

IN THE
CONTINUUM

Vol. V. No. 6

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

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



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

COLLEGE of THELEMA



Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

Soror Meral

KHING KANG KING

The Classic of Purity

Being
LIBER XXI.

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

ALEISTER CROWLEY

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

PART I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PART II.

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

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

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

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

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

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

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

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

THE EVOCATION

by

Aleister Crowley

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

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

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

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

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

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

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

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

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

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

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

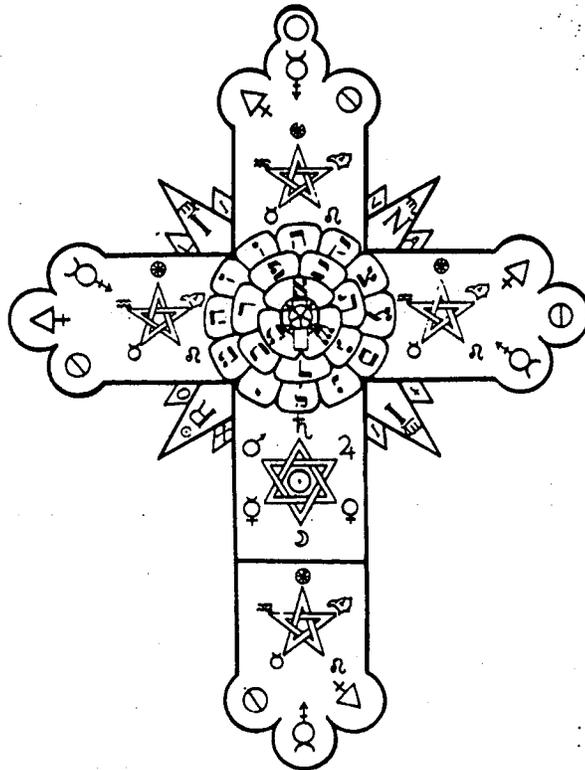
I made demand; through long appalling hours
Stayed he to tempt and try my adamant
Purpose; at last the legionary powers
Behind him sank affrayed; his visage lowers
Less menacing; his head is turned aslant
In vain; I bid him kneel and swear; the earth
Rocked with the terror of that deadlier birth.

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

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

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

From THE COLLECTED WORKS



Projections and the Shadow

Marcus M. Jungkurth

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Uncovering the content of our projections.

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

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

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

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

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

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

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

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

4. Considering our humour and identifications.

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

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

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

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

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

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

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

References

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

THOTH TAROT AND ASTROLOGY

Chapter IV

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

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

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

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

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

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

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

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

ARIES

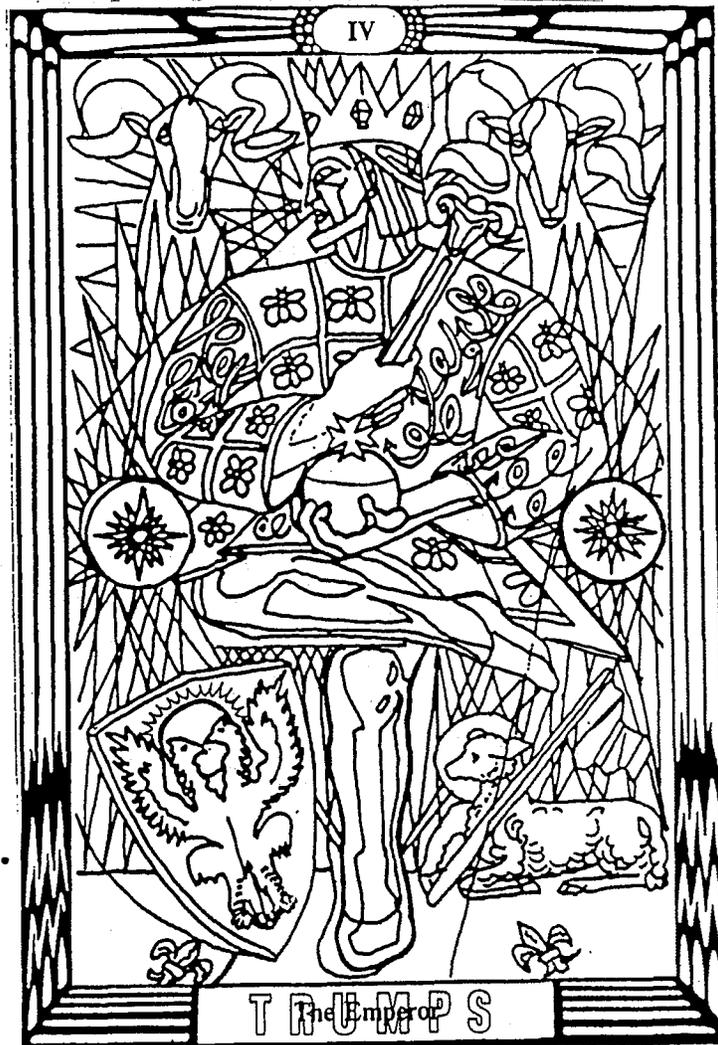
The first sign of Spring is Aries, which is a Cardinal Fire sign. That is, all the energies of the meanings of Fire are started in this sign. Cardinal signifies the first onrush of the element in its most affective mode. Aries rules the head and fittingly its key words are "I am". This sign is interested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

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

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

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

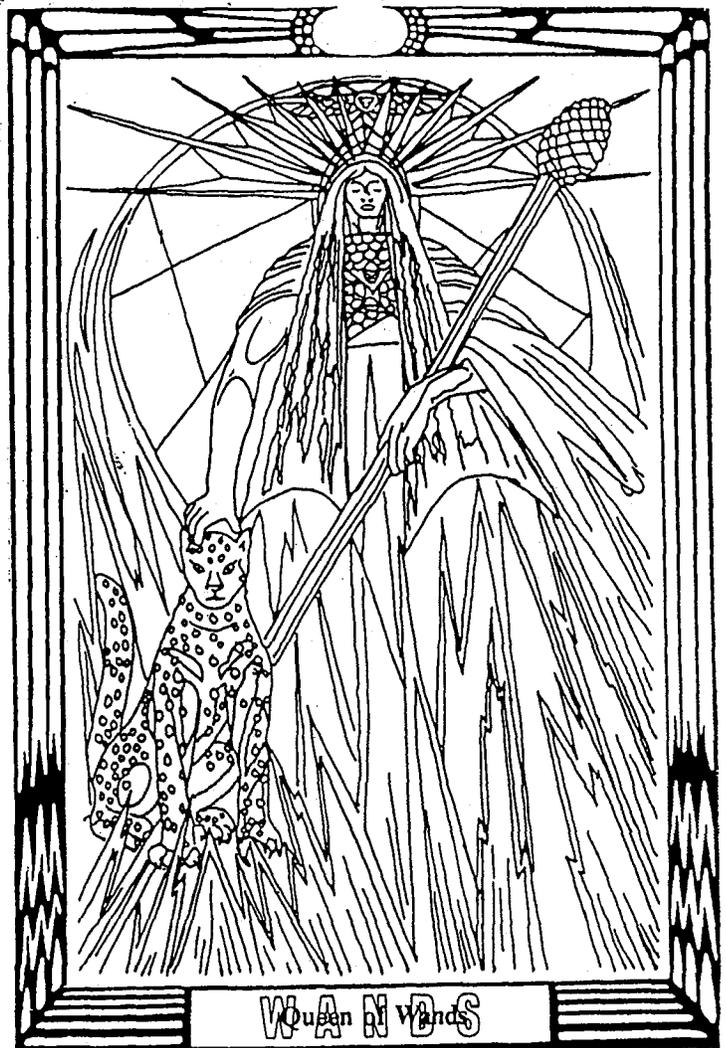
The Aries character desires to be the leader in his or her group, be it family or work situation or any other grouping of persons. This person likes to be authoritative and ambitious, competitive and rational. He is given to inductive reasoning which rests upon known experiences.



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

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

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



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

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

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

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

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

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

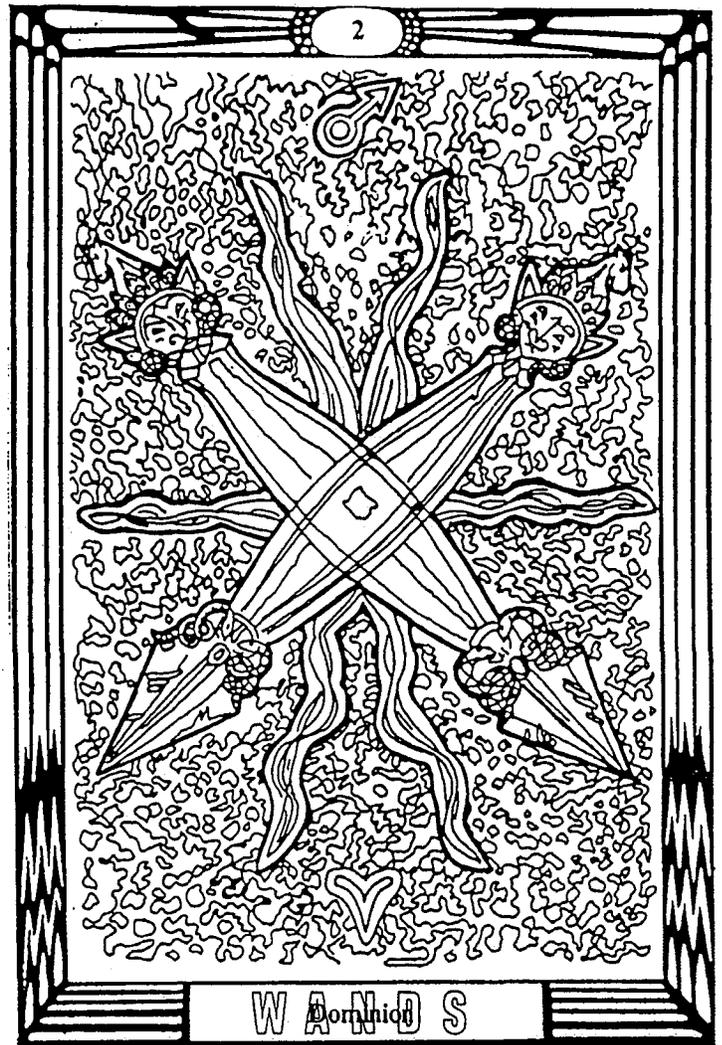
* See I.T.C., Vol. II #6 for an analysis of the basic natures and functions of men and women.

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

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

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

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



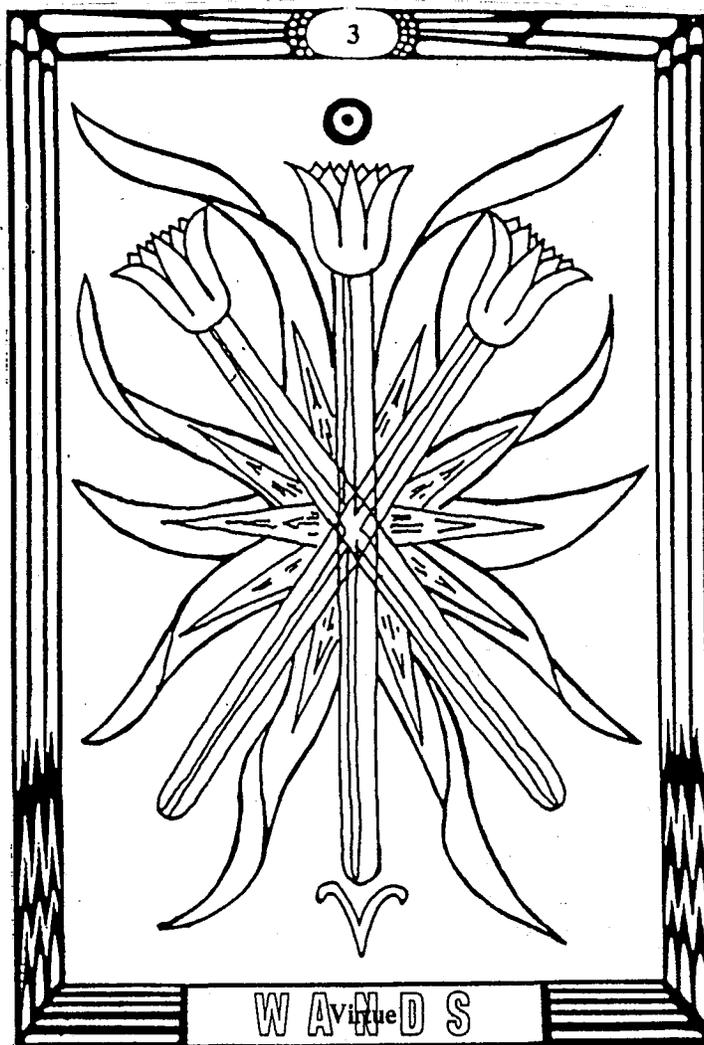
There are three lotuses blossoming near the top of the card, which is a symbol of the energies of Mars and the warmth of the Sun to bring plants into growth and flowering. Since Binah has an influence, the lotus is shown as partaking of her nature as it has an open cup form.

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

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

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

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



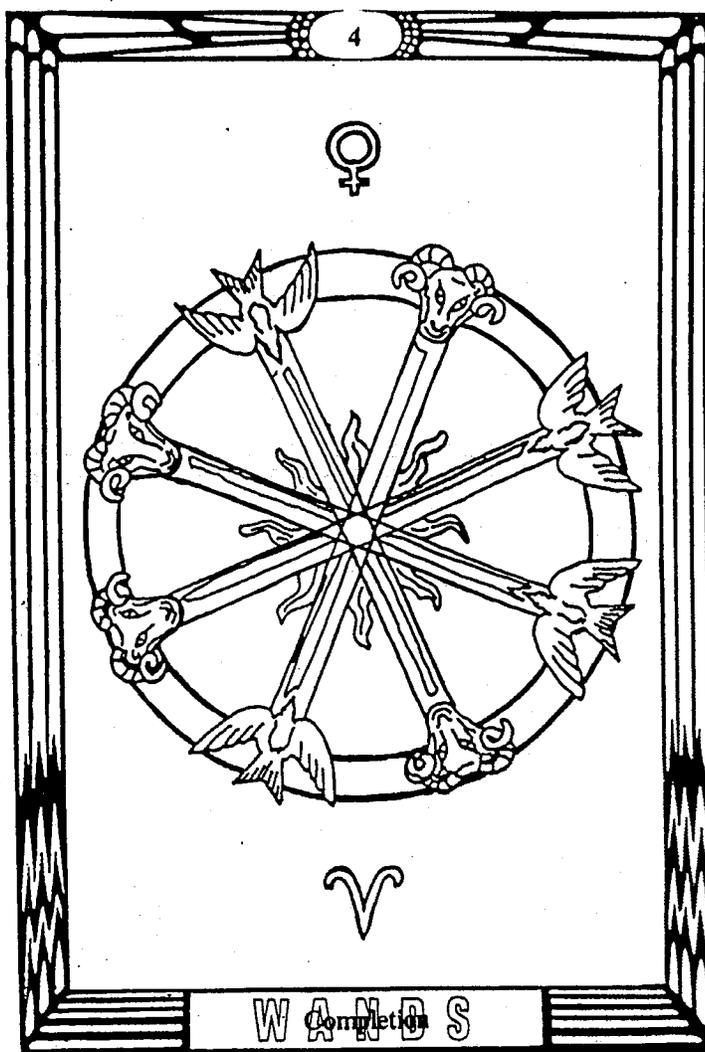
The circle in the middle represents a complete symbol, and has no beginning and no end. This whole symbol is closely allied to other symbols of the circle and the cross. There are the four dorjes of power, strength and will but they are softened at the opposite end by the doves of Venus. The dorjes all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

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

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

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

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



TAURUS

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

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

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

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

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

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

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



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

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

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

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

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

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

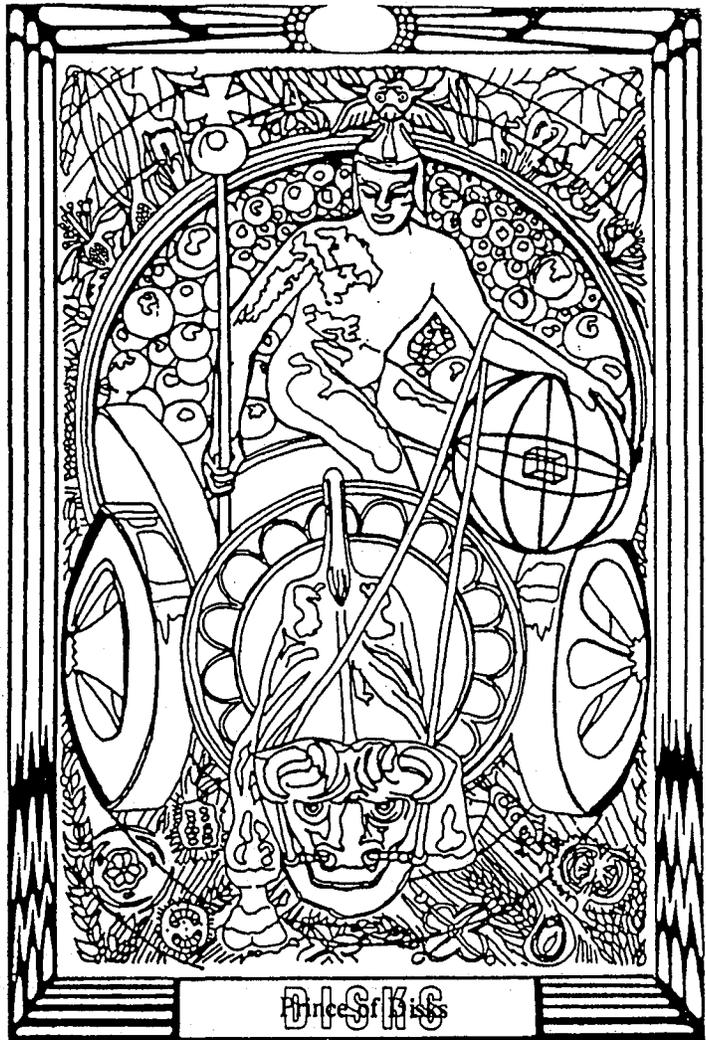
behind him. A disk or circle can also mean a closed system, a completeness which enfolds and holds the spirit and also represents the roundness of earth which holds spiritual beings within its confines. On the outer edges of the card there are growing shapes which suggest the burgeoning and growth of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

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

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

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

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

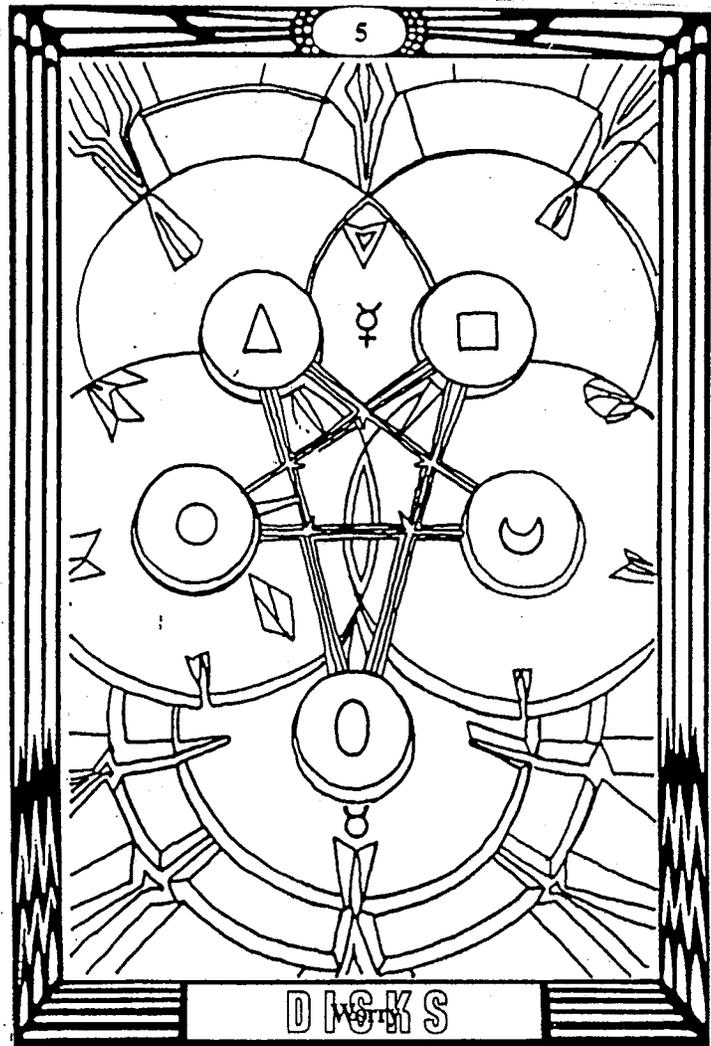


The positive meanings for this Decan are concerned with labour, toil, land cultivation, with building and knowledge of earthly things and their uses and powers. The person usually is careful, kind and imaginative. There is often a good deal of strain due to the disruptive influence of Mars, but the person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

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

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

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



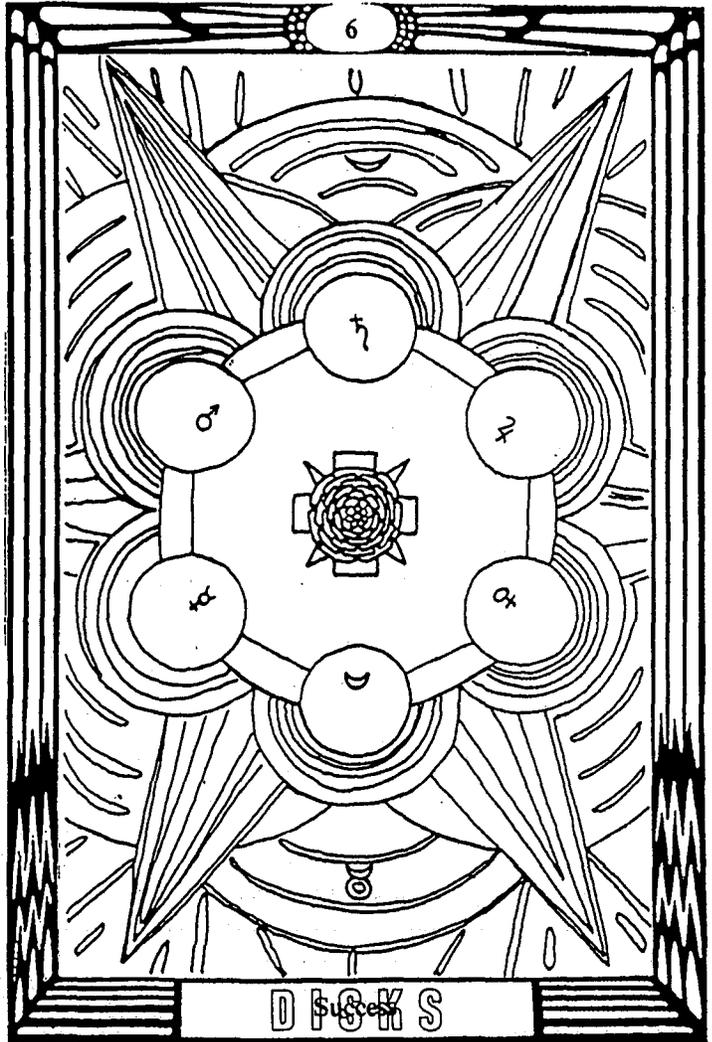
But since the Moon is the ruler of this Decan, it is possible that prosperity may fluctuate. However, the character is well balanced and can adjust to various situations.

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

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

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

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



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

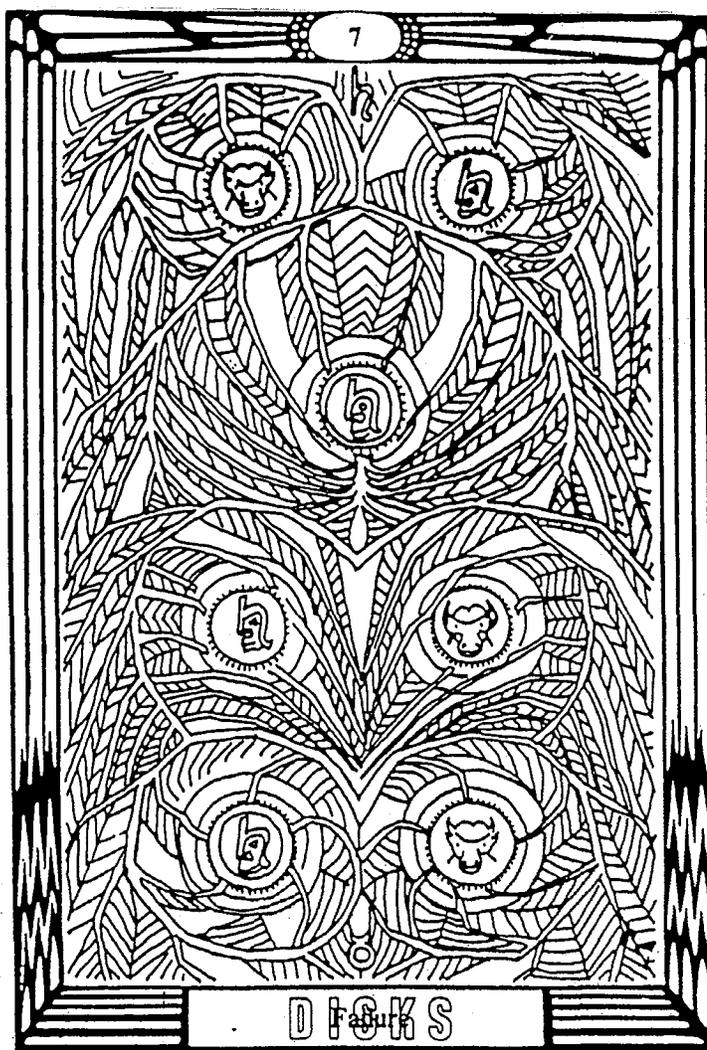
It must be remembered that Saturn appears in the sphere of Binah on the Tree of Life and his message is to transcend earthly troubles and ascend to the highest development of which one is capable. To this end, one endures ordeals and troubles which refine the character and if the intelligence of spirit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

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

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

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

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



GEMINI

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

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

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

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

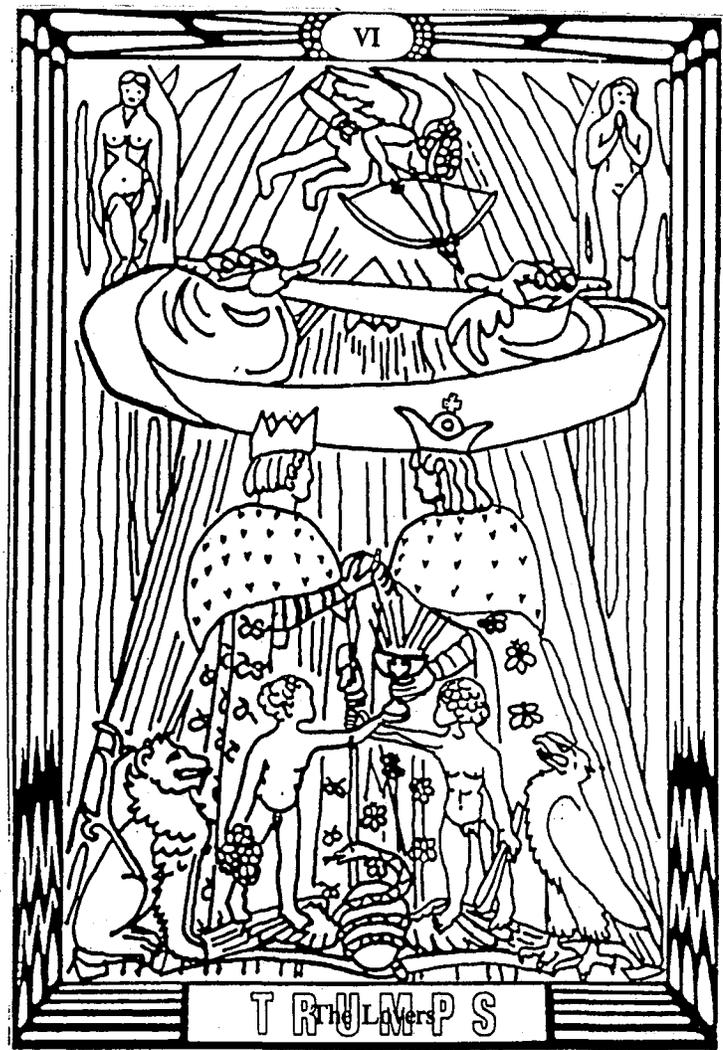
Sometimes the effect of all that intellectuality can make a Gemini person pretty shallow and apt to skate over subjects, so that they know a lot about many things but often do not apply themselves to details or deeper investigations. They are a restless type of person and may quickly leave situations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

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

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

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

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

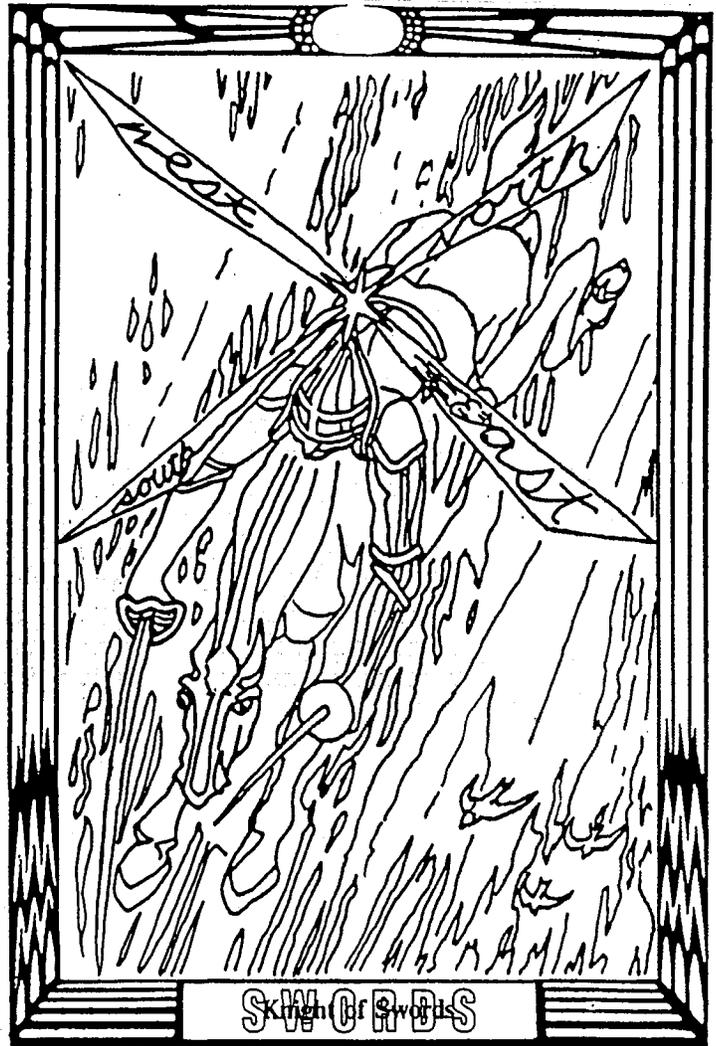


The whole Trump suggests that a Gemini person can marry the two opposing sides of his nature, the physical and the spiritual, or the conscious and unconscious and thus achieve integration or illumination.

