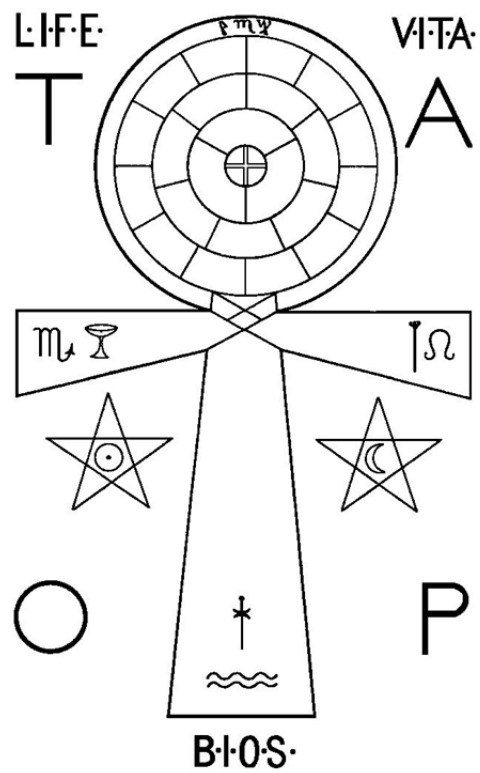


**LIBER Θ:**  
**TAROT SYMBOLISM**  
**& DIVINATION**

A Traditional Instruction of the R.R. et A.C.



Expanded & Revised by  
G.:H.: Fra. Π.



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PUBLISHED BY:  
**THE COLLEGE OF THELEMA**  
222 North Manhattan Place  
Los Angeles, CA 90004-4018

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FIRST EDITION, October, 1997

SECOND EDITION, November, 1997

THIRD REVISED EDITION, April 2011

Current version: 3.3 (May 2011)

### THE COVER ILLUSTRATION

consists of a Crux Ansata, or Ankh, which is a form of the Rosy Cross. One arm is scarlet, with the symbols of  $\delta\Omega$  and the Wand in emerald green. Another is blue with  $\mathfrak{M}$  and Cup in orange. A third is yellow, with  $\approx$  and Dagger in violet. The last is in the four colors of Malkuth, with Pentacle and  $\Upsilon$  in black.

The ring is white, having at the top the Name of the Great Angel  $\text{A}^{\text{I}}\text{H}^{\text{I}}$ . Below the crossbar are Pentagrams, one enclosing Sol and the other enclosing Luna.

The whole space in the ring contains the Rose of 22 Petals, representing the 22 Keys. In the center is a white circle and a red cross of four equal arms.

About the whole symbol are the words: L.I.F.E. B.I.O.S. V.I.T.A.  
and the letters: T.A.R.O., Tarot.

Published by: THE COLLEGE OF THELEMA

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Phyllis Seckler (1917-2004), Founder

James A. Eshelman, Chancellor

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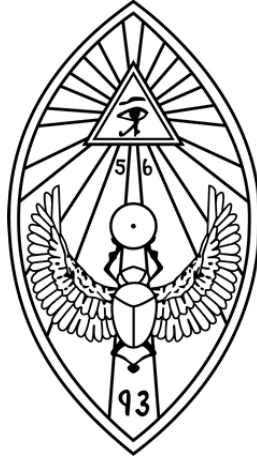
Founded 1973 E.V.

**With Appreciation:**

D.D.C.F.

T.M.Θ.

P.F.C.



Imprimatur:

Προμαθευς, 8<sup>ο</sup>  
M.:G.:H.: Prolocutor-General

## INTRODUCTION

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

Under the title of *Book T, The Tarot*, the progenitor of this present volume appeared, in the mid-1890s, in the advanced curriculum of the Second Order of the *Order of the Golden Dawn*. That ‘Second Order’ is properly called *Ordo Rosæ Ruberæ et Auræ Crucis*, “The Order of the Ruby Rose and Golden Cross.” The official instruction in question, which comprised manuscripts N, O, P, Q, and R of the R.R. et A.C. curriculum for the Grade of Theoricus Adeptus Minor, was written, primarily or wholly, by S.L. MacGregor-Mathers, known within the Order as Greatly Honored Frater Deo Duce Comite Ferro (which means, “God as my guide, the sword as my companion”).

If titles and pedigree were sufficient to determine the quality of a written work, *Book T* surely would deserve our attention and praise. However, the reader may rightly hope for a little substance to go with the pedigree, and possibly an original idea or two. Fortunately, it is in the matter of substance that *Book T* shines. Emerging at the end of the 19<sup>th</sup> Century, among a select group of occult students, it is the earliest document known to give the entire, comprehensive Qabalistic key that is necessary for the full understanding of the Tarot.

We shall not discuss the origins of Tarot in this short Introduction. Others have documented its **exoteric** history relatively well, and there is no reason for the typical reader to accept the **esoteric** history, it being, by its very nature, incapable of verification. Furthermore, the history contributes little or nothing to our present subject, which is the understanding of the meanings of the 78 cards of Tarot, especially as they apply to divination.

Therefore, regarding origins, it should be sufficient to mention that, by the time Brother Mathers wrote his monograph, Tarot had been around for most of a thousand years, had caught the fancy of many generations of Europeans, and yet remained something of an enigma. Western esoteric schools hold that Tarot was intentionally designed as a **book**, each card representing a page of the book; and, furthermore, that the 78 pages, being taken together, provide a perfect pictorial articulation of all of the chief elements of Qabalah.

However, the key to the Qabalistic interpretation of Tarot **seemed** lost. It is hard to believe, however, that it was ever **really** lost. Once glanced upon, by anyone with even the most trivial bits of Qabalistic knowledge, it seems the most obvious thing one could imagine, at least in its broad points. This is part of what gives credence to the claim that there really has been an initiated oral tradition dating from Tarot’s earliest days.

Among the principle elements of the theoretical Qabalah, we especially find:

- 22 letters of the Hebrew alphabet
- 10 *sephiroth*, or categories of manifestation, each existing in four Worlds
- The Divine Name spelled יהוה<sup>1</sup>; its individual letters are attributed, *inter alia*, to ideas of Father-Mother-Son-Daughter, and to the four elements

Against these, we may compare the three parts of the deck of Tarot cards.

- Major Arcana: 22 Trumps, Atus, or Keys<sup>2</sup>
- Minor Arcana: 10 numbered cards, each existing in four suits
- Court Cards: 16, consisting of a Knight (or King), a Queen, a Prince (or Knight), and a Princess (or Page), in each of four suits

With such parallels, the broad significance of these three parts of Tarot is easy to see. In a Europe where Tarot was as common as a pack of playing cards, and where the study of Qabalah was at least as common as today, it is inconceivable that nobody would have seen, and been impressed by, the similarity of these 22, 10 × 4, and 4 × 4 structures. Even in the unlikely scenario that Tarot somehow was **not** originally invented with Qabalah in mind, the two would have been inseparably wedded in occultists' minds long before the 16<sup>th</sup> Century ended. Yet, **not a single mention** of this exists in any of the vast esoteric writings surviving from those centuries.

The only sensible explanation for this seems to be that the correspondence was taken so seriously that it went underground – and that a true secret tradition has existed for centuries.

In fact, this is exactly what the esoteric schools have told us, as far back as we can trace.

Only with the writings of Eliphas Levi in the mid-19<sup>th</sup> Century was any popular statement made correlating the 22 Tarot Trumps to the 22 Hebrew letters. Though Levi gave the correspondences incorrectly, it is commonly speculated that he knew the correct attributions but had sworn not to disclose them. On this, the evidence is divided.

Nonetheless, only a few decades later, something very close to the correct attribution list was in the hands of S.L. MacGregor-Mathers and the Golden Dawn. Mathers perfectly understood the significance of the 40 numbered cards and the 16 Court Cards. To their basic Qabalistic correspondences is affixed, as well, a moderately complex set of astrological correspondences that **may** have been original to Mathers. If so, they are a testimony to his genius in his prime. He also knew the accurate correspondence of the 22 Hebrew letters to the 22 Trumps – except for two Trumps, for which the significance of the corresponding Hebrew letters corresponding had been obscured intentionally for over a thousand years.

### “Tzaddi is not the Star”

Specifically, the attributions of the Hebrew letters Heh (ה) and Tzaddi (צ), and the corresponding Tarot Trumps called The Star and The Emperor, were erroneously reversed in the Golden Dawn scheme. The correct pattern was not known in Mathers' lifetime. A full explanation of this discovery process is beyond the scope of this present Introduction; it was explained in fair detail by Aleister Crowley in *The Book of Thoth*,<sup>3</sup> with the following brief but significant

---

<sup>1</sup> Commonly mispronounced “Jehovah” or “Yahweh”; called the *Tetragrammaton*, or “four-lettered name.”

<sup>2</sup> These three terms are interchangeable.

<sup>3</sup> *The Book of Thoth* by The Master Therion. Privately published, 1944.

clarification given in the Foreword to *776½: Tables of Correspondence for Practical Ceremonial*:<sup>1</sup>

Prior to the first decade of the 20<sup>th</sup> Century, it was wrongly thought that the Hebrew letter *Heh* was attributed to Trump 4, The Emperor, and to the zodiacal sign Aries; and that the letter *Tzaddi* was attributed to Trump 17, The Star, and to the sign Aquarius. [...] However, in the course of Aleister Crowley's reception of *Liber Legis (The Book of the Law)* in April, 1904 E.V., it was revealed that there was an error in the attribution of the Hebrew letter *Tzaddi*, that it was "not the Star." When Crowley first compiled 777 in late 1906, he had not yet resolved this particular puzzle; but, not many years later, he realized that the attributions of *Heh* and *Tzaddi* had been previously blinded (distorted) and should be swapped.

*Heh*, the letter primarily associated in Qabalah with the Divine Mother, whose numerical value is 5 (which most readily brings to mind the image of a pentagram), corresponds to Trump 17 called The Star, a beautiful image of the Great Mother and of maternal love, and to the constellation Aquarius which the ancient Egyptians called "the Celestial Nile" and by which they symbolized the vast body of infinite space which we call the goddess Nuit.

*Tzaddi*, a letter etymologically associated with ideas of paternity, corresponds to Trump 4, The Emperor, prime symbol of paternal will; and to the constellation Aries. Its numerical value is 90, the number of degrees in each angle of a square. Thus, the numbers 4 and 90 are inherently related.

Many pages could be expended merely outlining the chief clues that these are now the correct Qabalistic attributions. Furthermore, initiates of the Thelemic Qabalistic mysteries learn far more (by both experience and instruction) in their course of initiation than could possibly be given here. [...]

However, before leaving this subject, please note that Qabalistic teachings have stated for centuries that the attributions of *Tzaddi* have been wrongly understood. This idea did not originate in 1904 E.V. One is reminded especially of the charming allegory in the *Sepher ha-Zohar*, attributed to Rabbi Chananya, explaining why *Aleph* is the first letter of the Hebrew alphabet, yet "God" (that is, Elohim) commenced creation with the letter Beth (the first letter of *Berashith*, the first word of the Hebrew original of *The Book of Genesis*). This story can be read in many translations and reproductions; but its gist is that each of the letters (beginning with *Tav*) processed by God's throne one-by-one, each asking to be the letter wherewith Creation was commenced. Each argued its case; but God had a good reason to skip past each of them, until *Beth* eventually won the honor by being the initial letter of *berakha*, "blessing." Since shy little *Aleph* had not yet gotten a chance to be heard, it was awarded a special place in the scheme of things; but that would digress us further from the main point of the present digression, which is this: The letter *Tzaddi* sought to be that force whereby the world was created because it is the initial of *Tzedekim*, "the righteous," and because it is written, "The righteous Lord loveth righteousness." In rejecting *Tzaddi* for this particular honor, Elohim is quoted as saying:

*Tzaddi, Tzaddi*, thou art truly righteous, but thou must keep thyself concealed, and thy occult meaning must not be made known or become revealed, and therefore thou must not be used in the creation of the world.

The true "occult [that is, hidden] meaning" of this letter was not then to be disclosed! Even at such an early date, it was thus recorded in the primary foundation literature of the Qabalah that the true significance of *Tzaddi* was **not** what it was suspected to be.

### Three Adepts & the 8-11 Twist

Three leading personages emerging from the Golden Dawn diverged from key elements of the G.D. Tarot system, and made substantial contributions of their own to the 20<sup>th</sup> Century study of Tarot. These three were Arthur Edward Waite, Paul Foster Case, and Aleister Crowley.

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<sup>1</sup> *776½: Tables of Correspondence for Practical Ceremonial* by James A. Eshelman (Los Angeles: College of Thelema, 2010).

Waite, Case, and Crowley all noted the same seeming inconsistency in the numeration of two of the Tarot Trumps. Atu 8, “Justice,” is clearly and evidently related to the zodiacal sign Libra, even as Atu 11, “Strength,” is clearly and evidently associated with Leo. However, to fit the pattern that otherwise marked the G.D. Tarot model, it seemed that their numbers would need to be reversed. Waite and Case, therefore, swapped the numbers and made “Justice” Atu 11, and “Strength” Atu 8. Crowley, on the other hand, focused on the hitherto unsuspected reversal (discussed above) in the sequence of the cards attributed to Aries and Aquarius – the signs **opposite** Libra and Leo. Its discovery made it unnecessary to alter the numbering of cards 8 and 11. (Reference is made, as before, to Crowley’s *The Book of Thoth* for a more complete explanation.)

In addition to addressing this Libra-Leo issue, each of these three adepts made a distinctive contribution:

- Waite (G.:H.: Frater Sacramentum Regis) was the initiated mind and motivator behind the most widespread and successful Tarot deck of this century, if not of all time, designed by artist Pamela Coleman Smith (Soror Quod Tibbi id Aliis).
- Case (G.:H.: Frater Perseverantia) authored the finest and most comprehensive instruction in Tarot of all time, still available through the correspondence courses he wrote for his organization, Builders of the Adytum. His system’s Tarot deck, drawn by Jessie Burns Parke, closely resembles Waite’s in many respects but with surgical adjustments. It also follows old Golden Dawn conventions of providing uncolored cards so that the student can paint his or her own.
- Crowley (G.:H.: Frater Oὔ Mη, or S.:H.: Frater To Μεγα Θηριον) is responsible for recognizing the need to swap the Golden Dawn attributions of the letters Heh and Tzaddi. Also, he was the inspiring spirit behind the “Thoth Tarot Deck” painted by Freda Harris, arguably one of the great artistic works of the 20<sup>th</sup> Century and certainly the most captivating Tarot rendition of all time.

## Liber Theta (Θ)

Crowley was the second to present Mathers’ *Book T*, and the first to publish it to a general, public audience. He included it in the September 1912 issue (No. 8) of his periodical, *The Equinox*, under the title “A Description of the Cards of the Tarot.” It was later given the number LXXVIII (78) in the canon of documents for the Order A.:A.:, 78 being the number of cards in the Tarot pack. Other than a few notes (most of which are preserved in the present edition, credited to him as “Fra. O.M.”), the usually prolific and creative Crowley added essentially nothing to the document. As published, it is substantially the Golden Dawn manuscript.

That was a century ago. In the interim, continuing explorations of the Tarot have been undertaken by intervening generations of students. Better ways have been developed of presenting the underlying instruction.

The present book is an evolution of the original *Book T*. The initial idea was to preserve as much of the original as possible, because of its rich tradition and continuing value. In fact, however, much more was found needing change and expansion than was first thought. Students comparing the two documents side-by-side will easily find legacies of the original, and nothing was changed simply for the sake of change. But much was remade.

In its present form, *Liber Θ: Tarot Symbolism & Divination* is an official instruction for a sub-grade of the 5<sup>o</sup> (Adeptus) of Temple of Thelema. However, it is not a **secret** document.

Therefore, the governing authorities of Temple of Thelema have ordered this work be published openly. This does not detract from the value of its study by adepts of T.:O.:T.: at the proper point in their training.

Those readers who simply desire a book with interpretations for each Tarot card will find what they seek in the present book, without need of any special prior knowledge. In fact, they can cut straight to the summaries in Appendix A. However, they also will find that they do not understand 90% of the rest. In all honesty, they might be happier seeking out the popular works of Eden Gray.

Primarily, this present book teaches Tarot in terms of the philosophical model of the Qabalah. Its greatest virtue will emerge if the reader uses it, first, as a basis for intellectual study – to get a grounding – and then as a guidebook to extensive meditation on the nature of the 78 principles here expressed. Once meditation has associated the meanings of these cards to the student's own experiences (both interior and exterior, so-called), the cards themselves will speak far more lucidly than any book could. The student then will be able to use them with actual understanding.

A systematic approach is recommended. Devoting a week to each card will allow the student to complete this cycle of meditation in about one-and-a-half years – some of the most amazing years of one's life, we are certain. (We shall say more below about the recommended course of meditation.)

## **The 22 Major Arcana**

Simplest – in theory – of the three parts of Tarot are the 22 Trumps, called the Major Arcana, or “Greater Mysteries.” In the Third Edition of this book, these have been moved to Chapter 1, where they rightly belong as the foundation for all of one's Tarot studies.

The 22 Trumps correspond to the 22 letters of the Hebrew alphabet. A complete, accurate tabulation of these correspondences is given on page 7. To each are also attributed other symbols, astrological and philosophical. The provided divinatory meanings are based on those of G.:H.: Fra. D.D.C.F. (Mathers), expanded somewhat by notes of G.:H.: Fra. O.M. (Crowley) and by G.:H.: Fra. P. (Case). They are almost entirely based on the simple astrological correspondences of the Hebrew letters. Those given for Aleph (א), Mem (מ), and Shin (ש) correspond closely to the astrological significance of Uranus, Neptune, and Pluto, respectively.

In addition to the traditional divinatory paragraph for each card, an “Esoteric Meaning” has been added. This summarizes some of the more important Qabalistic cues to the meaning of each card, for those who wish to penetrate more deeply. These “Esoteric Meanings” consist primarily of the text of a medieval document called *The 32 Paths of Wisdom*. The translations used are original to College of Thelema and Temple of Thelema. In addition to this text, the “Esoteric Meaning” contains a concise statement of the nature of each letter based on its position on the Tree of Life. Those who are familiar with this Qabalistic diagram, and the placement on it of the 22 Hebrew letters, will have no difficulty drawing abundant meaning from these few words.

## **The 40 Minor Arcana**

Two types of symbols are joined in the formulation of the 40 small cards, called the Minor Arcana, or “Lesser Mysteries.” These cards are arranged in four suits, to each of which are given cards numbered from 1 through 10.

These 10 numbers are the 10 sephiroth of the Tree of Life, mentioned previously. They may be studied in standard references, such as *The Mystical Qabalah* by Dion Fortune. The four suits correspond to the four letters of the Divine Name יהוה, *Yod Heh Vav Heh*, to the four elements of the alchemist, and to the four Qabalistic Worlds. The table below summarizes these details:

Wands	ו	Yod	Father	Fire	Atziluth, the Archetypal World (Godhead)
Cups	ה	Heh	Mother	Water	Briah, the Creative World (Spiritual)
Swords	ו	Vav	Son	Air	Yetzirah, the Formative World (Astral-Psychological)
Disks	ה	Heh	Daughter	Earth	Assiah, the World of Action (Physical-Material)

Thus, the 5 of Cups, for example, corresponds to sephirah 5 (called Geburah, “strength” or “severity”) in relationship to the letter ה. It therefore means “emotional severity” which requires “emotional strength” to endure. Similarly, the 6 of Swords corresponds to sephirah 6 (called Tiphereth, “Beauty”) in the realm of the letter ו, which is especially the mental world. It therefore represents balance, proportion, and “beauty” of the intellect.

Additionally, there is an astrological correspondence to each Minor Arcanum, except for the Aces. (The Aces are the “root” principles of each element.) For symbolic convenience, each of the 12 signs of the zodiac is divided into thirds, of 10° each. These are called *decanates*. To each of the decanates is assigned a supplemental planetary rulership. These, and their correspondence to the small cards, are given on page 6. The key to the arrangement can be decoded with just a little bit of attention, so it seems more valuable to leave it as an exercise than to explain it here.

Thus, two pairs of ideas relate to each Minor Arcanum. To the 6 of Swords mentioned previously is attributed not only the idea of sephirah 6 (Tiphereth, “beauty,” the Sun) in the element of Air; there is also the 10° segment of Aquarius attributed to Mercury. Air and Sun/Tiphereth, plus Aquarius and Mercury, gives a complete picture of the card. The two planetary ideas – in this case, the Sun and Mercury – can be combined further with the knowledge of the astrologer, to give a synthesis of the most important ideas. The test of our understanding may be to compare our conclusions thus far to the symbolic title of the card, “Science.”

Technical details of the Minor Arcana are given in Chapter 2, including detailed interpretations of each card. (Each card is individually listed in the Table of Contents as well.)

Each description begins with a physical description of the small card. These are based closely on the Golden Dawn designs. The Thoth deck also follows them closely, though not invariably.

Separate interpretive paragraphs are given for the combination of sephirah and element; the planet and sign ruling the corresponding decanate of the card; and the blending of the two planetary principles thus derived. (This last paragraph, which often will contain the ideas that most quickly summarize the nature of the card, is an innovation in this book.) The interpretations are founded on traditional Golden Dawn interpretations, but better organized according to the symbols so that the student can derive understanding rather than just information. Furthermore, we have enriched the traditional meanings with embellishments, based especially on astrological symbolism and Qabalistic psychological states of the principles natural to each card.

## The 16 Court Cards

Sixteen cards remain to be discussed. They are the four Court Cards in each of the four suits. Their symbolism is far more complex than that of either of the other two parts already discussed. Ironically, they always have been discussed first in all prior incarnations of *Book T*.

In the present book, these Court Cards receive a deeper and more comprehensive discussion than they ever have before.

Two separate ideas enter into the symbolism of each of these Court Cards. The first is that they represent 16 sub-elements – that is, the expression of each of the four letters of the Tetragrammaton (יהוה) in each of the four elements or four Worlds.

The second symbol-set for these cards is zodiacal. Its basis, to our knowledge, never has been adequately (or even minimally) explained before, but **is** explained in the present book. Each Knight, Queen, and Prince corresponds to a 30° part of the Zodiac that does **not** stay within bounds of a zodiacal sign. Instead, each is attributed to the last 10° of one sign, and the first 20° of the next. The reason for this strange system is carefully explained in Chapter 3. The symbolism of the three decanates (which, you will recall, each correspond to one of the Minor Arcana) plays heavily into the meaning of the card.

The fourth card in each suit, the Princess,<sup>1</sup> is attributed to an entire quadrant of the heavens, a 90° segment overlapping those three zodiacal signs that are centered on the Fixed, or Kerubic, sign of the element to which the Princess corresponds.

The discussions following explain how these principles combine and interweave, and how complex human character patterns burst forth from these symbols.

## Tarot's Hidden Language

One of the greatest contributions of this present book is that it provides a paced program for building each of these 78 symbol sets into the patterns of your subconscious mind. This is accomplished in layers, beginning with the Trumps or Greater Arcana; then moving to the Lesser Arcana, the meaning of which is founded on the Trumps; and concluding with the Court Cards, knowledge of which is built atop one's understanding of the Majors and Minors.

Learning to truly **read** the Tarot (rather than simply regurgitate learned meanings) rests on **thorough, systematic meditation on the cards**. Books do not have most of what you need for this because you have to get it from within yourself. You need to learn certain core definitions, and need to establish them in right relationship to each other in your subconscious mind. Then the real instruction begins! We state as plainly as possible this key to the esoteric language of Tarot: The traditional divinatory meanings actually written in this book are a veil. The deeper language is learned by applying the **methods** prescribed in each chapter.

Figuratively speaking, each Trump is a word; each Minor is a sentence composed of several words; and each Court Card is a paragraph composed of several sentences.

As with native language skills, this assimilation has its own pace. The best, longest-lasting results have been produced when students spend no less than three days incorporating each card – each *meme*, or transmissible unit of consciousness – into their brains. At this pace, the basics of the entire Tarot will be assimilated in 39 weeks, roughly the time it takes a woman to make a baby. And, as when gestating a baby, it does not help to rush things!

After this initial nine months, a further 78-week pass through the cards is advised (one week for each card). These primary and secondary passes, thus, take about 27 months, at the end of which your mind will be perceiving, thinking, and speaking in the hidden language of Tarot which has never been written... because it does not exist in the words of any spoken language.

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<sup>1</sup> Sometimes called the Page; but this loses her most important symbolism, *i.e.*, that she is the Daughter, Bride, and Queen of the Kingdom.

## Dialogue With the Divine

The final chapter of the book deals with the art of divination – of drawing insight on the past, the present, and the future from correct use of Tarot cards.

“Divination,” of course, is derived from the word “divine.” It differs from simple “fortune telling” because it is foremost an entering into relationship with the Divine. Once the language of Tarot is incorporated into your cells, the cards become primarily a focus of intuition. Properly understood, they present a series of symbols that lead the mind into a deeper relationship with the **principles** pertaining to the problem under consideration. This focus on principles provides the querent – yourself or another – a basis for choice, rather than a dogmatic pronouncement about the future.

The first method of divination given in Chapter 4 is believed to have originated with the Golden Dawn. It has been rewritten, based on feedback from students, in an effort to make it more comprehensible and usable. A second, much simpler, yet relatively unknown nine-card method is given, which many students have found valuable is assessing the psychological and spiritual conditions within which they are living.

Love is the law, love under will.

James A. Eshelman  
FRA. Προμoθευς  
Prolocutor-General  
Temple of Thelema

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**LIBER ☉:  
TAROT SYMBOLISM  
& DIVINATION**

A Traditional Instruction of the R.R. et A.C.  
Revised & Expanded by G.:H.: Fra. II.

ע	ל	ח	ב	ו
ל	ס	ז	ט	ב
ח	ז	ע	ז	ח
ב	ט	ז	ס	ל
ו	ב	ח	ל	ע

ה	י	ל	ו	ה
י	ר	א	ג	ו
ל	א	ה	א	ל
ו	ג	א	ר	י
ה	ו	ל	י	ה

**A DESCRIPTION OF  
THE CARDS OF THE TAROT**

ו ו ה

THE GREAT ARCHANGEL

is

set over the operations of the Secret Wisdom

Α και Ω

The First and the Last

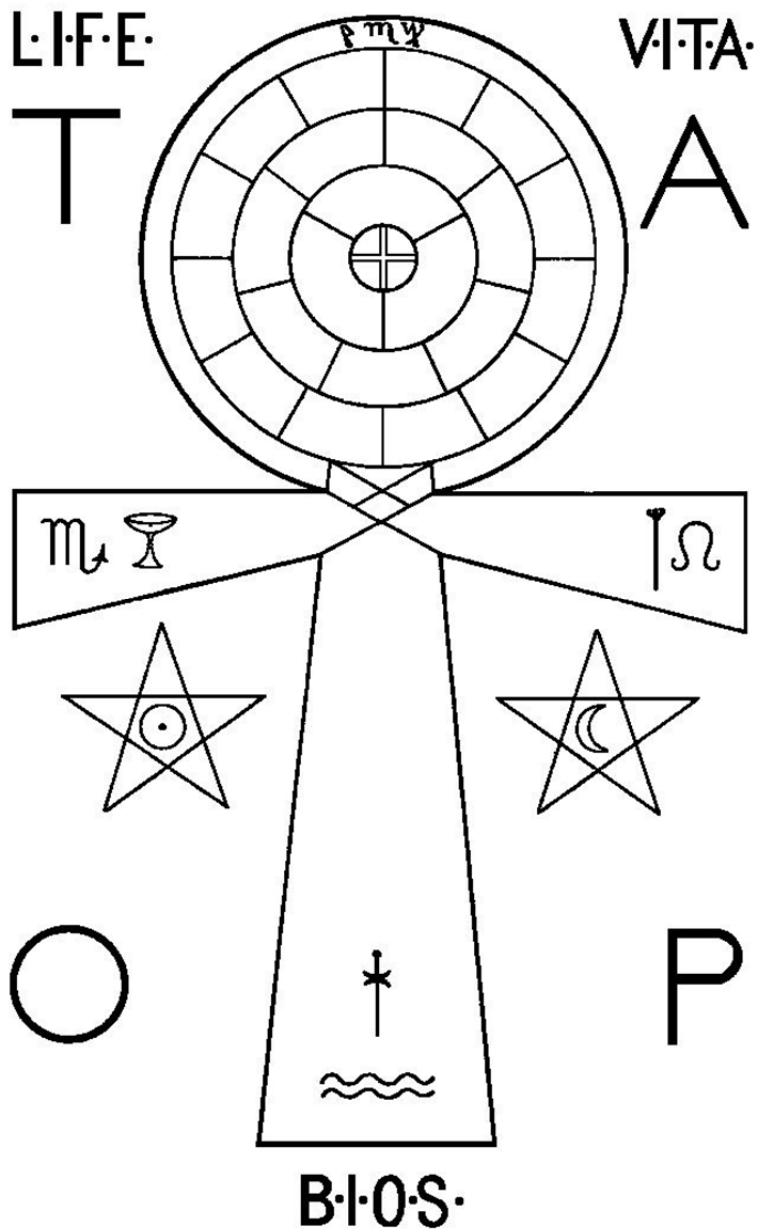
“What thou seest, write in a book, and send it unto the Seven Abodes which be in Assiah.”

