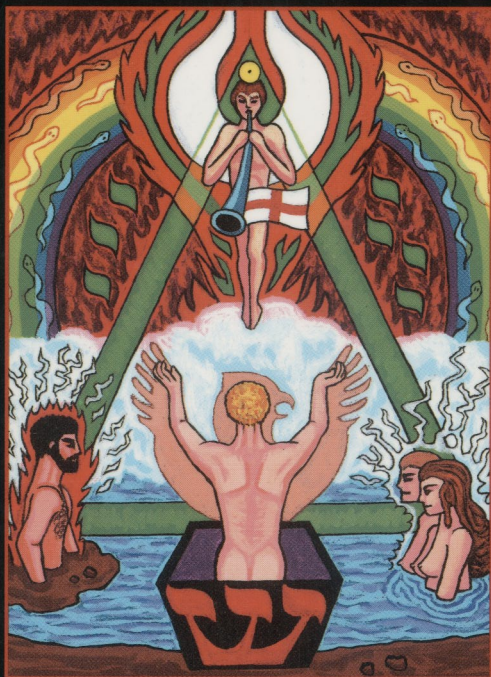


The New GOLDEN DAWN RITUAL TAROT

*Keys to the
Rituals,
Symbolism,
Magic &
Divination*



Chic Cicero
Sandra Tabatha Cicero

Llewellyn's New Age Tarot Series

The New Golden Dawn Ritual Tarot

*Keys to the Rituals, Symbolism, Magic and
Divination*

**Chic Cicero
Sandra Tabatha Cicero**

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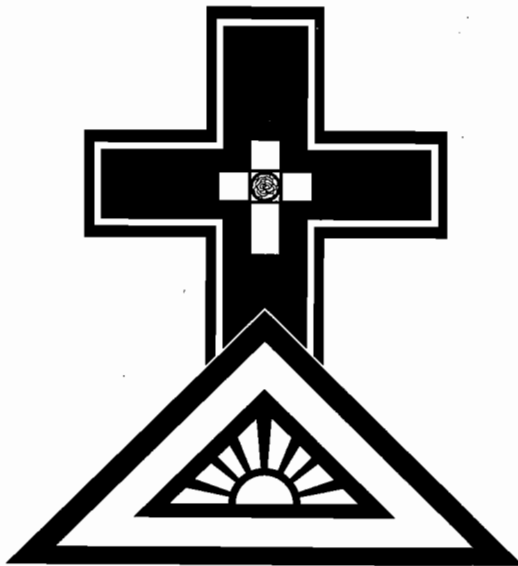
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DEDICATION

This book is dedicated to the true Adepts of the Hermetic Order of the Golden Dawn, who work not for profit or personal glory, but for the preservation and growth of the Order's special Light, and for the completion of the Great Work.

We would especially like to thank G.H. Frater E Cinere Phoenix for his tireless devotion, work, and love for the Order; Adam and Isidora Forrest for being our long-time ritual companions; Cris Monnastre for her guidance and inspiration; Donald Kraig for his valuable input; OZ for her Magick; and finally Francis Israel Regardie, our friend and teacher, who lives within our hearts forever.



Also by Chic and Sandra Tabatha Cicero

The New Golden Dawn Ritual Tarot (deck)

Secrets of a Golden Dawn Temple

The Golden Dawn Journal, Book I: Divination

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The Sumerian Tarot

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Tarot Talismans

The Telesmatic Tarot

The Tarot of the Four Worlds

CONTENTS

INTRODUCTION

xi

CHAPTER ONE: THE TREE OF LIFE AND THE TAROT 1

The Qabalah - The Tree of Life - The Ten Sephiroth - The Patterns of the Tree - The Four Worlds - The Divisions of the Soul - Tarot Fundamentals - The Trumps - The Hebrew Alphabet - Trump Patterns on the Tree - The Small Cards - The Color Scales - Flashing Colors - The Decanates - The Court Cards

CHAPTER TWO: THE MAJOR ARCANA 33

The Fool - The Magician - The High Priestess - The Empress - The Emperor - The Hierophant - The Lovers - The Chariot - Strength - The Hermit - The Wheel of Fortune - Justice - The Hanged Man - Death - Temperance - The Devil - The Tower - The Star - The Moon - The Sun - Judgement - The Universe

CHAPTER THREE: THE MINOR ARCANA 77

YOD-FIRE

The Ace of Wands - The Two of Wands - The Three of Wands - The Four of Wands - The Five of Wands - The Six of Wands - The Seven of Wands - The Eight of Wands - The Nine of Wands - The Ten of Wands

HEH-WATER

The Ace of Cups - The Two of Cups - The Three of Cups - The Four of Cups - The Five of Cups - The Six of Cups - The Seven of Cups - The Eight of Cups - The Nine of Cups - The Ten of Cups

VAV-AIR

The Ace of Swords - The Two of Swords - The Three of Swords - The Four of Swords - The Five of Swords - The Six of Swords - The Seven of Swords - The Eight of Swords - The Nine of Swords - The Ten of Swords

HEH FINAL-EARTH

The Ace of Pentacles - The Two of Pentacles - The Three of Pentacles - The Four of Pentacles - The Five of Pentacles - The Six of Pentacles - The Seven of Pentacles - The Eight of Pentacles - The Nine of Pentacles - The Ten of Pentacles

CHAPTER FOUR: THE COURT CARDS 135

The King of Wands - The Queen of Wands - The Prince of Wands - The Princess of Wands - The King of Cups - The Queen of Cups - The Prince of Cups - The Princess of Cups - The King of Swords - The Queen of Swords - The Prince of Swords - The Princess of Swords - The King of Pentacles - The Queen of Pentacles - The Prince of Pentacles - The Princess of Pentacles

CHAPTER FIVE: RITUAL WORK AND DIVINATION 159

The Lesser Banishing Ritual of the Pentagram - A Relaxation Ritual - The Ritual Bath - Tarot Consecration Ritual - The Lesser Banishing Ritual of the Hexagram - The Advanced Tarot Consecration Ritual - The Rite of Consecration - Supreme Invoking Ritual of the Pentagram - A Simple Tarot Meditation - The Four-fold Rite of the Tarot - The Tarot Rose Cross Ritual - Finding the Birth Card - Personal Tarot Formula - Working Tarot Talismans - A Tarot Talisman Ritual - Scrying and Astral Projection - The Ritual of Scrying the Tarot - Dream Work with the Tarot - The Invoking Dream Rite - Divination - Card Relationships and Interpretations - The Meanings of the Major Arcana - Summary Meanings of the Minor Arcana - The Court Cards - General Meanings of Several Similar Cards - The General Meanings of the Court Cards - Tarot Spreads - The Ten Card Spread - The Fifteen Card Spread - The Opening of the Key - A Few Final Notes on the Thirty-two Paths of Wisdom

BIBLIOGRAPHY 235

“What thou seest write in a Book, and send it unto the Seven Abodes that are in Assiah.

“And I saw in the right hand of Him that sat upon the Throne a book sealed with Seven Seals. And I saw a strong Angel proclaiming with a loud voice, ‘Who is worthy to open the Books and to loose the seals thereof?’ ”

from Book T

Introduction

For centuries the Tarot, an illustrated textbook of ageless, esoteric wisdom, has been used by occultists, mystics, and magicians for the purposes of divination and meditation. It has captivated the imaginations of many; from mere curiosity seekers and dabblers to famous artists, poets, magicians and psychologists. Although many people who are unfamiliar with the Western magickal Tradition think of Tarot cards as charming but strange devices for telling fortunes, the Tarot is in fact a complete and elaborate system for describing the hidden forces which underlie the universe. It is also the key to all occult science as well as a blueprint for unlocking the various parts of the human psyche. A comprehensive study of the Tarot is a task which is very nearly equal to acquiring a college degree in both psychology and theology. Each Tarot card is an astral mirror of the human mind. Each is also an astral mirror of the human soul.

The origin of the Tarot remains a mystery. It has been claimed by some that the Tarot has existed since the time of the Egyptians and even earlier, its knowledge dating as far back as Atlantis. Another theory says that the great esoteric minds that witnessed the burning of the library at Alexandria met in secret and decided to save the wisdom of the ages from being lost by hiding it in a game of cards. Still others say that the Tarot came from the Far East or from the Gypsies. As romantic as all of these stories may be, they remain to this day unencumbered by facts. To our knowledge, the Tarot was invented in the early 14th century and was used as a tool of instruction for those who did not know how to read. It was also used for gambling. However, by the 1800's the cards were almost entirely used for fortunetelling. The decks of this era were based upon what is known as the Grignon deck, which was owned by Charles VI of France. Many of the so-called Medieval decks are variations of this deck.

With the mid-1850's came an occult revival in Europe inspired

by great esoteric thinkers such as Eliphas Levi. With this rebirth came serious study of the Tarot and continued Qabalistic associations to the symbolism contained therein. And although the exact origin of the Tarot remains a mystery, along with the unanswered question of whether or not its inventors intentionally placed Qabalistic symbolism into the cards, the Tarot itself remains untarnished. The fact remains that the two systems of Qabalah and Tarot are so strikingly similar in theory that they easily compliment and describe one another. If they indeed came from different origins, it would only serve to prove how universal is the Divine Truth behind them both.

With the nineteenth century came the full blossoming of what is known as the modern Hermetic Tarot based upon the principles of the Qabalah, the mystical wisdom of the ancient Hebrews. This Hermetic Qabalah was the primary focus of the teachings of the Hermetic Order of the Golden Dawn. Founded in 1888 by a group of Qabalists, Freemasons, Theosophists and Rosicrucians, the Golden Dawn was formed as a magickal initiatory fraternity of men and women whose task was the study, teaching, organization and survival of the Western Mystery Tradition. This unique Order managed to develop a structured curriculum for the study of Western magick, at the same time unifying the various elements of Qabalah, astrology, Tarot, Hermeticism, geomancy, and Enochian magick. Virtually all of the best books on the subject of Western magick and mysticism were written by or, at the very least, influenced by members of the Order. S.L. MacGregor Mathers, Dr. W. Wynn Westcott, Dion Fortune, A.E. Waite, Aleister Crowley, Paul Foster Case and Israel Regardie were among the best known of the Order's members whose works are still highly sought after by today's practicing magicians. In fact much of the Order's teachings have been copied or used by authors, persons, or groups without any acknowledgment of their Golden Dawn roots.

Israel Regardie, V.H. Frater Ad Majorem Adonai Gloriam, is the connecting link, between the Order's past and its present. A deeply spiritual and magickal man, V.H. Frater A.M.A.G was committed to the Order's goal of preserving the Western Mystery Tradition. Therefore, in 1937, when it was apparent that the last remnants of the Stella Matutina, an off-shoot branch of the original Order, was atrophying, and a very real possibility existed that the Tradition would be lost forever, Regardie published the Stella

Matutina curriculum. In this manner he fulfilled one of two personal tasks for preserving the Hermetic Order of the Golden Dawn and its knowledge. With this first step he preserved the knowledge. With the second step, he would resurrect the Order itself.

V.H. Frater A.M.A.G. waited another four decades after publishing *The Golden Dawn* to establish a valid initiatory branch of the Hermetic Order of the Golden Dawn in the United States. How the lamp of the Hidden Knowledge came into American hands is a fascinating example of magick and synchronicity. However, without divulging too much, we will present the facts here.

In 1977 a certain Frater S and his wife established an autonomous Golden Dawn temple in Columbus, Georgia, since there was no longer a functioning Order of the Golden Dawn. At this time Frater S began construction of the Vault of the Adepti, the powerful ritual chamber required for a valid initiation into the Adeptus Minor grade of 5 = 6. In 1980 Frater S and his wife began correspondence with Israel Regardie, who was quite interested in their work, and who provided Order papers and his own personal expertise for the project.

Meanwhile in California, a person we will call Soror M who had known Regardie from the early seventies, began an extensive program of magickal studies under Regardie's personal guidance. To this day, she remains the only student who was ever accepted by Israel Regardie for personal magickal training. In the early 1980's she too, established a working temple of the Golden Dawn.

And in the state of Tennessee, a person whom we will refer to as Frater E, a scholar and ceremonial magician, initiated himself through all of the grades of the Outer Order of the Golden Dawn. Around the early 1980's, he too began corresponding with Israel Regardie.

Thus the stage was set for the resurrection of the Order of the Golden Dawn. The three persons mentioned above, Frater S, Soror M, and Frater E, did not know each other, except through the key player in this story, Israel Regardie.

At the Georgia temple, work on the Vault continued for a couple of years since it was, by definition, an ambitious and extensive task. Then in 1982, when construction of the Vault was nearing its completion, arrangements were made for V.H. Frater A.M.A.G. along with Soror M to meet with Fraters S and E in

Georgia.

In June of 1982, this auspicious meeting took place and all the important players of this drama were brought together for the first time. Then on the day of Corpus Christi, June 26, 1982, Israel Regardie, our Very Honored Frater A.M.A.G. performed the ceremony of the Consecration of the Vault of the Adepti. On that same date, he initiated Soror M into the grade of 5 = 6. On the following day, He initiated Frater E into the Adeptus Minor grade. In addition, he also initiated one neophyte.

This event marked the re-establishment of a valid initiating Second Order in the United States. This also marked the only occasion where V.H. Frater A.M.A.G. personally initiated anyone into the Order. Regardie's own wishes were for the Hermetic Order of Golden Dawn to remain a relatively small but accessible group of magicians who would keep the original goals and workings of the Order alive. Letters and documents within the Order show that he personally detested the idea of schisms or exploitation of the Order's name that would naturally occur if large numbers of people got involved. Since Regardie's death in 1985, it has become vogue for some occultists to claim that they were "personal students of Israel Regardie." We can assure you that if V.H. Frater A.M.A.G. were still alive, many people would have a lot of explaining to do.

The branch of the Golden Dawn which Regardie founded in this country has succeeded to an amazing degree in keeping the special magick of the Order alive. Not only has the current of energy that the Golden Dawn represents been preserved, and contacts on the inner planes re-established, but in fact there are now a number of Adepts adding their own magickal experience to the Order's body of knowledge. (During the Spring Equinox of 1988, the Centennial Celebration of the Golden Dawn was held at the Los Angeles Temple of Soror M.) There now exist many temples in several states and in Canada under the guidance of a genuinely established Second Order. These temples do not openly advertise or solicit members, depending instead upon personal contacts for further growth. As the old saying goes, "When the student is ready, the teacher will appear."

This brings us back to the Tarot. The original Tarot used by the Golden Dawn was based upon S.L. MacGregor Mather's research and subsequent drawings of the cards. Second Order members were required to copy all the cards by hand and use them in their

magickal work. Many of the most popular Tarot decks of today (including the Rider-Waite deck and the Thoth deck by Aleister Crowley) are based upon Mather's originals, although the symbolism in both cases was altered to reflect the personal visions of the respective creators. In 1978 a Tarot deck published by artist Robert Wang came the nearest to illustrating the descriptions given in the Golden Dawn manuscripts.

After several conversations with Israel Regardie, who expressed dissatisfaction with existing Tarot decks, we began work on The New Golden Dawn Ritual Tarot. We wanted a deck that would fulfill the traditional symbolic and ritual requirements of the Golden Dawn's system of magick. It was also decided that this deck would incorporate both the flashing colors and the Color Scales of the Four Qabalistic Worlds; teachings of the Order which had never before been utilized in a Tarot deck. Shortly before his death, we visited Regardie for the last time at his home in Sedona, Arizona. After viewing several of the sketches for the Major Arcana that we had brought to show him, Regardie was impressed with the project and wanted to commission it. We discussed the various ways in which a student could use this deck and its eventual employment in the initiation ceremonies of the Order. After a wonderful stay in Sedona, we returned home. Regardie died of a massive heart attack ten days later on March 10, 1985. Regardie's death was an enormous emotional blow to us, however, work continued on the deck for another four years until its completion.

The New Golden Dawn Ritual Tarot is the result of much hard work and dedication. This deck is intended to be of use to anyone seeking a reliable Tarot which follows a verified tradition. This book will explore all of the symbolism that went into the making of each and every card as well as the Qabalistic principles behind the deck. Chapter 1 will focus on the fundamentals of the Qabalah, the different patterns formed on the Tree of Life, and how the Tarot relates to the Qabalah, as well as its astrological and elemental correspondences. Chapter 2 will characterize in detail the cards of the Major Arcana. Chapter 3 will deal with the Minor Arcana (minus the Royal Cards). Chapter 4 will concentrate on the Court or Royal Cards. The original Order description of each card from manuscripts by S.L. MacGregor Mathers is also provided. Chapter 5 gives practical ritual techniques for using the Tarot as a tool for spiritual attainment, as well as methods of divination.

This deck was designed with two versions of the Fourteenth Key, the card of Temperance, in order to conform with the requirements of Golden Dawn Ritual. The cards of the Minor Arcana make use of the Order's flashing colors in a consistent fashion so that even a beginner can immediately grasp the elemental energies inherent to the card. This rapid method of perceiving elemental information serves to stimulate the reader's psyche (which deals in symbols and colors) and can lead to greater esoteric awareness. The Color Scales of the Four Worlds, described in Chapter 1, are shown in the background of each card of the Minor Arcana. This has been done to provide the advanced Hermetic student with an easy way to explore some of the more difficult and inaccessible teachings of the Golden Dawn, using a format that makes meditation and ritual work on the Color Scales much simpler.

We hope that the student and the Adept alike will benefit greatly from the continued use of this deck.

"Inheritor of a Dying World, we call thee to the Living Beauty.
Wanderer in the Wild Darkness, we call thee to the Gentle Light.
Long hast Thou dwelt in Darkness—Quit the Night and Seek the Day."

From the Neophyte Ceremony

I

THE TREE OF LIFE AND THE TAROT

One cannot make an in-depth study of the Tarot without mentioning that body of ancient knowledge known as the Qabalah. This mystical tradition is the foundation upon which the modern Hermetic Tarot rests. Indeed, the cards of the Tarot can be used as windows through which one can explore and better understand the Qabalah, the complexity of which might frustrate many students. Whether or not the original creators of the Tarot intended to create a pictorial system that would explain the basic principles of the Qabalah is unimportant. It is irrefutably evident that the two systems fit together so completely that one explains the other, and both point to the same Divine Truths. What will be given in this chapter is a brief look at Qabalah basics and how they correspond to the make-up of the Tarot and to specific cards. Total absorption of the material given on the following pages of this chapter will reward the reader many times over in his/her quest for Tarot knowledge as well as spiritual growth.

"Qabalah" is a Hebrew word which means "tradition." No one knows where or when this doctrine of ancient knowledge came into being. What is known is that it existed for many years as an oral tradition passed from mouth to ear, among the Hebrew priesthood, long before being written down. There are some elements of Egyptian and Chaldean influence buried in its archaic pages. In fact

the Qabalah is a whole system of mystical knowledge which has influenced to some extent the religions of Judaism, Christianity and Islam. At one point in its history, the Qabalah was condemned by Orthodox Judaism as being heretical, but its teachings were never lost. It regained popularity in the 19th century when Europe experienced an occult revival. In England, the Hermetic Order of the Golden Dawn used the Qabalah as the heart and cornerstone of the Order's magickal foundation. The Qabalah as it exists today is a living and active philosophy of the entire Universe, the mind of God, and the spirituality of humankind. It is a precise system that defines Cosmic Laws and shows us how to apply mystic principles to mundane life. This is a universal Qabalah, which can be studied by anyone of any faith to gain access to magickal techniques and spiritual knowledge through meditation.

The Qabalah is usually classified under four heads which overlap each other in some instances.

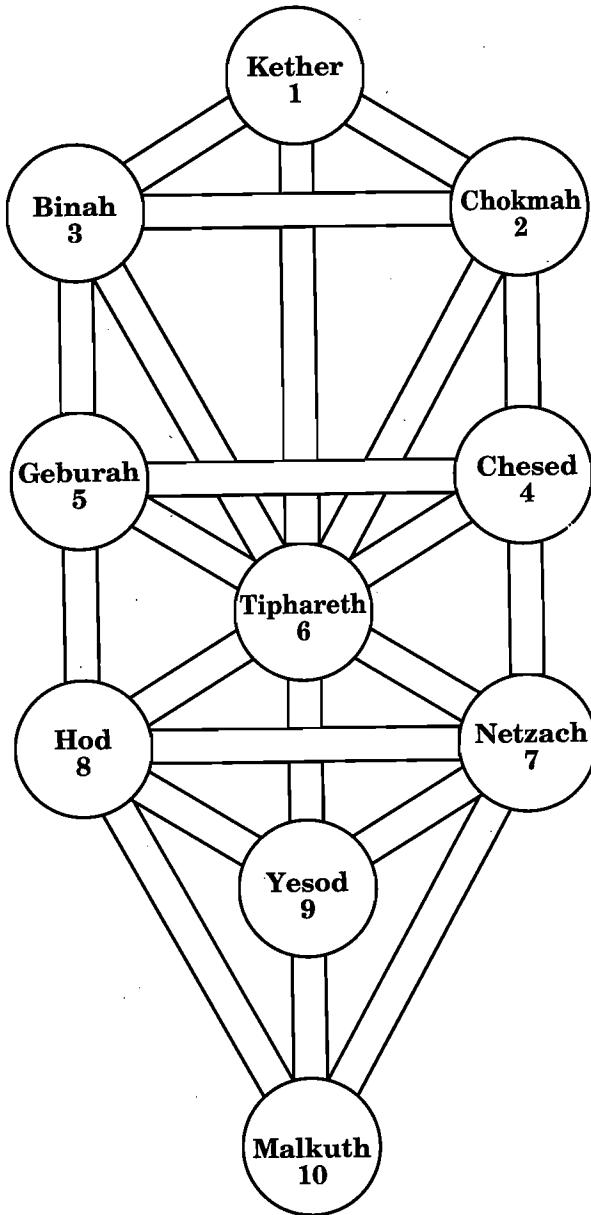
THE DOGMATIC QABALAH is comprised of the study of Qabalistic texts and literature including such famous ancient books as the Zohar, the Torah, and the Sepher Yetzirah.

THE PRACTICAL QABALAH deals with the construction of talismans in Ceremonial Magick.

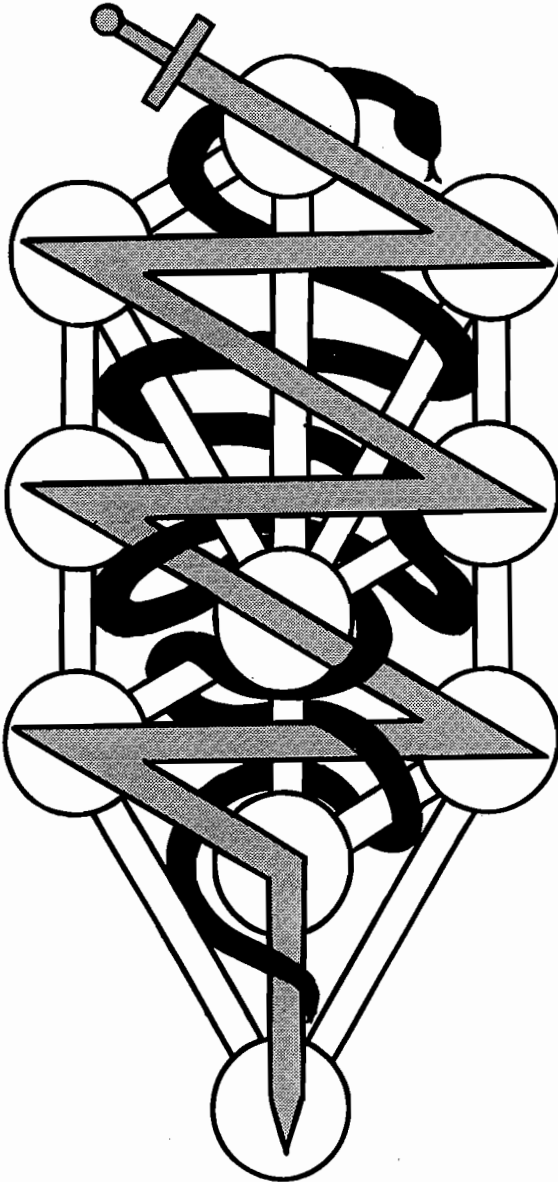
THE LITERAL QABALAH deals with Gematria—the relationship between numbers and the letters of the Hebrew alphabet, which yield many hidden meanings of Hebrew words and names.

THE UNWRITTEN QABALAH refers to correct knowledge of the sacred symbol known as the Tree of Life. This book will concentrate on the Unwritten Qabalah because knowledge of the Tree of Life is crucial to proper understanding of the Tarot.

The Tree of Life (Etz ha-Chayim) is *the* most important symbol of the Qabalah. Just a glance at this diagram will reveal it to be a system of perfect mathematics, symmetry, and beauty. It is represented as ten circles known as Sephiroth, which are spheres or emanations of the Divine. Each sephirah is assigned a number from one to ten. The ten Sephiroth and the twenty-two paths which connect them are known together as the Thirty-Two Paths of Wisdom. The Sephiroth were formed from the Divine by means of the Flaming Sword or Lightning Bolt cutting through the veils of negativity, instantly creating the manifest universe in a brilliant flash of light. The twenty-two paths were formed by the ascent of the Serpent of Wisdom, the reflux current aspiring to reach the



THE TREE OF LIFE



**THE FLAMING SWORD
&
THE SERPENT OF WISDOM**

Divine. The Sephiroth may be described as centers of energy or god-consciousness, while the paths connecting them are conduits or energy channels.

The Sephiroth are as follows:

KETHER is the First Sephirah which the Divine brought forth from the three negative veils that lie beyond human comprehension. Its name means "Crown" and its Divine Hebrew name is "Eheieh," "I am." Kether is the Sphere of pure spiritual being ... of union with God. Some of Kether's other titles are Ancient of Days, The Most High, the Concealed of the Concealed, the Vast Countenance and the Primordial Point. It is the point of absolute Unity without division; ultimate peace and oneness. Kether is the dwelling place of the Divine White Brilliance, the God-head which is neither male nor female, the Source of All. It is the Highest Divine Essence of which we can conceive. Kether is the Primal Glory whose Magickal Image is that of an ancient bearded king seen in profile. (A Magickal Image is a symbol we can apply to something that cannot truly be symbolized, yet its image aids us to understand it.) It is the Primum Mobile ... the First Whirlings or stirrings of manifestation. All comes from Kether and all will ultimately return to Kether. To reach the First Sephirah is to attain complete peace and illumination—it is the completion of the Great Work.

CHOKMAH is the Second Sephirah, whose name means "Wisdom." Chokmah is almost an extension of Kether ... it is the overflowing of the Divine into a second point, a reflection of the first. From the Absolute Unity of the One now comes the Two, the first expression of polarity and the balance of opposites which lies beneath the manifested universe. The energy of Chokmah is dynamic and outpouring; it is the great Stimulator of the Universe. Within Chokmah lies the first male expression as opposed to the androgynous expression of Kether. While Kether is the calm center point of the Universe, Chokmah is complete action and movement. It is the archetypal Positive and the Supernal Father, Abba. Its Divine Hebrew name is "Yah" meaning "Lord" which is also borne out by its Magickal Image ... that of a bearded male figure. Other symbols of Chokmah include that of the rod, the straight line, the standing stone and the phallus. That is not to imply that Chokmah is nothing more than a purely sexual symbol, but is instead the root essence of masculine or dynamic Force. The Mundane Chakra or physical manifestation of Chokmah is the Mazloth or zodiac, the

vital outpouring energy which fathered the astrological signs. The experience of Chokmah is that of the Vision of God face to face.

BINAH, the Third Sephirah, whose name means "Understanding," is the feminine counterpart of Chokmah. Binah is the Supernal Mother, Aima, the Great Negative or Female Force. By negative, we mean receptive in a purely scientific way, like the positive and negative parts of an atom, not as a value judgement. Positive and negative are as inseparable as Yin and Yang. Receptivity is a feminine function and just as in the case of Chokmah-masculinity, we are referring to sexual functions in the most basic and unmanifested of concepts. Chokmah, the Sephirah of duality, by necessity overflows into a third sphere in order for a natural polarity to occur. Binah, the number Three, is a sphere of Form (another feminine function). Binah receives the overflow of the dynamic energy from Chokmah and organizes it for the first time under the concept of Form. Force and Form are male and female activities which re-occur throughout the Tree of Life, but this is where they start. Binah is the Mother of discipline, restricting the free-flowing energy in what will ultimately be borne into structured Form. The Divine Hebrew name of Binah is "Yod Heh Vav Heh Elohim" which means "The Lord God." In the name, the completion of the Trinity is implied, for the first three Sephiroth are set apart and above all others on the Tree. Another one of Binah's titles is Marah, the Great Sea, and it's Mundane Chakra is the planet Saturn. The Magical Image is that of a mature woman, and associated symbols are the triangle and the cup.

Between Binah and the rest of the Sephiroth is a great chasm known as the Abyss. This marks a distinct separation from the lower part of the Tree; a difference in levels of being. Within this gulf is what is known as the Invisible Sephirah of Daath. This is not a true Sephirah, but can be likened to a passageway across the Abyss.

CHESED, the Fourth Sephirah, whose name means "Mercy" is the first sphere below the Abyss. It is therefore the first sphere of our physical universe. In Chesed can be found the structural support of all that is manifested. Chesed receives the current of energy which has been modified and disciplined by Binah and gives it another influx of male (positive) energy. This begins the process of materializing the abstract energies of the Supernals (the Sephiroth above the Abyss). Chesed is the matrix upon which the archetypal

ideas will later be built into concrete form.

The patterns of the Tree of Life repeat themselves as the Path of the Flaming Sword descends, therefore Chesed is the same energy as Chokmah, but on a lower (more manifested) level. The Divine Hebrew name of Chesed is "El" which means simply "God." Other titles include Gedulah, Love and Majesty. The Magickal Image of this sphere is that of a mighty crowned and throned king. The physical manifestation of Chesed is the planet Jupiter, which brings up images of a jovial, majestic god who rules with mercy and kindness. (In fact the spiritual experience of this Sephirah is that of the Vision of Love.) Other symbols associated with Chesed are the equal-armed cross, the Crook of Mercy, the four-sided pyramid, the orb, the square, and the scepter.

GEBURAH is the Fifth Sephirah, and its name means "Severity." Other titles given to this sphere are Justice and Fear. Indeed, this is the least understood and most feared Sephirah on the Tree. However, the natural order of the universe depends upon concept of opposites in balance, thus the benevolence, mercy and form-building functions of Chesed are now equilibrated by the harsh, destructive actions of the 5th sphere. Geburah's duty is to break down the Form issued by Chesed and apply discipline in the Force of a purging Fire. Any energy that makes its way down the Tree of Life into the material world must be tested and tempered by the opposites of Mercy and Severity. It must be cleansed in the fires of Geburah, like the blade of a strong sword, free from impurities. Only in this way, can the energy be a sturdy vehicle for manifestation.

The Divine Hebrew name of Geburah is "Elohim Gibor," which means "Almighty God" as well as "God of Battles." The Magickal Image of the sphere is that of a mighty warrior in his chariot. The Mundane Chakra or physical manifestation of Geburah is the planet Mars, named after the Roman god of war. Geburah's effects are often seen as being evil, but then again, an unruly child also considers his punishment unjust. Geburah is the strong arm of God, commanding respect and burning away all that is useless or outmoded. The harsh, destructive action of this sphere is absolutely vital to further evolution. Geburah can be likened to the lightning bolt which strikes an old, dried woodland, clearing away the dead trees so that new vegetation can grow. Or the surgeon, who must amputate a limb in order to spare a life. Geburah is a dynamic Power

which is fully capable of implementing severe actions which may seem harsh to us, but are necessary in the greater scheme of things.

Just as Chesed is the same energy of Chokmah on a lower level, Geburah is a lower form of Binah (the sphere which restricts and disciplines). In the same manner Geburah, too, is considered to be a "feminine" or negative Sefirah (speaking in terms of polarity). Geburah seems much more harsh than Binah, simply because it is below the Abyss, and its effects are more easily seen by us in the manifested universe.

Other symbols of Geburah include the pentagon, the Rose of Five Petals, the Scourge of Severity, the spear, and the sword.

TIPHARETH is the Sixth Sefirah, whose name means "Beauty." Its Divine Name in Hebrew is "Yod Heh Vav Heh Eloah Va Daath" which means "Lord God of Knowledge." Other titles include Zoar Anpin, the Lesser Countenance, Melekh, the King, Adam, The Son, and The Man. Tiphareth lies at the very center of the Tree of Life (the center of Equilibrium) and receives the powers of all the other Sephiroth. This sphere strikes the balance between the Mercy of Chesed and the Severity of Geburah. Its Magickal Images are those of a King, a Child, and a sacrificed god. These images can only be understood by Tiphareth's relationship to the other Sephiroth on the Tree. From our standpoint in Malkuth, the Sixth Sphere seems a great king, but from the height of Kether, it appears as a small child. And from the standpoint of Tiphareth itself, the image is that of a sacrificed god.

Until this point, we have described each Sefirah in abstract terms of Force and Form, of Macrocosmic archetypes which are somewhat remote from us. But in Tiphareth, this changes because the Sixth Sphere lies *within* the range of human experience. The Sephiroth from Tiphareth down can be considered more by the effects they have on human consciousness, than by polarities alone.

The center of the Tree of Life is the place of the Reconciler or Redeemer. God-forms of this energy include Christ, Buddha and Osiris. This is because Tiphareth mediates between the God-head in Kether (the One Source) and the material universe. The Mundane Chakra assigned to this Sphere is the life-giving Sun ... also symbolically the Son ... born unto the Father (Kether) into the earthly plane to reconcile That Which is Above to That Which is Below. Tiphareth intercedes or mediates between the Divine and the Physical Universe.

Tiphareth is an especially mystical sphere. The spiritual experience that takes place in Tiphareth is the Vision of the Harmony of Things. This is due to the fact that the Higher Self, or Holy Guardian Angel, of every individual sits in Tiphareth. The goal of all spiritual experience is the search for the Light, and this is obtained by devotion to the Great Work. This is why the Christ-consciousness, as the Giver of Illumination (and the Healer) is placed in Tiphareth. This is the incarnation of the Child within us as seen from the view of Kether. The dying god myth (be it Christ, Osiris or another) comes into play here as the living god willingly sacrifices himself for the universal cycle of death and rebirth, and for union with the Divine. This sacrifice is not seen as a loss, but as a gain ... the exchange of one form for another.

Symbolically, Tiphareth is placed in the heart center of the human body. Other symbols include the Calvary Cross, the Rose Cross, the truncated pyramid and the cube.

NETZACH is the Seventh Sephirah, whose name means "Victory." As we said earlier in the section dealing with Tiphareth, the lower realms of the Tree of Life can be better described in terms of human consciousness and experience. This is especially true of the four remaining Sephiroth which begin with Netzach. The sphere of Netzach is the dwelling place of human instincts, emotions and desires. It is the "feeling" side of the personality that can be likened to the right side of the human brain. This is where human creativity is born. Once again the idea of polarity comes into play, because Netzach is considered a feminine or negative sphere which has an opposite sephirah to balance it. But at this level on the Tree, we are truly discussing negative and positive sides of the human mind.

The Divine Hebrew name of Netzach is "Yod Heh Vav Heh Tzabaoth" which means "The Lord of Hosts or Armies." The order of angels assigned to the sphere is the Elohim, which simply means the "Gods," and the physical manifestation is the planet Venus, named for the goddess of love. This is because the "gods" as thought of by humans are born in the Netzach part of the human mind. God is perceived by the feelings and instincts (sometimes called faith) of Netzach, more so than in the intellectual mind. This is why humans have always defined the reality of the Divine in terms of art, music, dance and poetry ... all expressions of Netzach energy. In this manner the divine is brought closer to those who seek it. In the Seventh Sphere, we also find the seat of what is called the "Group

Mind" the storehouse of symbols and images in all of us, which inspires the artist, dancer, or poet to create works that speak to us on a deep level of consciousness.

Netzach is a dynamic Force which inspires and drives us. This sphere is a reflection of the Fiery Geburah, but at the level of the human personality, mediated by Tiphareth, the fire becomes desire and emotion. The Magickal Image of Netzach is that of a beautiful naked woman. Other symbols include the rose, the lamp, and the girdle. In this sphere we find all expressions of beauty and love, but also less understood emotions of anger and hate, because all emotions dwell here. It is for this reason that the energies of Netzach must be balanced by its opposite, intellect.

HOD is the Eighth Sephirah, whose name means "Splendor" or "Glory." Just as Netzach symbolized the raw animal instincts, Hod represents the intellectual part of the mind to which the "left brain" can be assigned. It is the rational Mind which organizes and categorizes. The Mundane Chakra attributed here is the planet Mercury, named after the messenger god . . . the god of knowledge. All expressions of writing, language, communication, science and magick are assigned to Hod. All words and Names of Power have their origins in this Sphere. We also find the idea of the "Individual Mind" here, as opposed to the Group Mind which is in Netzach. It is the Individual Mind of Hod which makes one aware of one's personal relationship to the Divine.

Hod is a lower form of the energy found in Chesed, but mediated through Tiphareth. The energy is described as watery or fluidic. The Divine Hebrew name given to this Sephirah is "Elohim Tzabaoth," "God of Hosts." The Magickal Image of Hod is a Hermaphrodite, the neutral representation of a visual image. This image is indeterminate until given form by Hod.

Hod and Netzach truly cannot function properly one without the other. Intellect needs the balance of emotion to drive it, otherwise the words and science of Hod become mere rational labelings, dead and uninspired. Likewise, Emotions need the discipline of intellect to stabilize and ground, to keep the dynamic energy from being squandered. The relationship between Hod and Netzach is symbiotic. In terms of the individual, the two spheres must be in harmony and balance in order to maintain a healthy personality.

YESOD is the Ninth Sephirah, whose name means "Founda-

tion." The spiritual experience of Yesod is the Vision of the Machinery of the Universe. What this implies is that Yesod is the sphere of the Astral Light, also known as the Akasha. This is the etheric substance which underlies all dense matter. It is the astral matrix upon which the physical universe is built. Yesod is the receptacle of influences from all of the other Sephiroth ... which then are combined into a type of blueprint made from the Astral Light. This blueprint is the "Foundation" or Etheric Double upon which the earthly plane is constructed. All events, whether natural or man-made, occur in the aethers of Yesod *before* they occur in the physical world. The Ninth Sephirah is the Force which activates the final manifestation of Form. In the same manner, all the planets were borne out of the mind of God, and all man-made inventions appear first as an idea in the Yesodic part of the mind of the inventor. All magickal operations as well take place by working in the sphere of Yesod, because the Magician seeks to affect changes in the physical world by manipulating the subtle currents of the Astral.

The physical manifestation of Yesod is the Moon, in all its phases of flux and reflux. The Bright and Dark Moon is said to represent the upper and lower parts of the astral plane, which contains many images that are both fantastic and frightening. This is because the Astral Plane retains the Akashic Record, which is a storehouse of images created by humans since their earliest days on earth. Because of this, the lower realms of the Astral are full of fear, dreams and illusions.

The Divine Hebrew name of Yesod is "Shaddai El Chai," which means "Almighty Living God" and the Magickal Image is that of a beautiful naked young man. This alludes to the beauty that can be found if the illusions of Yesod are met with courage and strength. In fact Yesod, as a representation of the Moon, reflects back the Solar Light of Tiphareth to the earth below. True understanding of the Astral Light which dwells in Yesod, is power indeed.

The Force given here is also sexual, because in Yesod the sexes are for the first time given the form that they will take in the Earthly plane. Additional symbols of Yesod are perfumes and sandals. Perfumes and incenses allude to Air, the element to which this sphere is attributed. Both incense and sandals (as ritual garb) are important elements in magickal ceremonies, which are carried out in the Astral realms.

MALKUTH is the Tenth Sephirah, whose name means "The Kingdom." This is the Sphere of Form and of manifestation; the material universe as we know it. The physical manifestation of Malkuth is the planet Earth, our own *terra firma*. Yet Malkuth is more than just the ground beneath our feet, it is also the Sephirah in which all four elements are based. Therefore when discussing Malkuth, we are really talking about the physical manifestations of fire, water, air, and earth. Malkuth is the ultimate receptacle for all of the combined currents of energy of the entire Tree of Life. While the other Sephiroth are basically kinetic and mobile, Malkuth is the only sphere that has achieved stability and inertia (a period of rest). The Tenth and final sphere receives the etheric framework of manifestation from Yesod and completes the building process by grounding the energy in matter.

The Divine Hebrew name of Malkuth is "Adonai Ha Aretz" which means "Lord of Earth." This again refers to the function of this sphere as bringing the Will of the Divine into concrete, tangible form. It also alludes to the fact that although Malkuth is identified with the world of matter, it is *not* seen as unspiritual. The Tenth Sephirah is seen as the completion of the Tree of Life in one sense, and the beginning of a new Tree in another, because Malkuth is a lower reflection of Kether, and in fact *is* the Kether of another Tree.

As the ultimate Sphere of Form and passivity, the fertile Malkuth is also known as the Inferior Mother (as opposed to the Great Mother, Binah) Malkah, the Queen, Kallah, and the Bride. The Magickal Image is that of a young woman, crowned and throned. Another title given is the Gate—the Gate of Tears, the Gate of Death, the Gate of Justice, and the Gate of the Garden of Eden, just to name a few. This implies that we as physical beings live out our lives in the realm of Malkuth, only to pass through the Gate upon leaving our bodies behind. Additional symbols of Malkuth include the Altar of the Double Cube, the equal-armed cross, the Magick Circle, and the Triangle of Art.

The Patterns of the Tree

As you can see, the Qabalistic Tree of Life is a richly complex system of esoteric thought. What has been presented thus far in this book is only the briefest outline of the Tree which is necessary for a student to grasp Qabalah basics. But in addition to a description of

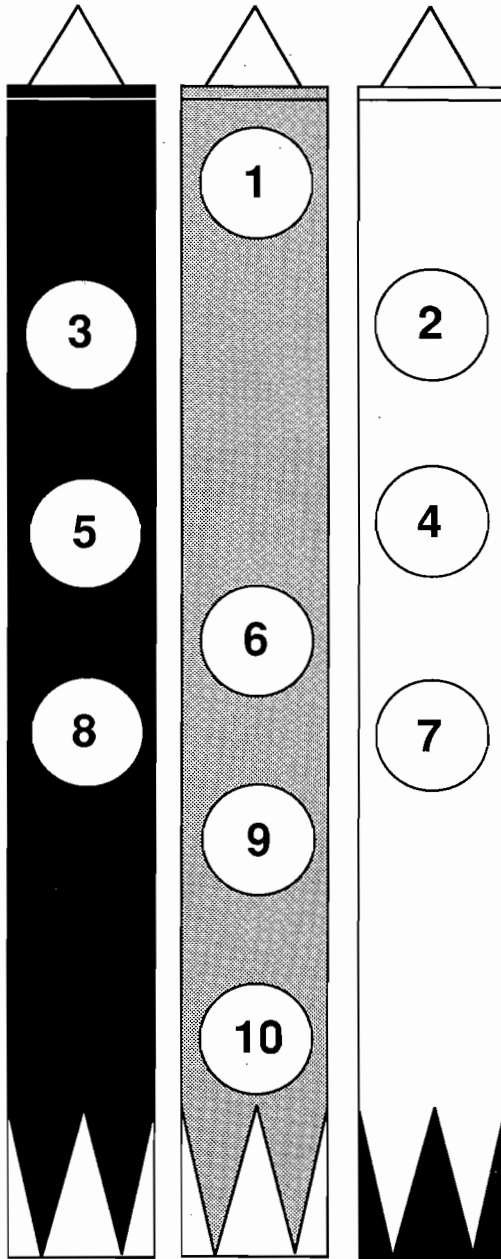
the Ten Sephiroth, relationships between the different groups of spheres must also be examined. There are many ways of exploring the diversified patterns that occur on the Tree of Life, because these various combinations shed light on different aspects of each Sephirah by disclosing their system of balances and alliances.

THE PILLARS. The first important configuration that occurs on the Tree is that of the three Pillars. The natural succession of the Sephiroth shows this formation clearly. The spheres of Binah, Geburah and Hod form what is called the Left-hand Pillar, or Pillar of Severity. Chokmah, Chesed and Netzach create what is known as the Right-hand Pillar, or Pillar of Mercy. And the Sephiroth in the center form the Middle Pillar, or Pillar of Mildness.

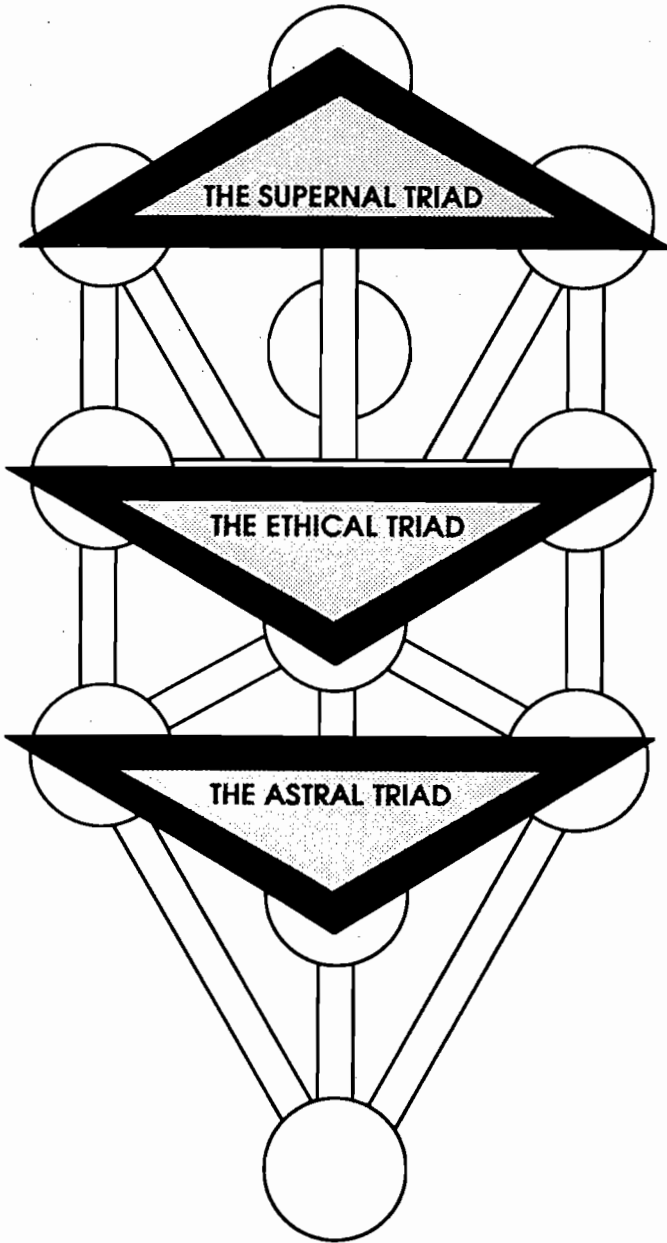
The Right-hand or White Pillar is described as masculine, positive and active . . . it is the Pillar of Force. The Left-hand or Black Pillar is feminine, negative and passive—the Pillar of Form. These columns represent the two great contending Forces in Nature, and their descriptions are not meant to imply that one is good and the other evil, for the harmony of the universe depends upon their balanced opposition.