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

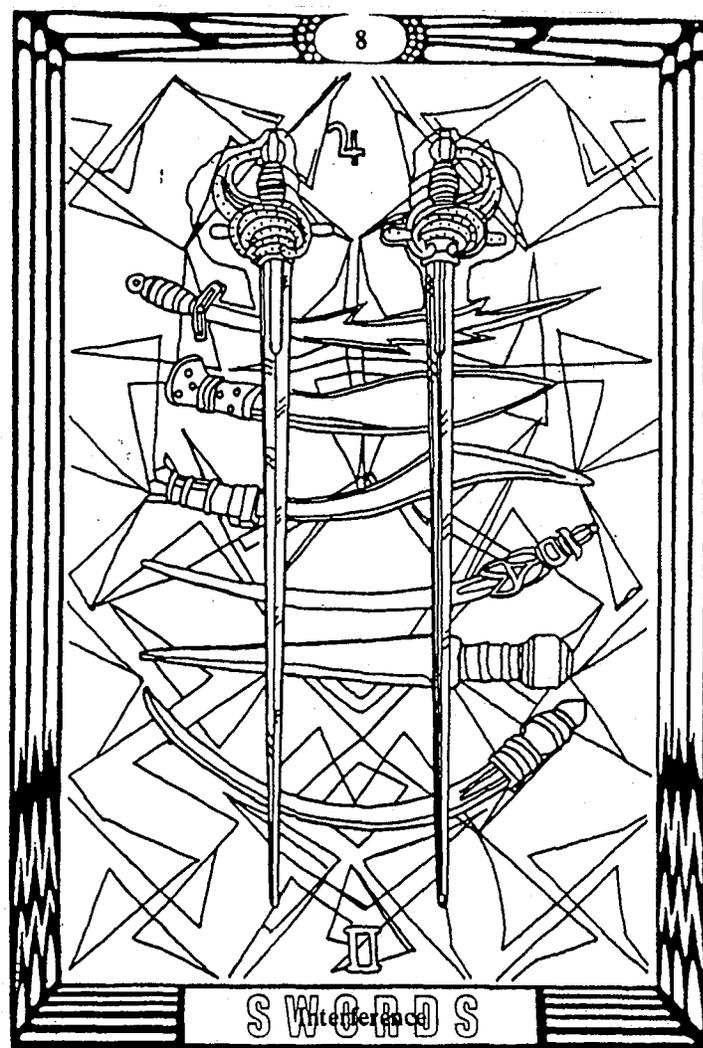
The soul of this sign is indicated by the "Knight of Swords". He rules from the last decan of Taurus to 20° of Gemini. His action is swift and unstable. He is here today and gone tomorrow. The wings on his head indicate this swiftness of motion and the birds in the lower part of the card speak of the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

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



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

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



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

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

Invocation of Astarte

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

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

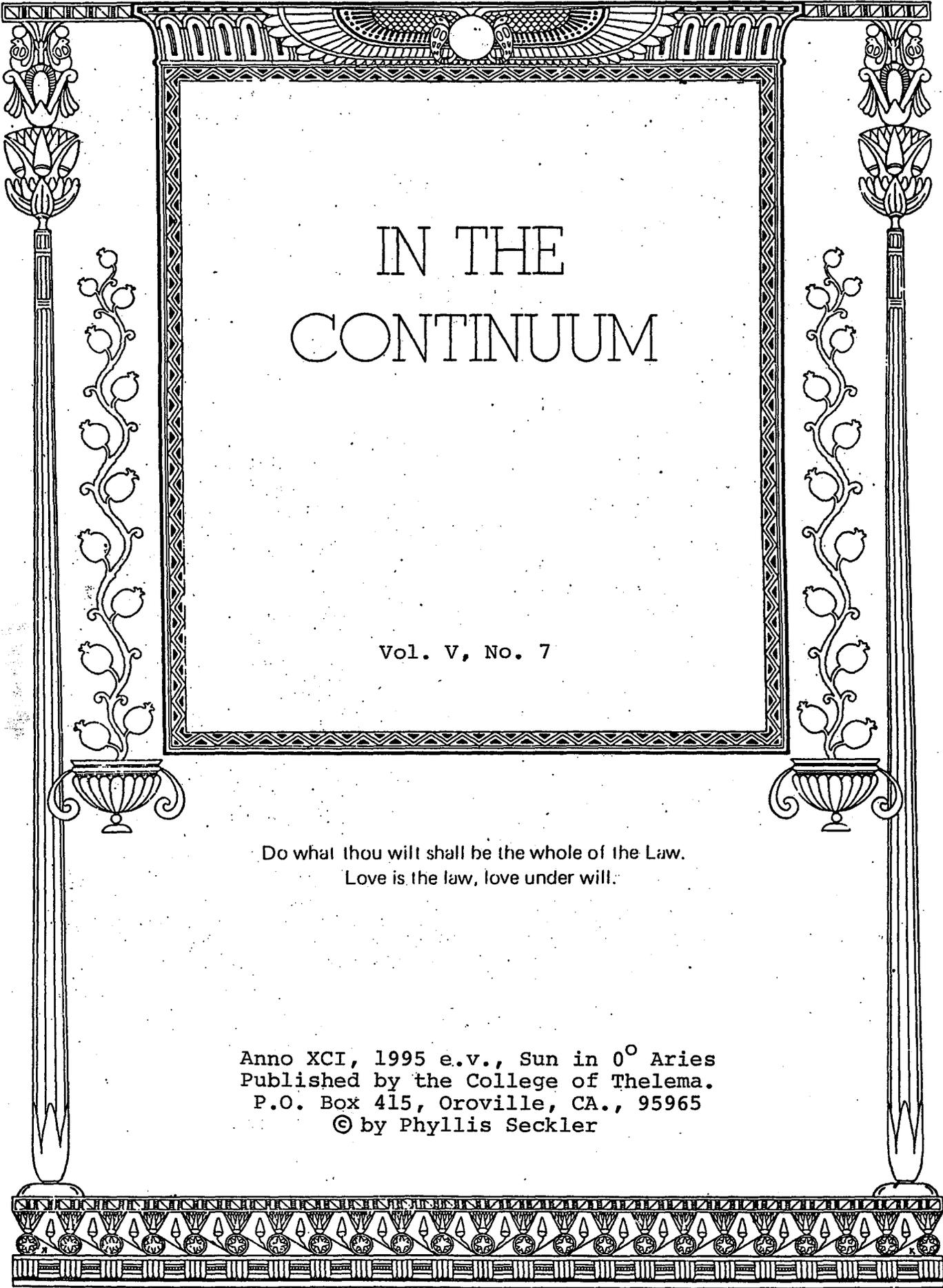
Ashtoreth, Spirit of Nature, Thou Holy Tree,
Thy Love be as sweet as of the Honey Bee!
Astarte adored, I am burning in your Desire,
Oh Lioness, let us kindle the Serpent's Fire,
Two embracing in Love, float united as One,
In the mystical union are we reduced to None.

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

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



Poem and drawing by Frater אריאור



IN THE CONTINUUM

Vol. V, No. 7

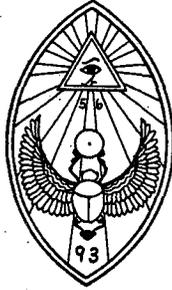
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

Anno XCI, 1995 e.v., Sun in 0° Aries
Published by the College of Thelema.
P.O. Box 415, Oroville, CA., 95965
© by Phyllis Seckler



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

COLLEGE of THELEMA



Spring Equinox
1995

Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

Soror Meral

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

ORPHEUS.*

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

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

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

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

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

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

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

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

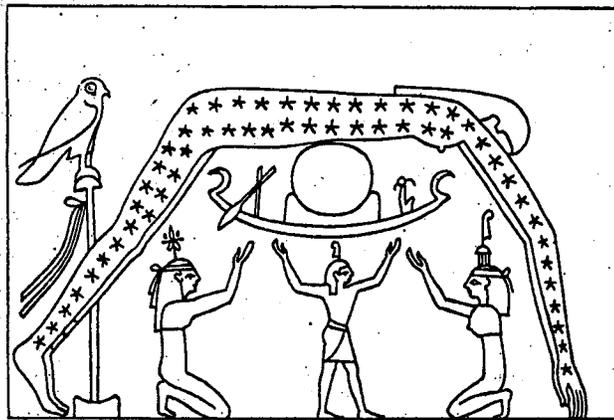
Hail! Hermes! thou the wands of ill
Hast touched with strength, and they are shivered!
The way is open unto will!
The pregnant Goddess is delivered!

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

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

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

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



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

THE CHYMICAL JOUSTING OF BROTHER PERARDUA

WITH THE SEVEN LANCES THAT HE BRAKE

He slayeth Sir Argon le Paresseux.

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

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

He slayeth Sir Abjad the Saracen.

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

He slayeth Sir Amorex le Desirous.

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

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

He slayeth Sir Lionel the Warder of the Marshes.

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

He slayeth Sir Merlin the Wizard.

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

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

He slayeth the Great Dragon called Stopping or Twisted.

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

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

He slayeth King Astur of the Arms Argent.

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

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

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

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

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

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

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

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

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

Fra. A.H.

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

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

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

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

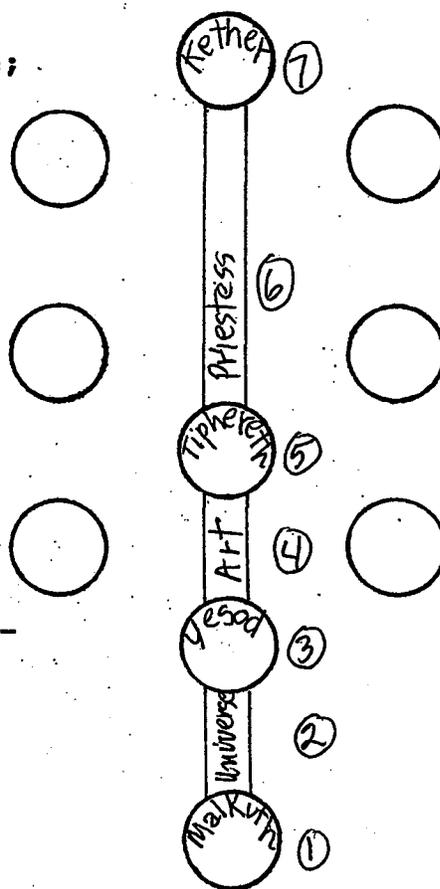
"Bell of Electrum Magicum of Paracelsus" Electrum in its ancient meaning was an alloy of gold and silver. Or, in other words, of the Sun and Moon. (Notice this in many Alchemical treatises with pictures to illustrate the meanings.)

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

"Athanor" is again an alchemical term which means that it is a digester furnace with a self-feeding fuel supply contained in a tower-like contrivance, ensuring a constant, durable temperature. This is like the constant heat of the body in which the transformations take place, also like the heat of the womb. Thus, alembic is masculine and athanor is feminine; The Red Dragon or the Fiery Flying Serpent is formed from the energies of Tiphereth, wherein the steady information is given to the Aspirant through the Knowledge and Conversation of the Holy Guardian Angel. This development in turn destroys the Sphinx which was formed at Samech.

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

"He slayeth the Great Dragon called Stooping or Twisted"

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

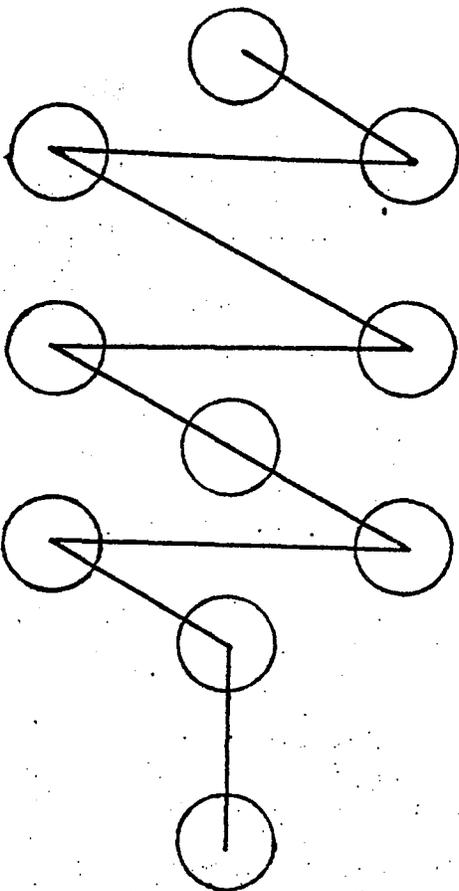
"He slayeth King Astur of the Arms Argent." Astur refers to a Star and Argent means silver. Thus we have the A.A. which is symbolized by the name of Argentum Astrum and its 3 dots thus: ∴ refer to the three Supernals.

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

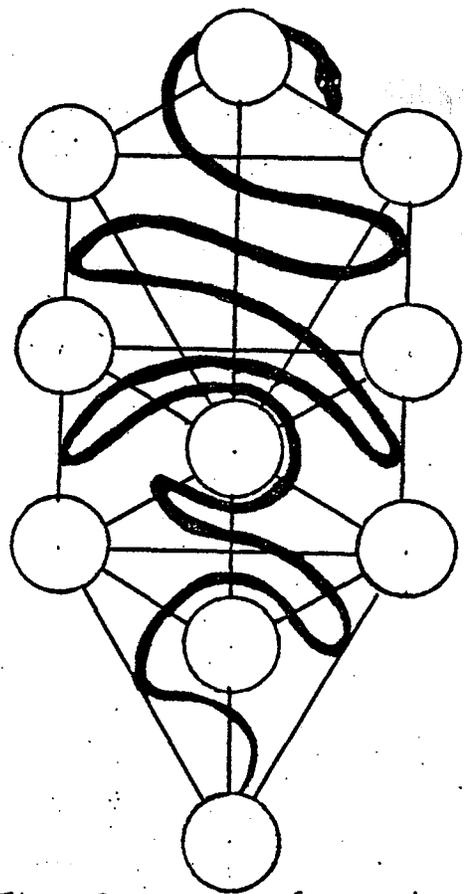
There are divergent opinions as to what these Seven Lances might be in this Allegory. Frater A.H. believes that they are the seven spheres of the Tree of Life which are attributed to the seven planets. Soror Meral thinks they are the seven steps up the middle pillar which end in Kether. There are also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

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

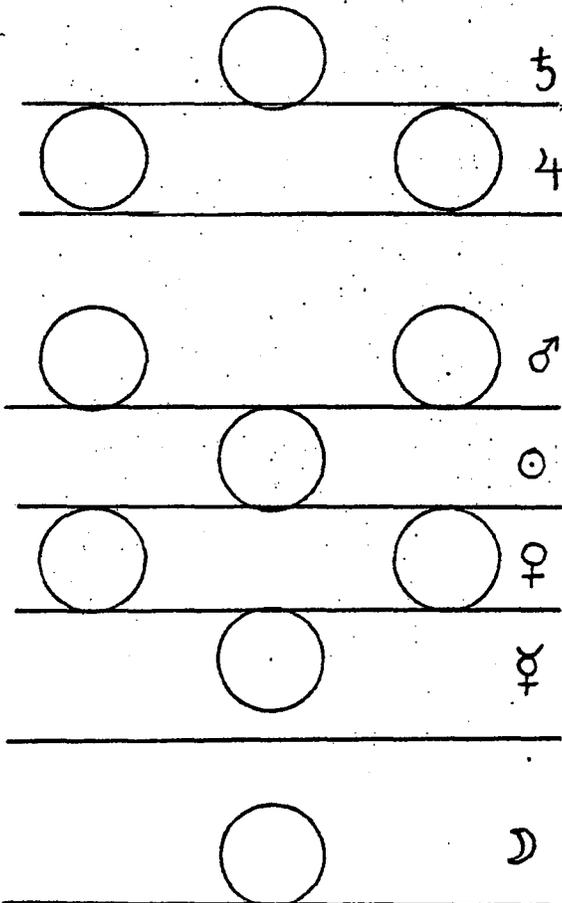
The bulk of this Commentary on Crowley's Allegory of the Seven Lances has been done by the editor of IN THE CONTINUUM, Soror Meral.



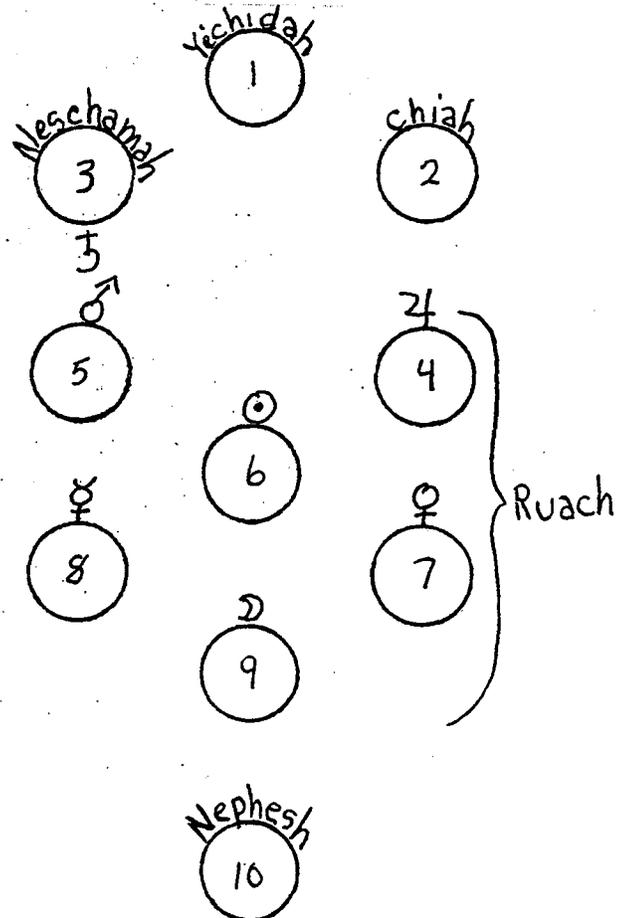
The Flaming Sword



The Serpent of Wisdom



Seven Planes of Tree of Life



The Parts of the Soul

THOTH TAROT AND ASTROLOGY

CANCER

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

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

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

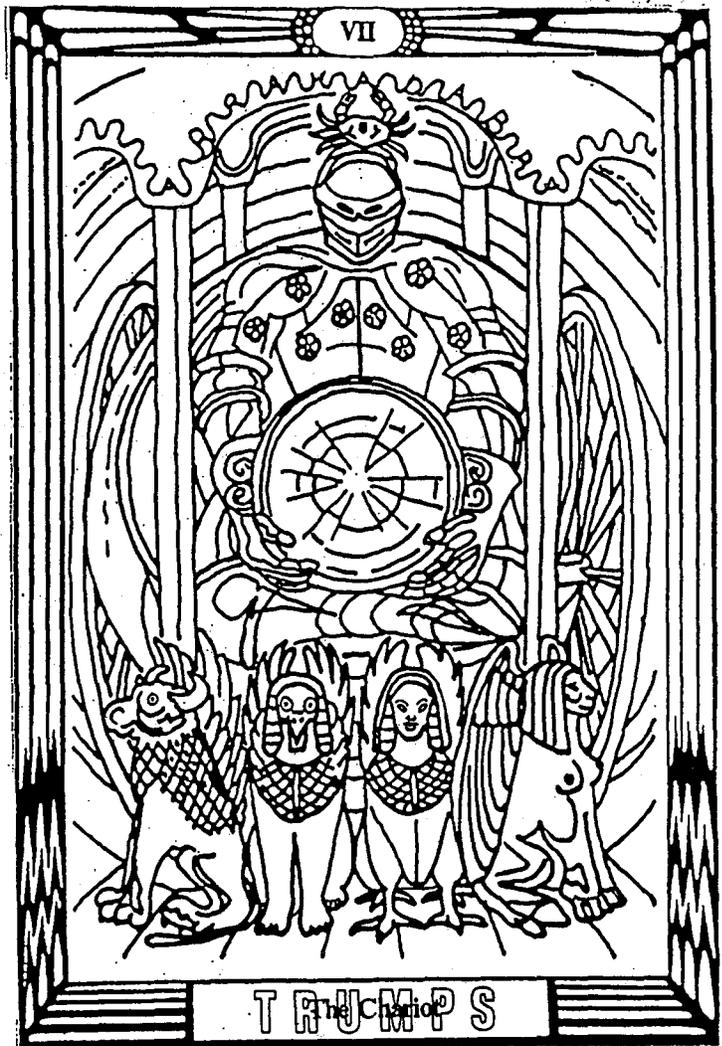
Cancer persons can also have the ability to compose various elements into a unified whole. They are great at gathering experiences and amalgamating them into a wholeness of viewpoint. These people are quite receptive to outside influences and the moods of others around them. They absorb ideas and conditions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

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

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

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

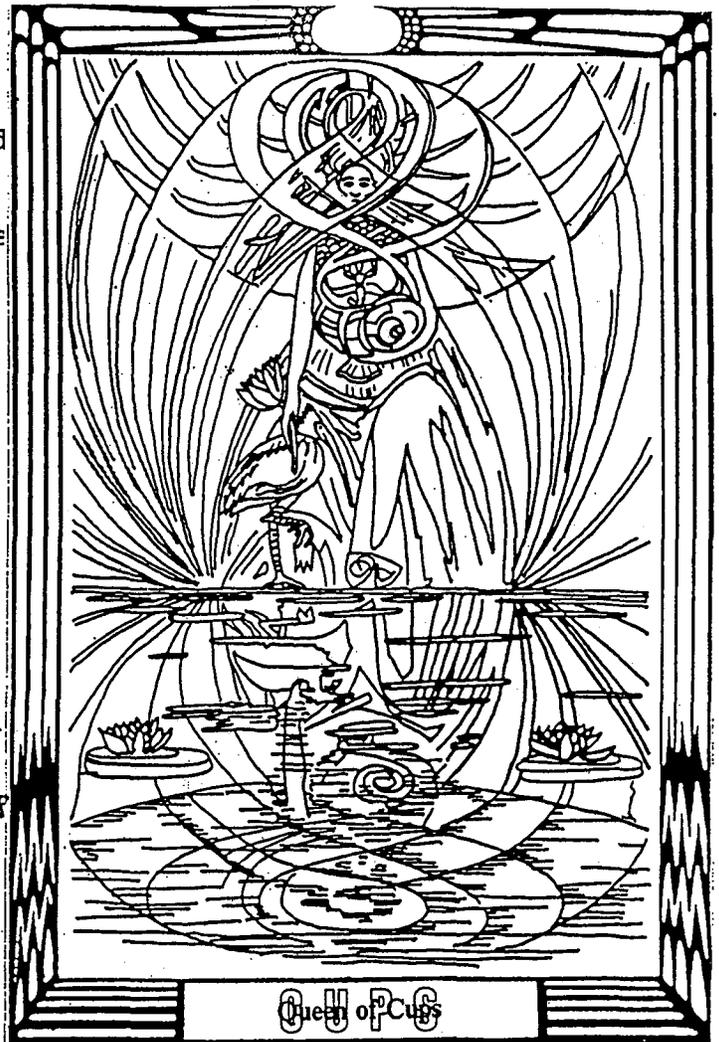
The figure carries a grail or receptacle in which shines the very essence of life itself. He (or she?) is also protected further by a blue canopy, which hints at the blue of the sky and thus of Nuit and of the great mother from which he emerges. There are four posts or pillars to hold up this canopy,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



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

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

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



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

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

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

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

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

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

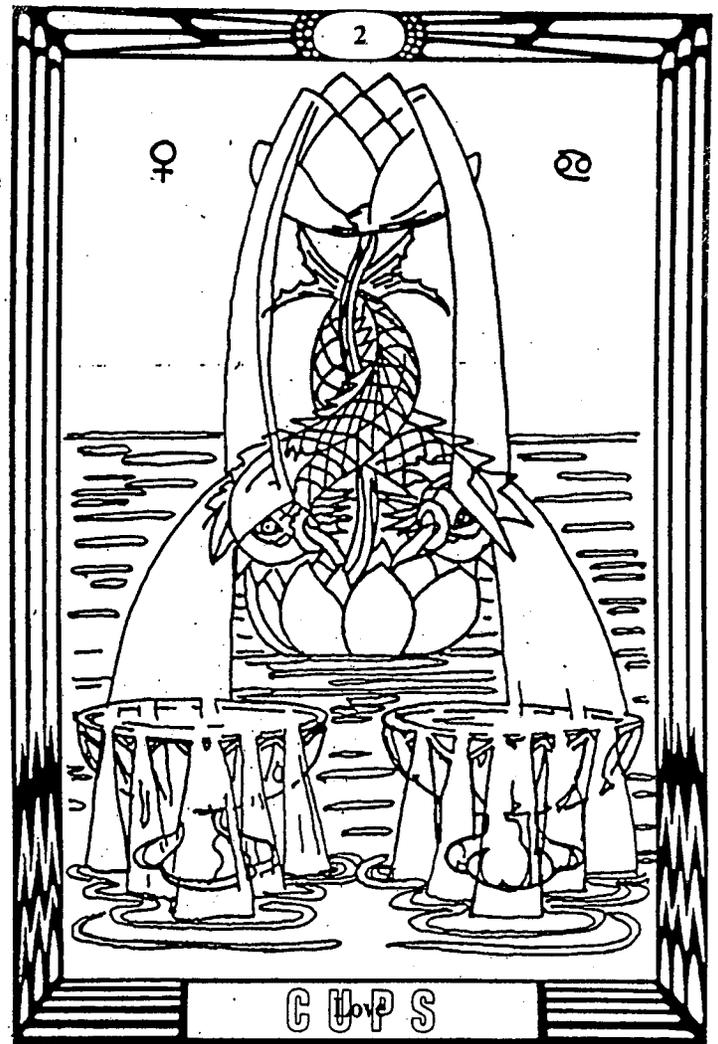
subtlety. But if the Sun is poorly aspected then the native can be foolish and be a victim of dissipation. The native could waste his or her resources or those of others, whether material, emotional or mental. There could be folly and silly actions,

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

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

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

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

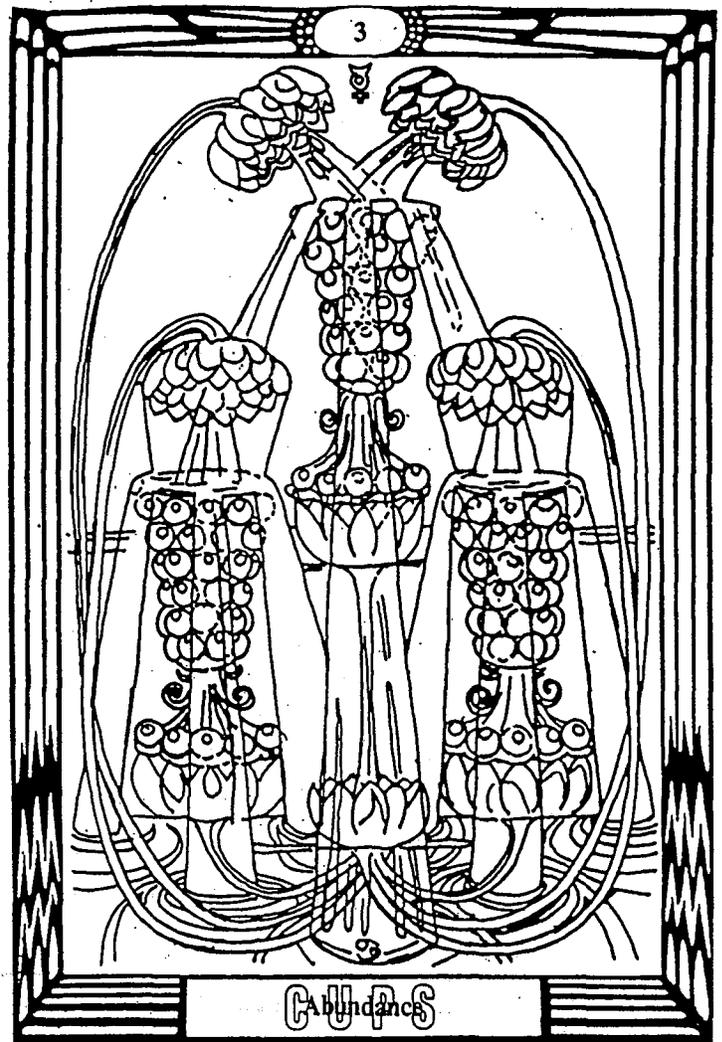


is only formed by effort. The nature could be too happy-go-lucky so that disappointment, when it arrives is not clearly understood and not dealt with in an efficient fashion. The native thus afflicted would be apt to drown sorrows in drink or drugs. All this would depend on other aspects to the Sun and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

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

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

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

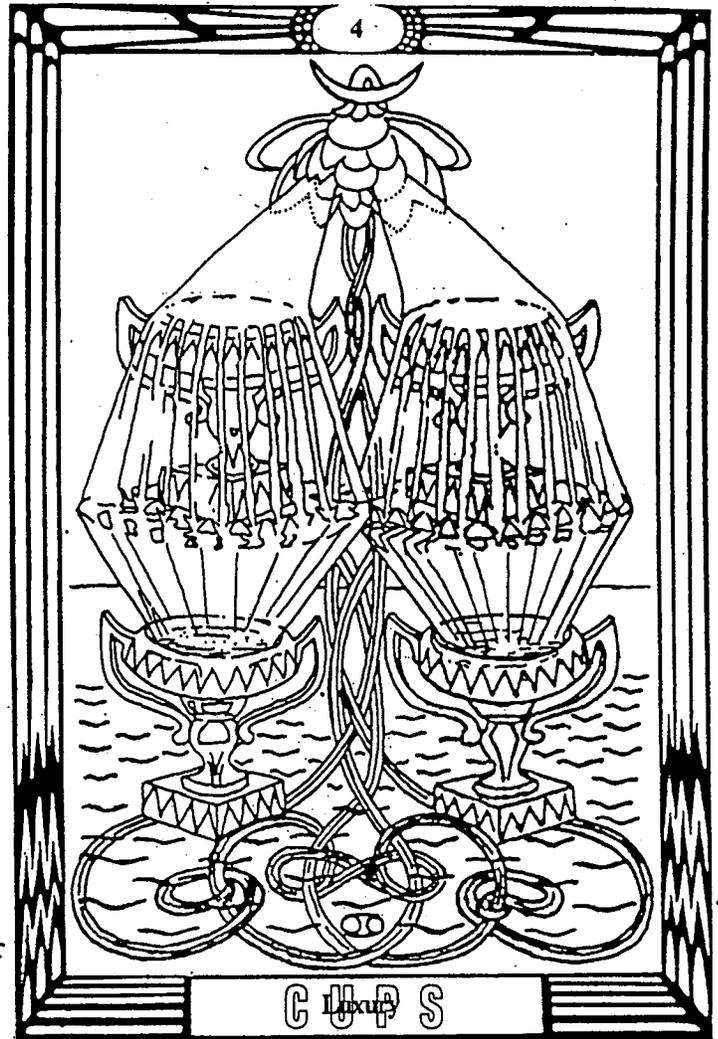


the original idea of love and its fulfillment takes on a more practical and limited quality. There is now only one lotus which has a double stem. This signifies the balance of the opposites and the consequently limiting influence.

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

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

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



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

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

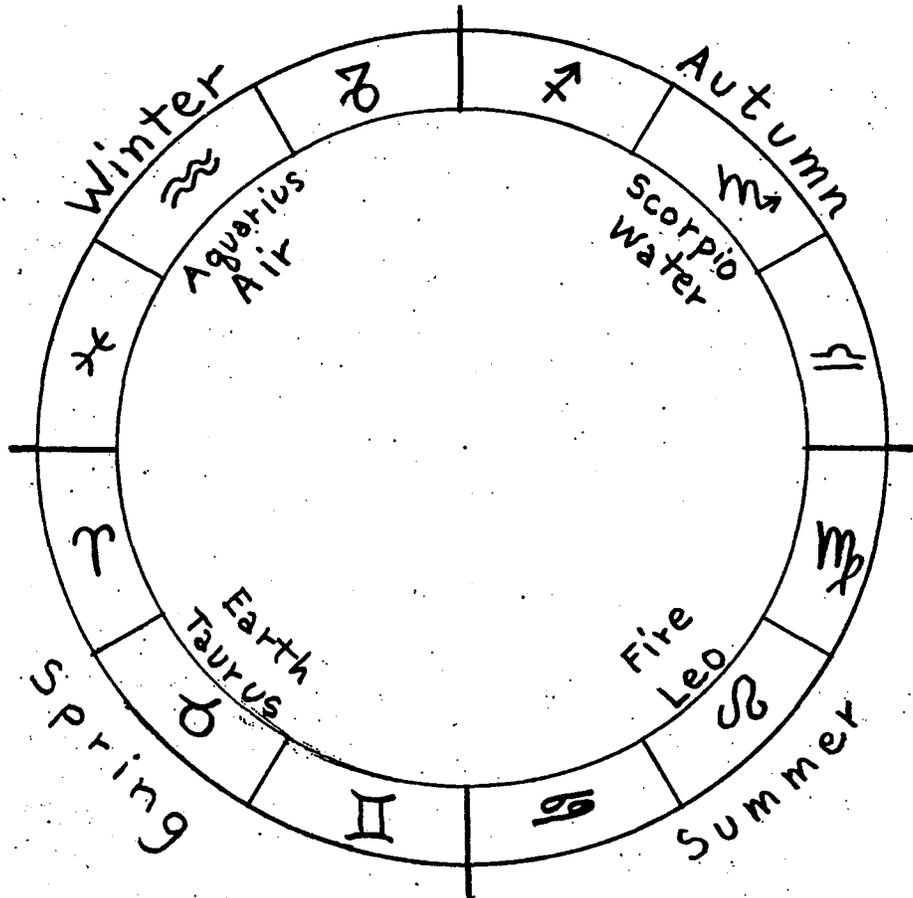


Diagram A

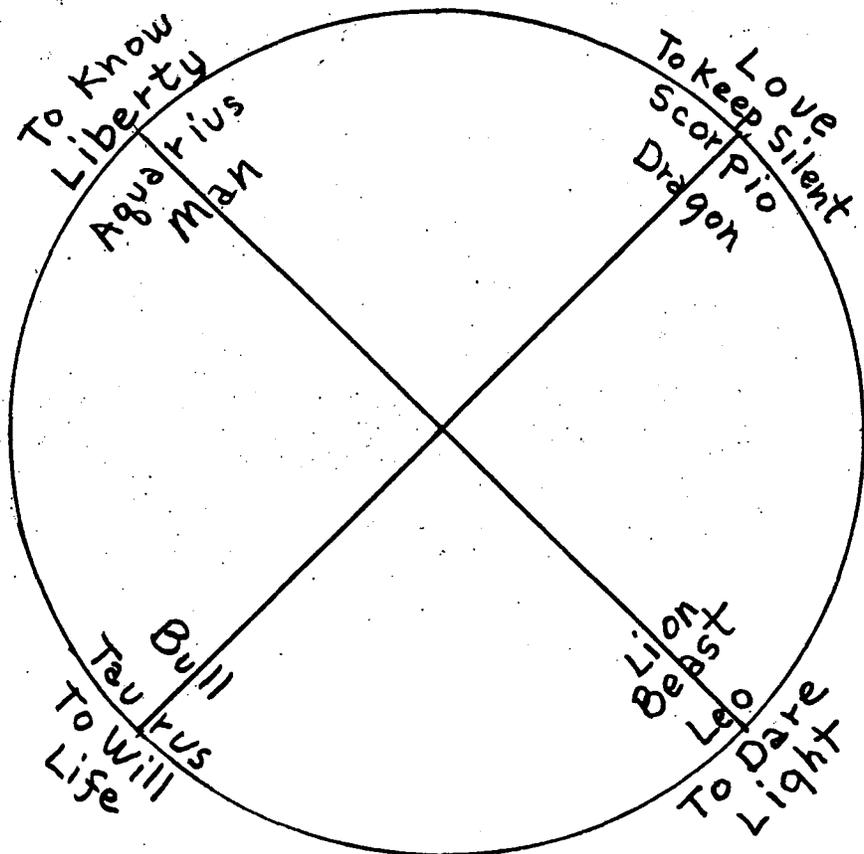


Diagram B

TABULATION OF CORRESPONDENCES

THE SPHINX

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

LEO

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

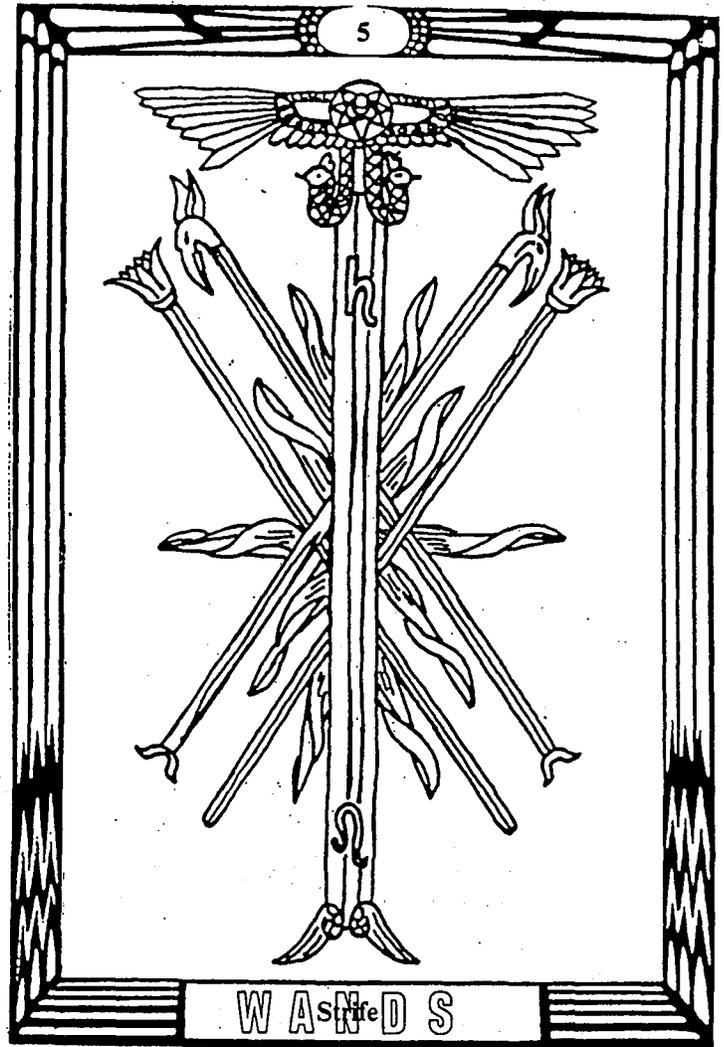
On the negative side, this Leo may act too swiftly without considering the consequences. His hastiness can lead him into trouble. If this occurs there might be violence, cruelty and intolerance. If other aspects indicate this, there could also be many prejudices and sometimes an ill nature. There is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

