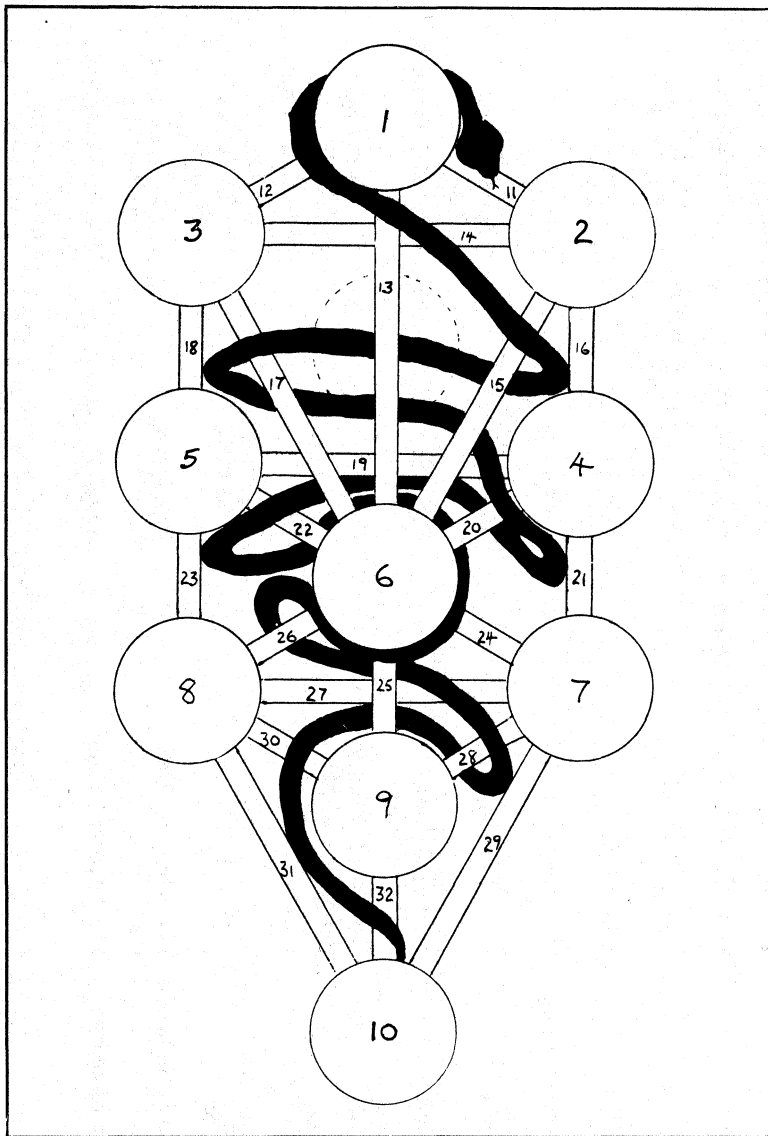


# A PRACTICAL GUIDE TO QABALISTIC SYMBOLISM

Volume II  
ON THE PATHS AND THE TAROT

by  
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The Serpent of Wisdom

*'Let the disciple seize hold of the tail of the serpent of wisdom,  
and having with firmness grasped it, let him follow it into the  
deepest centre of the Hall of Wisdom.'*

—"THE OLD COMMENTARY"

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# PROLOGUE

*The Nature of the Paths*



## THE NATURE OF THE PATHS

In our first volume we considered the ten Sephiroth of the Tree of Life; our present study is the twentytwo Paths that interconnect them. In the Sepher Yetzirah all the aspects of the Tree of Life are called Paths 'the 32 Paths of Concealed Glory' but it is the connecting links between the Sephiroth that are the Paths proper. These are twentytwo in number though their numeration runs from 11 to 32, the Sephiroth representing 'paths' 1 to 10.

Now what do these interconnecting Paths represent? Well, as with the Sephiroth, they represent many things, but the fundamental difference between a Sephirah and a Path is that while a Sephirah stands primarily for an objective state, a Path is the subjective experience one undergoes in transferring consciousness from one Sephirah, or state, to another. Thus the 32nd Path symbolises the experience of consciousness that will be undergone on the transference of consciousness from the physical world of Malkuth to the psychic, subconscious, etheric or lower astral world (according to interpretation) of Yesod. This 'journey' in consciousness can be effected in two ways from Malkuth to Yesod or vice versa and the same applies to all the Paths.

The main symbolism of the Paths is threefold. There is firstly the Hebrew letter, which can be called the Key to the Path for it represents the essence of it in its Qabalistic purity. All other symbolism is of later attribution. The Hebrew letters are extremely potent symbols and it is a definite advantage to commit their shapes to memory, for meditation on their shapes can elucidate much. The order in which they are assigned to the Paths is revealed in the glyph of the Serpent of Wisdom upon the Tree of Life.

(frontispiece.) The Serpent trails its way from Malkuth to the Unmanifest and on the way it touches or passes over every Path. The order in which it does so reveals the order of numbering of the Paths, in reverse, and the Hebrew letters follow that numbering.

Secondly there are the astrological signs: three Elemental signs, Air, Water and Fire; seven Planetary signs, Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn; and the twelve Zodiacal signs, twentytwo in all. The twentytwo letters of the Hebrew alphabet are similarly divided into three Mother letters, seven Double letters, and twelve Single letters for reasons of pronunciation and the astrological signs are attributed to them accordingly. The Elemental signs go with the Mother letters, the Planetary signs with the Double letters and the Zodiacal signs with the Single letters. Early authorities are at variance in precise details of attribution but there is little controversy in modern times, the system used by the Order of the Golden Dawn is accepted by the few modern commentators on the Paths.

The Astrological sign tells us the Spiritual Significance of a Path, a hint of the cosmic factors operating in that particular sphere of consciousness. Again, this is deduced as much from the shape of the sign as from the usual astrological signification. The shapes of these signs are of immemorial antiquity and are said to have been laid down when man used mainly a subconscious type of mentation, so meditation on the actual shapes can again be productive of much.

The Element Earth is not included as this is part of Malkuth. Crowley has legislated for two extra Paths, 31 bis and 32 bis, using the sign for Spirit and Earth respectively instead of Fire and Saturn. This seems, in our view, to be an unnecessary complication. Nor is it necessary to bother about the planets beyond Saturn, comparatively recently discovered. We make no attempt to fit them in because to try to do so shows a misunderstanding of the nature of the factors involved. We are not dealing with things from an

astrological point of view, and the seven traditional 'planetary' signs (though including Sol and Luna) are not directly representative of astronomical bodies but are convenient labels for seven types of subtle force which play upon the Earth. As such, an analysis of what Uranus or Pluto might stand for is not germane to our treatise. Whatever the astrological factors involved, they have little bearing on the Qabalistic system, which is a magical rather than an astrological tradition. It may well be, for example, that part of that force we call 'Martian' derives actually from Pluto, but it is accounted for in our magical consideration of Mars; we do not have to have a minutely accurate diagnosis of the actual effects of specific heavenly bodies as does the astrologer.

Thirdly there is the Tarot Trump assigned to the Path. The true attributions have long been a source of controversy and we shall investigate the various claims in Section IV. For the time being, however, we would prefer to draw on no external authorities. If the attributions we use are correct they should be self-evident in our detailed analysis of the Paths, so we suggest that readers reserve judgment until they have studied the first three sections of this book which deal with the meaning of the Paths. They will then be in a position to form their own opinions from a knowledge of the Qabalah itself rather than from a necessarily superficial estimation of the status and knowledgeability, real or imaginary, of the various pundits, whether they be Eliphas Levi, Papus, Wirth, Mathers, Crowley, Waite, Hall, Knapp, Regardie, Case or even Gareth Knight.

This accounts for the major symbolism and our investigations will be based on this entirely, plus the Yetziratic Texts which, though highly cryptic, were of great use in our investigations of the Sephiroth. We also include with the other symbolism at the heading of each Path a list of the Flashing Colours. The same considerations apply here as with the Sephiroth, that is, they can be quite arbitrary. They seem derived primarily from the astrological sign of

the Path thus the King Scale colours of the Planetary Paths are the seven colours of the spectrum from Mars red to Saturn indigo. The Zodiacal signs have similar colours for in their case the spectrum is divided into twelve divisions from the red of Aries.

But before commencing a study of the first three sections of our text it is necessary to consider the way we have laid out the teaching. We managed to get through the first volume of this work without undue references to such terms as Spiritual Atom, Individuality, Personality and so on, and this was done purposely in order to avoid confusion, various schools having varying terminology.

However, this is no longer possible now that we come to an analysis of the subjective being of man, though we will try to keep the esoteric jargon to a minimum.

Briefly, the human being can be divided for purposes of analysis into three vehicles: the part of him which is eternal, the part of him that lasts as long as an evolution, and the part of him that lasts only a human lifetime in Earth. The first we will call the Spirit, the second the Individuality, and the third the Personality. The Spirit, when it enters the manifest Universe, has its own spiritual vehicle which projects into denser manifestation an evolving unit which we call the Individuality. This in turn projects into even denser manifestation a series of Personalities with which it gains experience of dense, worldly life.

Qabalistically, the Spirit can be assigned to the Sephirothic triangle of Kether, Chokmah and Binah; the Individuality to Chesed, Geburah and Tiphareth; and the Personality to Netzach, Hod and Yesod, the actual physical body being represented by Malkuth. There is also a certain amount of overlap in the linking Sephiroth of Daath and Tiphareth. The Personality can aspire to and touch Tiphareth in its higher moments as the Individuality can with Daath. Similarly the Spirit can reach down to Daath.

These vehicles go by other names in other contexts according to the esoteric school from which they emanate.

For example, the Spirit can also be called, or be associated with, the Essential Self, the Monad, or Electric Fire; the Individuality with the Evolutionary Personality, the Higher Self, Krishna, the Soul, the Solar Angel or Solar Fire; the Personality with the Incarnationary Personality, the Lower Self, Arjuna, the Lunar Lords, the Body Nature or Fire by Friction. This list is by no means complete but should give an adequate indication to students familiar with terminologies other than the Qabalistic. We should add also, that in these pages the word 'soul' is used in a non-technical sense, as a general term covering the whole psyche.

In function, the Spirit is, by its very nature, perfect; but on account of what is generally called Original Sin, or more occultly, the Fall, or Prime Deviation, the Individuality is to some extent aberrated. That is to say, it is not a true reflection of the Spirit and thus though the author of apparently the highest motives, these motives may be wrong. As the Personality is a projection of the imperfect Individuality then it follows that the Personality is also aberrated and this should be obvious from common sense observation of the state of the world we live in. Thus the Prime Deviation is the cause of the Abyss and the Gulf on the Tree of Life, those obstructions to the free flow of force from Kether to Malkuth which cause the gaps in man's knowledge of himself. So it is a great struggle for man to link up his Personality consciously with his Individuality, yet this is the first requisite of occult knowledge and power and should have been a natural phenomenon. The same applies with the conformity of the Individuality with the Will of the Spirit which marks the difference between White and Black Magic.

This consideration of the imperfection of the Individuality is an important one with many far-reaching effects. And it must be borne in mind that whilst the Tree of Life is a blueprint of the perfection of manifestation, the True Plan, the actual working out of its factors in terms of human life experience may not be at all perfect. Thus while Chesed should

contain a True Imprint of the Spirit as projected from Binah, in actual practice it may not. Needless to say, it will in the end, for there is no doubt about the True Divine Plan coming into objective manifestation on Earth, it is only the time factor which is in doubt, this being dependent upon the rate of human redemption and realisation. Thus we have not only the normal evolutionary path to take into consideration but also the return to the true path of evolution from the false path trodden out as a result of human deviation. This complicates matters a little but we shall deal with it step by step in our consideration of the Paths. It is partly because of this additional complicating factor that the present wave of Western occult teaching, since about 1875, has not stressed the deviationary side of the pattern. The important thing was to get the main simple broad lines of esoteric teaching across. It has led to an apparent contradiction or division however. On the one hand the esoteric schools teaching that all is in conformity with the Law, the Individuality perfect, (and some even seeming to think their Personalities perfect as well); and on the other hand the exoteric churches stressing the sinful state of man without much rational basis apart from Biblical authority, and in some difficulties about accounting for the obvious pain and suffering in the world. Actually both these standpoints are different sides of the same coin and in order to gain a true perspective we must consider both of them.

In our examination of the Paths we have not followed the numerical order. There is no special esoteric significance in the order we have followed, the order being dictated only by considerations of the easiest way to arrive at a logical, easy to follow, sequence of the meaning of the Paths in terms of human psychology. Reference to the table of contents will explain the reason behind the non-numerical order, and for subsequent ease of reference a numerical index is also provided of the Paths and the Tarot Trumps. Newcomers to the subject are advised to follow the text in the order in which it is written.

Finally, it should be stressed that the divisions of the soul into three separate categories is for ease of elucidation. If there had been no Original Deviation there would be no Abyss or Gulf, no watertight divisions, the true spiritual human being is a Unity. Similarly, the division of the teaching into grades of study, Lesser, Greater and Supreme Mysteries is mainly a traditional expedient. Truth is also a Unity.

# SECTION ONE

THE LESSER MYSTERIES

*The Paths of the Personality*

*Part I*

*The Ways to and from Physical Being*

## The 32nd Path

### *Malkuth—Yesod*

KEY:	⚓ Tau. Tau or Cross.
SPIRITUAL SIGNIFICANCE:	♄ Saturn.
THEORY:	Great One of the Night of Time. (XXI—The Universe.)
COLOURS:	Indigo. Black. Blue-black. Black rayed blue.
TEXT:	“The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates the motions of the seven planets, directing all of them in their proper courses.”

1. This Path joins Malkuth, the physical world, and Yesod, the universal unconscious and etheric web which forms the foundation of physical existence. It is therefore a Path of introversion from the sensory consciousness to the consciousness of the deeps of the inner world. When one treads it one is boring down into the unconscious mind and many and strange are the things that one may meet there.

2. It is like the hole in the earth into which Alice fell, leading to her strange adventures in Wonderland. It is also, on a mythological level, the way down to the Underworld, trod by Oedipus at Colonus, Orpheus in search of Eurydice and many others; but primarily it is Persephone's descent into the world of Pluto, the King of the Underworld. Alice, indeed, might be said to be a modern version of Persephone, for Carroll was a writer who wrote of the deeps of the unconscious mind.

3. The Path is also the way of psycho-analysis and shows the difference between the Freudian and Jungian techniques, for when the unconscious images of Yesod are met with the Freudian tries to analyse them with reference to life history in Malkuth, daily living, but the Jungian process follows the images through until they become symbols of transformation leading to the psychic harmony of Tiphareth. In other

words, the Jungian technique is, or should be, a pressing on to the 25th Path, Yesod-Tiphareth, after the way-in, the 32nd Path, Malkuth-Yesod, has been trodden.

4. The importance of Persephone is that she was the daughter of the Earth Mother, Demeter, and the whole of this Path is intimately connected with Earth through the Sefirah Malkuth. It is also linked to Yesod, which means the Foundation, the foundation not only of physical existence but of the whole of the higher worlds whose emanations are reflected in Yesod

5. Yesod is the Moon Sefirah reflective, magnetic, of hidden power. In the earliest known version of the myth, the Homeric hymn to Demeter, the nearest witness to the rape, apart from the Sun, who sees all, was Hecate, who, seated in her cave, heard the cries of the virgin victim. Hecate is of course a goddess of the Moon.

6. There is, therefore, a strong connection between this myth and the 32nd Path, and it is significant that this myth was the foundation of the teaching of the famous Eleusinian Mysteries, for as this Path is the way to the inner life it is also the Path of Initiation.

7. This does not mean that psycho-analysis, or the study of Alice in Wonderland, are equivalents of initiation; but they have their parallels, for a Path has many different levels and each Path has to be gone over many, many, times before its full significance is gained. Like the Sephiroth, each, in the end has to be fully understood *and* experienced; and understanding is not a substitute for experience nor is experience a substitute for understanding.

8. The aim of evolution is that each Spirit shall experience and understand the implications of manifest existence. A knowledge of the Qabalah is not essential for this but the Qabalah is a great aid in that it is a ground-plan of all existence and so can be used as a tool in the gaining of experience and understanding. Thus is it said that treading the Paths of the Tree enables an initiate to undertake the work of many average lives in the course of one. And this speeding-up

process is by no means an evasion or easy way out. One can climb the mountain by the slow broad easier way or take the very difficult shorter but precipitous ascent. What is gained in time is paid for with greater danger and greater effort and all reach the summit in the end.

9. Precise details of the Eleusinian Mysteries have never been divulged for the practical methods of all Mysteries of Initiation are secret. However, the aim of all Initiation can be summed up in one word, Regeneration.

10. Regeneration is the bringing to birth of new life and so the initiate is often referred to as the Twice-Born as opposed to the non-initiate Once-Born. This rebirth is the contacting of the Personality consciously to the Individuality and ultimately to the Spirit. The initiate who has the powers of the Spirit manifesting consciously is known as the Thrice-Born, but this process refers more to the higher levels of the Tree of Life beyond Tiphareth for that is where the link in consciousness is made, though of course the results must be demonstrated in Earth. The processes of the Second Birth are summed up in the upward line of the 32nd and 25th Paths from Malkuth to Tiphareth, their main colours being the blues of aspiration. The First Birth is of course physical birth and could be represented by the downward journey of these Paths, daily life being the nadir of these two journeys, in Malkuth.

11. The process of initiation can be taught under the guise of various symbol systems and the symbolism of the Eleusinian Mysteries was that of the growth of wheat. Wheat, together with the honey-bee and asbestos are things said to have been brought to Earth from Venus by the great Melchisedek, and the Mysteries of its symbolism are profound. The symbol of wheat applies to the 32nd Path as the other two symbols apply to the other two Paths leading from Malkuth, the honey-bee to the 29th Path to Netzach, and asbestos to the 31st Path to Hod. Each symbolises a Way, but all, in the end, resolve into synthesis.

12. The wheat grows and is then cut down, the sacrifice,



in more modern terms, of John Barleycorn, or even Christ. Again, part of the grain that is not made into food for man is sacrificed by burying it in the earth, but it springs up again in the Spring, each grain producing yet more grains. It is cut down again and the cycle repeats itself with the Solar year. This process figures in dramatic form in many Earth fertility rites of early and primitive man, but it holds teaching within it of much more than the surface appearances of sympathetic magic. In the cycle of nature death leads to birth and birth to death and in accordance with the Hermetic axiom 'As above, so below' the same process occurs in the psyche of man.

13. To demonstrate this fact, and the methodology of the Qabalah, it may help us to examine the myth in some detail. The more apparent meaning of the symbolism is that Demeter represents the Earth, as Earth Mother, and Persephone the corn, planted, remaining under the Earth, apparently dead, until it springs up anew and Demeter rejoices, covering the Earth with growth.

14. There are aspects of the myth, however, which are not so easily accounted for by reference only to the processes of vegetable life.

15. Persephone was carried off by Pluto when she was gathering flowers in a water-meadow near the cave of Hecate. There is much Yesodic symbolism in this picture, and this is to be expected, for the Underworld lies in the subconscious and the 32nd Path leads to Yesod.

16. Yesod is the Sephirah whose Mundane Chakra is the Moon, that is to say the Moon is the heavenly body which most nearly symbolises the powers of the Sephirah. The Moon goddess, Hecate, sitting in her cave nearby is an evocative symbol of the elements of the unconscious lying in wait. Also, in some accounts, the companions of Persephone were Artemis and Aphrodite. Artemis is again a Moon goddess, while Aphrodite, though associated with Venus rather than the Moon, is strongly connected with Water, being born of the sea-foam. There is of course an

intimate connection between the Moon and Water, and Water plays a prominent part in this myth for in a probably purer version of it Persephone's companions in the lush, damp, water-meadow were the daughters of Oceanus. Oceanus was a very ancient Greek deity; he was a river who girdled the Universe and gave birth not only to the Oceanids but to all rivers and all stars with the exception of those of the Great Bear. Here we are lifted into the supernal regions, the Great Starry River of the Milky Way, the Waters of Cosmic Space, the Great Sea, Marah, of Binah and so on. Oceanus is a cosmic symbol, the strange lands about his outer shores can, on a lower level, be interpreted as the strange worlds of the subconscious, but they refer ultimately to the outer verges of the Ring-Pass-Not of the Universe and the subconsciousness of the Logos.

17. The flowers that Persephone is picking are roses, lilies, crocuses, violets, hyacinths, narcissi, for the most part sweet smelling flowers reminiscent of the attribution of Perfumes to Yesod. The flower she pulls when the Underworld opens is a narcissus, and there is a parallel between the mythological origin of this flower, the youth Narcissus who peered in the pool, (the Magic Mirror of Yesod?) to gaze at himself, and one of the entrance phrases of the Delphic Oracle, KNOW THYSELF.

18. The God of the Underworld, Pluto, then seizes her and drags her down to his kingdom in a golden car. The Greek conception of the Underworld, a world of shadowy figures, gives a good image of the shadowy world of the etheric plane represented by Yesod. However, some hint of the potentialities of death is given in the very name of Pluto, which means 'riches'.

19. Meanwhile Demeter, the mother, sorrows for her daughter and even appeals, unsuccessfully, to the Sun, who has seen all. The Sun is a symbol of the Individuality, the consciousness of Tiphareth, which sees all that occurs to the Personality although it may not have complete or indeed very much control over it. Demeter finally sits in

sorrow and mourning by the Maiden's Well under the shadow of an olive tree. Again there is much symbolism in this image, recalling the Binah symbolism of the Mater Dolorosa; and the olive tree is sacred to Pallas Athene, the goddess of Wisdom, a Chokmah figure. Thus we have a profound illustration of the workings of the Feminine-Side of God.

20. The well by which Demeter sits is a symbol of the 32nd Path and the way into the Underworld and here also we have the water symbolism. The Divine Sorrow under the olive tree calls to mind too another vast complex of religious teaching in that Christ's Agony in the Garden took place on the Mount of Olives.

21. In the Underworld Pluto gives Persephone a pomegranate of which she eats, a symbol of femininity and fructification. By eating of the pomegranate, or taking the principle of fructification within herself, she binds herself automatically to return to the Underworld every year, for only in the descent into the Underworld is new life possible, it requires death to gain rebirth. It is interesting that grief is the experience undergone by Demeter at this time, for grief is also a species of death, a process of fallowing which leads to new life. The pomegranate, a fruit full of seeds, is strongly connected with Yesod. It figured on the tops of the pillars of the Temple of Solomon together with images of the Kerubim and other Lunar symbolism. There is a link here also, of course, with Artemis, the Divine Huntress, a Moon goddess who protected all pregnant beasts.

22. The symbolism of pregnancy and new life was also carried into the Eleusinian Mystery symbolism in that pregnant sows were sacrificed to Demeter as well as fragments of decaying pork, which were later dug into the ground. Decaying matter is the basis for new growth.

23. Death and decay are under the presidency of the Fourth Aspect of God, God the Disintegrator, the other Aspects being God the Father, God the Son and God the Holy Spirit. On this 32nd Path the symbolism is very predominantly

feminine, thus the Feminine Side of God predominates and instead of Father, Son and Holy Spirit we have Mother, Daughter and Virgin Wisdom.

24. In feminine terms, the Fourth Aspect is best symbolised by the Medusa, who had a wild, cold beauty that no man could bear to look upon without the shield of the Divine Wisdom of Pallas Athene. Lacking the ability to look calmly and clearly at the beautiful and terrible face, men were turned to stone; that is to say, they fell into the mortal idea of death.

25. As all the gods are aspects of one God so are all the goddesses aspects of one Goddess, and the one God and the one Goddess are of course the two Sides of the One God, the androgynous Elohim of Genesis.

26. In the fragments of a rite of Isis given in Dion Fortune's novels 'The Sea Priestess' and 'Moon Magic' (Aquarian Press, London) the all-inclusiveness of the Feminine Side of the Deity is given as follows:

I am she who ere the earth was formed  
Was Rhea, Binah, Ge.  
I am that soundless, boundless, bitter sea  
Out of whose deeps life wells eternally.  
Astarte, Aphrodite, Ashtoreth  
Giver of life and bringer-in of death;  
Hera in heaven, on earth Persephone;  
Diana of the Ways and Hecate  
All these am I and they are seen in me.

And the same source also gives a version of the entrance to the 32nd Path:

Sink down, sink down, sink deeper and more deep  
Into eternal and primordial sleep.  
Sink down, be still, forget and draw apart  
Into the inner earth's most secret heart.  
Drink of the waters of Persephone,  
The secret well beside the sacred tree . . . .

Who drinks the waters of that hidden well  
 Shall see the things whereof he dare not tell—  
 Shall tread the shadowy path that leads to me—  
 Diana of the Ways and Hecate,  
 Selene of the Moon, Persephone.

27. In the novels of Dion Fortune this teaching is given on its more surface levels of sexual polarity. At the time these novels were written Dion Fortune was concerned with bringing a more open and reverent attitude towards sex as opposed to the cloistered and sanctimonious attitudes left over from the nineteenth century. The Hermetic axiom—'As above, so below'—applies here as everywhere though, and what is written about sexual polarity in these books applies also to the polarity between higher and lower aspects of the psyche and between God and man—which latter includes Goddess and woman, though English grammar obscures the fact.

28. However, while spiritual factors do operate behind the functions of the lower worlds they should not cause the latter in themselves to be neglected as 'improper' or 'beneath consideration'. It is the etheric polarity of sex which has the directest relevance to the 32nd Path and while a knowledge of the spiritual factors is necessary for an understanding of a Path this is no substitute for experience, which, when on the lower levels of the Tree, must and should be of Earth earthy.

29. But the sensory world applies in the main to Malkuth and the 32nd Path is an Inner Way, although still very much connected with Earth. On the personal level Demeter is a part of the self, as is Persephone and indeed all the gods. Categorising crudely, one could say that in the myth the Sun was the Individuality looking down upon all that happens as a portion of the Personality, (Persephone), is drawn into the unconscious depths to be apparently destroyed, to the grief of the rest of the Personality, (Demeter); only to re-emerge later, like the Spring corn, bearing life even more

abundantly. In Christian terms the myth is expressed in terms of the Agony, Trial, Crucifixion and Descent into Hell followed by the Resurrection and Ascension.

30. The teaching is basic to eternal principles and so appears again and again in different guises in accordance with the imaginative needs of the times and the nations. It is a process of withdrawal and return and is dealt with at some length in P. W. Martin's 'Experiment in Depth' (Routledge & Kegan Paul, London) which outlines a method of following the process with reference to the Jungian psychology, the poetry of T. S. Eliot and the historical work of A. J. Toynbee. Toynbee's thesis is that at a time of crisis in any civilisation certain individuals turn from the outer world to the inner life of the psyche and discovering there a new way of life return to the outer world to form a creative minority which acts as a leaven for the renewal of that civilisation.

31. The process is also summarised in a portion of the rite of Isis: "In death men go to her (Persephone) across the shadowy river, for she is the keeper of their souls until the dawn. But there is also a death in life, and this likewise leadeth on to rebirth. Why fear ye the Dark Queen, O men? She is the Renewer. From sleep we arise refreshed; from death we arise reborn; by the embraces of Persephone are men made powerful.

32. "For there is a turning-within of the soul whereby men come to Persephone; they sink back into the womb of time; they become as the unborn; they enter into the kingdom where she rules as queen; they are made negative and await the coming of life.

33. "And the Queen of Hades cometh unto them as a bridegroom, and they are made fertile for life and go forth rejoicing, for the touch of the Queen of the Kingdoms of Sleep hath made them potent."

34. It is obvious from this that the Path of Return is as important as the Path of Withdrawal. In other words, the 32nd Path has to be trodden both ways—the Withdrawal

from Malkuth to Yesod and the Return from Yesod to Malkuth. This can hardly be stressed enough for it is the refusal to come down to Earth, literally, that is the cause of the bulk of spiritual pathology—the root of sin, disease, ignorance. It is the real blasphemy, a rejection of the work of the Father in Heaven, a rejection of the Universe. (The Universe, let it be noted, is the Tarot Trump of this Path.) Until physical existence in the Universe is willingly accepted by the Spirit the Initiation of the Nadir cannot take place. Malkuth is the Gate, the door to evolution and the work of destiny. Evolution cannot take place until Involution is complete.

35. Hubbard has stated that one of the marks of an aberrated human being is the ability to face chaos or disorder and stick with it; in other words, not to escape into apathy, grief, anger, facetiousness, intellectualising, sanctimony, false mysticism or any other of the myriad methods of running away. As a result of Original Sin this planet is in a state of chaos and disorder. It need not have been, but it is, and this fact must be accepted. The Initiation of the Nadir is the ability to face things as they are, to accept oneself and one's sins and distortions, to accept others and their sins and distortions, realising that the way each has come is the way each has come, and that mutual recriminations or flattering falsifications will not help matters one hairsbreadth.

36. This attitude has been put forward by writers such as Nietzsche and Whitman amongst others, together with a certain amount of varying personal distortion, and it has of recent years even become something of an intellectual catchword—Acceptance. This is laudable in its way but the acceptance has to be a complete and true one, (an attitude of the whole being, not a posture of the mind), for the Initiation to be a real one.

37. The Exemplary Way was shown of course by Our Lord in the Garden of Gethsemane: "And he said, Abba, Father, all things are possible unto thee; take away this cup from

me: nevertheless not what I will, but what thou wilt." (Mark. xiv. 36) In other words, one must be willing to face, and go through with, one's own Crucifixion before the subsequent Resurrection and Ascension can be achieved—and all without fear or attempts to propitiate one's own particular Herod, Pilate, Caiaphas, or mob—objective or subjective.

38. The symbols attributed to the 32nd Path confirm this process. The Key to the Path is the letter Tau, meaning a Cross. The Cross is not only the Cross of Calvary but the Equal-Armed Cross and the Tau Cross. The simple cross of equal arms is the Point, a symbol of Spirit and Light, extended in four directions—Light in Extension. It is also the Cross of the Elements, the Elements being a reflection in Malkuth of the Four Holy Living Creatures in Kether which appear at the corners of the Tarot Trump of The Universe. This card is called The Great One of the Night of Time and one of the contacts of this Path is the contact with this Great One, who can be considered Godhead Itself. The small fragment of God-consciousness assigned to each man is the Holy Guardian Angel, the Knowledge and Conversation of which is the Spiritual Experience of Malkuth.

39. The Tau Cross is a three-armed cross, that is, a cross without the upper bar, and besides being the male or virile part of the Egyptian ankh, symbol of life, it also signifies two forces impacting on a higher level and producing a form on a denser level. All form is built up of opposing higher forces locked together. The shape of the letter Tau suggests the letter Resh, meaning a Head, but with a downward extension ending with the virile Yod. Thus it can signify the Spirit, or Head, (a Kether symbol), sending its force downward into densest manifestation. The downward projection could also be likened to an inverted letter Vau, meaning a Nail. This suggests the Spirit nailed to the Cross of Matter to put it in rather grim terms, but terms which serve to show the parallel between Cosmic and Christian symbolism. Being upside down, as the Vau is, is a symbol

of sacrifice or reflection—exemplified for example in the Tarot Trump of the Hanged Man—and it is also a visual representation of the Hermetic axiom 'As above, so below'.

40. The astrological sign of the Path is Saturn, a sign composed of the Cross and the Moon, and thus apt for the linking of Malkuth and Yesod. Saturn is considered to be the planet of restriction and limitation and therefore implies Form. It is also a planet of Supernal contacts however and so, as with Malkuth, there is an intimate connection between this Path and the Sefirah Binah, the Mother of Form.

41. The Sickel is also a symbol of Saturn, as implied by the shape of the astrological sign, and this was the weapon with which Cronos (Time) castrated his father Uranus (Space). Here again in symbolic guise is the limitation and constriction of Spirit into Time and Form. The Sickel is also the reaping instrument, recalling the wheat and grain Mysteries.

42. The fact that one's final journey up the 32nd Path will be in the processes of physical death is emphasised in the fact that the popular figure of Death is a skeleton holding a reaping hook. Father Time is another popular figure similarly equipped.

43. The Tarot Trump of The Universe shows a maiden dancing within a framing wreath, usually holding a rod in each hand, and with images of the Four Holy Living Creatures at the corners of the card. There is a scarf about the maiden in the shape of a letter Kaph, said to conceal the fact that she has male genitals and is thus really hermaphroditic. Traditionally, the letter Kaph means the Palm of the Hand, which, according to cheiromancers, reveals character as well as past and future. Its full implications are perhaps best elicited by meditation upon the 21st Path and its other attributions, of which Kaph is the Hebrew letter.

44. The figure on Trump XXI can be considered to be a symbol of the soul, as feminine, or the Spirit, as androgyne. The Androgyne can be referred to the Machinery of the Universe of Yesod. The rods, often spirals, may be either

the positive and negative modes of force which make up manifestation or the principles of involution and evolution. In brief, the card may be said to represent the Spirit, taken on Form, in the frame of the manifest Universe. In Eastern terms, Shiva dancing.

45. The Yetziratic Text of the 32nd Path, which describes it as the Administrative Intelligence, indicates that the Spirit should be in control of the whole of the seven vehicles of man, represented by the planets. In etheric and physical terms these have their analogues in the Chakras and the endocrine glands.

46. We have analysed the Path at some length with reference to Greek mythology but there are parallels in other pantheons which could equally well be explored. Demeter has some very obvious links with the Egyptian Isis—the putting of a king's son in the fire at night to give him immortality, for example. Isis, of course, also searched for her lost husband, Osiris, just as Ishtar descended into Hell to find her lover, but the mythological threads are so numerous that it is impossible to follow up each one in detail. This must be left to the initiative of the student. But once the general principles of the Path are realised it becomes relatively easy to follow out the traditions of mythology and folklore that relate to it. The Qabalistic correspondences often appear in the most unexpected places.

47. There is, for instance, the great Maro dance of the Indonesian archipelago where the divine maiden, Hainuwele, is depicted descending into the earth at the ninth of nine sacred dancing places. The dancers form up in a ninefold spiral about a maiden standing by a deep hole in the ground. The dance commences and the dancers perform a labyrinthine dance about her, getting closer and closer until she is pushed into the pit. Then with loud sacred chanting that drowns the maiden's cries, the earth is heaped upon her and stamped down firmly with the dancing feet.

48. A full account of this dance and its attendant symbolism is given in Jung and Kerenyi's 'Introduction to a Science

of Mythology' (Routledge & Kegan Paul, London; Pantheon, New York) together with an analysis of the whole Greek Kore tradition, which is of course very germane to this Path. The symbolism of the nine is interesting as the 32nd Path is intimately related to Yesod, the Ninth Sephirah of the Tree of Life.

49. The Saturn/Binah symbolism of this Path relates closely to the Divine Mother, the Feminine-Side of God, which in pre-Christian times was the vehicle for worship of the Second or Love Aspect of the Deity, now known more generally as the Second Person of the Trinity, the Son. The full descent of the Spirit into Matter is exemplified by the Crucifixion, the Beautiful Naked Man of Yesod on the Tau or Cross of the 32nd Path. The Path represents therefore the first stages of Devotional Mysticism as well as a Way-in to the inner planes and the unconscious mind. Its main lessons are, ascending, the existence of the causality of things on a higher or deeper level than the physical world; and descending, the acceptance of densest Form limitation by the Spirit, summed up well in Thomas a Kempis' 'Imitation of Christ': "If it be Thy will I should be in darkness blessed be Thou; and if it be Thy will I should be in light: be Thou again blessed. If Thou vouchsafe to comfort me be Thou blessed; and if Thou wilt have me afflicted: be Thou ever equally blessed." (Book 4. Chapter 17.)

#### NOTES ON THE DESIGN OF TRUMP XXI

The Marseilles Tarot shows a female figure, naked except for a Kaph-shaped scarf, dancing within a wreathed oval. Her attitude, with arms extended downwards and outwards, and her legs forming a cross, suggests the triangle over a cross, the sign of Alchemical Sulphur, and in her left hand she holds a wand. The surrounding wreath is bound at top and bottom with X-shaped bands and in the corners of the card are the Four Holy Living Creatures.

All versions of the card agree in general principle. Levi and Christian are alone in preferring a circle of flowers to the oval wreath, and Christian places the Kerubic emblems at the cardinal points and not at the corners. In Levi's view the circle is the 'Crown of Truth' of Kether. The Golden Dawn have gone on record as considering the central figure to be a misty representation of Aima Elohim in the midst of the colours of the spectrum and the elements placed against the dark yet starry night sky.

Traditions vary in the way the wand or wands carried by the figure is or are

held. The Marseilles card shows one, the Italian Tarots generally have one in each hand, while the Besancon Tarot has two in one hand. Wirth and Knapp follow the Besancon tradition and Waite and Case the Italian. Case additionally makes the wands into spirals.

The latter point is endorsed by the early Crowley and they both stipulate that the spirals should rotate in opposite ways. Furthermore they agree that the oval should be a demonstration of the quadrature of the circle, that is, approximately 8 units in height by 5 in breadth, and that the scarf conceals male genitals. Crowley also said originally that the ellipse should be composed of 400 lesser figures and that the central figure should be shining and in the sign of Earth—right hand forward and up, left hand lowered and back, and right foot forward. On the Lady Harris card the figure is shown dancing within the coils of a great spiral serpent, holding the Moon in her hand, and with the Sun above, in the centre of which is the Eye of God. The wreath is made up of the Zodiac and has 72 lines all round it indicative of the quinquaries. Behind are a map of the elements and a geometrical solid.

The card is generally recognised to be a universal sign, particularly of the physical universe or terrestrial world. Hall, for example, considers the symbol of a cross within a circle within a blue background to epitomise it. There is some small difference about the arrangement of the leaves of the wreath. They are generally shown in threes, with the exception of Waite, who does not seem to bother too much over details. Wirth and Knapp have them pointing upward, and Case and Waite downwards, as on the Marseilles card. Case and Wirth give 22 sets of leaves, Knapp 24. Knapp also puts the Lesser Arcana symbols about the corners of the card as well as the Kerubic emblems.

The 'Egyptian' Tarot differs in some degree from tradition. It shows a girl playing a three-stringed harp on which is carved a man's head, with uraeus and double crown. Above her is a circle of twelve triple flowers surrounded at the corners by the Kerubic signs, and in the centre a winged lingam.

## The 29th Path

### *Malkuth—Netzach*

17

KEY:	♃Qoph. Back of the Head.
SPIRITUAL SIGNIFICANCE:	♆Pisces. The Fishes.
THEORY:	Ruler of Flux and Reflux. Child of the Sons of the Mighty. (XVIII—The Moon.)
COLOURS:	Crimson. Buff flecked silver-white. Light translucent pinkish-brown. Stone.
TEXT:	"The Twenty-ninth Path is the Corporeal Intelligence, so called because it forms every body which is formed in all the worlds, and the reproduction of them."

1. As is plainly stated in the Yetziratic Text, this Path has much to do with the physical body, the great complex of blood, flesh, bone and sinew that the Spirit uses to manifest in Earth. It is also concerned with the basic instincts, particularly sex, the reproduction of further physical bodies. It is thus a Path in which mind plays little part and so may cause a certain feeling of repugnance in any who operate more or less exclusively in the sphere of the mind, or who, for reasons of what they would probably call 'good taste', do not care to dwell upon the facts of physical life and the chemical and biological factors of their own being in Earth.

2. The mind quite often feels repelled when trying to face the fact that a large part of its functioning is conditioned by factors of brute physical existence—the driving basic instincts of sex and power as postulated by Freud and Adler, and the secretions of the ductless glands which to a large extent regulate personality. The fact of our biological physical roots is one of the things which has to be faced on the 29th Path.

3. This does not mean though that we are entirely conditioned by them, or a mere product of them, as some advocates of Freudian and Adlerian psychology, Endocrinology, Behaviourism and so on would have us believe. The

Spirit and Individuality are, or should be, quite capable of controlling the instrument of the Personality in spite of the more animal and more automatically reflex parts of man. We are rooted in instinct and in the mindless protoplasmic regions of physical existence — and necessarily so — but this does not mean that we have no responsibility for our actions. And of course our standards must always change; one does not expect the savage to have quite the fine sense of individual ethics that one should expect from the highly civilised man.

4. The trend of civilisation is increasing control over the instinctual man — 'the old Adam' — but civilised man ignores the instincts at his peril. There is of course an ethic of the instincts shown in wild animal life and very primitive man, and this is to be expected, for the Path connects with Netzach — a Sephirah as holy as any other — from which are projected the forces of God that we might call the Laws of Nature. Man, however, has other contacts with the Divine, represented by the 32nd and 31st Paths immediately, and indeed by all the other higher Paths of the Tree. The influences of these force him forward on the way of psychological evolution, take him from the mere blind observance of the Laws of Nature, of natural man, of the animals, and give him the impulse to formulate and implement the Laws of Civilisation or Humanity. In other terms, this long evolutionary pioneering journey could be called, on the physical level, the Way-in-between—leading from the Garden of Eden, the perfect beginning, to the New Jerusalem, the perfect ending.

5. However, man never escapes from the primitive. He can control it and even transcend it but in physical life it is always with him. The acceptance of this is perhaps the main lesson of the 29th Path. It is a Path of physical evolution, a going back into the primitive past of brontosauri, sabre-tooth tigers, savagery, Nature red in tooth and claw, concealed behind which is the beautiful Isis of Nature in Netzach.



6. The Tarot card assigned to this Path is The Moon—Ruler of Flux and Reflux, Child of the Sons of the Mighty. This card shows a crayfish emerging from a stream or pond onto a path which leads between two towers into a wild range of hills lit by the light of the Moon. On either side of the path are a dog and a wolf and drops of blood fall from the Moon.

7. This is a good composite symbol of the processes of physical evolution, the primitive amphibious forms emerging from the brackish water onto land and essaying a long journey of evolution. The towers can be said to represent the opposite poles of manifestation and the dog and the wolf show the wild and domesticated versions of a same general species. The dog is an animal sacred to Hecate, goddess of the Moon, and the primitive sexual side of the card is also apparent when one considers that to the Greeks the sound of a dog howling at the moon was the apotheosis of obscenity. The blood dripping from the Moon is a reminder of the 'red in tooth and claw' aspect of nature and they are sometimes shown in the form of letter Yods, signifying spermatazoa, the basic simplicity and root of animal life. The Moon is associated with the great cyclic movements of tides on the Earth's surface and also with the growth of vegetation and with the menstrual cycle of woman. This cyclic activity no doubt accounts for the title of the Trump, Ruler of Flux and Reflux. The alternative title, Child of the Sons of the Mighty, seems to signify the primitive Elemental aspects of the Path, the Elemental Kingdoms being 'creations of the created', that is, creations of the Sons of God, not of God, the Mighty Logos Itself.

8. The Key to the Path, the Hebrew letter Qoph, bears with it the symbolism of the Back of the Head. This attribution is strongly suggested by the shape of the letter, which is like the hind part of the cranium with the top of the spinal column attached. The spinal cord is the centre for many automatic responses and reflexes. The hindbrain contains the medulla oblongata, through which pass nerve

fibre tracts uniting the spinal cord and brain, also the cerebellum, which receives impulses from muscles, tendons and joints via the spinal tracts and thus regulates postural activity. One of the marks of advancing stages of evolution is the change of posture from horizontal to the vertical carriage of the spine. In esoteric terminology the medulla oblongata is often referred to as the *alta major* psychic centre. The intimate connection of the Back of the Head with the physical coordination of the body recalls the description of the Path in the Yeziratic Text—the Corporeal Intelligence.

9. The astrological attribution of the Path is Pisces, the Fishes. In the heavens the two fish are spaced quite widely apart and joined by a long ribbon or string—a kind of umbilical cord perhaps. At one level of interpretation this could be taken to be the Individuality and Personality linked together in the worlds of Form. In early Form experience the Individuality is held captive in Form by the Personality, but as evolution progresses the situation is reversed so that the Personality is held under the control of the Individuality. This is the long-term view of the principle of Flux and Reflux, the ebb and flow of the direction of growth of the Spirit's vehicles into and out of form, and this, of course, is a principle which applies to the highest Cosmic levels as well, giving an insight to the higher significances and possibilities of these psychological Paths.

10. The conventional symbol for the constellation Pisces shows two crescents facing opposite ways and connected—again an indication of the Moon and Flux and Reflux. There is also the more physical interpretation of the symbolism and this is the physical sexual aspect of the Path shown by two labia parted by a shaft. These labia, the feminine sexual organs, are the gates of conception and also of birth. Ascending the Path can be considered a species of psychic fecundation therefore, and descending it, a process of birth to the physical. The source of the power of fecundation and birth is the vibrant Sefirah Netzach, one of whose goddesses is Aphrodite—the Awakener. The sexual aspects of this



Path though are more the physical and etheric sides of sex than the emotional polarity of it, which refers more to the 28th Path from Yesod to Netzach. Aphrodite was said to have been born of the sea-foam, and the sea is the most obvious physical example of the principle of Flux and Reflux. She was carried to land in a mussel shell, again a link with the primitive crustacean forms of life. The use of the crustacean as an example of primitive life-forms emphasises the mechanics of building up Form vehicles about the Spirit, just as the shell builds about the simple living creature.

11. Response to stimuli, the awareness of and reaction to an objective world, has various grades of development. The most primitive form is the reflex action, an automatic movement of nerve cells and the associated muscles which we have already considered under the symbolism of the Hebrew letter Qoph. The next stage consists of tropisms, obligatory movements of the whole animal which becomes common to groups of animals of the same kind. Thus the Group Angels of species could perhaps be assigned to the Sephirah Netzach—the archetypal patterns of every bird and beast. Then comes instinctive behaviour, which is seen at its most organised form in ants, wasps and bees. The beehive is a profound esoteric symbol, traditionally brought to Earth from Venus as a pattern for early man of the goal of civilisation, the co-operation of all for the common good, which is by no means incompatible with the full development of human free-will. The highest form of civilisation will necessarily be composed of highly evolved and spiritually directed men and women and so the improvement of world organisation lies in religion and not politics. And by organisation is not meant the stereotyping of habits of small uncreative cogs in a social machine but willing co-operation in a corporate adventure. Many are perfect organisation men and women, their lives stereotyped by habit from morning til night, but such are almost dead souls, for habit is a killer unless used creatively, that is, in order to release the mind for other activities.

12. There is, however, much of the habitual and the instinctual upon this Path, for it is also a segment of the etheric plane as will be gathered by the Tarot card attribution of The Moon. In her novel 'The Sea Priestess' Dion Fortune's hero, communing with the Moon whilst convalescent, describes very well this level of existence: "Now I cannot tell what I said to the Moon, or what the Moon said to me, but all the same, I got to know her very well. And this was the impression I got of her—that she ruled over a kingdom that was neither material nor spiritual, but a strange moon-kingdom of her own. In it moved tides—ebbing, flowing, slack water, high water, never ceasing, always on the move; up and down, backwards and forwards, rising and receding; coming past on the flood, flowing back on the ebb; and these tides affected our lives. They affected birth and death and all the processes of the body. They affected the mating of animals, and the growth of vegetation, and the insidious workings of disease. They also affected the reactions of drugs, and there was a lore of herbs belonging to them. All these things I got by communing with the Moon, and I felt certain that if I could only learn the rhythm and periodicity of her tides I should know a very great deal. But this I did not learn; for she could only teach me abstract things, and the details I was unable to receive from her because *they eluded my mind.*"

13. The italics are our own and they emphasise an important point, for the things here described cannot be formulated and categorised at all readily by the mind. This is the sphere where the natural psychic and the natural healer are at home—and such are not usually intellectually minded but work by 'feel' and intuition. There is unfortunately still a large gap between the scientists and the intuitives—often the former are all too mind-bound and the latter all too unscientific. So we tend to get pedants and academics on the one hand and quacks and faddists on the other—both types superstitious and narrow minded, each in their own fashion.

14. The natural world and its etheric counterpart corresponding to the potencies of the 29th Path do represent a barrier and even a frightening illogical horror to the mind, for the mind does not operate in these regions except at a primitive instinctual level. Thus this Path represents a confrontation on one level with Nature, red in tooth and claw.

15. In his early novel 'Watt' (Olympia Press, Paris; Grove Press, New York) Samuel Beckett gives an horrific example of the recoil of the human mind from the natural world. Watt and his friend, alone in a strange garden in an alien universe are in the habit of going down to the stream to look at the rats: "And then we would sit down in the midst of them," Watt says, "and give them to eat, out of our hands, of a nice fat frog, or a baby thrush. Or seizing suddenly a plump young rat, resting in our bosom after its repast, we would feed it to its mother, or its father, or its brother, or its sister, or to some less fortunate relative. It was on these occasions, we agreed, after an exchange of views, that we came nearest to God."

16. It is this savage aspect of Nature, and in man the whole history of tabu, superstition, blood sacrifice, the primitive magic of urine and entrails, that is the make-up of the hideous Black Isis which could be said to sit at the threshold of this Path—a kind of malignant sphinx. The answer to the terrible riddle of the sphinx is, however, "Man.", the highest form of physical existence, who goes through the travails of physical evolution, veritable labours of Hercules, to become eventually a God. And at the end of this terrible 29th Path is the shining image of Netzach, the Beautiful Naked Woman, the White Isis, the Vision of Beauty Triumphant. This is not a thing that can be intellectually demonstrated for it is a mystical experience, the transformation of the dark, hideous goddess to the bright shining beautiful one.

17. In Arthurian legend the Path has much to do with Gawain. Gawain was himself a scion of the brute forces represented by Lot and Morgawse of Orkney and he was

one who had to overcome within himself the primal urges of the 'old law' of revenge. He was indeed one of the bloodiest of knights, who had great difficulty in learning the laws of chivalry. Even at his best he appears uncouth and barbarous when compared to such chivalrous and courtly French knights as Lancelot and his kindred. It was Gawain, in fact, whose spirit of revenge was a major factor in the break-up of the Fellowship of the Round Table.

18. He was also often aligned with the forces of Nature, as not only did his strength rise and decline with the rising and setting of the Sun, but an early poem, 'Sir Gawain and the Green Knight' describes his shield as bearing the Pentagram—a sigil connected with the Elements. In this story he is challenged to smite off the head of a green giant on condition that if the giant survives he will return the compliment a year and a day later. Thinking such an eventuality unlikely, Gawain does so but the giant replaces his head on his shoulders and gallops off. A year and a day later Gawain fulfills his pledge and submits his head to be struck off by the green giant, but by being willing to undergo this certain death in order to preserve his integrity and the honour of knighthood, he is spared. The green giant is obviously a force of brute nature and the test is akin to the full implications of the answer to the riddle of the sphinx. The Laws of Humanity must be made to transcend the Laws of Nature.

19. Another Gawain story is his marriage to Lady Ragnell, a woman of hideous aspect, but who, *when Gawain accepts her as she is without thought for himself*, becomes transformed into a beautiful maiden. Ragnell is thus another form of the Dark and Bright Isis—and she lives with him seven years, the number of the Sephirah Netzach.

20. A more modern parallel to this myth is the belief that in the centre of darkest Africa—until recently a strange unknown continent very aptly symbolic of rife, primitive and barbaric life—there lives a White Queen, beautiful and ageless. This legend still persists even though it is now known that no such Queen does exist or probably ever did

exist. It has also appeared in literary form in Rider Haggard's 'She' — and though 'She' could be considered one of the Jungian archetypes and thus more relevant to the 28th Path, there are interconnections and overtones between all the Paths of the Tree as with all the Sephiroth, and the White Queen hidden in the Dark Continent is not so much an image of the anima as the Luminous Image of the Creator, concealed and yet, to the 'wise', revealed in Nature.

21. The 29th Path is thus a Path of pantheism and the early and more down-to-earth stages of the Green Ray, the Way of Nature Mysticism. This is by no means the townsman's superficial and sentimental 'love' of the country but the ambivalent love/hate attitude of the countryman who has to wrest his living from it. Real love of Nature, like real love between humans, is not a thing of refined ethereal appreciation, but a confrontation and willing acceptance of reality.

22. The nature of this Path is really below aesthetics in spite of being a channel for the pure creative forces of Netzach. There is, however, a certain connection with art. On its lowest level it is the frenzy of primitive dance, and on a higher level, what the poet Lorca has described as the 'duende'.

23. This is a concept which is by no means easy to describe and one can only recommend study of Lorca's original lecture 'Theory and Function of the Duende' which is now quite famous and should be easily available. Lorca describes the 'duende' as something which is not the muse, nor the angel of artistic creation, but a thing that "surges up from the soles of the feet." Goethe described it in reference to Paganini as "a mysterious power that everyone feels but that no philosopher has explained," and Lorca calls it 'the spirit of the earth'. It is something which is most frequently met with in Spanish culture, in certain gypsy and flamenco singers and dancers, in the bitumen blacks ground in with fist and knee in the paintings of Goya, in the 'Pythagorean

music' of the cape-work of bullfighters of the calibre of Joselito or Belmonte.

24. Its relationship with the 29th Path is perhaps best intuited from Lorca's poetic definition, "an air of the mind that blows insistently over the heads of the dead, in search of new landscapes and unsuspected accents; an air smelling of a child's saliva, of pounded grass, and medusal veil announcing the constant baptism of newly created things." Another aspect of this Path may be gained from the description of 'the smell of death' said to hang about a bullfighter before his last cornada and described by Pilar in Hemingway's 'For Whom the Bell Tolls'. The description is by no means suitable for the drawing room but the cruder facts of physical life seldom penetrate such a sanctum, and for the peace of mind of most of us, probably a good thing too.

25. The Mysteries of this Path correspond closely with the pre-Eleusinian Kabyric Mysteries. Even less is known of these Mysteries than those of Eleusis, but their depiction in early paintings is of pigmy-like men, very phallic, in contact with the Feminine principle in the form of beautiful crane-like birds. The deity worshipped was a form of Demeter, called Pelarge, in conjunction with Isthmaides, a form of Poseidon, God of the Sea. Pelarge came originally from Potniai, a city dedicated to Demeter as Potnia, the mistress. Like Demeter, pregnant sows were sacrificed to her, the pig being the 'uterine animal' of the earth as the dolphin is of the sea.

26. The Kabyric Mysteries are probably the foundation of the later Eleusinian Mysteries. It was Demeter who brought the Mysteries to the city of the Kabyroi and gave them to Prometheus and his son Aitnaios, the Etnean, in other words, Hephaestos. The Kabyroi were in fact sometimes called Hephaestoi. It was an Underworld cult and its connection with Hephaestos, the smith of the gods, shows a link with those early evolutionary Swarms of Divine Sparks known as the Lords of Form in 'The Cosmic Doctrine' who formulated the Laws of Geology and the 'Corporeal Intelligence'

of the planetary spheres. Thus the Flashing Colours of the Path, Crimson, Buff flecked silver-white, Light translucent pinkish-brown, and Stone suggest fire and stone as well as blood and the more colourless secretions of biological life.

27. The crane/swan identity of the higher feminine principle suggests the powers of Netzach and the stork is still popularly associated with birth. Furthermore, the swan-maiden legends have come down in various mythologies though not all have relevance to the somewhat primitive aspects of the 29th Path. The large crop of swan transformation legends in Ireland, a land renowned for Elemental beings and fairies, may have a certain reference to the faery kingdom of Tír na nÓg, the Land of Eternal Youth, a Netzach condition behind the Elemental aspects of the natural physical world. Generally speaking though, they have more relevance to the 28th Path, which might be called the 29th Path on a higher arc.

28. One bird maiden which corresponds well with the 29th Path however, is that depicted on a Sumerian baked clay plaque some four thousand years old, whose Earthy and Lunar aspects are shown by her head-dress of bull's horns and the measuring instrument she holds. She is winged but has clawed feet. Both these are bird attributions, but wings, in that they can lift to great heights, are Cosmic spiritual symbols, while claws convey ideas of the primitive and even demonic. She is said to be Lilith, that strange woman who was said to be before Eve.

29. In Isaiah xxxiv her name is rendered in translation as a screech-owl and the whole passage from the 11th to the 15th verse gives some idea of the wilder aspects of the 29th Path: "But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and He shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habita-

tion of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate."

30. These are the pronouncements of the prophet Isaiah on the desolation which shall be wrought on God's enemies but it is a falling back to first principles of nature, and thus akin to the 29th Path. Primitive life is not evil—it may appear unpleasant to civilised man—but that is by no means necessarily the same thing. Thus the naked form of Lilith is not demonic. Really she is an aspect of the Beautiful Naked Woman of Netzach who descends the 29th Path, putting on the vestments of corporeal nature to become the Young Woman, Crowned and Throned, in Malkuth.

31. It is true of course that the Order of Demons, or Qliphoth, in Malkuth is known as Lilith—the Evil Woman—and confusion must be avoided between the two concepts, but the attribution of the owl, sometimes thought to be a bird of evil, also shows a link with the Supernal Wisdom of Pallas Athene.

32. In conclusion, the swan legend that, because of the astrological sign, has close relation to this Path, is that of Leda, who gave birth to Castor and Pollux, the Heavenly Twins. These twins, if one studies the legend, are excellent representations of the Individuality and Personality, like the two fish of the sign Pisces. An intuitive examination of the myths and legends of beings who have stellar representation and reference to a treatise on the deeper sides of astrology, such as 'Esoteric Astrology' by Alice Bailey (Lucis Trust, London & New York), can lead to some very illuminating insights. There is deep esoteric implication in the fact that the Tarot Trump is sometimes called The Twilight. It shows a link with the transition from one phase to another. Pisces, the astrological sign of this Path, is at the beginning

and the end of the Zodiac according to the way of working the wheel. Similarly, the Cosmic Twilight comes at the beginning and end of a Cosmic Day (or Night), just as the terrestrial twilight marks the division between Earthly nights and days.

### NOTES ON THE DESIGN OF TRUMP XVIII

The Marseilles card shows two dogs howling at the Moon, from which drops seem to be falling. In the background are two towers, one each side of the card, and in the foreground a crayfish is seen in a pool, possibly crawling out between the dogs.

Papus says that it is blood falling from the moon and that the path is sprinkled with it. Wirth, like Levi, however, prefers to consider the drops to be dew. Levi also mentions that the animals should be a dog and a wolf, chained to the towers, with a path leading between them towards the horizon. He thought this path should be sprinkled with blood though. Subsequent designs agree with the dog and wolf interpretation with the exception of Wirth and Zain, though the latter makes one dog white and the other black. None, however, have the animals chained.