The Middle Pillar is the Pillar of Equilibrium; the way of balance between the other two. It is the Devotion Path of the Mystic, and the Path of the Arrow, which leads in a straight line from the completion of the Tree in Malkuth, to its One Source in Kether. The three Pillars can easily be described like parts of an atom; the Right and Left Pillars function not unlike protons and electrons, while the Middle Pillar acts as a neutron, neither positively nor negatively charged.

THE TRIADS. The next important pattern of the Tree of Life is that of the three Triangles or Triads. The first Triangle consists of Kether, Chokmah and Binah. This is called the Supernal Triad or the Divine Self. Next is Chesed, Geburah and Tiphareth which form the Ethical Triad or Higher Self. Finally we have the Astral Triad which contains Netzach, Hod, and Yesod, which is the realm of the Personality. With this series of Triangles, the Qabalah defines the three parts of the individual Self from the Supreme Spiritual Essence to the human ego. The Supernal or Celestial Triad is the only one whose apex points upward to the One Source, the Crown of Kether; the point to which the student of Qabalah eternally strives. The



THE PILLARS

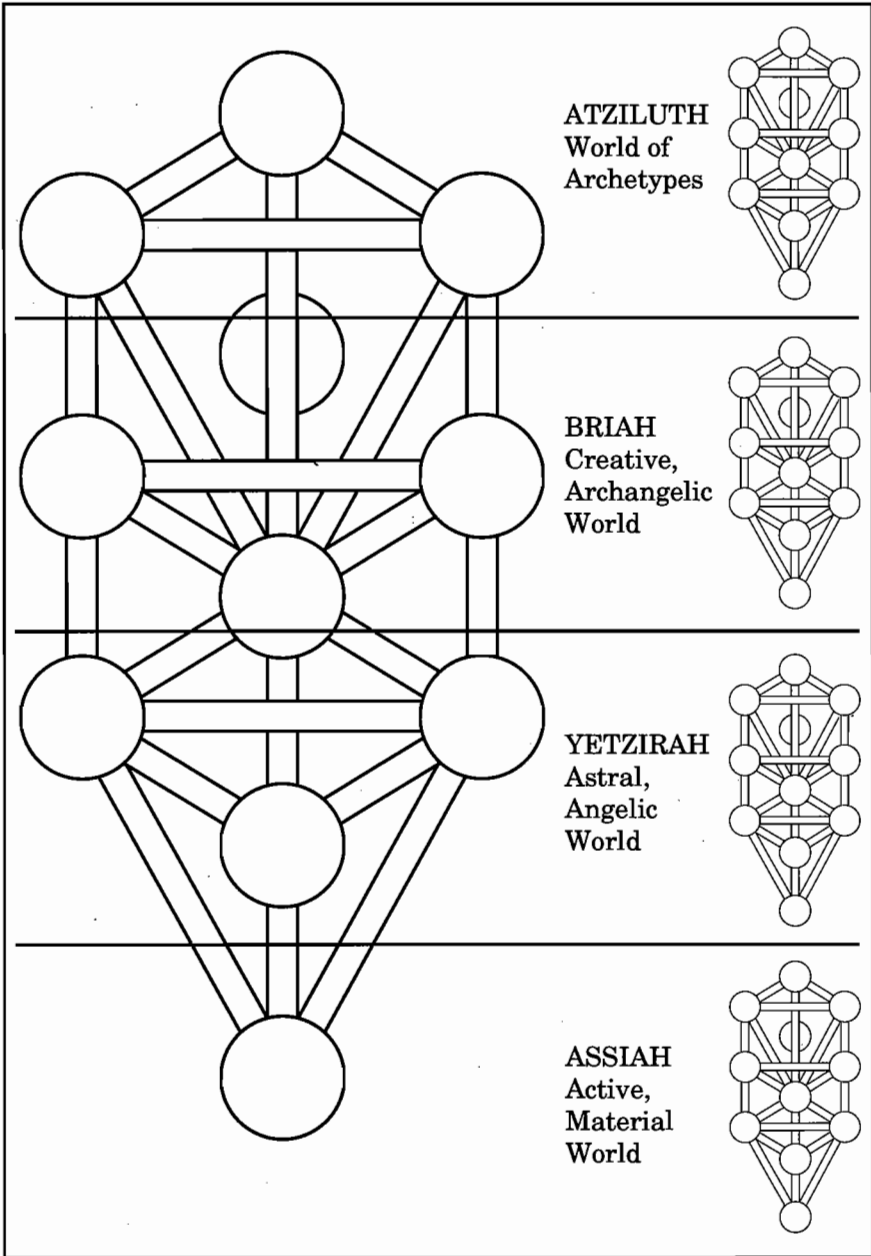


THE TRIADS

Ethical Triad combines the spheres of Severity with Mercy, and Beauty is the result. This Triangle is the seat of the Higher Self or Lower Genius, which seeks ever to unite our conscious, waking self to that Greater Genius above the Abyss. The Astral or Mundane Triad is the realm of the waking personality, concerned only with worldly affairs. The balancing of the three spheres of this triad is the first step of the Hermetic student, for only when the Astral House is in order, can the higher branches of the Tree be seriously explored.

THE FOUR WORLDS. This method of looking at the Tree is especially important when considering how much it corresponds to the Tarot. Qabalistic theory describes the universe as being separated into four distinct "Worlds." (In fact the four-fold model occurs over and over again in esoteric thought.) With the Creation of the Sephiroth by the Path of the Flaming Sword, the four worlds came into being, each evolving from the one before it, becoming more substantial as they reach manifestation into physical form. Each Qabalistic "World" is symbolized by one of the Hebrew letters of the Divine Name of God, "Yod Heh Vav Heh" (which is known as the Tetragrammaton or Four-lettered Name). These four letters are said to represent the true name of God which is unknown and unpronounceable. Each of the four letters of the Name have one of the four elements assigned to it. Yod, the first letter of the Tetragrammaton is attributed to the element of Fire. Heh, the second letter is associated with the element of Water. Vav, the third letter is ascribed to Air, while Heh Final refers to the element of Earth. These letters also show the balance of polarities inherent in the Qabalistic system, for Yod-Fire and Vav-Air are masculine, positive energies, while Heh-Water and Heh Final-Earth, are feminine and negative currents. The unpronounceable Name of God is the cornerstone of the four-fold model of the manifest universe.

ATZILUTH is the first of the Four Worlds and is attributed to Yod, the first letter. It is known as the Archetypal World, and the domain of Primordial Fire. This is the Divine realm of pure Spirit which consists of the spheres of Kether, Chokmah and Binah, all three of the Sephiroth which reside above the Abyss. The fiery domain of Atziluth activates and fathers the other three Worlds. This is the World inhabited by the presence of the powers of God, symbolized by various Divine names.



THE FOUR WORLDS

BRIAH is the second World, the World of Creation. This level of the Tree includes Chesed, Geburah, and Tiphareth. The second letter, Heh, of Tetragrammaton is ascribed to this World, and it is therefore the dominion of Primordial Water. The element of Water represents the fluid, inventive Mind, thus Briah is described as the World of Pure Intellect, where the Archangels are said to exist.

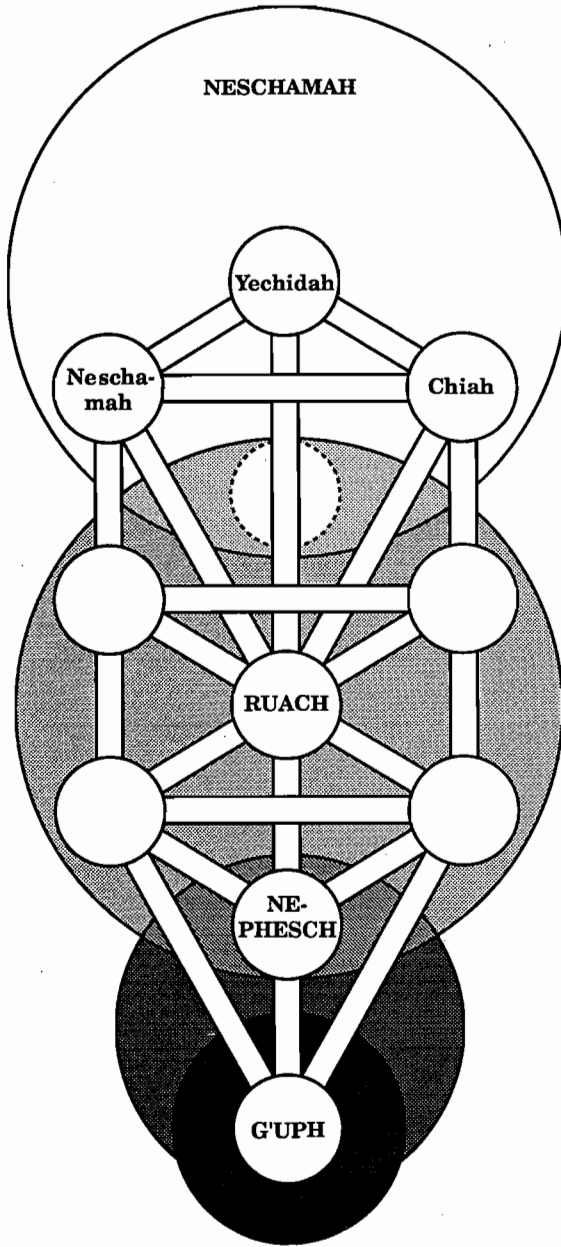
YETZIRAH is the third level, known as the World of Formation. This consists of Netzach, Hod and Yesod. Vav, the third letter of the concealed Name is associated with this realm, along with Primordial Air. This World is approximate to the Astral Plane, because the etheric framework behind the material universe is found here. It is also the domain of the various orders of angels.

ASSIAH is the fourth and final World. It is the World of Action which consists only of the Sephirah Malkuth. The Final Heh of Tetragrammaton, as well as Primordial Earth is ascribed to Assiah. In this World the four elements which make up the physical universe exist both in sensation and in the hidden properties of matter. In this world, tangible action can take place.

There is an additional way of looking at the Four Worlds which shows four entire Trees of Life, one on top of the other, each one representing one of the Worlds—forming a total of forty Sephiroth. This diagram gives rise to various meditations and will in fact become quite important when discussing the Minor Arcana of the Tarot.

THE DIVISIONS OF THE SOUL. The final discourse on the Tree which we will examine in this book is that of the parts of the human Soul. The first and highest part is known as the *NESCHAMAH* which is further subdivided into the *Yechidah*, the *Chiah* and *Neschamah*. The *Yechidah* is centered in *Kether*, and is what Freud called the "superego." It is our True and Immortal Divine Self. The *Chiah*, placed in *Chokmah*, is our inquisitive urge to become more than human . . . it is our True Will. The *Neschamah* is our psychic intuition. This part is located in *Binah*, but it lends its name to the other Supernals as being generally descriptive of the highest aspirations of the Soul.

The next major division is the *RUACH*, the conscious part of our being which is also called the Ego. It is the mind and reasoning powers. The *Ruach* is located in the five Sephiroth which lie just below the Abyss, and it is ruled by secular and temporary desires.



THE DIVISIONS OF THE SOUL

The NEPHESCH is the dark side of our subconscious also known as the lower self which resides in Yesod. The proper use of Nephesch energy is important in some aspects of Magick but it must always remain under the firm control of the Ruach.

The final part of the Soul is called the G'UPH. Located in Malkuth, this lowest part of the soul is closely tied to the physical body. It is a low level of the subconscious which communicates with the brain about the current condition of the human body.

This completes our short outline of the Tree of Life so that we may move on to the subject of Tarot. However the serious student would be well advised to dig deeper into the bountiful well of ancient wisdom known as the Qabalah, which Dion Fortune described as "the Yoga of the West" since it is the foundation of the Magick and Mysticism of our culture. A couple of excellent books on the subject include Ms. Fortune's *The Mystical Qabalah* and *The Kabbalah Unveiled* translated by S.L. MacGregor Mathers. Further study on this system will serve to enhance the reader's understanding of the wealth of Spiritual knowledge to be found in the origins of Western Mystical thought, as well as his/her understanding of the Tarot.

Tarot Fundamentals

The Tarot is an illustrated textbook of Occult Knowledge that has numerous parallels with the Qabalah. This marvelous picture book reveals harmonies and relationships between many combinations of occult symbols which can greatly enrich anyone who takes the time to study them. A traditional Tarot deck consists of seventy-eight cards which are divided into two groups; the Major Arcana (also known as Trumps or Atus) and the Minor Arcana (which is further subdivided into two groups, the Small or numbered cards, and the Court or Royal cards). The Trumps are twenty-two in number and correspond to the twenty-two letters of the Hebrew alphabet. Of the fifty-six Minor cards, forty are Number cards and the final sixteen are Court cards. In the New Golden Dawn Ritual Tarot deck, there are seventy-nine cards—one extra version of the Temperance card is given in order to conform with the symbolic ritual needs of the Hermetic Order of the Golden Dawn. However in either meditation or divination with the deck, one or the other version should be put aside so that the traditional number of

cards in the deck is maintained.

THE TRUMPS

The cards of the Major Arcana are the more easily recognized ones in the deck and those which even Tarot dabblers seem to have a grasp of. These cards are assigned to the twenty-two Paths which connect the Sephiroth on the Tree of Life. The Paths are the main focus of the Tarot deck because they illustrate forces in transit, the forces which carry the currents of energy between one Sephirah and another. These energies are Karmic Forces which have influenced the incidents of the past, and can effect events in the present and future. Moreover, the Paths are subjective passages of human consciousness which lead to the objective centers or emanations of energy known as Sephiroth. The Atus are kinetic, changing forces as opposed to the Minor cards which are stationary and fixed. Thus, the Trump cards in particular are designed as vehicles by which we can travel the Path of the Serpent of Wisdom, winding up the Tree of Life in an undulating search for Spiritual knowledge.

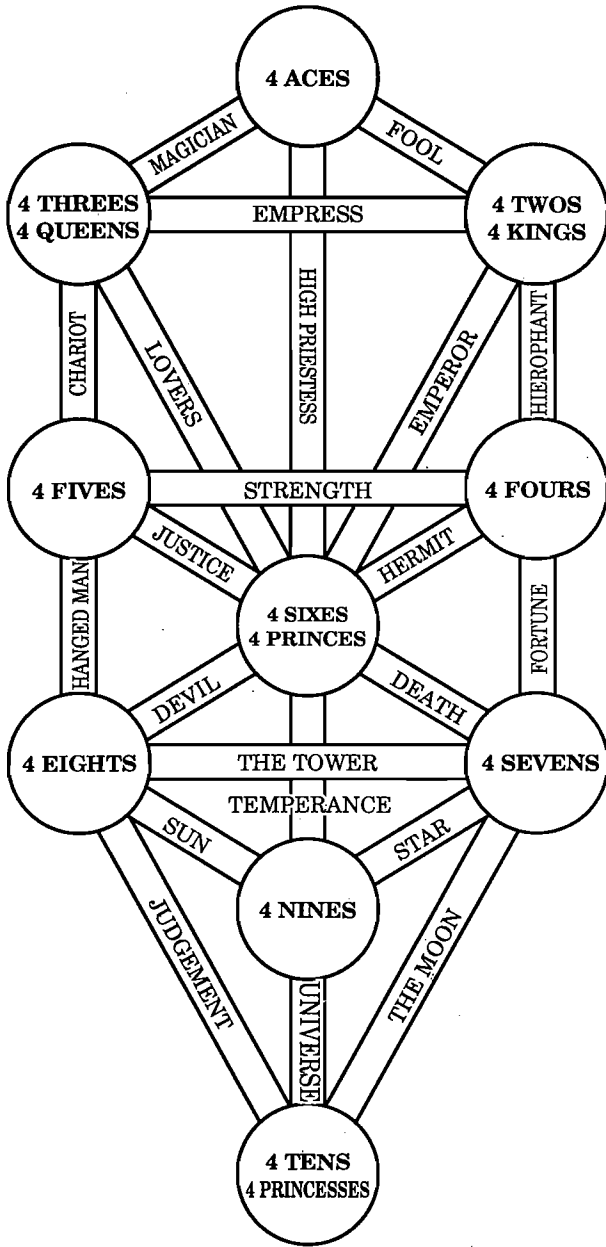
Another important point about the Tarot Trumps is that one of the twenty-two letters of the Hebrew alphabet is assigned to each card. This alphabet is much more than a simple series of letters. It is a complete Qabalistic philosophy and system of its own. Each letter is a glyph or compound symbol with many associated ideas. For example, the First Hebrew letter is Aleph, which is equivalent to the letter A. The meaning of Aleph is "ox" and it has a numerical value of 1. Aleph is also used to represent the element of Air, but in addition, it has the color yellow and the musical note E-natural ascribed to it. Thus from one single letter of Hebrew, we have obtained many different but connected ideas and sensory images. Hebrew is in fact a hieroglyphic alphabet of symbols, hidden meanings, colors, numbers and sounds, which is ideal for unlocking the doors of our subconscious minds in order to communicate with our inner Selves. The subconscious speaks to us in symbols and archetypes. By training the conscious mind to understand the meanings of symbols, we are in fact training both parts of our mind to learn how to speak to each other. This not only leads to the development of a healthier personality, but helps to clear the way for real spiritual growth to occur. The Hebrew letters were intended to be meditated upon as Sacred letters ... portals of Hidden Wisdom through which one can climb the Tree to reach its Summit.

ATTRIBUTION OF THE TAROT TRUMPS

<i>Path</i>	<i>No.</i>	<i>Tarot Trump</i>	<i>Letter</i>	<i>Symbol</i>
11	0	The Fool	𐌆	△
12	1	The Magician	𐌆	♁
13	2	The High Priestess	𐌆	☾
14	3	The Empress	𐌆	♁
15	4	The Emperor	𐌆	♁
16	5	The Hierophant	𐌆	♁
17	6	The Lovers	𐌆	♁
18	7	The Chariot	𐌆	♁
19	8	Strength	𐌆	♁
20	9	The Hermit	𐌆	♁
21	10	The Wheel of Fortune	𐌆	♁
22	11	Justice	𐌆	♁
23	12	The Hanged Man	𐌆	♁
24	13	Death	𐌆	♁
25	14	Temperance	𐌆	♁
26	15	The Devil	𐌆	♁
27	16	The Tower	𐌆	♁
28	17	The Star	𐌆	♁
29	18	The Moon	𐌆	♁
30	19	The Sun	𐌆	♁
31	20	Judgement	𐌆	♁
32	21	The Universe	𐌆	♁

THE HEBREW ALPHABET

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O, U, V	6		Vav	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure
ט	T	9		Teth	Snake
י	I, Y	10		Yod	Hand
כ	K, Kh	20,500	ך	Kaph	Fist
ל	L	30		Lamed	Ox Goad
מ	M	40,600	ם	Mem	Water
נ	N	50,700	ן	Nun	Fish
ס	S	60		Samekh	Prop
ע	Aa, Ngh	70		Ayin	Eye
פ	P, Ph	80,800	ף	Pe	Mouth
צ	Tz	90,900	ץ	Tzaddi	Fishhook
ק	Q	100		Qoph	Ear, Back of head
ר	R	200		Resh	Head
ש	S, Sh	300		Shin	Tooth
ת	T, Th	400		Tau	Cross



THE TAROT ON THE TREE OF LIFE

Another important aspect of the Hebrew alphabet that has great significance is its three-fold division. The twenty-two letters are separated into the Three Mother Letters, the Seven Double Letters, and the Twelve Simple Letters. The Three Mothers are Aleph, Mem and Shin, which are attributed to the Three elements of the Ancients—Air, Water and Fire. The Tarot Trumps that correspond to these letters, The Fool, The Hanged Man, and Judgement are specific conduits of these elemental energies. The Seven Double Letters are so-called because they each have two sounds associated with them (one hard and one soft). They also have a double meaning and are referred to the seven planets. The Twelve Simple Letters have a single sound and meaning. They pertain to the symbolism of the twelve signs of the zodiac. These planetary and zodiacal relationships also apply to the Trump cards that represent each specific Hebrew letter.

TRUMP PATTERNS ON THE TREE. The Paths formed on the Tree of Life and given expression by the Tarot Trumps always balance each other in terms of function. Just as in the case of the Sephiroth, the Paths, too, have the purpose of giving either Force or Form to the current of energy which descends from the heights of the Tree. The paths which have the masculine (Yod-Force) function are known as Stimulating Paths while those having a feminine (Heh-Form) purpose are called Formulating Paths. A Stimulating Path is always balanced in its position on the Tree by a Formulating Path directly opposite it. For example, The Fool card is a Stimulating Path which is balanced by the Formulating Path of The Magician by their respective placements upon the Tree of Life. The Paths that straddle all three Pillars on the Tree (represented by The Empress, Strength and The Tower) are known as Reciprocal or Equilibrating Paths. The paths of the Middle Pillar are not assigned any of these labels, because they belong to that current of energy which is a direct pipeline from the One Source to the manifest Kingdom.

THE SMALL CARDS

The cards which are numbered, Aces through tens, have two important sets of symbolism attributed to them. The first is Qabalistic and the second is astrological.

There are four suits in a deck, just as in regular playing cards. Once again the model on which the four suits are based is the Tetragrammaton or Four-lettered Name of God. To Yod-Fire is

given the suit symbolized by Wands or Scepters. Heh-Water has the suit of Cups. To Vav-Air is ascribed the suit of Swords, while Heh Final-Earth is referred to that of Pentacles or disks. (In regular cards Wands correspond to diamonds, Cups to hearts, Swords to spades, and Pentacles to clubs.)

Each small card represents the Sephirah whose number matches it. Therefore all Aces allude to Kether, all twos to Chokmah, all threes to Binah, and so forth. This is also where the second version of the Four Qabalistic Worlds or planes of existence comes into play. The forty numbered cards directly coincide with the ten Sephiroth in each of the Four Worlds, giving us the diagram of the Four Trees of Life. The suit of Wands is ascribed to the world of Atziluth, the realm of the Divine and the masculine Yod-Fire Force. The suit of Cups symbolizes the Creative World of Briah and the Heh-Water energy of the Name. Swords are symbolic of the Astral World of Yetzirah, the Vav-Air Force of Tetragrammaton. The last suit of Pentacles corresponds to the Active, Physical World of Assiah and the Heh Final-Earth energy.

Because the Minor cards are static (in fixed centers of energy on the Tree) they represent blind Forces whose qualities are impartial and immobile. This is why some of the small cards seem to be very good and others are somewhat undesirable and harsh. Their functions are pre-determined.

THE COLOR SCALES

The Hermetic Order of the Golden Dawn developed an elaborate system of color scales which are used to describe the Sephiroth in each of the Four Worlds. Extensive use of these color scales is required in the higher grades of the Order. For meditative purposes, the Adept is asked to paint four Trees of Life, one for each of the four color scales. Much of the symbolism of a proper Second Order Temple involves complete knowledge of these colors, because colors, like Names of Power, attract certain energies which are associated with them. They are another tool for the Magician to use in attracting unseen energies. Colors are also excellent portals and, by meditating on them, the Mystic is able to explore different astral realms, whether Sephirotic, planetary, or zodiacal.

In the Golden Dawn's color scheme, Atziluth is called the King Scale, therefore all Wand cards are of this scale. Briah is known as the Queen Scale, and all Cup cards fall under this category. Yetzirah


**THE COLOR SCALES OF THE TEN SEPHIROTH
IN THE FOUR WORLDS**

YOD-FIRE	HEH-WATER	VAV-AIR	HEH FINAL-EARTH
King Scale	Queen Scale	Prince Scale	Princess Scale
(Atziluth)	(Briah)	(Yetzirah)	(Assiah)
Wands	Cups	Swords	Pentacles
1 Brilliance	White brilliance	White brilliance	White flecked gold
2 Soft blue	Gray	Bluish mother-of-pearl	White flecked red, blue, yellow
3 Crimson	Black	Dark brown	Gray flecked pink
4 Deep violet	Blue	Deep purple	Deep azure flecked yellow
5 Orange	Scarlet-red	Bright scarlet	Red flecked black
6 Clear pink rose	Yellow (gold)	Rich salmon	Gold amber
7 Amber	Emerald	Bright yellow-green	Olive flecked gold
8 Violet-purple	Orange	Red russet	Yellow-brown flecked white
9 Indigo	Violet	Very dark purple	Citrine flecked azure
10 Yellow	Citrine, olive, russet, black	4 colors flecked gold	Black rayed yellow

THE ZODIACAL SYMBOLS

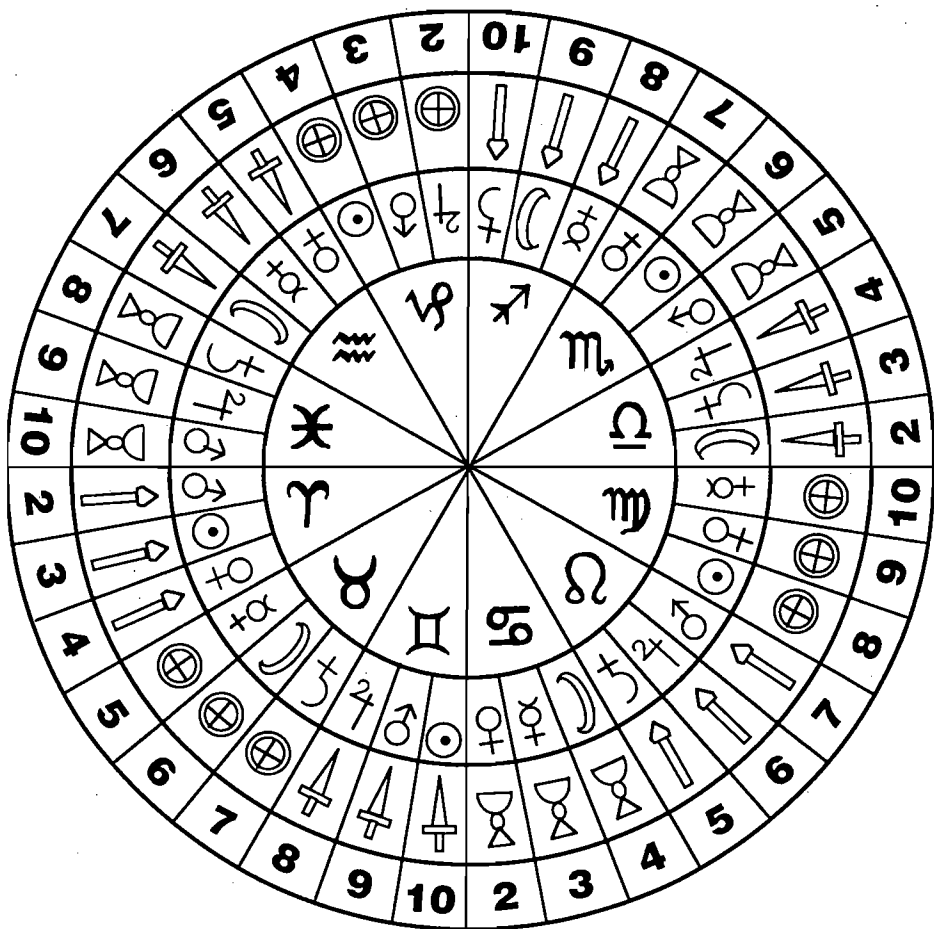
	Aries		Libra
	Taurus		Scorpio
	Gemini		Sagittarius
	Cancer		Capricorn
	Leo		Aquarius
	Virgo		Pisces

THE PLANETARY SIGNS

	Mercury		Jupiter
	Venus		Saturn
	Mars		Luna
		Sol	

THE ELEMENTAL SYMBOLS

	Fire		Air
	Water		Earth



 WANDS
  CUPS
  SWORDS
  PENTACLES

THE DECANATES OF THE ZODIAC

and all Sword cards are of the Prince Scale. Pentacles, under the presidency of the World of Assiah, belong to the Princess Scale. To summarize: KING SCALE = Wands, Fire, Atziluth, masculine force. QUEEN SCALE = Cups, Water, Briah, feminine power. PRINCE SCALE = Swords, Air, Yetzirah, masculine force. PRINCESS SCALE = Pentacles, Earth, Assiah, feminine power.

One final note on the Color Scales: The Tree of Life, as it is usually depicted, is described as the Minutum Mundum (the Small Universe). The Sephiroth are normally shown in the colors of the Queen Scale, while the Paths are in the Scale of the King.

FLASHING COLORS

Each Tarot suit has a specific color which describes the elemental nature of that suit. Fire is red, Water is blue, Air is yellow and Earth is black. The Golden Dawn assigns two "flashing colors" to each element. Flashing colors are pigments which the artist knows as complimentary colors, or colors that sit on opposite sides of a color wheel. Two flashing colors juxtaposed will, when stared at, produce an optical effect of switching places with one another. This simple technique is employed by Qabalists as a method of auto-hypnosis to enter different astral and elemental realms. The flashing colors are given thus: Fire—red and green, Water—blue and orange, Air—yellow and violet, Earth—black and white. In each case, the first color given is the "ground" color and the second pigment is the "charge."

The New Golden Dawn Ritual Tarot deck takes full advantage of these detailed, mystical color systems by incorporating them into the framework of the Minor Arcana. The foreground of each Suit card consistently employs both flashing colors of the specific elemental energy involved. This gives the student an immediate, psychic flash and rapid comprehension of the symbolism at hand. Also in each of the forty small cards, the Color Scale (of one of the Four Worlds) appropriate to the suit (and of the corresponding Sephirah) appears as a background color. Therefore, the reader has immediate, hands-on access to some of the most extensive and difficult teachings of the Hermetic Order of the Golden Dawn, in the practical, working system of meditation, divination, and magick known as the Tarot.

THE DECANATES

The other important symbolism inherent to the Minor cards is that of the Decans of the zodiac. The scheme of the Decanates is an age-old astrological system that originated in Egypt, based upon the seven "old" planets of the Ancients, long before the discovery of Neptune, Uranus and Pluto.

The wheel of the zodiac is divided into twelve signs which also represent "houses." A house is a 30 degree section of the total 360 degree zodiac wheel. The First House belongs to Aries (first sign of the zodiac), the Second House to Taurus, the Third to Gemini and so on. There are also 36 Decans or divisions of 10 degrees in the zodiac. Each house therefore has three Decans. Each Decan is ruled by a different planet and is represented as one of the Minor cards of the Tarot, twos through tens. (The four Aces are not given a Decan because in them the symbolism of Kether is the primary influence.) The 36 small cards therefore depict the operation of the ancient planets in the different signs of the zodiac. This astrological information is clearly shown in each of the minor cards.

THE COURT CARDS

These sixteen cards again point to the four-fold model of the universe, the Tetragrammaton. They symbolize the Elemental Forces of the Divine Four-lettered Name (Yod-Fire, Heh-Water, Vav-Air and Heh Final-Earth) in each of the Four Qabalistic Worlds. They are shown in some diagrams placed on the Tree of Life in Chokmah, Binah, Tiphareth and Malkuth, but they are not restricted to the Sephiroth as are the small cards. The Royal cards are better described as bordering on these spheres.

These cards embody the characteristics of the elements in the four planes of existence. For instance The King of Wands represents the sub-element Fire of Fire. This means he personifies the Yod-Fire Force in the Atziluthic World of Wands (Fire). The King therefore epitomizes the most active dynamic element in the highest Divine World. In another example, The Princess of Cups alludes to the sub-element Earth of Water. She illustrates the qualities of Heh Final-Earth in the watery World of Briah (Cups). Thus this Princess symbolizes the Creative, Mental World in the stage of manifestation. In divinations the Court cards often represent real persons or events which have a certain personality. They often indicate a human factor which is influential to the question of the reading.

The Royal cards are shown in the same scheme of flashing colors as are the rest of the Minor Arcana. But in addition the pigments of the sub-quarters are depicted; mixed elemental colors which show the influence of the specific element of the card commingled with the particular Qabalistic World with which it is affiliated. Therefore the Princess of Cups (Earth of Water) would be dark blue, the combination of blue and black, the basic "ground" colors of those elements.

This concludes our synopsis of Fundamental Tarot Knowledge. We will now continue by examining each card in depth, looking at specific symbolism and correspondences. In the following three chapters, all the cards are introduced by S.L. MacGregor Mather's description of them given in the original Order documents. A few minor changes will be noted in the New Golden Dawn Ritual Tarot deck which differ slightly from Mather's notes. The Major variance is due to the addition of the Color Scales of the Four Worlds. The original manuscript calls for a "white angelic hand" to bear each elemental implement in the forty minor cards. The Ritual deck shows the hand emerging from clouds in the flashing colors of the element particular to the suit. Thus the angelic hand in the suit of Air will be violet, to flash with the "ground" color of yellow, found in the swirling clouds. The documents also described smaller elemental implements at the top and bottom of each Minor card, upon which the astrological and zodiacal symbols were perched. The valuable Decan symbols remain but the small implements seemed to function merely as ornaments and were left out of most cards of the modern Golden Dawn deck for artistic reasons.

If the reader would like more information on the Order documents concerning the Tarot descriptions, we highly recommend obtaining a copy of *The Golden Dawn* by Israel Regardie.

II

THE MAJOR ARCANA

Prospectus

The twenty-two cards of the Major Arcana are also called the Trumps, Tarot Keys or Atus of Tahuti. They refer to the twenty-two Paths which run between the ten Sephiroth on the Tree of Life, as well as to the twenty-two letters of the Hebrew alphabet. They represent the energies of the planets, the signs of the zodiac and the elements of the Ancients. These Paths, numbered 11 through 32 are dynamic, subjective conduits of karmic energy. They are Forces in transit. The Trumps symbolize the Powers of Consciousness in illustrated form. Their placement on the Tree of Life is symbolized by the winding path of the Serpent of Wisdom.

THE FOOL

The Zero Key, the 11th Path

The Magickal Title of the card is the Spirit of Ether. The Path of the Fool is that important first connection between Kether (the Crown—the Ultimate Source of everything) and Chokmah (Wisdom). It is the Path known as the fiery intelligence ... the first current of potential vibration. It is the precursor of the First Thought. This being the case, the card's meaning is one of the hardest to grasp due to its close proximity to the Unmanifest. Aleph, the first letter of the Hebrew alphabet (as well as the best loved letter of God) is attributed to this card. In the Zohar, one of the ancient Qabalistic texts, Aleph is described as absolute unity, therefore it cannot be given a number, since numbers are set apart from one another. To this Key, a zero is assigned, since zero represents the circle of unity. The Path of the Fool is the possibility, or first glimmer of a thought. From out of the Limitless Light, the life-breath of the Ruach (spirit) begins to form the thought of manifestation. It is "The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac."

The New Golden Dawn Ritual Tarot shows the child-god Harpocrates about to pick one of the yellow roses (the Golden Rose of Joy). A child has the sum of all possibilities of life yet to come, therefore he has the potential to do anything. Harpocrates is also the god of silence, and here he is shown giving the Sign of Silence, one of the grade signs of a Neophyte. This alludes to the fact that higher Spiritual Knowledge cannot be communicated verbally ... there is only Truth in Silence.

The innocent babe holds the leash of a powerful wolf, capable of destruction. The two opposing concepts of innocence and ferocity here balance and counteract each other. The babe is the beginning of life, while the wolf has the ability to end life. This card could be said to represent Birth or Death. Both are natural expressions of the cycle of the Universe, although in this card the beast is held in check by Divine innocence.

This card is attributed to Air, the symbol of which appears in the upper left-hand corner. The roses are also yellow signifying that the grasping child is about to take his first breath of air. Thirsty for experience, he seeks an initiation of Spirit-life.

Interpretation in a Tarot Reading

Idea, thought, spirituality, that which endeavors to rise above the material. (That is, if the subject which is inquired about be spiritual.) But if the divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

THE MAGICIAN

The First Key, the 12th Path

The Magickal Title of the card is the Magus of Power. The path of the Magician runs between Kether (the Source) and Binah (the organizer of Form.) It is "The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn." Beth, the Hebrew letter given to the Magician, means house, thus the Magician is the house in which the Divine Spirit dwells. In fact, he is the architect and carpenter of that House. The Magician is an extension of the Fool . . . he is the Fool *in the act* of experience. He is the director of channeled energy as well as the energy that is being channeled.

The Magician is a form of the Egyptian god, Thoth, who is analogous to the Greek god, Hermes—god of wisdom, magick, and communication. Since he is a god of language and the written word, he represents a definite step towards manifestation, from the silent, pre-thought stage of the Fool. He is the creative Force who's energy is collected and organized into later form by the High Priestess. He is also known as the Trickster, who has all the knowledge of the magickal tools at his disposal. The Magician stands on every path, and in order to become the Magician, one must first slay him.

The figure of the Magician is shown standing west of the Altar which has upon it the traditional Golden Dawn implements in their proper elemental directions. These magickal tools refer not only to the elements, but to the Four-lettered Name of God, the suits of the Tarot, and the four Qabalistic Worlds. The Altar itself is transparent to suggest that the *thought* of Manifestation is present, but it has yet to be accomplished. The Magician's hat too, is in a pre-manifested state,

seen instead like a halo. The infinity signs arise from the mind of the Magician, growing and forming a thought. From his hands, ribbons of energy flow outwards as he prepares to choose one of his magickal weapons with which he shall perform his ceremony. He is about to invoke.

Interpretation in a Tarot Reading

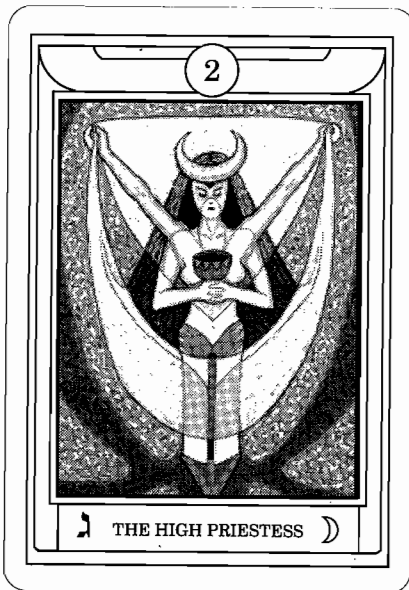
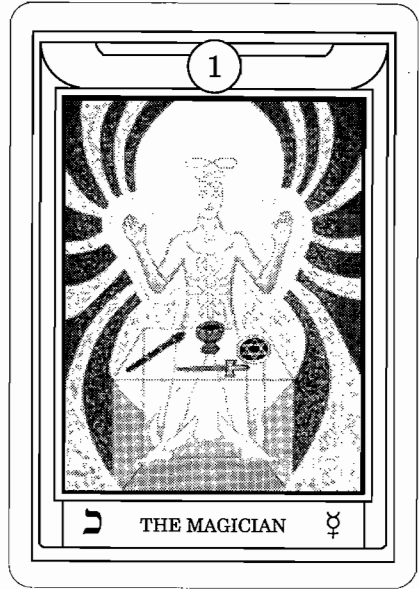
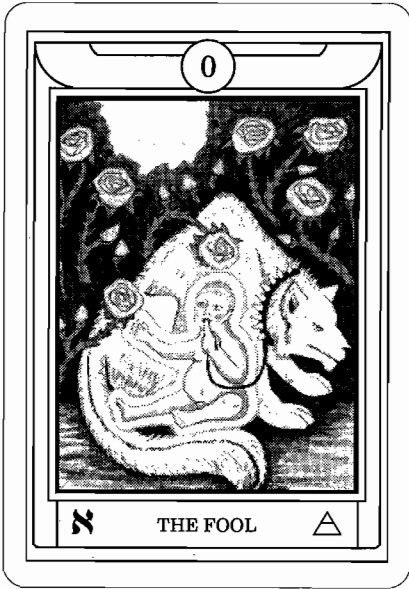
Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity (the surrounding cards). Sometimes occult wisdom.

THE HIGH PRIESTESS

The Second Key, the 13th Path

The Magickal Title of this card is the Priestess of the Silver Star. The Path of the High Priestess is the first to reach Kether from the lower realms of the Tree in Tiphareth. It is "The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun." This is the longest path on the Tree, stretching from God the Crown (the Source of All) to God the Son (the Slain and Resurrected One). Gimel, the Hebrew letter attributed to this path means camel, the only animal that is capable of carrying us across the Abyss, due to its ability to store water. This path is the ultimate source of water and thus represents the purest root-essence of consciousness.

All three paths on the Middle Pillar are different forms of the same energy. The High Priestess is a higher, purer form of the same energy contained in the Temperance card. Thus she is seen with an arrow formed out of the lower part of her body. This arrow is a reflection of the one about to be released upwards from the Quesheth (bow) of the Temperance card. But the High Priestess' arrow points downwards alluding to her function as regulator of the flow and direction of vibration. This arrow symbolizes the descending pattern of vibration, which compliments the aspiring arrow of Temperance. The two arrows together form a current of consciousness, waxing and waning like the cycles of the Moon, the planet to which the High Priestess is attributed. The arrow further serves to establish the High Priestess as Diana, the Huntress and Goddess of the Moon, who has, in this card, put aside her bow and is at peace.



Upon her head she wears the lunar crescent, and she holds the water cup of the Stolistes at her breast. The High Priestess is the counterpart of the Magician; she is the vessel which receives the creative force, and initiates form. She purifies us with the lustral waters. Thus the background of the card suggests a cup, the form of which surrounds her. Her face is hidden from view by veils that suggest Kether concealed behind the Abyss. It is the brilliance of the Crown which blinds with veils of light.

The High Priestess is a form of the Shekinah, the spiritual Bride and Mother. She is the gate of entry into the Third Order. Union with her is the reward of the Slain and Resurrected One.

Interpretation in a Tarot Reading

Change, alteration, increase and decrease. Fluctuation (whether for good or evil is again shown by cards connected with it). Compare with Death and the Moon.

THE EMPRESS

The Third Key, the 14th Path

The Magickal Title of this card is Daughter of the Mighty Ones. The path of the Empress is the mediator between the Father and the Mother (Chokmah and Binah). It is "The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn." This is also the path of Unity ... the Union of the powers of Force and Form (resulting in the title, Daughter of the Mighty Ones.) The Empress is the Universal Mother-figure, whose womb we must be borne out of to reach a higher level on the Tree. She is all-fertile, all-Light and, in her Venus aspect, she is all-loving. She contains the root-essence of emotion in its most pure form, not that of the full spectrum of emotions that manifest in Netzach.

In the New Golden Dawn Ritual Tarot deck, the Empress is seated on an earth-brown throne to represent her function as form-builder of all that eventually manifests on Earth. Her vestments (green to signify Venus) are covered with red fleur-de-lis, which allude to the womb. The red flowers not only suggest the Venus/Mars opposition

in balance, but also to show that Binah's Atziluth color is bright red. The Empress holds an ankh in her left hand, as a symbol of Venus and Eternal Life. This symbol is also shown connecting the two sides of her robe at her throat (the Daath-center). This suggests that the symbol of Venus, which encompasses all the Sephiroth, is the Key to the formation and unification of the Universe. In addition to the ankh, the Empress holds in her right hand a royal scepter surmounted with a golden globe (the Sun) implying that she dominates the Heavens.

The dove, a further symbol of love and of Venus, alludes to the Holy Spirit, the Christian image of the feminine part of the Divine, known to Qabalists as the Shekinah—the Divine Presence of God who encourages us in our yearning for God. The shape of the dove suggests the white Shin of Spirit, which is seen at the top of the card.

The figure is seated before a green veil whose folds fall in the shape of an arch or doorway—the meaning of the Hebrew letter Daleth. Venus is attributed to the wall which is the entrance of the Vault of the Adepti. The aspiring Adept must pass through the gateway of Venus which is the symbol of rebirth. But the Empress herself is the actual doorway through which we must pass. The brilliance of Kether blurs her outline, as she sits in patient glory.

Interpretation in a Tarot Reading

Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

THE EMPEROR

The Fourth Key, the 15th Path

The Magickal Title of the this card is Son of the Morning, Chief among the Mighty. The Path of the Emperor connects Tiphareth (the Son) to Chokmah (the Father). It is "The Wisdom of Sovereignty and Beauty, and the originator of them; the sphere of the Zodiac acting through Aries upon the Sun, and initiating Spring." It is a very masculine path from all outside appearances. But in fact the male Aries energy is guided by Binah (which is red in Atziluth). The Emperor takes the manifesting energy from the Empress and passes it down to the Higher Self of the individual. The Emperor and the

Empress together function almost as Animus and Anima. Because Aries is ruled by Mars, this card symbolizes tremendous creative energy on one hand and rulership on the other. Of course Aries is the sign which signals the return of Spring when Life re-emerges and growth begins. The notion of Spring and the cycle of rebirth is a feminine function. Heh, the Hebrew letter attributed to this card, is distinctly feminine and in fact signifies the Mother. The energy of the Emperor is the virile, stimulating force which initiates Spring. Therefore, the masculine and feminine energies are totally balanced in this seemingly all male card. It is an example of the idea that every symbol contains its own opposite thus producing a balance of forces.

The New Golden Dawn Ritual Tarot deck shows the Emperor in red armor with flashing green mail. (Mars and Venus energies in harmony.) He has been a warrior king in the past but he has put down the sword and taken up the wand. The ram-headed wand is used to invoke the forces of manifestation. The figure now wears over his armor, the white and purple fleece of a monarch. He wears a crown of ram's horns on his head, and the ram of Aries is at his feet, playing in the new vegetation of Spring. The Emperor holds a golden orb (Tiphareth) surmounted by the cross, to show that he holds absolute rule over his kingdom.

The Emperor sits on a throne in front of a red veil which has parted, revealing an arched window, which refers to the Hebrew letter Heh. The veil is the Abyss, while the window shows the soft blue of Chokmah in Atziluth beyond it. The figure has a fire triangle on his chest, but superimposed over it is the faint outline of the water triangle. Together they form the hexagram, the emblem of the Perfected Man.

Interpretation in a Tarot Reading

War, conquest, victory, strife, ambition.

THE HIEROPHANT *The Fifth Key, the 16th Path*

The Magickal Title of this card is Magus of the Eternal Gods. The path of the Hierophant runs between Chesed (Mercy) and Chokmah

(Wisdom). It is "The Wisdom and Fountain of Mercy, the sphere of the Zodiac acting through Taurus upon Jupiter." This is a very masculine path—the uppermost path on the Pillar of Mercy. The Hierophant is an important link between the Higher Self (the Ethical Triangle) and the Spiritual Self (the Supernal Triad). It is a primary function of the Hierophant to tie together the Great Above to that which is Below. Thus the Hebrew letter assigned to it is Vav, or nail, an object which binds things together. Another aspect of the card has to do with teaching. In the Golden Dawn, the Hierophant is the Expounder of the Mysteries, who administers the Oath to the Candidate and confirms his/her initiation. His throne is in the eastern part of the Temple, the place of the Rising Sun, and he represents Osiris, the Slain and Risen God of Egypt (except when he moves about the temple, when he takes on the God-form of Aroueris, Horus the Elder). The Hierophant is the Great Teacher. It is only through the Hierophant, who acts as a lightning rod for the Divine Light, that one can understand the link between sensory experience and inner illumination. The Hierophant's lesson is not understood by the use of the intellect; it has to be felt and perceived. (The neophyte does not comprehend the initiation ceremony, yet he/she can certainly feel the energy being directed by the Hierophant.)