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



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

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



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

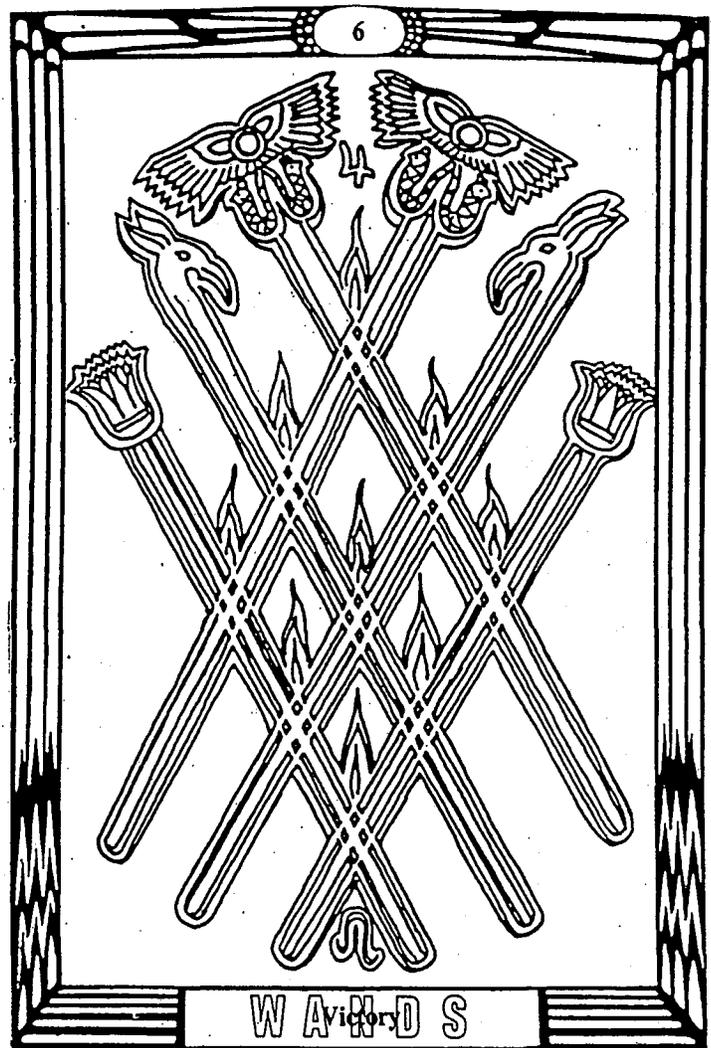
This is a powerful decan. Even though the native born in this part of the Zodiac may experience the lessons of Saturn and often be unhappy because of the frustrations involved, still Saturn lays a restraining hand on the extreme energies of Mars and the Sun. A purging through the fires of Mars and Sun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

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

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

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

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



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

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

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

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

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

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

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

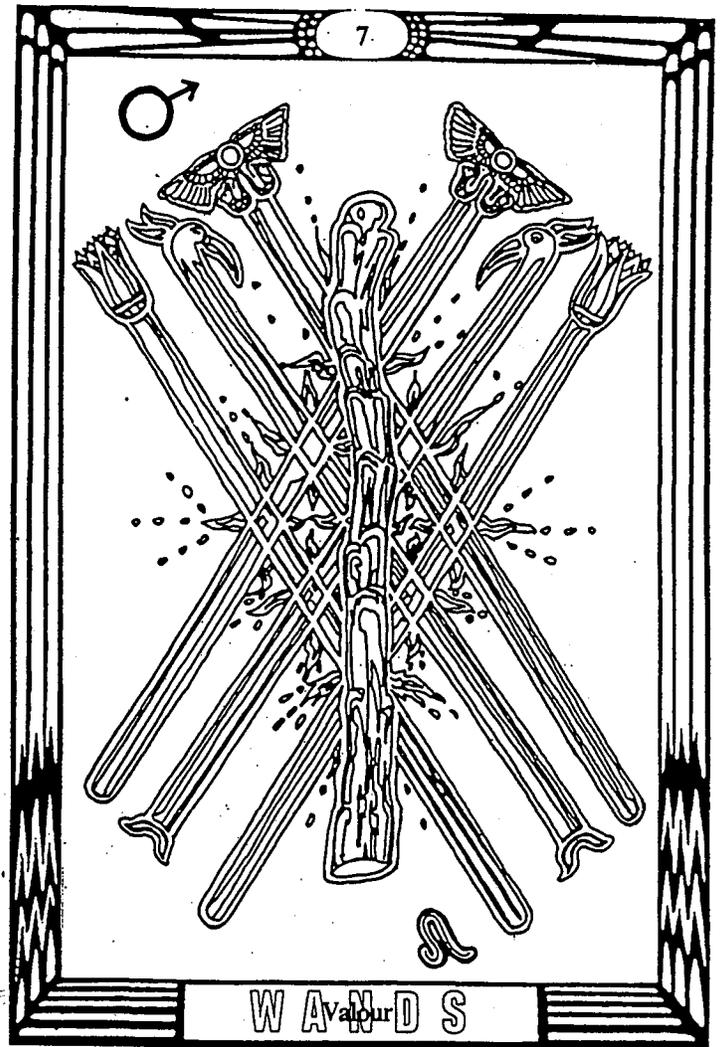
and health are part of his concerns. The patient and laborious attitudes of this King do not sit well with the fiery energy of Mars and the Sun which seek to break through all confinements and boundaries of any sort with action, even if ill advised.

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

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

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

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



VIRGO

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

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

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

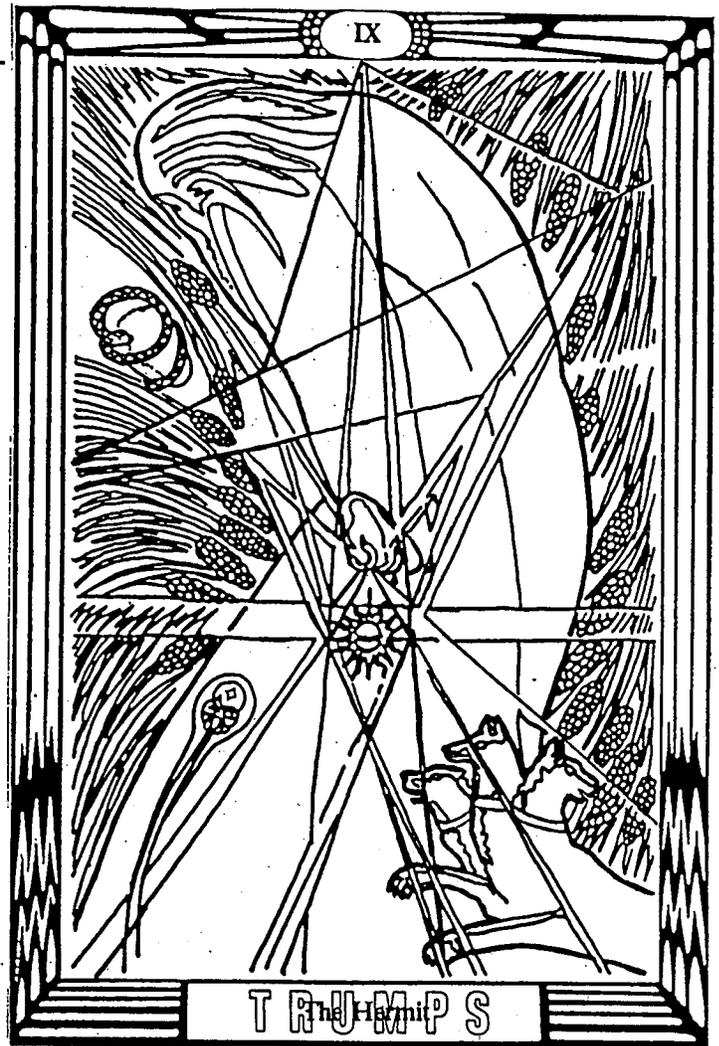
Since this is also an Earth sign, the Virgo is very interested in the products of the earth and may be involved in forestry, farming, or gardening or similar pursuits. When this is the case, the fine mind of Mercury may refine and bring into practical use the efforts and ideas of others in these fields.

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

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

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

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



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

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

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

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

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

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

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

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



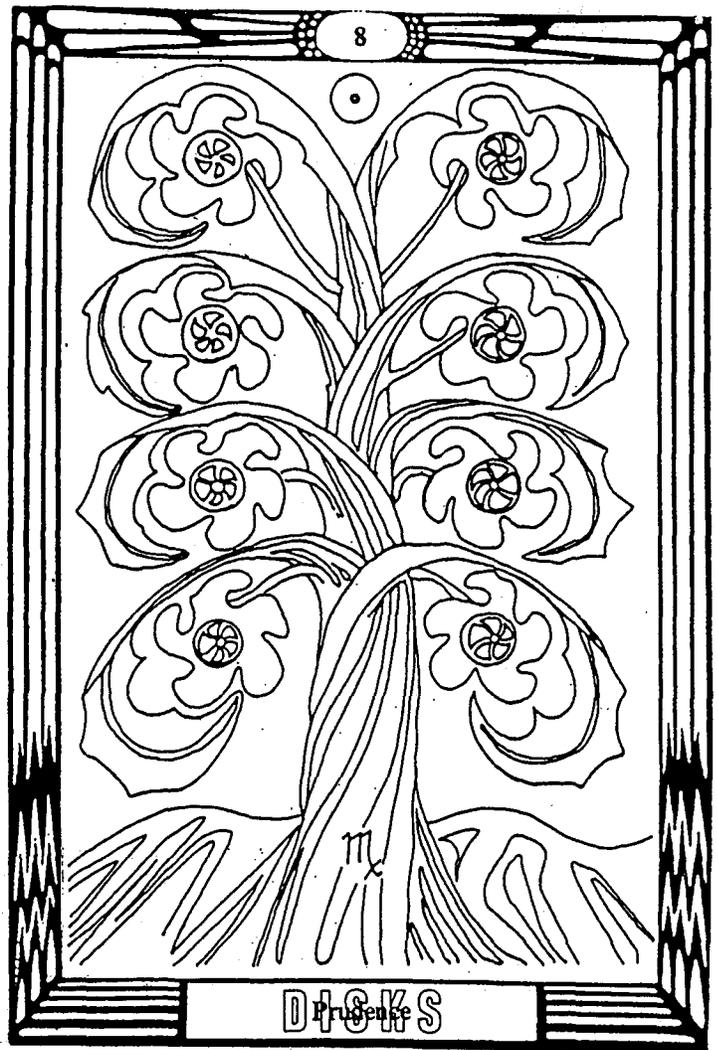
The Eight of Disks is ruled by the Sun. Also, all of the eights of the small cards refer to the sphere of Hod on the Tree of Life, which is the sphere of Mercury. In this card we have a double Mercurial influence combined with the power of the Sun. As Mercury is the ruler of Virgo, it lends its intelligence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

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

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

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

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

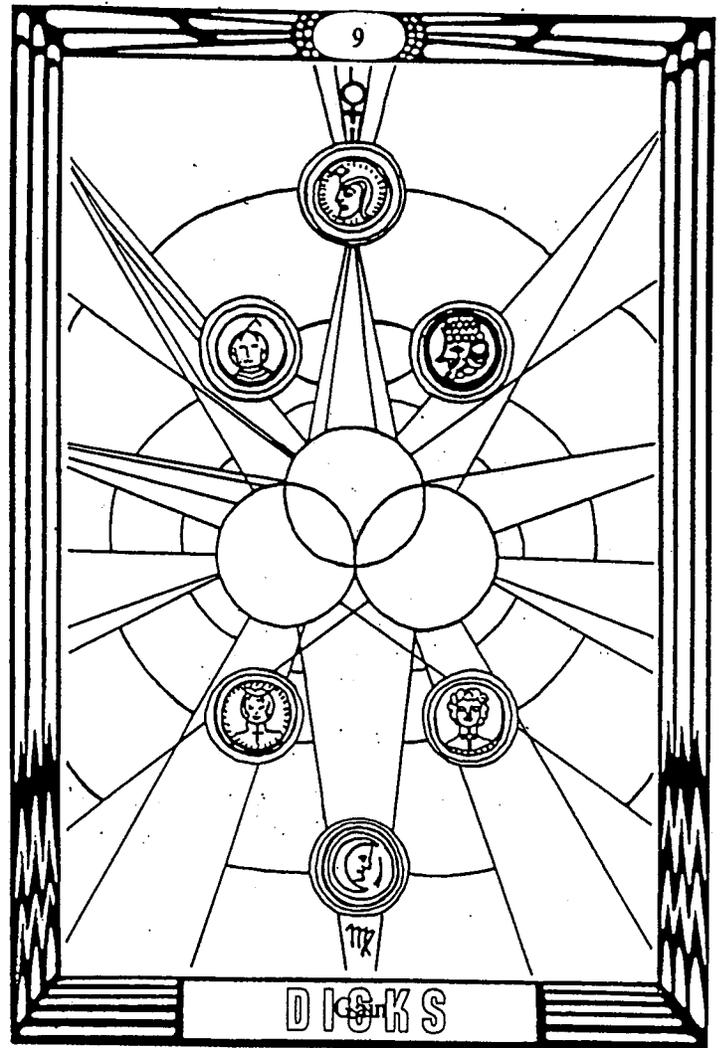


The middle Decan of Virgo is another fortunate material area. The nine of Disks is concentrated here and its name is "Gain". This Decan is equated with Venus and since nine is the number of Yesod, attributed to the Moon, there is quite a feminine influence here. The Mercury of Virgo acts as does Mercury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

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

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

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



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

by James A. Eshelman

PARTIAL TABLE OF CONTENTS

PRELIMINARIES

INTRODUCTION

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

Liber Porta Lucis sub figurâ X

Postcards to Probationers

Editorial from *Equinox* I:2

THE ORDER G.D.

Ch 1 STUDENT

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

Ch 2 PROBATIONER

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

Ch 3 NEOPHYTE

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

Ch 4 ZELATOR

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

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

Ch 5 PRACTICUS

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

Ch 6 PHILOSOPHUS

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

Ch 7 DOMINUS LIMINIS

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

THE ORDER R.C.

Ch 8 ADEPTUS MINOR (With- out)

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

Ch 9 ADEPTUS MINOR (With- in)

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

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

Ch 10 ADEPTUS MAJOR

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

Ch 11 ADEPTUS EXEMPTUS

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

APPENDICES

App A Liber XIII vel Graduum
Montis Abiegni

App B Liber Collegii Sanctii sub
figurâ CLXXXV

App C One Star in Sight

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

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

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

TO ORDER:

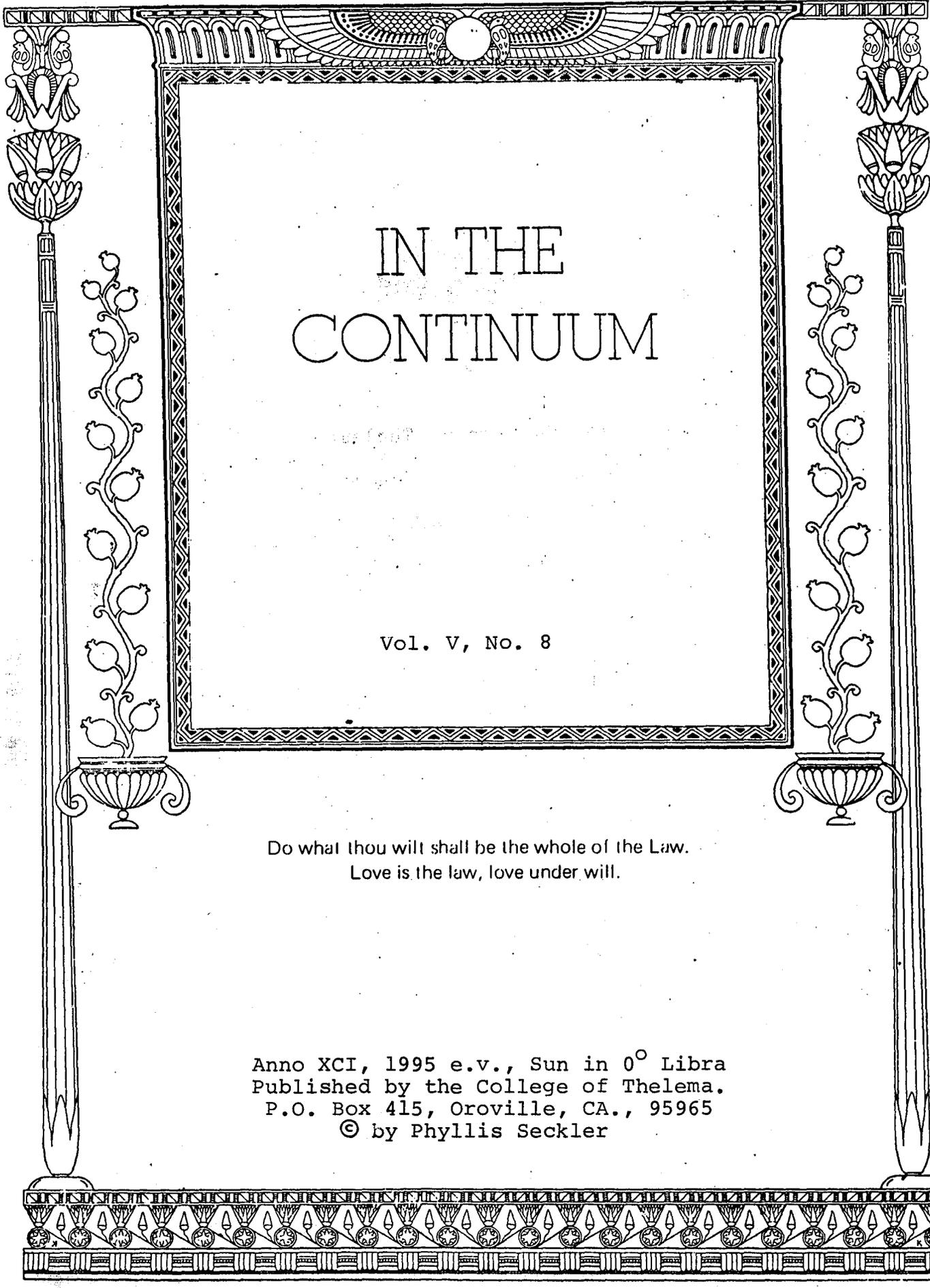
Cost: \$25.00 US

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

Make checks payable to:
James A. Eshelman

Address:

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



IN THE CONTINUUM

Vol. V, No. 8

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

Anno XCI, 1995 e.v., Sun in 0° Libra
Published by the College of Thelema.
P.O. Box 415, Oroville, CA., 95965
© by Phyllis Seckler



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



COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.
95965

Founded in Service
to the A.:A.:

Cari Fratres et Sorores

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

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^o=6^o 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 ¹
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. ²

The kingdom is extended. ³ 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 ⁴
Toward the calm centre of the sea.
(O thou supernal mother!) ⁵
The triple light my path divides ⁶
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 7×13 . 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 Hierus 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, 19 = 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).....
Daath	.....	.....
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.....	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 waned 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.

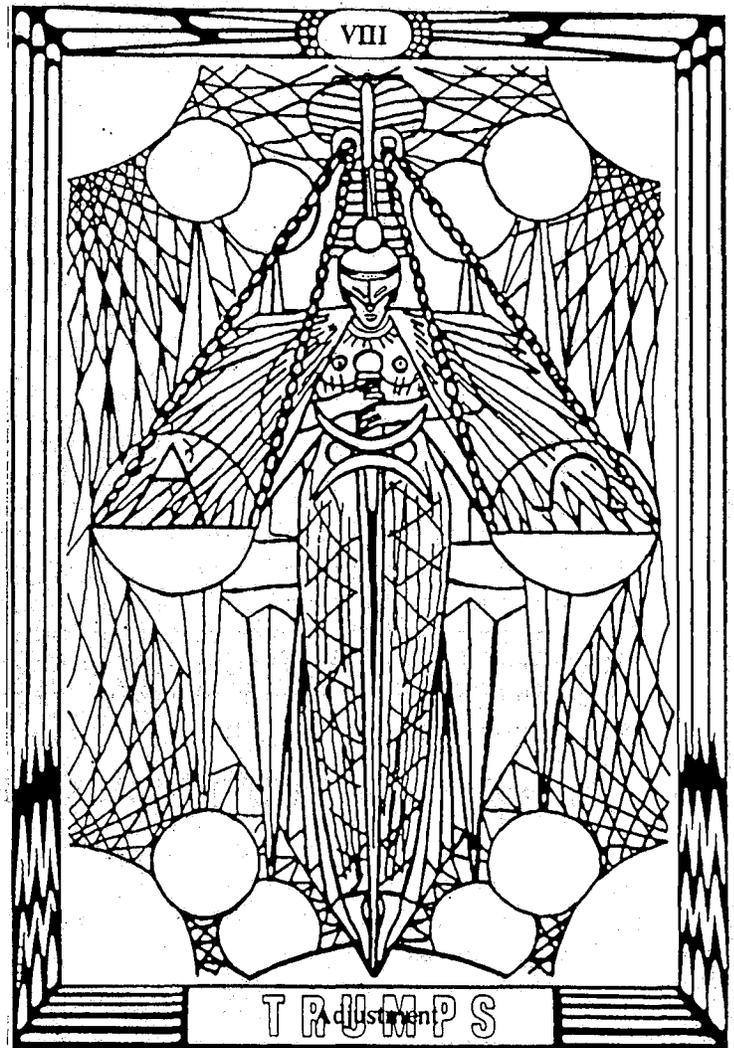
These people often are pioneers in intellectual matters and can start new thinking systems, but since this is a Cardinal sign, they seldom care to carry out the details and hard work to make their systems work. Day to day effort is dropped for another idea and more pioneering. Like Air, they can be strong 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.

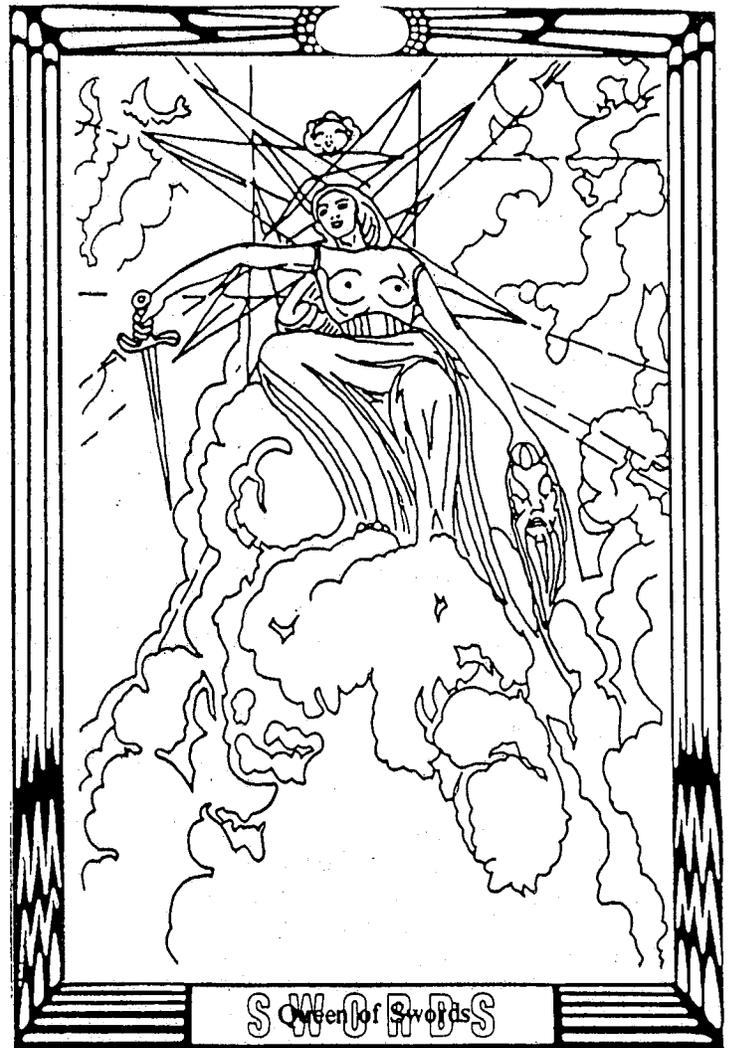


This letter of "L" is teemed with the "A" of LIBER AL. These two letters describe the going of the soul and what happens when the Star, the Khabs, the spirit seeks incarnation. The Alpha of "The Fool" has journeyed into life and now must live by the rules of life.

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.

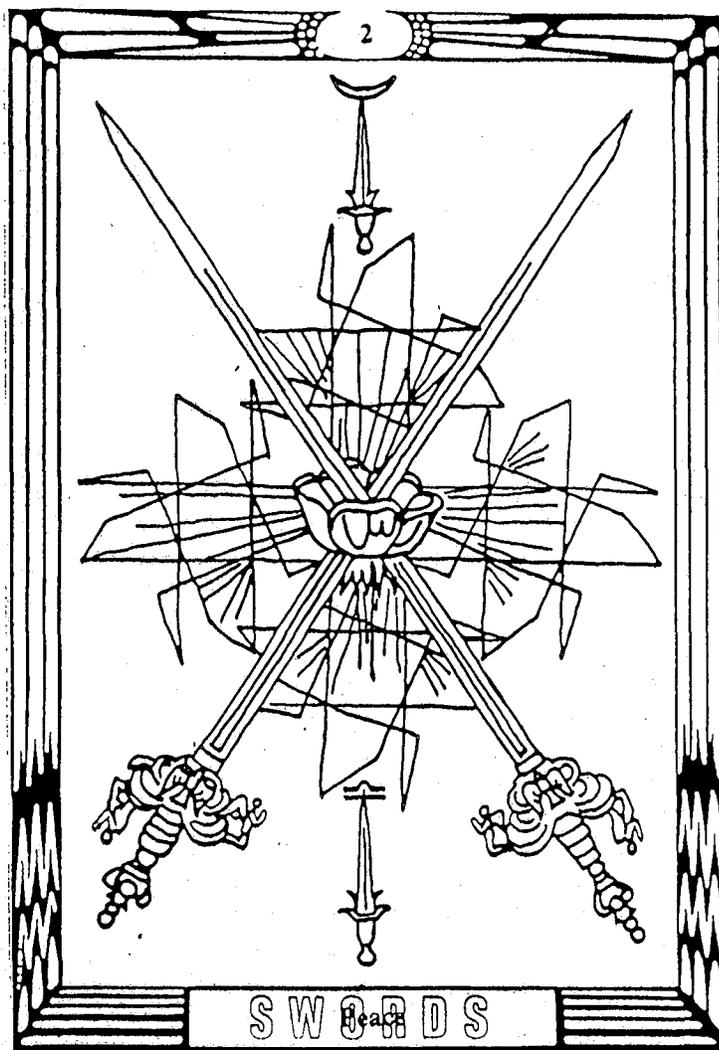
Further, the twos are influenced by the Will and Wisdom of Chokmah and so have a positive energy which begins phenomena.

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.

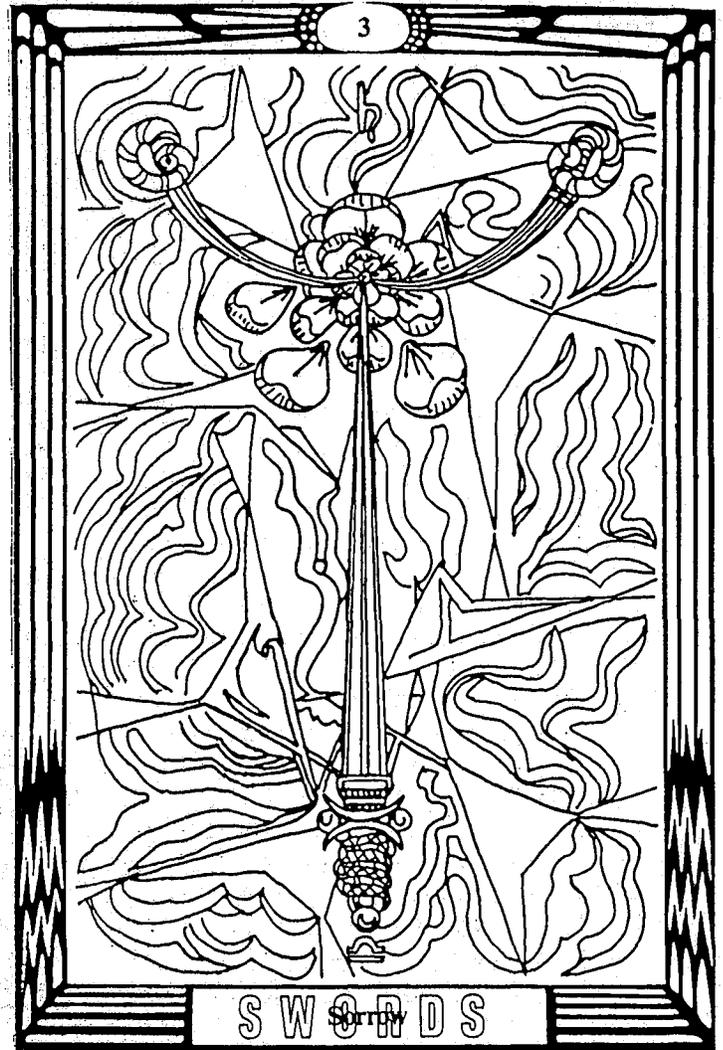
Further, the same types of quarrels and disagreements can be repeated too many times. Often the person is quick to apologize but seems not to have learned much from the first incidents.

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



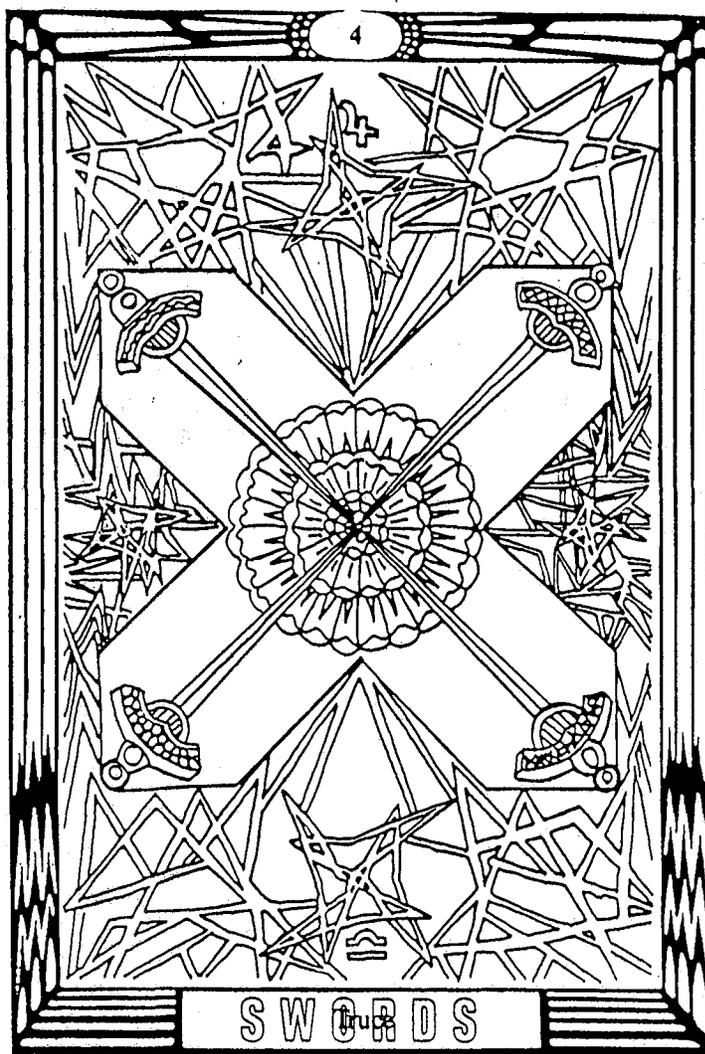
can also be quite perverse and selfish. There could be deceit in the use of words so that the person could sow discord and strife and be the center of mischief, the maker of sorrow and tears for others. This native can interrupt the ideas, speech and words of others in order to press his own views to 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.