Waite differs from Crowley in that he thinks the Moon is waxing and not waning—all versions, however, show the same profile head. On the Harris card Crowley considers the drops from the moon to be impure blood and shaped like Yods. The towers each side are black and each contains a figure of Anubis with an attendant jackal.

Knapp also gives blood dropping from the moon and to accentuate the polarity, makes his wolf black and dog white, countercharged by white and black towers behind. Case and Waite both think it dew. All agree that it is a dismal landscape, in Crowley's word, sinister. Wirth has described it as a steppe land behind the towers, behind which is a forest full of ghosts, and beyond that a mountain and precipice bordering a stream of purifying water. Case and Waite show mountains in the distance on their cards.

A count of the moon rays shows Waite and Knapp to have 32 in all. On all the others a full count is difficult owing to their going off the top of the card. Of the falling drops the Marseilles card gives 19, Wirth 18, Waite 15, Knapp 15, Case 18, Crowley 9. Waite's, Case's and Crowley's are definitely Yods. The 'Egyptian' Tarot has neither of these conventions and shows the towers as a black and a white pyramid.

All cards agree on the crayfish except the Crowley/Harris, which shows Khephera, the scarab, with a sun disk. Case draws attention to stones and plants by the water, representative of the mineral and vegetable kingdoms. These appear also on Waite's card.

One old Tarot card has an alternative design of a harpist serenading by moonlight a young girl loosing her hair at a window. Manly P. Hall's suggested symbol for the card is a flame in a cup.

## The 31st Path

### *Malkuth — Hod*

KEY:	☿ Shin. Tooth.
SPIRITUAL SIGNIFICANCE:	△ Fire.
THEORY:	Spirit of the Primal Fire. (XX—The Last Judgment.)
COLOURS:	Glowing orange scarlet. Vermilion, Scarlet flecked gold. Vermilion flecked crimson and emerald.
TEXT:	"The Thirty-first Path is the Perpetual Intelligence, but why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it."

1. This Path, we may say, is the polar opposite of the 29th Path; its symbolism is primarily Fiery as opposed to the Watery nature of the 29th Path. The 29th Path is the Corporeal Intelligence and is much concerned with the biological foundation of man's existence. The 31st Path imparts direction, or the revelation of mental factors, which, developed to greater and greater degree, cause the ultimate vast difference between man and the beasts. That it is a Path of instruction on mental levels is implied by the form in which the Yetziratic Text is set out—as question and answer—the only Text so expressed.

2. The title of Perpetual Intelligence indicates the spiritual factor behind this psychological evolution, for although Hod is very much the Sefirah of mentality, its own Yetziratic Text states that it "has no root by which it can cleave, nor rest, except in the hidden places of Gedulah, Magnificence, from which emanates its own proper essence." The Sefirah Gedulah, or Chesed, represents that sphere where the greater Intelligences that guide evolution abide, and is itself representative of the principle of law and order in the Universe. Thus the mind of Hod is of little evolutionary use

without the in-forming ethical principles of Chesed.

3. Hence this Path is said to regulate the motions of the Sun and Moon, the supreme symbols of radiation and receptivity. In man this is the relationship between Individuality and Personality, and also, particularly on this Path, the relationship between leader and led, for on this Path are the analogues of the first struggles towards civilisation by man and the formation of the family, the tribe and eventually the nation.

4. Esoteric tradition says that primitive man was guided by inner plane beings, or Manus, examples of such being Narada, Hermes, Merlin and so on. One of the keys to this Path then is an understanding of anthropology, just as keys to the 29th and 32nd Paths are a study of biology and primitive religion.

5. The beginnings of civilisation one equates with the discovery of the making of fire and its use for the preparation of food, making of tools, protection from wild beasts, and as a centre for communal life. The astrological symbol for this Path is thus aptly the Element of Fire; and the revelation of the way towards higher levels of physical existence is shown on the Tarot card with an Angel awakening the dead. This need not be confused with the orthodox Christian belief in the one final assumption of humanity in physical bodies to heaven—the principle behind the Tarot Trump is the awakening to new and higher levels of life.

6. The juxtaposition of the ideas of fire and of revelation call to mind the myth of Prometheus, which like the significances of the Path, can be interpreted at different levels, though all levels are reflections and patterns one of another. Thus Prometheus could be considered to have brought fire to man so that man could develop the arts of civilisation, but on a higher level the fire could be considered an awakening of the Spiritual Will in man.

7. This higher interpretation is borne out by the esoteric title of the Tarot Trump—Spirit of the Primal Fire. When the word 'Primal' is used in mystical symbolism it usually

refers to spiritual factors, because spiritual being *was* before anything *is*. The awakening of the Spiritual Will implies the sense of individual identity in man, the realisation of himself as a separate immortal being so that civilisation becomes the co-operation of individuals rather than the natural aggregation by instinct into herds.

8. Thus the gift of Melchisedek which relates to this Path is asbestos, the strange mineral that resists the all-conquering fire and thus symbolises immortality and powers of existence transcending Elemental life. This symbol stresses the factor of individualisation just as the beehive stresses corporate existence, and the Way of Evolution is the way inbetween—the Path of Equilibrium, the straight and narrow way like the edge of a sword. Ultimately there is no contradiction between individual and corporate free-will, which does not imply the entire subjugation of one by the other, but simply a true appreciation of unity.

9. Whilst the Path has high spiritual principles behind it, it is very much a down to earth one so there are great opportunities to be found upon it. It is a Path of living out Spiritual principles rather than the application of the mind to them of the 26th Path or the more purely mental bias of the 30th. As the 29th Path could be pictorially summarised as a lush wilderness teeming with wild life, so the 31st Path could well be imagined in the form of the fires of a semi-nomadic tribe seen in the desert darkness.

10. Apart from Prometheus—whose name means 'fore-thought'—which is the main thing that distinguishes men from beasts, the most appropriate god-form for this Path would be the Greek Hestia or the Roman Vesta. Hestia was the oldest of the Olympians, and like Athena and Artemis, was ever virgin. Her name means 'the hearth' and she presided over domesticated fire, from the household fires of every family to the prytaneum, or Public Hearth, of every town, and also the priestly sacrificial fires. She is therefore at the very hub of civilisation and this perhaps accounts for her dignified position among the other Olympians, many of

whom were notorious in Greek legend for their somewhat questionable escapades. In Rome, Vesta was similarly the goddess of fire in its domestic and religious ceremonial use, and her rites were simple and un-bloody in nature, the objects of reverence being the hearth fire and a clay vase of water, narrow at the base so that it had to be held and not laid aside. Thus one level of the 31st Path, esoterically speaking, is the Path of the Hearth Fire, that is the building of a home and raising a family according to spiritual principle. The hearth is the altar of family life and the focus of the home; the home exists not for the happiness or even the well-being of the two adults who built it, but for the children that are reared therein—though of course the true home implies by its very purpose and nature the happiness of all within it.

11. The psychological factors of the 31st Path could be said to include therefore, the higher instincts, that is, the more tender feelings of parenthood and mating as opposed to the more selfish self-preservation and procreative instincts of the 29th Path. Vesta was also originally the protectress of sown fields, thus implying the first steps of civilisation from hunters of wild flora and fauna to the tending of crops and herds. Really an extension of the family principle.

12. Hephaestos is another fire god who has relevance to this Path. Originally he may have been a god of the celestial fire, lightning, and he was sometimes referred to as 'the Etnean' and thus was in this aspect a god of the volcanic inner fires of the Earth. Celestial fire has reference to the Divine Wisdom and Will and to the higher powers of the mind and thus is more under the province of higher Paths of the Tree and such mythological figures as Prometheus and Pallas Athene, though these do have certain relevance to the 31st Path in that they are higher analogues of it. The volcanic fire also has relation to the intelligent formation of the planetary spheres, but such aspects are pre-human, though they bear out Hephaestos' attribution of Divine

Blacksmith. As far as humanity is directly concerned he was patron of fire in its use in the forging of tools and weapons which were essential for the beginnings of human civilisation.

13. Thus we see that the Spiritual Significance of the Path is aptly summed up by the attribution of the Element of Fire, for Fire implies the development in animal life of individualised will, the fore-thinking of the higher brain, with the consequent formation of social units in conscious intelligent co-operation, and the development of technology in order to gain dominance over the natural world.

14. The Hebrew letter for the Path, Shin, meaning Tooth, also has the appearance in its shape of a flickering fire, terminating at the upper points in three creative Yods. Its shape also suggests the development of individual facets from a common sub-stratum. The tooth is the hardest part of the body just as the Spirit is the most enduring part of the whole of man. Spirit has considerable relevance to this lowly placed Path, for man's whole evolution is in accordance with the will of the Spirit, and for the benefit of the Spirit. The tooth is a cutting and grinding implement, that which prepares food for subsequent digestion, just as the Personality of man has to cut and grind its way through life after life to provide the experience of manifestation which is digested and transmuted into spiritual sustenance and life by the Individuality. The tooth is also a symbol of creativeness; according to Freud dreams of losing the teeth usually conceal fears of impotence. Thus we can say that the Hebrew letter indicates that the Path is concerned with individualisation—spiritual evolution through the discipline of experience and the development of powers of creation. The evolutionary aspect of the Path is also shown in that it leads to Hod—'the mean of the primordial'—that is, the Way of Evolution is a process of harmonisation of the contending forces arising from the most primitive levels. The middle way between two opposites is suggested by the shape of the letter Shin.



15. This Middle Way is shown also on the Tarot Trump, for the true design seems to have been a child rising from a tomb and the man and woman each side rising from the ground, not as persons, but as principles of positive and negative in Nature. The child is the growing point in the evolving man.

16. A tradition suggested by this card is the Raising of Lazarus, the bringing back to life of man rendered corrupt by his own sin. There is so much automatic living nowadays, lives lived by habit and narrow convention, that Lazarus could almost be a symbol of modern man. In this context the figure on the card raising the dead would be Our Lord — the Way, the Truth and the Life. And not so much the 'pale Galilean' of many 'Christian' dead, but the Risen Christ — in Glory, and Triumphant.

17. As this Path leads to Hod there is an influence upon it of the civilising aspects of number and speech, the one allowing calculation and measurement and the other allowing a higher degree of communication than brute noises. There are many of course who use the power of speech to corrupt or even prevent communication but this is a Qliphothic abuse of the Divine Powers of this Path.

18. Speech is of profound occult significance as is hinted at in the term Logos for God, and the Bible is by no means the only religious book which reveals the profound higher import of speech in "In the beginning was the Word." There is a traditional belief that to discover the real name of a thing is to gain power over it, as is shown forth in the legend of Isis obtaining the real name of Ra. The giving of a name is a sacrament in the Church and a novitiate of Holy Orders or an initiate in an Esoteric Fraternity always takes a new name. The original purpose in baptism was the giving of a *Christian* name, that is, the taking on of a name from Christian history or tradition as a token of intention and aspiration. There are many today who would more appropriately have been baptised 'Thomas' — for they doubt very much.

19. H. P. Blavatsky in 'The Secret Doctrine' also stresses the significance of the powers of speech and says that a person's use of language is of greater import than they might dare to think. It seems therefore, that many might do far better by themselves to cultivate silence—a Binah virtue — for compulsive garrulousness, on all levels, drowns out the sound of the Spirit, the still small voice. It is not out of mere penitential caprice that some religious Orders impose vows of silence.

20. Number, like speech, represents actual potencies, and is not merely symbolism. The difference between chemical elements, for example, is purely one of number, as is also the difference between different colours, the notes of the musical scale, the temperature of a substance and also its different states as solid, liquid or gas, and so on. Any of this can be verified from an elementary textbook on science.

21. As an example, the atom of the element Krypton has orbital tracks of 2, 8, 18 and 8 electrons about its nucleus, (the number of electrons in a particular orbit corresponding to the mathematical series  $2(1)^2$ ,  $2(2)^2$ ,  $2(3)^2$ , and the outer ring of the most stable elements such as Krypton, the 'inert' gases, always being 8), and differs from its neighbour, Bromine, in that Bromine has only 7 electrons in the outer ring. This difference of number accounts for the widely different physical properties that the elements display in the world of appearances — Malkuth. On the other hand the nucleus of any element contains charges of a different polarity, which are held packed in together with tremendous force, a force which, when released, gives us such necessities of modern life as atomic and hydrogen war-heads and bombs. The factor of number could be attributed to the 31st Path and the factor of the latent power to the 29th Path and the differences of chemical properties, colour, density and so on, to the Sephirah Malkuth, the physical world. Thus we can see how the 29th and 31st Paths complement each other in their convergence on Malkuth.

22. This is all in the realms of chemistry and physics but



there are the psychological analogues in man. The 29th Path represents the hereditary factors which make up man in the world, the power of his instincts, the forces of his body; the 31st Path holds the key to temperament, that is, not hereditary factors of physique and nervous system, but the projection of a Personality from an Individuality; and the important keys to character here are not in physical ancestry but the ancestry of former projections or incarnations. Thus, as a treading of the 29th Path is a confrontation with the whole gamut of the biological past, which has been recapitulated in the womb of the mother, so a treading of the 31st Path can be revealing of past lives, or at any rate the factors in past lives which play an important part in the temperamental make-up in the present life, for all cannot be revealed until the consciousness of Tiphareth is attained, the focussing point of the Individuality.

23. To sum up, the ascent of the 31st Path is an appreciation of the inner forces that make up the physical appearances of Malkuth, objectively or subjectively. The descent of it is the bringing down of the factors of the soul which are important for the present incarnation. These will be largely karmic, otherwise one would not, in conditions of the present, be incarnate. They can reveal destiny however, and the nature of karma often points to the nature of the destiny. In one way, the Path may be seen to be a lower reflection of the 22nd Path, which is the Path, par excellence, of Karmic Adjustment, for all the Paths, particularly those on the same side of the Tree, interlink and are analagous on lower or higher arcs one with another.

#### NOTES ON THE DESIGN OF TRUMP XX

The Marseilles card shows a winged angel with trumpet and banner, and below, a figure rising from a tomb, naked, and on each side, a naked man and woman also rising, either from other tombs or from the ground.

Wirth has these two figures definitely rising out of the ground, a point also mentioned by Westcott, which would suggest that they are principles—positive and negative—of natural life and that only the central figure is human as such. With this card attributed to Shin it would represent the first stirrings of the interred Spirit from the natural world. As with the Marseilles card, Wirth shows rays proceeding from the angel and he makes them 12 in number, a point follow-

ed by Case. Knapp makes these a general fiery radiance and agrees with Wirth in putting in falling drops, though 16 in number as opposed to Wirth's 20.

On Knapp's card all the figures arise from one tomb and have clothes, or at any rate coloured shrouds, the central one being a small child. Manly P. Hall's symbolic interpretation is that of a skull on a black field surmounted by a rose on a white. There are also flowers growing all about on Knapp's card, and as with Wirth, the angel bears a solar disk on the brow.

Waite and Case follow in making the central figure a child but cause it to face into the card in the traditional way rather than out, as Knapp has it. They also have the trio naked, and rising from three separate tombs, which are apparently floating on water. In the background they have mountains, but Waite is alone in showing other figures rising from other tombs. Case mentions that the banner should measure five units by five so that the cross upon it this covers nine out of a total of twentyfive imaginary squares; and he also causes the position of the arms of the man, child and woman to suggest the word LVX.

Crowley had originally agreed along these lines. He saw the central figure as a fair youth rising from a tomb in the attitude of the god Shu supporting the firmament and flanked by a dark woman making the downward pointing triangular sign for Water on her breast, and a man making the upward pointing triangular sign for Fire on his forehead. Subsequently, when he came to collaborate with Lady Frieda Harris on a new set of cards, he chose to call this one The Aeon and emblematic of the New Age. Thus he set a figure of Horus in the centre of the conjunction of Nuit above and Hadit below. Briefly, Nuit, whose symbol is the night sky, could be called 'the circumference which is nowhere', the unlimited possibility; and Hadit, the winged disk, 'the central point which is everywhere', the ubiquitous point of view. At the bottom of the card is shown a flower-like letter Shin with human figures in each petal, and behind it a suggestion of the sign Libra, an indication of the Aeon after this one of Horus; the fact that the Age of Horus is only just beginning is shown by Horus having one hand empty, as yet undeveloped of attributes.

The 'Egyptian' Tarot shows three mummies, of a man, woman and child, emerging from a sarcophagus on which is depicted the Scarab, a sign of immortality and rebirth. Above is a winged genie, blowing a trumpet, in the Sun.

It was Count de Gébelin's opinion that the coffin on the traditional card was a later interpolation and that originally the card represented the Primal Creation. Waite has scorned this idea, but as Manly P. Hall points out, there is little difference esoterically between birth and rebirth, so the inner meaning of the card would remain unchanged.



*Part II*  
*The Structures of the Personality*

## The 28th Path

*Yesod — Netzach*

KEY:	⚡ Tzaddi. Fish-hook.
SPIRITUAL SIGNIFICANCE:	♒ Aquarius. The Water Bearer.
THEORY:	Son of the Morning. Chief among the Mighty. (IV—The Emperor.)
COLOURS:	Violet. Sky-blue. Bluish-mauve. White tinged purple.
TEXT:	“The Twenty-eighth Path is called the Natural Intelligence; by it is completed and perfected the nature of all that exists beneath the Sun.”

1. The Twentyeighth Path, in that it joins Netzach and Yesod, will be a Path of great power and force, for by it the pure forces of the creative imagination pour into the sub-conscious mind. This power is well symbolised by The Emperor, for this inflow of force is one of the prime factors in the make-up of the Personality of man.

2. The Personality should be a simulacrum of the Individuality in the developed person; in other words, that which is below should be as that which is above—in accordance with the Hermetic axiom. This factor is shown in the sign of Aquarius, which shows a zig-zag line, recalling to mind the Lightning Flash, reflected in a similar zig-zag line below it. The upper line represents the Individuality and the lower line the Personality. In this manner “is completed and perfected the nature of all things beneath the Sun” — the Sun being, of course, Tiphareth.

3. It is perhaps as well that this Path is called the Natural Intelligence for its powers and potencies can have an appearance which seem to belie this. Yet it is by no means a Path of ‘supernatural forces’. In any case, there can be no such thing as the *supernatural*; the Laws of a Universe are supreme in that Universe, just as the Laws of any Plane are supreme on that Plane. If one falls over a cliff, for in-

stance, waving a magic wand—assuming one has one at the time and the presence of mind to use it—will not in any way lessen one's impact with the ground. A parachute is the magical weapon needed in such a case. The physical outcome of any magical operation does not come about in any miraculous manner unless one happens to be the magical calibre of a Christ—and even here it appears obvious that the miracles only seem to be such, just as a cigarette lighter might seem miraculous to a savage.

4. All the 'magic' of this Path is but an appearance, and the glamour of it is entirely Qliphothic—unbalanced force. This being a Path of considerable power it is quite easy for forces to be unbalanced, but such unbalance, resulting in compulsive behaviour and superstition, is no part of the Path, which being of the Tree of Life is part of the Divine Plan and therefore perfect, but unevolved man's uncontrolled reaction to it.

5. The power of the Path could be said, symbolically, to be a result of the tremendous polarity between the Beautiful Naked Woman of Netzach and the Beautiful Naked Man of Yesod. In Netzach is the *image* of the Individuality shining direct into the subconscious mind of the Personality and attracting and influencing it as a fisherman plays a fish—hence the Hebrew letter of the Path, Tzaddi, a Fish-hook. The correct discernment of this force within the Personality, and intelligent co-operation with it, leads to the perfectly natural process of spiritual growth as the term, Natural Intelligence, implies. Owing to factors resulting from the Primary Deviation however, the links between levels of consciousness are occluded, producing the frequent aberrations that are found on this Path.

6. In psychological terms, the forces of this Path correspond closely to the Jungian archetypes, though there is rather more to it than just this. The Order of Angels of Netzach, for example, the Elohim, are the forces behind all the gods and supernatural powers conceived by the mind of man. The powers from the relatively formless Netzach are

basically the same, however, whatever the theories and nomenclature that man may care to attribute to them, scientific or religious.

7. Whether Jung realised it or not, and it is possible he suspected more than he cared to admit, the archetypes of the unconscious, particularly the contra-sexual image, are images of the Individuality of man. The tremendous power of the anima image over man is a frequent motif in literature, perhaps as well as anywhere in Marlowe's 'Dr. Faustus':

“Was this the face that launched a thousand ships  
And burnt the topless towers of Ilium?  
Sweet Helen, make me immortal with a kiss.  
Her lips suck forth my soul; see where it flies!—  
Come Helen, come, give me my soul again.  
Here will I dwell, for Heaven is in these lips,  
And all is dross that is not Helena.”

8. In this passage, Marlowe, with great poetic insight—and artistic inspiration is also a factor on this Path—shows the ease of confusion between the image of the Individuality, which is subjective, and the objective projection of that image upon another person of the opposite sex.

9. The Individuality, whose life-span is a Cosmic Day, is relatively immortal from the point of view of the Personality; so the words “make me immortal with a kiss.” show well the experience of consciousness achieved when a functional union between Personality and Individuality is made. This experience can well seem like a loss of identity to the Personality and yet be, at the same time, a transcendent experience, hence “Her lips suck forth my soul . . . give me my soul again . . . Heaven is in these lips . . . all is dross that is not Helena.”

10. When, however, the contact with the Individuality, essentially an inner experience, is confused with objective reality by its projection upon another, then obviously there is going to be trouble, whether in more modern times as a

bad marriage or tragic love affair or in Homeric legend as the launching of a thousand ships and the ten year siege and burning of a city. These are the lengths to which glamour can lead man and glamour is still very much with us. The wider aspects of the subject are well dealt with by the Tibetan in Alice Bailey's 'Glamour—A World Problem' (Lucis Trust. London & New York.)

11. It is only in comparatively recent times that passion has been considered an enobling thing and this attitude is erroneous. The great romances of Western literature, Lancelot and Guinevere, Romeo and Juliet, Heloise and Abelard, (an actual case), and so on, are all examples of an abuse or lack of control of sexual, or horizontal, polarity. This kind of situation may be caused by a restimulation of factors in past lives when the *vertical* polarity (i.e. devotion to the god-head) of such cults as those of Ishtar or Astarte was abused by confusing it with horizontal (i.e. sexual) polarity. In such cases the Temple sexual sacrament became divorced from its sacramental aspect through confusion of the goddess with the priestess and/or all mankind with the priest or male worshipper.

12. The modern regard for romance—which is essentially escapism, a denial of life-as-it-is-in-Earth, and hence a blasphemy against Adonai—stems largely from the outer aspects of the Venus cult of the Mediterranean which was stamped out in the Albigensian persecution. The Trouveres and the Troubadours represent the esoteric and exoteric aspects of this brief efflorescence, which drew its inspiration from the remains of Roman culture, in turn derived from the Greeks, with secondary tributaries from Mithraic and Persian sources. The Greek tradition owed much to the Egyptian; and the Egyptian, in its later debased form, also affected the Roman directly. Later, in Arthurian legend, the Mediterranean Venus cult combined with the northern Druidic Nature and Sun worship and also the Celtic Christianity, which was non-monastic, non-ascetic, and linked Christianity with love of Nature. Thus the Arthurian cycle

is a mine of mystical knowledge though somewhat distorted by later orthodox Christian glosses.

13. Nature worship, whether Druidic, Celtic Christian, or any other, aligns well with this 28th Path. Nature is under the Divine Aspect of God the Father, and the Emperor of the Tarot Trump can be considered an anthropomorphic representation of this Aspect, the higher analogue of which is in Chokmah. There is also a link here with the Jungian Wise Old Man archetype and also with the animus, the contra-sexual image of woman. This former archetype can also be obsessive as is exemplified in the case of the German philosopher Friedrich Nietzsche, in his case under a Dionysiac form.

14. The Feminine-Side of the worship of Nature, Queen Venus, or Isis of Nature, is shown forth by the Magical Image of Netzach, the Beautiful Naked Woman, and its deeper aspects stem from Binah. If the spiritual aspects of this Path are not kept well to the fore, (the roots in Chokmah and Binah), it is quite easy for its potencies to overflow into the degeneracies of orgy, witchcraft and obsessive passion. In such a case it is almost as if there were a fall from the higher aspects of the 28th Path to the lower aspects of the 29th. Heloise and Abelard, for example, should have helped each other towards the vertical polarity of mystical consciousness as symbolised by the astrological sign of the Path, Aquarius. Their relationship became obsessive and exaggerated however, and so they became two people forcibly tied together by a horizontal link as symbolised by the astrological sign of Pisces—two poor fish indeed. He, in fact, was castrated, a strange karmic effect which may point back to some sin against an ancient Temple of Isis, where, in some cults, the priests castrated themselves in their fervour. There is a grim and terrible lesson in this story as indeed there is also in Lancelot and Guinevere or Romeo and Juliet, to name but two examples of what is now almost a commodity in a wish-fulfillment industry. Perhaps it was with some mystic fore-knowledge of Hollywood and the tele-

vision cults that Shakespeare wrote, so truly, "The fault, dear Brutus, is not in our stars, but in ourselves."

15. The 28th Path, however, is the channel of artistic inspiration, whatever the medium of expression, and also of any creative work in the sciences, pure or applied. The creative aspect of the human mind, which always has to fight against established order, not only in the world but within the psyche of the creator himself, recalls to mind the goddess aspect of Netzach—Aphrodite the Awakener. The Esoteric Title of the Tarot Card—Son of the Morning, Chief among the Mighty—likewise has reference to Venus, the most powerfully occult planet according to 'The Secret Doctrine'.

16. More especially it refers to Lucifer, who is by no means the devil that popular thought of the middle ages believed him to be, but a great awakening light-bearing Angelic being, intimately connected with Venus—and of course all too many are ready to consign even the works of Venus to the Devil. Lucifer's higher aspects are indicated in the legend that the Holy Grail was made from an emerald that fell from his crown. The emerald is the precious stone sacred to Venus and also occurs in the legend of Hermes, for it was upon an emerald tablet, laid upon the breast of the corpse of the great Arch-Hierophant, that the Hermetic axiom 'As above, so below' was said to be engraved. This legend of the tomb of Hermes gives a further link with the similar legend of the great Western occult figure, Christian Rosencreutz.

17. The figure of the Emperor on the traditional Tarot Card holds a sceptre upon which is the orb and cross of Venus. He also has a shield bearing the emblem of an eagle and is himself in a posture indicative of the symbol of Alchemical Sulphur. Alchemical terms vary from writer to writer but generally speaking Sulphur signifies Divine Force in its more positive aspects. 'The Gluten of the White Eagle' is the etheric substance given off in sexual polarity. It was the production of this that was the aim of the organisers of

the witch cults and similar orgiastic rites. The actual sexual orgy came only at the end, after the magical power given off had been utilised by the Hierophant, for in magic the physical sexual act is useless, except as a safety valve, for it 'earths' the power. Thus, though the main attraction of such dark rites may have been a sexual romp for the more ignorant celebrants, the organisers of the rites were interested in the preliminaries leading up to the final debauch, which, like modern striptease and cabaret, were designed to excite but not fulfill. Thus one reads in confessions of witches who have had sexual intercourse with the Devil (i.e. with the masked hierophant) that the union felt cold. This was no doubt because the man, not being interested in the physical earthing of the powers of lust let loose, used a stick. The less debased form of sexual polarity working is illustrated in Dion Fortune's novels 'The Sea Priestess', 'Moon Magic', 'Goat-foot God' and 'The Winged Bull' and this is a working relating to the 28th Path. The more debased form of the witch cults verges closer to the lower 29th Path.

18. The legends which relate to the 28th Path are much akin to the wish-fulfillment dreams of men and of women. The prime wish-fulfillment dream of woman is perhaps the fairy story of Cinderella. This is really the ordinary woman being transformed into the goddess and finding the Prince—the idealised human male figure. The wish-fulfillment dreams of men are perhaps best found in the legends of the swan maidens, fairy creatures, lesser forms of the goddess. Such is to be found in the Irish legend of Angus Og, who, stricken almost to death with the love of a maiden he had seen in a dream, finally finds her, a swan maiden, and changes into a swan himself to join her.

19. There is a direct link here with Tier nan Og, the Land of the Ever Young, that mythical place in Irish legend which is really the kingdom of faery, or, in esoteric terms, a certain level of the astral plane. There are many legends which relate to it, usually in the form of a mortal man being lured

into underground or fairy regions, there to mate with a maiden not of the human race. The best known is perhaps the story of Tannhäuser, who spent seven years in the Venusberg, the Mountain of Venus.

20. Tier nan Og also exists, as might be expected, in many other forms according to the race in whose subconscious mind the potencies of the astral plane impinge. Thus there are the stories of the Fortunate Isles, the Isles of the Blessed, the Hesperides, and the Arthurian Avalon:

“Where falls not hail, or rain, or any snow,  
Nor ever wind blows loudly; but—lies  
Deep-meadowed, happy, fair with orchard lawns  
And bowery hollows crown'd with summer sea.”

In Biblical terms it has aspects in common with the Garden of Eden, and in classical myth there is the remote Ogygia where Cronos sleeps, and there is also the island where Circe held Ulysses.

21. There is also an interesting link between the Grail and the Swan legends in the story of Lohengrin, son of Percivale, who, a knight of the Chapel of the Grail at Montsalvatch, answered the summons for help that was indicated by the tolling of a magic bell, untouched by hand, in the Chapel. Going forth, he came upon a silver swan drawing a boat along the river which took him to be a champion of a lady, whom he married after conquering her oppressor, on condition that she did not ask his lineage. Eventually curiosity overcame her and as a result he returned to the Grail Chapel in the little boat drawn by the swan.

22. There is therefore great ramification of meaning in the 28th Path, ranging from sexual polarity, the contact with non-human kingdoms, to the forming of a vessel within consciousness for the image of the higher aspects of the soul. This latter pertains to the Quest of the Holy Grail, for the Grail occurs at a junction point between planes of consciousness and really means the making oneself into a cup or chalice for the entry of higher forces. Ascending the Path

is thus a Quest of the Holy Grail; it can also be an awakening of consciousness to the perfect world of Elemental and lesser Angelic beings, with the attendant risk of unbalance or even, if one is very foolish, obsession. It is also a link with the creative aspects of the self, and thus the mythical figure of Pegasus has relevance to the Path, for the winged horse represents the flights of creative fancy.

23. Descending the Path is a process of bringing these powers into the mind, and this refers more to the subconscious than to the work-a-day conscious mind, though as the subconscious affects the conscious mind profoundly it is a way to expansion of consciousness, and the living of life more abundantly.

#### NOTES ON THE DESIGN OF TRUMP IV

The Marseilles Tarot Emperor sits on a throne, out of doors, in the sign of Alchemical Sulphur, a triangle over a cross. He has a shield showing an eagle, a Venus sceptre and a strangely shaped crown with six points. About his neck is a wreath.

Oswald Wirth gave him an orb to hold surmounted by a cross similar to the sceptre held by the Marseilles Empress. The sceptre he changed from a Venus one to a fleur-de-lys. He introduced his usual single flower in the background and also a Sun and Moon on the Emperor's breastplate, who, in this card, sits on a cubic stone which has an eagle engraved on its side, the Emperor having no shield. He also abandoned the six points of the crown (which Papus took care to mention in his book—six each side of the crown, making a zodiacal twelve) and introduced four spikes on the top of the headdress.

Westcott, who derives most of his Tarot information from Eliphas Levi, suggested a lotus topped sceptre and favoured a throne which, he says, in 'modern Tarots' is decorated with a black eagle. He also says that in 'older designs' the triangle over cross was indicated in the posture, suggesting the Athanor of the alchemists. As all designs except Waite's show this posture (and Waite's was published some 15 years after Westcott wrote this) it would seem that the 'modern Tarot' referred to might well be the Golden Dawn version, of which Society both Westcott, and later, Waite, were members.

Waite's design shows the Emperor facing straight out of the card, sitting four-square. He has mountains and a river in the background and the sceptre is made into a T-shape surmounted with a circle—a kind of extended ankh or lingam sign. The orb is undecorated. Waite is the first to introduce Aries symbolism to the card, shown by an Aries sign on top of the Emperor's crown and four ram's heads on the throne. This is almost conclusive proof that at this time Waite accepted the Golden Dawn attributions which place the Emperor on the 15th Path, whose astrological sign is Aries. It would also seem that the Aries symbolism of this card is really a Golden Dawn innovation, though the Golden Dawn cards have never been published.

Case prefers the traditional posture but includes mountains, the river, and rams heads—in this case on the Emperor's shoulder-piece and on the side of the cubical stone. He restores the six-pointed helmet, follows Waite in sceptre design, and has an orb like Wirth's.

Crowley early considered the Emperor to be a flame clad god with fiery symbols, attitude showing the triangle and cross and seated on a cubical stone marked with the alchemical Green Lion and White Eagle. The figure on the subsequent card is more like an Emperor and the allocation to the 15th Path is shown by a beam of light shining from the top right of the card, according to Crowley's text in the Book of Thoth, emanating from Chokmah. This would indicate that at the time of designing the card, despite Liber Legis, Crowley was undecided about the transposition of The Star and The Emperor — or else that he designed the card first and then after it was painted changed his ideas of Path attribution when he came to write the text. The transposition of the zodiacal sign as well as the Trumps (cf. Section IV. Part 1 for greater details of all this problem.) between the 15th and 28th Paths would therefore be, possibly, an attempt to cover up the error, to brazen things out—for though he admits to being lazy, he was far from stupid, and thus the possibility of him making an oversight of such a magnitude seems unlikely. The Aries symbolism of the card would appear then to be a 'deliberate' mistake — brought about at first by vacillation and then awkwardly covered up in order not to cause himself too much trouble. The Aries symbolism is a ram-headed sceptre and two Himalayan goats standing behind, like pillars. Also shown are bees on his costume, an orb with Maltese cross, a lamb with flag, fleur-de-lys, and a shield with a double eagle of Sulphur crowned with a crimson disk.

In the Egyptian styled Tarot the Emperor wears a triangular masonic apron which forms the symbol of Sulphur with his crossed legs. On his breast there is a hawk and on the cubic stone on which he is seated is depicted a cat. He wears a uraeus and bears a serpent sceptre surmounted by a circle.

It may be as well to mention an early Venetian design of about 1475 wherein the Emperor has a three-pointed trifoliate crown surmounted by a trefoil and bears a simple orb and fleur-de-lys sceptre. By his side kneel two children, their hands crossed on their breasts. This is said to refer to Charlemagne and his two sons.

The hieroglyph by Manly P. Hall on Knapp's card shows four eyes, each at a quadrant point.

## The 30th Path

### *Yesod—Hod*

KEY:	☿ Resh. Head.
SPIRITUAL SIGNIFICANCE:	☉ The Sun.
THEORY:	Lord of the Fire of the World. (XIX—The Sun.)
COLOURS:	Orange. Gold yellow. Rich amber. Amber rayed red.
TEXT:	"The Thirtieth Path is the Collective Intelligence and astrologers deduce from it the judgment of the stars and celestial signs, and perfect their science according to the rules of the motions of the stars."

1. The Flashing Colours and the emphasis on the Sun show this to be a Path of enlightenment. The Hebrew letter means the Head and so implies intelligence, while the Yetziratic Text emphasises the perfection of science. In this text, astrology may be taken to represent all science, for the aim of all sciences, as with astrology, is the formulation of laws by which predictions of future occurrences may be made. Thus, for example, Newton's Third Law of Motion, that every action has an equal and opposite reaction, allowed man to predict effects from specific causes in the realms of mechanics and to adapt his inventive genius to the design of machinery to make use of this law of nature, eventually resulting in the jet aircraft and the space rocket. This is the means of man's technological evolution—the formulation of laws in order to predict the operation of cause and effect on the physical plane.

2. There is also, of course, the operation of causes on higher planes, as yet little understood by science, which results in effects on the lower planes. Thus the reference to astrology is apposite; it refers not so much to the largely superstitious newspaper astrology as the the 'starry wisdom' of the spiritual realms, the interaction of the great Logoi



or Gods whose vehicles of physical manifestation are shown forth in the heavenly bodies. The Sun represents our own Solar Logos, who is omnipotent as far as this solar system is concerned. Thus the forces attributed to the Zodiacal signs are not so much emanations to Earth of the constellations themselves, but are the markers on a great clock which serve to indicate the type of force emanating from the Solar Logos at any particular time. Generally speaking, however, there are so many variable factors in astrology that its use as a system of prognostication is unreliable. The birth chart can give a rough indication of character but the effect of the higher forces and of Earth experience varies so much from person to person that 'progressed charts' are, on the whole, unreliable unless the person is of almost vegetable-like character and the astrologer highly skilled.

3. The term Collective Intelligence is a useful indicator to the factors of this Path for in its ultimate sense it implies knowledge of the whole gamut of forces on every level synthesised into a centre of knowledge. Such exists though only in the most Central Sun of all, and it is doubtful if man would ever attain to such a comprehensive Collective Intelligence. He would certainly not whilst in incarnation because of the limitations of the physical brain, notwithstanding the fact that the human brain contains vast potential which is untapped by humanity at present. Even the limited Collective Intelligence of 'the essential unity of mankind on this planet' would, however, completely transform the present state of world affairs.

4. The Path leads from Yesod to Hod, connecting the Vision of the Machinery of the Universe with the Vision of Splendour. Hod, of course, has, according to its Yetziratic Text, its roots in Chesed, the Sephirah of the Vision of Love. Thus the sunny aspect of this Path stems largely from the realisation of the Divine Love and Splendour which motivates the lower planes of manifestation which in themselves are

known as the Machinery of the Universe, the etheric structures of Yesod.

5. Hod is the Sephirah of the Divine Messenger and of the Lord of Books and of Learning, and also of the Archangel Michael who disperses the forces of darkness. All this is implicit in the gift of mind to the human race; and the flowering of rational thought after the ages of barbarity and medieval superstition has been well called the Age of Enlightenment. In the words of Pope:

"Nature and Nature's laws lay hid in night:  
God said, 'Let Newton be!' and all was light."

6. The Age of Enlightenment heralded also those political manifestations of the Collective Intelligence such as the American War of Independence and the French Revolution. And there is to this day a great feeling of light and clarity in the prose of such men of the period as Thomas Paine; and the darkness and superstition such men as he were up against can be gauged from the practice in his day of selling hob-nails for boots engraved with his image so that the more conservative of the labouring classes could trample on his effigy all day without effort.

7. One can have too much of a good thing however. The Sun shining unremittingly causes life to wither and die, and Reason unremitting and unbalanced has a similar effect. The pendulum swings to and fro just as night and day, or summer and winter alternate and the gross materialism of the nineteenth century, the effects of which persist to this day, represents Reason gone beyond its due limits. When such is the case, no longer do we have the life giving Sun of the 30th Path but the life enchaining Devil of the 26th, when it is forgotten that "Le coeur a ses raisons que la raison ne connait point." — and one could with equal validity and with more profound import substitute the word 'Spirit' for 'heart' in this quotation from Pascal.

8. Reason is not without beauty however, if perhaps accessible only to the mathematician in its higher aspects,

though available to all in the design of a functional scientific instrument or a highly developed machine such as an aeroplane or even a bomb. Anything that has perfect function must have perfect design, and Hod is the Sephirah behind physical forms.

9. This Path is also the polar opposite of the 28th Path from Yesod to Netzach and it has its great potentialities and also its weaknesses brought about by human misuse, just as has the 28th Path. The Person enmeshed emotionally in an unbalance of the 28th Path is usually appealed to to 'use his reason', which is, in effect, an appeal to get his subjective Tree of Life balanced up within himself. In Jungian terms the effect of the two Paths relates to the 'thinking' and 'feeling' types respectively—two opposite functions in the Jungian scheme of things as on the Tree of Life. Thus, concentrated working upon one or other of the Paths should, in a normal person, effect a balancing up of the psyche, or an integration process.

10. Just as an unbalance of the forces of the 28th Path leads to 'glamour' so does an unbalance of the 30th Path lead to aridity. The Tarot Trump, Lord of the Fire of the World, (Divine Reason), shows however, the true powers of the Path, the Sun showering golden rain upon two near-naked children. This is the outpouring of the forces of Life, Light and Love upon the young human race. The wall signifies an enclosure, the limitation which is a protection, the cultivated growth within a garden which is sealed off from wild nature. This has its higher implications on a Cosmic level, for it is by limitation only that growth can be attained. The mind of man is limited; it is not omniscient and cannot be during his early growth. This is perhaps just as well, as was hinted by Our Lord when He said: "I have yet many things to say unto you, but ye cannot bear them now." (John. xvi. 12)

11. The 30th Path, moreover, in that it is the Path from Yesod, the unconscious mind, to Hod, is a Path on which great wisdom can be attained, for Hod is the means of

contact with the Greater Beings of evolution concerned with teaching—Socrates, Hermes, Merlin, Buddha and the like, whose main sphere of influence is in Chesed. There being a strong link between Chesed and Hod means that teaching from these high sources is projected down the planes to form a pool of teaching, as it were, in Hod. Hod is often called 'the Water Temple', referring to its symbolical use as a pool in which the higher wisdom may be seen reflected.

12. Thus the 30th Path from Yesod to Hod is the beginnings of the great Hermetic Ray, the Path of Wisdom, which leads via the 26th Path to Tiphareth. Similarly, the 28th and 24th Paths relate to the Power Ray or Green Ray as it is sometimes called. The way of the 25th Path represents the Purple Ray of Devotion. All these Paths meet in Tiphareth, that is, in the fusion of the Individuality and Personality, which means that the principle of sacrifice is implicit in all of them, that being the only way to the Higher Life, through the Mysteries of the Crucifixion to the Vision of the Harmony of Things in the central Sephirah of the Tree.

13. But Hod is no more a Sephirah only of barren reason then Netzach is of weak sentimentality—it is only perverted human nature that makes it sometimes appear so. So just as there is the lithe, hard splendour and the power of the 28th Path so is there the expanding of consciousness in the light of Pure Reason on the 30th Path. It is essentially a Path of Light—Sun Light—the Light of the whole concourse of Solar Logoi throughout Cosmic Space—hence, Light in Extension.

14. There is a further range of powers upon this Path of vast implication which is suggested by the Magical Image of Hod—the Hermaphrodite. The Path from Hod to Yesod is on a direct line with the course of the Lightning Flash upon the Tree, the glyph which shows the order of the increasingly denser manifestation of the Spirit. The Path represents the stage where the differentiation of the sexes came about.

15. Spirit is, of course, androgynous, and according to

'The Secret Doctrine', procreation was originally asexual—thus we have the teachings about the Sweat-born, the Egg-born and so on. The present swarm of humanity, however, developed originally the sexual means of reproduction and the manifestation upon Earth as primarily male or female. Varying teachings have been given about cycles of sexuality in incarnations but it now appears that there is no definite periodic law, but that a Spirit will manifest predominantly as male or female, though with occasional minor incarnations as the opposite sex. Generally speaking, womankind represents Spirits at that time indigenous to Earth, and mankind Spirits which then came from other planets. There are various hints of all this in Genesis and the esoteric theories are treated at some length in H. P. Blavatsky's 'The Secret Doctrine' etc.

16. The basic thing is, though, that Original Sin, to use the ecclesiastical term, lay not in the differentiation of the sexes but in the human reactions to the unfoldment of this part of the Divine Plan. Thus the driving of Adam and Eve from the Garden of Eden was because humanity abused the Mysteries of human creation, not because they discovered the use of them. It was they, after all, who reacted with shame after the acquisition of the knowledge. As a result, the Curse was pronounced, or in other words, it was the inexorable working of Cosmic Law that there should become enmity between the woman's seed and the serpent's seed. (cf. Gen. iii. 15) In other words, mankind 'bruised the head' of the fruits of wisdom and knowledge because of its profanation of those powers, and karma 'bruised the heel' of man by causing him to be no longer the king of creation but merely a puny but intelligent animal, the prey to weaknesses and disease of his own generation.

17. The main cause of suffering within man is the gulf within himself, "the temple is unworthy of the indwelling god", and the consequent gap between vision and reality gives the ever unsatisfied nameless desire within man that is symbolised by the eagle or vulture constantly gnawing

at the liver of Prometheus. Prometheus, it will be remembered, is doomed to remain in chains until Hercules releases him. This is the law decreed by Zeus, who represents the creator of the natural animal world in which the early vehicles of man existed in a state of beatific ignorance. Prometheus represents the coming down into those vehicles of Divine Wisdom—creative forethought and all that that implies. The result of this is the chaining of 'Prometheus' into these animal vehicles of dense manifestation, in spite of his higher origin. The timing was not right and hence the suffering, but the default in timing was due to previous karma necessitating a considerable redeeming sacrifice of some sort. The original refusal to manifest, and the subsequent abuse of creative powers prematurely received, constitutes the bulk of Original Sin and its consequent karma brought about largely through the lack of correlation thus caused between physical and spiritual evolution. When man on Earth, Hercules, has accomplished his twelve labours of evolutionary progress, symbolised by the Zodiac, then Prometheus is released. But it will also be remembered that the condition of Prometheus' release is that one should die in his place, and this volunteer is Cheiron, the centaur, animal man who willingly dies for the sake of the immortality of Prometheus.

18. The above, at best, can be but an approximation of the factors involved and the allegories mentioned can also be interpreted in other ways. Actually, the details of theory are not of prime importance; the effects of these original deviations operate and can be studied more accurately in the present life. Thus there are many still refusing to incarnate fully by hedging themselves behind a protective barrier of mind and dodging experience as human beings. As many of these are naturally attracted to science, and the scientist has become a figure of power these days, there is some cause for concern. Such are quite capable of destroying or experimenting with life for the sake of a theory and are quite able to do it owing to the self-imposed deadness of

their own feelings. And when such Spirits choose for their sphere of interest politics or warfare then, with the means of destruction now available, humanity had better beware.

19. Another common form of deviation is linked with the differentiation of the sexes. One sees men refusing to be men and women refusing to be women. This does not refer only to the more obvious forms of perversion such as homosexuality, but also to the quite common manifestation of 'cocksure women and hen-sure men' as D. H. Lawrence described it. This is not to advocate a return to the social conditions where men are lords of all they survey and women their pets or chattels. All Spirits, and therefore the sexes, are equal. It has a broader reference: men being men and not tycoons, clerks, labourers, bores; women being women and not socialites, drudges, or empty headed gossips. Life is meant to be lived and the original reluctance or refusal to incarnate or to differentiate into sexes has its results in people trying to be 'things' and not living beings. The all-human deviation can be seen in the twisting of the teaching of the one who came to Earth and was crucified in order that humanity "might have life, and that they might have it more abundantly." (John. x. 10.) into a promulgation of 'slave morality'. Humility and meekness are the 'noblesse oblige' of the Spirit, and are paid to God, not to man. There is nothing holy nor Christian about denial of life, but this attitude has come to be associated with Christianity and thus there is much truth in Nietzsche's jibe that "the last Christian died on the Cross." The hero of Gethsemane and Golgotha was no "gentle Jesus meek and mild" and it is a great irony that many of the professed followers of Christ have all but succeeded in doing what the Jewish High Priests and the Romans failed to do—effectively silence the real Christian message.

20. The Sun on the 30th Path then, can throw a glaring light on the deviations within the self as they manifest in the Personality, and thus it can well be seen that the Archangel Michael's sword and spear are not merely symbolic

weapons for use against medieval pantomime demons, but are points of accusation and cauterisation directed at the inmost heart of whoever treads this Path on its deeper levels. The Qliphoth need no mighty conjurations, they are embedded deeply and inextricably entwined within ourselves, and so from this it will also be obvious why Hod should be at the base of the Pillar of Severity when the Pillars are applied to the Tree. The 30th Path is a Path of great light but this Divine Light may be uncomfortably self-revelatory, for the Path corresponds in the Personality to the 22nd Path of Karmic Adjustment in the Individuality.

21. However, the Paths of the Tree of Life are great journeys and experiences of the soul and he who seeks the quest of the Holy Grail in Kether will welcome the purificatory processes on the way. He who dares to stand naked in the glaring sunlight of Truth as the children do on the Tarot Trump will realise that he is embarked upon a true and testing Quest and no mediievally englamoured romance or esoteric parlour game.

22. The ascent of the 30th Path is a way of attainment of Wisdom, and that wisdom may not be flattering to one's self-esteem. The descent of the Path is the bringing of that wisdom down into the core of one's consciousness that it may be lived out in the world, in Malkuth.

#### NOTES ON THE DESIGN OF TRUMP XIX

The Marseilles version shows two children embracing before a wall, behind which is a huge Sun, complete with face and with drops falling from it.

There is some difference of opinion on whether the children should be naked or not. Levi and Papus have described them so, and they appear so on Case's card. However, on the Marseilles version they are shown wearing loin cloths, and this has been followed by Wirth and Knapp. It is by no means necessarily prudery which provides these garments on the old exoteric card for on other Trumps, such as The Star or The Devil, complete nudity is shown—though with the concession to Mrs. Grundy that the sexual organs are obscured by the interposition of an element in the picture, such as the ropes or chains in the case of The Devil, or one of the vases in The Star. A similar arrangement by use of contrived arrangement of hands or legs could have been used quite easily here, so it would seem that, like the scarf on the naked figure of The Universe, the loin cloths here serve a symbolic purpose. As we have considered the Path from Yesod to Hod to be concerned with, amongst other things, the differentiation of the sexes, the loin cloths may well originally have been Edenic fig leaves, and these two children or adolescents representative of Adam and Eve and the young humanity of ante-

deluvian times. The inclusion of flowers garlanding the wall on some old packs would confirm an interpretation of the wall being that bounding the Garden of Eden. These flowers, in the form of sunflowers, are reintroduced by Waite and Case; four in number, with Case showing an additional one in bud, turning towards the Sun. Knapp shows the pair standing within a ring of flowers, which ring is a double 'fairy ring' of darker coloured grass in the version of Wirth and Case.

Waite follows a different tradition of design, one which was mentioned by Eliphas Levi. This shows a naked child upon a white horse and holding a scarlet standard before the usual wall and Sun. According to Waite, this represents the unfoldment of spiritual consciousness, represented by the child, horse and standard, as opposed to the natural consciousness of the Sun and flowers on the other side of the wall. This is quite valid as an interpretation but taking into account the position of the card on the Tree of Life the unfoldment is more that of the androgynous state from the sexual, or vice versa, according to the direction in which the Path is traversed. In this case, the two children seems the better symbolism, who are becoming more sexually polarised as they approach Yesod, or more androgynous, as little children, as they approach Hod. The giving of loin cloths to them is thus to conceal a great Mystery.

Crowley always favoured the two children version, who, he early said, should be "wantonly and shamelessly embracing". On the Harris card the Sun is charged with a rose and is shining upon a wall encircled green mount. The children have butterfly wings and Rose-crosses at their feet, whilst around the card are the signs of the Zodiac.

Case, as usual, makes much of the numeration of the symbols on the card—the courses of bricks in the wall, the rays of the Sun, the drops falling from it. He gives an 8 pointed Sun, with 8 wavy secondary rays, and 48 tertiary rays. In this he follows the Marseilles card. Wirth has 12 main rays and 12 wavy secondaries and is followed by Waite—though the numeration is indistinct on the latter's design. Knapp has 32 identical wavy rays interspersed with gold drops. Of these falling drops Waite has none, the Marseilles card 13, Wirth 19, Case 13, (six each side and one between the couple), Knapp 66, (32 round the Sun, 34 falling), and Manly P. Hall, whose symbol for the card is a sphere surmounted tau-cross, favours 13. It is generally agreed that the wall is of stone, not brick, and Case, Wirth and the Marseilles card (a little confusedly) show five courses, Knapp six, and Waite at least eight, the actual number being undetermined.

The Zain version shows no wall and the near-naked children are replaced by a mature couple fully clothed. The Sun above them is described in the text as having 21 rays but has only 15 on the card, five triads, each with ankh, disk and serpent symbolism. They are surrounded by a circle of 24 flowers but with only 20 visible.

Levi has mentioned in passing an old version of this card which showed a spinner weaving destinies.

## The 27th Path

### *Hod — Netzach*

KEY:	☿ Peh. Mouth.
SPIRITUAL SIGNIFICANCE:	♂ Mars.
THEORY:	Lord of the Hosts of the Mighty. (XVI—The House of God.)
COLOURS:	Scarlet. Red. Venetian red. Bright red rayed azure and emerald.
TEXT:	"The Twenty-seventh Path is the Active or Exciting Intelligence and it is so called because through it every existent being receives its spirit and motion."

1. This Path, a lateral one, is the main girder of the Personality, linking the centre of creative power in Netzach and the centre of concrete ideation in Hod. It is a Path, therefore, which holds tremendous dynamics; it links directly the basal Sephiroth which are aligned with the opposite poles of the Principles of Manifestation, the Positive and Negative Pillars.

2. It is rather like the principles in the structure of the physical atom, which is a complex of forces of differing polarity held in together as a unit with tremendous force, and as the splitting of the atoms of one gram of helium releases 200,000 kilowatt-hours of energy, enough power to light 200,000 lamps of 100 watts for ten hours, so the psychic energy bound up within a unit of human life may be considered to be a similarly astronomical figure. It is energy on this scale that may account for certain types of hauntings, particularly those of a violent or long lasting type. Great shock such as murder or sudden death may cause a splitting off of certain aspects of a Personality, resulting in the great force that must be present for entities to build up etherically without prepared conditions and to throw heavy physical objects about.

3. This kind of thing relates to rare types of spiritual pathology and need not detain us, but it does give a concrete example of the high potencies involved in the make-up of the lower vehicles of a human being. It is this force—again in direct line on this Path with the Lightning Flash—through which “every existent being receives its spirit and motion.” The Yetziratic Text also calls the powers of this Path the Active or Exciting Intelligence, for it is the manifestation of life-force in the lower worlds.

4. For this reason the planet Mars is well attributed to this Path, for Mars is essentially the planet of activity and excitation and is indeed the Mundane Chakra of Geburah, the great Sefirah of Force in Activity. This fundamental aspect of Mars is shown by the shape of its sign, the disk of spiritual being surmounted by an arrow. The colours of the Path are also varieties of red, essentially the Mars colour.

4. The Hebrew letter of the Path is Peh, signifying the Mouth. The mouth is that part of the organism that takes in nourishment and utters speech. The receptive aspect can be regarded as the receiving of the downflow of life-force from Netzach via the Path of the Lightning Flash. By this means the lower being is kept in existence. Again, as this Path represents the structure of the Personality, the attribution of the Mouth reminds us that the purpose of incarnation is the seeking of the food of experience in Form for the benefit of the Individuality and the Spirit.

6. Considered in its positive aspect, as an organ of speech, objective communication, it is obvious that the Personality also serves this purpose. There is, however, the deeper significance of the symbol in that the mouth is that which acts as a vehicle for the Word. The Word, in its metaphysical sense, stands for the first manifestation of Spirit itself. “In the beginning was the word, and the Word was with God, and the Word was God.” (John i. 1.) In the case of the 27th Path the Word has reverberated down to the astro-mental levels of being and formed a vehicle for

itself—the Personality. It is through this Personality that the Word is uttered in the densest level of existence, Malkuth, the physical world.

7. The shape of the letter Peh suggests a mouth and the Yod like shape inside may be considered as the tongue, which formulates the Word in action, or else as the Word itself. The shell of the mouth is represented by a shape like the letter Kaph, which also appeared on the 32nd Path as the scarf enwrapping the figure of the soul or Spirit on the Tarot Trump, The Universe. The higher meanings of the letter Kaph are a part of the 21st Path which joins Chesed to Netzach, that channel between Individuality and Personality where the purity of the Spirit first in Form imprints its image on the as yet formless levels of the lower self.

8. The idea of a vehicle for the Spirit is also given in the Tarot Trump, in this case in the form of a building, called The House of God, a fitting name for what the Personality should be. Its esoteric title is Lord of the Hosts of the Mighty, implying a conjunction of the forces of Netzach and Hod whose God-Names are Jehovah Tzabaoth and Elohim Tzabaoth, Lord of Hosts and God of Hosts respectively.

9. At first sight the design of the Tarot Trump calls to mind the Biblical story of the Tower of Babel by which men attempted to build an edifice reaching the Heavens; and the resulting confusion of tongues after the failure of this project is confirmed by the letter Peh attributed to this Path—the Mouth.

10. The Bible states that the Tower of Babel was struck down by a wrathful Jehovah, who would not tolerate men achieving such heights. However, the wrathful Jehovah is a minor tribal deity and there is an obvious distortion of motives here. It is man's ultimate destiny to become a God, and so the Solar Logos would obviously not thwart the achievement of this aspiration.

11. It is probably quite true that Babel fell and tongues were confused because of man's pride, but in the sense

that the pride of man, (the sin of separation), caused men to build wrongly, or prematurely, and thus, by operation of Cosmic Law, to bring confusion and defeat upon themselves. It is indeed typical of man to put the cause of the failure upon the jealous pride of God. "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." A priesthood, of whatever religion, once it has attained earthly power, is very prone to find divine reasons to keep men humble and preserve the status quo. But there is pride and pride, and man gains little by that false humility—(really spiritual laziness or even cowardice)—that is content to leave everything to the priesthood, or to Jesus, or to God. Christ's parable of the talents has relevance here, the man who buried his talent received short shrift.

12. The story of Babel in connection with this Path and Tarot Trump then is a reminder to build one's foundations true—(on the rock of Faith, to quote another parable)—and true Faith at that, certainly not the prideful Faith of the Pharisee which sets one up supposedly as better than other men. The modern occult movement has tended to go very much in this direction but such an attitude is again the sin of separation, and an illusion, for all paths to God are ways of synthesis, as ways to the One must be.

13. There is another meaning to this Trump which is revealed by close examination of the traditional design. It will be noted that the Tower is not struck down. On the contrary, the bodywork of the Tower is unscathed and the crown-like roof merely lifts up to receive the bolt of fire or lightning. The falling pieces are not bricks or stones but radiations from the sky and it may be interesting to numerologists that their number in the old Marseilles Tarot is 37, the mystic number—"the unity itself in balanced trinitarian manifestation" according to Crowley—which,

multiplied by any multiple of three, gives the numbers 111, 222, 333, 444, etc. Similarly, the number of courses of bricks in the Tower is 22, the number of the Hebrew letters and Paths upon the Tree. The top of the Tower is a Crown, symbol of Kether, with four battlements, aligning with the Four Aspects of God, and there are three windows, one above two, showing the means of manifestation of force and again emphasising "trinitarian manifestation."