The Hierophant in this deck is enthroned upon a bull, the stable foundation of Taurus. The figure is shown wearing a triple tiara, a symbol of the Supernals, for whose light the Hierophant acts as a living channel. He is dressed in the black robe of the Outer Order, into which he descends for the purpose of teaching. Over his robe he wears a red tabard, which represents the flaming energy of the Divine Light. In one hand he holds the Banner of the East, which indicates the rise of the Light, and in the other hand he holds a crook, the traditional symbol of Mercy and of Chesed. He is illuminated by the Supernal Light which is Above. In his lap are the crown-headed scepter (the Hierophant's wand) and a scroll containing the Logos or Word of Creation. The background of the card is red-orange, the color of Taurus and the path of Vav. Nails are also shown behind the figure, drawing together the fragments of the Universe.

Interpretation in a Tarot Reading

Divine Wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some aspects, the meaning of the Magician, the Hermit, and the Lovers. Occult Wisdom.

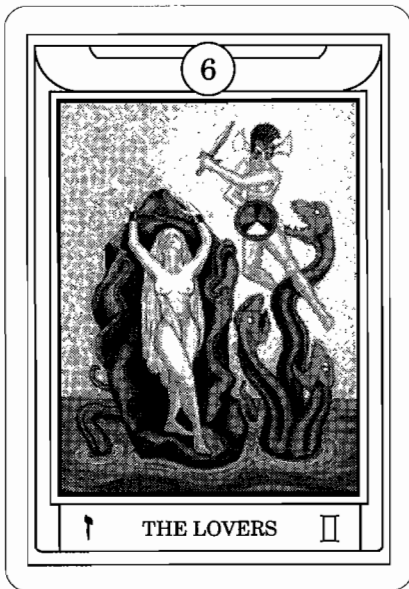
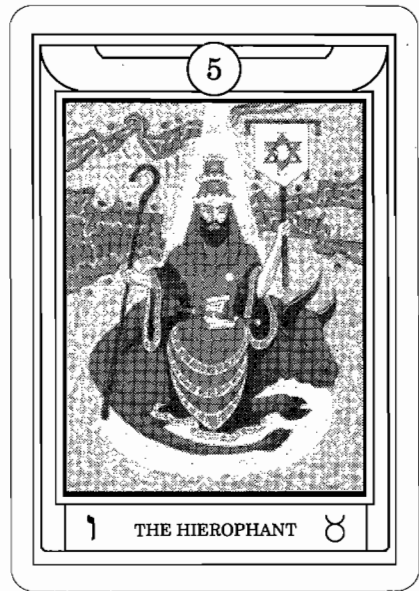
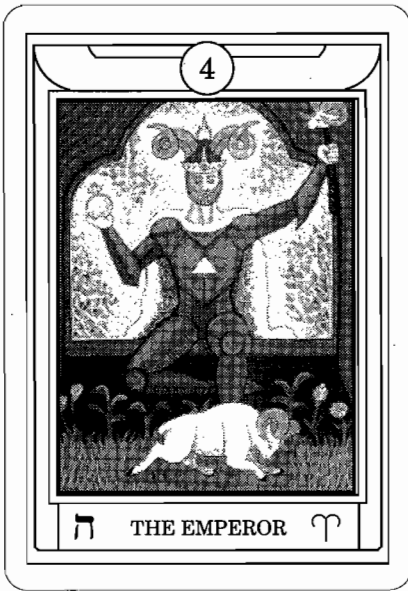
THE LOVERS

The Sixth Key, the 17th Path

The Magickal Title of this card is Children of the Voice Divine, the Oracles of the Mighty Gods. The path of the Lovers connects Tiphareth, the Solar Center of the Higher Self, to Binah, the Great Sea of the Super Conscious. It is "The Understanding of Beauty as well as the Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol." The affection between the Lovers is not sexual in nature . . . rather it is the Divine Love of the twins of Gemini for each other. This is the uniting of the Sun (male) and Moon (female) energies or polarities within the Initiate. They are the conscious and the subconscious; mirror images which join together and are absorbed back into the mirror . . . the great Sea of Binah. This card is a picture of the reconstruction of the Garden of Eden. It is the joining of the two great contending Forces in the spiritual body of the Initiate for the purpose of Divine Union.

In this card the figure of a woman is shown chained to a rock and about to be devoured by a sea monster. She is Andromeda of Greek mythology. From the sky, the hero Perseus descends to rescue the maiden. Andromeda here represents the Lower Self or Personality shackled to the rock of Mortality, and the Material Realm. The warrior Perseus acts as the Higher Self who frees the Personality through integration, for it is the descent of the Higher Self which liberates and illuminates. The hero has a shield constructed from the three Mother Letters. The Hebrew letter attributed to this card is Zayin, which means sword. (In this case it is the liberating sword of Victory.) Its number is seven, which also refers to Netzach, and to Venus, goddess of love. The sword of Perseus is a weapon of the Will, showing that this is a fiery, active and calculated path that is not undertaken by accident. The Lower and Higher Selves willfully fuse together to plunge across the Abyss, a kind of Lover's Leap, into the Greater Glory of the One Source of All. (Of course it is not possible to fully comprehend this path and still live.)

The sea monster has three heads which allude to Binah. The dragon threatens yet also initiates and brings about the Divine Marriage of the Lovers. The background color is orange, the color of the letter Zayin.



Interpretation in a Tarot Reading

Inspiration (passive and in some cases mediumistic). Motive, Power and action, arising from Inspiration and Impulse.

THE CHARIOT

The Seventh Key, the 18th Path

The Magickal Title of this card is Child of the Powers of the Waters, Lord of the Triumph of Light. The path of the Chariot runs from Geburah to Binah. It is "Understanding acting upon Severity. Saturn acting through Cancer upon Mars." This watery path is an intense one owing to the fact that by following the route of the Serpent on the Tree, the Chariot is the first path to cross the Abyss from the lower Sephiroth. In essence, the path represents a conquering on all the planes of existence. The Chariot has the ability to move through the planes with ease. It alludes to the descent of the Spirit into the lower, manifest universe.

The Ritual Tarot emphasizes the Chariot as the Vision of the Merkabah, the chariot which in Jewish mysticism carries the throne of God. This theme also has ties to the Vision of Ezekiel which describes the appearance of four living creatures. These creatures had the faces of a man, a lion, an ox, and an eagle. Next to each creature was a wheel, "Like a Wheel within a Wheel." Both the wheels and the creatures moved simultaneously, therefore the card is one of constant movement and shape-shifting. This is the Vision of the Kerubic (elemental) energies "coming into view" of the material universe.

The Chariot is gliding through space; pulled through the planes by two horses, one black and one white, which represent the dualities of positive and negative forces. The horses are controlled by a sphinx-headed armored figure who is the King ... the Yod of Tetragrammaton. His face is divided into a half-black, half-white mask signifying the further balance of positive and negative, for it is the union of opposites which powers the vehicle. The sphinx represents the Higher Self, and the Spirit pentagram above his head reaffirms the idea that the Kerubic energies of the four elements are crowned and guided by Spirit. The figure is not holding the reins, but controls the horses by his will. On the front of the Chariot is the symbol

of the Sun, which alludes to the Greek myth of Helios, the Sun chariot, pulled across the sky by horses. Within the Sun is an eagle's head in the form of a cup to emphasize the watery nature of the path. Above it is the crescent of the Moon and the sign of Cancer. Together, these three watery symbols indicate that it is the Moon (ruler of Cancer) which guides the Chariot.

The lower part of the card is colored in shades of orange, because the path of Cheth, the Hebrew letter given to this path, is yellow-orange. The orange tones also allude to Geburah, while the upper part of the card is indigo and represents Binah, complete with the rings of Saturn. These rings are the Vault of the Heavens into which twin spiral pillars disappear. Red flaming Shins, symbolizing the martial aspects of the path, dance around the entire vision.

Interpretation in a Tarot Reading

Triumph. Victory. Health. Success though sometimes not stable and enduring.

STRENGTH

The Eighth Key, the 19th Path

The Magickal Title of the card is Daughter of the Flaming Sword, Leader of the Lion. The course of Strength (or Fortitude) is the reciprocal path which straddles the Tree from Geburah to Chesed. It is "Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars." Just below the Abyss, it is a major path which connects the two great opposing forces of the Higher Self. This corresponds on the human body to the channel of energy that connects the right and left arms. (True strength is achieved when both arms work in harmony.)

In this deck the lion is shown with its tail ending in the form of the serpent. (Teth, the Hebrew letter assigned to this path, means snake.) The transforming of one animal into another alludes to the shape-shifting interchange of symbols and energies of the path. The snake and the lion are one. The lion represents brute strength which can be used for good or ill. The serpent represents a form of energy not unlike that of the Eastern Kundalini. This serpent energy is used to

activate the body's energy centers. Coupled with the lion, it is the kinetic-fire phase of this serpent energy, guided by the Will of the Higher Self symbolized by the woman with the veil.

A second lion is shown to emphasize the alchemical symbolism which is everywhere on this path. This is the Green Lion who alludes to raw, wild energy, as opposed to the Red Lion who has been tamed by the woman. This is potent yet harnessed energy under the control of Will. The woman seen here in the desert of Daath is the same as that in The Universe card; Aima Elohim in one of her many guises. The desert she stands upon is streaked with yellow, the color of the path of Teth. She holds in her hand four flowers which represent both Chesed and her own virginity—for it takes innocence to tame the beast (as in the myth of the Unicorn). A fine gold line at the top of the card is the horizon line of the Abyss. Above it are the Supernals in white, gray and black. The Sun, which rules Leo, is also seen at the horizon, though it has become a nugget of gold. This is the Philosopher's Stone, the Summum Bonum, True Wisdom and Perfect Happiness.

Interpretation in a Tarot Reading

Courage, strength, fortitude. Power not arrested as in the act of judgement, but passing on to further action, sometimes obstinacy, etc. Compare with Justice.

THE HERMIT

The Ninth Key, the 20th Path

The Magickal Title of this card is the Magus of the Voice of Light, the Prophet of the Gods. The path of the Hermit leads from Tiphareth to Chesed. It is "The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol." He represents communication between the Higher Self of the Ethical Triad and the Spiritual Self of the Supernal Triad. The Hermit is symbolized by the Kerux in Golden Dawn ritual, who is Anubis (ultimately a lower form of Hermes-Thoth, messenger to the Gods.) The Kerux is the Lightbearer, the shower of the way to the Hidden Knowledge. The Hermit is attributed to Virgo and thus contains the concept of sexual love in its unmanifested or virginal state. This is reinforced by the fact

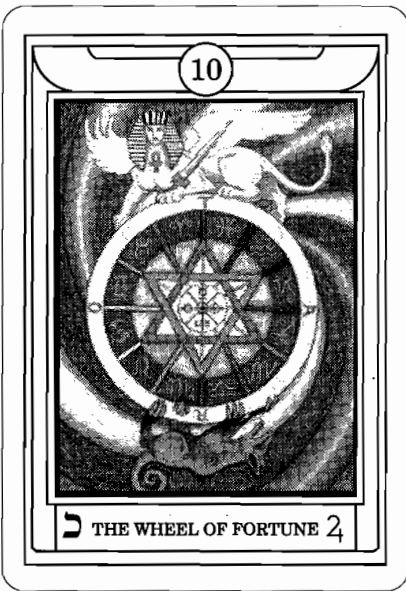
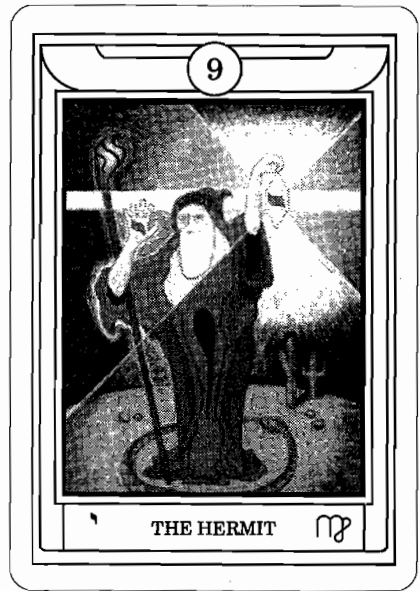
that Yod, the Hebrew letter given to the Hermit is phallic. Yod is the Father-Fire letter of Tetragrammaton. It is also related to Kether because it is the basic digit that when drawn forms the rest of the Hebrew alphabet. Yod also represents the Logos, the word of power which links the Lower Self to the Higher, through vibration.

The hand (Yod) of the Hermit is that which reaches down to help the initiate. The Hermit is the Master Magician; very old and very wise. He is the Supreme Will, concealed in robes of Darkness and Mystery. We may only know him by striving ever towards the Summit; reaching for his outstretched hand, attuning ourselves to his vibration. He has the qualities of both Fire (Yod) and Earth (Virgo), thus he represents the beginning and the end of the elements of Tetragrammaton. This is symbolized by the serpent at his feet that holds its tail in its mouth. The Hermit's lamp contains the Yod from which light flows out into all planes and dimensions. This is the Sacred Light of LVX which cuts through the darkness and initiates creation.

The staff of the Hermit refers to Chokmah (Thoth). At its summit is the Orphic Egg of the Cosmos. The serpent around the egg has a further meaning; it alludes to Mercury and to the serpent power discussed in the Strength card which is utilized by the Hermit. The figure wears the red Outer Robe of Concealment (Binah in Atziluth) and the blue Inner Robe of Concealment (Chokmah in Atziluth), which alludes to his occult powers of regeneration. He is concealed completely from the mundane world, and his powers are barely perceived by the aspiring student. The spermatozoon on the front of his robe further points to the sexual Yod force of this path. The background contains shades of yellow-green, the color of the path of Yod. The figure stands in a desert where two cactuses are shown. (This is a tribute to Israel Regardie in his last years in Arizona.)

Interpretation in a Tarot Reading

Wisdom sought for and obtained from above. Divine Inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the three Magi.



THE WHEEL OF FORTUNE

The Tenth Key, the 21st Path

The Magickal Title of this card is the Lord of the Forces of Life. The path of the Wheel of Fortune runs between the spheres of Netzach and Chesed. It is "The Mercy and Magnificence of Sovereignty, Jupiter acting through Jupiter direct on Venus." This path is the conduit of energy between the Personality (Lower Self) and the Higher Self on the Pillar of Mildness. It is known as the Intelligence of Conciliation, meaning that the Wheel is the mediator between two opposites. The Wheel is also a symbol of Karma and of Time, continually fluctuating, bringing past deeds (good or ill) back to the present and on to the future. The double-letter Caph, which is assigned to this path, refers to the concepts of Riches and Poverty, thus Jupiter is rightly attributed here. This is the Wheel of Life, Death, and Rebirth. It is a Wheel of extremes, light and darkness and all the interactions between the two which cause the Wheel to turn. It is a perpetual motion machine, rotating and cycling human incarnation, karma and life.

The Sphinx represents the Higher Self of the individual, also the Guardian of the Mysteries. It is a symbol of the four elements, crowned and united by Spirit. Here, it is pictured at the top of the Wheel, acting as a stable, balancing energy. The sphinx has breasts to indicate the balancing of masculine and feminine polarities in one entity, for it is both male and female. The figure wears an ankh to represent the immortality of the Higher Self. Also, the ankh, as a symbol of Venus, together with the sword further alludes to the harmony of male and female energies.

The Cynocephalus, or dog-faced ape, shown under the Wheel is the lower, animal self who uses his human-like hands to grip the Wheel tightly, hanging on for dear life. The revolving wheel is the constant cycle of energy between the sphinx and the ape, the Higher and the Lower Self.

The Wheel has at its core, the center of Eliphaz Levi's interpretation of the Wheel of Ezekiel, with its equilibrium of the alchemical elements of Salt, Mercury, Sulfur and Dissolution (whose sigil resembles that of Aquarius.) Also shown is the hexagram formed out of the two triangles of fire and water. (These again are the balanced opposites which fuel the motion of the Wheel.) There are twelve spokes of the Wheel arising from the hexagram which are colored in

the manner of the twelve signs of the zodiac (which are also seen). The color of the path of Caph is purple, which permeates the background. The outermost rim of the Wheel, shown in the flashing color of yellow, has upon it the letters of Tetragrammaton and the word TARO (or ROTA—the Wheel). The spinning action of the Wheel emits spirals of energy—cosmic and karmic ripples.

Interpretation in a Tarot Reading

Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

JUSTICE

The Eleventh Key, the 22nd Path

The Magickal Title of this card is the Daughter of the Lord of Truth, the Holder of the Balances. The path of Justice runs between Tiphareth and Geburah. It is “The Severity of Beauty and Sovereignty, Mars acting through Libra upon Sol.” This path assures the balance of the whole Tree by equilibrating between the pivotal core of the Tree and the sphere of its harshest action. The function of this path is to constantly compensate for imbalance. Justice acts like a carpenter’s level, showing which side of the project needs adjustment. If a person is imbalanced on the side of Mercy, the Sword of Justice swings to the side of Severity, and vice versa. The unbalanced aspects are severed by the Sword of Geburah in a necessary, martial fashion. This is a double edged sword that can swing both ways, either in the act of destroying or consecrating. Its action is like that of a pendulum, which only comes to rest in the center, after the gravitational pull of both polarities has quieted.

Lamed, the Hebrew letter attributed to Justice, means ox goad, a stick used to prod the beast of burden forward. The Sword of Justice is the device which prods us in the ribs to keep us on a balanced path, always moving forward.

The figure of Maat is shown in this card. She is the Goddess of Truth and of Law, here seen dressed in green, the color of the path of Lamed, and of Libra. Her wings are red, thus the two flashing colors of

the card allude to the balance of Venus and Mars. She wears the vulture headdress, and on her robe is a feather, her symbol, which is weighed against the heart and soul of the Initiate in the Hall of Truth. At her feet is the jackal of Anubis, God of the Underworld, who awaits her verdict, ready to carry away the hapless souls who are not judged to be pure-hearted. The Goddess holds the Sword of Justice and the scales—the emblem of Libra. Behind her is the golden Sun of Tiphareth, the sphere of beauty and balance.

The serpent at the top refers to Teth (and through Leo, the Sun). From the serpent, larger scales are suspended which in turn form the two Pillars of Hermes and of Solomon. In these scales are shown the Skull of Death and the Candle of Light and Life as described in the Adeptus Major Ceremony. At the base of the Pillars are the triangles of fire and of water, representing the two Great Opposing Forces in the Queen scale colors of Geburah and Gedulah. These are the energies between which the Sword of Justice must balance.

Interpretation in a Tarot Reading

Eternal Justice and Balance. Strength and Force, but arrested as in the act of judgement. Compare with Strength. Also in combinations with other cards, legal proceedings, a court of law, a trial at law, etc.

THE HANGED MAN

The Twelfth Key, the 23rd Path

The Magickal Title of this card is the Spirit of the Mighty Waters. The path of the Hanged Man runs between the spheres of Hod and Geburah. It is "The Severity of Splendor, and the execution of judgement. Mars acting through Water upon Mercury." This is a path of self-sacrifice, loss, and the concept of the Divine Death associated with all of the dying-god myths. It represents the crucifixion of Christ and the slaying of Osiris. Yet just as in all of these myths, the god dies and is resurrected into something greater. His death is a period of withdrawal that is absolutely necessary for the rebirth of all life.

The Hanged Man has the Hebrew letter Mem associated with it. Mem, one of the Three Mother Letters, means water. The Hanged Man represents a kind of Baptism in Water. This path is an initiation which

is a kind of trance-state, or period of suspended animation. It is a state of meditation which is intensely self-examining. This truly is a path of self crucifixion, an essentially intellectual experience that is a necessary step from the Splendor of the Mind in Hod, to the fiery Severity in Geburah. Self-sacrifice is crucial to anyone who aspires toward the higher realms of the Tree of Life.

The card depicts the figure of a man suspended upside-down from a live tree in the form of a Tau Cross. Tau is the last letter of the Hebrew alphabet which signifies both completion and beginning. His crossed legs suggest the form of the Flyfot Cross, alluding to the First Whirlings and the hidden influence from Kether. The legs resemble those of the Emperor, the symbol of sulfur inverted, showing the fiery effects of Geburah filtering downward on this path. The figure's face is calm and hypnotic. It is as though he is wearing the mask of Osiris, surrounded by a slight halo.

The New Golden Dawn Ritual Tarot deck combines two different versions of this Key which are revealed in the Adeptus Major Ceremony. The second version of the card shows a drowned giant on the bottom of the sea with a rainbow at his feet. This figure is shown behind the traditional figure of the man hanged from a Tree. The rainbow at the giant's feet is by tradition a symbol of a pact between Man and the Divine. This card is practically reversible, and profound insights may be gained from looking at either figure upright. It also enhances the symbolism of the suspended trance . . . the meditation of the Dying God (or the sacrificing initiate). As stated earlier, the death and resurrection of the Slain God is a natural occurrence in many mythologies . . . it is necessary to the order of the universe. In this version, both God and Man are crucified. When the God aspect is exalted, the Man aspect is temporarily sacrificed. Likewise, when the Man aspect is exalted, the God aspect is withdrawn. The Divine Spark sacrifices itself momentarily in the act of becoming manifest in the waters of the material universe. This suspension is the result of close examination and willing sacrifice of all parts of the Self in order to be reborn in the waters of Mem. This card represents a total reversal of all knowledge previously gained in order to more fully understand and gain greater knowledge.

The figure of The Hanged Man has his arms tied to form a triangle. Together with the crossed legs above, he casts a glyph of the Cross above the Triangle, the emblem of the Golden Dawn, which like Osiris, undergoes a period of withdrawal from manifestation, only to

rise again to the glory of the Great Work.

Interpretation in a Tarot Reading

Enforced sacrifice. Punishment. Loss. Fatal and not voluntary. Suffering generally.

DEATH

The Thirteenth Key, the 24th Path

"The 13th Key of Tarot represents a figure of a skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from the corrupting bodies buried therein—fragments of which, such as hands, heads and feet appear above the soil. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equalizer of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter He, the pentagram—the concealed Spirit of Life and the Four Elements—the originator of all living form. The sign of Scorpio especially alludes to stagnant and foetid water—that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death, through death into life, is symbolized by the grass which springs up from and is nourished by putrefying and corrupting carcasses; the herbage in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbage. This is further shown by the figure itself putrefying and decaying as it reaps the grass of the field. 'As for man, his days are as grass, as a flower of the field, so he flourisheth.' The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews.

"The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial—the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris—which later yet rises again in Horus. The scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key refers to

the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The scorpion is the emblem of ruthless destruction; the snake is the mixed and deceptive nature, serving alike for good and evil; the eagle is the higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of Life. As it is said, 'Thy youth shall be renewed like the eagles.' Great indeed, and many are the mysteries of this terrible Key. The Magical Title is the Child of the Great Transformers, Lord of the Gates of Death."

Excerpt from the Portal Ritual of the Golden Dawn

The card of Death is attributed to the path that leads from Netzach to Tiphareth. It is "The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis." This path is of immense importance considering its position on the Path of the Flaming Sword (a direct current of energy from Kether to Malkuth that touches all of the Sephiroth). In the task of rising up the Tree, this path is an initiation in which the Personality willingly undergoes "death" in order to attain knowledge of the Higher Self. This death is in reality, a transformation. A transition occurs, changing mundane ideas into purified thoughts. The Personality is dismembered, reassembled and absorbed into the Higher Self. This so-called "death" is in reality a necessary step that must be willingly undertaken before the loftier realms of the Tree can be climbed. The Victory of Netzach and its Desires must be left behind before one can experience the mysteries of resurrection and rebirth in Tiphareth.

In this deck, the skeleton of Death is shown holding the scythe which is in the shape of the Tau Cross. S.L. MacGregor Mathers attributed the skeleton to Osiris, the slain and resurrected god, therefore the figure is here shown giving the Adeptus Minor grade signs of Osiris Slain (arms outstretched) and Osiris Risen (arms crossed). Around the skeleton, strewn about, are dismembered body parts (pieces of the old Personality) which provide nourishment to the lush grass. In this respect, the Death card is also a card of Birth, and indeed new life forms are seen incubating in

cocoons amid the vegetation.

The Hebrew letter Nun is attributed to this card. Nun means fish and, along with the scorpion, it alludes to the watery nature of this path. The card is an alchemical allegory of the nature of Water. The scorpion and the serpent represent Water in its lowest form, the waters of putrefaction. The figure of the skeleton actually has the serpent forming the lower part of its body. Above the figure and around it is the form of the eagle . . . Water in its most purified state. In reality, the skeleton itself, though it is the reaper of Death, is itself destroyed and purified. It is the willing instrument of its own death and rebirth. On its head is a blackened pot containing the Gold of the Alchemist, signifying the dross matter harboring the purest essence of the Divine.

Behind the figure and seen between two towers is the darkened Sun, which further symbolizes the process of putrefaction. From this blackened sunset, the spiritual gold will eventually shine forth. Upon the towers themselves are images of the Dragon of the Waters and Typhon of the Egyptians—both symbols of the corrosive and destructive action of the infernal fire which burns away the dead matter, leaving only the Divine core.

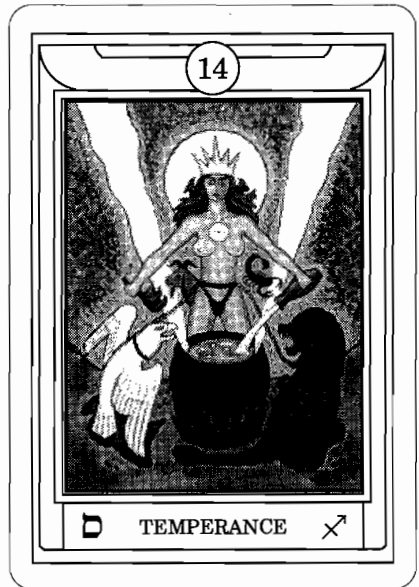
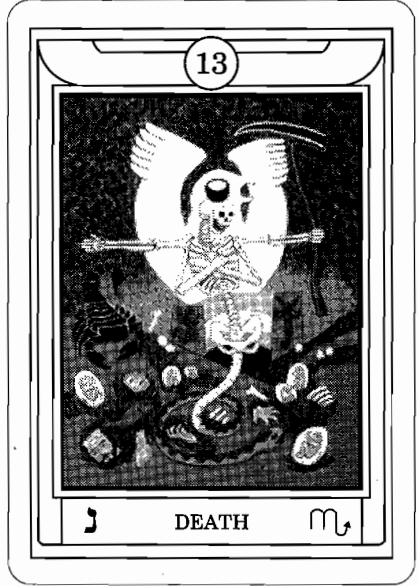
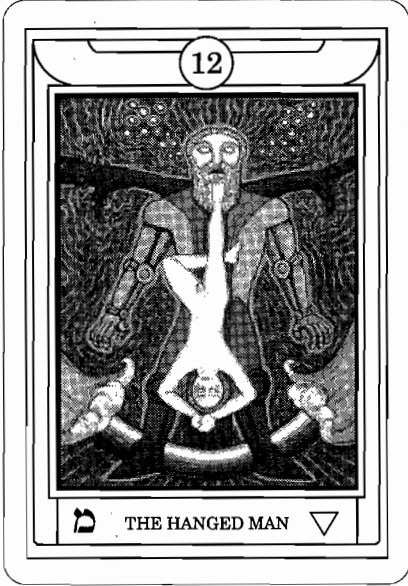
Interpretation in a Tarot Reading

Time. Ages. Transformation. Change involuntary as opposed to the Moon. Sometimes death and destruction, but only rarely the latter, and the former only if it is borne out by the cards with it. Compare also with the High Priestess.

TEMPERANCE

The Fourteenth Key, the 25th Path

“This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore is better adapted to the more restricted meaning. The more ancient



one of water and one of liquid fire. The mixing of the fire and water (male and female energies) form the infinity sign behind which is seen the Gold of Alchemists.

The Sun above the angel and the Crescent Bow beneath allude to the actual position of this path on the Tree, between the Sun and the Moon Sephiroth. The Bow is Quesheth, formed out of the three lowest paths on the Tree, as well as the rainbow, the symbol of the promise made to Mankind by the Divine. The arrow of Diana the Huntress (and Sagittarius) is positioned to strike Tiphareth, the heart Sephirah, thereby initiating spiritual ecstasy. The yellow square is a symbol of Chesed, or Jupiter, the ruling planet of Sagittarius. This version of Temperance emphasizes the "Vision of Beauty" or the spiritual union which awaits the Initiate who successfully travels this path.

Interpretation in a Tarot Reading

(Remove one version of Temperance before the divination.)
Combination of Forces. Realization. Action (material). Effect either for good or evil.

THE DEVIL

The Fifteenth Key, The 26th Path

"The 15th Key of the Tarot represents a goat-headed satyr-like Demon whose legs are hairy—his feet and claws standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downward, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch—just as when the Sun is in Capricornus, to which cold and earthy sign this Key corresponds. Solar Light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar represents the universe—right and left of it, bound thereto by a cord attached to a circle which typifies the center of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the

material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes (the symbol of Khem). In certain aspects, the Key represents the brutal forces of nature, which to the unbelieving man only obscures and does not reflect the luminous Continence of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figure. Beneath his feet are pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed pentagram. As his hands bear the torch and horn—symbols of Fire and Water, so does his form unite the Earth in hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature; and the whole would be an evil symbol, were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-powerful One (Blessed be He) which controlling Law is typified by the controlling Pentagram of Light surmounting the Whole. This Key is an emblem of tremendous force; many and universal are its mysteries."

From the Portal Ritual

The Magickal Title of this card is The Lord of the Gates of Matter; the Child of the Forces of Time. The path of the Devil runs between Hod, the seat of the intellect and Tiphareth, the center of the Solar consciousness. It is "The Sovereignty and Beauty of Material (and therefore false) Splendor. Sol acting through Capricorn upon Mercury." This card is not to be viewed in Christian terms of evil. The Devil is here represented as the Ruler of manifested form. Capricorn, the Earth sign attributed to this path, is ruled by Saturn (hence Binah). Thus the sign symbolizes both the Higher and the Lower. (As W.B. Yeats' Order name implied, "Demon Est Deus Inversus"—"The Devil is God Inverted.")

The Devil is an illusion, a veil. On this path, one must learn not to take what is seen in the material universe as truth. Our distorted perceptions of the world and what we call "reality" is in fact a blind. The figure of the Devil is rather comical and should provoke us into

laughter. The path of the Devil must be traversed before the Initiate can reach Tiphareth, the sphere of the Resurrected One. The Yetziratic Text describes this as the Path of the Renewing Intelligence. Only through the proper understanding of the Devil can one gain new insights and fresh understanding of the Beauty of Tiphareth.

The various parts of the Devil's body suggest the elements of the physical universe; the wings allude to Air, the hairy legs to Earth, the eagle's claws to Water, while the figure holds the torch of Fire. The Fire at his groin suggests the raw sexual power of this path, and he holds the ram horn of Aries (pure martial energy). The Devil stands on the black cubical Altar of the Universe, trampling pentagrams (those who fail to understand this path) underfoot. The symbol of Malkuth forms the ring on which the two smaller demons are tethered. Behind all three figures is a vast horizon of gold and riches, the illusionary goals of mundane existence. The background is indigo, the color of the path of Ayin, the Hebrew letter whose meaning is eye. The Devil has a large third eye in his forehead, symbolic of the fact that inner vision is greater than the sensory vision of two normal eyes. His head is shaped in the form of an inverted pentagram. Above his head is the white Pentagram of Light which guides and regulates him. The rings of Saturn form a halo around the pentagram indicating the influence of Binah, which has been impregnated by Capricorn at the Winter Solstice, marking the return of the Sun.

Interpretation in a Tarot Reading

Materiality. Material Force. Material temptation; sometimes obsession, especially if associated with the Lovers.

THE TOWER

The Sixteenth Key, the 27th Path

"Before you upon the Altar is the 16th Key of Tarot, which symbolically resumes these ideas. It represents a tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from Heaven. It is

to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.

“It is the Power of the Triad rushing down and destroying the columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein and the crown at the summit is falling, as the Crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is LIGHT and the representation of the Tree of LIFE by ten circles thus disposed. On the left hand side is DARKNESS and eleven circles symbolizing the QLIPPHOTH.”

From the Philosophus Ritual

The Magickal Title of this card is The Lord of the Hosts of the Mighty. The path of the Tower is the first reciprocal path encountered by the initiate aspiring upwards on the Tree. It equilibrates between Hod (intellect) and Netzach (emotions), thus it straddles all three Pillars on the Tree. It is “The Victory over Splendor. Venus acting through Mars upon Mercury. Avenging force.” This is one of the most difficult paths to undertake on the Tree, because it involves sudden and complete destruction of old “realities.” To one undertaking this path, it can be quite an ordeal. Yet the total destruction of the Tower is followed by a rebuilding and restructuring which reveals a portion of the Higher Self and balances the dualities inherent in all humans—the conflict between mind (Hod) and emotions (Netsach). The balancing of intellect and desire is the crucial task that the student must complete on the 27th path.

The Tower symbolizes the beliefs which each person has built up through life since childhood—those beliefs that were programmed into the child by parents, teachers, institutions and peers. The Tower is built in this fashion, one brick, one belief at a time and is fortified in adulthood like a tower under siege. The Tower is protected by the Ego from attack by other belief systems which disagree with it. Thus it becomes a closed armory, firmly shut against the free flow of expression from the outside as well as from the inside.

The Tower is struck by the lightning flash, which represents sudden illumination or realization. Thus the old “realities” are changed forever ... destroyed for all intents and purposes. The

Lightning Bolt is Mars, for it is the force of Geburah in action, blasting away outmoded beliefs. (The process of inner growth is not always pleasant, and must be painful at times.)

The crown at the top of the Tower is Kether, the head of the old belief system which is sheared off. The crown itself can also be seen as a phallic symbol alluding to the sexual energy of Netzach which is encountered on this path. The Dukes of Edom who fall from the Tower are the Lords of Chaos; imperfect forms which are sent back into the nothingness from whence they came. The Tower itself is of Eastern design because it alludes to the story of the Tower of Babel (the limitations of language and the confusions which arise from it). The mouth at the bottom of the card refers to the Hebrew letter Peh, meaning "mouth" which is the vehicle of language as well as vibration. It is the vibration of Geburah which tears the Tower apart. The background of the card is mainly red, the color of the path of Peh, and the Trees of Light and of Darkness are depicted in the flashing martial colors of red and green.

Interpretation in a Tarot Reading

Ambition, fighting, war, courage. Compare with the Emperor. In certain combinations, destruction, danger, fall, ruin.

THE STAR

The Seventeenth Key, the 28th Path

"Before you upon the Altar is the 17th Key of Tarot which symbolically resumes these ideas.

"The large star in the centre of the Heavens has seven principal and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields 21—the Number of the Divine Name Eheieh which, as you already know, is attached to Kether.

"In the Egyptian sense, it is Sirius, the Dog-Star, the Star of Isis-Sothis. Around it are the stars of the seven planets each with its seven-fold counterchanged operation.

"The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of

Chesed descends. She is Aima, Binah, Tebunah, the Great Mother—Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River which floweth and faileth not.

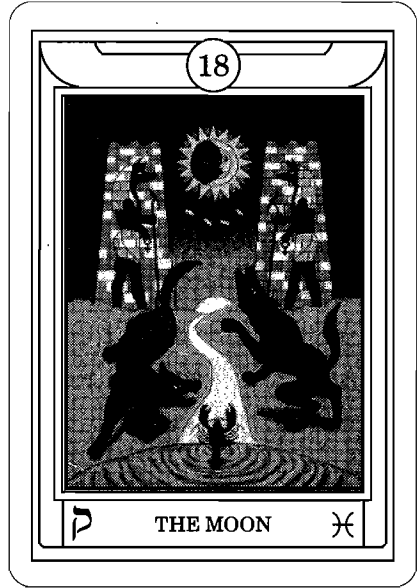
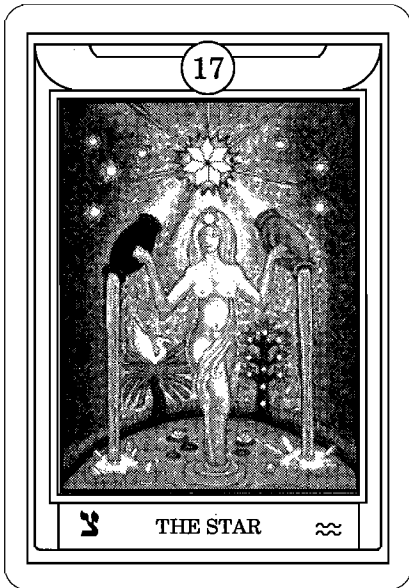
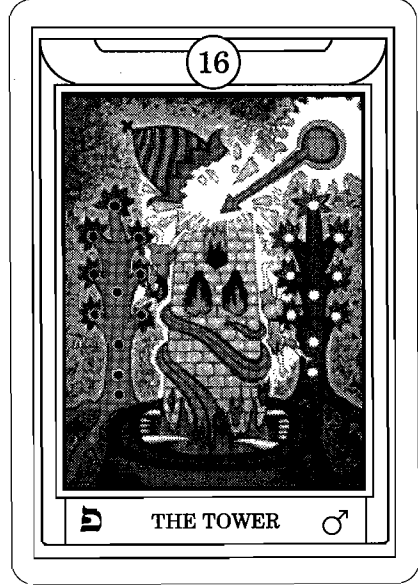
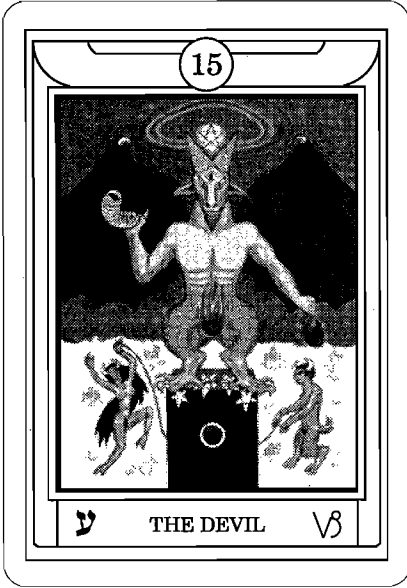
“Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so.

“The two urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left, the Tree of the Knowledge of Good and Evil whereon the Bird of Hermes alights, and therefore does this Key represent the restored World, after the formless and Void and the Darkness, the New Adam, the Countenance of the Man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, Waves of Water—the ripples of that river going forth out of Eden— but, therefore also, it is the Firmament dividing and containing the Waters.”

From the Philosophus Ritual

The Magickal Title of this card is the Daughter of the Firmament; the Dweller between the Waters. The path of the Star joins Yesod to Netzach. It is “The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.” This path forms the portion of the Astral (personality) Triad of the Tree that is concerned with the act of meditation. This is the conscious act of searching for the Divine Light by employing meditation—a combination of knowledge and imagination. The Initiate here casts the “fish-hook” of the Hebrew letter Tzaddi into the Waters of Creation (pure consciousness) to catch a bit of Divine Knowledge. The Star card is a glyph of the Upper Astral, where the Magician seeks to delve in his search for the Higher, as opposed to the Lower Astral with its illusionary forms, summed up in the card of the Moon. Intuition and meditation are the tools which the Initiate uses to align his Lower Self to the vibrations of his Higher Self.

The woman in the card is the same as the one seen in the cards of the Empress and the High Priestess. She holds a black vase and a gray vase (Binah and Chokmah in Briah) which pour forth the Waters of Life, pure fluid consciousness, to form a river at her feet. The Water from the vases pours unendingly, for they receive an everlasting supply of energy from the Great Star of Venus. The



waters blend in the river, causing crystals to form. This is a transformation of one form of energy into another; not unlike the transformation in the mind of the Initiate ... changing mundane thoughts into meditation upon the Light Divine. This crystalization is a form of metamorphosis, like that of a butterfly. Lotus flowers, the sacred flowers of Isis, are shown suggesting the influence of Binah.

The Tree of Life and the Tree of the Knowledge of Good and Evil are shown behind the figure. An ibis, the Bird of Hermes the Magician, alights on the Tree of Knowledge, alluding to the fact that this is a path of will and concentrated effort. The background of the card is purple, the color of the path of Tzaddi, while the Star and the other heptagonal stars are in flashing yellow.

Interpretation in a Tarot Reading

Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

THE MOON

The Eighteenth Key, the 29th Path

"Before you upon the Altar is the 18th Key of Tarot which symbolically resumes these Ideas. It represents the Moon with four Hebrew Yods like drops of dew falling, two dogs, two towers, a winding path leading to the Horizon, and in the foreground, water with a crayfish crawling through it to the land.

"The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make 32, the number of the Paths of Yetzirah. She is the Moon at the feet of the Woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the sign. The dogs are the Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two towers between which lies the Path of all the heavenly bodies ever rising in the East and ever setting in the West. The crayfish is the sign Cancer and was

anciently the Scarabeus or Khephra, the emblem of the Sun below the Horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the sign Pisces the Moon will be well in her increase in Cancer as shown by the crayfish emblem."

From the Philosophus Ritual

The Magickal Title of this card is the Ruler of Flux and Reflux, the Child of the Sons of the Mighty. The path of the Moon runs between Malkuth and Netzach. It is the "Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces." The Hebrew letter attributed to this path is Qoph, which means the back of the head just as Resh (the Sun) is the head. Thus the Moon card symbolizes that which is behind the head—the Subconscious. On this path, the Initiate must face all the phantoms that he has repressed and pushed into "the back of his head." Known as the Corporeal Intelligence which forms every body, it is also a very sexual path, full of animal lusts and fantasies. This path is a glyph of the Lower Astral, overflowing with illusions and ghosts; where Darkness rules by night, just as the Sun has ruled by day. On this path, the Initiate learns not to fear the dark, but to examine it carefully, and wait for its natural conclusion . . . the rising of the Sun.

In the New Golden Dawn Ritual Tarot deck, two dogs are shown, baying and growling at the Moon. Two deserted towers are behind them, upon which are painted the two aspects of Anubis (God of the Underworld). Anubis of the East and Anubis of the West guard the Gates to the Hall of Truth. When confronted by these fearsome Guards, the student asks the question "Should I go now, or wait for the sun to rise?" From the Primal Waters, a crayfish starts up the winding road of evolution . . . alluding to the progression of physical forms. A crayfish is a low form of animal life, thus it represents low-level consciousness. It seeks the path of growth, which leads out of the darkness and into the Light.

The Moon is waxing on the side of the Pillar of Mercy. A face is seen in its center which is half light and half dark; it is a synthesis of all Moon gods and goddesses. Four Yods are falling from the Moon to the Earth, which refer to the Four Worlds—four hands to help the Initiate along this difficult path. The background color is red-violet, the color of the path of Qoph, while the landscape is the flashing

color of greenish yellow.

Interpretation in a Tarot Reading

Dissatisfaction, voluntary change (as opposed to Death). Error, lying, falsity, deception. (The whole according whether the card is well or ill-dignified, and upon which it much depends.)

THE SUN

The Nineteenth Key, the 30th Path

“Before you upon the Altar is the Nineteenth Key of Tarot which symbolically resumes these ideas. The Sun has twelve principal rays which represent the twelve signs of the zodiac. They are alternately waved and salient as symbolizing the alternation of the masculine and feminine natures. These again are subdivided into the 36 Decanates or sets of ten degrees in the Zodiac, and these again are subdivided into 72, typifying the 72 Quinances or sets of five, and the 72-fold Name Schemhamphoresch. Thus the Sun embraces the whole creation in its rays.

“The seven Hebrew Yods on each side, falling through the air, refer to the solar influence descending. The Wall is the Circle of the zodiac, and the stones are its various degrees and divisions.

“The two children standing respectively on Water and Earth represent the generating influence of both, brought into action by the rays of the Sun. They are the two inferior and passive Elements, as the Sun and Air above them are the superior and active Elements of Fire and Air. Furthermore, these two children resemble the sign Gemini which unites the earthy sign of Taurus with the watery sign Cancer, and this sign was, by the Greeks and Romans, referred to Apollo and the Sun.”

From the Practicus Ritual

The Magickal Title of this card is the Lord of the Fire of the World. The path of the Sun runs between Hod and Yesod. It is “The Splendor of a Firm Basis. Mercury acting through the Sun upon the Moon.” It is the first path of the Astral Triangle (the Personality) that the aspiring student confronts when scaling the Tree. The Yetziratic

Text calls this path the "Collecting Intelligence" because from it, astrologers deduce the judgement of the stars and the celestial signs (the zodiac). The zodiac exerts major influence and control over the formation of the character and personality of every human being. Thus on this path, the initiate begins to perceive the Higher factors which have formed his/her own personality.

The Sun path leads directly from Yesod, the Astral foundation behind all materialized forms, to Hod, the very seat of the intellect. The 30th Path is the conductor of the thought process or intellectual energy. Resh, the Hebrew letter given to this card means head, which further reveals its function as the "Collecting Intelligence," assembling information and experiences which the personality can use in its quest for something Higher. On this path, the initiate attempts to reconcile his God-given Mind with his animal body.

The Sun is the center of our world and the giver of light to the planet. Yet too much sun is harmful and can scorch the Earth. The double letter meaning of Resh is fertility/barrenness, an important lesson in balance when meditating on the Sun card.

The Sun here seen is orange, the color of the path of Resh. In its center is a head, face, or countenance (which comes from a Latin word meaning "to hold together"). The Sun holds life on our world together with its warming rays. Yet the face has no mouth, signifying the fact that humanity, for all its intellectual achievements, cannot communicate with the Divine Being through human speech. Language is far too inadequate to even describe a true spiritual experience. When communicating with the Higher Mind, no words are needed. The Sun has twelve rays, half of which are waved to symbolize vibration, and the other half salient to symbolize radiation. These are the two currents of feminine and masculine energy.

Two naked children (the Din and Doni of Gemini) are shown playing in a garden surrounded by a wall. The boy, standing upon Earth represents Taurus, while the girl dancing in the Water refers to Cancer. They also symbolize the purest enunciation of the male and female polarities in manifestation.

The wall is the circle of the zodiac which encloses the children and has influenced their very existence. It is also a barrier that keeps the children in the garden. Once they know how to use the knowledge given to them, they can climb over the wall. The zodiac is attributed to Chokmah, the Father behind the Son (or Sun). The

falling Yods also allude to the influence of the Father and of the seven planetary energies descending into form. Five water flowers, along with five earth flowers, refer to the Tree of Life, the whole of Creation which the Sun embraces.

Interpretation in a Tarot Reading

Glory, Gain, Riches. Sometimes also arrogance. Display, Vanity, but only when with very evil cards.

JUDGEMENT

The Twentieth Key, the 31st Path

"Before you upon the Altar, is the Twentieth Key of the Tarot, which symbolically represents these ideas. To the uninitiated eye it apparently represents the Last Judgement with an angel blowing a trumpet and the Dead rising from their tombs—but its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire.

"The angel encircled by the rainbow, whence leap corruscations of Fire, and crowned with the Sun, represents Michael, the Great Archangel, the Ruler of Solar Fire.

"The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the Four Rivers of Paradise and the Letters of the Holy Name.

"He is also Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

"The left hand figure below, rising from the Earth is Samael, the Ruler of Volcanic Fire. He is also Axiokersos, the second Kabir, Pluto and Typhon.

