

**O.T.O. M.:M.:M.: STUDY GUIDE**  
**III°**  
**DEVOTION**  
**Master Magician (M.:)**

prepared by Sabazius X°

**Element:** Fire. **Chakra:** Svâdisthâna ("Abode of Itself").

"4. *He experiences Death.*" – System of the O.T.O. (MWT)

*"I then proceed to the climax of [the soul's] career in death and show how this sacrament both consecrates (or rather, sets its seal upon) the previous procedure and gives a meaning thereto, just as the auditing of an account enables the merchant to see his year's transactions in perspective."* - Confessions

**Recommended for Study:**

- *Liber AL*
- *The Confessions of Aleister Crowley*, pp. 705-707, on the Word of the Master Mason
- *Liber DCCC* (800): The Ship
- "The Emerald Tablet of Hermes" [attached]
- *Liber XXX Aerum vel Saeculi, sub figura CDXVIII* (418): *The Vision and the Voice* [EQ I:5]
- *Liber CVI* (106): *Concerning Death* [EQ III:10]
- "Good Hunting!," by Aleister Crowley [In *The Continuum*, Vol II, No. 11]
- "Transmigration," by Allan Bennett [Magical Link, Dec/Jan 1987/8]
- *Liber ThISHARB vel Viae Memoriae, sub figura CMXIII* (913) [B4]
- "The Dream of Scipio," from *De Republica* by Cicero [several editions available]
- *The Tibetan Book of the Dead*, compiled and edited by W.Y. Evans-Wentz [Oxford Univ. Press]
- \**The Egyptian Book of the Dead*, transl. by Dr. Raymond Faulkner [Chronicle Books]
- *Magick in Theory and Practice* [B4], Chapter 7 (III, IV, V, VI): Formulae of AGAPE, AUMGN, other Words, and The Magical Memory
- *Magick in Theory and Practice* [B4], Chapters 11, 12 and 18, Appendix III: Babalon and the Beast, The Bloody Sacrifice, Clairvoyance and the Body of Light, Notes for an Astral Atlas

- MWT, Chapters 4, 17, 37, 41, 47, 61, 63, 68, 76: The Qabalah, Astral Journey, Death—Fear—Magical Memory, Reincarnation, Power and Authority, Fear: A Bad Astral Vision, The God-Letters, The Gods: How and Why They Overlap
- *Liber O*, Section V and VI: Body of Light [B4, EQ I:2]
- "The Zodiac and the Tarot," by A. Crowley [attached]
- "Qabalistic Dogma," by Aleister Crowley [CW, Vol. I]
- "Gematria," by Aleister Crowley [in 777 and other Qabalistic Works of A.C., Weiser, 1973]
- *Little Essays Toward Truth*: Indifference, Mastery
- The *Minerval Guide* (private publication of U.S. Grand Lodge)
- Study the Third Degree Ritual with your sponsors and initiator.

#### **Recommended for Memorization:**

- The Oath of the Third Degree [attached]
- The Modes of Recognition and Catechisms of the Minerval, First, Second and Third Degrees
- B4, Appendix V: Columns 3, 4, 5, 6, 11, 64, 82, 83, 84, 90, 91, 92 (777: Columns LXVII, XCVII, XCVIII, CXXXVII, CXXXVIII, CXXXIX, CLXXV, CLXXVI, CLXXVII), i.e. Hebrew Letters; Hebrew Names, English Values, and Numerical Values of Hebrew Letters; Heavens of Assiah (English); Parts of the Soul in Hebrew, Transliterated Hebrew, and English; Zodiacal Signs with Ruling and Exalted Planets

#### **Supplementary Reading:**

- Study the life and teachings of Husayn ibn-Mansur El-Hallaj (d. 922 e.v.). A few useful references:
  - *The Passion of Al-Hallaj: Mystic and Martyr of Islam* by Louis Massignon, edited and translated by Herbert Mason as *Hallaj: Mystic and Martyr* [Bollingen Series XCVIII, Princeton University Press]
  - *Al-Hallaj*, by Herbert W. Mason [Curzon]
  - *The Death of al-Hallaj*, by Herbert Mason [Notre Dame]
  - *The History of Islam*, by Robert Payne [Dorset]
  - *Scandal: Essays in Islamic Heresy*, by Peter Lamborn Wilson [Autonomedia]
- *Transcendental Magic*, by Eliphas Levi, Part 1 [Weiser]
- *Occult Exercises and Practices*, by Gareth Knight
- *How to Develop Psychometry*, by W.E. Butler
- *A Strange Story*, by Sir Edward Bulwer Lytton