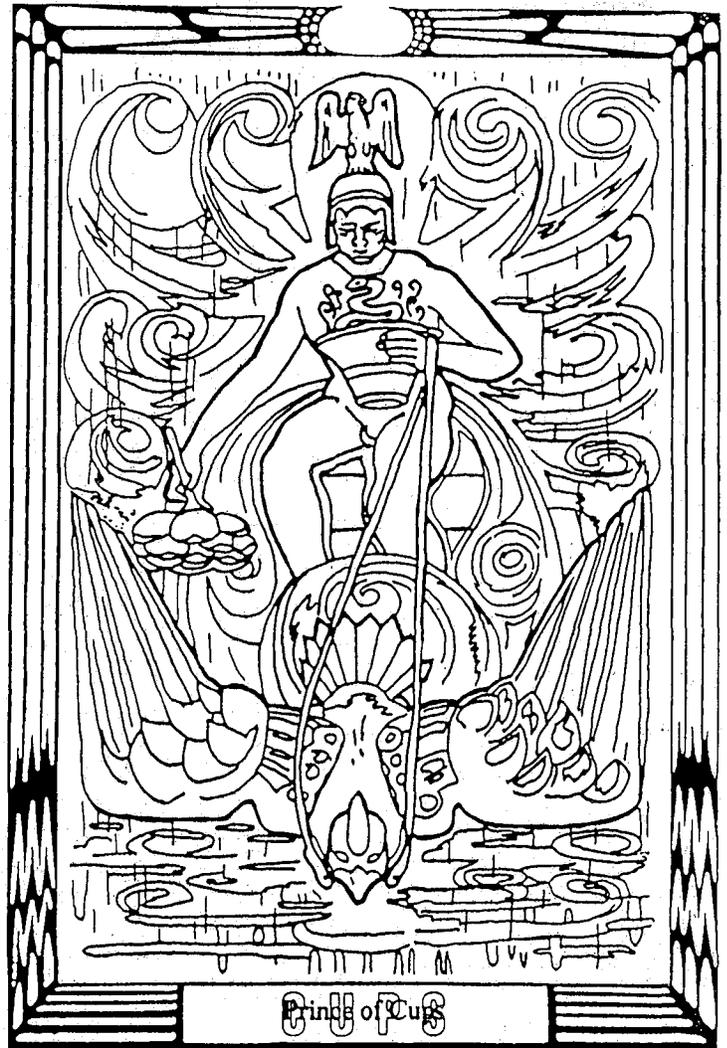
Representative of the soul of the Scorpio native in the first two decans is the figure of the Prince of Cups. He is a mixture of Air and Water and rules from 20° of Libra to 20° of Scorpio. His title is: "Prince of the Chariot of the Waters". In his right hand

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.

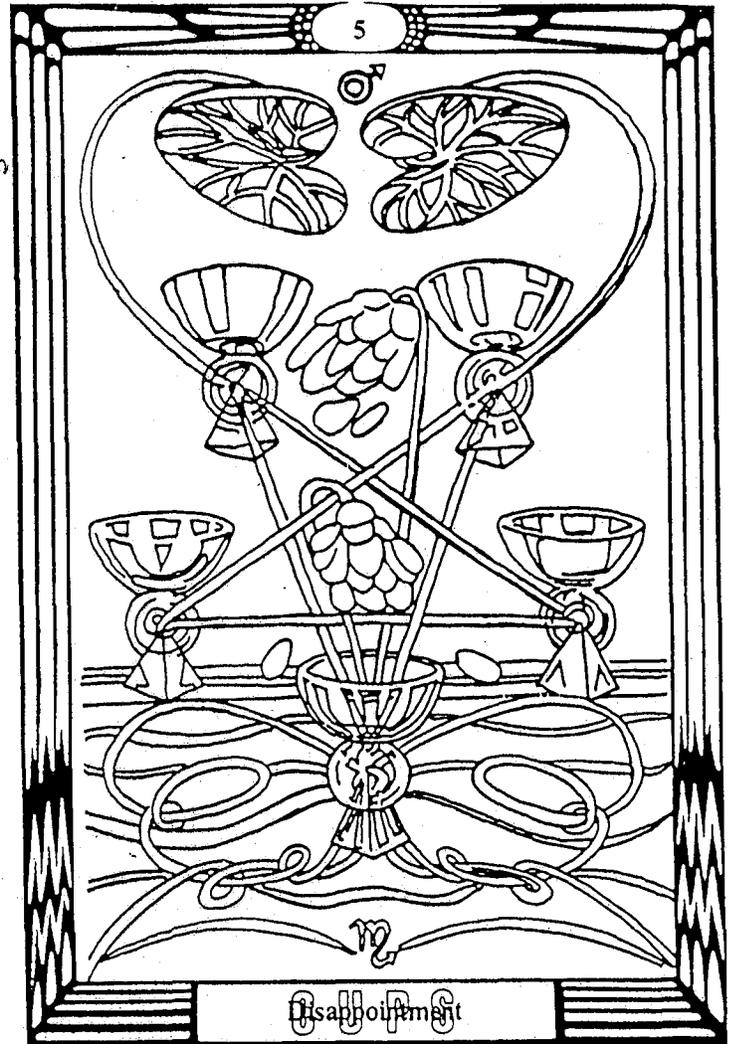


Sometimes the native is without an ordinary conscience and thus can be distrusted by neighbours and acquaintances. He would have no true friends for all he cares about is the pursuit of his own selfish goals. It is difficult for this native to inspire any kind of understanding as he can inspire unreasonable 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.

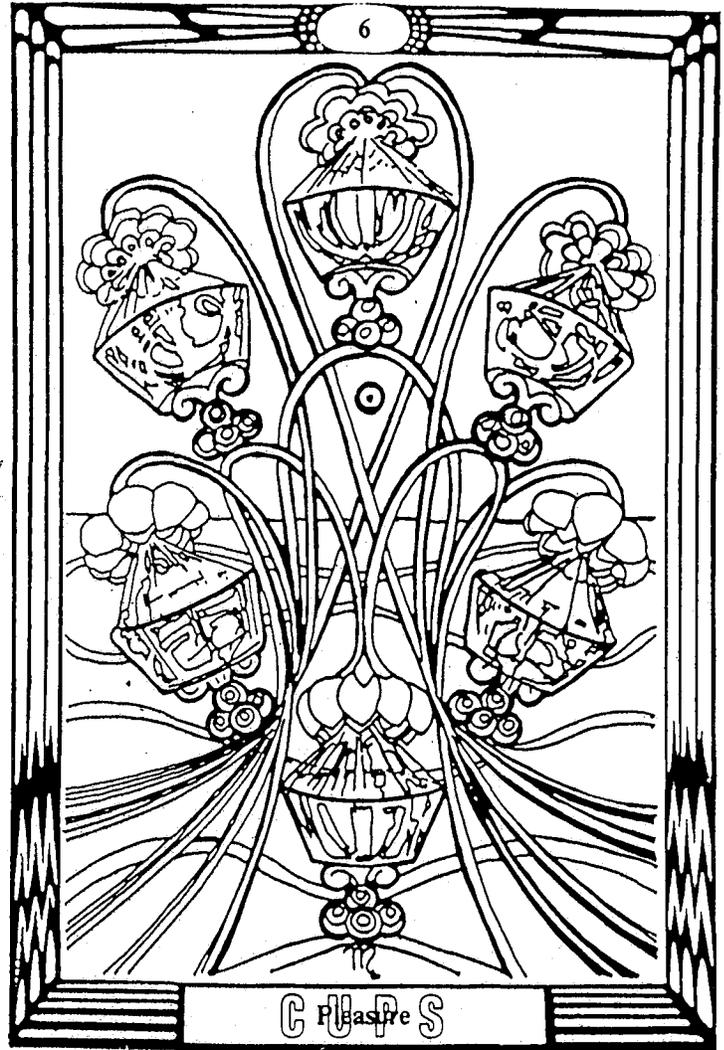
When the emotional tendencies are understood and are not allowed to interfere with some of the energies of Mars, there can still be very good energy and an outgoing personality. Though materialism is part of the nature of this person, there can be also great enjoyment of material matters, such as entertaining 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.



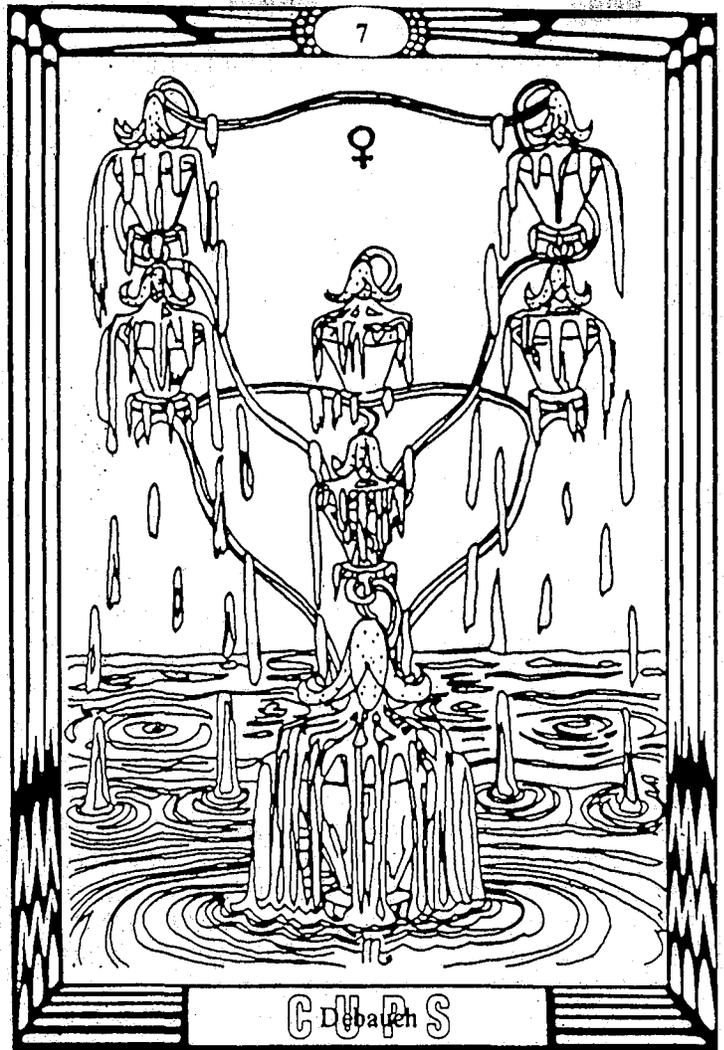
If the Sun is afflicted there can be some contentions and strife arising from unwarranted self-assertion. There could be a good deal of vanity and presumptuousness. The native might think he is easily affronted by the behaviour of others, his pride may get unrealistic and out of bounds. Also, he may 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.

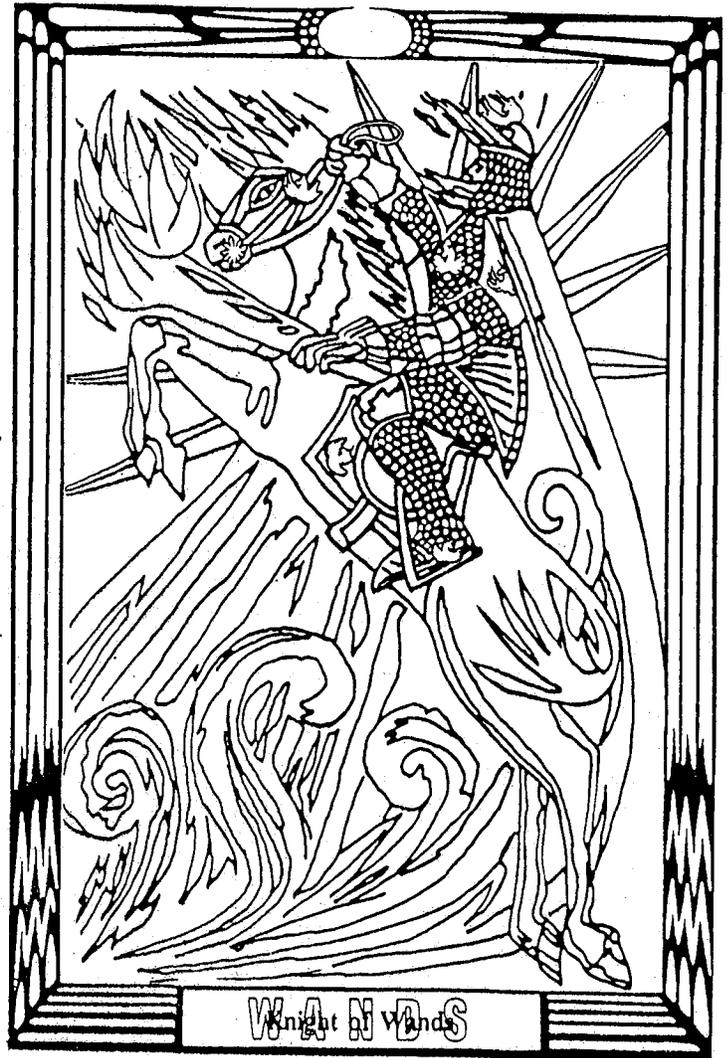


The androgynous figure pours water from a cup with the left hand and fire with the right hand into a cauldron which is being heated with a fire underneath. The two opposites are being mixed in this cauldron and the result is that the red lion turns white and the white eagle turns red. The lion refers 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.

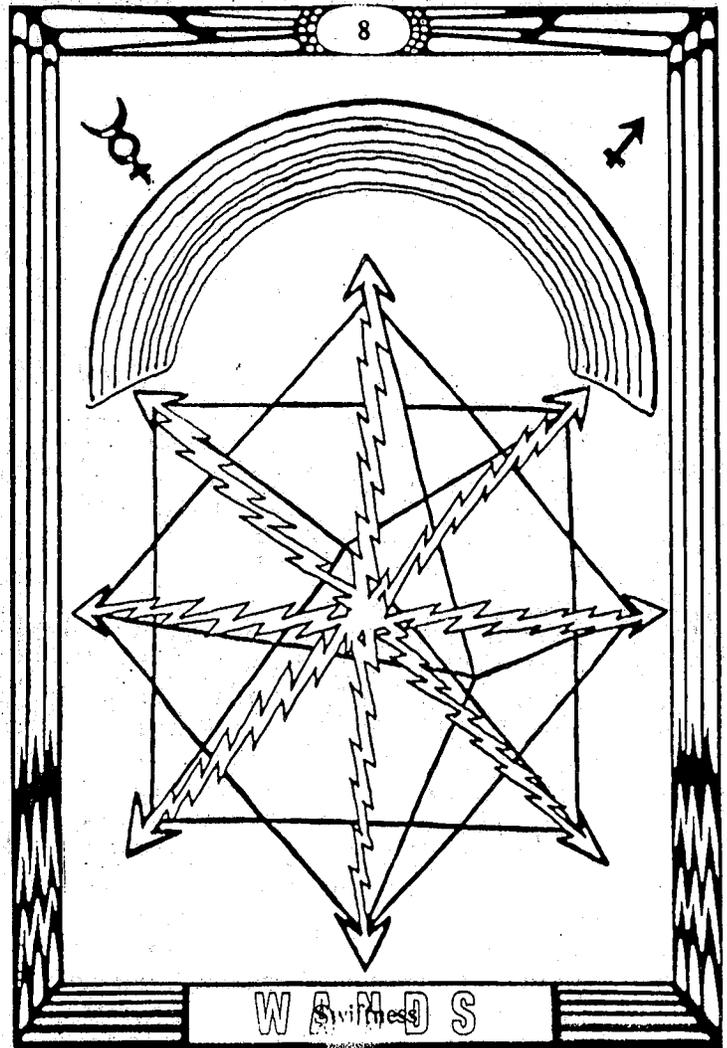
But on the negative side, if the Sun is afflicted in this zodiac sign, the native can be cruel and bigoted, even brutal. There could be too much pride and a refusal to take the consequences when the actions taken lead to harm for others or even to the native. Impetuosity can turn to disaster as it is



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

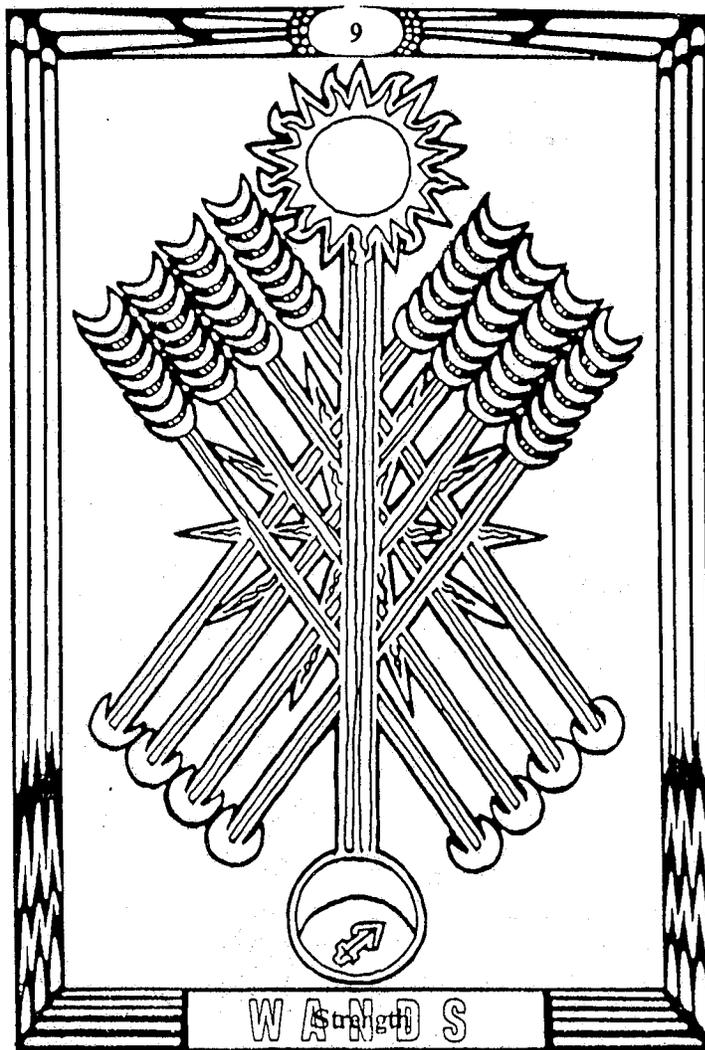


especially when the sports lead to activity outside, such as hunting or various games played in a field. There is often an appreciation of gardens and meadows. The activities in the open countryside help to cool down the overwhelming energy of the mind.

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

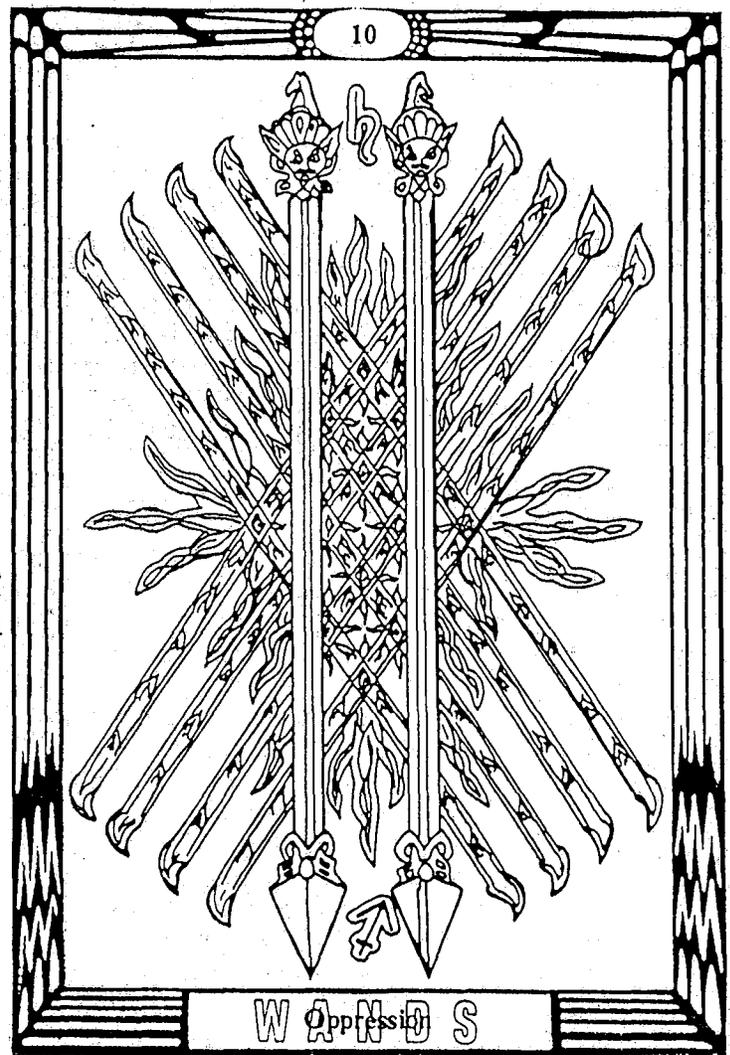


questioning attitude towards life and does not always accept the status quo. Curiosity can lead this person into quite different lines of thought from the general acceptance of the ideas of others which might be around him or her. The Moon has always been known to be changeable and so the person in this 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...

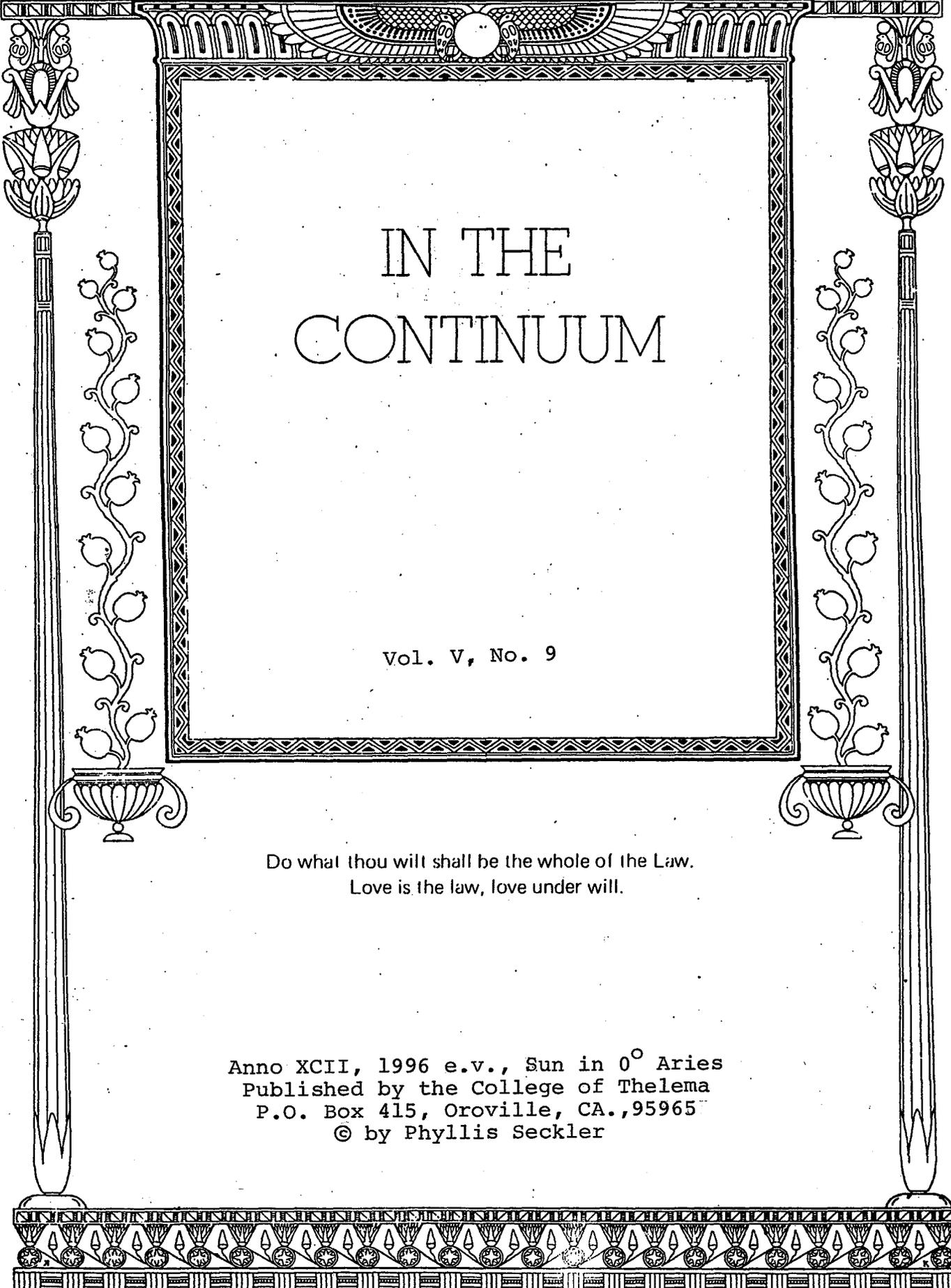
The oil in the Lamp runs dry; the dim
Light finally fades away, replaced with vacuous
Shadows, the grotesque silhouettes of the dead
Dance silently on the walls,
And reaching out for the once ever burning source
Of flame, it is knocked to the floor, smashing
Into splinters of steel and glass.

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.



IN THE CONTINUUM

Vol. V, No. 9

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

Anno XCII, 1996 e.v., Sun in 0° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA., 95965
© by Phyllis Seckler



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

COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.
95965

Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Soror Meral

A LITANY

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

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

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

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

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

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

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

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

Poor folly mine; I cannot see
Save from one corner of one star!
So many millions over me;
So many, and the next,⁹ how far!
O Wisdom-crowned Ta-hu-ti⁹ lend
Thy magic; let my light extend!¹⁰

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

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

-
7. The Hawk-headed Lord of Strength, the Avenger of Osiris' death.
 8. The Redeemer by His suffering.
 9. Thoth, the Ibis God, Equivalent to the higher Hermes.
 10. Khabs am Pekht again.
 11. Goddess of Justice.
 12. Goddess of Beauty and Love.

Even the perfumes of the dawn
Intoxicate, deceive the soul.
Let every shadow be withdrawn!
Let¹³ there be Light, supreme and whole!
O Ra,¹³ thou golden Lord of Day
The Sun of Righteousness display!

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

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

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

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

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

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

14. The Egyptian Atlas - a rebours.

15. Nature; the beginning.

16. Perfection: the end.

17. See previous explanations of moon-symbolism.

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

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

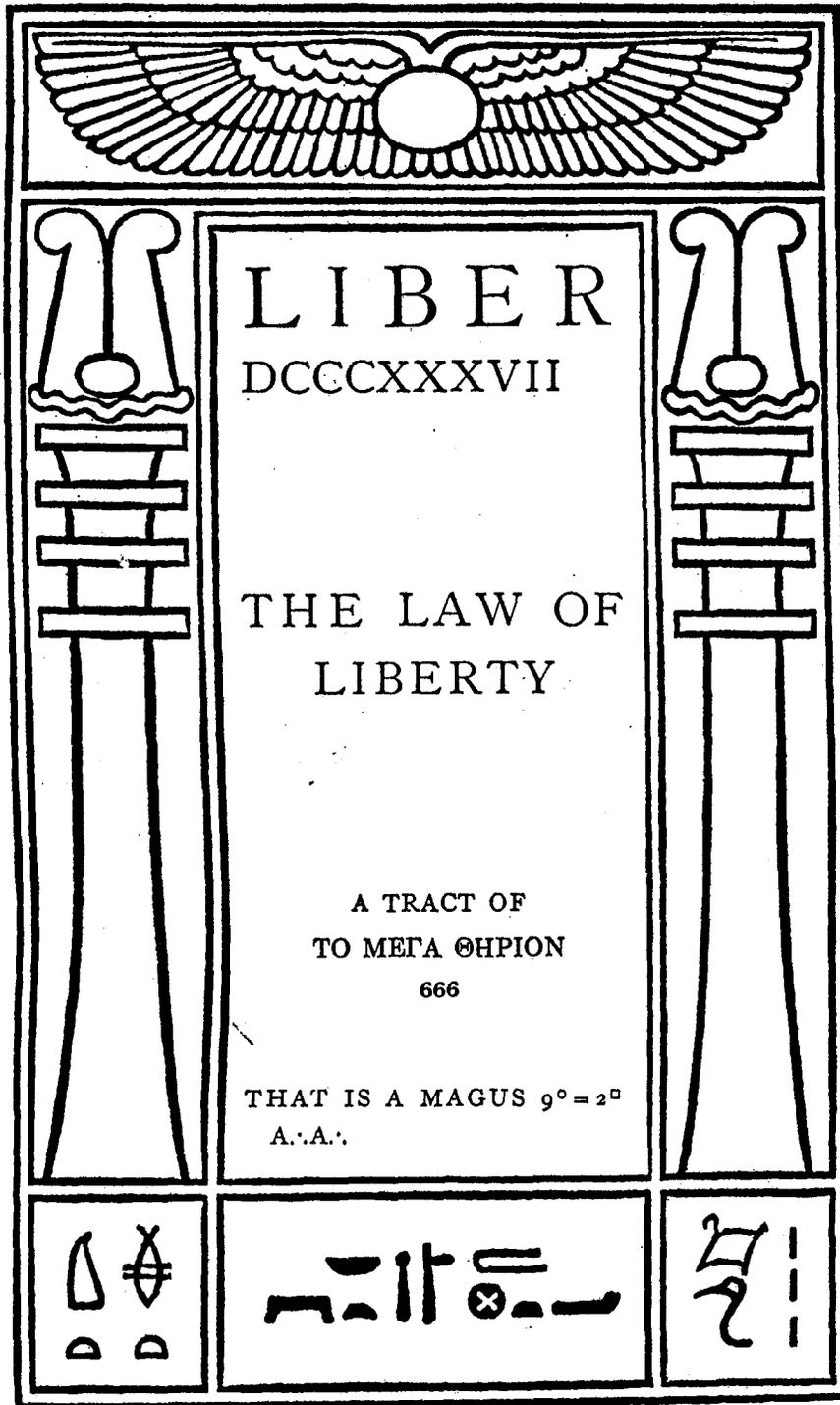
Aleister Crowley (from Collected Works).

THE TWO LOVES.

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

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

Aleister Crowley (from Collected Works)



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



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

LIBER DCCCXXXVII

THE LAW OF LIBERTY

A TRACT OF TO MEFA OHPION 666.

THAT IS A MAGUS 9°=2°, A.:A.:

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

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

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

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

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

THE EQUINOX

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

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

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

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

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

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

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

THE LAW OF LIBERTY

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

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

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

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

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

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

THE EQUINOX

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

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

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

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

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

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

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

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

THE LAW OF LIBERTY

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

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

THE EQUINOX

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

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

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

Love is the law, love under will.

The Mockingbird's Song

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

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

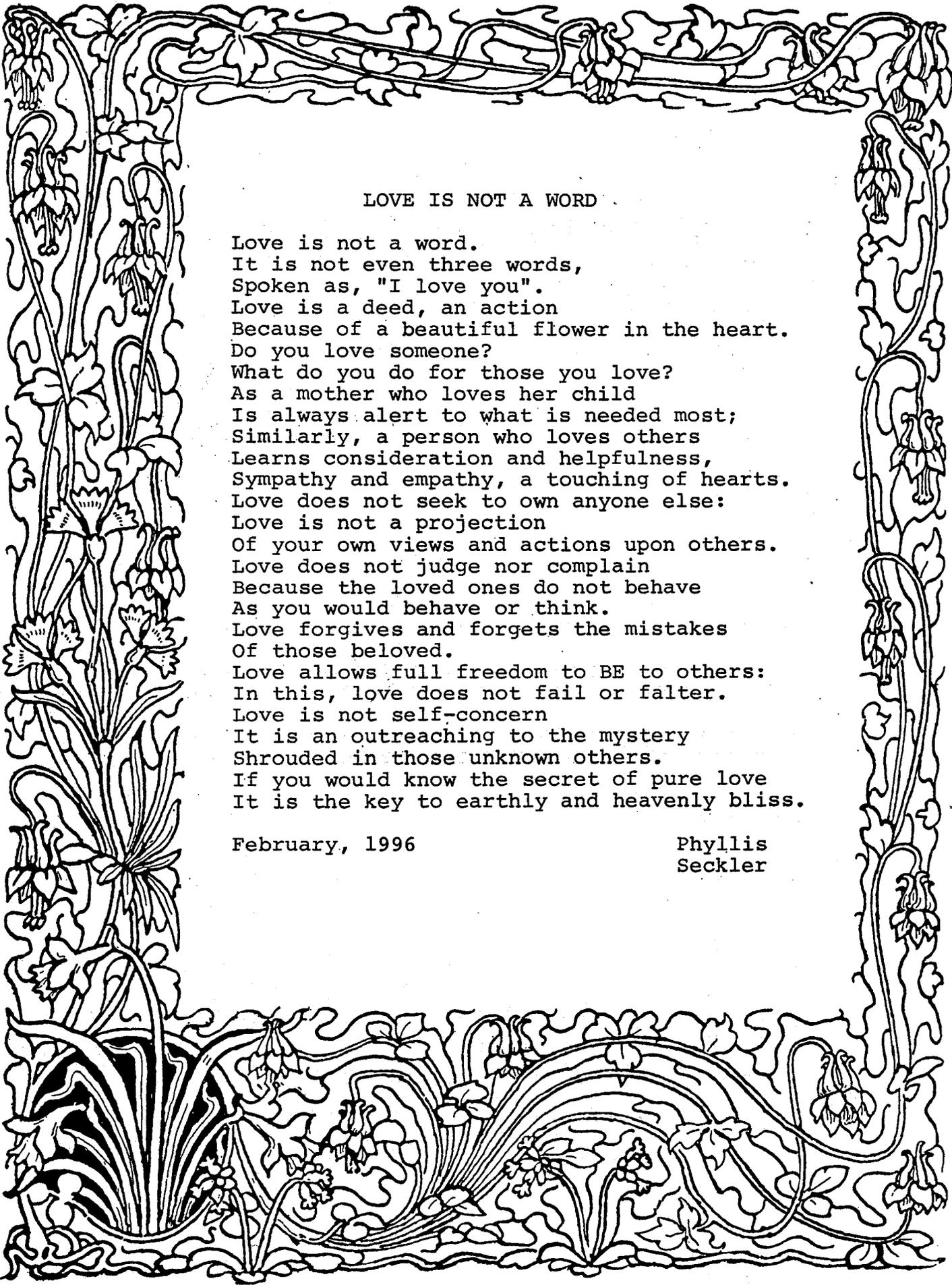
I was enraptured by a love of unspeakable power
My heart was so full, I felt it would burst.
I rage and I cry, I tremble and cower,
My Angel, my Angel, oh please quench this thirst,
And the mockingbird's song lilts forth from its bower.