"The right hand figure below is Anael, the Ruler of Astral Light. She also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore represented in duplicate form, and rising from the waters. Around both these figures dart flashes of lightning.

"These three principle figures form the Fire Triangle, and further represent Fire operating in the other Three Elements of

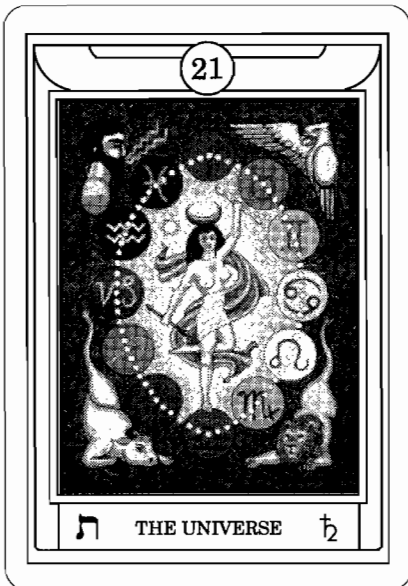
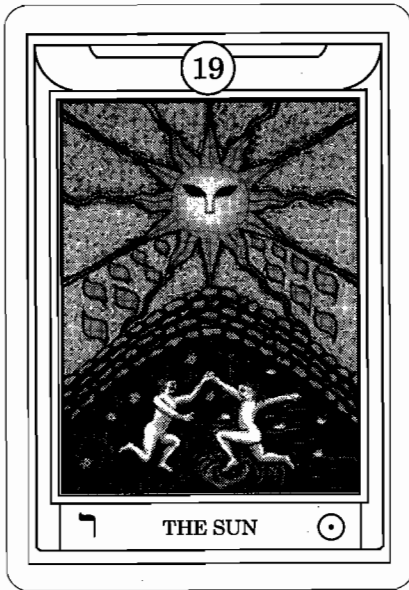
Earth, Air, and Water.

"The central lower figure with his back turned, and his arms in the sign of the Two equals Nine, is Arel, the Ruler of latent heat. He is rising from the Earth as if to receive the properties of the other three. He is also Kasmillos, the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical Tomb and he also alludes to the Candidate who traverses the Path of Fire. The three lower figures represent the Hebrew letter Shin to which Fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the planets and to the Schemhamphoresch."

From the Practicus Ritual

The Magickal Title of this card is the Spirit of the Primal Fire. The path of Judgement links Hod to Malkuth. It is "The Splendor of the Material World. Mercury acting through Fire upon the Cosmic Elements." This is the first path undertaken by the student aspiring up the Tree which is off the Middle Pillar. It is quite a jolt to the initiate as he or she travels this path, which can best be described as a Baptism into the element of Fire. It is also the card that best represents the act of Initiation. On this path, one first becomes aware of the Divine Forces watching over and infusing needed spiritual energy into the Personality. Shin, the Hebrew letter associated with this path means tooth, suggesting the breaking down and consuming of food (energy.) Shin is attributed the element of Fire, but also to the fifth element of Spirit. Thus the experience of the 31st Path is that of the Spiritual Energy descending into physical matter. The Divine Spirit Shin plunges from Hod (by way of Binah and the Black Pillar) and infuses the student with the fiery Shin. The ingesting of this fiery energy awakens the student for the first time to the Divine Presence. The Judgement here shown is undertaken by the Personality of the initiate as he or she becomes more aware of a Greater Reality, which equilibrates his/her own imbalances. The Shin of Judgement is a Consecrating Fire which perpetually burns away the gross, leaving only the balanced, and the pure.

The four figures seen in the card of Judgement are Michael, Samael, Anael and Arel, all personifications of Fire and Heat. In the Golden Dawn text, they are also said to represent the four brothers of the Samothracian Mysteries. Although little is known today



about the secrets of the Samothracian rituals, in ancient times, they were as renowned as the Eleusinian Mysteries. The best known story surviving from the Kabiric Mysteries is that of the brothers, Axieros, Axiokersos, and Axiokersa who murdered the fourth brother Kasmillos. Kasmillos was buried and resurrected, and like Christ and Osiris, rose to Greater Glory. In the Judgement card, the figure in the foreground rising out of the tomb is Kasmillos, the Candidate, standing in the Air Grade Sign, showing that he has undergone the redeeming Fire of Shin, and now stands in the element of the Reconciler. He welcomes the influx of Spirit descending through the ether into his physical form. Like a halo around him is the form of a hawk, indicating that he is also Horus, Son of Osiris. The figures of Michael, Samael, and Anael, represent different forms of Fire operating through Earth, Air and Water. They are the three brothers who burn away the impure aspects of the Candidate; they test and try him, and ultimately, they initiate his triumphant Rebirth. (Three again refers to Shin, with its three Yods.) A green Fire Triangle is seen connecting them, against the red background of Shin-Fire. A cloudy mist in the center of the card symbolizes Air, the Reconciler between Fire and Water.

Interpretation in a Tarot Reading

Final Decision. Judgement. Sentence. Determination of a matter without appeal on its plane.

THE UNIVERSE

The Twenty-first Key, the 32nd Path

"These ideas are symbolically resumed in the representation of the Twenty First Key of the Tarot, in front of you. Within the oval formed of the 72 circles is a female form, nude save for a scarf that floats round her. She is crowned with the Lunar Crescent of Isis, and holds in her hands, two wands. Her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis or the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark.

"The Wands are the directing forces of the positive and

THE ACE OF WANDS *The Root of the Powers of Fire*

"A white radiating angelic hand issuing from clouds and grasping a heavy club which has three branches in the colors and with the Sigils of the Scales. The right and left hand branches end respectively in three flames and the center one in four flames, thus yielding ten, the number of the Sephiroth. Two and twenty leaping flames or Yods surround it, answering to the Paths of these. Three fall below the right branch for Aleph, Mem and Shin. Seven above the central branch for the double letters. And between it and that on the right, twelve (six above and six below) about the left hand branch. The whole is a great and Flaming Torch. It symbolizes Force, strength, rush, vigor, energy, and it governs according to its nature various works and questions. It implies natural as opposed to Invoked Force."

The Ace of Wands is Kether in the scale of Atziluth. It is the Primum Mobile in the Archetypal World of Pure Spirit. This card symbolizes the essence of the element of Fire at its moment of ignition. The energy here represented is the beginning of the entire Universe, thus the branch or Wand has ten flaming points which allude to the Tree of Life. The ten flames are divided each into four sections, corresponding to the ten Sephiroth in the Color Scales of the Four Worlds. The resulting forty colors are each represented in one of the Small cards of this deck. The sigils of the Four Color Scales are drawn from the Rose Cross Lamén using the Hebrew names of the Four Worlds. Twenty-two Yods surround the Wand, which refer to the twenty-two letters of the Hebrew alphabet.

The element of Fire is depicted in the suit of Wands by the red clouds and the flashing green angelic hand. This hand is masculine indicating the Yod-Fire suit of Tetragrammaton. The background color behind the Wand is brilliance, the color of Kether in the World of Atziluth.

THE TWO OF WANDS

Dominion

Mars in Aries, 1°-10°

"Hand grasping two wands crossed. Flames issue from the point of junction. On two small wands, above and below with flames issuing from them, are Mars and Aries.

"Strength, dominion, harmony of rule and justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

"Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal."

The Two of Wands is Chokmah in the Scale of Atziluth. It is the Realm of the Zodiac in the Archetypal World of Pure Spirit. Chokmah is the Sefhirah which is identified with the concept of the Father, Wisdom, the first male outpouring of energy. This masculine energy is not yet organized into form (that is where Binah comes in). At the level of Chokmah, the energy is that of sheer Force. Its given number is two, the number which represents perfect balance and agreement between opposites. Thus in the Two of Wands, the fiery masculine energy is in complete harmony with the Yod-Fire of the Atziluthic World, just as the energy of the planet Mars is in perfect agreement with Aries, the sign it rules. The title of the card, Dominion, refers to the sovereignty of the Current of Force at its inception; that which is pure harmonious strength, unencumbered by form.

In this card red clouds of the element of Fire are shown with a flashing green masculine hand. The hand holds two wands similar in style to the Fire Wand of the Zelator Adeptus Minor. The symbols of Mars in Aries are seen above and below the hand. The background color behind the hand is soft blue, the color of Chokmah in Atziluth. The "softness" or light quality of the color is due to the influence of Kether, filtering down to Chokmah.

THE THREE OF WANDS

Established Strength

Sun in Aries, 10°-20°

“Hand issuing from clouds holds three wands in center. Two crossed and one upright. Flames from point of junction. Above and below Sun in Aries.

“Established force and strength. Realization of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy according to dignity.

“Binah of Yod. (Pride, arrogance and self-assertion.) Herein rule Hechashiah and Aamamah.”

The Three of Wands is Binah in the Scale of Atziluth. It is Understanding (The Great Mother principle—Saturn) in the Archetypal World of Pure Spirit. In this card Chokmah and Binah are in balanced harmony as indicated by the two crossed wands. With their union, a third wand is produced, the son or prince. The primeval energy produced in the preceding (Father) card has been transferred to the Mother, who conceives and gives birth. This is the primary function of the Mother principle—to take the masculine Force and manifest it into Form. This is further represented in the card by the harmonious entrance of the Sun in Aries, which signals the beginning of Spring. Aries is ruled by Mars, therefore this card is one of tremendous strength, but also arrogance and pride.

The red and green colors of the card establish it as pertaining to the suit of Fire. A masculine angelic hand is shown in the attitude of Strength, just as in the preceding card. The Wands are again that of the Zelator Adeptus Minor. The background color behind the hand is crimson, Binah in Atziluth (the King Scale). This color helps to point out the relationship between Binah and Geburah, and also shows the harmony of the Great Feminine Principle with the Masculine element of Fire at this level.

THE FOUR OF WANDS

Perfected Work

Venus in Aries, 20°-30°

"Two hands as before, issuing from clouds on each side of the card, and clasped in center with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below on two small flaming wands are Venus and Aries, representing the Decan.

"Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge.

"Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

"Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal."

The Four of Wands is Chesed in the scale of Atziluth. It is Jovian Mercy in the Archetypal World of Pure Spirit. Chesed is the first Sefirah below the Abyss, and it represents a complete separation from the Supernals. (There is no direct path leading from Binah to Chesed on the Tree of Life.) Chesed therefore symbolizes the beginning of manifested form, the initial structuring of the material pattern. A solid system has been established. Chesed in Atziluth, the highest World, represents the complete perfection of the sequence put into motion by the Supernals.

In this card Venus in Aries signifies the harmony of opposites; Venus, the planet of love, and Mars the planet of war. Here they serve to further symbolize balance, completion, and perfection.

In The Four of Wands, two masculine hands are shown giving the Grip of the First Order of the Golden Dawn. This serves to establish the idea of structured manifestation which is initiated in Chesed. The four wands are crossed in a balanced attitude in the center of the Grip. The Fire suit colors of red and green predominate, while the background color is deep violet, the color of Chesed in the scale of Atziluth. Violet is made from the colors red and blue, the primary colors used to describe Fire and Water, the Male and

Female Principles. Here they have combined to form violet in order to symbolize completion and perfected work.

THE FIVE OF WANDS

Strife

Saturn in Leo, 1°-10°

"Two white radiant angelic hands issuing from clouds right and left of the center of the card. They are clasped together as in the Grip of the First Order, and they hold at the same time by their centers five wands, or torches, which are similar to the wand of a Z.A.M. Four wands cross each other, but the fifth is upright in the center. Flames leap from the point of junction. Above the central wand is the symbol Saturn and below it that of Leo representing the Decanate.

"Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on well or ill dignified.

"Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the Royal Star of Leo, and unto it are allotted the two Great Angels of the Schemhamephoresch, Vahaviah and Yelayel."

The Five of Wands is Geburah in the scale of Atziluth. It is Martial Severity in the Archetypal World of Pure Spirit. In all of the Minor cards, the Number Five is seen as a sign of strife and opposition. Geburah is the Sephirah identified with Martial energy and destruction. This destructive quality is not "evil" but is in fact a necessary purification. It is a Holy Consuming Fire which breaks down the forms built up in Chesed, purges them utterly, then transmits them to the Solar Center of Tiphareth where the cycle of rebuilding continues. In the Minor cards, which clearly illustrate the immediate potency and influence of the Sephiroth on the elements, the effect of Geburah spells trouble. In the suit of Wands, the combination of elemental Fire (raw energy) and the destructive Martial Power of Geburah results in strife and quarreling.

In this card Leo, the fixed sign of Fire, is in Saturn, the planet

associated with the concept of Time. The metal assigned to Saturn is lead, with the quality of heaviness. Thus the strongest Fire sign, Leo, combined with the Active Force of Geburah, is stifled and opposed by the slow, ponderous mass of Saturn. This only adds to the idea of Strife associated with this card. It should be noted that the Five of Wands, like the other fives, do not always signify certain defeat, but they point out that trouble is present.

As in the other cards of the suit of Wands, the predominant colors are red and green, signifying it as a Fire card. The background color is orange, the color of Geburah in the scale of Atziluth. Orange is the color resulting from the mixture of red and yellow, the two most active shades on the color wheel. Therefore the color orange rightly describes the activity and Force of Geburah in the King Scale.

THE SIX OF WANDS

Victory

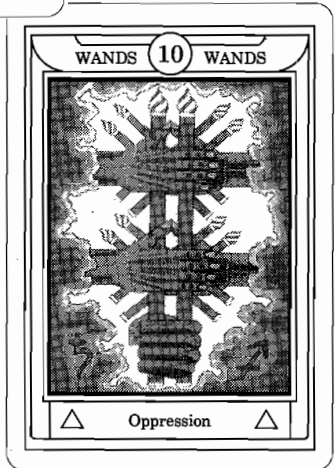
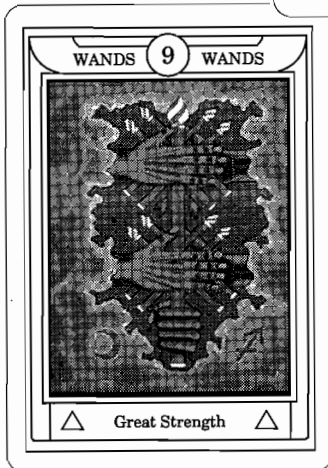
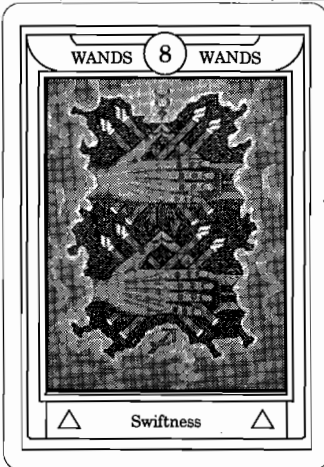
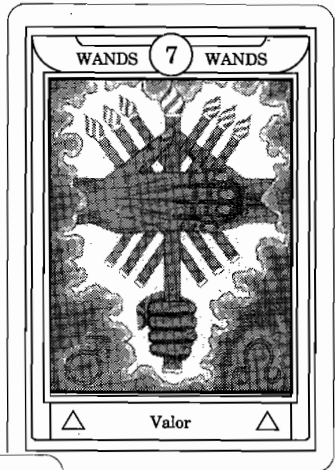
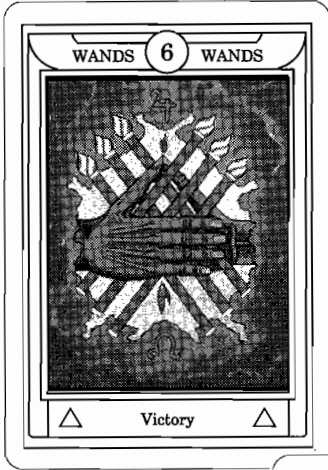
Jupiter in Leo, 10°-20°

“Two hands in grip, as in the last, holding six wands crossed, 3 and 3, flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the Decanate.

“Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

“Tiphareth of Yod. (Gain.) Hereunto are allotted the Great Angels from the Schemhamphoresch, Saitel and Olmiah.”

The Six of Wands is Tiphareth in the scale of Atziluth. It is solar beauty in the Archetypal World of Pure Spirit. The sixth Sephirah is the sphere of healing and redemption. Tiphareth is a reflection of the Divine Light from Kether. It is the stabilizing center point of the entire Tree of Life. The current of energy that was shattered by the Force of Geburah has been re-integrated, as it continues toward manifestation. The fiery purification of the Fifth Sephirah has



served to strengthen and balance this current. Tiphareth is the Son or Prince born from the marriage of the Great Father principle and the Great Mother principle symbolized by Chokmah and Binah. This "Son" is the sacrificed God, given the various names of Christ, Buddha and Osiris, among other names. The destruction of the dying god is followed by his glorious resurrection which is crucial to the cycle of all life. The sixes in all four suits therefore always indicate success and victory, possibly after some difficulty has passed. They represent the achievement of goals after strife.

In this card the Fire colors are again dominant. The sigils of Jupiter in Leo are shown. (The Merciful influence from Jupiter combined with the active, fiery sign Leo proves to be a harmonious marriage which results in Victory. Leo is also ruled by the Sun, the planet assigned to the Sixth Sephirah, which further confirms the symmetry of the card.) The background color is clear rose pink, the color of Tiphareth in the scale of Atziluth. Pink is made from the combined colors of red and white. Red represents the active principle of Force in Nature, while white alludes to the direct influence of the Divine Spirit in Kether.

THE SEVEN OF WANDS

Valor

Mars in Leo, 20°-30°

"Two hands holding by grip, as before, 6 wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the Decan.

"Possible victory, depending upon the energy and courage exercised; valor, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

"Netzach of Yod. (Opposition yet courage.) Herein rule the two great Angels Mahashiah and Lelahel."

The Seven of Wands is Netzach in the scale of Atziluth. It is Venus (Victory) in the Archetypal World of Pure Spirit. Netzach is the first Sephirah of the Astral Triangle (whose component spheres make up the personality of an individual). It is known as a fiery sphere, a mirror of the Fire of Chohmah reflected through the Martial Sephirah of Geburah, and filtered through Tiphareth. Netzach is the sphere of feelings, instincts and desires. This is the realm of the creative mind in each person. The artist, the dancer, the poet and the musician all derive their inspiration from this Sephirah. The Victory implied in Netzach is that of Love. Venus, goddess of love is associated here, as is the idea of the Group Mind, from which all images of the gods are born.

The number seven in all four suits shows the influence of the emotions and desires. It also implies a powerful current of force manifesting which, like the sword Excalibur, can only be drawn from the stone by one worthy enough to do the task. The sevens are dependent to some extent on the cards that surround them, but they do show a definite outcome which depends upon the actions taken by the individual.

The Seven of Wands indicates a fiery battle, whose aftermath is far from certain. Victory can only be won by an individual who has the courage and the spirit to ride out the storm. Mars in Leo indicates the ferocity with which the conflict is fought. Valor is the only weapon left.

In the Seven of Wands, two hands are shown with six wands in the First Order Grip. A third hand emerges for the first time, interceding between the other two with a large wand of Valor. The number three refers to the influence of the Feminine in this card. The flashing colors of Fire are predominant, while the background color is amber or deep yellow. This is the color of the Reconciler arbitrating on behalf of Valor.

THE EIGHT OF WANDS

Swiftmess

Mercury in Sagittarius, 1°-10°

“Four white angelic hands radiating (two proceeding from

each side), issuing from clouds, clasped in two pairs in the center with the Grip of the First Order. They hold 8 wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the center at top and bottom of the card are the symbols of Mercury and Sagittarius, representing the Decan.

“Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swift-ness. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

“Hod of Yod. (Hasty communication and messages. Swift-ness.) Therein rule Nithahiah and Haayah.”

The Eight of Wands is Hod in the scale of Atziluth. It is Mercurial Splendor in the Archetypal World of Pure Spirit. The eighth Sephirah, Hod, is the sphere of the intellect or individual mind of the Personality. All intellectual endeavors are attributed to Hod, to which is assigned the Egyptian god Thoth (Hermes), the god of communication, magick, writing and science. This sphere is the perfect compliment to the emotional orb of Netzach. In fact the two must function together in the Personality of the Individual in order to maintain a healthy state of balance. Hod is the idea-maker, while Netzach puts the idea into action.

All of the eights in the Minor Arcana show singular or short-term success, but nothing lasting for any length of time. The Eight of Wands in particular alludes to swiftness of communication. This is a card of great velocity and speed, such as that of electricity, or the modern computer age. But the energy of the card is scattered and unstable. Mercury in the scale of Fire, as well as in fiery Sagittarius, is not well situated and its energies are rapidly used up. Great energy has been released, but has also been dissipated.

In this card the flashing colors of the suit of Fire are predominant. A fourth hand has been introduced which completes the Grip of the First Order. The addition of this hand refers to Chesed, of which the Water Temple of Hod is a reflection. All eight wands are balanced, giving this card its great strength, but which is dispersed by the symbols of Mercury in Sagittarius. The background color is violet-purple, the color of Hod in the scale of

Atziluth. Violet is the mixture of red and blue, the colors which represent the energies of Yod-Fire, and Heh-Water. This color represents Hod as the Water Temple in the King Scale.

THE NINE OF WANDS

Great Strength

Moon in Sagittarius, 10°-20°

“Four hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below the symbols Luna and Sagittarius.

“Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

“Yesod of Yod. (Strength. Power. Health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.”

The Nine of Wands is Yesod in the scale of Atziluth. It is the Moon, a Firm Foundation in the Archetypal World of Pure Spirit. Yesod is the realm of the Astral Light, a magnetic current of energy which underlies all forms on the material plane. All physical forms are created on the Astral before they manifest in the material world. Yesod is the sphere in which the Magician operates to effect changes in the physical plane. It is the Sephirah of meditation and Magick. The Moon with its distinct cycles of light and dark is the planet assigned to Yesod. Likewise, the Astral Plane, divided into two parts, Upper and Lower, retains the records of all images, both beautiful and hideous, created from the collective mind of humanity. Yesod also has attributed to it the sexual organs of Microprosopus, thus the sexual serpent energy is said to reside there. This procreative aspect of Yesod is another reason for its title of, “Foundation.” All of the nines therefore indicate very great

fundamental force, resting on a firm basis, whether for good or ill, depending upon dignity.

The Nine of Wands is a card representing great energy. Yesod in the scale of Fire is well suited, as it reflects the solar energy of Tiphareth just as the Moon reflects the light of the Sun. Moon in Sagittarius is also a powerful combination, which shows a gain in potency and vigor.

The flashing colors of Fire are shown in the card as customary for all Wand cards. A fifth hand is seen for the first time in this suit, holding the Wand of Great Strength in the center of the other eight Wands. Five is the number of the Pentagram, a symbol long associated with the Moon and with Yesod. It symbolizes the four elements crowned and completed by the fifth element of Spirit. The five hands therefore represent a strong foundation of Great Strength. The background color of the card is indigo or violet-blue. Blue is the color of Heh, the Great Feminine Principle as well as the color given to the Moon in the King Scale. The violet influence shows the effect of red ... the Fire of Yod adding the Strength of Atziluth to Yesod.

THE TEN OF WANDS

Oppression

Saturn in Sagittarius, 20°-30°

"Four hands upholding 8 wands crossed as before. A fifth hand at foot of card holding two crossed wands upright which traverse the junction of the others. Above and below the symbols Saturn and Sagittarius. Flames issue therefrom.

"Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

"Malkuth of Yod. (Cruelty, malice, revenge and injustice.) Therein rule Reyayel and Avamel."

The Ten of Wands is Malkuth in Atziluth. It is the Kingdom in the Archetypal World of Pure Spirit. Malkuth is the completion of the Tree of Life. It is the visible Universe (the Earth herself), the physical World in which we live. The current of energy which begins in Kether and which descends the Tree in a Lightning Bolt is grounded and manifested here. Malkuth has much in common with Kether, and it is said that Malkuth is the Kether of another Tree, and vice versa. It is the beginning of one world and the completion of another. The Tens in each suit consequently indicate the completion of a Force whether for good or ill. The matter in question has been definitely determined.

The Ten of Wands is the completion of the suit of Fire. Here in Malkuth the Fiery Spirit energy of the King Scale is cut off from its source. It has become a blind, violent Force without direction or modification. Saturn in Sagittarius is a detriment here, because the slow, heavy, yet destructive energies of Saturn are like a lead ball, falling and crushing the swift energies of Sagittarius. The Powers of opposition and suppression are the result. This is Fire in its worst aspect ... leading to material Force which is selfishly and cruelly carried out.

In this card the Fire colors are predominant as usual. The five hands of the preceding card now hold the double Wands of Oppression and Cruelty. The background color is yellow, the color of Malkuth in the scale of Atziluth. Here the color represents an influx of the energy of Aleph, Air. And like the Fool card, the Ten of Wands alludes to the beginning of a current of energy, as well as the end of one.

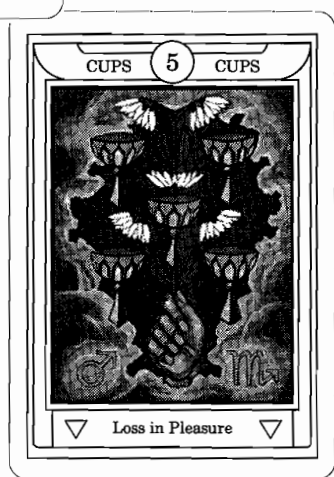
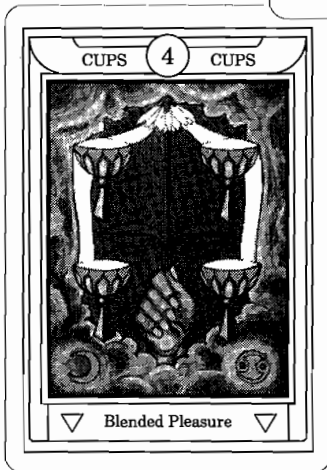
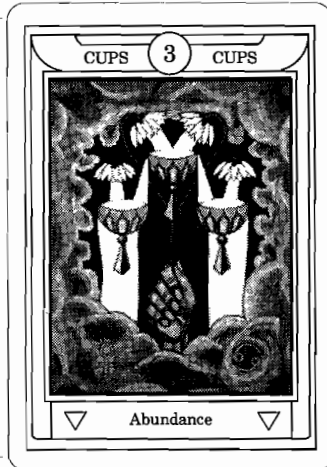
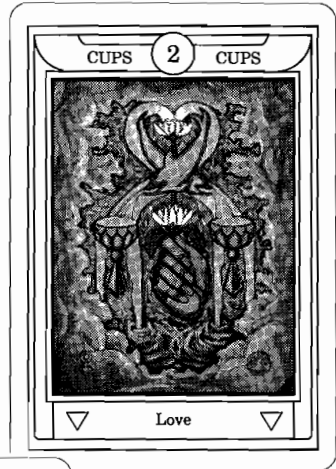
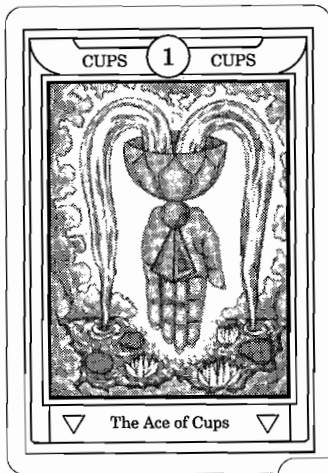
THE ACE OF CUPS

The Root of the Powers of the Waters

“A radiant white angelic hand issuing from clouds and supporting on the palm thereof a cup, resembling that of the stolistes. From it rises a fountain of clear and glistening water; and spray falling on all sides into clear calm water below, in which grow lotus and water lilies. The great letter Heh of the Supernal Mother is traced in the spray of the fountain. It symbolizes Fertility, Productiveness, Beauty, Pleasure, Happiness, etc.”

The Ace of Cups is Kether in the scale of Briah. It is the Crown, the Primum Mobile in the Creative World of Pure Intellect. Briah is also the seat of the Archangels and the World of Primal Water. This card symbolizes the essence of the element of Water at the moment when two molecules of hydrogen join with one of oxygen. It was the first drop of rain to fall upon the newly-formed earth; to be followed by the great rains which formed the oceans. The card thus refers to the beginning of creativity, fertility and Divine Consciousness. This is the feminine counterpart of the Ace of Wands. It is also symbolic of the Holy Grail.

The overall coloring of the Ace of Cups is blue, the color of the element of Water. In the center a feminine hand is seen in the flashing color of orange. The palm of the hand points toward the Earth in an attitude of giving. Resting upon the hand is a great cup, like that of the Stolistes, from which the Primal Waters pour forth to become the Great Sea. In the center of the fountain, the Hebrew letter Heh is shown to signify the presence of the Great Mother, Heh, of Tetragrammaton. The background color behind the hand is white brilliance, the color of Kether in the World of Briah. White is not a true color, but it represents the reflection of all rays of light. Thus from the One Source is all light reflected.



THE TWO OF CUPS

Love

Venus in Cancer, 1°-10°

"Hand at lower part from cloud holds lotuses. A lotus flower rises above water, which occupies the lowest part of the card, and rises above the hand holding the lotus. From this lotus flower a stem rises, terminating nearly at the top of the card in another lotus or water lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two dolphins, gold and silver; on to which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below Venus and Cancer.

"Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

"Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah."

The Two of Cups is Chokmah in the scale of Briah. It is the realm of the zodiac in the Creative World of Pure Intellect. The influence of Wisdom (Chokmah) in the Mental World of Briah is well suited. It represents the perfect union of the Father (Yod-Fire) and the Mother (Heh-Water). It is only through their harmonious marriage that the Primal Waters can flow and eventually reach the material Earth. Venus in Cancer also alludes to the idea of perfect love intrinsic to this card. Romance, passion and affection are all aspects of the Two of Cups, but there is also the possibility of energy wasted.

In this card, the blue clouds of the element of Water are shown with a flashing orange feminine hand which holds the lotus stem. The two lotus flowers shown represent the two of Chokmah in the same manner as the paired cups and the paired dolphins. The white water from the One pure source divides into two streams which fall upon two dolphins. (Dolphins are sacred to Venus, goddess of love.) The golden dolphin represents the male (solar) energy, while the silver one symbolizes the female (lunar) energy. The perfect unity of the card is implied by the crossing of the dolphins and by the

“Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.”

The Four of Cups is Chesed in the scale of Briah. It is Jovian Mercy in the Creative World of Pure Intellect. Although it is a balanced card, Chesed in the watery World of Briah is too passive, it thus represents the axiom “Too much mercy is but weakness, and the fading-out of the will.” The energy is orderly but it has stabilized to the point of stagnation. The Moon rules the watery sign of Cancer and here her cycle of flux and reflux only adds to a condition of inertia and indifference. The title, Blended Pleasure, implies that there is pleasure associated with the card, but not without its drawbacks.

The Four of Cups displays the same watery colors of blue and orange as the previous three cards. The angelic feminine hand holds the lotus stem with a single flower at the top. The pure white water flows from the lotus into the top two cups. These cups spill over into the lower cups but here the flow is ended, suggesting that pleasure is coming to an end. The background of the card is blue, the color of Chesed in Briah, the Queen scale. Blue is one of the three primary colors corresponding to the Three Mother Letters of the Hebrew alphabet. Blue is associated with Mem, which means “water.”

THE FIVE OF CUPS

Loss in Pleasure

Mars in Scorpio, 1°-10°

“A white radiating angelic hand as before holding lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the cups, which are somewhat in the shape of the magical implement of the Z.A.M. Above and below are the symbols of Mars and Scorpio, representing the decan.

“Death or end of pleasures. Disappointment. Sorrow and loss

in those things from which pleasure is expected. Sadness, deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

“Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.”

The Five of Cups is Geburah in the scale of Briah. It is Martial Severity in the Creative World of Pure Intellect. Geburah, being fiery is not in harmony with the watery world of Briah. Therefore the overall effect of the card is one of disruption. Mars in the sign of Scorpio is the lowest manifestation of Geburah influencing the destructive aspect of Scorpio. It is the Waters of putrefaction at work; the beginning of destruction. Therefore pleasure that was anticipated is now frustrated and lost. This card may also mean death if the cards surrounding it support that meaning.

As in the other cards of this suit, the Five of Cups is shown in the flashing colors of blue and orange. The lotuses here seen have no water coming from them, thus the five cups are all empty. It is as though the heat of Mars in Scorpio has completely evaporated the water. The background color behind the cups is scarlet-red, the color of Geburah in the scale of Briah. Red is the primary color associated with the Mother Letter, Shin, which corresponds to the element of Fire.

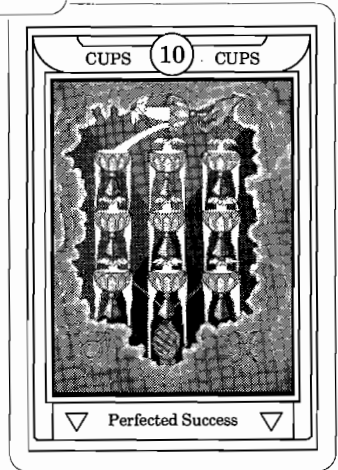
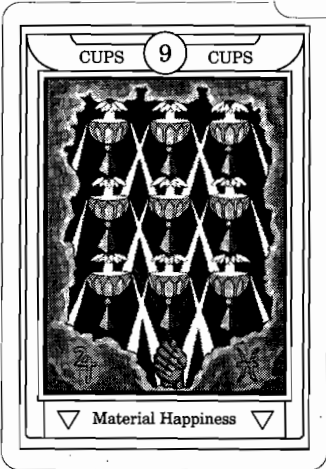
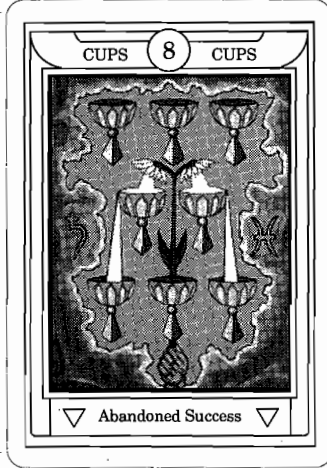
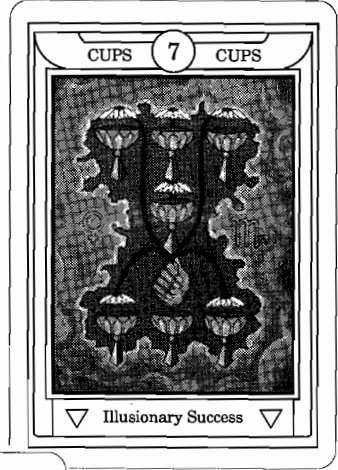
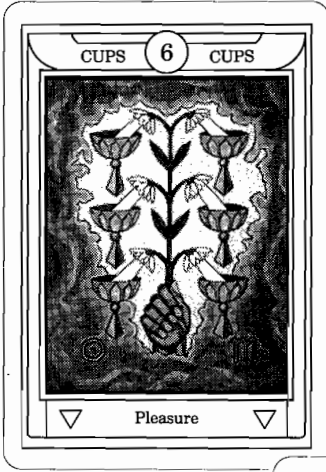
THE SIX OF CUPS

Pleasure

Sun in Scorpio, 10°-20°

“An angelic hand as before, holds a group of stems of lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of Sun and Scorpio, representing the Decanate.

“Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge and, in



some instances, contention and strife arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

“Tiphareth of Heh. (Beginning of wish, happiness, success or enjoyment.) Therein rule Nelokhiel and Yeyael.”

The Six of Cups is Tiphareth in the scale of Briah. It is the Beauty of the Sun in the Creative World of Pure Intellect. The reconciling energies of Tiphareth are well aspected in all Four Worlds of the Qabalah, and the watery World of Briah is no exception. The effect of this card is that of the Sun shining upon and warming the Waters of the Earth. It represents the beginning of pleasure, harmony of natural forces without strain. Activated by the Sun, the energies of Scorpio initiate pleasure or gain. Scorpio is also the most sexual of all the zodiacal signs, and thus the pleasure implied by the Six of Cups can certainly mean sexual pleasure. If the surrounding cards imply so, the pleasure is just beginning and will continue, but there is no guarantee of this.

In the Six of Cups the flashing water colors dominate the card. The flowers pour water into all the cups which are not yet full, as though the water (like pleasure) had just begun to descend. The background color behind the feminine hand is yellow, the color of Tiphareth in Briah, the Queen scale. Yellow is the primary color ascribed to the Mother Letter Aleph of the Hebrew alphabet. It corresponds to the element of Air, the reconciler between Fire and Water. Together the three primary colors of red, yellow and blue, complete the Ethical Triad of the Higher Self, composed of the Sephiroth; Chesed, Geburah, and Tiphareth.

THE SEVEN OF CUPS

Illusionary Success
Venus in Scorpio, 20°-30°

“The Seven of Cups are thus arranged:

Y Y Y
Y
Y Y Y

"A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

"Possibly victory, but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

"Netzach of Heh. (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rules Melchel and Chahaviah."

The Seven of Cups is Netzach in the scale of Bria. It is Venus, (Victory) in the Creative World of Pure Intellect. In the watery World of the Queen scale, the fiery sphere of Netzach is not well suited. The effect of the card is weakness and imbalance. Venus in Scorpio is not well dignified here, and can lead to self-deception, egocentricity and extreme emotional floundering. The destructive putrefying aspect of Scorpio takes its toll on Venus, the planet whose metal is copper, "external splendor and internal corruption." The Seven of Cups is almost a perverse image of the Six of Cups showing how easily something sacred is profaned by Ego and illusion.

The Seven of Cups is shown with the usual colors of the suit of Water. The cups are depicted with no water pouring into them. As in the case of the Five of Cups, the heat of Scorpio (ruler of Mars) has dried them up. The background color behind the cups is green, the color of Netzach in the scale of Bria. Green is the secondary color created by the mixing of blue and yellow. The energies of Chesed (blue) combine with the Reconciler, Tiphareth (yellow), to form a third color, green, which is the compliment and flashing color of the Fire of Geburah, which is red.

THE EIGHT OF CUPS

Abandoned Success

Saturn in Pisces, 1°-10°

"A hand holding a group of stems of lotuses or water lilies. There are only two flowers shown which bend over the two center cups pouring into them a white water. The cups are not yet filled.

Y Y Y

Y Y

Y Y Y

"The three upper cups are empty. At top and bottom Saturn and Pisces.

"Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

"Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah."

The Eight of Cups is Hod in the scale of Briah. It is Mercury (Splendor) in the Creative World of Pure Intellect. Saturn in the watery sign of Pisces is not well suited here. Pisces represents water in a calm, passive state, and the heavy leaden effect of Saturn turns the water Temple of Hod into a completely stagnant pool. The influence of Mercury here brings about self-examination and introverted behavior. Thus a disinterest in the manifest universe sets in. The result is abandoned success, disinterest in anything, weakness, and perhaps even sickness caused by lack of caring for the needs of the physical body.

The Eight of Cups has the flashing colors which show it to be one of the suit of Water. Water flows from the lotuses into the two central cups which in turn overflow into two lower cups without filling them. It is as though the flow of primal water has been forgotten and abandoned. The background color behind the feminine hand is orange, the color of Hod in the scale of Briah. Orange is a secondary color formed from the mixture of red and yellow. The energies of Geburah (red) combine with those of the

Reconciler, Tiphareth (yellow), to form a third color, orange, which is the compliment and flashing color of blue, the Waters of Chesed.

THE NINE OF CUPS

Material Happiness
Jupiter in Pisces, 10°-20°

“Hand from cloud holding lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

Y Y Y
Y Y Y
Y Y Y

“All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the Decan.

“Complete and perfect realization of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but maybe foolish nature.

“Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.”

The Nine of Cups is Yesod in the scale of Briah. It is the Moon, a Stable Foundation in the Creative World of Pure Intellect. In this card the equilibrium which was lost in the last two cards is restored once again by the return to the Middle Pillar of Balance. It is ruled by Jupiter in Pisces, which is beneficial. Here the Mercy of Jupiter is conducted through the calm waters of Pisces into the watery realm of the Moon. This reflects pleasure, happiness and good fortune into our world, Malkuth.

The Nine of Cups is shown to have the same flashing colors of blue and orange as the rest of the suit. The cups are now arranged in a square, suggesting the influence of Chesed (Jupiter). Chesed symbolizes water in its highest material manifestation, therefore the cups all overflow into one another with pure, white water. The

background color behind the cups is violet, the color of Yesod in the Queen scale (Briah). Violet is the secondary color produced from the combination of blue and red. The energies of Chesed (blue) and Geburah (red) merge to create the third color, violet, which is the compliment and flashing color of the reconciler, Tiphareth (yellow), which mediates between Mercy and Severity on the Tree of Life. The violet of lunar Yesod is therefore a perfect reflection of the Sun in Tiphareth. With the addition of the last secondary color (a color formed from two primary colors), the Astral Triad of the Personality is completed in the Queen scale.

THE TEN OF CUPS

Perfected Success

Mars in Pisces, 20°-30°

“Hand holding bunch of lotuses or water lilies whose flowers pour a pure white water into all the cups, which all run over.

Y
Y Y Y
Y Y Y
Y Y Y

“The top cup is held sideways by a hand and pours water into top left cup. A single lotus flower surmounts top cup and is the source of all the water that fills it. Above and below Mars and Pisces.

“Permanent and lasting success, happiness because inspired from above. Not sensual as the Nine of Cups, ‘The Lord of Material Happiness,’ yet almost more truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peace-making. Kindness, generosity, wantonness, waste, etc. according to dignity.

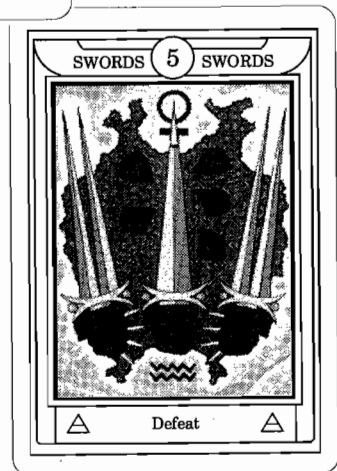
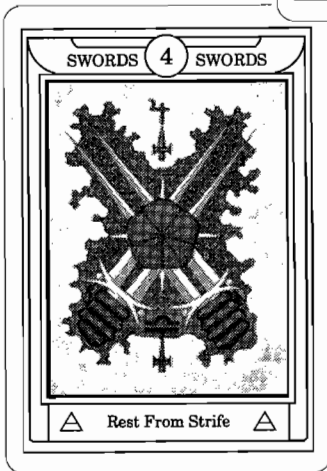
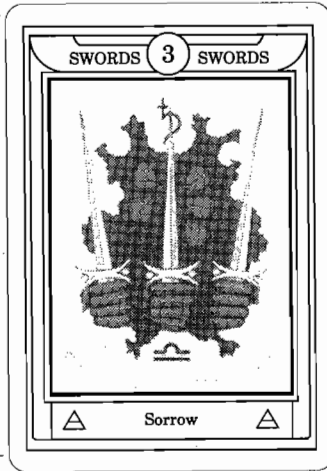
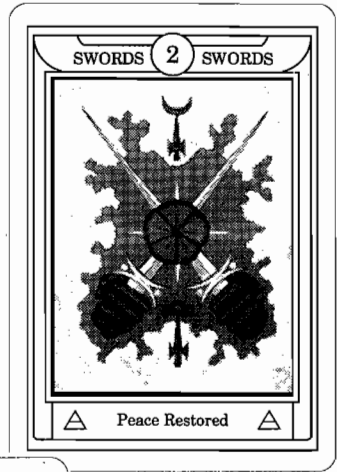
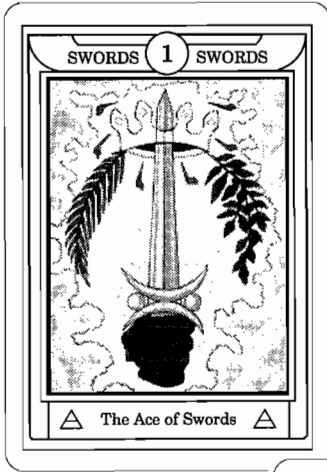
“Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal.”

The Ten of Cups is Malkuth in the scale of Briah. It is the Earth, the Kingdom in the Creative World of Pure Intellect. In this card, the generally accepted astrological theory behind the aspects do not pertain. Again it must be stressed that in the Minor Arcana, the

Sephirotic attributes take precedence over all other symbolism. Here instead of disrupting the energy, Mars quickens the calm waters of Pisces in Briah, causing great happiness and fulfillment in the physical world. The Ten of Cups represents the completion of the success that began in the preceding card.

This card contains the same basic colors as all cards of the suit of water. The hand at the top of the card holds a cup which receives pure water from the One Source which is Kether. In this card, the Tree of Life is now complete, and so is success in the material plane. Water flows abundantly from all the cups, spilling over from each other. The background behind all the cups is comprised of the four colors of Malkuth in the scale of Briah; citrine, russet, olive, and black. Citrine is formed by the colors representing the energies of Netzach and Hod (green and orange). Russet is formed from the colors of Hod and Yesod (orange and violet). Olive is the color made from mixing the colors of Netzach and Yesod (green and violet). All of the colors of the Tree combine and are absorbed in the final color of black (with a slight indigo tint).

The citrine quarter represents the sub-element of Air in Malkuth, russet alludes to the sub-element of Fire of Earth, olive refers to Water of Earth, while black is Earth of Earth. In Malkuth, all the energies of the entire Tree of Life are made manifest.



THE ACE OF SWORDS

The Root of the Powers of Air

"A white radiating angelic hand, issuing from clouds, and grasping the hilt of a sword, which supports a white radiant celestial crown from which depend, on the right, the olive branch of Peace, and on the left, the palm branch of suffering. Six vavs fall from its point.

"It symbolizes invoked as contrasted with natural Force; for it is the Invocation of the Sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. But reversed it is the invocation of demonic force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but invoked. And it also represents whirling force, and strength through trouble. It is the affirmation of justice, upholding Divine authority; and it may become the Sword of Wrath, Punishment and Affliction."

The Ace of Swords is Kether in the scale of Yetzirah. It is the Crown, the Primum Mobile in the Formative, Astral World. Kether in the world of shadowy images is erratic and has great potential for creation or destruction. It is in some ways, cut off from the purer influences of Atziluth and Briah. The Ace of Swords is the essence of the element of Air, the Vav of Tetragrammaton, which corresponds to the Ruach of the human soul . . . that is the mind and reasoning faculties. That is precisely why the quality of Invoked Force is attributed to it. The energy invoked by it through the powers of the human mind can be for good or evil, for it is a double-edged sword. This is the primary difference between this card and the Ace of Wands which is a very natural force, closer to the Pure Source.

The Ace of Swords is painted in the colors of yellow and violet, the flashing colors of the entire suit of Air. In the center of the card, a mighty sword is held in an attitude of strength by a masculine angelic hand. The style is that of the Sword of Solomon, having upon its hilt the crescents of the Moon. (The Moon is the planet which best represents the Astral World of Yetzirah.) The point of the sword passes through the center of a translucent crown which is Kether. Hanging from the crown on the right is the olive branch of Peace on the side of Chesed (Mercy), and on the left, the side of Geburah (Severity) is the palm branch of Suffering. These two

branches indicate two possible courses of action. The six vavs which fall away from the sword's tip refer to Tiphareth, the seat of the Ruach (mind) or Air center on the Tree of Life. The background color behind the yellow clouds is white brilliance, which is the color of Kether in the World of Yetzirah, the Prince scale. This is a continuation of the brilliant light that Kether has emitted in the two preceding worlds of Atziluth and Briah.