“And I saw in the Right Hand of Him that Sate upon the Throne a Book, sealed with Seven Seals.”

“Who is worthy to open the book, and to loose the Seals thereof?”

S.Y.M.B.O.L.A.





## TITLES OF THE SYMBOLS

1. The Ace of Wands is called “The Root of the Powers of Fire.”
2. The Ace of Cups is called “The Root of the Powers of Water.”
3. The Ace of Swords is called “The Root of the Powers of Air.”
4. The Ace of Disks is called “The Root of the Powers of Earth.”
  
5. The Knight of Wands is “The Lord of the Flame & Lightning: the King of the Spirits of Fire.”
6. The Queen of Wands is “The Queen of the Thrones of Flame.”
7. The Prince of Wands is “The Prince of the Chariot of Fire.”
8. The Princess of Wands is “The Princess of the Shining Flame: the Rose of the Palace of Fire.”
  
9. The Knight of Cups is “The Lord of the Waves of the Waters: the King of the Hosts of the Sea.”
10. The Queen of Cups is “The Queen of the Thrones of the Waters.”
11. The Prince of Cups is “The Prince of the Chariot of the Waters.”
12. The Princess of Cups is “The Princess of the Waters: the Lotus of the Palace of the Floods.”
  
13. The Knight of Swords is “The Lord of the Wind & the Breezes: the King of the Spirits of Air.”
14. The Queen of Swords is “The Queen of the Thrones of Air.”
15. The Prince of Swords is “The Prince of the Chariot of the Winds.”
16. The Princess of Swords is “The Princess of the Rushing Winds: the Lotus of the Palace of Air.”
  
17. The Knight of Disks is “The Lord of the Wide & Fertile Land: the King of the Spirits of Earth.”
18. The Queen of Disks is “The Queen of the Thrones of Earth.”
19. The Prince of Disks is “The Prince of the Chariot of Earth.”
20. The Princess of Disks is “The Princess of the Echoing Hills: the Rose of the Palace of Earth.”

			DECANATE	
NO.	CARD	TITLE	PLANET	SIGN
21.	5 of Wands	Strife	♄ Saturn	♌ Leo
22.	6 of Wands	Victory	♃ Jupiter	♌ Leo
23.	7 of Wands	Valor	♂ Mars	♌ Leo
24.	8 of Disks	Prudence	♁ Sol	♍ Virgo
25.	9 of Disks	(Material) Gain	♀ Venus	♍ Virgo
26.	10 of Disks	Wealth	☿ Mercury	♍ Virgo
27.	2 of Swords	Peace Restored	♁ Luna	♎ Libra
28.	3 of Swords	Sorrow	♄ Saturn	♎ Libra
29.	4 of Swords	Truce	♃ Jupiter	♎ Libra
30.	5 of Cups	Disappointment	♂ Mars	♏ Scorpio
31.	6 of Cups	Pleasure	♁ Sol	♏ Scorpio
32.	7 of Cups	Debauch	♀ Venus	♏ Scorpio
33.	8 of Wands	Swiftness	☿ Mercury	♐ Sagittarius
34.	9 of Wands	Strength	♁ Luna	♐ Sagittarius
35.	10 of Wands	Oppression	♄ Saturn	♐ Sagittarius
36.	2 of Disks	(Harmonious) Change	♃ Jupiter	♑ Capricorn
37.	3 of Disks	Work	♂ Mars	♑ Capricorn
38.	4 of Disks	(Earthly) Power	♁ Sol	♑ Capricorn
39.	5 of Swords	Defeat	♀ Venus	♒ Aquarius
40.	6 of Swords	Science	☿ Mercury	♒ Aquarius
41.	7 of Swords	Futility	♁ Luna	♒ Aquarius
42.	8 of Cups	Indolence	♄ Saturn	♓ Pisces
43.	9 of Cups	Happiness	♃ Jupiter	♓ Pisces
44.	10 of Cups	Satiety	♂ Mars	♓ Pisces
45.	2 of Wands	Dominion	♂ Mars	♈ Aries
46.	3 of Wands	Virtue	♁ Sol	♈ Aries
47.	4 of Wands	Completion	♀ Venus	♈ Aries
48.	5 of Disks	Worry	☿ Mercury	♉ Taurus
49.	6 of Disks	(Material) Success	♁ Luna	♉ Taurus
50.	7 of Disks	Success Unfulfilled	♄ Saturn	♉ Taurus
51.	8 of Swords	Interference	♃ Jupiter	♊ Gemini
52.	9 of Swords	Despair & Cruelty	♂ Mars	♊ Gemini
53.	10 of Swords	Ruin	♁ Sol	♊ Gemini
54.	2 of Cups	Love	♀ Venus	♋ Cancer
55.	3 of Cups	Abundance	☿ Mercury	♋ Cancer
56.	4 of Cups	Luxury	♁ Luna	♋ Cancer

**THE 22 KEYS OF THE BOOK OF ΘΩΘ**

	<b>COMMON TITLE</b>	<b>ESOTERIC TITLE</b>		
57.	0. The Fool	The Spirit of Αἰθήρ	א	♁
58.	I. The Magus	The Magus of Power	ב	♁
59.	II. The Priestess	The Priestess of the Silver Star	ג	♁
60.	III. The Empress	The Daughter of the Mighty Ones	ד	♀
61.	IV. The Emperor	Sun of the Morning; Chief Among the Mighty	ה	♁
62.	V. The Hierophant	The Magus of the Eternal	ו	♁
63.	VI. The Lovers	The Children of the Voice; The Oracles of the Mighty Gods	ז	♁
64.	VII. The Chariot	The Child of the Powers of the Waters; The Lord of the Triumph of Light	ח	♁
65.	VIII. Adjustment	The Daughter of the Lords of Truth; The Ruler of the Balance	ט	♁
66.	IX. The Hermit	The Magus of the Voice of Power; The Prophet of the Eternal	י	♁
67.	X. The Wheel of Fortune	The Lord of the Forces of Life	כ	♁
68.	XI. Lust	The Daughter of the Flaming Sword	ט	♁
69.	XII. The Hanged Man	The Spirit of the Mighty Waters	מ	♁
70.	XIII. Death	The Child of the Great Transformers; The Lord of the Gates of Death	נ	♁
71.	XIV. Art	The Daughter of the Reconcilers; The BringerForth of Life	ס	♁
72.	XV. The Devil	The Lord of the Gates of Matter; The Child of the Forces of Time	ע	♁
73.	XVI. The Tower	The Lord of the Hosts of the Mighty	פ	♁
74.	XVII. The Star	The Daughter of the Firmament; The Dweller Between the Waters	ה	♁
75.	XVIII. The Moon	The Ruler of Flux & Reflux; The Child of the Sons of the Mighty	ק	♁
76.	XIX. The Sun	The Lord of the Fire of the World	ר	♁
77.	XX. The Æon	The Spirit of the Primal Fire	ש	♁ & ☉
78.	XXI. The Universe	The Great One of the Night of Time	ת	♁ & ♁

Such are the Titles of the  
Abodes or Atus of ΘΩΘ;  
of the Mansions of the House of  
my FATHER.<sup>1</sup>

<sup>1</sup> "House of the Father," *Beth Abba* (בֵּית אַבְבָּא) = 418 = "His House," *betho* (בֵּיתוֹ). — FRA. II.



The Descriptions of  
The Seventy-Eight Symbols of  
**THE BOOK OF THOTH**  
(Liber Θ)  
Together With Their Meaning



## Chapter 1: THE MAJOR ARCANA



The illustration above is the Thelemic holy book *Liber Tav*. It shows a model for examining studying and meditating the relationship of the 22 Hebrew letters and, therefore, the 22 Trumps of the Major Arcana of Tarot.

Based on *Liber Tav*, lay out the 22 Trumps in the following pattern, observing the highest-to-lowest relationship of the three cards in each column.<sup>1</sup> Notice that the whole may be viewed as rotating around the central letter, כ, Kaph, corresponding to Atu X, the Wheel of Fortune. This one card is the emblem of the entire Tarot (or, to give it its proper name, the *Rota*, or Wheel.)

ז	ר	ה	ד	ג	ב	א
Lovers	Hierophant	Star	Empress	Priestess	Magus	Fool
נ	מ	ל	כ	י	ט	ח
Death	Hanged Man	Adjustment	Fortune	Hermit	Lust	Chariot
ש	ק	צ	פ	ע	ס	
Æon	Sun	Moon	Emperor	Tower	Devil	Art
		ה				
		Universe				

<sup>1</sup> G.:H.: Frater Perseverantia (Paul Foster Case), in adapting *Liber Tav* for his own teaching approach, interpreted the three rows as follows: The top row Trump represents a **potency** that operate through the **medium** of the second row Trump to produce the **result** shown by the bottom row Trump. This has proven quite valuable. – Fra. II.

## MEDITATION ON THE MAJOR ARCANA

On the evening before your meditation (if you meditate in the morning), or early in the day of the meditation (if you meditate late in the day), study the text given in the following pages for the Trump with which you will be working. Reflect on the ideas and associations expressed. Let these settle into your mind.

At the time set aside, prepare yourself for meditation by sitting comfortably, clearing your mind, and establishing rhythmic breathing. Have your magical diary and writing instrument at hand and open.

Place the selected Trump before you, in sufficiently bright full-spectrum light, situated so that you can comfortably look at it for the length of the meditation. Either place the single Trump before you, or set out all 22 Trumps in the pattern of *Liber Tav*, as shown on the prior page.

Visualize yourself within an egg of light the color of the Meditation Color listed for the Trump. Retain awareness of this egg throughout the meditation.

Look at the Trump. Bring to mind its associated Hebrew letter, the meaning of the letter, its astrological attribution, and such other basic attributes of the card as you wish, as a review; then release them and let your eyes sink deeply into the card. Do not engage your intellect very much, except your curiosity; rather, let subconsciousness come to the fore so that it can respond directly to the symbols of the Trump. (These symbols are the “words” of the language spoken by subconsciousness.) Be receptive, attentive, keen, curious, and ready to receive.

Look first at the background color of the Trump. Reflect on this briefly and allow yourself to understand. Then, move your attention gradually from background to foreground. As a symbol especially engages your curiosity, pause and let your mind reflect on it. Allow your mind to flow along the chain of ideas awakened, but do not wander so far that you lose awareness of the Trump.

The essence of the meditation is to **look** at the Trump before you, allow subconsciousness to interact with it, and allow curiosity to be satisfied by attention to those things that speak to you or otherwise draw your attention. Pause **briefly** to note in your diary any realizations you have in the course of the meditation – you can flesh out your notes later. That is, the note jotting should not disturb the basic meditation or meditative state; but recording your realizations not only will preserve them, but also will free your mind to continue.

Spend at least five minutes, and no more than ten minutes, on this phase of the meditation.

At the end of that time, close your eyes, reaffirm your awareness of the colored egg of light about you, and sink into deeper meditation. Allow whatever of the card has planted its seeds within you to well up and fill you. Let the meditation continue this way for five minutes longer.

When finished, complete the magical record entry as you see fit.

The recommended course of meditation on these Trumps is to take three days for each, completing two per week and setting the seventh day aside. (You may choose to make this the day of the week of your periodic Temple responsibilities.) This would complete the Trumps in 11 weeks. Alternately, devote an entire week to each Trump, completing the series in 22 weeks.

Your understanding of these 22 Trumps will be the basis of your understanding of the whole of Tarot; for the Trumps (and the 22 Hebrew letters that they express) are the basis of the remaining 56 cards.



0

## THE FOOL

(Air)

**MEDITATION COLOR:** Yellow (infused with white.)

**HEBREW LETTER:** Aleph, *bull* or *ox*; also, “to learn.” The vital motive power in an agricultural community, that which makes the crops grow. **⚡** is the sound of free breath, silent, unstructured, unconditioned.

**CARD NAME:** Latin *follies*, “a bag or sack, a large inflated ball (balloon), a pair of bellows.” Users of the word in Late Latin saw a resemblance between a bellows or inflated ball and a person who was what we would call a “windbag” or “airhead.” *Fool* is first recorded in English in a work written around the beginning of the 13<sup>th</sup> Century with the sense “a foolish, stupid, or ignorant person.” (This was near the origin date of Tarot.) From the Indo-European root *bhel-*, “to blow, swell”; with derivatives referring to various round objects and to the notion of tumescent masculinity (bowl, bull, ball, phallus, full; *cf.* **⚡** = Ox). Contrast this name to “wisdom” (= Chokmah).

**ESOTERIC MEANING:** *The Scintillating (or Fiery) Consciousness*. It is the essence of the veil that is placed before the ordered arrangement of the Powers. Who walks this way acquires a special dignity: he can stand face to face before the Cause of Causes.

**TREE of LIFE:** Chokmah to Kether. (*Links ‘Wisdom’ and ‘the Crown’; or Infinite Will with Unconditional Being, Chiah with Yechidah; or ‘the Father’ with ‘the Ancient of Days.’ Wisdom (which is Folly) stepping off into Nothing.*)

**ESOTERIC TITLE:** The Spirit of Æther

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Alchemical Mercury (*Sattva*). Kundalini, Life Force.

**DIVINATION:** In spiritual matters, The Fool means idea, thought, spirituality, that which endeavors to transcend Earth, originality, audacity. In material matters, it means (if badly dignified) folly, stupidity, inconsideration, eccentricity, or even mania.<sup>2</sup>

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<sup>2</sup> This table [of divinatory meanings] is very unsatisfactory. Each card must be most carefully meditated, taking all its correspondences, and a clear idea formed. – FRA. O.M.



# I THE MAGUS (Mercury)

**MEDITATION COLOR:** Yellow.

**HEBREW LETTER:** Beth, *house*, including temple or house *per se*; or something to house or contain something else, or in which to dwell. An architectural construct. Descendants, progeny, blood line (e.g., “House of David”). Literally, preposition “in.” *B* is a projective sound.

**CARD NAME:** Magus: Latin *magus*, from Greek *magos*, from Old Persian *maguš*: Indo-European roots *magh-*, “to be able, have power,” root of *may* (and *dismay*), *might*, *machine*, *mechanic*, *magick*.

**ESOTERIC MEANING:** *The Clear (or Transparent) Consciousness*. It is the substance of that phase of *Majesty*<sup>3</sup> that is called Revelation. It is the source of prophecies that seers behold in visions.

**TREE of LIFE:** Binah to Kether. (*Links ‘Understanding’ and ‘the Crown’; or Intuition with Unconditional Being, Neshamah with Yechidah; or ‘the Mother’ with ‘the Ancient of Days.’ The transmission of Divine Consciousness into a house of Form, or utterance of the Divine Word to inseminate the field of creation.*)

**ESOTERIC TITLE:** The Magus of Power

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The Priest: the Logos, or inseminator, of the operation.

**DIVINATION:** Skill, wisdom, initiative, adroitness, adaptation, elasticity, craft, constructiveness, cunning, deceit, theft. Sometimes means occult wisdom or power; sometimes a quick impulse. May imply messages, business transactions, or the advantage or interference of intellect or learning with the matter at hand.

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<sup>3</sup> *Gedulah*, that is, Chesed.



## II THE PRIESTESS (Luna)

**MEDITATION COLOR:** Blue (infused with white).

**HEBREW LETTER:** Gimel, *camel*; from a root meaning, “to bear, to carry,” implying mother symbolism. As a verb, “to wean, ripen.” A camel is a means of effectively traveling long distances through dry and barren terrain – the Mystical Journey.

**CARD NAME:** Priestess (a form of “priest” chosen to convey a specifically feminine idea) is from the Indo-European root *per-*, basically meaning “forward” or “through,” and used in many extended senses such as “in front of,” “before,” “first,” “chief,” “toward,” “around.” Important derivatives (besides spatial ones: *far, forth, further*) include: *paramount, paradise, foremost, first, privilege, privy* (or *deprive*), *proper, premier prime, primal, primary, primitive, prince, principal, principle, pristine, priest.*

**ESOTERIC MEANING:** *The Uniting Consciousness (or Consciousness Leading to Unity).* It is the Essence of Glory. It is the consummation of the essential Truth of unified spiritual being.

**TREE of LIFE:** Tiphereth to Kether. As on the Tree of Life, The Priestess is situated between two pillars where a veil partitions the relatively Outer from the Inner. (*Links ‘Beauty’ and ‘the Crown’; or the Ego-center with Unconditional Being, Ruach with Yechidah; or ‘the Son’ with ‘the Ancient of Days.’*)

**ESOTERIC TITLE:** The Priestess of the Silver Star

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The Priestess: the Vehicle (or bearer) of the Word.

**DIVINATION:** A pure, exalted, and gracious influence enters the matter. Change, alternation, reaction, increase and decrease, fluctuation, cyclicity, rhythm; whether for good or evil depends on the dignity. Secrets, hidden things, mysteries awaiting later disclosure. There may be, however, a liability to be carried away by enthusiasm, to become “moonstruck,” unless careful balance is maintained.



### III THE EMPRESS (Venus)

**MEDITATION COLOR:** Green.

**HEBREW LETTER:** Daleth, *door, gate*; especially the yoni as Gate of Life. Greek *Delta* ( $\Delta$ ) is a triangle, with all it implies.

**CARD NAME:** Empress (a form of “emperor” specifically chosen to convey a feminine idea) from Latin *imperatrix, imperare*, “command.” The Indo-European root for “priest/priestess” has exactly the same spelling and sound as that for “emperor/empress,” though they are different words: **per**, which in this other form means, “to produce” or “to procure.”

**ESOTERIC MEANING:** *The Luminous Consciousness*. It is the substance of that *speaking silence* (or brilliant flame) that is the instructor in the Secret Foundations of Holiness and of their (stages of) preparation.

**TREE of LIFE:** Binah to Chokmah. (*Links ‘Understanding’ and ‘Wisdom’; or Intuition with Infinite Will, Neshamah with Chiah; or ‘the Mother’ with ‘the Father,’ the stream of life flowing into the matrix-womb of its material manifestation. Creative force operating in the field of unconsciousness.*)

**ESOTERIC TITLE:** The Daughter of the Mighty Ones

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Alchemical Salt (*Tamas*).

**DIVINATION:** Love, beauty, happiness, pleasure, sensuousness, fruitfulness, success, completion, graciousness, elegance, friendship, gentleness, delight. But with very bad dignity, it means luxury, idleness, debauchery, dissipation.



## IV THE EMPEROR (Aries)

**MEDITATION COLOR:** Red.

**HEBREW LETTER:** Tzaddi, *fish-hook*, an instrument cast into *water* to hook and draw forth a *fish* (ד). As a verb, “to contemplate (think, speculate, fancy),” a synonym of *dhyana*. צ is the fundamental sound related to Sanskrit roots meaning “head” and “age,” from which stem words such as *tzar*, *Caesar*, *Monseigneur*, *senate*, etc.

**CARD NAME:** Emperor from the Latin *imperator*, *imperare*, “command.” The Indo-European root for “priest/priestess” has exactly the same spelling and sound as that for “emperor/empress,” though they are different words: **per**, meaning “to produce” or “to procure.” “King” is an important Qabalistic term related to adeptness, and Tiphereth in particular; “Red King” is an important Alchemical idea for the Sun.

**ESOTERIC MEANING:** *The Natural Consciousness*. Through it is completed (or, perfected) the nature of all that exist beneath the sphere of the Sun.

**TREE of LIFE:** Yesod to Netzach. (*Links ‘the Foundation’ and ‘Victory’; or Subconsciousness with Desire: procreative energies transmuted into a more rarified desire or will force.*)

**ESOTERIC TITLE:** Sun of the Morning, Chief Among the Mighty

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Alchemical Sulphur (*Rajas*).

**DIVINATION:** Energy, power, vigor, ambition, conquest, victory, control, governance, law and order, originality, stability; overweening confidence, megalomania; quarrelsomeness, strife, stubbornness, rashness, ill-temper.



V

## THE HIEROPHANT

(Taurus)

**MEDITATION COLOR:** Red-orange.

**HEBREW LETTER:** Vav, *nail* or *hook*. Used to refer to the hooks by which the veil of the Holy Tabernacle was hung. Literally, the conjunction “and” in Hebrew, signifying connection or union. Third letter of וְהָרָה, with correspondent meanings.

**CARD NAME:** Hierophant, Greek for “Revealer of the Mysteries,” or “one who shows holy things.” Older titles of this card included The Pope (which is just Pop or Papa, a virtually universal linguistic artifact in just about every language).

**ESOTERIC MEANING:** *The Eternal (or Triumphant) Consciousness*. It is the pleasure of that Glory beyond which is No-Glory like unto it. It is also called the *Garden of Pleasure*, which is prepared for the Compassionate (*i.e.*, the Adepts).

**TREE of LIFE:** Chesed to Chokmah. (*Links ‘Mercy’ and ‘Wisdom’; or Memory with Infinite Will; thus, the initiated Ruach opening itself to the Wisdom or Word descending from Neshamah. Instructional or ecclesiastical authority.*)

**ESOTERIC TITLE:** The Magus of the Eternal

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The Stone: Sanctified Union of the Priest and Priestess.

**DIVINATION:** Wisdom, intuition, manifestation, teaching (inner teachings received), philosophical, goodness of heart, harmony, marriage, help from superiors, peace, stillness, occult force voluntarily invoked.



## VI THE LOVERS (Gemini)

**MEDITATION COLOR:** Orange.

**HEBREW LETTER:** Zayin, *sword*, symbolic of intellect and representative of division, multiplicity, severing, severity.

**CARD NAME:** “Lovers” is the title of the Second Grade of the Order per *Liber Legis*, equivalent to Adept. It comes from the Indo-European root *leubh-*, “to care, desire, love.” Important derivatives include *belief, love, libido*.

**ESOTERIC MEANING:** *The Consciousness of Sensation (or Consciousness of Disposition)*. It provides faith to the Compassionate (*i.e.*, the Adepts), and clothes them with the *Holy Spirit*. Within the Supernals, it is called the *Foundation of Beauty*.

**TREE of LIFE:** Tiphereth to Binah. (*Links ‘Beauty’ and ‘Understanding’; or the Ego-center with Intuition, Ruach with Neshamah, ך with ן. The wedding of ‘the Son’ with ‘the Mother.’ The Ordeal of the Abyss. Confrontation of duality and multiplicity. The Mystery of Knowledge.*)

**ESOTERIC TITLE:** The Children of the Voice, the Oracle of the Mighty Gods

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The Wedding. Declaration of the Work to be done, employing a complex alchemical symbolism. *Solve*.

**DIVINATION:** Inspiration, receptiveness, intuition, intelligence, “second sight,” childishness, frivolity, triviality, thoughtfulness divorced from practical considerations, indecision, contradiction, self-contradiction, instability, the necessity to choose between alternate paths. May mean love, union, the proper mating of opposites, resolution of differences, a proper relationship between the inner and outer aspects of life (or between subconsciousness and ego-consciousness).



## VII THE CHARIOT (Cancer)

**MEDITATION COLOR:** Yellow-orange (somewhat dark)

**HEBREW LETTER:** Cheth, *fence*: that which defines a territory; or an enclosure, field; from Hebrew root meaning, “to surround or gird.” Symbolic of any device of containment or any *vehicle*.

**CARD NAME:** Chariot: Most importantly, notice that the title is the *chariot*, **not** the *charioteer*. The word comes from the Indo-European root *kers-*, “to run.” Important derivatives include *car*, *course*, *courier*, *current*, *intercourse*, *occur*, *recur*, *career*, *carry*.

**ESOTERIC MEANING:** *The Consciousness of the House of Influence*. From its inmost center flow forth the Arcanum and veiled ideas, which “abide in its shadow”; thus is there cohesion (or, union) with the inmost substance of the Cause of Causes.

**TREE of LIFE:** Geburah to Binah. (*Links ‘Strength’ with ‘Understanding’; or Volition opening to Intuition. “A mighty warrior in his chariot” (= magical image of Geburah) in victorious return to the Mother, positioned before a stream or abyss.*)

**ESOTERIC TITLE:** The Children of the Power of Water, the Lord of the Triumph of Light

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Unveiling the Grail.

**DIVINATION:** Triumph, victory, hope, memory, digestion (health sometimes unstable), extreme zeal in maintaining traditional ideas, the “diehard,” ruthlessness, lust of destruction, obedience, faithfulness, service under authority; receptive, questing, seeking, voluntary sacrifice or surrender.



## VIII ADJUSTMENT (Libra)

**MEDITATION COLOR:** Green.

**HEBREW LETTER:** Lamed, *ox-goad*: that which drives and steers the ox (𐤋). Also means, “to instruct, train, discipline, chastise” (cf. 𐤋). Greek Lambda (Λ) suggests balance by its isosceles shape.

**CARD NAME:** Probably the best standard definition for *adjustment* is “to bring into proper relationship.” It stems from the Latin *ad-* (“toward”) + *iuxtā* (“near”). *Iuxta* comes from the Indo-European root *yeug-*, meaning “to join” (𐤋 is the “yoke” of 𐤋). Important derivatives of this root include *yoke*, *join*, *junction*, *conjugal*, *yoga*, *subjugate*, *joust*, *junction*. Compare this to the older title, *Justice*, which means, “being honorable, fair, righteous, morally right, consonant with law.” It comes from the Indo-European root *yewes-*, “law,” as in *just*, *jury*, *jurist*, *judge*, *conjure*, *perjure*, *injure*, *prejudice*. (Both “conjure” and “perjury” come from the Latin for “to pronounce a ritual formula, or swear an oath.”)

**ESOTERIC MEANING:** *The Faithful Consciousness*. Through it, spiritual powers are increased. All dwellers on earth “abide in its shadow.”

**TREE of LIFE:** Tiphereth to Geburah. (*Links ‘Beauty’ with ‘Strength,’ the Ego-center with Volition. The “righting” effect of true volition on the equilibrated ego-center, from which place one easily moves in one’s own direction by the HGA’s goad-force that rightly drives one there.*)

**ESOTERIC TITLE:** The Daughter of the Lords of Truth, the Ruler of the Balance

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The Woman Satisfied: the Scarlet Woman fulfilled by directed application of *Iudex* and *Testes*.

**DIVINATION:** Eternal justice; or, rather, *justesse*, equilibrium, the act of adjustment, balance by opposites, internal compensation or adjustment within the whole, pending decision. Karma. In material matters, may mean law, legal actions, prosecutions, trial, etc. Socially, marriage or marriage agreements; politically, treaties.



## IX THE HERMIT (Virgo)

**MEDITATION COLOR:** Yellow-green.

**HEBREW LETTER:** Yod, *hand*. Also, “power, strength, assistance,” ideas associated with hand. “Axle,” on which the Wheel turns (*cf.* יָד). “Finger” of flame. I = Identity = iota (Greek ι: minute particle or spark). Initial letter of יהוה, with correspondent meanings. Foundation letter of the whole Hebrew alphabet and all Qabalistic doctrine.

**CARD NAME:** Hermit, meaning one who is solitary, or outside of society as such, comes from the Middle English *heremite*, from Medieval Latin *heremita*, from Late Latin *erēmīta*, from the Greek *erēmītēs*, from *erēmia*, “desert;” which, in turn, comes from *erēmos*, “solitary.” That is, it means essentially the same as יהידה, *Yechidah*, “the only one,” the distinctive consciousness attributed to Kether.

**ESOTERIC MEANING:** *The Consciousness of Will*. It is the pattern of all creatures. By this consciousness, one knows the actuality of Primordial Wisdom.

**TREE of LIFE:** Tiphereth to Chesed. (*Links ‘Beauty’ and ‘Mercy’; or the Ego-center with Memory. Tiphereth is the lantern, or Guiding Light; Chesed the summit of the Ruach, opening onto the infinite heavens above. The sanctification of the EGO or SELF in the RECOLLECTION that the HGA is the One Self mirrored in each personal expression of self. Ascent to spiritual aristocracy.*)

**ESOTERIC TITLE:** The Prophet of the Eternal, the Magus of the Voice of Power

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The Spermatozoon in the womb, a bearer of Solar Light.

**DIVINATION:** Wisdom or illumination from within; secret impulse from within; practical plans derived accordingly. Retirement from participation in current events. Active divine inspiration. Prudence, circumspection. Sometimes “unexpected current.”



X

## THE WHEEL OF FORTUNE

(Jupiter)

**MEDITATION COLOR:** Violet.

**HEBREW LETTER:** Kaph, *palm*. It means “hand,” particularly the palm or grasping aspect thereof; and, more generally, any curve or cycle, *e.g.*, “dish”; and thus the concept of circularity. The closing hand also signifies a developing *grasp* of a situation, co-signified by this letter-name’s other literal meaning, “rock, cliff.” *Ru*, wheel, breath; circulation of blood and breath; thus, getting and storing prana. Note analogy of כָּ to ΚΦ.

