

ALETHEIA

ASTROLOGY
IN THE NEW AEON
FOR THELEMITES

ALETHEIA

ASTROLOGY IN THE NEW AEON
FOR THELEMITES

CONTENTS

Introduction	vii
I. Foundations	1
II. Our Daimon and Kundalini	24
III. The Three Fates, the Lot of Fortune and the Nodes	37
IV. The Tree of Life is Constantly Growing	52
V. The Twelve Houses and the Tree of Life	73
VI. Interpreting the Houses	83
VII. The Planets	101
VIII. The Mystery of Chiron, Ceres and the Asteroid Belt	108
IX. The First Four Houses and the Man of Earth	112
X. Aspects	121
XI. Conclusion	126
Appendix	130
The Tree of Life	135
Astrological Birth Chart	136
Personal Notes	137

INTRODUCTION

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

– *Liber AL vel Legis*, I:40

“We are born at a given moment in a given place and like vintage years of wine we have the qualities of the year and of the season in which we are born. Astrology does not lay claim to anything else.”

– Carl Gustav Jung

How the mind can torture itself in its quest to understand the travels of the soul from life, through death, to life again. Tormented, the mystic asks: “What is the purpose of it all?”, “Why was I born?”, “From whence have I come, and to where will I go when I have shed my frail earthly form?” But the answers prove elusive. Instead of certainty the mystic finds only speculation and surmise. Baffled, he struggles to recover memories of a life before birth, in the hopes that these might shed light on what transpires after death.

Yet here again he is stymied, for like all others who move from one rebirth to the next, the mystic had first to dally in the land of the dead. There he was forced to slake his thirst from the River of Forgetfulness, dissolving all memories of his previous lives, before

he was free to stumble blindly towards his next incarnation.

This cleansing of their past goes unnoticed by most people, however, something deep within the mystic is left unsettled. He finds that his thoughts and dreams are disturbed, as if by glimpses of some long-forsaken ambition, a memory of which hovers just unseen on the very edge of his vision. In truth, the mystic did not draw as deeply from the River of Forgetfulness as his less contemplative fellows, and some distant memory goads him into joining that age-old quest for meaning.

The ancient Greeks realized that active self-reflection was something integral to understanding the mysteries of birth, life and death which would allow a person to find his appropriate place in the eternal processes of the Gods.

“Life is shrouded in a mystery; this is the fundamental fact which confronts us. We live in a cave with our backs to the light, and, as Plato said, our knowledge is nothing more than the shadows which play upon its walls.”¹

The Greeks became preoccupied with this “Inner Light” that cast shadows into our reality. They summed up their quest for it with the axiom “Know

1. J. F. C. Fuller, *The Secret Wisdom of The Qabalah* (London: Rider & Co.), p. xi.

Thyself” (γνώθι σεαυτόν) inscribed on the Temple of Apollo at Delphi. They believed that mankind could never fully comprehend or know the human spirit, so this axiom actually suggests learning about and controlling personal behavior in the here now so that a person might rise to understand his or her Fate or incarnation and in effect, find unity with the Gods.

Similar deliberations on matters of birth, life, death and reincarnation have taken place in most other societies and cultures. In India the ideas solidified and became the foundation upon which the various forms of yoga are based. The Sanskrit word “yoga” is derived from the root “yog” which means “to control” or “unite” and thus the word yoga is often translated as simply meaning the “Art of Union.”

Carl Gustav Jung (1875-1961), the founder of modern analytical psychology, acknowledged the importance of studying yoga but he also cautioned that the practice may not be suitable for the western mind. He believed the yogic tendency to seek spiritual transcendence by ignoring the material side of the world was misguided, and that the purpose of incarnation was actually to gain a more intimate understanding of existence. As he wrote:

“There are many different kinds of yoga and Europeans often become hypnotized by it, but it is essentially Eastern, no European has the necessary

patience and it is not right for him ... The more we study yoga, the more we realize how far it is from us; a European can only imitate it and what he acquires by this is of no real interest.”²

Jung continued: “... in the course of the centuries the West will produce its own yoga.”³ Although I am not completely in accord with Jung’s assessment that Europeans have no “patience,” and disagree with the assertion that we get nothing of any “interest” out of doing this type of practice, he did make a valid point when he proposed that a new approach to the Art of Union is necessary for our Western archetype. He seems to suggest that psychology could play that role, but to me there is a difficulty here. In an echo of yoga we find modern psychology preoccupied with bringing the unconscious mind to conscious awareness whilst either downplaying the role of the body or treating it merely as a cumbersome appendage that must be mastered. To me the core premise of Western magick is that we incarnate into our body in order to gain an experience, not transcend it, and that we must examine the whole process equally. This holistic ap-

2. Sonu Shamdasani (Editor), *The Psychology of Kundalini Yoga, Notes of the Seminar Given in 1932 by C. G. Jung* (Princeton: Princeton University Press, Bollingen Series XCIX, 1996), p. xxx.

3. *Ibid.*

proach is surely far healthier than a fragmented one, and it is indeed the direction in which psychology has been creeping for some time.

Besides being a Jungian psychologist, Dane Rudhyar (1895-1985) was one of the most thoughtful practitioners of modern astrology. Reflecting on such matters he observed that:

“Ancient Hindu yoga was based on this realization of the meaning and power of the breath; and so also, in another sense, was astrology. Astrology was the means to relate the first moment of the individualized freedom (the first breath) to the eternal cosmic process. Astrology was therefore, and can be today, a method to take the individual out of his isolation and to incorporate him in the eternal process.”⁴

It is my intention to offer a fresh approach to this subject of Union, through the study of astrology. As mortals we have been given clues as to how to manipulate our lower ego so that we may surrender self without losing the over-all ego, which is the driving factor we require to appreciate the experience for which we incarnated. Astrology blends together mind, body and our reality, revealing each as an integral part of the other and in so doing it underscores

4. Dane Rudhyar, *Astrology and the Modern Psyche* (Washington: CRCS Publications, 1976), p. 32.

the relationship between what yoga refers to as the Anja and the Muladhara Chakras; this being a concept that Carl Jung was starting to explore as far back as 1932.⁵ This will be discussed later in the book.

At this point I should make clear that this book is not about predicting the future or consulting the stars in order to see what the Gods might have in store for us. To me the rigidity of traditional astrology does not present an individual with the possibility of self discovery or growth whereby, to quote Jung, we can “acknowledge one’s self for what one by nature is, in contrast to that which one would like to be.”⁶

Still, this does not negate the bulk of what astrologers have written. Rather, I am simply trying to inform the weary traveler, whose life is but a sojourn in this strange land, that there are many divergent teachings which hold specific pieces to the puzzle of self exploration. No single art contains it all; modern astrology included.

We know that humanity unconsciously taps into a vast collective unconscious or reservoir of all the knowledge and experiences of our species. This information is disseminated and interpreted in a multitude of ways; depending upon the philosophy, science, culture, language, history, location and even climate

5. *Ibid*, pp. 17-18.

6. *Ibid*, p. 32.

of the particular people who are attempting to create a foundation for their Gods and religions. Ironically, irrespective of where they may be situated, most cultures are saying the same thing, if from a different point-of-view. It is easy to determine that whilst in one situation a particular belief might be twisted into something negative by local circumstance, in a different context the same problematic conviction will be expounded with clarity and grace.

Astrological teachings are also rooted in the collective unconscious of humanity, and dependent upon the school of thought to which the astrologer adheres and are also filled with the accrued contradictions of centuries of interpretations.

It is not my intention either to question or to defend the beliefs of the ancient cultures that portrayed the stars and planets as actual Gods who ruled over the various processes of Nature, as a mundane King might rule over his subjects. My sympathies in that regard are firmly with Aleister Crowley (1875-1947), who—when pondering the possible influences of the Gods on occult matters—observed: “It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.”⁷ I believe

7. Aleister Crowley, *Magick in Theory & Practice* (NY: Castle Books, ND), p. 375.

strongly that this rule of thumb should be applied not only to magick but also to astrology, and suspect that Jung, too, would concur.

Of course Jung clearly did not consider planetary forces to be actual living entities. He wrote that: “Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: the planets are the gods, symbols of the power of the unconscious.”⁸ In other words, he saw the Gods of ancient astrological mythologies representing influences behind archetypes originating in our collective unconscious. To explain, Jung wrote:

“The collective unconscious appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact the whole of mythology could be taken as a sort of projection of the collective unconscious. We can see this most clearly if we look at the heavenly constellations, whose originally chaotic forms are organized through the projection of images. This

8. Variations of this quote are often cited in secondary literature relating to Jung, although I have been unable to trace the original source. The quote, as cited, appears in an article excerpted from “AstroTherapy: An Outline of Theory & Practice,” being a chapter from the book titled *Essays In Psychological Astrology* by Glenn Perry, Ph.D. (Online at <http://www.aaperry.com/index.asp?pgid=20>).

explains the influence of the stars as asserted by astrologers. These influences are nothing but unconscious introspective perceptions of the collective unconscious.”⁹

Even though the names might change and the myths may differ slightly, Jung firmly believed that the archetypal principles remained the same on account of their universality. In the course of this book I plan to draw upon numerous ancient myths and beliefs in the hope that some of might shed a light of understanding on the foundations of the rather difficult topic of astrology.

In their discussions of astrology members of the scientific community often deride the art and deny the possibility of a planet or other celestial object having any affect upon the life-pattern of an individual. Some astrologers on the other hand maintain that you cannot scientifically analyze the invisible astral pull which celestial objects have upon us because they are too subtle. In this instance, the scientific community is probably closer to the truth; the planets have little or no influence upon us, although many astrologers, not really knowing the fundamentals of their own art, like to babble a seemingly un-provable defense.

9. C. J. Jung, *Letters; Volume II.*, Edited by G. Adler and A. Jaffe: R.F.C. Hull, trans. (London: Routledge and Kegan Paul 1976).

To clarify, let me remind the reader that, for example, when a magician or Qabalist discusses, the sphere of Geburah (גבורה) on the Tree of Life which is ruled by the planet Mars, we tacitly acknowledge that he is not referring to the actual planet in the Heavens but rather the quality of Mars that is found within ourselves. It is clear from Carl Jung's theories on archetypes that he, too, grasped this concept firmly.

Aleister Crowley has given us a profound piece of wisdom concerning the next step to the correct comprehension of astrology when he wrote: "A proper understanding of the planets, and indeed of the Universe itself, is only to be obtained by a knowledge of the doctrine of correspondence between the microcosm and the macrocosm."¹⁰ To appreciate what he suggests we must return to one of the more unlikely of sources, the ancient mystical tradition known as Qabalah. One of its most well-known symbols is the Otz Chiim (עץ החיים), or the Tree of Life. It is identical to the Tree of "Knowledge" of both "Good & Evil" and by eating its fruit we can obtain Gnosis or Hidden Knowledge of the Universe and, more importantly, ourselves. This symbol represents everything, both above and below, both externally and internally. In modern times it has become a very favorable filing

10. Aleister Crowley, *Astrology Liber DXXXVI*, edited and annotated by Stephen Skinner (NY: Samuel Weiser, 1974), p. 51.

system for the expectations of magicians.

At first Judaic lore did not have a specific diagram of the Tree of Life. Early Qabalists placed all spiritual references, like the ten spheres or Sephiroth (ספירות), upon the back-side image of a giant heavenly man whom they referred to as Adam Kadmon. Originally there were no paths uniting these "Spheres." This back-side image of Adam Kadmon not only referred to God, whose face was thought so powerful that no mortal could behold it and live, but was also the primordial man or the image behind the germ of all creation. A second or identical image was drawn upon the lesser Adam or the first human being created in the image of God.

The ancient Greeks referred to these two concepts in a more fluid undefined fashion as the microcosm and macrocosm. The term macrocosm is from the Greek phrase *makros kosmos* (Μακρο κόσμος) or "greater world." This can be read as referring to the Tree of Life as symbol of our Universe, the Heavens above and the entirety of God's Kingdom. It is the objective universe and those things outside our body and, in a sense, it is the primordial Adam. The word microcosm is from the Greek *mikros kosmos* (Μικρο κόσμος) or "little world" which can be interpreted as referring to the Tree of Life symbolically found in each one of us. This Tree not only reflects our mun-

dane body and all its functions but is also a map of our human consciousness and spirituality. This is the image of the lesser Adam.

Both Trees are identical or mirror images of each other. It is said that God used the exact same blueprint to create everything from the most exalted to the most insignificant, and that to study any part thereof on one Tree will reveal, simply by analogy, an identical fundamental principle on the other Tree. In other words, what is found on one Tree must be found on the other and to know one Tree is to know both; thus the fundamental principle of all magick: "As Above, So Below." Realizing this, astrologers must stop referring to actual heavenly objects as the source of influence rather than universal movements that are a "reflection" of what is occurring internally within our own Universe, or around our inner Sun.

Dane Rudhyar is of similar opinion, and further comments:

"It is not that the planets 'influence' directly any particular person by flashing a special kind of a ray which will make the person happy or cause him to break his leg. The cycles of the planets and their relationship represent to man reality in an ordered state and in reference to the 'greater whole' which we know as the solar system. Men are 'lesser wholes' within this 'greater whole.' Men can only find peace

and lasting integration as they relate themselves in consciousness to the 'greater whole.'"¹¹

In other words; a true astrologer sees universal movements and knowing that we were made in the image of God, will understand that any and all movements of celestial objects are mimicked within our subtle anatomy or psyche.

It is equally important to realize that even if you are a lowly turtle functioning off the lowest Qabalistic sphere of Malkuth (מלכות) or Earth (i.e. our human body), the entire Tree of Life is still found within your self and it must manifest "all" of its qualities in varying degrees every day in a continual struggle called Life. Yet arguably, as shown by our astrology chart, not every part of the Tree can manifest through this shell that we call the human body. Contrary to what some magickal fraternities might have you believe, everyone does not have the same capabilities to traverse the internal Tree sphere by sphere.

The importance of our Birth Chart is that it indicates both our strong points and the pitfalls that await us upon the Tree of Life. It shows us the first step that is required in the voyage of self discovery and it teaches us an important lesson as to the role our body

11. Dane Rudhyar, *The Pulse of Life. New Dynamics in Astrology* (Berkeley & London: Shambhala Publications, 1970), p. 19.

plays in determining our life and our self-discoveries. It reveals our potentials to us, but before exploring these it is important to discover how the Birth Chart correlates with the Tree of Life. Once this is understood it is easy to grasp the differences between your own Tree and everyone else's. No two Trees are completely alike. Within the center of everyone's Tree is Tiphereth, a sphere which rules the Sun. Around this Star swirls our Solar System who's Laws are distinctly our own. How? Study your Birth Chart.

In this light I have named my book ALETHEIA (αληθεια) after the Greek Goddess of Truth; the daughter of Zeus. Etymologically Aletheia's name is derived from the Greek word alethus (αληθης) which means "true" or "not concealing." The name Aletheia signifies many things. For instance, the letter "A" when added in front of a Greek word as a prefix can denote "not" or "non" while the next five letters of her name spell out Lethe (λήθη); Lethe being the name of the mythological River of Forgetfulness which the dead must pass before reincarnating. Greek scholars have always acknowledged that Aletheia is the Goddess who helps us undo the forgetfulness of Lethe; which is why her name is often translates simply as "remembering." She is often depicted as a beautiful young virgin dressed in white but the ancients also acknowledged that Truth can be very elusive. The

Greeks believed that she hides in a Sacred Well, and can be found if only one knows where to look.

This book is the distillation of a lifetime of reflection on a very complicated subject. Some may see it as provocative in that unlike many “conventional” works on astrology it presupposes an acceptance of reincarnation; that is that our Spirits are engaged in a continuing cycle of birth, life and death as they move from one incarnation to the next in order to gain the experiences they need. We are all wandering heirs to a lost inheritance and our astrological Birth Chart can give us clues as to why we incarnated in our present forms. This book is designed to help you find and interpret those clues.

It is not, however, a book that will spell everything out for you. While it should serve as a guide, it also requires your own effort and input. To this end the volume has been made deliberately small, so that it can be readily to hand for quick and easy reference. I hope that it serves you well.

Love is the law, love under will.

– *Liber AL vel Legis*, I:57

J. Edward Cornelius

I

FOUNDATIONS

THE original theory behind the art of astrology begins with a premise: everyone's Spirit reincarnates into a body at a specific time and place, and if the heavens could be frozen at the exact moment and location of birth it would be apparent that they are unique to that person and that the time of his or her birth was not a mere coincidence but a synchronicity of objects which, if understood, reveal a great deal about that particular individual. In early times the idea of a spirit being reborn again and again played a much greater role in society than it does today. In fact, during the first five hundred years after the death of Christ reincarnation was a well-respected part of Christian faith but around 550 AD this belief, along with that of astrology itself, fell out of favor with Christianity. Those who disagreed with the Church's new viewpoint soon found themselves labeled heretics. Then, after a few hundred more years, Christians become accustomed to accepting as true that they had but one life to live, and that when this was over they were destined either to Heaven or a Hell. This belief greatly influenced the way in which people interpreted the art of astrology as it slowly reemerged back into society during the Middle Ages.

Greek astrological thought had a great influence on early Christian beliefs on reincarnation. In Book 8 of his *Lives and Opinions of Eminent Philosophers* Diogenes Laërtius (c. 3rd Century) states that “Pythagoras was reported to have been the first of the Greeks to teach the doctrine that the spirit passing through the “circle of necessity” was bound at various times to various living bodies.” Pythagoras died in 572 BC. The Greek philosopher Plato (427 BC-347 BC) would later discuss the “circle of necessity” and reincarnation in his classic work *The Republic*. There he referred to the heavens as a giant spindle of eight “whorls” or rings; the outer of which was believed to be that of the “Fixed Stars,” followed by Saturn, Jupiter, Mars, Mercury, Venus, the Sun and finally the Moon.

Plato used his understanding of cosmology and astronomy to create the concept of a heavenly “spindle” as a means of explaining how known celestial bodies revolved around the Earth or the central hub. Plato termed this image “The Spindle of Necessity.” It is named after Ananke (Ανάγκη), the ancient Goddess of Necessity. She was born of no parents, self-formed, having existed since the very beginning of time. Her outstretched arms encompassed the breadth of the entire universe. It was on her knees that the giant spindle rested.

Ananke was the mate of the God Chronos (Time) and like him, she is said to be serpentine, twisting her snake-like body around the whole of creation. She had three daughters or Fates who sit upon Thrones and oversee each “Thread of Life” or new incarnation which their mother spins. They watch on as their mother turns the wheels to and fro, aligning the planets perfectly to fit our new incarnation. It was believed that these Fates then cut the thread at the precise moment in “time” when we are ready to be born, which stops the spindle. Examining the spindle gives us our Birth Chart of the heavens; which is little more than a personal road map of where we came from, where we’re going and of our stops in-between. The Greeks referred to this as our Lot in Life.

The term “zodiac” is most likely derived from the Greek phrase *zodiakos kyklos* or ζῳδιακός κύκλος which means a “circle of animals.” This might seem confusing since classical astrology clearly portrays some signs like Aquarius, Libra, Virgo and Gemini, in human form. However, modern man tends to forget that human beings are also animals. Be that as it may the Greek word for animals (*zodiakos*) in Latin became *zodiacus* which in turn became the English word “zodiac.”