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

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

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





LOVE IS NOT A WORD

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

February, 1996

Phyllis
Seckler

CAPRICORN

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

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

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

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

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

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

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

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

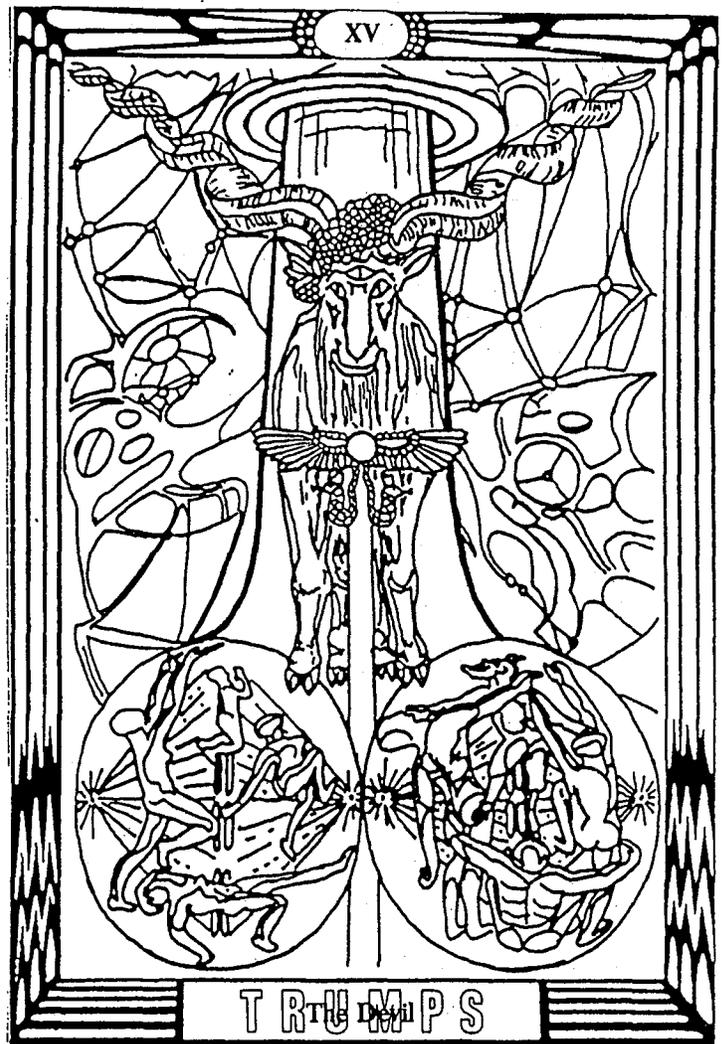
In the outer world, the Capricorn person is often the supporter and mainstay of the community and joins prestigious circles or clubs in order to enhance his authority. But underneath, this person is capable of mean behaviour which affects the weakest around him, and often these are women and children.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

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

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

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

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

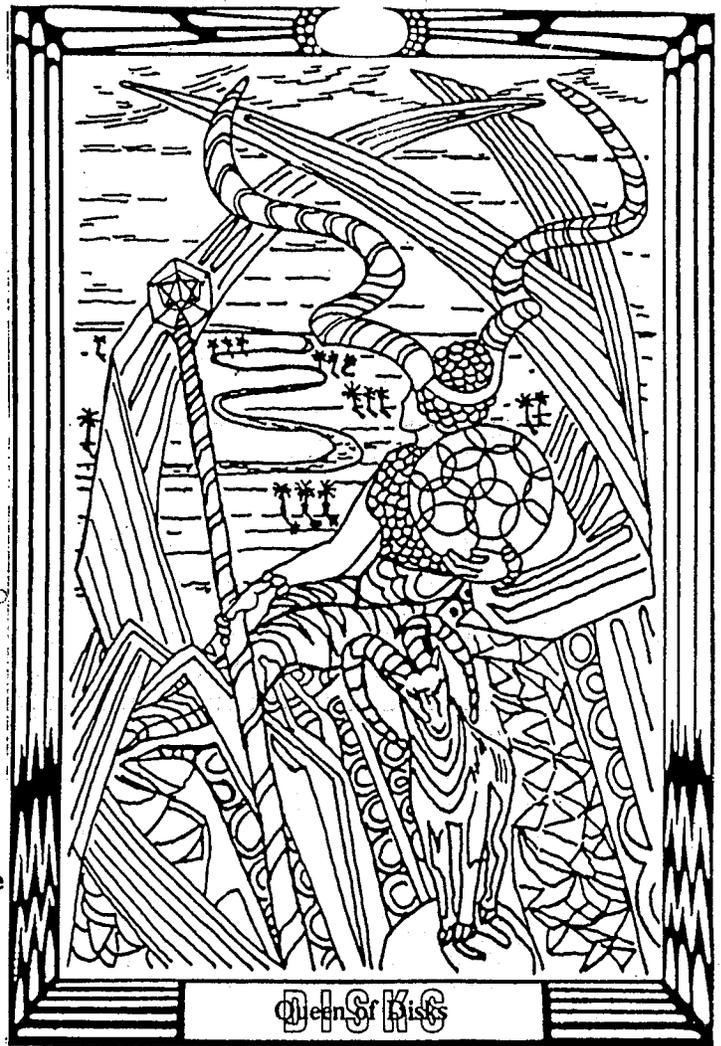


Capricorn people are constructive and stable, careful and organized. They are often cautious as well and may show a good deal of frugality and a desire to preserve and build up carefully from a solid foundation. They are serious thinkers and have reflective minds. Often they have a great interest in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

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

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

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



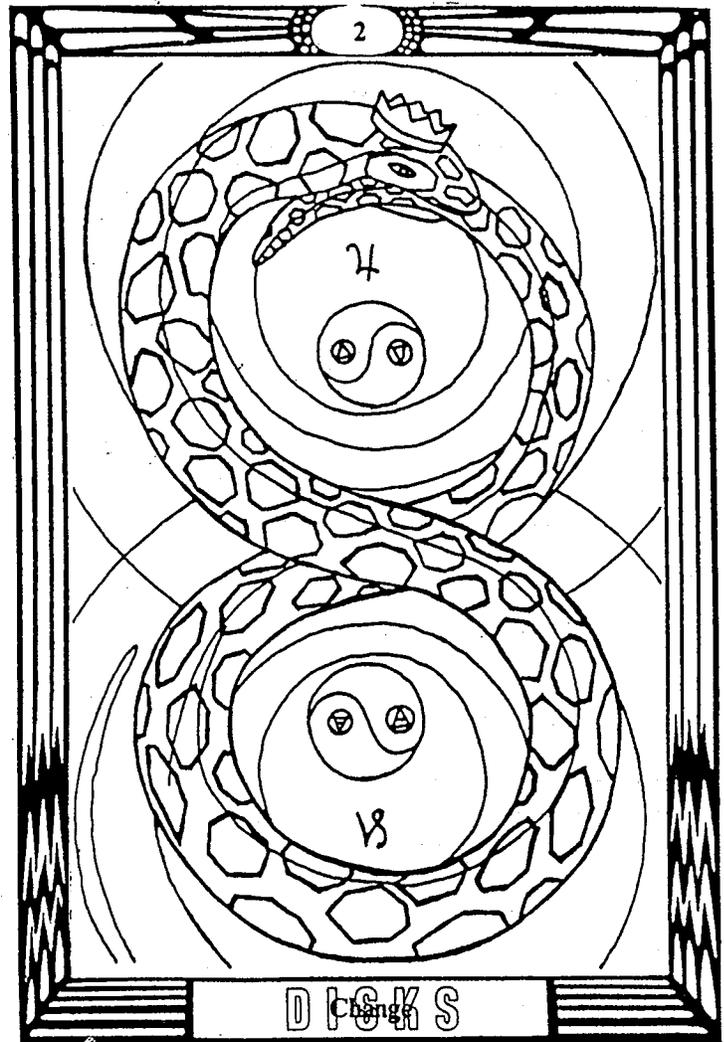
This Queen often displays impetuosity due to the effect of Mars which is exalted in this sign. She is also rather timid and is kind and charming. She has a great heart and is known to be quite truthful. People represented by this Queen are not particularly intelligent but make up for this lack by instinct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

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

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

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

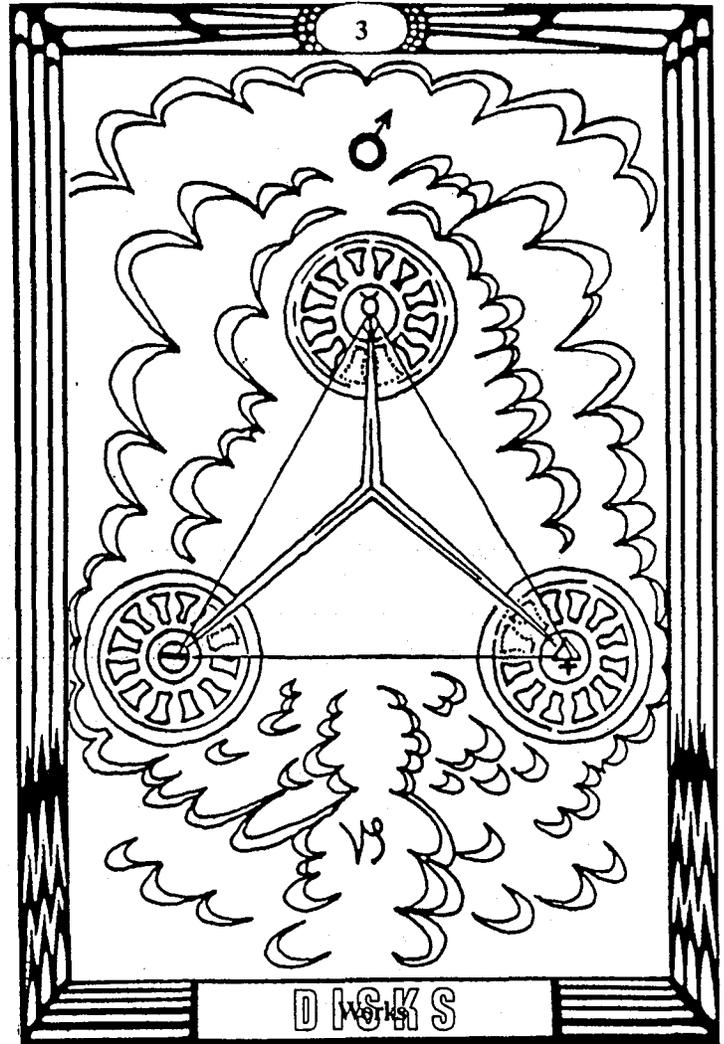
Due to the influence of expansive Jupiter and the influence of restrictive Saturn, the native experiences periods of gain and loss and a corresponding flux in the emotional life. There is weakness and strength portrayed in the same person. There may be elation and then melancholy, hopes may flower and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



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

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

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

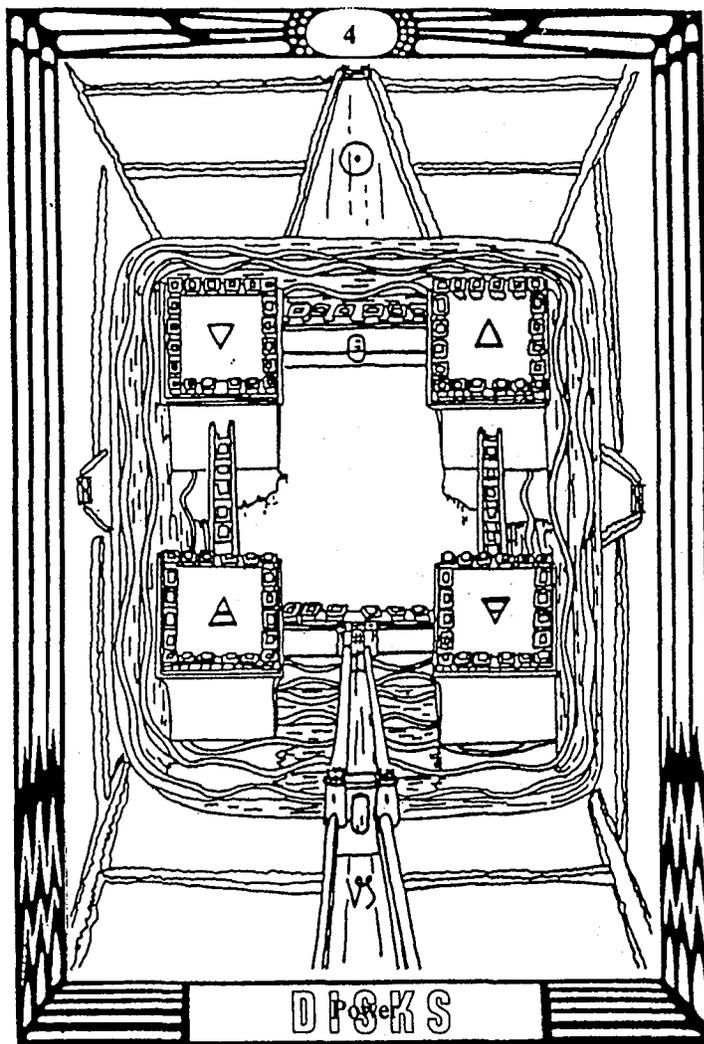


When the Sun is in this middle Decan of Capricorn, the native is a worker capable of great constructive force. He builds the material structures needed for the welfare of humanity and often can be an engineer or scientist. This person is often clever in business and may experience gain in commercial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

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

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

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



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

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

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

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

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

AQUARIUS

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

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

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

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

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

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

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

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



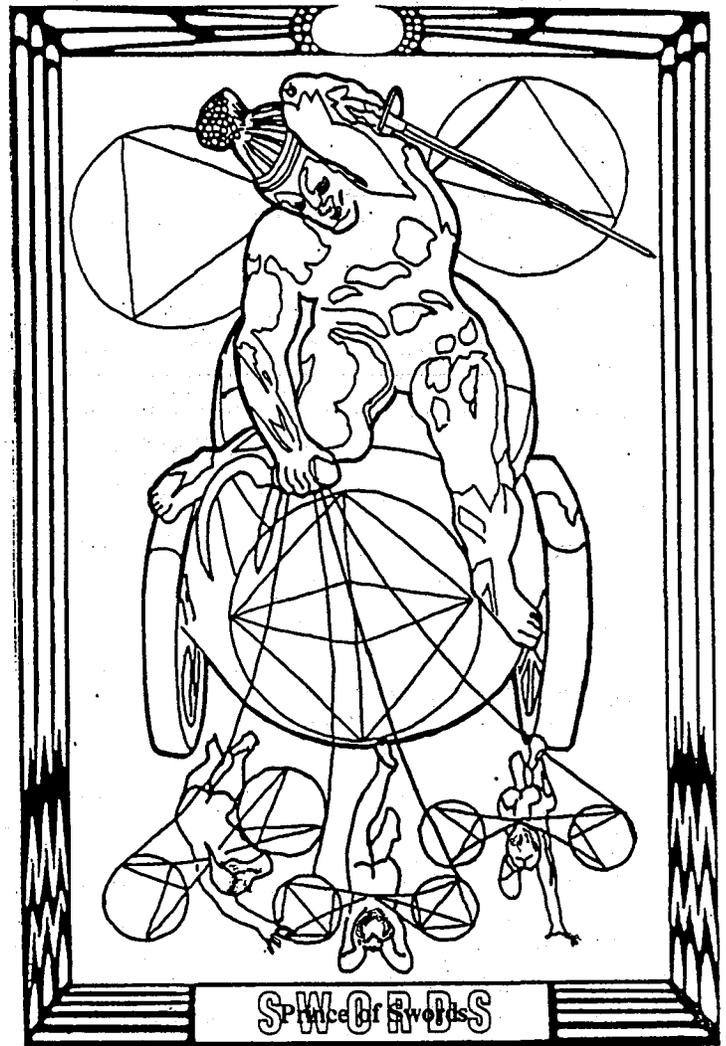
energies from space and from many of the unknown realms of energy surrounding the earth upon their own heads, upon their refined and noble natures and with these new discoveries much benefit to mankind can be sought and used. There is now an explosion of interest in books on occult subject matters and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

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

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

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

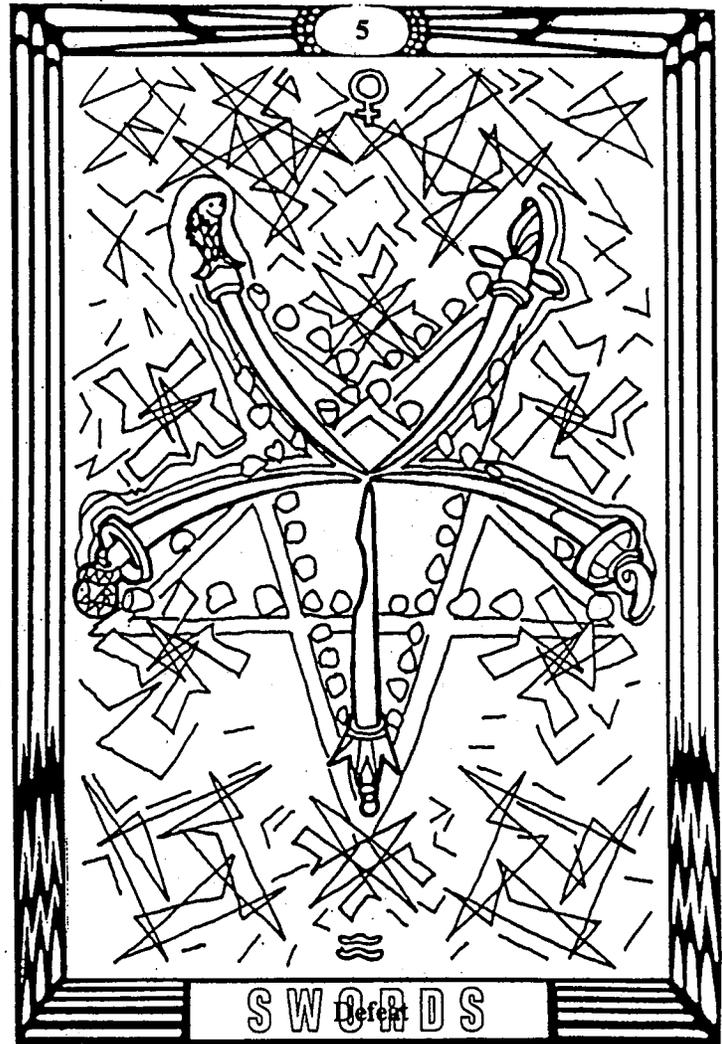
All of the Prince figures in the Trumps are related to the Vau of Yod He Vau Hé and thus they represent the result of the union of the two first forces, they are the children resulting. For this reason they all have the influence of Tiphareth, the sphere of the Sun. Behind the Prince are three Suns and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



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

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

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

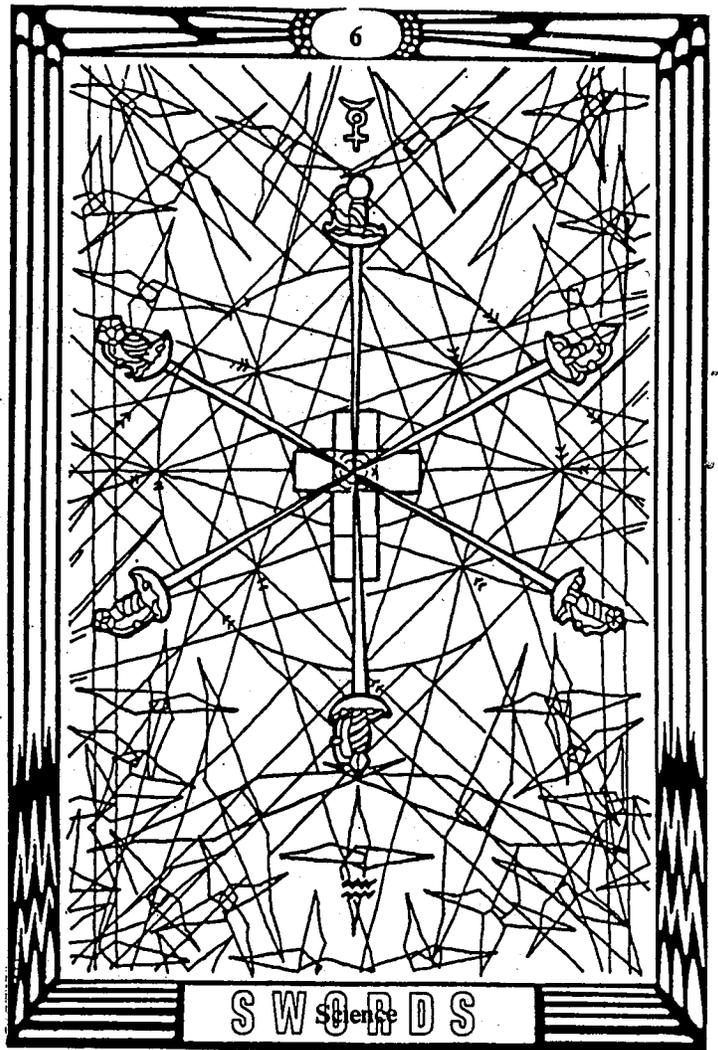


Aquarian could be quite unmindful that his careless thoughts and actions hurt and ruin others. When negative, there could be much corruption and treachery. As always, the antidote to what this decan means, is a development of the higher meanings of Aquarius which is represented by the Knight of Swords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

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

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

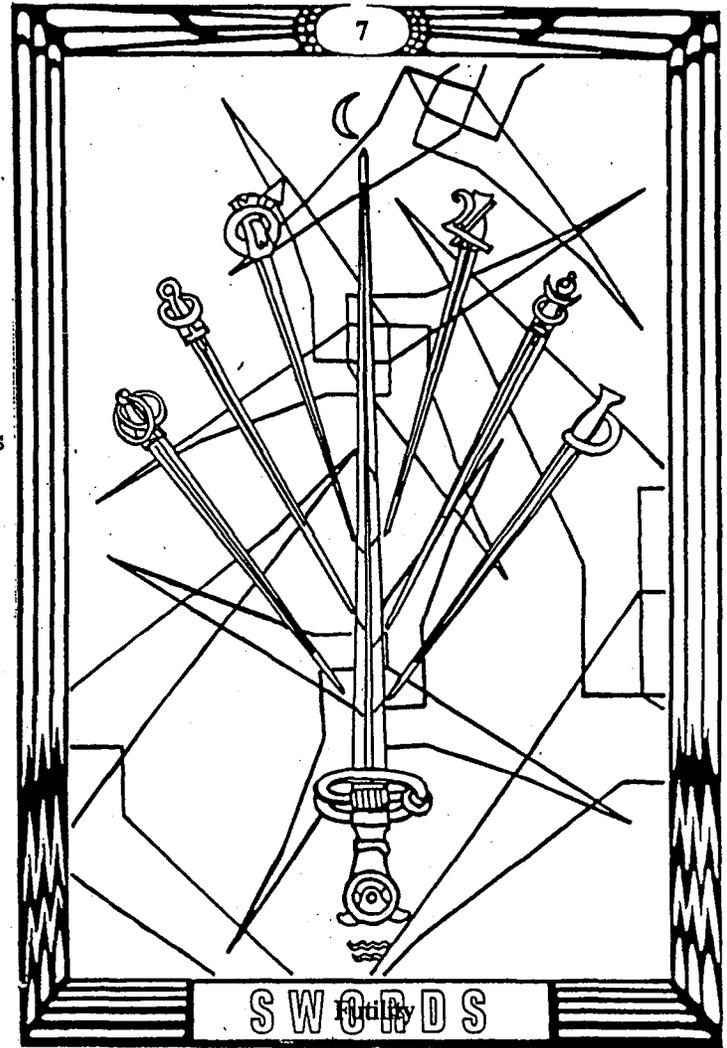
The old title for this card was "earned success". Indeed, this is the rule with scientific discoveries, for success usually arrives after hard work, anxiety and trouble. This native has a good self-esteem coupled with modesty. Also there is an appreciation of beauty and the arts.



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

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

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



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

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

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

PISCES

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

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

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

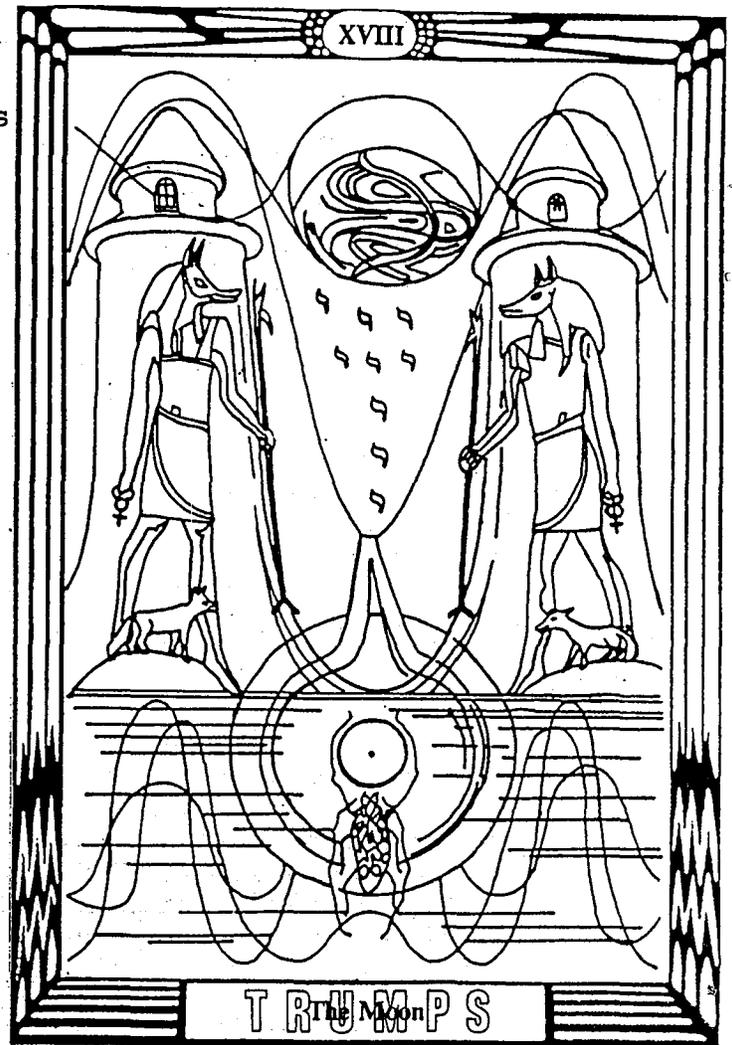
This native is also generous due to the Jupiter influence on the sign. There is also a tendency to be persistent and persuasive when some ideal strikes the fancy. There also can be artistic abilities and religious interests. This native is also charitable and hospitable. The destiny of the Pisces person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

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

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

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

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



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

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

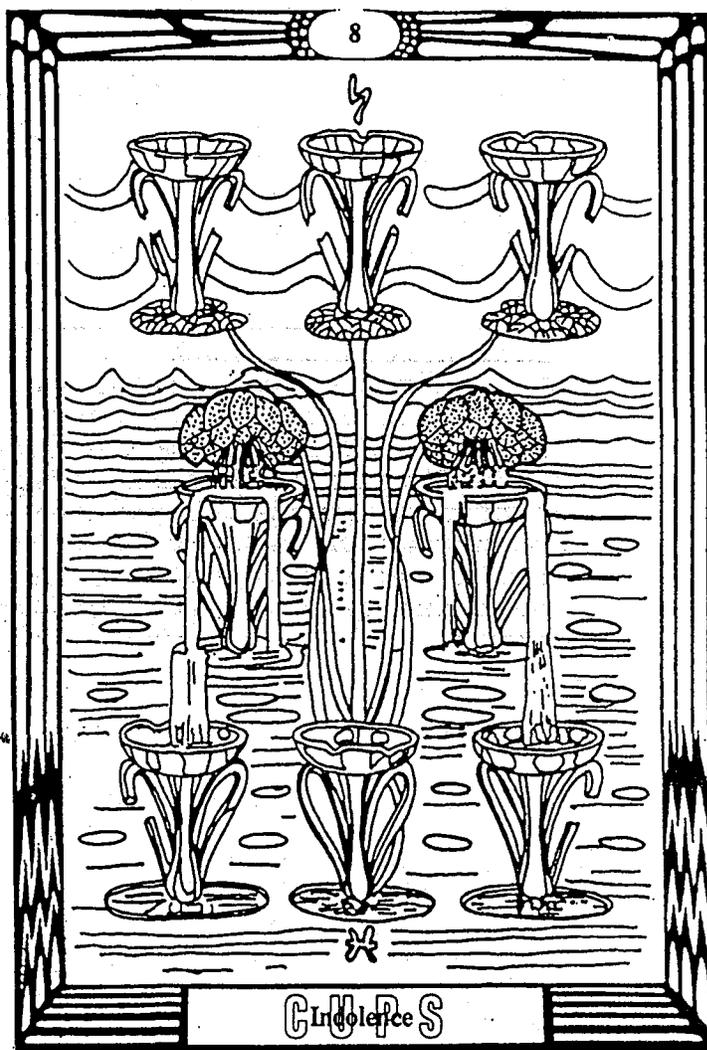


The native of the decans ruled by this Knight of Cups is graceful and amiable but also can be quite a dilettante and very difficult to pin down to any strong course of action. He is quick to respond to what attracts him and can whip up quite a lot of enthusiasm, but this is not likely to last as he is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

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

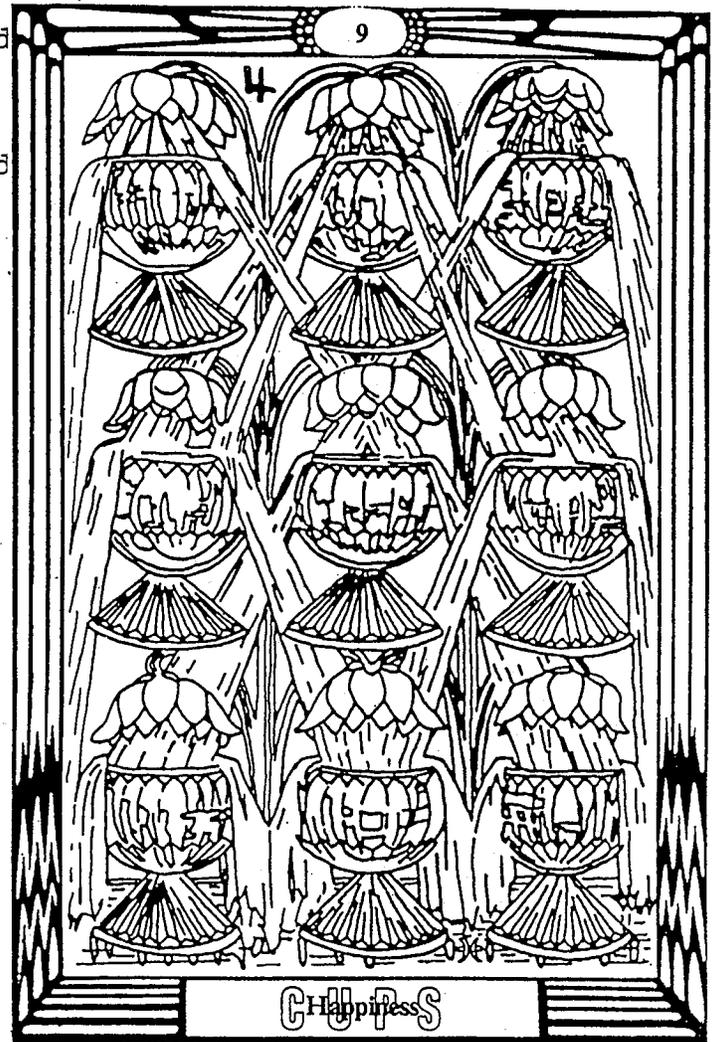
On the negative side, the Pisces person can be too passive and often lacks depth to the character. This person can turn out to be sensual and idle, untruthful and superficial. Due to such traits, this person can mismanage his affairs and his career can show a record of failures and disasters unless good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

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



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

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



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

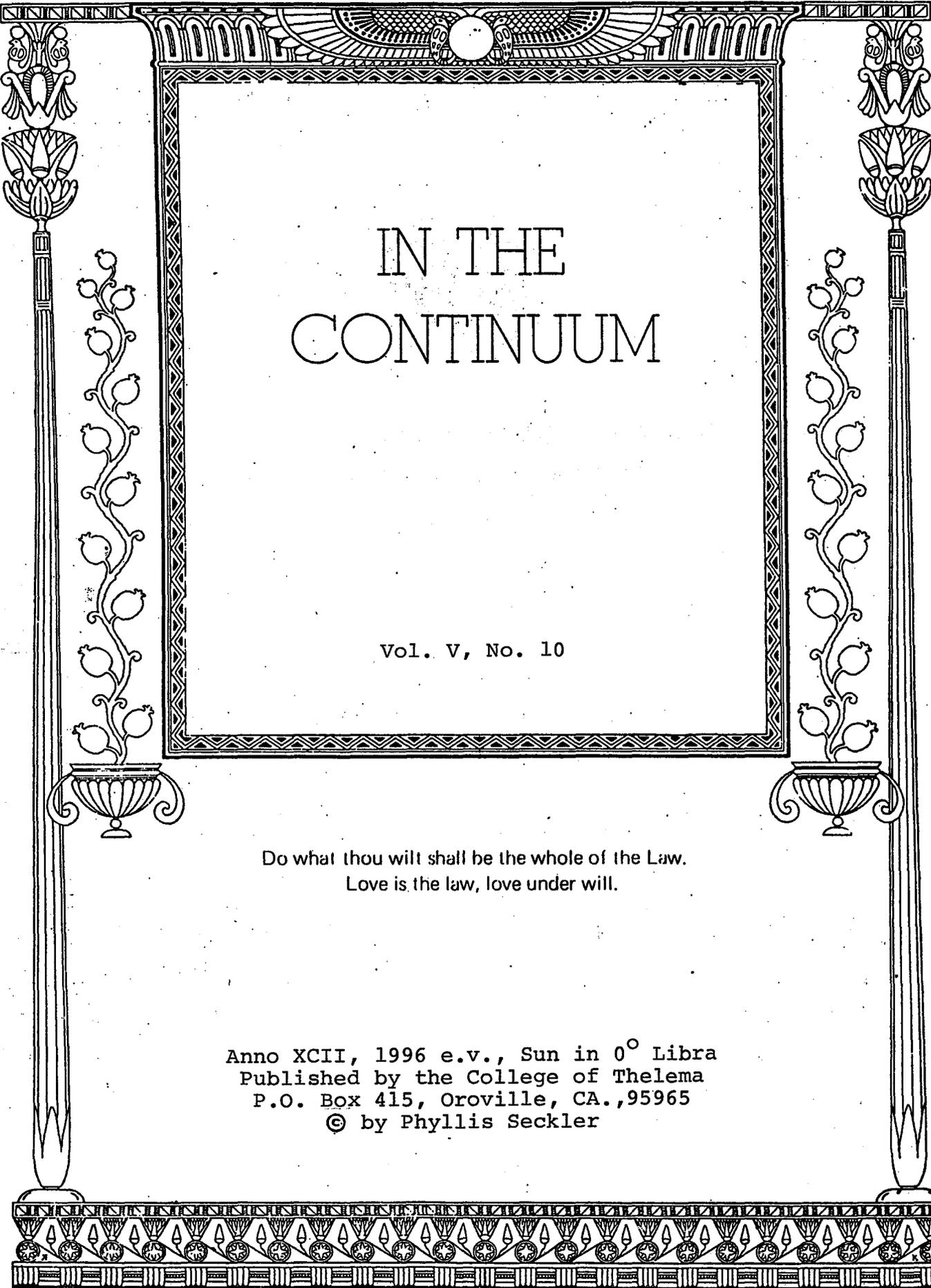
THE CORPORATE DREAM AND THE PARADISE HOME

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

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

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

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



IN THE
CONTINUUM

Vol. V, No. 10

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

Anno XCII, 1996 e.v., Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA., 95965
© by Phyllis Seckler



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

COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.
95965
Sept. 1976

Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

This is the last issue of IN THE CONTINUUM and I think a short accounting of whence I came is in order. This story of my life will be someday produced in more detailed form as I am in the process of writing it now. But for those who would like a short accounting of events, this is what I have to offer.