**CARD NAME:** “Wheel” comes from the Indo-European root *khel-*, “to revolve, move around, sojourn, dwell.” Other words stemming from this root include many Jupiter-themed words such as *colony, cult, cultivate, culture*, as well as *cycle, cyclone, collar, pole, pulley*. Other occult-themed words from this same Indo-European root include *talisman* (from the Greek *telos*, “completion of a cycle”) and *chakra* (from Sanskrit *cakram*, “circle, wheel”). – “Fortune” comes from the Latin *fortūna*, from *fors*, “chance”; but note its relationship to *fortis*, “strength”!

**ESOTERIC MEANING:** *The Consciousness of the Desired, Which Fulfills*. It receives the divine Influence that flows into it as a result of the blessing it confers upon all that exists.

**TREE of LIFE:** Netzach to Chesed. (*Links ‘Victory’ and ‘Mercy’; or Desire with Memory. The sanctification of one’s desire in the RECOLLECTION that the HGA is the One Desire reflected in each manifest expression of desire. “Fortune” befits this path between two benefics.*)

**ESOTERIC TITLE:** The Lord of the Forces of Life

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** “Lord of the Forces of Life.” כָּ = ΚΦ = κτεις + φαλλος, “a unity of supreme attainment and delight.”

**DIVINATION:** Change in fortune. Usually means good fortune and happiness, a “turn for the better” (since the fact of consultation implies anxiety or discontent). Law, rhythm, pattern, cycles. Intoxication of success.



**XI**  
**LUST**  
(Leo)

**MEDITATION COLOR:** Yellow (possibly golden).

**HEBREW LETTER:** Teth, *serpent*; more literally, that which is coiled and resembles a serpent (“serpent power”). The alchemical “lion.”

**CARD NAME:** “Lust,” especially meant here in the sense of “intense eagerness or enthusiasm; pleasure, relish,” comes from the Indo-European root *las-*, “to be eager, wanton, unruly.”

**ESOTERIC MEANING:** *The Consciousness of the Secret of All Spiritual Activities*. It is so called because of the influence disseminated by it from the Highest Blessing and the supernal Glory.

**TREE of LIFE:** Geburah to Chesed. (*Links ‘Strength’ and ‘Mercy’; or Volition and Memory. Mercy weds Severity. The sanctification of one’s strength and volition in the RECOLLECTION that the HGA is the One Strength and One Will reflected in each manifest expression of strength and will. Kingship. NOTE: The intersection with λ is one of the most important features in the card.*)

**ESOTERIC TITLE:** The Daughter of the Flaming Sword

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The marriage as it occurs in Nature (that is, the **real** marriage, rather than the ceremonial formality of ♀). The Serpent that unites the opposites in ecstasy. BABALON and THE BEAST (Moon and Sun) conjoined.

**DIVINATION:** Courage, strength, fortitude, energy, action, *une grande passion*, joy in desire. Employment of magick; use of magick power. Manifestation and control of the life-power.



## XII THE HANGED MAN (Water)

**MEDITATION COLOR:** Deep blue.

**HEBREW LETTER:** Mem, *water*, the universal symbol of consciousness *per se*. Suggests reflection, silence, and serenity. By etymology and ontogeny, *M* has a cross-cultural affinity with maternity and the sea, including “matter” and the subtler “matrix” of manifestation. The sound *m* is reminiscent of hushed running water.

**CARD NAME:** “Man” (from an identically spelled Indo-European root) is a pun on the root *men-*, meaning, “to think,” from which comes our word “mind.” The words seem closely related in human consciousness, and often are seen associated with each other. Thus, “Hanged Man” is a way of writing “suspended mind.” The key concept of the English word “hang” is “suspended from above,” *i.e.*, dependent on (and pendant from) something higher **without support from anything beneath.**

**ESOTERIC MEANING:** *The Stable (or Enduring) Consciousness.* It is the power of sustenance (or, sustaining power) among all the Sephiroth.

**TREE of LIFE:** Hod to Geburah. (*Links ‘Glory’ and ‘Strength’; or Intellect and Volition. Suspension of the mind, reversal of perspective following Tiphereth stage.*)

**ESOTERIC TITLE:** The Spirit of the Mighty Waters

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Water as a formula of Redemption: Practical formula of the Elixir, elaborated in the three cards that immediately follow.

**DIVINATION:** Sacrifice, punishment, suffering, loss (all either fatal or voluntary); wisdom, surrender, renunciation. A reversal of circumstances.



## XIII DEATH (Scorpio)

**MEDITATION COLOR:** Blue-green.

**HEBREW LETTER:** Nun, *fish*. Greek Ἰχθυός = Redeemer. *Kosher* = no blood! Life migrating through the waters. That which thrives in water (ubiquitous inner consciousness), and cannot live long breathing air (intellect). That which is “caught” by the fishhook (נ). As a verb, ננ means “to sprout,” *i.e.*, a budding start. Sound *n* suggests continuity, satisfaction, release.

**CARD NAME:** The roots of this Atu’s name are deep and complex. Its literal meaning is relevant here, yet surrenders profitably to vast poetic meanings that speak best to subconsciousness. Often it is associated with loss of breath or of blood (each of which has its own symbolic meanings). In etymology, it gets even more complex: “Death” comes from the Indo-European root *dheu-*, literally meaning “to become exhausted” or “to die;” yet an identically spelled and pronounced (but different) root *dheu-*, meaning “to flow;” gives us *dew*.

**ESOTERIC MEANING:** *The Imaginative Consciousness.*<sup>4</sup> It provides an Image to all created things that have an appearance, in a Form fitting to each.

**TREE of LIFE:** Netzach to Tiphereth. (*Links ‘Victory’ and ‘Beauty’; or Desire and the Ego-center. The old personality slain to complete the transfer of consciousness to Tiphereth.*)

**ESOTERIC TITLE:** The child of the Great Transformers, the Lord of the Gate of Death

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Love under will. Sexuality; resurrection.

**DIVINATION:** Transformation, change, metamorphosis; whether voluntary or involuntary, it is always as a logical development of existing conditions, yet perhaps sudden and unexpected. Or death, destruction (only rarely; and such an interpretation is illusory). Especially, sudden and quite unexpected change or evolution of circumstances. Redemption through putrefaction.

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<sup>4</sup> *Dim’yony* means “imaginary, fanciful, fantastic,” from דמיון, “likeness, image.” Its root, *damah* (דמה), “to become like; to imagine, think, meditate, remember,” is homonymous (same spelling, same pointings) with an identical root meaning “to be silent, to be quiet, to rest, to cease,” from which is derived the meaning, “to perish.” – Fra. II.



**XIV**  
**ART**  
(Sagittarius)

**MEDITATION COLOR:** Blue.

**HEBREW LETTER:** Samekh, *prop, support*: something that lifts up, or holds up, something else. Its root, סמך, *samakh*, means “to place or lay (a thing);” then, by derivation, “to uphold, to sustain, to aid” and even “to approach.” All of these ideas are descriptive of that inner, uplifting, sustaining spiritual reality commonly called the Holy Guardian Angel, intimate communion with Whom is associated with the 25<sup>th</sup> Path. It is this Holy Guardian Angel that is the source of the test, trial, probing, and proving of the spiritual aspirant in the experience of this Path of the Tree of Life.

**CARD NAME:** “Art” (a word diversely understood) has, as its contemporary basic meaning, “human effort to imitate, supplement, alter, or counteract the work of nature.” This has strong alchemical and magical implications. It is no surprise that this Path is aimed at the sephirah called Beauty. Its Latin form, *ars*, stems from the Indo-European root *ar-*, meaning “to fit together.” The same root gives us the words *harmony* and *aristocracy*. The older title, “Temperance,” is best understood in the sense of tempering steel, and in the archaic sense of “a middle course between extremes” (although another modern use of “temper” corresponds to the Qabalistic correspondence of this path, Wrath). Its Latin root means “to mingle in due proportion,” probably related to *tempus*, “time,” *i.e.*, “in due season.”

**ESOTERIC MEANING:** *The Consciousness of Probation (or Trial)*. It is the primary test by which the Creator proves the Compassionate (*i.e.*, the Adepts).

**TREE of LIFE:** Yesod to Tiphereth. (*Links ‘the Foundation’ and ‘Beauty,’ Moon and Sun; or Subconsciousness with the Ego-center. The Path of the Arrow fired from the bow (סך, קשה).* Ascent from a lesser, shifting, unstable, reflective light to a greater, surer, brighter, radiant Light. Marriage of the Sun and Moon completed. The Knowledge and Conversation of the Holy Guardian Angel.)

**ESOTERIC TITLE:** The Daughter of the Reconcilers, the Bringer-forth of Life

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Consummation of the Royal Marriage (*Coagula*). Merging and interchange of attributes. Mingling of elements in a “cauldron.”

**DIVINATION:** Fertile combination of forces, adaptation, realization; aspiration, ambition; ordeal, trial, probation, testing, refinement; action (based on accurate calculation), equilibration, resolution of errors.



**XV**  
**THE DEVIL**  
(Capricorn)

**MEDITATION COLOR:** Indigo (very dark).

**HEBREW LETTER:** A'ayin, *eye*, the organ of sight. Also means “appearances,” especially surface appearances; “to flow out,” as tears; “fountain” or “spring,” from resemblance to eye; and “sparkling of wine,” the delightful allure of an inebriant’s entertainment. Παν = “all.”

**CARD NAME:** “Devil” comes from the Greek *diaballein*, “to slander”; therefore, its meaning is related to speech, and especially the disparaging or defaming *naming* of something as other than what it actually is. Interestingly, its oldest root, *gwel-*, “to throw,” also gives us a Greek word meaning “will.”

**ESOTERIC MEANING:** *The Renewing Consciousness*. Through it God – blessed be He! – renews all things which are newly begun in the creation of the world.

**TREE of LIFE:** Hod to Tiphereth. (*Links ‘Glory’ and ‘Beauty’; or Intellect with the Ego-center. The Trickster or Deceiver revealed as the Redeemer. Acknowledgement of intellect’s role in shrouding Light in Form.*)

**ESOTERIC TITLE:** The Lord of the Gates of Matter, the Child of the Forces of Time

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Material creative energy; phallus, Set, Pan.

**DIVINATION:** Blind impulse, irresistibly strong and unscrupulous; obsession. Materiality, material (creative) force, temptation, bondage. Ordeal, trouble, struggle. Secret plan about to be executed; hard work, obstinacy, rigidity, aching discontent, endurance.



## XVI. THE TOWER

(Mars)

**MEDITATION COLOR:** Red.

**HEBREW LETTER:** Peh, *mouth*, especially as an organ of speech. From פִּי, “breathing”; thus, mouth as the place where breath flows. Also, any opening, entrance, ingress/egress route, as in “mouth of a cave.” Sound *p* suggests projectile, power, penetration. Greek φ suggests by shape the union of Phallus and Kteis. Greek π is the value that relates any radius to its circumference.

**CARD NAME:** The older name, “House of God,” connects it to א and The Magus. A “tower” is distinguished by its height in comparison to its width (having various testosterone-related themes, from the obvious phallic idea to “towering over,” etc.). Nearly always, the word implies a human construct. Normally equated with strength, firmness, etc.

**ESOTERIC MEANING:** *The Exciting Consciousness*. Through it is created the Life-Breath of every creature under the Supreme Orb, as well as the motion of them all.

**TREE of LIFE:** Hod to Netzach. (*Links ‘Glory’ and ‘Victory’; or Intellect with Desire. Force meets Form, especially the influx of unbounded Vital Force into mental structures, either to invigorate or shatter them.*)

**ESOTERIC TITLE:** The Lord of the Hosts of the Mighty

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Male orgasm.

**DIVINATION:** Sudden and eruptive change of circumstances. Overwhelming of existing structures by a sudden and tremendous energy. Revelation, disclosure, exposure. Danger, unforeseen catastrophes. Strength, energy, fighting (quarrel, combat, war), courage; or destruction, danger, ambition, fall, ruin. Destabilization or destruction as a preparation for new creation.



## XVII THE STAR (Aquarius)

**MEDITATION COLOR:** Violet.

**HEBREW LETTER:** Heh, *window*. An aperture for allowing Light and Air into the house (☩) and for permitting sight. That which admits the Life-breath (ℵ) and Light into the Mind. ה is an aspirant: breath, creative spirit; and the Great Mother of Qabalah, the Supernal Waters. Second and fourth letters of יהוה, with correspondent meanings. Literally, the Hebrew definite article.

**CARD NAME:** An essential characteristic of a “star” is that it is self-luminous; or (whether in astronomy, art, or entertainment) is *radiating* or *radiant*. Its Indo-European root, *ster-*, resulted in a nearly identical word in numerous ancient languages (Greek *aster*, Persian *sitareh*, etc.).

**ESOTERIC MEANING:** *The Constituting Consciousness*. It constitutes the Substance of Creation in pure darkness. According to masters of contemplation, this is that darkness referred to in scripture, “and thick darkness its swaddling band.”

**TREE of LIFE:** Tiphereth to Chokmah. (*Links ‘Beauty’ and ‘Wisdom’; or the Ego-center and Infinite Will; or ‘the Son’ and ‘the Father.’ The Sun newly understood in the context of the entire universe of stars. Tiphereth is one star’s incarnated extension; Chokmah is the fundamental Wisdom-Will that motivates it and sets its course in the universe.*)

**ESOTERIC TITLE:** The Daughter of the Firmament, the Dweller Between the Waters

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Female orgasm.

**DIVINATION:** Hope, faith, revelation, insight, unexpected help, clarity of vision, realization of possibilities, spiritual insight. Or, if badly configured, dreaminess, deceived hope, judgment errors, disappointment, etc.



**XVIII**  
**THE MOON**  
(Pisces)

**MEDITATION COLOR:** Red-violet.

**HEBREW LETTER:** Qoph, *back of the head*, where brain functions are situated associated with sleep and autonomic functions. Symbolizes that which is “behind” or “at back of” the manifestation of ק. Qoph also means “ape” or “monkey,” hinting at a primitive state approach full human potential but still requiring further evolution.

**CARD NAME:** “Moon” comes from Old English *mona*, from the Indo-European root *me-* which means “to measure.” (Our word *measure*, comes from this, as do time and measurement words such as *meal*, *dimension*, *immense*, *metric*, *month*, *menses*, *semester*, *geometry*, and many obviously related words.) Most ancient versions of this Trump, however, bore titles derived from the Latin *luna*, from the root *leuk-*, meaning “light, brightness,” which also gave us the Latin *lux*, “light,” and its many derivatives. – Beyond this, the well-developed astrological, alchemical, Qabalistic, and otherwise occult associates with the Moon should be considered.

**ESOTERIC MEANING:** *The Corporeal Consciousness*. It marks out the forms and the reproduction of all bodies that are incorporated under every cycle of the heavens.

**TREE of LIFE:** Malkuth to Netzach. (*Links ‘the Kingdom’ and ‘Victory’; or ‘Physical Embodiment’ with ‘Desire.’ Leaving the limitations of matter behind to approach the irrational and instinctual.*)

**ESOTERIC TITLE:** The ruler of the Flux & Reflux, the Child of the Sons of the Mighty

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Collecting the Elixir; the astral environment of the gestation.

**DIVINATION:** Illusion, bewilderment, dissociation from objective reality, dreaminess, error, misunderstanding, lying, falsehood, deception, hidden enemies. Dissatisfaction, the need for change; crisis, “the darkest hour before the dawn,” the brink of important change. A reminder not to stray from the path of True Will. (This card is very sensitive to dignity.)



**XIX**  
**THE SUN**  
(Sol)

**MEDITATION COLOR:** Orange.

**HEBREW LETTER:** Resh, *head* (especially the front of the head, or *face*). The Divine Countenance anthropomorphized onto the Sun. The head as seat of consciousness, intelligence, and illumination. Also means source, origin, and that which “heads” or directs, guides, rules.

**CARD NAME:** “Sun” comes from Old English *sunne*, which, like the Latin *sol* and the Greek *helios*, comes from the Indo-European root *sawel-* (which simply means “the sun”). All of the well-developed astrological, alchemical, Qabalistic, and otherwise occult associates with the Sun should be considered in attempting to understanding the meaning of this Trump name.

**ESOTERIC MEANING:** *The Universal Consciousness*. Through it, astrologers derive their judgments of the stars and (zodiacal) constellations, and perfect their knowledge of the celestial cycles.

**TREE of LIFE:** Yesod to Hod. (*Links ‘the Foundation’ and ‘Glory’; or Intellect with Sub-consciousness. Illuminating clarity penetrates the clouds of illusion; mastery of emotion and transcendence of instincts admits a blazing lucidity.*)

**ESOTERIC TITLE:** The Lord of the Fire of the World

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Regenerated male and female as children before the Sun.

**DIVINATION:** Light, Life, Love, and Liberty. Glory, gain, riches, triumph, liberation, pleasure, frankness, candor, truth, shamelessness, self-disclosure, self-knowledge. Health. With very adverse cards, it means arrogance, self-aggrandizement, display, vanity.



**XX**  
**THE ÆON**  
(Fire, Spirit)

**MEDITATION COLOR:** Red.

**HEBREW LETTER:** Shin, *tooth*. Something that penetrates, rends, shreds, or breaks down. The sound *sh* is like a hissing flame or a serpent.

**CARD NAME:** Æon (or *eon*) means an age, or an indefinitely long period. The title was consciously selected to refer to one of the Thelemic-recognized “æons,” the current one of which began in 1904; but the word also communicates a sense of eternity (or a seemingly eternal immense period) that is characteristic of the consciousness of this Path. The Greek original stems from the Indo-European root *aiw-*, which meant the vital force or life force (compare its phonics to the letter **Ń**), and thus long life, eternity, immortality, duration through time. From this root we get modern English words *ever*, *every*, *never*, *aught*, both *aye* and *nay*, and time-terms such as *primeval*, *coeval*, *medieval*, *eternal*, and *sempiternal*. – The older title, “Judgment,” comes from the same roots as *justice* (see Atu VIII), but carries additionally the meaning of mental capacity to discern and distinguish relationships.

**ESOTERIC MEANING:** *The Perpetual Consciousness*. Why is it called this? Because it directs the movements of the Sun and Moon according to their natural order, each in its proper orbit.

**TREE of LIFE:** Malkuth to Hod. (*Links ‘the Kingdom’ and ‘Glory’; or ‘Physical Embodiment’ with ‘Intellect.’ Impermeability overcome, rigid structure dispersed or dissolved. Influx of magick current.*)

**ESOTERIC TITLE:** The Spirit of the Primal Fire

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** Growth and development of the Magical Child.

**DIVINATION:** Final decision in respect to the past, and new current in respect to the future; the opening of new doors concurrent with the closing of old ones. Transforming fire, renewal. Always represents the taking of a definite and decisive step.



**XXI**  
**THE UNIVERSE**  
(Saturn, Earth)

**MEDITATION COLOR:** Indigo.

**HEBREW LETTER:** Tav, a *sign, mark, or cross*: Both an elemental cross showing the occupation of the Elemental Kingdom (Malkuth), and an indication of one's pledge, agreement, subscription, or commitment.<sup>5</sup>

**CARD NAME:** Through Tarot's history, this Trump was usually called The World, though "world" was understood to mean "universe," in the sense of the Latin *mundus*. That is, it means "all that there is," and should not be delimited by time or space. *Mundus* has an unexpected history, which is worth symbolic reflection: As an ancient Mediterranean (probably Etruscan) root, it means a woman's cosmetics! (The world – all that is – was anciently equated to a woman's cosmetics.) Furthermore, the equivalent Greek word, *kosmos*, means both the universe and feminine adornment. This lends extraordinary insight into the design of the card and its symbolic meaning!

**ESOTERIC MEANING:** *The Serving (or Administrative) Consciousness*. It directs the movements of the seven planets, each in its own proper course.

**TREE of LIFE:** Malkuth to Yesod. (*Links 'the Kingdom' and 'the Foundation'; or 'Physical Embodiment' with 'Subconsciousness.'* *The first step along the Path of Return ascending the Tree of Life. Recognition of one's existence in the Universe governed by specific laws. 'The Vision of the Mechanics of the Universe.'* *Opening material, sensory consciousness to astral perception.*)

**ESOTERIC TITLE:** The Great One of the Night of Time

**TANTRIC & ALCHEMICAL SIGNIFICANCE:** The Seal: Completion of the Work. The universe newly formulated and manifest.

**DIVINATION:** The matter of the query itself. Synthesis, conclusion, the end of the matter. May mean delay, opposition, obstinacy, inertia, patience, perseverance, persistence through difficulty. The crystallization of the whole matter involved. Usually, as it denotes the actual subject of the query, it depends substantially on the accompany cards.

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<sup>5</sup> ת is identified by Gesenius as "a sign in the form of a cross branded on the thigh or neck of horses and camels." Observe that this defines the Middle Pillar of the Tree of Life, ת, ד (Sagittarius, horse), ל (camel). – Fra. II.

## Chapter 2: THE MINOR ARCANA

Forty Tarot cards, collectively titled the Minor Arcana, correspond to the 10 sephiroth of the Tree of Life expressed through the four Qabalistic worlds (or, more broadly, through the four elements, or the four letters of the Holy Name יְהוָה).

Additionally, the four Aces represent the Root or Seed idea<sup>1</sup> of each of the four elements, and the remaining 36 Minor Arcana are attributed to the 36 decanates of the zodiac ( $10^\circ$  = one-third of a sign). Each decanate combines the symbolism of its zodiacal sign with a ruling planet, according to a particular pattern<sup>2</sup> that was already ancient when Ptolemy wrote of it in his *Tetrabiblos* around 200 CE.<sup>3</sup>

Therefore, each of these 40 Arcana is a synthesis of two pairs of ideas:

- 1) the sephirah corresponding to the number of the card expressed through
- 2) the element of its suit,
- and
- 3) the zodiacal sign to which the card is attributed, conjoined with
- 4) the planet ruling the decanate.

The elemental idea is expressed in two dimensions: (1) What we might call the **horizontal** distribution consists simply of the four elements (Fire, Water, Air, Earth) on the same plane. (2) What we might call the **vertical** distribution consists of the four Worlds (Atziluth, Briah, Yetzirah, Assiah) to which these elements correspond.

### The 10 Sephiroth

Each of the 10 sephiroth of the Tree of Life contributes to the meaning of the card in a distinctive way. Here follow very general descriptions of these 10 numbers.

1. **כתר** (Kether, “Crown”, the Seed or Root) corresponds to **THE FOUR ACES**, which represent the root forces of the four elements. That is, they are not the manifest elements themselves, but their *seeds* (or seed-ideas). To symbolize this characteristic, on

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<sup>1</sup> This idea is consistent with the fact that the Aces correspond to the sephirah Kether in each of the four Worlds, which is itself the Root or Seed idea of that world.

<sup>2</sup> Beginning with  $0^\circ$  Aries, the decanates are ruled, in turn, by the seven classical planets in the sequence Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, beginning with Mars. Thus, the three Aries decanates are ruled, respectively, by Mars, Sun, and Venus; the three of Taurus by Mercury, Moon, and Saturn; etc.

<sup>3</sup> Certain patterns within these decanates are summarized in Appendix C.

the Celestial Sphere the Aces are symbolically placed at the Celestial North Pole, governing the revolution of the universe: In the same way that all meridians of longitude emerge from the North Pole (which has no longitude of its own, even though it is the source or convergence of all longitudes), so do the four Aces each represent a tendency to “step away” from unity in one of four directions, each bearing the potential for the manifestation of one of the elements. As symbols of Kether, the Aces represent the force of Spirit acting within, and binding together, the four elements.

2. **חכמה** (Chokmah, “Wisdom,” the Zodiac, the Father) corresponds to **THE FOUR TWOS**. In practice, these show polarity or *seeming* division equilibrated (or co-existent) within the World or element represented by the suit. Only upon reaching Chokmah does the element itself appear (Kether being only the element’s seed-potential). As Chokmah is uncontaminated by any influence, the element appears in its original, purest, and most naturally harmonious condition.
3. **בינה** (Binah, “Understanding,” Saturn, the Mother) corresponds to **THE FOUR THREES**. The original idea of the element has become fertilized. A triangle has been formulated, each Three representing a certain stability that cannot be uprooted, and from which a “child” idea can issue. That is, some sort of action or potential (for good or ill) has been set in motion that is resistant to abortion.
4. **חסד** (Chesed, “Mercy,” Jupiter) corresponds to **THE FOUR FOURS**, signifying perfection, realization, completion; making a matter settled, steady, and fixed; manifestation and the rule of law. A particular blessing is shown, often accompanied by a settled or rested peace, within the sphere of the element of the suit.
5. **גבורה** (Geburah, “Strength” or “Severity,” Mars) corresponds to **THE FOUR FIVES**. Within the domain of the element or suit, these cards characteristically signify severity, conflict, or suffering: the strife of Will divided against itself in Fire, emotional severity in Water, intellectual strife and conflict in Air, and physical severity in Earth. In each case, this severity requires a distinctive form of strength in response. Traditionally, therefore, these cards mean conflict, struggle, combat, and general difficulties, including the stirring up or disturbing of static or settled things.
6. **תפארת** (Tiphereth, “Beauty,” the Sun) corresponds to **THE FOUR SIXES**. These show a marked beauty (or harmonizing and balancing of forces) within the domain of the suit: victory of the harmonized will in Fire, beauty of the heart in Water, due proportion within the intellect in Air, and harmonious physical circumstances in Earth, for example. These cards represent their respective elements at their practical best.
7. **נצח** (Netzach, “Victory,” Venus) corresponds to **THE FOUR SEVENS**. Each of these describes what is required, within its respective element, to attain Victory: valor and enthusiasm in Fire, imagination and creative visualization in Water, cleverness and adaptability in Air, labor and patience in Earth. (This does not deny that negative, even degenerate, aspects may be present as well; they seem to emerge easily, as if from personal weakness, within the Sevens.)

8. **הוד** (Hod, “Glory,” Mercury) corresponds to **THE FOUR EIGHTS**. These are characteristically passive or constrained,<sup>1</sup> due to the attribution of Hod to Water and Form. The main useful consideration is that, in the Eights, definition and form either give discipline and direction to the element’s principle, or outweigh, burden, and constrict it.
9. **יסוד** (Yesod, “Foundation,” the Moon) corresponds to **THE FOUR NINES**. These show the fullest practical formulation of the element as the fruit (or expression) of all the forces preceding it. Being lunar, the Nines also show distinctive psychological patterns that have reached a certain fixity or maturity (for good or ill); these cards cannot be rightly interpreted without acknowledging this psychological component. A very great fundamental force or power is expressed.
10. **מלכות** (Malkuth, “Kingdom,” the Earth or field of the elements) corresponds to **THE FOUR TENS**. While representing the fixed, culminated, or completed force of the element (or a sense that circumstances are secured or definitely determined), the Tens often show circumstances as “overly ripe.” Alternately, when viewed as an opening from the World beneath them (especially in questions of psychological or spiritual development), they represent the conditions of opening from a lower level to a higher, and the consequences of that breakthrough.

## MEDITATION ON THE MINOR ARCANA

Meditation on the 40 Minor Arcana should follow meditation on the 22 Major Arcana, because the Trumps are the basis for the composition of the 40 smaller cards.

The method of meditation is essentially the same as for the Major Arcana, except there is no Meditation Color assigned. Instead, pause to establish a sphere of white light above the crown of your head and recognize that it is this source that shall guide you in your understanding of the Mystery on which you are meditating. Remind yourself of which Sephirah, and which element or World, corresponds to the selected card.

Each card has a Meditation Pattern listed. Set out the cards for the meditation according to these instructions, and then proceed as with the Major Arcana. When finished, complete the magical record entry as you see fit.

If you meditate on these cards three days for each, you will complete the entire set in 20 weeks. If you devote an entire week to each, you will finish this phase in 40 weeks.

Your understanding of these 40 cards will be the basis of your understanding the 16 Court Cards that follow. After completing these 40 meditations, you are advised to continue the same meditative approach with the 16 Court Cards, using the Meditation Pattern listed for each.

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<sup>1</sup> The exception is the 8 of Wands, which has a swift energy; but even there it is channeled and disciplined.

# THE WANDS

## THE ROOT OF THE POWERS OF FIRE

### *Ace of Wands*

**Meditation Pattern:** Place the Ace of Wands between Atu XX, The Æon, and Atu XI, Lust.

**Qabalistic Correspondences:** The seed or root of elemental Fire. Kether of Fire, or Kether in Atziluth.

**Traditional Description:** 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 10, the number of the Sephiroth. Twenty-two leaping flames, or Yods, surround it, answering to the 22 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, 12 (six above and six below) about the left-hand branch. The whole is a great and flaming torch.

**Meaning:** The essence of the element of Fire in its inception. The primordial energy of the Divine, manifesting in matter at so early a stage that it is not yet definitely formulated as Will. It symbolizes Force – strength, rush, vigor, energy, enterprise, initiation, beginning. It implies Natural Force, as opposed to Invoked Force. It governs various works and questions.