14. The two figures falling from the Tower, though their sex is not plain on the old cards, are generally considered to be a man and a woman. All these considerations call to mind the alchemical symbolism given in that greatly underrated mystical treatise in the guise of a romance, 'The Chymical Marriage of Christian Rosencreutz', first published in English in 1690 and apparently not at all since then apart from an abridged version in A. E. Waite's 'Real History of the Rosicrucians' (Redway, London. 1887)

15. The story tells of the summoning of Christian Rosencreutz to go on a quest on Easter Day which lasts for seven days. His adventures are a summary of the initiation process. The first day he is summoned to a strange marriage of a King and Queen. The second day he sets out and chooses one of three ways—the hard stony way of initiation is the one he chooses, almost inadvertently, from the broad easy way of normal evolution and the fantastically difficult way endurable only to one in a thousand, presumably saintship. The third day he is tested along with his other pilgrims by being weighed in a balance when all the unworthy are chastised and sent away. The fourth day he is presented to the King and Queen and is initiated into the secret knowledge of a strange temple, and shown a play in seven acts depicting symbolically the history of the relationship between God, his Son the Christ, and Earth the Bride. After this, the King and Queen submit themselves to be mysteriously beheaded. The fifth day he steals a glimpse of 'the naked Venus'—Isis unveiled, which act subsequently causes him to be sent back to the world, no



doubt as a teacher, instead of remaining in bliss in the eternal company of the mysterious Order and the resurrected King and Queen. There is a mock burial of the King and Queen, their real bodies having been secretly sent to a strange Tower in the night, followed by them all journeying to the Tower. The sixth day they all take part in the alchemical process of transmuting the dead bodies of the King and Queen into new life in the strange Tower of seven storeys. On the seventh and last day they return with the resurrected King and Queen to the original castle and are invested with the Knighthood of the Order of the Golden Stone and in view of his having seen Isis unveiled, Christian Rosencreutz is returned to the outer world.

16. The sevenfold alchemical process in the Tower is of great interest, for this Tower may be aligned with the Tower of the Tarot Trump. In the ground floor of the Tower they are set to work extracting essences from plants and gems to be used in the subsequent regenerating process. On the second level the bodies are distilled in a retort and the liquor obtained run off into a golden globe. On the third level the globe is heated by means of sunlight reflected in many mirrors, and when the globe is finally cut open by means of a diamond, a large white egg is revealed. On the fourth level the egg is incubated in a square sand-bath and a bird hatched out which is at first black and wild but which, on being fed on some of the liquor distilled from the bodies, becomes tame, its feathers turning to white. On the fifth level the bird is put in a water-bath of a milk-like liquid and all its feathers are boiled off, revealing the bird naked and shining, which process turns the bath blue. The bath itself is heated strongly and ground to a blue powder which is used to paint the bird, all but its head. On the sixth level the bird is placed on a strange altar which was in the Temple on the fourth day of the adventure, and there pecks and drinks the blood of a white serpent in a skull. The serpent is revived and the bird then becomes a willing sacrifice, suffering its head to be chopped off. There is

no blood until the breast of the bird is opened, which blood is then caught in a receptacle. The body is then burned and the ashes saved. On the seventh level only certain of the pilgrims are allowed, the others being told that the sixth level is the highest and being put to making gold from some of the bird's ashes. The four who are allowed on the seventh level are put to mixing the ashes with water and moulding a little man and woman, which are then heated and become of a most beautiful aspect. These beautiful homonculi are then fed with the blood of the bird—which after all was made from the original bodies—and grow to life size. Then trumpets are placed in the mouths and fire enters through a hole in the roof, ensouling them, the now regenerated and resurrected King and Queen.

17. The whole process is a résumé of higher initiation. The King and Queen before regeneration may be considered to be the two aspects of the Personality represented by Netzach and Hod, and the initial engagement to marry is well placed on the 27th Path, for this Path directly unites these two Sephiroth. The aim is, however, a higher synthesis, so the Personality is sacrificed, that is, its interests are no longer paramount and its forces are turned in upon itself in a kind of 'distillation' representing the early initiatory process which results in an egg, the germ of contact with the Individuality. This egg is hatched out, that is, the Individuality takes over, at first crudely and in an unbalanced way, but eventually in harmonious control of its lower vehicles. This is symbolised by the bird being at first wild and black and then tame and white. Its Qabalistic analogue is in the Tiphareth stages of the Child, the first stumbling efforts of the Individuality to gain control, and the King, the Individuality in full control. The bird has its feathers boiled off and is painted with the blue tincture obtained from the liquid and the bath. This may be said to represent the processes of the soul on the 22nd and 19th Paths, Tiphareth-Geburah-Chesed, where all past karma is worked out and the Individuality/Personality realises



itself for what it is, all its outer vehicles accounted for and all evolutionary experience distilled to make the general 'colour' of the Spirit in Form. In this archetypal example it is blue, the colour of Chesed and aspiration. There then comes the high Daath initiation which is part of the Qabalistic Sacrificed God formula of Tiphareth. The pecking of the serpent in the skull is a breakthrough to the Supernal Worlds, after which the Spirit ceases existence, voluntarily, as a separate being in Form. The results of this very high Daath contact are all that most can attain and it is indeed an achievement, symbolised by the ability to make gold. But this is a material achievement, that is to say, the worlds of Form are not completely transcended. The highest initiation is that of the Supernals where new vehicles of a spiritual nature are made and ensouled with the Divine Fire from the Unmanifest—that is, a contact is made with the Cosmic Atom of the self, which originally projected the Divine Spark into manifestation. (cf. 'The Cosmic Doctrine.')

18. (In passing, it is interesting to note that the Divine Fire was directed into the new bodies through the mouth, the signification of the Hebrew letter Peh.)

19. In this process we have a completely new line of interpretation for the apparently dethroned King and Queen on the Tarot Trump and for the Fire of Heaven entering through the Crown-like roof. The implications lead us right into the Unmanifest beyond Kether, but the beginnings of the process are in the Personality and the 'engagement' is the intention to unify the opposite poles of the self to the very highest level.

20. On a lower level of interpretation the descending Fire may be considered to come down the 25th Path. Wherever Paths cross is an important point upon the Tree of Life. Thus, applied to the etheric vehicle of man, the junction of the 27th and 25th Paths may be aligned with the Spleen Centre, the centre which takes in force from the environment. Thus the Tower, the House of God, in this instance symbolises the body, and the Fire of Heaven the inflow of

pranic force. In line with this attribution is one of the titles of the Tarot Trump of the 25th Path, the Bringer Forth of Life, and also Daughter of the Reconcilers.

21. The treading of this Path, then, may be rough going unless the Personality is well balanced and open to the descending Fire. It is a Path of the simultaneous use of vertical and horizontal polarity in the vehicles of the Personality. It is also on the line of the Lightning Flash, and the higher pole, or source of power, is Netzach, which power is received into the form consciousness of Hod. If the Personality has built itself too rigid a form the downcoming Fire from Tiphareth may prove very disrupting because it has to blast through the rigid blockages—if it can get through at all. On the other hand, too much 'Netzach' in the build-up of the Personality may cause the Tower to be unstable, the mortar binding its bricks having too little binding force—thus diffusion of consciousness would probably result.

22. It will be obvious then that the first essential of occult work is a balanced Personality, for without that, the Interior Castle, to use St. Teresa's term, ("I thought of the soul as resembling a castle, formed of a single diamond or a very transparent crystal, and containing many rooms, just as in heaven there are many mansions."), will be built on insecure foundations.

#### NOTES ON THE DESIGN OF TRUMP XVI

This card is variously called The Fire of Heaven, The House of God, The Hospital, The Tower of Babel, The Tower, The Lightning Struck Tower, etc. The Marseilles card shows the top of the tower being struck off though the tower itself remains intact. Two figures are falling to the ground and there are many small circles falling also. The top of the tower is like a crown, with four castellations, and the tower has three windows, one over two.

Wirth shows one of the figures crowned and the actual tower being shattered; he also adds a door to the tower. Knapp follows suit and Hall's symbol is a hand grasping a bunch of thunderbolts. On Wirth's card the flash is seen coming from the Sun, and Knapp shows money falling as well as masonry.

Levi likened the tower to Babel and suggested the figures might be Nimrod and his minister, possibly facetiously. He said one of the figures should be in the form of a letter Ayin, a point agreed by Crowley.

Waite places the tower on a high pinnacle and makes the top a rather fancy crown. He makes the falling figures an uncrowned man and a crowned woman and has flames appearing out of the windows, he to the left, she to the right. On the man's side are twelve Yods and on the woman's side, ten. The introduction of

Yods into Tarot symbolism was a favourite Golden Dawn device. Case follows Waite closely though he restores the crown to its original simplicity and shows the lightning flash coming from the Sun, and also closely resembling the form of the Qabalistic Lightning Flash. He also gives 22 courses of masonry, emblematic of the 22 Hebrew letters etc. The Marseilles tower also has 22 courses, which is remarkable for an exoteric pack; the number of falling Yods is also 37, which is a number of considerable numerological significance.

Crowley's card shows the tower completely shattered; he also shows a huge Eye of Horus at the top and the Mouth of Hell at the bottom, belching flames. Near the Eye are a dove, bearing an olive branch, and a lion headed serpent. The falling figures are geometric abstractions.

The 'Egyptian' card shows two falling figures before a pyramid, the top of which has been struck off by lightning. There is a door in the pyramid showing various god forms and figures difficult to distinguish.

## *Part III*

### *The Links With The Individuality*

## The 25th Path

*Yesod — Tiphareth*

KEY:	☐ Samech. Prop.
SPIRITUAL SIGNIFICANCE:	♑ Sagittarius. The Archer.
THEORY:	Daughter of the Reconcilers. Bringer Forth of Life. (XIV — Temperance.)
COLOURS:	Blue. Yellow. Green. Dark vivid blue.
TEXT:	“The Twenty-fifth Path is the Intelligence of Probation or Temptation, and is so called because it is the primary temptation, by which the Creator trieth all righteous persons.”

1. This Path, leading from Yesod to Tiphareth, is the direct line of contact between the Individuality and Personality and on it are developed the first glimmerings of mystical or higher consciousness. Before mystical consciousness can gain a hold in the lower vehicles however, these vehicles have to be quietened and this process is symbolised by likening the process of development to a journey through a desert or wilderness, when the soul is thrown entirely upon its own resources, assisted only by Faith. In this way the Yetziratic Text can be seen to be relevant, for those whose courage or Faith fails them will scurry back to the apparent security of consciousness in the lower worlds. All three ways to Tiphareth, the 24th, 25th and 26th Paths, contain that experience known as the Dark Night of the Soul, and in the symbolism of the 25th Path the soul has to advance on the Desert Way, leaving behind the life of the outer and lower worlds, not yet conscious of the life of the inner and higher worlds, invoking the inner light that will become a golden dawn in the darkness.

2. This experience is a well-known one in the annals of Devotional Mysticism and so some idea of it may best be conveyed by some quotations at length from “The Dark

Night of the Soul' by St. John of the Cross. The translation used is G. C. Graham's. (Watkins. London.)

3. "Souls begin to enter this dark night when God proceeds to lead them from the state of beginners, proper to those who meditate on the spiritual road, and begins to set them in that of the progressives, which is, at length, that of the contemplatives, to the end, that passing through this state, they may reach that of the perfect, which is the Divine union of the Soul with God. Therefore, so that we may the better understand and set forth what night this is where through the soul passes, and for what cause God places her therein, we must here first touch upon some propensities of beginners, so that they may know the weakness of their state, and pluck up courage, and desire that God may set them in this night, wherein the soul is strengthened and confirmed in virtue and made ready for the inestimable delights of the love of God. And even though we dwell somewhat thereon, it will not be more than suffices in order adequately to treat, further on, of this dark night. We must then know that, after the soul resolutely converts herself to God, God generally sets to work to educate her spiritually and to regale her, as does a loving mother her tender child, who she warms at the heat of her breast, and rears with sweet milk and soft and delicate food and bears about in her arms and cherishes; but, by degrees, as it waxes in growth, the mother begins to wean it and hiding from it her soft breast, anoints it with bitter aloes, and putting the infant from her arms, teaches it to walk with its feet, to the end that, losing its childish ways, it may become used to greater and more real things . . .

4. "This night, whereby we mean contemplation, produces in the spiritually minded two sorts of darkness or purgations, answering to the two parts of man, that is to say, the sensitive and spiritual. And thus, the first night or sensitive purgation is that wherein the soul purges and strips herself naked of all things of sense, by conforming the senses to the spirit; and the next is, the spiritual night or purgation, wherein

the soul purges and denudes herself of all mental activity, by conforming and disposing the intellect for the union of love with God. The sensitive is usual and happens to many, and it is of these beginners, that we shall treat first. The spiritual purgation is gone through by very few, and those only who have been proved and tried, and of these we shall treat afterwards.

5. "The first night or purgation is bitter and terrible to the sense. The second transcends all description, because it is exceeding fearsome for the spirit, as we shall presently shew: and as the sensitive comes first in order and takes place first, we shall briefly say somewhat thereof; so that we may proceed more especially to treat of the spiritual night, whereof very little has been said, either by word of mouth or writing, and moreover, because the experience thereof is extremely rare. Now, since the method these beginners pursue on the journey towards God is slavish and bears a strong resemblance to their own desires and delights, as was above set forth; since God wills to lead them higher, and deliver them from this base fashion of love to a loftier degree of love of God, and free them from the inadequate and mechanical exercise of the sense (the imagination) and mental activity which go agroping after God in such a feeble sort and with so much difficulty, as we have said, and places them in the exercise of the spirit, wherein they can communicate with God more abundantly and freer from imperfections; when, at length, they have practised themselves for some time in the journey of virtue, persevering in meditation and prayer, wherein, with the suavity and relish they have found, they have become detached from worldly things, and aquired some spiritual strength in God, so as to be able to curb the creature appetites and in some small degree suffer for God some slight load and dryness, without turning back at the crucial moment; when, to their thinking, they are proceeding in these spiritual exercises to their entire satisfaction and delight; and when the Sun of Divine favours seems to them to shine most radiantly upon them,

God darkens all this light, and shuts the door and fountain of the sweet spiritual water, which they were wont to drink in God as often and as long as they chose . . . and thus, he leaves them in darkness so profound that they know not whither to direct the sense of the imagination and speculations of the mind. For they cannot take a single step towards meditation, as before they were wont, the interior sense being now submerged in this night, and made so barren, that not only find they no substance and delight in spiritual matters and good practices wherein they were wont to rejoice and find relish, but, on the contrary, in its place a nauseous savour and bitterness. For, as I have said, as God knows them to have, at length, increased somewhat in growth; in order that they may acquire strength and escape from their swaddling clothes, He severs them His sweet breast, and putting them from His arms, teaches them to walk alone, the which, to them, is passing strange, as everything seems topsy-turvy.”

6. The experience of the 25th Path is that of the first or ‘sensitive’ Night of the Soul, to use the term of St. John of the Cross. The second or ‘spiritual’ Night is that of the approaches to the Abyss and Daath, so it is not surprising that it “is gone through by very few, and those only who have been proved and tried”, for, as the blueprint of the Tree of Life shows, it is a very advanced mystical state. Only the first, lesser Night need concern us at the moment and anyone who reaches it, and gets through it, has achieved a fair degree of mystical enlightenment—at least to the verges of ‘Soul consciousness’ as some schools call it, or the conscious contact of the Individuality with the Personality. To get through the Dark Night of the Soul unaided would be an achievement indeed and this is another reason why self-tuition is not recommended for any course of occult or spiritual training, for only a person exceptionally strong in Faith would be able to keep going in the face of such spiritual aridity. For any who do have to go it alone however, the whole book by St. John of the Cross is well worth study.

7. It is interesting to equate the terms of St. John of the Cross with the Qabalistic system, for they do align one with another very well. According to him, the soul—in this context, the Personality,—has three aspects, Will, Intellect and Memory, and these may be aligned with Netzach, Hod and Yesod respectively. Furthermore, he says elsewhere that it is St. Paul’s well known categories of Faith, Hope and Charity which are at the same time a cause of the spiritual darkness and the means to go through it. “For Faith voids and darkens the intellect of all its human knowledge, and, by so doing, prepares it for union with the Divine Wisdom. And Hope empties and alienates the memory from all creature possessions . . . and sets it upon what it hopes to enjoy in the future. And this is why the hope of God alone, can absolutely dispose the memory because of the vacuum it causes therein, to be united with him. Just in the same way doth Charity void and empty the affections and appetites of the will of whatsoever thing is not God, and sets them on Him alone; and so this virtue prepares this faculty and unites it with God through love.”

8. The phrase in the earlier passage that the Night of the Soul is a test to see whether the soul will turn back “at the crucial moment” may be accepted more literally than was perhaps intended, for the word ‘crucial’ comes from the Latin ‘crux’—a cross, and the point of greatest difficulty on the 25th Path—the greatest darkness before dawn—is at the point where a cross is formed between it and the transverse 27th Path of Mars and the Lightning Struck Tower, or House of God.

9. The fact that the three virtues outlined by St. Paul in his Epistle to the Corinthians are both the cause and the means of ending the Dark Night of the Soul gives a reason for the allocation of the Hebrew letter Samekh to the Path—this letter meaning a Prop or Crutch. To speak symbolically, the soul needs the Prop or Crutch of Faith, Hope and Love of God in its weak state at this point, though of course these were the means of wounding also and according to the

strength of these qualities so is the severity of the test. (Incidentally, we might note here the alternative title of the Trump of the 27th Path—The Hospital!) Those of weak Faith, Hope and Charity have little great Darkness to go through at a time, though the process may be extended over many, many years intermittently. Similarly, those of great spiritual virtue are likely to have a comparatively short but very severe testing. This follows logically from the fact that it is the spiritual virtues that cause the 'wound' that only they themselves can remedy. There is a profound occult hint here for it signifies a) that all the tests of the soul are within the soul itself, and b) they are automatically governed by the strength and speed of progress of the soul, so that no soul is broken through spiritual aspiration and progress. Not all are expected to take up the Cross of a World Saviour. Yet even so, one's own Cross will test one searchingly enough. This may be seen not only in the personal testimony of the mystics but also in the record of the process on a group level in the Biblical story of the Jewish Exodus from Egypt into the forty years in the Wilderness.

10. From this it is obvious why the forty day journey of Our Lord through the Wilderness was of a more testing character than is the lot of most. Most souls have only their Faith, Hope and Charity to be tested but Our Lord, one who had real and potent occult power, also had to face the temptations of firstly, his own self-preservation, which was not only a question of commanding the stones of the wilderness to become bread but an avoidance of the Crucifixion; secondly, the use of his own power to lead the rebellious Jewish nation, which was ripe for it, to a rebellion against Rome and the establishment of an empire of its own with Jesus ben Joseph as Emperor; thirdly, the direct defiance of God by using his great powers to set up a spiritual kingdom in Earth divorced from the rule of the Solar Logos—to become, in fact, an anti-Christ. Again, as with Faith, Hope and Charity, it is the very divine powers themselves that cause the temptation, and Satan is a personification of these as-

pects, and thus, like them, within the soul and not an external adversary. This is the rationale behind the Rosicrucian phrase "Demon Est Deus Inversus."

11. Another link with the Prop or Crutch symbolised by the Hebrew letter is the crutch of the great god of healing, Asclepios, whose influence, together with the healing radiations of the Archangel Raphael, the Archangel "who standeth in the Sun", flows down the 25th Path from the Sephirah Tiphareth. This is the brighter side of this Path of Probation and Temptation, and, it is said, when all sin and its effect, disease, are wiped from the face of the Universe, then Asclepios will no longer be lame and will throw away his crutch. Thus this great god-form has implications beyond that of a god of healing, for the same might be said of the Solar Logos, whose symbol, and to some extent Its very being, lies in the Sun.

12. The Tarot Trump of the Path, Temperance, shows both aspects of the Path—an angel, presumably Raphael, standing in a wilderness and pouring the waters of life from a golden vase into a silver one—two obvious symbols of the Sun Sephirah, Tiphareth, and the Moon Sephirah, Yesod, which this Path conjoins. The title of the card, Temperance, may also be considered in the sense of the tempering of souls, as with metals, to make them fit to be used as tools in the Great Works of God.

13. The astrological sign, Sagittarius, is the sign of aspiration, and well fitted to this Path as is the colour blue, the Atziluthic Colour of the Path. This colour of aspiration extends the whole length of the centre of the Tree from Malkuth to Kether, though of a darker colour, indigo, at the more material end. Sagittarius is associated with the Centaur, a creature symbolising the state of half god, half beast, which man is; and it was one of these creatures, Cheiron, who consented to die that Prometheus might have eternal life. In other words, this is the transition of human existence from terrestrial humanity to Divine Lords of Humanity.

14. Sagittarius is also the Archer and in this context may

be considered as the Individuality marking out its prey, the Personality, and speeding the arrow into it. This causes Divine Love just as the arrow of the popular Cupid causes human love.

15. Another symbol associated with this Path is Qesheth, the rainbow which appears behind Yesod. The rainbow, according to the Bible is a covenant to man of God's Love and so we may consider it to be caused by the dawning light from the Sun of Tiphareth shining through the mists of illusion. In actuality it is the first dawns of mystical consciousness to the soul in its state of spiritual dryness halfway between the states of Incarnationary and Evolutionary consciousness.

16. Thus, ascending, the Path is one of apparent darkness and aridity, the soul aspiring to the light of higher consciousness, sustained only by its own resources; and descending, it is the downflow of Life, Light and Love—three exact terms, not misty generalisations—from the Individuality, seeking to make and establish contact with its projection in incarnation. Thus does the Archer hunt his quarry, for as the huntsman seeks to kill his prey for food, so does the Individuality seek out conscious contact with its projection for similar reasons, for the fully illuminated man is he who is dead to the domination of the lower worlds, using his vehicles in the lower worlds for the ends of his higher nature.

17. To this end is the Tarot Trump called Daughter of the Reconcilers, for the Path reconciles the Evolutionary and Incarnationary vehicles of man, the Individuality and Personality. It is also called the Bringer Forth of Life, for in this manner is new life brought to birth, the higher life into the outer world, and the life of experience in dense manifestation to the higher worlds.

#### NOTES ON THE DESIGN OF TRUMP XIV

The Marseilles card shows an angel pouring liquid from one vessel to another, the top one is usually considered to be gold and the lower one silver. Wirth follows this but substitutes a single flower for the conventional shrubbery of the

exoteric card. Knapp is again similar but has many flowers growing in the background. Like Wirth, Waite and Case he puts a solar disk on the angel's brow.

Waite puts a triangle in a square on the angel's breast and also has it standing with one foot on earth and the other in water. From the pool a path leads across undulating country to a line of mountains over which is the Sun in which can be discerned a crown. Irises grow by the pool and the figure's head is radiant.

Case follows this generally but omits the flowers and has a seven pointed star on the breast—which is, of course, another form of Waite's septenary figure. The idea originated, it seems, from Levi. Case makes a radical contribution in having the angel bear a torch in the left hand and a vase in the right from which are poured fiery Yods and water onto an eagle and a lion. Behind the figure he puts a rainbow; this is an alternative to Waite's irises. Case suggests that the figure could well be Iris and there is much to be said for this view—Iris was a privileged messenger of the gods. Alternatively he suggests the Archangel Michael, though from a Qabalistic point of view Raphael might be more appropriate.

Crowley seems to be the first to have published the ideas depicted on Case's card, and he also suggested a moon-shaped cauldron at the angel's feet giving off silver smoke of perfume—obviously a symbol for Yesod. He also saw the figure as Diana the Huntress; there is a link of course between this goddess, Sagittarius, the hunter's bow and the Bow of Promise.

When it came to designing the Harris card though, he made many innovations, though all on the lines already laid down. He preferred to call the card Art, and considered it a consummation of the dual figures of his Trump VI, the Lovers, (q.v.) based on alchemical symbolism. This card shows a single androgyne figure in place of the two figures on Trump VI. This figure has two heads, one a black woman with gold crown and silver bands, and the other a white man with silver crown and gold fillet. A white arm on the black head's side pours from a cup the Gluten of the White Eagle, and a dark arm on the white head's side pours flames—the Blood of the Lion, from a torch, into a central golden cauldron. The figure's robe is vegetable green with unified serpents and bees and there are moon bows by each head. From the cauldron rises a stream of light which forms two rainbows and becomes the cape of the figure. Attendant are the Red Lion, now become white; and the White Eagle, now become red. Fire and water mingle harmoniously at the bottom of the card.

In the centre an arrow shoots up, that of Sagittarius. The alchemical symbolism is reinforced by the writing on an aureole behind the figure which reads: "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem", which means, "Visit the interior parts of the Earth: by rectification thou shalt find the hidden stone". The initials of the Latin text spell VITRIOL—the Universal Solvent. Alchemically, the Philosophers' Stone is a balanced combination of Salt, Mercury and Sulphur; the gold and the silver, the red and the white. The mystical interpretation should be obvious and is further hinted at in Manly P. Hall's symbol for the card, which is a modified form of the t'ai chi t'u sign, signifying the Union of Opposites—or what might be a happier term, Union of Complements.

The 'Egyptian' form of the card generally follows tradition, a winged being, with Sun behind, (of eight points) and additionally, with winged feet and a flame over the head; a design of flowers below.

The Golden Dawn card had a volcano in the background.

## The 26th Path

### *Hod — Tiphareth*

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KEY:	𐤅 Ayin. Eye.
SPIRITUAL SIGNIFICANCE:	♄ Capricorn. The Goat.
THEORY:	Lord of the Gates of Matter. Child of the Forces of Time. (XV—The Devil.)
COLOURS:	Indigo. Black. Blue-black. Cold very dark grey.
TEXT:	“The Twenty-sixth Path is called the Renewing Intelligence, because the Holy God renews by it all the changing things which are renewed by the creation of the world.”

1. As the 25th Path is a Dark Night of the Soul on the Way of Love, or Devotional Mysticism, so may the 26th Path be considered a similar test on the Way of Wisdom, the Hermetic Path; and the 24th Path on the Way of Power or Nature Mysticism and art. This three-fold division does not mean that one person will only have one or the other experience according to his 'Path'. On the contrary, everyone gets the lot—for the three-fold division is merely for convenience of study and is by no means a system of watertight barriers.

2. Some may feel the tests of one Path more than the others according to personal bias but the balanced soul will feel the tests more equally. And it is well to work subjectively over all these Paths on the Tree of Life for all must in the end be assimilated—by experience and understanding. Perhaps it would be truer to say that the 24th Path tests the driving emotions, the 25th Path the devotional aspirations, and the 26th Path the intellect as the soul makes its journey from consciousness centred in Yesod to consciousness centred in Tiphareth; thus, according to the bias will either of the three Paths be experienced the more. And the Tree is useful here for it enables the other Paths to be sought

after and worked upon in meditation so that more balanced progress is made.

3. The Yetziratic Text gives a clue to the problem the mind faces in coming to a mental conception of what God is, for as man changes so does his idea of God change. For man's mind, God is, and can only be, the ideal of man. Thus we get in the many races of man the many ideas of what God is: a ferocious tribal deity among savages, ruler of a Divine city-state with the ancient Greeks, a stiff formal hieratic figure with the ancient Egyptians, an Oriental despot with the Old Testament Jews, and so on up to modern times. And just as the religion and mythology of a race reflects that race's psychology so does the religion and faith of an individual reflect that individual's psychology.

4. This of course does not disprove the existence of God, but recognises that all ideas of God are the creation of man's mind. Mind cannot come to grips with that which transcends it—the spiritual levels of being. Thus the attribution of The Devil to this Path is apposite, for the Devil is an illusion, just as are all men's formulated ideas of God. The mind just does not have the means to get reality on the matter. This is inferred, amongst other things, by the Trump of the man hanged upside down on the Path that leads from Geburah down to Hod. To the mind, spiritual reality seems topsy turvy—and the closer the mind gets to truth, the more it is led into paradox.

5. Yet this inability of the mind does not mean that all religions are deluded and worthless; they all lead towards the one light. And anyone who throws over orthodox religion misses a lot. If one has the spiritual insight to see the essential unity of all religions then one ought to have the ability to get the most out of, and to contribute one's share to, any one religion. The best religion is that which makes the greatest appeal to one.

6. Also, while the appreciation of the universal validity of all religions is the best means of approaching spiritual reality by means of the mind, it must be borne in mind that



the rationale of a religion is to be irrational. Ultimately, in its gropings towards an understanding of the Godhead, the mind is faced with the conception of 'the infinite'. In the words of the nineteenth century French occultist, Eliphas Levi, "The Infinite is the inevitable absurdity which imposes itself on science. God is the paradoxical explanation of the absurdity which imposes itself on faith. Science and faith can and ought mutually to counterbalance each other and produce equilibrium, they can never amalgamate." (Paradoxes of the Highest Science'. Theosophical Publishing House translation.)

7. Here is another aspect, and it is shown on the Tarot Trump, one can be voluntarily enslaved by science or by faith if either is unsustained by the other and it will be seen on the card that the figures chained to the Devil are not themselves devils, but human beings wearing devil's caps and holding their tails on behind them. Putting the Devil 'up on a pedestal' in the latter packs is a nice touch and on the Marseilles version he is also raised up—but on two stones. This duality is further resumed in the Devil's horns and the two forks of the Hebrew letter Ayin—signifying one can be spiked on either one of the Devil's horns, rational science or irrational dogma. It will be noted that the Devil holds a sceptre in the left hand instead of the right—thus it is as an image reflected in a mirror—the noumenal appears inverted in the phenomenal worlds—again as hinted by the inverted Hanged Man of the 23rd Path.

8. The astrological sign Capricorn is also attributed to this Path and this sign is said to govern all things of authority, limitation and concretion, as may be gathered from its planetary ruler, Saturn, and the Atziluthic colour of this Path, indigo, the same as the 32nd Path, which is directly attributed to Saturn.

9. Some may feel that no criticism can be made of real religious Faith, and this is true, it is the folly of the faith in dogmatic authority that is at issue really, and needs only the memory of Galileo to serve as an example, though there

are countless other examples particularly in modern political faiths from Liberal laissez-faire to Marxist determinism. In our day it is more the authority of science and reason that has replaced the ecclesiastic authority, though the pendulum is beginning now, in the middle of the twentieth century, to move back towards the equilibrium point, and doubtless, human nature being what it is, will eventually swing to the irrational side, and then back again, and back again, and back again, and back again, until humanity achieves some semblance of permanent balance in its outlook—or even stops being the dupe of external authority.

10. The abuses of authority, whether rational or irrational, are, of course, based on one cause, and that cause is ironically appropriate to this Path of Knowledge. It is Ignorance. As Levi went on to say in the work quoted above:

11. "It is through Ignorance that a man is proud since he then fancies to make himself honoured by rendering himself ridiculous and contemptible.

12. "It is through Ignorance that a man is avaricious since he thus makes *himself* the slave of what is made to serve *us*. It is through Ignorance that a man becomes a debauchee, since he thus makes a *deadly* abuse of what should relate to and propagate *Life*.

13. "Through Ignorance men mutually hate in lieu of loving, isolate themselves instead of helping one the other, separate instead of associating, corrupt instead of improving each other, destroy in place of preserving and weaken themselves in egoism in lieu of strengthening themselves in universal charity.

14. "Man naturally seeks that which he believes to be good, and if he almost always deceives himself, foolishly and cruelly, it is that he does not *know*. The Despots of the old world did not know that the abuse of Power involves the fall of Power, and that in digging the earth to hide their victims they were digging their own graves. The Revolutionists of all times have not known that anarchy being the conflict of Lusts and the fatal reign of Violence, substitutes

might for right, and paves the way ever for the rule of the most audaciously criminal.

15. "The Inquisitors did not know that in the name of the Church they were burning Jesus Christ, that in the name of the Holy Office they were burning the Gospel, and that the ashes of their autos-da-fé would brand indelibly on their foreheads the mark of Cain.

16. "Voltaire, in preaching God and Liberty, did not know that in the narrow minds of the vulgar Liberty destroyed God; he did not know that in the dark foundations of symbols hides a light sublime; that the Bible is a Babel on the summit of which rests the Holy Ark; and he never thought he was preparing the materials for the impious farces of Chaumette and the paradoxes of Proudhon.

17. "Rousseau did not know that amongst the bastard children of his proud and fretful genius he would have one day to reckon Robespierre and Marat."

18. What then are the means of overcoming such Ignorance—the Ignorance of the real, spiritual basis of life? Theology does not seem to be the answer. Levi, in fact, took a very poor view of it:

19. "The most dangerous and the saddest of sciences is Theology, for it constitutes itself wrongly a science of God. Rather is it a science of the foolishness of man when it seeks to explain the inscrutable mystery of the Divine."

20. His reason for this view is that: "It is through blackened glasses that we can alone gaze on the sun; looked at through a clear glass, it seems to us black, and blinds us. God is for us as a sun; we must walk by his light with lowered eyes: if one tries to gaze fixedly on Him our sight fails."

21. Most theologians would have reservations to make on these statements, and no doubt rightly so, but nonetheless Levi here puts his finger straight to the crux of the matter and the secrets of the Path, which, being a Hermetic student of no mean ability, he knew well. It may be that, as St. Paul said, in our present life we can see but as "through

a glass darkly" but the apparent difficulties to the mind are insurmountable only if the concrete mind remains fixed as concrete mind—that is, remains in Hod content merely to gaze up towards the Sun of Tiphareth. But the Path is meant to be trod, and the attribution of Capricorn, the Goat, signifies that by treading it nimbly, leaping from crag to crag, we can attain great heights. And in the process the mind will be changed, for this Path is, after all, called the Renewing Intelligence, and as the mental air becomes more rarified, so will the mental processes be transformed from intellect to intuition. The Path is a transformation process of intellectual Hod consciousness to illuminated Tiphareth consciousness. The Goat, supremely creative but with its legs shackled, once released, can leap higher and higher until eventually it can sail off the highest pinnacle and become the winged All-seeing Eye of the Egyptians — the Eye being the signification of the Hebrew letter Ayin, the Key to this Path.

22. There is also, in connection with the Goat, the whole body of religious doctrine centred about the Scape-goat. This animal was driven off into the desert supposedly carrying all the sins of the tribe with it—and the Lord Jesus is considered by the Churches to be the scapegoat for all humanity, all our sins washed away with his blood. In fact, it is doubtful if things are quite as easy as this. Our Lord, according to esoteric teaching, lifted a great load of world-karma by his sacrificial death, but his Exemplary Way was trodden for others, not in the sense that all was now done for us, but in the sense that the True Pattern was now laid down for us to tread if we have the faith and belief to tread it. Were it otherwise then the end of the world could have been declared on the day of Christ's Ascension and there would be no need for any Acts of the Apostles, Christian Church or eventual Revelation. Christ—literally a *deus ex machina* — would have cleared up all our rotten mess without any further bother to us. And for all we know, this may have been part of his third and most grave temptation, an over-

throw of Divine Law by an illconsidered act of 'mercy'.

23. So the Scapegoat is not a religious device for doing our dirty laundry for us—it is an example of the principle that each must base his life on if peace is ever to come to this world. This principle is the *willingness* to take on the faults, errors, sins, of others and to accept them and all the effects consequent upon this acceptance. It is the opposite of the usual attempt to try to load blame and condemnation onto others, that is, to make *them* scapegoats.

24. No-one, of course, can tread the Way of any other for him. But at the same time, the living of the right life, and the taking of the right attitudes, does help to make the way easier for others, both by talismanic action and example, so one is at the same time being a scapegoat by bearing some part of others' sins. And here it will be seen how close we are verging on paradox, with a great temptation, (which must be resisted, for its fruits are worthless), to start splitting hairs of definition about sin, redemption, forgiveness, and so on. The truth of the matter has to be reached by an intuitive leap, not by means of formal logic. Little help will be gained from studying professors of theology unless one is already one of the converted; it was, after all, without their aid that Christ came into the world and the early Christian church started. Perhaps the closest that the intellect, as intellect, can come to grips with religious truth is in the writings of some existentialists but it is a treacherous and vertiginous way, as the Jesuit poet Gerald Manley Hopkins, by no means an existentialist, knew nonetheless from his own intellectual experience:

*"O the mind, mind has mountains; cliffs of fall  
Frightful, sheer, no-man-fathomed.  
Hold them cheap  
May who ne'er hung there."*

25. This Path is perhaps the most difficult of all the Paths to elucidate, concerned as it is with apparent contradiction and paradox. It is a Way to God by the symbolism of the

Devil, it teaches of the scapegoat that is not a scapegoat, it holds the limitation of Saturn and the spiritual clarity and universality of the All-seeing Eye which knows no limitation, and so on. The Tibetan Master says that Capricorn is the most difficult astrological sign to write about, that it is the most mysterious sign of the twelve. He even goes so far as to say in A. A. Bailey's 'Esoteric Astrology' (Lucis Trust, London & New York): "The symbol of this sign is undecipherable and intentionally so. It is sometimes called the 'signature of God'. I must not attempt to interpret it for you, partly because it has never yet been correctly drawn and partly because its correct delineation and the ability of the initiate to depict it produces an inflow of force which would not be desirable except after due preparation and understanding."

26. It would be foolish for us to rush in where Masters fear to tread! Nevertheless, the outer significances of the Path are by no means undecipherable and for general purpose it may be said to be the way of the mind from intellect to intuition. This process is best attained by the technique of meditation and also by the study of, (and meditation upon), those types of esoteric writing which are designed "to train the mind rather than to inform it". Of such writings are Dion Fortune's mediumistically received 'The Cosmic Doctrine', also 'The Stanzas of Dzyan' which appear in H. P. Blavatsky's 'The Secret Doctrine', and the many fragments of archaic scripts which appear frequently in the Tibetan's books given through Alice Bailey. Again, more familiar texts such as the Book of Genesis or The Revelation of St. John the Divine could be included in this category. They are texts which do not allow the concrete mind to become over-dominant.

27. Thus the system of Zen Buddhism might be aligned with this Path, for it is a system which deals with the intellect by frustrating it with commands or 'Koans' such as "A sound is made by the clapping of two hands. What sound is made by the clapping of one hand?" or "When the Many

are reduced to the One, to what is the One to be reduced?" The struggle to answer questions like these should lead to a state of 'satori', which is indefinable except perhaps as "a sudden realisation of the truth". This system may be a bit too drastic for most mind orientated Westerners however.

28. Tradition says that The Devil of the Tarot Trump was the 'idol' which was 'worshipped' by the ill-fated Knights Templar, who had brought back much mystic knowledge from the Near East. If this is true it might explain the more material aspects of this Path, and some of the accusations levelled against the Order, which suggest a Way of Enlightenment by means of a surfeit of sensuality and materiality until the soul revolted against it—a process of killing the cat by stuffing it with cream in other words. It would, however, be a system of development requiring the strictest supervision—though this would, of course, be possible in an Order not only religious but military. Even so, it could easily fall into degeneration, which may or may not have happened in the case of the Templars.

29. It is certainly not a method one could recommend to all and sundry any more than Zen, self-taught. The way of meditation is by far the most foolproof system though one could, if one is cursed with an over-voracious mind that must have everything logically labelled and explained, try feeding it to vomiting point with tomes of philosophy or comparative theology or metaphysics. But there are many minds capable of swallowing all that and still coming back for more.

30. The ascent of this Path is a process of transferring from the concrete to the abstract mind—from intellect to intuition—and the descending way is perhaps of even greater use, for it is an occult maxim that to understand anything it is best to aim at the highest point of understanding and work downwards. Thus one makes an intuitive leap and then comes down to logic and observation to see if the facts fall into the right place. It is a way that works, for it is the method of scientific discovery, and also, for that matter, the

way in which this book is written. In this way are the forces of the Lord of the Gates of Matter, Child of the Forces of Time, transcended, and, to paraphrase the Yeziratic Text, all things renewed which can be renewed by the construction of a new creative orientation upon them.

31. The fact that The Devil is called Lord of the Gates of Matter and Child of the Forces of Time does not mean that matter and the phenomenal worlds are evil, it means that our mental conceptions of matter and time are, like the Devil, illusory; and the only way to see things correctly is with the Spiritual Eye, beyond time and space. The development of that type of Pure Reason which makes such perception possible is an aspect of the Renewing Intelligence, or, if one prefers, a ray of light from the One in Revelations who spake from the throne, saying, "Behold, I make all things new."

32. This Path is a difficult one, for it is the intellect's approach to God, which, if it is not prepared to be transformed or renewed, but attempts to 'define' God on its own terms, meets only with the monstrous image of itself—a Caliban-like figure—reflected in the glass of its own illusions.

#### NOTES ON THE DESIGN OF TRUMP XV

The Marseilles card shows a horned bat-winged figure holding a torch and elevated on a split pedestal, possibly in a quagmire. Two human figures holding tails behind their backs and with horned head-dress are tied by their necks to a ringbolt in a stone.

This is one of the Trumps fully illustrated by Eliphas Levi, and his version depicts a goat-headed creature throned on an altar surmounting a sphere. It is winged and has a flaming torch-mitre between its horns and a pentagram on its brow. Above left is a white horned moon and below right, a black. It points, making the sign of esotericism, with each hand at each moon. Levi describes it as a monster with woman's breasts, scaled belly, feathered torso and male genitals, (shown as a caduceus), a chimera, a malformed sphinx, a synthesis of deformities. The right arm is marked SOLVE, the left, COAGULA.

Wirth gives the figure a goat's head but reverses the arms. The left, marked SOLVE, holds up a lingam, and the right, extended downwards and marked COAGULA, holds an upright torch. The two small figures, not shown on Levi's version, appear as demons chained to the Devil's pedestal. Papus remarks that the arms are used oppositely to those of Trump I, the Magician. He says the cubic pedestal should rest on a sphere. There is no pentagram on Wirth's figure, but the astrological sign of Mercury is shown on its apron.

Waite inverts the pentagram on the Devil's brow and also gives a goat head. The supporting figures are completely human save that the woman has a pomegranate—and the man a flame-ended tail. Each also bears horns. The chains by

which they are fixed to the pedestal could easily be removed by them. The Devil lifts his right hand in a sign of duality and in his left holds down an inverted torch. The feet of the Devil are talons. Case's version follows Waite closely, but introduces the sign of Mercury above the genitals. Also, the figure has one male breast, the other female, and its legs are feathered rather than hairy. It has asses ears.

Crowley originally supported Levi's picture but warned against the commentary in the text. In his own version of the card he shows a goat with spiral horns, the Eye of God in the centre of its forehead and Bacchanalian grapes. He calls it the All-Begetter — a Pan figure. It is supported on a caduceus and its devotees are shown below divided into two spheres or cells. A tree trunk rises right through the centre of the card, its roots transparent to show the leaping of the sap, and its top piercing the heavens; a ring surrounding it at the top is emblematic of Saturn and the body of Nuit. The background is one of fantastic, tenuous and complex forms.

The 'Egyptian' card shows Typhon standing on the ruins of a temple. He holds in the right hand a sceptre surmounted by a circle between divergent bars and in the left hand an inverted torch. He has a flame above his head, a horn on his nose, woman's breasts, hog's body, goat's feet, crocodile head and a snake appearing from the navel. Two men with goat heads are chained to his feet. What seem to be blighted plants decorate the bottom of the card.

Manly P. Hall suggests that the Divine Name, JHVH, is representative of the card, and considers that the figure represents the magic powers of the Astral Light, in which the Divine Powers are reflected in an inverted or infernal state.

An old version of this card shows the Devil as Argus, with eyes all over his body—an interesting exoteric confirmation of the link between this Trump and the Hebrew letter Ayin which means an eye.

## The 24th Path

### *Netzach — Tiphareth*

KEY:	♃ Nun. Fish.
SPIRITUAL SIGNIFICANCE:	♏ Scorpio. The Scorpion.
THEORY:	Child of the Great Transformers. Lord of the Gates of Death. (XIII—Death.)
COLOURS:	Green blue. Dull brown. Very dark brown. Livid indigo brown.
TEXT:	"The Twenty-fourth Path is the Imaginative Intelligence and it is so called because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies."

1. The Tarot Trump of this Path is Death and one of the esoteric titles of this card is Lord of the Gates of Death. It may be noted that there is no reference to birth throughout the symbolism of the Trumps and this is because birth is death and death is birth, each being opposing sides of the same coin. Whenever there is change there is death to the former condition and birth to the new condition and this is shown in the other title of the Tarot Trump, Child of the Great Transformers.

2. 'The Cosmic Doctrine' lists seven types of death. The First Death is, abstractly stated, the interlinking of two forces so that a vortex is set up, the two forces ceasing to exist as independent movement but becoming a centre of stability manifesting on a lower plane. This principle may apply at any level of the Tree, for it is a prime principle of manifestation and holds good from the spiritual heights of the creation of a Divine Spark to the structure of the minutest physical atom. The two movements can be said to die to give birth to a unit on a lower plane. Similarly, when this form eventually breaks up, or dies, it releases the two forces on the higher plane, which thus are born again. So birth and

death are terms for the one and the same transformation process, but viewed as a beginning or an ending according to the plane of observation.

3. The Second Death has to do with evolutionary change. Life, having evolved in a lowly form, has to pass to a higher form to continue its evolution. Thus prehistoric forms of life are now extinct. To a consciousness ensouling a primitive form, the dying out of its race will seem a death and a tragedy, but to a consciousness in the higher form, the new form is seen as a birth giving new opportunities, and thus an occasion for rejoicing. Applied to biological evolution, this process may be applied to the 29th Path; applied to psychological evolution, the rise and fall of races and civilisations, it may be applied to the 31st Path.

4. The Third Death is the death of the physical body and may be considered a part of the 32nd Path. When one dies physically one is treading this Path. This is perhaps why it is sometimes referred to as "the terrible 32nd Path". However, although the circumstances of death may be unpleasant or uncomfortable, physical death is a necessary thing for it enables the soul to meditate upon its experiences of the last life, and then to come back to Earth again freed from the limitations of physical age and the restricted outlook of the last Personality.

5. The Fourth Death is sleep and is a lesser Third Death. The uses that are made of sleep are of very important practical application. 'The Cosmic Doctrine' says: "During the waking life of the body the Individuality is intent upon translating into its own terms of abstraction the concrete impressions flowing into the lower soul. When it is no longer thus in-turned it becomes objective upon its own plane and beholds the 'face of the Father'. It then measures itself by the Divine standard and makes such adjustments as are within its power; but the adjustments of the spirit are aeonial and are measured by the span of Heaven.

6. "During sleep the little-evolved soul may not, however, sink into oblivion, but, being much concerned with the

unsatisfied desires of the flesh, may continue to function in relation to the thought-forms begotten of these desires. It dreams the dreams derived from unsatisfied passions and the urges of the instincts. The Individuality is not freed, and instead of beholding the 'face of the Father which is in Heaven' beholds the reversed image of the human form and thereby develops in its likeness. The Individuality, being unable to function on its own plane, makes no growth and remains unevolved; and the Personality becomes an exaggerated caricature of itself. From this it can be freed only by the Third Death, thereby enabling the Individuality to assert itself, but if the Third Death be incomplete the lower soul will continue to dream upon the astral plane. This leads us to the question of the Fifth Death."

7. This is the reason for the widespread occult practice of making a review of the day's affairs on falling asleep—as outlined in Chapter 22 of Volume I of this book. This exercise puts the mental processes into the way of mentation of the Individuality and also breaks up the Personality thought patterns that have built up during the day. In this way the occultist makes as much progress during his sleep as in his waking hours, and possibly much more, for Personality-dominated sleep can be retrogressive. Truly is it said that occultism is a twentyfour hours a day business.

8. A similar situation occurs with physical death and so there is much to be said for the Roman Catholic practice of preparing the mind for the way it will eventually receive death, and also for the Sacrament of the Last Rites or Extreme Unction. The astral plane dreams of incomplete physical death mentioned in the passage last quoted may be examined at leisure in many books of spiritualist communications—though this does not imply that all spiritualist communicators are in this 'fools' paradise.'

9. Physical death, the Third Death, should lead on into the Fifth Death, the death of the Personality; and here it may be as well to stress the point that the numeration of these deaths is for ease of reference only and is not an indication

of sequence. Similarly, there is no correlating order when they are applied to the Tree of Life. Like the physical Third Death, the Fourth Death of sleep may be aligned with the 32nd Path, extending into the 25th; while the Fifth Death, the death of the Personality, is wholly relevant to the present section in that it is a process of the 24th Path.

10. 'The Cosmic Doctrine' describes it as follows: "The Fifth Death is the death of the Personality. The Personality, when withdrawn by death from the body, yet continues to live and to function as a Personality, and the man is in no wise changed and still 'answers to the name he bore in the flesh'. In the Lower Hells he burns with desire until the possibilities of desire are burnt out. Desire then remains only as an abstract idea and is part of the Individuality. He then dies to the lower desires but continues to live in the higher desires.

11. "These in their turn he learns to be finite and mortal; he finds them to constitute barriers between himself and his Father Whose face he would behold, and he desires to escape from them. He would no longer love with the personal love which loves a person, but with the higher manifestation of love which itself is Love and loves no person or thing but is a state of consciousness in which all is embraced. He then seeks freedom from the lesser love, and it is this desire for release from that which though good is finite in order to realise the good that is infinite which causes the Fifth Death, and he is born into consciousness of the Individuality, and lives upon the plane of the Individuality perceiving the 'face of his Father Which is in Heaven'.

12. "But with the waking of desire come again the dreams, and with the dreams comes the recall into matter. The Spirit, beholding the face of its Father until consciousness is weary with Its brightness, closes its eyes and sleeps; and sleeping, it dreams of the unfulfilled desires and so it is born again, for upon the plane of desire a state of consciousness is a place, and as we desire, so are we reborn. Thus each man makes his own Karma.

13. "It may be asked, how then is it that men make for themselves suffering and limitations which they could not desire? It is because they reap not the fruits of fantasy, but the fruits of actuality. They are given *the results of that which they have permitted themselves to desire, not the thing they desire*. To exemplify—the man who desired power would obtain vanity. To obtain power he would have to desire the qualities which confer power, namely strength, foresight and wisdom. The man who desires power builds for himself the consciousness of the vain egotist. The man who desires strength, foresight and wisdom, builds for himself the consciousness of power."

14. The Sixth Death is trance which is akin to physical death and sleep and thus can be related to the line of the 32nd and 25th Paths. The Seventh Death is Illumination, which, in that it is a death of the Personality, (though a living death), is also apposite to the 24th Path, but with the difference that the Personality lives within the physical world, so that all the Paths below Tiphareth are still functional but controlled from the higher instead of the lower levels, by the Individuality rather than the Personality itself. The remarks in 'The Cosmic Doctrine' about this condition are quoted at length in Chapter 16 of Volume I of this book, the chapter on Malkuth, for Illumination is a manifestation of a small part of the Kingdom to come—in Earth.

15. The ascent of the 24th Path, then, is the process of the Fifth Death, the death of the Personality, whether this be consequent upon physical death or whether it be a part of that greater death—the death of Initiation. In the former case the Personality ceases to exist, and in the latter case the Personality still exists and functions in the world, though not for its own ends, but for the ends of the Individuality wherein the centre of consciousness is now situated. The centre of Individuality consciousness, Qabalistically speaking, is in Tiphareth; and the 'face of the Father' which is referred to is, in one sense, the image of the Spirit, in Heaven, that is, Kether and the Supernal Triangle. There is,



of course, the Abyss dividing the Archetypal and Creative Worlds of Spiritual consciousness from the Formative World of Individuality consciousness—so it might be truer to say that the image gazed upon is really the Individuality's higher ideas of what its Spirit is. We should place this image, in our symbolological analysis, in Chesed, or perhaps Daath, though this level, astride the Abyss, is relatively formless.

16. It must be borne in mind, of course, that at these levels there is no 'image' as we understand the term, for any level above Hod has neither shapes nor forms in the sense that we, with our time and space conditioned consciousness, usually understand the terms. The 'image' is therefore more a kind of 'intuition' of what is right or wrong for that Individuality. If the 'image' is wrong or distorted the Individuality will of course be attempting to mould itself on a pattern not in conformity with the Spirit which originally projected, and still projects, it. This false 'image', or Eidolon as it is more usually called in this context, is at the root of Original Sin. The Spirit is perfect, but when the Eidolon is projected, the image of itself that will be used as a pattern for the vehicles of denser manifestation, if that Eidolon is distorted then the inevitable results are sin, evil and disease. And the cause of distortion of the Eidolon in almost all cases is reluctance to manifest, or in other words, fear of pain.

17. An analogy may make this clearer. It is as if the Spirit originally coming into manifestation were like a gymnast about to do a double somersault, say, over a vaulting horse. There is negligible danger involved, given self-confidence. But on the run-up, our gymnast loses confidence, suddenly imagining what might happen to him if his foot slipped, or someone had removed the mat from the other side, or if he caught his head on the top of the horse, or if the springboard did not work, and as a result of this mis-use of the imagination, which should be concentrated on the task in hand in an assertive and creative way, he leaps half-heartedly. This produces the inevitable result — he does not clear the horse

and maybe dislocates his neck, or breaks a wrist or an ankle, and perhaps sundry ribs into the bargain.

18. This is, more or less, the reason for chaos in the world today, for, to pursue our athletic analogy, it is not as if each Spirit in its fall injured itself alone, but all humanity being interlinked, the fall of one involves the fall of all, much as if a group of athletes formed a human pyramid on a tight-rope—if one should lose his nerve and fall, all would fall. Though in the case of the Human Fall, none were blameless. Some may have fallen first, but all the others followed, and needlessly so. So confusion became worse and worse confounded.

19. The solution does not lie in seeking scapegoats. One who led others astray is not more to blame than those who followed. Had they not followed he could not have led. Similarly it takes more than one to make a tyrant, a tyrant could not exist did not others bow themselves to his tyranny. So, in the words of John Donne, "Never send to know for whom the bell tolls; It tolls for thee." One cannot set others to rights without first restoring the true pattern or Eidolon within oneself.

20 The way that each has come, on the Way of Evolution, is different from the way that each should have come. There is the True Way, of Destiny, and the Deviated Way, of Karma. Fortunately, one does not have to retrace one's steps back to primal beginnings and start all over again. The way each has come is the way each has come and as the original deviation was brought about by a refusal to accept the Way, the way back to the Path of Destiny of each one is achieved by making that acceptance now. Accepting the way that one has come, and everyone else has come, and accepting what one is and what everyone else is, and accepting the way one has to go and the way everyone else has to go, without fear of pain, or attempts to dodge pain, or attempted propitiation to avoid pain, one's own or others.

21. Now this does not mean scorning anaesthetics or



lacerating oneself in a frenzy of masochistic remorse. It means that one must seek out what one's True Will is, and do it—irrespective of whether it is convenient or not. Once one's true will is found, to implement it will require change, and change is always painful—or always appears so. But by accepting change, in oneself, or in others, and accepting the pain that might come with it, one is taking steps to do what one refused to do in the beginning of manifestation—to accept fully the conditions of the Universe of the Father, which is based upon change, and upon the bringing of spiritual principles right down to solid Earth—without compromise, without regard for convenience, without the dishonesty of suppressing one's own ideas for fear of offending others.

22. All this is, of course, by no means new, as may be seen by reference to the Gospels: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "If thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." "Unto every man that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." These examples, taken at random from the Gospel of St. Matthew alone, show the stirring message of the Christ, which now, after nearly two thousand years, has become somewhat obscured by the establishment and respectability of the Christian religion. The problem of the twentieth century Church seems not to be a question of getting the money changers out of the temple, but getting the spring-cleaners in, and the moth and the dust out, some living green growth and

rising sap in, and the dead wax immortelles of convention rather than conviction out.

23. Again this does not mean that selfishness and unconventionality for unconventionality's sake are to be rules of conduct. The aim is to elicit one's true Spiritual Will and to have the courage to act by it, and one's true Spiritual Will cannot possibly be of a selfish or mere 'trying to be different' nature. Thus is this slight digression of relevance to the 24th Path, for, in that the Path represents Death and Birth of the Personality, it has much to do with willingness to change. The other two Paths up to Tiphareth have similar functions, of course: the transformation of intellect to intuition on the 26th Path; and the transformation from Personality Will, Intellect and Memory to Charity, Faith and Hope on the 25th Path. All these Paths to Tiphareth are Paths of Sacrifice—which means really the exchange of something for something better.

24. Furthermore, it is necessary to realise at this point of transference from Personality to Individuality orientation, that the Individuality is by no means perfect, even though its imperfections may have come about through, or may manifest as, good intentions. In so far as the Individuality differs from the true pattern of its Spirit so is it aberrated, and this must be borne in mind in all considerations of the Individuality which we shall pass onto in our analysis of the higher Paths.

25. Although all three Paths to Tiphareth, the 24th, 25th, and 26th, are of equal importance, being ways to union between Individuality and Personality, the 24th Path carries additional significance in that it is on the Path of the Lightning Flash and thus represents the fundamental birth and death of the Personality. And as it is thus analagous to the birth and death of the Individuality over the Abyss, so these higher considerations are relevant, for attitudes held by the Individuality on its first manifestation will tend to show up in the Personality at its first manifestation, by the Law of

Correspondences. In this manner do cycles of karma appear in life after life after life.

26. This is why the Path is called the Imaginative Intelligence. It “gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies.” A loose use of pronouns often makes these Yetziratic Texts seem obscure but the meaning should be plain on close examination. In this phrase, “its” refers to the Individuality, whose “harmonious elegancies” are the “similitudes of the Spirit.” These were projected from the Spirit to the Individuality in ‘like manner similar’ to the projection of the ‘similitudes’ of the Individuality to form a Personality.

27. Generally speaking, there is no reference to Deviation in the Tree of Life symbolism, for it is a Plan of what manifestation should be, and therefore acts as a blueprint against which actual deviated human manifestation may be measured. In actual fact of course, the “harmonious elegancies” may not be so harmonious or elegant as one might like to think, for they are false imprints or similitudes—strictly speaking, not similitudes at all, but substitutes.