I was born in Edmonton, Alberta, Canada on June 18, 1917 and subsequent work with my horoscope and rectification done by one who could do this, reveals that it was about 2:20 in the morning.

Our family moved to California when I was only about four years of age, - maybe a little younger, as my father had lost a political bid for mayor of Edmonton and had gone deeply into debt for this. My childhood years were unaware of the difficulties of my parents so I passed a very happy childhood.

After graduation from High School I had a year of work in a Junior College and then another year of work to fit me to be a stenographer.

When I at last had a job with a bank, I was so restless that I took night classes at the same Junior College. There I was in a drama class conducted by Regina Kahl. The upshot of this class was that I met Wilfred Smith and Jane Wolfe and attended the Gnostic Catholic Mass written by Crowley for the Ordo Templi Orientis. This attendance was to last for several years. I married and my husband ran away and I was left with children. With the first child, I was invited to live in the only Profess House then existing on Winona Blvd. in Hollywood. I accepted as I wanted to bring up my child by myself. There was no money for this job but I had a roof over my head and food and medical help for me and the baby.

I was absolutely bewildered by the material set before me which had to do with Thelema. This was so new to my soul that it took about 30 years of the Probationary period of the A.:A.: to get some sort of idea about what was involved in Thelema. I joined the O.T.O. in August of 1939 and on June 6, of 1940, I became a Probationer of the A.:A.: under Jane Wolfe, who had studied with Crowley in Cefalu and elsewhere.

My husband returned from his first runaway and we had a second baby and then in due time there was a third and again, he was not in the mood to be a father. Again his departure was more prolonged and it was up to me to bring up my three children by myself.

Those years, I had to consider their welfare and could not do practices which might alienate them from their peers, for children talk of everything. So instead I studied and then when my son went to first grade, I went to college. I was tired of being on the edge of starvation and wanted a better life for all of us.

During those years, the friendship and help of Jane was very precious to me and for quite a few years she came to see us every Saturday afternoon. After six years of college, I graduated with honors and an M.A. from the University of California in Los Angeles.

After I had my teaching credential for Art, I taught in a Northern California High School for 20 years. About three years after the start of my job, Jane died and left all of her papers and books to me. Also, during those years, I had made the acquaintance and good friendship of Karl Germer. Our friendship had started by correspondence when I was in college. It was during those early college years, on July 1, 1952, that the first appearance of the Holy Guardian Angel was experienced by me. Karl often said this was due to my purity of aspiration. Since he was already an 8^o=3^o of A.:A.: as acknowledged by Crowley, I think he knew what he was talking about when he wrote that I must be a 5^o=6^o of A.:A.: This was a great surprise to me, but in many years afterward, I had the guidance of the H.G.A. when it was essential.

While working as an art teacher, I married a second time but after six years, that marriage was also a failure and so it ended.

But during those years, I studied many things and also Karl and I wrote many letters. I met Marcelo Motta and wrote to him but his letters betrayed his extreme unbalance and dictatorial attitude and I did not put up with them for very long.

Karl died and left all of Crowley's literary remains in the care of his wife, Sascha. But she was not very sane and could not place the materials in any place suited to their importance. She was robbed of some of the most important documents about 1967 and accused my child Stella of taking them. Since this was such an outright fabrication, I resolved to find who the culprits might be. The story of this is printed in IN THE CONTINUUM, Vol. II, No. 2.

The upshot of my enquiries was that Grady McMurtry and I began a correspondence and I invited him to come to California as he was working in Washington, D.C. He came out when I paid for every bit of his trip and for the moving van and then supported him for quite a few years. I also made and paid for any O.T.O. equipment needed as he was not about to be bothered with such things.

Grady had been given letters of authorization by Crowley to take charge of the O.T.O. in case of emergency when Grady had met Crowley as a young Lieutenant in the American forces during World War II. Crowley knew that Karl was already an old man and might not appoint a successor for the welfare of the O.T.O. He was right, as later events were to prove. What we started in 1969, as we were both long standing members of the O.T.O. was then fully sanctioned and legal. But though Grady was intelligent when he met Crowley at about the age of 22, he had managed to ruin this intelligence by the use of alcohol. He displayed all the difficulties and faults of the alcoholic person and so after six years, when my money ran out and I was about to retire from teaching, I moved him out of the house.

In those early years of the establishment of the O.T.O. on a secure footing, I began the memorization of three of the Holy Books, LIBER AL, LIBER LXV, and LIBER VII. My technique was to read a full chapter of one of these books every night, which took only about 5 or 10 minutes, before falling asleep. When several months had passed, the chapter was memorized in its entirety and I went on to the next chapter. Karl Germer had told me that is what he did, and I was inspired by his example.

I also performed the Lesser Banishing Ritual of the Pentagram twice daily and Resh at the appropriate times. Added to this was work on the Middle Pillar as described by Regardie. This was essential in order to combat the difficulties Grady was causing. These were considerable but shall not be described here. They shall be dealt with in the longer version of my life which I am writing.

I retired from teaching and Grady and I parted in 1975 and I was now free and had enough time to go back and pick up the work in the A.:A.: which had not been done. When I first started my affiliation with the A.:A.:, I had no set of THE EQUINOX. I had a small paper 1938 version of LIBER AL, but as to LIBERS VII and LIBER LXV, a person had to rely upon Jane's typewritten copies of these books if they also, had no basic books. These were slow in coming, of course, for Jane was older and could not do a great deal of typing. I had borrowed one of the volumes of THE EQUINOX from Jane very early to copy out a description of the Tarot cards, for these appealed to me a great deal. But I had no pack of cards, not even of any older version or of the Pamela Coleman Smith and Waite version. But before too long THE BOOK OF THOTH was published and I was able to buy a copy.

I also had started a notebook on Astrology when the children were very small and did what I could with books from the local library. I owned only one book on Astrology which a friend had given me and that was all for many years. Whenever Karl was able to publish one of the Crowley books, he gave me a copy free as we were certainly impoverished.

One can imagine my sense of bewilderment at not having any of the appropriate reference works or instructions. I had to figure out what to do by myself. I can still remember this bewilderment and lack of guidance and knowledge and this strong memory led me to start the College of Thelema in 1973 or at about that time. I was born to be a teacher and by that time I had many more books, thanks to Jane and Karl and had begun to put the loose ends of knowledge into some sort of order. The result of my years of study of occult authors and of Crowley were now available to me so that I could assist others on the path of Thelema. I started IN THE CONTINUUM in 1973 thinking it could be of some use to those who were taking their first steps.

I might mention that I had also begun the study of psychology in my teen years and have kept up this interest all my life.

Also lacking were the instructions in LIBER 185 and I did not know about them until Israel Regardie published them in GEMS FROM THE EQUINOX. I also had no access to LIBER 13 which also gave instructions for each Grade level of the A.A.A. It has been the policy of this branch of the A.A.A. to conduct the studies as Crowley wrote them. Never would we issue a document for an acquired grade unless the student had really gone through the work.

But now from the year 1975 and on, I had a great deal of time to fill in the blanks and so took up the practices and studies for about four or five hours of every day, with time out only for any necessary O.T.O. work or for family visits.

But I needed a person with similar goals and interests to monitor my progress and confirm if I had done the work as thoroughly as possible. It was with great good fortune that James Eshelman was taking an O.T.O. grade when I was visiting a fine O.T.O. person in Southern California. Jim immediately found an interest in what I was doing and opted to travel to my home in Dublin in Northern California for instructions and conferences. He was visiting only for about the third time when I knew he was to be my successor. In the many years that followed we helped each other to do the mandated A.A.A. work and here was the person to monitor what I was working on and to give me encouragement and also advice. I did the same for him, of course. In our work, I had the assistance of the H.G.A. when needed.

The College of Thelema grew and Jim put the A.A.A. on a clear footing as to instructions and work. We were both interested that our students should be able to do the work and should also be able to turn out to be balanced individuals with clear aspirations for the development of their more spiritual selves.

After a few years of work, Jim decided there should be more ritual in the studies of the aspirants to the A.:A.:, that is, the student phase which we were teaching in the College of Thelema. Students needed to experience more ceremonial magick in order to be more balanced persons. To this end, he crafted the work of The Temple of Thelema and included in this work all that had been required in the first course of the College of Thelema.

Our basic idea was that each person should "know thyself" as has been the credo for centuries in occult work and in many more disciplines as well. As Crowley remarked in THE EQUINOX, that the Probationary period of the A.:A.: could assist the fit and eliminate the unfit. Today we do not have enough Neophytes in this Order to do such a job so that either the College of Thelema or the Temple of Thelema must do this in a previous fashion so that any Neophytes may not be overburdened. It seems that there is a good deal of glamour about the A.:A.: and some persons think that if they are a part of this system, all their troubles will cease and they will become adepts and so on and on. They then have to face some debilitating character traits in themselves or some karma not yet worked out or for many other reasons, in this student phase of C.O.T. and T.O.T. Of course a great many who are unfit find that this work is not for them and those who do go on to complete the work become shining examples of what hard work can do for a person.

With the publication of these volumes of IN THE CONTINUUM, I have tried to make the study of Thelema more understandable and accessible to the public at large and also to students. I wish to thank those who have written in about their appreciation of the contents of I.T.C. for it is often the case that a teacher does not know how or if a person has been affected by the teaching. Those who speak up have been a great encouragement to me and now that I am pushing eighty, I am winding this up, for I like neat endings to various of my projects. When I go to the other side, I will know that I did what I could for Thelema. I also know that I am but the tool of my Holy Guardian Angel and I have tried to do the work He set out for me as well as I could. May each of you attain to this wonderful experience of the H.G.A.

Phyllis Seckler (Soror Meral)

REINCARNATION

As a phoenix arises from fire and ashes
So the end of life burns up in consuming flames
Until all that is left are the flashes
Of memory's accumulations laying claims

To all that went before in soul's growth.
Memories which can never be shaken
Out of the whole fabric of soul's cloth:
Memories until the soul demands to slaken

Thirst for life, for love at the fount of light.
So from life to life we end in heaven's fire
Doomed to struggle onward as best we might;
Our feet are not prisoned ever in earth's mire.

But respite comes upon us, though we forget
The rest and sweetness of death while on earth.
It is no use for ignorance to fret
About a new life, death means rebirth.

Ah, those we love, again we meet
Beyond the grave and in new lives too.
What use to mourn when in time we greet
Each other and live our lives anew.

But beware to hate for heaven's law
Decrees that karmic debts be paid.
And if a soul succumbs to such a flaw
Then many lives may pass before the error fades.

So now my loves, I depart upon my ways
And as the phoenix I will arise again
Out of the ashes of my numerous days
And we will dance to karmic strains.

We will learn to aspire always to the highest
Of aristocratic life, of refinement and love.
We will create again as does the artist
Whether of poesy, of painting, of music, until above:

We see our stars gleaming in heaven's dance:
We who are single sparks of fire in heaven's space.
Oh, set your sights on high, attain more than a glance
Of starlight bliss, of soul's greatest grace.

Meral
July 14, 1996



Meral

THE LEGACY OF JANE WOLFE

For nigh unto a quarter of a century, *In the Continuum* has served as the expressive organ not only of the College of Thelema, but also of the Jane Wolfe lineage of A.:A.:. The College of Thelema was itself “Founded in Service to the A.:A.:” — as has been stated in every issue of this periodical, from its inauguration in 1973 through the present.

But, despite the exposition of Jane’s life lovingly told by Soror Meral over some 30 issues of *I.T.C.*, one still occasionally encounters misstatements about Jane, her work, and the A.:A.: legacy she left behind.

Most of these misstatements seem to arise out of ignorance of the facts. Much of this ignorance is due to the persistent modesty of Soror Meral who, despite being quite willing to tell Jane’s story, has been highly reticent to tell much of her own tale. She has, however, agreed not to interfere with some of the facts being told by another, and has agreed to publish the account in this final issue of *In the Continuum*, provided all of the facts are true.

The purpose of this present article is to give a brief accounting of the true facts.

Jane Wolfe was admitted as an A.:A.: Probationer on June 11, 1921, during her residence at the Abbey of Thelema in Cefalu. Her admitting Superior was Aleister Crowley. As is customary in the A.:A.:, two copies of the Probationer oath were prepared, one to be retained by the Probationer, and one to be retained by the Order. The original of the copy Crowley retained is presently in a major university library collection. The original of Jane’s own signed and sealed copy, long held and preserved by Soror Meral, is presently in my own possession.

At her admittance, she took the aspiration name Estai. Years later, she rearticulated her aspiration in the words, “I will become the creative Force of the Universe,” which became expressed in the new motto, *Fiat Yod*.

On June 3, 1940, Soror Estai admitted Phyllis Seckler as a Probationer. The original Probationer oath, signed by both of them, is presently in my possession. Phyllis took the aspiration name *Tenax Propositi*. As is known to most of the Thelemic world, she later took the name Meral (מהראל).

It is occasionally stated — incorrectly — that Soror Estai never moved beyond the Probationer Grade. It is true that Jane long felt this to be true. Then, in April, 1940, she wrote to Crowley acknowledging that she was only a Probationer, and inquiring whether there was a way that she might nonetheless admit Phyllis to the Order. Crowley wrote back to Jane soon thereafter, indicating that she had, in fact, been a Neophyte for years, and should go ahead. Soror Meral was, therefore, admitted to the A.:A.: not only by a qualified Neophyte, but with the explicit authorization of Crowley himself.

There are other, less direct indications of Jane’s advancement to Neophyte. For example, she regularly received from Crowley the Word of the Equinox, which is not dis-

seminated below the $1^{\circ}=10^{\square}$ Grade. Indeed, for a time she was the only initiate on the West Coast who received the Word.

Beyond this point, Jane's own personal Grade progress in A.:A.: is vague. She personally felt that she did not get past the $2^{\circ}=9^{\square}$ Grade of Zelator; and her continuing work, much of which has been discussed in this present publication, is very characteristic of the Task of the Zelator. On the other hand, she had accomplished most of the chief tasks of the Zelator Grade in 1921 during her stay in Cefalu. Based on a study of her subsequent record, she would appear to have completed the Zelator work and to have solidly begun that of the $3^{\circ}=8^{\square}$ Grade. That, however, is somewhat speculative. All that really matters to the present discussion is that, in June of 1940, she was at least a Neophyte, $1^{\circ}=10^{\square}$.

At this point, another person becomes relevant to our story. He is Karl Germer, Frater Saturnus. Germer's place in the history of O.T.O., of A.:A.:, and of Thelema in general is established in the public record. He attained the $5^{\circ}=6^{\square}$ (Adeptus Minor) Grade in 1927, and was recognized by Crowley as a Magister Templi, $8^{\circ}=3^{\square}$, by 1938.

Germer was appointed to be Crowley's direct administrative successor in several areas. It is well documented that Crowley appointed Germer to be his "caliph" (literally, "successor") as head of O.T.O., and also to succeed Crowley as head of the lesser known Order of Thelemites (not to be confused with the still-lesser known Order of Thelema). There is no record that he, or anyone else, was appointed as head of the A.:A.: However, he was a Master of the Temple, $8^{\circ}=3^{\square}$.

Frater Saturnus is significant in the present thesis because of the role he played in witnessing and confirming the advancement of Soror Meral in the A.:A.: Grades.

On the morning of July 1, 1952, Phyllis Seckler attained to the Knowledge and Conversation of the Holy Guardian Angel, that attainment, or consequence, which marks the Adeptus Minor Grade, $5^{\circ}=6^{\square}$, of the A.:A.:, the full initiate of the Sephirah Tiphereth. (Technically it marks the senior $5^{\circ}=6^{\square}$, or "Adeptus Minor *Within*.") She shared her results with Karl Germer. Many letters survive of their subsequent correspondence of the subject.

One of the earliest of these is Karl's letter to Phyllis dated July 7, 1952 (following her letter to him of July 1), in which he answered one of her queries thus: "Dear child: your questions go to the bottom of one of the deepest problems that have puzzled and tortured all initiated men and women from time immemorial... I suppose it is the conflict with being human with a body of flesh, and the fact that **you have risen to or above Tiphereth** [emphasis added] where the voice of the Secret Guide is gradually taking over and begins to speak to your soul." He followed this with wise and loving counsel on how to adjust to her newly awakened state.

Even before this time, Karl felt Phyllis had reached the Tiphereth level. In a letter to Jane Wolfe, dated June 24, 1952 — exactly one week before Phyllis' full experience of the K&C of the HGA — he wrote: "I find Phyllis's statement [about a certain matter] a definite message, to be heeded, as I have been doing, or trying to, all along. You know

that I have a high regard for P.'s attainment. I'm sure she has gone through 5^o=6^o some time ago. I'm sure she is under guidance."

Although willing to talk of this Angelic experience to someone of Karl's stature, and occasionally to discuss some aspects of it with intimates, Phyllis remained quiet about this for many decades. She continued with the first stage of her life's work, teaching school and raising her children. Nearly two decades passed before she agreed to accept an A.:A.: Probationer. In the early 1970's she founded the College of Thelema as a teaching vehicle, to prepare individuals, so far as they are able, to undertake the deeper work of the A.:A.:.

Even in 1979, when I first visited her home in Dublin, California and was myself admitted to Probation, she was firm in focusing on the reality of the Work and not its labels. When I asked her (enthusiastic young upstart that I was and, some would say, still am) what Grade she held, I had my first direct experience of her natal Mercury-Mars conjunction: "All you need to know, young man," she rapier-quick retorted, "is that I'm a Neophyte!" And, truth be told, that **is** all I needed to know at the time!

Methinks that Soror Meral has answered others over the years with comparable humility. Her reasons are clear — they are a hallmark of a true Adept — but they have not always left an accurate record of the facts.

What matters most is that she was admitted to the A.:A.: in 1940, by one who was qualified to do so; that by the magnitude of her devotion and the depth of her heart, she attained to the Knowledge and Conversation of the Holy Guardian Angel in 1952, and was acknowledged in this by one who was qualified to do so (being admitted, thereby, to the Order R.:C.:); and that she, in turn, has admitted numerous others to the system by which she first found her own way to the Light. I am lucky enough to be one of those, and luckier still to know many of the others, as friends and companions.

Some have fallen away. Some have persevered. And, of those, some have attained. The legacy continues, passed from generation to generation in an uninterrupted chain.

Jane Wolfe's final legacy was, foremost, to be one link in that unbroken chain; and none of us can ever hope for a more noble calling. Even the completion of the Great Work for ourselves is of small consequence compared to the Greater Work of completing it for all humanity — indeed, for all life — through passing along, to each successive generation, that which we have received.

To speak more fully of Jane and the inheritance she left behind, I must add that she was the only Scarlet Woman in the whole of Crowley's life (except for Rose, who shared in the birth of *The Book of the Law*) who bore viable progeny to the Beast, and that through a single daughter whom we have come to know and love as Soror Meral — and whom we thank, in this final issue of *In the Continuum*, for 24 years (and counting!) of unremitting giving through this periodical and through her teaching.

JAMES A. ESHELMAN

THE LOVER¹

BABALON! Thou inmost Fire,
Scarlet consuming Flame-Song of my Soul,
Strong lover to thy pyre's desire,
Call me and claim me and control!
I pray Thee sate thine appetite,
Devour me in thy womb of Night.

I.N.R.I. — renewed by Fire,
The Phoenix slain and born at dawn.
Each life-pulse doth thy Love inspire;
Into thy cup my life is drawn.
I pray Thee sate thine appetite,
Devour me in thy womb of Night.

Erect, I open to Thy will,
O Lady in whose clutch I nestle²;
Now let this Sacrament distill
The Wine within thy sacred vessel.
I pray Thee sate thine appetite,
Devour me in thy womb of Night.

— *James A. Eshelman*
June 10, 1996 E.V.

1. With gratitude to Lola Wide-awake, the Key of Delights, who lives in the House of Sorrow.
2. Or "wrestle." It depends upon the occasion.

SOME REMARKS ON DEATH

There is a certain sense of shyness and reticence about events connected with the Holy Guardian Angel, but one event I have often described to students and others. This was the memory of my last death.

It is not certain in what year this occurred or exactly how it happened, but it was a sort of vision while in a waking state. I remembered clearly that I was dying in a sort of garret, as I could see the roof beams above me which supported a peaked roof. I was suffering terribly from some sort of illness in the abdominal area. My bed was not very clean as there had been no one to aid or help me for quite some time. Also, it was but a single type of bed, the covers crumpled, dirty and wrinkled. The pain became so unbearable that I could stand it no longer when there appeared at my left side a beautiful angel and I then left my body and went to Him. The love he had for me was greater than any love that could ever be on this earth. I can scarcely explain its purity and intensity as I think no human has ever expressed such a love. Even now, these words are but a poor shadow of the experience. Human language can scarcely explain the instances of contact with the H.G.A. As I thought later about this event, I was certain that I had been an artist in that particular incarnation and a poor one at that, and that was why I was dying in a garret.

Strangely enough, when I was in my teens, I was extremely interested in art and remarked to my mother that I wanted to be an artist even if I had to die in a garret for it. Sometimes little events like this are clues to who we are. Much later in life several persons suggested that I go to New York and my reply always had been that I would not do so, for I wouldn't want to be caught dead in such a city. This is probably another clue as to the location of my last death. There have been hundreds of unknown and unsung artists in history and I was one of them, barely making a living with some sort of copy work or designs for various businesses, probably just before the end of the nineteenth century.

But this wonderful and loving experience of the Holy Guardian Angel has left me with no fear of death and often I remark about going over to the other side, to the horror of family, friends and acquaintances. Too many people have been programmed to fear death in our society. It has become an obsession so terrible, that doctors try every method known to forestall the inevitable. There are organ transplants and machines to keep a person alive, even if in a vegetative state and even if the person is brain dead. Sometimes trying to prolong life leads to suffering greater than any torture device of the middle ages or at other times.

Sometimes even the law will not allow death when a person suffers extremely from some disease. The fear of death has led to a poverty of approach to this matter. Everything that lives has a moment when it lives no longer. That is, the existence is not on this earth but elsewhere. In the case of mankind, since we are so constituted that we cannot remember what it was like on the other side, a great many imaginings are used to explain this lack of memory. In various cultures, a heaven of some sort is dreamed of, and its particulars are different all over the world and follow the beliefs of the local religions.

It is of great profit to the student of such matters to learn how various cultures view the advent and experience of death. In our scientific age, there are some remarkable events which have taken place which give another view of death. Our modern techniques of medicine have brought back some persons from the brink of death after a few moments of the experience. There seems to be a general type of experience for those who died due to accident or illness and which all have told to those who are now exploring just what happens in this other state. Each person coming back from a momentary death describes a long area of darkness and then at the end is a Being of Light. Since it is known by this Being or Angel just what is to happen, that is, the person is to return to earth, there is a discussion of the task to be accomplished in this life just momentarily left. The person comes back with an idea of the Task, the Will, and if rightly oriented, then tries to fulfill the instructions. Naturally, this often causes a change in direction but also a greater joy and sense of fulfillment in the life events.

Every person in the world has a special task and this task is different for everyone. Too many have no idea of the task or finite will and so they lead a life of despair and part of this despair is the fear of death, of change, of anything new. One could ask if the momentary death due to accident or illness was not a device of the Angel to set one's feet on the correct path?

Since every person must die in due time, what can they say to themselves about the work done to aid mankind? What can they say to the final Being of Light about their progress in life, has it been debilitating or has it been leading to a high spiritual end? Has the work done in life been to the greater glory of the love between the Angel and the human? Now is the time to ask this question of oneself. Now is the time to experience love in all its forms in order to understand and return the intensity and purity of the love of the Holy Guardian Angel for one's little self in a human body.

And now I will finish this small essay by a few quotes and also by listing a book or two on the subjects of death and reincarnation.

Ode: Intimations of Immortality from Recollections of Early
Childhood. by William Wordsworth

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But He beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.
Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind,
And, even with something of a Mother's mind,
And no unworthy aim
The homely Nurse doth all she can
To make her Foster-child, her Inmate Man,
Forget the glories he hath known,
And that imperial palace whence he came.

LIBER AL VEL LEGIS, Cap. I, v. 58

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

Books of interest;

Martin, Eva, editor . "Reincarnation, The Ring of Return."
Moody, Raymond A. Jr. M.D. "Life After Life."

There are a great many other books too numerous to list,
which mention reincarnation and still many more books on the
subjects of death and reincarnation still being written.

INVOCATION OF HERMES
from *Orpheus*, by Aleister Crowley

O Light in Light! O flashing wings of fire!
The swiftest of the moments of the sea
Is unto thee
Even as some slow-foot Eternity
With limbs that drag and wheels that tire.
O subtle-minded flame of amber gyre,
It seems a spark of gold
Grown purple, and behold!
A flame of gray!
Then the dark night-wings glow
With iridescent indigo,
Shot with some violet ray;
And all the vision flames across the horizon
The millionth of no time — and when we say:
Hail! — Thou art gone!

The moon is dark beside thy crown; the Sun
Seems a pale image of thy body bare;
And for thine hair
Flash comets lustrous with the dewfall rare
Of tears of that most memorable One,
The radiant Queen, the veiled Paphian.
The wings of light divine
Beneath thy body shine;
The invisible
Rayed with some tangible flame,
Seeking to formulate a name,
A citadel;
And the winged heels are fiery with enormous speed,
One spurning heaven; the other trampling hell;
And thou — recede!

O Hermes! Messenger of inmost thought!
Descend! Abide! Swift coursing in my veins
Shoot dazzling pains,
The Word of Selfhood integrate of Nought,
The Ineffable Amen! the Wonder wrought.
Bring death if life exceed!
Bid thy pale Hermit bleed,
Yet Life exude;
And Wisdom and the Word of Him
Drench the mute mind grown dim
With quietude!
Fix the sharp lightnings in my night! My spirit free!
Mix with my breath and life and name thy mood
And self of Thee.

ספר יצירה
SEPHER YET'ZIRAH
The Book of Formations

translated and annotated by
James A. Eshelman

FOREWORD

Sepher Yetzirah, "The Book of Formation," is the oldest existing Qabalistic text known to us. It is the key to the *Zohar*, which it precedes.

It is also the key to the most important attributions of the Tarot, that pictorial codification of the initiated wisdom of the Hermetic Qabalistic tradition. Not only a long-standing teaching within the Western mystery schools, but also abundant internal evidence, supports the oral tradition that the Greater Arcana of the Tarot were intentionally designed to conform to the technical attributions of the 22 Hebrew letters as detailed in *Sepher Yetzirah*. The most important of these attributions and correspondences are summarized in an Appendix to the present monograph.

II

How old is *Sepher Yetzirah*? Nobody *exactly* knows. On the one extreme, claims of antediluvian origins cannot be supported. On the other extreme, insistence on a fairly modern origin is not supported by the facts. To compound the question, it is evident that this small book grew over the centuries, some parts of it existing long before some of its later appendages.

What we do know is the following:

A work called the *Sepher Yetzirah* is mentioned by writers as early as the 1st century C.E., with a history that would have taken it back to at least a century before. The book is also mentioned in the Talmud, which was written down between 3rd century and very early 5th century; the *Sepher Yetzirah* was extant, therefore, from an earlier date than this. However, there is no certainty that this early work was the same document which we today know as *Sepher Yetzirah*.

As early as the 5th or 6th century C.E., the text itself was quoted in other works. What is then quoted is recognizable as part of the present manuscript.

The earliest surviving commentaries on the *Sepher Yetzirah* date from the 10th century C.E. or a little earlier. Commentaries to three somewhat different versions of the *Sepher Yetzirah* appeared in 931 (on the Saadia Version), 946 (on the Long Version), and 956 C.E. (on the Short Version). The oldest surviving manuscripts date from almost immediately thereafter. Of the four main variant versions of the *Sepher Yetzirah*, the oldest manuscript of the Long Version (now in the Vatican Library) dates from the 10th or 11th century; that of the Saadia Version, from the 11th century; and that of the Short Version, from the 13th century. However, earlier copies than these certainly existed, as indicated by the mid-10th century commentaries.

The so-called Gra-Ari Version came much later. It was edited down from numerous variant manuscript versions in the mid-16th century by Rabbi Moshe Cordevero, and later refined further by Rabbi Yitzkchak Luria, called the Ari. The resultant "Ari Version" was edited further by Rabbi Eliahu (called the Gra) in the 18th century, and was thereafter known as the Gra-Ari, or simply the Gra, Version.

The oldest extant printed copy of the work is the Mantua edition of 1562. This was primarily an edition of the so-called Short Version of the *Sepher Yetzirah*, although the Long Version was included as an appendix.

III

The four main versions of *Sepher Yetzirah* have more similarities than differences, although the Saadia Version differs from the others the most — enormously in places, especially with regard to the arrangement of text material. It also excludes altogether much of the attributive text which is of the greatest interest to us. The other three are fairly similar, with the Short Version and the Long Version being the most similar (except that the latter is, well, *longer*), and the Gra-Ari Version strongly resembling the Long Version (but with numerous changes of attributions to the letters).

If popularity were the issue, the Short Version and the Gra-Ari Version would clearly rise above the others. The Short Version is probably the most often published of them all, whether in ancient or modern times. On the other hand, the Gra Version was the synthetic creation of Hebrew Qabalists from the 16th to 18th centuries, who were particularly careful to bring its technical details into conformity with certain particulars of the *Zohar*.

It was thus the Gra Version that the late Rabbi Aryeh Kaplan used in his superb *Sepher Yetzirah: The Book of Creation in Theory & Practice*. This popular work is one of the finest practical texts on the traditional Hebraic Qabalah that can be found, and deserves every serious student's attention.