### *Two of Wands*

## DOMINION

**Meditation Pattern:** Place Atu XVI, The Tower, and Atu IV, The Emperor, side-by-side, with the 2 of Wands above them.

**Traditional Description:** Two crossed wands, similar to the Fire Wand of an Apprentice Adeptus. Flames issue from the point of junction. On two small wands above and below, with flames issuing therefrom, are the symbols ♂ and ♀ for the decanate.

**Chokmah of Fire:** The energy of Fire in its best and most exalted form. Creative Will. Influence over others, authority, power, dominion.

**Mars/Aries:** Strength, domination. Boldness, courage, love of freedom, fierceness, fighting spirit, shamelessness, fury, revenge, resolution. Generous, proud, sensitive, ambitious, refined, restless, impatient, turbulent, sagacious withal, yet unforgiving and obstinate.

**Chokmah + Mars:** Sudden application of phenomenal. Willful, imperial. Strong urge for freedom and independence. Refusal to yield to another's will. Destruction inaugurates creation.

## *Three of Wands* VIRTUE

(Previously called, “Established Strength.”)

**Meditation Pattern:** Place Atu XIX, The Sun, and Atu IV, The Emperor, side-by-side, with the 3 of Wands above them.

**Traditional Description:** Three wands in the center: two crossed, and the third upright between them. Flames issue from the point of junction. Above and below are the symbols ☉ and ♀.<sup>1</sup>

**Binah of Fire:** The establishment of primeval energy. Self-respect, integrity, arrogance, self-assertion; that is, the ideas of Will and Dominion (the two previous cards) now have become interpreted in terms of character.

**Sun/Aries:** Established force or strength. Realization of hope. Leadership, enthusiasm, courage. Formulation, birthing. Pride, nobility, wealth, generosity, power, obstinacy, conceit. Rude self-assumption, insolence, conceit.

**Saturn + Sol:** Firm, decisive, determined, persevering; completion of labor; attaining to a certain status; yet withdrawn, private, secluded.

## *Four of Wands* COMPLETION

(Previously called, “Perfected Work.”)

**Meditation Pattern:** Place Atu III, The Empress, and Atu IV, The Emperor, side-by-side, with the 4 of Wands above them.

**Traditional Description:** Four wands or torches, crossed. Flames issue from the point of junction. Above and below are two small flaming wands, with the symbols ♀ and ♀, representing the decanate.

**Chesed of Fire:** The original current of Will manifested fully (as system, order, law, government). Plateau, settlement, arrangement, completion.

**Venus/Aries:** Perfection or completion of a thing built up. Subtlety, cleverness, beauty, mirth; success in completion. Unfolding or maturation of creative powers. *If ill-dignified:* unreadiness; unreliable and unsteady through over-anxiety; hurriedness of action.

**Jupiter + Venus:** Graceful, but sometimes insincere. Generally beneficial, harmonious, and comfortable circumstances. Rest after labor. Tact, diplomacy, popularity; but given to laziness, negligence, idleness, waste.

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<sup>1</sup> Within this decanate is the Exaltation of the Sun (19° ♀).

## *Five of Wands* STRIFE

**Meditation Pattern:** Place Atu XXI, The Universe, and Atu XI, Lust, side-by-side, with the 5 of Wands above them.

**Traditional Description:** Five wands or torches. One is upright in the middle; the others cross each other in two pairs. Flames leap from the point of junction. Above the middle wand is the sign of  $\mathfrak{h}_2$ , and below is that of  $\mathfrak{d}\mathcal{L}$ , thus representing the decanate.<sup>1</sup>

**Geburah of Fire:** Quarreling, fighting, competition, violence, disturbance. Boldness, rashness, lust, desire, prodigality. Sudden and violent outburst of energy. Volcanic energy. A wholly active force.

**Saturn/Leo:** Condescension and cruelty, or patronage and generosity – depending on whether the card is well or ill-dignified – yet in any case with domination and arrogance of station.

**Mars + Saturn:** Struggle, strife, violent or destructive expression of energy; hardness, endurance, obstinacy, self-interest. Injury, pain, conflict.

## *Six of Wands* VICTORY

**Meditation Pattern:** Place Atu X, Fortune, and Atu XI, Lust, side-by-side, with the 6 of Wands above them.

**Traditional Description:** Six wands, crossed three and three. Flames issue from the point of junction. Above and below are short wands with flames issuing, surmounted, respectively by the symbols  $\mathfrak{H}$  and  $\mathfrak{d}\mathcal{L}$ , representing the decanate.

**Tiphereth of Fire:** Energy in balanced manifestation. Harmony and beauty in matters of Will. Gain. Certainty and clarity of Will-in-action. Leadership.

**Jupiter/Leo:** Victory after strife; love; joy; gain; pleasure earned; abundant self-confidence; carefulness, sociability and avoiding of strife, yet victory therein. *If ill-dignified:* insolence, vanity, self-admiration, pride of riches and success, etc.

**Sol + Jupiter:** Joy, health, dignity, recognition. Heightened accomplishment, success. A refined morality, social conscience, and philosophical view; *noblesse oblige*; yet with all the inherent errors in this if it degenerates, including ostentation, negligence, elitism, pretentiousness, self-aggrandizement, etc.

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<sup>1</sup> This decanate contains from the Royal Star of Leo (Regulus, *Cor Leonis*, “the Heart of the Lion”) at  $5^\circ \mathfrak{d}\mathcal{L}$ .

## *Seven of Wands* VALOR

**Meditation Pattern:** Place Atu XVI, The Tower, and Atu XI, Lust, side-by-side, with the 7 of Wands above them.

**Traditional Description:** Six wands, three crossed against three, with a seventh wand upright, which passes between them. Flames leap from the point of junction. Above and below the central wand are the symbols  $\text{♄}$  and  $\text{♃}$ , representing the decanate.

**Netzach of Fire:** Enthusiasm, zeal, passion. Courage amidst opposition.

**Mars/Leo:** Valor, zeal, passion; opposition, obstacles, and difficulties, yet courage and self-confidence to meet them; possible victory, depending on the energy and courage exercised; quarreling fueled by ignorance or limited and parochial view; pretense; threatening. Also, victory in small and unimportant things; influence upon subordinates.

**Venus + Mars:** Passion; emotional force and vitality. A fiery love-impulse; defense of loved ones. *If ill-dignified:* dissatisfaction, outbursts of extreme emotion, conflict fueled by highly personal and emotional point of view, quarreling.

## *Eight of Wands* SWIFTNESS

**Meditation Pattern:** Place Atu I, The Magus, and Atu XIV, Art, side-by-side, with the 8 of Wands above them.

**Traditional Description:** Eight wands, crossed four with four. Flames issue from the point of junction. Surmounting the small wands with flames issuing down them, and placed in the center at the top and bottom of the card respectively, are the symbols  $\text{♃}$  and  $\text{♄}$  for the decanate.

**Hod of Fire:** Energy in its most tenuous sense. Hasty communications and messages; swiftness. Discipline and focus provide swift channels for flow of thought, yet narrow and specialize the viewpoint at the same time. Representative of process rather than outcome.

**Mercury/Sagittarius:** Very rapid rush, but quickly passed and expended. Too much force applied too suddenly. Violent, intense, but not lasting. Swiftness, rapidity, restlessness, courage, boldness, confidence, freedom, conflict, violence; speech, light, electricity; high-velocity energy; love of open air and the freedom of open space. Generous, subtle, eloquent; soaring thought; yet somewhat untrustworthy; dispersing and scattering one's energies; rapacious, insolent, oppressive. Theft and robbery. (This card is highly susceptible to the influence of surrounding cards.)

**Mercury + Mercury:** (Reinforces all Mercury traits.)

*Nine of Wands*  
**STRENGTH**

**Meditation Pattern:** Place Atu II, The Priestess, and Atu XIV, Art, side-by-side, with the 9 of Wands above them.

**Traditional Description:** Eight wands crossed four and four, as in the previous symbol; but with a ninth wand upright, which traverses the point of junction with the others. Flames leap from the juncture. Above and below are the symbols ☽ and ♂.

**Yesod of Fire:** Strength, power, vitality, health (regaining health). The fires of the vital soul are strong, ardent, and creative. Equilibrium within the psyche, dynamic (ongoing) resolution of internal conflict. Great success, but with strife. Victory, preceded by apprehension and fear.

**Luna/Sagittarius:** Mobility, adaptability, stability through ongoing change. Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes applied with intelligence. Generous, questioning, and curious; fond of external appearances; intractable, obstinate.

**Luna + Luna:** (Reinforces all Lunar traits.)

*Ten of Wands*  
**OPPRESSION**

**Meditation Pattern:** Place Atu XXI, The Universe, and Atu XIV, Art, side-by-side, with the 10 of Wands above them.

**Traditional Description:** Eight wands crossed as before. Two more wands upright, traversing the junction of the others. Flames issue from the juncture. The symbols ♀ and ♂ are above and beneath.

**Malkuth of Fire:** Blind force detached from its spiritual sources. Overbearing force and energy, cruelty, malice, revenge, injustice.

**Saturn/Sagittarius:** Cruel and callous power applied to material and selfish ends. Tyranny, oppression, repression. May show failure in a matter, and opposition too strong to be resisted, arising from the person's excessive selfishness at the start. Self-doubt, feeling overburdened or not up to the task. Ill-will, lying, malice, slander, envy, deceit, obstinacy, if ill-dignified. *If well-dignified*, a strong sense of justice and morality, asceticism, prudence, helpfulness, objectivity, self-sacrifice, and generosity.

**Malkuth + Saturn:** Perseverance, endurance, effort, but to little avail. The need for economy. Materialism, possessiveness. Overburdening inertia impedes progress.

# THE CUPS

## THE ROOT OF THE POWERS OF THE WATERS

### *Ace of Cups*

**Meditation Pattern:** Place the Ace of Cups between Atu XII, The Hanged Man and Atu XIII, Death.

**Qabalistic Correspondences:** The seed or root of elemental Water. Kether of Water, or Kether in Briah.

**Traditional Description:** A White Radiant Angelic Hand, issuing from clouds, and supporting on its palm a cup, resembling that of the Purifier. From it rises a fountain of clear and glistening water; and sprays falling on all sides into clear calm water below, in which grow lotuses and water-lilies. The great Letter of the Supernal Mother (⌒) is traced in the spray of the Fountain.

**Meaning:** Water in its most secret and original form. It symbolizes Fertility – is productive-ness, conception, beauty, love, pleasure, happiness, etc.

## LOVE

### *Two of Cups*

**Meditation Pattern:** Place Atu III, The Empress, and Atu VII, The Chariot, side-by-side, with the 2 of Cups above them.

**Traditional Description:** From water, which occupies the lower part of the card, rise lotuses. One lotus flower rises clearly above the water; and from this flower rises a stem, terminating near the top of the card in another lotus, from which flows a sparkling white water as from a fountain. Crossed on the stem just beneath are two dolphins, one silver and one gold, onto which the water falls, and from which it pours in full streams, like jets of gold and silver, into two cups that somewhat resemble the magical instrument of the Apprentice Adeptus. These cups, in their turn, overflow, flooding the lower part of the card. Symbols ♀ and ♂ are above and below.

**Chokmah of Water:** Water in its purest and highest form; the impulse or Word of Water; the Will-to-Love. Harmony of the union of masculine and feminine (or of any such polarities). Polarity relationship in love matters. Love, pleasure, marriage, reciprocity, reflection.

**Venus/Cancer:** Harmony, pleasure, mirth; an intensity of joy and ecstasy; powerful love feelings. *If ill-dignified*, folly, dissipation, waste, silly actions.

**Chokmah + Venus:** Arousing of love; a forceful pressure or impulse to emotional expression. Nature of affections governed by instinct rather than social convention, by impulse of Will rather than conditioning or logic.

# ABUNDANCE

## *Three of Cups*

**Meditation Pattern:** Place Atu I, The Magus, and Atu VII, The Chariot, side-by-side, with the 3 of Cups above them.

**Traditional Description:** A group of lotuses or water lilies, from which two flowers rise on either side of, and overhanging, the top cup, pouring into it the white water. Lotuses in the same way pour white water into the lower cups. The three cups are arranged in an erect equilateral triangle. All three cups overflow; the topmost into the two others, and these upon the lower part of the card. Symbols ♃ and ☽ above and below.<sup>1</sup>

**Binah of Water:** The fulfillment of the Will-to-Love in abounding joy. Love brought to happy fruition. Fulfillment, pleasure, sensuality, abundance; gladness, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment. The spiritual basis of fertility.

**Mercury/Cancer:** Abundance, plenty, success, passive success; keen perception, memory; good luck and fortune; love, kindness, liberality.

**Saturn + Mercury:** (This combination is not so revealing as for most of these symbols. Its usual meanings are quite different from the clear meaning of this card, mostly because we are here dealing with Supernal Saturn at her best. But *Mercury-Saturn* does contribute profound thought, common sense, and a clear state of mind. Amidst the sense of abundance, there remains a practical element.)

# LUXURY

(Previously called, "Blended Pleasure.")

## *Four of Cups*

**Meditation Pattern:** Place Atu II, The Priestess, and Atu VII, The Chariot, side-by-side, with the 4 of Cups above them.

**Traditional Description:** Four cups, the upper two overflowing into the lower two (which do not overflow). A lotus stem ascends, bearing one flower at the top of the card, from which water flows into the two upper cups. From the center, two lotus leaves pass right and left, making a cross between the four cups. Above and below are the symbols ♃ and ☽ for the Decanate.

**Chesed of Water:** Luxury, leisure, an abundance of pleasure. Pleasure that is ordered, stabilized. Receiving pleasure or kindness from others, but some discomfort therewith. Laziness, dispersion, excess, negligence; loss of impulse from over-satisfaction. Philosophy, contemplation, introspection. Devotion (of all kinds, including spiritual devotion).

**Luna/Cancer:** Success or pleasure fulfilled. Strong feeling nature. A stationary period in happiness, which may, or may not, continue. It does not mean love and marriage so much as the Three of Cups. It is too passive a symbol to represent perfectly complete happiness. Swiftly, hunting, pursuing. *If ill-dignified:* acquisition by contention; injustice; drawbacks or dissatisfaction regarding pleasure is implied.

**Jupiter + Luna:** Happiness, kindness, generosity, sociability, popularity, pleasure, rich-living, *noblesse oblige*. Indifference, negligence, jadedness, lazy justice, opportunism.

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<sup>1</sup> Within this decanate is the Exaltation of Jupiter (15° ☽).

# DISAPPOINTMENT

(Previously called "Loss in Pleasure.")

## *Five of Cups*

**Meditation Pattern:** Place Atu XVI, The Tower, and Atu XIII, Death, side-by-side, with the 5 of Cups above them.

**Traditional Description:** Lotuses or water-lilies appear, of which the flowers are drooping right and left. Only the leaves, and no buds, surmount them the cups. 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. Above and below are the symbols  $\text{♃}$  and  $\text{♋}$  for the Decanate.

**Geburah of Water:** Severity in emotional matters (requiring emotional strength). Disappointment in love; marriage broken off; unkindness from a friend; loss of friendship; emotional disturbance; betrayal.

**Mars/Scorpio:** End or death of pleasure; disappointment; sorrow; loss or misfortune in those things from which pleasure is expected. Sadness, treachery, betrayal, deceit; ill-will, ruthlessness, detraction; willful destruction. Wasting or dissipation of energies; charity and kindness are ill-requited. All types of anxieties and troubles from unsuspected and unexpected sources.

**Mars + Mars:** (Reinforces all Mars traits.)

# PLEASURE

## *Six of Cups*

**Meditation Pattern:** Place Atu XIX, The Sun, and Atu XIII, Death, side-by-side, with the 6 of Cups above them.

**Traditional Description:** A group of stems of water-lilies or lotuses, from which six flowers bend, one over each cup. From these flowers, a white glistening water flows into the cups as from a fountain; but they are not yet full. Above and below are symbols  $\text{♁}$  and  $\text{♋}$ , referring to the Decanate.<sup>1</sup>

**Tiphereth of Water:** Harmony and beauty in matters of the heart. Beginning of a wish, happiness, success, or enjoyment. Well-being, harmony of natural forces without strain, ease, satisfaction, pleasure.

**Sol/Scorpio:** Commencement of steady increase, gain, and pleasure; but commencement only. Preeminently a fertile card; putrefaction as a basis of all fertility, of all life. Fulfillment of the sexual Will. Also affront, detection, 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 as usual).

**Sol + Sol:** (Reinforces all solar traits.)

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<sup>1</sup> At the center of this decanate burns the "Heart of the Scorpion" and "Rival of Mars," the bright star *Cor Scorpii* or Antares (15°  $\text{♋}$ ).

# DEBAUCH<sup>1</sup>

## *Seven of Cups*

**Meditation Pattern:** Place Atu III, The Empress, and Atu XIII, Death, side-by-side, with the 7 of Cups above them.

**Traditional Description:** The seven cups are arranged in two descending triangles above a bottom point. Lotus stems arise from the central lower cup. With the exception of the central lower cup, each cup is overhung by a lotus flower; but no water falls from these into any of the cups, which are all quite empty. Above and below are the symbols of the Decanate, ♀ and ♁.

**Netzach of Water:** Illusion, deception, error. The mire of false pleasure. Lying, promises unfulfilled; slight success at outset, not retained. *If well-dignified:* imagination, idea, vision, and the mobilization of the power of visualization to the service of the Will.

**Venus/Scorpio:** Passionate disposition, strong powers of attraction. Possible success, but neutralized by the supineness of the person; illusionary success, deception in the moment of apparent victory. Lying, error, promises unfulfilled. Drunkenness, substance abuse, wrath, vanity, shame. Lust, fornication, violence against women, selfish dissipation, deception in love and friendship, betrayal, jealousy. Often success gained, but not followed up. Modified as usual by its dignities.

**Venus + Venus:** (Reinforces all Venus traits.)

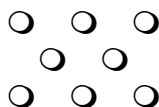
# INDOLENCE

(Previously called, “Abandoned Success.”)

## *Eight of Cups*

**Meditation Pattern:** Place Atu XXI, The Universe, and Atu XVIII, The Moon, side-by-side, with the 8 of Cups above them.

**Traditional Description:** A group of stems of lotuses or water lilies. Only two are flowers shown, which bend over the two central cups, pouring into them a white water that fills them and runs over into the three lowest, which latter are not yet filled.



The three uppermost are quite empty. At the top and bottom of the card are symbols ♀ and ♂.

**Hod of Water:** Success abandoned; decline of interest. Ascetic renunciation and discipline have become excessive, suppressive, self-denying, sacrificing. What should be fluid and mobile is locked up in rigid form and outworn patterns, strangling it.<sup>2</sup>

<sup>1</sup> Remember that all of the Sevens represent the idea of Victory in their respective elemental realms, and the personal capacities that produce such a victory. The fact that these principles are frequently abused and degenerated due to human weakness is not the “fault” of the principles themselves. – FRA. II.

<sup>2</sup> This older title of this card, “Abandoned Success,” has virtues that definitely recommend it, as the interpretations provided here will indicate. There is also a renunciatory aspect to Hod of Water. – FRA. II.

**Saturn/Pisces:** Exhaustion, loss of heart, stagnation, soullessness, depression. Temporary success, but without further results. Thing thrown aside as soon as gained. Not lasting, even in the matter in hand. Indolence in success. Misery without visible cause. Seeking after riches. Instability. Time and sorrow impede pleasure, and there is no strength to compensate. Suppression of will, joy, and enthusiasm by internal or external stresses. Reserve, modesty, loneliness. But may indicate renunciation of material success, or of things hitherto gained, for a higher ideal.

**Mercury + Saturn:** Heaviness. Mental inhibition, distrust, shyness; shortsighted, stubborn, withdrawn. *If well-dignified:* industrious thought; thorough, serious, philosophical, methodical.<sup>1</sup>

## HAPPINESS

### *Nine of Cups*

**Meditation Pattern:** Place Atu X, Fortune, and Atu XVIII, The Moon, side-by-side, with the 9 of Cups above them.

**Traditional Description:** Lotus or water lilies, with one flower overhanging each cup. From these, a white water pours. Cups are arranged in three rows of three each. Symbols ☽ and ☾ above and below.

**Yesod of Water:** Richness of the soul. Satisfaction of sensuous, creative, and sexual needs. Complete success; pleasure and happiness; wishes fulfilled.

**Jupiter/Pisces:** Complete realization of pleasure and happiness, almost perfect; heightened capacity for enjoyment; kindness; contentment; self-praise, vanity, conceit, much talking of self, yet kind and lovable. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good and generous nature, but sometimes foolish, indulgent, and self-satisfied.

**Luna + Jupiter:** Happiness, kindness, satisfaction, sense of wellbeing, popularity, pleasure, enjoyment of rich living; but also philosophical, high-minded, with a keen social conscience.

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<sup>1</sup> It is instructive to compare planetary Saturn's effect on Hod in this card, with Mercury's effect on Supernal Saturn in the 3 of Cups. Other similar reciprocal examples occur throughout this essay. – FRA. II.

# SATIETY

(Previously called, “Perfected Success.”)

## *Ten of Cups*

**Meditation Pattern:** Place Atu XVI, The Tower, and Atu XVIII, The Moon, side-by-side, with the 10 of Cups above them.

**Traditional Description:** A bunch of water-lilies or lotuses, whose flowers pour white water into the ten cups, overrunning them all. The uppermost cup is tipped sideways, and pours water into the left-hand upper cup. A single lotus flower surmounts the top cup, and is the source of the water that fills it. Above and below, the symbols ♂ and ♋.<sup>1</sup>

**Malkuth of Water:** Matter settled; complete good fortune. The pursuit of pleasure brought to success.<sup>2</sup>

**Mars/Pisces:** Permanent and lasting success and happiness, because inspired from above. Not so sensual as the “Happiness” of the 9 of Cups, yet almost more truly happy. Pleasure, dissipation, debauchery; quietness, peacemaking. Kindness, pity, generosity, wantonness, waste, dissipation, craving for drugs, lack of self-control, unreliability in romance; all according to dignity.<sup>3</sup>

**Malkuth + Mars:** Sensuousness, intractability, a fondness for material things. Potentially avaricious and vindictive; yet also capable of a vital, energetic, successful way of living the practical life in the world.

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<sup>1</sup> Within this decanate is the Exaltation of Venus (27° ♋).

<sup>2</sup> This is not such a good card as stated. It represents boredom, and quarreling arising therefrom; disgust springing from too great luxury. In particular it represents drug-habits, the sottish excess of pleasure, and the revenge of nature. – FRA. O.M.

<sup>3</sup> It is not clear how some of these attributions arose from the idea of Mars commingled with Pisces, which normally would be a much more negative pattern. The words “quietness, peace-making... kindness,” etc., are particularly inconsistent with the symbols attributed to the decanate. It appears that the fulfillment of the suit of Cups in the Sphere of Malkuth so overwhelms the other symbols as to inspire the particular positive impression given here by G.H. Fra. D.D.C.F. The footnote on this card by G.:H.: Fra. O.M. should definitely be taken into consideration in this regard. – FRA. Π.

# THE SWORDS

## THE ROOT OF THE POWERS OF THE AIR

### *Ace of Swords*

**Meditation Pattern:** Place the Ace of Swords between Atu 0, The Fool, and Atu XVII, The Star.

**Qabalistic Correspondences:** The seed or root of elemental Air. Kether of Air, or Kether in Yetzirah.

**Traditional Description:** 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.

**Meaning:** The primordial energy or essence of Air. It symbolizes Invoked Force (as contrasted with Natural Force); for it symbolizes the Invocation of the Sword. Intellect in its best and finest condition, as a tool to be employed. Raised upward, it invokes the Divine Crown of spiritual brightness. Reversed it is the evocation of demonic force, and becomes a fearfully evil symbol. Therefore, it represents very great power for good or evil, but invoked. It also represents whirling force, conquest, activity, and strength during trouble. It is the affirmation of Justice upholding Divine Authority; and may become the sword of wrath, punishment, and affliction.

## PEACE RESTORED<sup>1</sup>

### *Two of Swords*

**Meditation Pattern:** Place Atu II, The Priestess, and Atu VIII, Adjustment, side-by-side, with the 2 of Swords above them.

**Traditional Description:** Two crossed swords, like the Air Dagger of an Apprentice Adeptus. Upon the point where the two cross is a rose of five petals, emitting white rays. At the top and bottom of the card are two small daggers, supporting respectively the symbols ☽, and ☿, representing the Decanate.

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<sup>1</sup> The Master Therion held that the word “restored,” used here, is an error; for (he argued) at Chokmah there has been no prior disturbance. Nonetheless, the Swords are inherently conflictual and active; and there remains, unsolved to our satisfaction, the question of whether the sequence of these Zodiacal cards is best viewed as emanating from the top of the Tree of Life, or ascending thereunto from the bottom. If To Mega Therion’s view is adopted, then the suggested interpretations here following must be substantially modified accordingly. – FRA. II

**Chokmah of Air:** Polarity established in opinion, conflict, or division. Balanced force. Quarrel resolved, yet with residual tensions. Actions sometimes selfish, sometimes unselfish.

**Luna/Libra:** Compromise, cooperation, friendship. Peace restored; truce; justice. Strength arising from difficulties and hardship (symbolized by the position of the rose, as though the pain itself had brought forth beauty). Indecision; contradictory characteristics in the same nature or situation. Pleasure after pain; sorrow and sympathy. Aid to the weak; unselfishness; injury when meaning well; given to petitions.

**Chokmah + Luna:** Emotional divisions creatively resolved. Ingenuity, innovative, attentive, perceptive. Acting on instinct, or impulse of will. *If ill-dignified:* excessive independence and self-interest; restless, impulsive, uncooperative, tactless, talkative; an agreement spoilt.

## SORROW

### *Three of Swords*

**Meditation Pattern:** Place Atu XXI, The Universe, and Atu VIII, Adjustment, side-by-side, with the 3 of Swords above them.

**Traditional Description:** Three swords, upright, as though the central sword had struck apart the two others (which were crossed in the Two of Swords). The central sword cuts asunder a rose of five petals, which, in the Two of Swords, grew at the swords' junction. Its petals are falling; no white rays issue from it. Above and below the central sword, the symbols ♀ and ♂.

**Binah of Air:** Unhappiness, sorrow, disappointment, melancholy, tears, division.

**Saturn/Libra:** Disruption, interruption, separation, discontent, quarreling; sowing of discord and strife, mischief-making, sorrow and tears; secrecy, perversion. An intense lurking passion to create, but monstrous or deformed in result; yet mirth in Platonic pleasures. Faithful in promises, conscientious, dutiful; honesty in money transactions; selfish and dissipated, yet sometimes generous; deceitful in words and repetitions.

**Saturn + Saturn:** (Reinforces all Saturn traits.)

## TRUCE

(Previously called "Rest From Strife")

### *Four of Swords*

**Meditation Pattern:** Place Atu X, Fortune, and Atu VIII, Adjustment, side-by-side, with the 4 of Swords above them.

**Traditional Description:** Four swords, two extending from each side of the image, cross in the center. The rose of five petals with white radiations is reinstated on the point of their intersection. Above and below, on the points of two small daggers, are the symbols ♃ and ♄, representing the Decanate.<sup>1</sup>

**Chesed of Air:** Convalescence, recovery, restoration. Stabilizing change for the better. Relief from anxiety, refuge from mental chaos, rest from strife. Authority in the intellectual world; establishment of dogma, convention, standardization.

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<sup>1</sup> Within this Decanate is the Exaltation of Saturn (21° ♄).

**Jupiter/Libra:** Rest from strife; yet after it and through it. Peace from and after strife; resolution of conflicts, bestowing calm; a sense of justice. Quietness, rest, ease, popularity, plenty, yet after struggle. Goods of this life; social enjoyment; abundance.

**Jupiter + Jupiter:** (Reinforces all Jupiter traits.)

## DEFEAT

### *Five of Swords*

**Meditation Pattern:** Place Atu III, The Empress, and Atu XVII, The Star, side-by-side, with the 5 of Swords above them.

**Traditional Description:** Two pairs of swords extending from the lower corners of opposite sides of the figure, nearly upright, but falling apart of each other, right and left of the card. A fifth sword stands upright in the center as though it had disunited them. The petals of the rose, which in the Four of Swords had been reinstated in the center, are torn asunder and falling. Above and below are the symbols ♀ and ⚔ for the Decanate.

**Geburah of Air:** Mental severity, pain, or anguish (requiring mental strength and resolve of character). Defeat, loss, malice, spite, disruption, slander, evil-speaking, dishonor.

**Venus/Aquarius:** Failure, defeat. Intellect weakened by sentiment. Loss of competitive edge. Contest decided against the querent; weakness, anxiety, trouble, poverty, avarice, grieving after pain or loss, laborious, restless, unresting; loss; vileness of nature; malicious, slanderous, lying, spiteful, treacherous, tale-bearing. A busybody and separator of friends, divisive, hating to see peace and love between others. Cruel, cowardly, thankless, unreliable. Clever and quick in thought and speech. Feelings of pity easily roused, but unenduring.