- *Liber Tau vel Kabbalae Trium Literarum, sub figura CD* (400) [HBT]
- *Sepher Sephiroth, sub figura D* [in 777 and other Qabalistic Works of A.C., Weiser, 1973]
- *The Tree of Life*, by Israel Regardie [Weiser]
- *The Philosopher's Stone*, by Israel Regardie
- *The Kabbalah Unveiled*, transl. by S.L. MacGregor Mathers
- *The Sepher Yetzirah*
- *Liber MMCMXI* (2911): *A Note on Genesis*, by Allen Bennett [EQ I:2]
- *The Canon: An Exposition of the Pagan Mystery Perpetuated in the Cabala as the Rule of All the Arts*, by William Stirling [Research Into Lost Knowledge Organization/Thorsons]
- "Abide With Me" (hymn by Henry Francis Lyte) [in most Protestant hymnals]
- "The Magician" [The Equinox, Vol. I, No. 1]
- "Invocation to Hecate" from Orpheus, by Aleister Crowley [CW]
- "Anthem" from The Ship, by Aleister Crowley [The Equinox, Vol. I, No. 10]
- Study the Mysteries of Dionysus, Orpheus, Odin, Attis, Adonis, Isis and Osiris, Inanna and Dumuzi, and the Eleusinian Mysteries; along with the ancient customs of ritual kingship and sacrifice. A few useful references:
  - *The Golden Bough*, by J.G. Frazer
  - *Sacrifice and Sacrament*, by E.O. James [Thames & Hudson]
  - *The Ancient Mysteries: A Sourcebook*, ed. by Marvin W. Meyer [Harper San Francisco]
  - *The New Larousse Encyclopedia of Mythology*
  - *Comparative Mythology*, by Jaan Puhvel [Johns Hopkins University Press]
  - *Rites and Symbols of Initiation*, by Mircea Eliade [Harper Torchbooks]
  - *The Greek Myths*, by Robert Graves [George Braziller]
  - *The Histories* of Herodotus
  - *The Metamorphoses* of Ovid
- Compare the Minerval, First, Second, and Third Degrees of M.:M.:M.: with the initial degrees of other contemporary initiatory systems and secret societies, such as Freemasonry, the Golden Dawn, Voudon, Santeria, Wicca, etc. A few useful references on the symbolism of Freemasonry are:
  - *Manual of Freemasonry*, by Richard Carlile [Kessinger]
  - *Duncan's Masonic Ritual and Monitor*, by Malcolm C. Duncan
  - *Darkness Visible*, by Walton Hannah
  - *The Meaning of Masonry*, by W.L. Wilmshurst
  - *The Lost Key*, by Prentiss Tucker
  - *Morals and Dogma*, by Albert Pike [Kessinger]
  - *Symbolical Masonry*, by H.L. Haywood

### **Recommended Practices:**

- Continue with regular practice of Asana, Prânâyâma and Mantrayoga.
- Using the tools you have been given, develop your awareness of Subtle Energies, and control over your Subtle Body.
- In your diary, include a record of your dreams, and your interpretations thereof.

### **Supplementary Practices:**

- *Past Lives*: perform a series of meditative exercises with the goal of exploring your own previous incarnations.
- *Subtle Energy*:
  - study some branch of Martial Arts, Ch'i Kung, Reiki and/or other physical training methods that teach awareness and use of Ki or Ch'i.<sup>1</sup>
  - Psychometry: develop your ability to perceive Subtle Energies within a physical object.
  - develop your ability to sense and interpret auras.
- Keep a notebook of your Qabalistic researches, modeled after Libri 777 and D.