One’s birth map of the zodiac is properly known as a “horoscope.” This is essentially nothing more

than a scientifically determined chart that records the location of astronomical objects within certain constellations at the moment of your birth. It is calculated by a mathematical process rather than the elements of chance or divination. The word “horoscope” itself is derived from the Latin word *Horoscopus* which originated from the Greek *ὠρόσκοπος* which if broken down gives us *ὥρα* which can mean either “season, time of day or hour” and *σκόπος* which denotes an “observer.” Thus *Horoscopus* literally implies an “observer of the time” of one’s birth; being one single moment frozen in time.

Our Horoscope or birth cart is almost always drawn in a circular fashion similar to a mandala, a Sanskrit word which is loosely translated as a “circle.” It is important to understand the significance of both images. Marie-Louise van Franz once wrote that a mandala “represents an ultimate oneness of inner and outer reality,” suggesting that it is a model for the organizational unity of both the microcosm and the macrocosm.¹² Meditating on the sacred space of a mandala we come to realize that, as with our Birth Charts, the mandala is a cosmic diagram meant to jog our memories of our relationship with the Universe,

12. Marie-Louise van Franz, *On Divination and Synchronicity, The Psychology of Meaningful Chance* (Canada: Inner City Books, 1980), p. 98.

that which extends both beyond us, as well as that which is within our bodies and our minds. Carl Jung clearly understood this and repeatedly identified the image of a mandala as representing our unconscious or hidden self that is reminiscent of one's Birth Chart.

The art and science known as "astrology" is that of learning to interpret the influences that these astronomical objects have on one another in order to understand a life so chosen. The word is derived from the Greek Astron (ἄστρον) or "star"; and Logos (λόγος) "Word" which implies that astrology is the specific teachings of the "Word of the Stars." In ancient times astronomy and astrology were not considered as separate arts. Only when astronomy emerged as a "scientific" study of astronomical objects did it begin distancing itself from that which it saw as mere speculation of the same phenomena but, in truth, both methods consist of collecting data through observation and then formulating a hypothesis.

In the course of this exploration of the art of astrology I will often make reference to the works of Aleister Edward Crowley. In 1898, at the age of 23, Crowley joined the magickal fraternity in London known as The Hermetic Order of the Golden Dawn; and took the magickal motto of *Perdurabo*—"I Shall Endure." He studied and practiced ceremonial magick

and astrology all his life; the press dubbed him the “wickedest man in the world” but he preferred his own titles of the “Master Therion, the Great Beast 666.”

There is no certainty as to who instigated the process, but in 1916 Crowley began “ghost-writing” some works for Evangeline Adams on the subject of astrology. Evangeline Adams (1868-1932), was one of the best known astrologers of her day. Her work went on to become a foundation stone for many modern astrologers, yet few outside Thelemic circles realize that her well-known texts, *Astrology, Your Place In The Sun* (1927) and *Astrology, Your Place Among The Stars* (1930), were for the most part written by Aleister Crowley.

One of Crowley’s most brilliant studies of astrology appears in Adams’ first book *Astrology, Your Place In The Sun*. The essay is titled “Free Will Versus Destiny.”¹³ In this essay Crowley utters three

13. Evangeline Adams, *Astrology, Your Place In The Sun* (London: Frederick Muller Ltd., 1971), p. 335 *et seq.* Interestingly the critical edition of the Adams/Crowley work edited by Hymenaeus Beta, *The General Principles of Astrology* by Aleister Crowley with Evangeline Adams (Boston/York Beach; Weiser Books 2002) omits the essay “Free Will Versus Destiny” on the grounds that it is not by Aleister Crowley. In a section entitled “Omitted Material” it is stated — “Also omitted is a brief essay on fate and free will which first appeared in *Sun*, and is much more representative of “Adams’ Philosophy (as she termed it) than Crowley’s

classic words: “Character is Destiny.” These words were originally written by Heraclitus (535-475 BC) in ancient Greece — “*Ethos Anthropoi Daimon*” (ἦθος Ἀνθρώπου Δαιμον). Scholars have spent centuries trying to perfect a translation of the phrase, which is most frequently given as: “Man’s Character is his Fate.” In other words; who we are is predetermined by the type of character in which we chose to incarnate.

Yet I must point out; astrology clearly informs us that our travels in this body are not carved in stone; nor are they delegated by Fate and the stars. We have “Free Will” and if you fail to understand this principle then astrology will make little sense. In this respect Crowley further explains, “It should be

Thelema” (p. 553). I do not agree with this assumption. Although little seems to have been recorded concerning Adams’ early education, we do know that she left her “secretarial job” to pursue astrology full time and seems unlikely to have had anywhere near the breadth of knowledge of the Cambridge-educated Aleister Crowley. The author of “Free Will Versus Destiny” quotes the Greek philosopher Heraclitus; then the poem “Invictus” by the British poet William Henley (1849-1903), William Shakespeare’s *Julius Caesar*, Charles Fleischer’s “Essay on Human Nature,” and even John Dryden’s (1631-1700) classic poem “Tyrannick Love.” Surely of the two individuals, Crowley was the one most likely to have been familiar with these sources, and is therefore the author of the piece.

clearly understood that the stars only indicate what will come to pass if intelligence and Free Will are not used to change the natural course of events.”¹⁴ In other words; our astrological Birth Chart offers us a glimpse at the foundation stones of our incarnation or the basic character on which our life is to be built. We can look at our chart and see our body type, our health, all our potentials for family, friends, wealth and our capabilities to succeed and even our limitations. However, as Crowley clearly states in the same paper: “... how far we shall develop the desirable traits and overcome those which are undesirable, depends upon the exercise of Free Will.”

Author and mystic Manly Palmer Hall (1901-1990) elaborated upon this theme when he wrote, “Philosophically speaking, that man who does not rule himself is ruled by fate, even as a ship without a helmsman is at the mercy of the sea.”¹⁵ Put simply, if you walk up to a soaring cliff and jump you’ll plummet downward to your doom, but up to the moment when you leaped you still had free choice. After you’ve jumped we can assume it to be your Fate; or as Manly Palmer Hall puts it—“Free-will leaves off

14. Evangeline Adams, *Op. Cit.*, p. 337.

15. Manly Palmer Hall, *The Story of Astrology*, (Philadelphia: David McKay, 1943), p. 114.

where foolishness begins.”¹⁶ We must learn to control the circumstances of our daily activities or we’ll simply go with the “flow” of the astrological energies at every given moment; whether they are good or bad for us.

Free Will is the foremost reason why astrology is a difficult science to pin-point. If you get five people who were born on the same day, even the same time and place, they can be as different as night and day depending upon which persons are still pawns to the powers that be; or metaphorically which ones are still slaves in contrast to those who exercise Free Will. This determination is based on the foundation that we were given by different circumstances at birth. Knowing this, do scientists care to study astrology correctly? No. Most would rather point out one specific incident of an astrologer’s recklessness as an example of fraud for the entirety of the science rather than using their skills to analyze the art properly. Crowley makes a very keen observation when he writes:

“Astrologers sometime make mistakes. From this fact, which even they are scarcely sufficiently brazen to dispute, it follows with mathematical certainty that astrology is not a science but a sham, a quackery and a fraud. Contrast its shameful uncertainty with

16. Manly Palmer Hall, *Op. Cit.*, p. 115.

medicine, where no doctor ever lost a patient; with law where no lawyer ever lost a case, or even with arms, where no soldier ever lost a battle!”¹⁷

Yes, we all make mistakes, but some people are decidedly less forgiving of others doing the same.

Early Greek philosophers understood this folly because one of the most important questions that preoccupied them was whether humans are endowed with Free Will, or are instead subject to a preordained order of events in each new incarnation. Most believed that the answer was woven around what we term Fate, an obligatory decree given to us by God that predetermines the course of our life; the guiding rules of which are depicted in our Birth Chart. But the ideas behind Fate should not be seen as an explanation of why certain things happen, or if something happened, or why it had to be. Instead this decree of Fate, which in the modern “magickal” sense is called our True Will, is merely the underlying reason behind the desired experience of an incarnation. However, fulfilling this mandatory pronouncement, like the ideas behind Fate itself, is not something carved into stone.

The ancients recognized this problem and attempted to influence their guardian spirits through a

17. Aleister Crowley, *Astrology. Liber DXXXVI, Op. Cit.*, p. xvii.

series of rites and sacrifices in their Temples in order for these spirits to help them fulfill their destiny. They also believed that we had free choice to pick and choose whether or not to perform the rites, or even to do them well or poorly. This was the paradox of Fate or destiny. On the one hand life was said to be predetermined. On the other hand, by our own feeble actions, we could clearly influence our incarnation to either occur as planned, or curse ourselves for all eternity for the blunders we invoked through free choice.

Greek philosophers believed that the Gods themselves realized this dilemma. Plato wrote about this subject in "The Myth of Er," which concludes his book *The Republic*. The story begins with a warrior named Er, who had died in battle. Ten days after his death, when all the bodies were being collected, Er's body was found unaffected by decay and later he actually awoke on his funeral-pyre. He then recounts the saga of his journey through the afterlife and what he had seen in the other world.

In the course of a complex story, he recounts that while in the land of the dead he observed Spirits choosing their next incarnation. After making their choice they marched through the land of the dead in a scorching heat to the plain of Forgetfulness, which was a barren waste destitute of trees and verdure. Towards evening they made camp by the

River of Lethe, which literally means the River of Forgetfulness. In the story some of the Spirits felt compelled to satisfy their thirst more than others and the more they drank, the deeper they slept and it was in this slumber that they forgot their divine heritage.

In the middle of the night there was a great thunderstorm and a mighty earthquake, and in an instant the sleeping Spirits were driven upwards to their birth, like shooting stars. The Gods also knew that once a Spirit had attached itself to a new body it would become difficult, if not impossible, for it to remember why it had chosen a particular Fate let alone to fulfill its given decree or True Will. As Plato wrote, "... we are imprisoned in the body, as in an oyster-shell," and once so confined, the waters of Lethe indiscriminately wash clean "all" memories.¹⁸

To alleviate this dilemma of forgetfulness the Gods gave all mankind two priceless gifts. According to Plato the first gift is that our Spirit was allowed a leisurely preview of "samples of lives," referred to as "lots." In a modern sense the term "lot" can best be understood by the phrase "it is your lot in life" as if Fate or luck made it so. The Latin word for "Lot" is *Sors* which is also the name for the Roman God of Luck. The Greeks believed that every possible type

18. Plato, *Symposium and Phaedrus* (NY: Dover Publications, 1993), p. 65.

of life was offered to the Spirit and it had to look over these samples and determine which life, or “calling,” might best, make it able to learn and discern between good and evil. In other words, it was believed that re-incarnation was meant to temper our Ego-personality in an Alchemical furnace in order to bring our Soul to a greater realization of good through all experiences, including evil: “*anima inter bona et mala sita.*”¹⁹

This idea evolved into a far more intricate system in later neo-Platonist thought. Instead of the Spirit merely reviewing a multitude of pre-determined lives, it actually took the responsibility of preparing a suitable foundation at birth which would enable it to unconsciously live the decree of the Gods.²⁰ The Greeks believed that the Spirit had to select everything from

19. “*Anima inter bona et mala sita,*” that is “Soul placed between good and evil.” Carl Jung, *Mysterium Coniunctionis* (Princeton: Princeton University Press, Bollingen Series, Volume 14, 1977), p. 6.

20. Another myth to consider is that found in *The Tibetan Book of the Dead*, whose actual title is “The Great Liberation upon Hearing in the Intermediate State or Bardo Thodol.” Many believe this work is that of the legendary Padma Sambhava who lived in the 8th century A.D. In brief; the book acts as a guide for the dead in the underworld. In the third stage known as Sid-Pa Bardo the spirit observes hundreds of couples copulating whom it is to consider as future parents. The soul is counseled to choose a “womb” which will optimize its chances to fulfill its desired experience in a new incarnation.

basics such as its sex, race and nationality, through to the type of schooling and religion that would best suit its purpose. It also chose the details of its family and early life: whether or not it would have siblings, whether it would be born into wealth or poverty, or into a loving or cruel environment. Everything, from the most to the least important detail, was predetermined. Crucially, the Spirit also picked the type of parents that it would need, in accordance with their personal astrological influences or Birth Charts, as these would play a major role in shaping its personality prior to puberty. When it reached this time of life it was believed that, to borrow a phrase from Crowley, the Spirit was to be given the free choice to “Do what thou wilt.”

Once the Spirit had reviewed its previous incarnation, and had also chosen a desired “lot” that would enable it to learn from past mistakes while gaining insights from new experience, it was then able to select the perfect time and location on Earth that would best make it all possible. Put differently: the Spirit was ready to choose its Birth Chart. Then, even if it drank gluttonously from the River of Forgetfulness, the clues to its new incarnation would never be lost due to the fact that they were recorded in the Stars.

At this point the Spirit is brought before the first of three Fates to receive the Second Gift. These Fates

are known as the Moirae (Μοῖραι) or “apportioners” and they control the “Thread of Life” which was spun by their mother, the Goddess Necessity. The first fate is the white-robed Lachesis (Λάχεσις) which means “allotter” or “she who is the drawer of lots.” After looking over the life or lot that we have chosen, Lachesis took hold of the inner and outer wheels (from the Stars to the Moon) of the Spindle of Necessity, first with one hand and then with the other and spun them to reveal the appropriate Birth Chart. Reviewing the Birth Chart in the Spindle she then presents a Second Gift, because the Gods, who initially gave us our True Will in the form of a mandatory decree, admittedly do not have the time to interfere in our affairs in order to help us fulfill it.

This Second Gift is called the daimon (δαίμων) and it is akin to a personal “guardian spirit.” It is what some religions call the Holy Guardian Angel. It was considered neither human nor divine; almost elemental in form. In regards to each individual, Plato informs us that this entity was to be “a guardian of their lives and the fulfiller of the choice;” the choice being the incarnation so chosen.²¹ One of the earliest mentions of the daimon is found in *The Golden Verses of Pythagoras*. These verses are the central part of Pythagoras’ life which he preached at Croton.

21. Plato, *The Republic* (NY: Charles Scribner, 1928), p. 425.

Although there are numerous translations, consider this popular version of one verse—“Father Zeus, O free them all from sufferings so great, or show unto each the daimon, who is their guide.”²² The philosopher Epictetus (55 AD–135 AD) elucidates this topic further in his *Dissertations*, where he observes that: “Zeus has placed by every man a guardian, every man a daimon, to whom he has committed the care of the man; a guardian who never sleeps, is never deceived.”²³

There are dozens upon dozens of references to this entity in ancient Greek literature, yet as simple as the above descriptions might sound, the etymology of the word “daimon” is uncertain and its meaning has changed and evolved over a thousand years from simply denoting any invisible deity, to being used to refer to a variety of different types of spirits. Thus it was originally a generic term of reference for any entity within the “middle region” (*Metaxu*), which actually translates as a bridge, or an intermediate realm. The actual location of this region has always been hotly debated but, in truth, it is neither our conscious world of perceptions nor is it the deep

22. Phil Meade, “On The Daemon,” in *Theandros, an Online Journal of Orthodox Christian Theology and Philosophy*, Vol.1 No.3 Spring 2004.

23. *Ibid.*

internal Spiritual realm of which we are oblivious; it lies “somewhere” between the two. It is said that the daimon functions within this realm in order to act as an intermediary between the Gods and mankind. It is everyone’s internal voice, the tenuous something which chatters inside our head, which does not appear to anyone else, but only to the thinker himself. Although the daimon can be malefic, it is not necessarily so, nor is it essentially a wicked or an evil inhuman entity. In truth, the daimon is considered neutral. It is neither male, nor female but both at the same time; pure energy, it is the seed of All possibilities.

Lachesis had summoned a daimon in order for it to assume the responsibility in helping the Spirit to understand and accomplish the type of incarnation which it had selected. Whether or not such a calling or life was to be bathed in a reality “good or bad” is immaterial to the daimon. The daimon’s job is simply to bring our Spirit to the accomplishment of its True Will, meaning the type of “experience” that it had chosen prior to birth. In doing this, it should give us the ability to learn and discern between good and evil.

The philosopher Socrates (470 BC-399 BC) admitted to having such guidance in a form of a voice which often whispered to him “no” when he was about to commit some folly. To further appreciate

the function of a daimon, consider that Plato wrote in *The Symposium* that the daimon communicates to the Gods the prayers of humans, and reveals to humans the commands of the Gods. Plato further adds that daimons are:

“...the envoys and interpreters that ply between heaven and earth, flying upward with our worship and our prayers, and descending with the heavenly answers and commandments, and since they are between the two estates they weld both sides together and merge them into one great whole. They form the medium of the prophetic arts, of the priestly rites of sacrifice, initiation, and incantation, of divination and of sorcery, for the divine will not mingle directly with the human, and it is only through the mediation of the spirit world that man can have any intercourse, whether waking or sleeping, with the gods. And the man who is versed in such matters is said to have spiritual powers, as opposed to the mechanical powers of the man who is expert in the more mundane arts.”²⁴

Astrologically, the origin and nature of our daimon is determined by the “Sun behind our Sun” or the central star in the constellation that we have

24. Roger Lipsey, *Have you been to Delphi?, Tales of the Ancient Oracle for Modern Minds* (Ithaca, State University of New York Press, 2001), p. 57.

chosen to be born under. In other words, Lachesis summons our guardian spirit from our chosen Zodiac sign and then brings it through the Sun in our own Solar System downward into our bodies. Because of this Lachesis is the Fate which is said to rule the Sun in our Birth Chart.

Neo-Platonist philosophers like Iamblichus (245 AD-325 AD) later defined the daimon as an Augoeides (Αυγοειδης). The word is a combination of two Greek words; *auge*, meaning a bright light and *eidos*, which implies the light of a given Star has taken form or shape. The Greeks described the Augoeides as being celestial light clothed in the essential form of its host. Originally it was believed that this entity never entered into the human body but remained nearby on a spiritual plane in order to shed its “radiance” as a guide for the inner man. However, the concept evolved into the belief that the Augoeides not only takes on the essential form of our own mortal body but it is so attached to us, or wrapped around our body like a suit of clothes, that it is forced to mimic our every movement while whispering in our ears. This is why the daimon requires a symbiotic relationship with our Zodiac birth sign in order for it not to be in conflict with our chosen incarnation.

Once we are given a daimon it, in turn, leads our Spirit to the second and youngest of the three Fates

known as Klotho (Κλωθώ). Her name means “spinner.” It is she who reviews our astrological Birth Chart and is in charge of “ratifying the destiny of each” individual.²⁵ However, I must again remind you, the precise actions of our incarnation are never carved in stone; only the fact that we have chosen a “specific incarnation” or life linked to a particular Birth Chart, and according to Klotho it is now ours to fulfill and no one else’s. She is the Fate who rules the Moon in our Birth Chart. This orb has no light of its own but reflects that of the Sun; or the incarnation that we have chosen. In other words, Klotho creates a foundation in which our Spirit shall perceive the world and she calls this foundation our Soul.

The concepts of both Spirit and Soul have become entwined throughout the centuries and it is often difficult to distinguish the role of each but if we take away all the religious clutter the two aspects become relatively easy to understand. Our Soul is the lowest quality — tethered to the human body — of that divine spark known as the “Spirit.” In other words, both are rooted deep within; they are one and the same and inseparable.

The terms can, in theory, be interchangeable, however, they can also function differently and thus the confusion. The word Spirit comes from the Latin

25. Plato, *The Republic*, *Op. Cit.*, p. 425.

word *spiritus* which means breath, symbolic of the vital principle within all living beings. The Spirit is pure and beyond definition. The Soul, on the other hand, is the conscious or animating force of our Spirit which utilizes the human body in order to gain an experience through incarnation and it is also our unconsciousness, our dream world and all other areas where the fine line of reality is not so clearly defined. In many respects we can say that our Soul is the “point-of-view” of our Spirit rather than an actual independent quality; it is merely the tool of “perception” which allows the Spirit to be reflective of its surroundings in order to function.