**Mars + Venus:** Excitability, strong passions and emotional force, disharmonious, divisive, disruptive of relationships, enkindling of enmity.

## SCIENCE

(Previously called, “Earned Success.”)

### *Six of Swords*

**Meditation Pattern:** Place Atu I, The Magus, and Atu XVII, The Star, side-by-side, with the 6 of Swords above them.

**Traditional Description:** Swords extending from each side, their points meeting in the center; two other swords converge onto the same center from above and beneath. The rose is reestablished thereupon. The symbols ♀ and ⚔ are above and below, supported on the points of two short daggers or swords.

**Tiphereth of Air:** Perfect balance of mental and moral faculties. Beauty; perception of beauty, health, wholeness; self-esteem. Journey by water.<sup>1</sup>

**Mercury/Aquarius:** Intelligence and humanity prevail. Inventive, creative, and progressive thinking. Success after anxiety and trouble. Dominance, painstaking care, mental works.

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<sup>1</sup> The last phrase is traditional. Prior to air travel, it probably meant “long distance travel,” both literally and as a metaphor for psychological or philosophical journeying. – FRA. II

**Sol + Mercury:** Excellent mental capacity; commerce; practical, knowledgeable, attentive, analytical. But the ego can become overly identified with its own views and ideas; intellectual pride, conceit.

## FUTILITY

(Previously called, "Unstable Effort.")

### *Seven of Swords*

**Meditation Pattern:** Place Atu II, The Priestess, and Atu XVII, The Star, side-by-side, with the 6 of Swords above them.

**Traditional Description:** Two sets of three swords each, extended from opposite sides of the figure. A seventh sword reaches upward through their center. The points of all the swords just touch each other, the central sword not altogether dividing them. The rose of the previous symbols of this suit twines its stem about the blade of the central sword, its blossom opening fully near the tip thereof, as if the victory were at its disposal. Symbols ☽, and ☿, above and below.

**Netzach of Air:** Calculating, clever, adaptable; or conniving, deceitful, and unreliable. In character, untrustworthy. Flight, departure, avoidance, refusal or failure at confrontation.

**Luna/Aquarius:** Loss of energy, diffusion, uncertainty, doubt, vacillation, unstable effort. Unreliable, mentally distractible. Incapable of sustained effort. Yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the threshold of winning, through not continuing the effort. Partial success at best. Love of abundance, fascinated by display; given to complaints, affronts, and insolences, and to spy upon others. Inclined to betray confidences, not always intentionally but through inattentiveness or weakness.

**Venus + Luna:** Passivity, emotional, desire for comfort, moodiness, shyness, easily influenced by others, good intentions but unrealistic assessment. *If well-dignified*, may add tenderness, emotional expressiveness, affection, grace; but the quality of the suit of Swords seriously impedes these more desirable, tender, and feeling aspects of Venus and the Moon.

## INTERFERENCE

(Previously called, "Shortened Force.")

### *Eight of Swords*

**Meditation Pattern:** Place Atu X, Fortune, and Atu VI, The Lovers, side-by-side, with the 8 of Swords above them.

**Traditional Description:** Four pairs of swords, points upwards, emanate (two pairs each) from the bottom corners of the figure. All their points touch near the top of the card. Above and below are the Decanate symbols ♃ and ♆.

**Hod of Air:** Unexpected interference or bad luck. Indecision. Lack of persistence in matters of intellect, contest, or effort. Constraint of mental faculties, possibly through overdoing it; "over-trained," "overqualified," "misses the forest for the trees." Narrow, restricted, petty. Controlling by use of intellect.

**Jupiter/Gemini:** Too much force applied to small things; attention wasted on detail, at the expense of the principal and more important points; obfuscation. *If ill-dignified*, these qualities

produce malice, pettiness, and domineering characteristics. Patience in detail of study; great care in some things, counterbalanced by equal disorder in others. Impulsive; equally fond of giving or receiving money or gifts; generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects. Versatile (or distractible); obliging (or overly conciliatory); well-mannered (when this may not be warranted); avoidant; carefree (or superficial).

**Mercury + Jupiter:** Intellectual; but frivolous, mischievous, unable to focus or concentrate, absentminded, autistic. *If well-dignified:* may indicate common sense, a gift for speech, ease of learning, resourcefulness.

## DESPAIR & CRUELTY

### *Nine of Swords*

**Meditation Pattern:** Place Atu XVI, The Tower, and Atu VI, The Lovers, side-by-side, with the 9 of Swords above them.

**Traditional Description:** Four pairs of swords, as in the preceding figure, nearly upright, but with the points falling away from each other. A ninth sword is upright in the center, as if it had struck them asunder. No rose at all is shown, as if it were not merely cut away, but utterly destroyed. Above and below are the Decanate symbols, ♂ and ♀.

**Yesod of Air:** The disruption and severity of the Swords, ripened to its greatest development: illness, suffering, malice, cruelty, pain. Unconscious primitive instincts are roused. Often pathological. Nightmares.

**Mars/Gemini:** Despair, cruelty, pitilessness, malice, argument, rage, revenge, suffering, worry, anxiety, loss, misery. Agony of mind, suffering; frustration, restlessness. Exhaustion of thought or powers of mind. Burden, oppression, labor, subtlety, craft, criticism, dishonesty, lying, slander. *If well-dignified:* mental discipline, reserve, faithfulness, patience, unselfishness, analysis, inquiry, discrimination, etc.

**Luna + Mars:** The automatic, reactive stirring of heartless passions. Friction, hurt, irritability, excitability, emotional pain, severity, conflict, quarreling, hastiness; or great emotional force, fighting nature, candor, forthrightness.

## RUIN

### *Ten of Swords*

**Meditation Pattern:** Place Atu XIX, The Sun, and Atu VI, The Lovers, side-by-side, with the 10 of Swords above them.

**Traditional Description:** Four pairs of swords, as in the preceding symbol, with the points falling away from each other. Two further swords are crossed in the center, as though their junction had disunited the others. No rose, either flower or bud, is shown. Above and below are the symbols ☉ and ♀, representing the Decanate.

**Malkuth of Air:** Ruin, death, defeat, disruption; but, in spiritual matters, the end of delusion. Destruction at the end. Insubstantiality; ideas, dreams, or plans never rendered practical.

**Sun/Gemini:** Undisciplined, warring forces, complete failure. Disruption, disorder, and dispersal of the Sun's harmonious and stable energy; damping down of the creative impulse; weakness, corruption, disintegration. Ruin of plans and projects; but (especially if well-dignified) with the implicit promise of some new dawn beyond the present circumstances. Disdain, insolence, and impertinence, yet mirth and jollity therewith. Loving to overthrow the happiness of others; gossip; given to much unprofitable speech, and many words. Yet clever and eloquent, according to dignity.

**Malkuth + Sol:** The end of delusion; a light cast upon the illusions of matter. Need for a sounder material orientation. The need for perseverance, endurance, practicality. Need for sense of practical reality, sense of form, and sense of humor.

# THE DISKS

## THE ROOT OF THE POWERS OF THE EARTH *Ace of Disks*

**Meditation Pattern:** Place the Ace of Disks between Atu XXI, The Universe, and Atu V, The Hierophant.

**Qabalistic Correspondences:** The seed or root of elemental Earth. Kether of Earth, or Kether in Assiah.

**Traditional Description:** A White Radiant Angelic Hand, holding a rose tree branch, whereon is a large Disk formed of five concentric circles. The innermost circle is white, charged with a red Greek cross. From this white center, 12 white rays issue; these terminate at the circumference, making the whole resemble an astrological figure of the heavens. It is surmounted by a small circle, above which is a large white Maltese cross, and with two white wings. Four crosses and two buds are shown. The Hand issues from the clouds as in the other three cases.

**Meaning:** It represents materiality in all senses, good and evil; and is, therefore, in a sense, illusionary. It shows material gain, power, labor, wealth, contentment, etc.; but matter, it must be remembered, is entirely of the substance of Spirit, and of the Creative Light of the Sun.

## (HARMONIOUS) CHANGE *Two of Disks*

**Meditation Pattern:** Place Atu X, Fortune, and Atu XV, The Devil, side-by-side, with the 2 of Disks above them.

**Traditional Description:** Two wheels, disks, or pentacles, similar to that of the Ace. They are united by a green-and-gold serpent (holding its tail in its mouth), bound about them like a figure 8. No roses enter into this card. Above and below are the symbols ♃ and ♄. It is a revolving symbol.

**Chokmah of Earth:** Change, cyclicity. Visit to friends, journeys, wandering.

**Jupiter/Capricorn:** The harmony of change. Alternation of gain and loss, weakness and strength. Ever-changing occupation; discontented with any fixed condition of things. Now elated, then melancholic; industrious, yet unreliable. Responsible, trustworthy, dutiful; fortunate through prudence of management; yet sometimes unaccountably foolish. Basically kind, yet wavering and inconsistent.

**Chokmah + Jupiter:** Fortunate change, independence, realization (enlightenment of perspective), fortunate ideas; impulse toward the new; intuitive and forward-looking.

## WORK<sup>1</sup>

### *Three of Disks*

**Meditation Pattern:** Place Atu XVI, The Tower, and Atu XV, The Devil, side-by-side, with the 3 of Disks above them.

**Traditional Description:** The Disks are arranged in an equilateral triangle, apex upward. There is a branch of a rose tree, of which two white rosebuds touch and surmount the topmost Disk. Above and below are the symbols  $\text{♁}$  and  $\text{♂}$ .

**Binah of Earth:** Material establishment; the crystallization of idea or force into form, through work. Business, paid employment, commercial transaction, financial gain.

**Mars/Capricorn:** Working, constructive force, building up, creation, erection; endurance, perseverance, obstinacy, sober practicality; realization and increase of material things; gain in commercial transactions, rank; ambitious, independent; increase of substance, influence, resourcefulness in business; selfishness. Commencement of matters to be established later. Narrow, prejudiced, opportunistic.

**Saturn + Mars:** Labor; tireless endurance; disciplined energy; will converted by effort into results.

## (EARTHLY) POWER

### *Four of Disks*

**Meditation Pattern:** Place Atu XIX, The Sun, and Atu XV, The Devil, side-by-side, with the 4 of Disks above them.

**Traditional Description:** A branch of a rose tree, but without flowers or buds; except that in the center is one fully blown white rose. The four Disks are disposed as on the points of a square; a rose in its center. Symbols  $\text{♁}$  and  $\text{♂}$  above and below to represent the Decanate.<sup>2</sup>

**Chesed of Earth:** Dominating and stabilizing the practical situation. Skill in directing physical resources. Government through law, order, pattern, system. Gain of money or influence; a present.

**Sol/Capricorn:** Assured material gain: success, rank, dominion, earthly power, paternal power; completed, but leading to nothing beyond. Vigilant authority. Industrious, but little originality. Prejudicial, covetous, suspicious; careful, serious, and orderly, but discontented. According to dignity as usual.

**Jupiter + Sol:** Power, authority, instinct for command; but inclined to self-aggrandizement and superiority. A rightful ruler, or a pretentious bigot.

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<sup>1</sup> Previously called, "Material Works." The Master Therion shortened the name to "Work" in *The Book of Thoth*, but published versions of the Thoth Tarot Deck give the name as "Works." There is a subtle but important dissimilarity in the meaning of these two titles, which has not been neglected in our present naming of the card. – FRA. Π.

<sup>2</sup> Within this decanate is the Exaltation of Mars, at 28°  $\text{♂}$ .

# WORRY

(Previously called, "Material Trouble.")

## *Five of Disks*

**Meditation Pattern:** Place Atu I, The Magus, and Atu V, The Hierophant, side-by-side, with the 5 of Disks above them.

**Traditional Description:** A branch of the white rose tree, but from which the roses are falling, and leaving no buds behind. Five Disks similar to that on the Ace. Above and below are the symbols ♀ and ♂.<sup>1</sup>

**Geburah of Earth:** Severity in practical, financial, or bodily matters (requiring strength, effort, endurance, and resolve to correct). Loss of job, loss of money, economic anxiety.

**Mercury/Taurus:** Intelligence required to resolve material problems. Anxiety about material things. Labor, toil, land cultivation; building; knowledge and acuteness of earthly things. Poverty, carefulness; sometimes money regained after severe toil and labor. Unimaginative, harsh, stern, determined, patient, persevering, obstinate. Prolonged inaction; intense strain of inertia.

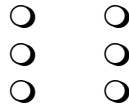
**Mars + Mercury:** Mental energy, nervous strain, anxiety, mental duress. Quarreling, fault-finding, blameful, obstinate, irritable; but practical insight, keen assessment, analytical, effective in difficult circumstances.

# (MATERIAL) SUCCESS

## *Six of Disks*

**Meditation Pattern:** Place Atu II, The Priestess, and Atu V, The Hierophant, side-by-side, with the 6 of Disks above them.

**Traditional Description:** A rose branch with white roses and buds, each of which touches a Disk. The six Disks are arranged in two columns of three each:



Above and below are the symbols the Decanate, ♃ and ♂.<sup>2</sup>

**Tiphereth of Earth:** Beauty and harmony in material, practical, or financial matters. Success in material things, prosperity in business, fertility, philanthropy. Power, influence, rank, nobility, rule over the people.

**Luna/Taurus:** Material success and gain. Settling down; successful stabilization of circumstances. Constancy, devotion. Enjoyment of life, appreciation of beauty. Fortunate, successful, liberal, just. *If ill-dignified*, may be purse-proud, insolent from excess, or prodigal.

**Sol + Luna:** Completion, complementation; balance of circumstances of conditions. An alchemical wedding of complementary principles.

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<sup>1</sup> Within this decanate are those clusters called the Pleiades (5° ♀) and the Hyades (7° ♂), as well as the Exaltation of the Moon (3° ♀).

<sup>2</sup> At the center of this decanate lies the great star Aldebaran (15° ♂), which is the Eye of the Bull.

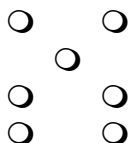
# FAILURE<sup>1</sup>

(Previously called "Success Unfulfilled")

## *Seven of Disks*

**Meditation Pattern:** Place Atu XXI, The Universe, and Atu V, The Hierophant, side-by-side, with the 7 of Disks above them.

**Traditional Description:** A white rose branch. Seven Disks arranged like the geomantic figure Rubeus (which is attributed to the Scorpionic aspect of Mars):



There are only five buds, which overhang, but do not touch, the five uppermost Disks. Above and below are the Decanate symbols, ♃ and ♏ respectively.

**Netzach of Earth:** Success only through labor, patience, and care. Unprofitable speculations and employments; little gain for much labor.

**Saturn/Taurus:** Blight. Inertia. Promises of success unfulfilled (shown, as it were, by the fact that the rosebuds do not come to anything). Loss of apparently promising fortune; loss of one's labor. Hopes deceived and crushed; restrictions or inhibitions impede worldly advancement. Disappointment, misery, slavery, necessity, and baseness. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. Yet can be persevering, enduring, methodical, economical.

**Venus + Saturn:** Disappointment, emotional loss, unhappiness, loss of motivation or energy; sober, realistic, economical, faithful, determined; but emotionally withdrawn, unsatisfied, hardened.

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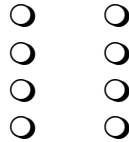
<sup>1</sup> The present title, "Failure," is far too drastic. The older title, given above parenthetically, usually should be construed to mean, "Success Unfulfilled **Thus Far.**" It often includes the idea of patience, and endurance through the passage of time, and the need for labor and effort, which are those elements required on the plane of Earth in order to achieve Victory. – FRA. Π.

# PRUDENCE

## *Eight of Disks*

**Meditation Pattern:** Place Atu XIX, The Sun, and Atu IX, The Hermit, side-by-side, with the 8 of Disks above them.

**Traditional Description:** A branch of a rose tree, with four white roses thereon, which touch only the four lowermost Disks. No rosebuds, but only leaves, touch the four uppermost disks. All the Disks are similar to that of the Ace, but without the Maltese cross and wings. They are arranged like the geomantic figure Populus (which is attributed to the Moon and Cancer):



Above and below them are the symbols ☉ and ♀ for the Decanate.

**Hod of Earth:** Skill, prudence, cunning, caution. Discipline and skill hone practical intent into finished results; artisanship, skill at one's craft.

**Sol/Virgo:** Calculation. Intelligence, skill, diligence, care to detail, methodical, orderly. Carefully applied to material matters (especially in agriculture, artifice, or building.) Overly careful in small things at the expense of great: "Penny wise and pound foolish." Gain of money in small sums; prudent; industrious.

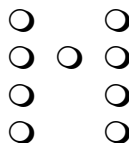
**Mercury + Sol:** Practical, resourceful, clear mind, with those character traits conducive to careful work and fine detail.

# (MATERIAL) GAIN

## *Nine of Disks*

**Meditation Pattern:** Place Atu III, The Empress, and Atu IX, The Hermit, side-by-side, with the 9 of Disks above them.

**Traditional Description:** The Disks are arranged thus:



There is a rose branch, with nine white roses, each of which touches a Disk. Not only flowers, but also rosebuds, are on the branches. The symbols ♀ and ♀, above and below.<sup>1</sup>

**Yesod of Earth:** Inheritance, much increase of goods, harvest, fruitfulness, creation.

**Venus/Virgo:** Complete realization of material gain, goods, riches; good fortune in material affairs; treasuring of goods. *If ill-dignified:* covetousness, theft, knavery.

**Venus + Luna:** Pleasure, happiness, joy, devotion, care giving, desirous of children, affectionate, responsive to beauty, graceful.

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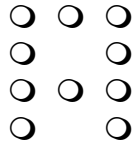
<sup>1</sup> At the heart of this decanate lies the Exaltation of Mercury in the same degree as the star Vindemiatrix (15° ♀).

# WEALTH

## *Ten of Disks*

**Meditation Pattern:** Place Atu I, The Magus, and Atu IX, The Hermit, side-by-side, with the 10 of Disks above them.

**Traditional Description:** A branch whose roses touch all the Disks. No buds, however, are shown. The symbols ♃ and ♍ are above and below.<sup>1</sup> The Disks are thus arranged:



**Malkuth of Earth:** Prosperity, riches, wealth. The completion or reward of labor (or of the Great Work).

**Mercury/Virgo:** Completion of material gain and fortune; as it were, at the very pinnacle of success (but nothing beyond?). The requirement to mobilize intelligence to manage what has been built or acquired. Practical management of affairs. Old age, slothfulness; great wealth, yet sometimes partial loss; heaviness; dullness of mind, yet clever and prosperous in money transactions.<sup>2</sup>

**Malkuth + Mercury:** (The meaning of this constellation of symbols is virtually identical to that of the other combinations of attributions for this card.)

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<sup>1</sup> This decanate ends with the great star Spica (29° ♍), which is the completion and anchor of the zodiac.

<sup>2</sup> These latter ideas relate much better to “Malkuth of Earth” (*i.e.*, the completion or climax or conclusion of the Earth principle – the final, full building of that Kingdom which is the fulfillment of the initial Will-impulse initiated in the Ace of Wands) than to the Mercury/Virgo governance of the decanate. The proper interpretation of this card should include not only the recognition that it is the climax of the entire series of the Lesser Arcana, but also that Mercury both rules and is exalted in Virgo, with such extreme dignity being reflected in the unusually auspicious tone of the card. Furthermore, Mercury corresponds to Atu I of the Major Arcana, The Magus, and therefore represents that aspect or process of consciousness whereby the Pure Will of Kether is drawn into manifestation. – FRA. II.

## Chapter 3: THE 16 COURT or ROYAL CARDS Being the Permutation of Tetragrammaton

Sixteen Court Cards represent a four-by-four pattern of the manifestation of each letter of the Tetragrammaton (יהוה) expressed through each of the four elements, or suits. (These four elements, or suits, in turn, **also** correspond to the letters of Tetragrammaton.) The result is a set of 16 images symbolizing the action of fundamental, primal forces of Nature acting through all possible categories of expression. Their natures are intensely elemental – surging, flowing, expanding, and consolidating. They correspond, respectively, to Will, Love, Reason, and Action in each of the four elements.

	י	ה	ו	ה	
Atziluth	Knight of Wands	Knight of Cups	Knight of Swords	Knight of Disks	Fire
Briah	Queen of Wands	Queen of Cups	Queen of Swords	Queen of Disks	Water
Yetirah	Prince of Wands	Prince of Cups	Prince of Swords	Prince of Disks	Air
Assiah	Princess of Wands	Princess of Cups	Princess of Swords	Princess of Disks	Earth
	Fire	Water	Air	Earth	

Simultaneously, 12 of these 16 cards correspond to a particular 30° segment of the zodiac: the first two decanates (*i.e.*, the first 20°) of one sign, of the element to which the card's suit corresponds, and the last decanate (or 10°) of the preceding sign, which is of a contrary element. By this bridging of two signs, the Court Cards are said to bind together the 12 parts of the zodiac.

The particular sign, in each element, to which a given Court Card is attributed is chosen so that the three Gunas, or characteristics of nature, are balanced in the two signs and the card's rank. For example, the Knights, which are Cardinal and sulfuric (Rajasic) in nature, each correspond to the last 10° of a Fixed sign and the first 20° of a Mutable sign. The Queens, which are Fixed and salty (Tamasic) in nature, correspond to a Mutable and a Cardinal sign. The Princes, which are Mutable and mercurial (Sattvic), correspond to a Cardinal and a Fixed sign. (As the Knight, Queen, and Prince correspond to the three Gunas, so does the Princess correspond to that prakriti, or "Nature," of which they are component characteristics.)

Each decanate of the zodiac has a planetary ruler and a distinctive symbolic quality. (These were explored in detail in the prior section of this book on the Minor Arcana.) **The natures of**

**the three decanates composing the domain of the Court Cards are of fundamental importance in explaining the nature of each card.**

For example, the Knight of Wands may be summarized as *Swiftness* and *Strength*; that of Cups, by *Indolence* and *Happiness*; of Swords, by *Interference* and *Cruelty*; and that of Disks by *Prudence* and *Gain*.

The Queen of Wands may be summarized by the ideas of *Dominion* and *Virtue* (or *Established Strength*); the Queen of Cups by *Love* and *Abundance*; of Swords, by *Peace* and *Sorrow*; and of Disks, by *Harmonious Change* and *Work*.

The Princes, which, being Mutable by nature (as the Qabalistic Son), represent the equilibration of opposing forces, ride their Kerub-borne chariots along the razor's edge of two extremes of one dynamic current. Thus, the Prince of Wands is characterized by the sustained tension of *Strife* and *Victory*; the Prince of Cups by that between *Pleasure* and *Disappointment* (or *Loss in Pleasure*). For the Prince of Swords it is *Defeat* and *Earned Success*. In Disks, it is *Material Loss* vs. *Material Success*.

Yet this accounts only for two of the three decanates attributed to each card. The first decanate, in each case, is of an element contrary to that of the card in question. Furthermore, the symbolism seems, in each case, nearly the opposite of that expected. In fact, it is not opposite, but rather a complementary shadow-aspect, so intimately linked to the nature of the card as to constitute an identity. However, understanding the relationship is usually only possible by meditation on all of the many components of its symbolism.

With the addition of this last factor, these Court Cards assume a level of complexity not present in any other part of Tarot. This complexity, in fact, is the complexity of a truly **living** thing. In this, the Court Cards begin to display a human quality. It is likely because of this that the Masters of Wisdom who designed Tarot decided to represent these particular cards in distinctly human guise.

The Princesses rule fourth-parts of the celestial heavens that lie immediately about the North Celestial Pole, above the respective Kerubic (Fixed or Hub) signs of the zodiac; for example, the Princess of Swords rules the 90° segment centered on the Air Kerubic constellation Aquarius. The Princesses thus form the thrones of the powers of the four Aces, which correspond to the pole. The other 12 Court Cards (the four Knights, Queens, and Princes) rule the dominion of the Celestial Heavens between the realm of the four Princesses and the zodiac, as will be hereafter shown; and they link together the signs.

## TRADITIONAL DESCRIPTIONS OF THE FOUR RANKS

**THE FOUR KNIGHTS** (sometimes called Kings)<sup>1</sup> represent the **Yod** (י) forces of The Name in each suit: the radix, Father, and commencement of material forces: will-force in which all the others are implied, and of which they form the development and completion. A force swift and violent in its action, but the effect of which quickly passes away (wherefore is the knowledge of the King Scale of forces so necessary for the commencement of all magical working). The Knight is symbolized, therefore, by **a figure on a steed riding swiftly**, and clothed in complete armor.

**THE FOUR QUEENS** are seated upon thrones, and represent the forces of **Heh** (ה) of The Name in each suit. They are the Mother and bringer-forth of material forces: a force that develops and realizes that of the Knight: a force steady and unshaken, enduring but not rapid, reflective and understanding. It is therefore symbolized by **a figure seated upon a throne**, clothed also in armor.

**THE FOUR PRINCES** are seated in chariots, and thus borne forward. They represent the **Vav** (ו) forces of The Name in each suit: the mighty Son of the Knight and Queen, who realizes the influence of both scales of force. A Prince, the son of a King and Queen – yet a Prince of Princes, whose effect is at once rapid (though not so swift as that of the Knight) and enduring. This force is symbolized by **a figure borne in a chariot** and clothed in armor. Yet is his power vain and illusionary, unless set in motion by his Father and Mother.<sup>2</sup>

**THE FOUR PRINCESSES** are Amazons, standing firmly of themselves; neither riding upon horses, nor seated upon thrones, nor borne in chariots. They represent the forces of **Heh-final** (ה) of The Name in each suit, completing, consolidating, and materializing the influences of the other scales: the mighty and potent Daughter of a Knight and Queen: a Princess powerful and terrible, an Empress whose effect combines those of the Knight, Queen, and Prince, even as the elements of Fire, Water, and Air are combined in the fabric of what we term Earth. She is at once volatile and permanent, an inertia of irresistible momentum; therefore is she symbolized by **a figure standing firmly by herself**, only partially draped, and having but little armor.

Her power exists only as a consequence of the others. She must be manifested as the Daughter of Wisdom and Understanding (or of Will and Love), and the betrothed of Beauty; and then, indeed, her power is mighty and terrible materially, a “temple rightly builded” and the Throne of the Forces of Spirit. Woe unto whomsoever shall make war upon her when she is thus firmly established!

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<sup>1</sup> Note that the ‘Kings’ are called Knights, even as the Princes are sometimes (confusingly) called Kings! This is unfortunate. The Princes may be called Emperors without harm, even as the Princesses may be called Empresses. For clarity, remember only that the horsed figures refer to Yod (י) of Tetragrammaton and the paternal aspect thereof, and the charioted figures to Vav (ו) and the Filial aspect. – FRA. II.

<sup>2</sup> That is, the solar consciousness of Tiphereth, represented by this Prince, is vanity and delusion – the negative expression of the Sun, often leading to arrogance, overweening pride, and loss of proportion in self-perspective – unless founded upon, and responsive to, the Supernal Consciousness represented by Chokmah and Binah, Yod and Heh, Knight and Queen. – FRA. II.

THE LORD OF THE FLAME AND THE LIGHTNING;  
THE KING OF THE SPIRITS OF FIRE  
*The Knight of Wands – King of the Salamanders*  
*FIRE of FIRE*

**Meditation pattern:** Place 7 of Cups, 8 of Wands, and 9 of Wands side-by-side, with the Knight of Wands above them. Below the two Wands, place Atu XIV, Art.

**Traditional Description:** 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 the old Scandinavian and Gaulish helmet) with a rayed crown, a corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his cuirass, and on the shoulder-pieces and buskins, he wears 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 – and also the sigil of his scale (♁) is shown; beneath the rushing feet of his steed are waving flames and fire.

**YOD of YOD (FIRE of FIRE).** He is primarily an expression of the fiery, erupting, initiating, paternal, creative force of nature – the Primal life force, or vital power, leaping forth into expression with the force of lightning striking. He especially represents this force expressed through the element Fire; thus, he is even more energetic and aggressive. He is also this vital force expressed in Atziluth, *i.e.*, the Creative Impulse emanating from the purest Divine source. This purest expression of Will-force is the exact same energy expressed in the human sexual impulse.

He rules the celestial sphere from 20° ♍ to 20° ♎, which includes part of the constellation Hercules. (Hercules, in this constellation, is always represented with a club.) The fiery decanates to which he corresponds confirm that his nature is SWIFTNESS and STRENGTH (but without “Oppression,” the third decanate of ♎ – he is powerful, eruptive, explosive, yet without tyranny, for he is the impulse that gains expression as True Will in each of us). Sagittarius (♐) corresponds to Atu XIV, Art; and this Knight symbolizes that True Word which is the Holy Guardian Angel, and which strikes deeply into the receptive lunar aspect of our being, becoming manifest as the creative Vital Soul in Yesod.