28. There is one aspect of the Tree which is concerned with the Fall and that is the Abyss, bridging which is the Sefirah Daath. The Abyss has an analogue which is met with on all three Paths before Tiphareth, and this is known as the Gulf. The Gulf is something that has to be leaped, and leaped alone, stripped of all hindering burdens, in faith. It could be called the dead-point between Personality orientation and Individuality orientation. On the 26th Path the intellect has to be laid aside before the powers of the intuition can take over. On the 25th Path, the will, memory and intellect have to be set aside before the powers of charity, faith and hope can take over. And on the 24th Path, death has to be accepted before rebirth into higher consciousness can be achieved. It is thus one of the crisis points of spiritual progress because of the great temptation to turn back from the unknown to the apparent safety of known things, and to succumb to this temptation is to lose all the

fruits of past endeavour. The only aid at this point is perhaps an invocation of the ‘unmanifest knowledge’ of the invisible but ubiquitous Sefirah Daath, which will give courage to the soul even where there seems to be no justification for courage, every path seeming to be one of defeat, but it will be remembered that one of the Virtues of the Sefirah Daath is **Confidence in the Future**, and its Vices include **Apathy, Inertia, Cowardice**—in short, **Fear of the Future**.

29. Death and Rebirth are concepts at the base of all true occultism and all true religions and one comes upon the symbolism again and again:- in the symbolic tombs of Hermes and Christian Rosencreutz, in the tearing to pieces of Orpheus—a particularly relevant figure for this Path in that the Path is also that of the Green Ray, as it comes from Netzach—and of course, in the supreme religion of the West, the Crucifixion and Resurrection of Our Lord.

30. The symbolism of the 24th Path not unnaturally is concerned with the same motif. The Tarot Trump is Death, or The Skeleton Mower, wielding a scythe. The scythe may be considered a symbol of time and it was also the weapon of the castration of Uranus by Cronos. Conception as well as birth and death has its place on this Path—and sexual intercourse has ever been closely associated with death as even a cursory familiarity with Elizabethan literature will show. There are the allusions to lovers dying in their mistresses laps and so on. And although it may, more often than not, have been the excuse merely for a perennial literary dirty joke it does in fact have profound relevance to this Path, for the beginnings of the approach to Individuality consciousness is an act of Divine Love, and also the fertilisation of the seed of higher consciousness which will gestate and eventually come to birth. The initiate who has attained Tiphareth consciousness is, after all, called the **Twice-Born**. The heads and hands lying about the field on the Tarot card are often considered to be new life growing, but the significance of the skeleton is often missed. The skeleton is the basic structure of the body upon which all else is built and

so may well be regarded as a symbol for the Individuality or even the Spirit upon which the outer vehicles are built.

31. There may be a deeper significance in the fact that this card is not named in the old packs, though it is more probably due to superstition, like the number thirteen being considered unlucky, which may well stem from the number of this card.

32. So much for the theory of the card. The Spiritual Significance of the Path is shown in the astrological sign Scorpio—a Water sign which gives a link with the Hebrew letter Nun, which means a Fish. The sign is considered by astrologers to have much to do with death and regeneration, which, of course, aligns well with this Path. The shape of the sign indicates the injection of force onto a lower level and is also suggestive of the male sexual organ. The impregnation of matter with life force is one of the powers of this Path when considered in a descending direction. The sign of Scorpio also often appears at the base of the glyph of the Caduceus, which again confirms the sign as a symbol of higher force into lower levels. Likewise, the Seven Scorpions of Isis are emblematic of the force of the Ain Soph, the root of the Isis powers, the Feminine-Side of God, manifesting in the seven planes of the Universe.

33. Finally, the key of the Path is the Hebrew letter Nun, the Fish. Again there is a level of sexual symbolism in that the Fish is a symbol of the male sperm and it is of interest that this should appear on the Path connecting the central Sephirah of the Tree with the Sephirah that appears at the base of the Male Pillar, whereas the corresponding 26th Path connecting with the Sephirah which appears at the base of the Female Pillar should have a letter closely resembling the Fallopian tubes and uterus. It may or may not be stretching symbolism too far to draw attention to the letter Samekh on the Path down to Yesod, the sexual centre on the etheric Tree, which means a crutch. However, the suggestion is made for what it is worth.

34. On another line of interpretation the Fish is an animal

which has its being in water. Water is a symbol of the astral levels on which the Personality usually and mainly operates.

35. The more important aspect of the Fish though, is that it is a symbol of the Christ and thus indicates that the way of death and subsequent regeneration is to be found in the Exemplary Way of Our Lord. For this Path is the culmination of the experiences of the Personality making its way to Individuality consciousness in pursuit of the quest back to the Father. And, as can be stressed hardly too strongly, the key to the whole process of redemption and regeneration is summed up in the words of Our Lord, who has sometimes been called 'The Lord of the Personality': "No man cometh to the Father but by me."

#### NOTES ON THE DESIGN OF TRUMP XIII

In common with many exoteric packs, the Marseilles version of this Trump bears no name. It shows a skeleton mowing with a scythe a field in which there are human hands and feet, and two heads, a man's and a woman's, the man's head crowned.

In the esoteric versions under review the skeleton faces the other way, that is, to the left, with the exception of Crowley and Case. Waite uses a different symbolism. Crowley early remarked that the scythe handle should be a Tau-cross and this is the case in Wirth's and Case's but not in Crowley's subsequently designed card. Making a count of the human bits and pieces, Wirth gives three hands, one foot, woman's head, and man's crowned head as in the Marseilles card; Knapp gives the two usual heads plus three more, uncrowned, two hands and no feet; Case gives the same as Wirth; and Zain three heads, (two male, one female), three hands and three feet. Additionally, Case provides a bush with a single rose in the foreground, cypress trees in the background, and a rising sun from which a river flows.

Waite gives what he considers to be a better image and there is much to be said for his claim. He shows an armoured skeleton on horseback holding a banner on which is the Mystic Rose. A king lies dead beneath the horse's hooves and a woman and child kneel helpless before the figure, while a figure in priestly garments vainly stands in its path. It is a conception often seen in medieval paintings. In the background is a river with a boat on it—no doubt a form of the River Styx and its ferry—and beyond it a steep precipice. On the top of these high cliffs is a fair land, mountain peaks in the distance, with the sun rising between two pillar-like towers.

The ancillary symbolism of this picture, as well as that of Case's, draws attention to the other side of death, which is birth. To die to one thing is to be born to another. This, in the Brotherhood of Light 'Egyptian' version is signified by a rainbow—the Bow of Promise. Below are lotuses growing, each bearing a ureaus. On the Harris card it is shown by the skeleton wearing an Osiris headdress and bubbles of life rising from his side. At the bottom of the card are embryonic and marine forms of life and at the top, an eagle.

Hall's symbol is a triangle rising out of a square, and he also remarks that in some old versions the skeleton has cut off its own foot. It is difficult to see any esoteric reason for this. It may have been medieval humour or possibly a cautionary picture, for a scythe is a notorious tool for inadvertently bringing off this feat—or should one say foot?



SECTION TWO  
THE GREATER MYSTERIES  
The Paths of the Individuality



*Part I*

The Structures of the Individuality

## The 20th Path

### *Tiphareth — Chesed*

KEY:	♋ Yod. Hand.
SPIRITUAL SIGNIFICANCE:	♍ Virgo. The Virgin.
THEORY:	Prophet of the Eternal. Magus of the Voice of Power. (IX—The Hermit.)
COLOURS:	Yellowish green. Slate grey. Green grey. Plum.
TEXT:	“The Twentieth Path is the Intelligence of Will and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.”

1. Tiphareth is the central Sephirah on the Tree of Life and so represents the focussing point of the whole being of man in manifestation. It is the balancing point between the two aspects of force and form in the Individuality, (Geburah and Chesed). It is also the link between Individuality and Personality, the central point of the Daath-Yesod magical circuit — Daath, Chesed, Geburah, Tiphareth being the Individuality half of the circuit and Tiphareth, Netzach, Hod and Yesod being the Personality half; Tiphareth is the linking Sephirah. Excluding the physical body, (Malkuth), and the spiritual vehicles, (the Supernal Sephiroth), these seven Sephiroth comprise the complete psyche. Tiphareth is also the mid-point between the spiritual levels and dense manifestation in Earth. In view of all these factors it is well called the Mediating Intelligence.

2. Chesed represents the first manifestation of the being in sub-spiritual existence and thus holds within itself the purest image of what the Spirit should be in its manifestation as a human being in Earth. In view of this, the Yetziratic Text calls it the Receptive Intelligence, “so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences.”

3. The 20th Path, joining Tiphareth and Chesed, is therefore the link within the Individuality giving the vision of what the pattern of destiny is, which pattern stems ultimately, of course, from the spiritual levels. This pattern is the Individuality's own idea of itself and is the pattern upon which the Individuality strives to mould its succession of Personalities, which in turn give the experience of dense manifestation upon which the Individuality itself is built. Thus this image is a kind of alpha and omega, a beginning and an ending, at the same time. The alpha image is the image of the Spirit itself, inexperienced and unevolved. The Individuality tries to project a Personality based upon this image, unsuccessfully at first, owing to inexperience, but gradually, in life after life, with greater accuracy, (and sometimes with different types of Personality altogether to redress unbalances of development.) Eventually it can project a Personality just as it wants, which means, of course, that it has conquered or gained functional control of dense manifestation. But all the hundreds of Personalities built up through the evolution go to enrich the make-up of the Individuality, and so the Individuality can now hardly be limited to the simple image of itself that the Spirit laid down at the beginning of time in this evolution. The image itself could be said to have evolved also to that of what the Individuality should be at the end of an evolution — which we might call the omega image. Thus there is the image of the beginning and the image of the ending and the way in-between is the way of individual destiny. In terms of Biblical symbolism the image of the beginning is The Garden of Eden and the image of the ending is The Heavenly Jerusalem, the way in-between being the history of man.

4. In view of these factors, the meaning of the Yetziratic Text should be plain. The Path is called the Intelligence of Will, that is, the Spiritual Will. (The relevance and true meaning of the axiom of Crowley, "Do what thou wilt shall be the whole of the Law", as applied to Chesed, was discussed in Chapter 10 of Volume I.) As the Yetziratic Text

goes on to say, by this Intelligence, or action of the Spiritual Will, "the existence of the Primordial Wisdom becomes known." The Primordial Wisdom is, of course, the knowledge of the spiritual realities of the supernal levels, and the continual contemplation of the true image is also obviously "the means of preparation of all and each created being," for it acts as a guide to the individual way of evolution and the types of vehicle that need to be built up to follow it.

5. Thus the Tarot card presents a Hermit, a holy man, bearing a lantern to guide one along the Path. This image is a particularly evocative one and well repays meditation. It recalls to mind the picture of Christ as Light of the World and this Light-bearer of the Tarot may be equated with the hidden, or unrevealed cosmic mind of man, which serves to guide and inspire the soul in all its ways. It is in some respects a Daath figure, for this Path, although joining two Sephiroth lower on the Tree than Daath, has definite Daath characteristics in that it acts as a link between the Spirit and the Individuality. In some versions of the card the Hermit is preceded by a serpent, which is a symbol of Divine Wisdom, and in this context is in the shape of the traditional Egyptian uraeus worn on the headdress of royalty, priesthood and gods, and also suggesting by its shape the Hebrew letter Yod.

6. The Hermit bears a staff usually said to be the staff of Faith, or that mentioned in the 23rd Psalm: "Thy rod and thy staff they comfort me." This psalm also gives another level of significance of the Path in the words "Thou preparest a table before me." The preparation of a banquet is a profound mystical symbol occurring in Rosicrucian, Christian and pagan literature. The main Christian example is the Last Supper where the Christian sacrament was first given. Again we have an emphasis on a beginning and an ending. The prime legendary instance is that of the Round Table of King Arthur, which is a great Cosmic glyph in its deeper sense and is well aligned with Chesed as well as Chokmah. The aim of human evolution is the assembly of

kings in equality and diversity about a common centre.

7. The esoteric titles of the Tarot Trump again reveal reference to the beginning and the ending of evolution. Prophet of the Eternal indicates the seeing into the future state to the point where time no longer exists but becomes eternity. Magus of the Voice of Power reminds one of the beginnings of evolution when the Word came forth, not only macrocosmically, but microcosmically in the individual Words of all the Divine Sparks that make up the human swarm.

8. The Key to the Path is the Hebrew letter Yod, the first letter of the supreme Divine Name JHVH, which signifies the first beginning of things. Its signification is the Hand and this Path represents the Hand of God or the Hand of the Spirit guiding the soul on its evolutionary way. An alternative meaning is the male sperm, once again signifying the prime beginnings of things, the seed from which all future development arises. In this case it is the impregnation of the lower vehicles with the Divine Will of the Spirit.

9. It is interesting that the Spiritual Significance of the Path is the astrological sign Virgo, the Virgin, and the association of this sign with the Divine Seed of Yod recalls to mind the doctrine of the Immaculate Conception. It is well known that Virgin Birth has been attributed to many others besides Christ; in fact almost every great world teacher has been credited with this miraculous beginning.

10. Applying this frequently recurring doctrine psychologically, we may consider the soul as the Divine Mother, (the soul, or Ruach, traditionally being considered feminine), and giving birth to the Christ within. The inner birth of the Christ child, (Christ-consciousness), and its development to Kingship and Sacrificed-Godship, is a process which is applied Qabalistically to Tiphareth, the focussing point of the Individuality.

11. Christ-consciousness may be called the realisation of the Will of the Father Which is in Heaven, or the Will of the Spirit, whose Will is the same, axiomatically, as that of

God the Father. The first spark of this Christ-eonsciousness may thus be seen to be the influence of this 20th Path, which is the link between Tiphareth, (the lowest point of Individuality and the highest of Personality,) and Chesed, (the area of being, in manifestation, where the True Will of God and the Spirit is known.) By following in the steps of the Light-bearer, symbolically speaking, the way of destiny may be trodden from that of the Christ child in the manger among the beasts to that of the Sacrificed and Risen Saviour. This is again an indication of the beginning and the ending for any particular Spirit's way of evolving destiny.

12. Unfortunately, owing to the Prime Deviation, the actual situation is hardly as simple as this. This Deviation, which has come down to us as the Christian doctrine of Original Sin, was a refusal on the part of the Individuality to carry out the original Will of the Spirit when it entered the Universe of God the Father. Consequently, the false pattern was made. In Qabalistic terms this means that the image in Chesed is not the same as the image in the Supernal Triangle of the Spirit. There is a rift between Spirit and Individuality which has been reproduced on a lower arc in the rift between Individuality and Personality. Thus the Abyss and the Gulf are man made, the fruits of sin. The evolutionary process should, according to the Divine Plan, have been one of struggle, but not the wallowing in spiritual darkness beset by war, poverty and disease that the human condition has subsequently become.

13. These gaps in the chain of being from Spirit to Matter cause most of mankind to be dominated by selfish urges of the Personality, or else by unbalanced unhuman urges—twisted idealism—from the Individuality. It is the primary aim of all systems of spiritual development to re-form the link between Individuality and Personality and this is also the aim behind religious observances. In exoteric religion, however, the process is not usually recognised as such. Many of the mystics of the Church call 'communion with God' what is in reality communion with their own Individuality.



14. Now the Individuality, although appearing to the Personality to be a superior and more ethical part of the self is not perfect. In the early days of the modern Western esoteric revival it was usually considered to be so as a matter of expediency. Those who were in a position to know that it was not so did not reveal the true situation because a) it was necessary first to establish a large number of esoteric students with Individuality orientation without over-complicating the issue; and b) a premature revelation of the imperfection of the Individuality to an esoteric group would cause an unwelcome inrush of unbalanced force due to a restimulation of old deviated patterns stemming from Lemurian times. A group has to be very firmly established before it can stand psychic unbalance of this potency. Restimulation of currents of Lemurian black magic is no light matter.

15. Sufficient general progress has now been made, however, to allow a truer picture of the situation to be revealed. Indeed, the true situation gradually revealed itself. It was evident in the manifest unbalanced nature of many leading occultists who had made good Individuality contact, but spent much of their energies in disruptions and small squabbles—all from the best of motives—within their organisations. This was certainly no good advertisement for the claims of the occult movement.

16. It was no redeeming feature, either, that the errors inherent in the Individuality should manifest in the guise of high ethical intentions. In practice they usually resulted in a demonstration of the Vices of the Individuality Sephiroth—Pride, Contentiousness, Cruelty, Bigotry, Hypocrisy, Tyranny. These 'higher vices' have, of course, been plainly evident in the history of the Church as well as that of occultism. In the Church there have been the cruelties of the Inquisition, burning people at the stake for the high ethical motive of 'the good of their souls'. In occultism there has been the ridiculous pride of jockeying for position, measuring up one person's 'degree of advancement' over another's, and

so on—examples in both fields, exoteric or esoteric, are legion. Naturally, all such attitudes are travesties of the True Will of the Spirit and of God, in whose name most of these well intentioned blasphemies were perpetrated.

17. All this does not mean that Individuality contact should be eschewed. On the contrary, the appalling gap between Individuality and Personality must be bridged. But it does sound a word of caution that the high intentions of the Individuality, often appearing as stirrings of conscience, may not be all that they seem. And even an apparently perfect Individuality may be in error because it is not in alignment with the mode of being and destiny of the Spirit which projected and still projects it.

18. The lesson to be learned here is that the Quest of the Holy Grail does not end in Tiphareth or even Chesed, but in Kether; and personal destiny and complete evolution can only be achieved when *all* the broken links are restored and the True Will of the *Spirit*, not just of the Individuality, is manifested in complete control—in Earth.

#### NOTES ON THE DESIGN OF TRUMP IX

The Marseilles card shows an old man, apparently *not* hooded, but in a voluminous cloak, holding up a lantern, which is partly shrouded by the cloak, and walking with a staff.

Wirth divides the staff into eight segments and has him preceded by a serpent, a point which is supported by the early Crowley and Knapp. The latter makes the staff a shepherd's crook. With both Wirth and Knapp the Hermit is hooded. Waite and Case have him standing still on a mountain pinnacle, also hooded, and Case makes the hood into a definite Hebrew letter Yod. The two latter also show a sixpointed star in the lantern, and the lantern is less obscured by the cloak than in other versions.

The 'Egyptian' Hermit has the traditional attributes, though the staff is a serpent staff. He is preceded by two serpents and he faces straight out of the card.

In the Crowley/Harris card the Hermit suggests by his shape a Yod, his lamp contains the Sun, and he is looking at a serpent entwined egg. The three-headed Hound of Hell follows, whom he has tamed.

Manly P. Hall, who gives the symbol of a pentagram, its internal planes coloured in white and straddling a red square on a blue field, says that exoterically the Hermit was often thought to be Diogenes on his quest for an honest man. He also says that sometimes the staff is in seven sections. Eliphas Levi thought the card might be called Prudence.

## The 22nd Path

### *Tiphareth — Geburah*

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KEY:	♄ Lamed. Ox-goad.
SPIRITUAL SIGNIFICANCE:	♎ Libra. The Scales.
THEORY:	Daughter of the Lords of Truth. Ruler of the Balance. (VIII—Justice.)
COLOURS:	Emerald. Blue. Deep blue-green. Pale green.
TEXT:	"The Twenty-second Path is the Faithful Intelligence and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow."

1. This Path is viewed with some trepidation by many neophytes of the Western Esoteric Tradition because it is generally known as the Path of Karmic Adjustment. However, all the higher Paths can be equally disturbing in their effects upon the Personality, for the higher up the Tree one goes, the closer one gets to fundamentals. A change in one's state of being in Kether, for instance, would affect one's whole being right down to the physical plane. A change in Yesod, on the other hand, though having its physical effects, (and the passions bring about physiological changes just as does the etheric vehicle,) would not have any direct effect upon the higher areas of one's being. There would be an indirect effect of course, a physical hangover after a party is not conducive to mental work, so in such a case Malkuth could be said to affect Hod. But it is the effects in Malkuth that are affected; Hod appears to be affected because the physical vehicle cannot take its mental currents. In reality the intellect is as keen as ever, but just not functioning in Earth because the lower communication channels are blocked. The main chain of cause and effect always works downward, from higher plane to lower.

2. Also, of course, one may come up against karma anywhere on the Tree. This is only to be expected. The original

Deviation took place at the Daath level so all factors of existence below Daath are bound to be riddled with sin and error. This requires the action of karma to rectify it. Karma is not a popular word among esoteric students—the conception of its workings do not fill many with enthusiasm. This is typical of human nature, for the cure is often disliked more than the disease, dentists are often disliked more than tooth decay until perhaps the excruciating pain of toothache restores a sense of values. The Lords of Karma may be likened to physical surgeons, though more properly they are Restorers of Cosmic Balance or Lords of Truth.

3. These terms, which are the esoteric titles of the Tarot Trump, give the whole theory of the Path very well. The implications of the figure of Justice on the card, with sword and scales, are resumed in the astrological sign of the Path, Libra—the Scales. The Path leads towards Geburah, which, as explained in Volume I, has aspects which may be likened to a Judgment Hall. Like its opposite number, the 20th Path, this Path has affinities with Daath, for Daath is also a sphere of Cosmic Balance.

4. Perhaps the most complete analysis of the 22nd Path is to be found in the Egyptian Book of the Dead, particularly the Judgment scene. It was the Egyptian belief that each individual was judged after death and, according to the result, either went to a life of everlasting bliss or was instantly annihilated.

5. This is interesting from the point of view of modern esoteric teaching, for although it is not widely believed that any souls are completely annihilated, (with certain rare exceptions, cf. 'The Cosmic Doctrine' on the function of comets as Cosmic Scavengers), the general Egyptian idea is in accord with esoteric tenets. When the Personality is judged in accordance with Spiritual Principle, that part which measures up favourably will be assimilated by the Individuality as part of its fund of manifest experience; so the Individuality becomes enriched. Evil traits, however, will be completely rejected, not through any policy of sep-

aration of sheep from goats or wheat from tares, but because that which does not conform with Spiritual Truth cannot, by that very fact, have any reality. It may have phenomenal existence but it cannot have noumenal being.

6. Non-existence of evil from a Spiritual viewpoint does not mean that it may just be written off—ignored. Christian Scientists might dispute the point, but while Spirit itself must be perfect and free from evil on noumenal levels, we live and move and have most of our being in phenomenal existence, and on these levels evil is certainly very real. So evil which is not absorbed into the Individuality remains to be accounted for, for it must be absorbed in the end, though after transmutation or sublimation. This task the Individuality often does not care to face, but puts the matter off. The principle is much like that of the Personality not being able to face up to certain home truths about itself. The scientific term for this almost universal situation is dissociation or repression, and the symptoms are the varying degrees of neurosis, or even psychosis, which are so common.

7. We have here, then, the elements of a psychiatry of the Individuality in addition to the more familiar orthodox psychiatry of the Personality. Those aspects of former incarnations which are not absorbed remain linked to the Individuality with a certain autonomous life of their own. This accounts for the phenomenon of 'magical bodies'.

8. Magical bodies are met with chiefly by occultists though they are indeed very common. They tend to be more defined with occultists however, for such have to some extent formed a conscious link between Personality and Individuality. As a result of this link, any magical bodies remaining in connection with the Individuality will more easily manifest through the Personality than is the case with most people.

9. Magical bodies reveal themselves in much the same way as do the Jungian archetypes of the unconscious; that is, they may have a temporary obsessing effect. Usually they stem from incarnations when great power was possessed and abused. They sometimes crop up in ritual and may be

visible to clairvoyant sight. Even without clairvoyant sight a change will become obvious with the officer concerned; his voice may take on a hard and domineering quality and of course the psychic stresses of the magical operation will be considerably altered. Quite often, too, the officer concerned will think that he is being very successful when such a thing happens, for it brings on a feeling of power and expanded awareness, but such is not the case, for it is not the manifestation through him of any divine force, but a re-stimulation of his own past misdoings.

10. Such ritual magical bodies are of the ancient Egyptian priesthood more often than not, that priesthood being one which combined a great knowledge and practice of ritual magic with a rigid political dictatorship—and dictatorships by the priesthood are, by their very nature, far more domineering and insidious than dictatorships by politicians or the military. Thus there was, during the thousands of years of Egyptian civilisation, much opportunity for the abuse of power.

11. Another common source of magical bodies is the military of past ages though these do not tend to come up in ritual. Restimulation seems to be sparked off more often than not by similarity of conditions or surroundings. Thus one might be walking one day out of a building, whether it be department store or whatever, that is built with pillars and wide steps in the classical style, and suddenly one has an upsurge of feeling of power. One stops, looking round, expecting to see, and in fact actually seeing and hearing in the imagination, the roaring of a Roman crowd and oneself dressed as a Roman officer or dignitary.

12. Normally one would shake one's head and pull oneself together and pass on one's way. It is only if such a thing became really obsessive that there would be trouble, in fact such might be the cause of some insanity, not that all who call themselves Napoleon are to be taken too literally.

13. Such a consideration may serve to knock some of the glamour off these vestiges of former incarnations, which is

all to the good. They are not really glamorous, manifesting usually as bursts of apparently unaccountable bad temper, irritability or frustration. The latter particularly so as in the twentieth century one cannot carry out the impulses of one's evolutionary youth and have someone flogged or flayed for knocking into one in the street. The past does have a romantic glow for many people though and to such we must give the reminder that an upstart bully of a Roman officer is no more glamorous than his modern West Point or Sandhurst counterpart; similarly, a scheming Egyptian priest of Amon-Ra or Osiris is little different from his modern counterpart jockeying for a sinecure in the church. Not that all military officers are vain bullies or all priests ambitious schemers of course — far from it — but the point is that ancient folly is no more commendable or exciting than modern folly.

14. While most magical bodies seem to build up round instances of abuse of power, this is not necessarily always so. They could equally involve an abuse of wisdom or love. Such might be very fair seeming, and thus they may be the more insidious. We might have one so filled with the 'love' of his brother's soul that he cheerfully has him stretched on the rack and burned at the stake to preserve him from heresy. One can well imagine the difficulty that might be encountered by an Individuality trying to absorb the acts of one of its Personalities that, for instance, in a travesty of 'love' hammered a wooden wedge into Giordano Bruno's mouth so that he could not put his soul in jeopardy by uttering heresies or blasphemies while he was being burned alive.

15. Such magical bodies, then, may be met with, and they may be considered as elements in one's past experience rejected from the Judgment Hall of Osiris, or, in other words, not assimilated by the Individuality. Obviously, their continued existence in the manner outlined above is a pathology, albeit a common one. What then to do about it?

16. The answer lies in one word — Redemption. As a word, Redemption has almost lost its meaning through over-

familiarity. It means the ability to face up to the true situation within oneself coupled with the willingness to change it. This is a lot easier to say than it is to do, for it requires ruthless honesty, considerable powers of discernment, and not a little courage, but prolonged intention and aspiration, which can be easier achieved by dedication to some religious organisation, esoteric or exoteric, will help to attain it. With a magical body, the aim is to face up to it, see exactly what it is, what it has done, accepting this however hideous or disgusting it may be, and once this confrontation has been fully achieved then one has power over that magical body instead of being the passive victim of its arbitrary and unpredictable restimulation.

17. The controlled use of a magical body is of practical concern only to a ceremonial magician; there are not many other circumstances where the ability to take on the mentation of an earlier epoch would be much use, unless perhaps one is an historical novelist. It may be of general interest though that such is the means of communication used by the Inner Plane Adepts. A Master has no vehicle of Personality, for his last Personality will have been absorbed into his Individuality like all the others. His usual mode of being is as a centre of abstract mental force, which could be equated on the Tree with Chesed. Naturally a human being existing at such a level would be hard put to communicate with human beings on Earth, most of whom do not operate consciously even as high as Tiphareth. The Master therefore takes on a magical body, that is, he regenerates the abstract stresses of an old Personality of his, and uses this as a vehicle of communication. It is because of this that Masters do not like their 'identities' to be widely publicised, for it naturally tends to lead outsiders to identify the Master as he is now, with the Personality he was at some time in the past. There is naturally a vast difference, for all Personalities are of limited experience and capacity, and because of this some Masters use more than one 'identity' with which to communicate. They select the Personality most able to

transmit the teaching they want to give, much as one might pick a different suit of clothes from the wardrobe according to the kind of place one was going out to.

18. Reverting to the Judgment scene of the Egyptian Book of the Dead, we may say that the ultimate Devourer of the Unjustified, depicted on the papyri as a fearsome crocodile headed monster, is a part of ourselves. Like most fearsome bugaboos in religious myth or legend, the supposedly evil monstrosity is, in reality, a cloak for something which we cannot face within ourselves, namely, in this case, the redemption and assimilation of all our past. Much of this confrontation is done of the lateral 19th Path but the initial weighing-up of all factors, leaving nothing out of account, is on the 22nd Path.

19. All pictures of the Egyptian Judgment Hall show a balance; and alternative title for the place, or subjective condition, is the Hall of the Double Maat. Maat is the Egyptian goddess who, besides being the feminine counterpart of the recording god Thoth, is the goddess of Absolute Law, and the heart of the dead is weighed in the balance against the symbol of Maat, which is a feather, emblematical of Right and Truth. The fact that it is the heart that is weighed is interesting in that the heart centre corresponds to Tiphareth, and Tiphareth is the lower focussing point of the Individuality where contact with the Personality is made.

20. Minor details vary from papyrus to papyrus but the weighing is usually performed by Anubis, the Opener of the Ways, who also leads the soul to the Judgment Hall. In other papyri, the weighing is done by Maat herself, in which case, as in the Papyrus of Qenna, the head of Anubis appears on the upright of the balance. Thoth records the result of the weighing and the justified soul is led by Horus from thence to the presence of Osiris, who is accompanied by his consorts Isis and Nephthys.

21. The point to remember in all this is that all the god-forms are aspects of the soul itself and not external agencies. Thus the process may be considered psychologically as a

condition of self-assessment, where the Personality is absorbed by the Individuality, (Osiris), with the exception of any aspects which cannot be absorbed, or confronted, at that time. These latter aspects are 'devoured' by the strange beast mentioned hitherto, which means that they have no existence as far as the Individuality is concerned, though they do remain to be accounted for later. The Devouring Beast thus becomes a repository or vast complex of repressed material and so is The Dweller on the Threshold, that hideous form that has to be faced before leaving one state of existence for another. The form is all of the adverse aspects of oneself that one has not faced up to and it is met in its final form on the 19th Path. In the context of that Path it is sometimes referred to, by esotericists, as the Hunchback. The hump of its back is the weight of unresolved sin and it appears in the popular imagination as Punch or Punchinello, the hero of the children's puppet theatre and originally of the Italian *Commedia dell' arte*.

22. There are ideas of a Judgment in most religious doctrines, though the Christian belief prefers to consider the Judgment to be that of all humanity at one fell swoop at the end of the world. From an esoteric standpoint this is a misinterpretation. There may well be a final form of general assessment made then, but the whole doctrine of reincarnation makes the belief in a personal subjective assessment after each life almost a logical necessity. Some of the more hideous forms of the Revelation of St. John the Divine might be considered, however, as aspects of the Dweller on the Threshold of the whole human race—the Dweller on a group level.

23. Whilst on the subject of death, whether of an epoch, an evolution, or an individual, we should also mention the death of Initiation. In our present context we are concerned with Initiation at the Tiphareth level. This also brings in its wake a subjective judgment or assessment and the process is described symbolically and not without humour in 'The Chymical Marriage of Christian Rosencreutz'. In this story,

all the candidates for knowledge of the higher Mysteries are weighed in a golden balance, and those who fail the test are rejected. As the book says: "After the inquisition had passed over the gentry, the learned, and unlearned, in each condition one, it may be, two, but mostly none, being found perfect, it came to those vagabond cheaters and rascally Lapidem Spitalium ficum makers, who were set upon the scale with such scorn, that for all my grief I was ready to burst my belly with laughing, neither could the prisoners themselves refrain, for the most part could not abide that severe trial, but with whips and scourges were jerked out of the scale".

24. This passage is particularly interesting in that the description of the Mistress of these Ceremonies may well be a description of the appropriate Tarot Trump as it was in 1616, or possibly 1601-2, or even, if we are to believe the claims of the manuscript itself, 1459. This personage is described as a "Virgin, who had arrayed herself all in red velvet, and girded herself with a white scarf. Upon her head she had a green wreath of laurel, which much became her."

25. The 22nd Path has an additional importance in that it is on the line of The Lightning Flash representing the line of the descent of involution of the Sephiroth. The Hebrew letter of the Path, Lamed, has reference to this. Geburah represents the condition of the Spirit in action in the higher levels of Form and the subsequent descent to Tiphareth via the 22nd Path is the establishment of the Spirit as a unit of Individuality at these sub-Supernal levels, from which levels the further projection of a Personality into Earth is made. The highest Path on the Tree, the 11th, represents the first coming forth of the Spirit into manifestation and is assigned the letter Aleph, meaning an Ox. The ox is one of the earthiest of symbolic animals and so we see that manifestation in Earth is implicit in the Spirit's purpose from the very beginning of things. Thus, the process of the Spirit, active in Geburah, driving its own projection down to the

relative stability of Tiphareth, is well symbolised under the form of an Ox-goad.

26. The shape of the letter itself, suggestive of two Yods, (one above and one below a lateral dividing line), suggests the Hermetic axiom "As above, so below" — a reference to the aim of producing a Personality which is a true reflection of the Individuality, just as the Individuality should be a true reflection of the Spirit.

27. The symbol of the Ox-goad, like the symbols of Geburah, may evoke suggestions of punishment, but this is not strictly accurate. The drive to fulfill destiny or the need to work out karma are not in themselves punishments, though they may appear so to a deviated Personality which insists on "kicking against the pricks". In a similar way, it is by no means certain that the flail of Osiris is a weapon of chastisement — perfect law and order should have no need of such recourse. Modern scholarship suggests that the flail was an instrument for flicking at bushes to obtain fragments of gum for incense. Thus, although man tends to make God in his own image, (and this is usually well enough, though the converse is a more accurate statement), man has distorted his own image by his Prime Deviation, so we should not think God's works to be too close a reflection of man's works. Divine Justice is a very different thing from human 'justice' and one can hardly visualise Christ functioning as governor or a warder in Dartmoor or Alcatraz. In terms of human suffering it would be interesting to know which caused the most in the history of mankind — criminality, or the punishments for it inflicted by society.

28. A truer approach to the potencies of this Path might be gained by considering the Hebrew letter under its lesser known, somewhat apocryphal symbolism of a Wing, for it is by the Wings of Faith that the soul can best achieve its destiny and escape from the shadow of karma. Faith emanates primarily from Binah, and flows into Geburah via the 18th Path, known as the Intelligence of the House of Influence. Binah is, of course, according to its Yetziratic Text, "the

Creator of Faith” and “the parent of Faith from which doth Faith emanate.”

29. So we have a link shown to us by the Yetziratic Texts, which also describe the 22nd Path as the Faithful Intelligence, by which “spiritual virtues are increased.” “All dwellers on earth are nearly under its shadow” and we may well assume that by striving to become completely under the protection and shadow of the Wings of Faith we shall attain to the realisation that the Divine Justice of Absolute Balance is not a system of remorseless punishment, but our protection against Cosmic Darkness, “Spiritual wickedness in High Places”, and complete annihilation.

30. As Jesus said: “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” (Matthew. xvii. 20) This has particular relevance to the man-made mountains of sin, corruption and ignorance, which the astringent tests of this Path serve to remove.

#### NOTES ON THE DESIGN OF TRUMP VIII

This card is numbered XI by the Golden Dawn, Waite, Case and Crowley. The Marseilles version shows a conventional figure of Justice, with sword in right hand and scales in left. A conventional shrub nearby shows it to be out of doors. The back of the throne could possibly be two pillars with a veil between.

Oswald Wirth makes no change except that there is no indication that the scene is out of doors, and in fact all later designs seem to indicate that it is indoors. Papus says that she sits between the columns of a temple, and mentions that her coronet is of iron; he also sees a solar cross on her breast. Waite follows this in making the background definitely two large pillars with a veil between. He also makes her crown of three square castellations with a square jewel instead of a circular one, in a round setting. Case is more traditional and makes the pillars and veil definitely part of the throne. Behind are heavy draperies. He also uses the old pattern for her headdress but makes the indeterminate pattern on its top in the Marseilles version into three points. Wirth did similarly but added two thinner points between the main three—this does give the Geburic five. Case also introduces a Tau-cross symbolism into her neckpiece and makes the crown jewel a circle within a square. Knapp places an ornate throne, carved with lion and sphinx, at the top of three steps. In this case the back of the throne is not a veil but the two pillars are accentuated. At the top of each one is a burning lamp. Manly P. Hall's symbol is an hourglass and he has also pointed out that some figures have a braid of hair wound round the neck, which he thinks indicative of a hangman's knot. This is so on the Marseilles card.

The ‘Egyptian’ Justice is blindfolded and on a throne elevated on three steps. She has a headdress of lance-heads as well as the usual nemys and uraeus, and is supported by a sphinx standing on a lion, a winged Isis standing behind her,

and a winged turtle overhead. Above all is a strange device like a half-sun on top of a lotus stalk which may represent a canopy.

In the Crowley/Harris version the card is called Adjustment and shows a masked woman poised on tip-toe before a throne, crowned with Maat feathers and uraeus, and wearing a harlequin robe with diaphanous cloak. She holds a great sword point downwards and from her headdress depend huge scales in which are bubbles of Illusion. The throne behind her is made of four spheres and pyramids, the whole figure suggesting a diamond shape and with balanced spheres of lightness and darkness about it.

## The 19th Path

*Geburah — Chesed*

KEY:	♁ Teth. Serpent.
SPIRITUAL SIGNIFICANCE:	♌ Leo. The Lion.
THEORY:	Daughter of the Flaming Sword. Leader of the Lion. (XI—Strength.)
COLOURS:	Greenish yellow. Deep purple. Grey. Reddish yellow.
TEXT:	“The Nineteenth Path is the Intelligence of the secret of all the activities of the spiritual beings, and is so called because of the influence diffused by it from the most high and exalted sublime glory.”

1. As the 27th Path, (a Path of great dynamic power), is the main girder of the Personality, so is the 19th Path, (also one of great force), the main girder of the Individuality. As the Spiritual Significance of the 27th Path was shown by the strong, fiery planet Mars, so is the Spiritual Significance of the 19th Path shown by the equally strong and fiery sign of Leo. The ‘packing force’ of the 27th Path is that which holds the diverse aspects of the unit of incarnation, the Personality, together; the ‘packing force’ of the 19th Path holds the unit of evolution, the Individuality, together. So the Tarot Trump of this Path is, not unnaturally, Strength — a woman holding apart, without effort, the jaws of a lion.

2. The lion is a common alchemical symbol representing the uncontrolled forces of nature in the subjective world apart from the complex of symbolism which surrounds it in its function as a Kerubic sign of Fire, or the Root of Fire. The woman may be considered an aspect of the throned woman of the 14th Path, The Empress. The 14th Path is the Path within the Spirit itself which corresponds with what the 19th Path is to the Individuality and the 27th Path is to the Personality. The link between these Paths is further pronounced in that the lion is held by the mouth, which is

the signification of the Hebrew letter Peh on the 27th Path.

3. The lion symbolism is also found in the Spiritual Significance of the Path, Leo, the Lion. This constellation has been regarded as of fundamental importance in many esoteric systems, notably in that of the Golden Dawn, which revived the astronomical system of Ptolemy of Alexandria. This system, instead of the now usual method of measuring Right Ascension and Longitude from a suppositious point divided by the Equinox and called 0° of Aries, considers the start of the Zodiac to be the star Regulus. Calculation by this method avoids the gradual discrepancy through the years between the signs of the Zodiac and the actual constellations caused by the Precession of the Equinoxes.

4. Regulus, (the name means ‘Star of the Prince’), is in the constellation of Leo, and has the significant alternative title of Cor Leonis—‘The Heart of the Lion’. So we have the constellation of the Lion as the starting point of the Zodiac just as, on the Tree of Life, the Lion represents the first formation of the Individuality from Chesed. The Individuality is the projected unit in the worlds of Form and it performs “all activities of the spiritual being”. This explains the gist of the Yetziratic Text and the Spiritual Being itself is, of course, represented by the woman on the Tarot card, whose figure of eight hat emphasises her link with eternity. The activities themselves could be called a lesser, subjective Zodiac, representative of the twelve tasks of Hercules, that mythological representative of humanity who, incidentally, wore a lion-skin on his back.

5. The symbols of this Path — the Lion, the Serpent of the Hebrew letter, the Flaming Sword of the esoteric title of the Tarot card, — suggest many other traditions. There is the Biblical story of Adam and Eve and the Serpent in the Garden of Eden, which is an allegory of the Fall of the human race into the worlds of Form. This primordial event — not to be confused with the Prime Deviation — has analogues with the 19th Path in that this Path is the way of coming forth into activity of the human soul after its initial



projection into Form in Chesed. It will be remembered that Adam and Eve were prevented from returning immediately to Eden by an angel with a flaming sword. The latter symbol gives a link with our Tarot Trump and the angel may be considered a personalisation of the forces of this Path, for this Path holds the pattern of "all the activities of the spiritual beings" and the destiny of these activities is not an immediate return to Spirit, but a rounding of the nadir in Earth first.

6. Cor Leonis reminds us of Richard I of England, who, although by no means an ideal king, captured the popular imagination with his nick-name of 'The Lion Heart.' Had it not been for the deeper mythological implications of King Arthur and his Knights of the Round Table, this king might well have been the nucleus of an even greater legend cycle. He is intimately associated with Robin Hood and his Merry Men of Sherwood Forest, who, like the Round Table Knights, were up-holders of a new law and had their eyes fixed upon a set of ideals by which to live their lives. This attitude of living out a principle is in truth an "activity of the spiritual being" in Earth;

7. Whereas, (apart from the more esoteric implications,) the Arthurian Knights were striving to replace the old law of revenge with the new law of chivalry, the Outlaws of Sherwood Forest were, in a way, fore-runners of the Aquarian Age. Their policy of robbing the rich to give to the poor was a crude attempt at the more enlightened social justice and equality of persons of our own day. The fact that they numbered a man of religion, Friar Tuck, and a woman, Maid Marion, in their midst, also gives some esoteric hints as to what lay behind their brand of idealism. There seems to be, as in the Arthurian cycle, a combination of the Nature loving Celtic Christianity and the Queen Venus cult of Southern France. The story of Blondel finding his master, King Richard, by singing outside all the prisons of Europe, gives a link with the Trouvere and Troubadour tradition. Richard was himself the son of Eleanor of Aquitaine who,

a leading patron of Courtly Love, greatly influenced the English group soul after her marriage to Henry II.

8. The whole of this cycle is predominantly upon the Green Ray, but the relevance to the 19th Path stems from the attitude of living out an ideal—a difficult but an ennobling task. The hazards of bringing spiritual principles down to earth and living them out is particularly obvious in another story connected with this Path—Daniel and the Lions' Den.

9. Daniel and his companions, like many others before and since the Exemplary Life of the Christ, put the values of their own Spirits before the expediencies of the world of unregenerate men. Such was their Faith that neither flame nor wild beast could harm them.

10. Daniel is credited with being a master magician, as one might expect from one who could bring down the powers of the Spirit so strongly that they could directly control the forces of Earth. There are few who could conquer the lions and fires of their own subjective passions in this way, let alone their counterparts in the objective world. Needless to say, complete mastery of subjective work should always precede any objective experiments. Failure to realise this has led many would-be magicians astray. The Order of the Golden Dawn was a case in point as may be seen from some of their published rituals. They tried to control the Elements without, before having gained control of the Elements within. This is asking for trouble for anyone of less than Adeptus Minor grade, that is, one who has attained Tiphareth or Individuality consciousness and control.

11. A similar legend is that of Androcles and the Lion. This story has come down to us much like a cautionary tale with the moral of always being kind to animals. While one cannot quarrel with such sentiments, there is much more to it than this, and the same could be said of most stories that have caught the popular imagination generation after generation. In all cases there is a certain amount of distortion of the original, but beneath this overlay is always a deep esoteric teaching.

12. The 19th Path, like the 22nd Path, is one which lies on the course of the Lightning Flash and so has additional significance. After the image of the Spirit has been projected from Binah, though Daath, to Chesed, it begins to build up a dynamic round of activity. This process is represented by the 19th Path from Chesed to Geburah. The Path is naturally one of great dynamism and purity as it is so close to the first manifestation of the Spirit in the worlds of Form—subject, of course, to the proviso that, owing to the Deviation, the image in Chesed may not be the true image of the Spirit.

13. Treading the Path the other way, from Geburah to Chesed, is the initiatory path of the Adeptus Major to the Exempt Adept hood of Chesed—a state of being where further incarnation in Earth is unnecessary. The realisations of this Path are therefore particularly profound, for they are the end-result of the experience and understanding of a complete cycle of evolution.

14. Basically, the test of this Path is the ability to face up to everything that has happened during the complete span of personal evolution, accepting it all for what it is, without evasions or repressions. It is a final reckoning up and so has similarities with the 22nd Path of karmic adjustment. In this case, however, there can be no putting off of matters til a later date. Here, whatever cannot be confronted remains as an immediate barrier to any further progress.

15. This is also a Path, therefore, which tends to be viewed with some trepidation. It is not merely a case of being weighed in the balance and the worst excrescences of the soul being rejected. On this Path there can be no more rejection, for rejection is against the Law of Love, or Synthesis, which is the Ray upon which our Solar Logos' Universe is based. There are, of course, none so blind as those who will not see, but on this Path all are *made* to see. Any excrescences are not merely entered in the book of Thoth, as on the 22nd Path, they are clawed and ripped away

forcibly. Thus the Egyptian cat and lion-headed goddesses, Bast and Sekhmet, are relevant to this Path.

16. So the Path is not a pleasant one—but only for the reason that we who tread it are not pleasant people. The pure in soul could, like Daniel, Androcles and the rest, tread it without fear of hurt—and the word 'hurt' is used advisedly. One may be hurt by the corrosive action of karma but one cannot come to harm by it, unless of course, one should venture too far too soon, or try to avoid issues when their time is ripe.

17. The confrontation of all past experience also entails taking responsibility for it. This may seem difficult to understand for the immediate usual reaction is to put blame upon others for all misfortunes, (though personal credit is usually taken for successful circumstances). It may seem difficult to see why one is responsible for everything that happens to one, but, given a belief in reincarnation, it should not be too difficult to realise that even the things one would apparently be least responsible for, one's childhood circumstances for example, are in fact the result of one's own inter-incarnatory desires—we make our own karma to a large extent. And if one is of the turn of mind that considers the Laws of the Universe to be harsh, or even unjust or tyrannous, there is the fact that originally no Spirit was forced to enter the manifest Universe. All ate of the Tree of the Knowledge of Good and of Evil of their own free will. That is to say, that all entered into a co-operation with the Solar Logos voluntarily, giving their aid in building an evolving Universe in return for the evolutionary experience that this would bring, thus equipping each human being with the means to become a God or any other of the high alternatives of Cosmic Evolution.

18. Most, of course, subsequently took their hands away from the plough, or tried to. The results are over-familiar. The goal for humanity remains, however, for all who press on to the uttermost—as all eventually will. Some hints of the glories of the Cosmic future then in store are contained

in the Tibetan Master's book 'The Rays and Initiations', written by Alice Bailey. (Lucis Trust. London & New York.) In the meantime, the way inbetween remains, and the key to that way is acceptance—acceptance of fact, and acceptance of responsibility for it.

19. It was attempted avoidance of fact and responsibility that led to all the trouble in the first place. Continued avoidance only makes matters worse. The reason for this avoidance was, in the first place, fear of pain — and this fear remains to this day. This is the reason why responsibility for error cannot be faced, why it has to be pushed, compulsively and automatically, onto another. To accept the truth about one's own deep-seated faults is painful.

20. There is only one way finally to overcome this fear and pain, and that is to accept it. The symbolism of drinking from the Cup is a wellknown one in esoteric writings, but what does it mean in terms of actual fact?

21. It means the realisation and full acceptance within ourselves of the way we have departed from our true Path of Spiritual Destiny. The drinking of the Cup is the complete acceptance of the way we have erred; and the way each has erred is the way each has erred and cannot be altered by one hairsbreadth. So there is no point in wasting time rejecting what we have done. If we spend our time crying about the past, or refusing to acknowledge it, we are rejecting the way we have come, we are rejecting our sin, our responsibility. And in the degree that we reject the sin, or the imperfections of each one of us, in that degree do we fail to understand how resurrected life may be achieved.

#### NOTES ON THE DESIGN OF TRUMP XI

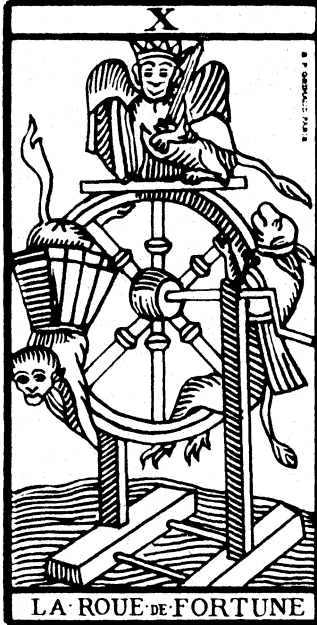
This card is numbered VIII by the Golden Dawn, Waite, Case and Crowley. The Marseilles card shows a woman in a lemniscate hat holding the jaws of a lion. Opinion of commentators is divided between whether she is opening its mouth, closing its mouth, or holding its head to her breast after having stunned it. Levi and Papus considered she was closing its jaws, but of the versions we are here reviewing, all show her to be opening them except Waite and Zain. In no case does the lion seem stunned or held to her breast.

The basic symbolism is the same on all cards. The Golden Dawn thought a dark veil should float about her head and cling round her. Knapp puts a few well

gnawed bones about in the foreground — Manly P. Hall's symbol this time being a swan. Waite and Case dispense with the lemniscate hat and substitute a similar shaped nimbus and a floral wreath. They also show the lion being led by a chain of flowers, obviously roses. On Case's card and possibly on Waite's, the chain forms a figure of eight about the lion's neck and her waist. Waite and Case show trees in the background and a conical hill, which is also suggested in Knapp's. The Egyptian version shows the woman in a vulture headdress with uraeus, surmounted by a vase and crowned eagles. Above is a simple frieze and below, paintings of nature in something after the style of the Akhnaton period.

The Crowley/Harris card shows a naked woman holding a flaming Holy Grail, riding upon a lion. The lion has seven heads, those of an angel, saint, poet, warrior, bacchante and satyr sharing the neck, and the tail being a lion-serpent. The reins with which the lion is harnessed are said to represent passion and there are dim martyr's heads under the lion's feet. Ten luminous rayed circles represent the Sephiroth and there are ten snake-like horns of a destroying/creating beast at the top of the card round an emblem of New Light.

Crowley preferred to call this card Lust—somewhat in the sense of Lust for Life. In the past it has been known as either Force or Fortitude. An early design of a card called Force shows a woman, haloed, in a dress embroidered with trifoliate crosses, effortlessly breaking a stone pillar.



*Part II*  
Influences Upon the Personality

## The 21st Path

*Netzach — Chesed*

KEY:	☞ Kaph. Palm of the hand.
SPIRITUAL SIGNIFICANCE:	♃ Jupiter.
THEORY:	Lord of the Forces of Life. (X — The Wheel of Fortune.)
COLOURS:	Violet. Blue. Rich purple. Bright blue, rayed yellow.
TEXT:	“The Twenty-first Path is the Intelligence of Conciliation and Reward, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.”

1. This is a Path which connects Individuality and Personality—apart from the organic fusion of the two in the Sephirah Tiphareth. Chesed represents that part of the Individuality where the pure image of what the Individuality intends to be is held. This image should be a true reflection of the Will of the Spirit. The Sephirah into which the influences of Chesed flow, via the 21st Path, is Netzach, representing the creative imagination and higher emotions within the Personality. Thus the potencies of this Path are responsible for the ideals and aspirations which capture the imagination of man.

2. Foremost of these, perhaps, in Western European man is the ideal of the Quest of the Holy Grail. This ideal can affect a man in many ways and may even be viewed under entirely different symbolism. A literary example is Harry Street in Hemingway's 'The Snows of Kilimanjaro', who, reviewing his past life as he is dying, is haunted by the story of a leopard, found dead on the slopes of Kilimanjaro. No one knew why the leopard should have been at such a height nor what it could have been seeking.

3. The influence acts primarily upon the emotions, and is that undefined yearning which impels men or women to set

out on a quest. What the search is for may not clearly be known, nor yet whether the thing sought for even exists. It is this that impels the man or woman to enter upon that stage of the Path known as 'the Seeker' and of course the quest is an inner one. Yet this urge may be the reason that impels certain souls to embark on lives of physical adventure, to be willing victims of that wanderlust so well presented in Kipling's 'The Long Trail':

"You have heard the beat of the off-shore wind  
And the thresh of the deep-sea rain.  
You have heard the song—how long? how long?  
Pull out on the trail again!"

4. Also, the fact that it is the emotions that are stirred by this impulse from the Individuality, causes some to mistake the call of their own higher nature for the magnetic attraction of another human being. Such fall under the spell of the contra-sexual image. Another interesting factor is that the desire for change that this impulse brings—and which, with most, results in daydreams of Elysian life on remote desert islands, or, more practically, the post-Christmas plans for a summer holiday—is, on its deeper levels, a wish for death. The Path of Death of the Personality, the 24th, also leads from Netzach.

5. The influences of this Path, coming in at this time more strongly, due to the Law of Cycles, may also account for that post-war phenomenon 'the Beat generation'. There is much in their general outlook which suggests this—the urge to wander, a preoccupation with mysticism and, unfortunately, (what may be a restimulation of ancient factors of Black Magic), a tendency to drug addiction and sexual experimentation as a means of 'getting out of this world'. Unfortunately this approach to life solves few problems, material or spiritual, for the only way to improve the mess of modern civilisation is to get down to Earth and to grips with it. And although narcotics may be the quickest way of 'getting out of this world' it is also the most expensive—exorbitantly so

in the coin of spiritual, mental and moral health. The truth is, however trite or grisly it may appear to some, the qualifications for full mystical development are the same as those needed for success in the world—balance and control. Drugs achieve neither. Also, compulsive unconventionality is as deadening and weak as compulsive conventionality, one being the reflection of the other. Furthermore, no problems are solved by turning one's back on them, however picturesque a posture one may strike in so doing.

6. The emotional urge of 'the Quest' may come to any, young or old, though—with the exception of those who have led the mystic or occult life in previous incarnations—it is more usual for the urge to manifest in middle age. This period is one where one has passed the mid-point of the physical life, dissolution begins to set in, however slowly, and the Personality is more naturally disposed to think upon the subjective worlds and the state of existence after death. After middle age the direction of life is, after all, broadly speaking, towards death rather than to the conquest of material life. Thus the impulses of the Individuality are more likely to gain a hearing with the Personality now less distracted by ambitions and desires.

7. However, without necessarily taking on the more startling effects of a sudden conversion, the impulsion may be a sudden, strong one and not the result of a gradual change of viewpoint lasting several years. It may impel the Personality to an interest in the metaphysical even if that Personality's mind is hardened into a strongly materialist mould. If such is the case, then the person concerned would probably start off on a scientific approach, going to spiritualist meetings and so on, in order to see if there is any truth in the spiritualist claims. Such an attitude of suspended disbelief in the cause of searching for not-so-obvious truths is all to the good, particularly in the outer realms of mysticism and occultism where there is much charlatanry and self-deception. The main dangers to avoid here are, first, a shying away from the whole business because of the para-

mount false claims, glamour, and emotional exaggeration which are rife, not so much in the Spiritualist Movement itself, (though here it does exist to some extent), but in the blind followers of the more vocal exponents of professional 'occultism'; and secondly, a preoccupation with the phenomena of communication itself or other parlour tricks of the less spiritually enlightened séance room. The first requirement on the early stages of the Quest is, of course, the Virtue of Malkuth, Discrimination, but all the Virtues of the lower Personality Sephiroth will soon be called into play — the Independence of Yesod, for a staunch openmindedness will have to be maintained, (neither following blindly any who cry "Lord, Lord!", nor, on the other hand, being bludgeoned into apathy from fear of what friends and relations might think of one's new 'peculiar' interests); the consequent sifting of evidence, subjective and objective, that is implied in the Truthfulness of Hod; the ability to admit one's ignorance, to 'become as a little child' implied in the Unselfishness of Netzach; and above all, that virtue which will carry the soul through any difficulties on the Path, the Devotion to the Great Work of Tiphareth.

8. Eventually the Path may lead to one of the esoteric schools, though not necessarily so, for some work best unaffiliated to any particular organisation. But in all cases, as the Tibetan stresses in Alice Bailey's "A Treatise on White Magic" the aim is contact with the Individuality — or with the Soul, to use the Tibetan's terminology. This may lead to selfless service in any sphere of human endeavour whether political, financial, scientific, social, artistic, or any other field in which the work of destiny lies.

9. Some remarks by the Tibetan in this same book lead us on to a consideration of the deeper aspects of the symbolism of this Path. There is a link between this Path of Desire and Vision and the 32nd Path of the Coming and Going into and out of physical form in Malkuth. It will be remembered that the scarf about the dancing figure of The Universe was in the shape of a letter Kaph. This letter is the Key to the

21st Path. The Key to the 32nd Path on the other hand is Tau, which, the Tibetan says, is "the symbol of reincarnation. It is desire for form which produces the use of form and causes cyclic and constant rebirth in form."

10. This cyclic and constant rebirth in Form is obviously of immediate relevance to the 32nd Path, in fact the ovoid shape in which the figure on Trump XXI appears can be considered as the opening of a Cosmic Womb. Rebirth is, however, brought about by desire, as the passage from 'The Cosmic Doctrine' already quoted at length in connection with the 24th Path says. "The Spirit, beholding the face of its Father until consciousness is weary with Its brightness, closes its eyes and sleeps; and sleeping, it dreams of the unfulfilled desires and so it is born again, for upon the plane of desire a state of consciousness is a place, and as we desire, so are we reborn. Thus each man makes his own karma."

11. Now it is obviously not the Personality that has this desire, for the Personality does not exist at this stage except in a seed state. The last Personality has been absorbed before, when, as the previous paragraph in 'The Cosmic Doctrine' stated, man undergoes the Fifth Death and "is born into consciousness of the Individuality, and lives upon the plane of Individuality perceiving the 'face of his Father Which is in Heaven.'"

12. The 'face of his Father Which is in Heaven' may be considered the image of the Spirit itself, and it is a vision across the Abyss, provided that the Individuality can function consciously at this level. The Spirit beholding the face of its Father, would more properly be termed the Spirit-functioning-as-Individuality, or, more simply, the Individuality. This is clear from the context. So it is the Individuality which has the dreams of unfulfilled desires and manufactures its own karma. Here is the rationale why the Individuality cannot be perfect in itself, a fact which has already been mentioned in our consideration of the 20th Path, (Tiphareth — Chesed.) As this Path, so closely linked with the 32nd, also leads from Chesed, it may be inferred that the root of any

karma will lie in Chesed, precisely where the true image of the Spirit in the Supernals is distorted when it comes down to Individuality manifestation.