### **Required for Advancement:**

- Bring two persons suitable for initiation to the Order, preferably by signing as sponsor (one of the two required) on their Preliminary Pledge Forms.<sup>2</sup>
- Memorize the Modes of Recognition and Catechisms of the Minerval, First, Second, and Third Degrees.
- Pay your dues and initiation fees, and apply for advancement.
- Secure the signatures of two sponsors, who are members in good standing of at least IV°, who attest to your good report.
- Sign the *Informed Consent, Release, and Indemnity* statement.
- Pass the required (closed book) examination on the Steps, Signs, Grips, Words and Catechisms of 0°, I°, II° and III°.

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<sup>1</sup> CAUTION: in exploring the above fields, it is important to leaven your experiences with a healthy dose of critical thinking. There are many "Masters" in these fields, many of whom are not pure charlatans and megalomaniacs; but most of whom will demand a certain amount of deference, time and professed loyalty from you. Treat them with respect, but do not accept their dicta with blind faith simply out of respect for their source: test them. Also, do not allow them to embroil you in their own personal politics.

<sup>2</sup> Care should be taken in sponsoring candidates; because, according to Liber CI, Twelfth House, "it is incumbent upon the honour of every Brother not to abuse [the privileges of membership], and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal." Before signing on as sponsors to a candidate, prospective sponsors should familiarize themselves with the candidate's character and background. Review the essay "On Sponsorship" included with your Minerval study Guide.

- Take the required (closed book) examination on B4, Appendix V: Columns 0, 1, 2, 3, 4, 5, 6, 8, 11, 14, 33, 60, 61, 62, 64, 82, 83, 84, 90, 91, 92 (777: Columns I, II, III, VII, XII, XIV, XLI, LIV, LV, LXIII, LXVII, XCVII, XCVIII, CXXXVII, CXXXVIII, CXXXIX, CLXXV, CLXXVI, CLXXVII).

Minimum time in degree: one year. As in the previous degrees, you are encouraged to make your own decision as to your readiness to proceed. When you are ready to take the examination, contact a Lodge Master or the Electoral College.

Within the jurisdiction of the U.S. Grand Lodge of O.T.O., the authority and responsibility to initiate members to all grades, degrees, classes or sub-classes of Initiate membership in O.T.O. from Minerval (0°) through Seventh Degree (VII°) is vested by the O.H.O. in the National Grand Master General X° (N.G.M.G.). The N.G.M.G. may issue Charters authorizing the performance of initiations to the degrees from Minerval (0°) through the Knights of the Red Eagle to any qualified Initiate Member.

Initiates of the III° are eligible to apply for a Charter to Initiate to the degrees from Minerval (0°) through III°. Application forms are available from the Initiation Secretary. Applicants must obtain: (1) the signature of a local body master or member of the Electoral College who will certify that issuance of a Charter to Initiate to you will be of benefit to the Order in a particular Valley; and (2) the signature of a Sovereign Grand Inspector General or Certified Initiator Trainer who will certify that you are fully-qualified and prepared to serve in the capacity of an initiator in the degrees of Minerval through III°. During the application process, comments on your application will be solicited from various officers and prominent members. The application process is intended to provide information to the N.G.M.G. that will be useful in deciding whether to issue a Charter to Initiate, and the completion of the application process does not guarantee issuance of a Charter to Initiate. Charters to Initiate may be suspended or revoked at any time, with or without cause, by the N.G.M.G.

Newly chartered initiators will benefit by revisiting the specific degree curricula for degrees as they work them, as much insight will be gained as a byproduct of experiencing the rituals from the initiator's standpoint.

September 2002 e.v.