However, those Qabalistic teachings which evolved into the Hermetic Tradition of Europe, the real foundation of the whole Western Mystery Tradition from Medieval times forward, broke away from the Hebrew Qabalah long ago — in fact, many centuries before the synthetic production of the Ari Version of *Sepher Yetzirah*. There is no reason to presume that the subsequent Hebraic Tradition was any more true to the older teachings than were non-Hebraic repositories of the same teachings. So far as there is any significant practical difference between the Gra-Ari version and the Short Version of *Sepher Yetzirah*, it is in the attributions by which the 22 Hebrew letters are characterized; and the Hermetic Tradition, so far back as it can be traced, has supported the very attributions which are given in the Short Version, not the later one of the Ari.

IV

We first began working on this present edition many years ago, with a far less grand vision of where it would lead. Long ago, our primary exposure to the *Sepher Yetzirah* involved the 1887 English translation by William Wynn Westcott (who went on, later that same year, to become one of the founders of the Hermetic Order of the Golden Dawn). The brief article on the *Sepher Yetzirah* written by Westcott during this same period, and included in H.P. Blavatsky's *Theosophical Glossary*, summarized the work as follows:

Sepher Yetzirah (Heb.). "The Book of Formation". A very ancient Kabbalistic work ascribed to the patriarch Abraham. It illustrates the creation of the universe by analogy with the twenty-two letters of the Hebrew alphabet, distributed into a triad, a heptad, and a dodecad, corresponding with the three mother letters, A, M, S, the seven planets, and the twelve signs of the Zodiac. It is written in the Neo-Hebraic of the *Mishnah*.

Westcott's translation was based on a number of Hebrew codices cross-compared with three leading Latin manuscripts. The net effect most closely resembled a variation of the Short Version, with certain additional segments inserted (from the later editions) and marked as supplemental. For many decades, Westcott's translation was the most generally available, and also the most important to any who follow in the mystical and magical footsteps of the Golden Dawn tradition.

Our initial gripe concerning Westcott's translation was small yet pointed: When the text referred to "God," he did not always say **which** "God" the Hebrew texts intended. Being a budding student of the Qabalah at the time, we wanted to know exactly what the original Hebrew was for the various technical titles of Deity, including those Westcott did not see fit to give.

Therefore, we were first and most excitedly attracted to Rabbi Kaplan's edition, when it first appeared in 1990, because he included the complete Hebrew text of one version of the work — the Gra-Ari Version. (However, through many hours of frustration, we were to discover numerous typographical errors in his published Hebrew text, and some errors which were clearly no more than the publisher's incorrect paste-up of the Hebrew on the page. This is unfortunate, and required a certain amount of time to catch and correct.)

We were quickly able to answer our original questions about the God-Names and, along the way, came to regard Rabbi Kaplan's work highly. And to our students in the College of Thelema and Temple of Thelema we would have heartily recommended his volume as **the** definitive translation were it not for one consideration: By his reliance on the Gra Version, favored by later Hebrew Qabalists, Kaplan was seriously at odds with the Hermetic Qabalistic tradition with respect to certain basic attributions of the Hebrew letters.

Permit us, at this point, to make something clear: There is no more **historical** evidence that the Hermetic attributions are the correct ones than there is that the Hebraic ones are correct. The matter simply cannot be answered by historical examination. Our statements earlier were intended to point out, quite vividly, that the fact that a particular Qabalistic tradition is Hebraic speaks neither for its authenticity nor for its historicity. The *Sepher Yetzirah* version preferred by Kaplan and his rabbinical colleagues of the past was **produced by committee action more than half a millennium after the *Sepher Yetzirah* is KNOWN to have existed.** The particular literal attributions of which we speak do not, mostly, appear in the Saadia version one way or the other; and those that appear in the Long Version are mostly (but not entirely) in agreement with the Short Version. Only in a place or two does the Long Version agree with the Gra Version. If we were to rely primarily on the **available** historical record, and reasonable conclusions based thereon, we would have to conclude that the attributions of the 22 letters as listed in the Short Version are very likely the correct ones.

But we need not come to so final a conclusion. We need not even question the Medieval Hebrew approach within its own context. Ultimately, we need only assert that the initiated Hermetic Qabalistic tradition, of which the Temple of Thelema is a recipient, employs a set of attributions which are those of the Short Version of the *Sepher Yetzirah*, and which frame a self-contained system of tremendous efficacy. We need not apologize for employing what has been proven, on many interlocking levels, to work.

For this present edition, we have, therefore, relied primarily on the Gra-Ari Hebrew version published by Kaplan — the best and most complete Hebrew text of *Sepher Yetzirah* available to us — and have altered the attributions in certain passages to conform to those given in the Short Version. When this has been done, it has always been indicated in the endnotes. The Hebrew text has been entirely retranslated into English. Its similarity to Kaplan's translation is primarily due to

the fact that he was a very literal translator who took few liberties with his text, and we have followed his example.

Chapter 4, verses 8 through 14 are among those that were added by unknown parties late in *Sepher Yetzirah's* history. They summarize attributions of the seven Double Letters, and differ widely from edition to edition. (The same is true for verses 7 through 10 of Chapter 5, with respect to the twelve Simple Letters.) Following a long-standing Qabalistic Tradition, we have also included these verses, substituting our own preferred attributions (those that have been handed down through the esoteric Hermetic tradition) in place of those of the late Hebrew scholars. The difference between our doing it and their doing it is — that we are telling our readers what we are doing!

V

With these few explanations, I offer and dedicate this annotated translation of *Sepher Yetzirah* to those who seek to know that they may serve.

James A. Eshelman
Los Angeles, California
January 29, 1996 E.V.

CHAPTER 1 THE SEPHIROTH & CREATION¹

1. In 32 mystical² Paths of Wisdom³ inscribed⁴ Yah⁵, IHVH Tzabaoth⁶, the God of Israël⁷, the Living God⁸ and King of the Universe⁹, El Shaddai¹⁰, the merciful and gracious, the high and exalted, Dwelling in Eternity, whose Name is Holy — exalted and holy is He¹¹. And He created His universe with three forms of expression¹² — Letters, Numbers, and Sounds.

2. Ten ineffable Sephiroth¹³ and Twenty-two Foundation Letters¹⁴ — Three Mothers, Seven Doubles, and Twelve Simples.

3. Ten ineffable Sephiroth, in the number of the ten fingers, five complementing¹⁵ five, and a single covenant in the midst, by word¹⁶ of the tongue, and by the circumcision¹⁷ of the genitals¹⁸.

4. Ten ineffable Sephiroth — ten and not nine, ten and not eleven. Understand in Wisdom, and be wise in Understanding. Examine with them, and probe from them. Make each thing stand on its own essence¹⁹. Restore the Creator²⁰ to His foundation²¹.

5. Ten ineffable Sephiroth: Theirs is a tenfold measure, without end. An abyss of beginning, an abyss of ending; an abyss of good, an abyss of evil; an abyss above, an abyss below; an abyss to the east, an abyss to the west; an abyss to the north, an abyss to the south.²² The only Lord, God the Faithful King,²³ rules all these from His holy dwelling, throughout Eternity.

6. Ten ineffable Sephiroth: Their mystical image is like the lightning flash. Their fulfillment²⁴ is boundless. His Word is in them “running²⁵ and returning.”²⁶ They rush to His declaration like the whirlwind. They bow themselves before His Throne²⁷.

7. Ten ineffable Sephiroth, whose end is inherent in their origin, and their origin in their end, like a flame within a burning coal. For the Lord (יהוה) is solitary, He has no second; before One, what do you count?

8. Ten ineffable Sephiroth. Seal your mouth against speech, and your heart²⁸ against thought; and if your mind escapes from you, come back to the place. It is written, therefore, “The *Chayoth* running and returning” (*Ezekiel* I). Concerning this, a covenant was made.²⁹

9. Ten ineffable Sephiroth. One: the Spirit (or Breath) of the Living God (רוח אלהים חיים), blessed and blessed be His Name, the Living God of the Æons (אל חי העולמים). Voice and Breath and Speech,³⁰ this is the Holy Spirit (רוח הקדוש).

10. Two: Air from Spirit.³¹ With it He engraved and carved out³² 22 Foundation Letters — Three Mothers, Seven Doubles, and Twelve Simples. And the One Spirit (רוח) is of them.

11. Three: Water from Air. With it He engraved and carved out 22 letters from the formless and void³³, the mire and clay. He engraved them like a type of garden; He carved them out like a type of wall; He covered them like a type of ceiling.³⁴

12. Four: Fire from Water. With it He engraved and carved out a Throne of Glory, Seraphim, Ophanim, and Chayoth ha-Qadesh,³⁵ and ministering angels. From these three He founded His dwelling, as it is written, “Who makes His angels spirits, and His ministers of flaming fire.”³⁶

13. He selected three letters from among the Simples³⁷ — in the mystery of the Three Mothers, Aleph, Mem, and Shin — and set them into His Great Name, and with them He sealed the six directions.

Five³⁸: He looked above, and sealed the Height with יהוּ.

Six: He looked below, and sealed the Depth with יוהּ.

Seven: He looked forward, and sealed the East with יהוּי³⁹.

Eight: He looked backward, and sealed the West with יוהּי⁴⁰.

Nine: He looked to the right, and sealed the South with יהוּי⁴¹.

Ten: He looked to the left, and sealed the North with יוהּי.

14. These are the ten Ineffable Sephiroth: the Spirit of the Living God, Air from Spirit, Water from Air, Fire from Water; and Above, Below, East, West, South, North.⁴²

CHAPTER 2 THE TWENTY-TWO FOUNDATION LETTERS

1. Twenty-two Foundation Letters: Three Mothers, Seven Doubles, and Twelve Simples. The Three Mothers are Aleph, Mem, and Shin: Their foundation is a scale pan¹ of merit, a scale pan of liability, and the tongue² of decree standing between these. The Three Mothers are Aleph, Mem, and Shin. Mem is silent, Shin hisses, and Aleph is the breath of Spirit (אוֹרֵי רוּחַ) reconciling between them.

2. Twenty-two Foundation Letters: He engraved them, carved them out, refined³ them, weighed them, and transformed them. He produced from them all that is formed and all that is ready to be formed.

3. Twenty-two Foundation Letters: He engraved them by voice and carved them out with breath. He placed them in the mouth in five places: Aleph, Cheth, Heh, A'ayin in the throat; Gimel, Kaph, Yod, Qoph in the palate; Daleth, Teth, Lamed, Nun, Tav in the tongue; Zayin, Samekh, Shin, Resh, Tzaddi in the teeth; and Vav, Mem, Peh in the lips.⁴

4. Twenty-two Foundation Letters: He placed them in a circle⁵ like a wall with 231⁶ gates. The circle rotates forward and back. A sign for this thing: There is nothing good higher than Delight (לענג)⁷, and nothing evil lower than Plague (ענג)^{8,9}.

5. How? He refined, weighed, and transformed them each: Aleph with all, and all with Aleph; Beth with all, and all with Beth. They repeat cyclically and exist in 231 gates. Thus, all that is formed and all that is spoken emanates from the One Name.

6. He formed substance¹⁰ from the Formless¹¹. He made the No-Thing (אֵין) into Something (אֵין). He hewed vast pillars¹² out of intangible air. This is a sign, Aleph with all, and all with Aleph. He witnesses, transforms, and makes all that is formed and all that is spoken, One Name. A sign for this is: 22 things in a single body (גוֹרֵן).

CHAPTER 3

THE THREE MOTHER LETTERS

1. Three Mothers, Aleph, Mem, Shin: Their foundation is a scale pan of merit, a scale pan of liability, and a tongue of decree standing between these.¹

2. Three Mothers, Aleph, Mem, Shin: A secret great and mystical, veiled and sealed by six rings.² From them emanated Air, Water, and Fire; and from them spring the Fathers; and from the Fathers, descendants.

3. Three Mothers, Aleph, Mem, Shin: He engraved them, carved them out, refined them, weighed them, and transformed them. And He produced with them: Three Mothers, Aleph, Mem, Shin, in the universe; Three Mothers, Aleph, Mem, Shin, in the year; Three Mothers, Aleph, Mem, Shin, in the soul (נפש), male and female.³

4. Three Mothers, Aleph, Mem, Shin, in the Universe are Air, Water, Fire. Heaven⁴ was created from Fire, and earth from Water; and the air, from Spirit (רוח)⁵, reconciles between them.⁶

5. Three Mothers, Aleph, Mem, Shin, are the hot, the cold, and the temperate⁷ in the year. From Fire is created the hot; from Water is created the cold; and from Breath is created the temperate state, reconciling between them.

6. Three Mothers, Aleph, Mem, Shin, in the soul, male and female, are the head, the belly, and the chest. From Fire was created the head; from Water, the belly; and from the Breath, the chest, reconciling between them.⁸

7. He made the letter Aleph king over Breath, and He bound unto it a Crown; and He combined one with the other. He formed with them Air in the universe, the temperate in the year, and the chest in the soul: the male by ש נ א and the female by א ש נ⁹.

8. He made the letter Mem king over Water, and He bound unto it a Crown, and He combined one with the other. He formed with them the earth in the universe, cold in the year, and the belly in the soul: the male by ש נ מ and the female by נ ש מ.

9. He made the letter Shin king over Fire, and He bound unto it a Crown; and He combined one with the other. He formed with them heaven in the universe, heat in the year, and the head in the soul: the male by א נ ש and the female by נ מ ש.

CHAPTER 4

THE SEVEN DOUBLE LETTERS

1. Seven Double Letters: Beth, Gimel, Daleth, Kaph, Peh, Resh, Tav. They [each] give two expressions: ב, ג, ד, ה, ו, ז, ח. A form soft and hard, strong and weak.

2. Seven Double Letters: Beth, Gimel, Daleth, Kaph, Peh, Resh, Tav. Their foundation is Life (חיים), Peace (שלום), Wisdom (חכמה), Wealth (עושר), Grace (חן), Seed (זרע), and Dominion (ממשלה).

3. Seven Double Letters: Beth, Gimel, Daleth, Kaph, Peh, Resh, Tav, in speech and in transposition. The opposite of Life (חיים) is Death (מוות). The opposite of Peace (שלום) is War (מלחמה). The opposite of Wisdom (חכמה) is Folly (אולת). The opposite of Wealth (עושר) is

Poverty (עוני). The opposite of Grace (חן) is Ugliness (כיעור). The opposite of Seed (זרע) is Sterility (שוממה)¹. The opposite of Dominion (ממשלה) is Slavery (עבדות).²

4. Seven Double Letters: Beth, Gimel, Daleth, Kaph, Peh, Resh, Tav. Above and Below, East and West, North and South, and the Palace of Holiness (היכל הקודש) in the center and supporting all things.³

5. Seven Double Letters: Beth, Gimel, Daleth, Kaph, Peh, Resh, Tav. Seven and not six, seven and not eight. Examine with them, enquire with them, and make a thing stand on its own essence; and [thereby] restore the Creator to His foundation.

6. Seven Double Foundation Letters: Beth, Gimel, Daleth, Kaph, Peh, Resh, Tav. He engraved them, carved them out, refined them, weighed them, and transformed them; and with them He formed seven planets⁴ in the universe, seven days in the year, [and] seven gates into the soul, male and female.

7. Seven planets in the universe: Saturn, Jupiter, Mars, Sun⁵, Venus, Mercury, Moon. Seven days in the year: the seven days of the week. Seven gates into the soul, male and female: two eyes, two ears, two nostrils, and the mouth.

[Verses 8-14 below do not exist in the earliest versions of the Sopher Yetzirah. They are later additions, which more carefully specify the various attributions introduced in the immediately preceding verses. They do not agree, from version to version, concerning these attributions, most of which are transparently wrong. The attributions given below are conformed to the present text, and to the usages of the Temple of Thelema.]

8. He made the letter Beth king over Life, and He bound unto it a crown; and He combined one with the other, and formed with them Mercury in the universe, Wednesday in the year, and the mouth in the soul, male and female.

9. He made the letter Gimel king over Peace, and He bound unto it a crown; and He combined one with the other, and formed with them the Moon in the universe, Monday in the year, and the left eye in the soul, male and female.

10. He made the letter Daleth king over Wisdom, and He bound unto it a crown; and He combined one with the other, and formed with them Venus in the universe, Friday in the year, and the left nostril in the soul, male and female.

11. He made the letter Kaph king over Wealth, and He bound to it a crown; and He combined one with the other, and formed with them Jupiter in the universe, Thursday in the year, and the left ear in the soul, male and female.

12. He made the letter Peh king over Grace, and He bound unto it a crown; and He combined one with the other, and formed with them Mars in the universe, Tuesday in the year, and the right nostril in the soul, male and female.

13. He made the letter Resh king over Seed, and He bound unto it a crown; and He combined one with the other, and formed with them the Sun in the universe, Sunday in the year, and the right eye in the soul, male and female.

14. He made the letter Tav king over Dominion, and He bound unto it a crown; and He combined one with the other, and formed with them Saturn in the universe, the Sabbath in the year, and the right ear in the soul, male and female.

15. Seven Double Letters: Beth, Gimel, Daleth, Kaph, Peh, Resh, Tav. By them were engraved seven worlds, seven heavens, seven earths, seven seas, seven rivers, seven desert wildernesses, seven days, seven weeks, seven years, seven sabbaticals, seven jubilees, and the Holy Temple. Therefore, let sevens be beloved under all the heavens.

16. Two stones can build two houses; three stones can build six houses; four stones can build 24 houses; five stones can build 120 houses; six stones can build 720 houses; seven stones can build 5,040 houses. And beyond this, go on and calculate what the mouth cannot speak and the ear cannot hear.⁶

CHAPTER 5 THE TWELVE SIMPLE LETTERS

1. Twelve Simple Letters: Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, A'ayin, Tzaddi, Qoph.¹ Their foundation is Sight (רֵאיוֹן), Hearing (שְׁמִיעוּת), Smell (רִיחַ), Speech (שִׁיחָה), Taste (לְעִיטָה)², Coitus (חֻשְׁמִישׁ)³, Action (מַעֲשֵׂה)⁴, Motion (הַלְוֶה), Wrath (רִוּגָז), Laughter (שְׁחֹק), Thought or Meditation (הִרְהוּר), Sleep (שִׁנָּה).

2. Twelve Simple Letters: Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, A'ayin, Tzaddi, Qoph. Their foundation is twelve diagonal boundaries: the boundary North-East, the boundary South-East, the boundary East-Above, the boundary East-Below, the boundary North-Above, the boundary North-Below, the boundary North-West, the boundary South-West, the boundary West-Above, the boundary West-Below, the boundary South-Above, the boundary South-Below.⁵ These extend infinitely, throughout Eternity; and they are the boundaries of the universe.

3. Twelve Simple Letters: Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, A'ayin, Tzaddi, Qoph. Their foundation is He engraved them, carved them out, refined them, weighed them, and transformed them; and with them He formed twelve zodiacal constellations⁶ in the universe, twelve months in the year, and twelve drivers⁷ in the soul, male and female.

4. Twelve zodiacal constellations in the universe: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

5. Twelve months in the year: Nissan (נִיסָן), Iyar (אֵייר), Sivan (סִיוֹן), Tamuz (תַּמוּז), Av (אָב), Elul (אֱלוּל), Tishri (תִּשְׁרִי), Kheshvan (חֶשְׁוֹן), Kislev (כִּסְלֵו), Tevet (טֵבֵת), Shevat (שֵׁבֵת), Adar (אָדָר).

6. Twelve drivers in the soul, male and female:⁸ two hands, two feet, two kidneys, the gall bladder⁹, the intestines¹⁰, the liver, the gizzard (קוֹרֶקֶבֶן)¹¹, the stomach (קִבְדָּה)¹², the spleen.

[The remainder of this chapter does not appear in the earliest versions of the Sepher Yetzirah. Please consult the corresponding note to verse IV:8. Please note that the "drivers of the soul" have been attributed in this section purely according to the sequence in which they appeared in the text of the previous verse, verse V:6. Otherwise, the attributions given below are conformed to the usages of the Temple of Thelema. Attributions of Tzaddi and Heh have been interchanged where appropriate.]

7. He made the letter Heh king over sight, and He bound unto it a crown; and He combined one with the other, and formed with them Aquarius in the universe, Shevat in the year, and the *qivah* in the soul, male and female. He made the letter Vav king over hearing, and He bound unto it a crown; and He combined one with the other, and formed with them Taurus in the universe, Iyar in the year, and the left hand in the soul, male and female. He made the letter Zayin king over smell, and He bound unto it a crown; and He combined one with the other, and formed with them Gemini in the universe, Sivan in the year, and the right foot in the soul, male and female.

8. He made the letter Cheth king over speech, and He bound unto it a crown; and He combined one with the other, and formed with them Cancer in the universe, Tamuz in the year, and the left foot in the soul, male and female. He made the letter Teth king over taste, and He bound unto it a crown; and He combined one with the other, and formed with them Leo in the universe, Av in the year, and the right kidney in the soul, male and female. He made the letter Yod king over coition, and He bound unto it a crown; and He combined one with the other, and formed with them Virgo in the universe, Elul in the year, and the left kidney in the soul, male and female.

9. He made the letter Lamed king over action (*karma*), and He bound unto it a crown; and He combined one with the other, and formed with them Libra in the universe, Tishri in the year, and the gall bladder in the soul, male and female. He made the letter Nun king over motion, and He bound unto it a crown; and He combined one with the other, and formed with them Scorpio in the universe, Kheshvan in the year, and the intestines in the soul, male and female. He made the letter Samekh king over wrath, and He bound unto it a crown; and He combined one with the other, and formed with them Sagittarius in the universe, Kislev in the year, and the liver in the soul, male and female.

10. He made the letter A'ayin king over laughter, and He bound unto it a crown; and He combined one with the other, and formed with them Capricorn in the universe, Tevet in the year, and the *qorqeban* in the soul, male and female. He made the letter Tzaddi king over thought or meditation, and He bound unto it a crown; and He combined one with the other, and formed with them Aries in the universe, Nissan in the year, and the right hand in the soul, male and female. He made the letter Qoph king over sleep, and He bound unto it a crown; and He combined one with the other, and formed with them Pisces in the universe, Adar in the year, and the spleen in the soul, male and female.

He created them like a plain. He arranged them like a wall. He organized them as for war.¹³

CHAPTER 6 CONCLUSION

1. These are Three Mothers: Aleph, Mem, Shin. And from them emanated Three Fathers, and they are Air, Water, and Fire; and from the Fathers, [emanated] generations. Three Fathers and their generations, and seven planets and their hosts, and twelve diagonal boundaries. Evidence of this statement: faithful witnesses in the universe, the year, and the soul; and the Law of the Twelve, the Seven, and the Three governs¹ in the Celestial Dragon (חל"ל)², in cyclicity (גלגל)³, and in the heart.

2. Three Mothers: Aleph, Mem, Shin: Air, Water, Fire. Fire is above, and Water below, and the Breath of Spirit (א"י רוח) reconciles between them. A mark of this is that the Fire is the bearer

of the Water. Mem is silent, Shin hisses, Aleph is the Breath of Spirit that reconciles between them.

3. The Celestial Dragon (ח'ל) in the universe is like a king upon his throne. The cyclicity (ג'לג'ל) in the year is like a king out in the provinces⁴. The heart in the soul is like a king in warfare.

4. "Also, Elohim made the one opposite the other."⁵ Good (ט'וב) opposite evil (ר'ע); evil opposite good. Good from good; evil from evil. The good defines⁶ the evil, and the evil defines the good. Good is the preserve of those who are good, and evil is the preserve of those who are evil.

5. The Three: Each stands alone; one defending, one accusing⁷, and one deciding between them. The Seven: Three against⁸ three, and one law deciding between them. The Twelve stand in war: Three are friends, three are enemies, three are of life, and three are of death.⁹ The three friends are the heart and the ears; the three enemies are the liver, the gall bladder, and the tongue; the three that are of life are the two nostrils and the spleen; the three that are of death are the two [lower] openings and the mouth;¹⁰ and God the Faithful King (א'ל מ'לך נ'אמן) rules all these from His holy dwelling throughout Eternity.¹¹ The One atop the Three, the Three atop the Seven, the Seven atop the Twelve, and all united,¹² one in the other.¹³

6. These are the 22 letters with which wrote Eheieh (א'הי'ה), Yah (י'ה), IHVH Elohim (א'להי'ם י'הו'ה), IHVH (י'הו'ה), IHVH Tzabaoth (י'הו'ה צ'ב'או'ת), Elohim Tzabaoth (א'להי'ם צ'ב'או'ת), El Shaddai (א'ל ש'ד'י), IHVH Adonai (י'הו'ה א'דו'ני).¹⁴ He produced from them three forms¹⁵ of expression; He created from them His whole universe; He created with them all that is formed; and He formed with them all that is ready to be formed.¹⁶

7. When Abraham our father had looked, seen, understood, and inquired, and had engraved and carved out, he was successful in his power of creation¹⁷, as it is written: "and the souls that they created in Haran."¹⁸ At once was revealed¹⁹ [to him] the Most High Lord of All (ע'ליו' א'רו'ן ה'כ'ל), blessed be His Name forever; and He placed him within His bosom and He kissed him upon his head and He called him "Abraham my beloved"²⁰ and made a covenant²¹ with him and his seed forever, as it is written, "And he believed in God (י'הו'ה)", and He counted it unto him for righteousness."²² And he made unto him a covenant between the ten fingers of his hands (and this is the covenant of the tongue) and between the ten toes of his feet (and this is the covenant of the genitals).²³ And He bound the 22 letters of the Law (ח'ו'ר'ה) unto his tongue and revealed unto him His Mystery (ס'וד). He attracted²⁴ them in Water, he enflamed them in Fire, he vibrated²⁵ them in Air, he ignited them²⁶ within the Seven²⁷, he drove them in the twelve zodiacal constellations.

NOTES

Ch. 1: THE SEPHIROTH & CREATION

1. Chapter titles are provided by the present editor, and are not in the original.
2. They are פלירות, *i.e.* mysterious, mystical, wondrous, and occult.
3. The 32 Paths are Paths of *Wisdom, i.e.*, of Chokmah. Thus, the first Name invoked is Yah, the Atziluthic aspect of Chokmah. (Similarly, the legendary *Sepher Ratziel* — Book of Ratziel, the Archangel, or Briatic aspect, of Chokmah — is traditionally the source from which the greatest Qabalists of history have derived their *Wisdom*.) The Qabalistic teachings are Wisdom Teachings in a very real sense, especially in the present Æon of Horus; for they are instructions in the operations of magick and of the True Will, or “Divine Word” (Greek *Logos*), attributed to Chokmah. Despite its antiquity, this present document contains a doctrine of the greatest import to the formula of Thelema.
4. חקק, *chaqqaq*, more literally means “engraved,” but clearly refers to the earliest forms of writing. Alternate meaningful translations are “carved” and “wrote.” The interpretation “inscribed” was selected in this one place to connect its doctrine with the remainder of the book and verse, and to imply parallels between the Hebrew Yah, the Egyptian Thoth (who invented writing), and the Magus of the Tarot. Hereafter, we have translated it as “engraved.”
5. יה, *Yah*, “the Lord,” the Divine Name of Chokmah.
6. יהוה צבאות, the Divine Name of Netzach.
7. אלהי ישראל, *Elohi Israel*. *Elohi* means, “Gods” or “God” or “My God.”
8. אלהים חיים, *Elohim Chayim*, “Living Elohim” or “Elohim of the Living” or “Elohim of Life” or “the Living God.” This is a Divine Name attributable to Yesod.
9. מלך עולם, *Melek Olam*. This designation corresponds to Malkuth.
10. אל שדי, *El Shaddai*, “Almighty God,” a Divine Name attributed to Yesod.
11. הוא, which, by itself, is often employed as a Divine Name attributed to Kether.
12. ספרים, *sepharim*, is literally “books.” “Letter” is ספר, *sepher*; “Number” is ספר, *sephar*; and “Sounds” is סיפור, *sippur*, lit. “telling.”
13. ספירות בלימה, *sephiroth belimah*, is translated “ineffable Sephiroth” throughout this edition, in keeping with Westcott’s choice which is familiar, poetic, and accurate. A more literal translation would

be “the Sephiroth from nothing.” *Sephirah* literally means “counting,” and the Sephiroth are, therefore, the numbers.

14. This interesting phrase, אֲוִיּוֹת יסוד, *otioth yesod*, should not be lightly overlooked. It equates the operation of the 22 letters, as discussed in the present work, with ideas related to Yesod. It must be remembered that this *Sepher Yetzirah* is itself a **foundation** work of Qabalah, and that it pertains specifically to the *Yetziratic* manifestations which correspond to, and are closely harmonized with, the domain of the Sephirah Yesod and the creative act.
15. כנגד means, “in front of,” “in sight of,” etc. It is given here with a preposition, viz., כנגד, the meaning of which does not easily translate into English. Most literally, it is “over against;” but in Rabbinical writings it is often used to speak of things which are like one another, or corresponding, or a matched set, etc. All of these should be incorporated into the Qabalist’s understanding of this passage. The fingers of the left hand correspond to five feminine Sephiroth, and those of the right hand to five masculine Sephiroth; hence the particular relationship of the five and the five.
16. מילה, *milah*, means both “circumcision” and “word.” This last phrase is thus an intended pun, whereby the “single covenant” is expressed both by the word (or circumcision) of the tongue, and by the circumcision (or word) of the genitals.
17. One who has the power of speech is said to have “circumcised lips” — cf. *Exodus* 6:12. The same intent seems implied here. The covenant of the “word (circumcision) of the tongue” is the power of utterance, especially of words of power, or the use of the 22 letters of creation. The analogy to the second *milah* is obvious.
18. The Hebrew מעור is modestly translated *pudenda* by Gesenius. Its root, עור, means “to be naked.” Although *pudenda* is most often used in English for the external aspect of the female genitals, it may mean the genitals of either sex — an interesting discovery in itself, since orthodoxy only relates the power of the sacrament of circumcision (ברית, *bris*) to the male. The present phrase, “circumcision of the genitals” (מילה המעור) = 406 = תו, (*Tav*) may also be read as, “the utterance of the (male or female) genitals.”
19. The central doctrine of Thelema.
20. יוצר, *yotzer*, “former,” from the same root as *yetzirah*, “formation.” Thus, the “former” is the Creative power on the Yetziratic plane in particular. This verse is a precise instruction in meditation and practical magick. (Westcott rigorously translated this passage, “replace Him who formed it.”)
21. The word מכון, *makhon*, meaning, “place, foundation, basis,” is also used scripturally to refer to “that place where God sits.” מכון is related in meaning to *Yesod*, “foundation.” This is also its usual translation in *Psalms* 89:14 and 9:12. We have employed the same translation here to preserve a relationship between these present ideas and those usually associated with Yesod and the World of Yetzirah.
22. In some popular mystery traditions, the “lodge” of the mysteries is declared to extend “from east to west, from north to south, and from the depths to the heights.” The origin of this traditional formula is clearly here in the *Sepher Yetzirah*.

Amen, a title of Kether, underscoring the absolute unity, or singularity, of deity intended by the word *Yekhid*. The first two words, אֲדֹנָי יְחִיד, “the only Lord,” enumerates to 93.

24. חִלּוּיָהּ, *taklit* (=860 = *Ruach Elohim* [מ =600]), means “completion” or “ultimate,” the fulfillment of a thing in its perfection. This is the consequence of a creature performing its True Will. The root of *taklit* is כָּלָה, *kalah*, a Qabalistic term for the Bride, identical with מַלְכָּה, *Malkah*, the Queen of the Kingdom (*Malkuth*). As a simple word, *kalah* means “complete” or “finished,” a worthy commentary on the completed creation in the sphere of Malkuth.
25. רָצָה, *ratzah*. The root is רָצָה, which means both “to run” and “to will.” *Ratzah*, translated here as “running” to retain a literary reference in *Ezekiel*, appears to have the meaning of the Fifth Power of the Sphinx, which is *Ire*, “To Go.”
26. *Ezekiel* 1:14, “And the *Chayoth* running and returning, like the appearance of lightning.” The *Chayoth* are the Angels (or *Yetziratic* aspect) of Kether. Among other correspondences, they are representative of the Four Elements, or four letters of the Name אֱהִיָּהּ, going forth from a common Source.
27. All of these images refer to the Vision of Ezekiel. “Throne” implies the World of Briah, the creative plane higher than the visionary or imaginative plane of *Yetzirah* with which this book is working. All images are *Yetziratic*; therefore, all images, even of these sublime realities, are only reflections, gathered about the base of the “throne,” or Briah. The word for “His throne” in the present verse is כִּסֵּאֵוֹ, from כִּסֵּא, usually interpreted “throne,” but literally meaning, “that which is under a canopy,” referring here to the canopy of the heavens. Important clues to understanding this verse are found in the gematria of these words: כִּסֵּא = 81, the square of 9, and one of the chief numbers of *Yesod*, the sphere of the Moon, corresponding uniquely to the plane of images; and כִּסֵּאוֹ = 87, the value of לְבָנָה, *Levanah*, the Moon itself.
28. לֵב, *laib*, which means “heart, mind, soul,” etc.; *i.e.*, the inner life of a person. Ancient texts in many languages regularly speak of the heart as the seat of mind. This accords with the psychosopic attribution of *Ruach* (with its many facets of inner human consciousness) to Tiphareth, the heart.
29. Some reputable scholarship holds that the original small text of the *Sepher Yetzirah* ended at this point, and that all else was a later accretion.
30. קוֹל וְרוּחַ וְדְבוּר, *Qol ve-ruach ve-deboor*. This may be read more mystically as, “The Voice, the Spirit, and the Word.” The simpler translation used here is, however, a more direct key to most meditative and magical formulae.
31. רוּחַ מִרוּחַ. The same word is used in both places. A more literal reading might be, “breath from breath.” However, it will be seen that the next few verses closely match esoteric Eastern views of the coming into being of creation through the successive manifestations of the *tattwas*. The *tattwas* are said to continually pour into manifestation in the sequence Akasha, Vayu, Tejas, Apas, and Prithivi — Spirit, Air, Fire, Water, and Earth — and that these are attributed sequentially to the five lowest of the seven chakras. In the pattern that follows, Water and Fire are reversed, which shows an apparent technical discrepancy between the Eastern and Western systems.
32. חֲקֻקָּה, *chaqqaq*, “engraved.” See verse I:1. חֲצָבָה, *chatzav*, “carved, quarried, mined.” The phrase חֲצָבָה חֲקֻקָּה, which appears in several places throughout this work, enumerates to 314, a number of great importance in the Hebrew Qabalah; for it is the value of שְׁדַי, *Shaddai*, the Divine Name usually

translated “the Almighty,” but of such antiquity that its real meaning is surely lost. (It did, however, likely spring from the root שרד, *q.v.*) It is a Name especially attributed to Yesod and the Moon. Also, 314 is the value of שטת, *shittah*, “acacia,” the wood from which was made the Ark of the Covenant; and of the phrase הוֹאֵל עֲלֵיֶיךָ לְאֵלֶיךָ, *Hu kohen la-Ale Elion*, “He was priest of the Most High God” (*Gen.* 14:18). Subject all of these qabalistic elements to meditation. Do not miss the individual meanings of the three letters of שרד, especially as *Spiritual Fire, Love, and Will*. Then take the product of these meditations into your understanding of the phrase, “He engraved and carved,” each time it appears in this text of the *Sepher Yetzirah*.