13. The emphasis on cyclic rebirth is resumed in the Tarot card, The Wheel of Fortune—no great symbolic remove from the Wheel of Birth and Death. But we must not fall into the trap of equating physical rebirth with karma. It is true that in so far as the image in Chesed does not correspond with the reality in the Supernals then the 'desires' of the Individuality will have karmic effects, but it is the *destiny* of the Spirit to achieve experience in Earth by cyclic rebirth, so the 'desire' of the Individuality is in line with the True Plan. It is only false in so far as it may lead to incorrect action in Earth and thus prolong the evolutionary process needlessly, through karma displacing destiny. As a matter of fact, most deviations concern an attempt to avoid this process of cyclic rebirth through fear of physical life.

14. The Wheel of Fortune, then, is a symbol of the pattern of evolving destiny held within the Individuality. The same could be said for the symbol for Kaph, the Palm of the Hand, which not only is, traditionally, a chart of destiny, but also the part of the Divine Anatomy whereby the Spirit is nailed to the Cross of Matter.

15. When the soul is incarnate the trend of evolving destiny impels towards incarnation; and when the soul is incarnate it manifests in the emotions as the desire for the life and realities of the higher worlds. The circular shape of the Wheel of Fortune, which symbolises this, is reminiscent of the Table Round, and though a more popular round table in modern life might be the roulette wheel, the real wheel is a reflection of the great image of Chokmah, the Wheel of the Zodiac, of which the Round Table of Arthur is a representation.

16. The goal of human beings is to become as kings, equal in diversity, seated about this table. When such occurs there will be the perfect manifestation of divine law and order, and so the Spiritual Significance of this Path is aptly the

planet Jupiter, the Mundane Chakra of Chesed, essentially the Sephirah of Divine Rule.

17. This is summed up in the Yetziratic Text, which describes the Path as the Intelligence of Conciliation and Reward. In view of the deviation of the human race, Reconciliation might be a better word, for once the true destiny is realised the true image of what the Spirit is will be sensed in Chesed, via this Path. Then is a man reconciled to God and his own True Being, so the Quest might be considered in one aspect as the Return of the Prodigal Son.

18. The last phrase of the Yetziratic Text reads a little strangely perhaps: "It receives the divine influence which flows into it from its benediction upon all and each existence." One may ask how it can receive something which stems from itself. However, it is a fundamental occult law that whatever one gives so will one receive. Thus the benediction which flows from this Path, (that is, the work of destiny, or Love under Will, which 'makes all things new' and helps to bring the Kingdom to Earth), in turn draws down by its own downward outflowing the cosmic resources of the Spiritual realms. Thus is the initiate called one who owns nothing but has the use of all things. To own something for the sake of ownership is to block the flow. To use all one's talents and possessions in the service of others is to act as a channel for cosmic resources. This is the aim of all magic and the true meaning of priesthood.

#### NOTES ON THE DESIGN OF TRUMP X

The Marseilles card shows a six-spoked wheel upon which are crude images of a monkey descending on the left side, an indeterminate creature ascending on the right, and a crowned sphinx with sword seated at the top.

Levi said that the wheel was the wheel of Ezekiel, which he drew, and that the descending figure was Typhon and the ascending one Hermanubis. Wirth gives the wheel eight spokes and has it floating in a boat containing two serpents. The ascending figure he makes dog headed, armed with a caduceus, the descending one he gives a satyr's head and a trefoil double merman's tail, armed with a trident. He puts the sign of Mercury and Salt against each one respectively, and Sulphur against the sphinx. Knapp follows this design but omits the signs and makes the descending figure's head more animal like—a cross between a cow and an alligator in appearance. Papus regarded the ascending creature as Anubis, the descending one as Typhon, whom he regarded as the genius of good and the genius of evil. Manly P. Hall's symbol is a pyramid of ten dots on a yellow ground.



The Golden Dawn version of the card showed the wheel with zodiacal spokes in colours of the spectrum, presided over by a Sphinx above and a cynocephalus ape below. The early Crowley favoured a wheel of six shafts with the triad of Hermanubis, Sphinx and Typhon, each representative of Mercury, Sulphur and Salt respectively. On the Harris card he has the wheel going the opposite way to everyone else, Hermanubis climbs up the left side and Typhon, with ankh and crook, descends the right. The wheel is ten spoked.

Waite follows Eliphas Levi's reconstruction and places the Holy Living Creatures at each corner of the card, in clouds, reading from books. Typhon is in snake form and Anubis, unlike the representations of Wirth and Knapp, does look like Anubis. The wheel consists of an outer circle in which are the letters TORA interspersed with the letters of the Holy Name JHVH in Hebrew. Inside this there are eight spokes, four of which are given symbols: the one pointing to the Sphinx to Mercury, the one pointing at Typhon, Salt, the one pointing at Anubis, Sulphur. There is thus a difference of opinion on the attributions of Sulphur or Mercury to the Sphinx or Anubis and a case can be made out for either. Case's design follows Waite's except that the Holy Living Creatures are not reading books.

The 'Egyptian' Tarot shows an eight spoked wheel, a serpent on each spoke and a winged horned disk at the bottom of the shaft. The Sphinx holds a javelin and has a hawk on its back. The figures of Typhon and Hermanubis are quite un-Egyptian.

The man, mouse and monkey seen on some exoteric cards is, according to Levi, a superficial rendering for which Etteila was responsible.

## The 23rd Path

### *Hod — Geburah*

KEY:	☵ Mem. Water.
SPIRITUAL SIGNIFICANCE:	▽ Water.
THEORY:	Spirit of the Mighty Waters. (XII—The Hanged Man.)
COLOURS:	Deep blue. Sea green. Deep olive green. White flecked purple.
TEXT:	"The Twenty-third Path is the Stable Intelligence, and is so called because it has the virtue of consistency among all numerations."

1. It may seem strange that this Path, which is so obviously one of Water, not the stablest of Elements, should yet be called the Stable Intelligence. But the Path connects Hod and Geburah and herein lies the clue to the matter.

2. The Sefirah Hod, in common with Binah and Chesed, is a 'Water' Sefirah and there is an aspect of the Sefirah sometimes referred to as 'The Water-temple of Hod'. A principle of Water is reflection, and it is in Hod that the reflections of the principles of the higher worlds may be discerned. Hod, of course, refers to mind, and so the reflections of this Sefirah are intimations of pure reason rather than the images of lower psychism which are to be seen in the Magic Mirror of Yesod. Where images occur in Hod they are more in the nature of abstractions, (the geometrical symbols of Pythagorus, for example), rather than the teeming welter of subconscious elements, (dream images, for example), of Yesod. The similarity of function of the two Sephiroth is indicated in the symbols of their Mundane Chakras. The Moon, of Yesod, is shaped like a cup, a receiver, and this same symbol surmounts the symbol for Mercury.

3. Geburah, on the other hand, is not a 'Water' Sefirah but, like Chokmah and Netzach, a 'Fire' one. Yet there is an

aspect of it that is much akin to the action of water. It is very easy to regard Geburah solely as a violent, intensely active Sefhirah, but it achieves its effects also by the slow wearing away of accretions over a great length of time. This aspect is shown by the symbol of the Chain, but a more accurate example of the process may be found in water, which, dripping on a stone for many years will wear a hole through it, or which will round off a sharp rock into perfect smoothness after long immersion. Thus we have, on this Path, in the one case, the stability necessary to reflect the higher worlds without distortion; and in the other case, stability of effort over countless eons of time.

4. Broadly speaking, Chesed is the Sefhirah associated with what the Individuality *is*, Geburah is the Sefhirah associated with what the Individuality *does*. Geburah also has a corrective or assessing element in it which implies the ability to see what *is*, the ability to see what *should be*, and then the ability to take action to merge the two kinds of reality so that after the Geburic action everything that *is* is as it *should be*.

5. These principles of action are also available to the Personality and the link in consciousness which causes this to be so is, on the Tree, the 23rd Path. Hod, the sphere of mind in the Personality, is analogous to Geburah in many ways; this is particularly shown in the analytical powers of the mind. This has its dangers at the present time when there is great emphasis placed upon mind; the mind is all too apt to be used in its destructive function instead of constructively. Thus, internationally, we are faced with continual war but the bombs and bullets are ideas. The World War has never really stopped since 1914; all that really happened in 1918 and 1945 was that it ceased to be fought on a physical level, except for occasional skirmishes, and even then through general exhaustion rather than humane principles. Our Lord once asked a crowd of very righteous people who dared to cast the first stone, and after looking into their hearts, none did. We can only hope that a

similar display of self-honesty may prevail today, particularly as we have progressed from throwing stones to throwing bombs. At least jesting Pilate had the choice of stopping for an answer; we may not be so lucky once the gamma-rays get going.

6. However, if centuries of civilisation, let alone eons of evolution, have not served to teach man to use his powers constructively one is tempted to wonder what any religious appeal can do. Viewed in the light of the present context, the symbol on the Tarot Trump has its irony—it shows a hanged man. The powers of this Path should show man how to use his mind in conformity with the True Plan of evolution. When any difficulties have occurred in the past the human reaction has tended to be a great willingness to hang the other man, whether by rope or nails or whatever comes cheapest. The real lesson that this Path has to teach, put in the bluntest vernacular terms, is “Go hang yourself!”

7. Esoterically, the symbol of the man hanged upside down is one of sacrifice. Now self-sacrifice does not mean a morbid search for martyrdom. It means a) utterly unselfish cooperative effort for the good of the whole and every individual within that whole; and b) the exchange of something for something better. The exchange of money for a whiskey and soda represents the second aspect of sacrifice; the use of that money to buy a starving man a meal would cover both factors. Like all spiritual truths, it is really very simple — though to those who base their ethics, usually through fear basically, on “Me first!”, or on a complicated web of plausible reservations, it may appear just simple-minded.

8. Yet this issue of simplicity and simple-mindedness illustrates another lesson of this Tarot card. The Hanged Man is upside down, indicating that the values of the higher worlds are the reverse of the lower. (A similar symbolism occurs in the parallel 21st Path whose Trump is the turning Wheel of Fortune.) The Personality is based on the animal life from whence it stems and, if uninformed by the higher nature, it naturally acts in accordance with the simple phys-

cal laws of survival. This leads to an attitude of "Fight for food and shelter first, and philosophise about it afterwards."

9. Spiritual values are different, for they are based on a Cosmic background and the knowledge and certainty that All is One and that Life is indestructible. This essential Unity was stressed by Our Lord when he said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." and "Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matthew xxv. 40 & 45)

10. For any who are not Illuminati, this needs Faith—and a lot of it. Unfortunately, attempts have been made in the past to bolster up Faith with threats. Promise of hell fire is not, however, a particularly apt way of bringing souls back to the God of Love, though of course such teachings are really, though hideous distortions, based upon psychological fact. Esoteric eschatology teaches that the worst that most need expect is the automatic 'burning out' of desire when there is no physical body to satisfy those desires. Thus while lack of functional control can lead to some discomfort after death, this discomfort, which no doubt can be severe, is by no means a punishment. There should be no threats implied in the descriptions of 'the wages of sin', only warnings of the action of cause and effect. "If you put your hand in the fire then you will get burned." is a statement of fact, and blaming God, the fire, the person who told you, the person who did not tell you, or even yourself makes little difference to the outcome—in this case, a painful finger.

11. With this in mind let it be stated that perhaps the most basic Spiritual Law of the Universe is, however much appearances may seem to indicate the contrary, you get out of life exactly what you put into it.

12. Exactly what to put into living each must decide for himself. Qabalistically, this Path should hold the answer. Put into plain terms this means that the first task is to make the mind into a clear receptive vessel, capable of registering

pure reason without being occluded by false opinions or mental taboos.

13. Once the light of pure reason is achieved, one's destiny becomes clear, as the symbolic links of this Path will show. The Water symbolism immediately refers us to Binah, the Great Sea, whose influence passes to Geburah, and thence to this Path and Hod, by the 18th Path. Binah is of the Spirit, the most concrete form of the Spirit qua Spirit, wherein the true image of the Self and Destiny rests. Also, the Spirit of the Mighty Waters, the title of the Tarot Trump, well repays meditation. The Mighty Waters are those of the Anima Mundi, the Universal Soul, wherein is reflected the True Luminous Image of the Creator. This is represented in the diagram known as The Great Symbol of Solomon. (cf. Notes of the Design of Trump XII.) On a yet deeper level the Mighty Waters are those of Ain Soph in the Unmanifest wherein each Spirit's Cosmic Atom lies, projecting the Divine Spark itself into manifestation.

#### NOTES ON THE DESIGN OF TRUMP XII

The Marseilles card shows a man suspended by one foot from a beam supported by two lopped tree trunks, each with six lopped branches. His head hangs over a pit and his legs are crossed, with his hands behind his back so that the arms form a triangle.

On the Marseilles pack it appears that the man's ankle is bound with a supple branch of the crosspiece, but Wirth substitutes a rope. He also gives the man moon-shaped pockets to his jacket. These are only suggested by the Marseilles version. Following Levi, Wirth attaches a money bag to each armpit. This is an old tradition with this card, which has been commonly associated exoterically with Judas Iscariot.

Surprisingly, Case makes little of the number of lopped off branches though Levi, Papus, Wirth and Knapp take care to make them six each side. Case counts the man's buttons though and makes them ten—for the Sephiroth. Waite's Hanged Man has none, Wirth's six, and Knapp's seven. There are ten on the Marseilles version.

Wirth, Knapp and Case follow the Marseilles form of the gallows. Case however, is the only one who deliberately seems to make it into a letter Tau—for Form. Crowley had long supported a Daleth shape, the letter of Venus, which signifies Grace and Love—essential to the deeper meanings of this card. Waite is another Tau supporter but makes the gallows into the shape of an actual Tau-cross.

The 'Egyptian' card shows the usual form of gallows but the uprights are twined with vines, bunches of grapes, (three each side), hanging at intervals. There are the usual six lopped branches each side but they occur at the top of the uprights as if these were made from palm trees. The man's hands are bound to form a downward pointing triangle and coins drop from them. His legs are crossed in the normal way and juice drips from the topmost bunches of grapes which hang over the cross bar. This is probably to signify the connection between wine, blood and sacrifice.

The binding cord always seems to be distinct from the actual wood of the crosspiece except on Waite's card, and on this it is obscure. Crowley's card shows it to be a serpent, which binds the man to an ankh. He is also nailed to a lattice-work with green disks (for Venus) at the termination of his limbs and at his head. His attitude displays a cross over a triangle as in the traditional design.

Westcott and Waite make dark hints about the secret significance of this card. Westcott is of the opinion that none know the real meaning except for some few who have discerned it by clairvoyance or intuition. He says that the key is held only by such as know the Hebrew letter it belongs to and the correspondences of that letter. Westcott was obviously hinting at Mem here, the Golden Dawn attribution, whose main attribution is Water— it is thus the most motherly of the Mother letters. The key idea is Reflection, and so we are led to the Hermetic axiom "As above—so below" and the consideration cautiously given by Waite many years later that an alternative for this card could be the well-known Qabalistic picture of Macroprosopos appearing over the horizon, his whole head and shoulders and triangularly held arms reflected in the waters. The waters are the same as those mentioned in the early part of Genesis and the diagram is the Great Symbol of Solomon, it is given in the frontispiece of Eliphas Levi's 'Dogme et Rituel' or 'Transcendental Magic'.

It is thus a question of Spirit and Form and it is a fruitful line for meditation though the reason for all the secrecy of the past is difficult to see. Manly P. Hall not unnaturally gives the figure of a triangle surmounted by a cross as a symbol for meditation—that is, Spirit immersed in Form, hence the higher ideas of Sacrifice. Eliphas Levi has also suggested that the Hanged Man is a form of Prometheus and this idea is certainly well worth consideration.

### *Part III*

#### The Links with the Spirit

## The 13th Path

### *Tiphareth — Kether*

KEY:	♁ Gimel. Camel.
SPIRITUAL SIGNIFICANCE:	☾ The Moon.
THEORY:	Priestess of the Silver Star. (II—The High Priestess.)
COLOURS:	Blue. Silver. Cold pale blue. Silver rayed sky blue.
TEXT:	“The Thirteenth Path is named the Uniting Intelligence, and is so called because it is itself the Essence of Glory; it is the Consummation of Truth of individual spiritual things.”

1. The Yetziratic Text of this Path gives the whole basis of spiritual reality in a nutshell — Unity equals the Essence of Glory equals Truth. Also, in so far as one can say that one aspect of spiritual manifestation is more important than another, the 13th Path ranks above all others, for it is on the direct line of contact between Spirit and Individuality. It is part of what might be called the backbone of the Tree of Life, the long Path between Spirit and Earth, Kether and Malkuth, which we split, for purposes of analysis, into three — the 32nd, 25th and 13th Paths. The Atziluthic colours of these Paths are the same, the Blue of Love and aspiration, darkening to indigo in the denser levels of Form.

2. The vertical line up the Tree is the Path of the Arrow, the Way of the Mystic, who seeks not the manipulation of occult powers but Union with God. The blue of the lower levels of this Way is darker but not because it is ‘tainted’ with matter. This is an error Crowley fell into, revealing an oddly puritan streak, perhaps derived from his Plymouth Brethren childhood. Matter is not impure. The more obvious reason why the 32nd Path is coloured indigo on the Atziluthic Scale is because indigo is the prismatic colour attributed to Saturn, the planet of Form and Limitation. The deeper teaching behind this is that one cannot, must not, embark

on the Way of Mysticism until one is completely grounded in Form and has learned all its lessons. To try to fly to the higher realms before the nadir is rounded is not holiness but cowardice, not saintliness but sin, it is a regression along the Path of Involution and thus is the Left Hand Path, whatever the ostensible high intentions. 'Holiness' is being used as a way of escape, as a tool for personal use, as a means of blasphemy against Adonai— God in Earth.

3. The Path of the Mystic ascends the 32nd Path, the Gateway to the inner planes, and passes through the subconscious realms of Yesod. As Yesod is a Sefirah connected with the sexual function we have here Qabalistic evidence that the sexual imagery of some mysticism is not necessarily proof that mysticism is the result of sexual frustration as some psychologists would have us believe. From Yesod the Way leads across the 'wilderness' of the 25th Path, the Intelligence of Probation, which is the first Dark Night of the Soul before the golden dawn of Tiphareth consciousness is reached and the contact with 'the god within'. The Tiphareth contact is, however but the lowest aspect of the 'god within', for the Path leads on as far again right up to the fount of spiritual being in Kether. This latter half of the Way is the 13th Path and its Hebrew letter is Gimel, a Camel, reminding us that here is another Desert, a higher analogue of the 25th Path, and thus the second Dark Night of the Soul.

4. As the first Dark Night of the Soul might be termed symbolically a crossing of the Gulf, so the second indicates the way across the Abyss, and the best available authority on both experiences is St. John of the Cross. We have already studied his book 'The Dark Night of the Soul' in connection with the 25th Path and we can do no better than adopt the same procedure here. St. John's descriptions of the second Dark Night are even more copious than of the first, complete with biblical illustrations and comparisons with his own poetry. Anyone who is interested in the practical reality of mysticism rather than in mere symbolic descriptions of it should read this book. They will at least see that true mysti-

cism is by no means all sweetness and light, or an escape mechanism of muzzy bliss.

5. What then are the experiences of this second Dark Night of the Soul? In a phrase, they could be described as 'a sense of utter desolation'. All the expansion of awareness and feeling of at-one-ment that is possible to the soul with Tiphareth consciousness is suddenly annihilated and the soul feels empty, alone, without God and without the love of fellow men. This is an automatic experience once a certain stage of the Path is reached. In the words of St. John:

6. "This dark night is an influence from God upon the soul, which purges her of ignorance and habitual imperfections, natural and spiritual, and is styled by contemplatives, infused contemplation or mythical theology, wherein God teaches the soul in secret, and instructs her in the perfect love, all act on her part being limited to fixing her attention lovingly on God, listening to His voice and receiving the light He sends, without knowing what manner of thing this infused contemplation is. Inasmuch as it is the benignant Wisdom of God, the which works particular effects upon the soul; for, by purging and illuminating her, it disposes her for the union of love with God, where this most loving Wisdom herself, which purges the spirits of the blessed, by shining on them in their brightness, is she who now purges the soul and illuminates her.

7. "But the doubt presents itself, why does the soul apply such a term as dark night to the Divine light which, as we say, illuminates and purges her of her blindness? Whereto it is answered, that in respect of two considerations, this Divine Wisdom is not only night and darkness for the soul, but also pain and torment. The first by reason of the altitude of the Divine Wisdom, which exceeds the comprehension of the soul, and is therefore dark as night to her. The second, because of her own baseness and impurity, and therefore it is to her noisome and grievous, and also dark."

8. The last sentence indicates that the Individuality is by no means perfect, even in a saint. However, this process in

the mystic produces perfection. In one who has travelled the 'occult' way, developing the powers in action of the Individuality in Earth, most, if not all the excrescence should have been cleared from a soul on the 19th Path. For such a soul, proceeding across the Abyss from Chesed through Daath to Binah, the experience would still be met with, but more "by reason of the altitude of the Divine Wisdom, which exceeds the comprehension of the soul" than because of "baseness and impurity."

9. This Way of experience from Chesed is known as the 'secret silent Path'. It is called secret simply because it does not appear on the Tree of Life and the 'silent' refers to its quality of 'nothingness'. The usual symbolism for this condition is the Empty Room or the Condemned Cell. The Cell contains nothing and the walls are bare save for a small barred window which can be looked through by pulling oneself up by the arms. All to be seen through the window is a gallows but there is a radiant rising Sun in the background which has the strange effect of seeming to pull one into it, through the barred window, to be absorbed by it. This is the usual symbolism and it is intended to imply the complete absence of symbolism. The experience of this Secret Path is one of loneliness and desolation, in short it is the same experience as the Dark Night of the Soul on the 13th Path. Both Paths are Ways across the Abyss and through the environs of Daath so this is perhaps to be expected. A study of the Sefirah Daath will do much to help towards an understanding of these two Paths.

10. To return to the testimony of St. John, there comes to the soul in this experience a "kind of grief, which is the Majesty and Grandeur of God, which gives rise in her to the other extreme therein contained, of her own intimate poverty and wretchedness; the which is one of the chiefest tortures she suffers in this purgation. For, she feels within herself a profound void and utter dearth of the three kinds of wealth which are ordered for her enjoyment, which are: temporal, physical, and spiritual; and she sees herself plunged into

the contrary evils, to wit: miserable trifles of imperfections, aridnesses and emptinesses of the perceptions of the faculties, and desolation of the spirit in darkness. For, inasmuch as God now purges the soul of her spiritual as well as her sensitive substance, of her interior as of her exterior powers, it is necessary that she be placed in emptiness and poverty and desertion on all sides, and be left parched, void and empty and in darkness. For the sensitive part is purified by dryness, and the intellectual powers in the void of their cognitions, and the spirit in thick darkness. All which God effects by means of this obscure contemplation; wherein, not only does the soul suffer the void and suspension of these her usual supports and perceptions, which is a kind of suffering most agonising, (like as if a person were hung or suspended in the air, so that he could not breathe), but he also purges her, destroying or voiding or consuming therein, (like as fire works on the rust and tarnish of metals), from all the affections and imperfect habits she has contracted throughout her life. And, forasmuch as they are deeply rooted in her, she suffers grave restlessness and interior torture, beside the said poverty, and physical and mental void."

11. The imagery of St. John's description of the experience is again Qabalistically interesting; the hanging, "suspended in the air" is a figure of speech which is very close to the symbol chosen by the Qabalists to represent the condition — The Abyss.

12. Such a high level of purification, of course, leads the soul straight on to God, or to Kether. It is, in fact, a final purification. As St. John says: "And so the soul which passes through this purification and is left thoroughly purged, either does not enter Hades, or stays not long there, for, in one hour of this earthly purgatory, she derives more benefit than in many there."

13. After reading the above descriptions of it, and the even more detailed ones in the actual book, this does not seem surprising! It leads however, to the experience of the ap-

proaches to the final Union with God, the Spiritual Experience of Kether. This experience has also been experienced and recorded by St. John: "I went forth from out the converse and scanty exercises related, to the operations of, and converse with, God. That is to say, my understanding escaped from itself, being from human, transmuted into Divine; because, being united with God by means of this purgation, it no longer perceives in the same limited and imperfect way as before, but by the Divine Wisdom where-with it has been united. And my will escaped from itself, making itself Divine: for, since it has now become one with Divine love, it loves no longer with the cribbed and confined strength and vigour as of yore, but with the passionate strength and purity of the Divine Spirit; and so, the will works no longer in respect of God after human fashion, in exactly the same way as the memory is absolutely changed into eternal reflections and perceptions of glory. And finally, every energy and passion of the Soul by means of this night and the purgation of the old Adam are born afresh into Divine harmonies and delights."

14. This is the testimony of one who achieved this state, that of full spiritual contact whilst living in Earth. To make a fine distinction this is probably not the actual Union with God of Kether, for such would imply a withdrawal into the Unmanifest, but it certainly is an experience of the higher reaches of the 13th Path.

15. In Qabalistic terms this state is the initiation known as 'The Babe of the Abyss'. Naturally such a state cannot be conferred by the means of a simple ritual, it is a condition which is attained only after years of spiritual striving. A so-called 'initiation ceremony' on the physical plane can only be, at best, a trigger mechanism to get a process started within a soul, and a confirmation of what has already been achieved. Real initiation is a subjective realisation which comes about by a natural process of growth and is not a thing that can be bought, sold, given or received.

16. The initiation undergone by St. John of the Cross was

a very high one, and one which Crowley fancied himself to have taken. He makes much of 'The Wastelands' and 'Babe of the Abyss' and one of his groups was called the Order of the Silver Star after the title of the Tarot Trump of this Path. But initiation is not merely a question of knowing the externals of symbolism, it is a state of being, and anyone can judge for themselves the extent of Crowley's real condition by comparing his writings with those of St. John of the Cross, who achieved without any advanced knowledge of symbols, secret or otherwise, but purely by faith and spiritual will. An even more revealing and damning analysis would be to compare their lives. It seems necessary to emphasise this, not so much for the doubtful pleasure of kicking a man who is already down, but in order to act as a warning to the many who tend to injure themselves by trying to follow the Crowley system without sufficient knowledge of its pitfalls—some of which, sad to say, seem deliberately placed, either through malice or a misplaced sense of humour.

17. The High Priestess of the Tarot Trump is usually compared to Isis and there is much to be gained from following up this line of tradition. In this case, the Silver Star is Sothis, the star sacred to Isis and attributed to the Sefirah Daath. Isis is also associated with the Moon, which ties up well with the astrological attribution of the Moon to this Path.

18. This simple fact conceals and reveals much. The Moon is intimately connected with the Earth, and also with the etheric levels, represented by Malkuth and Yesod on the Tree. It is the Ruler of Flux and Reflux, as well as being a symbol of receptivity. Thus Daath is akin to Yesod; in fact it could be called Yesod on a higher arc. In terms of the ascent of the Tree, Daath is a Gateway to Cosmic Space—Sothis or Sirius being the extra-Logoidal heavenly body most closely connected with this Solar System. Descending the Tree however, that is, looking at things entirely from the point of view of the manifestation of the Solar Logoidal Plan, the Lunar aspect of Daath shows the fundamental



working or the Laws of Cyclic Action and Polarity. The close analogy to the etheric plane is also important, for the etheric level has two aspects, it unites all things in Earth and also it holds them in dense physical existence. It is evasion of these two factors that constitutes the bulk of sin and error. The effects are obvious in the chaotic state of the world today; the causes are denial of the unity of all things, (the sin of separateness), and the refusal to face reality in Earth.

19. In Qabalistic terms this wholesale deviation from reality resulted in the formation of the Gulf and the Abyss. It is these two blockages in the line of contact between Spirit and Earth that cause most of the trouble and results in the unpleasant experiences of both the Dark Nights of the Soul. The repercussions of these blockages go further than just giving mystics a bad time though, they also play an important part in all world conditions. Particularly is this so in the field of sexual problems and problems of relationship.

20. The human Spirit is androgynous and thus any attempt to deny the conditions of existence in Earth manifests often as an urge for Independence. This, it is true, is the Virtue of Yesod, but an exaggerated or compulsive manifestation of a Virtue results in a Vice. So we may have the androgynous Daath state of the Spirit attempting to exert itself in the lower analogue of Daath, Yesod. This means an inability to form any satisfactory relationship, particularly sexual.

21. There is no such thing as independence in the physical universe; all are related and complementary to each other, bound together on the one hand by the etheric Machinery of the Universe, and on the other hand unified in Love in Earth to the degree that spiritual redemption is achieved. Where Love is missing, one has only the mechanics of sex, enslaved by the false image of androgynous independence, separated by a very wide gulf indeed from love and a home and children and all that flowers from these basic principles of human life in Earth.

22. These things work out in many different ways of course. It is not the destiny of all to rear a family for example, for the pioneer in any walk of human life such a thing is usually impracticable and unfair to parents and children alike. It is the principle behind that is important, and how this works out in Earth. And even the pioneering Spirit should have incarnations devoted primarily to domesticity and the enjoyment of the fruits that he has laboured for on humanity's behalf. Again, Independence should not be regarded, because of this, as a dirty word. It is often necessary. It is where compulsive automatic action occurs that the deviation must be looked for.

23. Such things may manifest as the highest of motives, aspirations and ideals, but where compulsive, they are deadly. This is particularly so when acting on a group level in the unhuman, dis-personalised bureaucracy of a large organised social unit whose way of function rests on adherence to a book of rules rather than the dynamic initiative of the human personality. This applies to private business corporations as well as government departments — no-one has a monopoly on inhumanity.

24. To revert to the Tarot Trump, a more modern way of interpretation would be to regard the High Priestess as the Virgin Mary. This may give a greater degree of reality on the real meaning of this Path than the formulation of pagan goddesses from the ancient past. The Virgin Mary is called 'Stella Maris' — Star of the Sea, which is not such a far cry from Priestess of the Silver Star. Blue and silver, the colours of this Path, are also traditionally those of Our Lady, and a further interesting factor is the doctrine of the Assumption of the Virgin Mary into Heaven. This doctrine implies a direct link between Heaven and Earth and this direct link is obviously the central Path on the Tree, consisting of the 32nd, 25th and 13th Paths which together join Kether and Malkuth.

25. The Key to the Path, the Hebrew letter Gimel, confirms this. It is made up of two dynamic Yods, one at the

top of a shaft and the other at the bottom, the one meaning life in Heaven and the other, life in Earth. It is, indeed, a simple form of the Caduceus, that shaft of Divine Power with the pine cone at the summit and a scorpion at the base. The scorpion, with all its attendant astrological overtones, is also a symbol sacred to Isis. Scorpio is, of course, the sign of the 24th Path, whose Tarot Trump is Death. It has among its meanings sexuality, and the impactation of life into Form, as well as death, some of the implications of which we have examined in connection with the 24th Path. That they have relevance to the 13th Path as well is corroborated by the Roman Catholic practice of calling upon Our Lady at the hour of death. In this way the discarnating Personality is given a correct orientation from the outer to the inner worlds as it embarks upon the 32nd Path. Like death and birth, the 32nd/25th/13th Path is very much a Path of transition; it is the link between Kether and Malkuth, the human Spirit in Heaven and the human Spirit in Earth.

26. It could be called the most direct Path on the Quest of the Holy Grail. The Grail is the vessel that one can make of one's own being so that it is capable of holding the higher forces — the Blood or Waters of the Spirit. Needless to say, this can take place on many levels, but the most profound is that which results from a clear run-through down the central Paths so that the Grail in Malkuth contains the blood of Kether. Blood is a symbol of the Spirit, it is indeed, more than this, it is the actual carrier of the Spirit's influence in the physical body. In the Grail stories the blood drips from a lance, and the Lance is a Kether symbol, a symbol of manifesting Deity.

27. The Grail stories make interesting reading, bearing the writings of St. John of the Cross in mind. Although a transcendent experience, the Vision of it carried its own purgation. Most of the knights did not find it, while some, such as the vengeful Gawain, could not even work up much interest in its Quest. Of those who did achieve, the most

successful was Galahad, the faultless knight. His father Lancelot, however, had a very rough time because although he was 'the best knight in the world' his life was far from blameless. He did achieve a sight of the Grail but he was warned not to enter the Grail Chapel door. There, according to Malory, "it seemed to Lancelot that above the priest's hands there were three men, whereof the two put the youngest by likeness between the priest's hands, and so he lift it up right high, and it seemed to shew so to the people. And then Lancelot marvelled not a little, for him thought that the priest was so greatly charged of the figure, that him seemed that he should fall to the earth. And when he saw none about him that would help him, then came he to the door a great pace, and said, Fair Father Jesu Christ, ne take it for no sin though I help the good man, which hath great need of help. Right so entered he into the chamber, and came toward the table of silver; and when he came nigh he felt a breath that him thought it was inter-meddled with fire, which smote him so sore in the visage that him thought it burnt his visage; and therewith he fell to the earth, and had no power to arise, as he that was so araged that had lost the power of his body, and his hearing, and his saying."

28. This may seem very unjust, for Lancelot had acted upon the best of intentions. But in the higher realms of spiritual reality the sole criterion is truth — falsity is burned up in a flash and good intentions are no protection. A red hot coal will burn the hand that picks it up, however commendable the motives involved. The Laws of any plane are paramount upon that plane.

29. So on the Way of Evolution one should not try to proceed to another plane until the laws of the plane one is on are mastered. There is much exaggeration in many of the warnings about fearful occult forces but there certainly can be danger to the dabbler if he dabbles long enough. No one would try to teach themselves surgery by opening up their own or their friends' guts with a razor blade, but many

seem to think that similar experiments on the psychological level are quite in order. Fortunately most dabblers are like many of the knights on the Quest, their own ignorance or basic lack of interest saves them from harm. But danger can come to the more advanced, as, for instance, with someone sensitised to a high degree from practising the Eastern systems who suddenly starts to play about with the potent ritual methods of the West.

30. The letter Gimel of this Path could be likened to a Cosmic battery, the two Yods being terminals. If the power is suddenly switched through the line in between, the channel has got to be capable of standing up to the voltage. In plain terms, this means that the vertical contacts of higher mystical experience should not be attempted until the Nadir is passed. This means, first and foremost, acceptance and full control of the forces and conditions of the dense physical universe.

#### NOTES ON THE DESIGN OF TRUMP II

The Marseilles version of this card is particularly crude but there are definite suggestions of pillars and a veil behind the Priestess. She has a triple tiara and an open book. Wirth partly closes the book; gives the Priestess crossed keys, gold and silver, in the other hand; places a moon crescent on the top of her tiara and provides a chequered floor. He has also suggested she should lean against a sphinx. Papus considered that a transparent veil should fall across her face and, like Levi, that a solar cross should be on her breast. Levi, following the tradition of some older Tarots, said she should have a horned moon headdress. He points out that old versions of the card ascribe all the attributes of Isis and cites examples that show her suckling Horus, or with long unbound hair. He also considers that her veil should be thrown back behind her head and that on each side of her throne should be lotuses blooming in the sea. Also, she should be making the sign of esotericism with the hand not holding the book.

Waite went some way towards Levi's last suggestions in having the bottom of the Priestess' robe take on the appearance of water, and in giving the pillars lotus tops. The black pillar to her right has the white letter B (for Boaz) on it, and the white pillar a black letter J (for Jachin); the veil between them is embroidered with palms and pomegranates and at her feet is a crescent moon. He gives no chequered pavement for the scene is in the open air and behind can be seen the sea and a distant shore. (It is possible this might be a desert but the signification is the same. The Hebrew letter Gimel means Camel— 'ship of the desert'.) Case omits the crescent moon at her feet, puts the pillar letters in Hebrew, (Beth and Yod), and makes the bases of the pillars into cubes like the High Priestess' seat, which is also a cube in the Waite version. Waite and Case show a scroll, not a book, inscribed with the word TORA.

In Knapp's version the High Priestess has a gold throne surmounted by owls and on the top of three steps. The rest of the floor is chequered and beyond the veil and pillars is utter darkness. She is veiled, has book and keys, but the sign on her breast is Mercury. (There is a close connection between Isis and Mercury/

/Hermes/Thoth). Manly P. Hall's hieroglyph is a gold crown with a dark crown, reverse, beneath it, as if reflected. Knapp has the book closed.

The early Crowley suggested she should be reading intently in the book, but on the Crowley/Harris card she is a figure weaving crystals and fruits with a veil of light and carrying a huntress' bow and a sistrum, with a camel at the bottom of the card.

The 'Egyptian' card follows the general pattern, lotus pillars, cubic throne, veiled priestess, partly concealed book, moon crescent on triple headdress, the symbol on her breast being Mercury.

In exoteric packs this card has gone under several names, no doubt in accordance with the religious feelings of the time. She was crudely Christianised as 'The Female Pope', or more jocularly, 'Pope Joan' after the old legend. In Italy however, good taste preferred to restore her to pagan status as 'Juno'.

## The 17th Path

### *Tiphareth — Binah*

KEY:	† Zain. Sword.
SPIRITUAL SIGNIFICANCE:	♊ Gemini. The Twins.
THEORY:	Children of the Voice. Oracle of the Mighty Gods. (VI—The Lovers)
COLOURS:	Orange. Pale mauve. New yellow leather. Reddish grey inclined to mauve.
TEXT:	“The Seventeenth Path is the Disposing Intelligence which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.”

1. Binah is the most ‘concrete’ of the three Supernal Sephiroth, it contains the image of the Spirit and its destiny in Earth, and this Path is the means by which knowledge of what the Spirit’s destiny is, is focussed into the central focus of consciousness in manifestation, the Sephirah Tiphareth.

2. Binah is “the parent of Faith, from which doth Faith emanate” and this phrase from the Yetziratic Text of Binah is confirmed by the Yetziratic Text of this Path “which provides Faith to the Righteous”. From this, the relevance of the rest of the Yetziratic Text follows easily; by Faith are the Righteous “clothed with the Holy Spirit”, and Faith is “the Foundation of Excellence in the state of higher things.”

3. The Holy Spirit is the Third Aspect of God, or Third Person of the Trinity, and is in this context attributed to Binah. This has caused a certain amount of controversy, in the past, between Qabalists. It is argued that the allocation of Father, Son and Holy Spirit to Kether, Chokmah and Binah respectively, is an unsatisfactory arrangement and the work of Christians trying to twist the Jewish Qabalah to their own theology. Now while it is true that a better ‘general purpose’ attribution might be God the Father in Kether, the

Son in Tiphareth and the Holy Spirit in Yesod, such discussions are hardly worth the effort of argument. They all stem from an attempt to fix definite categories to all aspects of the Tree of Life—to make it a cut and dried, and therefore dead, system. The Tree of Life is of little use to anyone unless they have the flexibility of mind to cope with what is, to all intents and purposes a living entity—or, more accurately, the reflection of a living entity.

4. Students of the Qabalah must be able to apply factors of life to any part of the Tree with an open mind, checking up how all the related factors fit in with different arrangements. A synthetic mind is called for as much as an analytic one—though both are equally important in their place and one should be able to use one or the other aspect freely at will. The twentieth century has been called ‘the Age of Analysis’ and though this is a necessary general trend it sometimes runs to excess. It is all too easy for the brightly polished intellect to equate analytical ability with perspicacity, and synthetic ability with stupidity; just as a few hundred years ago the picture was reversed and synthesis was considered saintly and analysis of the Devil. It is necessary to work intelligently with the trend of the current cycle.

5. The Holy Spirit may be applied to Yesod or Binah and there is indeed much in common between the two Sephiroth, as meditation along the Moon/Water symbolism of Yesod and the Great Sea of Binah will show.

6. Binah is also closely connected with the Holy Guardian Angel in spite of the fact that the Knowledge and Conversation of the Holy Guardian Angel is the Spiritual Experience of Malkuth. There is, of course, again a close link between Binah and Malkuth, the Superior Mother and the Inferior Mother. The Holy Guardian Angel is not the Individuality, but that aspect of the ‘Group Thought-form’ of God which impressed the Swarm of Divine Sparks at the beginning of Time. When the Swarm broke up to undergo individual

experience in manifestation the 'Group Thought-form' broke up also, each fragment connected with a particular Divine Spark. The above is, of course, at best crude analogy but the Holy Guardian Angel may be considered to be that part of a human being which reveals his purpose in manifestation to him in accordance with the Divine Plan.

7. In this we have the explanation of the esoteric titles of the Tarot Trump and also of the astrological sign. The intimations of a Holy Guardian Angel is an Oracle of the Mighty Gods, each Holy Guardian Angel being a Child of the Voice, Word or Logos. Such intimations will, of course, be above the levels of mind and so they manifest, as the Yetziratic Text implies, as Faith. This may be not only a general Faith in God but the faith in himself that every dynamic human being has to press on with what he considers to be his true field of endeavour, his true vocation, whatever the opposition.

8. The astrological sign, Gemini, the Twins, indicates the true relation that should exist between the Holy Guardian Angel and the Individuality. They should be a reflection one of the other.

9. This, of course, may apply equally to the Spirit and Individuality, or to the Individuality and Personality. It is to the latter pair that the Heavenly Twins, Castor and Pollux, are more commonly referred in esoteric writings.

10. Castor and Pollux were children of Leda. Pollux and Helen of Troy were sired by Zeus in the form of a swan, and Castor and Clytemnestra were true children by her husband, Tyndareus. Here is a close analogy with the Holy Guardian Angel which, like Pollux, was formed directly by God, and the incarnating Spirit which, like Castor, is essentially human. Castor was mortal, Pollux an immortal. The legend tells that Pollux bought immortality for Castor by consenting to spend half his time in Hades. This could be interpreted as the downward directed meditation of the Holy Guardian Angel, the Spirit, or the Individuality, according to the level

of interpretation, when its lower unit is in incarnation. The final goal is also demonstrated in the myth: Zeus, impressed by this demonstration of brotherly love, placed them both in the sky as a constellation. This shows the Cosmic future of humanity and also its means of attaining it—through Love to the Stars.

11. The Tarot Trump is called The Lovers, and shows three people, one male, two female, over whom hovers a Cupid with bow and arrow. One of the women is crowned and faces the couple, who are obviously The Lovers. It needs no great powers of elucidation to deduce that the couple are the counterparts of the Dioscuroi, the Heavenly Twins; the crowned woman is the principle of Form; and the Cupid is the driving principle behind manifestation, really the primeval Eros of Kether. The mighty Eros, a figure of dynamic Cosmic Love has been popularised down the ages into the sentimental Cupid, just as the true significance of this card was for long considered exoterically to be that of man's choice between Good and Evil, with Evil about to get an earful of arrow from the winged figure of Justice. An even shallower interpretation regarded it as a card upholding the sanctity of marriage. This process of different levels of interpretation is inevitable and of course one has to bear in mind that the significance of symbols will change as one's own understanding matures. If a symbol is a good one, all levels of its interpretation are correct and he is a rash man who thinks that he has reached the ultimate meaning of any esoteric symbol. This fact must always be borne in mind in esoteric investigation.

12. There is an interesting confirmation in the design of this Trump in 'The Chymical Marriage of Christian Rosencreutz' wherein a Virgin is mistress of ceremonies and the young King and Queen about to be married have a Cupid constantly hovering over their heads.

13. The Key to the Path, the Hebrew letter Zain, means a Sword. The shape of the letter suggests a sword and, in another way, the action of the Holy Guardian Angel. The

Holy Guardian Angel is Knowledge and Purpose on its own high level and is indicated by the Yod at the top of the letter. The Holy Guardian Angel projects a 'rod' of Knowledge and Purpose downward into manifestation and this is represented by the vertical line of the letter. There is nothing attached to the lower end of this shaft for the inner opportunity presented has to be seized and acted upon.

14. The attribution of the Sword may seem strange at first in connection with The Lovers and Twins, for the Sword is a symbol of separation. It is, however, in perfect accord with the rest of the symbolism. This Path is essentially one of Separation for the separation of the Sparks of the Human Swarm is essential for individual evolution; similarly there must be a separation between the part of the Self that stays in Heaven and the part that descends into manifestation. This separation is part of the Vision of Sorrow of Binah, one of whose Magical Images is a heart pierced with swords. Furthermore we must bear in mind that the Heavenly Twins, though similar, and united by relationship and love, *are* separate beings. Without separation there could be no demonstration of Love.

15. The Sword is also a weapon of destruction and so we may align it with the Fourth Aspect of Deity—God the Destroyer or Disintegrator. This indicates an aspect of the ascent of this Path when all manifestation is eventually reabsorbed into the Great Sea. This can be regarded as Binah at one level; ultimately it refers to Binah's analogue beyond Kether, Ain Soph, the Limitless.

16. Legends about the Sword are numerous. There are swords which sing and swords which speak, though perhaps the most famous is Arthur's Excalibur. Throughout all Brythonic legend there are accounts of Divine Purpose being revealed by means of a sword cleft in a stone and sometimes found floating in the water. It was by means of such an oracle that Arthur was made king. The association with stone is interesting as it indicates manifestation in dense

matter, and the water in which the stone floats is a reminder of the Waters of Binah or Ain Soph. Excalibur itself came from and was returned to the Lady of the Lake.

17. There is a sexual element in sword symbolism but this is by no means the whole story, it is but a facet of the whole principle of polarity which produces manifestation—hence the relevance of this Path to Binah and the symbolic relationships of this Path shown on the Tarot card and in the myth of the constellation. The Sword may be considered to be the *power* of polarity—on all its levels. Excalibur is a case in point where this obviously applies, and its scabbard, which Merlin said was worth more than the sword itself and which was stolen by the sorceress Morgan Le Fay, represents the *knowledge of the application* of this power. The whole Arthurian cycle is an esoteric treatise on the principles of polarity which would take a complete volume in itself to analyse. However, although this may be put forward in the guise of love affairs between various lords and ladies, the implications are very deep, for polarity is the very principle of manifest existence. When dealing with the higher aspects of the Tree of Life, as we are now doing, we must expect to deal with fundamentals, and the real factors about Excalibur, the Knights and Ladies, the Holy Grail and Table Round, are, at these levels, not merely examples of human behaviour, as they might be validly considered lower on the Tree, but principles of Cosmic Realities.

18. We have said that the Path from Yesod to Hod is one of sexual division and the attendant problems that come about from refusal to recognise this division or accept it. This Path is a parallel one to that Path and so represents the same tendencies but at a higher level. It is a point of some academic nicety where exactly the roots of the Prime Deviation lie. The Spirit is said to have been perfect until it learnt of the Plan of the Manifest Universe; then it took on imperfection. Thus one could put the root of the trouble in Binah, but it is perhaps safer until more is known, to follow the more traditional idea of the Serpent of Confusion

rising only as far as Daath. The fact is that the wrong image was projected into Chesed and the Spirit is responsible, for it is the Spirit which projects, and should act through, all the vehicles of man.

### NOTES OF THE DESIGN OF TRUMP VI

Versions of this card differ considerably, as also do its titles — 'Vice and Virtue', 'The Two Paths' etc. The Marseilles card shows a man between two women, one of whom wears a wreath. Above is a winged Cupid, with bow and arrow, in the Sun.

Wirth divides the man's clothing vertically by colour and gives one woman a floral headdress and the other a crown. The Cupid is blindfolded. Papus considers the Cupid figure to be 'the Spirit of Justice' in a radiant halo and thinks one woman should be crowned with a circlet of gold and the other crowned with vine leaves with the rest of her dress dishevelled. Knapp emphasises the difference between the women by making one a winged angel and the other dishevelled almost to the point of indecency. The man is of puritan appearance, arms crossed on breast, and standing at the junction of two paths. The Cupid figure on Wirth's version is blindfolded and directs his arrow straight at the man. These designs seem to follow Levi's view that the women represent Vice and Virtue, though he considers the Cupid figure to be Love, in the Sun of Truth, directing an arrow at Vice.

According to Case, both he and Waite follow an unpublished esoteric Tarot. This can hardly be the Golden Dawn one, which differs radically from all other designs. Waite and Case show an angel in the Sun dominating the top half of the card, arms stretched out in blessing. Below him are a naked woman under a fruit tree in which is entwined a serpent, and a naked man under a tree bearing triple flames. In the centre background is a conical hill.

The Golden Dawn version is of Andromeda manacled to a rock, a dragon rising from the waters at her feet, with Perseus flying through the air to her assistance with drawn sword.

Crowley's early ideas were of the two women as a priestess and a harlot, representative of things sacred and profane. He thought the man should be a boy, in the sign of Osiris risen, inspired to prophecy on these things—'Cupid' being in reality Apollo, who inspires prophecy and is a Sun god.

His card produced in collaboration with Lady Harris is different again, being inspired by alchemical symbolism, notably that of 'The Chymical Marriage of Christian Rosencreutz'. A figure of the Creator blesses the Moorish King and the White Queen, protagonists of the drama described in that important Rosicrucian document. The King, with gold crown and robe embroidered with serpents, holds the Sacred Lance, and the Queen, with silver crown and robe embroidered with bees, holds the Holy Grail. They are countercharged by a fair and dark child standing before them, the one holding roses and the other a club. At the top of the card is a blindfold Cupid, an arch of swords, and a naked Eve and Lilith. At the bottom of the card are the alchemical Red Lion and White Eagle, and also a winged Orphic egg with serpent.

Manly P. Hall describes yet another version of the card wherein a marriage ceremony is shown conducted by a priest. This would seem similar to the design from which the Waite/Case version might be derived. Of the traditional design, Hall considers that it represents a youth at the threshold of maturity—the 'Parting of the Ways'—with, above, his genius of Fate, (which we would call the Holy Guardian Angel, in Binah; the youth being emblematical of the newly manifesting Spirit). Hall's symbol for the card is two interlaced triangles, the Star of David, the downward pointing triangle being printed in heavier line.

The Egyptian Tarot follows the traditional pattern of a man standing at two ways, with two women indicating opposite directions. Above is a winged genie in a twelve rayed aureole of flame pointing a bow and arrow towards 'Vice'.

## The 15th Path

### *Tiphareth — Chokmah*

KEY:	⚡ Heh. Window.
SPIRITUAL SIGNIFICANCE:	♈ Aries. The Ram.
THEORY:	Daughter of the Firmament. Dweller between the Waters. (XVII—The Star)
COLOURS:	Scarlet. Red. Brilliant flame. Glowing red.
TEXT:	"The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of the contemplations; it is that darkness spoken of in Scripture, Job xxxviii. 9. 'and thick darkness a swaddling band for it.'"

1. The complete passage quoted from in the Yetziratic Text runs as follows: "Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

2. This sea, swaddled in cloud and thick darkness, is no ordinary sea, but the Waters of the Unmanifest pouring into manifestation. This occurs under the presidency of God and all that "becomes" from the Sea of Not-being is ordained its rightful place in the scheme of things that makes a Universe. Here are the Waters and the Firmament of the esoteric titles of the Tarot Card; they are the same as those mentioned in Genesis.

3. The processes of this early creation is put in more detailed terms in 'The Cosmic Doctrine': "It will be recalled that the Great Entity (Solar Logos) gathered about itself atoms of each Cosmic plane, out of which it formed its body. These atoms themselves are entities, though of a lesser degree of development than the Great Entity of which

they form a part. Being of lesser development, the full recapitulatory growth is achieved earlier. Each atom, having realised itself, has created a concept of itself. These concepts, projected by the atoms, are not atoms, but so many units of knowledge of ways in which reaction is possible. They are not, therefore, sorted out into concentric belts, because there is nothing in them upon which gravitation can act. They are merely forms of reaction.

4. "Now, the consciousness of a Great Entity is not aware of the individual reactions of its atoms, any more than the consciousness of man is aware of the individual consciousness of the cells composing his body. Therefore, when it seeks to conceive an image of itself, it has to take the reactions of the different types of atoms in their respective aggregates, and is dependent upon the atomic concepts for the creation of the necessary atomic images. Therefore, the Great Entity has to create its concept of itself in objective substance, and is therefore limited and bound by conditions of the nature of the already created images which it utilises. Thus, the atoms, by conceiving their own images, perform the primal act of creation.

5. "The first act of creation proceeds from the *body* of God, and is but a mass of unorganised units—'Darkness was upon the face of the deep'. These units, having no organisation and consequently no relationship among themselves, could not attain to objective consciousness, but the concept of the Great Entity, based upon its Cosmic experiences, as soon as it became projected organised them into relationships, and they then became conscious of each other, and became affected by each other."

6. These considerations take us into deep waters of esoteric cosmology which cannot be fully investigated here. We are dealing with the Tree of Life in terms of the psychology of man and so our consideration of the Paths is limited to how best they can be used to help man to know himself. In fact, what we may quite legitimately call The Unmanifest in our present examination of the Tree is, in

reality, only the Sixth Cosmic plane. Our complete Tree is on the densest Cosmic plane and so is really only the Tree in the Sefirah Malkuth of the Cosmic Tree. The Cosmic Tree does not concern us now, for man has no existence on these levels, but it is well to bear in mind the possibilities of the Sephiroth and Paths when applied cosmically. They represent areas of Cosmic being and consciousness of which we can at present have no glimmer of understanding.

7. The relevance of the above quoted passage will be obvious however when one considers that the Spiritual Experience of Chokmah, the Sefirah to which this Path leads, is The Vision of God face to face. The Mundane Chakra, furthermore, of this Sefirah is the Zodiac and in connection with this we have the Tarot Trump The Star on this Path. Through this Path the soul may glimpse a spark of the majesty of its Creator as if it were sitting before a narrow unglazed window staring upwards into the darkness of space, there to see suddenly a star shining brightly, indicating the origin whence the soul has come and the goal towards which it must wend on the Way of Evolution.

8. The factor of the beginning and ending of one's evolution is shown by the shape of the astrological sign Aries; the sudden looping down into manifestation and subsequent return to the level of inception. Likewise the Hebrew letter suggests by its shape a Window through which the vision of this Path may be seen. The Window is indeed its meaning.

9. Another quotation from 'The Cosmic Doctrine' is of interest here. It will be gathered that all the 'atoms' mentioned previously are the nuclei of the indwelling lives of a Solar System, human or otherwise. This group of atoms, with their projected consciousness which makes up primal manifestation, is referred to in the following passage as 'a satellite' of the Great Entity—our God.

10. "The Great Entity is aware of Its satellite. Its consciousness conditions Its satellite, and the satellite is aware of the Great Entity; but though the *collective* consciousness of the satellite is influenced by the Great Entity, and there-



fore there is reaction between Entity and satellite, it is not conscious of the Great Entity with its collective consciousness but with innumerable individualised consciousnesses whose collective consciousness is merely aware that they are aware, which is quite a different matter.

11. "There exists then, in the satellite, a collective consciousness which is self-conscious, aware of the conditions in the groups of atoms gathered around the seed-atoms with which they are associated but which are unaware of the conditions of groups of atoms gathered around other seed-atoms, and which are also each and separately aware of the Great Entity.

12. "The consciousness of the Great Entity towards the satellite resembles the sight of the human eye, but the consciousness of the satellite toward the Great Entity resembles the sight of a spider's eye—innumerable facets reflecting innumerable images which have to be focussed within the brain—the brain correlating with 'group-consciousness'.

13. "When all the Divine Sparks are perfectly adjusted to each other so that there is perfect reciprocity of reaction throughout their mass, then there is a collective consciousness which focusses the images of the facets. When this is achieved there is reciprocal consciousness between the satellite and the Great Entity, because they meet on equal terms."

14. Putting this somewhat abstractly expressed teaching into the context which concerns all humanity here and now in Earth, it can be seen that two things are necessary before our present phase of evolution is achieved: a) *perfect adjustment between all human beings*, one with another, (and with the non-human beings that make up the physical and superphysical worlds as well. This means joyful acceptance of the conditions of the natural physical world, and a vital religious and mystical awareness.) b) *the attainment of the Vision of God face to face*, which should never have been lost in the first place. As things are now, the Gulf and the

Abyss between man's different levels of being have to be bridged before this can be fully achieved.

15. The means to this goal of all mankind could be put in even simpler terms, and has already been done so. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke. x. 27. and also Mat. xxii. 37. Mark, xii. 30. etc.)

16. It seems superfluous to add anything to this for in it is summed up all the Laws of Evolution and their practical application. We may perhaps draw from one or two other traditions however, to supplement the text, for lip service is all that is usually paid to it these days—particularly on the group level of communities, races and nations.

17. The Mundane Chakra of Chokmah is the Zodiac, and this might be termed the complete image of God, shown forth by twelve types of reaction. These have been called the Twelve Heavenly Men and are all aspects of the One God—Kings, as it were, seated about a Cosmic Round Table. In Alice Bailey's book 'A Treatise on Cosmic Fire', the Tibetan states that the Path of Earth Service involves "twelve cosmic identifications". This might be considered as a realisation of the whole being of God through a series of realisations of the real meaning of the twelve Zodiacal signs. This is of course quite beyond any appreciation of astrology as we understand it. The Round Table is said to have been brought by Merlin from the constellation of the Great Bear, and as is well known in esoteric teaching, the Seven Rishis of the Great Bear hold the pattern of evolution for seven planets of which our Earth is one. This may serve to indicate something of the tremendous breadth and depth of the realisations required for those who essay this Path.

18. However this is of more concern to the Hierarchy of Masters than to most of us, so it is perhaps sufficient to bear in mind that The Star of this Path is our own perception of God, the facet of the 'spider's eye' of group consciousness by which each contributes his share towards

evolution, and the ultimate goal of reciprocal consciousness between God and his Universe. We cannot expect to perceive, let alone comprehend, the whole of the Majesty of God—our vision is limited by the narrow aperture of The Window of our own consciousness or area of realisation. It should be our goal though to perceive what we should never have shut our eyes to in the beginning—that single star in the spangled heavens of God’s existence that is our own particular vision of Divinity.

19. This star might, in another way, be considered as that seed-atom in the Cosmic body of God that projected us as we are into manifestation. Hence the truth of Crowley’s maxim “Every man and every woman is a star.”