According to the ancient Greeks, it is possible to lose our Soul through the exercise of our free will; thereby losing our way and meaning that we are no longer able partake of the experiences that we had chosen as necessary for our incarnation.

At last the Spirit is brought before Atropos (Ἀτροπος), whose name literally means “inexorable, inevitable or unturning.” She is the final and oldest of the Fates. It is she who, with her left hand touching and guiding the inner ones or wheels (the Moon and our Earth) of the spindle, “seals” our Life’s calling, making it absolute and irreversible. Atropos is the Fate who rules the Rising Sign in our Birth Chart as if to imply that at the moment of birth with

our first breath, there is no going back. The Rising Sign is linked forever to how people see us and for this reason it is often called the “Gateway to our Personality.” Atropos is also linked to mortality because everything that is born must follow the course of the Sun through birth, life and inevitably death. It is Atropos who not only chooses the manner of our death but when. She does this by looking over the thread of life or incarnation that we have chosen and cutting it at an appropriate length with “her abhorred shears” thus giving us our horoscope which in theory is the sum total of our incarnation from beginning to end.

It is extremely important to understand the legacy of this mythology regarding the Fates. It not only explains our Birth Chart but it also plays an important role in understanding modern magickal theory in regards to our Spirit’s travels through birth, life and death. For instance; we know that our Sun—which is central in our Birth Chart—is said to portray the human Spirit as it follows a course laid out from morning to midnight; birth to death. Most religious adorations to the Sun begin in the morning facing east toward the rising Sun as if to imply birth. With the second adoration one faces south at noon, at the zenith of the Sun’s life. The third adoration is performed toward the west at Sunset, as if to imply death as the Sun sets

beneath the horizon. The final adoration always occurs at midnight facing the north which is said to be the realm of the dead. In many ways the travels of the Sun mimic Er's journey into the afterlife and what he sees there. In the myth, while in the land of the dead (North), Er is brought to Lachesis (residing in the East) who teaches him "what has been" and helps him chose a new Birth. After that he is then brought before Klotho (in the South) who shows him "what is" and ratifies the Life so chosen and finally, in completing the cycle, Er is then brought before Atropos (West) who unfolds "what shall be" while also representing our Death. We can say that Er's journey in the afterlife is part of our collective unconscious, which is also known as a reservoir of the experiences of our species, in that this myth, like those told around the world, forces us to reflect upon our past, present and future while teaching us the process of birth, life and death and inevitably rebirth. Since Er did not drink of the River of Forgetfulness, the myth continues to survive.

II

OUR DAIMON AND KUNDALINI

THE belief that we are given a guardian spirit who assists us in discerning between good and evil is found in many cultures throughout the world. Whether it is a psychic element within each individual, an aspect of our libido that acts as a binding and animating factor between body and Spirit, or an actual independent and objective entity, is a debate that will probably never be adequately resolved; although magicians tend to believe that it is a little of each.

In India the guardian spirit has often been equated with Kundalini, which is essentially energy, although it is frequently presented as an actual internal and independent Goddess (*Devi*) or Sakti. Kundalini is a Sanskrit word literally meaning “that which is coiled.” She is feminine, and is portrayed in painting and drawings as a Serpent coiled three times, biting her own tail as she sleeps at the base of our spine. Each coil is called a Guna or “tendency” which refers to the positive, negative or neutral qualities found in every single particle of nature. The highest coil refers to a neutral quality known as *Sattva*, or purity, and literally implies existence. This coil equates with the Fate Lachesis and a spiritual person whom is known as an *sāttvika* individual, like the Sun itself, has the

desire to work unselfishly toward the welfare and growth of humanity above Self by giving its Light freely into the world.

The middle coil is the “tendency” known as *Rajas*, which is a “positive” fiery, active force. It details the Foundation of our outer life as “we” see it or desire it to be, often devoid of others. This coil is ruled by the Fate Klotho. It refers to our Life so chosen as seen by others.

The lowest coil is *Tamas* which is energy that is often perceived as being “negative,” promoting inactivity, a death-like quality of inertia. It is the heaviest, slowest, and dullest of all types of energy and because of this quality it can be likened to the Fate Atropos who binds our Spirit into our body. At this juncture it is relevant to make the point that in ancient Greece the human body was considered a tomb that could easily ensnare our Soul if we were not careful.

Within the spine there is a subtle, invisible channel known as a *Nadi*; which translates as a “tube” but more usefully can be described as a “flow” of energy rather than the object wherein the energy flows. *Nadis* are found throughout our body. The most important is called the *Sushumna*. It lies within our spinal column. The Serpent Kundalini is said to remain dormant at the base of this channel until she is awakened, and then slowly moves upward. Along the

way she embraces subtle centers known as Chakras, a word which translates as a “Wheel,” and is broadly similar to the Judaic beliefs of the Sephiroth (ספירות) on the Tree of Life.

The lowest Chakra of seven is known as the Muladhara or Root Chakra. It is said to be located at the base of the spine in the vicinity of the coccygeal plexus beneath the sacrum. The “lotus” or flower of this Chakra has four blood-red petals and within the center of the petals is a yellow square. Metaphorically the “division of four” refers to many things; like the four elemental forces of air (*Vayu*), fire (*Tejas*), water (*Apas*) and earth (*Prithivi*); earth being the most dynamic within this particular Chakra.

The petals also represent four psychological states of great joy which correspond to the bliss of realizing Godhood in our physical body; the Qabalistic Union with Kether (כתר). This is the 1st sphere on the Tree of Life often referred to as the Crown. The actual nature of these four spiritual states varies dependent upon the school of thought, but most agree that the higher states refer to spiritual longing, the next psychic longing, then physical longing and finally, the longing for spiritual liberation. On the lowest level, when a person functions solely out of the 10th sphere known as Malkuth (מלכות) or in his or her body, the four states refer to their survival instincts and their ability to

function in the immediate physical or earthly world. Here then the four petals relate to our personality and body, our possessions, our communication with others, and our home life and immediate environment.

Within the sacred yellow square or four-petal lotus of the Muladhara is a “Hidden Sun” which is often depicted as an inverted red triangle with an elephant in the center. This alludes to the belief that the Chakra is the subtle abode or doorway for the elephant-headed God Ganesha, the son of Lord Shiva. Like Kundalini, when Ganesha moves he is known as the Lord of Beginnings, he is the Initiator, or one who begins.

The inverted Red Triangle is also a sacred symbol found within the Second Degree of Aleister Crowley’s Ordo Templi Orientis but prior to obtaining this degree a candidate must first undergo two primary initiations: Minerval (0°) and First Degree (1°). Minerval initiation is named after the Roman Goddess of Wisdom or Minerva. The initiation occurs in the 2nd Qabalistic sphere on the Tree of Life called Chokmah (חכמה); which means Wisdom. In this initiation, according to Aleister Crowley, both the Muladhara Chakra and Anja are activated simultaneously in order to prepare our Spirit to descend into the Flesh. Carl Jung made reference to the “interchange” of these two chakras in his musings on Kundalini yoga as far back as 1932.

In Tantric teachings our Spirit is not that hard to understand. It is referred to as the Goddess Sakti. In a Qabalistic sense She is a “feminine” quality in all of us which lies above the Abyss on the Tree of Life. As She incarnates downward She creates different states; the first being *Vishudha* (Spirit), the second *Anahata* (Air), then *Manipura* (Fire), *Svadhithana* (Water) and finally ... “When *Sakti* has entered the last and grossest *Tattva* (“Earth”)—that is, solid matter—there is nothing further for Her to do. Her creativity then ceases, and She rests. She rests in Her last emanation, the “earth” principle. She coils and sleeps. She in now Kundalini-Sakti, whose abode in the human body is the Earth centre or Muladhara-Cakra.”²⁶ Often you’ll read in Tantric writings that above, in the Infinity before creation, Sakti split Herself into “two states” which are often referred to as “mind and body.” The mind remains above the Abyss (in the Anja) while the body inevitably becomes at rest in Malkuth/Yesod. This is the reason why the Minerval initiation of O.T.O. activates these two states, or Chakras: the Anja and the Muladhara.

The Qabalistic sphere of Chokmah (חכמה) also rules the sphere of ‘Fixed Stars’ while Malkuth (מלכות) along with Yesod (יסוד) rules our body and the

26. Arthur Avalon [Sir John Woodroffe] *The Serpent Power* (NY: Dover Publications, 1974), p. 41.

foundation that we've chosen for our incarnation. It is within the Minerval initiation that the unborn chooses his or her next incarnation, having been given a "Word" from the initiator depicting this new Life (i.e. Sun). A Minerval initiate originally spent nine months in this degree before taking another initiation. The time spent is symbolic of the Spirit marching through "the land of the dead." Then, in preparation for First Degree which occurs in Binah (בִּינָה), a candidate symbolically encamps "by the River of Lethe which literally means the River of Forgetfulness." In the actual initiation rites of First Degree O.T.O. the River of Lethe, like the four-sided square depicted in glyphs of the Muladhara, is symbolized by a Sacred Well. This Well also represents the human womb through which a candidate is prepared for birth and through which he or she is born into the world.

The Muladhara Chakra is identified with the 9th Qabalistic sphere known as Yesod (יֵסוֹד). This is the Dark Mother, or the Moon on the Tree of Life. While the Sun's significance with our Spirit is well known, the Moon's importance with our Soul is rarely understood. The Moon represents the nine months of gestation which it takes for a child to form within its mother's womb.

Within the First Degree initiation rites of O.T.O. a candidate is taken around a Sacred Well three times

in what is called the “travels of the Moon.” Each of these three stages is symbolic of one of the three coils of the serpent Kundalini.

Initially the candidate, like Er, starts off in the land of the dead in the North, and then approaches the initiator (i.e. Saladin) who sits in the East. The initiator tells the candidate, “This is the pathway to the Knowledge of Thyself. Be true toward thyself.”²⁷ The candidate is then taken three times around the Well. After completion the initiator informs the candidate that the next travels are called “the Pathway to the Perfection of Thyself. Conquer thyself.”²⁸ The candidate is then taken three more times around the Sacred Well. After the completion of these travels the candidate is again brought before the initiator who informs him or her that the final three circles are “the Pathway to the Truth. Seek Beauty. In Beauty is eternal Truth revealed.”²⁹ The initiator then sends the candidate on the final three travels around the Sacred Well. Upon completion of the nine moons (3x3) or nine months of gestation, the candidate is then placed within the Sacred Well with a noose around

27. [Aleister Crowley, Theodor Reuss, et al], *The Secret Rituals of the O.T.O*, Edited and Introduced by Francis King (NY: Samuel Weiser, 1973), p. 59.

28. *Ibid.*

29. *Ibid.*

their neck; symbolic of an umbilical cord. But most candidates drink too heartily from the sacred waters of forgetfulness within the Sacred Well and few if any know how to look for Aletheia, or Truth. Most, thinking themselves now a First Degree initiate, will ignore the lessons of the Minerval in order to focus on where they now stand and hence the “forgetfulness” of Truth begins.

One is also reminded of the primeval Goddess Ananke (Ανάγκη); who is said to be serpentine, twisting her snake-like body around the whole of creation as her three daughters or Fates; Lachesis, Klotho and Atropos sit upon Thrones (coils). Each of these Fates oversee a “Thread of Life” which their mother spins for the Soul’s new incarnation while it is walking around the Sacred Well. Symbolically on the Tree of Life our Spirit begins by entering through the Sun and it descends downward through the Middle Pillar. It is Lachesis who rules our Sun Sign. In Qabalah the Sun is ruled by the sphere known as Tiphereth (תפארת) the 6th Sephiroth which means Beauty and here we must inevitably learn to seek the Laws of our Star for in Beauty is eternal Truth revealed. Klotho rules our Moon sign, Qabalistically ruled by the sphere known as Yesod (יסוד), the 9th Sephiroth. Klotho rules the pathway of Perfection where we must learn to conquer or put under control our outer personality (i.e.

ego) in order to fulfill our desired experience. The third fate Atropos rules the Rising Sign or birth onto Malkuth (מלכות), the 10th Sephiroth and She brings us Knowledge if only we have ears to listen in order to “be true to ourselves” as to why we are incarnating; this being our True Will.

There are many misconceptions about the Kundalini; the most common of which is that she always sleeps and that only a spiritual person can awaken her. In truth, the Kundalini stirs daily, moving serpentine up and down the spine as she assists us in embracing our Chakras or Sephiroth; which can either be a positive or negative experience. She awakens irrespective of whether a person is spiritual or not; for the Serpent, also known as “Enlightenment,” wakes daily seeking to snare its prey. In many respects Kundalini is not so much a part of us as She is an entity reminiscent of that which the Greeks called our daimon; She is a pure elemental force given to us by the Gods to assist us in our incarnation and our spiritual growth.

As an objective entity She will leave us upon death and go back to her birth Star. When studying the Qabalah there are similar views about the activation of the Sephiroth. It teaches us that in order to function daily we require specific types of energy which each sphere contains, but rarely is the experience more

than “fleeting” as the energy quickly moves from one sphere to another. However, the Qabalah reveals that every now and then, due to a great spiritual or emotional upheaval in our lives, and often in deep moods of self reflection, “Enlightenment” strikes and we obtain an epiphany, or dare we say that the Serpent has bitten its prey in a specific Chakra.

Magicians attempt to fully utilize each sphere consciously in quest of this Enlightenment. This is often difficult and can take years of practice but there is grave danger in doing this without proper training. If the Kundalini is incorrectly “forced” into a given Chakra without a proper foundation, physical or mental disabilities can easily afflict an individual and often the feeble-minded will be plagued by manic and psychotic episodes as the pendulum swings from one extreme to another. It is not uncommon to find such individuals suffering from periods of great elation or bliss to extreme anxiety and fear; often hallucinatory bordering on schizophrenia. Let’s look at a simple analogy. If your psychic system were similar to twenty-two gauge wire, how much current could you draw before the wires burned out? Could it draw 100 amps? Of course not; a burnout would be inevitable. Without careful training through magick, yoga, or similar methods, most psychic systems will be ill prepared for any influx or surge of pure “life current.”

George Arundale (1878-1945), the English theosophist and once president of the Theosophical Society wrote, "The path of occultism, it is said, is strewn with wrecks. I venture to think that the path of the arousing of kundalini, even if only in the first stages, is strewn with even more wrecks."³⁰ Carl Jung would agree. In his Introduction to *The Tibetan Book of the Dead* he writes, "One often hears and reads about the dangers of Yoga, particularly of the ill-reputed Kundalini Yoga. The deliberately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed. These things really are dangerous and ought not to be meddled with in our typically Western way. It is a meddling with Fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed."³¹

The problems occur when forcing the arousal of the Kundalini because of the possibility that some Chakras may have blockages which can hamper the flow of energy if ignored. The results are much like

30. G. S. Arundale, *Kundalini, An Occult Experience* (Adyar, Madras, The Theosophical Publishing House, 1938), p. 29.

31. From Carl G. Jung, Introduction to: *The Tibetan Book of the Dead*, W. Y. Evans-Wentz (Editor), (NY: Oxford University Press, 1960).

trying to force too much blood down a blocked artery. Most writers on the subject of Kundalini Yoga misinform their readers by planting the notion that everyone's Chakras are automatically pure and perfect. Although true in one sense this idea is very misleading. All Chakras are "pure" but our Birth Chart gives us an indication whether or not all Chakras are easily embraced due to the body that we've chosen in our present incarnation.

Learning where our difficulties lie enables us to focus on the internal problems which might seem unfavorable and stressful; yet such blockages always occur due to an inharmonious aspect with another sphere's pull on the Tree of Life. Never is the sole responsibility of one's success or failure based on one single sphere. It is important for the individual to focus upon these "opposites" in an attempt to reconcile the two forces which appear to be pulling in different directions or at cross-purposes and which are hindering us. Overcoming these obstacles can bring about spiritual growth but avoiding them shows where on the Tree of Life dangers lie for the individual. Our Birth Chart also shows us where forces (Sephiroths or Planets) are working together to reinforce each other; often portraying where a person's creative talents lie ... but whether or not we make use of them is up to each of us.

Aleister Crowley has mentioned that at least seven out of every eight students in magick never achieve adequate attainment of the upper spheres of the Tree of Life, and most fall by the wayside long before they ever accomplish Malkuth-10. Occult schools often blame the student; suggesting that he or she was not yet ready to achieve spiritual heights, but if the teacher had known how to correlate their student's Birth Chart to the Tree of Life they would have seen a road map of their student's personal microcosm. They'd know where the student has easy access and which areas will possess difficulty and become problematic. Then, rather than giving out the same blind study course to all students, the teacher could direct the individual student to areas where further work is required before he or she should attempt to traverse the Tree of Life.

III

THE THREE FATES, THE LOT OF FORTUNE AND THE NODES

EARLIER I mentioned that prior to reaching puberty our Spirit is still engaged in molding a foundation for our life, the shape of which is determined by the circumstances of its birth. In fact, our childhood is like a lump of clay of undetermined shape or purpose; out of nothing we came and from everything we are being formed. However at puberty we have just enough shape to be able to use the free choice to "Do what thou wilt."

In Alchemy this child-like lump of clay is a substance often called "*prima materia*." Some refer to the *prima materia* as a stone (אבן) on which all things are built; including the Temple of God; which is symbolized by a "square." Throughout the centuries there have been hundreds of interpretations of what this primary matter constitutes of with no one definition considered prominent. Alchemists have always had a tendency to make their definition of *prima materia* more personal rather than towing a generic line.

To understand the process by which the primal matter is first molded one should consider the Ouroboros (Ουροβόρος) which is a name derived

from ουροβόρος όφις which means “tail-devouring snake.” As a symbol, the Ouroboros has multiple meanings interwoven into a single symbol of a snake eating its own tail in order to sustain its life. Those who are more perceptive recognize that the symbol actually implies self-reflection of “opposites” in order to produce change. It is the eternal cycle of renewal found in the primordial Nature of the Universe. The Ouroboros in a sense is something constantly re-creating itself; creation out of destruction, life out of death. Carl Jung realized that the Ouroboros represented the classic pre-ego state of a child when the persona mask is first being formed; which is the fundamental mask that we’ll wear for the rest of our life. It is clear to the more astute student that the alchemists had discovered that the *prima materia* was man himself.

In an astrological sense our Birth Chart represents the “possibilities” of the *prima materia* (or ourselves) as a lump of clay and the Ouroboros is the means by which our ego is being formed. To further understand these two qualities we must review our Lot of Fortune along with the Nodes in our Birth Chart.

Thanks to the popularization of modern astrology—which has persuaded many people that asking “What sign are you?” is a serious form of astrological inquiry—we’ve come to complacently accept

that our Sun Sign is the most important aspect of our Birth Chart. After all, the Sun is the “center” of our Universe and it is also our “outer” personality or mask which we present to others. It is so that the Sun is our creative self-expression whose Light animates everything that we embrace in our life, and as such it is our identity. But this identity is not, and very rarely is, the convenient, concise, snapshot of our over-all incarnation that many feel it to be. The part of our astrological chart to focus upon in this regard is known as our “Lot of Fortune.” Unfortunately this is not quite so easily done, for of all the astrological symbols shown in our Birth Chart none is more confusing than the “Lot of Fortune” whose symbol is ⊗.