The first decanate of ♎, ruled by Mercury, symbolizes the Word of creation that, drawn through the planes by acts of attentive concentration, manifests through human thought, words, and deeds. He is a very rapid rush, quickly passed and expended – too much force applied too suddenly, violently, and intensively. The second decanate, ruled by the Moon, reminds us that the Life force is immeasurably adaptable, as the continuing course of evolution demonstrates.

His shadow side is expressed by the Venus decanate of ♍, called DEBAUCH. This is not ordinarily characteristic of the Knight of Wands. Yet, if the highly energetic pressure, velocity, and primal explosiveness of this force were to waver or its energy falter, then this creative force surely would flow into wasted, undirected channels.

**In divination,** he is swift, sudden, strong, fierce, active, generous, paternal, ardent, energetic, eruptive, initiating, impetuous; yet immeasurably adaptive. Sometimes means an inheritance. *If ill-dignified,* he is evil-minded, cruel, bigoted, brutal, even violent; energy quickly passing and too easily expended.

## THE QUEEN OF THE THRONES OF FLAME

*The Queen of Wands – Queen of the Salamanders*

*WATER of FIRE*

**Meditation pattern:** Place 10 of Cups, 2 of Wands, and 3 of Wands side-by-side, with the Queen of Wands above them. Below the two Wands, place Atu IV, The Emperor.

**Traditional Description:** 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 winged leopard's heads; the same symbol surmounts her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very heavy conical head. Her face is beautiful and resolute.

**HEH of YOD (WATER of FIRE):** This card expresses the idea of the Scarlet Woman. She is the  $\beth$ , or Binah, idea within the realm of Fire and within Atziluth, representing that feminine quality of Understanding wherein all power is received, held, and nurtured. She is DOMINION, and the ESTABLISHED STRENGTH by which that dominion is brought to term. As  $\beth$ , or Binah, within Atziluth, she also expresses an aspect of Neshamah. She is, the Sacred Fire, the  $\Psi$  of Shekinah, the anointing chism or Sanctifying Fire known to adepts. Similarly, she is the Supernal aspect of subconsciousness wherein True Will has established itself, and wherein circumstances are prepared for its execution.

She rules the heavens from  $20^\circ \text{♃}$  to  $20^\circ \text{♄}$  (thus including part of Andromeda). From the fiery decanates we derive the titles DOMINION ( $\text{♄} \text{♄}$ ) and VIRTUE or ESTABLISHED STRENGTH ( $\text{♄} \text{♄}$ ). “Virtue” is used in its older sense, meaning, simply, “power.” The  $\text{♄}$ , martial, and solar attributions admit that there is much masculine energy in her. Furthermore, the letter  $\text{ז}$  (corresponding to  $\text{♄}$ ) refers to meditation, or in-turned reflection. She is ecstatic in her meditation; and it is by her inner fixedness that the fiery instinctual energies are drawn up from their reproductive purposes (Yesod), to express as a fiery higher desire and will-force (Netzach). This “fiery feminine” is very much her quality. It is by her inner reflection that she transmutes instinctual energies to be the source of her magnetic and effective power. The Mars decanate shows strength, dominion, boldness, courage, love of freedom, fierceness, pride, ambition, etc. The solar decanate shows similar traits but with greater regality and nobility. Her flames are steady, while those of the Knight were wavy and volatile: As  $\beth$ , she adds a steadying influence.

Her shadow aspect is the Mars decanate of  $\text{♃}$ . SATIETY – fulfillment – would undermine her nature. Mars/Pisces is indirect, deceptive, dissipating, wanton, undisciplined – everything she is not. But, as a consequence of her strength and focused dominion, she could, at times, wish utterly to surrender her control. The fantasy of doing so is always present.

**In divination,** the character shows dominion and established strength, boldness, courage, love of freedom, fierceness; pride, ambition, regality, nobility; adaptability, steady force applied to an objective, steady rule and governance; magnetic with great attractive power; successful in business, imbued with power of command, yet personable and attracting the affection of others. Kind and generous when not opposed. *If ill-dignified:* obstinate, revengeful, domineering, tyrannical, and apt to turn against another without a cause.

THE PRINCE OF THE CHARIOT OF FIRE  
*The Prince of Wands – Prince & Emperor of the Salamanders*  
*AIR of FIRE*

**Meditation pattern:** Place 4 of Cups, 5 of Wands, and 6 of Wands side-by-side, with the Prince of Wands above them. Below the two Wands, place Atu XI, Lust.

**Traditional Description:** 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 buskins of scale armor decorated with a winged lion's head, 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. He bears a torch or Fire Wand, similar to that of the Apprentice Adeptus. Beneath the chariot are flames, waved and salient.

**VAV of YOD (AIR of FIRE).** Vital, virile, energetic, swift, bearing into action (or articulation) all the raw, primal potential of the Knight, his father. As  $\gamma$  in Fire, he is Reason giving guidance, lucidity, and continuity (persistence) to the underlying Will-force. With him, it is Reason that directs, guides, and carries forward. As  $\gamma$  in Atziluth, a higher vision of this idea become apparent. Here he represents the linkage between our in-turned (or upraised) consciousness, and the spiritual roots of primal fire, will, and the creative vital forces. In this regard, he takes on an angelic character; for he is the intermediary, or messenger, between upraised human consciousness and the plane of spiritual Causation.

He rules the heavens from  $20^\circ \text{♄}$  to  $20^\circ \text{♌}$ ; hence, he includes most of the constellation Leo Minor. The first two decanates of  $\text{♌}$  are ruled by Saturn and Jupiter, and are titled STRIFE and VICTORY. It is upon the keen edge of struggle and victory that he rides. Saturn and Jupiter signify loss and gain, constriction and expansion – and, as if in the world of business, he must continually keep these two principles in dynamic balance. Saturn/Leo has a quality of domination and arrogance, and means either condescension and cruelty, or patronage and generosity, depending on dignity. Jupiter/Leo reflects other aspects of the same royal demeanor, and indicates victory, but only within the context of, and resulting from, struggle. He signifies joy, gain, abundant self-confidence or, in its negative aspect, insolence, vanity, excessive self-aggrandizement, and pride. He is the magical consciousness that governs and steers the Lion Kerub, which in turn presides over all the elemental powers of Fire. By correspondence to  $\text{♌}$  and  $\text{♄}$ , he partakes in their lust for life, their passion and vitality, and the rapture that is born from the fulfillment of True Will.

His inferior, or shadow, component is indicated by the final, or lunar, decanate of  $\text{♄}$ , popularly called LUXURY. Despite his accouterments of both nobility and aristocracy, his is a way of vitality and action, which is neither passive nor quiet. His pleasures are in his vitality, his “going,” and his rapture is in the exertion of his Will.

**In divination,** the character is vital, virile, energetic, swift; rather violent, yet just and generous, noble and scorning meanness; generous, giving patronage. Shrewd and keen powers of thought assist victory in life's pursuits. Joy, gain, abundant self-confidence. Lust for life. *If ill-dignified:* cruel, intolerant, prejudiced, hasty, and ill tempered; dominating, arrogant, proud, condescending; insolent, vain, and excessively self-aggrandizing.

## THE PRINCESS OF THE SHINING FLAME; THE ROSE OF THE PALACE OF FIRE

*The Princess of Wands – Princess & Empress of the Salamanders*

*Throne of the Ace of Wands*

*EARTH of FIRE*

**Meditation pattern:** Place side-by-side Atus VII, The Chariot; XI, Lust; and IX, The Hermit. Center the Princess of Wands above them. Optionally, place the Ace of Wands above her.

**Traditional Description:** A very strong, beautiful woman with flowing red-gold hair, attired like an Amazon. Her shoulders, arms, bosom, and knees are bare. She wears a short kilt reaching to the knee. Round her waist is a broad belt of scale-mail; narrow at the sides; broader in 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 the 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 rams' heads and with Flames of Fire leaping up from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed; and it has flames of fire leaping up from it the whole way down; but the flames themselves are ascending. This club or torch is much longer than that carried by the Knight or Queen. Beneath her firmly placed feet are leaping flames.

**HEH-Final of YOD (EARTH of FIRE):** She is a symbol of the completion of the Great Work: the expression in action (⌘) of the original creative impulse or will-force (⌘). The earthy part of Fire is its fuel, which both feeds the fire and grounds it, providing something to which the fire can cling. Thus, she represents the function of an avatar, the incarnation of spiritual Principle in a vehicle capable of sustaining and suitably manifesting it. As ⌘ in Atziluth, she is the archetype of incarnation, the Qabalistic “bride and queen,” representing the soul in its pristine beauty. She shows who we really are at the soul level. ⌘ in Atziluth may be termed the Causal Body.

She rules that quadrant of the heavens about the North Ecliptical Pole reaching from 0° ☽ to 30° ♀, centered on the Fiery Kerubic constellation ⚔, and is the Throne of the Ace of Wands. Her primary astrological relationship is to ⚔, her own Kerubic sign, which translates into characteristics similar to those of the Prince of Wands: vitality, joy of life, passion, &c. Through ♃, she embodies *Sod*, סוד, “the Secret of All Spiritual Activities.” ☽ reiterates that she is a **vehicle** – the vehicle for the showing-forth of the Primal Purpose of which she is avatar. ♀ discloses that she is pristine, perfect, a pure flame. Though she is the ⌘, or manifest, view of the original ⌘, she is also that ⌘ itself. There is no difference, for there is continuity through all planes.

As Cancer (♋, Binah-Geburah) she signifies the right relationship between Neshamah (intuition/super-consciousness), and the personality-vehicle's **apparent** volition, which is only fulfilled when it conforms itself to the instructions of the Holy Guardian Angel. As Leo (♌, Chesed-Geburah), she signifies the right relationship between volition and memory, *i.e.*, the recollection that the HGA is the source of all strength. As Virgo (♍, Chesed-Tiphereth), she signifies the right relationship between the ego-center and memory, fulfilled in the recollection that **there is no self** other than as a reflection of that **SELF** that is the HGA. Thus, she represents action rightly taken in the understanding that it is the Angel who is the Actor, working through her. She is the means whereby the Divine Fire (אש אל) gains incarnation – but it is the אש אל itself which acts!

**In divination,** she displays brilliance, courage, beauty, force, vitality, passion, joy of life; sudden in anger or love; desirous of power, enthusiasm, revenge. *If ill-dignified,* she is superficial, theatrical, cruel, unstable, and domineering.

THE LORD OF THE WAVES AND THE WATERS;  
THE KING OF THE HOSTS OF THE SEA  
*The Knight of Cups – King of Undines & Nymphs*  
*FIRE of WATER*

**Meditation pattern:** Place 7 of Swords, 8 of Cups, and 9 of Cups side-by-side, with the Knight of Cups above them. Below the two Cups, place Atu XVIII, The Moon.

**Traditional Description:** A beautiful, winged, youthful warrior with flying hair, riding upon a white horse (not winged). His general equipment resembles 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 his scale (♎); from it issues a crab. Beneath his horse's feet is the sea.

**YOD of HEH (FIRE of WATER).** He is the enormous force and power of Water itself. In consciousness, ♀ in Water is the creative impulse especially in poetry, music, and other inspired artistic creation. However, the fiery impulse of ♀ is “watered down” in Cups. He has not his usual virile energy. There is passivity, which, however, is also a receptivity, so that his creative impulse takes on a quality of true inspiration. Briatic consciousness has made itself genuinely receptive to the Will-impulse inaugurated in Atziluth. This Knight, therefore, represents that inner receptiveness which the spiritual consciousness bears toward Divine Will: the recognition that we are **vehicles** of True Will, conforming ourselves to its requirements. True manifestation of Will in the lower worlds is in our responsiveness, conformity, and obedience to what is received.

He rules the heavens from 20° ♋ to 20° ♌ (thus including the greater part of Pegasus). His two watery decanates are called INDOLENCE and HAPPINESS. Pisces (♓), the Corporeal Consciousness, governs the structured, nurtured building of our bodies, cell by cell. ♀ in Water/Briah is the form-giving consequence of the original creative impulse; and ♓ is the Path whereby the fiery Will-force, manifest as Desire, is permitted to establish its imprint on the patterns of our physical bodies. In these two ♌ decanates, ruled by Saturn and Jupiter, we see the interplay of opposites: the time of scarcity, stillness, and broodiness that establishes the conditions for creativity; after which there is the full, rich, happy, bountiful fulfillment of it.

The Saturn decanate of ♌, called INDOLENCE, means laziness, inactivity, stagnation, depression, stillness – even soullessness, loss of heart, and exhaustion. In both creative and mystical processes, it is the “Dark Night of the Soul” that occurs when a new stage gestates and appears not yet. Will and enthusiasm are impeded. The Jupiter decanate following this is called HAPPINESS. As soulless as was the other, so is this a soul-enrichment. Pleasure, happiness, enjoyment, contentment are all of the product of the fulfillment of the creative impulse.

The Knight **must** be realized as a positive expression of life, Will, and creation. This need is emphasized, in contrast, by his shadow-aspect, the final, or lunar, decanate of Aquarius, called FUTILITY. Futility is always the danger of his passivity, if his heart is not centered on receiving, nurturing, and expressing the Divine Spark. Energy is lost altogether, diffused, uncertain, unstable, vacillating. It lacks the singular vision, keenness, and certainty of Will. Our comfort is in recognizing that this is not the actual expression of this Knight... when he is truly being himself!

**In divination,** the character is graceful, artistic, poetic, soul enriching, soft, indolent, passive-receptive, but enthusiastic if roused; a calm exterior with passionate, and even violent, buried emotions and creative impulses. Pleasure, happiness, enjoyment, contentment. *If ill-dignified,* he is sensual, idle, lazy, stagnant, brooding, and untruthful; subject to periods of depression and melancholy, loss of heart, exhaustion, and feelings of futility.

## THE QUEEN OF THE THRONES OF THE WATERS

*The Queen of Cups – Queen of Nymphs or Undines*

*WATER of WATER*

**Meditation pattern:** Place 10 of Swords, 2 of Cups, and 3 of Cups side-by-side, with the Queen of Cups above them. Below the two Cups, place Atu VII, The Chariot.

**Traditional Description:** 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. Beside her is the same bird, whereon her hand rests. She holds a cup, similar to that of the Apprentice Adeptus, whence a crayfish issues. Her face is dreamy. She holds a lotus in the hand that is resting upon the ibis.

**HEH of HEH (WATER of WATER).** She is the fertile, loving mother, whose essential nature is expressed by the titles LOVE and ABUNDANCE. As ♀ of Water, she is nurturance, love, maternity, reflection, and peace. As ♀ of Briah, she is especially intuition, and all the higher expressions of the soul (Neshamah), including the faculties of prophesy and revelation.

She rules the heavens from 20° ♀ to 20° ☽. Her strongest astrological relationship is to the first two decanates of ☽. Cancer expresses the maternal quality of this most maternal sign as containment, enclosure, even enwombment. Cancer (♋) emphasizes the layered shells of our existence in the various worlds and, especially, the receptivity of the vehicle to right guidance by higher power. To it is attributed the Consciousness of the House of Influence; and it is the fluidic word “influence” which best describes the irresistible power of this Queen, who is a compendium, or house, of all the veiled mysteries which dwell in dark shadow, yet flow forth, cohesively, from the inmost sources. The ☽ decanates to which she corresponds are those labeled LOVE and ABUNDANCE, ruled by Venus and Mercury. The Venus decanate indicates love, harmony, enjoyment, and pleasure. The Mercury decanate credits her with intelligence and practical ability. Alchemists are wont to call Mercury “our water.” Mercury (♃) is a Path of prophesy and revelation. The intuitive faculty of the Queen gives voice to the Word she witnesses in her reflection.

Her shadow is expressed by the final (solar) decanate of ♀. It represents undisciplined, warring forces divided against themselves, creating disharmony and friction. Normally, this is utterly unlike her! Such a state would disrupt her serene reflection, and is the lurking enemy of all inspiration, intuition, and harmony. (Her ibis, the bird of Thoth, is a symbol especially of the power of reflection; but, also, an ibis is a variety of stork – which has definite maternal implications. The two themes are integrated in her.)

**In divination,** she is loving, nurturing, and fertile; imaginative, poetic, kind, harmonious, yet not willing to take much trouble for another except for those close to her. Gives and receives much pleasure. Coquettish and good-natured, underneath a dreamy, reflective appearance. Despite this, intelligent and practical. Imagination is strong: may have a gift of vision or prophesy. She is very much affected by other influences, and therefore more dependent upon dignity than most of the cards.

## THE PRINCE OF THE CHARIOT OF THE WATERS

The Prince of Cups – Prince & Emperor of Nymphs or Undines.

AIR of WATER

**Meditation pattern:** Place 4 of Swords, 5 of Cups, and 6 of Cups side-by-side, with the Prince of Cups above them. Below the two Cups, place Atu XIII, Death.

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

**VAV of HEH (AIR of WATER).** The Son of the Mother, or Reason as the medium of expressing the depths of the soul. Although he is thus philosopher and, in a lesser sense, artist, his essential quality is dynamic passion. The airy part of Water is its currents – its mobility, its elasticity, and especially its flowing, rhythmic, wave-like behavior that mirrors the currents of life energy. As ♁ of Briah, he is the form that self-conscious reason takes in Briah. He is thus a Hero in the campaign of the soul's exploration and conquest, armed especially with self-reflective and self-knowing attributions: self-consciousness serving as a bridge between intuition and reason, a "revealer of the Mysteries" by the active exploration and experience of the life forces.

He rules from 20° ♌ to 20° ♍. His chief astrological correspondence is to the masculine, positive, aggressive, passionate Mars and Sun decanates of ♍. He is, thus, in close affinity with the surging tides of the life force. These two decanates are called PLEASURE, and LOSS OF PLEASURE (or DISAPPOINTMENT): Like all Princes, he rides the pendulum swing between extremes. In him is no room for mildness. He is in the passionate embrace either of pleasure or its loss – passion or pathos – without middle ground or moderation. As such, he is the chief agency steering the solar-phallic powers of life and death that obtain their balance in Scorpio. It is his inner passionate tension that empowers his conscious access to the World of Briah. (He does not, however partake of the Venus-ruled third decanate, called "Debauch." There is no such wallowing or passivity in him. His is a virile, sustained passion.)

His shadow is the last decanate of ♌, ruled by Jupiter and called TRUCE, or REST FROM STRIFE. Such is not his way! Such "rest," or easing up the internal pressure, would compromise his necessary sustained tension. It is only characteristic of him in his total exhaustion.

**In divination,** he is masculine, virile, aggressive, torrential, and artistic, characterized by dynamic passions; a fierce nature with calm exterior. Self-reflective, self-knowing. Embraces extremes of passion and pathos, with little middle ground. Powerful for good or evil; but more attracted by the evil if it is allied with apparent Power or Wisdom. *If ill-dignified,* he is intensely evil and merciless.

THE PRINCESS OF THE WATERS;  
THE LOTUS OF THE PALACE OF THE FLOODS  
*The Princess of Cups – Princess & Empress of the Nymphs or Undines*  
*Throne of the Ace of Cups*  
*EARTH of WATER*

**Meditation pattern:** Place side-by-side Atus VIII, Adjustment; XIII, Death; and XIV, Art. Center the Princess of Cups above them. Optionally, place the Ace of Cups above her.

**Traditional Description:** 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, 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 swans down, and is of thin, floating material.

**HEH-Final of HEH (EARTH of WATER):** Heh-the-Daughter in the field of operation of Heh-the-Mother. She represents the incarnate, individual human soul in relationship to the Higher Soul and its universal spiritual patterns. How well the card is dignified will reflect the conditions of this relationship: usually, it implies a harmony between the two, though if ill dignified it can represent disharmony in their relationship. As Earth of Water, she is the **embodiment** of the idea of Water, expressed (for example) as crystallization. Ideas associated with Water are given solid form. She is nurturing like the Queen, but more especially represents **actions** of love, the **products** of creativity, etc.

Similarly, she is the function of **action** within the World of Briah: *e.g.*, acting in harmony, acting in **response** to intuition, etc. She participates in an understanding of the higher life-principles that the Queen represents. It is then her function to bring these into **actuality**, whether by active or inactive means. She is thus a life-artist, lending substance to ideas and ideals.

She rules that quadrant of the heavens about the North Ecliptical Pole reaching from 0° ♀ to 30° ♂, centered on the Watery Kerubic constellation Scorpio. She is the Throne of the Ace of Cups. Scorpio (♏), as the Kerubic constellation of Water, is the main feature. To it is attributed the Imaginative Consciousness, which “provides an Image to all created things that have an appearance, in a form fitting to each.” That is, ♃ represents the passage of that eternal, living ONE THING (which persists through all change) through a series of successive forms or adaptations consistent with its actual nature. This Princess symbolizes those powers of consciousness (including creative imagination) that provide to an existing Briatic awareness the form and image by which it appears. Libra (♎) refers to *karma*, *i.e.*, works and acts: specifically, ethical actions, being grounded in Briah. Sagittarius (♐) corresponds to the establishment of the healing and il-limitable love of Briah within the human soul, and the undertaking of actions in conformity with that Love, and in service to the even deeper Will-impulse of which it is the primary vehicle.

**In divination**, the character displays sweetness, poetry, gentleness, nurturing, and kindness. She is imaginative, artistic, reflective, intuitive, dreamy, at times indolent, yet courageous if roused. Ethical action. Harmony between one’s soul and the universal spiritual patterns of the Higher Soul. *If ill-dignified* she is selfish and luxurious. Disharmony between one’s soul and the Higher Soul.

## THE LORD OF THE WINDS AND THE BREEZES; THE KING OF THE SPIRITS OF AIR

*The Knight of Swords – King of the Sylphs & Sylphides*  
*FIRE of AIR*

**Meditation pattern:** Place 7 of Disks, 8 of Swords, and 9 of Swords side-by-side, with the Knight of Swords above them. Below the two Swords, place Atu VI, The Lovers.

**Traditional Description:** A winged warrior with crowned, winged helmet, mounted upon a brown steed. His general equipment is as that of the Knight 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 of 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.

**YOD of VAV (FIRE of AIR):** When the fiery, creative, commanding impulse of the paternal Yod expresses itself through the intellectual realm of Air, we see the egoic, self-conscious faculty of reason, a piercing and brilliant intellect, separative and discriminating, controlling, commanding, and imperious. These faculties, which have permitted civilization and science to emerge and flourish, give enormous ability and advantage; yet they are also cruel, callous, and impersonal.

♎ of Air is all these fierce and penetrating things. “The Dominion of the Intellect” is its cognomen. ♎ in Yetzirah is the power of brilliant intellect, vivid and mighty imagination, and all related cognitive capacities mobilized to support the Will. This Knight's chief weakness, though, is that, in Yetzirah, awareness is dividual, cut off from conscious relationship to the Supernals; so there is less certainty in Swords that one's perception of Will and its purposes is True.

He rules the heavens from 20° ♉ to 20° ♋ (including the constellation Auriga). Dual Gemini corresponds to ♎, which means “sword.” The sword divides; cognition is a dual, binary function; and ♋ is ruled by mental Mercury. The Knight corresponds to the first two decanates of ♋, ruled, respectively, by Jupiter and Mars, and called INTERFERENCE (or SHORTENED FORCE) and CRUELTY. “Cruelty and Interference” is a good description of the Knight's basic nature.

The Jupiter decanate, INTERFERENCE, expresses “Fire of Air” as the lightning and thunder of the storm. This decanate is an example of “overkill” and obfuscation, of too much force applied to small things. In Swords, these traits commonly degenerate to malice, pettiness, and domination. The Mars decanate, called CRUELTY, indicates despair, pitilessness, malice, argument, rage, revenge, suffering, anxiety, and distress. However, *if very well-dignified*, it can signify mental discipline, analysis, precision, inquiry, and discrimination.

His shadow aspect is shown by the last decanate of Taurus, attributed to Saturn, and called FAILURE. Quite the opposite of the Knight's usual temperament, it is characterized by inertia and slow development. It requires patience and careful labor. More than the simple antithesis of the Knight, this is his buried fear from which he flees, and against which he overcompensates.

**In divination**, his character is active, clever, subtle, fierce, courageous, skillful, discriminating; with a piercing, brilliant, and disciplined intellect and powerful imagination; precise, analytical, inquisitive; but inclined to dominate, to overvalue small things, and to apply disproportionate force to small matters, unless he is exceptionally well-dignified. *If ill-dignified*: deceitful, tyrannical, separative, suspicious and distrustful, cruel, malicious, argumentative, rageful, vengeful, pitiless, petty, callous, and cagey.

THE QUEEN OF THE THRONES OF AIR  
*The Queen of Swords – Queen of the Sylphs & Sylphides.*  
WATER of AIR

**Meditation pattern:** Place 10 of Disks, 2 of Swords, and 3 of Swords side-by-side, with the Queen of Swords above them. Below the two Swords, place Atu VIII, Adjustment.

**Traditional Description:** A graceful woman with wavy, curling hair, like a Queen seated upon a throne and crowned. Beneath the throne are gray cumulus clouds. Her general attire is as that of the Queen of Wands; but she wears, as a crest, a winged child's head. A drawn sword in one hand, and in the other a large, bearded, newly severed head of a man.

**HEH of VAV (WATER of AIR):** The watery characteristics of Air are its currents and flow, not the unyielding temper of the sword's steel. ם of ך represents Neshamah functioning in the mental world of Yetzirah. She is hunches and insights more than hard fact. She has no shortage of conviction, nor lack of precision, but is perceptive of pattern more than particulars. When heeded, she represents the willingness of the egoic intellect to respond to hunches and intuition.

In her hand is a man's severed head: she is the "Liberator of the Mind," ensuring that intellect responds to higher governance rather than signals from the body. The same symbol paints her as a "black widow" and suggests the phrase, "I'll have his head;" for her aspect is severe when warranted. She represents alienation and isolation (the "division hither homeward" of *Liber L. 3:2*). Hers is the painful separation inherent in Swords, feeling "cut off" from all else. In her, this cuts more deeply, for ם, the Mother principle, is our soul's native experience of oneness.

This idea corresponds to one of the decanates with which she is associated, the second decanate of ♄, ruled by Saturn and called SORROW. (She rules from 20° ♀ to 20° ♄.) It reflects her primary loss, and the grief and bereavement thereof. She also corresponds to the first ♄ decanate, ruled by the Moon and titled PEACE. A contrast must be made, however, between this and the third ♄ decanate, of which she has no part, called "Truce": There is no truce in her, though there is compromise. That is, distinctive views can be brought into harmony by the effect of ם on the plane of mental dialectic, but their differences will not be whitewashed nor set aside.

By her relationship to ♄ in general, she is equated to Maat, and to the "woman girt with a sword" (*Liber L., 3:11*). The Scarlet Woman – Binah, Neshamah, ם – must, in this present stage of humanity's growth "take up her sword." That is, intellect, increasingly, must become a tool in the hand of Neshamah. Lamed (ל), corresponding to Libra, means "to teach," and its teaching is through consequences of our thoughts, words, and other deeds – the benevolent, faithful, and invariable instruction of *karma* on which we must learn to rely as one important means of admitting the consciousness of ם into our very human intellectual and reactive minds.

She also partakes of the last decanate of ♀, ruled by Mercury and called WEALTH; yet this is her shadow, her nemesis. Hers is not the way of the finished product. The child she nurtures is a work in progress. Hers is not the practical management of completed affairs but, rather, the on-going brainstorming of creative solution. The potential is always in her, the possibility of simply autocratically administering "what's so" as a *fait accompli*; but in this, she becomes more Sword and less Queen. She loses her timeless perspective.

**In divination,** the character is intensely perceptive, keen in observation, intuitive, subtle, quick, precise, and confident; often persevering, accurate in superficial things; compromising and adaptable, yet without being abdicating; graceful, fond of dancing; yet sorrowful and alone. (May indicate a widow). *If ill-dignified:* cruel, severe, autocratic, alienated, grieving, alone; sly, deceitful, stubborn, unreliable, though with a good exterior.

**THE PRINCE OF THE CHARIOT OF THE WINDS**  
*The Prince of Swords – Prince & Emperor of Sylphs & Sylphides*  
*AIR of AIR*

**Meditation pattern:** Place 4 of Disks, 5 of Swords, and 6 of Swords side-by-side, with the Prince of Swords above them. Below the two Swords, place Atu XVII, The Star.

**Traditional Description:** A winged prince with winged crown, seated in a chariot drawn by Arch-Fays. These are represented as winged youths very slightly dressed, with butterfly wings; heads encircled by a fillet with a pentagram thereon; and holding wands surmounted by pentagrams, the same butterfly wings on their feet and fillets. General equipment as the Prince of Wands, but he bears as a crest a winged angelic head with a pentagram on the brows. Beneath the chariot are gray nimbus clouds. His hair is 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.

**VAV of VAV (AIR of AIR):** The intellect, functioning in its own plane and domain, where it is most efficient and at home. ♁ of Air and ♁ in Yetzirah symbolize Reason accepted on its own terms. He carries a sickle, the traditional implement of Saturn (ruler of Aquarius), which represents the power of time to harvest all things, a reminder that Air of Air is shifting and in motion: he represents the transient, that which passes and is gone, like the traces of thought in the mind.