## THE EMERALD TABLET OF HERMES

*It is true, it is certain without error, it is of all truth: that which is above is as that which is below, and that which is below is as that which is above, to perform the miracles of the One Thing.*

*As all things originate from One, by the contemplation of One, so all things arise from this One Thing by adaptation.*

*The Sun is its father, and the Moon its mother. Earth is its nurse, Air bears it in its bosom.*

*It is the father of all works of wonder throughout the whole world. The power thereof is perfecting if it be cast into Earth.*

*Separate the earth from the fire, the subtle from the gross, gently, with much sagacity. It ascends from earth to heaven and descends again to earth, hence it receives the powers of things above and of things below.*

*By this means shalt thou obtain the glory of the whole world; and therefore shall all obscurity flee before thee.*

*It is the strong force of all force, for it overcometh all that is subtle and penetrateth all that is solid.*

*Thus was the universe created.*

*Hence will there be marvelous adaptations achieved, after this manner.*

*For this reason am I called Thrice Greatest Hermes, for I hold the three components of the wisdom of the whole world.*

*I have completed what I have to tell concerning the Operation of the Sun.*

## M.:

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Mt esly w I kp scr +| k % +| Wd % ths °; I w nv ut i so lo as I shl lv, exc at +| ppr mmt, wn acg as M| % a Scr Pl % M|s i a ^o % Tr M|ns, wtd b crt un +| hnd @ \$ % Sb; lst its scd vrt b iprd. Al ths ps I sm s t obv, un no ls a pnl tn tt % bg stbd i +| bws, @ m ccs bn t ash, tt no tce o rmvc % so vl a wrh m rmn mng mn, esly M| M|ns.

**THE ZODIAC & THE TAROT**

By Aleister Crowley

NON-CONFIDENTIAL SUPPLEMENT

## THE ZODIAC & THE TAROT

By Aleister Crowley

The Universe is one, omnipotent, omniscient, omnipresent. Its substance is homogenous and this substance cannot be said to possess the qualities of Being, Consciousness, and Bliss; for these are rather the shadows of it, which are apprehended by the highly illuminated mind when it comes near thereto. Time and space themselves are but illusions which condition under veils.

This substance has received many names among many people. The Hindus call it Parabrahm, Atman, and by many other names. The Gnostics call it Pleroma. The Qabalists give it many names, such as the White Head, the Smooth Point, the Ancient of the Ancient Ones, the Concealed of the Concealed ones and so on. In later times, it has been called God, or the Absolute, or Spirit, and even by certain philosophers as Matter. All, however, agree in its attributes. These are naturally mostly of a negative character, but the Greeks called it the One; and it is because of its essential one-ness that we here consider it, for One in the first positive manifestation in computation. Since, therefore, this substance is one, homogenous, and self-conscious, it cannot be manifest in any way while it is in that state. It would be absurd to enquire into the reasons for its manifestation in any other state, because reason is not a quality appertaining to that unity. It is sufficient to know that it did divide itself into two equal and opposite courses, which have been variously described by different schools of philosophy as male and female, or active and passive, or fire and water, or being and form, or matter and motion, of the Yin and the Yang, or again personifications such as Shiva and Shakti, and in fact any other pair of deities of the first order. This dual principle, exalted as it is, comes a little nearer to the limits of the human mind, for that mind is itself dualistic, our consciousness being composed of subjective and objective, the ego and the non-ego.

It is possible to dissolve this duality back into the unity by a mystic process; but the natural course taken by its own combination is to form a third entity, partaking of the qualities of both, yet possessing an independent existence. Thus is formed the descending triangle of father, mother, son, the Yod, He, Vau of the Qabalistic Trigrammaton and the pre-Christian trinity of such Gods as Isis, Horus, Osiris, or many others whose names will readily occur to the reader. In the ancient Greek philosophy of Pyramenides, Empedocles, Heracleitus, the Eleatic Zero, and even in the philosophy of Pythagoras and the Stagirite, these three principles are recognized under the names fire, air, and water. They are connected with the three possible states in which one can conceive the Universe: Being, Not-Being, and Becoming. The more carefully Plato and Aristotle are studied, the clearer these points become. It must, however, be understood that these principles are all active and causative. They still pertain to the divine hierarchy; in a word, to the Yetziratic world of Rabbi Ben Simeon. However, from this trinity of actives is consolidated a passive which, to continue the termination of the Physicist school of philosophy, is called earth. The whole of this doctrine is admirably resumed, although amplified, in the Sephirotic system.