The noted astrologer Martin Schulman has written: “One of the most intriguing aspects of Astrology, as well as the most mystifying, is the Part of Fortune. While many definitions of this very special point in the horoscope have been put forth, no work has yet been able to clearly pinpoint the exact meaning of this most important area in the natal chart.”³² The difficulty arises in understanding the Part of Fortune because it is not as straightforward as a singular point of reference like a planet. Although I don’t disagree with all the modern astrological interpretations of the

32. Martin Schulman, *Karmic Astrology Vol. III. Joy and the Part of Fortune* (York Beach, ME: Samuel Weiser, 1985), p. 5.

Lot of Fortune I'd like to discuss it from a different point of view; or of that which relates to magick and the Qabalistic Tree of Life.

The Lot of Fortune is often referred to as an "Arabic Part" which has come to imply any imaginary point in one's Birth Chart which is computed through the addition and subtraction of three or more specific points. However, the term "Arabic Part" itself is misleading and, as Dane Rudhyar has pointed out, "The Exact origin of the system of Arabian Parts does not appear to be very well known. The system was presumably developed during the Middle Ages by the Arabs whose great culture was then emphasizing mathematical concepts and geometrical arts."³³ It was John Gadbury (1627-1704) an English astrologer and a prolific writer of almanacs who most readily wrote on these Arabic Parts and established much of the foundation that we know on this topic. However, although the Arabs possessed an extraordinary capacity for the arts, the actual concept for "Lots" used in astrology can actually be traced back to Ancient Greece; even possibly as far back as Babylon and Egypt. After the decline of the Hellenistic "Greek" culture medieval Arab astrologers inherited the long-established tradition of astrology which they did

33. Dane Rudhyar, *The Lunation Cycle* (Berkeley: Shambala Publications, 1971), p. 57.

much to refine and develop through the influence of Muslim thought. Astrology later mutated with other cultural influences.

Over time the term “Lot of Fortune” became more commonly referred to as a “Part of Fortune” in Birth Charts. This made understanding the original concept difficult if not impossible for modern astrologers to understand but once you realize the Lot of Fortune’s connection with the three Fates mentioned in Plato’s “The Myth of Er” it becomes fairly easy to appreciate what this symbol ⊗ implies. As already discussed, there are three critical factors in every Birth Chart which determine our over-all incarnation. They are our Sun Sign, our Moon Sign and our Rising Sign. These three points refer to the Moirae or Fates; Lachesis (ruling our Sun Sign), Klotho (our Moon) and Atropos (our Rising Sign). It was these three Fates who ratified our chosen life after reviewing all the facts regarding our past, present and future; of birth, life, death and equally important, rebirth. When we mathematically correlate these three Fates or our Sun, Moon and Rising Sign into one single point we obtain our “Part of Fortune” or “Lot of Fortune.” The sign and astrological House into which the Lot of Fortune falls could be totally different from that of the Sun Sign but its importance should not be overlooked. It can help explain why six people who are

born at the same moment and place in time may have a totally different “mask” webbed around the characteristic of their Sun Sign. Each person has a different lot in life and if it is understood they will have a better grasp of their “foundation stone” in childhood. Equally important; it will give them an indication of what and how they shall make use of those things that have been given to them at birth. In other words, this is “your over-all lot in life.”

Some modern astrologers simply refer to the “Lot of Fortune” as our Karma but this concept is very misleading because too often people mistakenly equate this term with “penitence” or something that we pay dues for regarding our past sins. Rather; after our Spirit has reviewed its past life it then picks a new incarnation in order to gain a new experience and to fulfill those things left unfinished in the previous. It is true, we have all done certain things, for better or worse, whose affects we are now feeling in our present incarnation but Karma is not “paying back something bad” as much as fulfilling everything that we had previously set in motion; for better or worse. It is simply cause and effect. To summarize: if you were to take your Birth Chart, depicting every planet and the sign in which it falls, as well as the houses; and every conjunction, square, trine or planetary aspect, and then mixed it all in a bowl, stirred

it up and poured it out you will understand your “Lot of Fortune.” This is the over-all “experience” that you desired in this incarnation, from a perfectly balanced and positive point-of-view. Martin Schulman wrote: “The Part of Fortune symbolizes that place in the horoscope through which the Sun, Moon, and Ascendant are in the best harmonic relationship to each other and are easily expressed to the greatest advantage for the individual.”³⁴ It is the one point in your entire astrological chart which must not be ignored or compromised. It is the “hub of the spindle of Necessity.”

On the same subject, Dane Rudhyar wrote that the Lot of Fortune can be defined as “the focal point for the expression of the power generated by the soli-lunar relationship.”³⁵ Although most astrologers agree with this statement, they all have different opinions as to what is meant by a balance between the Sun and the Moon, as well as on how both factors relate to the Rising Sign, which is their fulcrum. There are, of course, many ways to use your astrological chart and all methods are true, although each contains but a few pieces of the puzzle of your incarnation. Some methods, like those used by followers of Aleister Crowley,

34. Martin Schulman, *Karmic Astrology Vol. III. Joy and the Part of Fortune*, Op. Cit., p. 12.

35. Dane Rudhyar, *The Lunation Cycle*; Op. Cit, p. 66.

look at the Tree of Life and their Birth Charts as a road map of their inner psyche and magickal anatomy. With that in mind, rather than being a pawn of powers that are affecting their daily lives they take an active role in seeking a more balanced and positive approach to the energies in play. This is where ritual magick is important.

Once we establish where our Lot in Life lies, or our True Will, we can then set about doing rituals which are designed to tap into our Solar Current, which involves working with the Moirae or Fate Lachesis (who rules our Sun Sign) in order for her to help us receive guidance from the daimon (or Holy Guardian Angel) which she has given to us. To achieve this on the Qabalistic Tree of Life you must utilize elements of The Middle Pillar. Our Sun rules a Sephiroth (ספירות) known as 6-Tiphereth (תפארת) while our Moon rules 9-Yesod (יסוד) which lies directly underneath it. Below Yesod on the Middle Pillar is 10-Malkuth (מלכות). When you examine the symbol for the Lot of Fortune \otimes it is similar to that of our planet Earth \oplus . Both symbols refer to the same four-fold qualities.

A major ritual performed by magicians on Malkuth which enables them tap into their inner Sun is Crowley's "Liber Resh vel Helios, Sub figura CC." The concept of this ritual is that its continual

performance will gradually take the New or “dark” Moon (Yesod) and make it Full as it begins to receive the Light of the Sun. The ritual of “Liber Resh” has four adorations that are to be said four times daily at sunrise, noon, sunset and midnight. Not only do they correspond to the cycle of birth, life, death and rebirth but they also tap into the four elemental tides or Tattwas of air, fire, water and earth which stream forth from our Sun at given times during each day. In greeting the Sun in the morning toward the east, one says, “Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy Strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Night!” A similar adoration is given to Ahathoor at noon in the south, to Tum at sunset in the west and to Khephra at midnight, facing the north. It is important to understand the basic symbolism behind this ritual. Resh is a Hebrew letter whose numerical value is that of 200. This is what the “sub figura CC” implies since C in Latin is the number 100 and thus CC is numerically 200. Of course Helios is Greek for the Sun. If you are familiar with Tarot Cards you will know that each of the 22 major trumps is ruled by one of twenty-two major Hebrew letters. The letter Resh rules the card known as “The Sun,”

and astrologically this card is also ruled by the Sun itself. One should also know that the word *Liber* is Latin for book, thus “Liber Resh” is often referred to as “The Book of the Sun.”

Aleister Crowley gives a brief breakdown of a few of the most obvious layers of this ritual when he writes: “The Object of this practice is firstly to remind the aspirant at regular intervals of the Great Work; secondly, to bring him into conscious personal relation with the centre of our system; and thirdly; for advanced students, to make actual magical contact with the spiritual energy of the sun and thus draw actual force for him.”³⁶

In other words; the magician is trying to fulfill his Lot of Fortune by making the body (Malkuth) and Soul (Yesod) a vehicle for the Sun (Tiphereth). Remember, the Muladhara is rooted in the sphere of Yesod, and that a “Hidden Sun” is said to dwell between its four petals which continually exudes a dangerous poison. This poison is known as the sun-fluid of mortality because he who eats of this nectar will surely die. It is Yesod, the sphere between Malkuth and Tiphereth, where our “Will” and Want” first becomes pivotal.

36. Aleister Crowley, *The Confessions of Aleister Crowley*, ed. John Symonds and Kenneth Grant (London: Jonathan Cape, 1969), p. 674.

It is important never to forget that with all our planning there was is no guarantee that our Soul will ever fulfill its desired incarnation because “Do what thou wilt” is a double-edged sword. On the one hand it implies that we have been given the license to pursue our Earthly experience as we choose, but the danger of over-exercising this freedom is that our mercurial Soul, having passed the River of Forgetfulness, could easily focus all its attention towards Earthly “do what thou wants” that may unwittingly steer it away from the reason why it incarnated in the first place. Put differently, we have the choice either to embrace the Light of our Star in Tiphereth or droop down our head toward Malkuth and indulge in our “wants.”

True magicians do not take the ritual of Resh nonchalantly because they understand what Crowley has stated that the third reason for its practice is to allow “advanced students” to “make actual magical contact with the spiritual energy of the sun and thus draw actual force” into themselves; i.e. their True Will. This is why Crowley warns us — “Neglect never the fourfold Adorations of the Sun in his four stations, for thereby thou dost affirm thy Place in Nature and her Harmonies.”³⁷

37. Aleister Crowley, *Liber Aleph, The Book of Wisdom or Folly* (San Francisco: Level Press, 1974), pg. 16.

If we accept that our general Birth Chart illustrates the incarnation that our Spirit chooses in order to gain a specific experience; we also need to understand that it is the North (Ω) and South (♁) Nodes that tell us specifically in what direction we must go, and of the problems that we left unfinished in our previous incarnation as well as those of our childhood that may affect us as adults. In truth, your Birth Chart has little meaning if not seen within a larger context of the past, present and the future.

The Nodes are points at which the Moon's path around the Sun intersects the path of the Sun. They are respectively referred to as the "Dragon's Head" and "Dragon's Tail." The Dragon in Alchemy is a complex symbol. It has wings, as if to suggest the spirituality of the prima materia, and in most alchemical texts it appears both at the beginning and the end of the experiment. It is in affect, the same as the Ouroboros or the serpent which bites its tail uniting the opposites into a circle in order to produce change. Since the Nodes are always opposite each other on the body of the Dragon, logic dictates that they'll always be opposite each other in your Birth Chart. On that note; trying to understand one without reflecting upon the other is simply silly.

They are Yin and Yang; inseparable. Both Nodes are always retrograde (R_x) which implies "mov-

ing backwards.” We tend to think that all our natal planets and energies are directed toward outward expression, but rarely do astrologers examine what it implies magickally when something within our chart is retrograde. This means that part of the energy is now directed inward, away from the world; hence the frequently used term “backwards.” Such qualities can give us a deeper sensitivity in regards to the planet and the house in which it falls. The Nodes offer us a glimpse or insight into what type of Karma we have accrued from our past life and of possibilities toward our future.

♁ North Node—Dragon’s Head, or *Caput Draconis* in Latin, is when the Moon crosses the Sun’s path from south to north in an ascending manner. It is considered positive, helpful and refers to one’s present path or the Lot of Fortune that should be followed and carefully developed in order to fulfill one’s future. It holds the possibility of good Karma that can be accrued in this life if inner balance is achieved. It is for this reason that some astrologers will tell you that the North Node is symbolic of your future but this is misleading and too broad. In truth, the North Node enables us to see the “direction” our Spirit wants to go and it informs us where we must strive.

In fact, the Head of the Dragon makes it clear where we literally wanted to “head” in this incarnation in order to achieve our “Lot of Fortune,” although the path may be made difficult by all the challenges and obstacles that we must face and overcome as depicted by our general Birth Chart. However; although we all have destinations, they can never be reached, for no matter how much we strive for betterment, there is always more to accomplish. To grasp the fundamentals of the North Node remember; it is in a specific sign and house. It has aspects that if understood will be your personal guiding North Star which only you should follow. It is the light at the end of the tunnel of your incarnation.

♁ South Node—Dragon’s Tail, or *Cauda Draconis* in Latin, is when the Moon crosses the Sun’s path from north to south in a descending manner. This Node is considered negative and it is often seen as being unfortunate and hindering, although this is not an especially constructive way to consider it. Really, it just refers to the past and to the karma that we have accrued from our previous life, as well as those less positive things that have been carried over from our childhood (up to puberty) and into the present. If you mixed these negative factors together, your South Node is what you get. It can highlight the most important of the undeveloped characteristic traits and

accumulated undesirable habits that you have left unfinished, which in turn can undermine your present incarnation. This can easily be something that gets in the way of having the kind of relationship or life that you want to experience. Your South Node is the “affect” that you are now experiencing because of past actions. The tail of the Dragon therefore represents the undesirable accumulated things which can thwart the head from moving forward by slowing the whole body down. If not addressed in this life, the folly of the tail will only be worsened in the next.

In conclusion it can be said that the Dragon has many meanings interwoven into a single symbol of a creature in quest to bite its own tail, hence the two Nodes. They both require reflection on each other in order to produce change, and unless they unite into a circle—wherein lies the X which implies completion—their dualistic energies cannot become one (Tao). In other words; if the Dragon bites its tail and holds on, all the different aspects of our Birth Chart start working and merging together in a fusion suggestive of the attainment of what the alchemists called the Philosopher’s Stone.

IV
THE TREE OF LIFE
IS CONSTANTLY GROWING

THE occult sciences, like all sciences, are ever-evolving as we push the threshold of our spiritual understanding toward new depths. Everything must be explored and expanded, including much that has previously been ignored or taken for granted. For instance, if one accepts that the Tree of Life represents all—above and below, externally and internally—and that every sacred art and science can be laid upon that glyph, then how does our Birth Chart fit onto it? This topic is rarely discussed, but if the Tree is a road map of everything that concerns our human selves, and our astrology chart indicates the heavens at the moment our Spirit entered therein, then there must be a correlation. But what is it?

The symbol of the Tree of Life has evolved greatly over the centuries, and a quick glance at the critical points of its development may help clarify the matter. Many people mistakenly think that the image that is found in most Qabalistic books is an ancient Jewish glyph but it is not. Although the Tree's theoretical origins are webbed deep in Judaic lore, the design as we now know it was actually conceived in the mind of a Christian, the German Jesuit Athanasius Kircher who

was born in 1601. Kircher attended the Jesuit College in Rome where he devoted himself to collecting information from many different religions, observing the Universe, analyzing, synthesizing, interpreting and publishing what he believed to be other people's religious Truths. His books are filled with beautiful illustrations designed to make his points clearer.

In one work, *Oedipus Aegyptiacus* (1652), he drew a glyph of the "Sephirothic System" on a Tree of Life as he had ascertained it to be from the Hebrews. His drawing clearly shows three columns, made up of ten spheres, which he then connected to one-another using twenty-two paths of his own devising. To each of these connecting paths he attributed a Hebrew letter. Later Hebrew Qabalists embraced Kircher's design as being an accurate portrayal of God's Will, and over a period of time it has become an acceptable part of Judaic Mysticism. But most historians agree, it is Kircher's design that is the earliest rendition of the Tree of Life most readily used today. Prior to Kircher there were numerous designs of the Tree of Life showing a diverse number of paths and spheres; Kircher was responsible for developing the 22 Path system based on the 22 Hebrew Letters.

It was during a resurgence of interest in the occult in the late 1700s that a most important foundation linking the Qabalah with the Tarot was established.

It began with such men as Antoine Court de Gébelin (?-1784), who published nine volumes between 1773 and 1782. He put forward the proposition that the earlier *Tarot de Marseille*, which was then simply being used as a card game, was in fact an arcane repository of timeless esoteric wisdom. He carefully laid out these theories in the eighth volume of his works, titled *Monde primitif, analysé et comparé avec le monde moderne* (1781). In the same book he also published an article written by the Comte de Mellet which makes the first known connection between the cards of the Tarot, the Hebrew letters, and the Qabalah. Like Gébelin, the Comte de Mellet used the term “The Book of Thoth” when referring to the Tarot; in recognition of his belief that the Tarot cards had a secret origin going back into their initiation chambers of ancient Egypt.

The next major historical change to the Tree of Life took place thanks to a Frenchman named Jean Baptiste Alliette (1738-1791), more commonly known by the pseudonym, Etteilla. Some claim that Etteilla—who is said to have reversed the spelling of his real name, Alliette, because it sounded more “mysterious”—is the man directly responsible for making the Tarot and the Qabalah household words. In 1788 he published the first Tarot Deck designed specifically for esoteric purposes, which was com-

posed of 22 cards of the Major Arcana and 56 of the Minor Arcana. In the same year he also founded the "Society of Interpreters of the Book of Thoth," which is the very first organization that is known to have been exclusively devoted to the study of Tarot.

Etteilla's legacy is a mixed one, and many of the symbols he used have become unpopular in occult teachings and have been abandoned. Still, Etteilla was the first person to publish a book with a methodology for Tarot, titled *Manière de se récréer avec le jeu de cartes nomées Tarots* (1785) and his later *Cour théorique et pratique du Livre du Thot* (1790) sparked the popularization and the further study of the Tarot by other occultists. In the end, whether you agree with his teachings or not, he was still truly a pioneer in occult teachings and practices and one of his major claims to fame is that he was the first to assign the zodiacal signs and Four Elements to selected cards.

It could be said that the next major development in the area after Etteilla's work was that done by Eliphas Lévi (1810-1875), who reinforced the connection between the Tarot and the Qabalah by drawing public attention to the link between the cards and the letters of the Hebrew alphabet. Although many other significant authors emerged during this period, it was arguably Lévi's work that cemented the association of the Tarot in occult study and which became the

main model for the development and interpretation of the Tarot. Inevitably, considering that Kircher's Tree of Life had 22 paths which correlated to the 22 Hebrew letters, it was only a matter of time before the 22 major Arcanum of the Tarot, which now had Hebrew letters assigned to them, would become associated to each path on the Tree of Life.