He rules from 20° ♀ to 20° ♁, corresponding to the first two decanates of ♁. The first is ruled by Venus. Venus with ♁ is a humane and humanitarian combination of high social idealism. At worst, it is weakness from passivity and ungrounded (unrealistic) expectations – too much up in the air! This attribution also discloses a side of the card previously unsuspected, but quite observable in individuals of this type: that it represents intellect for the pure fun of it! The second ♁ decanate, ruled by Mercury, is called SCIENCE. Mercury and ♁ imply intelligence and humanity, and inventive, creative, and progressive thinking. But these two decanates are more traditionally called DEFEAT and SUCCESS. The fine line on which this Prince rides is that between “success” and “defeat.” The nature of his mind is to view things in win-lose terms, there generally being no place for win-win. In this, he may appear cruel and disdainful. Remember, though, that for him this is often done for pure joy and amusement. He does not partake of the last decanate of ♁ called “Futility.” He is too focused and purposeful. There is no disdain of effort and concentration when there must be a winner and a loser!

His shadow aspect is shown by the last decanate of ♀, which shows the human intellect in its most mechanical form. The decanate, called POWER, represents structured dominion normally incompatible with the Prince. It defeats his freedom and undoes his game. Yet, when exhausted, he is likely to slide into the compensatory role of exercising rigid mental dominion over circumstances.

**In divination,** the character implied is intelligent, inventive; full of ideas, thoughts, designs, and progressive thinking; humane and humanitarian, with high social idealism; firm in friendship and enmity; careful, observant, sometimes acutely cautious. *If ill-dignified:* harsh, malicious, plotting; distrustful, suspicious; cruel and disdainful, obstinate; exercising rigid mental dominion over circumstances; unreliable, too ‘up in the air;’ weakness from passivity and unrealistic expectations; symbolizing A and Ω, he slays as fast as he creates.

## THE PRINCESS OF THE RUSHING WINDS; THE LOTUS OF THE PALACE OF AIR

*The Princess of Swords – Princess & Empress of the Sylphs & Sylphides*

*Throne of the Ace of Swords*

*EARTH of AIR*

**Meditation pattern:** Place side-by-side Atus XV, The Devil; XVII, The Star; and XVIII, The Moon. Center the Princess of Swords above them. Optionally, place the Ace of Swords above her.

**Traditional Description:** An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire. Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another and body swinging around. She is a mixture of Minerva and Diana; her mantle resembles the Ægis of Minerva. She wears, as a crest, the head of the 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 clouds.

**HEH-Final of VAV (EARTH of AIR).** ם is the natural mate and complement of ך. She is Psyche to his Eros, Eurydice to his Orpheus. More than that, the relationship between the Yetziratic (or astral) world and the physical body is complex. In occult science, much is known regarding this relationship of psyche and soma, and we shall not be able to cover more than a touch of it here. This, therefore, is a card of magick, witchery, and sorcery, among other things.

ם of Air is Action taken in response to Idea: informed and strategic action, well-grounded and with foresight. ם in Yetzirah is the subtle “astral” counterpart of our physical body. This Princess is poised at a gateway, battling astral wraiths: she is the part of us that stands alert and keen in the subtle domains behind physical manifestation, at home in the realm of telepathic and empathic rapport, and the mechanism of the reciprocal influence between psyche and soma. She also, therefore, represents those functions of consciousness most involved in psychic healing.

She rules that quadrant of the heavens about the North Ecliptical Pole reaching from 0° ♃ to 30° ♋, centered on the Airy Kerubic constellation ⚡, and is the Throne of the Ace of Swords. Her primary relationship is to ⚡ and the letter. Aquarius corresponds with that Power of the Sphinx which is To Know, and to the trait of Liberty or freedom. Knowledge is readily at her hand, and it is liberation for which she battles: liberation from the strictures of the physical sense, as well as from delusive ideas and thought patterns. She is the irresistible current of science, both exoteric and esoteric, the purpose of which is to liberate with unveiled truth. ם links the ego-center (Tiphereth) with the source of Wisdom (Chokmah), and her crest, Medusa’s head, identifies her with Athena. Capricorn corresponds to ♄, “eye”: It represents the delusions inherent in the outer forms draping inner reality. The Princess stands on this threshold between a subtler (thus truer) inner reality, and the outer forms that veil it. Hers is the consciousness that enables us to peer through the veils by looking more deeply at things, behind the veil of event to psychological patterns of causation. Pisces corresponds to ♓, “back of the head,” and to those border realms and subconscious domains where she is most easily at home. ♓ also signifies gelling of inner patterns into cellular form. Thus, ♃/♄ and ♋/♓ are reciprocal in her symbolism.

**In divination,** the character is wise, strong, acute, vigilant, strategic, subtle in material things; with grace, dexterity, and practical sense; battling for insight, knowledge, and wisdom. *If ill-dignified,* she is frivolous and cunning.

THE LORD OF THE WIDE AND FERTILE LAND;  
THE KING OF THE SPIRITS OF EARTH

*The Knight of Disks – King of Gnomes*

*FIRE of EARTH*

**Meditation pattern:** Place 7 of Wands, 8 of Disks, and 9 of Disks side-by-side, with the Knight of Disks above them. Below the two Disks, place Atu IX, The Hermit.

**Traditional Description:** A dark, winged warrior with winged and crowned helmet, mounted on a light brown horse. Equipment as 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 scepter surmounted by a hexagram; in the other, a Disk similar to that of the Apprentice Adeptus.

**YOD of HEH-Final (FIRE of EARTH):** ם of Earth is the seed-power of earth – the vital, generative, procreative power of ם seeding the receiving and fertile earth. From this we obtain the central idea of this card, expressed in the word “husbandry.” He is also ם in Assiah, the aliveness of Creation, evident in every detail of our surroundings. The King is one with the land. Each thing that is, is right; for it is a consequence of an omnipotent and divine Will.

He rules from above 20° ♂ to 20° ♀. The first two decanates of ♀, ruled by the Sun and Venus, are called PRUDENCE and GAIN. What better expression of the quality of husbandry than this careful, responsible nurturing of his domain? Sun and Venus are themselves representative of him; for, as the creative power in Earth, he is all that we mean by sunlight; and from Venus is his nurturing aspect reinforced. He cultivates, be it land, people, or ideas. The solar decanate indicates intelligence, skill, diligence, care to detail, and industry. With regard to Virgo in general, we recall that he is ם, and all that this letter symbolically means to the Qabalist.

His shadow aspect is the last decanate of Leo, ruled by Mars and called VALOR. There are times his heart aches for heroism; but to indulge it is to abdicate his real focus of care.

**In divination,** the character is sage, skillful, diligent, attentive to detail, patient in material matters, hard-working, steady, and reliable; gain through prudence, attentiveness, intelligence, and labor; generative and procreative; cultivates what is his to develop. Unless well-dignified, he can be dull and material. *If ill-dignified,* he is avaricious, grasping, dull, and jealous. Tradition says he is not very courageous unless assisted by other symbols.

## THE QUEEN OF THE THRONES OF EARTH

*The Queen of Disks – Queen of Gnomes*

*WATER of EARTH*

**Meditation pattern:** Place 10 of Wands, 2 of Disks, and 3 of Disks side-by-side, with the Queen of Disks above them. Below the two Disks, place Atu XV, The Devil.

**Traditional Description:** A woman of beautiful face, with dark hair; seated upon a throne, beneath which is dark sandy earth. One side of her face is light, the other dark; 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 scepter surmounted by a cube; in the other an orb of gold.

**HEH of HEH-Final (WATER of EARTH):** ♀ of ♀ is the nurturing aspect of “Mother Earth.” Besides this literal meaning, the Queen represents that in us which nurtures, and brings to fruition, the primal seed or Will (Knight of Disks); that is, she brings creative action to fruition. As ♀ in Assiah, she is the intuitive faculty, or sense of inner guidance, which stands behind our actions – and to which we either listen (to our advantage), or do not (to our disadvantage).

She rules from 20° ♃ to 20° ♄, including the constellation Aquila. The first two decanates of ♄, ruled by Jupiter and Mars, are called HARMONIOUS CHANGE and WORK, respectively. Neshamah is transcendent to the phenomena of manifestation, and is witness to them. She, therefore, perceives the patterns of cyclicity, change, and movement (♃) that are the stable foundation of a living and organic world – the means by which seeds of creative action are brought to fruition. She also represents the application of the Mars force as the motive power of this building – which sometimes includes tearing down, clearing the field, leveling the old in order to make way for improved and progressive building. She witnesses this from a dispassionate distance, participating only by her silent guidance founded on principle rather than dogma or script.

Capricorn implies height – the lofty view of the mountain goat – and also renewal through the act of creation. Qabalists relate it to delusion and illusion, especially the tendency to focus on the material form of a thing and not its underlying nature. Whereas that Princess of Swords, being ♀, exists on the same plane as these material veils, the Queen of Disks, being ♀, witnesses them from above. She is not fooled by them but, with gentle humor, sees them for what they are. She may, therefore, use this power of formation to her own ends.

She is also associated with the last decanate of Sagittarius, ruled by Saturn and called OPPRESSION. This, which is neither her style nor her basic nature, is, nonetheless, her shadow side. The power to control patterns and destinies from a great height always carries the risk of oppressive tyranny that, ironically, is one of the few things that would abort the particular creation she is gestating and guiding toward its birth.

**In divination,** she is nurturing, generous; nurtures and develops possibilities, bringing creative action to fruition; kind, charming, great-hearted; intelligent, truthful; with a detached overview; yet impetuous and of shifting moods. *If ill-dignified,* she is undecided, capricious, changeable, melancholic, foolish; can become oppressively tyrannical.

THE PRINCE OF THE CHARIOT OF EARTH  
*The Prince of Disks – Prince & Emperor of the Gnomes*  
*AIR of EARTH*

**Meditation pattern:** Place 4 of Wands, 5 of Disks, and 6 of Disks side-by-side, with the Prince of Disks above them. Below the two Disks, place Atu V, The Hierophant.

**Traditional Description:** A winged princely figure seated in a chariot drawn by a bull. He bears as a crest, the symbol of a winged bull's head. Beneath the chariot is land, with many flowers. In one hand he bears an orb of gold held downwards, and in the other a scepter surmounted by an orb and cross.

**VAV of HEH-Final (AIR of EARTH):** The ♁, or Airy, aspect of Earth is the power of Reason applied to practical things. He is the type of the “accountant:” reliable, responsible, conscientious, predictable – and dull. At a deeper level, he is the ♁ aspect of consciousness in the world of Assiah. Like the Queen, he has an overview of the phenomena of the World of Action, though his elevation is not so high. His is the perspective of objective thought, not of lofty intuition – much closer to the actual phenomena than the Queen and, therefore, without the scope of perspective that comes from her aloofness. He is child of the Knight and Queen, charged with his father's original will and purpose (♁), and aided by his mother's perspective (♁); but he is much closer than either of them to the results. After all, ♁ is the natural mate and consort of ♁.

He rules from 20° ♃ to 20° ♄ (including the constellation Perseus). He is the agency of equilibration between the light and dark aspects of manifestation, between the rhythmical aspects of hardship and fortune that permeate all cycles of manifestation. These extremes are shown by the two ♄ decanates to which he corresponds. The first is ruled by Mercury and called WORRY, or MATERIAL TROUBLE. The second is ruled by Luna, and called MATERIAL SUCCESS. Like an accountant balancing the books of another's business, without significant intervention of his own personal interests, this Prince balances the red and black inks of events and circumstances, like twin steeds (or bulls!) hitched to his chariot, whose cooperation is essential to the safe and proper steering of the vehicle. In this, his tools are those of Mercury and Luna, *viz.*, intelligence and adaptation. As ♁ of ♁, he applies reason, intelligence, and adaptability to practical affairs.

His correspondence to ♄ confirms his relationship to ♁. He symbolizes a link or connection between thought and event. On the Tree of Life, ♁ links Wisdom, his father, to the blessed bounty of the manifest world.

He also corresponds to the last decanate of ♃, ruled by Venus and called COMPLETION, or PERFECTED WORK. This, his “shadow” aspect, is a wonderfully positive symbol; nonetheless, it is exactly that state of mind that would defeat the Prince of Disks' essential function. He **does** have an underlying sense that all is perfect, that there is no need for worry, that everything will work out perfectly; yet if he gave himself over to this, it would disable his ability to caringly (and even obsessively) preoccupy himself with the continuous fine-tuning of its details.

**In divination,** it signifies increase of matter, and reason applied to practical things. This symbol increases good or evil of the surrounding cards, solidifies circumstances, and gives practical application to things. The character is steady, reliable, responsible, conscientious, laborious, patient, predictable, and dull. Strong powers of intellect and adaptability. *If ill-dignified* he is selfish, animal and material, and stupid. In either case, he is slow to anger, but furious if roused.

THE PRINCESS OF THE ECHOING HILLS;  
THE ROSE OF THE PALACE OF EARTH  
*The Princess of Disks – Princess & Empress of the Gnomes*  
*Throne of the Ace of Disks*  
*EARTH of EARTH*

**Meditation pattern:** Place side-by-side Atus IV, The Emperor; V, The Hierophant; and VI, The Lovers. Center the Princess of Disks above them. Optionally, place the Ace of Disks above her.

**Traditional Description:** A strong and beautiful Amazon figure with rich brown hair, standing on grass or flowers. A grove of trees near her. Her form suggests Hebe, Ceres, and Proserpine. She bears a winged ram's head as a crest, and wears a mantle of sheepskin. In one hand she carries a scepter with a circular disk; in the other, a Disk similar to that of the Ace of Disks.

**HEH-Final of HEH-Final (EARTH of EARTH):** Here is the final fruition of the entire set of Court Cards. She is the fulfillment of that initial impulse inaugurated by the Knight of Wands, or ♄ of ♄. She is that Will which is “done on earth, as it is in heaven,” the fertile, productive ripening of all purpose, and the perfection of the alchemical Stone. “The Temple must be rightly builded before the God indwells it.” The receiving point must be established before the current begins to flow. It is through her perfection that the lightning-will of ♄ flashes forth. It is she who awakens the eld of the Old King. Like Nature, she is already pregnant – pregnant with possibility, and pregnant with meaning.

She rules that quadrant of the heavens about the North Ecliptical Pole reaching from 0° ♀ to 30° ♀, centered on the Earthy Kerubic constellation Taurus, and is the Throne of the Ace of Disks. Taurus represents that Power of the Sphinx called To Will, and corresponds to the Kerubic attribute of Life. In her, Life and Will are one – that is, in the Princess of Disks, “life” means nothing other than the fruition of True Will. It can, for her, have no other meaning. The ♀ correspondence, reflected in her traditional ram's-head crest, represents that which is imperial; and this Princess represents the actuality of imperial will – the only real governing power in the universe – over a rightly-built Kingdom. She is not only Kallah the Bride, but also Malkah, the Queen. She corresponds to the Natural Consciousness (♃) through which “is completed the nature of all that exist beneath the sphere of the Sun.” This leaves only her relationship to ♀, Atus VI, The Lovers, ♄. The fulfillment of ♄ is in her wedding to her intended mate. That is, materiality by itself is barren; matter and action must be united with an inner guiding Spirit to be **consciously** living. Additionally, this ♀ symbol implies the Truth that, while the manifest Kingdom **appears** to be what the *Tao Teh Ching* calls “the ten thousand things,” the healing realization of this Princess is that the great diversity of things in Assiah does not detract at all from their essential unity.

**In divination,** the character is generous, kind, benevolent, diligent, deliberate, careful, courageous, persevering. Fulfillment of one's potential (or of True Will). Pregnant with possibility and meaning. *If ill-dignified,* she is wasteful and prodigal.

## HEREIN ARE RESUMED THE ESPECIAL CHARACTERISTICS OF THE FOUR COURT CARDS OF THE SUITS

SUIT	CARDS	CRESTS	SYMBOLS	HAIR	EYES
WANDS	Knight	Winged black horse's head	Black horse, waving flames, club, scarlet cloak	Red-gold	Gray or hazel
	Queen	Leopard's head, winged	Leopard, steady flames, wand with heavy head or end	Red-gold	Blue or brown
	Prince	Lion's head, winged	Waved & salient flames, fire wand of an Adeptus	Yellow	Blue-gray
	Princess	Tiger's head	Tiger, leaping flames, gold altar, long club, largest at bottom	Red-gold	Blue
CUPS	Knight	Peacock with opened fan	White horse, crab issuing from cup, sea	Fair	Blue
	Queen	Ibis	Ibis, crayfish issuing from cup, river	Gold-brown	Blue
	Prince	Eagle	Scorpion, eagle; serpent issuing from cup, lake	Brown	Gray, brown
	Princess	Swan	Dolphin, lotus, sea with spray, turtle from cup	Brown	Blue, brown
SWORDS	Knight	Winged hexagram	Winged brown horse, driving clouds, drawn sword	Dark-brown	Dark
	Queen	Winged child's head	Man's head severed, cumulus clouds, drawn sword	Light-brown	Gray
	Prince	Winged Angel's head	Arch-fairies winged, whirling hair, nimbi, drawn sword & sickle	Dark	Dark
	Princess	Medusa's head	Silver altar, smoke, clouds, drawn sword	Light-brown	Blue
DISKS	Knight	Winged stag's head	Light-brown horse, ripe corn land, scepter with hexagram, pentacle of an Adeptus	Dark	Dark
	Queen	Winged goat's head	Barren land, fan, light one side only, scepter with cube, orb of gold	Dark	Dark
	Prince	Winged bull's head	Flowery land, bull, scepter with orb and cross, orb held downwards	Dark-brown	Dark
	Princess	Winged ram's head	Grass, flowers, grove of trees, scepter with disk, disk like that in Ace of Disks	Rich Brown	Dark

## Chapter 4: DIVINATION

Many methods have been taught and used for employing Tarot for divination. These range from simplest – drawing a single card, or perhaps laying out three cards in a row for a “quick hit” – to the very complex, such as the first method given below.

Two specific methods are taught here.

First is “The Opening of the Key,” the traditional method handed down to us through the chain of adepts of the Order of the Ruby Rose and Golden Cross. While many find this method cumbersome and excessively complicated, it has exceptional virtues. For one, it is a rare method of Tarot divination that requires an effective operation of ceremonial magick for it to work – reality must be compelled to take a particular shape, such that the falling of the cards meet certain criteria (and pass certain tests) during the divination itself. Additionally, the method provides an ongoing way for teaching the symbolism of various categories of Qabalistic ideas.

This method should not be excluded from the adept’s training! The Order expects each adept to master this method as a gelling of actual magical power and an integrating of Tarot divination with other aspects of the training. (Once the method is mastered and the proofs obtained, a less rigorous approach may be warranted; but to start with the relaxed approach is to miss the virtues of the full method.)

Also, a nine-card spread is provided that has proven enormously valuable over the years, especially in relating current life circumstances with psychological and spiritual shifts within the querent. This is given both because it is little known and highly valuable, and because it is especially suited to an aspirant and initiate for tracking evolutions in his or her progress in the Light.

Look closely into the word **divination**. Though capable of anticipating future trends and fortune, divination is foremost **a communion with the divine**. The magical method certainly should always be approached as such. The value of your divinations will rest primarily on the depth of your linkage to the divine; and your continuing practice of divination, if done from this perspective, will gradually increase the depth of your intimate communion with your deepest spiritual ideal.

Although the instructions given below recommend a specific invocation and approach, these are traditional recommendations may be varied according to the adept’s guidance and inclination. The key points are: (1) Prepare yourself and the space as you would for any sacred work. (2) Before beginning, establish and strengthen your relationship to the Divine – in the form of your Holy Guardian Angel or other. (If you are using the Thoth deck, as the Order recommends, then you may find it valuable to focus your attention on the Rosy Cross symbol on the back of the cards, recognizing that it is neither in the cross, nor in the rose, but in their **union** that your inspiration comes.)

## “THE OPENING OF THE KEY”

This method, called “The Opening of the Key,” is that traditionally given to students of one of the subgrades of the Adeptus Grade in the R.R. et A.C. It now has been revised and improved, with certain safeguards introduced.

### THE SIGNIFICATOR

1. Before beginning, choose a card to represent the Querent, using your knowledge or judgment of his or her character, or of astrological correspondences, rather than dwelling on physical characteristics.<sup>1</sup>

2. Take the cards in your left hand.<sup>2</sup> In the right hand, hold the magick wand over them, and say: *“In the Name IAO, I invoke Thee HRU, great archangel that is set over the operations of this Secret Wisdom. Lay thy hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen.”*

(Any other suitable invocation may be employed instead, according to the judgment of the adept. The idea is to place oneself in conscious, transparent receptivity to Divine Influence. The invocation above may be regarded as an excellent model, which will serve the student well.)

3. Hand the cards to Querent and bid him or her think of the question attentively, and shuffle until the shuffle feels “complete.”

4. Take up the cards hold them as for dealing.

### FIRST OPERATION: Tetragrammaton The Beginning of the Matter

This shows the situation of the Querent at the time when he or she consults you.

1. Place the pack on the table in front of you. Cut the cards with your left hand, and place the top half to the left (with space between for a further stack of cards).

2. Cut each pack again to the left, such that the two halves of the right-hand pack are now the two rightmost stacks, and the two halves of the left-hand pack are now the two leftmost stacks.

3. These four stacks represent the letters of the Tetragrammaton, םהוה, from right to left.

4. Find the Significator. If it be in the ם pack, the question refers to **beginnings, expressions of will and authority**, etc.; if in the ה pack, to **love, emotions, marriage, or pleasure**; if in the ו pack, to **trouble, conflict, loss, quarreling, illness**, etc.; if in the ם pack, to **money, business, goods, work, physical health, and such purely material matters**.

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<sup>1</sup> There are many ways of choosing a Significator. The Order does not teach one over the others, and the method may change from occasion to occasion. The simplest is to select a Court Card according to gender, age, and (Sidereal) Sun-sign – a Knight or Queen for a mature adult, a Prince or Princess for young a child, adolescent, or young adult; for example, the Prince of Wands for a young man with the Sun in Aries, Leo, or Sagittarius, or who is currently living through a Fire/Wands phase, or for whom the question is especially on matters of Fire. The Major Arcana are commonly reserved for more transcendent or archetypal questions; but, as said, this all may vary on a given occasion and according to the magician’s guidance. – FRA. Π.

<sup>2</sup> If you are left handed, take them in the right hand. – FRA. Π.

NOTE. If the divination and exploration be more psychosophic, due to the Querent being more able to understand underlying Truth, we might say that the issue is one, respectively according to the Letters, of matters of **Will**; of what are conventionally termed “**spiritual**” **matters**; of what may be best termed **psychological matters**; or of **practical matters**. Or, alternately, of **essence, tendency, personality, or action**. But the subtlety of the Adept necessarily will prevail in understanding rightly the level at which these symbols are to be applied, and what they signify in each case.

5. Tell the Querent what he or she has come for: if wrong, abandon the divination.

6. If right, hold the pack with the faces of the cards facing you and, without changing the sequence of the cards, flip through the pack until you come to the Significator. Put all the cards that were on top of the Significator on the bottom of the stack, so that the Significator is the first card when you look at the bottom (or face) of the pack. Spread out the pack containing the Significator in a circle, face upward, in the direction the Significator is facing. Count the cards from the Significator, in the direction in which the figure on the card faces. The counting should include the card from which you count.

- For Knights, Queens, and Princes, count 4.
- For Princesses, count 7.
- For Aces, count 11 (inasmuch as a count of 1 would automatically end the divination).
- For the Minor Arcana, count according to the number of the card within its suit.
- For Trumps, count 3 for the elemental trumps, 9 for the planetary trumps; 12 for the zodiacal trumps.

Continue until you land on a card you have already encountered in this Operation.

Make a “story” of the cards on which you land. This story is that of the beginning of the affair. Each card is to be interpreted in the context of the two cards on either side of it,<sup>1</sup> which not only strengthen or weaken it as stated previously, but also give further details concerning its condition.

7. Next, pair the cards on either side of the Significator, then those outside them, and so on. Make another “story” which should fill in the details omitted in the first. In each pair, notice which card is “behind” the Significator, and which is “ahead.” Consider these facts in the interpretation or relationship of these cards to each other and to the question.

8. If this story is not quite accurate, do not be discouraged. Perhaps the Querent does not know everything about the question. But the main lines ought to be laid down firmly, with correctness, or the divination should be abandoned.

## **SECOND OPERATION: The 12 Houses Development of the Question**

1. Invoke as before, then let the Querent shuffle as before.
2. Deal the cards into 12 stacks, for the 12 astrological “houses of heaven.”
3. Based on your knowledge of the nature of the question, decide in which stack you ought to find the Significator, *e.g.*, in the 7<sup>th</sup> House if the question concerns marriage, and so on.
4. Examine this chosen stack. If the Significator is not there, try some related house. On a second failure, abandon the divination.

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<sup>1</sup> See “Of the Dignities” below.

5. If the Significator is found in the selected stack, lay out the stack. Interpret it, counting and then pairing as before. The interpretations should be framed in terms of the astrological meaning of the House.

### **THIRD OPERATION: The 12 Signs Further Development of the Question**

1. Invoke, shuffle, etc., as before.
2. Deal cards into 12 stacks for the 12 Signs of the zodiac.
3. Find the stack that contains the Significator.<sup>1</sup> Proceed as before, but interpreting the cards according to the zodiacal sign of the stack (primarily through the symbolism of the Trump corresponding).

### **FOURTH OPERATION: The 36 Decanates Penultimate Aspects of the Question**

[N.B. *This Fourth Operation may be skipped in all divinations but those that require the most detailed and meticulous information. If it is employed, the nature of each decanate is shown by the Minor Arcanum attributed to it, and by its decanate symbols as given in the tabulations in this present monograph.*]

1. Invoke, shuffle, etc., as before.
2. Find the Significator: set it upon the table. Turn the deck over, so the backs of the cards face you, and deal the next 36 cards to form a ring around the Significator. These 36 cards correspond to the 36 zodiacal decanates, beginning with the first decanate of Aries.
3. Count as before, etc., beginning with the first decanate of Aries as the initial impulse. In very complex questions, the cards may then be read one by one around the circle, comparing each to the symbolism of the decanate whereat it falls.

### **FIFTH OPERATION: The 10 Sephiroth Final Result**

1. Invoke, shuffle, etc., as before.
2. Deal into ten packs in the form of the Tree of Life.
3. Find the stack that contains the Significator.
4. Count and pair as before, interpreting the cards in terms of the Sephirah to which the stack corresponds.

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<sup>1</sup> There is no need to predict the pile as in the prior operations. If you have reached this point without having to abandon the divination, the magical link may reasonably be presumed to be secure. (You would only reach this level by pure chance about 4% of the time, which is better than statisticians require to presume non-random occurrence.)

Note that one cannot tell *a priori* at what part of the divination the present time occurs. Usually the First Operation indicates the past history of the question; but not invariably. Experience will teach. Sometimes a new current of high hope may show the moment of the consultation.<sup>1</sup>

## OF THE DIGNITIES

A card is strong or weak, well dignified or ill dignified, according to the cards next to it on either side.

Cards of the same suit on either side strengthen it greatly, for good or evil according to their nature. Cards of opposite natures on either side weaken it greatly, for either good or evil.

Swords and Disks are mutually inimical.

Wands and Cups are mutually inimical.

Swords are friendly with Cups and Wands.

Wands are friendly with Swords and Disks.

If a card falls between two others that are mutually contrary, it is not much affected by either.

Princes and Queens show, almost always, actual men and women connected with the matter. But the Knights (Kings) sometimes represent coming or going of a matter, according as they face. The Princesses show opinions, thoughts, ideas, either in harmony with or opposed to, the subject.<sup>2</sup>

A Majority of Wands Energy, opposition, quarrel.

Cups	Pleasure, merriment.
Swords	Trouble, sadness, sickness, death.
Disks	Business, money, possessions.
Trumps	Strong forces beyond the Querent's control.
Court Cards	Society, meetings of many persons.
Aces	Strength generally. Aces are always strong cards.

4 Aces	Great power and force.
3 "	Riches, success.
4 Knights	Swiftness, rapidity.
3 "	Unexpected meetings. Knights, in general, show news.
4 Queens	Authority, influence.
3 "	Powerful friends.
4 Princes	Meetings with the great.
3 "	Rank and honor.
4 Princesses	New ideas or plans.
3 "	Society of the young.
4 Tens	Anxiety, responsibility.

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<sup>1</sup> FRA. O.M. added: "I may add that in material matters this method is extremely valuable. I have been able to work out the most complex problems in minute detail."

<sup>2</sup> These are traditional aphorisms, and are certainly disputed by many. They are retained here primarily for historic completeness.— FRA. II.