20. It will be seen on the Tarot Trump that the Star is surrounded by seven others. This may be considered to represent the Solar Logos, the Grand Man of the Heavens, with the seven Planetary Logoi, the Seven Heavenly Men. (These should not be confused with the Twelve mentioned earlier.) Or, microcosmically, it can represent our own Cosmic atom, and the seven seed-atoms which form the nucleus of each of our seven bodies of manifestation. On a more remote level it could be considered as the Senior of Seven, or the One About Whom Nought May Be Said, (because no-one knows anything to say) and the Seven Solar Logoi emanated by Him or It, and so on right through the sevenfold Cosmic Hierarchies to the Parabrahm in the Central Stillness of the First Cosmic Plane. Such considerations can only be of academic interest for us, however, as we are limited to the lowest Cosmic plane and the periphery of consciousness or Ring-Pass-Not of our own Solar Logos.

21. The bird on the Tarot Trump is a creature of air, a winged symbol, representing the freedom of Cosmic space. The woman, in that she is between land and water and in view of her attribution to this Path, recalls to mind the Seventh Angel in Revelations: “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the

sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Rev. x. 1-7.)

22. This is a visionary prophecy of the end of our present evolution and, like the higher realms of esoteric metaphysics, it need not here concern us in detail. It is of interest, though, for the parallel imagery with the text from Job quoted in the Yetziratic Text, and also for the fact that this Path is that of Aries. Aries is the first sign, representing the beginnings of things, but as the Zodiac is a wheel the cycle is not complete until Aries is commenced again, so Aries is also the ending. This might be inferred from the actual shape of the astrological sign, a line which loops round to end at the level from which it started. Also it provides an additional esoteric meaning to the words “I am the alpha and the omega” and “The last shall be first and the first last.”

23. In her higher aspects, the naked woman on the Tarot Trump may be considered to be the Principle of Manifestation which caused the sea of the Unmanifest to “brake forth as if it had issued out of the womb”. She is, like the High Priestess of the 13th Path, the wreathed virgin of the 17th Path and the Empress of the 14th Path, a representation of the Feminine Side of God. The Godhead is shown forth in

all its aspects in the many mythologies of man. The Feminine-Side is the Goddess behind all goddesses just as the Masculine-Side is the God behind all gods. Yet the two are one God—the Divine Androgyne.

#### NOTES ON THE DESIGN OF TRUMP XVII

The Marseilles card shows a naked woman kneeling on one knee by a pool, pouring liquid from two vases. In the sky is a huge star surrounded by seven smaller ones. In the background a bird sits upon a bush. On the Marseilles card it is not quite clear where land and water actually meet, so the exact position of the woman cannot be defined. Wirth causes her to be kneeling on the land and pouring one vase onto the earth and the other into the water. Waite, Knapp and Case agree on this except that they place her leading foot *on* (Waite and Case) or *in* (Knapp) the water. Zain puts knee and leading foot on the water, trailing foot on land.

The actual star of the Marseilles card has eight main points with eight secondary ones inbetween them. Seven of the main points have a line down the centre — the exception being the topmost one. The surrounding stars are grouped in two vertical rows of three with a seventh in the centre over the woman's head; they have eight points except the topmost two, which have seven.

Papus described the woman as crowned with the seven stars. Wirth has the main star with eight main and eight secondary points, all with a central line, though the secondary points are very much smaller than the main. The surrounding stars are grouped traditionally, all eight-pointed, but the middle one of each row and the central one of all, (which is smallest of all), are divided into lozenges internally.

Waite breaks up the regular pattern of grouping of the smaller stars and makes all the stars simple eight-pointed geometric figures. Knapp's main star is like Wirth's, his regularly grouped smaller stars all simple eight-pointers. Case follows similarly except that the two midpoint stars have diagonals drawn in and the small central one is divided into lozenges. Zain gives an eight-pointed star with two triangles on a common base inside it, the top one white, the lower black; seven four-pointed stars are grouped evenly about it.

The Golden Dawn considered the large star to be seven-pointed — the star of Venus. Levi agreed it was Venus but gave it eight points. This may indicate that Levi attributed the card to the Tree of Life according to the same system as the Golden Dawn and that his published attributions were blinks. However, on the other hand, he may have arrived at Venus from the number of the surrounding stars and not because Venus is the Mundane Chakra of Netzach to which the 28th Path leads, the Path to which the Golden Dawn attributed this card.

The bird on the bush in the Marseilles card is also variously presented. Levi and Papus say that it is optionally an ibis or a butterfly on either a bush or flower. Wirth, Knapp and Zain have a butterfly or a flower; Westcott, Waite and Case prefer an ibis on a bush. The two latter also place a mountain in the background. The Golden Dawn tradition was that the bird was a dove (of Spirit) hovering above the Tree of Knowledge.

Crowley's early description of the card was that it shows a playful naked water nymph pouring silver waters into a river and golden waters over her head, with butterflies and roses all about. He said that there should be flames above in addition to the star of seven rays and that her attitude should suggest a swastika. The Crowley/Harris card follows these ideas generally. It is built up on a spiral design and also shows a celestial globe, the poles of which coincide with the position of the breast shaped cups. There are crystals at the bottom of the card and the seven-pointed star of Venus rises above, seeming to rotate, with swastika-like rays of fire coming from it.

Manly P. Hall's symbol for the card is a finger to hushed lips.

## SECTION THREE THE SUPREME MYSTERIES

### *The Paths of the Spirit*

*Part I*

*Influences upon the Individuality*

## The 18th Path

### *Geburah — Binah*

KEY:	⚔ Cheth. Fence.
SPIRITUAL SIGNIFICANCE:	♋ Cancer. The Crab.
THEORY:	Child of the Powers of the Waters. Lord of the Triumph of Light. (VII—The Chariot.)
COLOURS:	Amber. Maroon. Rich bright russet. Dark greenish brown.
TEXT:	“The Eighteenth Path is called the Intelligence of the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from its midst the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it from the Cause of all causes.”

1. This Path joins Geburah, the Sefirah of spiritual activity in manifestation, and Binah, the Sefirah of archetypal Form. Thus the Chariot serves as a good symbol for it in that a chariot is a vehicle designed for active movement. The vehicle of the Spirit for its activity in manifestation is a series of bodies or sheaths made up from the material of that manifestation, one body for each level from Spiritual to Physical.

2. Each body builds up around a ‘permanent atom’ on its corresponding plane and this, sometimes called a seed-atom, remains attached to the Spirit for a series of incarnations. The seed-atoms hold, therefore, the memory of all past incarnations of the Spirit while the atoms of the various planes that gather round them each time to form a vehicle are subsequently dispersed to form the common pool of matter for that plane which is utilised by other manifesting Spirits.

3. It is possible that a portion of, say, astral or mental substance may be utilised by an incarnating entity before it has been completely broken down into its component parts. Thus it will still retain certain aspects of the imprint of the previous entity. This sometimes accounts for strange

affinities and repulsions, often seemingly out of character, in a Personality. Such would not be marked in a Spirit in good control of its vehicles but it can and does happen and is well to bear in mind before jumping to conclusions about former incarnations, pre-terrestrial ties or the doubtful theory of 'soul mates'.

4. The symbols of this Path all stress the aspect of Form—the House of Influence, the Crab with its hard carapace, the Fence, and the Chariot, which, on the Tarot Trump has a square house-like superstructure. Form is again emphasised in the Moon symbolism of the card, moons appearing on the king's sceptre and upon his epaulettes. The Moon is a general symbol of Form, for, like Form, it is predominantly receptive; its great power over the tides of the oceans is a drawing or actively receptive power like all aspects of the Feminine-Side. The polarity of manifestation is shown in the two horses which draw the chariot, in the design of the king's crown, in the two wheels of the chariot and also in the two sets of pillars which support the chariot's canopy. A chariot is a mobile throne which again refers us to Binah, whose Order of Angels is the Aralim, Thrones. The mobility of this throne or chariot is the Geburah aspect of the Path and as the war-horse is attributable to Geburah it is perhaps better to leave the animals drawing the chariot as horses rather than to make them sphinxes as is the usual modern formula. One could also say that the chariot has its basis of mobility in Chokmah, whose Order of Angels is the Auphanim, Wheels.

5. Such a wealth of symbolism should not be allowed to veil from us the reality for which it stands. This is always a danger in a symbol hunt and often causes the symbols to transform themselves from arcana into red-herrings, from which it is but a short step to stinking fish. It would, for example, be of great interest perhaps to thresh out just what animals ought to be depicted drawing the chariot, horses, sphinxes, griffons, lion and unicorn or that strange Daath-like beast, the amphisbaena, with a head at both

ends. Similarly, many could no doubt grind a very pretty axe over the true signification and design of the glyph on the front of the chariot, but they would be in danger of cutting their own throats with it because it does not really matter. As things stand, every Tarot designer puts his own idea of what it ought to be, which does not necessarily mean that any particular one is necessarily right or wrong. It is apposite to mention this here as an over-emphasis of symbolism is an over-emphasis of Form. One must remember that, in the symbolism of this Trump, the chariot has a king in it; that is, any symbol is only a more or less inadequate representation of a spiritual reality and so, particularly in a symbol system as corrupt as the modern Tarot, it is often best to use symbolism only to get the bare outlines fixed and then to use one's own intuition to fill in the minor details. If one worries over minor details of symbolism one is apt to lose the whole of the reality.

6. The Form stress in the symbolism of this Path is not so much the actual forms that the Spirit will use in its manifestation but the aim or purpose of the Spirit within those forms, as well as their action in the worlds of Form. Aim, quality and action are indeed inextricably intertwined, which is part of the Mystery of the Divine Trinity. It often helps us in our elucidation of reality to make a division between the Three Persons or Three Aspects, calling them Father, Son, Holy Spirit, or Will, Love-Wisdom, Active Intelligence, but of course all three are really One—together with the often ignored Destroyer or Disintegrator Aspect. To refer back to the Tarot imagery, the four pillars of the chariot are but parts of one vehicle. This is often forgotten in our analytical investigations and can lead to misunderstandings—for example the Pillars of Opposites would really be better called the Pillars of Complements.

7. In Binah is held the purpose of the Spirit in incarnation and how it proposes to set that purpose in motion in Form. Form is a necessary part of the scheme of things—it gives a thrust block or sphere of limitation for the Spirit to act

against or within. The analogy of the internal combustion engine is a familiar one; if there is no compression the exploding gasses simply dissipate and no motion is possible. So Form is necessary for Evolution.

8. Form acts as a limitation but it is not, because of this, evil, as some pagan cosmologies would suggest. In esoteric terms this limitation is a Ring-Pass-Not, a field of limitation inside which the active force of the Spirit is confined. From this we can see the relevance of such symbols as the House, the Fence and so on, which are attributed to this Path. There are many other symbols which could also have been used, from the womb to the internal combustion engine, all of which show the action of this Feminine, Negative or Form-Side of God.

9. This Path acts as a channel of communication between the Spirit and the Individuality—from the aspect of the Spirit where the Spirit's destiny in Form is archetypally held, (Binah), to the intelligently active part of the Individuality, (Geburah). Thus the Path is called the House of Influence. The parenthesis in the Yetziratic Text, "(by the greatness of whose abundance the influx of good things upon created beings is increased)" indicates how necessary this link is for the destiny of the Spirit to be worked out in manifestation. Where destiny is not being worked out karma is generally accruing and the results of this are rarely welcomed as "good things". From this will be seen part of the results of the Primary Deviation which drove a wedge or Abyss between the two levels of being.

10. Binah is the Parent of Faith from which all higher knowledge of destiny is gained by the Individuality. This knowledge is the "arcane and hidden senses" mentioned in the Yetziratic Text. These stem, the Text says, from the "Cause of all causes", Kether and the Unmanifest. This means our fount of being on Cosmic levels, and as our aim in evolution is to link up this part of our being with the parts of us in manifestation, it is obvious that our first task is to get the channels clear—to bridge the Gulf and the

Abyss. Only then is it possible to get the knowledge of our destiny filtered down to the densest levels and worked out upon the physical plane in daily living.

11. The esoteric titles of the Tarot Trumps show two aspects of the Path. The Child of the Powers of the Waters refers to our position in the Waters of Form or Manifestation. The Lord of the Triumph of Light refers to our Cosmic position as Lords of Light. This is another way of expressing the symbol of the King in the Chariot, the Crab in its Shell, the Influence in the House. The dual quality is suggested also by the dual shape of the astrological sign.

12. All this symbolism emphasises our position in the chain of evolutionary hierarchies. We are Cosmic beings immersed in the Waters of Manifestation and our task is to act as mediators—brightening the waters with our light and at the same time enhancing the power of our light by its immersion in the waters. It is not a necessary fact of Spiritual realities that our lights should fizzle out in a lot of steam and stench on contact with the waters of manifest existence.

13. A light doused, obscured, or 'hid under a bushel' manifests in daily life as a lack of responsibility. Responsibility, true responsibility, for maintaining the right or light can stem only from within oneself. If one acts according to the dictates of even a comparatively high moral ethos and yet does so not by virtue of the truth of one's own light shining within but because one takes one's standard of action from the dictates of another, then one is replacing one's own light with the authority of another. This is not responsibility, it is evasion of it, whatever the outer appearance apparently to the contrary. To substitute another's light for one's own is no way of bridging the Abyss—it merely camouflages it, making a deceptive, deep and very real trap. Hypocrisy is not always as obvious as one might think. In the words of T. S. Eliot's Becket in 'Murder in the Cathedral', it is "the greatest treason: to do the right deed for the wrong reason".

## NOTES ON THE DESIGN OF TRUMP VII

The Marseilles Chariot shows a king in a four-posted canopied cubical chariot drawn by two horses. It is possible that the two horses are in fact an amphibaena—a mythical animal with two heads which, by their position, enables it to move as easily forward or backwards—a kind of Janus figure. The king's crown is strange, having a fleur de lys decoration one side and filled in solidly on the other, a point which is not followed by any of the later designs. It may be a misprint but it fits in well with the other dual symbolism. The figure at the head of the sceptre is best elicited from the actual diagram which appears in the book. His shoulder pieces are in visaged moon form and his cuirass shows three approximately right-angled bands. On the front of the chariot is shown the letters V.T—probably indicating the Hebrew letter Tau, Hebrew being read from right to left, and symbolic of Form.

This card is one fully illustrated by Eliphas Levi. He represents the horses as sphinxes, one black and one white, pulling in different directions but looking the same way. The canopy of the chariot is embroidered with stars and the king's crown consists of three pentagrams. The sceptre is similar to the Marseilles version, which Levi describes as a globe, square and triangle. On the front of the chariot the V.T is replaced by the lingam and a winged disk. The shoulder pieces are as those on the Marseilles card and Levi says they are Urim and Thummim, represented by the two crescents of the Moon in Chesed and Geburah. The Urim and Thummim are part of the sacred accoutrements of the Jewish priesthood. Little is known of their significance. Some consider they were fetish stones carried out of Egypt, others that they were forms of dice used in divination, and others that they were sacred names on talismanic sheets of gold. In Levi's opinion The Chariot is the most beautiful and complete of all the Tarot cards.

Wirth, Papus and Knapp all follow Levi closely, though Knapp introduces a triple flame above the king's head. Waite and Case also follow similarly. Waite says the figure should have a drawn sword but his diagram shows a diamond headed sceptre. He displaces the threefold cuirass pattern by a square jewel. He also adds a background of river, trees and a walled town, giving the idea of Hebrew letter Cheth, a Fence, another indication that at this time he supported the Golden Dawn attributions. The skirt of the king divides into eight segments covered with geomantic signs and complete with a belt of mystic symbols; Case follows suit. He also substitutes for the triple-pentagram crown one with an eight-pointed gold star. Case's only real modification from Waite is to retain the pentagram crown and to add three T shaped figures on the inside of the sides and top of the breast square. He also puts a smile and a frown on the faces of the sphinxes and the Urim and Thummim.

Crowley originally supported Levi's design though he thought the chariot should be driven furiously. In the Harris design the charioteer is completely armoured and holds the Holy Grail made of amethyst and with blood in it. On his armour are the ten stars of Assiah and his crest is a crab. The chariot is drawn by four sphinxes each composed of four Elements, thus representing the sixteen sub-Elements.

The 'Egyptian' card shows the charioteer with drawn sword, which is curved. On his breast are shown two set-squares and a T-square. Otherwise the accoutrements are similar to the traditional except that there is no lingam on the chariot front and his headdress bears the usual uraeus. Uraei with solar disks appear in the ornamentation over the starry canopy together with a figure of Isis stretching her arms over two eyes, also ten female sitting goddesses wearing what seems to be Maat feathers. The sceptre is a clear-cut triangle on circle on square.

Manly P. Hall's symbol for the card is a ring of seven five-pointed stars.

## The 16th Path

*Chesed—Chokmah*

KEY:	† Vau. Nail.
SPIRITUAL SIGNIFICANCE:	♄ Taurus. The Bull.
THEORY:	Magus of the Eternal. (V—The Hierophant.)
COLOURS:	Red orange. Deep indigo. Deep warm olive. Rich brown.
TEXT:	"The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous."

1. The 16th Path is parallel to the 18th. They are both links between Spirit and Individuality, and again there is emphasis on Form in the symbolism. In the JHVH formula Vau is active manifestation in Form, the result of the union of opposites of Yod and Heh, a more complete consideration of which belongs to our examination of the Tarot Court cards. From an esoteric Christian standpoint the Nail is a significant symbol, being (in triplicity) that which nails the Spirit to the Cross of Matter.

2. The shape of the letter Vau is similar to Zain, the Sword. We considered Zain to be made up of a Yod, (representing Spiritual reality), extending a line of communication down into manifestation. We might apply a similar line of interpretation to the letter Vau. In the case of Vau though, the Yod is positioned differently. It is not athwart the vertical line of communication but inclined down into it—as if the great dynamic force of Chokmah were driving its spiritual influence down into the pristine form of the Individuality held in Chesed. Thus, whereas the emanations of Binah are known as Faith, the emanations of Chokmah could be called Spiritual Will.

3. As Chesed is that part of the Individuality which beholds, or should behold, the face of its creator, the Spirit,



holding within itself a pattern of the Spirit on which to mould its further manifestation, and as Chokmah is the pure type of Spiritual Being, the direct reflection of the very source of Being itself in Kether, so this Path we can take to be, as the Yetziratic Text says, "the pleasure of the Glory, beyond which is no other Glory like to it." When all the aspects of our manifest existence radiate and reflect truth to and from one another in this way, then will 'the Kingdom come'. So we can think of this Path as a pattern for what is to be, and a promise of what will be; thus is it called also "the Paradise prepared for the Righteous."

4. A Magus is one who mediates power from one level down to another and so the function of this Path is well summarised in the esoteric title of the Tarot Trump—Magus of the Eternal. The Eternal is in Kether and the Unmanifest and is brought into manifestation through Chokmah, (the particular type of the Spirit, corresponding to one of the Zodiacal signs), and thence to the Individuality for transmission to Earth by the everyday life of the Personality. The term "Triumphal or Eternal Intelligence" in the Yetziratic Text endorses this fact. One of the aims of our evolution is the manifestation of Christ-consciousness in Earth, and the birth of this Christ child in each one—in the cave among the animals of Malkuth—is heralded by a star—the radiant essence of the Spirit in Chokmah—rising in the East, the place of greatest symbolic light and revelation.

5. The astrological sign of this Path is Taurus, the Bull, an animal which symbolises densest concretion in Earth, whilst its feminine counterpart, the Cow, has from time immemorial been a sacred beast, symbol of the feminine, sustaining, receptive principle of Form—the matrix in which the jewel of the Spirit is set. The shape of the sign is well related to the powers of this Path, a lunar disk over a solar circle, indicating reception of the powers of the Eternal and their radiation in life-giving light and warmth in the worlds of manifestation.

6. There are some interesting lines of investigation in the

stars and constellations which go to make up the Zodiacal sign of Taurus. Most significant are the Pleiades, which appear at the shoulder of the Bull. The Pleiades, along with the binary Sirius and the Great Bear are among the more important stellar groupings as far as our Solar Logoidal system is concerned. Just as Sirius bears similar relationship to our Solar Logos as the Individuality does to the Personality of man; and the Great Bear holds the patterns for the seven Planetary Logoi of our Solar Logoidal jurisdiction; so do the Seven Sisters of the Pleiades have an important esoteric link with our Planetary Logoi. Not much can be given about the exact nature of the link because the factors involved are too vast for a detailed human understanding, but the Pleiades have been called the 'sisters' or 'wives' of the Seven Rishis of the Great Bear. In other words, they are Feminine or Form-side aspects of the Cosmic Patterns held in the Great Bear that the Planetary Logoi of this Solar system use as guides for their evolution. They have been thus assigned as under the presidency of the Third Aspect of Deity—Active Intelligence.

7. Interesting as this may be, we humans have enough on hand in coping with our own evolution without bothering over-much about the evolution of Cosmic beings. But an occasional consideration of these points does help to give a sense of Cosmic proportion when perhaps we are in danger of becoming a little too vainglorious.

8. The Pleiades are mythologically considered to be doves. These birds are sacred to Venus, which is the ruling planet of the sign Taurus. A dove is also an emblem of the Holy Spirit, an example being the Biblical story of Jesus' baptism in the Jordan. The Holy Spirit is, of course, the Third Aspect of God, so we have an interesting correlation here between mythological, Biblical, astrological and esoteric symbolism.

9. Alcyone, the brightest star of the Pleiades, is a particularly important star as far as our Solar system is concerned, and was believed, in ancient times, to be the hub

of the Universe. This point is also put forward in H. P. Blavatsky's 'The Secret Doctrine' and any interested in these Cosmic stellar factors can do little better than to study this work and also the Tibetan's writings through Alice Bailey—'Esoteric Astrology' in particular. (Lucis Trust, London & New York.)

10. Another significant part of Taurus is the constellation Cornucopia—the horn of Taurus—or the Horn of Plenty. This gives us a direct link between the Table Round of Chokmah and the Zodiac via the Holy Grail. The early form of the Grail in Arthurian legend was the Cauldron of Ceridwen from which all men could feast of their favourite food to their hearts' content. One of the mythological Arthur's tasks was to fetch this Cauldron up from Hades, or in other words, to redeem it.

11. In the later Grail books the Grail became a symbol of the highest spiritual significance, so much so that, together with its hero, Galahad, it came to be somewhat emasculated. It is an unhappy tendency of human error, (brought about by a rejection of the earthy), to picture the good as 'too good to be true', which makes the bad seem much more interesting. Thus we have the expression lifted and somewhat twisted from J. M. Barrie, "Heaven for climate—Hell for company." Milton failed to overcome the pitfall—his Satan is much the most interesting character in 'Paradise Lost'. And even the hero of Calvary has barely escaped transformation into 'gentle Jesus, meek and mild'—a kind of ideal Victorian curate.

12. However, be that as it may, the Holy Grail is a symbol of the highest spiritual significance whether it appears in the transcendental guise of the later texts or in the earlier presentation as a communal bowl for hungry, hard-drinking warriors. The latter has many spiritually pertinent points in its favour. It stresses communality, the many obtaining their source of life and enjoyment from a single, central fount which is never exhausted. So this Cauldron is a fine symbol of Kether, the Fount of Spiritual Being. The Ban-

quet too is a symbol that plays an important part in the Mysteries of religion. In Christianity it figures as the Last Supper and is re-enacted whenever Holy Communion or Mass is observed.

13. The Grail, in all its forms, is very relevant to this Path therefore. The Path leads to and from Chokmah, wherein may be envisaged the Zodiacal Table Round with the Cosmic Holy Grail in the centre. This represents the eventual goal of Evolution, when all are as kings seated about this Table, in equality and diversity. This is "the Paradise prepared for the Righteous" which the experience of this Path foreshadows.

#### NOTES ON THE DESIGN OF TRUMP V

The Marseilles card shows an ecclesiastic figure with three-tiered mitre seated between two pillars surmounted by four-point crowns. He bears a triple-cross sceptre and makes the sign of esotericism with his right hand. Before him are two kneeling acolytes. On the backs of his gloves are crosses.

Wirth follows the symbolism closely and says that the seven rounded points of the triple-cross—which appear to be trefoil on the Marseilles card—represent the seven deadly sins, i.e. Pride, Sloth, Envy, Wrath, Lust, Greed and Avarice, attributable to Sol, Luna, Mercury, Mars, Venus, Jupiter and Saturn respectively. He also places a cross on the top of the mitre. Papus says the men kneeling are crowned, one robed in red, the other in black. Knapp follows in this respect except that the men are not crowned, the one in black has a full head of hair and the other is tonsured. Knapp also introduces trefoils on the back of the throne, a Calvary cross on the Hierophant's breast and mitre, equal-armed crosses on the flaps of his headdress, and also a veil behind him between the pillars. Manly P. Hall's hieroglyph is a pentagram.

The pentagram idea seems to have originated from Eliphas Levi, who says that the Hierophant is at the centre of a quinary figure formed by himself, the heads of the pillars and the heads of his two assistants. By drawing lines between these points, he says, a figure is produced of a square divided by a cross into four triangles, the Hierophant being in the centre. "We might almost say like the garden spider in the centre of his web, were such a comparison becoming to the things of truth, glory and light," he goes on to say. In fact, the image he conveys with such apology, no doubt also with tongue in cheek, is a profound Rosicrucian symbol.

Further, in a letter to Baron Spedalieri he says the triple crown represents Kether, the pillars Chokmah and Hod, the two ministers Binah and Netzach. There is obviously a slip of the pen here and what he meant to say was, no doubt, that the pillar heads represent Chokmah and Binah, and the heads of the priests Netzach and Hod. He also refers the triple cross to the three lower Qabalistic Worlds of Briah, Yetzirah and Assiah.

Waite follows the traditional design but with several introductions: innocent looking but quite definite phallic symbols of union on the top of each pillar, horned circles on the back of the throne, (deliberately disguised), three points on top of the mitre, crosses on the Hierophant's shoes, a carpet with four encircled equal-armed crosses, chequered paving, and crossed keys before the throne. The attendant priests are dressed in robes one of which is embroidered with roses, the other with lilies; both are tonsured. Each wears a Y-shaped pallium,

a symbol of yoke or union. The front of the Hierophant's dress bears a similar design, not readily noticeable, down the front of which are four crosses. The top one is like an equal-armed cross except that the transverse arm is slightly shorter; in the next one the transverse arm is moved up the shaft to form a Calvary cross; in the next it is further shifted to show a sword-like cross; and the bottom one is equal armed and partially covered with a central disk to resemble the Cross of Initiation. There are also equal-armed crosses in the key handles.

Case follows most of Waite's innovations, though he has no crosses down the front of the Hierophant's garment. He introduces instead a moon-shaped clasp at the top. The horned circles on the throne he makes more obvious and he substitutes a small sphere on top of the mitre for Waite's three prongs. Like Waite, he has 15 trefoils on the tiara or mitre, 3, 5 and 7. He draws attention to the fact that there is a total of ten crosses.

Crowley early favoured Levi's pentagram arrangement but thought it would be better formed by the Four Holy Living Creatures adoring the Hierophant. The card designed for the Harris Tarot is largely influenced by Crowley's private metaphysics, the main characteristic of which is a lack of humanity or humaneness. As he says: "There is a distinctly sadistic aspect to this card." His Hierophant seems to be laughing at a private joke and is in pentagram form, a dancing child in a pentagram is in his heart. He is seated on the bull of Taurus, with an elephant, the Indian equivalent, in the background. The child is equated with Horus—the Ruler of the New Age. There is an aureole, with dove and serpent, behind his head, fixed with nine nails—the nails being symbolic of the Hebrew letter Vau and the nine indicative of the Moon, which is exalted in Taurus. In the background is the starry night sky, emblematic of Nuit. His headdress is phallic and he bears a sceptre surmounted by three interlaced circles indicating three 2000 year aeons. At the four corners of the card are the Holy Living Creatures. His devotee is a woman facing out of the card holding a crescent moon and a downward pointing sword. She is representative of the Scarlet Woman and Venus, ruler of Taurus.

The 'Egyptian' version shows the Hierophant wearing the Egyptian double crown of North and South with uraeus. He is seated between four lotus pillars below which are figures of warriors and above, uraei with solar disks. Horned beasts are shown also each side at the top, and over all a winged sphere with ram's horns. The Hierophant is making the usual esoteric sign and has two men kneeling at his feet. He leans on a triple cross sceptre.

For reasons similar to those pertaining to the High Priestess this card has been called 'The Pope' and 'Jupiter' exoterically.

## Part II

### *The Structures of the Spirit*

## The 14th Path

### *Binah—Chokmah*

KEY:	⌈ Daleth. Door.
SPIRITUAL SIGNIFICANCE:	♀ Venus.
THEORY:	Daughter of the Mighty Ones. (III—The Empress.)
COLOURS:	Emerald green. Sky blue. Early spring green. Bright rose or cerise rayed pale green.
TEXT:	“The Fourteenth Path is the Illuminating Intelligence and is so called because it is that Chasmal which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.”

1. As the lower transverse Paths, the 27th and 19th, are, respectively, the ‘girders’ of the Personality and Individuality, so is this Path the main girder of the Spirit itself on its own levels of manifestation. The Yetziratic Text calls it “that Chasmal (i.e. Brilliant One) which is the founder of the concealed and fundamental ideas of holiness”. It is, indeed, the hidden foundation of all beings in Form. The fount of our being is in Kether, but manifestation as a stable unit requires the functioning of the Principles of Polarity, which at this level are the archetypal principles of Chokmah and Binah — and it is this 14th Path that interconnects them.

2. The Path is thus itself an archetype of all subsequent manifestation. It is a first forming in actuality of the principles inherent in the incoming flow of spiritual power from the Unmanifest. It is thus the Gate to manifestation, or, to coin the symbolism of the Hebrew letter, the Door to it. Likewise could it be called the Door to the world of the Spirit— for this Path is along the Path of the Lightning Flash and when returning upon that Way, this Path is the last channel of consciousness where the Pillars of Manifestation in their action of upholders of Form, hold sway. It is the Door to Illumination as the Yetziratic Text infers, the Complete Illumination of the Vision of God face to face in Chokmah.

3. However, it is on its manifesting aspect that the symbolism of the Tarot Trump lays emphasis. This foundation stone of the building of the Temple of Man in manifest existence is called the Daughter of the Mighty Ones—emphasising in the Daughter symbolism its receptive Form aspect. The Mighty Ones are the Principles of Manifest Existence which are shown forth on the Tree as the Sephiroth Chokmah and Binah, prime force and archetypal form, root potency and root latency, Supernal Fire and Supernal Water, Alchemical Sulphur and Alchemical Salt—and all the vast complex of symbolism and meaning implied by these two great Sephiroth, representatives on the highest causal levels of the two Pillars of Manifestation.

4. On the card the Daughter of the Mighty Ones appears enthroned in an open field, holding a sceptre surmounted with the sign of Venus and having a shield inscribed with an eagle. She can be considered to be another aspect of the great Feminine-Side of God—which also appears in the High Priestess, the Leader of the Lion and so on, and can be equated with any of the goddesses of the pagan pantheons. It is indeed a synthesis of them all.

5. The ramifications of this symbolism are enormous as might be expected. The Feminine-Side tends to be overlooked nonetheless by the orthodox Church except perhaps in the Roman Catholic regard for the Virgin Mary and the female saints. This is unfortunate for it means that we tend to consider only half of what God really is. The limitations of English grammar may contribute something to this. There is, anyway, an element of irony in the fact that the ancient Qabalists called God, after the Magical Image of Kether, “He who is all right side”, for in the neglect of the Feminine Divine Principle only one side of God is commonly considered.

6. The Feminine-Side is in one aspect the Form-side of Manifestation, commonly referred to esoterically as Isis of Nature. This name holds a wider implication than Isis as a mere rustic goddess—it embraces all Nature from First Manifestation right through all the planes down to the dense

physical world in which we are anchored. It is this view of Isis that is implied in the title of the well known esoteric textbook, H. P. Blavatsky's 'Isis Unveiled'.

7. That the realisation of this aspect of things is a fundamental point in the progress of the soul is brought out in 'The Chymical Marriage of Christian Rosencreutz'. Here, the narrator of the story, who achieves further in the Mysteries than any other, does so because he was afforded the sight of Isis Unveiled—or in the symbolism of the story, the naked Lady Venus.

8. A quotation from the text is of interest for it is loaded with deep and evocative Rosicrucian symbolism: “the Page led me by the hand through a very dark passage till we came to a little door now only put too, for, as the Page informed me, it was first opened yesterday when the coffins were taken out, (i.e. those of the royal bride and bridegroom. G.K.) and had not since been shut. As soon as we stepped in I espied the most pretious thing that Nature ever created, for this vault had no other light but from certain huge carbuncles, This was the King's Treasury, but the most glorious and principal thing was a sepulchre in the middle, so rich that I wondered it was no better guarded, whereunto the Page answered me, that I had good reason to be thankful to my planet, by whose influence I had now seen certain pieces which no humane eye (except those of the King's family) had ever viewed. This sepulchre was triangular, and had in the middle of it a kettle of polished copper, the rest was of pure gold and pretious stones. In the kettle stood an angel, who held in his arms an unknown tree, whose fruit continually falling into the kettle, turned into water therein, and ran out into three small golden kettles standing by. This little altar was supported by an eagle, an ox, and a lion, which stood on an exceedingly costly base. I asked my Page what this might signifie. “Here,” said he, “lies buried Lady Venus, that beauty which hath undone many a great man, both in fourtune, honour, blessing and prosperity”; after which he showed me a copper door in the pavement, saying, “Here,

if you please, we may go further down". We descended the steps, where it was exceeding dark, but the Page immediately opened a little chest in which stood a small ever-burning taper, wherefrom he kindled one of the many torches that lay by. I was mightily terrified and asked how he durst do this. He gave me for answer, "as long as the Royal Persons are still at rest I have nothing to fear." Herewith I espied a rich bed ready made, hung about with curious curtains, one of which he drew, and I saw the Lady Venus stark naked (for he heaved up the coverlets too), lying there in such beauty, and a fashion so surprising, that I was almost beside myself, neither do I yet know whether it was a piece thus carved, or an humane corps that lay dead there, for she was altogether immoveable, and yet I durst not touch her. So she was again covered, yet she was still, as it were, in my eye. But I soon espyed behind the bed a tablet on which it was thus written. (Here follows a short passage in strange script superficially similar to the Enochian or Angelic language used by Dr. Dee and Edward Kelly in their magical experiments of the sixteenth century and revived in MacGregor Mathers 'Golden Dawn' teaching. G.K.) I asked my Page concerning this writing, but he laughed, with promise that I should know it too, and, he putting out the torch, we again ascended. Then I better viewed all the little doors, and found that on every corner there burned a small taper of pyrites of which I had before taken no notice, for the fire was so clear that it looked much liker a stone than a taper. From this heat the tree was forced continually to melt, yet it still produced new fruit. "Now behold," said the Page, "when the tree shall be quite melted down, then shall Lady Venus awake and be the Mother of a King." "

9. An interesting consequence of all this is that the narrator, (who is Christian Rosencreutz himself), on being made, with his companions, a Knight of the Golden Stone, finds that he alone has had the sight of the Lady Venus and that this is a Mystery so high and profound that the very experience of it is almost regarded as a blasphemy. The

only person to have received the experience before was the door-keeper to the castle, who is now to be released from his post as soon as Christian Rosencreutz confesses to his vision. From thenceforth Christian Rosencreutz is to be the doorkeeper.

10. This is a most interesting point when one considers what Christian Rosencreutz really represents. Just as Our Lord is the perfect man entering into the corruption of human life in Earth to show the way through and out of it, so Christian Rosencreutz is the perfect man who, in order that the Divine Plan should be preserved unsullied by corruption, remained out of dense manifestation. The corruption resulting from man's Fall is Qabalistically considered to extend as far as Daath. This 14th Path is immediately above Daath and has the Hebrew letter attribution of a Door—the Door which has corruption on the one side and perfection on the other, and the keeper of the door is Christian Rosencreutz. It is the Rosicrucian Mysteries that come after the Christian Mysteries of Tiphareth, and only after them—which does not say much for the spiritual perspicacity of some organisations that offer to teach the secrets of the Rosicrucians and yet claim they are not religious bodies. Though such organisations may do good work at their own level the two statements are mutually contradictory and suggest a lack of a really deep grasp of the principles involved.

11. However, a full analysis of the Rosicrucian symbolism of 'The Chymical Marriage' is out of place here, as it would take a whole book to itself, but a hint of the tremendous factors involved can be discerned from the last statement of the Page—a character who represents very well an aspect of the Holy Guardian Angel. "When the tree shall be quite melted down," he says, "then shall Lady Venus awake and be the Mother of a King." In other words, (and this is only one interpretation of many possible, and all equally valid each in their own degree), when the Tree of Life, the whole manifested Universe, is withdrawn to the Unmanifest, then

the life locked up within that vast form, which kept it in being in a state of manifest coherence, will be freed. This life which holds Form in being will no longer be the sleeping Venus or Isis of Nature but the living waters of the Ain Soph, the Great Sea of the Unmanifest into which all spiritual beings who have attained their full evolution in Form will withdraw as individual units—as Kings. And the great Form principle will be their Mother.

12. It is difficult to find exact expressions for ideas such as this for inevitably one becomes immersed in complexes of related symbols—womb, Great Mother, amniotic fluid, Primordial Sea, Waters of the Unmanifest or of Binah or of the Astral Light and so on—which merge into one another in a manner which tends to baffle the mind. It becomes something like trying to count the series of infinite images to be seen in two parallel mirrors. But such is inevitable when considering Mysteries whose level of being is so far above the reach of the mind. It is possible to know a thing by intuition and yet be very hard put to explain it. The failure to explain a belief does not indicate its falsity—it implies only an inadequate reasoning faculty. As there is so much stress laid upon reason these days though, it can happen that a person may gain a correct grasp of a situation by intuition and yet feel obliged, because of the current intellectual climate, to find reasons for his attitude. Further, one may have the case of a person intuitively correct but who gives bad reasons for his standpoint. He may then be judged on his false reasoning and his true assessment be decried on that score. Similarly, one may have a person who fails to grasp a situation intuitively but yet who is able to advance very good reasons for his incorrect viewpoint—such is liable to get a better hearing.

13. Of course the ideal is to be intuitively correct and to have the right reasons as well, but such does not always occur. A case in point in legend is the attitude of Mordred and Morgan le Fay. They had very good reasons for attacking King Arthur. He was, in the bluntest terms, a

willing cuckold and also out of touch with the common people, (the commons sided with Mordred in the last great battles), but the attitude of Morgan and Mordred, whatever deeper motives of jealousy or hate may have been at the back of it, was one of reason and extreme perfectionism. Yet it was of the Devil for by it the Fellowship of the Table Round was destroyed. The Illuminating Intelligence of the 14th Path is the Light of the Spirit—not the Light of Reason, which, as the Tarot Trump of the 26th Path implies, can be of the Devil, an imprisoning illusion, even more so than the glammers of the emotions or the astral plane.

14. From all these considerations it may be inferred how vast and potent a figure the Empress of the Tarot Trump, the Daughter of the Mighty Ones, in her deeper implications is. And of course the same applies to the other Tarot figures in the upper reaches of the Tree—the Fool, the Magician, the High Priestess. These are the levels of the spiritual foundations of all manifestation and the vast simplicities of spiritual truth and so they are never likely to be fully elucidated by us in our present condition.

15. The Empress is throned in the midst of Nature, showing her intimate connection with all natural Form existence, and she bears a sceptre of Venus and a shield with an eagle. The sign Venus by its configuration shows its relevance to this 14th Path. It is a solar circle, an emblem of radiant spirit surmounting the cross of manifestation.

16. The eagle is also a profound symbol well fitted to this Path. It is a bird capable of rising to tremendous heights and is considered traditionally to be the only creature able to look directly at the Sun—the symbolic source of spiritual life and light. In Christian symbolism it has been considered as a messenger from Heaven, which ties in well with its association with Ganymede, the cup-bearer of the gods. It appears in alchemical symbolism in much the same terms—its devouring of the lion indicates the volatilisation of the denser aspects of man's nature. It is also a symbol of divine majesty, a meaning somewhat ambitiously taken

over by the Roman Empire and by other nations ever since. From a mystical point of view the common variant of a double-headed eagle refers more to Daath, whose most appropriate god-form is Janus—he who looks both ways.

17. So on the 14th Path we have the inherent strength and potentiality of the highest vehicle of man—the Spirit in manifestation. This is in the same way that the 19th and 27th Paths are representative of the lower vehicles of Individuality and Personality. On the 14th Path we have the great might of the Spirit impelling itself down into Form. On the 19th Path we have the effortless control of the Lion, the lower levels of manifestation. On the 27th Path we have the opening up of the densest centres of consciousness and Form to the incoming Fire and Light of the Spirit. Thus the Paths contain not only symbols of mystical and psychological fact but of immediately relevant aspiration.

### NOTES ON THE DESIGN OF TRUMP III

The Empress of the Marseilles Tarot is crowned, has a Venus sceptre and a shield bearing an eagle. A small shrub shows that the scene is out of doors. She is seated on a throne but it is difficult to decide whether the promontories behind her are angelic wings or the pillar like tops of the back of the throne.

With Wirth it is difficult to tell whether the scene is indoors or outdoors, but a flower is tucked in by the side of the throne. Wirth gives the Empress wings and places nine stars round her head and a crescent moon at her feet. The sceptre is changed to one bearing the fleur-de-lys. Papus says that the woman can either have wings or else be depicted standing in the Sun. He prefers the Venus sceptre and thinks she should actually hold an eagle, not merely have a representation of one on a shield. He suggests twelve stars about her head or else a twelve pointed crown. Levi agrees that she should be winged and crowned and holding a sceptre with an orb of the world at the end. (This is similar to the Venus sceptre which could be alternatively described as the orb of the world surmounted by a Cross of Manifestation and with an inverted Tau shown on the orb—see the Marseilles Tarot diagram.) Knapp follows these lines and favours nine stars, an eagle, Venus sceptre, crescent moon underfoot, wings and a blazing sun behind. The idea of all these attributions, as Levi points out, is the woman “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child...” of the Revelation of St. John. (Ch. xii. v. 1-2.) Additionally, Knapp puts her throne at the top of three steps, each having three, five and seven stars inscribed on them, in descending order. Manly P. Hall considered the bird shown on her shield to be a phoenix. He says she is called Generation and represents the threefold world out of which proceeds the fourfold material world. Levi calls her the ‘Quintessence of the Triad’ and her sign, the eagle. This corresponds, in our view, with the 14th Path, so again Levi may have had the same ideas about attributions as the Golden Dawn. Hall’s hieroglyph is a triangle, apex up, containing three points, on a background light at the top and dark at the bottom.

Waite emphasises the principle of generation by having a cornfield in the fore-

ground, trees behind in a garden, with a river flowing through them terminating in a waterfall. She reclines on cushions, has a flowered robe, a heart shaped shield with the sign for Venus inscribed thereon, and holds up a sceptre with the globe of the world at the top with no cross. Her diadem is a wreath with twelve stars. Case’s design is similar but with a Venus sceptre and a dove on the shield. He mentions that her wreath is of myrtle and that she is pregnant. Like Waite, he gives her a necklace, which he says is of seven pearls.

The Crowley/Harris Empress is seated before a door or gate in the traditional posture which, it is said, symbolises Alchemical Salt. She has a zodiacal belt, a Venus symbol on her crown, and bees and spiral surrounded dominoes on her robe. She holds a lotus sceptre and is surrounded by a sparrow and dove, (birds of Venus), a pelican, and her shield bears a white double eagle.

In the Zain card she is in profile, holding a globe-topped sceptre, eagle, and has a crescent moon beneath her feet. A Sun is behind her with 30 rays and she is crowned with twelve stars. Her headdress bears a uraeus. The cube upon which she sits is covered with eyes.



## The 12th Path

### *Binah — Kether*

KEY:	☿ Beth. House.
SPIRITUAL SIGNIFICANCE:	♁ Mercury.
THEORY:	Magus of Power. (I—The Magician.)
COLOURS:	Yellow. Purple. Grey. Indigo flecked violet.
TEXT:	“The Twelfth Path is the Intelligence of Transparency because it is that species of Magnificence called Chazchazit, the place whence issues the vision of those seeing in apparitions.”

1. The Yetziratic Text calls this Path the Intelligence of Transparency which implies the ability to see things as they really are. The form no longer conceals the luminous image of the Creator but reveals it. The Veil of the Temple, to speak symbolically, is no longer opaque; one no longer sees as in a glass darkly. This is not surprising as the Path leads from Binah, the principle of Form in Spirit, to Kether, the very source from whence Form and its indwelling force arises.

2. Not unnaturally, this state of consciousness is a “species of Magnificence” and its special title given in the Text, ‘Chazchazit’, derives from the Hebrew ChZCh, a seer, or seership—‘Chazuth’ being a vision. This of course is the highest form of seership, spiritual knowledge, a very much more delicate and accurate form of inner perception than the intuition even, which in turn is a very much higher and more accurate form of awareness than clairvoyance, clairaudience or any of the other various forms of lower psychism.

3. Students of the occult when first drawn to the subject usually evince the greatest interest in the techniques of lower psychism and the possibility of wandering about on the etheric or astral planes, and when not doing pitched

battle with Black Magicians in occult novel tradition, then hunting up all their past incarnations. This is a very enamoured view of the situation and often leads to disappointment on contacting a real, and not a fictional, esoteric group. The prime aim of an occult group is to get its students to see reality, to break up their false illusions. It is not always realised by those who enter upon such a path that the breaking up of illusions may mean first disillusionment.

4. This does not mean that the astral plane, past incarnations or Black Magicians are an illusion—they are very much realities, but a student needs to be able to recognise reality, to have his own reality, before he can get to grips with them—and also in order that they do not get to grips with him. It is not always realised that a large majority of those living in the physical universe are not really in contact with it at all but are wandering most of the time in a subjective dream world of their own. It is often such people who are drawn to occultism and dreams of flights on the astral plane, little realising that it is in the glimmers of the astral plane that they are enmeshed already. And if one such as this should join an esoteric group controlled by one such as themselves, with others like themselves as members, then there is a situation very much like James Thurber’s fable of ‘The Owl Who Was God’. Because he looked wise all the birds followed him, and being blind by day he led them onto a road where reality soon came along in the shape of a motor vehicle which squashed most of them flat. The real tragedy is that even death may not help a badly astrally enamoured type of person, for once really on the astral they are free of all the vulgar physical distractions to drag them out of their subjective shell. It is only when in physical incarnation that most of such can be helped. Actually few people are entirely free of this type of illusion, hence the importance of life in Earth.

5. Consequently, in any system of occult development which is to be more than superficial the student must first

be well grounded in Earth, capable of efficient functioning in any of the mundane situations in which he may find himself. A person who cannot sweep a floor efficiently is not likely to be much good at dealing with dirt, (misplaced matter), or evil, (misplaced force), on higher levels of existence. Once a good grasp of handling the responsibilities of the physical plane is achieved then the student can undertake the responsibilities of functioning on other planes than the physical. To this end, contact between Personality and Individuality must be achieved and this is not done by astral projection but by direct work upon the level involved. That level is the mental, where the link between intellect and intuition is formed. This is achieved by meditation only, and meditation over a considerable period of time. It is only when a clear run through of spiritual force through all the lower levels is achieved that the student can safely undertake the higher magical work of bringing through archetypal spiritual realities or the lower magical work of astral investigation.

6. So it will be seen that occultism is no easy escape route from the chores of physical life. It will also be realised that the "seeing in apparitions" of the Yetziratic Text of this Path is not, as the awkwardness of the translation suggests, a method of hunting ghosts but, placed as it is on the tree in the Supernal Triangle, a supremely high form of spiritual awareness unlikely in the extreme to be attained by any in physical incarnation—physical conditions being as they are in the present epoch, (even though they may be better than at any previous age within historical memory). As things stand now, as soon as a soul has no longer the absolute necessity to incarnate physically, it is withdrawn to contribute to solving the problems existing on the inner planes. The results of the Deviation went up to Daath so things are by no means all sweetness and light on the inner planes any more than they are here—subjective Spiritualist communications about the 'heaven-worlds' notwithstanding. So that is why we never see a

perfect man, or have not done for nearly two thousand years—and we all know what happened to him. Generally speaking, before any soul completes its evolution and perfection is attained, its services are required elsewhere where only one such as it can operate. Its service can be more potent on the planes of causation than on the plane of effects.

7. We have established then that this Path is a high spiritual mode of consciousness which is aware of things as they are in reality and is able to sense the True Plan in the inscrutable heights of Kether and to bring down this True Plan in the form of a True Imprint into the Form Sephirah Binah. This bringing down of the Plan is a necessary corollary for knowledge is little use without a manifest effect, though the knowledge and effects we are considering here are very much beyond what we generally understand by knowledge and effects. Of course the True Plan and Imprint has to be brought down eventually to the levels of mental knowledge and physical effect but we are here concerned only with its formulation in the concrete part of the Spirit in Binah. The process of bringing force down from this Sephirah has been dealt with previously, i.e. on the 17th, and 18th Paths etc.

8. The Tarot Trump for this Path is thus aptly The Magician, or esoterically, the Magus of Power. A magician or magus is one who brings down higher forces to a lower level—in this context from Kether to Binah. The Magician is shown on the card as wielding the Wand or Rod of Power, standing before the Table of Manifestation—the figure of eight hat he wears indicating his eternal significance—eternity being of the Unmanifest whence Kether arises.

9. The planet Mercury assigned to this Path is the Mundane Chakra of Hod, an essentially magical Sephirah, though the magic of Hod is at a much denser level than that which we are considering now. The shape of the astrological sign gives a true lead to the significance of the

Path. It is the sign for Venus, (a radiant Solar orb over the Cross of Manifestation), surmounted with the receptive Lunar crescent. This conveys the idea not only of Spirit activating all the levels of Matter, but receptive itself to the higher Cosmic forces.

10. The Hebrew letter of the Path means a House. At this level the House is being builded—it is not immediately concerned at this stage with its effect on the Individuality as with The House of Influence of the 18th Path. Esoterically considered, the House is a holy one and might therefore be called a Temple, the Temple of the Spirit, a metaphor coined by our Lord with reference to his Resurrection. The Temple or House of God may be considered as the physical body, or less exclusively, all the bodies used by the Spirit—the whole man in manifestation, who should be a living replica of the blueprint or True Plan in his own Kether.

11. So we could say that the aim of initiation or evolution, for their aims are the same, is the building of a House fit for the Spirit to dwell in, and when this is achieved in physical reality in Earth, then do we have, with all the Houses of all the Spirits built foursquare on sure foundations and finely furnished, the city of the New Jerusalem descended from Heaven to Earth. This is indicated in the shape of the Hebrew letter, a thin transverse line at the top joined by a vertical to a thick transverse line at the bottom, which shows that what is abstract, the True Plan, shall descend and be shadowed exactly as a True Imprint in the dense. The Kingdom shall have come to Earth.

### NOTES ON THE DESIGN OF TRUMP I

The Marseilles Tarot shows the Magician, wearing a figure of eight hat, standing before a table on which are his accoutrements. In his left hand he delicately holds a wand, and conventional shrubs show that the scene is out of doors. His arms are bent at the elbows, the left one pointing up and the right pointing down. Levi and Papus consider that his stance indicates the letter Aleph but it could equally indicate a swastika. Knapp abandons this stance by having the right arm pointing straight downward to earth, while the wand in the other hand he makes into a caduceus. Around about he puts roses growing while Wirth has the usual single flower. Most designers make the accoutrements on the table the Suit symbols of the Lesser Arcana. Levi says the Magician should have a wallet

in which are more of his magical weapons; he also specifies that the Magician is pointing to heaven with his wand and has the other on his breast—this is a slight variation from the Marseilles position of the hands. Levi, who at one point mentions the large hat at another refers to a figure of eight nimbus about the head. He also mentions an early German version in which the Magician holds his girdle in one hand and a Pentagram in the other. On the table between an open book and a closed purse are 10 deniers or talismans in two lines of three each and a square of four. The feet of the table, he says, form two Hebrew letter Hehs and the Magician's feet are two inverted Vaus.

Waite differs from the traditional in having the Magician bare headed, a figure of eight nimbus over his head, and having his arms in a diagonal straight line, the right hand holding a wand aloft and the left pointing to earth. There is a rose bower over his head and beneath and before the table are more roses and lilies growing. His belt is a serpent swallowing its tail. Case follows this pattern, but has the table placed so that the Magician points more at the table top. He also hints at the square and compasses in the design of the table legs.

Crowley's idea of the card is a winged naked Mercury juggling with the instruments of his art, in a shape suggestive of a swastika or thunderbolt. On the Harris card his instruments are shown as the four Elemental symbols, a papyrus, a pen and a wand. He is attended by the cynocephalus ape of Thoth.

Opinion seems divided on whether he should be dark or fair but it is generally agreed that he should appear confident and intelligent. Manly P. Hall, who attributed no hieroglyph to the Knapp Zero Trump commences his series here by assigning a golden three pointed crown. The 'Egyptian' card shows the Magician in profile before a cubic stone, bearing the usual implements and engraved on the side with the ibis of Thoth. The Magician has a gold sceptre, surmounted with a circle in the right hand and points to earth with the left. Like the Waite and Case versions the Magician has a head-circlet of gold, in this case over a nemyss, and his belt is the uroboric serpent. In the background is a four pointed star.

Papus has suggested that the hands of Tarot personages are held in positions similar to the corresponding alphabetical correspondence of the Barrois system of dactylology or primitive language, particularly Trumps I, II and V. Readers who know anything of this system are invited to check but it seems rather like a combination of coincidence and imagination.

The Magician is often called exoterically 'The Juggler'.

## The 11th Path

### *Chokmah — Kether*

KEY:	♁ Aleph. Ox.
SPIRITUAL SIGNIFICANCE:	△ Air.
THEORY:	Spirit of Aether. (O—The Fool.)
COLOURS:	Bright pale yellow. Sky blue. Blue emerald, Emerald flecked gold.
TEXT:	“The Eleventh Path is the Scintillating Intelligence because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.”

1. The “Face of the Cause of Causes” is the fount of all creation in Kether, which is why the Spiritual Experience of Chokmah is the Vision of God face to face. This path then is that high level of consciousness whereby the illumined soul proceeds from the direct Vision of God face to face, to the even greater transcendental experience of the Spiritual Experience of Kether, actual Union with God. Then the soul knows even as it is known. This Scintillating Intelligence is, as the Yetziratic Text says, “the essence of that curtain which is placed close to the order of the disposition.”

2. There is an old proverb “Man proposes, God disposes.” and in Kether is the True Plan for manifest evolution and the disposition of all created life. Thus the “order of the disposition” is an adequate title for Kether. The ‘curtain’ or Veil is that of Form-life. Form is the curtain that hides (though at the same time reveals) the Life-essence, but it is almost pure Force at this point for the 11th Path “is the essence of that curtain”. At these supernal levels the form is very attenuated in comparison with the dense level of being to which our Personality consciousnesses are accustomed,—but it is none the less potent for that. An incorrect form or misapplied force at a higher level of manifestation will produce ever increasing distortions as its effects come

down the planes, for each plane controls the one below it.

3. We have, then, the attribution to this Path of the Element of Air, which is a good symbol for the Spirit as it is unconfined and permeates all things as well as extending physically to a great height, (—or more properly its Ring-Pass-Not is of greater extension than that of the liquid and dense forms of planetary matter.) Even more extended is the aether, (and the physical plane is divided esoterically into solid, liquid and gas and four levels of aether), and hence we have the title of the Tarot Trump—Spirit of Aether.

4. Again it should not be thought that, being an analogue of Air, the Spirit is an abstract, tenuous, ineffective thing. Far from it. Like the air of the physical world, it can be taken for granted and even ignored in spite of it being essential to life—but it is capable of making itself felt, just as physical air can become a hurricane or a tornado. Also the air is a great disperser and so we have a link with the Great Unmanifest which attenuates things into non-existence from a manifest point of view. In this effect it is in line with the action of God the Disintegrator, the great Fourth Aspect of God. Earth can confine, Water dissolve, and Fire transform, but it is predominately Air that is the great disperser. This we shall have to consider in the context of the Four Suits of the Lesser Arcana.

5. The 11th Path, like all the Paths, can be trodden two ways. Its ascent is the final approach to Union with God—leading to manifest dissolution. Those who walk with God, like Enoch, are not. Its descent is the first section of the Descent of Power symbolised Qabalistically by the Lightning Flash. It thus represents first beginnings.

6. The Tarot Trump is called The Fool and is perhaps the profoundest symbol of the whole Tarot. The Fool is a great archetype that has always played a major part in folk tradition. It is embedded in the group subconsciousness of almost every race, whether it appears as the medieval Court Jester, the harlequinade of the *Commedia dell'Arte*, the puppet Punch and Judy, or the clowns of the modern

circus. In the Arthurian cycle there is even a knightly fool, Sir Dagonet, the jester of King Arthur. Again, the Fool and blood, the Fool and tragedy, as for example in *Petrushka* or the perennial opera *I Pagliacci*, is something which strikes home deep into the subconscious mind. This is a quality which can be caught by comics of genius such as Charles Chaplin or Jaques Tati. Again, there were the Fool's Days of medieval times when the whole court was turned topsy-turvey, a tradition still carried on in some armed services today at Christmas. The idea even entered the Church, with the boy-bishop, and considerable attendant vulgarities and blasphemies. For such things to be tolerated and submitted to a deep level of unconscious motivation must be in force.

7. The Fool is also an object of some respect—he is a creature of paradox—being at the same time wise as well as a fool. The highest example of this element of paradox and hidden meanings and motivations is in the Third Act of *King Lear*. Shakespeare certainly created some marvellous fools in his time but here he surpassed himself. In the situation of a foolish King going genuinely mad, accompanied by his Fool, full of double-edged jokes and saws, protected by a disguised Duke of Kent whom he has banished and is posing as a rather uncouth serving man, and meeting in a hut on a heath in a wild storm Edgar, heir to Gloucester, betrayed by his bastard brother on a false charge, and posing as a madman, we have the quintessence of the archetype and probably most of its possible combinations. The implications and undertones of this scene defy all critical analysis—which is perhaps to be expected when great art is coupled with deep archetypal elements.

8. All this may help to show how difficult it is to make an adequate analysis of this Tarot card. True to type it has frequently been misplaced in past elucidations of the Tarot system, throwing out all or most of the other attributions and so reducing the system to varying degrees of chaos. And of course, in another sense, this 11th Path, the Path of

the Fool, does lead to Chaos—the Great Unmanifest, the Vast Paradox, that which is and yet is not.