While many astrologers are undoubtedly quite well versed in their trade, a number give no indication of having an adequate understanding of their art in relationship to the Qabalistic Tree of Life. Most will simply point out that there are twelve particular Tarot cards of the twenty-two major Arcanum that have astrological attributions and then they'll usually give them as follows:

The Emperor	Aries ♈ (Mars)
Hierophant	Taurus ♉ (Venus)
Lovers	Gemini ♊ (Mercury)
The Chariot	Cancer ♋ (Moon)
Strength	Leo ♌ (Sun)
The Hermit	Virgo ♍ (Mercury)
Justice	Libra ♎ (Venus)
Death	Scorpio ♏ (Mars and Pluto)
Temperance	Sagittarius ♐ (Jupiter)
The Devil	Capricorn ♑ (Saturn)
The Star	Aquarius ♒ (Uranus)
The Moon	Pisces ♓ (Neptune)

The problem with looking at just the above astrological correlations on The Tree of Life is that it tends to ignore the obvious questions about the remaining ten Tarot trumps. These traditionally have the planetary attributions that follow:

- The Fool – Uranus ☿
- The Magus – Mercury ☿
- The High Priestess – Moon ☾
- The Empress – Venus ♀
- The Wheel of Fortune – Jupiter ♃
- The Hanged Man – Neptune ♆
- The Tower – Mars ♂
- The Sun – Sun ☼
- Judgment – Pluto ♇
- The World – Saturn ♄

The greater question is how do these ten major “planetary” Arcanum correlate to the ten Sephiroth (ספירות), but before continuing I must remind the reader that most ancient systems placed the Earth at the very center of the Universe and these models are therefore “geocentric,” and many would therefore suggest fundamentally flawed. I would not, however, be too hasty to discard them. In the Qabalah we stand on Malkuth the 10th Sephiroth and look upward into The Tree of Life. As far as we are concerned from a

microcosmic point-of-view Malkuth or Earth is the center of “our” Universe. With that in mind; here are the planetary attributes to the Sephiroth with Earth being the hub of Plato’s Spindle of Necessity with the eight “whorls” or rings moving outward toward Chokmah, the Qabalistic sphere of “Fixed Stars”:

10 th Sphere	Malkuth	Earth ⊕
9 th Sphere	Yesod	Moon ☾
8 th Sphere	Hod	Mercury ☿
7 th Sphere	Netzach	Venus ♀
6 th Sphere	Tiphereth	Sun ☉
5 th Sphere	Geburah	Mars ♂
4 th Sphere	Chesed	Jupiter ♃
	Daath	
3 rd Sphere	Binah	Saturn ♄
2 nd Sphere	Chokmah	[Fixed Stars]
1 st Sphere	Kether	

We can agree with most Qabalists that the attributes to spheres number 10 through 3 are pretty much beyond question, but sphere No. 2 known as Chokmah (חכמה) which means “Wisdom,” and No. 1 called Kether

(כתר) or the “Crown” and the mysterious sphere of Daath (דעת) known as “Knowledge,” are disputed. The only three planetary Tarot cards not correlated to a given Sephiroth, to which these spheres might be attributed are:

The Fool – Uranus	Aleph-Air
The Hanged Man – Neptune	Mem-Water
Judgment – Pluto	Shin-Fire

Aleister Crowley was one of the first modern astrologers to assign attributes to the top three disputed spheres, but regardless of his stature it is important to test these to determine if he was correct. As I see it, all apparent truths are merely the statement of a hypothesis which clearly appeared satisfactory at a specific moment in time, but which should never be preserved as an article of faith for perpetuity. Sadly, some of his followers think him an undisputed authority incapable of error, but this has proven not to be the case, with his astrological theories regarding the upper spheres as classic examples of his fallibility.

Let us begin briefly by reviewing what we know about a few of the spheres on the Tree of Life as they reach upward toward the top. The fifth sphere is known as Geburah (גבורה) or “Strength,” the fourth sphere is called Chesed (חסד) or “Mercy” and the third sphere is

known as Binah (בינה) which means “Understanding.” It is generally agreed that these three spheres rule the planets Mars, Jupiter and Saturn; this is not in dispute. These three spheres mimic our known Universe in that they, like the planets they rule, fall exactly in the same order stretching outward from our Sun toward the darkness of space. The conflict arises when we take the next three planets found beyond Saturn in our Solar System, which are Uranus, Neptune and Pluto and try to place them upon the Tree. We cannot dispute the astronomical order of these planets, but the confusion amongst Qabalists concerns which of the spheres after Binah-3 they rule.

There are two possibilities:

- 1-Kether (Pluto)
- 2-Chokmah (Neptune)
- Daath (Uranus)
- 3-Binah (Saturn)

- Daath (Pluto)
- 1-Kether (Neptune)
- 2-Chokmah (Uranus)
- 3-Binah (Saturn)

Aleister Crowley accepted the first arrangement as correct, but it is important to keep in mind that

when he began composing his astrological theories with regard to these outer planets (circa 1916) the information available on them was very limited. A re-examination is therefore called for, and a sensible place to start would be Crowley's assessment of their Qabalistic attributes.

First and foremost, the simple application of reverse logic when studying The Tree of Life makes it apparent that Daath cannot come before the sphere of Chokmah. In the Qabalah we learn that the Tree evolves downward out of God or Nothingness and that the first sphere is Kether (The Crown) or more properly; Knowledge un-manifested. The next sphere to emerge within Creation is known as Chokmah. It is a male phallic-oriented "Father" sphere and it is referred to as the "Knower" or he who extends himself out of the darkness in the quest to know things. The next sphere to be created was Binah; the "Mother" sphere whom Qabalists refer to as the "Known;" thus the origins of the phrase that "I knew" the woman in a Biblical sense. Next, when the Father and Mother—being Chokmah (הכמה) "Wisdom" and Binah (בינה) "Understanding"—"know" each other they produce a child. This is basic Qabalah. The child is called "Knowledge" manifested (below the Abyss) or Daath and therefore logic asks the question in regards to Crowley's assumptions, "How could a

child exist before either parent is fully formed in order to create it?" Obviously Crowley is wrong in his hypothesis that after Binah-Saturn (Mother) comes Daath-Uranus (Child), simply because the Father is nowhere to be found in the equation to assist with the creation of his Child.

To further understand the problem we must scrutinize both Daath and Uranus to determine if they are reflective of Crowley's hypothesis that they are one and the same.

The God Uranus, also known as Ouranos (Οὐρανός), was the embodiment of the heavens which were imagined by the early Greeks to be a solid dome of brass decorated with stars whose edges descend to rest upon the outermost limits of a flat earth. Uranus is therefore known as the Sky God; the father of the Goddess Urania. Most ancient Greeks considered him to be primordial (*protogenos*) and they assigned no parentage to him, but simply refer to him as having emerged out of darkness. Of course, like all the Gods of Greek mythology, the character and features ascribed to him evolved over time, but we must discover if the most significant of these are best matched to either Daath or Chokmah.

To begin with Chokmah is known Qabalistically as "The Sphere of the Fixed Stars," which some refer to as the Zodiac but which more correctly refers to

all Stars; or the heavens to which the God Uranus rules. This sphere is also associated with our Spirit prior to birth; especially as portrayed in the Minerval initiation of O.T.O. This Degree obtains its title from Minerva; the goddess of Wisdom attributed to the sphere of Chokmah. It is said that this sphere gives us intuitive insights, like streaks of flashing lightning or epiphanies twinkling in our consciousness like stars in the heavens. This sphere reminds us of the outer ring of the “Spindle of Necessity” which lies just beyond Saturn. In Plato’s *The Republic* this ring, like Chokmah itself, is said to rule “fixed Stars,” and therefore by logical extension it would seem that this Qabalistic sphere must rule the planet Uranus, and not Neptune, as Crowley assumed.

The actual discovery of Uranus was announced by Sir William Herschel on March 13th 1781. Initially it had no name but the astronomer Jerome Lalande proposed in 1784 that the planet should be named Herschel in honor of its discoverer and he also suggested its astronomical symbol should be “un globe surmonté par la première lettre de votre nom” (“a globe surmounted by the first letter of your name”) which looks like ☽. It was the German astronomer Johann Elert Bode (1747–1826) who argued that just as Saturn was the father of Jupiter, the new planet should be named after the father of

Saturn, or Uranus. It seemed to fit rather nicely into the scheme of the Greek pantheon but the earliest official use of the name Uranus would not appear until after Herschel's death.

Ironically another indication that Uranus is Chokmah and not Daath can be found in the writings of Aleister Crowley himself. In 1909 he published a brilliant Qabalistic collection with the title *Liber 777 Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticam Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*, based on material from the Hermetic Order of the Golden Dawn. The numerous tables within it are still considered today to be one of the best guides to the hidden interrelationship between all things and concepts from a Qabalistic perspective. Curiously—given his later stance—Crowley lists Uranus under the sphere of Chokmah in the listing of “Some Greek Gods” in Column No. XXIV.³⁸ Why he decided several years later that this was no longer valid astrologically has never been explained, but in so doing he erred. Simply, both in our Solar System and also on the Tree of Life, Saturn (Binah-3) comes after Uranus (Chokmah-2), it is quite straightforward; Mother and Father.

38. Aleister Crowley, *777 Revised* in *The Qabalah of Aleister Crowley*, Introduction by Israel Regardie (NY: Samuel Weiser, 1973), p. 8.

This would seem to suggest that if one follows the proper order up the Tree of Life, then the next sphere, that of Kether, should reflect the planet Neptune and not, as Crowley later speculated, the planet Pluto. The existence of Neptune was officially confirmed on September 23, 1846 by the French astronomer Urbain Le Verrier. Originally the planet was simply referred to as “the planet exterior to Uranus” or as “Le Verrier’s planet” and Verrier, claiming the right to name his discovery, wanted to name it after himself, as Uranus originally had been named after Herschel. However officialdom was inclined towards keeping with the mythological names of the other planets, and the name Neptune was certified for it in December 1846.

Neptune was an Olympian God of the primordial oceans and seas. He is often depicted as an old man with a long flowing white beard. Like many Gods he underwent a transformation in character over the centuries. The planets astronomical symbol became ♆ which is merely a stylized version of the trident that the God Neptune was reputed to always carry. The only problem with naming this planet Neptune was that it ignored the convenient precedent of giving a new planet the name of the mythological parent of its predecessor, as had happened with Saturn and Jupiter. The father of Uranus was NOT Neptune, the latter being the son of Cronus or Saturn. But although

the seemingly comfortable match of the planets with the Greek pantheon had gone off-track, it nonetheless seems as if somewhere deep within our psyche we understood it had to be so.

Oddly, the understanding of these two planets set out in Crowley's astrological writings is quite accurate if applied to Chokmah and Kether instead of the spheres that he assumed they rule. It is as if he understood the microcosmic qualities that are found in the lesser Adam, or within us, but intellectually went astray when looking at the macrocosmic Universe.

There remains now that most mysterious of the Qabalistic spheres; Daath (דעת) or "Knowledge." More myths have accrued about Daath than about the entirety of the Tree of Life, with the study of the earliest Qabalistic texts relating to the sphere revealing that many modern writers are guilty of "confusing oranges with apples" in their explorations of the subject.

Astrologers, like magicians, should never forget that they are scientists. They must continually be on their guard against writers who have watched too many monster movies or read too much fiction and who want us all to run off and fight windmills. Aleister Crowley warns us in "De Natura Deorum" — "Of all our enemies those are most to be feared, who make false gods of their imagination."³⁹

39. [Aleister Crowley, Theodor Reuss, et al], *The Secret Rituals of the O.T.O.*, *Op. Cit.*, p. 177.

Many writers forget that Daath is not an “evil” doorway to the back-side of the Tree; this is purely a modern myth spawned out of feeble imaginations. In some ways we have to thank The Hermetic Order of the Golden Dawn for fostering the roots of this misconception. This Victorian fraternity, rooted deeply in Christianity, saw Daath simply as a False Crown or Head of a Serpent whose tail is in Malkuth while trying to claim divine heritage in the Heavens. The fraternity virtually never wrote about this sphere’s dual aspect, bathed in good and evil, and it could be said that their speculations reveal more about themselves than the sphere they ponder.

First, let us consider that Daath is the child born through the Sacred Union of Chokmah and Binah. According to Verse No. 40 of “The Book of Concealed Mystery” of *The Zohar*, “... through Daath, or knowledge, whereby wisdom is combined with the understanding, and the beautiful path with his bride the queen” and “Daath is itself the beautiful path.”⁴⁰ Further on in “The Lesser Holy Assembly regarding Daath,” Verse No. 297 states: “And since He is called first-born, therefore it implieth dual offspring.”⁴¹

40. S. L. MacGregor Mathers (Translates), *The Kabbalah Unveiled* (NY: Samuel Weiser, 1970) p. 60.

41. S. L. MacGregor Mathers (Translates), *The Kabbalah Unveiled*, *Op. cit.*, p. 289.

Daath may have divine heritage, but it is extremely important to be aware that the Qabalistic tradition informs us that everything that is birthed below the Abyss is bathed in duality, and Daath is no exception. The Abyss is an imaginary desert of sand which lies across the top of the Tree of Life dividing the top three spheres from those below; it lies between Chesed (Jupiter-4) and Binah (Saturn-3). Knowledge, being bathed in duality as a child born below the Abyss, can refer either to divine Gnosis (γνῶσις) or it can be a false Crown that is merely the spawn of Malkuthian thinking. As an example; if the magical "Oath of the Abyss" is taken for egotistical reasons it is unjustifiable and it will no longer fulfill the True Will but the desires and Wants of the individual, and thus forces the magician to fall back to Malkuth. All his knowledge (Daath) then becomes "false."

We do know that Daath is a doorway into the underworld but modern psychologists, like Carl Jung, were quick to point out that in the microcosm this realm is merely our subconscious. The question to ponder is not whether or not Daath is an entranceway to good or evil, but rather whether it is something simply being perceived from the point of view of the proclivities of the person viewing it from below the Abyss on Malkuth.

Let us examine the planet Pluto and the Roman

God whose name it bares, since by process of elimination this planet should rule the sphere of Daath. As a God, Pluto is well known as the Lord of the Underworld. His name is derived from the Greek Plutous (Πλούτος) which means “wealth” and it is believed that the Romans named him thus because metals, jewels and other riches lie in the underworld within the Earth. Some mythologies have Pluto being the Son of Cronus or Saturn, which Qabalistically makes perfect sense.

In the 1840s Verrier was able to predict the position of the then undiscovered planet Neptune after mathematically analyzing perturbations in the orbit of Uranus, which was presumably being affected by the pull of another body somewhere in the Solar System. Subsequent observations of Neptune caused astronomers to speculate that Uranus’ orbit was also being disturbed by another planet—which became known as “Planet X.” The task of uncovering the details of Planet X was given to a 23 year old American astronomer name Clyde William Tombaugh (1906-1997) working out of Lowell Observatory, who pinpointed the planet in February 1930. The right to name the new planet was allotted to Lowell Observatory, who on March 24th, 1930, officially proclaimed it “Pluto.” Its original symbol was a combination of the letters P and L intended to reflect the initials of the founder

of Lowell Observatory being Percival Lowell (1855-1916) as well as the name Pluto itself. In time, most astronomers abandoned this symbol and began using ♃ which resembles Neptune with the central point being replaced by a circle.

Irrespective of other factors, the planet's orbit is a good reason to associate Pluto with Daath. First, it is said that Daath doesn't really exist on the Tree of Life which has only ten "Sephiroth" and that Daath only comes into play when Binah and Chokmah unite to create this mysterious "Eleventh Sphere." To illustrate this, it might be useful to envisage a Tree of Life turned on its side. Then enlarge the sixth sphere of Tiphereth (תפארת), paint it in its proper Qabalistic color of bright yellow to reflect its Solar attribute and you'll clearly see our Sun with the Universe swirling around; mimicking the Above.

Pluto is the only "wild card" in our Universe with an orbit which is markedly different from that of the other planets. All the planets orbit the Sun close to a flat reference plane which is called the ecliptic and they have semi-circular orbits; similar to viewing the Tree of Life on its side. Pluto, on the other hand, is moving at an incline at over 17° relative to the ecliptic orbits of the rest of our Solar System. Its orbit is referred to as being highly eccentric or elliptical. In other words, it doesn't normally orbit with the rest of

the flat Universe and like Daath, Pluto appears not to be connected.

I think that we can conclude that since our understanding of the Universe has evolved then the proper attributes for the “Sephiroth” have likewise grown to reflect:

	Daath (Knowledge)	Pluto
1	Kether (The Crown)	Neptune
2	Chockman (Wisdom)	Uranus
3	Binah (Understanding)	Saturn
4	Chesed (Mercy)	Jupiter
5	Geburah (Strength)	Mars
6	Tiphereth (Beauty)	Sun
7	Netzach (Victory)	Venus
8	Hod (Splendour)	Mercury
9	Yesod (Foundation)	Moon
10	Malkuth (The Kingdom)	Earth

V
THE TWELVE HOUSES
AND THE TREE OF LIFE

EVERYONE, whether versed in astrology or not, knows that the foremost components in a Birth Chart are the Zodiac signs, the planets and the houses. Each planet has a specific importance depending upon which of the twelve houses it is located in at the time of your birth. However, the designation of the houses and house systems seem to have taken a long and obscure evolutionary road since the time of early Classical Astrologers. Still, there is a consensus amongst modern astrologers that each House represents a specific function occurring throughout ones life and the overall chart describes the human journey from birth to death. Carl Jung has noted: "The journey through the planetary houses, like the crossing of the great halls in the Egyptian underworld ... signifies the overcoming of a psychic obstacle, or of an autonomous complex, suitably represented by a planetary god or demon. Anyone who has passed through all the planetary spheres is free from compulsion; he has won the crown of victory and becomes like a god. ... In our psychological language today we express ourselves more modestly: the journey through the

planetary houses boils down to becoming conscious of the good and the bad qualities in our character, and the apotheosis means no more than maximum consciousness, which amounts to maximal freedom of the will.”⁴²

The houses are listed counter clock-wise from the position of the Eastern horizon; one thru six are found below the horizon and seven through twelve are seen above the horizon. Those houses above the horizon are referred to as Yang while those below are called Yin. Some astrologers foolhardily say that these houses dictate positive and negative qualities that are reflective of one's life but it is important to understand, although Yin implies the negation of all positive qualities, it is not harmful as much as simply the exalted feminine which pervades all things; to compliment the Masculine Yang. They are the Sun and Moon; light and darkness. Other astrologers will tell you that the six houses below the horizon rule your unconsciousness, while those above rule our conscious thoughts but this is too simplistic. In truth, those houses below the horizon are simply more personal to us while those above the horizon

42. Carl G. Jung, *Mysterium Coniunctionis, an Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy, The Collected Works: Vol. XIV* (London: Routledge & Kegan Paul, 1963), p. 231.

are directed more toward external affairs. Still, if one must label the Houses as being either internal or external it might be best to understand that the twelve Astrological signs are each divided into a masculine or feminine category. The Masculine signs are Aries, Gemini, Leo, Libra, Sagittarius and Aquarius while the Feminine signs are Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces. Carl Jung saw the bipolar division of the signs in a different light than the average astrologer and he labeled them as reflections of an “extroverted” (positive) and “introverted” (negative) quality as seen in our archetype.

The dividing line between one house and another is called the cusp. Although it may seem like a simple 360° circle can be divided equally by twelve and interpreted accordingly, there are, in fact, over fifty systems of house division and quite a bit of controversy exists among astrologers as to which method “works” the best—or if, indeed, any of them work at all. Some astrologers ignore house system completely on the grounds that most are too tainted by uncertainty to be used effectively. These astrologers follow the tradition of Claudius Ptolemy, the “Father of Classical Astrology,” who in his seminal work titled *Tetrabiblos*, appears to ignore the houses. Yes, it is certainly true that houses are purely a symbolic description of the over-all heavens, whereas the po-

sitions of the stars and the planets are measurable concrete things. Be that as it may, most astrologers accept the importance of a house system.

It is believed that the Equal House system is the oldest of the house systems, and dates from the first century BC. In this system, each house is exactly 30 degrees, starting with the Ascendant as the cusp of the first house. Many astrologers in the United Kingdom and India use this house system, partly because astrological schools in those countries have promoted this system. The most popular house system amongst astrologers is known as Placidus. It is named after an Italian monk named Placidus de Tito, a 17th century mathematician who because of his mathematical proclivities created one of the most complex astrological systems ever known to man. It is said to have first been mentioned around the 13th century in Arabic literature but the first confirmed publication of the system occurred in 1602, when Giovanni Antonii Magini (1555-1617) published it in his book *Tabulae Primi Mobilis, quas Directionem Vulgo Dicunt*. This system gained popularity in the 19th century due to its use in Raphael's ephemeris which first appeared in 1821. However, the most popular book available of "house divisions" in the 20th century was Joseph G. Dalton's *Tables of Houses* (originally published as *The Spherical Basis of Astrology*, 1893) which sup-

posedly used the Placidus system. In fact, it has become the definitive method with which most astrologers are familiar but the mathematics that it uses to calculate the houses is bathed in folly because Dalton took liberties by simplifying the entire mathematical system. Arguably, this means that most people today are not really using the original Placidus system, regardless of what they might think.