3 "	Buying and selling (commerce)
4 Nines	Added responsibilities.
3 "	Much correspondence.
4 Eights	Much news.
3 "	Much journeying.
4 Sevens	Disappointments.
3 "	Treaties and compacts.
4 Sixes	Pleasure.
3 "	Gain, success.
4 Fives	Order, regularity.
3 "	Quarrels, fights.
4 Fours	Rest, peace.
3 "	Industry.
4 Threes	Resolution, determination.
3 "	Deceit.
4 Twos	Conferences, conversations.
3 "	Reorganization, recommendation.

## A NINE-CARD METHOD OF DIVINATION

In this method, there is no need to select a Significator.

Take the cards in your left hand. In the right hand, hold the magick wand over them, and invoke, for example saying:

*“In the Name IAO, I invoke Thee HRU, great Archangel that is set over the operations of this Secret Wisdom. Lay thy hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen.”*

Hand the cards to Querent and bid him or her to think of the question attentively, and shuffle until the cards feel “right.” When this is finished, have the Querent cut the cards, preferably with the left hand, from right to left, such that about two-thirds of the original stack is lifted off it and set to the left, then about half of the remaining is similarly set further to the left.

Restore the cards yourself, by placing the middle pack of the cut on top of the pack to the Querent’s left, and then the two of them together atop the third pack.

Deal out nine cards in the following pattern:

1	2	3
4	5	6
7	8	9

The three cards in the top row (1, 2, 3) signify superconsciousness (Neshamah). The three in the bottom row (7, 8, 9) signify subconsciousness (Nephesh). The three in the middle row (4, 5, 6) signify ego-consciousness (Ruach). Read the rows in this sequence: top, then bottom, then middle.

Next, the vertical columns are read. The left column (1, 4, 7) signifies the past, the middle column (2, 5, 8) the present, and the right column (3, 6, 9) the future.

Do **not** combine the two phases of this operation to over-specialize the meaning of the placement of any one card. For example, do not interpret the lower left hand card as “subconsciousness in the past.” This will throw you off. Read each column or row of three cards as a self-contained unit. The meanings of a card will change (at least somewhat) depending on what other cards join with it; and this will be seen best when the three cards in each row or column are viewed together as a unit.

Often the best way to read a row or column is to focus on the center card, and then see the other two as modifying or conditioning it. But this will not always be the case. Remain open to whatever patterns present themselves to you in the cards, and read each row or column accordingly.



## Appendix A

# INTERPRETATION SUMMARIES

*[The following summaries are provided as a quick-reference to the meanings of the 78 Tarot cards in divination. For a more complete understanding of the principles involved, reference should be made to the lengthier discussions in the earlier parts of this book. Prolonged meditation on each card is recommended.*

– FRA. II.]

### WANDS

**Ace of Wands:** Root of the Powers of Fire. Primordial energy. Strength, rush, enterprise, beginnings. Natural Force, as opposed to Invoked Force.

**2 of Wands:** Dominion. Creative Will. Sudden application of phenomenal energy. Willful, imperial, independent. Strength, courage, fierceness; unyielding, restless, impatient.

**3 of Wands:** Virtue, established strength. Self-respect, integrity, self-assertion, arrogance, conceit, pride, nobility, generosity. Firm, decisive, determined, persevering; private, solitary.

**4 of Wands:** Completion, perfected works. Rest after labor (laziness, negligence, idleness, waste). Graceful, harmonious, comfortable. Tact, popularity.

**5 of Wands:** Strife. Struggle, hardness, endurance, obstinacy, self-interest. Quarreling, fighting, competition, violence. Injury, pain, conflict.

**6 of Wands:** Victory. Harmony and beauty of Will. Leadership. Joy, health, gain, dignity, self-confidence. Insolence, vanity, self-admiration, pride. Social conscience.

**7 of Wands:** Valor. Enthusiasm, zeal, passion, emotional force and vitality, courage amidst opposition, defense of loved ones. Outbursts of extreme emotion, quarreling.

**8 of Wands:** Swiftmess. Rapid energetic rush, quickly passed/expended. Violent, intense. Discipline and focus provide swift thought-channels, yet narrow/specialize the viewpoint.

**9 of Wands:** Strength, power, health, success. Ardent, creative. Psychological equilibrium, resolution of internal conflict. Mobility, adaptability, stability through change.

**10 of Wands:** Oppression. Inertia impedes progress. Overbearing resistance. Cruelty, malice, tyranny. Perseverance, endurance, effort. Materialism, possessiveness.

**Princess of Wands** (♋ of ♃): Action expressing the root creative impulse or will-force. Incarnation of spiritual Principle in a vehicle capable of sustaining and manifesting it. The Causal Body. Vitality, joy of life, passion; pristine, perfect, a pure flame.

**Prince of Wands** (♠ of ♀): Strife and Victory. Reason giving guidance, lucidity, and continuity to underlying Will-force. Vital, virile, energetic, swift. Lust for life, passion, vitality, and the rapture which is born from the fulfillment of True Will.

**Queen of Wands** (♠ of ♀): Dominion, established strength, virtue. Understanding, wherein power is received, held, and nurtured. Anointing/Sanctifying Fire. Meditation, reflection, inner fixedness, magnetic.

**Knight of Wands** (♠ of ♀): Swiftmess, strength. Fiery, erupting, initiating, paternal, creative. Primal Will-Force. A very rapid rush, quickly passed and expended — too much force applied too suddenly, violently, and intensively.

## CUPS

**Ace of Cups:** Root of the Powers of Water. Fertility, productiveness, conception, beauty, love, pleasure, happiness.

**2 of Cups:** Love, pleasure, reciprocity, reflection, marriage, harmony, joy, ecstasy. Affections governed by instinct rather than social convention or conditioning or logic.

**3 of Cups:** Abundance. Fulfillment, love, pleasure, sensuality; gladness, kindness, merriment. The spiritual basis of fertility. Keen perception, memory; good fortune.

**4 of Cups:** Luxury, leisure, comfort. Much kindness received, stabilized pleasure. Devotion. Contemplation, introspection. Lazy, negligent, jaded; loss of impulse from over-satisfaction.

**5 of Cups:** Emotional severity, requiring emotional strength. Disappointment in love, sadness, heart-break, loss of friendship, betrayal, ruthlessness, detraction.

**6 of Cups:** Pleasure. Harmony and beauty in matters of the heart. Beginning of happiness, ease, satisfaction. Preeminently fertile (through putrefaction). Fulfillment of the sexual Will.

**7 of Cups:** Debauch. Illusion, deception, error, promises unfulfilled. Imagination. Passionate, attractive. Substance abuse, wrath, vanity, shame. Lust, dissipation, betrayal, jealousy.

**8 of Cups:** Abandoned success. Renunciation, self-denying. Mental inhibition, distrust, loneliness, withdrawal. Heaviness. Exhaustion, loss of heart, stagnation, depression, burn-out.

**9 of Cups:** Happiness, pleasure. Satisfaction of sensuous, creative, and sexual needs; enjoyment of life, richness of soul. Kind, content, lovable; vain, self-satisfied. Big ideas.

**10 of Cups:** Satiety, lasting success, happiness, pleasure. Sensuous, wanton, material. Debauchery, waste, no self-control, drug craving. Kind, generous; unreliability in romance.

**Princess of Cups** (♠ of ♠): Ideas given solid form or embodiment. Lending substance to ideas/ideals. Action harmonious with and in response to intuition. Shows the relationship between the incarnate human soul and the Higher Soul.

**Prince of Cups** (♠ of ♠): Dynamic, sustained passion. Hero in the campaign of the soul's exploration and conquest. Reason as the medium of expressing the depths of the soul.

**Queen of Cups** (♑ of ♃): Love, abundance. Nurturance, love, fertile maternity, reflection, peace. Intuition, all higher expressions of the soul, including prophesy and revelation.

**Knight of Cups** (♎ of ♃): Indolence, happiness, passivity, inspiration. Inner receptiveness of the spiritual consciousness toward the Divine Will. Responsiveness, conformity, and obedience to what is received. Artistic creative impulse.

## SWORDS

**Ace of Swords:** Root of the Powers of Air. Great power for good or evil (invoked rather than natural). Intellect at its best and finest, as a tool for use. Conquest, activity, and strength during trouble. Justice, wrath, punishment, affliction.

**2 of Swords:** Peace restored. Compromise, cooperation, friendship. Emotional division creatively resolved. Strength from difficulties, pleasure after pain.

**3 of Swords:** Sorrow, disappointment, tears, separation, alienation, melancholy, discontent. Mirth in Platonic pleasures. Faithful in promises, conscientious, dutiful.

**4 of Swords:** Truce, rest from strife. Convalescence, recovery, restoration. Relief from anxiety, refuge from mental chaos. Intellectual authority, dogma, convention. Social satisfaction.

**5 of Swords:** Defeat, failure; spite, enmity, slander, dishonor; lost competitive edge. Mental anguish, requiring mental strength, resolve. Cruel, cowardly. Sentiment weakens intellect.

**6 of Swords:** Science, success. Mental/moral balance, health, wholeness. Intelligence, humanity. Inventive, progressive thought; attentive, analytical. Long distance travel, commerce.

**7 of Swords:** Unstable effort, futility. Doubt, vacillation, distraction. Poor effort. Inattentive, weak, sloppy. Clever, adaptable; conniving, unreliable. Passive, moody, easily influenced.

**8 of Swords:** Interference, indecision, obfuscation. Narrow, petty; intellectual, controlling; but unfocussed or autistic. Versatile/distractable; obliging/conciliatory; avoidant; superficial.

**9 of Swords:** Despair, cruelty, suffering, malice. Emotional pain, eruptive emotion. Conflict, rage, anxiety, frustration, restlessness. Mental discipline, analysis, inquiry, discrimination.

**10 of Swords:** Ruin, defeat, disruption. Creative impulse checked. End of delusion. New dawn pending? Needs perseverance, endurance, practicality, and sense of humor.

**Princess of Swords** (♑ of ♁): Action in response to Idea: informed, strategic, well-grounded. Relationship between astral and physical worlds, between psyche and soma. The irresistible current of science (exoteric and esoteric) to liberate with unveiled truth.

**Prince of Swords** (♁ of ♁): Intellect functioning in its own plane. Reason accepted on its own terms. Inventive and progressive thinking. Intelligence and humanity. Yet motivated by defeat vs. success, a competitive 'win-lose' perspective.

**Queen of Swords** (♑ of ♁): "Liberator of the Mind." The response of the egoic intellect to hunches, insight, and intuition. Alienation, isolation; possibly sorrow, grief, be-

reavement. Compromise, peace; divergent views brought into harmony without dismissing their differences.

**Knight of Swords** (♠ of ♠): Cruelty, interference. The Dominion of the Intellect. Separative, discriminating, controlling, commanding, imperious. Mental discipline, analysis, precision, inquiry, discrimination. The lightning and thunder of the storm.

## DISKS

**Ace of Disks:** Root of the Powers of Earth. Material gain, power, labor, wealth, contentment. Instructs that matter is entirely of the substance of Spirit, and of the Creative Light of the Sun.

**2 of Disks:** Change (usually harmonious). Cyclicity (of circumstances, emotions, &c.). Responsible, but inconsistent. Impulse toward the new; intuitive, forward-looking. Journeys.

**3 of Disks:** Work. Idea concretized into form, through labor. Construction, creation, endurance, sober practicality; material increase. Business, commercial transaction, earned gain.

**4 of Disks:** Earthly power. authority, success, rank, dominion, paternal power. Self-aggrandizement, acting superior. Careful, serious, orderly, practical. Law, order, pattern, system. Gain of money or influence.

**5 of Disks:** Worry/anxiety in practical/financial matters, requiring strength, resolve, intelligence, analysis. Mental duress, economic anxiety. Prolonged inaction; strain of inertia.

**6 of Disks:** Success, including material success. Gain, prosperity, fertility, philanthropy. Stabilizing circumstances. Constancy, devotion. Enjoyment of life, appreciation of beauty.

**7 of Disks:** Successful unfulfilled thus far. Failure; or success only through labor and patience. Inertia, disappointment, lost motivation, emotional loss, hopes crushed. Yet persevering, methodical, realistic, faithful, determined.

**8 of Disks:** Prudence, artisanship. Intelligence, cunning, calculation, diligence, methodical, orderly. Prudent, industrious. Practical, resourceful, clear mind. Careful work and fine detail.

**9 of Disks:** Material gain and good fortune. Harvest, fruitfulness, creation, inheritance. Pleasure, happiness, devotion, care-giving, affectionate, desirous of children, graceful.

**10 of Disks:** Wealth. Prosperity, riches. The completion or reward of labor. The pinnacle of success. Practical and intelligent management of affairs.

**Princess of Disks** (♠ of ♠): Fulfillment of the initial creative Will or impulse; the fertile, productive ripening of all purpose. The actuality of imperial will over a rightly-built Kingdom, pregnant with possibility and with meaning.

**Prince of Disks** (♠ of ♠): Reason, intelligence, objectivity, and adaptability applied to practical things. Agency of equilibration between the rhythmical aspects of hardship and fortune which permeate all cycles of manifestation. The “accountant.”

**Queen of Disks** (𐌒 of 𐌒): Harmonious change, labor. Nurturing, bringing creative action to fruition, “Mother Earth.” The intuitive faculty, or silent inner guidance, behind our actions – to which we either listen or not. Principle rather than dogma.

**Knight of Disks** (𐌗 of 𐌒): Prudence, gain, husbandry. The seed-power of earth – the vital, generative, procreative power seeding the receiving and fertile earth (and the world of human action). Will manifest as the perfect actuality of event and circumstance.

## TRUMPS

**0. The Fool** (⋈, △). Idea, thought, spirituality, originality, audacity. Folly, stupidity, inconsideration, eccentricity, or even mania.

**I. The Magus** (♁, ☿). Skill, adroitness, intelligence, initiative, adaptation, elasticity, craft, cunning, deceit. Occult wisdom or magick power. Messages, business transactions.

**II. The Priestess** (♁, ♀). A pure, exalted, and gracious influence. Change, reaction, increase-decrease, fluctuation, cyclicality. Secrets, hidden things, mysteries.

**III. The Empress** (♁, ♀). Love, beauty, happiness, pleasure, sensuousness, fruitfulness, success, graciousness, gentleness, delight. Luxury, idleness, debauchery, dissipation.

**IV. The Emperor** (♁, ♀). Energy, power, vigor, ambition, conquest, control, governance, solidity; quarrels, strife, stubbornness, rashness, illtemper.

**V. The Hierophant** (♁, ☽). Wisdom, intuition, teaching received, philosophy, kindness, harmony, marriage, help from superiors, stillness; occult force voluntarily invoked.

**VI. The Lovers** (♁, ♀). Inspiration, intuition, intelligence; indecision (choices to be made), contradiction, instability. Love, union, mating of opposites, resolution of differences.

**VII. The Chariot** (♁, ☽). Triumph, hope; zealot for tradition, ruthless, lust of destruction; obedience, faithfulness; receptive, questing, seeking, voluntary sacrifice or surrender.

**VIII. Adjustment** (♁, ♀). Justice, equilibrium; the act of adjustment, balance by opposites, internal compensation. Karma. Legal actions, trial. Marriage or marriage agreements.

**IX. The Hermit** (♁, ♀). Wisdom or illumination from within; divine inspiration. Prudence, circumspection. Sometimes “unexpected current.” Solitude.

**X. Fortune** (♁, ♀). Change in fortune (usually means good fortune and happiness, a “turn for the better”). Law, rhythm, pattern, cycles. Intoxication of success.

**XI. Lust** (♁, ♀). Courage, strength, fortitude, energy, action, joy in desire. Use of magick power; manifestation and control of the lifepower.

**XII. The Hanged Man** (♁, ♀). Wisdom, surrender, renunciation. A reversal of circumstances. Sacrifice, punishment, suffering, loss (all either fatal or voluntary).

**XIII. Death** (♁, ♀). Sudden (often unexpected) change or evolution of circumstances. Transformation, change, metamorphosis. Redemption through putrefaction. Death, destruction.

**XIV. Art** (♁, ♀). Fertile combination of forces, adaptation, realization; aspiration, ambition; ordeal, trial, probation, testing, refinement; equilibration, resolution of errors, tempering.

**XV. The Devil** (♁, ♁♁). Temptation, bondage, delusion. Ordeal, trouble, obsession. Materiality. Secret plan to be executed. Obstinacy, rigidity, aching discontent, endurance.

**XVI. The Tower** (♁, ♂). Sudden, eruptive change of circumstances. Overwhelming of existing structures by a sudden, tremendous energy. Revelation, disclosure, exposure. Danger, destruction. Strength, courage, energy, fighting. Ambition, fall, ruin. Destabilization or destruction as a preparation for new creation.

**XVII. The Star** (♁, ✨). Revelation, insight, clear vision, realizing possibilities, spiritual insight; hope, faith, unexpected help. Judgment errors, disappointment.

**XVIII. The Moon** (♁, ♁). Illusion, bewilderment, dissociation from objective reality, dreaminess, error, misunderstanding, lying, falsehood, deception, hidden enemies.

**XIX. The Sun** (♁, ☉). Freedom, candor, truth, shamelessness, selfdisclosure, selfknowledge, glory, wealth, triumph, pleasure. Health. Arrogance, selfaggrandizement, display, vanity.

**XX. The Æon** (♁, △). Final decision in respect to the past, and new current in respect to the future; the opening of new doors concurrent with the closing of old ones. Transforming fire, renewal. Always represents the taking of a definite and decisive step.

**XXI. The Universe** (♁, ♁). Synthesis, conclusion, crystallization, the end of the matter. Delay, opposition, inertia, patience, perseverance, persistence through difficulty.

## Appendix B

# CORRECT DESIGNS OF THE GREATER ARCANA

### (Traditional Designs)

**0. THE FOOL.** A bearded Ancient seen in profile. He laughs; bearing a sphere containing Illusion in his left hand, but over his right shoulder, and a staff 463 lines long in his right. A lion and a dragon are at his feet, but he seems unaware of their attacks or caresses.

**I. THE MAGUS.** A fair youth with winged helmet and heels, equipped as a Magician, displays his art. His attitude suggests the shape of the Swastika or thunderbolt, the message of God.

**II. THE PRIESTESS.** A crowned priestess sits before the veil of Isis between the pillars of Set. She is reading intently in an open book.

**III. THE EMPRESS.** Crowned with stars, a winged goddess stands upon the Moon. She bears a scepter, and a shield whereon is figured a dove as symbol of the male and female forces.

**IV. THE EMPEROR.** A flame-clad god bearing equivalent symbols. His attitude suggests the symbol for Sulphur (♁), and he is seated upon the Cubical Stone, whose sides show the Green Lion and White Eagle.

**V. THE HIEROPHANT.** Between the Pillars sits an Ancient. He is crowned, sceptered, and blessing, all in a threefold manner. Four living creatures adore him, the whole suggesting a pentagram by its shape.

**VI. THE LOVERS.** A prophet, young, and in the Sign of Osiris Risen. He is inspired by Apollo to prophesy concerning things sacred and profane: represented by a boy with his bow and two women, a priestess and an harlot.<sup>1</sup>

**VII. THE CHARIOT.** A young and holy king under the starry canopy. He drives furiously a chariot drawn by two sphinxes. As Levi drew it.

**VIII. ADJUSTMENT.** A conventional figure of Justice with scales and balances.

**IX. THE HERMIT.** Wrapped in a cloak and cowl, an Ancient walks, bearing a lamp and staff. Before him goeth upright the Royal Uraeus Serpent.

**X. (THE WHEEL OF) FORTUNE.** A wheel of six shafts, whereon revolve the Triad of Hermanubis, Sphinx, and Typhon (Mercury, Sulphur, and Salt; or Sattva, Rajas, and Tamas).

**XI. LUST.** A smiling woman holds the open jaws of a fierce and powerful lion.

**XII. THE HANGED MAN.** The figure of an hanged or crucified man. From a gallows shaped like the letter 7 hangs by one foot a young fair man. His other leg forms a ✕ with the suspending one. His arms, clasped behind his head, form an upright N, and this radiates light. His mouth is resolutely closed.

**XIII. DEATH.** A Skeleton with a scythe mowing men. The scythe handle is a Tau.

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<sup>1</sup> That is, he is the illuminated solar Ruach standing between Nephesh and Neshamah. – FRA. II.

**XIV. ART.** The figure of Diana huntress. A winged and crowned goddess, with flashing golden belt, stands, and pours from her right hand the flame of a torch upon an eagle, while from her left hand she pours water from an horn upon a lion. Between her feet, a moon-shaped cauldron of silver smokes with perfume.

**XV. THE DEVIL.** The figure of Pan or Priapus. Levi's Baphomet is sound commentary on this Mystery, but should not be found in the text.

**XVI. THE TOWER.** A tower struck by forked lightning. Human figures thrown thence suggest the letter  $\Psi$  by their attitude.

**XVII. THE STAR.** The figure of a water-nymph disporting herself: a woman, naked, and kneeling on her left knee, pours from a vase in her right hand silver waters into a river, by which grow roses, the haunts of colored butterflies. With her left hand she pours golden waters over her head, which are lost in her long hair. Her attitude suggests the Swastika; thus, she is Isis Dancing. Above flames a great star of seven rays.

**XVIII. THE MOON.** The waning Moon. Below, a path leads between two towers, guarded by jackals, from the sea, wherein a Scarabæus marches landward.

**XIX. THE SUN.** The Sun. Below is a wall, in front of which, in a fairy ring, two children wantonly and shamelessly embrace.

**XX. THE ÆON (JUDGMENT).** The Angel Israfel blowing the Last Trumpet; it is adorned with a golden banner bearing a white cross. Below, the dead arising from their tombs: a fair youth rises from a sarcophagus in the attitude of the god Shu supporting the Firmament. On his left a fair woman, her arms giving the sign of Water – an inverted  $\nabla$  on the breast. On his right a dark man giving the sign of Fire – an upright  $\Delta$  on the forehead.<sup>2</sup>

**XXI. THE UNIVERSE.** Should contain a demonstration of the Quadrature of the Circle. An ellipse, composed of 400 lesser circles. At the corners of the card a Man, an Eagle, a Bull, and a Lion. Within the circle a naked shining figure with female breasts, with closed eyes in the sign of Earth – right foot advanced, right hand advanced and raised, left hand lowered and thrown back. The hands grip each a ray of dazzling light, spiral, the right hand being dextro and the left hand laevorotary. A red scarf conceals the fact of male genital organs, and suggests by its shape the letter  $\beth$ . Such is the conventional hieroglyph.

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<sup>2</sup> All of the designs given in this Appendix are traditional, and not necessarily reflective of any one adept's interpretation of their symbolism and imagery; but it is important to mention that the description of this present Key was characteristic of its proper design only during the Æon of Osiris, which ended in 1904 C.E. The Path of Shin, to which Atu XX is attributed, opens from the Sphere of the Elements in Malkuth unto the Sphere of Mercury in Hod. It therefore represents that Path – which is an inner path, a particular channel of communication ultimately accessible to each of us – through which *teaching* (Hod) is conveyed to *humanity* (Malkuth). It is rightly called "The Æon," because its symbolism will necessarily change during each æon of humanity's evolution, reflecting the primary Archetype of Regeneration, or "resurrection" so-called, that is open to humanity at that stage. The modern design has little in common with what is mentioned above, and is based on a stylistic interpretation of the Stélé of Revealing. – FRA. II.

## Appendix C

# PATTERNS WITHIN THE DECANATE CARDS OR MINOR ARCANA

Commencing from Aries, the central decanates of the zodiacal constellations follow the order of the days of the week. Thus —

CARD	10° of	CENTRAL MEANING	DAY
3 of Wands	♈	Virtue	☉
6 of Disks	♉	Material Success	☽
9 of Swords	♊	Despair & Cruelty	♂
3 of Cups	♋	Abundance	♀
6 of Wands	♌	Victory	♃
9 of Disks	♍	Material Gain	♀
3 of Swords	♎	Sorrow	♁
6 of Cups	♏	Pleasure	☉
9 of Wands	♐	Great Strength	☽
3 of Disks	♑	Work	♂
6 of Swords	♒	Science	♀
9 of Cups	♓	Material Happiness	♃

These are the four Threes, Sixes, and Nines. This trick may assist in memorizing them. (The first and third decanates follow the same order, Sunday beginning in the first decanate of Virgo, and in the third decanates of Gemini and Capricorn.)

The planets govern, respectively, decanates with the following titles—

				♁				
1.	♌	Strife	5 of Wands.					
2.	♍	Sorrow	3 of Swords.					
3.	♎	Oppression	10 of Wands.					
4.	♏	Indolence	8 of Cups.					
5.	♐	Failure	7 of Disks.					
<i>Or in</i>				♉	♌	♏	♐	♓. <i>Two Wands; one of each of the other suits.</i>

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1.	♁	Victory	6 of Wands.
2.	♂	Truce	4 of Swords.
3.	♊	Harmonious Change	2 of Disks.
4.	♋	Happiness	9 of Cups.
5.	♌	Interference	8 of Swords.
<i>Or in ♌</i> ♁ ♂ ♊ ♋ ♌. <i>Two Swords; one of each of the others.</i>			



1.	♁	Valor	7 of Wands.
2.	♌	Disappointment	5 of Cups.
3.	♊	Work	3 of Disks.
4.	♋	Perfected Success	10 of Cups.
5.	♍	Dominion	2 of Wands.
6.	♌	Despair & Cruelty	9 of Swords.
<i>Or in ♍</i> ♌ ♁ ♌ ♊ ♋. <i>Two Wands, two Cups; one of each of the others.</i> <i>One more Decanate than the others.</i>			



1.	♍	Prudence	8 of Disks.
2.	♌	Pleasure	6 of Cups.
3.	♊	Earthly Power	4 of Disks.
4.	♍	Virtue	3 of Wands.
5.	♌	Ruin	10 of Swords.
<i>Or in ♍</i> ♌ ♍ ♌ ♌ ♍. <i>Two Disks; one of each of the others.</i>			



1.	♍	Material Gain	9 of Disks.
2.	♌	Debauch	7 of Cups.
3.	♎	Defeat	5 of Swords.
4.	♍	Completion	4 of Wands.
5.	♏	Love	2 of Cups.
<i>Or in ♍</i> ♏ ♍ ♌ ♎. <i>Two Cups; one of each of the others.</i>			



1.	♍	Wealth	10 of Disks.
2.	♃	Swiftness	8 of Wands.
3.	♎	Science	6 of Swords.
4.	♏	Worry	5 of Disks.
5.	♏	Abundance	3 of Cups.
<i>Or in ♏</i> ♏ ♍ ♃ ♎. <i>Two Disks; one of each of the others.</i>			



- |    |   |                  |              |
|----|---|------------------|--------------|
| 1. | ♌ | Peace Restored   | 2 of Swords. |
| 2. | ♍ | Strength         | 9 of Wands.  |
| 3. | ♎ | Futility         | 7 of Swords. |
| 4. | ♏ | Material Success | 6 of Disks.  |
| 5. | ♐ | Luxury           | 4 of Cups.   |
- Or in ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓. Two Swords; one of each of the others.*

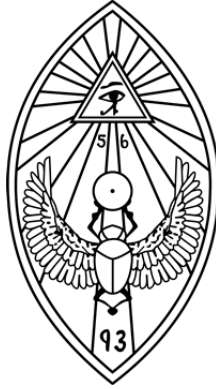
There being 36 decanates and seven planets, one of the planets must rule over one more decanate than the others. This is the planet Mars, to which are allotted the last decanate of Pisces and the first of Aries, because the long cold of the winter requires a great energy to overcome it, and initiate spring.

And the beginning of the decanates is from the Royal Star of Leo, the great star Regulus, or *Cor Leonis*; and therefore is the first decanate that of Saturn in Leo.<sup>1</sup>

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<sup>1</sup> These last two paragraphs (retained essentially as written by Mathers) show much confusion. Neither paragraph is true in the framework required by the other. Regulus is only in the first decanate of Leo in the **Sidereal** Zodiac, where its correct longitude is 5° Leo. The reference to its inauguration of Leo, and thus of the cycle of decanates, is **only** correct in terms of the Sidereal Zodiac which (in a variant form) was the basis of Golden Dawn Second Order work. However, the prior reference to the inauguration of spring at the transition from Pisces to Aries is only true in the **Tropical** Zodiac, and has no bearing on the Sidereal Zodiac at all. One suspects that G.H. Frater D.D.C.F., in his bold effort to introduce the correct (*i.e.*, sidereal) zodiacal theory to his advanced members, fell back into old Tropical habits in writing the original of *Book T*; and G.:H.: Fra. O.M. was too uninformed of the matter to understand what was being said.

By the way, the Golden Dawn sidereal zodiac actually began with Regulus, *i.e.*, placed it at 0° Leo; but more modern research (both archeological research of the ancient zodiac, and sophisticated statistical analysis of actual astrological effects) has unequivocally determined that this star is at 5°06' Leo. – FRA. II.



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

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**Love is the law, love under will.**

**The Grand Chiefs  
Temple of Thelema**