This division forms an extremely satisfactory base for any scheme of classification, and it has been necessary to enter thus briefly into pure philosophy because without some comprehension of first principles, it is impossible to obtain any idea, not so much of what astrologers mean by the signs of the Zodiac, but why they mean them. For the 12 signs are divided into four triplicities in this order, fire, earth, air, water, beginning with Aries; and each triplicity classes its members under the regimen of the three actives. Thus, Aries represents the fiery part of fire, the most active and violent manifestation of that element; Sagittarius is the watery part of fire, the passive and tractable form; while Leo represents the airy part, the balanced, perfected, and stable part of it. In nature, Aries might be compared to the lightning, Sagittarius to the rainbow, and Leo to the Sun.

Similarly with the element water. Cancer is its active form. This must not be misunderstood; water is in its nature passive and receptive, yet in this are certain active qualities, for example the power of solution. Pisces is the reflective, passive, quiet form of the elements; and Scorpio harmonizes and fixes these two. Thus, Cancer would be symbolized by clouds, rain, streams, and rivers; Pisces by wells and pools; and Scorpio by the sea.

With air, again, Libra is the air in its most active form, the inter-penetrating garment of the globe. Gemini represents it in absorption and modification as the breath and mind of man. Aquarius harmonizes these two ideas. In Aquarius the air is stable and fixed to such an extent that it partakes of the nature of water; it is the bearer of water, like the clouds themselves.

Turning to earth, we perceive the same subdivision. Capricornus is the earth, considered as a formative force: mountains in particular are analogous to it, because they are salient and rugged, offering obstacles. Virgo is the earth in its passive form: fields and pastures which, are it were, yield themselves naturally to other influence. Combining these ideas is Taurus, the stable and fixed course of earth, which we can only interpret as the essence of labor.

It is hoped that these few simple preliminary remarks will aid the student in the beginning of his investigation into the meaning of the signs of the Zodiac as regarded from the standpoint of natural philosophy.

We must now consider an entirely different element, but a most important one, which enters essentially into the fundamentals of the astrological conception of the Zodiac. It is first necessary to call the attention of the student to the fact that all ancient religions were symbolic celebrations, either of the forces of Nature in the macrocosm, and so primarily of the Sun, or of the forces of Nature in the microcosm and so primarily of generation. In other words, all religious ideas are related either to the life of the earth, or to the life of man. Owing to the numerous accidents which occurred in the gradual development of civilization, and in particular we would refer to the growth of the Roman Empire, these ideas became, to some extent, confused. Political considerations entered into theology; adaptations and compromises were made by priests who had become ignorant or careless of the true traditions; and we accordingly find that these two lines of thought are interlocked to such an extent that not all acumen of scholars, even of initiated scholars, can satisfactorily dissociate them. To take one striking example, it is very strange that the spring festival which we now call Easter should be connected with

suffering and death, as in the case of Attis, Dionysus, and some others. The solution is given by considering what death is, we will not say a euphemism or a blind or a blind, but a mystic truth, which only initiates of the highest class are likely in any way to understand. But the obvious meaning is given by the fact that the birth of the Sun and of the year occurs nine months later at the winter solstice when Sol enters Capricornus. The crucifixion symbolism of the Sun, which is connected with his crossing the equator, should really be referred to his entering into Libra rather than into Aries; and nearly all the confusion which has arisen is due to this original mistake. The entry of the Sun into Aries properly signifies his resurrection, but it is not at all the time to symbolize his suffering and descent beneath the equator from which he rises, symbolically speaking, after three days and nights; that is to say, six months.

We have, fortunately, a very remarkable document, the book of the Atu of Tahuti, more commonly known as the Taro. Scholars are at issue with regard to the origin and antiquity of these extraordinary designs and it is no part of our present purpose to discuss so vexed a question. Indeed we will acquiesce readily in the contention that even in the Middle Ages, the designs had been debased and corrupted by ignorant copyists, and that they stand in urgent need of restoration. But at least a very remarkable degree of truth has been retained; and it is by careful consideration and study of these cards that we are able to draw a clear conception of the necessary sequence and significance of the signs of the Zodiac. There are, in all, 78 of these cards. Sixteen of them are court cards, king, queens, prince, and princess in each of the four elements. There are 36 cards numbered from two to ten representing the 36 decanates of the Zodiac. Twenty-two cards remain and these refer to the 22 letters of the Hebrew alphabet, of which three are attributed to the three active elements, seven to the planets (for it must be remembered that the discovery of Uranus and Neptune is quite recent), and 12 to the signs of the Zodiac. To this last series we now turn our particular attention. The following is the list:

Aries, the Emperor or Pharaoh [1]  
Taurus, the Pope or High Priest  
Gemini, the Lovers  
Cancer, the Charioteer  
Leo, Strength  
Virgo, Prudence or the Hermit  
Libra, Justice  
Scorpio, Death  
Sagittarius, Temperance  
Capricornus, the Devil  
Aquarius, the Star  
Pisces, the Moon

These titles are not in all cases of any great significance. They were no doubt given in later times merely on account of some salient feature in the designs. It is therefore necessary to give some account of the designs upon the cards.

## **ARIES [2]**

The Emperor shows a crowned king seated with orb and scepter upon a cubical stone, on which is marked a red eagle. His arms are so placed as to form a triangle with the apex upwards, and his legs are crossed. This triangle above a cross is the alchemical sign of sulphur, which represents the element of fire in a very sublimated and sacramental form. It is easy to see the analogy between this drawing and the sign of Aries, which is ruled by the fiery planet Mars and in which the Sun is exalted and triumphant. It is the return of the year, when earth is renewed and all life awakens again to its fullest activity.

## **TAURUS**

The Pope is figured in his pontifical vestments, crowned with the triple tiara, which, of course, in more ancient times was but the yellow crown of Osiris, and represents the creative force which linked man with divinity. His hands are upraised in blessing. At his feet kneel four persons in such a position that their five heads are at the point of a pentagram, the Star of the Microcosm, the symbol of God made man. This card, therefore, represents incarnation. In the ancient mythologies, particularly in India among the worshippers of Shiva, in Syria among the worshippers of Mithras, and in Egypt among the worshippers of Apis, we find the Bull is the symbol of the Redeemer. We also find Isis and Hathor represented by the cow, it being from them that the Redeemer springs by incarnation. The Sun in Taurus then is a fixation on earth through woman of the fire of the Sun in his exaltation. Taurus means bull, is ruled by Venus, and in it the Moon is exalted. It is also a passive feminine earthy sign.

## **GEMINI**

The card called the Lovers is a very particular symbol. It represents the expansion and dispersion in air of that fiery force which has been fixed on earth. Its conventional form represents a youth standing between two women, one fair and one dark. These represent the waxing and waning moon. Above the heads of this group is flying a winged god, a child, bearing a bow and a quiver full of arrows, one of which he directs at the head of the youth. It is a symbol of inspiration, of the growth of the mind of the youth. Modern designers have mistaken this winged God for Cupid, but he is really a form of the Sun in which that luminary is considered as a vehicle of a divine force beyond him, the Creator of all. This is an identification of Mercury with the Sun. (It is not generally known how intimately the myths of Hermes and of Dionysus are connected, and there is no space to prove the identification in this place.) In the life of the year, this card represents the shooting of buds, the blossoming of flowers, which occur when the Sun is in Gemini in the month of May.

## CANCER

The card called the Charioteer represents a crowned-king standing in a chariot, drawn by two sphinxes, one black and one white. At the corners of the chariot are four pillars, which support a canopy of azure, covered with stars. The meaning of this card and its connection with the sign Cancer are quite obvious. The Sun enters Cancer at the summer solstice, that is at the period of his greatest triumph, his extreme northern declination, the height of summer. The sphinxes are, of course, day and night. The canopy of stars is the abyss of heaven and the four pillars are the seasons. In his hands the King bears a cup and this is connected with the symbolism of the Holy Grail. In connection with the life of man it represents the quickening of the child in the womb of its mother, which takes place three months after conception, as symbolized by the Sun in Aries. Cancer being a watery sign, this period is the receptacle of the force of the previous quadrant. It is governed by the Moon and here we see its connection with the symbol of the mother, while the exaltation of Jupiter in the sign refers to the divine influence presiding over the incarnation.