The best way to understand Placidus is to recognize the fact that, as a mathematician, Placidus devised an intricate system dividing the time it takes the Ascendant to reach the MidHeaven (MC) which is the point indicating the degree that is highest in the sky above the horizon at the place of birth, the cusp of the Tenth House. Some will argue that this is the natural approach to life; showing the Ascendant moving through time as the person is born, grows and develops and thus it explains the popularity of the Placidus system today.

Another popular method is the Koch house system (pronounced "coke"). It was developed by Dr. Walter Koch in cooperation with H. Specht and others in the early 1960s and was published in 1971, a year after Koch's death. He died on February 25th 1970. During his lifetime Koch was a noted teacher, psychic, traditional astrologer, Tarot card reader and author. He was born on September 18, 1895 at

6:25am in Esslingen, Württemberg, Germany. He studied at the University of Tübingen (Ph.D., 1920), was scientific adviser to the Association of German Astrologers and leader of the investigative circle of the Cosmobiological Association in Hamburg. He served in the German army during World War I but was arrested by the Nazis in 1941 and spent three years in different prisons, including the infamous Dachau concentration camp.

The Koch system, often referred to as the “Birth Place House System,” also uses the notion of time but instead of starting its calculations from the Ascendant as does the Placidus, its calculations begin from the MidHeaven (MC) and sweep downward clockwise. Arguably the main difference in the two systems is that the Ascendant is more important in the Placidus system while the MidHeaven is Key in the Koch. The way to understand and define the interpretational differences of Koch’s system is to realize that magickally the human ego is dual in nature; rooted in the Qabalistic sphere known as Tiphereth (Sun) on the Tree of Life and is bathed in the Above and Below. Many astrologers will tell you that the Ascendant or First House rules one’s Ego but, in truth, it rules only the Ego (and images) as presented by the person outwardly into the world: or magickally from the point of the Lower Self or personality in the lower half of

Tiphereth. The MidHeaven, on the other hand, is also linked to the Ego; in this case it not only signifies the image that one presents to the world but what internally drives us forward in our incarnation. It is our ambitions, goals and the direction we take along the path of life that we often conceal from others. It emphasizes a person's quest for freedom to do their will, or in the magickal sense, it's their True Will which is the purpose behind their incarnation. For this reason the MidHeaven is seen from the point of the Higher Self found within the upper half of Tiphereth.

In brief, the Placidus system gives us insights into the inner workings of a person's mind in relationship to their personality while emphasizing its affect on outer things in their life; it is very shallow or lower self and outwardly oriented. Its interpretations of a person's chart always begin with the Ascendant. The Koch system, in contrast, interprets a person's chart starting from the MidHeaven, sweeping downward clockwise in an attempt to understand a person's childhood or foundation stones. For this reason it is very popular in the United States amongst astro-psychologists. It is also believed, from a magickal point-of-view, that if you are reviewing the chart of someone who is lucky enough to know who and what they want to be, the Koch system would be eminently more suitable for understanding why. In truth, both

systems should be carefully used when interpreting one's chart.

Another important point to recognize is the major distinction between the modern Placidus house system and Koch, thanks to Dalton's streamlining Placidus, which means that certain planets which are found near or on a cusp in a Placidus chart could very well be in the wrong house. Mathematically, Koch saw this error and his system corrects the problem and places all planets where they properly belong, leaving some astrologers now to argue that even if you want to interpret the chart from the Ascendant, you should use the Koch system to figure it out.

Since we now have an understanding of the planetary attributes according to the Qabalistic spheres on the Tree of Life it will become obvious as to how these spheres also relate to the 12 Houses of the Zodiac.

Starting in reverse order: the 12th House rules the sign of Pisces. The ruling planet of this Zodiac sign is Neptune. We've established that the Qabalistic sphere ruling the planet Neptune is the 1st sephiroth or Kether, the Crown.

The 11th House rules the sign of Aquarius: whose ruling planet we've established is Uranus. The Qabalistic sphere ruling Uranus is the 2nd sephiroth or Chokmah, Wisdom.

The 10th House rules the sign of Capricorn: whose ruling planet is Saturn. The Qabalistic sphere ruling Saturn is the 3rd sephiroth or Binah, Understanding.

The Cusp of Tenth House / MidHeaven – and also the ABYSS

The 9th House rules the sign of Sagittarius: whose ruling planet is Jupiter. The Qabalistic sphere ruling Jupiter is the 4th sephiroth or Chesed, Mercy.

The 8th House rules the sign of Scorpio: which rules two planets; Mars and Pluto. The Qabalistic sphere which rules Mars is the 5th sephiroth or Geburah, Power. Pluto rules the mysterious Gateway to the Underworld known as the sphere of Daath, Knowledge.

The 7th House rules the sign of Libra: whose ruling planet is Venus. The Qabalistic sphere ruling Venus is the 7th sephiroth or Netzach, Victory.

The 6th House rules the sign of Virgo: whose ruling planet is Mercury. The Qabalistic sphere ruling Mercury is the 8th sephiroth or Hod, Splendour.

The 5th House rules the sign of Leo: which rules the Sun. The Qabalistic sphere which rules the Sun is the 6th sephiroth known as Tiphereth, Beauty.

Planet	☉	☿	♀	♂	♃	♄	♅	♆	♁
House	5	6	7	8	9	10	11	12	
Sphere	6	8	7	5	4	3	2	1	Daath

It is easy to see the “Planetary” order from our Sun outward, from Mercury to Pluto. However, you’ll notice that the Earth and our Moon are not shown in the above order between the 7th House & the 8th House, nor do we see the first four Houses of the Zodiac. In truth, the Earth and Moon, plus these Houses are the Foundation Stones of our incarnation. They are the hub of the Spindle of Necessity, and will be reviewed separately in a later chapter.

VI INTERPRETING THE HOUSES

REGARDLESS of which House System is used, every astrologer interprets charts differently depending upon the astrological window from which his or her own Soul views the world. Whether a chart is simply interpreted from an astrological point-of-view or whether the interpretation is bathed in Qabalistic and magickal training, it is safe to say that no two astrologers will ever be alike. A good astrologer is one who realizes this problem and then develops their own intuitive beliefs. Here is a basic breakdown of the houses:

First House - Aries ♈ (Mars)

Aries is the first sign to emerge or extend itself in the Zodiacal circle. It is the house which dictates the “beginning” of all things that are manifesting. Crowley refers to this house as describing “the individual and temperament” and their “physical condition and appearance,” their primitive or most basic animalistic image which is unique to them which they present to the world throughout their life. In other words this house determines our body-type

or the shell that we have chosen for our incarnation. Plato said it best when he wrote, “We are imprisoned in the body like an oyster in its shell.”⁴³ Some astrologers will tell you that the First House is the house of the Ego; driven by selfishness known as “I’m first” and “the world owes me” mentality, as if it were their right to get anything that they “want.” Magickally, this house places more importance on “Do what thou Want” above True Will as dictated by “Do what thou Wilt.” Both “Will and Want” are two aspects of our ego; the justifiable and the false. This house refers to the false ego because it is rooted in the “Lower Self” which is more commonly called our “Personality” or the image of our self as seen and interpreted by others, not necessarily the real person as understood by the individual themselves which is concealed in the 10th House. It is Mars, the God of war, who rules the sign of Aries and he bathes this house in an often aggressive primal force which fuels a person’s need to pursue new things, and frequently at the expense of not completing previous projects and ventures.

43. Benjamin Walker, *Beyond The Body, The Human Double and the Astral Planes* (London: Routledge & Kegan Paul), 1977, p. 20.

Second House - Taurus ♉ (Venus)

This house represents things that we attempt to accumulate: money, cherished possessions, values, and all those talents and priorities that are sought after in this world and which we try to cultivate and retain for our security. In many ways it refers to the type of incarnation that a person has chosen. It also symbolizes the Moon as it reflects the light of our inner Star or subconscious as it seeks outward Self gratification in mundane things. The First House's selfishness known as "I'm first" and "the world owes me mentality," is being defined in the world. However, Aleister Crowley is quick to point out that this house "does not include gain or inheritance or legacy, nor does it refer to his aptitude for business." It is more of a personal quest rather than something received from others. Taurus, being a "fixed" sign, implies that change does not come easy to the Bull-Headed ones once self-assurance is achieved. A Taurus is often slow to start on most projects but once it becomes bathed in enthusiasm this fuels its ability to stop at nothing to get what it wants. However, stubbornness if moved to inertia can easily get the better of the Taurus as they accomplishing very little outside of their security point. This house, ruled by the Goddess Venus, implies a love of lavishness, fine art, good food and clean homes and it describes the nature of the passion which drives the need for possessions.

Third House – Gemini ♊ (Mercury)

As a consequence of its Mercurial nature this house represents communication, travel, and relationships with your siblings, your neighbors and all the everyday challenges that you will face trying to organize your personal experiences in order to formulate your own unique picture of the world and in the process learning how to communicate this perception to others. In some schools, this house represents in a broad sense—education. Crowley adds that this house details “every kind of medium” through which a person “interprets his personality to his fellows.” The First House is beginning to reach out toward others both close and abroad. However, Gemini is referred to as the Twins. In classical mythology the twins are Castor and Pollux; collectively known as the Dioscuri. They are opposite extremes of our personality as seen from the point-of-view of mortality and immortality, of inner and outer things, and of positive and negatives, Yin and Yang. A clue in understanding this “mutable” or changing sign is to consider that Mercury is primarily a toxic metal. You must learn to hold it correctly, and since Mercury has no shape, if you try to hold onto it from either extreme too tightly, it will flow between your fingers.

Fourth House – Cancer ♋ (Moon)

According to Aleister Crowley this house “describes the birthplace and the home” of a person along with their environment, their fertile imagination, nurturing qualities and their inherited traits. This is also the House of unconditional love in relationships, primarily with one’s mother. On the one hand this is said to be the sign of Oedipus, on the other, due to Cancer being ruled by the Moon, it is also governed by the youngest of the Fates, or Klotho (Κλωθώ), who has ratified the web of life that we have just chosen. But it is important to always remember that the intimate actions of our incarnation are never carved in stone; only the fact that we have chosen a specific incarnation or life and that it is ours to fulfill and no one else’s. The Moon has no light of its own but reflects that of the Sun in order to create the foundation of how we perceive the world around us. In most cases our mundane world, whether secure or not, is seen only fleetingly in this house as the sign of Cancer is as unstable as water flowing under a bridge, easily appearing restless, but conversely if the water is still, it dangerously becomes dank and moody. The First House selfishness is beginning to face the challenges required to develop the capacity for emotional closeness, and find a sense of security in its surroundings

as weighed in the balance of opposite extremes. Often, in self reflection due to our Oedipus, this house informs us of the effects that our early childhood experience had upon us and for this reason the best way to understand this house is to consider that Cancer is the sign of the Crab: often appearing hard shelled and insensitive on the outside but inside it is soft and vulnerable; the extremes of childhood and adulthood. Although seemingly filled with pitfalls, consider this house with one word—resourcefulness. Crowley also adds that this house regulates—“the latter years of life, the place of death and the end of the matter in general.”

Fifth House – Leo ♌ (Sun)

This house represents creation and procreation, love affairs and children, as well as a quest for amusement and pleasure. It is the house where you are challenged to develop your creativity, self-esteem and to find enthusiasm and joy in living a life so chosen in your new incarnation. The Sun rules Leo, which Crowley refers to as the “giver of life.” It is the center of the Universe. This is the house of the Sun God and anyone making a study of such Gods will find the extremes of “royal and tragic” are often discussed. This is because the Sun rules outer expansion and growth as sun-light not only warms but nourishes,

bringing to birth life, it naturally fuels outward kindness, creativity and generosity. But if afflicted it can manifest stubbornness, conceit and intolerance as it vomits a dogma of self grandeur as if implying “my” Sun is the only light you should follow,” which turns everyone away from one’s own Light. Since this is a House ruled by a fiery fixed sign, in many cases it characterizes sex for personal enjoyment rather than any sort of a deep meaningful relationship. From a psychological and magickal point-of-view this house helps us to interpret how you express yourself properly, as if your inner Sun is extending its Light, in a personal if not creative outpouring. This House is ruled by the 6th Qabalistic sphere of Tiphereth (תפארת) the Sun. Tiphereth means Beauty and here we must inevitably learn to seek the Laws of our Star for in Beauty is eternal Truth revealed.

Sixth House – Virgo ♍ (Mercury)

This house represents those things which challenge you to seek competency, to function efficiently, in your physical body, your life and in your work. Due to the nature of Mercury being intellectual, this house gives us the ability to analyze things, not necessarily of a spiritual or internal nature, as much as those things in the outer world. For this reason this house fuels our drive to serve others: from employ-

ers to employees to one's entire job. It is the house of habits, patterns and duties. Being a mutable earth sign, Virgo gives this house its flexibility, versatility and more important, its adaptability and it does so in order to mutate to every mundane circumstance because its quest for work has an insatiable need to feel useful in order to fix, repair, improve or maintain things. If this house is afflicted, Virgos can drive everyone crazy with their fastidious behavior and in extreme cases, those traits which give them the ability to make excellent choices as an employee can easily turn dark and bathe them in lies, deceit and thievery. Due to its Mercurial nature Aleister Crowley notes that this house has "a very secret and peculiar reference to the occult development of the ego." He also refers to this as the house of one's "health" and others things "connected with the body, such as his food and clothing." This House is ruled by the 8th Qabalistic sphere of Hod (חוד) or Mercury. Hod means Splendour, although many books will simply translate this word as meaning "Glory," which is not entirely accurate.

Seventh House – Libra ♎ (Venus)

This house represents one's desire and ability to establish personal relationships with others, more so with spouses, partners and lovers. It is the house

which dictates the expectations that you have in everyone around you and what you are looking for in each. For this reason it is often seen as the house of marriage, and sometimes of establishing business partnerships and friendships. On the flip side, this house also reveals enemies. Love and hate are two extremes of the same pole. In all cases, in this house a person quests for a balance between these extremes. This house is ruled primarily by Venus the Goddess of Love and Beauty. However since this is a masculine sign, sitting on the opposite side of the scales and hidden under the surface lies the negative energy of Saturn, more so in the House of Scorpio. If the scales are tipped in this direction the house can easily become bathed in dishonesty, intense scheming and deception and inevitably unscrupulous behavior emerges toward others, especially your mate. Yes, in many ways, this is truly the house of love. This House is ruled by the 7th Qabalistic sphere of Netzach (נצח) or Venus. Netzach means Victory.

Eight House – Scorpio ♃ (Mars and Pluto)

This house represents the challenges that one faces when wrestling the powers of your psyche from the deep, dark underworld, and your ability to focus this energy with ruthless intensity on the process of breaking down your reality structure into little

pieces, then reassembling all the pieces into a new whole; either justifiable or false. This house is bathed in a fixed sign, ruled by Mars and Pluto, making its energy often unmovable in its quest. It is the house of secrets, stubbornness, suspicions and resentment, where personal taboos, as well as those of society, are often addressed and where you dig into your own internal garbage in order to find the hidden treasure which can prove that your views and personal quests are justifiable. Think of Scorpio as a compost heap where all the bits of decaying food break down and eventually turn into fertilizer to nourish a new growth, of course this is Scorpio in its positive stage. In its negative stage the Scorpion will sting itself to death rather than be cornered or wrong. This house dictates a person's ability to share and make commitments but if afflicted, it could indicate whether or not one will be able to abide by agreements given to others and if not, these negative aspects can easily undermine everything from business ventures, to relationships and marriage. This is the house of death and regeneration, of transformation, of beginnings and endings, both from a positive point-of-view and that of a negative. It is often seen as the house of occult and psychic matters. Crowley writes that this house "indicates the probable length of life and the manner of its termination." This House is ruled by

the 5th Qabalistic sphere of Geburah (גבורה) or Mars. Geburah means Strength.

Ninth House – Sagittarius ♐ (Jupiter)

This house represents the challenges that you face to broaden your philosophical perspectives in order to realize your highest potentials, involving education or those things which expand one's experience toward freedom. Crowley refers to this as the house of "science and religion." Symbolically Sagittarius, who is a centaur, always shoots his arrow toward great heights. This house also represents your in-laws and your grandchildren, foreign travel and the quest to experience other cultures. Also, Crowley adds that this house describes a person's "aspirations in the manner of spiritual advancement and will indicate the nature of his religious teacher." This House is ruled by the 4th Qabalistic sphere of Chesed (חסד) or Jupiter. Chesed means Mercy.

The MidHeaven

The Cusp of the Tenth House is known as our MidHeaven, or the Abyss on the Tree of Life. The MidHeaven, or "the middle of the skies," in one's Birth Chart is known in Latin as *medium coeli* which is often simply written as *b*. The Greeks referred to

this point as the praxis (Πράξις) or “work,” but this is more of a sexual nature than anything mundane due to the fact that Praxis is another name for the Goddess Aphrodite as the Celestial Venus the daughter of the “sky and light.” According to the ancient Greeks Aphrodite is a dual goddess; one young and beautiful, the other much older and wiser and known by the name Urania (Ουρανία) which means “heavenly.” Urania is depicted dressed in a cloak embroidered with stars, holding a globe in her left hand with her foot on a turtle, which is the ancient symbol of silence. Her gaze is always focused towards the Heavens and it is she who teaches mankind how to foretell the future by the position of the stars. Catullus informs us in Verse 61 of his poem “Carmen” that it is Urania who gave birth to a child named Hymenaeus, the brother of Priapus.

Astrologically, if you use the Placidus or Koch systems, the MidHeaven will always be the cusp between the 9th and 10th house but in the “Equal House” system the MC can be found anywhere between the 9th, 10th or 11th house. All in all, the MidHeaven is the highest point in your chart and it is said to represent authority or the pinnacle of one’s life as seen in the public eye and thus it represent our social standing, accomplishments and reputation. The Tenth House is also ruled by Capricorn, the sign

of the goat, the animal who stands on the mountain top overseeing his world or life below, or more appropriately reviewing the life that has lead him to the summit.

In the Qabalah we could infer that the dual nature of Aphrodite is the same as the Greater and Lesser Mother. As the Greater Mother she is Binah, or Saturn which rules Capricorn. Saturn is often called the Devil and magickally to pass beyond the MidHeaven, or the Abyss on the Tree of Life and into the Tenth House of Capricorn (Binah) one must face the ultimate guardian known as Choronzon which represents everyone's personal demon. If you can conquer your Demon and put him behind you, then as a Goat, you'll sit on the mountain top; which like the MidHeaven is the highest and the most visible point.

It is here on the mountain top that you'll achieve the real power which comes from being able to view your surroundings from the highest vantage point. For this reason the MidHeaven represents our greatest potential and our best achievements that we can focus downward off the mountain and into our reality. Basically, our Ninth House represents learning and our aspirations while our Tenth House is the actualization of those dreams. However, magicians have long known that standing on a mountain top, like being within the magickal Abyss, implies that the slightest misstep is magnified many times over;

the higher the attainment the more dangerous the fall or in a mundane sense we can say “the bigger they are, the harder they fall.” It is important to always remember that everything which descends below the Abyss, from our Tenth House, becomes bathed in duality, this includes the Higher Self. Magickally, if a person attempts to cross the Abyss for egotistical or unjustifiable reasons, the Ego will no longer strive to fulfill the Will of God but instead it seeks the desires and Wants found within the First House. The First House aspect of the Ego is false because it is rooted in the Lower Self, or one’s personality as seen and interpreted by others. It is neither real nor is it necessarily a reflection of the “inner person” as it is understood and concealed by the individual themselves while they stand on the mountain top in the Tenth House.