THE TWO OF SWORDS

Peace Restored

Moon in Libra, 1°-10°

"Two crossed swords, like the air dagger of a Z.A.M., each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the Decan.

"Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble yet strength arising therefrom symbolized by the position of the rose, as though the pain itself had brought forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

"Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great Angels, Yezael and Mebahel."

The Two of Swords is Chokmah in the scale of Yetzirah. It is Wisdom and the realm of the zodiac in the Formative, Astral World. The suit of Swords rules all intellectual manifestations therefore it is the most complex and sporadic suit of all. For the most part, Sword cards are often negative and troublesome, for they are very susceptible to change. The element of Air, to which the Swords are attributed, is conceived by the tumultuous marriage of Fire and

Water. The result is a general upheaval. However in the Two of Swords, the powerful influence of Chokmah gives equilibrium to this suit, although a sense of tension remains. This balance is also indicated by the celestial attribution of Moon in Libra. Luna is a very changeable planet which is stabilized by the effect of Libra. Both of these aspects together regulate and temper the energies of the Swords. Thus the feeling of this card is one of compromise, truce, and arranged peace, with some tension implied.

The Two of Swords displays the flashing Air colors of yellow and violet. Two male angelic hands hold aloft the crossed swords, at the junction of which is the red rose of five petals, indicating the peace through the Powers of Venus. White rays of light form an equal-armed cross behind the rose, implying that the love of Venus has tempered the swords of wrath, resulting in peace and balance. The background color behind the swords is bluish mother-of-pearl, the color of Chokmah in the world of Yetzirah—the Prince scale. This color is formed from the mixture of the preceding Chokmah colors in the King and Queen scales (soft blue and gray). The Prince scale is truly an offspring of the Father and the Mother energies. The iridescence implied in the color is a result of the influence from Kether.

THE THREE OF SWORDS

Sorrow

Saturn in Libra, 10°-20°

“Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol). The central sword cuts asunder the rose of five petals (which in the preceding symbol grew at the junction of the swords), its petals are falling, and no white rays issue from it. Above and below the central sword are the symbols of Saturn and Libra, referring to the Decanate.

“Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money

transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

“Binah of Vav. (Unhappiness, sorrow, tears.) Therein rule the Angels Harayel and Hoqmiah.”

The Three of Swords is Binah in the scale of Yetzirah. It is Saturn, the Mother in the Formative Astral World. In the preceding cards, the Three of Wands and the Three of Cups, Saturn was the Great Mother who gave birth. Here she is the Great Dark Mother in her destructive aspect, creating hardship, trouble and pain. She is not evil; she is the Great Destroyer who breaks down forms in the natural course of things. In this card, Saturn has tipped the scales of Libra and upset the former balance so that a new symmetry can take place. The feeling given by the card is accordingly that of total disruption, disharmony and heavy sorrow.

The Three of Swords displays the flashing colors typical of the suit of Air. Three aggressive male hands now hold the three implements. (In the preceding Threes—that of Wands and that of Cups—only one hand was needed to display the unity of the Supernal Triad. In the Astral realm, that unity is lost, as the three sword-bearing hands now compete with one another.) They have cut the Rose of Peace to shreds in open combat.

The background color behind the swords is dark brown, the color of Binah in Yetzirah. This shade is formed from the mixture of Binah’s King and Queen scale colors, crimson-red and black.

THE FOUR OF SWORDS

Rest from Strife

Jupiter in Libra, 20°-30°

“Two white angelic radiating hands, each holding two swords, which four cross in the center. The rose of five petals with white radiations is reinstated on the point of intersections. Above and below, on the points of two small daggers are the symbols of Jupiter and Libra representing the Decan.

“Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet

after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

“Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.”

The Four of Swords is Chesed in the scale of Yetzirah. It is Jovian Mercy in the Formative, Astral World. Jupiter in the sign of Libra bestows love and harmony upon this usually destructive suit. This card displays compassion after a fierce battle (the Three of Swords). Peace and order have been reinstated through the authority of Jupiter. A cease-fire has been ordered. The Four of Swords represents a sanctuary from confusion and mental break-down.

In this card the yellow and violet Air colors predominate. The four crossed swords are held by two angelic hands which by their number refer to the influence of Chokmah, the Father, enforcing a state of peace. The Rose of Peace has been reinstated upon the center. The background color is deep purple, the color of Chesed in the World of Yetzirah. This pigment is created from combining the colors of Chesed in the scales of Atziluth and Briah (deep violet and blue).

THE FIVE OF SWORDS

Defeat

Venus in Aquarius, 1°-10°

“Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of the card. A third hand holds a sword upright in the center as if it had disunited them. The petals of the rose (which in the Four of Swords had been re-instated in the center) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

“Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. Grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and tale-bearing. A busybody and separator of friends, hating to see peace and love between others.

Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

“Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.”

The Five of Swords is Geburah in the scale of Yetzirah. It is Martial Severity in the Formative, Astral World. Geburah is in its most severe and destructive aspect in the element of Air, being cut off from the purifying influences of the King and Queen scales. The Five of Swords is one of the most disruptive cards in the entire deck. Here the usually balanced relationship between Mars and Venus has gone haywire. Venus in the airy sign Aquarius flounders in sentiment and indecision. The Sword of Geburah slicing through the Astral World completely overpowers the germinating powers of Venus, shattering the Rose of Peace. The result is complete failure and defeat.

Here the flashing colors of yellow and violet, indicative of the element of Air are predominant. Three angelic hands are again displayed to signify the destructive wrath of Binah, as the Dark Mother. The four balanced swords of the preceding card have now been shoved aside by the large Sword of Vengeance in the center, whose point pierces the benevolent sign of Venus. The rose of five petals is shredded and cast to the winds. The background color is bright scarlet, the color of Geburah in the Prince scale. This pigment is a mixture of orange and red, the King and Queen scale colors of Geburah.

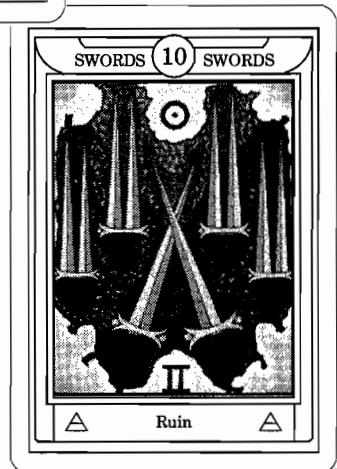
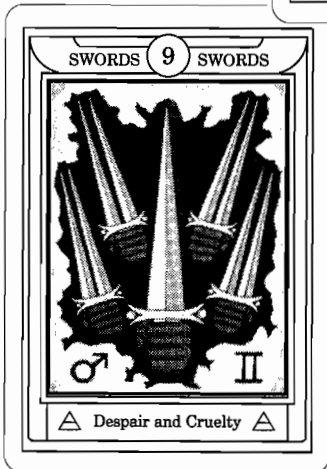
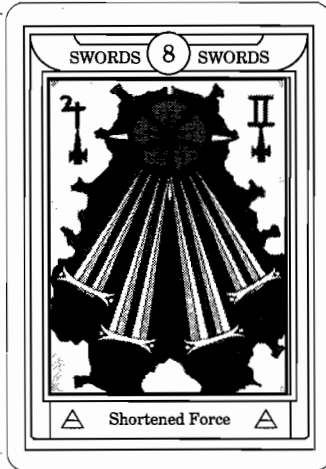
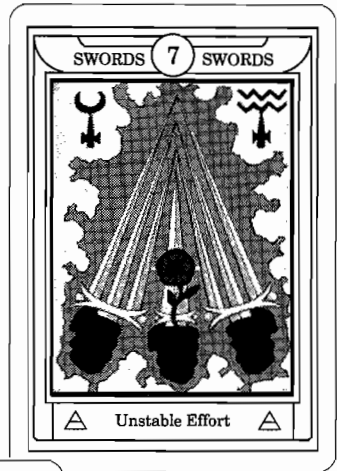
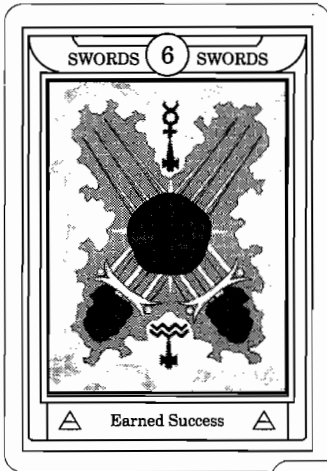
THE SIX OF SWORDS

Earned Success

Mercury in Aquarius, 10°-20°

“Two hands as before, each holding three swords which cross in the center. Rose re-established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

“Success after anxiety and trouble. Selfishness, beauty, conceit,



but sometimes modesty therein, dominion, patience, labor, etc., according to dignity.

"Tiphareth of Vav. (Labor, work, journey by water.) Herein rule Rehaayal and Yeyeziel."

The Six of Swords is Tiphareth in the scale of Yetzirah. It is Solar beauty in the Formative, Astral World. Here Success is earned after a long and desperate struggle. The solar energy of Tiphareth is carried through the Air of Yetzirah to re-establish balance and peace. Two hands are seen holding the swords to indicate the forgiving influence of Chokmah, the father. Each hand holds three swords which refer to Binah—Saturn, who is the co-ruler of Aquarius. In this instance, Saturn acts as a form-builder, stabilizing the ethereal qualities of Mercury in the airy sign of Aquarius. The result is success after trouble, indicated by the crossed (positive) swords of peace.

The Six of Swords is dominated by the flashing colors of the element of Air. The Peaceful Rose of Venus has been resurrected after the onslaught of the preceding card. The background color is rich salmon, the color of Tiphareth in the scale of Yetzirah. It is formed from the blending of rose pink and yellow, the King and Queen scale colors of Tiphareth.

THE SEVEN OF SWORDS

Unstable Effort

Moon in Aquarius, 20°-30°

"Two hands as before, each holding swords. A third hand holds a single sword in the center. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central sword, as if the victory were in its disposal. Above and below Luna and Aquarius.

"Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts

and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

“Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.”

The Seven of Swords is Netzach in the scale of Yetzirah. It is Venusian Victory in the Formative, Astral world. The Victory of Netzach in the airy realm of Yetzirah is precarious and unsteady. Peace has been restored as in the last card, but there is much tension, and balance can be disrupted at any moment. Compromise and appeasement is suggested, but may or may not be enough to halt disaster. Moon in Aquarius only adds to the insecurity of the situation. The result is much effort that is wasted and perhaps futile. Too much interference from outside forces for lasting stability to occur.

The Seven of Swords features the flashing air colors of yellow and violet. Three angelic hands are shown to indicate that once again the Dark Forces of Saturn may disrupt the state of calm at any given time. Swords which are crossed indicate the positive side of the element of Air, while swords that are not crossed refer to its negative aspects. The swords here depicted are placed point against point in a state of anxiety that is almost nerve wracking. The center sword presses upwards on the other six. It is the primary sword which has victory within its grasp, if it can only push off the weight of the interfering swords above it. The background color is yellow-green, the color of Netzach in the scale of Yetzirah. It is created from the mixture of amber and green, the colors of Netzach in the King and Queen scales.

THE EIGHT OF SWORDS

Shortened Force

Jupiter in Gemini, 1°-10°

“Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in

center. Above and below Jupiter and Gemini.

“Too much force applied to small things, too much attention to details, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

“Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.”

The Eight of Swords is Hod in the scale of Yetzirah. It is Mercurial Splendor in the Formative, Astral World. Here the intellectual powers of Hod are weakened and distracted by the Astral realm. Focus and persistence are lost, because of confusion. Jupiter lends some positive influence to the card, but its powers are somewhat weakened by the natural polarities of the airy sign of Gemini. The energy is pulled first one way and then another. The force could be strong and decisive but only for a short period of time. Good fortune is continually hindered by outside forces which restrict it.

The Eight of Swords displays the colors which are characteristic of the suit of Air. Four angelic hands now hold the swords aloft. This alludes to the effects of Jupiter (Chesed) which add strength to the card. Still it takes the combined efforts of all the swords to keep the Rose of Peace together and above them. It is as though the swords have become so weak that the task of holding the rose up is now a tremendous burden. The background color is red russet, the color of Hod in Yetzirah. This hue is formed from the mixture of violet and orange, the colors of Hod in the King and Queen scales.

THE NINE OF SWORDS

Despair and Cruelty
Mars in Gemini, 10°-20°

"Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the center, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini. Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labor, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

"Yesod of Vav. Therein rule Aaneval and Mochayel."

The Nine of Swords is Yesod in the scale of Yetzirah. It is the Moon, a firm foundation in the Formative, Astral world. Although the energy of the suit is now placed back on the balanced Middle Pillar, it is too little, too late. The power of the Swords has been steadily declining; the airy realm of Yetzirah is now too far removed from the pure, Supernal energies. The swords no longer represent the highest qualities of intellect as much as dull, callous thought processes. Mars in the dualistic sign of Gemini only makes matters worse by changing wrath into cruelty. The end result is suffering and misery.

The Nine of Swords is dominated by the flashing air colors of yellow and violet. The four pairs of swords from the preceding card are now violently knocked aside by the large Sword of Wrath which thrusts itself into the center of the card. None of the swords touch and therefore represent the negative aspect of Air. Five angelic hands are now present which indicate the fury of Mars (Geburah) unleashed. The Rose of Peace has been completely demolished. The background color is dark purple, the color of Yesod in Yetzirah. This color is created by mixing indigo with violet, the colors of Yesod in the King and Queen scales.

THE TEN OF SWORDS

Ruin

Sun in Gemini, 20°-30°

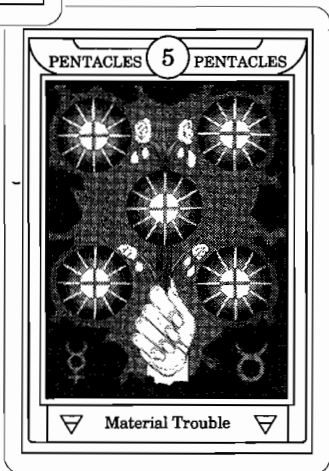
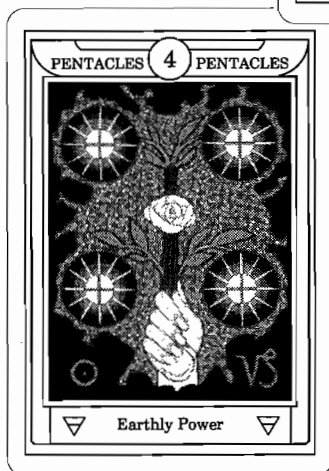
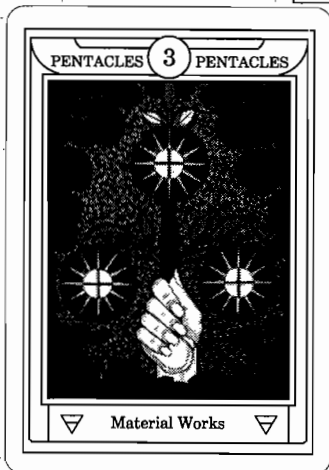
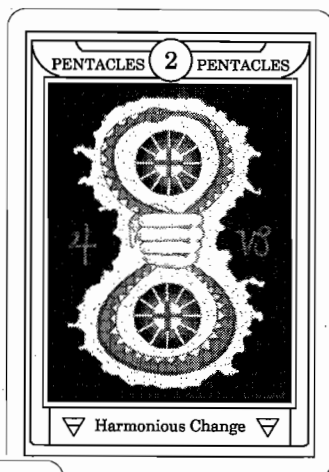
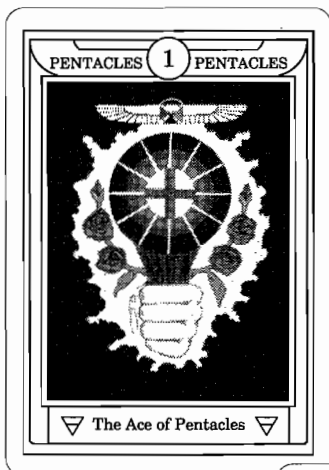
"Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the center (as if their junction has disunited the others). No rose, flower or bud is shown. Above and below Sun and Gemini.

"(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A marplot, loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

"Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal."

The Ten of Swords is Malkuth in the scale of Yetzirah. It is the Kingdom in the Formative, Astral world. The tens all serve to illustrate completion; unfortunately, the Ten of Swords indicates the complete disruption of energy that had begun in the last few cards. As far as material things are concerned, this card is disastrous, leading only to utter ruin and loss of possessions. However from a spiritual standpoint, this is not the terrible calamity that it may seem to the average person. The Ten of Swords is ruled by the Sun in Gemini, but the solar energy is only weakened and dissipated by the duality of that airy sign. The result is disorder and complete devastation. This card can also mean physical death as opposed to a state of transformation.

The Ten of Swords is shown with the flashing colors of the element of Air. Eight of the ten weapons are uncrossed and indifferent, displaying the negative stance of Air in this card. The two central swords are crossed, but in war, not in peace; for the Rose of Venus is nowhere to be seen. Six angelic hands are shown which refer to the Sun, Tiphareth, in its martyrdom, not in its resurrection. The background colors are citrine, olive, russet and black flecked gold. This refers to the combination of the colors of Malkuth in the King and Queen scales.



THE ACE OF PENTACLES

The Root Powers of the Earth

"A white radiant angelic hand, holding a branch of a rose tree, whereon is a large pentacle, formed of five concentric circles. The innermost circle is white, charged with a red Greek cross. From this white center 12 rays, also white, issue. These terminate at the circumference, making the whole something like as astrological figure of the Heavens.

"It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shown. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labor, power, wealth, etc."

The Ace of Pentacles is Kether in the scale of Assiah. It is the Crown, the Primum Mobile in the Active World of Matter. This is a card which signifies manifestation. It can indicate either material possessions or the unfolding of some new event. Kether in the physical world provides the spark that initiates the form-building process in its final stages. This can be a card of good or evil, depending upon whatever is being brought into manifestation.

The Ace of Pentacles is dominated by the flashing colors of the element of Earth, black and white. A feminine angelic hand holds a branch of a rose tree upon which is a pentacle formed from five concentric circles. The four colors of Malkuth; citrine, olive, russet and black (the four base or sub-elements) form the outermost rings of the pentacle, while the inner circle is white with a red Greek cross. This indicates the presence of spirit balancing and guiding the manifesting powers of Earth. Defined through the elements of Earth are the Forces of the zodiac, symbolized by the twelve white rays upon the pentacle. Four roses in full bloom are shown which refer to the elements and to Chesed, the Sephirah which begins the process of manifestation. The two rosebuds indicate that in the world of Assiah, the four elements are extremely fertile. Above the pentacle is a winged Maltese Cross in the elemental colors. This implies that the four elements must pass through all the stages of the Worlds of Atziluth, Briah and Yetzirah before manifesting into the physical

world. The background color behind the black clouds of Earth is white flecked gold, the color of Kether in the World of Assiah. The colors of the Princess scale are flecked; that is to say that they have a base color with splashes of another color mixed in. These "splashes" indicate a congealing effect of energies which are becoming manifest. The white flecked gold describes the luminescence of Kether as it solidifies into form, it is no longer so blindingly brilliant as in the previous color scales.

THE TWO OF PENTACLES

Harmonious Change

Jupiter in Capricorn, 15-105

"Two wheels, disks or pentacles similar to that of the Ace. They are united by a green and gold serpent, bound about them like a figure of eight. It holds its tail in its mouth. A white radiant angelic hand (grasps the center or) holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

"The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

"Chokmah of Heh Final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah."

The Two of Pentacles is Chokmah in the scale of Assiah. It is Wisdom, the realm of the zodiac in the Active World of Matter. Chokmah in the physical world is no longer the unified force that it was in the higher Worlds; it is now a completely separate duality. It is a pair of opposites which alternate in cycles. Jupiter is not well suited in the sign of Capricorn, and its good influences are severely limited. Here, Jupiter can only function as an organizer, maintaining the balance of opposites intrinsic to grounded

Chokmah Force. The result is harmonious change and balanced alternation. This card could well be a symbol of the dynamics of the complete physical universe.

The Two of Pentacles displays the flashing Earth colors of black and white. An angelic hand (feminine as in the entire suit) grasps the Serpent of change in the center of the card. The snake, which is entwined about two pentacles, forms the infinity sign or figure eight, the symbol of balanced change. It is the Uroboros, the snake of Wisdom (Chokmah) which was also seen in the Hermit card, holding its tail in its mouth. No roses are shown to indicate alternation of gain and loss. The background color is white flecked red, blue and yellow, the color of Kether in the Princess scale of Assiah. It signifies the influence of the Three Mother Letters (and their corresponding elements of Fire, Water and Air) solidifying in the light of Kether, as it prepares to manifest.

THE THREE OF PENTACLES

Material Works

Mars in Capricorn, 10°-20°

“A white rayed angelic hand as before, holding a branch of a rose tree, of which two white rosebuds touch and surmount the topmost pentacle. The latter are arranged in a triangle thus:

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Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realization, and increase of material things, gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

“Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.”

The Three of Pentacles is Binah in the scale of Assiah. It is

Saturn, Understanding in the Active World of Matter. The influence of Binah in the physical universe is well attuned. Binah takes the current of energy that was cycled and recycled in the preceding card and gives it direction and control in its journey to manifestation. The strength of Saturn, the Great Mother is powerful in the Earthly realm. The concept of the material universe and its fundamental form is firmly established here. The card is ruled by Mars in Capricorn which displays the most positive energies of that planet. Here the fiery Martial force is channeled into building and organizing. The result is material work, construction and manifested projects.

In the Three of Pentacles, the flashing Earth colors of black and white are predominant. A feminine angelic hand holds the branch of the rose tree and three pentacles aloft. The two rosebuds shown atop the highest pentacle indicate fertility which is forthcoming. The background color is gray flecked pink, the color of Binah in the world of Assiah, the Princess scale. Gray is the "child" of black and white (Earth and Spirit) and therefore is a fitting color for the manifested child of Chokmah and Binah. Pink, mixed from red and white, displays effects of Binah and Tiphareth in the King scale (Atziluth). This again confirms the number three as the Son of the Father and the Mother, who is coming into the World of Matter.

THE FOUR OF PENTACLES

Earthly Power

Sun in Capricorn, 205-305

"A hand holding a branch of a rose tree, but without flowers or buds, save that in the center is one fully blown white rose. Four pentacles thus, with Sun and Capricorn above and below:

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"Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. Altered by dignity as usual.

“Chesed of Heh Final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.”

The Four of Pentacles is Chesed in the scale of Assiah. It is Jovian Mercy in the Active World of Matter. The energies of Chesed are now fully grounded in establishment of the material universe as we know it. Chesed-Jupiter as the authority figure gives order and physical laws which run the mechanism of the cosmos. The energy has taken on three-dimensional form. It is here and now. Sun in Capricorn is a positive combination, for it is the sign in which the Sun is reborn. Capricorn is a builder and a worker, thus its effect in the physical world is that of positive material gain and completion of Earthly Power, but little more. No spiritual power is to be gained from it.

The Four of Pentacles displays the flashing colors which identify it as belonging to the element of Earth. A feminine angelic hand holds the rose branch with four pentacles. The single rose in the center alludes to the unified and balanced material powers of the card. The background color is deep blue flecked yellow, the color of Chesed in the World of Assiah. This color reflects the creative waters of Chesed and the influence of the Reconciler.

THE FIVE OF PENTACLES

Material Trouble

Mercury in Taurus, 1°-10°

“Hand holding a branch of white rose tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for Decan.

“Loss of money or position. Trouble about material things. Toil, labor, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labor. Unimaginative, harsh, stern, determined, obstinate.

“Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mibahiah and Pooyal.”

The Five of Pentacles is Geburah in the scale of Assiah. It is Martial Severity in the Active World of Matter. The effect of the harsh Sword of Geburah manifesting on the material plane is that of disruption. This card is ruled by Mercury in Taurus, but these influences are stifled by the Geburic Force. The resulting feel of the card is one of great stress and material stagnation. It is like the mechanism of the Universe breaking down and coming to a standstill.

The Five of Pentacles is dominated by the flashing colors of the Earth suit. The white roses are shown to be breaking apart and falling as the life-giving energy which had sustained them stops flowing. The background color is red flecked black, the color of Geburah in the world of Assiah. This color reflects the domination of the fifth Sephirah when it is manifested in the Earth plane.

THE SIX OF PENTACLES

Material Success

Moon in Taurus, 10°-20°

“Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

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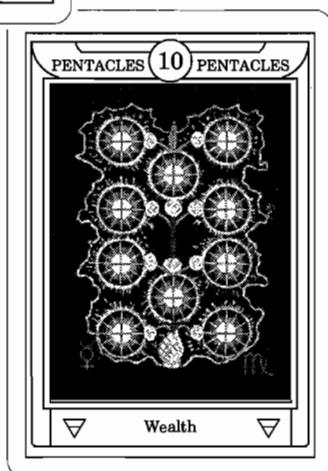
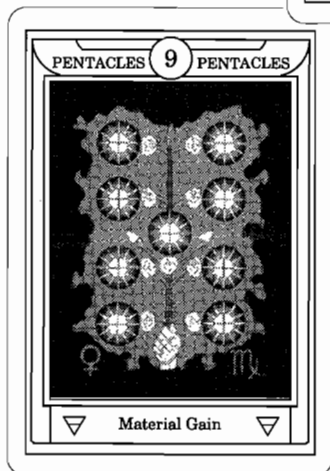
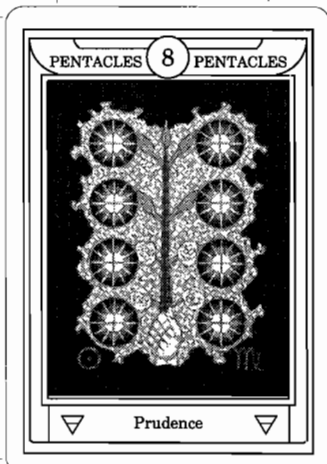
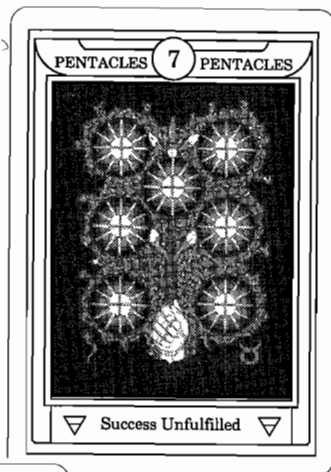
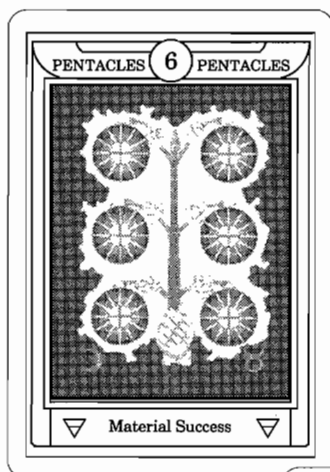
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Above and below Luna and Taurus represent the Decanate.

“Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

“Tiphareth of Heh Final. (Success in material things. Prosperity in business.) Herein rule Nemamiah and Yeyelel.”

The Six of Pentacles is Tiphareth in the scale of Assiah. It is solar beauty in the Active World of Matter. The number six in all four suits represents the balanced formation of the powers of the elements. In the suit of Earth, the harmonious Solar energy of



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"Above and below them are the symbols Sol and Virgo for the Decan.

"Over-careful in small things at the expense of the great. 'Penny-wise and pound-foolish.' Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

"Hod of Heh Final. (Skill, prudence, cunning.) Therein rule those mighty angels Akaiah and Kehethel."

The Eight of Pentacles is Hod in the scale of Assiah. It is Mercurial Splendor in the Active World of Matter. The number eight is beneficial to the suit of Earth because it symbolizes the highest spiritual phase of Mercury, who is exalted in the earthy sign of Virgo. Here combined with the life-giving rays of the Sun, Mercury's influence is that of practical intelligence bestowed upon material projects. The effect of Virgo however is that of paying too much attention to minor details. There is a genuine pragmatic attempt to apply energy wisely and with prudence, but the danger is that wise choices may not be made if too much nit-picking occurs.

In the Eight of Pentacles, the flashing Earth colors are predominant. The feminine hand holds the rose branch of eight disks. Only four white roses are shown touching the lower four pentacles. This implies that the energy is used prudently, only when needed; but it also implies the danger of using energy unwisely by not applying it to greater uses. The background color is yellow-brown flecked white, the color of Hod in the World of Assiah. Brown is a mixture of the three primary colors red, yellow and blue ... the three Mother Letters. Yellow-brown indicates the influence of the primal elements represented by the Three Mothers acting through the mental, Mercurial Air upon the Earthy Realm of Assiah. The white flecks allude to Spirit and the flashing color of black (Earth).

THE NINE OF PENTACLES

Material Gain

Venus in Virgo, 10°-20°

"A white radiating angel hand as before holding a rose branch with nine white roses, each of which touches a pentacle arranged thus:

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and then are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

"Complete realization of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

"Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the mighty angels Hazayel and Aldiah."

The Nine of Pentacles is Yesod in the scale of Assiah. It is Luna, a firm foundation in the Active World of Matter. Here the energy of the suit is brought back to the balance of the Middle Pillar, and the element of Earth is again allowed to blossom. This card is ruled by Venus in Virgo, which is favorable. The result is a gathering of material goods, prosperity, inheritance and popularity.

The Nine of Pentacles exhibits the flashing Earth colors characteristic of the rest of the suit. The angelic hand holds aloft the rose branch and disks which now each have a flower next to them. The center disk has two additional rosebuds beside it which indicate material gain which is abundant in the present as well as in the future. The background color is citrine flecked azure (blue). Citrine is created from the mixture of green and orange, the Queen scale colors of Netzach and Venus. This pigment represents the Air sub-quarter of the sphere of Malkuth, and therefore shows the airy influence of Yesod on the physical Earth. The blue flecks refer to the watery effects of Luna fertilizing the firm foundation from which Malkuth will manifest.

THE TEN OF PENTACLES

Wealth

Mercury in Virgo, 20°-30°

“An angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below pentacles thus:

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“Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

“Malkuth of Heh. (Riches and wealth.) Herein rule the angels Hihaayah and Laviah.”

The Ten of Pentacles is Malkuth in the scale of Assiah. It is the Kingdom, our planet Earth in the Active World of Matter. The number ten in the earthy world of the Princess scale is in complete harmony, thus the card represents total manifestation. Physical form is now achieved. The Tree of Life has attained completion. Here, Mercury is in Virgo, the sign it rules. Its position here guarantees great material gain and prosperity. However no spiritual growth is assured. Riches are certain to be gained, but happiness is not.

The Ten of Pentacles displays the flashing Earth colors peculiar to the rest of the suit. The feminine hand now holds the completed rose tree with ten disks, each of which has a full-blown rose next to it implying balanced growth and wealth. The background color is black rayed yellow, the color of Malkuth in the scale of Assiah. Black is the manifested color of the element of Earth. The yellow rays represent an influx of the energy of Aleph—Air (the Fool), for once

again we have come to the beginning of a current of power, as well as the end of one.

IV

THE COURT CARDS

Prospectus

The sixteen Court cards, like the forty other cards of the Minor Arcana, are based upon the Four-fold Name of God, or Tetragrammaton. The foundation here again is four and four. (The four suits of the Tarot further divided into four persons of Royalty.)

The four suits indicate the elements and the Four Qabalistic Worlds. The four individuals that comprise a particular suit embody the characteristics of a specific element in all four planes of existence. Each Court card thus represents what is called a sub-element, such as Fire of Water, Air of Earth, etc . . .

The Royal cards also have a somewhat more humanistic feel to them compared to the forty Small cards which are more objective, static and impersonal.

THE KING OF WANDS

*The Lord of the Flame and the Lightning
King of the Spirits of Fire*

“A winged warrior riding upon a black horse with flaming mane and tail. The horse itself is not winged. The rider wears a winged helmet (like an old Scandinavian and Gaulish helmet) with a royal crown. A corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his cuirass, and on his shoulder pieces and buskins he bears, as a crest, a winged black horse’s head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy.

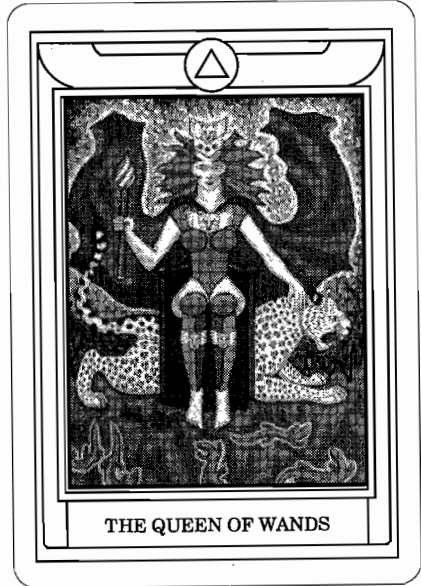
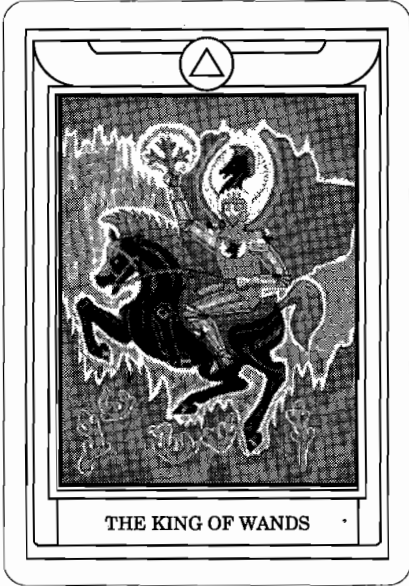
“Beneath the rushing feet of his steed are waving flames of Fire. He is active, generous, fierce, sudden and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial Heavens from above the 20th degree of Scorpio to the first two Decans of Sagittarius and this includes a part of the constellation Hercule (who also carries a club).

“Fire of Fire. King of the Salamanders.”

In the teachings of the Golden Dawn, the four Kings are shown to be on horseback. They represent the Yod-Fire Forces of Tetragrammaton in each suit. This energy is swift and ecstatic but not lasting.

The King of Wands in particular is extremely dynamic. He is the Fire of Fire, the volatile igniting spark of the Father Force; the first action. He can be fierce and unpredictable, but his energy is not so durable. Like a brush fire which flashes through the prairie, he quickly burns himself out.

The King of Wands depicts a red-haired man with blue eyes riding upon a fiery black stallion. The horse and rider both seem wild and warlike, but this is due to raw, unleashed energy. Salamanders, the elementals of Fire are shown leaping at the feet of the horse in ecstasy. The overall feeling that the card gives is one of great uncontrollable energy which erupts with volcanic force. The background is a wall of flame, and the overall color is red, the color of (Yod) Fire of elemental Fire.



THE QUEEN OF WANDS

Queen of the Thrones of Flame

"A crowned queen with long red-golden hair, seated upon a throne, with steady flames beneath. She wears a corselet and buskins of scale mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very conical head. The face is beautiful and resolute.

"Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified, obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the Heavens from above the last Decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda.

"Water of Fire. Queen of the Salamanders or Salamandrines."

The Four Queens are symbolic of the Heh-Water Force of Tetragrammaton, and are always shown seated upon a throne. They represent a force which evolves from the initial spark depicted by the King. This energy is steady and creative, very fluidic and persistent, although it is not swift or fast-acting.

The Queen of Wands in particular is a strong and steady Force which is fiery and flowing at the same time. She is the steadfast bonfire which has been well tended and burns for hours. Her face displays authority and self-assurance. She is attractive and cat-like. She can be kind-hearted, but quick to take offense and even savage.

The Queen is seated above a ground that is alive with constant flames. She has gold-red hair which flows like a lion's mane. Her right hand grasps a Fire Wand like that of the Zelator Adeptus Minor, while her left hand touches the head of a leopard, her personal emblem. The wand alludes to the force of her WILL, which controls and directs the Fire energy represented by the feral cat. Salamanders dance at her feet. She is clothed in the flashing colors of Fire, and her cloak flies about her forming the letter Shin. The background color is violet, mixed from blue and red. It is the color of (Heh) Water of elemental Fire.

THE PRINCE OF WANDS
The Prince of the Chariot of Fire

"A kingly figure with a golden winged crown, seated on a chariot. He has large white wings. One wheel of his chariot is shown. He wears corselet and buskin of scale armour, decorated with winged lion's heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or firewand, somewhat similar to that of the Z.A.M. Beneath the Chariot are flames, some waved, some salient.

"Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified, cruel, intolerant, prejudiced, and ill-natured. He rules the Heavens from above the last decan of Cancer to the 2nd decan of Leo. Hence he includes most of Leo Minor."

The four Princes refer to the Vav-Air Force of Tetragrammaton. Air is the "child" formed from Fire and Water, therefore the Prince is the Son of the King and the Queen. His energy thus carries the influence of both parents . . . it is quick and enduring although not quite as strong in either characteristic as the King and Queen.

The Prince of Wands is a young blond man with blue eyes. He has great strength, but he may have to struggle hard to accomplish his goals. He is active and courageous, with a great sense of humor. If badly dignified, he can be cruel and violent when angered. He is also a great braggart, full of pride. The Prince is shown riding in a green chariot surrounded by flames and salamanders. He bears a fire wand in his right hand and the reigns of the lion in the other, symbolizing his control over the powerful animal. The background color is orange, the mixture of yellow and red, signifying (Vav) Air of elemental Fire.

THE PRINCESS OF WANDS

The Princess of the Shining Flame

The Rose of the Palace of Fire

"A very strong and beautiful woman, with flowing red-golden hair, attired like an Amazon. Her shoulders, arms, bosoms and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped helmet, and crown, with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

"A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen Altar, ornamented with ram's heads, and with flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping flames of Fire.

"Brilliance, courage, beauty, force, sudden in anger, or love, desire of power, enthusiasm, revenge.

"Ill-dignified, superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole.

"Earth of Fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands."

The four Princesses represent the Heh Final (Earth) forces of Tetragrammaton. They also symbolize the completion of the current of the Name. Each is a female warrior who receives the influences of the King, Queen and Prince. She stands alone half-naked and unafraid, being both violently strong and enduring. She is the materialized Will of the Spirit.

The Princess of Wands is especially a brilliant, daring tigress. The sight of her is captivating and irresistible. She is the chemical magnetism necessary for the act of combustion. She creates and destroys her own universe, for she is vigorous and irrational. If angered, she is violent and unforgiving.

The Princess of Wands stands upon a burning patch of ground swarming with salamanders. In one hand she grasps a rough burning club (no longer the fire wand) alluding to the fact that in the physical plane fire is a powerful and dangerous element. Her other hand is thrust fearlessly into a burning ram-headed Altar symbolic of Aries, the fiery sign which begins the zodiac. This indicates that the element of Fire is sacred in the realm of Malkuth; consecrating and purifying all manifested forms. The Princess is the priestess of the Sacred Flame which destroys and gives birth to new forms. The background color behind her is dark red, created from the mixture of black and red, the colors of Earth (Heh Final) and the element of Fire.

THE KING OF CUPS

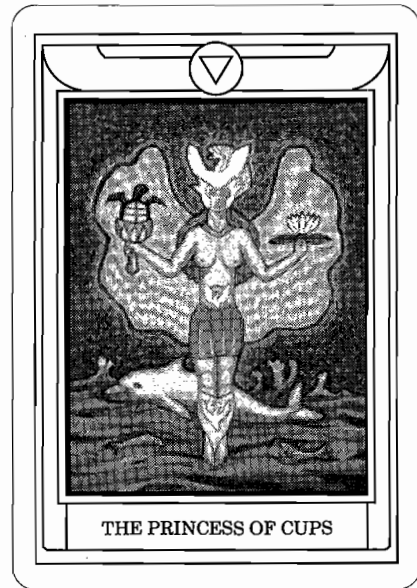
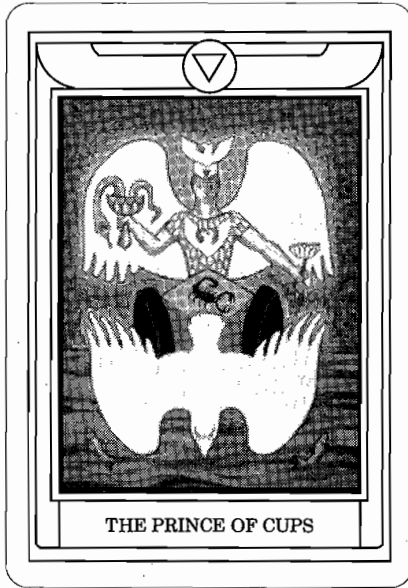
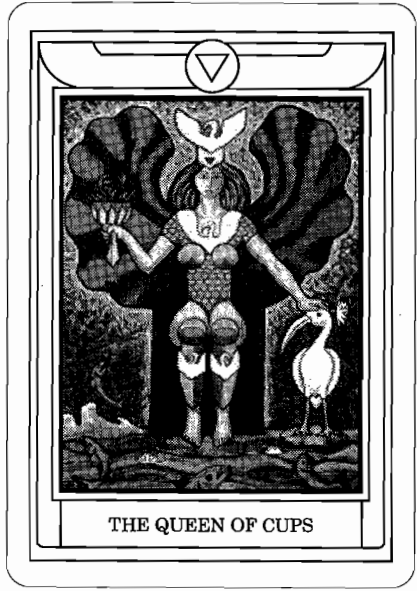
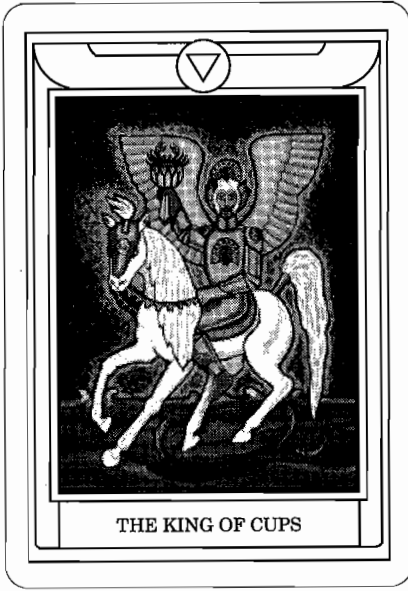
*The Lord of the Waves and the Waters
King of the Hosts of the Sea*

“A beautiful youthful winged warrior, with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet cuirass and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horses’ feet is the sea. From the cup issues a crab.

“Graceful, poetic, Venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above 20 degrees of Aquarius to 20 degrees Pisces including the greater part of Pegasus.

“Fire of Water. King of Undines and of Nymphs.”

The King of Cups represents the Yod-Fire Force of the Name in the suit of elemental Water. He is therefore the most active and aggressive of the Royal Water cards. Like a sudden rain storm or flash flood, he is swift but not enduring. Water symbolizes the subconscious realm of the human mind, and the King of Cups refers to that creative spark which ignites and gives birth to unconscious images. He has the qualities of Venus; sensitivity, attraction and grace. He also possesses an air of innocence like that of the Quest



knight Parsifal. Quick and enthusiastic, but only for a short length of time. On the minus side, he can be cursory and shallow.

The King is shown wearing blue armour and having enormous orange wings. He has fair hair and warm blue eyes. His personal symbol is the peacock which adorns his crown and armour, alluding to the iridescence of swiftly moving water. In the cup he holds on high is a crab, the symbol of Cancer, the cardinal sign of Water. The horse here depicted is long and graceful compared to the war horse of the King of Wands. This steed seems feminine; able to prance lightly across the great sea without disturbing a single drop of water. Fish, the physical representation of the undines or water spirits, leap at the hooves of the steed. The background color is violet, created from the mixture of red and blue, the colors of (Yod) Fire and elemental Water.

THE QUEEN OF CUPS

Queen of the Thrones of the Waters

"A very beautiful fair woman like a crowned queen, seated upon a throne, beneath which is flowing water, wherein lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass and buskins is seen an ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the ibis.

"She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from 20 degrees Gemini to 20 degrees Cancer.

"Water of Water. Queen of Nymphs and Undines."

The Queen of Cups represents the (Heh) Water Force of the Name of Tetragrammaton in the element of Water. She is the reflective and transmitting power of water, the calm, clear mirrored pool. Beauty and tranquillity are her characteristics, along with

great creativity and dreaminess. The Queen is the conduit of the Force of Water, channeling its currents and tides. She is truly a mirror reflecting the image of the beholder. Therefore she casts back the influences of her surroundings, for good or ill, while remaining unaffected. If poorly dignified, all that channels through her is distorted.

The Queen of Cups is a fair-haired woman dressed in orange and blue, with the ibis as her personal emblem. The ibis is the sacred bird of Thoth, god of wisdom and communication. This alludes to the powers of water as the communicator of Wisdom through the subconscious mind. Fish jump out of the sea in ecstasy beneath her throne. She is much more passive than the Queen of Wands, having an expression of calm indifference. In one hand she holds a cup with a crayfish, a reference to the Moon, whose ebb and flow is identical to the feel of this card. The other hand holds a lotus, the sacred flower of Isis, the Great Mother of the Sea of Binah. The background color is blue, the color of (Heh) Water of elemental Water.

THE PRINCE OF CUPS

Prince of the Chariot of the Waters

"A winged kingly figure with a winged crown, seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest upon his crown, cuirass and buskins. General attire like King (Prince) of Wands. Beneath his chariot is the calm and stagnant water of a lake. His scale armour resembles feathers more than scales. He holds in one hand a lotus, and the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake.

"He is subtle, violent, crafty and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent Power or Wisdom. If ill-dignified he is intensely evil and merciless. He rules from 20 degrees of Libra to 20 degrees Scorpio.

"Air of Water. Prince and Emperor of Nymphs and Undines."

The Prince of Cups represents the Vav-Air Force of

Tetragrammaton in the element of Water. He symbolizes an energy which is volatile and changeable. Steam, formed from the marriage of Fire and Water is the Force indicated here. The faculty of the mind and intellect are attributed to the element of Air, and thus the Prince of Cups alludes to the mental creativity inherent in the subconscious which is represented by the element of Water.

The Prince of Cups is more warlike than his brother the Prince of Wands, but he is also more mysterious. He is erratic, a catalyst for energies which are both sublime and destructive. He can be felt as a cool morning mist, or as a corrosive hot gas. His characteristics are secrecy, artistry and subtlety . . . a calm exterior which disguises great intensity; like a quiet pool of water which covers quicksand. The lesson learned from the Prince is that the placid waters may contain destructive energies.

The Prince is seated in a chariot pulled by an enormous white eagle, the Kerubic emblem of Water. The eagle also refers to the highest, most pure form of water as opposed to the scorpion which signifies the waters of putrefaction. The serpent, issuing from his cup is another symbol of Scorpio, water energy in transition. Therefore the Prince of Cups partakes of much of the same symbolism as the Death card, which gives him tremendous energy and transforming powers . . . he is much stronger and enduring than the other Royal Cup cards. In his left hand he holds the lotus, the sacred flower of the waters, while fish leap up from the sea at his passing. The background color is green, formed from the mixture of yellow and blue, the colors of (Vav) Air and elemental Water.