## LEO

The card called Strength represents a woman closing the mouth of a lion. This in the life of the year symbolizes that the fruits of the earth are now safe from the devouring elements which endanger them during the spring. It is the fixation of the fire of Aries, and a similar sense of security and triumph reigns also with regard to the life of man. It is a period of security, of fine weather. The arduous work of plowing is over. The harvest is gathered in; there is no further fear of starvation during the winter, which is already, as it were, foreseen. It should be remembered in this connection, in case this explanation seems trivial to us moderns, who by the advance of science have made ourselves permanently secure against famine, that in the times when these cards were designed the case was entirely different. Dwellers in modern cities never think about the harvest unless they are gambling in cereals; but to a family in ancient Egypt or Chaldea, it was the constant preoccupation and anxiety. This card is a hieroglyph of the aphorism that salvation comes to the woman whose courage and fortitude assure the preservation of the race, and again in the life of the year, it shows the benefit obtained from her housewifery. Remember that among all primitive people the women do all the hard work of the field.

## VIRGO

When the Sun enters Virgo, the harvest is already secure, and the fruits of the earth ripen. The symbol upon the card called the Hermit is therefore very easy to understand. It represents an aged man, hooded and cloaked, bearing a long staff and a lamp. At his feet before him goes a serpent. This man is Hermes,

the messenger of the Gods, he who taught science and letters to men. It is only in the modern design that this man is old, and this is owing to confusion in etymology. The word Hermit has nothing to do with Hermes; it comes from the Greek *Eremitos*, one who lives in a desert, and it is because hermits, as known to the people of the Middle Ages were usually old men, that this card Hermes was replaced by a figure of a hermit. The lamp, staff, cloak, and serpent are clear indications that the original design represented the messenger of the Gods. He symbolizes the developed mind of man, the prudence and foresight which causes him to gather up the fruits of his plowing and sowing and reaping into granaries, for Virgo is the last sign of summer. The Sun is already prepared for his crucifixion upon the equator. Virgo is an earthy and mercurial sign and so represents the fixation of the intellect in practical ways.

## **LIBRA**

The card called Justice represents a grave woman with austere and solemn countenance. In her right hand she holds an uplifted sword, in her left a pair of balances, and she is seated on a throne. At the entrance of the Sun into Libra, the days and nights are again equal, and this card is a fitting complement to the Emperor who presides over Aries. This is the moment of the crucifixion of the Sun who now descends below the Equator for the remaining six months of the year. Libra is ruled by Venus, but Saturn is exalted in the sign, and this indicates with reference to the life of man, the sorrow and burden of the woman. It will be noticed that the scepter in the hand of the Emperor, the symbol of creation and destruction, is replaced by the sword which destroys. It is this woman who executes the fiat of the Almighty, who has appointed that every rise shall be equilibrated by a fall.

## **SCORPIO**

The card called Death is just as simple a representation as Justice was. The card shows the figure of a skeleton in whose hands is a scythe, cross-hilted, with which he is reaping a field, on which are to be seen the heads and hands alike of crowned kings and beggars. When the Sun enters Scorpio it is the death of the year. The leaves fall, nature putrefies. Scorpio, the balanced form of water, is under the rule of Mars, and its meaning in alchemy is always corruption and putrefaction. This process is necessary to rebirth; and that such is the office of death is shown by the fact that the handle of the scythe is in the shape of a cross, the sacred emblem of salvation in which the true light exists, but in a concealed form. For the letters of the Latin word LVX [3] are formed by the arms of a cross.

## **CAPRICORNUS**

We now come to an exceedingly sinister card, the Devil. In this symbol, the makers of these hieroglyphs have been exceedingly cautious. It has seemed

to them very necessary to hoodwink the eyes of the uninitiated. Apparently, the card represents the figure of a satyr or demon. He is standing upon an altar, and four other demons are worshipping him. It is simple to deduce from this that he refers to Capricornus, the goat, ruled by Saturn and having Mars exalted therein. In this exoteric reading, we see denoted earth at the end of December, an element one might say actively malevolent. The student will remember that the festival of Saturn was held at the entrance of the Sun into Capricorn. The Sun has reached his greatest southern declination. It is the culmination and finality of death, but a deeper philosophy finds a deeper meaning in this card. It is noticeable that this Devil bears the torch and cup as did his predecessor. It is also remarkable that he and his four worshippers are placed at the points of the pentagram, which, as we said before, is the symbol of God made man, the peculiar hieroglyph of Christ. It may also be observed that the Devil is standing upon the cubic stone, and this fact is not unrelated to that upon which we have animadverted in our discussion of the Emperor.