Tenth House – Capricorn ♄ (Saturn)

This house represents the challenges that you will face trying to earn respect and recognition as you evolve outward into the world in which you have incarnated. It is the house of aims, ambitions and the direction your life takes, whether positive or negative, based on the choices you’ve made throughout the course of your life. It is a house of your status in society; of your personal reputation; career. Crowley

states “Upon this house his fame depends, as also his rank and honor among his fellows.” The Tenth House also shows the foundation and limits that have been placed upon you in your childhood by your parents regarding what the Greeks called the “First Gift” given by the Gods, the “choice of incarnation.” Although many astrologers point out that the First House rules the Ego, others point out that the Ego is also ruled by the Tenth House. This is because the Ego, rooted in the Sun, is bathed in an inner and outer duality that vacillates between justifiable and false, our Higher Self (MC-Tenth House) and our Lower Self (First House); or “Do what thou Wilt” and “Do what thou Want.”

The First House aspect of the Ego is often referred to as false because it is rooted in the “Lower Self” which is more commonly called your “Personality” or the image that is seen and interpreted by others, not necessarily a reflection of the “inner person” as understood and concealed by the individual themselves in their Tenth House. This House is ruled by the 3rd Qabalistic sphere of Binah (בינה) or Saturn. Binah means “Understanding.”

Eleventh House – Aquarius ≈ (Uranus)

This house represents the needs and challenges that we face throughout our life as we try to establish

a “detached relationship.” Astrologers often miss this point because they’re not Thelemites, but to a magician, a “detached relationship” is not necessarily something “separated in a mundane sense” but something internal that we need to face in regards to all external objects. We must learn to place no importance on one thing over another and we should never “sell our soul” because to do so implies deviating off the path that we have chosen for our incarnation in order to embrace a mundane distraction.

Still, this house has an insatiable thirst for knowledge. The problem is that it easily accepts advice, often gleefully listening, but rarely does it act upon this, even if it considers the advice to be valid. The reason being is that this house acts like a scientist. It takes everything in but learns more by experience than intellect. There is nothing wrong with this unless a person keeps blowing up glass test-tubes trying to repeat the same experiment in order to see where they’ve gone wrong. Sooner or later the Aquarian has to act “rashly,” and as Crowley states, “rash and even foolish action is really wiser than the wisdom of deliberation.” In other words, the beaker is broken, pick up the pieces and move on, because to analyze it endlessly implies you’re standing still. Crowley adds: “The habit of deliberation, which is right, may easily become the habit of temporizing, which is wrong.”

In others words, conforming to one's apparent circumstances is procrastination and dangerous for the Aquarius.

This house, ruled by an Air sign, can easily keep one's head in the clouds and because of such; you'll walk off the cliff! This house teaches us to pay attention to our surroundings, and learn the Laws of our Star, so that we don't make the same mistake over and over again. Traditionally this is the house that is associated with humanitarian organizations: groups, clubs and organizations, of hopes, wishes and shared ideals. Crowley sums this up as being the house of "friends." This House is ruled by the 2nd Qabalistic sphere of Chokmah (הַכֹּחַם) or Uranus. Chokmah means Wisdom.

Twelfth House – Pisces ♃ (Neptune)

This house represents the challenges that a person faces as they explore their inner depths of solitude and silence; especially regarding those things related to mysticism, the occult and psychic matters. It is the house that represents a person's ability to discern between illumination and illusion, between spiritual growth and escapism but it is also a house wrought with difficulties. The sign of Pisces portrays two fish swimming in opposite directions, often lacking concentration and directness depending upon the

“clutter” within their life, below the Abyss. Too many “wants” will engulf a Pisces and only when they focus on “One” thing will they overcome the tendency to scatter their energy. Often this is due to the fact that mundane actions bathed in cause and effect is often fleeting, morally undefined and unimportant in this house, this is the house where we learn the Laws of Karma. It is also the house of secrets and secret enemies. The greatest lesson to learn before you can transcend the twelfth and final house is that you must be willing to let go of all things that are truly unimportant, to solidify the material, focusing internally in quest of the source of being; it is said to be the house of I AM. This House is ruled by the 1st Qabalistic sphere of Kether (כתר) or Neptune. Kether is often referred to as the Crown.

VII THE PLANETS

WHEN an astrologer refers to a certain planet being in a certain house; although it is a literal interpretation of an actual fact, the implication are that the planet and the House offer each other a certain type of influence which subtly changes both, and it is important for us to review both qualities and think about how they are entwined.

☉ Sun – “Every man and every woman is a star.” (*Liber AL vel Legis* I:3) The Sun represents the “center” of our Universe. It rules our incarnation and our experiences. It dictates not only our purpose in life but our personality as it relates to our persona or mask, being our outer manifested ego which we present to others. It is also our creative self-expression and its Light animates all that we know in our life. It is our identity. Just as the Sun in the heavens leaves it mark on our planet Earth, so our internal Sun dictates the same to us as it animates life in our body. The Sun is a male symbol only in respect to it referring to manifested qualities in both genders. The ancients believed that our personal Holy Guardian Angel descends from the natal constellation of each individual.

The 6th Qabalistic sphere of Tiphereth (תפארת) rules the Sun. Here we must learn to seek its Laws for in Beauty is eternal Truth revealed.

☾ Moon – This orb has no light of its own but reflects that of the Sun. It takes our Solar Light and creates the foundation of how we perceive the world around us. It contains the knowledge of all incarnations past and present and it is our personal reservoir of life experience from a deeper emotional level rather than cold hard facts. The Moon rules our Soul and it is the bridge between our Spirit and our body. The Moon is a feminine symbol only in respect to it referring to internal qualities in both genders. The 9th Qabalistic sphere of Yesod (יסוד) rules the Moon. Here the Pathway is toward the Perfection of Thyself; you must learn to conquer yourself.

☿ Mercury – This planet rules our intellect and how we are able to utilize the Solar things which are stored within the Moon. It dictates our ability to perceive our reality and how we relate to everything from inanimate objects to people around us. In this regard it rules communication, language and symbols but not necessarily from an emotional level but in a much more cold matter-of-fact way as a bridge between our Sun and others. Mercury, like the Greek daimon,

is the messenger of the Gods. Plato notes that the daimons serve as “the envoys and interpreters that ply between heaven and earth, flying upward with our worship and our prayers, and descending with the heavenly answers and commandments, and since they are between the two estates they weld both sides together and merge them into one great whole.” The 8th Qabalistic sphere of Hod (הוה) rules Mercury.

♀ Venus – This planet is associated with love and the “affairs of the heart.” Venus rules feminine virtues; it is graceful and tactful. It is an internal barometer or thermostat which gives us feedback about what is or isn’t comfortable and desirable to our Sun. It is a powerful indicator of what a person values and it reveals our inclinations toward romance, marriage and partnership in general. Venus is the quality which takes the Sun’s light and warmth and allows growth to happen in our life. Since Venus is the Goddess of “Beauty” she denotes our appreciation for aesthetically pleasing things which enhance our sense of internal harmony. The 7th Qabalistic sphere of Netzach (נצח) rules Venus.

♂ Mars – This planet’s function is pure sexuality in its most animalistic and aggressive state as the heart beats faster and faster, with blood racing, with a need

to act on the desires epitomized by Venus in our chart. In many ways Mars rules our survival instinct. It is our Sun or ego in action. It gives us our courage and represents our struggle with others. Although often depicted as a masculine ruler of men, Mars is really that quality of defiant, feisty and impulsive power which manifests in both sexes. In the chart it is said that where Mars is, there is trouble because it implies all challenges we must face and our ability to bravely meet them head on. In doing such it fuels our sense of separation from internal spirituality in order to generate self-expression. It is the fuel which drives our True Will. The 5th Qabalistic sphere of Geburah (גבורה) rules Mars.

4 Jupiter – As Mars quests for Venus, Jupiter quests for Mercury. It symbolizes the force behind expansion and growth; our desire to learn new things and how we integrate ourselves into our environment through the use of the information that we've obtained. Jupiter is benevolent, generous and the seat of mercy and as Mars is quick to destroy, Jupiter is quick to build, increase and enhance. And as Mars is a blind driving spontaneous energy, Jupiter is calculating, cautious, a stickler for minute details and offers us the ability to recognize opportunities as they become available. The 4th Qabalistic sphere of Chesed (חסד) rules Jupiter.

♄ Saturn – This planet determines the Laws behind the manifestations of your Sun and more commonly those rules that people self-impose upon themselves which can create serious obstacles, external limitations and restrictions. Although some consider Saturn a malefic or evil force, especially considering that it eats its children, in many other ways it is a required function necessary for the growth of individual consciousness in its quest for confidence, discipline and stability. But the flip side of life comes as death; Saturn can bring hard work, coldness, shyness, loneliness, repression and all things related to decay. It rules death. Saturn shows where in one's chart the greatest challenges and limitations are to be found, and the hardest lessons learned. Saturn is a force which will absorb much of your time, yet rather than avoiding it and considering it evil, you will be forced by circumstances to overcome your fears in relationship to where Saturn lies in your chart by becoming an expert in the field indicated. The 3rd Qabalistic sphere of Binah (בינה) rules Saturn.

♅ Uranus – This planet's influence is difficult to appreciate. It rules Universal Freedom and it is the seed of our True Will yet to be born and having little to do with mundane Wants. In many ways these "Wants" restrict us, and our "True Will" sometimes requires

a gentle push to let go of unneeded baggage. Uranus is the force that shakes our tree and knocks unwanted fruit from our branches but most of its influence occurs internally. It often refers to something in a person's life like a conscious euphoric shock which acts as a breakthrough to an awakening of a new level of understanding or consciousness. This can be caused by a sudden psychological or emotional breakthrough, an unexpected event, or even a drastic departure from one's set patterns; being something that "over-throws" that which has outlived its usefulness to us in our personal internal Universe. The 2nd Qabalistic sphere of Chokmah (חכמה) rules Uranus.

♆ Neptune – This planet's role is dissolving boundaries and bringing about a sense of oneness or spiritual enlightenment concerning the universe, either raising us up to mystical experiences, or pulling us down into chaos and confusion. A person who truly understands what this implies can stand on the shore of the Great Sea, look upward at the stars and say with confidence, "I Am" but not in any material sense where matter or our ego is involved. Neptune rules a much higher octave of love than the personal love which is depicted by Venus. Astrologers often refer to this planet as being deceptive but in truth Neptune is the master of disguise whose role it is to cloud issues with illu-

sion, mystery and idealism, the flip side being that of self-delusion in reality. It is a mediumistic planet of visionaries, charismatic individuals, psychics, mystics, of dreams, hallucinations and internal phantoms spawned in our subconscious mind. In other words: it rules all that is subtle, mysterious, ill-defined and not material. The 1st Qabalistic sphere of Kether (כתר) rules Neptune.

♇ Pluto— This planet is the Gateway to the Underworld and as such its influence is seen more on our collective unconsciousness over a long period of time rather than in our personal daily lives. It acts as an over haul of the psyche/Soul or transformer of archetypal images; often with rather catastrophic consequences as it can drag unfathomable psychological issues up out of our unconscious in an attempt to purge them in the light of day while recreating the images into a new, workable motif. Pluto brings death and re-birth, and in the final stage before transformation is achieved it often bathes an individual in denial that change or New Beginnings are necessary. Pluto, being a higher octave of Mars, reveals the most intense psychological drives in our personality, both good and bad, also power and its misuse and it reveals areas of our personality where we will be at our most magnetic and dominating. The sphere of Daath (דעת) rules Pluto.

VIII
THE MYSTERY OF
CHIRON, CERES AND THE ASTEROID BELT



THIS symbol, often seen in modern astrology charts, refers to a comet by the name of Chiron which wasn't discovered until 1977. It has a strange, very erratic, and often mysterious orbit. It crosses the orbits of both Saturn and Uranus without being pulled into the gravitational pull of either of these planets.

This comet is named after the centaur in Greek Mythology who had the gift of teaching and healing, with the exception that the only person he couldn't heal, was himself. Hence his title—"The Wounded Healer." In our Birth Chart, Chiron represents an area where we have the greatest affinity to teach but often it is an area where we can instruct others to do something better than we have the ability to do it ourselves. Because of this ability it is said that we have healing powers as the result of our own deep spiritual wounds. Some astrologers believe the "wound" is often rooted in our childhood, in areas where we have low self-worth with the feeling of inadequacy. Once identified, we must learn to rise above this, even over-

compensating if necessary, but anything rooted in our childhood implies that the wound goes deep, and it is something we must work hard to overcome.

Qabalistically, Chiron is a mystery on the Tree of Life simply because it has no representation. If the Law “As Above, So Below” is correct and God used the same blueprint to create everything from the most exalted to the infinitesimal, by studying any part on one Tree should reveal, simply by analogy, its reflection on the other ... but where is Chiron located on the Tree of Life? Naturally it should lie somewhere between Binah-3 (Saturn) and Chokmah-2 (Uranus) but nothing is there. Some Qabalists believe that Chiron is not necessarily a “new” sphere as much as it is part of the path between Binah and Chokmah which unites them, this being the Tarot card of The Empress. Regardless if this is true or not, a new, more acceptable map is needed as the exploration of our consciousness continues into the higher branches of the Tree of Life.



This symbol represents the largest object in the asteroid belt, which is another anomaly. The belt exists between Mars and Jupiter. Some astronomers believe

that this belt was either a planet which was destroyed, or one that was simply ill-formed. Interestingly, Johann Elert Bode in 1768 predicted that a planet should be found exactly where we now see the asteroid belt and on January 1st 1801, Giuseppe Piazzi, following Bode's mathematical formula, discovered the largest of all the asteroids which he named Ceres after the Roman Goddess; the great mother of unconditional love and fertility. It is the only official "dwarf planet" in the asteroid belt and it is so large that it contains over a third of the belt's entire mass. Ceres proper astrological symbol is that of a sickle.

The general consensus amongst astrologers is that this particular asteroid describes the development of feminine influences both externally and internally in both men and women. One is reminded of the myths of Ceres, the daughter of Saturn and sister to Jupiter. It was her daughter Persephone who represents the cyclic rhythms of nature and the deeper mysteries of birth, life, death and resurrection. Persephone was abducted by Pluto, the Lord of the Underworld, and Ceres, refusing to give up her up, made a deal whereby her daughter would spend half of the year above the Earth which brought fertility to the land, and the other half in the netherworld which brought winter. Astrologers are quick to point out that the placement of Ceres in one's Birth Chart is clearly a harbinger

of loss although it always holds out the promise of return, or recovery.

Like Chiron, the asteroid belt is a mystery on the Tree of Life since it has no representation. It should naturally lie somewhere between Geburah-5 (Mars) and Chesed-4 (Jupiter) but nothing is there and unlike Chiron which is a mere comet, Ceres is an actual dwarf planet, as such it should be given a Sephiroth. But where is it found on the Tree?

I will not be so presumptuous as to say that I know the answers to the questions that are presented in this section. I am simply perplexed, as are others, to their role on The Tree of Life and for now I only wanted to bring them up as anomalies. I hope I've made it clear in this book that our views regarding The Tree of Life are constantly growing as our consciousness and knowledge of the Universe grows. Never be so narrow minded as to think that what has been written is to be believed unquestioningly throughout the centuries.

IX
THE FIRST FOUR HOUSES
AND THE MAN OF EARTH

Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth.

– *Liber AL vel Legis*, I:40

WE have now reached a point where we must reflect upon our Earth and Moon not only as the Foundation Stones of our incarnation but also in relationship to the first four Houses of the Zodiac. It is here where everyone must first focus in their quest to Know Thyself. The most sacred book of Aleister Crowley's Thelemic creed is known as *Liber AL vel Legis*. In this book it states that being a Thelemite, or a seeker after one's True Will, encompasses only "three grades" and not the ten upon which many fraternities are based. These grades are known as "the Hermit, and the Lover, and the man of Earth." Regarding this initiatory system, similar to the coils of Kundalini, we are also informed: "Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest."

(*Liber AL*, I:50) These three concepts are utilized by Aleister Crowley as the structure of his Order known as the A.:A.:. He clearly states—“Our system of initiation is to be triune. For the outer, tests of labour, pain, etc. For the inner, intellectual tests. For the elect of the A.:A.:, spiritual tests.”⁴⁴ The concept of a three-fold initiatory system originates in Gnosticism but more so in northern Egypt in the ancient town of Alexandria. This area spawned what has become known as Alexandrian Gnosticism. Its followers adhered to the teachings of Basilides, who lived during the reign of the Roman Emperor Hadrian (76-138 AD). Basilides broke his entire system down into three “grades” which encompassed what was called the “Material, Intellectual and Spiritual.” The end result of these grades being the descent of Gnosis, or true Knowledge. It is the lowest of these three degrees that concerns us here, or that of the man of Earth.

At this point we must examine Paroketh which is not strictly speaking a part of the Tree of Life but is rather a mythical “Veil of the Temple” that everyone encounters while journeying upward on the Tree. Where exactly the veil rests has often been the subject of much debate, but most agree that it is simply a “Portal Degree” or bridge which must be crossed

44. Aleister Crowley, *The Equinox*, Vol. I No.7, (NY: Samuel Weiser), p. 392.

between the First and Second (Inner) Order of most magickal Fraternities. In The Hermetic Order of The Golden Dawn as in early A.:A.: the veil was placed between the Qabalistic sphere of Netzach-7 and Tiphereth-6 but this is not something carved in stone to which we must all adhere. Many of the early Fraternities simply placed the “veil” here to signify an individual embracing Christ or solar consciousness rather than anything more reasonable. But this division does not logically fit the scheme of the Tree of Life.

In theory the division between the First and Second Orders should be placed between our Ruach and what is called the Nephesh or our animalistic soul on the Tree of Life. What complicates this for modern magicians who try to wade through a wealth of material on this subject is that Theosophical and Golden Dawn schools state that our “animalistic soul” works out of Malkuth while the Ruach works out of the six spheres from Yesod-9 to Chesed-4. However, later Qabalists like Aleister Crowley, Israel Regardie, Dion Fortune, Paul Foster Case and many others have come to believe that this is utterly wrong. The sphere of Yesod, or the Moon, is the real seat of our animal instincts, while the Ruach works out of only five spheres, from Hod to Chesed and not six.

Aleister Crowley noted in *Little Essays Toward Truth* that the “Ruach is a closely-knitted group of Five Moral and Intellectual principles, concentrated on their core, Tiphareth, the Principle of Harmony, the Human Consciousness and Will of which the four other Sephiroth are (so to speak) the feelers.”⁴⁵ Israel Regardie explores this same concept further in his book *The Middle Pillar*; where he observes that the Ruach rules the five central spheres on the Tree of Life known as Hod-8, Netzach-7, Tiphereth-6, Geburah-5 and Chesed-4.⁴⁶ The central sphere of this complex being Tiphereth which is your Sun, your inner Star. “Every man and every woman is a star.” (*Liber AL*, I:3) If you turn the entire Tree of Life on its side you clearly see a Solar System with the Sun in the center and the planets swirling around it. You must learn the Laws of this Solar System. The Light of this central sphere is what animates us and our Universe. In one respect we need our persona or ego because it is the driving factor defining who we are on Malkuth, or who we are in our incarnation. On another level the ego must be conquered, not destroyed, because if it remains outside our control it corrupts all that lays below on the Tree of Life.