9. To put the meaning of the card in its simplest terms—which is rather like reducing the play *King Lear* to the statement “There was once a king who gave away his kingdom”—it signifies the innocence of the Spirit coming forth into manifestation completely inexperienced yet with the wisdom of the Cosmos behind it. This Unmanifest past is symbolised by the bag carried over the shoulder. Also the fact that evolution is cyclic, that the Form Universe has been used before by previous civilisations or Swarms of Divine Sparks, is shown by the broken obelisk—the remains of previous evolutions.

10. There is also emphasis on the transformation of all values in the shape of the dog, wolf or tiger attacking the Fool, to which he pays no attention whatsoever. That is, the values of the Spirit are not the same values of those of the ordinary world. There is a literary treatment of this theme in Dostoevsky's ‘*The Idiot*’: Prince Muishkin is an almost Christ-like figure, a man of complete innocence, yet who appears to be an idiot in the context of the ordinary social world. After all, in the myopic values of the mundane world, Christ was a fool to let himself be crucified when he might have averted it by a miracle—or less spectacularly by running away, or simply by keeping his mouth shut in the first place.

11. Finally there is the French title of the card which we ought to consider—*Le Mat*. This is commonly thought to be derived from the Italian *Il Matto*, the madman, but the word *Le Mat* applies also to chess as the mate or checkmate. Checkmate is derived from the Persian, and means “the king is dead”. This offers another line of interpretation. On the ascent of the Path, the King of the Round Table of Chokmah, the fully evolved Spirit, now returns to the Unmanifest; in short, as far as manifestation is concerned, he is dead.

12. However, we must also bear in mind the opposite

trend of the Path, into manifestation, the key to which is Aleph—the very first letter of the Hebrew alphabet, the beginning of things as well as the ending. This letter bears the symbol of the Ox, the most earthy of symbolic beasts, which shows us that, however abstract our studies of the nature of the Spirit become, the Spirit's aim is rooted in Earth, the ox is a beast of the plough. It is no coincidence that the highly important constellation of the Great Bear, Arthur's Wain, is also known as The Plough. This again leads us into Cosmic considerations but they are in no way more important for us than the more mundane symbolism of the plough, the tiller of the Earth to make it bring forth fruit. This is our immediate and paramount task, the civilisation of Earth. And he who takes his hand from the plough of his immediate Earthly duty, (which is a Cosmic and Spiritual duty also, however much familiarity may tend to breed contempt), will never by that act attain to his heavenly home in the stars. The furrow awaits his tilling—and until it be tilled, and the seed sown, and the harvest garnered and gathered in—his place remains in Earth, with the added burden of rooting out the weeds and breaking up the clodded sods brought about by his own neglect and spiritual deflection.

#### NOTES ON THE DESIGN OF TRUMP 0

The Marseilles version shows a man in ragged motley, a staff in his right hand, and a pole in his left from which depends a bag over his right shoulder. An indeterminate animal jumps up at him from behind. Wirth has described the animal as a white lynx though Papus calls it a dog, which is the usual interpretation, as is also the fact that the dog is hostile to the Fool. On Wirth's card the Fool is not ragged but in his text Papus describes him so. Wirth also shows a crocodile lying in wait behind a broken obelisk, a belt of zodiacal plaques about the Fool's waist, and a single flower growing nearby instead of the conventional shrubs of the exoteric Tarot. Papus says that the Fool should be walking towards a precipice wherein the crocodile waits to devour him. Paul Christian, a mid-nineteenth century French commentator and supporter of the Egyptian origin of the cards, thinks the Fool ought to be blind but agrees on the crocodile and obelisk. Knapp follows this tradition, the Fool being hood-winked, (and bareheaded), but shows the obelisk with attendant crocodile on the river bank, not at a precipice. Eliphas Levi considered the attacking animal to be a tiger.

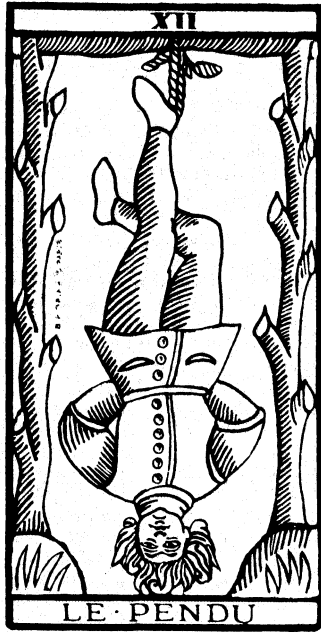
Waite broke with this tradition in depicting a young innocent in gorgeous attire walking over a precipice with a domesticated dog bounding joyfully beside him. The Fool holds a rose in his left hand and a curiously embroidered wallet is slung on a pole over his right shoulder and held in his right hand. He

walks over a precipice with the Sun shining behind him and there is a vista of mountain peaks in the distance. Case follows Waite, and suggests that the figure is androgynous. Case, who rightly leaves nothing to chance, describes minutely the significance of the design of the Fool's clothing—a system of spoked wheels with trefoils, a star, a crescent, a circle with a triple flame, JHVH traced in the folds of his shirt, and so on. It is impossible to deal at length with such details here but reference is recommended to Case's book 'The Tarot'. Both he and Waite give the Fool a wreath with a feather in it.

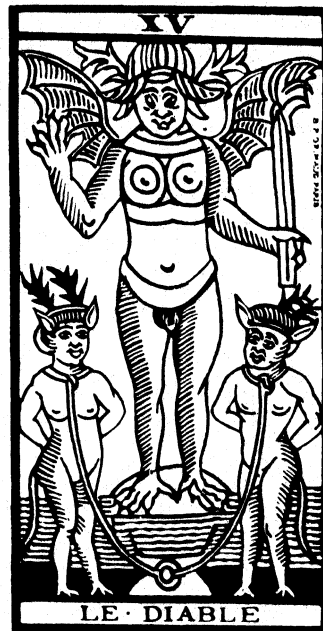
The Golden Dawn Fool differed radically from both these versions. It was considered that though the traditional design was very good in its way, it obscured the deeper meaning of the card. In colours suggestive of early dawn on a Spring day they depicted a naked child under a rose tree, at the same time reaching up to the yellow roses and holding a grey wolf in check. A few moments' thought will show that the idea behind is similar to the traditional card in spite of the superficially great difference in symbolism. This way of mind-working must be used in considering all the variations of Tarot design in order to get the best results from one's efforts. It may be also readily deduced that the Waite/Case version is a compromise between the traditional and the Golden Dawn design.

Crowley had originally considered the Fool to be a bearded ancient shown in profile, no doubt with reference to the Magical Image of Kether. He suggested that he should be laughing; that the bag, carried in the traditional manner, should be a sphere containing Illusion; and that his staff should be 463 lines long. He favoured a lion and dragon at the Fool's feet, attacking or caressing. When he came to collaborate on the Harris Tarot the result was somewhat different. The Fool, a combination of the Green Man of Spring, Parsifal, Harpocrates and Hercules, straddled the whole card, with horns of Bacchus and the Minor Arcana accoutrements. A crocodile was shown lurking below him and also a tiger, attacking or caressing, while between his legs was the lotus of Harpocrates. Other symbolism shown was the Dionysian pine cone, grapes and ivy, a spiral rainbow, a vulture of Maat, dove of Venus, butterfly, winged globe with twin serpents, twin infants and a radiant Sun. He described the whole picture as "a glyph of radiant light."

The 'Egyptian' version shows a blind man, two bags on a pole balanced over his left shoulder, a Bes-headed black staff, broken obelisk and crocodile. In the background is an eclipse of the Sun and below the main picture two crocodiles surmounted by a head of Bes, the buffoon of the Egyptian gods. The card is numbered XXII.



SECTION FOUR  
THE TAROT



*Part I*

*The Greater Arcana*



## The Greater Arcana

1. It may seem needless to devote a chapter to the Tarot Trumps when we have already extensively dealt with their symbolism. However, we have seen how far apart ideas of design can be and there is also diversity of opinion over the true attributions. The system used in this book, although in the main line of the Western Tradition, differs in some respects from all previous ones, so it may be well to make a short historical examination of other peoples' ideas.

2. The only justification for any system, of course, lies in internal evidence, the ease with which the attributed symbols fit together. A symbolic key, like a physical one, should fit its lock and open the door without any forcing. With the Qabalah absolute accuracy is difficult, for many keys fit more than one lock and many locks take more than one key, so in sorting out the eighty-eight locks and keys of the Paths, the Hebrew letters, the astrological signs, and the Tarot Trumps, there is plenty of room for variety of opinion.

3. Serious attention was first drawn to the Tarot by the French scholar Court de Gébél in the eighth volume of his huge work 'Le Monde Primitif' published between 1773 and 1782. In those days Ancient Egypt was regarded in much the same light that the planet Venus is now. It was a place mysterious, too remote to know much about and yet just near enough to excite speculation and curiosity. It was not until 1799 that the Rosetta stone was found. This allowed the hieroglyphics to be translated and opened the way to archeological science and the specialised branch of Egyptology. So Court de Gébél started more than he realised

when he ventured the opinion that the Tarot was in the beginning an Ancient Egyptian book of magic. By this somewhat unscientific guess he stimulated an interest in Egypt and in the Tarot, both of which had been neglected for a long, long time.

4. As far as Tarot research is concerned he was followed by a barber by the name of Aliette. In a series of books between 1783 and 1787, writing under the name of Etteila, he treated the cards from a mystical point of view. Aliette became a very fashionable fortune teller and in the words of a later student of the system, Eliphas Levi, he "possessed a highly trained intuition and great persistence of will, though his fancy exceeded his judgment." He undertook to restore to their original form the Tarot figures which had been poorly reproduced in Court de Gébelin's book but in so doing he added many dubious modifications of his own. He did sense a link between the Tarot, astrology and the Qabalah but most of his reforms were subsequently discarded by 19th century occultists.

5. The most important figure of the mid-nineteenth century is another Frenchman, Alphonse Louis Constant, who wrote under the pseudonym of Eliphas Levi. His work which bears most directly on the Tarot was 'Dogme et Rituel de la Haute Magie' of 1854. Its English translation is known as 'Transcendental Magic'. In this book he places the Zero Trump, The Fool, between the Trumps XX and XXI in the sequence of the Tarot Major Arcana. His list of attributions between the Trumps and the Hebrew letters thus runs as follows:

I — Juggler — <i>Aleph</i>	XII — Hanged Man — <i>Lamed</i>
II — Female Pope — <i>Beth</i>	XIII — Death — <i>Mem</i>
III — Empress — <i>Gimel</i>	XIV — Temperance — <i>Nun</i>
IV — Emperor — <i>Daleth</i>	XV — Devil — <i>Samekh</i>
V — Pope — <i>Heh</i>	XVI — Tower — <i>Ayin</i>
VI — Vice & Virtue — <i>Vau</i>	XVII — Star — <i>Peh</i>
VII — Chariot — <i>Zain</i>	XVIII — Moon — <i>Tzaddi</i>

VIII — Justice — <i>Cheth</i>	XIX — Sun — <i>Qoph</i>
IX — Hermit — <i>Teth</i>	XX — Judgment — <i>Resh</i>
X — Wheel of Fortune — <i>Yod</i>	O — Fool — <i>Shin</i>
XI — Strength — <i>Caph</i>	XXI — Universe — <i>Tau</i>

Thus all the Tarot Trump/Hebrew letter attributions with the exception of the last—Universe/Tau—are at variance with the system we use in this book.

6. Whether it be right or wrong Levi's published system of attributions has been followed by French occultism down to the present day. The attributions were consolidated in Levi's form by Dr. Gerard Encausse who, under the pseudonym of Papus, published 'Le Tarot des Bohemians' in 1889 using revised Tarot designs by Oswald Wirth. Wirth's cards have Levi's attributions marked upon them.

7. However, the system used by Papus to elucidate the meaning of the Tarot bears no reference to the Tree of life. He uses a septenary system which, in the words of A. E. Waite, who wrote the preface to the English edition, "is arbitrary enough, as it is also contradictory enough". In Waite's opinion "he does what he can, making a brave struggle, but the result is not convincing". Waite further goes on to say that his difficulty arises because, "he does not know what to do with the card which is numbered 0 in the Major Trump series, and his septenary distribution leaves him therefore in the lurch, while his allocation to the Hebrew letters outside those of the Divine Name is also open to question."

8. Here Waite speaks for the main line of the Western Tradition in England, which stems in its modern form from the Order of the Golden Dawn. The system used in this book, (with one or two small modifications), is that which was apparently originated with this Order. The Order was founded in 1886 allegedly as a result of three men, Dr. Wynn Westcott, Dr. Woodford and Dr. Woodman, finding some cipher manuscripts which gave instructions on how to bestow occult initiation by means of ritual. It soon after came under the sole headship of S. L. MacGregor Mathers,

author of 'The Kabbalah Unveiled', a translation of Knorr von Rosenrath's 'Kabbalah Denudata'.

9. According to Aleister Crowley, who became a member of this society in later years, among the cipher manuscripts was an attribution of the Tarot Trumps to the letters of the Hebrew alphabet. The manuscripts, he says, were alleged to date from the early nineteenth century and on one page was a note, apparently in the handwriting of Eliphas Levi, who, Crowley thinks, would probably have seen the manuscript when, he visited Bulwer Lytton in England.

10. Dr. Wynn Westcott in the preface to his translation of Levi's 'Sanctum Regnum' (1896) goes even further regarding the date of the manuscript. Speaking of himself in the third person he writes: "he has seen a manuscript page of cypher about 150 years old which has a different attribution, (i. e. from Levi's version G.K.) and one which has been found by several occult students, well known to him, to satisfy all the conditions required by occult science."

11. These occult students were no doubt his fellow leading members of the Golden Dawn. Their attributions run as follows:

O — Fool — <i>Aleph</i>	XI — Justice — <i>Lamed</i>
I — Magician — <i>Beth</i>	XII — Hanged Man — <i>Mem</i>
II — High Priestess — <i>Gimel</i>	XIII — Death — <i>Nun</i>
III — Empress — <i>Daleth</i>	XIV — Temperance — <i>Samekh</i>
IV — Emperor — <i>Heh</i>	XV — Devil — <i>Ayin</i>
V — Hierophant — <i>Vau</i>	XVI — Blasted Tower — <i>Peh</i>
VI — Lovers — <i>Zain</i>	XVII — Star — <i>Tzaddi</i>
VII — Chariot — <i>Cheth</i>	XVIII — Moon — <i>Qoph</i>
VIII — Fortitude — <i>Teth</i>	XIX — Sun — <i>Resh</i>
IX — Hermit — <i>Yod</i>	XX — Judgment — <i>Shin</i>
X — Wheel of Fortune — <i>Kaph</i>	XXI — Universe — <i>Tau</i>

12. The Fool is placed at the beginning of the sequence of Trumps thus causing all the attributions except the last to differ from Levi's. Another change is the transfer of Trumps

VIII and XI. When the Trumps are placed in order upon the Paths of the Tree of Life in their traditional numbered sequence, Trump VIII, Justice, falls upon the 19th Path, whose astrological sign is Leo. Trump XI, Strength, (or Fortitude), falls upon the 22nd Path, whose astrological sign is Libra. This is obviously incorrect so the Order of the Golden Dawn, or the unknown author of the cypher manuscript, changed them about.

13. Not only did they change them about but they changed their numbering. Justice was made Trump XI and Strength was made Trump VIII in order to preserve the sequence. This modification has been followed by most subsequent esoteric packs. This seems unfortunate, for it would surely have been better not to have interfered with the actual numbering of the Trumps but simply to have changed the cards about when applying them to the Paths of the Tree. It was not realised that there is an esoteric significance in the numbering of the Tarot when the Tarot is considered as an entity in itself and not as a tributary to the Tree of Life.

14. Crowley is of the opinion that Levi knew the Golden Dawn attributions all along and that he published an incorrect version so as not to break the oath of secrecy he took on Initiation. This may seem far-fetched these days but MacGregor Mathers had done precisely the same thing and A. E. Waite never openly admitted his support of the Golden Dawn attributions until 1923, when, apparently, he had abandoned them for a new and unspecified system. If this state of mind was at all general in nineteenth century occultism—and it probably was—Levi may well have given deliberately false attributions also, but the evidence is only circumstantial.

15. Crowley contends however that it can be proved by analysis of Levi's works. Paul Case agrees on this point, saying that Levi's attribution of The Fool to the letter Shin suggests that he knew the correct version. The letter Shin refers symbolically to Spirit, as does the letter Aleph,

so, according to Case's argument, Levi, not wishing to give the true attribution, gave one which hints at the correct version, namely that The Fool is a card of Spirit and thus ought to be allocated to Aleph. Case also believes that Levi was too intelligent to believe in a system "so patently absurd" as the one he published.

16. All this is open to conjecture, for Levi also mentions quite specifically that Trump I, The Magician or Juggler, is attributed to Aleph because the figure on the card is standing in a position which suggests the letter Aleph. (It could equally be a swastika of course.) What is more, had Levi known of the cypher manuscript it is reasonable to expect that he too would have counterchanged Trumps VIII and XI, which, in fact, he did not do. However, his remarks on the design of Trumps XVII and III seem to indicate an agreement with the Golden Dawn, (See Notes on Trump Design.) though the case is by no means conclusive for his idea of Quintessence of the Triad for Trump III could have been derived from its number and not from its position on the Tree; and the link with Venus of Trump XVII could have been arrived at from the number of smaller stars on the card and not from the Golden Dawn allocation to the 28th Path which leads to Netzach, Sephirah of Venus.

17. The evidence of the cypher manuscript is dubious. Crowley and Westcott give very different estimates of its age, and Waite even goes so far as to suggest that it was post-1860. Crowley again is the only one who mentions a note "which seems to be" in Levi's handwriting. Again, the tradition is that the manuscript emanated from Germany as it contained the address of a certain Fraulein Sprengel, with whom Westcott corresponded and obtained permission to start the Order of the Golden Dawn. If this is the case then Crowley's conjecture that Bulwer Lytton owned it and showed it to Eliphas Levi is a doubtful one.

18. However, whatever the origin of the manuscript, (and the traditional story might well be a cover for an

inner plane communication received perhaps through Mathers) the Golden Dawn attributions have been accepted since their inception by Crowley, (with slight modifications), Regardie and Paul Case. Manly P. Hall has remained neutral though the cards associated with him designed by J. A. Knapp follow Levi's attributions. A. E. Waite has hedged himself about with so many dark hints and apparent contradictions that it is difficult to know precisely what he does favour but close examination of his texts shows that he certainly accepted it at one time though he may have abandoned it since.

19. At any rate, MacGregor Mathers was sufficiently satisfied with the system of attributions to add a footnote to 'Book T' of the Golden Dawn Knowledge Papers, (the one dealing with the Tarot), "In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show how *absolutely* correct the symbolism of the Book T is, and how exactly it represents the occult Forces of the Universe."

20. Of other former students of the Golden Dawn, Israel Regardie says in 'A Garden of Pomegranates' (1932), "The Tarot trumps furnish a complete set of symbols, but the great difficulty hitherto experienced in their attribution to the 22 letters of the Hebrew Alphabet is that these trump cards are numbered from I to XXI, accompanied by another card marked O, which has always been a stumbling block, being attributed by various people to various letters of the alphabet, depending—apparently—on their whim at any particular moment. It should be quite obvious that the only logical place for this Zero card is antecedent to I, and when so placed the cards assume a definite sequential meaning, profoundly explanatory of the letters."

21. And Crowley, in 'The Book of Thoth' (1944) says: "The secret of the initiated interpretation, which makes the whole meaning of the Trumps luminous, is simply to

put this card marked O in its natural place, where any mathematician would have put it, in front of the number One.”

22. Waite's support of the Golden Dawn attributions is evident from examination of his Tarot designs though he never admitted the fact until his Introduction to Stenring's 'Book of Formation' (1923). A passage from his 'Pictorial Key to the Tarot' (1911) however, gives his real ideas on The Fool: "In conclusion as to this part, I will give these further indications regarding the Fool, which is the most speaking of all the symbols. He signifies the journey outward, the state of the first emanation, the graces and passivity of the spirit. His wallet is inscribed with dim signs to shew that many subconscious memories are stored up in the soul." All this, including a double meaning on the word 'speaking', ("In the beginning was the Word"), hints pretty broadly at the 11th Path and the letter Aleph.

23. On the other hand, Manly P. Hall in 'An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy' (1928) cites the argument used previously by Waite in his preface to Stenring's book. "Since Aleph has the numerical value of 1, its assignment to the zero card is equivalent to the statement that zero is equal to the letter Aleph and therefore synonymous with the number 1." This argument does not necessarily follow. To begin with, the numerological attributions assigned to each letter serve a different purpose from the numeration of the Trumps. The numerological attributions (See table in Vol. I.) are for calculating the potencies of Hebrew names. The numbering of the Tarot Trumps, (always in Roman figures except by Wirth and his followers), indicates the sequence of the cards only. So if we try to amalgamate the two separate numbering series, designed for different purposes, we must expect an absurd result.

24. Even so, if we examine the argument a little further, we see that it can only hold good up to Trump X and the 10th letter. The numerological series runs 1, 2, 3, 4, 5, 6,

7, 8, 9, 10, 20, 30, etc. If the letter Yod, whose number is 10, has to have Trump X, the next letter, Kaph, 20, might presumably have Trump XX, but after that we are stuck. There remain Trumps XI to XIX and XXI without letters and the letters numbered 30-90 and 100-400, to say nothing of the final letter forms, 500-900, without Tarot Trumps.

25. The illustrations that appear with Manly P. Hall's essay are based on Wirth's designs and executed by J. A. Knapp. Knapp however, issued a version of his own the following year with an accompanying text by Manly P. Hall. These designs have the Hebrew letters and numbers printed on them and follow Levi's attributions, so Manly P. Hall tends to be associated with this method. This is not necessarily so, for in the text that accompanies the cards he makes quite plain that those who do not agree with the attributions on the cards are welcome to ignore them; and in the 'Encyclopedia' essay he states that Mr. Paul Case's system is, in his opinion, superior to most. Case follows the attributions of the Golden Dawn, which, he says, he worked out independently.

26. This does not mean that Hall approves of this version of the attributions either, for in his view "efforts to assign a Hebrew letter to each Tarot Trump in sequence produce an effect far from satisfying." He thinks it debatable that there is any relation between the two symbol sequences, and even if there were, he thinks it unlikely that the Tarots are in their correct original order.

27. He then goes on to cite Court de Gébelin, who assigned the Zero Trump to Ain Soph, (a very astute attribution), and suggests that a possible arrangement of the Trumps is after the Bembine Tablet of Isis, with 0 as the central Creative Power, surrounded by seven triads of manifesting divinities. He also puts forward the suggestion that The Fool is extraneous to the numbered Trumps and that as this would destroy the numerical analogy between the Hebrew letters and the cards there may be one Trump missing. This, he suggests, could be a card called The

Elements which has become split up into the 56 cards of the Minor Arcana.

28. These are interesting speculations and probably no one would be wasting his time who experiments with them. But before searching for new cards, missing links, or similar brilliancies, it is best to have a good grounding in the traditional system. Without this there is grave risk of easy superficiality and the inability to judge whether a new consideration is indeed an important contribution to the whole field of study or simply a diverting coincidence of little real import.

29. There is one change in the traditional attributions however since first they became generally known. This change is the transfer of Trumps IV and XVII, The Emperor and The Star, and is a modification put forward by Aleister Crowley. Crowley is, in many respects, the black sheep of the modern esoteric family but he knew his Qabalah. While a change in magical tradition of this nature should be regarded with great circumspection, an examination of all the factors involved seems to indicate that Crowley was right. Hence the change has been followed in this book.

30. The story begins with Crowley's only experience of direct voice mediumship. This took place over three consecutive days, one hour per day, when he was staying in Cairo in 1904. The result of this three hour session was a strange script—Liber Legis, or The Book of the Law—which formed the basis of much of his later teaching.

31. The script is reproduced together with the circumstances of its reception in 'The Equinox' Vol. I. Nos. 7 & 10 (March 1912 and September 1913) and also in 'The Equinox of the Gods' (1936). A full analysis of it is impossible in the present context and it must suffice to say that it is of a most inflammatory and imperious tone, as if dictated by a mystical Nietzsche, and contains much that is enigmatic, a certain amount of rare wisdom, and some material of doubtful worth. On the credit side, it contained those three

main axioms of Crowley's, which are great spiritual truths if understood aright: "Do what thou wilt shall be the whole of the law." "Love is the law, love under will." and "Every man and every woman is a star."

32. Crowley maintained that it was a contact with the Masters of Wisdom and that every word in it was of profound truth. There may well be something in this but the communication does not seem to be that of a Master because of its high handed tone. However this does not discount the possibility that a Master was responsible for its transmission. The Master Morya and the Master Koot Hoomi were definitely in contact with H. P. Blavatsky but their communications were frequently distorted by her mediumship, consciously or unconsciously. Much of the renowned Mahatma letters are filled with evidence of petty spite and a preoccupation with personalities that is completely uncharacteristic of the Masters of Wisdom.

33. When a Master first makes contact with a medium it is rare that he can do it without an intermediary—there is too great a gap between the consciousness of the Master and the consciousness of the medium. A higher type of mediumship is needed than is commonly found. For example, when Dion Fortune first contacted the Masters at Glastonbury in 1922 the contact was first made by a lesser Master, one, in fact, who had very recently been in incarnation, having been killed in the Great War. He was able to forge the initial link which was later utilised by the Greater Masters to put through that abstruse book of teaching 'The Cosmic Doctrine' from a remote inner plane level.

34. It would seem that a similar process occurred with Crowley. In 1904 Crowley was a very bright young man who had passed through several grades of the Order of the Golden Dawn, though this society had already fallen on evil days owing apparently to mismanagement and internal dissensions. It is possible that the Hierarchy felt that it was worth the effort to try to establish direct contact with

Crowley so that the guttering light of the Western Mystery Tradition in England should not go out altogether. It would have been difficult to tell at this time whether he would run off the rails or no, but anyway it seems that the opportunity was considered worth the risk.

35. Crowley was travelling extensively throughout the world at this time, picking up mystical knowledge where he could, and it was quite logical that the highly technical process of a direct contact with him should be attempted while he was in Egypt—the centre from which the Western Mystery Tradition largely stems. The psychic stresses in this region where highly potent ritual magic had been practised for thousands of years would make such an operation easier.

36. It was indeed a tremendous feat that was to be attempted—for a Master operating on high abstract mental levels to concentrate enough force down the planes so as to first attract the attention of, and then pass a message to, a man on the physical plane who had never practised clair-audience before. Nevertheless it was done, and it would seem that in order to do it a technical device known as a ‘magical body’ was used. That is, what probably happened, (*and it must be realised that all this is conjecture based upon circumstantial evidence only*), was that the Master passed the teaching through an inner plane intermediary who used as a vehicle of etheric manifestation the ‘magical body’, (a co-ordinated system of psychic stresses like a disembodied Personality which can be used or discarded and ‘stored’ at will), of an Ancient Egyptian priest.

37. This would account for the hieratic imperious tone of the script, for the original message would be coloured by this magical body in much the same way that a beam of light would be coloured by a stained lens. And as, in order to overcome the technical difficulties, the magical body would have to be one of considerable power, so would the message tend to be biased on the power side. If we add to this bias the possibilities of distortions and interpolations by Crowley’s subconscious mind then it will be seen that

in order to interpret the script it will be necessary to try to get at the spirit behind it, rather than to take the letter of it at face value.

38. This, it is evident, Crowley failed to do. He accepted the whole thing literally—including heady references to himself as the prophet for the New Age—references of a type which any medium of even the slightest experience would suspect as being an interpolation of the subconscious mind. To put the matter more occultly, Crowley could not handle the force that was directed onto him by such a contact and consequently lost his magical equilibrium—with the usual result of a gross inflation of the Personality’s ideas of its own importance. From accounts of MacGregor Mathers’ behaviour in the Order of the Golden Dawn it would seem that he too may have experienced this trouble. It is one of the occupational hazards of occultism and serves to give the subject a bad name with uncommitted observers who naturally have little patience with the disproportionate crowing of occult cocks on their own esoteric dunghills.

39. However, Crowley’s biography is another story. What is of relevance here is that in the script there occurred the phrase, “All these old letters of my book are right, but Tzaddi is not the Star.” On the Tree of Life Tzaddi is the Hebrew letter assigned to the 28th Path, and using the Golden Dawn system of attributions, the associated Tarot Trump is The Star.

40. Here was a problem. There is no question of Tzaddi not being the Hebrew letter of the 28th Path so the thing to be changed was the Tarot Trump. Yet up till then the current attribution had been accepted, not only by the leading members of the Golden Dawn but also by Crowley himself, who had studied the Tarot extensively in its connection with the Tree of Life and been perfectly satisfied that the Golden Dawn attributions were correct. The distinction to be made was therefore a subtle one.

41. It was many years before Crowley hit upon a solution

to the problem, which was that The Star should be counter-changed with The Emperor just as Justice is counter-changed with Strength. The main authority for this change is a glyph known as the Moebius Ribbon, which, with the Zodiacal signs placed upon it, counterchanges two pairs of them. (See Fig. 6). Leo and Libra revolve about Virgo and Aries and Aquarius revolve about Pisces.

42. In these pairs it is not the astrological signs themselves which change their positions on the Tree of Life but the Tarot Trumps associated with them. The astrological signs are keyed in with the Hebrew letters. Thus in the first pair Strength and Justice are counterchanged and in the second pair The Emperor and The Star; The Emperor goes to the 28th Path and the Star replaces it on the 15th.

43. Unfortunately, when he made this counterchange in 'The Book of Thoth' Crowley made the faux pas of changing the astrological signs as well so that Aries is on the 28th Path and Aquarius on the 15th. How Crowley should have come to do this is uncertain but an examination of his design of Trump IV suggests a combination of indecision, and intractability. (See Notes on the Design of Trump IV)

44. Actually the change of Path and consequently astrological sign for each Trump is not so revolutionary as might at first appear. The main superficial objection stems from the fact that Trump IV, The Emperor, contains Aries symbolism and therefore would go most unhappily on the 28th Path and the sign Aquarius. Reference to the old Marseilles Tarot, however, will show no trace of Aries symbolism on the card—the fleur-de-lys sceptre, suggestive of Aries perhaps, was Wirth's introduction and all the rams' heads came even later, from Waite. On the Marseilles card the sceptre is a Venus one. This is very significant. The 28th Path leads from Yesod, (whose Magical Image as the Strong Man, suggestive of The Emperor), to Netzach, the Sephirah whose Mundane Chakra is Venus. Furthermore, the Emperor is the consort of the Empress

and she is another Venus figure being on the 14th Path—Daleth—Venus.

45. However, the real justification must be based on how it appeals to the intuition of each individual student. Any who are equipped to disagree with the attributions we use in this book will be capable of reconstituting their own version of the relevant chapters. Indeed, such will have no great need of this book in the first place.

46. It may be asked—if the traditional attribution was wrong—why it should not have been spotted before, by Crowley or MacGregor Mathers and his associates, or subsequently by other commentators following the Golden Dawn tradition. The answer to this is that the change is quite a subtle one. The incorrect placing of Strength and Justice was obvious and so they were counterchanged quite empirically. It was assumed that the numbering of the Tarot cards had become distorted. The counterchanging of The Star and The Emperor is less obvious, particularly as they counterchange onto parallel Paths on the same side of the Tree, so that one is an analogue at a different level of the other. Indeed a fair case could be made for retaining the traditional Golden Dawn attributions though the Yetziratic Texts and Esoteric Titles seem to support the change.

47. When one gets down to basics the only reliable attributions on the Tree of Life are the Hebrew names and letters. All others are later additions to the system and subject to experiment and discussion. Even the astrological signs are open to question though, as it happens, there seems to be little modern controversy on this subject. A casual reference to the Sepher Yetzirah will show that, apart from the general principle of the Elements, Planets and Zodiacal Signs being allocated to the Mother, Double and Single letters respectively, no definite sequence of attributions is given except for Aleph-Air, Mem-Water and Shin-Fire. Medieval commentators gave many varying accounts of the 'true' attributions.



48. A similar situation holds with the Tarot, and by its very nature the pictorial symbols can be interpreted in the light of various contexts. As there are links between various aspects of life so are there links between parts of the Tree of Life. Some symbols can be placed in more than one place. The Planets, for example, have links not only with certain Paths but also with the Sephiroth. Again, The Emperor, to take an example which happens to be under discussion, could, with varying degrees of validity be placed upon Kether, Chokmah, Chesed, Geburah, Tiphareth or Yesod, to say nothing of any of the Paths. There is a considerable degree of tolerance in the meaning of the Tarot images, particularly as most of the finer points of symbolism have been knocked off in its history as a fortune-telling or gaming device. The best versions we have are very corrupt and considerable intuition has to be used to ascertain their possible original form. This, however, is not necessarily a tremendous handicap to us, for, as Oswald Wirth says in his 'Le Symbolisme Hermetique': "By their very nature the symbols must remain elastic, vague and ambiguous, like the sayings of an oracle. Their role is to unveil mysteries, leaving the mind all its freedom."

49. We have reproduced in this book the Marseilles Tarot, for though crude, it is the exoteric Tarot generally considered to be the purest. It represents the cards as they have been passed down to us, untampered with by later occultists. Kurt Seligman in his 'The Mirror of Magic' makes a telling point when he says how curious it is so many occultists believe that a traditional system such as the Tarot should have perpetuated itself through millennia, when these same occultists are ready to distort and add their own circlines to it on the slightest pretext, seeming to forget that their own bad habits must have existed before them. The Marseilles Tarot is also devoid of the worst exoteric extravagances that caused some old Tarots to have up to forty Major Trumps, including representations of arts, sciences, virtues, vices, signs of the Zodiac and so

on. Furthermore, Oswald Wirth's designs were based on these, and as he was the first in the modern field to produce a well known esoteric pack most other designers have built on the foundations he laid.

50. Wirth's designs were published in 1889 and received support from the contemporary French occultists Stanislas de Guaita, Gerard Encausse and others. In their symbolism, though based on the Marseilles Tarot, they follow closely the ideas suggested by Eliphas Levi in his books. Most of Levi's ideas are in his 'Dogme et Rituel' together with two plates of his conception of Trumps XV and VII, The Devil and The Chariot. He never got around to drawing up a full set for publication.

51. Contemporary with Wirth's pack would have been the Golden Dawn version but which at this time was withheld from general knowledge and even to this day has never been published. Descriptive details of parts of it are to be found in Crowley's 'Equinox' and Regardie's 'The Golden Dawn.'

52. The next widely known published pack after Wirth's was the 'Rider' pack, so called after their London publishers. These were designed by A. E. Waite and drawn by Miss Pamela Coleman Smith—both members of the now reconstituted Order of the Golden Dawn. This was in 1911. The designs generally follow the traditional pattern but included several innovations that show the influence of the Golden Dawn system of attributions. Apart from the rather crude draughtsmanship it remains one of the best of esoteric packs.

53. Matters rested thus until 1929 when an American version was published by J. A. Knapp in collaboration with Manly P. Hall. In the essay by Manly P. Hall which accompanied it was announced the intention to produce a version of the Tarot based on the original diagrams appearing in Court de Gébelin's 'Le Monde Primitif'. Furthermore they claimed to have added "all that has been

demonstrated as essential from the more modern packs," used colourings "as an effort to emphasise the original symbolic meanings of the cards," and introduced small hieroglyphical figures in order to "link the card with the philosophy of the ancient Qabalah."

54. These two, if anybody, were certainly qualified to attempt such a task, having just finished collaboration on the enormous tome 'An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy' which is perhaps the most comprehensive book on occult subjects ever published. However, the resulting Tarot cards are somehow disappointing. They are in fact what one might have expected from two men who knew probably more than anyone else of their time on occultism in general but not enough about the Tarot in particular. The numeration follows Wirth and the introduction of extraneous hieroglyphic figures is of debatable value, but as Manly P. Hall says, all these additional attributions, if one does not agree with them, can be ignored. The designs are in colour but in spite of this—or more probably, because of it—they do not appeal to the eye. Use of colour is terribly difficult on Tarot cards.

55. About this time another commentator on the Tarot was making his presence felt, Paul Foster Case. He had at first used the Rider version of the Tarot but eventually set to and designed his own with the artistic assistance of Jessie Burnes Parke. In Case's view, his artist followed a little too closely the tricks of style of Pamela Coleman Smith but nevertheless a fine pack resulted—this time openly using the Golden Dawn attributions. With certain exceptions Case followed Waite closely, and the general effect is an all-round improvement upon the Rider pack. Case's book 'The Tarot' has long been the best available elementary text upon the subject too.

56. All the packs hitherto mentioned are continuations of the medieval traditional designs. In 1944 Aleister Crowley

published 'The Book of Thoth' in which were Tarot designs deliberately cast into new forms. It was an attempt to create a modern Tarot as opposed to the usual medieval imitations, which, in Crowley's view, were "gross, senseless, pitifully grotesque" and also "without even the knowledge of the true Attributions."

57. This project took five years, the artist being Lady Frieda Harris. All the designs are reproduced in 'The Book of Thoth', though mostly in black and white. Full colour versions of the whole set have never been published mainly because of the high costs involved in meeting the artist's demands for perfect colour reproduction. Crowley followed the Golden Dawn system of attributions in the main, though with the modification we have already mentioned. He also changed the name of several cards. The general use of the complete pack is marred however for all but Crowley followers in that it incorporates a fair proportion of his private ideas on the New Age, generally correct in principle perhaps, but not in his detailed application and symbolism, which is somewhat warped to his own personal pattern.

58. Such warping is to some extent inevitable in whoever sets down to design a whole pack and so perhaps the only solution to the Tarot problem is for everyone to design his own individual version—modifying it as he develops in realisation.

59. In arriving at colours in which to portray the cards, most attempts are not at all happy. If some system is devised say of tricking out figures in red jackets and blue trousers to represent 'consciousness' and 'subconsciousness,' little is gained, for this type of symbolism tickles only the intellect; it does not speak direct to the soul. In addition to this, earlier designers were severely hampered by the techniques of colour printing available in their day, and even today, with modern photo-lithography, to reproduce colour accurately is an expensive business. Earlier packs often had only bare indications of colour, with areas of

chalky blue, chalky pink, chalky green and chalky yellow.

60. Paradoxically, modern colour printing does not help the designer greatly, it only serves to reproduce his difficulties the more faithfully. A set system of colour symbolism carried through a series of pictorial designs can have an atrocious aesthetic effect—though putting the colours in light pastel shades, as opposed to the old tradition of bright clear colours, (often in fantastic profusion), does reduce the more distressing clashes to a minimum.

61. If, however, one is using a complicated colour system such as the Four Scales of Colour of the Golden Dawn Tradition even more awkward problems assail the designer for the light pastel evasion cannot be pursued. One is faced with cards designed with various shades of red only, or trying to distinguish black figures on indigo backgrounds and so on. The Golden Dawn did get round this difficulty to some extent by use of complementaries of the main colours—so that an all red card could be relieved by pieces of green. The basic complementaries are black-white, red-green, yellow-blue, violet-orange, from which, by reference to the spectrum, all complementaries of intermediate shades can be found by experiment, though it is almost impossible for any artist, however skilled, to get them exact.

62. The Colour Scales are based on clairvoyant investigation but experience shows them to vary somewhat from person to person. Crowley did much original research on these lines when designing his pack and Lady Harris went to immense pains to reproduce the astral colours accurately so her insistence on highly accurate reproduction is understandable. It must be said, however, that it is a virtually impossible task, for many astral colours have no correspondence in physical pigment—the closest approximation being in coloured light, and a stained glass Tarot would be impracticable to produce or use. Again, design in colour has its difficulties even in highly skilled hands as reference to the reproductions in 'The Book of

Thoth' will show. Comparison of the colour reproductions with those in black and white shows that the introduction of colour tends to blur the clear outlines of design.

63. Perhaps the best compromise has been hit upon by Case. His set which is marketed by his group—The Builders of the Adytum—is in black and white line so that students are at liberty to paint in their own colours or leave them blank as they prefer. The colouring of one's own pack, guided by professional line drawing, is perhaps the next best thing to producing one's own pack entirely—a task well worth doing, but beyond the technical accomplishments of many.

64. We should bear in mind another of Oswald Wirth's remarks: "A symbol can always be studied from an infinite number of points of view; and each thinker has the right to discover in the symbol a new meaning corresponding to the logic of his own conceptions." This brings us to a consideration of certain minority views on design and attribution.

65. One large minority prefers to deck out the cards in Egyptian guise. This body of opinion originated in France following the tradition of Court de Gebelin's original hypothesis. This received impetus from writers such as Paul Christian. There is little evidence to prove that the Tarot is of Egyptian origin though information from inner plane sources tends to confirm it. One is on safer, though still uncertain, academic ground to regard it as a medieval Rosicrucian document, though whether originated by them or adapted from an existing tradition is open to question. In any case, the real origin is incapable of definite objective proof.

66. The Frenchman R. Falconnier in 'Les xxii Lames Hermetiques du Tarot Divinatoire' (1896) claimed to have traced the origin of the Tarot from Egyptian monuments, and was taken seriously by a scholar of the calibre of Jessie Weston, ('From Ritual to Romance'), but the evidence is doubtful. However, several 'Egyptian' packs have been produced from various sources. Most of them though,

including the American Zain 'Brotherhood of Light' version, show more evidence of French than Egyptian draughtsmanship. The Ancient Egyptians had a profound knowledge of the psychological effects of line and angles but these attributes, (which would have been quite easy to copy from Egyptian monuments), are conspicuously absent in the Tarots which follow this tradition.

67. Zain follows the French system of Hebrew letter attributions except that Trump XXI is allocated to Shin and The Fool— which he calls The Materialist— is numbered 0 or XXII and allocated to the letter Tau. (Knapp, incidentally, is also an odd man out in that he numbers The Universe XXI and/or XXII.) Zain's astrological attributions differ from all others mentioned hitherto, namely, using his own names for the Trumps:

- I — The Magus — *Mercury*
- II — Veiled Isis — *Virgo*
- III — Isis Unveiled — *Libra*
- IV — The Sovereign — *Scorpio*
- V — The Hierophant — *Jupiter*
- VI — The Two Paths — *Vau*
- VII — The Conqueror — *Sagittarius*
- VIII — The Balance — *Capricorn*
- IX — The Sage — *Aquarius*
- X — The Wheel — *Uranus*
- XI — The Enchantress — *Neptune*
- XII — The Martyr — *Pisces*
- XIII — The Reaper — *Aries*
- XIV — The Alchemist — *Taurus*
- XV — The Black Magician — *Saturn*
- XVI — The Lightning — *Mars*
- XVII — The Star — *Gemini*
- XVIII — The Moon — *Cancer*
- XIX — The Sun — *Leo*
- XX — The Sarcophagus — *Moon*
- XXI — The Adept — *Sun*
- XXII or O — The Materialist — *Pluto*

68. Another system of attributions we might note is that of the Swedish Qabalist Knut Stenring. He prefers:

ALEPH — Juggler — <i>Air</i>	LAMED — Justice — <i>Libra</i>
BETH — Sun — <i>Sun</i>	MEM — World — <i>Water</i>
GIMEL — Moon — <i>Moon</i>	NUN — Wheel of Fortune — <i>Scorpio</i>
DALETH — Chariot — <i>Mars</i>	SAMEKH — Tower — <i>Sagittarius</i>
HE — Empress — <i>Aries</i>	AYIN — Fool — <i>Capricorn</i>
VAU — Emperor — <i>Taurus</i>	PE — Hierophant — <i>Jupiter</i>
ZAIN — High Priestess — <i>Gemini</i>	TZADDI — Hermit — <i>Aquarius</i>
CHETH — Strength — <i>Cancer</i>	QOPH — Judgment — <i>Pisces</i>
TETH — Temperance — <i>Leo</i>	RESH — Star — <i>Venus</i>
YOD — Lovers — <i>Virgo</i>	SHIN — Devil — <i>Fire</i>
KAPH — Death — <i>Mercury</i>	TAU — Hanged Man — <i>Saturn</i>

It will be seen that though the Tarot attributions differ, the astrological allocations to the Hebrew letters are the same as the Golden Dawn or British tradition.

69. The Dutchman Thierens has different ideas about the astrological attributions however. He allocates the Zodiacal Signs Aries — Pisces to Trumps I — XII, and Saturn, Mercury, Mars, Uranus, Venus, Moon, Sun, Jupiter, to the remaining Trumps in numerical sequence, with The Fool, (0 or XXII), to Earth or Pars Fortuna.

70. Any who wish for greater details of these systems should refer to Zain's 'Sacred Tarot', Stenring's 'Book of Formation' or Thierens' 'General Book of the Tarot.' In defence of our own system we would say that while Thierens is an eminent astrologer, his knowledge of the Qabalah seems very limited, and that though Zain's propagandising efforts on behalf of esoteric philosophy are highly commendable his Qabalism is somewhat unorthodox to say the least. He considers the Pillars of Manifestation to be representative of Good and Evil for example, and his Sephirothic attributions run, from Kether to Malkuth, Pluto, Neptune, Uranus, Jupiter, Saturn, Venus, Mars, Mercury, Moon and Sun, most of which seem difficult to justify. Stenring, on the other hand, is a Qabalist

of no mean erudition but his knowledge of the Tarot, which is non-Hebraic, seems doubtful.

71. There is a further system of attributions put forward by 'Frater Achad' — a follower of Crowley. This is a little known one for his published works were privately printed in small editions. The relevant ones are 'Q.B.L. or the Bride's Reception' and 'The Egyptian Revival'. He wondered if, as the Serpent of Wisdom *ascends* the Tree, the Tarot cards ought not to be allocated from Path 32 to Path 11 instead of in the usual descending order. He tried this and thought the result an improvement on the lower parts of the Tree but not so on the upper parts.

72. The thing which excited him was that the lower Paths now seemed to show a "wonderful Astrological Harmony, since many of them were now united with their Planetary Rulers, etc., in the Sephiroth." This set him to rearranging all the Trumps is an attempt to extend this "Astrological Harmony" over the whole Tree, which task he found, in his own opinion, to be possible. In order that others may form their own opinions we give the system below with, for easy reference, the Mundane Chakras of the Sephiroth which each Path joins.

- 11 — KAPH — *Wheel of Fortune* — Jupiter (Zodiac/Primum Mobile)
- 12 — TAU — *Universe* — Saturn (Saturn/Primum Mobile)
- 13 — SHIN — *Judgment* — Fire (Sun/Primum Mobile)
- 14 — TZADDI — *Star* — Aquarius (Saturn/Zodiac)
- 15 — RESH — *Sun* — Sun (Sun/Zodiac)
- 16 — SAMECH — *Temperance* — Sagittarius (Jupiter/Zodiac)
- 17 — AYIN — *Devil* — Capricorn (Sun/Saturn)
- 18 — PE — *Blasted Tower* — Mars (Mars/Saturn)
- 19 — NUN — *Death* — Scorpio (Mars/Jupiter)
- 20 — QOPH — *Moon* — Pisces (Sun/Jupiter)
- 21 — LAMED — *Justice* — Libra (Venus/Jupiter)
- 22 — HE — *Emperor* — Aries (Sun/Mars)
- 23 — YOD — *Hermit* — Virgo (Mercury/Mars)
- 24 — TETH — *Strength* — Leo (Venus/Sun)
- 25 — MEM — *Hanged Man* — Water (Moon/Sun)

- 26 — ZAIN — *Lovers* — Gemini (Mercury/Sun)
- 27 — VAU — *Hierophant* — Taurus (Mercury/Venus)
- 28 — CHETH — *Chariot* — Cancer (Moon/Venus)
- 29 — DALETH — *Empress* — Venus (Elements/Venus)
- 30 — GIMEL — *High Priestess* — Moon (Moon/Mercury)
- 31 — BETH — *Magician* — Mercury (Elements/Mercury)
- 32 — ALEPH — *Fool* — Air (Elements/Moon)

73. The deeper arguments in favour of this system must be sought in 'The Egyptian Revival' but in our own opinion, though this arrangement may make some initial appeal to astrologers, it seems to do so only at the expense of other equally valid esoteric considerations. However, to reject such variations out of hand would serve only to perpetuate the bad old habit of claiming Divine Right for one's own system and pouring contempt on all others. As the Tibetan Master once remarked, it is almost a hallmark of occultists to be "sectarian, exclusive and self-righteous."

74. In any case, apart from the validity of Wirth's remark: "A symbol can always be studied from an infinite number of points of view; and each thinker has the right to discover in the symbol a new meaning corresponding to the logic of his own conceptions." There is also the chance that we might all be wrong — to judge from A. E. Waite's last pronouncements on the subject in 'The Holy Kabbalah' (1929): "The supposed Hebrew symbolism of the Tarot. . . becomes disorganised if there is any doubt as to the attribution of its Trump Cards to the Hebrew Alphabet. Now there is one card which bears no number and is allocated therefore according to the discretion of the interpreter. It has been placed in all cases wrongly, by the uninstructed because they had nothing but their private judgment to guide them, and by some who claimed to know better because they desired to mislead. It happens, however, that they also were at sea. I may go further and say that the true nature of Tarot symbolism is perhaps a secret in the hands of a very few persons, and outside

that circle operators and writers may combine the cards as they like and attribute them as they like, but they will never find the right way. The symbolism is, however, so rich that it will give meanings of a kind in whatever manner it may be disposed, and some of these may be suggestive, though illusory none the less. The purpose of this short paper is therefore to show that published Tarots and the methods of using them may be serviceable for divination, fortune telling and other trifles; but they are not the key of the Kabbalah.”

75. From this, which is enough to strike fear into the heart of any other poor commentator, it would appear that Waite had undergone some very high initiation that conferred upon him secrets that few others possess. This is unlikely in actual fact for initiations are expansions of consciousness and not dispensations of knowledge. And we need not take too seriously his claim that we ‘will never find the right way.’ His contention is far too defeatist for anyone to take seriously.

76. We do not believe his statement to be true, but there is much truth in it, namely where he points out that the symbolism is so rich that it will give meanings of a kind in whatever manner it may be disposed. It is this difficulty that makes it unlikely of our ever being *certain* that we have the once and for all correct attributions. All we can do is to seek the arrangement which seems to be most logical and to give the best results in practice. In the present author’s view and experience the attributions given in this book are the best discovered up to now. If we try to appeal to the past we only find that our medieval predecessors were equally at variance, so we moderns can only do our best each to perfect his own system and leave others to do similarly with theirs.

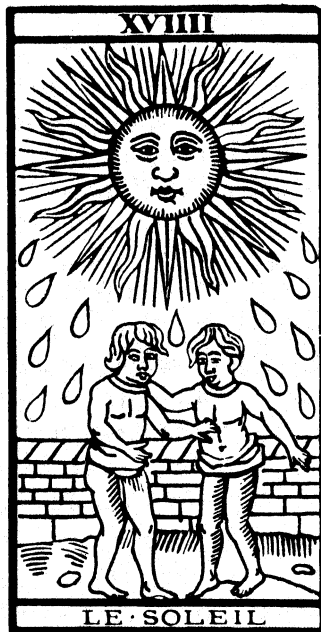
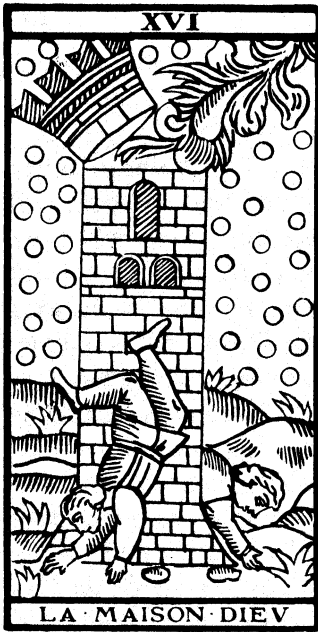
77. There are but two mistakes to avoid: i) the rejection of the whole subject on account of the divergences of opinion between the ‘experts’, and ii) the espousment of one system in a fanatical way with constant denigration of all

other opinions. Each is a mistake of narrow mindedness, or worse, narrowness of soul. And each defeats the principle behind *any* system.

78. It is, on the other hand, important for the beginner to find a system which suits him reasonably and to stick to it for a good length of time. Symbols should not be taken too seriously; they are but representations of reality—though reality can come with continued use of them. After long years of juggling with symbols, meditating upon them, trying out various patterns, experimenting with theories of attribution and so on, one may find that one is arranging the symbols to try to fit a knowledge of reality within oneself. After a realisation such as this, symbolism becomes superfluous at that level. The symbols may however now have a new relevance at the new level of vision and so one may proceed over a series of new horizons until the One Reality which has no symbol, can have no symbol, and needs no symbol — because it just IS — is attained.

79. As a final note, we might list some alternative titles for the Trumps used by F. Ch. Barlet in a section of Papus’ ‘Tarot of the Bohemians’ because they are very suggestive for meditation purposes.

- VI — Liberty
- VII — Osiris
- VIII — Equilibrium
- XI — Force
- XII — The Sacrifice or The Great Work
- XIV — The Two Urns
- XV — Typhon or The Electric Whirlwind
- XVII — The Star of the Magi
- XVIII — Twilight
- XIX — The Resplendent Light
- XX — The Awakening of the Dead
- XXI — The Crown of the Magi



*Part II*  
*The Lesser Arcana*

## THE LESSER ARCANA

1. The Lesser Arcanum of the Tarot is divided into four Suits — Wands, Cups, Swords and Disks. Alternative titles for Wands are Sceptres or Clubs, alternative titles for Cups are Chalices or Goblets and alternative titles for Disks are Pentacles, Circles, Coins, Deniers or Money.

2. It is generally conceded that these suits are the original forms of those of the modern playing cards, though opinion differs widely on the actual correspondence. Papus equates Wands with Clubs, Cups with Hearts, Swords with Spades and Disks with Diamonds; Waite, Wands with Diamonds, Cups with Hearts, Swords with Clubs and Disks with Spades; Mathers, Wands with Diamonds, Cups with Hearts, Swords with Spades and Disks with Clubs; and Thierens, Wands with Clubs, Cups with Diamonds, Swords with Spades and Disks with Hearts. Precedent is thus of little help in making one's choice. Paul Case favours Papus' attributions and we are inclined to agree; however, this line of correspondences is of little importance except perhaps for those who wish to equate the two packs for purposes of fortune telling. It is the links with tradition that are important rather than analogues with modern games, consequently we should look for a set of symbols in myth and legend that correspond to the four Tarot suits.

3. Celtic mythology, and its traces in the Arthurian cycle, is the source from which we can derive the most fruitful correspondences, and Mackenzie, in his 'Celtic Myth and Legend' has listed them in a form which approaches close to poetry: "The living fiery spear of Lugh, the magic ship of Manannan, the sword of Conery Mor which sang, Cuchulain's sword, which spoke, the Lia Fail, Stone of Destiny,



which roared for joy beneath the feet of rightful kings.”

4. Lugh was the Celtic god of the Sun, though he was also master of all skills. The latter, however, confirms his standing as a Sun-god, the Sun being representative of the Solar Logos. He was similar in function to The Dagda, and to some extent replaced him. The Dagda was ‘Father of All’ and ‘the Lord of Perfect Knowledge’, his main attribute being a huge club. We thus have mythological confirmation of the close link between the club and the fiery spear. This ties in well with the esoteric attribution of Wands being associated with Fire—not only Elemental Fire but the Fire of the Spirit. In the Arthurian cycle we have not only Arthur’s spear, called Ron, but also the spear dripping with blood associated with the Holy Grail, the one which was used by Longinus to pierce the body of Our Lord, and which dealt the Dolorous Stroke which maimed the Fisher King and laid a country waste until the advent of a Winner of the Grail. There is symbolism of tremendous depth here which would well repay meditation, particularly the link between the Fisher King and the symbolism of the Christ, one of whose symbols is the Fish and who was also the Great Fisherman. As the legends come from the French there is also the link which is not so obvious in English—Pêcheur meaning sinner and Pêcheur meaning a fisherman.

5. Manannan was a Celtic sea god, and the sea over which he ruled was that under which lay Tier nan Og, the Celtic ‘other world’—a place which has close links with the astral world of faery and the Garden of Eden—a place of perfection held within the Earth’s aura to show the Beginning and the Ending. It is also Avalon—the inner plane place where the dying Arthur was taken in a barque by three mourning queens. And Lancelot, the best knight in the world, father of Galahad, the Grail Winner, was brought up under the waters by the Lady of the Lake, who was in turn closely associated with Merlin, the magician-founder of the Arthurian Table Round. It was she who was the

custodian of Excalibur, Arthur’s sword, which arose from the Lake and was eventually returned there by Bedivere. The boat of Manannan needed no sail or oars but went wherever he willed it. Its links with the Cup symbolism derive through the esoteric association of ideas between a boat, an ark, the Ark of the Covenant, the Moon, a chalice, a cauldron, the Cornucopia, the Grail and so on. Such links may seem far fetched to a literary scholar but are obvious to an occultist, artist or depth psychologist—thus meditation rather than ratiocination is recommended in these matters. Manannan also had a flock of pigs which returned to life after being killed and eaten and so provided his people with limitless food. This is an attribute similar to that of the Cauldron of Ceridwen and the Holy Grail. All these associations of the sea, cup, chalice, Grail and so on serve to indicate the Feminine-Side of God. Its close association with the Father Aspect is shown by the Cauldron of The Dagda himself. This was one of the four magical treasures of the Tuatha de Denann, the dwellers in Tier nan Og. The other treasures being Lugh’s spear, the sword of Nuada and the Stone of Destiny.

6. The sword of Nuada can be considered the prototype of all other famous swords, whether of Conery Mor, Cuchulain, or any other of the warrior heroes. Nuada was king of the Tuatha de Denann and of a similar category to Lugh and The Dagda. His sword was so powerful that no enemy could escape it when it was unsheathed and so it is again representative of an Aspect of God—God the Destroyer. In Arthurian legend the sword is frequently associated with the stone, as for example in the miracle which caused Arthur to be chosen king and the Grail Winner to be identified. There are other elements of meaning in Excalibur as it appears in the Arthurian cycle but these do not concern us now.