33. חוהו ובוהו, *tohu ve-bohu*. The same phrase is used in *Genesis* I, where creation is made from the “formless and void.”
34. Implicitly beneath, about, and above. Compare this, for example, to the doctrines surrounding Nephesh, Ruach, and Neshamah, respectively — as well as other cognate doctrines.
35. שרפים ואופנים וחיות חקרוש. Respectively, these are the angelic choirs attributed to Binah, Chokmah, and Kether in the World of Briah, the World of Thrones. These Briatic expressions therefore are the “Throne of Glory” (כסא הכבוד).
36. *Psalms* 104:4.
37. These are Yod, Heh, and Vav, the Trigrammaton יהו, and the first three letters of the Tetragrammaton, יהוה. The full four-fold Name completes the manifestation of Creation into the fourth plane, that of Assiah or Action; but the present work is only addressing the level of Yetzirah, Formation, and therefore only employs the Trigram for its emanation.
38. The attributions of the permutations of Trigrammaton to the six directions varies from manuscript to manuscript. Those given here are from the “Short Version” of the *Sepher Yetzirah*, and has been employed by most commentators over the centuries. It accords perfectly with permutations as given in unpublished documents in the private archives of the Temple of Thelema, written by a Qabalistic initiate and scholar who spent his entire life in the exploration of the *Sepher Yetzirah*.
For comparison: The Long Version of the *Sepher Yetzirah* gives the sequence: יהוה ויהי ויה ויהוה יהוה. The Gra Version gives: יהוה ויהי ויהוה יהוה יהוה.
39. “To be.”
40. “Be thou”; imperative. It may also be read, *ve-Yah*, “and Yah.”
41. “Be”; future tense.
42. These verses 9-14 appear to be a description of the ten Sephiroth in their formation. From their enumeration, one would be led to believe that they are described beginning with Sephirah 1, Kether, and continuing through Sephirah 10, Malkuth. However, that interpretation leaves several serious symbolism problems; and it is the opinion of the present translator that the sequence is, in fact, exactly the opposite, from Malkuth to Kether.

Ch. 2: THE TWENTY-TWO FOUNDATION LETTERS

1. כף, *kaph*, which also means “hand.”
2. לשון, *lashon*, means the human tongue, or the “tongue” (pointer) of a balance.
3. צרף, *tzaraph*, means “purify, refine, test, burn.” It is the process by which quarried materials are refined, and pure substances are extracted. This takes on a further significance when we recall that חצב, “carved,” also means “quarried.” (צרף with different pointings is *tzeraph*, and is sometimes translated “combine” or “permute.”)
4. Respectively, the guttural, palatal, lingual, dental, and labial classification of sounds. These groupings open to extraordinary insights when placed under the beacom lamp of meditation. Attention is also directed to words which express the entire course of sound, from guttural to labial, much like the Sanskrit Pranava, *aum*. Aleph begins deep in the throat; Mem, like the other labials, plays off the lips as the outermost expression of speech. In between must lie a translation mechanism, generally of a palatal or lingual. One such word is אדם, *Adam*. Another is *atma*, where there is a final return to the deep, nearly silent guttural.
5. גלגל, *galgal*. Literally, “turning.” Functionally this word may be translated as “circle,” “sphere,” “wheel,” or “cycle,” all of which have meaning in the present context. However, the phrase that follows, referring to a “wall,” determines the interpretation we have selected here. The 22 letters are written in a circle. Compare this to the Rosicrucian *Rota* (“wheel”) or *Taro*, which is also a circle of the 22 Hebrew letters.
6. *The 231 Gates of Wisdom* may be contrasted with *The 50 Gates of Understanding*. Note that 231 is the sum of the first 21 numbers, therefore showing the number of combinations of 22 elements, two at a time. A.: A.: *Liber 231*, which is *Liber Arcanorum*, is numbered partly in commemoration of this idea. The 231 Gates are, simply, the series of pairs of Hebrew letters, taken sequentially as described in the text.
7. ענג, *oneg*. The word is used in *Isaiah* 58:14 to refer to an intimate relationship with God.
8. נגע, *nega'a*. Derived from *oneg* by the rotation of its letters (*temurah*). Such a “plague” symbolizes alienation from the direct intimate relationship with God indicated by ענג, much in the way that the word “disaster” — literally *dis-aster* — means that one is “out of synch” with the stars!
9. The hint here given is far more sophisticated than appears at first; for ענג and נגע enumerate to 123, which is precisely the same sort of *temurah* of 231 as ענג is of נגע. The hint is more visible in Arabic numerals than Hebrew, but is sufficiently visible even in the latter by the technical method called *Ayiq Bekar*.
10. ממש, *mamas*, from משש, “to touch.” Therefore, this is not a description of mere abstraction formation, but of the creation of something that can be touched. However, a much older manuscript of the *Sepher Yetzirah*, instead of ממש, says אמש (Aleph, Mem, Shin, the Three Mothers) — which sheds a much different light on the remainder of the verse!

11. חֹהוּ, *tohu*; cf. I:9.
12. Cf. *Proverbs* 9:1, "Wisdom has built its house; it has hewn out its seven pillars," presumably referring to the pylons of the seven Double Letters.

Ch. 3: THE THREE MOTHER LETTERS

1. Cf. verse II:1. Because the word for "scale pan" is *kaph*, Westcott gives the interesting alternative translation, "on the one hand the guilty, on the other hand the purified."
2. Cf. *Esther* 8:8, טַבַּעַת הַמֶּלֶךְ, etc.
3. That is, through space (Nuit), time (Hadit), and experience (Ra-Hoor-Khuit) — beingness at each intersection of space and time.
4. שָׁמַיִם, *shamaim*. The word has within it the letter Shin, corresponding to fire; the word שֵׁם, *shem*, "name," referring to THE Name, יְהוָה; and מַיִם, *mayim*, "water." The commentators have shown that this word is subject to even more extensive Qabalistic analysis.
5. *Ruach*, which may mean "air," "breath," "spirit." Each occurrence of the word "breath" in the remainder of this chapter is the word *ruach* in the Hebrew original. Note that if a subtle pun is perceived between שָׁמַיִם and הַמַּיִם, then this verse depicts Water emerging from Fire, Earth from Water, and Air from Spirit, which is the exact sequence of emanation of the elements (*tattwas*), and correspondingly of the chakras, in the Hindu system.
6. Fire, "Heaven," corresponds to *Neshamah* or superconsciousness. Water, "Earth," corresponds to *Nephesh* (translated throughout this edition as "soul") or subconsciousness. Air corresponds to *Ruach* (the very word used here for air), or ego-consciousness.
 This chapter is the origin of the formula on which the Temple of Thelema Equinox ceremony is based. It takes little effort to recognize which officer is heaven, and which earth; which is Fire, and which Water; and, in each case, which officer, attributed to Air the mediator, is the reconciler between them.
7. This translation of חֹרֵם, קוֹר, and רִייה as "hot," "cold," and "temperate," respectively, has long-standing rabbinical acceptance — notwithstanding the fact that the words mean something altogether different. Students both of the Eastern doctrine of the three Gunas, and of the European alchemical tradition, will find much in these words to describe the natures and interrelationships of Rajas-Sulphur, Tamas-Salt, and Sattva-Mercury, respectively. חֹרֵם literally means "black," and refers to that which is scorched or burned. קוֹר has reference to water, for it means "to dig," as for a well, or "to cause to flow forth;" and, derivatively, to dig under or undermine a thing. In modern Hebrew, the same word means a spider's web, or similar thread. רִייה, aside from this passage in this book, is always translated "abundance," and is Biblically employed in reference to the more temperate and abundant seasons of spring and autumn, poised between the extremes of summer and winter. (On examination, the Second Point of the Temple of Thelma Artisan Ritual will prove to be a striking dramatization of this passage.)

8. There is an important correlation here between “head, chest, and belly,” and the Three Grades of “Hermit, Lover, and Man of Earth,” with various cross-correspondences to the Tree of Life, etc. These should be worked out by the individual student.
9. “Man,” אִישׁ, *ish*, is created by אָמַשׁ; while “woman,” אִשָּׁה, *ishah*, is created by אָשָׁמ. Notice that Mem, which was said in v. 4 to correspond to Earth (in contrast to Heaven) and in v. 6 to correspond to the belly (and thus, psychospiritually, to the *Nephesh* within which operates the desires and procreative energies) is converted, in man, to a Yod, and, in woman, to a Heh. It is primarily in the lowest and most material expressions that man and woman are differentiated.

Ch. 4: THE SEVEN DOUBLE LETTERS

1. Literally, זָרַע, means not only “seed” or “semen,” but also “the growing season.” In contrast, שְׂמֵמָה means “desolation, the desert,” *i.e.* the parched, infertile product of the Sun in its extreme. “Sterility” is a figurative and contextual translation of שְׂמֵמָה.
2. According to the attributions received and employed by the Temple of Thelema, to Beth is attributed Life & Death; to Gimel, Peace & War; to Daleth, Wisdom & Folly; to Kaph, Riches & Poverty; to Peh, Grace & Indignation; to Resh, Fertility & Sterility; and to Tav, Power & Slavery. These represent the exact order of the “foundation” attributions of v. 2 in most editions of the *Sepher Yetzirah*, particularly the Short Version. The Long Version gives exactly the same sequence except for the (perhaps inadvertent) transposition of “Seed” and “Grace.”

For comparison, the Gra version gives the order: Wisdom, Wealth, Seed, Life, Dominion, Peace, and Grace. The Saadia Version does not give these attributions at all.

3. All major versions of the *Sepher Yetzirah* which give these directional attributions give them in exactly the same sequence. This includes both the Short and Gra Versions.
4. כּוֹכְבִּים, lit. “stars.”
5. The word used is חֲמֵה, not שְׂמֵה.
6. $2! = 1 \times 2 = 2$
 $3! = 1 \times 2 \times 3 = 6$
 $4! = 1 \times 2 \times 3 \times 4 = 24$
 $5! = 1 \times 2 \times 3 \times 4 \times 5 = 120$
 $6! = 1 \times 2 \times 3 \times 4 \times 5 \times 6 = 720$
 $7! = 1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5,040$
 $8! = 1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 \times 8 = 40,320$

If each of 5,040 combinations of seven letters were pronounced, at an average of one combination every 5 seconds, all of the possible combinations would be uttered in seven hours. With considerable mental and physical training, this is at least possible. However, in contrast, if eight letters were used, the task would require (at the same rate) 56 nonstop hours — over two days, uninterrupted. This is very likely beyond any human capacity. It is, literally, “what the mouth cannot speak and the ear cannot hear.” Please note that the few seconds allowed in this example might well be sufficient time to recite the one-to-seven-letter combinations but, even then, would allow no realistic time for meditating on each of them!

Ch. 5: THE TWELVE SIMPLE LETTERS

1. The following attributions are given differently in various editions of the *Sepher Yetzirah*, and are listed here in the same sequence that they appear in the Short Version.
2. לַעִיטָה literally means “digestion,” but is here uniformly rendered “taste” by rabbinical scholars. This fact is mentioned only because, in the Hermetic alchemical application of the Qabalah and the zodiac, the chemical process of Digestion is attributed to Leo, to which לַעִיטָה is also attributed.
3. Case softened this to “touch,” which is useful in generalizing the doctrine, although it loses the exact emphasis of the attribution. Westcott rendered it as, “sexual love.”
4. מַעֲשֵׂה, which means “work” or “action,” is synonymous with the Indian word *karma* which has the same literal meaning.
5. These directions are given in various sequences in divergent editions of the *Sepher Yetzirah*. We have given them here in the same sequence as they appeared in the Short Version. Within the perspective of the revelation in *Liber Legis*, Cap. I, v. 51, many of the correspondences of Heh and Tzaddi should be interchanged.
6. מוֹלֹרוֹת is properly translated “zodiacal constellations,” as here. However, it is worth noting that the word originally meant “lodging places” or “inns,” and only later developed the particular meaning given here. It would, therefore, also be appropriate to translate this word as “houses,” after the fashion of the early Greek and Latin astrologers.
7. מְנַהִיג, in modern Hebrew, means “leader, director;” but the word comes from a simpler one, מְנַהֵג, “driving,” as of a chariot. This translation is employed here both because it appears best to convey the real flavor of the original meaning, and because of its vivid expression of the meaning of Atu VII, The Chariot. The contemporary technical use, in computer science, of the word “driver” is also appropriate to understand here, and very fruitful for meditation, if it is regarded in a way consistent with the foregoing remarks.
8. The following list varies from manuscript to manuscript of the *Sepher Yetzirah*. These particular attributions have not been given any particular significance by most Hermetic Qabalists in this century.
9. מְרַרָה literally means “bitterness,” *i.e.* “gall.” It comes from the root מָרַר, “to flow, to drop,” which is also the origin of the word מֵרַר, *myrrh*. From these basic meanings it came to be the name of the gall bladder.
10. רֵקִין is not the normal word for “intestines” (מַעֵי), but translators have generally agreed on the meaning. The singular, רֵקִי, is an adjective meaning “thin, narrow, fine, slim.”
11. *Qorqeban* קוֹרְקֵבָן (more commonly, קִרְקֵבָן) usually means “gizzard (of a bird).” Kaplan remarked that, in the Talmud and Midrash, this word is “occasionally if rarely used to denote a human organ, usually identified with the ‘grinding of food.’” We have employed the literal meaning for the simple reason that the organs itemized in this verse are not of the human body, but rather of the “soul,” *i.e.*, the *nephesh*.

Certainly one reason physical organs are employed throughout this book to represent organs of the *nephesh* is to express the close relationship of the autonomic nervous system (a dense aspect of the psyche) to the physical organism (*guph*). That is, the primary intent of these verses seems to be to communicate that physical organs are, in fact, also organs employed by the soul; and, more deeply, that the soul itself has its own analogous organs. The fact that two organs in the present list are distinctly nonhuman strongly implies that they do not really refer to any human physical organism, *per se*, but rather to something more subtle. If the twelve organs here listed are attributed to the zodiacal constellations in sequence (as is intended with most other attribution passages of this book), then the two nonhuman organs, *gorqeban* and *qivah*, would correspond to Capricorn and Aquarius, the two constellations ruled by the planet Saturn. In this there may be a significance.

12. *Qivah* קיבה is best translated “stomach,” if a part the human organism is meant. However, the word is rarely applied to the human organism. *Qivah* primarily means the stomach of a nonhuman animal, particular a part of the digestive mechanism of ruminants. Furthermore, as indicated in the immediately preceding note, *qivah* may imply something entirely different, something that bears no more than an analogous relationship to any human physical organ.
13. These three sentences may refer, respectively, to the zodiacal constellations, the months (or cycle of New Moons), and the drivers of the soul; or they may refer, collectively and sequentially, to the Simple Letters (and the corresponding zodiacal constellations) *per se*.

Ch. 6: CONCLUSION

1. פקדון more commonly means “commands, marshals, sets in order.” The word “governs” was selected for its expressiveness in this context, especially in juxtaposition to the word קח (translated “law”) earlier in the same sentence.
2. *Theli*, תלי, is the name of a great dragon in the Qabalah. It is with fair certainty identified as the constellation Draco which circumambulates the ecliptical north pole; and, though it is polar rather than ecliptical, it may generally be taken as a symbol of the entire turning of the heavens, and thus of the Sphere of the Zodiac. The name is mentioned in *Liber LXV*, Cap. III, v. 4; and in vv. 17-18 of that same chapter it is related, albeit on a lower octave, to “the Infinite Circle of Emerald that encloseth the Universe” that “hast no time Past, no time To Come. Verily Thou art not.”
3. Cf. verse VI:3. This present passage also should be compared to verse II:4 and its note.
4. מדינה means “province,” “state,” or other territory. The meaning here is, “a king out and about in his kingdom.” The root of מדינה is דין, the title of Geburah meaning “justice,” from an identical root meaning, “to rule, regulate, or judge.”
5. *Ecclesiastes* 7:14. In the King James Version it is translated, “God also hath set the one over against the other.”
6. All of the more primitive forms of מבחין, or בחין, deal with tests, trials, proof, etc. In the present instance we have adopted Kaplan’s translation, “defines” — a derived meaning — as the most expressive of the Qabalistic teachings on this matter.

7. חייב may mean either “convicting” or merely “accusing.” The contrast between זכה and חייב could be either the polarity between acquittal and conviction, or between defending and accusing; but the final one, the “deciding” one (Aleph), “tips the scales” in favor of the latter translation since it implies that, in זכה and חייב alone, the decision has not been rendered.
8. נגד is translated “against” to retain the ambiguity of the word, as meaning both “opposed to” and “over against.”
9. Possibly these four sets refer to the four seasons of the year, composed of three months each.
10. There is an important doctrine hidden in this phrase, which is far different than its surface meaning might suggest.
11. The last phrase is an exact replication of the end of verse I:5, *q. v.*
12. אדוקים literally means “the pious, the zealous, the orthodox” yet translators have rendered it “bound” “connected,” etc. The root appears to be קק, which represents several variations of the idea “to separate.” The *adoqim* (the orthodox or pious) are therefore those who are not separated out, *i. e.*, they are the pure root stock from which all others have separated themselves. The meaning in the present passage, then, is not only that the One, the Three, the Seven, and the Twelve are united, but that they **have never been separated** from that One Thing which they all are.
13. Westcott’s translation, “One above Three, Three above Seven, and Seven above Twelve; and all are connected the one with the other,” is a phrase well engrained within the Hermetic qabalistic and magical tradition in this century. It is of such familiarity and value, sealed by long-term sacramental usage, that we would have very much preferred to have employed it directly as our translation. Unfortunately, while the word על may mean either “on” or “above,” the longer phrase employed here, על גבי, definitely means “on,” in the sense of “up on top the back of.”
14. If יהוה, the traditional Divine Name attributed to Tiphareth, is here taken as subsuming the whole middle triad of the Tree of Life, then this is exactly the list of the Atziluthic powers ruling the ten Sephiroth.
15. ספרים. See verse I:1. These three *sepharim* are thus Letters, Numbers, and Sounds.
16. Cf. verse II:2.
17. בריאה, *briah*, the name of the World of Creation; the second of the four qabalistic Worlds, immediately above or behind Yetzirah. This passage takes on a further meaning if this phrase is understood as meaning, “he was successful in his Briatic Power,” as the direct result of perfectly completing his Yetziratic operation. Furthermore, the word here translated “power” is יד, *yahd*.
18. וראו נפש אשר עשו בחרן, from *Genesis* 12:5. “They” that created were Abram and Sarai.
19. The word is נגלה, which means “apparent, clear, revealed.” It has, however, a technical meaning, as referring to the Written and Oral Law.
20. From *Isaiah* 41:8, where Jacob is referred to as “the seed (זרע) of Abraham my beloved.”

21. כרת ברית. The first word merely means “a cutting,” etc.; but when joined with the second word, *bris*, it is clear which covenant is intended. One may rightly wonder if this is the origin of the modern phrase, “to cut a deal;” and, as it is said, *such* a deal it is, too!
22. ויהאמן ביהרה ויחשבה לו צדקה, from *Genesis* 15:6.
23. ברית המילה. Cf. I:3 and the notes thereto.
24. מושך means, “to pull, draw, attract,” etc. This phrase is, therefore, usually rendered, “He drew them in water,” perhaps a little ambiguous in English. We have selected the present translation to emphasize the attractive, magnetic quality generally attributed to the element of Water.
25. רעש means “to tremble, quake, make noise.”
26. בער means “to blaze, burn, kindle, ignite.” The word choice here was necessarily different from the translation, earlier in the sentence, of דלק, which we translated “enflamed” with respect to fire.
27. The reference, on the surface, is to the seven planets; but initiates will immediately recognize the allusion to an interior Heptad.

APPENDIX

ATTRIBUTIONS OF THE HEBREW LETTERS According to the *Sepher Yetzirah* & the Initiated Tradition

MOTHER LETTERS (Elements)

א Aleph	Air	Air	Temperate	Chest (Ruach)	0. Fool
מ Mem	Water	Earth	Cold	Belly (Nepesh)	12. Hanged Man
ש Shin	Fire	Heaven	Hot	Head (Neshamah)	20. Æon

DOUBLE LETTERS (Planets)

ב Beth	Mercury	Life & Death		Above Mouth	1. Magus
ג Gimel	The Moon	Peace & War		Below Left eye	2. Priestess
ד Daleth	Venus	Wisdom & Folly		East Left nostril	3. Empress
כ Kaph	Jupiter	Wealth & Poverty		West Left ear	10. Fortune
פ Peh	Mars	Grace & Ugliness		North Right nostril	16. Tower
ר Resh	The Sun	Seed & Sterility		South Right eye	19. Sun
ת Tav	Saturn	Dominion & Slavery		Center Right ear	21. Universe

SIMPLE LETTERS (Zodiacal Constellations)

ה Heh	Aquarius	Sight		South-Above	17. Star
ו Vav	Taurus	Hearing		South-East	5. Hierophant
ז Zayin	Gemini	Smell		East-Above	6. Lovers
ח Cheth	Cancer	Speech		East-Below	7. Chariot
ט Teth	Leo	Taste		North-Above	11. Lust
י Yod	Virgo	Coitus		North-Below	9. Hermit
ל Lamed	Libra	Action		North-West	8. Adjustment
נ Nun	Scorpio	Motion		South-West	13. Death
ס Samekh	Sagittarius	Wrath		West-Above	14. Art
ע A'ayin	Capricorn	Laughter		West-Below	15. Devil
צ Tzaddi	Aries	Thought <i>or</i> Meditation		North-East	4. Emperor
ק Qoph	Pisces	Sleep		South-Below	18. Moon

DEPARTURE

Weep you now? But she has gone
Down the mist of years.

Mourn not her parting, for the sun
Has dried all her tears.

See the aura of radiance around her
Wrapping her with her dreams.

See, her dreams have at last found her,
She is not what she seems.

Look well and see around her shining
Faith, Hope and Trust, her dreams:

Winging beside her the Spirit of Giving
Protects her with its beams.

Weep you now for lack of her?
For her love that was fair?

Weep not now in back of her
For she has wandered there.

Weep you then that her spirit was so frail?
Ah, she has her life now in another world.

A world where her giving does not fail,
Where love's rose petals lie all unfurled.

Weep you for her? An, but look,
There is a woman in her place.

The child has taken all she brought.
The woman hides her face.

Meral
May 22, 1949

BIBLIOGRAPHY

The following list has been very helpful in understanding Psychology and certain principles of Thelema as set forth in LIBER AL VEL LEGIS. Four stars means very excellent, three stars indicates excellent, two stars good and helpful and one star, quite good.

- ****Blavatsky, Helena Petrovna, ISIS UNVEILED
- **** " " " " THE SECRET DOCTRINE

- *** Brennan, Barbara Ann HANDS OF LIGHT - Bantam Books
- *** " " " " LIGHT EMERGING - " "

- *** Campbell, Joseph, OCCIDENTAL MYTHOLOGY, THE MASKS OF GOD
Penguin Books, 1964. Also many other books by Joseph
Campbell on mythology.

- *** Cayce, Edgar, (many books on reincarnation and the human
condition.)

- *** Cerminara, Gina, MANY MANSIONS, "The Edgar Cayce Story",
Signet Mystic Book, 1950

- *** Chopra, Deepak, "AGELESS BODY, TIMELESS MIND, Harmony Books,
N.Y.
- *** Chopra, Deepak, M.D. QUANTUM HEALING, Bantam Books, N.Y.
- *** " " " " THE SEVEN SPIRITUAL LAWS OF SUCCESS.
Amber-Allen Publishing, New World Library
- " " " " CREATING AFFLUENCE, Amber-Allen Publishing

- ** Delaney, Dr.Gayle, LIVING YOUR DREAMS
- ** " " " " BREAKTHROUGH DREAMING, Bantam Books, N.Y.

- ****Fortune, Dion, (Violet Firth) MACHINERY OF THE MIND. S.
Weiser, Inc., 1922 & 1980
- ****Fortune, Dion, THE MYSTICAL QABALAH, Williams and Norgate,
Ltd., London
- *** Fortune, Dion, THE COSMIC DOCTRINE, Helios Book Service, Ltd.
Toddington, Cheltenham, Glos. England
- ** Fortune, Dion, Many of her other books are essential to a
good understanding of the occult world.

- ** Fromm, Erich, THE ART OF LOVING, Harper and Row, 1956 &
Bantam Books, 1963
- ** Fromm, Erich, THE FORGOTTEN LANGUAGE, Rinehart & Co., 1951
Other books by Fromm give an understanding of psychology

- ** Garfield, Patrician, THE HEALING POWER OF DREAMS, Simon &
Schuster, 1991
- ** Garfield, Patricia, Ph.D. CREATIVE DREAMING.

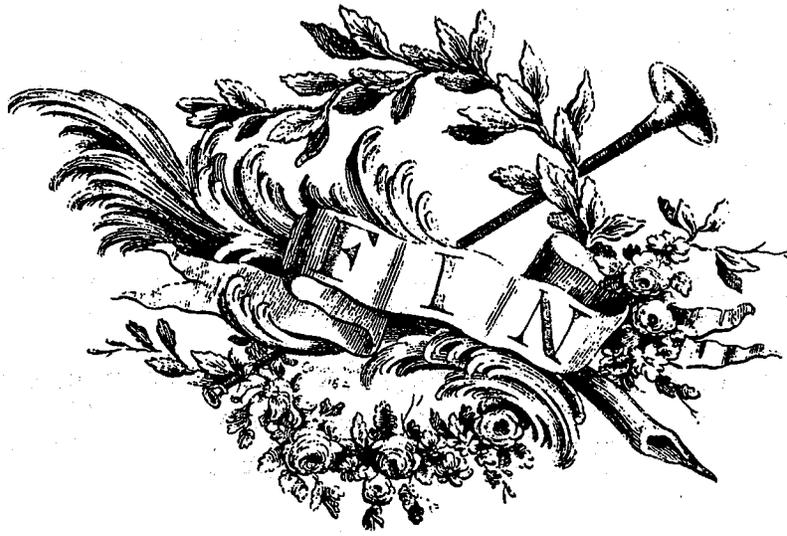
- ****Harding, M. Esther PSYCHIC ENERGY: ITS SOURCE AND GOAL,
Pantheon Books, Bollingen Series X, 1947
- ** Harding, Esther, THE WAY OF ALL WOMEN, Longmans, Green &
Co. Introduction by C.G. Jung, 1933
- ** Harding, Esther, WOMAN'S MYSTERIES, Longmans, Green & Co.
1935
- ****James, William, THE VARIETIES OF RELIGIOUS EXPERIENCE,
Longmans, Green, and Co. 1907
- *** Jaynes, Julian, THE ORIGIN OF CONSCIOUSNESS IN THE BREAK-
DOWN OF THE BICAMERAL MIND, Houghton, Mifflin & Co. 1976.
- *** Jung, Carl G., AION, Princeton University Press, Bollingen
Series XX, 1959. (From Collected Works, Vol. IX, part
ii)
- *** Jung, Carl G. ANALYTICAL PSYCHOLOGY, ITS THEORY AND PRACTICE,
Vintage Books, 1968
- *** Jung, Carl G. ASPECTS OF THE FEMININE, Princeton University
Press, Bollingen Series XX (from Collected Works.)
- ****Jung, Carl G. MAN AND HIS SYMBOLS, Doubleday & Co., 1964
- *** Jung, Carl G., MEMORIES, DREAMS, REFLECTIONS, Vintage Books,
Random House, 1961
- ** Jung, PSYCHOLOGY AND ALCHEMY, Princeton University Press
- ** Jung, Carl G., PSYCHOLOGY AND RELIGION, Yale University Press.
- ** Jung, Carl G. THE Gnostic Jung and Seven Sermons to the Dead
Theosophical Publishing House, 1982.
- *** Jung, C.G. THE INTEGRATION OF THE PERSONALITY, Farrar and
Rinehart, Inc. (also other books by Jung).
- * Keirse, David, & Bates, Marilyn, PLEASE UNDERSTAND ME
Prometheus Nemesis Books, 1978
- ** Martin, Eva, REINCARNATION, THE RING OF RETURN. Compiled
and edited by Eva Martin, University Books, N.Y.
- ** Moody, Raymond A., Jr., M.D. LIVE AFTER LIFE, Bantam Books
1975 - 1979
- * Redgrave, Peter, THE BLACK GODDESS AND THE UNSEEN REAL,
Our Unconscious Senses and Their Uncommon Sense, Grove
Press, 1987
- ****Regardie, Israel, THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC
Falcon Press, Phoenix, Arizona
- ****Regardie, Israel, THE EYE IN THE TRIANGLE, Llewellyn Publica
tions St. Paul, Minn.
- *** Regardie, Israel, THE MIDDLE PILLAR, Llewellyn Publications
- *** Regardie, Israel, THE TREE OF LIFE, S. Weiser, Inc. N.Y.
- *** Regardie, Israel, A GARDEN OF POMEGRANATES, Llewellyn.
- ** Regardie, Israel, (many other books by this author)

- ****Ramacharaka, Yogi, HATHA YOGA or The Yogi Philosophy of Physical Well-Being, Yogi Publication Society
- *** Ramacharaka (other books by this author are very good)
- *** Reich, Wilhelm, THE DISCOVERY OF THE ORGONE, The Function of the Orgasm. Farrar, Straus and Giroux, 1942. (and other books by Reich)
- Sechrist, Elsie, DREAMS YOUR MAGIC MIRROR, with Interpretations of Edgar Cayce. Cowles Education Corp. 1968
- *** Singer, June, BOUNDARIES OF THE SOUL, The Practice of Jung's Psychology. Doubleday 1972
- *** Singer, June, SEEING THROUGH THE VISIBLE WORLD, Jung, Gnosis and Chaos. Harper & Row, 1990
- *** Von Franz, M.-L., ALCHEMICAL ACTIVE IMAGINATION, Spring Publications, 1979
- *** Von Franz, Marie-Louise, THE GOLDEN ASS OF APULEIUS, The Liberation of the Feminine in Man. Shambhala, 1970.
- ** Von Franz, Marie-Louise, INDIVIDUATION IN FAIRY TALES, Shambhala, 1977, 1990
- ** Von Franz, Marie Louise, ON DREAMS AND DEATH, Shambhala, 1984

Addenda:

- ****Bucke, Richard Maurice, M.D. COSMIC CONSCIOUSNESS, A Study of the Evolution of the Human Mind. University Books, N.Y.
- ****Case, Paul Foster, THE TRUE AND INVISIBLE ROSICRUCIAN ORDER S. Weiser, Inc. York Beach, Maine 1985.
- *** Case, Paul Foster, THE TAROT, A Key to the Wisdom of the Ages. Macoy Publishing Co., Richmond Virginia
- *** Judith, Anodea, WHEELS OF LIFE, Llewellyn.
- *** Krishna, Gopi, KUNDALINI, The Evolutionary Energy in Man Shambhala. 1971

Book lists are always difficult as one is apt to forget some of the very important ones. This list assumes that the student is already well acquainted with LIBER AL VEL LEGIS, THE HOLY BOOKS, and many more writings of Aleister Crowley. Also, it is assumed that the reader has found and read some of the books on Crowley's list of reading matter to be seen in THE EQUINOX and elsewhere. It must not be forgotten that always new authors will come along and give us even greater understanding of Thelema and its antecedents and parallels with the highest realizations in the religions of the world.



BEGINNING IN MARCH, 1997 E. V.
(the NINETY-THIRD Year of the ÆON of HORUS)

BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

*"I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness."*

— Liber LXV, Cap. III, v. 60

In the proud tradition of *In the Continuum*, the College of Thelema presents a new biannual journal committed to the highest quality of Thelemic thought, creativity, and instruction, published twice annually, at the Vernal & Autumnal Equinoxes. Contributions of articles, artwork, poetry, lyrics, book reviews, questions, etc. are solicited.

NOTE TO AUTHORS & ARTISTS

Articles should, when possible, be submitted both in hard-copy and in electronic forms. They may be sent as text, by email, to Pearl@thelema.org, or by surface mail to the address below. Artwork must be one-color (black) capable of reproduction by photoreproduction means. Payment for submissions actually used will be limited to two complementary copies of the issue in which a writer or artist's work appears. *Black Pearl* acquires one-time publication rights, with the understanding that all issues will remain perpetually in print and reprint; all other rights remain with or revert to the respective creators. For reply and/or return of materials, enclose SASE; no responsibility is assumed for lost or unreturned submissions.

ORDER FROM:

BLACK PEARL c/o College of Thelema
222 North Manhattan Place, Los Angeles, CA 90004-4018
\$6.00/issue (postpaid in North America)