45. Aleister Crowley, *Little Essays Toward Truth* (Malton, Canada: Dove Press, [1970]), pp. 5-6.

46. Israel Regardie, *The Middle Pillar*; (MN: Llewellyn, 1970), p. 58.

In many ways, since the Temple lies within each and every one of us, the “veil” is merely a state of mind which divides the Below from the Above, or the man of Earth grade from that of the Lover grade within A.:A.: schools. To understand what lies below the Veil we must examine the first four Houses in our Birth Chart and their relationship with the two spheres of Malkuth and Yesod along with three particular paths on the Tree of Life.

The Earth itself is the 10th Qabalistic sphere on the Tree of Life known as Malkuth (מלכות). It has a symbol like ; which represents the four-fold elemental structure of The Kingdom: this being Fire, Earth, Air and Water. Our human bodies are, in affect, the “Earth” but only so far as being a “shell” and not its contents.

The Moon is the 9th Qabalistic sphere and is known as Yesod (יסוד), or the “Foundation.” It is the satellite of our planet and as Earth is the shell, our Moon represents the Soul or the aspect of our Spirit which uses the body in order to gain experience on Malkuth.

In a way, although the Yesod is the seat of the Kundalini, or the Muladhara Chakra, it requires the use of a body or Malkuth in a symbiotic relationship.

1st House – rules Aries, whose ruling planet is Mars. This house rules both the Qabalistic sphere of

Malkuth (Earth) the 10th sphere and Yesod (Moon) the 9th collectively because our Soul is tethered to our human body and both are one and the same and inseparable. A body without a Soul is simply a lump of clay. Crowley refers to this house as describing “the individual and temperament” and their “physical condition and appearance,” their primitive or most basic animalistic image and urges which are unique to themselves and which they present to the world throughout their life. This house not only determines but reveals the body-type or shell that we have chosen for our incarnation and being the first House to emerge after our Rising Sign it is also directly connected to the Fate Atropos. Qabalistically, Malkuth and Yesod encompass what is referred to as Malkus and Nephesch, or our conscious thoughts and our animalistic nature as yet defined by life.

“There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!”

– *Liber AL vel Legis*, I:50

The lowest Hierophantic ordeal, or the task facing the man of Earth especially within the first Houses in our Birth Chart, is that the “gross must pass through fire.” The first House is ruled by a Fire Sign. Crowley believes these are the “outer labours.” This is what Basilides would call the “material” stage of an individual’s personal development. On a broader scale, regarding the passing through fire, Aleister Crowley believed our world itself met its destruction by this element in 1904 when Horus took his role in the East as the Hierophant, thus beginning the New Aeon of Aquarius. Crowley claims that all souls would pass through this spiritual fire simply by accepting the Law of Thelema.

2nd House – rules the Zodiac sign of Taurus, which rules the planet Venus. It refers to the 29th path of The Moon which extends from Malkuth (Earth) the 10th sphere to Netzach the 7th Qabalistic sphere also ruled by Venus. On an outward level this house represents those things that we attempt to accumulate: money, cherished possessions, values, talents and priorities sought after in the world that we hold onto for security. The key phrase for Tarot card of The Moon is known as “Bodily Consciousness.”

3rd House – rules the Zodiac sign of Gemini, which rules the planet Mercury. It refers to the 31st path of Judgment which extends from Malkuth (Earth) the 10th sphere to Hod which is the 8th Qabalistic sphere also ruling Mercury. This house, due to its Mercurial nature, represents communication, travel, relationships with your siblings, your neighbors and all the everyday challenges that you will face trying to organize your personal experiences in order to formulate your own unique picture of the world and the process of learning how to communicate this perception to others. Hod is the sphere of the Intellect and the path of Judgment leading to it refers to our human consciousness on the verge of blending with universal consciousness: hence “Resurrection.” Crowley changed the name of this card in his deck to The Aeon.

4th House – rules the Zodiac sign of Cancer, which rules the Moon. It refers to the 32nd path of The World which extends from Malkuth (Earth) the 10th sphere to Yesod which is the 9th Qabalistic sphere ruled by the Moon. According to Crowley, this house “describes the birthplace and the home” of a person along with their environment, their fertile imagination, nurturing qualities, inherited traits and of unconditional love in relationships, primarily with

one's mother. The path of The World is important in that it tethers our Soul to our Body: our birthplace. On an inward level, this house refers to the over-all mundane type of incarnation that a person has chosen. In many ways it symbolizes the Fate Klotho who rules our Moon Sign.

The three aspects of the man of Earth with regard to the paths are also rooted above the Abyss as seeds yet unborn. For instance, the card of The World rules Saturn, which is exalted in Capricorn the 10th House in Binah. The card of Judgment rules Shin (Fire) which details the New Aeon ruled by Aquarius the 11th House whose ruling planet is Uranus or Chokmah and finally, the card of The Moon rules Pisces, which is the 12th House ruled by the planet Neptune in Kether.

2 nd House	Taurus	The Moon/Pisces	12 th House	♆
3 rd House	Gemini	Judgment/Fire	11 th House	♅
4 th House	Cancer	The World/Saturn	10 th House	♄

X ASPECTS

IF you desire to ascend the Tree of Life, using your astrological Birth Chart as a road map, your primary goal should be to focus upon studying the first four Houses of your Birth Chart. It should not be the purpose of those who desire to climb into the branches of the Tree of Life to immerse themselves in an attempt to understand their entire Birth Chart all at once. Yes, an over-view is important, just as it is required when studying the Qabalah and the Tree of Life because you must know the basics of any mystical art before putting it to use. However, when endeavoring to traverse the Tree of Life you always start at its base and slowly ascend, sphere by sphere, while attempting to accomplish the spiritual and material aspects of each Sephiroth and connecting paths. If you've understood what has been taught in this book you now have a valuable tool for discovering self, your astrological Birth Chart.

We know that the first four astrological Houses of the man of Earth, are represented by the four-sides of the Sacred Well and that the square within is the Muladhara Chakra, as well as being the two lowest spheres on the Tree of Life: Malkuth and Yesod.

These two spheres must be fully accomplished on all levels before you attempt to traverse higher. Now look at your Birth Chart and you'll see that planets naturally exist at various angles to each other which astrologers refer to as "aspects" or interaction of two forces. These aspects are:

✱ – This symbol refers to a sextile which occurs between two objects at 60° apart from each other. It is similar to a trine in that it implies harmonious ties between two planets but it is less significant in that it often implies the possibility or opportunity rather than an actuality; it requires focused effort from a person in order to gain its benefits.

□ – This symbol refers to a square and it occurs between two objects at 90° apart from each other. A square is usually viewed as being unfavorable and stressful; the planets involved often seemed to be "blocked." It is important for the individual to focus upon these in an attempt to reconcile the two forces which appear to be pulling in opposite directions at cross-purposes. Overcoming these obstacles can bring about growth but avoiding dealing with a square will continually bring about tension, frustration, inhibition and inner conflict which can easily determine areas on the Tree of Life which might be

unattainable. Superior planets (those farther from the Sun and beyond Earth) in opposition to each other, as with inferior planets (between Earth & Sun) in opposition to each other, often causes a see-saw affect, teetering up and down. However, a superior planet opposing an inferior planet means the superior tends to dominate.

△ – This symbol refers to a trine and it occurs between two objects at 120° from each other. The symbol of the trine indicates a point of harmony in a chart as if the two forces are working together and reinforcing each other. It often shows where a person's creative talents lie, although whether or not we make use of these is up to each of us. However, a trine can also be a "line of least resistance" bringing about complacency in a person of weak character; this is especially indicated where there are too many trines in a chart. Such people often stand still, accomplish little and simply exist day to day without any form of growth, feeling no need for personal development or growth.

♁ – This symbol refers to an opposition and it occurs between two objects at 180° away from each other. This is the second most powerful aspect in a person's chart; the square being the first. The polarity

of the two elements involved indicates the type of tension or basic disharmonious energies. The symbol is like a balance and when one force is used to tip the scales over the other then conflict, confrontation and stress arises. If the energies are consciously balanced, working together then the opposition which creates tension does so with a positive result, often with a motivating and energizing effect where mountains can be moved. The Sun and Moon are naturally in opposition to each other monthly during a Full Moon.

♌ – This symbol refers to a conjunction and it occurs between two objects at the same degree of longitude to each other. The essential characteristic of a conjunction is that a planet will bring a characteristic that is in accord with its own nature out of the other planet, often in a harmonious way, while causing each planet involved forfeiting some of its primary characteristics. Whether or not the union of these two forces is to be regarded as positive or negative depends solely upon what planets are involved.

♁ – This symbol refers to an apparent retrograde motion of a planet in your astrological chart at the time of your birth. We tend to think that all our natal planet's energies are always directed toward outward expression but rarely do astrologers examine what it

implies when the planet is retrograde which means that part of the energy is now directed inward, away from the world. Such qualities often give us a deeper sensitivity with regard to the planet and the house in which it falls. Some astrologers believe that a retrograde implies a form of unconscious Karma that comes forward from childhood or from a previous incarnation as if to imply unfinished business requiring that we focus inward in order to resolve these issues. But more often, than not, karmic astrologers consider these “past circumstances” as unfinished “negatives” rather than a “positive” foundation that our present incarnation can use as a springboard to achieve our goals. Everything that manifests below the Abyss is balanced in duality, both Yin and Yang, which includes retrogrades.

XI CONCLUSION

WE can say with all certainty that our Birth Chart represents everything Above and Below, both externally and internally and like the Otz Chiim (עץ החיים), or the Tree of Life, it has become a favorable filing system for the expectations of magicians. However, the nature of both being simplicity, while encompassing everything, implies that it is impossible to really fully know either. At best, you might grasp brief epiphanies or “aspects” but examining both together will enable a magician to determine whether or not they have the ability to spiritually climb the Tree of Life. Basically, knowing the correlation between our Birth Chart and the Tree can either be beneficial toward the accomplishment of a given Sephiroth or it can reveal stumbling blocks which could inevitably lead to possible failure if one is not careful. Interpreting this can take a lifetime. So, where do we start?

Most individuals begin by studying the basics of the entire of Tree of Life, but once the affirmation has been made to climb into its branches from a purely spiritual point-of-view a person will focus primarily on the lowest Qabalistic sphere of Malkuth (מלכות) the Earth and their human body. This is step one.

Upon completing all the obligations of this Sephiroth they will assume the next Sephiroth and so forth, slowly ascending into the Tree of Life. This could easily take a lifetime and there is no guarantee of success. However, if you also begin by focusing upon just the first four Houses in your Birth Chart you get a personal window into what makes your Tree of Life different than others in the area of Malkuth-10 and Yesod-9.

If there are planets found within the first four Houses they must automatically have aspects to other Houses—study these, meditate upon them and try to figure out how they have affected your incarnation since childhood both from a positive point of view and a negative. Remember, anyone can “intellectually” review and study each Sephiroth but if you have planets and aspects that are associated with these spheres or Houses then you have specific lessons to learn which others do not require. If there are no planets or aspects in any given House do not consider this unimportant, you must still accomplish the lessons dealing with these Houses or Sephiroth. Having nothing within a House in your Birth Chart merely implies that the given Sephiroth may not have any stumbling blocks or that it may not have assistance from other areas which could help you in achieving the Sephiroth. Yes, an empty House could imply

smooth sailing but sometimes areas where you think you are at your very safest are the ones where you'll hit a rock. The bottom line, if no planets or aspects are found within a given House it does not negate the fact that the Sephiroth or Chakra doesn't exist.

In regards to the man of Earth grade (*Liber AL*, I:40) you must also never forget that the Foundation you're establishing, especially in Yesod (יסוד), carries its lesson concerning the Pathway toward the Perfection of Thyself upward into the branches of The Tree of Life. All magick must work out of Yesod (Kundalini) despite which sphere you are presently attempting to achieve. You need the activation of the Muladhara chakra in Yesod in order for you to function on the Tree of life. Never focus so hard on where you stand, forgetting the trunk of the Tree or you'll lose your footing. Most magicians fall from the Tree not from where they are focused but rather from the Foundation that they have built for their footing.

Finally, your personal Tree of Life and Birth Chart are so complicated that no individual could ever be familiar with everything that is or has occurred during the course of one's life. It is an endless quest. Remember what I wrote in the Introduction about the Temple of Apollo at Delphi and how the Greeks believed that mankind could never fully comprehend or know the human spirit, so they looked at the Delphic

axiom to imply learning about and controlling personal behavior in the here and now so that a person might inevitably understand their Fate or incarnation and in effect, unite with the Gods.

That axiom – “Know Thyself.”

APPENDIX

THE twelve signs of the Zodiac are also divided into three groups containing four signs each whose qualities are referred to as Cardinal, Fixed, and Mutable.

Cardinal signs – Aries, Cancer, Libra and Capricorn. These signs are enterprising and outgoing and are the initiators of the Zodiac.

Fixed signs – Taurus, Leo, Scorpio and Aquarius. These signs are ones who most resistant change; they are the perfectors and finishers rather than originators.

Mutable signs – Gemini, Virgo, Sagittarius and Pisces. These signs are flexible, versatile, and adaptable. They are able to adjust and mutate to differing circumstances.

The twelve Astrological signs of the Zodiac can also be divided into masculine-feminine but it would be more easily understood if you considered them simply as positive-negative or active-passive; referring more to a “quality” of Yin and Yang rather than anything mundane.

Masculine signs – ♈, ♉, ♋, ♌, ♍ and ♎

Feminine signs – ♊, ♋, ♌, ♍, ♎ and ♏

The twelve signs are also categorized under one of the four elements often referred to as fire, earth, air and water and although everyone has all of these inherited qualities within, one is always dominant or the fundamental ruling force while the others may or may not be strongly emphasized.

Fire Signs – People who are born under one of the three Fire signs, of Aries, Leo or Sagittarius, are often motivated by their immediate goals and ideals, exuding a great deal of inspiration, warmth, and energy. They tend to be active, self-sustaining and they usually have enthusiasm for life but they are often impractical and sometimes insensitive to others due to their lacking a dependable relationship with their bodies and emotions.

Earth Signs – People who are born under one of the three Earth signs, of Capricorn, Taurus or Virgo, are driven to explore the world around them as if beckoned by the earth itself, of course this may or may not be anything more than their backyard. Earth signs can utilize the material world easily and are often more concerned with concrete de-

tails and immediate results. These signs are much attuned to their physical bodies, being rational, often disciplined while finding it difficult to relate to the ethereal realm of ideals and dreams.

Air Signs – People who are born under one of the three Air signs, of Libra, Aquarius or Gemini, seemingly function best when making personal connections with others, both in a social outward setting and internally in abstract worlds. This is due in part to the fact that they often live primarily in a world of dreams. A strong airy type, with a rich inner life, has no difficulty being verbally expressive with endlessly curiosity in both realms. Unfortunately, often with their heads in the clouds, air types have trouble translating their inner world into tangible accomplishments in the outer world.

Water Signs – People who are born under one of the three Water signs, of Cancer, Scorpio or Pisces, flow and ebb by emotional currents and often respond better to what is going on beneath the surface than anything in a concrete material world. This makes a water type very receptive, sensitive and very accepting of other personal realities that drift by in the currents. However, since they are often bathed in what lies beneath the surface of their inner waters they can be motivated by deep

unconscious fears that are usually ignored by other signs and with their intense emotional drive they can easily become moody and irrational. If this occurs, a water sign can easily find itself lacking outer vitality or objectivity about their personal life and their relationships.

Here is a simple breakdown of the ten Sephiroth (תת ספיר) on the Qabalistic Tree of Life and their correlation with the seven Chakras. You'll notice that the Anahata Chakra rules more than one Sephiroth; this is our Higher Self.

10 th Sphere Malkuth the Kingdom	(Human Body)
9 th Sphere Yesod the Foundation	Muladhara Chakra
8 th Sphere Hod or Splendour	Svadhithana Chakra
7 th Sphere of Netzach or Victory	Manipura Chakra
6 th Sphere of Tiphereth or Beauty	
5 th Sphere of Geburah or Power	Anahata Chakra
4 th Sphere of Chesed or Mercy	
Sphere of Daath or Knowledge	
3 rd Sphere of Binah or Understanding	Visuddha Chakra
2 nd Sphere of Chokman or Wisdom	Anja Chakra

Understanding how our Spirit incarnated on the
“Middle Pillar” and into our body in order to experi-
ence a new incarnation is as follows:

1-Kether (Spirit)

Abyss - 10th House Cusp

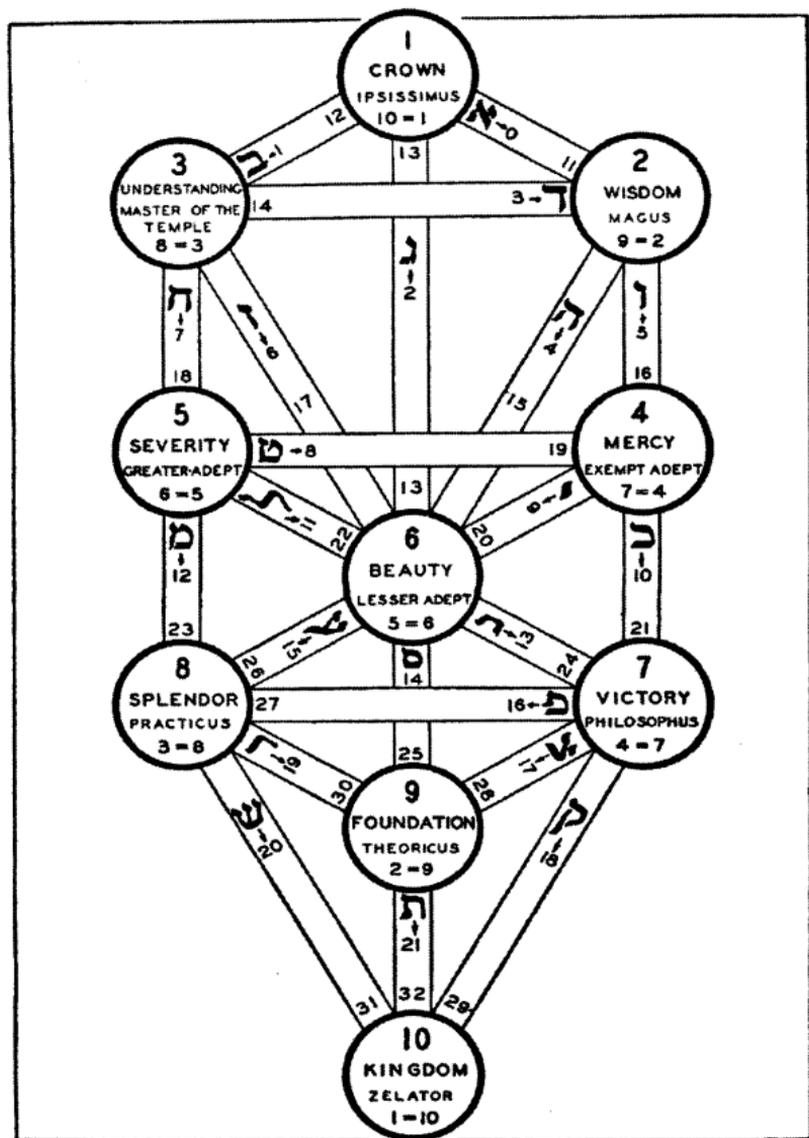
Daath - Door

6-Tiphereth the Sun Lachesis (Sun Sign-daimon)

9-Yesod the Moon Klotho (Moon Sign-Soul)

10-Malkuth the Earth Atropos (Rising Sign-body)

The Tree of Life (Otz Chiim)



ASTROLOGICAL BIRTH CHART

I have added a blank Astrological Chart here so that an individual can copy their own chart into this book for easy reference on a daily basis, best to use pencil.