THE PRINCESS OF CUPS

Princess of the Waters

Lotus of the Palace of the Floods

“A beautiful Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a dolphin. She wears as a crest on her helmet, belt and buskins, a swan with opening wings. She bears in one hand a lotus, and in the other an open cup from which a turtle issues. Her mantle is lined with swan’s down, and is of thin

floating material.

"Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified she is selfish and luxurious. She rules a quadrant of the Heavens around Kether.

"Earth of Water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups."

The Princess of Cups represents the (Heh Final) Earth Force of Tetragrammaton in the element of Water. She is matter solidifying and crystallizing in water . . . the first single celled plant and animal forms reproducing in the ancient seas. She also symbolizes the creative power of Water (the subconscious mind) to give substance to images; to materialize them. Her personality is kind and tender. She gracefully rules a kingdom of dreams; fertile images which she creates unendingly. She is the romantic artist, manifesting ideas into reality.

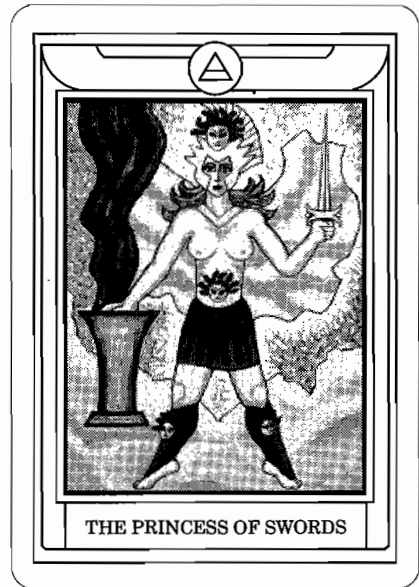
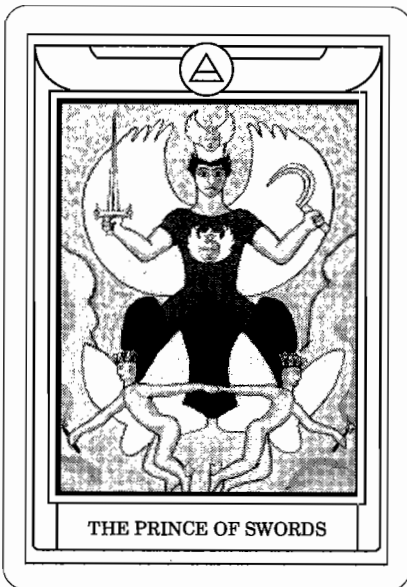
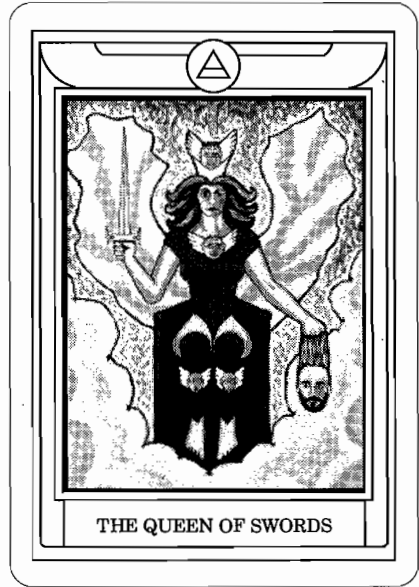
The Princess is a beautiful young woman with long light brown hair. She is much softer and fluidic than the Princess of Wands, and her legs seem almost to grow together like a mermaid's. From her cup issues a turtle, which in Eastern philosophy supports the universe on its back. (This also alludes to the Great Sea, which supports all life on the Earth.) Behind her is a dolphin, sacred to Venus, who was born in the Mighty Waters. The animal symbolizes the Powers of Creation. The Princess' personal emblem is the graceful swan, which is associated with music and poetry . . . forms of creativity. The sea spray that rises behind her refers to the spark of imagination, cresting suddenly in the fertile unconscious mind. The background color is dark blue, formed from the mixture of black and blue, the colors of (Heh Final) Earth and the element of Water.

THE KING OF SWORDS

Lord of the Winds and Breezes

King of the Spirits of Air

"A winged warrior with crowned and winged helmet, mounted upon a brown steed, his general equipment is as that of the



King of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins—Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the Sigil of his Scale upon its pommel. Beneath his horse's feet are dark, driving, stratus clouds.

"He is active, clever, subtle, fierce, delicate, courageous, skillful, bit inclined to domineer. Also to overvalue small things, unless well-dignified. Ill-dignified, deceitful, tyrannical and crafty. Rules from 20 degrees Taurus to 20 degrees Gemini.

"Fire of Air. King of the Sylphs and Sylphides."

The King of Swords represents the Yod-Fire Force of Tetragrammaton in the element of Air. He symbolizes the violent, fiery power of movement applied to the least stable of the elements. He is the furious storm and eye of the hurricane. The King is also the vitalizing Power which lies behind the Astral Realm of image and inspiration; the first spark of intellectual inspiration. His energy is swift and agitated; he aggressively slices his way through the clouds. The qualities of the King of Swords are bravery, skill and great mental power; but he can also be indecisive and too easily side-tracked.

The King of Swords is a dark, bearded knight with brilliant violet wings and golden armor. His sword is held in an attitude of attack. His mount is an aggressive war-horse, who has some of the characteristics of the black horse belonging to the King of Wands. The personal emblem of this King is a winged hexagram, which refers to the reconciling of opposite energies; one of the functions of Air. The background color is orange, formed from the mixture of red and yellow; the colors of (Yod) Fire and elemental Air.

THE QUEEN OF SWORDS

Queen of the Thrones of Air

"A graceful woman with curly waving hair, like a queen seated upon a throne, and crowned. Beneath the throne are gray cumulus clouds. Her general attire is similar to that of the Queen of Wands.

But she wears as a crest a winged child's head (like the head of an infantile Kerub, seen sculptured on tombs). A drawn sword in one hand and in the other a large bearded newly-severed head of a man.

"Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified, cruel, sly, deceitful, unreliable, though with a good exterior. Rules from 20 degrees Virgo to 20 degrees of Libra.

"Water of Air. Queen of the Sylphs and Sylphides."

The Queen of Swords represents the Heh-Water Force of Tetragrammaton in the element of Air. She symbolizes the creative, enduring and elastic qualities of Air as well as its power of transference. She is the bright, rational image of inspiration and idea. The Queen has the persistence to bring forth her ideas into manifestation. However there is severity inherent to her nature ... she is the storm driven by high winds that last long into the night. Her characteristics are sharpness of thought and confident authority. But she can be malicious and deadly.

The Queen of Swords is a gray-haired matriarch who sits on her throne above the clouds like a majestic statue. She wields a mighty sword in her right hand while in her left she grasps the newly severed head of a sovereign king. This alludes to the idea that clear insight and accurate understanding are the weapons used to fend off the illusions of the Astral World. Our intellectual powers can in fact flatter our egos and deceive us, were it not for the sobering Force of the Queen of Swords, cutting away our false perceptions. A winged head of a child is the personal emblem of the Queen, signifying the fertility of ideas which she creates. The background color is green, formed from the mixture of blue and yellow; the colors of (Heh) Water and elemental Air.

THE PRINCE OF SWORDS

Prince of the Chariots of the Winds

"A winged king with a winged crown, seated in a chariot drawn by Arch Fays, archons, or Arch Faires, represented as

winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with pentagrams thereon, and holding wands surmounted by pentagram-shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the Prince of Wands, but he bears as a crest, a winged angelic head, with a pentagram on the brow. Beneath the chariot are gray rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armor. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

"Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolizes Alpha and Omega, the Giver of Death, who slays as fast as he creates. Ill-dignified, harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from 20 degrees Capricorn to 20 degrees Aquarius.

"Air of Air. Prince and Emperor of Sylphs and Sylphides."

The Prince of Swords symbolizes the Vav-Air Force of Tetragrammaton in the element of Air. Since he is a synthesis of the mental world of the Qabalah (Yetzirah) with the element of the intellect, he is therefore a perfect representation of the human mind. The Prince retains many of the harsh qualities of the Queen, but he lacks her stability and endurance. He is all intellect, but his great thoughts and plans are without purpose . . . he goes off on a number of tangents long before completing any of them. His mind simply works too fast and too hard, thus few of his plans reach manifestation. He is the whirlwind of an arid desert, kicking up the dust in a random spiral. He is brilliant, but unattached to practical matters.

The Prince of Swords is seated in a chariot pulled by two fairies (symbolic of Man—the Kerub of Air), who seem to be pulling against one another. The dark-haired Prince holds a sword for invoking in one hand, and in the other, a sickle for destroying that which was invoked. The winged head of an sightless angel is the personal emblem of the Prince, alluding to the blind and innocent manner in which he acts. The background color is all yellow, the color of (Vav) Air and elemental Air.

THE PRINCESS OF SWORDS

Princess of the Rushing Winds

Lotus of the Palace of Air

"An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire (Princess of Wands). Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another, and body swinging round. She resembles a mixture of Minerva and Diana, her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with gray smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

"Wisdom, strength, acuteness, subtleness in material things, grace and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the Heavens around Kether.

"Earth of Air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords."

The Princess of Swords represents the Earth (Heh Final) Force of the Name of Tetragrammaton in the element of Air. She is the stabilizing factor in the most erratic of elements. It is she who brings into materialization the thoughts and ideas of the other Royal Air cards. The Princess has many of the same harsh characteristics of the Queen and the Prince, but her endurance and severity is even greater because it can be put into action on the physical plane. She is more direct and decisive than her brother the Prince, and her temper is inherited from her Mother. She is clever and skillful, but austere and aggressive . . . not to be trifled with. Avenging the wrath of the gods is one of her functions. Her energy is like that of the tornado, striking swiftly and without warning.

The Princess of Swords is a fair-haired warrior who grasps a sword of Vengeance in one hand, and places her other hand on a smoking Altar of Silver, reminiscent of the Altar of Burnt Offerings and the Astral winds of Yetzirah. She guards the Altar with stern determination. The head of the gorgon Medusa is her personal emblem, indicating that although she is very beautiful, she can also be very deadly. The background color is dark yellow, formed from the mixture of black and yellow, the colors of (Heh Final) Earth and

the element of Air.

THE KING OF PENTACLES
Lord of the Wild and Fertile Land
King of the Spirits of Earth

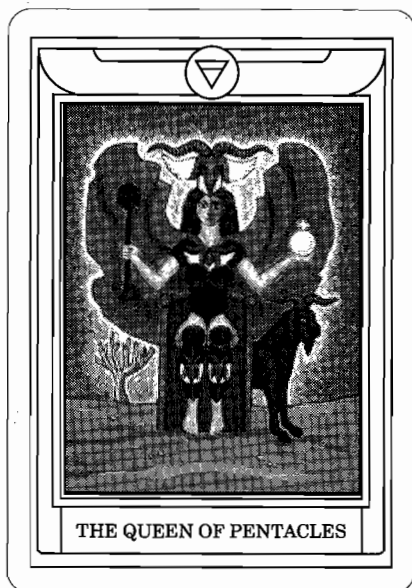
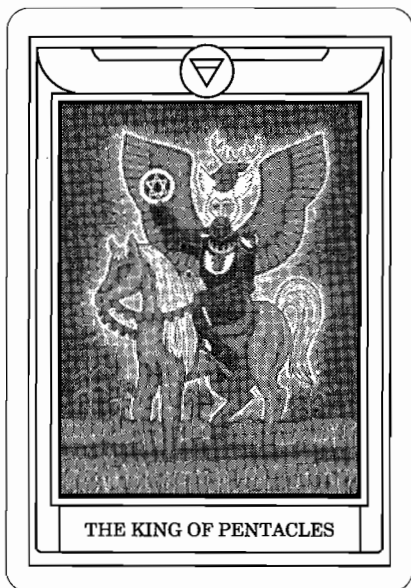
“A dark winged warrior with winged and crowned helmet; mounted on a light brown horse. Equipment as of the Knight of Wands. The winged head of a stag or antelope as a crest. Beneath the horse’s feet is fertile land, with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Z.A.M.’s.

“Unless very well dignified, he is heavy, dull, and material. Laborious, clever and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above 20 degrees of Leo to 20 degrees of Virgo.

“Fire of Earth. King of the Gnomes.”

The King of Pentacles represents the Yod-Fire Force of Tetragrammaton in the element of Earth. He is therefore the most solid extension of the Father-Fire energy in the physical universe. He is that which stimulates vegetation, growth, and material production. His energy is literally that of the sperm which fertilizes the egg of the Mother. The King of Pentacles or Disks is not so much a warrior as the other Kings, but has instead the qualities of a feudal Lord, overseeing his lands. All his fiery Force is channeled into earthly growth and germination. He is a good provider and a sturdy worker. He is not especially clever, except when it comes to practical matters, and his success is more due to instinct than intellect. On the other hand he may be slow and selfish. His Power is that of the mountains and earthquakes.

The King of Pentacles is a dark-haired knight seated on a very calm and un-warlike brown horse. The surrounding field is alive with grass and stalks of corn which refer to expansion and rebirth. The personal emblem of the King is the stag, which also affirms the function of regeneration. (The stag losses and regrows its antlers



every year.) The King carries a pentacle upon which is a hexagram, and he also bears a wand surmounted by the same. The hexagram is a symbol of balanced masculine and feminine polarities without which, regeneration could not take place. The background color is dark red, created from the blending of red and black, the colors of (Yod) Fire and the element of Earth.

THE QUEEN OF PENTACLES

Queen of the Thrones of Earth

"A woman of beautiful face with dark hair, seated upon a throne beneath which is dark sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

"She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from 20 degrees Sagittarius to 20 degrees Capricorn.

"Water of Earth. Queen of Gnomes."

The Queen of Pentacles represents the Heh-Water Force of Tetragrammaton in the element of Earth. In many ways, she is the very Spirit of Mother Earth. She receives the fiery (Yod-sperm) Force from the King and implants it, spurring on the process of growth and regeneration. The Queen symbolizes perfect receptivity. She rules all vegetation and the topsoil in which it grows. Her energy is that of deserts as well as the plains and grassy meadows. In fact, it is her Power that governs over which parts of the Earth are fruitful and which parts are barren. In character she is quiet, patient and practical. She is not as intellectual as she is instinctive, but her instincts are very keen.

The Queen of Pentacles is a beautiful dark-haired woman who's throne sits upon a sandy barren-looking landscape. By her powers of regeneration, this desert will blossom only when she

wills it. In one hand she holds a scepter crowned by a cube in the Queen scale colors of Malkuth. The cube which has six sides is an emblem of the Material Universe, while the golden orb represents the Earth. Both of these implements symbolize her authority and rulership over the Earth. Her personal emblem is the goat, a symbol of fertility and of Capricorn, the cardinal sign of Earth. The background color behind the figure is dark blue, formed from the blending of blue and black, the colors of (Heh) Water and the element of Earth.

THE PRINCE OF PENTACLES

Prince of the Chariot of Earth

"A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

"Increase of matter, increase of good and evil, solidifies, practically applies things, steady, reliable. If ill-dignified, animal, material, stupid. In either slow to anger, but furious if roused. Rules from 20 degrees Aries to 20 degrees Taurus.

"Air of Earth, Prince and Emperor of the Gnomes."

The Prince of Pentacles represents the Vav-Air Force of Tetragrammaton in the element of Earth. He is the intellect of the most dense element. In addition, he has the fertile spark of his Father the King, plus the enduring Power of his Mother, the Queen, making him especially potent. He provides a clear channel for Spirit to act upon the element of Earth. He is clever, capable and thoughtful as well as energetic and practical. In action he may seem slow compared to Princes of the other suits but in reality he is always moving forward with the steady patience of a bull. On the other hand he may seem dull and insensitive, but his temper is violent if pushed too far. His energy is that of high mountain grasslands and tundra.

The Prince of Pentacles is a dark-haired young man seated in a

chariot surrounded by lush vegetation. His personal emblem is the bull, the symbol of Taurus, the fixed sign of Earth, a slow moving but unshakable force. In his right hand he holds a scepter surmounted by an orb and cross, a symbol of earthy dominion and the completion of the Great Work. The orb held upside-down implies the misuse of earthly power described when this card is ill-dignified. The background color is dark yellow, formed from blending yellow with black, the colors of (Vav) Air with the element of Earth.

THE PRINCESS OF PENTACLES

Princess of the Echoing Hills

Rose of the Palace of Earth

"A strong and beautiful Amazon figure with red- brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Here, Ceres, and Proserpine. She bears a winged ram's head as a crest, and wears a mantle of sheep's skin. In one hand she carries a sceptre with a circular disc, in the other a pentacle similar to that of the Ace of Pentacles.

"She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If ill-dignified, she is wasteful and prodigal. Rules over one Quadrant of the Heavens around the North Pole of the Ecliptic.

"Earth of Earth. Princess and Empress of the Gnomes Throne of the Ace of Pentacles."

The Princess of Pentacles represents the Heh Final Earth Force of Tetragrammaton in the element of Earth. She is the most dense aspect of the Name in the most solidified of elements. She is therefore the most manifested of the Court cards and the most fertile; she is about to bring Malkuth into being. The Princess carries out the birthing process of the Earth which was started by her Mother, the Queen. She is therefore a form of the Inferior Mother, and Malkah, the Bride. Possessing great strength and beauty, she is also mysterious . . . all manifested forms come forth through her, but only in a secret and unpredictable fashion. She is the pure idealized

form of womanhood. Her Powers are those of the thick forests and enigmatic jungles.

The Princess of Pentacles is a raven-haired maiden standing in front of a dark wooded grove. In one hand she holds a pentacle and in the other a wand surmounted by a disk in the colors of Malkuth. Both implements point to her complete control and familiarity with the Earth element. Her personal emblem is the ram, which indicates that although this Princess marks the completion of one cycle, another period of birth and (Aries) regeneration is about to begin. The background color is black, the color of (Heh Final) Earth and elemental Earth.

V

RITUAL WORK AND DIVINATION

Once the student understands the basic Qabalistic principles behind the Tarot and has studied the symbolism of each card, he or she is ready to begin using the cards in the techniques of meditation, divination, and ritual magick. Although many people think of divination as the primary use of Tarot cards, the Hermetic Order of the Golden Dawn considers it the least important of Tarot applications. The Tarot's greatest use is as a magickal implement which can bring spiritual attainment to one who studies it. This is because each Tarot card is an astral mirror of the human mind. Meditating on specific cards helps tune the student in to different aspects of his/her own mind establishing a communication link between the conscious and the subconscious. In this manner, imbalances in the personality, which may have gone unnoticed but have caused problems, can be brought to the individual's attention by studying a certain card. These problems can be consciously addressed and spiritual progress may be furthered.

This brings us to the primary goal of the Magician who uses ritual objects such as wands, daggers, cups, pentacles *and* mystical illustrations such as Tarot cards in magickal ceremonies. The Magician employs various techniques to ascend through the numerous inner levels of consciousness and reality. The ritual objects already listed, along with ceremonial clothing and other

consciousness-raising tools (incense, music, candles), all serve to attract the invisible forces they represent and to solidify the Magician's firm intent to create a sacred space, separate from the mundane world, where he/she can more easily attune with the Higher Self. The temple in which the magical work takes place corresponds to the Inner Self of the Magician. The complex symbolisms that are used in ritual, such as sound, colors, numbers, words, images and ideas, all serve to focus the attention of the individual completely on the purpose of the work. The ultimate goal of the Magician is to work through the psychological parts of his/her soul in order to reach the spiritual—the highest unitary level of reality or Source which lies behind all others. The Magician does this by exploring all the levels of reality experimentally—working his/her way up the Tree of Life by way of personal firsthand experience.

Study, meditation, ritual, and astral traveling are all key elements to magical work. The first part of this book has entailed the study of the Tarot. This is the reader's first step and one that proves whether or not the intent to learn is present. An enlightened intellect is a great advantage to spiritual development. Many people study only the Major Arcana of the Tarot and completely negate the importance of the Minor Arcana. While they think they know the all the "important" cards, they are actually working with only half of a Tree, concentrating on the Paths while leaving the Sephiroth completely out of the picture. The same is true for those who do ritual every night but never crack open a good occult book or bother to write down their results. A good Magician combines the drama of ritual with a good amount of book-work and study to involve both sides of the brain in the quest for spiritual development.

Meditation is the first step to ritual. True meditation is an Eastern idea, although the ancient Qabalists used similar techniques. It is the practice of silencing the inner voices of the mind. This may sound simple, but it's not. To truly relax and let go of the inner voice requires much practice, but the benefits from succeeding at it are great. Consider the mind as a pool of water reflecting the Divine Light from Kether . . . the more calm the pool becomes, the better it reflects the Divine. Once the art of meditation has been learned, ritual work of any kind is greatly improved.

When doing any kind of ritual or serious mediation work, one should always employ a protection ritual of some kind. Whenever a

person begins to study and practice any aspect of magick, his/her aura "lights up" on the astral plane, drawing elementals or etheric entities like moths to a candle flame. To prevent this, a protection ritual should be done daily, to clear the air (so to speak) of uninvited energies. The best ritual for this purpose is the Lesser Banishing Ritual of the Pentagram which commences with the Qabalistic Cross. This ritual should be practiced every day for a minimum of six months while the student begins learning Tarot. The LBPR (as it is known) is probably the most important ritual to know as far as practical ceremonial magick is concerned.

THE LESSER BANISHING RITUAL OF THE PENTAGRAM

(1) Stand, facing east. Use either the index finger of the right hand or a dagger to trace the lineal figure of the pentagram at the appropriate point in the ritual.

Try to imagine that as you stand, you begin to grow very tall, so that the Earth is a small sphere at your feet and your head is high above cloud level. Then imagine that a brilliant white light descends upon the crown of your head from a vast point in space above you. Reach up with your hand (or dagger) to grasp this light and bring it to your forehead.

(2) As you touch your forehead intone or vibrate the word "ATAH" (ah-tah).

(3) Touch the breast and bring the blade of the dagger or index finger down till it covers the groin area, pointing down to the ground. Imagine the light descending from the forehead, traveling down the middle of your body to your feet. Vibrate "MALKUTH" (mahl-kooth).

(4) Touch the right shoulder and visualize a point of light there. See the shaft of light running through the center of your body form a horizontal beam of light from your heart center that joins with the point of light at your right shoulder. Vibrate "VE-GEBURAH" (v'ge-boo-rah).

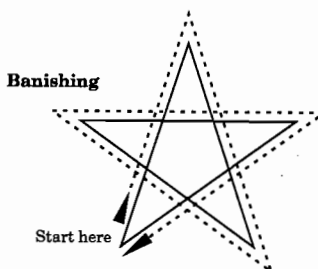
(5) Touch the left shoulder and visualize a point of light there. Now see the horizontal shaft of light extending from the heart center join this newly formed point of light at the left shoulder. Vibrate

“VE-GEDULAH” (v’ge-doo-lah).

(6) Bring the hands outward, away from the body, and finally bring them in again, clasped on the breast as if praying. If you are using a dagger, keep it pointed straight up. Vibrate **“LE-OLAHM, AMEN”** (lay-oh-lahm ah-men).

(The preceding part of the ritual is known as the Qabalistic Cross, because of the large cross of light that is formed within the body of the practitioner, creating a link with the Spiritual Self. The Hebrew words given in the ritual translate into the following sentence: “For Thine is the kingdom and power and glory forever, unto the ages.” The four points of light formed, together with the Hebrew words, correspond to the four Sephiroth of Kether, Malkuth, Geburah and Chesed—also called Gedulah.)

(7) Still facing east, extend your right hand with the dagger or index finger and trace a large Banishing Pentagram of Earth. Visualize the lines of the pentagram drawn in a flaming blue light. Thrust the dagger or index finger through the center of the pentagram and vibrate **“YOD HEH VAV HEH”** (yode-heh-vahv-heh). Feel the power of the Name extend through the pentagram out to the edge of the universe. (An alternative way of charging the pentagram is done by using the Sign of the Enterer in which both hands held flat with palms down are raised to the sides of the head at eye-level. The Magician advances his left foot and thrusts his arms straight out, directing all his energy through the pentagram as he vibrates the Name. Then stepping back, the Magician puts his left index finger to his lips in the Sign of Silence, while keeping the right hand straight out in front.)



(8) Turn to the south and trace a pentagram there. Charge the figure vibrating **“ADONAI”** (ah-doe-nye). Remember to always keep the right hand up throughout.

(9) Turn to the west and trace the pentagram, charging it with

"EHEIEH" (eh-hey-yay).

(10) Turn to the north and draw the pentagram in the air, vibrating **"AGLA"** (ah-gah-lah).

(11) Turn again to the east and bring the point of the dagger to the center of the first pentagram. (This completes the circle of charged and sealed pentagrams that has been established in the magickal space. The Hebrew words given are various names of God: Yod Heh Vav Heh is the Four-lettered Name or Tetragrammaton discussed earlier; Adonai is "Lord"; Eheieh means "I am"; and Agla is an abbreviation for the sentence "ATAH GIBOR LE-OLAHM ADONAI," which means "Thou art great forever, my Lord.")

(12) Extend the arms out in the form of cross and say, **"Before me, RAPHAEL"** (rah-fay-el). Visualize before you the great archangel of Air rising out of the clouds in flowing yellow and violet robes carrying a caduceus wand.

(13) Behind you visualize another figure and say, **"Behind me, GABRIEL"** (gah-bree-el). (Note: all capitalized names should be vibrated or intoned, while all others are to spoken normally.) See the archangel stepping out of the sea like the goddess Venus, dressed in robes of blue and orange with cup in hand.

(14) See to your right another figure in flaming red and green robes carrying a sword. Say, **"On my right hand, MICHAEL"** (mee-chai-el).

(15) See another great archangel at your left, who rises up from the vegetation of the Earth in robes of citrine, olive, russet and black, holding stems of ripened wheat. Say, **"On my left hand, URIEL"** (ur-ee-el).

(16) Imagine all the pentagrams you have previously drawn in blue light connected in circle around you. Say, **"For about me flames the pentagram ..."** Visualize a brilliant hexagram in your heart center, which expands to become your whole being and say, **"And in the column shines the Six-rayed Star."**

(17) Repeat the Qabalistic Cross, steps 1-6.

The importance of this deceptively simple ritual cannot be over-stressed. Most people can invoke certain energies into their lives fairly easily, whether they want these energies or not. Being in control of one's magickal space is quite another matter altogether. It

takes a good Magician to be able to banish energies at will, but this only comes about through practice and perseverance.

Once the LBRP is mastered, the student can begin to supplement his/her studies with relaxation techniques and meditation. When all these have been practiced for a period of time, the reader will be ready to consecrate a deck of Tarot cards to be used for the purposes of scrying and divination. The time spent on these introductory procedures is well worth taking, for the prepared Magician is many times more likely to get positive results in magickal work.

A RELAXATION RITUAL

(1) Lay flat on your back with arms at the sides of the body in a room where you will not be disturbed by outside noise. A temple area or sacred space is preferred if you have it, otherwise the bedroom will do nicely. Remain as relaxed as possible with the eyes closed.

(2) Starting with the top of the head, deliberately tense the muscles of the forehead for a moment as much as possible. Then let go of the tension. Relax the forehead totally. After a brief period of time, tense the muscles of the face and neck. Then let the tension go fully away. Relax completely. Continue down the rest of the body in the same manner, first tensing then releasing the muscles: the shoulders, arms, chest and back, stomach, buttocks, thighs, calves and feet. Tense, then relax.

(3) Tense the entire body as much as possible, then relax fully and deeply. Do this at least three times after which remain totally relaxed. Notice how much more relaxed your body is after the balancing effects of flexing and releasing, compared to the calm state you thought you had attained at the beginning of this exercise.

(4) Breathe deeply, but without strain. Visualize yourself enveloped in a sphere of brilliant white light. Imagine your body bathed in this light and feel its warmth on your skin. As you inhale, feel the Divine Light filling your lungs and spreading throughout your entire body, to the ends of your toes and fingers, giving you a sense of ultimate peace and relaxation. As you exhale, you breathe out a portion of this endless light, giving its tranquil effects back to

the One Source in a cycle of flux and reflux. Yet the more light you breathe out, the more light is breathed back within you, till your whole being is created out of Divine Light.

(5) Visualize a golden sphere of healing light in the center of your body, around the area of your heart. Feel its soothing warmth. See this sphere traveling to areas of your body where some tension remains. Whatever part of your body the sphere touches becomes fully relaxed and regenerated. Let the sphere traverse every part of your body, and when this is done, place it back in its original position, centered about the heart.

(6) Continue to relax in this state for a few moments. Then take a few deep breaths and feel the vitality stirring within you as you end the ritual.

This is an excellent technique to use before performing before any type of mediation or ceremonial work. Another method of relaxation preliminary to magickal work is the Ritual Bath, the purpose of which is to cleanse the negative effects of the mundane world from the temple of the Spirit.

THE RITUAL BATH

(1) Take a shower to clean off. Then fill up the bathtub with warm water. Add bath salts or perfumed oil to the water. For an added spiritual effect, white candles and incense may be employed in the room.

(2) Simply soak for a few minutes and let go of any negativity into the cleansing water. Then pull the plug and drain the water while remaining in the tub. Feel your doubts and worries siphon out with the water, leaving you feeling relaxed and energized. Then dry off and robe up.

After becoming adept at these rituals of relaxation and protection, the student is ready to begin practical magickal work with the Tarot. The first step is to consecrate a newly purchased deck of cards. It is just as important to consecrate a Tarot deck as it is

to consecrate a wand or any other implement that one intends to use regularly in magickal work. This draws the proper energies to the cards so that they will give true and undistorted readings and scryings. It also serves to focus the Will of the Magician toward obtaining good magickal results. Here we will give two consecration rituals, one simple and one complex. It is up to the reader to choose whichever version suits him or her better.

TAROT CONSECRATION RITUAL

(1) Perform the Relaxation Ritual or Ritual Bath. (You may do both if you wish.)

(2) Perform the LBRP (Lesser Banishing Ritual of the Pentagram).

(3) Place the new deck on an altar in the middle of your temple or sacred space. With a favorite wand, trace a circle and banishing Earth Pentagram over the unopened deck of cards. (This begins the process of cleansing the cards.)

(4) Strike the deck three times and vibrate "EHEIEH." "YAH." "YOD HEH VAV HEH ELOHIM." (Eh-hay-yay. Yah. Yode-hay-vahv-hay el-oh-heem. With each stroke of the wand, intone one of these Supernal Names.) Say, **"Unto the Highest do I, (magickal name), consecrate these cards of Art, that they may become true reflected images of Thy manifestation and splendor. Not to my name but to Thine be the Power and the Glory."**

(5) Trace a cross over the deck and say, **"In the Divine Name IAO (ee-ah-oh), I invoke the great angel HRU (her-ru), who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these cards of Art and give them life. Anoint them with the Divine Science so that through their use I may obtain true knowledge of hidden things, to the glory of the ineffable Name. Amen."** (Visualize the hand of a mighty angel held over the deck which glows with a bright white light. The Tarot deck as well should be seen in a brilliant halo of light.)

(6) Strike the deck again three times with the wand.

(7) Stand with the deck in front of you (toward the east). Feel a white light above you in Kether. Fill yourself with its divine Power. Then project this energy directly at the deck using the Sign of the

Enterer (given in the section on the LBRP). Do this projection three times before giving the Sign of Silence. (If properly performed, you should feel a bit drained at this point, so take a moment to catch your breath.)

(8) Now open the deck and take out the cards. (If the deck has been previously opened and used, you should wipe each card before starting the ritual with a clean white cloth that has been charged for that purpose.)

(9) Fan the cards out in a circle on the altar. Take the wand and trace a cross in the air above them and say, **“By Names and Images are all Powers awakened and re-awakened.”** Thrust the wand through the center of the cross.

(10) Gather up the cards and wrap them in white silk or a specially provided Tarot bag.

(11) Perform the Lesser Banishing Ritual of the Pentagram.

(12) Say, **“I now release any spirits that may have been imprisoned by this ceremony. Depart in peace with the blessings of YEHESHUAH YEHOVASHAH (yeh-hay-shoe-ah yeh-ho-vah-shah). I now declare this temple duly closed.”** You may now quit the temple.

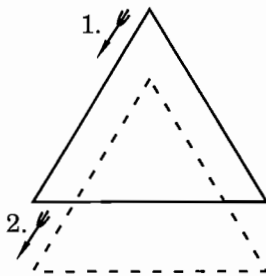
The preceding ritual is a simplified but effective way of consecrating a deck of Tarot cards. The next version is more complex and is intended for the advanced Magician to use. If lack of time is an issue, a student can perform the simpler consecration in order to use his/her Tarot cards soon after purchase, and wait for an adequate opportunity to perform the elaborate version.

Before presenting the Advanced Tarot Consecration Ritual, it is important for the student to have mastered the Lesser Banishing Ritual of the Hexagram (or BRH). Whereas the Lesser Banishing Ritual of the Pentagram has the effect of cleansing the immediate area of all negative influences in the Earth Plane, the BRH acts on the planetary or universal level—clearing the region of all influences, good and bad alike. This permits the Magician to perform magickal work free from all interference, whether elemental or astrological. This ritual is usually done immediately after the LBRP but not in place of it.

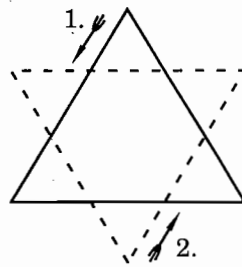
THE LESSER BANISHING RITUAL OF THE HEXAGRAM

- (1) Perform the Relaxation Ritual or take Ritual Bath.
- (2) Perform the LBRP.
- (3) Stand in the east and perform the Qabalistic Cross.
- (4) Still facing the east in your temple space, spread arms out in the shape of a Tau Cross. You may use your right index finger or a favorite ritual wand held in the right hand to trace the prescribed figures.

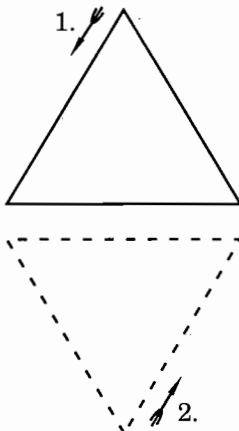
EAST
Banishing hexagram
of Fire



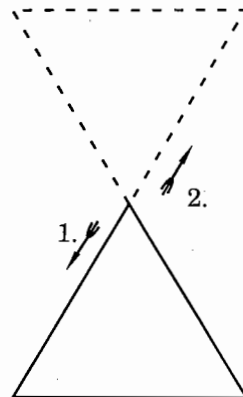
SOUTH
Banishing hexagram
of Earth



WEST
Banishing hexagram
of Air



NORTH
Banishing hexagram
of Water



(5) Trace the banishing hexagram of Fire. Imagine it drawn in a flaming golden light. In the center of the figure, thrust forward with the wand or index finger as described in the LBRP, as you charge it, vibrating the word "**ARARITA**" (ah-rah-ree-tah).

(6) Keep the point of the wand straight out as you move to the south. Draw the hexagram of Earth there in flaming gold. Thrust it through the center and vibrate "**ARARITA.**"

(7) Move clockwise to the west and trace the banishing hexagram of Air. Thrust and intone as before "**ARARITA.**"

(8) Go to the north and form the banishing hexagram of Water. Energize it and vibrate as before "**ARARITA.**"

(9) Keep the point of the wand or finger out as you return to the east and complete the circle. See the golden hexagrams around you connected by a white circle of light.

(Unlike the Pentagram Ritual which is based upon the elements ascribed to the four quarters, the Hexagram Ritual assigns the elements according to their placement in the zodiac. Therefore Fire [Aries] is placed in the east. The word Ararita is an abbreviation for the following Hebrew phrase: "One is his beginning. One is his individuality. His permutation is One," which signifies the unity of the Divine.)

(10) Extend your arms out in the shape of a Tau Cross. Say with feeling, "**I N R I.**" (Pronounce the name of each letter in English.) "**YOD NUN RESH YOD**" (yode-noon-raysh-yode). As the names of the Hebrew letters are pronounced, trace them in the air before you, from right to left. See the letters glowing in a flaming blue light.

(11) Return to the stance of the Tau Cross saying, "**The Sign of Osiris Slain.**"

(12) Put your right arm straight up in the air from the shoulder. The left arm should be straight out from the left shoulder so that the position of the two arms together resemble the letter L. Hands are to be open flat with palms forward. Turn your head so that you are looking over your left arm. Say, "**L, the Sign of the Mourning of Isis.**"

(13) Raise the arms overhead to an angle of 60 degrees so that they form the letter V. Keep the arms straight and the palms facing forward. Throw the head back and say, "**V, the Sign of Typhon and Apophis.**"

(14) Cross the arms on the chest to form the letter X. Bow your head and say, "**X, the Sign of Osiris Risen.**"

(15) Say slowly and powerfully, "**L.V.X.**" (Spell out each letter and give the sign of each as you do so.) Say, "**LVX**" (lukes).

(16) Remain in the Sign of Osiris Slain and say, "**The Light ...**" (hold arms out in Tau Cross position for a moment then recross them again on chest) "**... of the Cross.**"

(17) Return to Osiris Slain Position (Tau Cross) and say,
**"Virgo, Isis, mighty Mother,
Scorpio, Apophis, Destroyer,
Sol, Osiris, Slain and Risen,
Isis, Apophis, Osiris."**

Throughout the previous oration, gradually raise the arms and lift the head upwards. Vibrate strongly, "**IAO**" (eee-aahh-oooh).

(18) Pause for a moment in aspiration towards the Light. Cross your arms in the Sign of Osiris Risen and feel yourself enveloped by a cleansing column of pure Divine Light. You may pause for a few moments, relaxing in the Light before continuing.

(The last part of this ritual is known as the Analysis of the Keyword. INRI has a multitude of meanings, not the least of which is its correspondence to the four elements.)

Different authors have given variations on the Lesser Banishing Ritual of the Hexagram. The main difference between these versions is the order in which the primary parts of the ritual are given. The reader may come across a rendition of the BRH in which the Analysis of the Keyword is performed at the beginning and the Qabalistic Cross left until the very end. Some versions recommend performing the Keyword Analysis at the beginning *and* at the end. These various ways of executing the ritual are not incorrect, nor do they distort the energy in any way, however, the version we have chosen to reproduce here is the traditional one given in Regardie's *The Golden Dawn*.

Once the preceding rituals have been committed to memory and practiced daily for at least six months, the more advanced Tarot consecration may be performed. However, the student will need to obtain important ceremonial items. One word of caution: the following ritual is very complex and should only be performed when the student feels that he/she is adequately skilled and prepared for elaborate ritual work. If this is not the case one should then consecrate the cards using the ritual already given and skip this

one, going instead to the meditation work in this chapter. When the time is right and the student is ready, there will be ample time to come back to this ritual.

The beginning part of the Advanced Tarot Consecration Ritual is a separate ritual in itself known as the Opening by Watchtower. Its basic format is taken from the Supreme Invoking Ritual of the Pentagram (SIRP), a powerful ritual developed by the Golden Dawn to invoke all of the elemental forces. The Opening by Watchtower is an elaboration by Israel Regardie on the SIRP taken from the Consecration of the Vault of the Adepti; it is a form that works well as a preliminary rite to other work. This ritual makes use of both Hebrew and Enochian (ee-no-key-un) words. (Enochian is a complex magickal system that was discovered by the famous Elizabethan Magician, Dr. John Dee.) Some Magicians may prefer to use the traditional SIRP in place of the Opening by Watchtower. For this reason, we have included it after the section describing the Advanced Tarot Consecration Ritual.

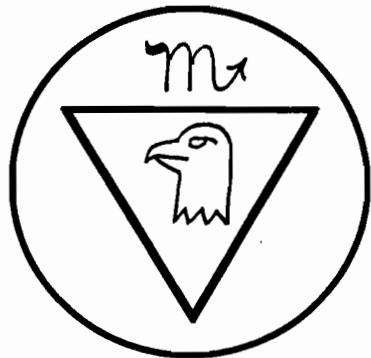
If the reader happens to be an accomplished Magician who has all the elemental implements described in the Golden Dawn system of magick, all the better. If not, other magickal tools can be substituted for them; a favorite wand can fill in for the Fire Wand, a chalice for the Water Cup, a plain dagger or fan for the Air Dagger, and a dish of salt for the Earth Pentacle. (There were many times when the authors of this book were in transit but still able to perform ritual work with only a motel matchbook, plastic cup, stick of incense and a pinch of salt.) The Enochian system calls for the construction of four elemental tablets and a fifth called the Tablet of Union. The latter tablet is simple enough to draw on paper or cardboard, but those of the elements are complicated and can be substituted by the Kerubic symbols provided here. These are to be painted on cardboard and placed on the walls of the temple according to the direction appropriate to the element. Should the student feel the need to reproduce all the Enochian Tablets in full, we recommend that he or she follow the information given for their construction in Regardie's *The Golden Dawn*.

Always remember that the mind is the most powerful tool in ritual. The symbols and implements that the Magician creates are extensions of the Will to do Magick. Objects invested with symbolism help to focus the mind and attract desirable energies through the concentration of thought-power.

ALTERNATIVE ELEMENTAL TABLETS



FIRE (South)



WATER (West)



AIR (East)



EARTH (North)

THE TABLET OF UNION

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

THE ADVANCED TAROT CONSECRATION RITUAL

Part One: Opening by Watchtower

(1) Preparation of the temple: the Altar should be in the center of the room with enough space to walk around it. The elemental tablets should be placed on the appropriate walls. On the center of the Altar should be the Tablet of Union with the elemental weapons around it. (Air Dagger-east, Fire Wand-south, Water Cup-west, Earth Pentacle-north.) The Magician should be relaxed and robed in full ceremonial regalia. Another dagger should be employed for the LBRP and, likewise, a separate wand (Lotus Wand if available) should be on hand for the BRH. The new Tarot deck should be placed in a far west corner of the room, wrapped in black cloth and tied three times with a black cord. A sword should be placed in the west. A white triangle should also be on the altar, west of the Tablet of Union.

(2) Commence the ritual with five knocks by rapping the handle of the banishing dagger against the side of the Altar five times.

(3) Go to the northeast and say in a loud voice, **"HEKAS, HEKAS ESTE BEBELOI!"** (hay-kahs hay-kahs es-stay bee-beh-loy). This announces that a ritual is about to begin and all uninvited entities should leave the area.

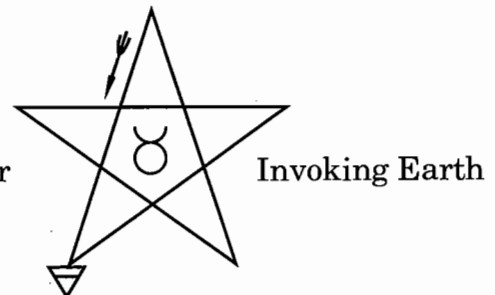
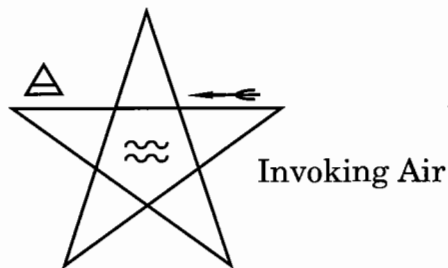
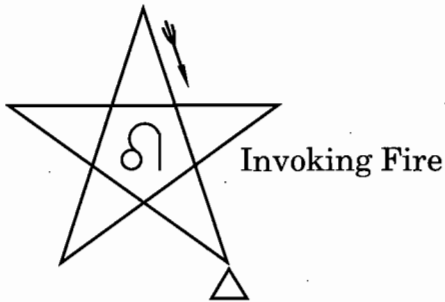
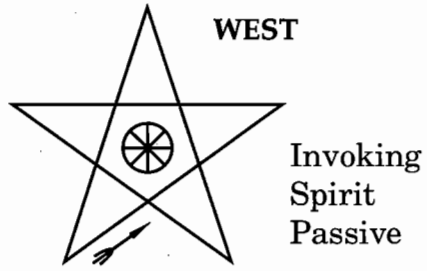
(4) Go to the east and perform the LBRP.

(5) Perform the BRH.

(6) Go to the south side of the Altar and take up the Fire Wand. Turn to the Elemental Tablet of Fire on the south wall and wave the implement three times in front of the sigil. Then, holding the Wand high (point up) slowly circumvent the room in a clockwise (deosil) direction saying:

"And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

Upon reaching south, face the elemental tablet and wave the Wand in front of it again, three times. With the Wand, trace a large circle in the air (in front of the tablet) and imagine it in brilliant white. Within this circle draw a large flaming blue Invoking Spirit Active Pentagram and vibrate **"BITOM"** (bay-ee-toe-em). In the



center of the figure, draw the Spirit sigil in bright white and vibrate "EHEIEH" (eh-hay-yay). Give the LVX Signs (explained in the BRH).

Trace the Invoking Pentagram of Fire over the one just drawn while vibrating, "OIP TEAA PEDOCE" (oh-ee-pay tay-ah-ah pay-doe-kay). In the center draw the sigil of Leo and visualize it in red, while intoning "ELOHIM" (el-oh-heem). Place the Wand before the tablet and give the Sign of Fire (Philosophus Sign), forming a triangle (apex up) on the forehead with the hands, palms outward. Remain in this position and say, "In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watchtower of the South!" Replace Fire Wand on the Altar.

(7) Take up the Water Cup and turn to the west. Wave the Cup thrice before the elemental tablet. Hold the Cup high while circumambulating slowly deosil around the room and say, "So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea."

On reaching the west, wave the Cup three times again and trace the white circle before the tablet. Draw the Invoking Spirit Passive Pentagram in blue with the Cup while vibrating "HCOMA" (hay-coh-mah). In the center trace the Spirit sigil in white and vibrate "AGLA" (ah-gah-lah). Give the LVX Signs.

Draw the Invoking Pentagram of Water over the Spirit Pentagram while intoning "EMPEH ARSEL GAIOL" (em-pay-hay ar-sell gah-ee-ohl). Draw the blue sigil of the Eagle in the center and vibrate, "Aleph Lamed, AL" (ah-lef lah-med ah-l). Place the Cup in front of the tablet and give the Sign of Water (Practicus Sign), forming a triangle apex downwards over the chest with the hands (palms inward). While in this position say, "In the Names and Letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watchtower of the West." Replace Water Cup on the Altar.

(8) Go clockwise to the east of the Altar and take up the Air Dagger. Turn to the east and wave the implement three times in front of the elemental tablet. Begin the slow circumambulation while saying, "Such a Fire existeth, extending through the rushings of Air—or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud." Stop again in the east and wave the implement thrice in front of the tablet. Trace the circle and the Invoking Spirit Active Pentagram while vibrating "EXARP"

(ex-ar-pay). Draw the white sigil of Spirit in the center and vibrate, "EHEIEH." Give the LVX Signs.

Trace the Invoking Pentagram of Air while intoning "ORO IBAH AOZPI" (or-row ee-bah-hay ah-oh-zohd-pee). Draw in the center the yellow sigil of Aquarius and vibrate "YHVH" (yode-heh-vav-hay). Place the Dagger in front of the tablet and give the Sign of Air (Theoricus Sign): arms bent at the elbow, hands at the level of the head, palms upward as if supporting a great weight. Say, "In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watchtower of the East." Replace Air Dagger on the Altar.