The torch and cup are the same symbols as the scepter and orb, in a slightly different form, and the pentagram or pentacle occurred in the card of that other earthly sign, Taurus, which we call the Pope. We must then regard this Devil as the Emperor in disguise, beneath a veil; and the symbolism of the whole will become clear when we recall what festival has replaced Saturnalia [4] what was the principle event in the world's history which has occurred at the entry of the Sun into Capricornus. This card consequently represents esoterically the complete triumph of the creative force initiated by the Emperor [5]. It is the birth of the Sun. In the life of the year, too, this is not only the period of the Sun's greatest declination, but it marks the beginning of his return. It is the supreme optimism, not of the short-sighted folk whom William James called the "once-born," but that of the thrice-born who regard life and death equally as parts of a sacrament. This card was redrawn by Eliphas Levi, who harmonized it with the ancient representations of Baphomet. In it he shows the complete equilibration and triumph of all forces and in particular the perfect wedlock of spirit and matter. The older form is, however, deeper and subtler. Particular attention should be paid to the planet Mars who represents the energy of the Sun. In Aries we saw him at work, in Scorpio in apparent defeat, here he is exalted in the house of Saturn himself. It is the force of life triumphant in the palace of the King of Death.

## AQUARIUS

The card called the Star of Hope is of a very gracious and beautiful character. It represents a woman kneeling by the bank of a stream. In her hands are vials of water; with one she fills the stream, the other she pours over her own head. Above her shines the star of Mercury and at her side is a rose-tree about which a butterfly is flitting. As Sagittarius represented the triumph of woman, so this card represents the recognition of that triumph; the festival of the purification of the virgin occurs in this part of the year. The sign Aquarius means water-

bearer. The old astrologers gave Saturn as its ruler, but modern thinkers on this subject have inclined to suppose that this position may more properly given to Herschel [6]However, there are some considerations that make Saturn very suitable and one of these is that, in regard to the life of the year, February is the month of the greatest inactivity; it is also the month in which the heaviest rains fall and soften the earth for the plow. There is a very strange significant which must further be noticed. There is a reference to the story of the flood. The earth is the ark in which the precious grain is carried and kept safe from the destroying elements during the period of their greatest rage. This ark in connection with the life of man is also symbolical of woman, and the flood itself is the amniotic fluid.

## PISCES

Now we come to the last, and in some respects the most curious, of these designs. The card shows the moon waning. She shines upon a landscape which shows low hills crowned by two towers; directly beneath her winds a narrow path between them; and on each side of the path is a jackal, the sacred animal of Anubis, the watcher of the Gods and the guardian of the threshold. In the foreground in a pool of water, from which emerges a beetle, the symbol of Khephra, the Sun at midnight. The entire picture is very characteristic of the moment before dawn, both of the day and of the year, and it also represents, in regard to the life of man, that preliminary period of trouble, darkness, and illusion which characterizes woman before she has discovered the purpose of her existence. This is further indicated by the fact that Pisces is the night house of Jupiter, so-called, and in it Venus is exalted. This sign is however given by modern astrologers to Neptune, for this reason, that if we interpret this hieroglyph on the plane of the mind of man, it represents his present state of doubt; the dawn in him of the full capacity for full spiritual illumination.

[1] Crowley's reformation of the Tarot as given in The Book of Thoth rendered these 12 titles respectively, as follows: the Emperor, the Hierophant, the Lovers, the Chariot, Lust, the Hermit, Adjustment, Death, Art, the Devil, the Star, the Moon.

[2] These sign titles have been added for ease of reference

[3] LVX, lux, means "light."

[4] Xmas

[5] Capricornus follows Aries, the Emperor by exactly nine months

[6] Uranus