(9) Go clockwise to the north of the Altar and take up the Earth Pentacle. Turn to the north and wave the implement thrice in front of the elemental tablet. Begin the slow circumambulation while saying, "Stoop not down into the darkly splendid world wherein continually lieth a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling Abyss, ever espousing a body, unluminous, formless and void."

Stop upon reaching the north and wave the implement thrice again in front of the tablet. With the Pentacle trace the circle and the Invoking Spirit Passive Pentagram. Vibrate "NANTA" (en-ah-en-tah). Trace the white Spirit sigil in the center while intoning "AGLA." Give the LVX Signs.

Draw the Invoking Pentagram of Earth over the previous figure while vibrating "EMOR DIAL HECTEGA" (ee-mor dee-ahl heck-tay-gah). Draw the black sigil of Taurus in the center and intone "ADONAI" (ah-doe-nye). Place the Pentacle in front of the tablet and give the Sign of Earth (Zelator): right arm held straight up in a forty-five degree angle from the body, hand flat with the thumb facing up. In this position, say, "In the Names and Letters of the Great Northern Quadrangle, I invoke ye, ye Angels of the Watchtowers of the North." Replace Pentacle on the Altar.

(10) Move clockwise to the west of the Altar and face east. With the Lotus Wand or index finger of the right hand, trace a white circle over the Tablet of Union. Then draw each of the Spirit Pentagrams of the four quarters along with their Spirit sigils and vibrate the appropriate words: "EXARP EHEIEH. HCOMA AGLA. NANTA AGLA. BITOM EHEIEH." Then say, "In the Names and Letters of the mystical Tablet of Union, I invoke ye, ye Divine Forces of the

Spirit of Life."

Make the Sign of the Rending of the Veil: clasp hands together as if praying, then thrust them forward. Take a step forward with the left foot and separate the hands as if opening a curtain. Visualize the veil opening as you step through it.

(11) Remain west of the Altar and say the following Enochian oration, **"OL SONUF VAORSAGI GOHO IAD BALATA. ELEXARPEH. CO-MANANU. TABITOM. ZODAKARA; EKA ZODAKARE OD ZODAMERANU. ODO KIKLE QAA PIAPE PIAMOEL OD VAOAN."** (Oh-ell son-oof vay-oh-air-sah-jee go-ho ee-ah-dah bahl-tah. El-ex-ar-pay-hay. Co-mah-nah-noo. Tah-bee-toh-em. Zohd-ah-kah-rah eh-kah zohd-ah-kah-ray oh-dah zohd-ah-mehr-ah-noo. Oh-doh kee-klay kah-ah pee-ah-pay pee-ah-moh-el oh-dah vay-oh-ah-noo.) This translates as "I reign over you, says the God of Justice. (Three Angelic Names.) Move, therefore, move and appear. Open the mysteries of creation: balance, righteousness and truth."

(12) Say, **"I invoke ye, ye Angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the Universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the eternal Gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light Divine."**

(13) Go deosil to the northeast and say, **"The visible Sun is the dispenser of Light to the Earth. Let me therefore form a vortex in this chamber that the Invisible Sun of the Spirit may shine therein from above."** Circumambulate the temple three times and give the Projection Sign (Sign of the Enterer) and the Sign of Silence each time you pass the east. After the third pass, go to the west of the Altar and face east.

(14) Utter the following adoration:

"Holy art Thou, Lord of the Universe." Give the Projection Sign. **"Holy art Thou, whom Nature hath not formed."** Give the Projection Sign. **"Holy art thou, the Vast and the Mighty One."** Give the Projection Sign. **"Lord of the Light and of the Darkness."** Give the Sign of Silence.

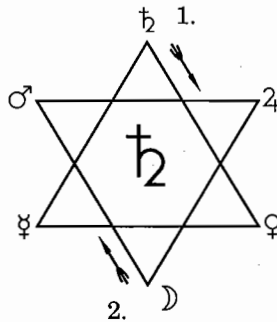
(This marks the completion of the Opening by Watchtower and the beginning of the actual Consecration Ritual. In performance,

always remember to take the time to visualize all figures and sigils traced and to feel the energy of the elements invoked.)

THE RITE OF CONSECRATION

(15) State the following: **"The Holy Guardian Angel of (state magickal name) under the authority of the Concealed One is in command of those beings who have been summoned to this ceremony. I charge all ye archangels, angels, rulers, kings, and elementals called to this place to witness and aid in this Rite of Consecration. I call upon the powers of the Crown, EHEIEH, the One Source Most High, to look with favor upon me as I perform this ceremony. Unto Thee Sole Wise, Sole Eternal and Sole Merciful One, be the praise and glory forever. Grant me success in this, my search for the Hidden Wisdom and my aspiration towards the Light Divine. To the glory and completion of the Great Work. So mote it be!"**

(16) Go to the east and perform the Qabalistic Cross. Then draw an Invoking Hexagram of the Supernals and visualize it in a golden light while intoning **"ARARITA"** (ah-rah-ree-tah). In the center place the sigil of Saturn in brilliant white. Vibrate **"YHVH ELOHIM"** (yode-heh-vav-heh el-oh-heem). Then draw the letter Aleph also in brilliant white and intone the name of the letter.



Go to the south and draw the same hexagram and vibrate the same names. Repeat this procedure in the west and north.

Upon returning to the east, repeat the Analysis of the Keyword (explained in the BRH).

(17) Remain in the east and contemplate the higher and Divine Genius. Visualize the brilliant sphere of Kether at the crown of your head. Vibrate the name "EHEIEH" a number of times until the sensation of the divine force is present in every cell and nerve of the body.

(18) Go to the west of the Altar and pick up the Lotus Wand. Return to the east. Fix your concentration upon the Air tablet and the energies you have invoked there. Trace the Invoking Active Spirit Pentagram, vibrating "EXARP" and "EHEIEH." Give the LVX Signs. Then trace the Invoking Pentagram of Air, vibrating "ORO IBAH AOZPI" and "YHVH." Give the Air Sign. Say, "And the ELOHIM said, 'Let us make Adam in Our Image, after our likeness, and let them have dominion over the Fowl of the Air. In the Name YOD HEH VAV HEH and in the name of SHADDAI EL CHAI,' (shah-dye el ch-high) 'Spirits of Air adore your Creator.' "

Put aside the Wand and take up the Air Dagger from the Altar. Draw the sigil of Aquarius. Say, "In the sign of the Head of the Man, and in the Name of RAPHAEL, the great Archangel of Air, Spirits of Air, adore your Creator!" Trace a Cross.

"In the Names and Letters of the Great Eastern Quadrangle, revealed unto ENOCH by the great angel AVE, Spirits of Air adore your Creator!" Replace Dagger on the Altar hold the Lotus Wand on high and say, "In the Three Great Secret Names of God, borne on the Banners of East, ORO IBAH AOZPI, Spirits of Air adore your Creator!"

(19) Still facing east, vibrate very powerfully the Third Enochian Key invoking the line EXARP from the tablet of Union:

"Micma Goho Mad Zir Comselha Zien Biah Os Londoh Norz Chris Othil Gigipah Vnd-L Chris ta Pu-Im Q Mospleh Teloch Qui-I-N Toltorg Chris I Chris-Ge In Ozien Ds T Brgdo Od Torzul.

"I Li E Ol Balzarg Od Aala Thiln Os Netaab Długa Vonsarg Lonsa Cap-Mi Ali Vors CLA Homil Cocasb Fafen Izizop Od Miinoag De Gnetaab Vaun Na-Na-E-El Panpir Malpirg Pild Caosg.

"Noan Vnalah Balt Od Vaoan Do-O-I-A p Mad Goholor Gohus Amiran Micma Iehusoz Ca-Cacom Od Do-O-A-In Noar Mica-Olz A-Ai-Om Casarmg Gohia Zacar Vniglag Od Im-Va-Mar Pugo Plapli Ananael Qa-A-An."

(Meek-mah Go-ho Mah-dah Zoad-ee-ray Kohm-sayl-hah Zoad-ee-ay-noo Be-ah-hay Oh-ess Lon-doh-hah Nor-zoad Kah-

hee-sah Oh-thee-lah Jee-jee-pay-hay Oon-dah-Lah Kah-hee-sah
Tah Poo-Eem Kwo-Mohs-play Tay-lohk-hay Kwee-Ee-Noo Tohl-
tor-jee Ka-hees Ee Kah-hees-Jee Ee-noo Oh-zoad-ee-ay-noo Day-ess
Tay Bray-jee-dah Oh-dah Tor-zoad-oo-lah.

Ee-Lee Ay Oh-lah Bahl-zoad-ahr-jee Oh-dah Ah-ah-lah
Tay-heel-noo Oh-ess Nay-tah-ah-bay Dah-loo-gar Vohn-sar-jee
Lohn-sah Cah-pee-Mee-Ah-lee Vor-sah Cah Ayl Ah Hoh-meel
Koh-kahs-bay Fah-fay-noo Ee-zoad-ee-zoad-oh-pay Oh dah Mee-
ee-noh-ah-jee Day Jee-nay-tah-ah-bah Vah-oo-noo Nah-Nah-
Ay-Ayl Pahn-peer Mahl-pee-jee Pee-el-dah Kah-ohs-gah.

Noh-ah-noo Oo-nah-lah Bal-tah Oh-dah Vay-oh-ah-noo
Doo-Oh-Ee-Ah-pay Mah-dah Goh-ho-lor Goh-hoos Ah-mee-rah-
noo Meek-mah Yeh-hoo-soh-zoad Kah-Kah-ko-mah Oh-dah
Doh-Oh-Ah-Ee-noo No-ahr Mee-kah-Ohl-zoad Ah-Ah-ee-Oh-mah
Kah-sarm-jee Go-hee-ah Zoad-ah-kah-ray Oo-nee-glah- jee-Oh-
dah Eem-Vah-Mar Poo-joh Ah-nah-nah-ayl Kah-Ah-Noo.)

The translation of this Key is as follows:

"Behold saith your God. I am a Circle on whose hands stand
Twelve Kingdoms. Six are the seats of Living Breath, the rest are as
sharp sickles or the horns of Death, wherein the creatures of Earth
are and are not, except Mine own hands which also sleep and shall
rise.

"In the first I made you stewards and placed you in the seats
Twelve of Government, giving unto every one of you power
successively over Four, Five and Six, the true Ages of Time: to the
intent that from the highest Vessels and the corners of your
governments ye might work My power: pouring down the Fires of
Life and increase continually upon the Earth.

"Thus ye are become the Skirts of Justice and Truth.

"In the Name of the same your God lift up, I say yourselves.
Behold, His mercies flourish and His Name is become mighty
amongst us, in Whom we say: move, descend and apply your selves
unto us, as unto the Partakers of the Secret Wisdom of your
creation."

(20) Visualize a golden hexagram against a field of brilliant
white surrounding you on all sides, enveloping you as a cloak. Say,
**"In the Name of Shaddai El Chai, I command ye, O ye dwellers in
the realm of Air, that ye fashion for me a magickal base in the
Astral Light wherein I may invoke the Divine Forces to charge
this talisman of Tarot."**

"Grant unto me the presence of RAPHAEL, the Great Archangel of Air and the angel CHASSAN. Let also ARIEL the Ruler of Air be in attendance. Let the Powers of the RUACH be present at this ceremony so that this talisman of Tarot may be charged with all the Astral and Intellectual Powers of elemental Air. I further invite the great angel HRU (her-ru) who art set over the Tarot to aid me in this task. I charge ye now to duly consecrate this Work of Art in the name of SHADDAI EL CHAI."

(21) Place the black-wrapped Tarot deck at the edge of the circle to the west. Push it into the circle with the sword. Say **"Creature of Talismans, enter thou within this sacred circle, that thou mayest become a worthy dwelling place of the Secret Wisdom of the Ancient of Ancients."**

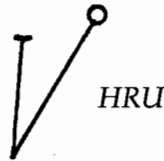
(22) Consecrate the wrapped deck with Water and Fire. (Dip your fingers into the water and mark the deck with the cross. Sprinkle thrice. Wave the candle in the form of the Cross and give an additional three waves.)

(23) Say, **"In the name of SHADDAI EL CHAI, I (magickal name) proclaim that I have invoked ye in order to form a true and potent link between my human soul and the Light Divine. To this end, I have brought into this circle a Talisman of the ROTA, unopened and covered with a black veil and bound thrice with a cord, so that this creature of talismans shall not see the light nor move until it be duly consecrated unto me. I proclaim that this talisman *shall* be charged by the Angel HRU who art set over the Book T, in order that through its use, spiritual knowledge and occult wisdom may be mine so that I may be better enabled to perform the Great Work."**

(24) Place the Tarot at the foot of the Altar and say, **"I (magickal name) do solemnly pledge to consecrate this talisman in due ceremonial form. I further promise and swear to use this Tarot to obtain spiritual knowledge and the Wisdom of Hermes-Thoth. I pledge to use this deck from this day forward to explore the Sciences of Divination, Scrying, Astral Travel and Hermetic study. May the powers of Yesod, the Astral Realm, witness my pledge. May the powers of Air, the element of the human intellect, behold my vow."**

(25) Place the Tarot upon the white triangle on the altar and stand west, facing the east. With sword in hand, trace over the Tarot the sigil of the angel HRU. Draw the Hebrew letters and say **"HEH**

RESH VAV. In the Name of the Most High, I invoke the great angel HRU, who art set over the operations of this Secret Wisdom. Lay Thy hand invisibly upon these cards of art and give them life. Anoint them with the Divine Science, so that through their use, I may obtain true knowledge of hidden things to the glory of the ineffable Name."



"Descend, I command Thee, mighty angel HRU to charge this talisman that it may become more than a deck of cards, but truly an accurate and powerful tool consecrated to the work of the Magick of Light."

(26) Lift the deck in the left hand, smite it thrice with the sword, and raise both it and the sword aloft, stamping the foot three times. Then take the wrapped deck to the north and say:

"The voice of the Exorcism said unto me, 'Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."

(27) Visualize the light of a lantern held by an angelic hand before you. Circumambulate the temple once with the deck and the sword, following the light. After going around once, stop in the south and lay the Tarot on the floor. Bar it with the sword, saying, "Unpurified and unconsecrated, thou canst not enter the gate of the West."

(28) Purify the talisman with Water and consecrate with Fire as before. Lift it with the left hand, face west and say, "Creature of Talismans, twice purified and twice consecrated, thou mayest approach the gateway of the West."

(29) Pass to the west with the talisman in the left hand. Partly unveil it, smite it once with the sword and say, **"Thou canst not pass from concealment unto manifestation, save by the virtue of the name ELOHIM. Before all things are the Chaos and the Darkness, and the gates of the land of Night. I am He whose Name is Darkness. I am the great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is not. Thou hast known me so pass thou on."** Replace the veil over the deck, and carry it once more round the Circle. Then stop in the north, place the deck on the floor and say:

"Unpurified and unconsecrated, thou canst not enter the gate of the East." Purify and consecrate deck with Water and Fire as before. Lift it in the left hand and say, "Creature of Talismans, thrice purified and thrice consecrated, thou mayest approach the gateway of the East."

(30) Take the deck to the East and partly unveil the deck. Strike it once with the sword and say, **"Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the Balance. Creature of Talismans, long hast thou dwelt in darkness. Quit the night and seek the day."**

(31) Take the Tarot to the west of the Altar. Place it again on the white triangle. Hold the pommel of the sword immediately over it and say, **"By all the Names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible. KHABS AM PEKHT (cobs-ahm-peck-t). KONX OM PAX. LIGHT IN EXTENSION. As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible."**

(32) Put the sword aside and take up the Lotus Wand. Go to the east of the Altar and face west. Repeat the following invocation: **"SHADDAI EL CHAI, Almighty and Everlasting, blessed be thy Name unto the Countless Ages. Thee do I invoke! Thou who art the Foundation of the Kingdom of Matter. Thee do I invoke! Thou who art the invisible matrix of visible Nature. Thee do I invoke! Thou who strikes the balance between Splendor and Victory, Intellect and Emotion, Thought and Action, Science and Art. Thee**

do I invoke! I beseech thee to grant Thy etheric essence to these cards of Art, that they may truly represent the energies behind the images." Pause and contemplate.

"HRU, Great Angel of the Secret Wisdom. Thou who art set over the Tarot as the Sphinx over the land of Egypt. Thee do I invoke! Thou whose mighty hand is imaged in the clouds of the Book T. Thee do I invoke! Thou who holds the Key to the mysteries of the Sacred Wheel. Thee do I invoke! Transform now these cards from mere images into true Pathways unto other realms. Let each card be a faithful talisman of the power it represents. In the art of divination, let this deck be governed by the true and steadfast oracle under the authority of YOD HEH VAV HEH, Sole Wise and Sole Eternal One. I ask this in order to gain Hidden Knowledge so that I may exalt my spiritual nature and partake of the secrets of the Light Divine."

(33) Circumvent the Altar and take up the Tarot. Put it on the floor east of the Altar in the place where the pillars would stand in the Neophyte hall. Stand just east of the deck and face west. With wand in hand, focus the entire force of the will, and project the energy at the talisman using the Sign of the Enterer at least three times. Then when you feel your energy begin to drain, give the Sign of Silence at the end for protection. A light should be visualized flickering about the Tarot. Pause for a moment of contemplation. Return the deck to the white triangle on the altar. Consecrate the deck again with water and fire. Remove the cord from the deck. Strike the deck three times with the sword and proclaim, **"By and in the name of SHADDAI EL CHAI, I invoke upon thee the power of HRU."** Again draw the sigil of HRU over the Tarot. Take the deck in the right hand and circumambulate three times around the temple. Stop in the east and face west.

(34) Holding the deck in both hands, state the following:

"What thou seest write in a Book, and send it unto the Seven Abodes that are in Assiah.

"And I saw in the right hand of Him that sat upon the Throne a book sealed with Seven Seals." Hold the deck in the left hand; with the right hand make a cross over it.

"And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the Books and to loose the seals thereof?'"

Carefully unveil the Tarot from the black cloth. Imagine the hand of the mighty angel HRU directly over it, giving it life and

light. See a halo of light around the deck.

Say, **"Let the white brilliance of the divine Spirit descend upon this Tarot, to fill it with the glory of Thy majesty, that for ever it may be unto me an aid to aspire to the Great Work."**

(35) Draw the Flaming Sword over the deck. Hold the deck high and face the east saying, **"Behold, all ye powers and forces I have invoked. Take witness that I have duly consecrated this talisman with the aid of the angel HRU. This Tarot shall now and forever more aid me to overcome all spiritual and material obstacles. By the exaltation of my higher nature it shall assist me on my Path to the Light Divine."**

(36) Wrap the Tarot in white silk or linen and place it upon the Altar.

Part Two: Closing by Watchtower

(37) Circumambulate the temple three times counterclockwise, giving the Sign of the Enterer and the Sign of Silence each time you pass the east. Feel the energy that you have carefully built up throughout the ceremony begin to dissipate.

(38) Perform the LBRP.

(39) Perform the BRH.

(40) Say, **"I now release any spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations. Go with the blessings of YEHESHUAH YEHOVASHAH"** (yeh-hay-shoe-ah yeh-ho-vah-shah).

(41) Knock five times as in the beginning.

(42) Say, **"I now declare this temple duly closed."**

The ritual is ended.

THE SUPREME INVOKING RITUAL OF THE PENTAGRAM

(This is a traditional Golden Dawn Ritual which some magicians may wish to use in place of Regardie's Opening by Watchtower at the beginning of the preceding ritual.)

(1) Perform the Relaxation Ritual or take Ritual Bath.

(2) Do the Qabalistic Cross.

(3) With Lotus Wand or similar implement, trace the Invoking Spirit Active Pentagram (in blue) toward the east and vibrate, "EXARP." Trace the white spirit sigil in the center and intone, "EHEIEH." Give the LVX Signs. Then trace the blue Invoking Air Pentagram and vibrate, "ORO IBAH AOZPI." Draw the yellow sigil of Aquarius in the center of the Pentagram and intone, "YHVH." Give the Sign of Air.

(4) Go to the south and trace the Invoking Spirit Active Pentagram there in blue. Vibrate, "BITOM" while tracing. Draw the white spirit sigil in the center and intone, "EHEIEH." Give the LVX Signs. Then trace the blue Invoking Fire Pentagram while vibrating, "OIP TEAA PEDOCE." In the center draw the sigil of Leo in red and intone, "ELOHIM." Give the Sign of Fire.

(5) Walk to the west and trace the Invoking Spirit Passive Pentagram in blue there while vibrating, "HCOMA." Draw the white spirit sigil in the center and intone, "AGLA." Give the LVX Signs. Then draw the Invoking Water Pentagram in blue while vibrating, "EMPEH ARSEL GAIOL." Trace the blue sigil of the eagle's head in the center and vibrate, "Aleph Lamed, AL." Give the Sign of Water.

(6) Go to the north and trace the Invoking Spirit Passive Pentagram there in blue. Vibrate, "NANTA." Trace the white spirit sigil and intone "AGLA." Give the LVX Signs. Then draw the blue Invoking Earth Pentagram while intoning, "EMOR DIAL HECTEGA." Trace the black sigil of Taurus in the center and vibrate, "ADONAI." Give the Earth Sign.

(7) Return to the east and invoke the Archangels of the four quarters (as in the LBRP).

(8) Repeat the Qabalistic Cross.

After the Tarot deck has been consecrated to Magickal use by one or the other of the rituals given in this book for that purpose, the

student may begin to use the cards in scrying, divination or study work with the assurance that he or she is employing a powerful talisman charged and dedicated to the pursuit of the Hidden Wisdom. The deck should now be given the same care and respect as any other Magickal implement.

A SIMPLE TAROT MEDITATION

- (1) Perform the Relaxation Ritual or Ritual Bath.
- (2) Perform the LBRP.
- (3) Shuffle the cards of the Major Arcana and pick one at random. Put the rest of the cards aside. Pause for a few moments to silence the mind before continuing.
- (4) Look at the card in front of you. Take time to carefully observe the symbolism and colors of the card. Do not try to see through the card into other worlds. (That will come later.) Simply take mental note of every detail in the card itself.
- (5) Now close your eyes and try to reproduce the card in your mind's eye. Try to recall every detail to the best of your ability and take your time in doing it.
- (6) After about five minutes of building the card's image in your imagination, start now to dismantle it, piece by piece like a jigsaw puzzle, until nothing of it remains in your mind.
- (7) When your mind has become cleared of the image, try to hold on to this state of mental silence for as long as you can. If your inner voice has really been silenced, some important spiritual information may now be transmitted to you.
- (8) Take your time to come out of the meditation. Don't get up abruptly.

THE FOUR-FOLD RITE OF THE TAROT

- (1) Remove all the Aces from the deck. Put the rest of the deck aside.
- (2) Perform the Relaxation Ritual or Ritual Bath.
- (3) Perform the LBRP.
- (4) Place the Aces on the Altar (or in front of you on the floor if you wish to sit). The Aces should be in a straight vertical line with the Ace of Wands being closest to the east. Then comes the Ace of Cups followed by that of Swords. The Ace of Pentacles should be closest to the west. See the cards in front of you as representations of the Four Fours of the Qabalah: Atziluth, Briah, Yetzirah, and Assiah. Contemplate on the cards for a few moments, observing their symbolism and coloring.

(5) Close your eyes and begin breathing rhythmically. Breathe in to the count of four. Hold the lungs full of air to the count of four. Breathe out to the count of four. Keep the lungs empty of air to the count of four. Continue breathing in this fashion.

(6) Continue the four-fold breath and begin to add the following visualizations. On the inhale, see the Ace of Wands in your imagination. On the full hold, picture the Ace of Cups. When you exhale, imagine the Ace of Swords. On the empty hold, visualize the Ace of Pentacles. Keep breathing and visualizing for some time, embellishing upon the images of the cards in each rhythmic cycle. Feel the energy of each elemental image until they become living and moving scenes within your mind. See how the energies flow into one another in the formula of YOD HEH VAV HEH.

(7) After some time is spent on the visualizations, discontinue the four-fold breath and breathe normally.

(8) Say, **"Unto thee, Tetragrammaton, be ascribed the Kingdom, and the Power and the Glory."**

(9) Close the rite by performing the Qabalistic Cross.

THE TAROT ROSE CROSS RITUAL

Before the ritual, remove and study the following trump cards: Keys 0, 1, 2, 4, 5, 11, 12, 13, 20, and 21.

(1) Perform the Relaxation Ritual.

(2) Perform the LBRP.

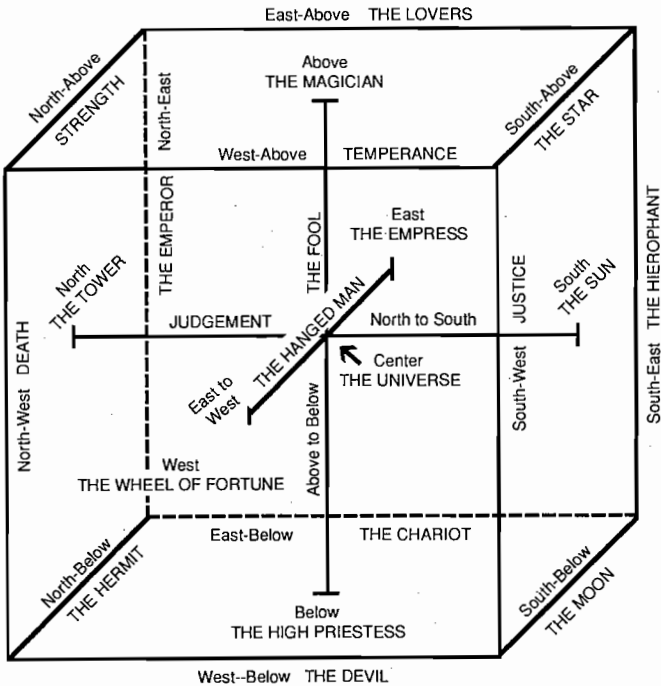
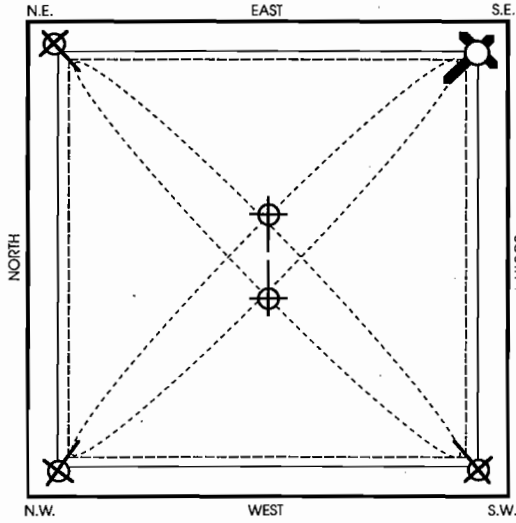
(3) Light a stick of incense to serve as your ritual tool. Go to the southeast (SE) corner of the room and face outward. Trace a large cross and circle there with the stick of incense. As you draw the cross, visualize it in a golden light. The circle should be imagined as flaming red, and when tracing it, vibrate the name, **"YEHESHUAH"** (yeh-hay-shoe-ah). On the last syllable, stab the center of the cross and circle with the incense, charging it.

(4) Keeping the point of the incense at the level of the center of the cross, walk to the southwest (SW). Draw the cross and circle (rose) as before and thrust the stick through the center of the figure, vibrating, **"YEHESHUAH."**

(5) Move to the northwest (NW) and repeat this process.



THE ROSE CROSS



THE CUBE OF SPACE

(6) Move to the northeast (NE) and repeat.

(7) Return to the SE and complete the circle. Touch the center of the cross already drawn there, but do *not* re-trace or intone the name.

(8) Now move diagonally across the room toward the NW, but stop in the very center of the temple and make the Rose Cross above your head. Intone the name as before. With the incense held point up in the air, walk to the NW corner of the room. Touch the tip of the stick to the center of the cross already formed there. Do *not* retrace or say the name.

(9) Move diagonally across the room again toward the SE but stop in the center of the temple. Trace the Rose Cross below you and vibrate the name. Keep the point of the stick held down and continue to walk to the SE corner. Touch the point of the incense to the center of the Rose Cross already formed there. Do *not* re-draw or vibrate.

(10) Move deosil to the SW and touch the stick to the Cross already traced there. Vibrate the name "YEHESHUAH."

(11) Walk diagonally toward the NE but stop in the middle of the room to touch the center of the Cross above your head. Intone the name. Continue on to the NE and touch the center of the Cross there.

(12) Move diagonally across the room toward the SW but stop in the middle of the temple to touch the center of the Cross below you. Intone the name. Continue on to the SW corner and touch the center of the Cross already there. Move clockwise and link up with all the crosses by touching their centers (NW, NE and SE). No need to intone as you do so. Upon returning to the SE, the site of the first cross, touch the center and pause. Then remake the gold cross over the original, only much larger and vibrate "YEHESHUAH." Trace a larger red circle over the original and vibrate, "YEHOVASHAH" (yeh-ho-vah-shah).

(13) Walk deosil to the center of the room. Observe all six Rose Crosses surrounding you, all connected by white ribbons of light.

(14) Say, "YOD. HEH. SHIN. VAV. HEH. The elements four, crowned and enlivened by the Fifth. Spirit manifesting into matter. Manifest now into this Cube of Space which I have fashioned from Thy symbol. Illuminate me with your shining glory. Let me partake of the Secret Wisdom contained therein."

(15) At this point, light another incense stick if it is needed. Go

to the SE and draw the Hebrew letter VAV there in red-orange. Visualize the Tarot Trump of THE HIEROPHANT in all detail and color. Take as much time as is needed for the visualization.

(16) Walk deosil to the SW and trace the Hebrew letter LAMED in green. Imagine the card of JUSTICE clearly before you.

(17) Move to the NW and draw there the letter NUN in blue-green. See the Tarot card of DEATH in all detail.

(18) Go to the NE and trace in the air the letter HEH in red. Visualize the figure of THE EMPEROR there in regal splendor.

(19) Return to the SE and touch the letter VAV traced there. Turn and walk diagonally across the room towards the NW but stop in the center of the temple and trace above your head the Hebrew letter BETH in yellow. See the powerful form of THE MAGICIAN above you. After a moment of contemplation, continue on to the NW. Touch the letter NUN already drawn there.

(20) Turn and walk back diagonally across the room toward the SE but stop in the center of the temple to trace the Hebrew letter GIMEL on the floor beneath you in blue. Imagine the Tarot card of THE HIGH PRIESTESS located there. Continue on to the SE and touch the letter of VAV already traced there.

(21) The next part of the ritual will entail touching the Hebrew letters already drawn and visualizing the Tarot Trumps. Imagine that each card provides you with vital information that will help you on your spiritual quest. Take as much time as you need to complete each visualization. Start with the SE and THE HIEROPHANT.

(22) Move deosil to the SW and the card of JUSTICE.

(23) Move diagonally toward the NE and stop in the center to touch THE MAGICIAN above you.

(24) Continue to the NE and the THE EMPEROR.

(25) Move diagonally across the room toward the SW but stop in the center of the temple to touch THE HIGH PRIESTESS below you.

(26) Continue on to the SW and touch the card of JUSTICE.

(27) Go clockwise to the NW and to the card of DEATH.

(28) Move to the NE and THE EMPEROR.

(29) Return to the SE and THE HIEROPHANT.

(30) Go to the center of the temple and see yourself in a Cube of Light. Bathe yourself in its warm glow. Contemplate any information that the Tarot Trumps may have given you. Notice that very close to you are the Mother Letters, SHIN in red, ALEPH in

yellow, and MEM in blue, the primal elements of Fire, Air and Water. But in your immediate space, lies the Hebrew letter TAU in violet blue. Enveloping you is the Tarot card of THE UNIVERSE. Visualize the starry heavens and the Great Goddess Isis surrounded by the signs of the zodiac, holding the wands of double power. Contemplate on this vision for a few moments and see if there is an additional message.

(31) When you feel ready, perform the Analysis of the Keyword (given in the BRH, parts 8-17).

(32) Perform the Qabalistic Cross.

This ends the ritual.

The traditional Rose Cross Ritual consists of the drawing of the six crosses and the analysis of the Keyword only. This ritual is usually employed to calm energy and maintain peace in the immediate area. It can also be used for astral healing. In this case we chose to combine its meditative techniques with a formula based on the Cube of Space. This diagram has its origins in the ancient Qabalistic text known as the Sepher Yetzirah. It describes the paths of the Tree of Life as having specific directions in space. Modern Qabalists have assigned the Tarot Trumps to these directions as well. The directions given in the Rose Cross Ritual made it perfectly adaptable as a Tarot illumination ritual using the formula of the Cube of Space.

FINDING THE BIRTH CARD

A student usually likes to pick a card that personally represents him or her. The obvious choice is to select one of the Court cards that best describes a person's physical and individual traits. A sociable, young woman with plenty of energy for getting things done, might pick the Princess of Pentacles as her personal card. An older, scholarly man might choose the King of Swords as an emblem. Another way of selecting a personal card is to use the Golden Dawn's system of the Decanates. To find the Birth Card means that the reader will need to know the information contained

in his/her birth chart. Then refer to the diagram in Chapter One which shows how the Minor cards of the Tarot correspond to the decanates of the zodiac. For example a person whose Sun is in the sign of Aries would have the Three of Wands as his Birth Card. In another case, someone whose Moon is in the sign of Taurus would have the Six of Pentacles for the personal card. The Sun sign is not always the aspect that will reveal the Birth Card.

PERSONAL TAROT FORMULA

Based on Astrological Data

This method can be used in conjunction with the Tarot cards and pertinent astrological information such as the Sun sign and the rising sign. The purpose of this formula is to discover the main obstacle in a person's life which hinges upon the zodiacal aspects at the time of his/her birth. Many of the problems in a person's life have a mental cause which is due to a lack of development in some particular area of consciousness. When this area is discovered, the formula given here can be used to evoke the mental qualities corresponding to the underdeveloped section of the mind.

This technique uses the numbers corresponding to the Tarot Keys (Trumps) in a mathematical formula to find certain cards that shed light on the problem and its solution.

(1) *THE INDIVIDUALITY KEY*. This card corresponds to the person's Sun sign.

(2) *THE PERSONALITY KEY*. This card refers to the Ascendent sign.

(3) *THE PROBLEM KEY*. To find this card, add the number of the Individuality Key to that of the Personality Key. (If the number is over 21, reduce it). The resulting number is attributed to the Trump which signifies the problem.

(4) *THE SOLUTION KEY*. To find this card, subtract the number of the Personality Key from that of the Individuality Key (or the reverse if Individuality Key card is a smaller number). The resulting number is that of the solution.

(5) *THE MEANS KEY*. This card is obtained by subtracting the number of the Solution Key from that of the Problem Key (or the reverse if Problem Key has a smaller number).

(6) *THE INTEGRATION KEY*. This final card is found by adding up the numbers of all the previous cards and reducing the final number down to a number that is under 21.

Example: To find the Problem Key, add the Individuality Key (Sun sign) and the Personality Key (Ascendant). If the resulting number is over 21, reduce it ($28 = 2 + 8 = 10$).

Then find the Solution Key which indicates the kind of consciousness that you need to develop in order to understand the main problem in this incarnation. Take the difference between the Personality Key and the Individuality Key.

Next is the Means Key, the phase of consciousness through which the mental activity indicated by the Solution Key may be administered to aid in understanding the hidden psychological causes of the main problem of this incarnation. Take the difference between the Problem Key and the Solution Key.

Example: If a person's Sun sign is Cancer, the Individuality Key would be the Chariot card (7). If the rising sign is Aquarius, the Personality Key would be the Star card (17).

The Problem Key would be the Lovers (6). ($7 + 17 = 24$). ($24 = 2 + 4 = 6$.)

The Solution Key would be the Wheel of Fortune (10). ($17 - 7 = 10$.)

The Means Key would be the Emperor (4). ($10 - 6 = 4$.)

The Integration Key in this case is the card of Strength (8). ($7 + 17 + 6 + 10 + 4 = 44$). ($44 = 4 + 4 = 8$.) This Key is meant to aid in integrating the Problem to the Solution through the Means Key, blending Individuality and Personality so that they may operate as an equilibrated unit.

WORKING TAROT TALISMANS

A talisman is usually described as an object which has been charged with the Force it is intended to represent. Besides having an auto-suggestive effect upon the user, a talisman is made or consecrated to serve a specific end or achieve a named goal. The consecrated ritual object attracts the energies which the skilled Magician has charged into it. A Tarot deck, charged in one of the methods mentioned in this book, contains seventy-eight (in this case

seventy-nine) such talismans. All of them can be used to invoke the various energies they represent.

The wealth of symbolism embraced by the Tarot gives a student a wide selection to choose from in working a Tarot talisman ritual. He or she may wish to invoke a zodiacal energy to balance out unfavorable aspects in the birth chart. Planetary and elemental Forces can also be addressed through a ceremony using specific Tarot cards. For instance, if the student feels surrounded by hostile, martial force, the energy of Venus could be invoked to counteract it. If lack of imagination and creative powers is a problem, the productive element of Water could be employed. For almost any secular or spiritual problem the reader may come across, there is a Tarot card that can be invoked to help balance it out. The following list will help describe the various zodiacal, planetary and elemental energies along with some of the Tarot cards that can be used to invoke them in ritual.

PLANETARY ENERGIES

Saturn: Passage of Time, age, death, trial, crystallization, constriction, brooding. But also stability, equilibrium. Tarot talisman: The Universe.

Jupiter: Honor, leadership, government, prosperity, benevolent power, expansion, advancement, health. Tarot talisman: The Wheel of Fortune.

Mars: War, military honor, defeat of enemies, courage, strength, dynamic energy. Tarot talisman: The Tower.

The Sun: Balance, health, spiritual illumination, wise council, prophesy, natural leadership, peace-making. Tarot talisman: The Sun.

Venus: Friendship, love, affection, kindness, luck, beauty, vitality, artistry, music, dance, desires. Tarot talisman: The Empress.

Mercury: Intelligence, communication, science, writing, teaching, analysis, travel, magick, skill, craftiness. Tarot talisman: The Magician.

The Moon: Dreams, visions, underlying impulses, cycles, fluctuation, messages, navigation. Tarot talisman: The High Priestess.

ZODIACAL ENERGIES

Aries: Energetic, pioneering, adventuresome, new beginnings. Tarot talisman: The Emperor.

Taurus: Stable, organized, dependable, patient, loyal. Tarot talisman: The Hierophant.

Gemini: Versatile, curious, changeable, communicative. Tarot talisman: The Lovers.

Cancer: Caring, nurturing, receptive, psychic, protective, retentive memory. Tarot talisman: The Chariot.

Leo: Positive, optimistic, persistent, colorful, flamboyant, generous, leadership. Tarot talisman: Strength.

Virgo: Neat, fussy, conservative, efficient, practical, analytical, studious. Tarot talisman: The Hermit.

Libra: Social, just, symmetrical, artistic, diplomatic, gentle, tactful. Tarot talisman: Justice.

Scorpio: Secretive, intelligent, psychic, resourceful, passionate, manipulative, tenacious, methodical. Tarot talisman: Death.

Sagittarius: Independent, outgoing, opportunistic, freedom-loving, outspoken, inspiring. Tarot talisman: Temperance.

Capricorn: Prudent, efficient, rigid, persistent, patient, practical, managerial, hard-working, determined. Tarot talisman: The Devil.

Aquarius: Perceptive, organized, ingenious, impersonal, insightful, unconventional, erratic, revolutionary, outgoing. Tarot talisman: The Star.

Pisces: Intuitive, psychic, dreamer, sensitive, unstable, compassionate. Tarot talisman: The Moon.

ELEMENTAL ENERGIES

Earth: Business, money, employment, practical matters. Tarot talisman: The Ace of Pentacles.

Air: Health, sickness, trouble, disputes, communication, mental processes. Tarot talisman: The Ace of Swords.

Water: Pleasure, fertility, marriage, happiness. Tarot talisman: The Ace of Cups.

Fire: Power, dominion, authority, prestige. Tarot talisman: The Ace of Wands.

This list describes the primary application of Tarot talismans to the forces given. It illustrates the ways in which the talismans can be

used to balance problem energies. For example, a person whose birth chart contains an unusual amount of Air (Gemini and Libra or Aquarius) may feel the need for grounding and stability. He or she could chose to equilibrate the problem by invoking an Earth energy such as Taurus, Capricorn or Virgo. A talisman ritual using the Hierophant, the Devil, or the Hermit card, would then be performed to invoke the specific energy desired. The planetary effects on any given day can also be a source of trouble. If a person feels over-sensitive to martial energy, such is the case when Mars is in conjunct with Pluto, he or she may try to balance the harsh planetary force by invoking the affectionate energy of Venus through the Tarot talisman of the Empress. Perhaps the problem is neither zodiacal nor planetary in nature . . . it may be evident on the level of the Earth plane; sickness or loss of employment. If it is a health-related problem a talisman of Air, such as the Ace of Swords, could help soothe it. A problem with money or employment belongs under the jurisdiction of the element of Earth; the Ace of Pentacles would be the appropriate tool.

There is also the possibility of invoking two or more Tarot cards that are related. A person wishing to develop better intellectual skills, could employ the cards of the Magician (Mercury) along with the Ace of Swords. If disappointment in love is a recurring difficulty, the Lovers, the Empress and the Two of Cups would prove to be a powerful trio of cards. All the sephirotic energies as well can be engaged. The combinations of cards used in ritual are as diverse as the symbols which cover them.

Before performing a Tarot talisman ritual, it is sometimes appropriate (especially when invoking a planetary force) to find out what planet's energy is in power during the time of the working. This can be discovered by using the following tables:

<i>Planet</i>	<i>Weekday</i>	<i>Qabalistic Number</i>
Sun	Sunday	6
Moon	Monday	9
Mars	Tuesday	5
Mercury	Wednesday	8
Jupiter	Thursday	4
Venus	Friday	7
Saturn	Saturday	3

<i>Time Interval</i>	<i>Period</i>	<i>Qabalistic Number</i>
Midnight-3:26 a.m.	F	-1
3:26-6:51 a.m.	G	0
6:51-10:17 a.m.	A	1
10:17 a.m.-1:43 p.m.	B	2
1:43-5:09 p.m.	C	3
5:09-8:34 p.m.	D	4
8:34 p.m.-Midnight	E	5

The planetary influence of any given time is found by adding the number of the weekday to that of the specific time period. If the number is larger than nine, the correct answer is obtained by subtracting seven.

Example: I want to know what planetary influence prevails at 10 A.M. on Wednesday.

Wednesday's Qabalistic number is 8.

10 A.M. is Time Period A, or 1.

$8 + 1 = 9$, which indicates a Lunar influence.

Example: I want to do a ritual on Friday at 9 P.M. and want to see what planet is in force.

Friday's number is 7.

9 P.M. is Period E, or 5.

$7 + 5 = 12$. ($12 - 7 = 5$.) The energy at that time would be Martial. If Mars energy would be beneficial to my working, I would perform the ritual at that time. However, if Martial force is *not* what I want, I would choose a more appropriate time.

The following ritual is an example of how to build a ceremony to invoke the energies of a specific Tarot card. Many such rites can be devised and elaborated upon by the reader for any card in the deck.

A TAROT TALISMAN RITUAL

Invoking the Ten of Cups

Perfected Success

(1) Take the Ten of Cups from the Tarot deck and put the other cards away.

- (2) Perform the Relaxation Ritual or take Ritual Bath.
- (3) Perform the LBRP.
- (4) Perform the BRH (optional if not working with planetary or zodiacal energies).
- (5) Perform the Opening by Watchtower (or the SIRP if you prefer).
- (6) Move the all the elemental implements except the Water Cup back to their respective quarters. Place the Cup at the eastern side of the Altar. Stand west, facing east, with the Tarot card in front of you.
- (7) With wand or index finger trace a circle over the card along with the Invoking Pentagram of Water. Then draw the Hebrew letter Heh in the center. Imagine the figure in sea blue. Vibrate, **"BRIAH"** (bree-ah). **"The Great Feminine Power of the Name. World of Creation. World of Archangels. The fluidic pool of the Mind. The Waters of Creation. I enter now your swift current and partake of your luminous splendor."**
- (8) Make the Sign of the Rending of the Veil and see yourself in the watery World of Briah, in colors of blue and orange. See the light from Atziluth above you, reflecting into a thousand creative ideas.
- (9) Take the Cup and the card west of the temple. Place the card in front of the elemental tablet. Sprinkle water thrice in front of the card. With the Cup make a cross over the Tarot card and vibrate **"MAIM"** (mah-yim) (Hebrew name of Water). Draw

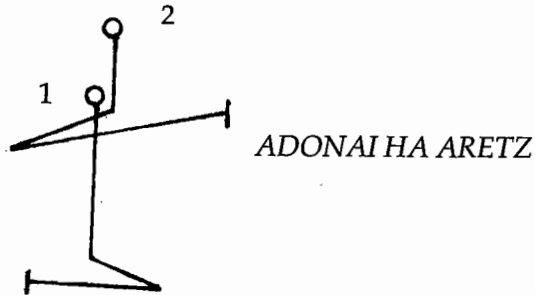


the sigil of Maim over the card. **"Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is the Blood of the Earth and the Sap of the Plants. I adore Thee and invoke Thee. O Vastness wherein all the rivers seek to lose themselves—which renew themselves ever in Thee. O Thou Ocean of Infinite Perfection! Speak to me in the murmur of the limpid Waters, and I shall desire Thy Love."**

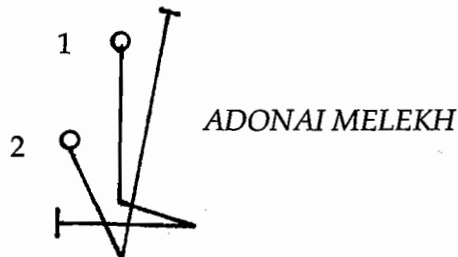
(10) Feel and experience the element of Water in the Briatic World. Then leave the Cup in the west and return to the Altar with

the card.

(11) Go to the north and take up the Earth Pentacle. Return to the west of the Altar. Trace a circle and the Invoking Pentagram of Earth over the card. Vibrate "ADONAI HA ARETZ. ADONAI MELEKH" (ah-doh-nye hah-ah-retz ah-doh-nye me-lek). Trace the sigil of the name over the card. "Unto Thee, be ascribed the Kingdom, and the Power, and the Glory. Malkuth, Geburah, Gedulah." Make a cross over the card with the pentacle. "The Rose of Sharon, and the Lily of the Valley."



(12) Say, "I call upon the Powers of Malkuth, the Manifest Universe, Kallah, the Bride, crowned and exalted above every head. Malkah, the Queen, who sits upon the throne of Binah. SHAAR! The Gate of the Daughter of the Mighty Ones! Command unto me the service of the Archangel Sandalphon and the angels known as Ashim, the Souls of Fire."

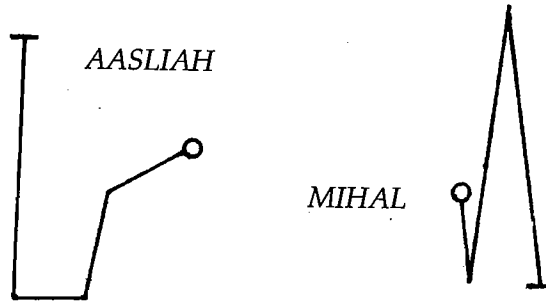


(13) Again vibrate, "ADONAI HA-ARETZ. ADONAI MELEKH. I adore Thee and I invoke Thee." Draw the sigil of the name over the card.

"Grant unto me the knowledge of Perfected Success as illustrated in this talisman. Let me partake of the peace, joy and happiness as inspired from above.

“Command the Angels AASLIAH (ah-ahs-lee-ah) and MIHAL (mee-hal) who rule over the Ten of Cups under the authority of HRU to consecrate this card especially unto me. Let me experience true and lasting success in ventures of my creation. Let the fertile waters of Briah nourish and bring forth the fruit of Malkuth. May the Sacred Lotus of Light overflow the chalice ten-fold.”

(As the angelic names are vibrated, trace their sigils over the card.)



(14) Project with the Sign of the Enterer three times, charging the talisman. Then make the Sign of Silence for Protection.

(15) At this point, imagine the inventive, resourceful Realm of Briah creating an image which becomes an idea. This idea, *your* idea (something you want to bring to complete realization), takes on form in the Astral Air of Yetzirah, before materializing in the Active World of Assiah. See in your mind's eye, your project or plan manifesting in perfect and total success. See the finished results as if they have already happened.

(16) Say, **“Let my project (be specific) be completed that I might be freed from all anxieties and better able to carry out the Great Work. Not unto my Name, but to Thine, be the Power and the Glory.”**

(17) Do the Qabalistic Cross.

(18) Close by Watchtower. (Banish and release any Spirits.)

(19) You may return the card to the deck or leave it in the temple to draw upon its energy.

The rite is ended.

SCRYING AND ASTRAL PROJECTION

One very important magickal use of the Tarot is as a tool for scrying and astral projection. Scrying is a form of autohypnosis which induces psychically perceived visual images. Astral projection takes scrying one step further. This is a practice which involves the use of altered states of consciousness to turn inward, and travel through the paths of the mind, eventually coming ever closer to Spirit which lies beyond the more accessible levels of the Intellect. The spiritual forces manifest in the mind of the Magician, and operate through his/her mental archetypes. In working with the Higher Forces, the Magician tends to activate the Higher Archetypes, resulting in visions of gods and goddesses. The cards of the Tarot are the perfect vehicles for taking a mental or astral journey of this sort, providing a prepared image into which the reader may scry and travel.

In recent years there has been an explosion of a phenomenon called pathworking. In some cases this is nothing more than guided visualization. True "pathworking" is astral projection into one of the paths which connect the sephiroth on the Tree of Life. As this experience is entirely personal to the one performing it, guidance by another's personal vision is inappropriate to the technique we will describe here. While each Tarot card contains certain images and symbols which will appear in the actual working, each person's experience while scrying a card or traveling on a path is unique. Therefore the scrying ritual presented in this book contains a description of preliminary ritual procedures and a presentation of an astral projection that *could* be similar but not identical to what the reader might experience personally. This ritual will provide an outline and possible scrying adventure for this particular Tarot card, but the reader must to some extent let his/her own Higher Self aid in guiding visualizations of this sort. Here is the map, now follow the road.

THE RITUAL OF SCRYING THE TAROT

Scrying the Thirteenth Path

The High Priestess

(1) Prepare the temple in the usual fashion. Remove the Second Key, the High Priestess from the deck. Put the rest of the cards away. Prepare a comfortable place to sit or lie down in the temple or sacred space area.

(2) Perform the Relaxation Ritual or take Ritual Bath.

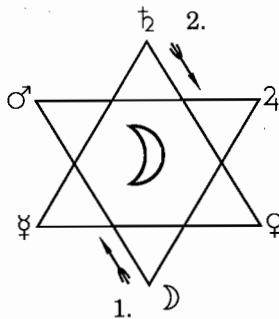
(3) Perform the LBRP.

(4) Perform the BRH.

(5) Place the Second Key of the Tarot upon the Altar.

(6) With the Lotus Wand in hand say, **"I, (magickal name), in the Divine name IAO, invoke Thee, thou Great Angel HRU who art set over the operations of this secret Wisdom. Make this talisman of the ROTA a true and accurate portal through which I may enter and partake of the knowledge of The High Priestess."**

(7) Draw the Hexagram of Luna (the planet which rules the High Priestess) over the card and intone the names that go with it. Vibrate **"ARARITA"** while tracing the hexagram, **"SHADDAI EL CHAI"** while drawing the sigil of the Moon, and the letter **"ALEPH"** in the center.



(8) Draw the Hebrew letter Gimel in the Air above the card. See the letter in brilliant blue. Vibrate the name of the letter, **"GIMEL."** (Intone the name several times.)

(9) Place your hands beside the card or hold it up with both hands. With all your powers of concentration, look upon the card and comprehend it, consider all its meaning and symbolism.

(10) When your mind is steady upon the image, give the Sign of the Rending of the Veil and close your eyes, but keep the image of

the card clearly in your mind's eye. At this point you may sit or lie on the floor in a comfortable position, if you wish, but keep concentrating on the card.

(11) Maintain a disassociation from the surrounding room. The Tarot card of the High Priestess exists as a huge curtain before you. In your vision, part the curtain with the Sign of the Rending of the Veil. As the curtain is drawn aside, project your consciousness beyond your physical body and see *within* the symbol before you. As the scene opens up, look for particular details and objects which relate to the card of the High Priestess. If any strange beings or entities appear test their authenticity by tracing a pentagram before them and vibrating any of the Divine names of God, such as "EHEIEH." Monitor their responses. If they are angelic guides sent to aid you, they will respond favorably to your caution and answer you in some way.

You may find that if you are Scrying in the Spirit Vision, you will see objects reversed as in a mirror image. If instead you are projecting a ray of yourself astrally, you will perceive things as solid and three dimensional. The following paragraphs are examples of what scrying or astral projection on the card of the High Priestess could entail.

You step through the veil into a lush exotic landscape that feels somewhat Eastern in flavor. A figure stands before you, tall and impressive. You cannot see the figure's face or even be certain of the gender because a blue and silver hooded robe obscures the form. Instinctively you test the figure by tracing a pentagram in the air before it, and intoning the name of "EHEIEH." The cloaked form responds by giving the LVX signs, assuring you that you have indeed found a true guide. Telepathically you hear the guide's name, "Sandalphon." The guide seems feminine.

The sun overhead is brilliant. Although it is hot, the grassy land is fertile with small shrubs and nut-bearing trees. The air is sweetly scented with almond and aloe. The guide gestures invitingly toward the grove. You can't resist the urge to pick a few of the hazel and almond nuts which seem almost to drip from the small trees. A handful of the nuts find their way into your pocket.

Sandalphon beckons you on toward a sloped hillside to the east, inviting you to follow. Instinctively you know that somewhere beyond it the High Priestess is waiting. A sandy path leads over the

hill, and you take it, leaving the pleasant valley behind.

The plants become less and less apparent as you walk up the slope. Upon reaching the top of the hill, you gaze out over what appears to be a vast desert. Undaunted and confident, you start to cross it, following your guide.

You walk for what seems to be miles, and begin to wonder if maybe this journey wasn't such a good idea after all. There are no plants, not even a cactus to cut open and drink bitter juices from. It is late afternoon now, and the sun's energy is dying but relentless. It is the time of the "Devil's Gate," when the dissipating solar energy takes with it the lives of the weak. You feel its drain upon your energy, as you begin to tire. You are hungry, and the thought of the almonds and hazel nuts in your pocket crosses your mind, but you are too thirsty to eat them.

Each step in the sand becomes more and more difficult. Exhaustion sets in and you stumble from weariness. Sandalphon keeps walking far in front of you now, seemingly indifferent to your plight. You call out for the guide, but Sandalphon disappears into the sweltering heat. As you lay in the hot sand trying to catch your breath, the journey seems much too hard to continue. How foolish it was to be so arrogant at the outset!

Suddenly you hear a noise and feel hot breath on the back of your neck. You look up into the soft brown eyes of a camel; its bridle-straps rubbing your arm. Grabbing the leather straps, you pull yourself to stand up. The animal has a fine-looking saddle of blue and silver leather, covered in moonstones and pearls. Somehow, the camel reminds you of Sandalphon, and you feel at ease once more. You climb into the saddle, and the journey continues, away from the setting sun.

The animal's pace is a steady stride which is reassuring. It seems to know exactly where it's going. As the light fades, the camel's hooves almost appear as if they hardly touch the ground at all, gliding over the sand instead. Peering ahead, you see that the beast is racing straight toward the edge of a cliff, overlooking a huge chasm. You cannot even see the other side of the gulf in the oncoming darkness. Without slowing, the camel takes a great leap off the edge of the cliff into absolute darkness.

Time seems to be suspended in that leap. You are uncertain if a second, a few minutes or several hours have passed. The only thing you are certain of is the blackness that surrounds you. You cannot

even see the camel but you can feel it and hear its breathing. Both you and the animal seem to be weightless, as if floating through deep space. The world you used to know seems light years away.

Without warning, you land on the other side of the gulf but the camel does not even break stride. It is light again and appears to be morning, but it is a strange kind of light that you can feel inside your body as well as see. The landscape here is different, much less hot, but with many more types of trees and plants. A stream appears ahead and you dismount to take a long cool drink of pure water. Revived, you climb back on the animal which walks in the middle of the stream toward its source.

Ahead, there is a temple which marks the head of the stream. The temple is carved completely from moonstone. A great crescent-shaped row of white columns leads out from the temple, enclosing the stream which flows out of an aqueduct from under the pearl steps that lead up to the main temple chamber.

The camel stops at the foot of the building, where you dismount and walk up the steps, gazing at the marvelous structure. Then, remembering the faithful animal, you turn to call it, but the beast has disappeared, so you continue up the steps. When you reach the top, Sandalphon is there, waiting as if she had never deserted you. Turning, she leads you into the inner temple, the dwelling-place of the High Priestess.

The chamber is iridescent with the brilliance of moonstone. There are two great columns, one of moonstone and the other of obsidian. These pillars reach high toward the vaulted ceiling. Between them is a veil of sheer blue cloth. Behind the veil is a seated female figure. You can barely make out her facial features. She is dressed in robes of blue and silver and she wears a large silver crescent on her brow. In her hands, she holds a blue and orange chalice of water, into which she gazes thoughtfully. You know now that you are in the presence of the the High Priestess. Although you do not wish to disturb her, she senses you and rises from her throne. She speaks.

"You who seek the High Priestess have found her. I have been known by many names: Diana, Hecate, Cybele, Artemis. I am the Uniting Intelligence; joining That which is Above, to That which is Below. I am the essence of Glory. I am the consummation of the Truth of individual spiritual events. I regulate the flow of life energy, from its One Pure Source to the lower realms of Creation. I

unveil my true self to none but the Wisdom of the Supernals.”

As the High Priestess makes this address, you notice that the lower part of her body seems to extend itself into shape of an arrow; her feet resembling the arrowhead pointing down. Energy pulses downward from this arrowhead, and you realize that *she* is the source of the stream of cool water outside. She continues.

“I direct the current of the Waters of Creation which flows from its head, the eternal Crown. I nourish the lower branches of the Sacred Tree. I bring life and fertility to the Kingdom. I am the Chalice, the sacred vessel which holds and controls the flow of Life Power. I am eternal and inviolate. No matter how many forms are created through me, I remain unchanged and ever pure. My flow is never-ending, for I am the Priestess of the Silver Star. I govern the powers of Flux and Reflux. I manifest through Luna, the Moon, the Ship of the Sky. I control the tides and reflect the Solar light. Seek ever my Cup, for it is the receptacle of the Waters of Life and Light.”

You thank the High Priestess for this knowledge and she gives you an affectionate nod. Then you reluctantly turn and follow your guide out of the chamber. When you reach the bottom of the pearl steps, you wish that you given the High Priestess something in return for her knowledge. Then you remember the hazel nuts in your pocket. Tenderly, you offer them by dropping them into the pure stream of water at the foot of the steps. These too will be empowered by the energy of the High Priestess, perhaps to take root in the natural cycle of Life.

You turn to face Sandalphon and find that she has vanished again, leaving the familiar camel in her place. You climb on board the animal once more and return the way you came, leaping across the blackness of the Abyss to the desert on the other side. The camel gallops effortlessly now across the not-so-forbidding desert. It stops at the top of the sloped hillside where you dismount and give the animal one last affectionate hug. Then you climb down toward the pleasant valley. Sandalphon is waiting for you, as before, but your eyes catch something new about the scene.

Six new saplings have broken ground since last you saw the hazel and almond grove. The leaves of all the trees and plants are wet from the passing of a slow, warm rain. All is as it should be in this fertile valley.

Before you, between two trees is the veil through which you passed at the onset of the journey. You turn to face Sandalphon with

the knowledge that you will see her again on another journey soon. You thank her by tracing the symbol of the Rose Cross in the air before her. She responds by giving the LVX signs. Then you step through the curtain, giving the Sign of the Closing of the Veil (the reverse of the Opening Sign).

Bring your astral self back into your body and make yourself slowly aware of the physical room around you. Do not get up too quickly.

(12) Perform the LBRP.

(13) Perform the BRH.

(14) Declare the temple closed.

The rite is ended.

Any of the Tarot cards may be scryed using this method. The reader would be well advised to explore the entire Tree of Life using this technique. Start with the Major Arcana, work your way up the Tree starting with the 32nd Path of the Universe. The Small cards and the Court cards could also be astrally explored, by first invoking the Sephirothic, angelic and elemental energies associated with each particular card.

If at any time you lose the vision you are seeking, astrally draw the Hebrew letter Kaph for the aid of Jupiter, "The Lord of the Forces of Life." For truth in vision, appeal to the forces of Mercury by tracing the letter Beth. If your memory is in error, draw the Hebrew letter Tau and employ the help of Saturn, "The Great One of the Night of Time." In all cases, write down the results of your scrying or astral projection in a magickal diary so that you have a record of the event for future reference.

DREAM WORK WITH THE TAROT

As we have stated elsewhere in this book, the subconscious mind speaks to us in symbols and in colors. But it also speaks to us in our dreams, giving us information which the conscious mind either cannot comprehend, or refuses to accept. Oftentimes the spiritual self seeks to communicate through the dreams of the subconscious,

letting one know in symbols and archetypes, things which the ego or waking personality is unaware of, or tries to deny. For example, if a person is abusing his/her body, a dream about sickness and death might be a warning from the unconscious. Dreams can also be the source of great inspiration and creativity from the Divine Self. When one studies complex and detailed mystical systems like the Qabalah and the Tarot, the mind is opened up to many avenues of spiritual and magickal advancement which are abundant sources of dream symbols and archetypes.

Many people are passive recipients of dreams, forgetting them as they go about their daily affairs. Others remember their dreams for the odd things that happen in them. Some people try to analyze their dreams or have someone else do it for them. However, relatively few people try to actively engage their dreams by working to direct the dream's contents. This is the work of the magician, who invokes specific symbolic and mystical knowledge into his/her dream.

The illustrations of the Tarot cards make them perfect tools for magickal work while in the dream-state. In a way, this is not unlike the technique of scrying except for the fact that while scrying, the conscious mind is manipulating the vision; in dreamwork the subconscious mind is the controller.

Like any form of magick, this technique requires persistence and determination. Dreamwork in particular can be frustrating and can take many nights of practice before success is obtained. However the reader may find that two weeks worth of dreams not remembered will suddenly be rewarded by an elaborate dream vision of great significance.

The following method describes how to ritually invoke a dream about a particular Tarot card, gaining knowledge about the card through the unconscious dream-state.

THE INVOKING DREAM RITE

Using the Tarot Card of The Star

(1) During the day, take the Tarot card of the Star out the deck and put the rest of the cards away. Leave this card on a dresser or table next to your bed with two white candles on either side of it.

Periodically during the day, contemplate the card with all its meanings and symbols. Permit your hermetic knowledge, experience and imagination to come together and bring the card to life in your "day-dreams." Calmly tell yourself that tonight you will dream an intuitive vision about the Star card which will give you great insight.

(2) Place objects which remind you of the Star card around your sleeping area. (This could include a representation of a star, the sigil of Aquarius painted yellow on a violet background, the Hebrew letter Tzaddi painted yellow on violet, a fishhook, two vases full of water, etc . . .) Have a dream diary close to the bed.

(3) Just before you intend to go sleep, perform the Relaxation Ritual or take a Ritual Bath.

(4) Do the LBRP.

(5) Light the two candles on either side of the card and sit in front of it, contemplating its many meanings.

(6) With your Lotus Wand or index finger, draw a white circle and the blue Invoking Pentagram of Air in front of the card. Trace the yellow sigil of Aquarius in the center. Trace the Hebrew letter Tzaddi as well.

(7) Say, **"I invoke the Great Angel HRU, the Mighty One who art set over the Secret Wisdom of the Tarot. Transform for me now this Card of Art so that it may become a true and accurate portal through which I may travel in the act of dreaming. Grant unto me a vision into the Twenty-eighth Path that I will remember clearly upon awakening."**

(8) At this point create a phrase or mantra in your own words that will invoke the vision of the Star for you. It could be something simple like, **"Star light, Star bright, dream I will of the Star tonight."**

(9) Focus on the card for as long as you wish, then put out the candles and go to bed. Continue the mantra in your mind as you drift off to sleep. Tell yourself that you will have a relevant dream about the Star that you will recall immediately upon awakening.

(10) When you wake up, write down any impressions of your dreams in your dream diary as quickly as possible. All images, colors, words, or ideas should be included. You may find yourself very excited over a dream only to realize later in the day with your rational consciousness that it needs to be explored further.

If you do not have immediate success (and don't expect to)

simply get up and perform the LBRP. Go about your day in the same manner as before, periodically contemplating the Star card. Continue practicing the Invoking Dream Rite for a number of days until you succeed.

Once you progress through this technique, you can go on to explore other Tarot cards in your sleep. More important, this method will take you a long way toward communicating with your subconscious mind and ultimately with your Higher Self.

DIVINATION

The art of divination is a spiritual process through which we try to uncover what specific forces are active in our lives. A divination properly done can determine which underlying energies are at work in our personal universe, but this information is to be used as a guidance, not as a script for a drama that we are forced by Fate to act out. Divination is like a map that we are given in order to choose what road we would like to take to arrive at a certain destination. We are not compelled to take any road over another, but certain routes are better than others. *We* are the ones with our hands on the steering wheel.

There are many forms of divination. One form depends entirely upon psychic information, using a mirror, crystal, or bowl of water to aid vision. Other forms use a pendulum or the figures of geomancy. However, the Tarot is far and away the best method of divination because it is comprehensive; using all the practitioner's Qabalistic knowledge together with his/her psychic abilities and creative powers. In addition, the shuffling of the deck insures that the powers of chance also play a part in the divination.

It takes more than book knowledge alone to perform a proper Tarot reading. It is pointless to coerce a divination. The symbolism of the Tarot is gradually built up in a related system of ideas in the mind of the reader. However, all the symbolism in the universe will not avail one who is under strain or too tired to activate his/her psychic powers. If a reading is forced, it will probably be more untruth than truth.

By studying this book and others like it, the first step in learning to read the cards has already been taken; that includes familiarizing oneself with the principles of the Qabalah and the symbolism of all the Tarot cards. This information is progressively absorbed and regularly contemplated until there is a gradual alignment between the operation of the Higher Consciousness and the normal consciousness. The powers of perception regarding inner truths become more acute.

The next step is to study the relationships that can occur between certain cards in an actual reading. Finally one specific card reading method or Tarot spread should be chosen for regular and consistent use in divination.

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or ill, according to their nature. Cards of the suits answering to its contrary element, on either side on the card in question, weaken it greatly for good or ill. Air and Earth are contraries, as are Fire and Water. Air is friendly with Water and Fire, and Fire is friendly with Air and Earth.

CARD RELATIONSHIPS AND INTERPRETATIONS

The following list is a brief overview of the interpretation of all the Tarot cards in a divination.

THE MEANINGS OF THE MAJOR ARCANA

0. *THE FOOL*. Idea, thought, spirituality, that which endeavors to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. *THE MAGICIAN*. Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult wisdom.

2. *THE HIGH PRIESTESS*. Change, alteration, increase and decrease. Fluctuation (whether for good or ill is again shown by cards connected with it). Compare with Death and the Moon.

3. *THE EMPRESS*. Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. *THE EMPEROR*. War, conquest, victory, strife, ambition.

5. *THE HIEROPHANT*. Divine Wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some aspects, the meaning of the Magician, the Hermit, and the Lovers. Occult Wisdom.

6. *THE LOVERS*. Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant, Magician

and Hermit). Motive, power, and action, arising from Inspiration and Impulse.

7. *THE CHARIOT*. Triumph. Victory. Health. Success though sometimes not stable and enduring.

8. *STRENGTH*. Courage, strength, fortitude. Power not arrested as in the act of judgement, but passing on to further action, sometimes obstinacy, etc. Compare with Justice.

9. *THE HERMIT*. Wisdom sought for and obtained from above. Divine Inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the three Magi.

10. *THE WHEEL OF FORTUNE*. Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out. Karma.

11. *JUSTICE*. Eternal Justice and Balance. Strength and Force, but arrested as in the act of judgement. Compare with Strength. Also in combinations with other cards, legal proceedings, a court of law, a trial at law, etc.

12. *THE HANGED MAN*. Enforced sacrifice. Punishment. Loss. Fatal and not voluntary. Suffering generally.

13. *DEATH*. Time. Ages. Transformation. Change involuntary as opposed to the Moon. Sometimes death and destruction, but only rarely the latter, and the former only if it is borne out by the cards with it. Compare also with the High Priestess.

14. *TEMPERANCE*. Combination of Forces. Realization. Action (material). Effect either for good or evil.

15. *THE DEVIL*. Materiality. Material Force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. *THE TOWER*. Ambition, fighting, war, courage. Compare with the Emperor. In certain combinations, destruction, danger, fall, ruin.

17. *THE STAR*. Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. *THE MOON*. Dissatisfaction, voluntary change (as opposed to Death). Error, lying, falsity, deception. (The whole according to whether the card is well or ill-dignified, and on which it much depends.)

19. *THE SUN*. Glory, Gain, Riches. Sometimes also arrogance. Display, Vanity, but only when with very evil cards.

20. *JUDGEMENT*. Final decision. Judgement. Sentence. Determination of a matter without appeal on its plane.

21. *THE UNIVERSE*. The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

SUMMARY MEANINGS OF THE MINOR ACANA

Wands

ACE OF WANDS: Root of the Powers of Fire, natural force

TWO OF WANDS: Dominion, influence over others

THREE OF WANDS: Established strength, self assertion

FOUR OF WANDS: Perfected work, settlement, arrangement

FIVE OF WANDS: Strife, quarreling and fighting

SIX OF WANDS: Victory, gain, success

SEVEN OF WANDS: Valor, opposition yet courage

EIGHT OF WANDS: Swiftmess, explosive energy quickly expended

NINE OF WANDS: Great strength, power, health

TEN OF WANDS: Oppression, malice, injustice, revenge

Cups

ACE OF CUPS: Root of the Powers of Water, fertility, happiness, pleasure

TWO OF CUPS: Love, pleasure, marriage, home

THREE OF CUPS: Abundance, plenty, hospitality

FOUR OF CUPS: Blended pleasure, success but with discomfort

FIVE OF CUPS: Loss in pleasure, disappointment in love

SIX OF CUPS: Pleasure, happiness, fulfillment of wishes

SEVEN OF CUPS: Illusionary success, promises unfulfilled

EIGHT OF CUPS: Abandoned success, decline of interest

NINE OF CUPS: Material happiness, complete success, pleasure

TEN OF CUPS: Perfected success, good fortune, fulfillment

Swords

ACE OF SWORDS: Root of the Powers of Air, invoked force used for good or evil

TWO OF SWORDS: Peace restored, quarrels made up, tension

THREE OF SWORDS: Sorrow, unhappiness, tears

FOUR OF SWORDS: Rest from strife, convalescence

FIVE OF SWORDS: Defeat, loss, malice, spite, slander

SIX OF SWORDS: Earned success, labor, work, journey by water

SEVEN OF SWORDS: Unstable effort, vacillating, untrustworthy, journey by land

EIGHT OF SWORDS: Shortened force, narrow, restricted, prison

NINE OF SWORDS: Cruelty, despair, slander, masochism

TEN OF SWORDS: Ruin, death, defeat, disruption

Pentacles

ACE OF PENTACLES: Root of the Powers of Earth, material gain, wealth

TWO OF PENTACLES: Harmonious change, alternation

THREE OF PENTACLES: Material works, business, employment

FOUR OF PENTACLES: Earthly power, gain of money or influence

FIVE OF PENTACLES: Material trouble, money worries, job loss

SIX OF PENTACLES: Material success, success in business

SEVEN OF PENTACLES: Success unfulfilled, little gain for much labor, unprofitable speculation

EIGHT OF PENTACLES: Prudence, skill, cunning (penny-wise and pound-foolish)

NINE OF PENTACLES: Material gain, inheritance, money increase

TEN OF PENTACLES: Wealth, riches

THE COURT CARDS

(The definitions in parentheses are valid when the card is "ill-dignified.")

KING OF WANDS: Active, generous, fierce (evil-minded, cruel, bigoted, brutal)

QUEEN OF WANDS: Adaptability, steadiness, command, kind, generous (obstinate, revengeful, domineering, apt to turn)

PRINCE OF WANDS: Swift, hasty, violent, just, generous, noble (cruel, intolerant, prejudiced, ill-natured)

PRINCESS OF WANDS: Brilliance, beauty, courage, quick to anger (superficial, theatrical, cruel, unstable)

KING OF CUPS: Graceful, poetic (sensual, idle, liar)

QUEEN OF CUPS: Imaginative, poetic, kind, flirt (affected by others)

PRINCE OF CUPS: Subtle, violent (crafty, attracted to evil over good)

PRINCESS OF CUPS: Sweet, poetic, gentle, kind (selfish, luxurious)

KING OF SWORDS: Active, clever, subtle, fierce (deceitful, crafty, tyrannical)

QUEEN OF SWORDS: Perceptive, subtle, quick, confident (cruel, sly, deceitful, unreliable)

PRINCE OF SWORDS: Creative, distrustful, careful, slow (harsh, malicious, obstinate)

PRINCESS OF SWORDS: Wisdom, strength, acuteness, subtleness (frivolous, cunning)

KING OF PENTACLES: Heavy, material, domestic, grounded
(avaricious, grasping, dull)

QUEEN OF PENTACLES: Impetuous, kind, timid, truthful, moody
(undecided, capricious, foolish)

PRINCE OF PENTACLES: Practically applies things, steady,
reliable (animal, material, stupid)

PRINCESS OF PENTACLES: Kind, generous, benevolent, careful
(wasteful, wandering)

THE GENERAL MEANINGS OF SEVERAL SIMILAR CARDS

A Majority of Wands: Energy, quarreling, opposition

A Majority of Cups: Pleasure and merriment

A Majority of Swords: Trouble and sadness, sickness

A Majority of Pentacles: Business, money, possessions

A Majority of Trumps: Forces of considerable strength beyond the
enquirer's control

A Majority of Court Cards: Society, meeting with many people

A Majority of Aces: Strength generally

4 Aces: Great power and force

3 Aces: Riches and success

4 Kings: Swiftmess and rapidity

3 Kings: Unexpected meetings, Kings generally show news

4 Queens: Authority and influence

3 Queens: Powerful and influential friends

4 Princes: Meetings with the great

3 Princes: Honor, rank

4 Princesses: New ideas and plans

3 Princesses: Young society

4 Tens: Generally anxiety and responsibility

3 Tens: Generally buying, selling, commercial transactions

The following are generally true:

4 Nines: Added responsibility

3 Nines: Much correspondence

4 Eights: Much news

- 3 **Eights:** Much journeying
- 4 **Sevens:** Disappointments
- 3 **Sevens:** Treaties and contracts
- 4 **Sixes:** Pleasure
- 3 **Sixes:** Gain and success
- 4 **Fives:** Order, regularity
- 3 **Fives:** Quarrels, fights
- 4 **Fours:** Rest and peace
- 3 **Fours:** Industry
- 4 **Threes:** Resolution and determination
- 3 **Threes:** Deceit
- 4 **Twos:** Conference and conversations
- 3 **Twos:** Reorganization and recommencement

When interpreting the Minor cards in a reading, their general Sefirotic meanings should also be taken into consideration.

KETHER

"First in order and appearance are the four Aces, representing the force of the Spirit acting in, and binding together the four scales of each element and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical or Root Force. The four Aces are said to be placed on the North Pole of the Universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetzirah and the Material Plane of the Universe."

CHOKMAH

"The four Dueces symbolize the Powers of the King and Queen; first uniting and initiating the Force, but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing."

BINAH

"The four Threes generally represent the realization of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil."

CHESED

"The four Fours. Perfection, realization, completion, making a

matter settled and fixed.”

GEBURAH

“The four Fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.”

TIPHARETH

The four Sixes. Definite accomplishment, and carrying out of a matter.”

NETZACH

“The four Sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The Sevens then show a possible result which is dependent on the action taken. They depend much on the symbols that accompany them.”

HOD

“The four Eights. Generally show solitary success (i.e., success in the matter for the time being, but not leading to much result apart from the thing itself).”

YESOD

“The four Nines. Generally show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.”

MALKUTH

“The four Tens. Generally show fixed culminated completed Force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the Nines, but ultimating it, and carrying it out.”

THE GENERAL MEANINGS OF THE COURT CARDS

(These are the meanings in the most general sense.)

The Four Kings

"The Four Kings or figures mounted on steeds represent the Yod forces of the Name in each suit, the radix, Father, and commencement of Material Forces. A force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolized by a figure on a steed riding swiftly, and clothed in complete armour.

"Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working."

The Four Queens

"The Four Queens are seated upon thrones, representing the Forces of Heh of the Name in each suit, the Mother, and bringer forth of Material Force, a force which develops and realizes the force of the King. A force steady and unshaken, but not rapid though enduring. It is therefore symbolized by a figure seated upon a throne but also clothed in armour."

The Four Princes

"These Princes are figures seated in chariots, and thus borne forward. They represent the Vav Forces of the Name in each suit; the mighty son of the King and the Queen, who realizes the influence of both scales of Force. A prince, the son of a king and queen, yet a Prince of Princes, and a King of Kings. An Emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a queen). It is therefore symbolized by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his Father and Mother."

The Four Princesses

"The Four Princesses are the knaves of the Tarot pack. The four Princesses or figures of Amazons standing firmly by themselves, neither riding upon horses, nor seated upon thrones, nor borne on chariots. They represent the Force of Heh Final of the Name in each

suit, completing the influence of the other scales. The mighty and potent daughter of a king and queen; a princess powerful and terrible. A Queen of Queens, an Empress, whose effect combines those of the King, Queen and Prince. At once violent and permanent, she is therefore symbolized by a figure standing firmly by itself, only partially draped and having little armour. Yet her power existeth not save by reason of the others, and then indeed is mighty and terrible materially, and is the Throne of the Forces of the Spirit. Woe unto whomsoever shall make war upon her when thus established!"

In a divination the Court cards almost always represent persons connected with the matter in question (Kings-men, Queens-women, Princes-young men, Princesses-young women). The Kings represent Potential Power, Queens are Brooding Power, Princes symbolize Power in Action, and Princesses represent Reception and Transmission.

TAROT SPREADS

After the reader has become familiar with the fundamentals of the Tarot, he or she may begin performing divinations with the cards. Once again we must stress that a perfect reading is not apt to occur the very first time that one picks up the deck. However in time, with practice, anyone can learn the art. The first thing the student should do is decide what Tarot spread (method of placing the cards in a reading) has the most personal appeal. There are many different Tarot spreads from which the reader may choose. The most important thing about choosing one particular technique over another is consistency. Learning *one* method well is far better than learning twenty methods poorly. Here we will present a few different Tarot spreads for the reader to explore.

THE TEN CARD SPREAD

(The Cicero Spread)

For Tarot Divination

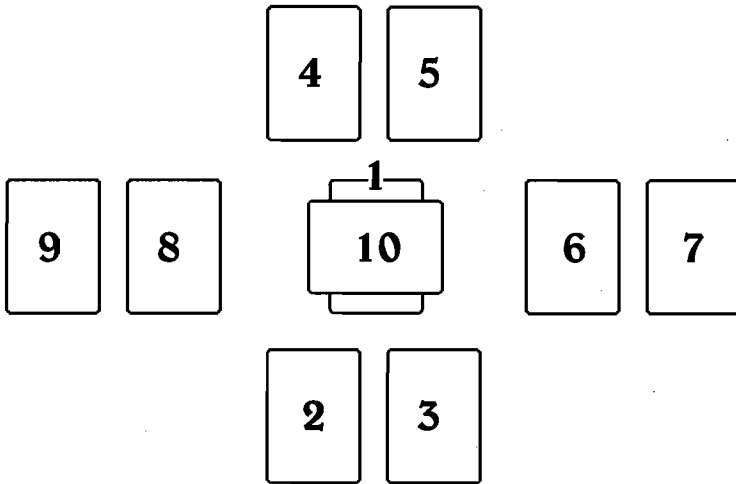
This layout (our personal favorite) is simpler to use than the traditional Golden Dawn method and is quite reliable for rapid divinations. Its advantage over the Celtic Cross spread is that it eliminates the need for reversed cards, depending instead upon neighboring cards for interpretation.

Before starting a reading, the diviner should remove one of the two Temperance cards. The two versions are necessary in Golden Dawn Ritual, but only one is needed for a proper divination.

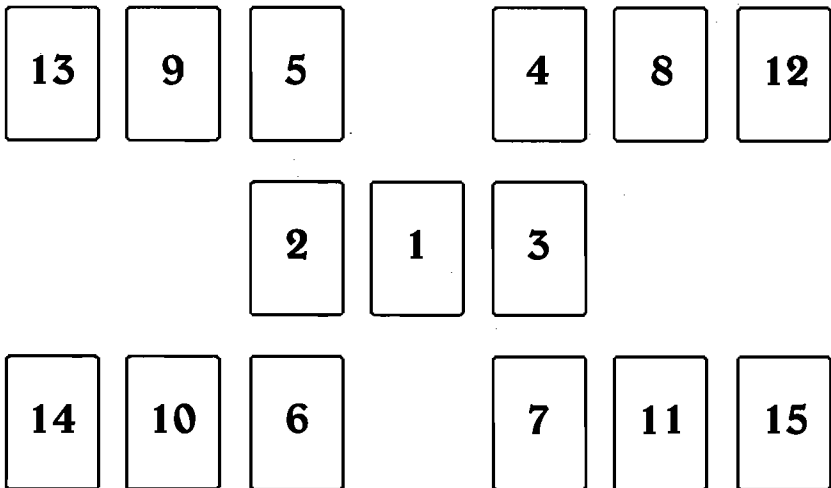
At the start of any reading it is best to meditate and to invoke the Divine. This not only aligns the reader with the Higher Forces, but it also sets the stage for reliable psychic interpretations.

Take the deck of cards in the left hand, and with the right hand hold the wand (or other magical implement) over them. Visualize a brilliant sphere of white light just above one's head say:

"In the Divine name IAO (ee-ah-oh) I invoke thee, thou Great Angel HRU, who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable Name. Amen."



The Ten Card Spread



The Fifteen Card Spread

After the invocation, the cards should be thoroughly shuffled, while the reader should maintain a clear still mind, and an attitude of psychic receptivity. The ten cards are to be laid out in the sequence shown in the diagram.

CARD 1 This card represents the querent and the question, as well as the primary influences surrounding him or her. A court card here might refer to the querent or some dominant person.

CARDS 2 & 3 These cards represent the subconscious mind of the querent. They give information on the hidden influences which effect, but are not detected by the querent.

CARDS 4 & 5 These cards represent the conscious mind of the querent. They give information on the thoughts and feelings of the querent toward the nature of the question (which may or may not be in harmony with cards 2 & 3).

CARDS 6 & 7 These cards shed light on the querent's past. They indicate past events or influences which relate to the current question or problem.

CARDS 8 & 9 These cards represent the final outcome or potential future events or influences.

CARD 10 This is the crossover card from past to future. This indicates the psychological implications on the querent or the actions he/she will take in making whatever decision may be necessary. It may also indicate forces operating beyond the control of the querent to which he/she must adapt.

Court Cards often represent actual men and women when they appear in a reading, but they may also represent psychological states.

After laying out the cards, the reader should look for a grouping or majority of cards as described earlier.

THE FIFTEEN CARD SPREAD

After the invocation, shuffle the cards thoroughly, while keeping the mind still. (This is important no matter what spread is used.) Focus on the question at hand. Lay out fifteen cards as shown.

CARD 1: This card represents the querent, the nature of the question or problem, and the main influences which surround him/her.

CARDS 2 & 3: Along with card 1, these are the primary cards of the spread. They describe the nature of the circumstances and the personality of the querent.

CARDS 4, 8 & 12: These cards show potential future events and influences. They show what direction the querent's life will naturally take, unless alternate steps are employed to change the course of events.

CARDS 5, 9 & 13: These cards represent an alternative course of action that the querent may choose to take.

CARDS 6, 10 & 14: These cards indicate the psychological basis and implications of the situation. They assist the querent in making whatever decision is needed.

CARDS 7, 11 & 15: These cards show forces at work that are beyond the querent's control—destiny or karma. The querent must be able to adapt and learn from them.

THE OPENING OF THE KEY

This is the system of divination used by the Hermetic Order of the Golden Dawn. This method consists of five consecutive operations of laying out the cards. The first operation shows the opening of the matter as it stands. The 2nd, 3rd and 4th operations show the gradual development of the situation, and the 5th depicts the end result of the matter. This technique is very elaborate and

time-consuming, therefore we would suggest that the beginning student concentrate on one of the simpler methods previously described. However, for the more advanced reader, the Opening of the Key can provide valuable insights into the many subtle energies of the Tarot.

Invoke the Divine before starting the divination. Then, one of the sixteen Court cards should be selected as the significator, the card that represents the querent. The physical characteristics of the person will determine which Royal card is best suited to be the significator.

WANDS: Generally very fair-haired and red-haired persons with fair complexions.

CUPS: Generally moderately fair persons.

SWORDS: Generally dark persons.

PENTACLES: Generally very dark persons.

KINGS: Generally men.

QUEENS: Generally women.

PRINCES: Generally young men.

PRINCESSES: Generally young women.

THE FIRST OPERATION

The Opening of the Question

1) The enquirer shuffles the deck of 78 cards, thinking of the matter at hand.

2) The enquirer cuts the pack as close to half as possible to the right. He or she then cuts each pile in half, to its right. This gives a total of four piles which correspond to the Name Yod Heh Vav Heh and to the elements of Fire, Water, Air and Earth. The far right pile is that which refers to Yod-Fire, while the far left pile is that of Heh-Final-Earth.

3) The reader turns the four piles thus formed face up and interprets the bottom (now the top) card of each pile.

a) If a card is on its elemental pile, its strength is increased.

b) If a card is on a pile that is unfriendly to it in an elemental sense to its suit, its strength is decreased.

4) Find which pile has the significator in it. Is it in the pile that relates to the question? This should give you a general direction for

the reading as follows:

HEH FINAL	VAV	HEH	YOD
business	sickness	pleasure	energy
money	trouble	pleasure	strife

5) Only work with the pile containing the significator. Put the rest aside. Without altering the order of the cards, spread them out to form a horseshoe.

- a) Look for similar cards and interpret them per previous instructions.
- b) Starting with the significator, and moving in the direction the significator is looking, use the counting method described below. {Note: in the New Golden Dawn Ritual Tarot deck, the directions that the Court cards are facing are not always apparent. As a rule of thumb, Kings turn left, Queens face right, Princes turn left, and Princesses face right. (These directions are from the perspective of the reader who is looking *at* the card.) The reason for this is because the Masculine (White Pillar) cards face their Feminine (Black Pillar) counterparts and vice versa.} Proceed by counting over certain cards, in the directions described above, that pertain to the significator.
- c) Starting at the bottom ends of the horseshoe, pair the cards from opposite sides and interpret them.

Counting

FROM EVERY ACE count five cards (Spirit and the 4 elements).

FROM EVERY PRINCESS count seven cards (7 palaces of Malkuth).

KINGS, QUEENS, PRINCES count four cards (letters of the Tetragrammaton).

TWOS THROUGH TENS count its own number (a sephirah).

Major Arcana Counting

KEYS 0, 12 & 20 count three cards (number of Mother Letters).

KEYS 1,2,3,10,16,19 & 21 count nine cards—number of planets (double letters) plus lunar nodes.

KEYS 4,5,6,7,8,9,11,13,14,15,17 & 18 count twelve cards (number of single letters, zodiacal signs).

Keep counting until you land on a card twice. Interpret.

This is the end of the First Operation.

THE SECOND OPERATION

The Development of the Matter

1) The enquirer again shuffles the entire deck, concentrating on the matter at hand. He does not cut the cards.

2) The reader deals all the cards face down into the houses of the zodiac (twelve piles). Deal and read in order of houses against the direction of the Sun.

3) The reader finds which pile has the significator. Note carefully which astrological house this pile represents. Put the remaining piles aside. Give a general indication on the matter dependent upon which pile the significator is in according to the following:

HOUSE	MEANING
1	Self, personality
2	Finances, self worth, resources
3	Communications, local travel, relatives, speculation, logic, mental powers
4	Home, houses, environment, old age
5	Creative expression, children, sports, romance, pregnancy
6	Health, employment, service
7	Partnerships, marriage, the public
8	Joint finances, legalities, sex, death, legacies
9	Higher education, religion, law, philosophy, social institutions, long journeys
10	Prominence, career, honors, social standing, mother
11	Hopes, fears, group aspirations, love received, friends, humanitarian endeavors
12	Self undoing, psychological health, subconscious mind, mystical inspiration, institutions, inhibitions, occult

(The reader should also study some good books on the subject of Astrology.)

4) Spread the cards out in a horseshoe. Look for similar cards and interpret them.

5) Starting with the significator and moving in the direction it is looking, use the counting method to interpret the cards. (Note: If the significator is a princess and there are six cards in the pile, during counting, you will return to the original card, the Princess. This indicates that the enquirer acts in accordance to her will in the situation and will not heed the advice of others.)

6) Pair and read the cards starting at the ends of the horseshoe.

This is the end of the Second Operation.

THE THIRD OPERATION

Continuing the Development of the Question

The Third Operation duplicates exactly the procedures of the Second Operation, except that the circle of cards layed out refers not to the houses, but to the twelve signs of the zodiac. Their interpretations are as follows:

NUMBER	SIGN	MEANING	KEY
1	Aries	Impulse	Emperor
2	Taurus	Practicality	Hierophant
3	Gemini	Adaptability	Lovers
4	Cancer	Emotions	Chariot
5	Leo	Drama	Strength
6	Virgo	Labor & Detail	Hermit
7	Libra	Sociality	Justice
8	Scorpio	Transforming energy	Death
9	Sagittarius	Idealism	Temperance
10	Capricorn	Executiveness Ambition	Devil
11	Aquarius	Humanitarianism	Star
12	Pisces	Compassion	Moon

(Perform exactly in the manner of the preceding Operation.)

This is the end of the Third Operation.

THE FOURTH OPERATION

Further Development of the Question

1) The enquirer, while concentrating on the matter at hand, shuffles the entire deck, but does not cut it.

2) The reader, without changing the order of the cards, turns them over and looks through them to find the significator. He/she then cuts all of the cards above the significator to the bottom. At this point, the face-up cards show the significator on top.

3) Place the significator face up in the center of the divination area.

4) Form a circle of 36 cards, representing the decanates, face up around the significator. The card which is on the extreme left of the circle (in the place where the ascendant would be in a zodiacal chart) is known as Card 1.

5) Look for similar cards and interpret.

6) Use the counting method to read, starting from card 1, moving counterclockwise.

7) Pair and read the cards as follows: cards 1 & 36, 2 & 35, 3 & 34, etc ...

This is the end of the Fourth Operation.

THE FIFTH OPERATION

The Conclusion of the Matter

1) The enquirer shuffles the cards while concentrating on the matter at hand. The cards are not cut.

2) The reader deals all of the cards into the pattern of the Tree of Life. The 11th card is placed on top of the first, etc ...

3) The reader determines which Sephirah contains the significator. This is a general indication of the matter. Interpret the pile that has the significator by using the following Qabalistic knowledge.

- a) Kether (Crown) Primal Will
- b) Chokmah (Wisdom) Archetypal Father
- c) Binah (Understanding) Archetypal Mother
- d) Chesed (Mercy) Beneficence
- e) Geburah (Severity) Karmic Law
- f) Tiphareth (Beauty) The Reconciler
- g) Netzach (Victory) Emotion
- h) Hod (Splendor) Intellect
- i) Yesod (Foundation) Astral Realm
- j) Malkuth (Kingdom) Physical Universe, Body

4) Spread the pile containing the significator into a horseshoe. Put the other piles aside. Look for similar cards and interpret as before.

5) Beginning with the significator, move in the direction it is looking, and use the counting method to interpret the cards.

6) Starting with the opposite ends of the horseshoe, pair and read the cards as before.

This is the end of the Fifth Operation.

The Key is closed.

**A FEW FINAL NOTES ON
THE THIRTY-TWO PATHS OF WISDOM**

(Taken from the Sepher Yetzirah)

- 1) KETHER The Admirable or Hidden Intelligence
- 2) CHOKMAH The Illuminating Intelligence
- 3) BINAH The Sanctifying Intelligence
- 4) CHESED The Cohesive or Reptacular Intelligence
- 5) GEBURAH The Radical Intelligence
- 6) TIPHARETH The Mediating Intelligence
- 7) NETZACH The Occult Intelligence
- 8) HOD The Absolute or Perfect Intelligence
- 9) YESOD The Pure Intelligence
- 10) MALKUTH The Resplendent Intelligence
- 11) ALEPH The Scintillating Intelligence
- 12) BETH The Intelligence of Transparency
- 13) GIMEL The Uniting Intelligence
- 14) DALETH The Illuminating Intelligence
- 15) HEH The Constituting Intelligence
- 16) VAV The Triumphal or Eternal Intelligence
- 17) ZAYIN The Disposing Intelligence
- 18) CHETH The Intelligence or House of Influence
- 19) TETH The Intelligence of all the Activities of the Spiritual Beings
- 20) YOD The Intelligence of Will
- 21) KAPH The Intelligence of Conciliation
- 22) LAMED The Faithful Intelligence
- 23) MEM The Stable Intelligence
- 24) NUN The Imaginative Intelligence
- 25) SAMEKH The Intelligence of Probation
- 26) AYIN The Renovating Intelligence
- 27) PEH The Exciting Intelligence
- 28) TZADDI The Natural Intelligence
- 29) QOPH The Corporeal Intelligence
- 30) RESH The Collecting Intelligence
- 31) SHIN The Perpetual Intelligence
- 32) TAU The Administrative Intelligence

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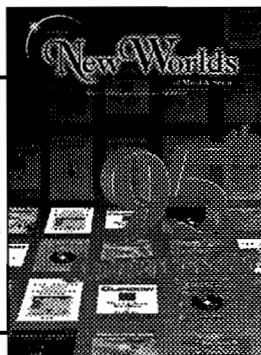
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