7. The Stone of Destiny, the fourth magical treasure, was the means by which the true king could be identified, and is thus intimately concerned with Divine Rule in Earth—

the tradition of kingship being that the king is God's direct representative, answerable only to God, but responsible for all his people. The feudal tradition, though now outdated, was a fine one in its conception although its high traditions may have been honoured more in the breach than the observance. The same thing could be said, however, regarding the ideals of most forms of government.

8. We can equate these four magical treasures, then, with the four suits of the Tarot and also with the Aspects of God. Wands are indicative of the First or Power Aspect, God the Father. Cups represent the Second Aspect, the characteristic of which is Love or Love/Wisdom, originally worshipped through pagan goddess forms but in the last two thousand years represented by Our Lord and the Virgin Mary. Swords are indicative of the Destroyer Aspect, or Disintegrator, the Fourth Aspect of God, which has received little exoteric acknowledgement and in esoteric circles has often been considered as a part of the First Aspect. Disks, finally, represent that Aspect of God concerned with the actual working out of the Divine Plan and thus the Third Aspect, God the Holy Spirit, the Aspect of Active Intelligence.

9. These, together with the Sephirothic attributions, which are shown by the number of each card, will serve to indicate the reason behind the apparently arbitrary titles of the small cards of the Lesser Arcanum.

10. Previously published commentaries on them have never given very satisfying accounts, mainly because of the blind which announces the Aces to be the Roots of the Elements. This Elemental attribution of the suits is true for the Aces and Court Cards but the Aces have a dual function. Besides representing Kether in the allocation of the Minor Arcana to the Sephiroth they also represent Elemental powers in Malkuth, (strictly speaking, the Kether of Malkuth), when considering the Elemental teaching of the Court Cards. God, in whatever Aspect, in Kether has no attributes, He just IS—so the Ace has no title in the small card attribution.

The Court Cards show modes of manifestation, more particularly of Elemental Force, and it is in relation to these that the Aces have the titles of Roots of the various Elements. The failure to understand this has resulted in attempts to explain the small cards as types of Elemental force at various levels and the explanations have not been convincing.

11. Another system, inaugurated by MacGregor Mathers, though also found in French occultism but with different attributions, is to allocate the small cards to the decans—the 36 ten degree divisions of the Zodiac. This reflects a very commendable synthesising spirit but it sometimes leads to doubtful results, for many symbol systems, correct within themselves, clash with other systems if too close an identification of parts is made. So much attention has been paid by the Golden Dawn and others to the projection of the Tarot and the Tree of Life into a sphere in Space that there is probably much of importance in this line of research, but the pseudo-astrological meanings resulting from the allocation of a small card of the Tarot to each decan do not fit too happily with the traditional titles.

12. The titles of the Lesser Arcana are not in doubt. It is the reason behind the titles that has never been adequately explained. Thus, while the cards have been of some use empirically for divination and such like, a great deal of their deeper implications have been missed. These implications are to be gained by meditation upon the relevant Sephirah and the relevant Aspect of God.

13. Students who have read the Tibetan's books will be familiar with a seven-fold division of God into Rays: I—Will or Power, II—Love-Wisdom, III—Active Intelligence, Adaptability or Higher Mind, IV—Harmony through Conflict, Beauty or Art, V—Concrete Knowledge or Science, VI—Devotion or Idealism, VII—Ceremonial Order or Magic. Of these, three are Rays of Aspect and four are Rays of Attribute, the latter, (Rays IV—VII), being capable of synthesis into Ray III. It is the Rays of Aspect with which

we are here concerned plus a fourth Destroyer or Disintegrator Aspect which, in the Tibetan's system, is considered to be a part of Ray I. In all cases these names of the Aspects tend to cramp rather than expand consciousness so meditation to get at the reality behind the inadequate words will help and also reference to Volume I of Alice Bailey's 'A Treatise on the Seven Rays'.

14. The Aces, as mentioned above, give the four basic divisions of the Godhead in Kether, but it must be understood that all such divisions are in order to make study easier, for God is a Unity, and in the last analysis must be considered as such. So the division of God into Three Persons, Four Aspects, Seven Rays, Ten Sephiroth, Twelve Signs and so on in different systems does not imply contradiction but different ways of studying the same Unity—a Unity so vast that we cannot grasp it in its totality—just as we cannot see all angles and elements of a pot that is standing on a table if our viewpoint is limited to one place. Attempts to paint a picture of such an object from any one angle would necessarily be limited, one could only show one limited part of it unless one were, say, a cubist painter and tried to show various viewpoints at once at the risk of execration by those who cherished their own limited conventional reality. Attempts to give some adequate representation of the Godhead meet similar difficulties.

15. God in Kether is represented at the Formative level by the Four Holy Living Creatures of the Vision of Ezekiel—a Man, a Bull, a Lion and an Eagle. These have their correspondence in astrology and also in the Elements, although the four divisions of the Emanations of God can hardly be called Elemental until Malkuth, the Sphere of the Elements, is reached. All things have their origin in the highest though, so the Four Holy Living Creatures are also Roots of the Elements, but at a very remote level. In view of this, it has never been entirely wrong to try to elucidate the small cards Elementally, but it has been limiting, for the terms of reference have been derived from Malkuth,

not Kether—from the plane of effects instead of the plane of causes.

16. So while we may have in the back of our minds the Elemental attribution of each suit, and these often appear on designs of the Lesser Arcana, we must use the attributions to expand our consciousness, not to limit it. Thus the Fire represented by Wands is the Fire of the Spirit—God Who is a consuming Fire—the Fire of Prometheus stolen from Heaven—Cosmic Fire in all its forms, forces and energies. The Water of Cups includes the Great Sea of Binah with its links in Ain Soph, the whole fluid soul of the world, the Anima Mundi, the Astral Light and so on. The Air of the Swords is the great Dispersing Principle, the nearest Elemental approach to Nothingness, Rarification, which, led to its extreme form, becomes Unmanifestation and thus, from the point of view of manifestation, a Disintegrating or Destroying factor which withdraws life from the form so that the form disintegrates and the life disperses. The Earth of the Disks is, on the other hand, the manifesting principle, the Body of God, and the ways in which Cosmic forces are adapted to manifestation, from the comparative freedom of the Supernals to the dense concrete forms of Malkuth.

17. The Ace of Wands then stands for the first manifestation of the powers of God the Father, the First Aspect of Power, Will or Strength. (The double allocation of the Aces, to Kether and Malkuth, reveals a profound Mystery—the intimate tie between these two Sephiroth.) God the Father in Chokmah is represented by the 2 of Wands, the Lord of Dominion, and as Chokmah is the Prime Masculine Sephirah the attribution is obvious. This Dominion is on a firm footing when the powers of this Aspect manifest through Binah for the first Triangle of Manifestation has been formed, thus the 3 of Wands is the Lord of Established Strength.

18. Chesed, the next Sephirah, is concerned with the establishment of the True Imprint in the lower worlds and hence its association with rulership and the title of the 4

of Wands—Lord of Perfected Work. The function of Geburah being the preservation of balance and eradication of excrescences naturally gives rise to the 5 of Wands being called Lord of Strife; while the establishment of God the Father in Tiphareth, the central Sephirah of the whole Tree and marking the completion of the Second Triad, makes the 6 of Wands the Lord of Victory. In the microcosm the complete Individuality has now been projected by the power of the Spirit — and what follows is of the Personality.

19. The Harmony of Tiphareth is overset to establish manifestation upon the densest levels, and the power of God the Father manifesting in the sphere of Netzach has been likened to 'an army with banners', pressing on towards the Form manifestation of the lower Sephiroth. The 7 of Wands is thus Lord of Valour. In Hod is the mind formed, both macrocosmically and microcosmically, and this flashing method of communication both vertical and horizontal, (there being a close connection between Hermes as magician and messenger), gives rise to the title of the 8 of Wands—Lord of Swiftmess. Then the Third Triad is completed in the formation of Yesod, the Foundation, its Magical Image the beautiful naked man, very strong—and so the title of the 9 of Wands is Lord of Great Strength. In Malkuth is the full Crucifixion of the Spirit in dense matter and hence the title which seems strange in a blue-print of Divine Perfection — Lord of Oppression.

20. The Ace of Cups stands for the first manifestation of the powers of God the Son, the Second Aspect of Love-Wisdom, thus the 2 of Cups is Lord of Love. This title derives not only from the inherent qualities of the Second Aspect but also from the duality represented by Chokmah and Kether — reflections one of the other — both called after their fashion Crown of Creation and First and Second Glory. As a result of this union is the third produced, the Sephirah Binah, giving completion and fruition and so the 3 of Cups is the Lord of Abundance.

21. From here the pure Love of God of the Supernals seeks

manifestation and comes into Form in Chesed, a consummation of Spirit and Form represented by the 4 of Cups—Lord of Blended Pleasure. This activity of the Spirit, conforming the Form to its use, gives certain unbalance which has to be corrected, so we have in Geburah the 5 of Cups, Lord of Loss in Pleasure. But inevitably a harmonious manifestation in Form is attained, represented by Tiphareth and the 6 of Cups, the Lord of Pleasure.

22. From here the next objective is the manifestation of the Love of God, or the Christ principle, in Earth or Malkuth. Hence, from the harmony of Love manifesting in Tiphareth the power goes forth to the formation of the next Triangle. Love is an all-inclusive Aspect of Divinity which gives freedom from friction and error owing to its accent on the Unity of all—hence it meets with Success all the way though there are qualifications in Netzach and Hod. The Love in Netzach, the union of disparate objects, is not the final goal, it is a transitory phase, for the function of Netzach is the diversification of the Unity, it acts as a prism which splits one light source into seven, so the title of the 7 of Cups, which represents a complex situation, is Lord of Illusory Success. The Plan is successful in its working out but one has the element of Illusion—the illusion of separateness—which, however is an essential part of the Plan, whose goal is Unity in Diversity.

23. The Sephirah Hod produces a similar situation, for the sphere of the mind is essentially one of differences, it is analytical rather than sythetic, and the differences are implicit—otherwise there would be no need for the Divine Messenger. Hod, in its most synthetic form, is a linker of differences. The magician is one who deals with a universe of differences, bringing such and such a force into such and such a form and so on. There is, however, the old tradition of the man of Love being greater than the magician. One comes upon the theme quite frequently in esoteric fiction. The magician may perform his mighty conjurations to banish an evil entity, but the higher initiate simply draws it into his

aura and annihilates it as evil by the power of unifying Love just by the acceptance of it. There is also the tradition that if, like Christ, one could but look upon a man and see him and accept him as he is, then that man would be healed. None of these Mysteries is within the reach of the mind, so Love manifesting in the sphere of analysis and diversity is represented by the 8 of Cups — Lord of Abandoned Success.

24. The Triangle is completed by the formation of the Sephirah Yesod, and here, in the perfect union of the elements of the Personality, caused by the Love of God manifesting fully in the etheric, subconscious, and passionate sphere, we have the 9 of Cups called the Lord of Material Happiness. And when the Christ Imprint is brought down into Earth itself, in the daily living of human beings, then the situation is well described by the title of the 10 of Cups — the Lord of Perfected Success. We have exemplified this on an individual basis but it also applies objectively to the Macrocosm and to humanity as a group. The Love of God operating in dense manifestation, whatever the context, is Perfected Success.

25. The Third Aspect of God, the Holy Spirit, or Active Intelligence, is represented in its First Manifest form by the Ace of Disks. In Chokmah, the 2 of Disks is the Lord of Harmonious Change, indicating the operation of the relationship between the Logos and his projected Universe, or the Cosmic Atom of man and its reflected manifest Spark, according to whether one wishes to assess the matter on a Macrocosmic or microcosmic basis. There is in this duality a mutual process of harmonious change as the Creator regards the created, the contemplation causing changes in the Creator which are reflected in the created reflection, thereby causing further change in the consciousness of the Creator and so on. This is a function of continuous Harmonious Change. The Sephirah Binah is the Form Sephirah of the Supernal Triangle and so is intimately connected with the Third Aspect, which here is the spiritual contemplation of the ends to be achieved in dense manifestation,

and also the means by which this Destiny shall be achieved. Hence the 3 of Disks is the Lord of Material Works.

26. In Chesed the Aspect of Active Intelligence has come into the worlds of Form, manifesting as the more detailed aspects of the ruling principle of Chesed, which governs Form manifestation. Thus the title of the 4 of Disks is Lord of Earthly Power. The close concern with the causes of unbalance and the remedial action needed in Geburah gives the title for the 5 of Disks, Lord of Material Trouble. But achievement of balance is consolidated in Tiphareth, represented by the 6 of Disks, Lord of Material Success. These Sephiroth are not of the material world as we know it in Personality consciousness, but the use of the words Material or Earthly in the titles indicates the close link between organisation of Form and the Third Aspect. Further, strictly speaking, all the Sephiroth up to Chesed are in the worlds of Form.

27. Netzach is however, like Geburah, very much a Sephirah of forces, though within Form manifestation, and so Active Intelligence in this Sephirah is concerned with action which has its results at another level. So the 7 of Disks is known as the Lord of Success Unfulfilled. Active Intelligence in the sphere of mind is well represented by the 8 of Disks as Lord of Prudence, for it is the function of the mind to weigh up possibilities before committing itself to action. The resultant action, once this has been done, gives the completion of the Triangle in Yesod—the perfect form for the force, indicated by the 9 of Disks, Lord of Material Gain. The final concretion of this perfection into Earth gives perfect fruition and reward symbolised by the 10 of Disks, Lord of Wealth, which of course is not confined to monetary wealth, but to health and happiness as well, and enjoyment of the good life in Earth.

28. The suit of Swords refers to the Disintegrator Aspect of God and as its direction of action is thus towards Unmanifestation rather than manifestation it is perhaps better to examine the cards in reverse order.

29. The withdrawal of life forces from the dense form inevitably produces the ruin of the particular form so the 10 of Swords is the Lord of Ruin. This ruin is, however, not evil if under the presidency of a Divine Aspect, but a necessary precursor of new life, for one cannot pour new wine into old bottles. It is thus more in the nature of opportunity when viewed from a higher level, though still ruin when viewed from the plane of effect. Similar considerations apply to the 9 of Swords, the Lord of Despair and Cruelty. This, like the 9 of Spades of the modern fortune tellers, appears to be the great malefic of all the cards, and in the latter, (as for example in the opera 'Carmen'), stands for death—though the Ace of Spades is also commonly credited with this meaning, its Tarot equivalent being the Ace of Swords, the ultimate in Disintegration—return to the Unmanifest. As the Disintegrator acting in Yesod means the complete break-up of a form, and also of the roots of the Personality when applied to man, the applicability of the title of this card will be obvious. It could be regarded as a somewhat shortsighted nomenclature but there is a great Mystery here. It is hinted at by the cry of Our Lord on the Cross: "My God, my God, why hast thou forsaken me?"

30. The 8 and 7 of Swords are the Lords of Shortened Force and Unstable Effort respectively. These indicate the withdrawal of force on the level of mind and the disruption of the Form-giving forces of Netzach so that no lower form is made or maintained.

31. Tiphareth is the Sefirah of the Sacrificed God and the 6 of Swords, the Lord of Earned Success, gives in a phrase the true principle behind sacrifice. In Geburah, a Sefirah which has distinctly destructive aspects, is the 5 of Swords—the Lord of Defeat. Nothing can stand against the destructive might of God when the end of an evolutionary phase is complete. The card of Chesed, the 4 of Swords, is Lord of Rest from Strife. This indicates the final indrawing of the resources of the being which is withdrawing from Form. The processes of involution and evolution in Form even

where there is no Deviation, are essentially ones of struggle, consequently, withdrawal from Form is rest from the strife of the evolutionary journey.

32. The Lord of Sorrow, the 3 of Swords, relates to Binah and of course the Spiritual Experience of this Sefirah is the Vision of Sorrow. This Divine Sorrow is a deep Mystery, and has little to do with the ordinary human sorrow, which is usually the result of limitations on the viewpoint of the Personality brought about by the Deviation. It has much to do with the attitude of the Spirit leaving its Heavenly Home where all is Unity to enter upon differentiated existence in Form. This Sorrow may have caused the human Spirits to try to avoid the full implications of immersion in Form to a greater or lesser extent and thus to enter into Sin or Imperfection. As a consequence of this the Sorrow can also refer to the Sorrow of the Logos at the rejection of the Way, the Truth and the Life of the Divine Plan by the Spirits of the present human evolution. In Chokmah we have a similar situation to Chesed, but at a higher level, where the Spirit contemplates its Creator, microcosmic or macrocosmic, before returning to its Cosmic origins, enriched with the experience of manifest life. Thus the 2 of Swords is the Lord of Peace Restored. The Ace of Swords, as earlier stated, is the final return to the Cosmos, and is the ultimate disintegration, or 'end of the world.'

## NOTES ON THE DESIGN OF THE LESSER CARDS

(2 to 10)

As in the whole of the Lesser Arcanum the inner implications of each card are revealed by its title, suit and number rather than by any pictorial element, a close examination of all pictorial variants is not of such importance as with the Trumps. The general designs are limited by the number and type of suit emblems they have to show but the disposition of these suit emblems about the card can indicate the esoteric title quite accurately, especially with the help of a certain amount of ancillary symbolism.

This, on the old cards, took the form of floral decorations. In most of the exoteric packs that have come down to us this flora—and to some extent, fauna—proliferates wildly, but was rectified and put to good use by the Golden Dawn. The use of floral symbolism is, of course, in line with the deep implications of the Garden. The Garden appears in many guises in symbolism, from the Garden of Eden to the Garden of Gethsemane, and the flowers used in the Tarot are the lily and the

rose—the lily sometimes under its Eastern form of a lotus or, a compromise between the two, a water-lily.

Most esoteric modern packs take a very simple line; the emblems are ranged in bare geometric figures in much the same way as in modern playing cards. Waite is a notable exception in that he provides pictures for all the cards to suggest the 'divinatory meaning'. The divinatory meaning is, of course, merely a corruption of the esoteric title. Although he states quite plainly that the pictures have no hidden symbolic significance there are in fact deep symbolic elements in many of them—the 3 of Swords, to mention but one, shows a little known Magical Image of the Sephirah Binah. The general disposition of the emblems in the packs we have been considering is shown in Fig. 7, though the ancillary symbolism cannot, for reasons of space, be shown. The more important aspects of it are described below, suit by suit, and for the most part the Aces are dealt with later in conjunction with the Court Cards.

**WANDS:** This suit, in the old packs, follows a more or less conventional pattern. The huge club of the Ace is replaced by sceptres, divided into three divisions by two encircling rings about the shaft, and with ornate ends. The main addition to basic design is in the form of leaves rather than flowers and in the exoteric packs appears purely decorative. Another feature is the complicated interlacing of the Wands in the centre of the card. This seems to be an Italian innovation.

The Golden Dawn Wands have, in all cases, flames and not leaves, issuing from the points of juncture. They also include radiating angelic hands issuing from clouds and grasping the Wands at the centre where they cross. On the 2 & 3 there is one hand only but on the 4, 5, 6 & 7, two hands issuing from opposite sides of the card, holding each other in the 1st Order grip of the Golden Dawn as well as the diagonal Wands. On the odd numbered cards a similar hand at the bottom of the card holds the upright Wand. With the higher numbered cards two pairs of hands are shown. Additionally, the decanate system peculiar to the Golden Dawn is shown on each card, the planetary sign of the Decan above and the Zodiacal sign below. Starting from the 2 upwards these are Mars, Sun & Venus each with Aries; Saturn, Jupiter, Mars with Leo; and Mercury, Moon & Saturn with Sagittarius.

The Crowley/Harris version also shows these decanate symbols but dispenses with the angelic hands. Tradition has been overthrown to some extent but fertile and intelligent imagination has replaced it. The actual shape of the Wands indicates to some extent the meaning of the card. Thus, those of the 2, Dominion, are great heavy brutal dorjes, those of the 3 are lotuses and those of the 4, ram and dove-headed sceptres. Crowley chose to call the latter two Virtue and Completion. The next three cards have Caduceus, Lotus and Phoenix wands, (the 7 with a club additionally). These are all depicted with flames at the intersections. On card 8 the Wands are forks of lightning, arrow headed, a crystal in the background and a rainbow overhead. The diagonal Wands of the 9 are decorated each with 9 crescent moons, the upright one having a sun at the top and moon below. The diagonals suggest arrows by their shape, presumably of Diana. The last card shows the diagonals like a grating of ordinary Wands with two dorjes lengthened into bars superimposed over them.

The Waite pictures are as follows: The 2 shows a man standing between two Wands looking from his battlements out to sea and holding a globe in his hand while to his left is a lily, rose and cross emblem. The 3 shows a man standing on a cliff-top with three Wands, his back turned to us, gazing at ships passing over the sea. The 4 shows a garland suspended on four Wands, with a castle and maidens with more garlands in the background. The 5 shows five youths having a *mêlée* with staves. The 6 shows a horseman, laurel-wreathed, as is the staff he carries, and accompanied on foot by five others with staves held high. The 7 shows a young man apparently on the edge of a cliff defending himself against the assaults of six others whose staves only are visible at the bottom of the card. The 8 shows merely eight Wands flying through the air; open country in the background. The 9 has a man standing on guard before a palisade—the number of staves, his own and those of the palisade are nine in number. Lastly,

the 10 shows a man staggering under the weight of a bundle of ten Wands which he is carrying.

There are symbols on Knapp's cards provided by Manly P. Hall. All the Wand cards have radiant triangles but with a different symbol in each. The Ace has a black triangle with a point within a circle in it; the remainder have ordinary line-drawn triangles with, from the 2 upwards, a serpent, a lamp, a Tau, a book, a winged sphere, a leafed branch, a flower, a pillar and a key.

The Zain 'Egyptian' cards have the added interest of having the constellation in the sky which corresponds to the decanate the card is attributed to. The nomenclature of the decans differs from that of the Golden Dawn. Zodiacal and not planetary terms are used so that, for example, the three decans of Aries are called Aries of Aries, Leo of Aries, Sagittarius of Aries instead of Mars of Aries, Sun of Aries and Venus of Aries. This no doubt a better system for the latter can cause confusion. Crowley, for one, made the mistake of thinking the nomenclature could also refer to the influence of a planet in a certain sign, but Mars in Aries is a very different thing from Mars of Aries. Also, the system of decanate attribution differs from that of the Golden Dawn. Whereas the Golden Dawn system allocated the 2 to 10 to the decanates and considered the Ace to rule over a whole segment of the sky, the Zain system, (which follows the French tradition), allocates the Ace to 9 to the decanates and allocates the 10 to general governorship of the Triplicity. Consequently, every zodiacal attribution is at variance in these two systems, in spite of the general agreement of attributing the Wands suit to the Fire signs—Aries, Leo and Sagittarius.

**CUPS:** The 2 of the old packs almost invariably shows a pair of dolphins at the top of the card and sometimes a heart at the bottom. This alone should serve to indicate the esoteric origins of the small cards of the Tarot if the attributions are meditated upon.

The Golden Dawn Cups all show water lilies or lotuses growing in a bunch from the bottom of the card, held by a rayed angelic hand. The flowers overhang the Cups, into which they pour streams of water. Sometimes the Cups are empty, sometimes half filled, sometimes overflowing, or else there may be no waterflow at all from the flowers. The 2 shows a single flower growing out of water at the bottom of the card and held by a hand. Out of this flower grows another, which blooms at the top of the card and from which water gushes as from a fountain, falling in two streams onto two crossed dolphins, one gold and the other silver, and thence into two Cups, side by side, which overflow into the bottom of the card. The 3 shows a hand holding a bunch of lilies from which six flowers rise to overhang each Cup, (two to each), with water flowing from them into the overflowing Cups. One Cup is placed above the other two and overflows into them; these in their turn overflow into the bottom of the card. The 4 has only one flower rising from the bunch held by the hand; this pours water into the two Cups which overflow into two others which do not overflow. From the centre two leaves cross the card transversely to make a kind of cross with the upright stem. On the 5 flowers are falling from the bunch held by the usual angelic hand and so there are only leaves over-hanging the Cups from the fountain-shaped bunch. There is no water flowing and the Cups are empty. The 6 shows the usual figure but with one flower pouring water into each Cup, none of which are full. On the 7 the stems held by the hand rise from the central lower Cup. All the other Cups are overhung by a flower but there is no water flowing. The Cups on the 8 are arranged three, two, three. The top three are empty and have no flowers, nor have the lowest row. The only flowers in the bunch are two in number and overhang the central Cups which are part-filled. The 9 shows a flower flowing water into every Cup, all of which are flowing over. The same applies with the 10 but with an additional flow of water from the topmost sideways tilted Cup which pours water into the top lefthand Cup and is itself filled from a single flower at the top of the card. The decanate symbols are also shown and are, from 2 to 10, Venus, Mercury, Moon of Cancer; Mars, Sun, Venus of Scorpio; and Saturn, Jupiter, Mars of Pisces.

Crowley changed the names of five of the cards in this suit; namely, 4, Blended Pleasure, into Luxury; 5, Loss in Pleasure, into Disappointment; 7,



Illusory Success, into Debauch; 8, Abandoned Success, into Indolence; and 10, Perpetual Success, into Satiety. This reveals himself rather than the inner meaning of the cards, though the Harris pack reflects the meanings very well, erroneous or no. The general design follows the broad pattern of the Golden Dawn versions, though with modifications such as pomegranate Cups and the stems coming round the sides of the card to form a kind of simple wreath on the 3, and the lotus stalks of the 5 forming an inverted pentagram, and the Cups of the 7 and 8 being chipped and broken. Apart from this, the descriptions given of the Golden Dawn cards serve quite well except that on the 10 the Cups are arranged as the Sephiroth on the Tree of Life and the 7 shows a rather peculiar evil looking design. This 7 is a thoroughly vile card, showing poisonous lotuses, green slime instead of water, and the sea below, in Crowley's words, is "a malarious morass." This is Crowley's interpretation of the Love Aspect of God as it manifests in the Sephirah of Beauty and it comes about partly from his faulty quasi-astrological interpretation and partly from his perverted puritanism which regarded anything, particularly Love, as being the greater besmirched the closer it got to Earth.

Waite follows a variant tradition in his 2 of Cups and shows a Caduceus surmounted by a winged lion's head, while below, a youth and maiden, wreathed, pledge each other with two Cups. The 3 shows three maidens pledging each other in a garden. The 4 has a young man seated under a tree discontentedly looking at three Cups on the ground while an angelic hand in mid-air offers him another. The 5 shows a cloaked figure confronting three overthrown Cups while two upright ones stand behind him. The 6 has two children with flower filled Cups in a garden. The 7 has a man confronted by seven chalices with fantastic visions arising out of them, a man's head, a veiled radiant figure, a serpent, a castle on a pinnacle, a pile of treasure, a laurel wreath, and a winged serpent-dragon. The 8 has three Cups on five lined up in the foreground with a man walking disconsolately away between bleak rocks in the moonlight. The 9 shows a fat replete man sitting before a high curtained, arc-shaped shelf supporting 9 Cups; and the 10 shows ten Cups in a rainbow with a man and woman arm in arm hailing it while two children dance by them.

The 'Egyptian' cards, from the Ace to the 9, are allocated to the Cancer, Scorpio, Pisces decanates of Cancer; Scorpio, Pisces and Cancer decanates of Scorpio; and the Pisces, Cancer and Scorpio decanates of Pisces, the 10 presiding over Water generally.

The Knapp cards have a geometrical figure traced behind the actual Cups. On the 2 this is a circle while the other figures correspond to those traced by the Wands suit. Manly P. Hall shows every ancillary symbol in a Vesica Piscis. The Ace shows a radiant crown, the 2 an all-seeing eye, and those following, an H with a flame rising in the centre, a jewel, a fiery serpent, a king, a battle-axe, a four-winged disk, a two-winged disk, and two hands conjoined by a line like three sides of a rectangle.

Case is alone in showing some of the Cups reversed. This occurs in the bottom Cup of the 2, the two lower Cups of the 4, the three lower Cups of the 6 and the four lower Cups of the 8, similarly with the lower three of the 7 and the four of the 9. On the 10 none are reversed and they are placed similarly to the Sephiroth on the Tree of Life.

**SWORDS:** The traditional Sword cards show long curved Swords interlaced at top and bottom of the card and in the odd numbers, a single straight Sword in the centre, point downward except in the case of the 3. The 10 shows two Swords placed diagonally point downwards between the eight curved interlaced ones. The 2, 4 & 6 have a flower in the centre, face on, upward and reversed respectively. The 3 has flowers about the upward pointing Sword and on all cards there is a flower in each corner.

The Golden Dawn introduce their white radiating angelic hands to hold the Swords, which are all straight. Two hands hold the crossed Swords of the 2 and where they cross is a white radiating Tudor rose. The 3 shows three Swords held point upwards, the central Sword cutting the rose to pieces, which is no longer radiant. The 4 is similar to the 2 except that each hand holds two Swords. The 5

resembles the 3, the central Sword in each case giving the impression that it has knocked the others asunder, the points of the others fall away slightly from the vertical. The 6 again is similar to the 2 and 4. The 7 shows all the Swords almost meeting at a point at the top of the card and the hand that holds the central one also holds the rose. The 8 has four hands with two Swords apiece and the points of the Swords touch at the top of the card; the rose is in the centre of all. The 9 introduces a central Sword disuniting the others and there is no rose at all. On the 10 two Swords held crossed in the centre disunite the other Swords and there is still no rose.

The Crowley/Harris 2 is similar to the above, the 3 shows three Swords, a straight upright one and two curved ones from the top corners piercing a rose. The 4 shows four Swords, one from each corner, meeting in the centre of a rose, while the 5 is of similar design but with curved Swords and the petals of the dismembered rose tracing out an inverted pentagram. The 6 again has all the Sword-points meeting in the centre where there is a rose upon a Calvary Cross. The 7 has a Sword point up, opposed by three smaller Swords each side engraved on their hilts with planetary symbols—the upright one has the Sun. The 8 shows six Indian Swords of assorted shape, the top three pointing in the opposite direction to the lower three and two long downward pointing Swords superimposed on them. On the 9 all the Swords point downward, side by side, and drip blood. The pattern of the 10 suggests the Tree of Life, a Sword-hilt on each Sephirah, with the central Tiphareth Sword broken. There is a complex geometrical background to all these designs, and like the Golden Dawn ones, they are allocated to the decans, the signs of which appear on the cards—from the 2 up: Moon, Saturn, Jupiter of Libra; Venus, Mercury, Moon of Aquarius; Jupiter, Mars, Sun of Gemini. Crowley also renames the 4, 6, 7 & 8, Truce, Science, Futility and Interference.

Waite's 2 shows a seated blindfolded woman, her back to the sea and rocks, a horned moon above, balancing a diagonally held Sword on each shoulder, her arms crossed on her breast to hold them so. His 3 is a profound symbol of Binah, three Swords piercing a heart. He introduces rain and clouds in the background. The 4 shows a knight laid upon a tomb in an attitude of prayer, one Sword beside him and three others, point downward, suspended over his head and breast. The 5 has the sea in the background and two defeated figures walking away, their Swords left lying on the ground. Their victor carries two Swords on his shoulder and holds another point to the ground. Water again appears in the 6, where all the Swords are point downward in a punt in which a man ferries a woman and child across a river. The 7 shows a man stealing off with five Swords, two others left behind, and an armed camp in the background. The 8 has all the Swords stuck into the ground by a bound and blindfolded woman. The 9 shows a woman sitting up in bed, grief stricken, with nine Swords, horizontally placed, dominating the background. The 10 shows a dead man transfixed by ten Swords.

The 'Egyptian' cards, counting up from the Ace, carry the signs of the decanates Capricorn, Taurus and Virgo of Capricorn; Taurus, Virgo and Capricorn of Taurus; and Virgo, Capricorn and Taurus of Virgo. The 10 rules over the Earth quadrant—an unusual attribution for this suit.

The symbol which Manly P. Hall allocates to Swords is a circle surmounting a Tau cross. On the Ace it is winged, the 2 has a straight trumpet behind it, the 3 a radiant eye looking through the circle, the 4 a balance-pan suspended from each arm of the cross, the 5 a flail, the 6 two of the symbols crossed, the 7 a rose twined about it, the 8 two twined serpents to make it a Caduceus, the 9 a crescent moon, and the 10 a serpent impaled upon it and the whole in a circle.

**DISKS:** All the traditional Disks have floral decoration and additionally there is an S shaped scroll around the Disks of the 2, often bearing the manufacturer's name, and an open book or unicorn in the centre of the 4.

On the Golden Dawn 2 the scroll becomes a green and gold serpent holding its tail in its mouth and an angelic hand holds the centre. There are, however, no roses on the card. The 3 has a hand holding a branch from which two white rosebuds extend to surmount the upper Disk. The 4 has also a branch but with no flowers or buds, though a full blown rose dominates the centre. The 5 similarly has no buds and roses are falling from the branch. On the 6 buds and flowers



touch each Disk. On the 7 buds overhang the top five Disks only. On the 8 the Disks themselves have no central cross and roses touch only the lower four. On the 9 and 10 roses touch every Disk but the 9 is the only card on which additional buds are shown.

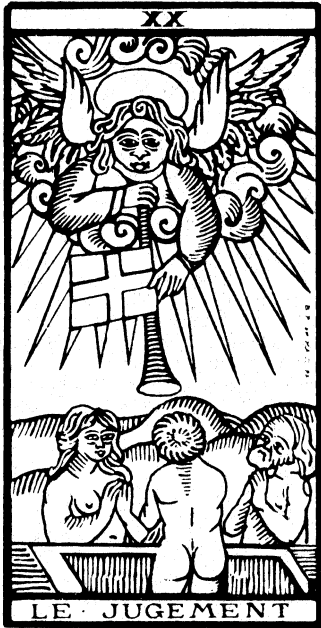
The Crowley/Harris 2 likewise shows a serpent, though crowned, and the Disks are tai chi tu signs inscribed in the circular countercharges with the Elemental triangles of Fire and Water, Earth and Air. Like the Golden Dawn card, it suggests rotation. The 3 is similarly a card of great movement, the Disks are wheels at the base of a three-dimensional pyramid and are inscribed with the alchemical signs of Mercury, Salt and Sulphur. The 4 shows a plan of a fortress, the Disks being the corner towers and engraved with the Elemental signs as in the 2. The 5 is in the form of an inverted pentagram and there are other strained and bent Disks in the background. The five main Disks carry the Tattva signs. The 6 is in circular/hexagonal form and each Disk is inscribed with a planetary sign, the Sun being represented in the centre with the Rose Cross. The 7 is in traditional formation, which happens to be that of the geomantic sign of Rubeus. The Disks are of lead and engraved with the signs of Earth and Saturn. The 8, also in usual formation, Populus of geomancy, shows the Disks as flowers on a tree, each protected by a huge leaf. The 9 has the central three Disks interlaced in the centre with the others forming upward and downward pointing triangles above and below. The latter are inscribed with the deities of Saturn, Mars, Jupiter, Mercury, Venus, Luna in Sephirothic formation. The 10 represents by its shape the Tree of Life and each Disk is stamped with a different sign but all representative of Mercury. The Disks are shown as coins on the top of a pile of money and the Disk representing Malkuth is larger than the rest. As with the Golden Dawn cards the decanate symbols are included on the cards. These are, from 2 up: Jupiter, Mars, Sun of Capricorn; Mercury, Moon, Saturn of Taurus; Sun, Venus, Mercury of Virgo. Crowley's changes of designation are Worry for the 5 and Failure for the 7. Also he drops the words 'Harmonious', 'Material', and 'Earthly' from the titles of the 2, 3, 4, 6 & 9. This has also occurred in one or two cards of the other suits, namely 'Restored' and 'Despair' from the 2 and 9 of Swords, 'Material' from the 9 of Cups, and 'Great' from the 9 of Wands.

Waite's 2 likewise shows a lemniscate figure round the Disks of the 2 but he shows them being held also by a dancing man in a tall phallic hat. In the background ships bob up and down on a startlingly undulatory sea. The 3 shows a mason working upon a design of three Disks at a double doorway, watched by two monks who hold the plan. The 4 shows a king holding one Disk, another on his head and one under each foot, a city in the background. The 5 has two beggars passing in the snow before a lighted window on which five Disks are inscribed. The 6 shows a merchant, scales in one hand, giving money to one of two kneeling beggars. The Disks are shown overhead. The 7 depicts a man leaning on a staff gazing into a bush in which are seven Disks. The 8 again shows a mason carving the Disks, working on one of them, another at his feet, and the others hung up on display. The 9 has the Disks embedded in prolific grape-vines, a garden and manor in the background. A woman stands in the midst with a bird on her wrist. The 10 shows a man and woman at the gate of a manor house and grounds. They are accompanied by a child who looks at a bearded ancient sitting caressing two dogs. His robe is heavily embroidered with mystic signs and bunches of grapes. The ten Disks are superimposed on the whole picture and suggest by their positioning the Tree of Life.

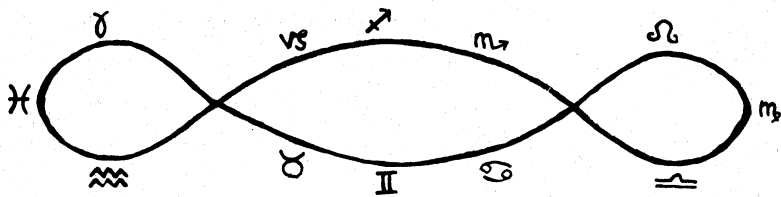
The Knapp cards have geometric signs inscribed on them. Starting from the 2 these are a pentagram, a hexagram, a pentagram in a diamond and square, a pentagram superimposed on a circle, two triangles of which the lower is reversed, a triangle over a square, two squares, two triangles with a pentagram between, two pentagrams of which the lower is inverted. The actual Disks, as in the Cup suit, follow generally the configuration of these introduced figures. Manly P. Hall has allocated the symbol of a cube to the suit with figures inscribed on it appropriate to each card. The Ace has a pointed lemniscate figure and the 2 a pentagram within a Zodiacal wheel. The cards from 3 to 9 have the planetary

symbols of the Mundane Chakras of the relevant Sephiroth—Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The 10 has a symbol of the Four Elements, signifying Earth.

The 'Egyptian' 10 is referred to the Air quadrant. (Earth is more usually aligned with this suit but Zain prefers to give it to Swords.) The other cards, in ascending order from the Ace take the decanates Libra, Aquarius, Gemini of Libra; Aquarius, Gemini, Libra of Aquarius; Gemini, Libra, Aquarius of Gemini.



*Part III*  
*The Court Cards*



The Moebius Ribbon

## THE COURT CARDS

1. The Court Cards of the Tarot are sixteen in number—four to each suit and some confusion has arisen over their exact nomenclature. In the modern playing cards there are three Court Cards only to each suit—King, Queen, Knave or Jack. In the Tarot there is additionally a figure on horseback and this has been generally called the Knight.

2. A tradition has thus grown up to call the seated Tarot Court figures the King and Queen; the equestrian figure the Knight; and the standing figure the Page or Princess. This is not altogether a happy arrangement as it obscures the symbolic issues. The suits show the type of force that is manifesting and the figure on the Court Card shows how it manifests.

3. This method of manifestation is summed up in the well known Divine Name of JHVH, and an understanding of the nature of this formula can be most easily obtained, (by anyone who has a smattering of the Qabalah), by placing the first letter, (Yod), on Chokmah; the second, (Heh), on Binah; the third, (Vau), on Tiphareth; and the last, (Heh final), on Malkuth. Alternatively the letters can be allocated to groups of Sephiroth in accordance with the division of the Tree of Life into the Four Worlds. Thus we could put Yod on Kether, which represents Atziluth or the Archetypal World; Heh on Chokmah and Binah, which between them form the Creative World, or Briah; Vau on the Sephiroth of the 'magical circuit' of which Tiphareth is the centre, and which together conform the Formative World, or Yetzirah; and the final Heh on Malkuth, the Material World, Assiah.

4. In these alternative arrangements we have a practical example of the use of correspondences on a flexible basis,

which is essential if one is to get the most out of the Qabalah. We have said that Yod equals Kether and also Yod equals Chokmah. It would be nonsensical to say that because of this Kether equals Chokmah—but it does draw attention to the fact that the one Sephirah is a reflection of the other. Similarly, the first Heh being made representative of Binah in one system and Chokmah and Binah in the other teaches us something about Binah and Briah, the Creative World, although the two are not identical and should not be confused. Again, Vau can represent either Tiphareth or all the Formative Sephiroth. This indicates the unifying, harmonising function of the central Sephirah, Tiphareth. And the fact that Heh final is attributed to the single Sephirah Malkuth in both systems shows the cardinal importance of that Sephirah and the Material World.

5. Reference to the Sephirothic attribution of the letters will indicate their main characteristics when used in the Divine Name and reference to their attribution to the Four Worlds will serve to expand those key ideas.

6. Chokmah represents the prime movement or energy, the dynamism that gets a thing going. Hence Yod is placed upon it and in the Tarot Court Cards it is represented by the Knight on horseback.

7. Binah represents the reception of this prime energy into Form basis. That is, the initial energy swings in a circle, (to take an analogy from 'The Cosmic Doctrine'), thus forming its own area of limitation so that denser manifestation is possible within that sphere of delimitation—or Ring-Pass-Not. This circumscription of effort is what Qabalists call a Binah condition and to this condition is attributed Heh, and the seated Queen of the Tarot Court. Were the initial force not limited in this way it would disperse into nothingness, no resulting form would be achieved, it would be as a breath of wind in the Cosmos which stirred not the surface of the Waters of Manifestation.

8. Tiphareth represents the establishment of the resultant form in harmonised balance in manifestation, though it has

not reached a dense concrete phase yet, it is still new, creative and fluidic. It is the result of the former processes, and could be said to be the Son of the Knight and Queen, a result of the union of the two former aspects. In fact, the force behind the three is one and the same, it is merely in a different phase of action in each case, as it is actually a Three in One and this may throw some light on the Mystery of the Blessed Trinity. The corresponding Court Card, representing Vau, is what is commonly called the King, but he is the son, not the consort, of the Queen. An alternative name seems necessary for him therefore and the function of force he represents would be better symbolised by having him ride in a chariot rather than sit passively on a throne.

9. Malkuth is the end result, the completion of the original impulse. It is now no longer an impulse or force or energy but an achieved thing, a form in material existence, whether it be a Universe or a simple human gesture motivated by the true self. This is what the Heh final stands for; its corresponding Court Card is the Page or Princess. The latter is the better of the two titles as the figure, representing Form, should obviously be feminine.

10. Applying these concepts to the Four Worlds we have the prime urge to action in the Archetypal World, Kether, which is stabilised in the Creative World of Chokmah and Binah. This is almost an instantaneous process; as soon as the archetypal conception is first manifested in Kether its reflection occurs in Chokmah and the reflection is stabilised in Binah—the Supernal Triad is formed. The further influx of force causes effects in the Formative World because the channel for the force has been formed by the limitation created by the Creative World. Without limitation there can be no manifest creation, and this manifestation takes the form of 'formations'—complications of the original force, which, because of its limitation, acts and reacts upon itself, bringing definition and lower-plane application. The final result is in objective manifestation in the Material World, Malkuth.

11. The true Court Cards of the Tarot are, therefore, in order of manifestation, Knight, Queen, King, Princess, though it would perhaps be better to name them in accordance with the terminology of the Colour Scales: King, Queen, Emperor, Empress. Better still would be to call the Colour Scales and the Cards by the common terminology of King, Queen, Prince and Princess.

12. The Colour Scales are applicable to the manifestation of force in the Four Worlds. Thus the whole Tree in Atziluth may be conceived in the colours of the King Scale, the whole Tree in Briah in the Queen Scale, the whole Tree in Yetzirah in the Emperor Scale and the whole Tree in Assiah in the Empress Scale. In practice, however, it is usual to counterchange the Scales of King and Queen or Emperor and Empress in relating the Sephiroth and Paths. If the Sephiroth are pictured in one Scale then the Paths should be pictured in the other and vice versa.

13. It was the tradition of the Golden Dawn to depict the Court Cards as Elemental forces, that is, to refer them to the Tree in Malkuth. Thus the Aces, the Roots of the Elements, would be referred to the Kether of Malkuth, the Knights to the Chokmah of Malkuth, the Queens to the Binah of Malkuth, the Kings to the Tiphareth of Malkuth and the Knaves to the Malkuth of Malkuth. These attributions would apply to the action of Fire, Water, Air and Earth which are represented respectively by Wands, Cups, Swords and Disks. The esoteric titles for the Court Cards used in this manner are as follows:

WANDS: *Ace* —Root of the Powers of Fire.  
*Knight*—Lord of Flame & Lightning. King of the Spirits of Fire.  
*Queen*—Queen of the Thrones of Flames.  
*King* —Prince of the Chariot of Fire.  
*Knave* —Princess of the Shining Flame. Rose of the Palace of Fire.

CUPS: *Ace* —Root of the Powers of Water.  
*Knight*—Lord of the Waves and the Waters. King of the Hosts of the Sea.  
*Queen* —Queen of the Thrones of the Waters.  
*King* —Prince of the Chariot of the Waters.  
*Knave* —Princess of the Waters and the Lotus.

SWORDS: *Ace* —Root of the Powers of Air.  
*Knight*—Lord of the Wind and the Breezes. Lord of the Spirits of the Air.  
*Queen* —Queen of the Thrones of the Air.  
*King* —Prince of the Chariot of the Wind.  
*Knave* —Princess of the Rushing Winds. Lotus of the Palace of Air.

DISKS: *Ace* —Root of the Powers of Earth.  
*Knight*—Lord of the Wide & Fertile Land. King of the Spirits of Earth.  
*Queen* —Queen of the Thrones of Earth.  
*King* —Prince of the Chariot of Earth.  
*Knave* —Princess of the Echoing Hills. Rose of the Palace of Earth.

14. However, the Elements have their analogues at every level and so the attributions could be made in every Sephirah besides Malkuth, but particularly the central Sephiroth on the line of the Middle Pillar. The Kerubic forces of Kether descend the central Path from Kether to Malkuth. This is indicated by the Kerubic signs about the corners of The Universe, the Trump of the 32nd Path. Malkuth is, of course, the Sphere of the Elements and Yesod is its Foundation—and being of the Second Plane, the sphere of contact with the Nature Forces. Tiphareth is the Sephirah from which the Elements are controlled; it is the Sephirah of the Elemental Kings, those Elementals which have begun to respond to the spiritual vibrations. An excellent place for the attribution of all the Court Cards would also be the Sephirah Daath. Its associated Archangels are the Archangels of the

Four Cardinal Points, each of which has its Elemental attribution: East and Raphael to Air, South and Michael to Fire, West and Gabriel to Water, North and Uriel to Earth. And in Kether are the Four Holy Living Creatures, Lion/Fire, Eagle/Water, Man/Air, Bull/Earth.

15. A further system of attributions is the placing of the Court Cards down the central Sephiroth. The Aces go on Kether and correspond to the Kerubic Aspects of God, the Knights on Daath corresponding to the Archangels of the Quarters, the Queens on Tiphareth corresponding to the Elemental Kings, and the Kings and Knaves to Yesod and Malkuth corresponding to the higher and lower Elemental beings. This would be a formula of the Heavenly Jerusalem coming down to Earth—the imprint of the perfection of the Planetary Entity upon the primitive Elemental forces of the Planetary Being. (The terminology used is that of 'The Cosmic Doctrine'. The Tibetan would call the Planetary Being the Planetary Entity and he appears to have no term for what is here called the Planetary Entity—the Pattern to which the Planetary Being must attain.) Another system of correspondences on these lines would be to envisage Sanat Kumara, the Lord of the World, in Kether; the Guiding Intelligence of the Earth, the Archangel Sandalphon in Daath; the Planetary Entity in Tiphareth; and the Planetary Being in Yesod and Malkuth.

16. It is possible also, by allocating the Elements themselves to the Tree of Life and following out their correspondences with the suits, to arrive at a system of sub-Elemental categories. The basic Elemental allocation is Fire to Chokmah, Water to Binah, Air to Tiphareth and Earth to Malkuth. It is to these Sephiroth that we have also allocated the four Court figures, so from this line of correspondences we may consider the Knight of Wands to represent Fire of Fire, Queen of Wands to be Water of Fire, King of Wands to be Air of Fire and Knave of Wands to be Earth of Fire. Similar attributions apply to the other suits and so we have a table of sixteen sub-Elements. This is

similar to the Eastern Tattva system and the Tarot Court Cards could be considered as the Western correspondence of this system.

17. The Tattva cards are Elemental emblems—a red triangle, (Agni), for Fire; a silver crescent, (Apas), for Water; a yellow square, (Prithivi), for Earth; and a blue circle, (Vayu), for Air. These are formed into representations of the sub-Elements by countercharging each sign with a small representation of every other. Additionally in the Tattva system there is the black egg, (Akasa), for Spirit, and this of course corresponds to the Tarot Ace. As there is no suit representing Akasa the total number of Tarots in this arrangement is 20 as opposed to 25 Tattvas. Nonetheless, it is surprising that the Golden Dawn thought it necessary to introduce an Eastern system into the Western Tradition when the Court Cards of the Tarot could do just as good a job—probably better as they are indigenous to the West.

18. The difficulty may have been over the five 'missing' cards but it would seem quite easy to make up this number from the Greater Arcana, calling the new suit Trumps. There are among the Trumps pictures which amply represent the Court Cards. Thus the Knight of Trumps would be The Emperor, (who is not on horseback but whose association with Alchemical Sulphur gives him the same potency); the Queen of Trumps would be The Empress, seated on her throne as all the other Queens are; the King of Trumps would be The Chariot, showing a prince in his chariot as all the Court Cards do, or should do; and the Princess of Trumps would be The Universe, the single maiden of the other Court Cards, surrounded by attributions of manifestation and stability. Finally, the Ace of Trumps would be none other than The Fool, whose zero cypher is not only representative of Spirit but is similar in shape to Akasa. If it is worth mentioning, the numbers of the cards mentioned above are the more important mystical numbers, namely III, IV, VII, and XXI.

19. There is very much more than mere accident in the numbering of the Tarot Trumps and experimentation along these lines can be very interesting. For example, there could be a case made out for having Temperance as the Princess, in which case the numbering is even more revealing; the first two numbers added together give the third, (III + IV = VII), and the sum of these three reveals the fourth, Temperance. (III + IV + VII = XIV). In such speculations however, let us always remember the reality, that is the Ariadne's thread to prevent us getting lost in a maze of symbolism and cypher. The minotaur, incidentally, who lived in the maze, was the product of an unnatural lust of a human being for a beast whose sacrifice was denied to the gods. It is thus well emblematic of the result of symbol worship. It is also significant that the highly ingenious Daedalus was a party to the perversion and built the intricate wooden cow in which Pasiphae lay to satisfy her lust for the sacred bull. Whatever may be said against symbol worship, (the love for the object and not the reality for which it stands), the methods of the symbol jugglers can never be accused of lacking ingenuity.

20. The Golden Dawn again provides numerous examples of this. The substitution of the letters of the Divine Name, JHVH, for example, renders little but confusion if they are replaced by the corresponding Tarot Trumps or Zodiacal Signs. Yet this was a favourite Golden Dawn device. Whilst it is quite legitimate to experiment along these lines these tentative gropings have been almost exalted to a high and secret place in the Western Mystery Tradition in the minds of many. The reason for this is that many books on the subject are little more than pastiches of the Golden Dawn Knowledge Papers. Genuine results of individual experiment and experience are all too rare and so much that is dead letter is handled blindly on from one generation of occult writers to another.

21. It cannot be emphasised too strongly that the study of symbolism is useless if it is to be a mere intellectual diver-

sion. Though there are some magical techniques with symbols that are not without risk, at least a belief in the powers behind symbols, even if it verges on superstition, is a healthier state than the internal stagnation brought about by the accumulation of intellectual data. This is basically the difference between the esoteric and the exoteric approaches to mysticism.

22. Given the necessary self-discipline and a basic knowledge of the symbols of the Western Tradition the way is open to the heights of spiritual progress and occult knowledge, and no-one else can impose any limitations or bar the way. The only other qualification is that having selected a system one should stick to it, for otherwise confusion and consequent waste of time and energy will almost inevitably follow. To take an example from the substance of this chapter—the Elemental symbols and colours of the Tattva system are different from those of the West. While an experienced occultist can work with either, such eclecticism would be difficult for the beginner. The same applies to other attributions such as whether Fire should be allocated to the sphere of mind and Air to the Spirit or vice versa. All bona fide systems are the product of generations of experimental work and all will bring results, but though broad principles are the same, details differ, and the solitary neophyte has enough to contend with without making matters more difficult for himself.

23. The basic symbolism of the Western Tradition has been propounded in the two volumes of this book in more than adequate profusion. So much can be shown but real progress is up to the application of the individual. Help is never stunted from the inner planes though, for in addition to the well known saying of the Mysteries, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you", there is the other half of the formula contained in the words of Our Lord: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

24. No-one is left to struggle unaided, however much appearances may appear to prove the contrary.

### NOTES ON THE DESIGN OF THE ACES AND COURT CARDS

In the medieval packs the Court Cards are the least satisfactory from an esoteric point of view, being highly conventionalised, and this is true for most of the subsequent esoteric designs, for the designers have, on the whole, allowed themselves to be too closely bound by tradition. Thus, for the most part, any esoteric significance is shown purely by ancillary symbolism. It is only in the Golden Dawn and Crowley/Harris packs that any attempt at Elemental 'atmosphere' has been made. Also the varying interpretations of what the Court Cards actually signify make many of the designs of doubtful value. The traditional Ace designs are, on the other hand, very suggestive, and are quite closely followed by the modern versions, this time with happier results.

**WANDS:** The traditional Ace is a huge club wielded by a radiant angelic hand appearing from a cloud. The club has three lopped off branches and there are either Yods or flowers and fruit falling about it. The Golden Dawn followed this tradition and made the Yods twentytwo in number, divided into groups of three, seven and twelve to indicate the Mother, Double and Single letters of the Hebrew alphabet. As Wands is the suit of Fire they also made the Yods flame-like and gave the whole an appearance of a burning torch. This was followed by the Crowley/Harris card, which is more geometric in shape to give the impression of dynamic force, and with ten Yods, for the Sephiroth, in the form of flames coming from the club-like torch. Waite gives a hand appearing from a cloud holding a stick with budding branches, ten leaves on it and eight falling off. There is usually no intentional significance in Waite's numbers. Case also gives a hand appearing from a cloud but it holds a diamond-headed sceptre with three segments on the shaft, not a club. The diamond at the top of the sceptre is white and surmounted by ten Yods, in pyramid formation, and the diamond at the further end is black. This pattern of sceptre is used throughout the whole suit. Knapp also uses one design for the sceptres of the Ace and of all the other cards of the suit—in his case one with a trefoil top and a pointed base. The Ace has, traditionally, a triangle superimposed on the trefoil and a rising sun in the background, while above the sceptre is a line drawing of a circle over a triangle over a square. The 'Egyptian' Ace is a simple Egyptian phoenix wand without further attributes except for the stars of the appropriate decanate constellation.

The traditional designs of the Court Cards usually show the Knight on horseback with a round club like the Ace, the Queen seated with a huge bulbous sceptre, the King seated with a sceptre more closely resembling the Wands of the small cards, and the Valet or Knave standing with a shorn branch something like the uprights of the gallows on Trump XII, The Hanged Man. The Knight and King have lemniscate hats, the King's being a crown additionally. The Knave has a somewhat nondescript hat and the Queen a crown.

The Golden Dawn Knight is winged and riding on a black horse with fiery mane and tail. He has a winged Norse helmet with crown, mail armour and a scarlet mantle. His crest is a winged black horse's head and he holds a club like the Ace, with flaming ends. The Queen has long red-gold hair and is throned above flames, her robe open to disclose mail armour, but her arms bare. Her crest is a winged leopard's head and a leopard crouches by her side. The Wand has the traditional bulbous conical head. The King has white wings and a golden winged crown. His chariot is drawn by a lion over flames and his crest is a lion's head. Like the Queen, his arms are bare and he has scale armour, while the Wand again resembles the traditional pattern but is flaming. The Knave or Princess is a gold-red haired Amazon with bare arms, shoulders and breasts and a kilt reaching only to the knees. Her armour consists only of a mail belt, broad at

front and back, and a Corinthian helmet with crown and plume. Her crest is a tiger's head and she has a tiger skin mantle. At her right hand is a golden or brass altar with fire upon it and decorated with ram's heads. In her left hand is a huge club leaping with flames.

The Crowley/Harris Knight is fully armoured, with winged helmet on a rampant black charger with flaming mane and tail, and his mantle is huge and extends down to the rolling flames at the bottom of the card. The Queen is throned on high over sharp pointed flames, with very long hair and a radiant crown. Her Wand is a shaft headed with a pine cone and she caresses a couchant leopard. The Prince rides a lion drawn chariot amidst flames. On the card he appears to be naked save for a radiant helmet and a phallic sign upon his chest. In his right hand is a phoenix wand and his left arm is extended with the reins loosely draped over the wrist, as if to demonstrate effortless control. His attitude suggests Alchemical Sulphur. As with the Queen, there is a winged globe above his head. Oddly enough, Crowley has described this card as a warrior in chain mail rather than naked as he seems to be on the photographic reproduction of the card in 'The Book of Thoth'. This factor occurs on all the Prince cards of this pack. The Princess is naked and leaping in a Yod-like flame, pulling a tiger skin behind her by the tail and holding a Wand topped with a radiant sun. Her headdress is two flaming plumes and nearby is a ram's head altar with flames upon it.

The Case Knight is armoured, on horseback, though the horse does not appear to be black, and his helmet has a waving plume. In the background is a road leading into the distance past a castle. The sceptre on all the Court Cards is the same design as for the whole suit. The Queen is throned, with mountains in the background, and besides her sceptre, she holds a sunflower. She is crowned and lions and sunflowers decorate the throne. The King is seated likewise but has a robe and throne decorated with salamanders. The Page stands in open country, has a sheathed knife at his belt and a plumed hat. Two trees in the background, like the three on the Knight card, are cypress trees, suggesting, like the plumes, flames.

Most of Case's symbolism follows Waite except that Waite shows pyramids in the background of the Knight card and a salamander design on the Knight's surcoat. Case's and Waite's Queen and King are the same in symbolism if not in draughtsmanship except that Waite shows a salamander by the King and a cat in front of the Queen. The crown of Waite's King also suggests flames. Waite's Page stands in open country with conical hills in the background and has a salamander design on his dress and a flame-like plume to his hat. He bears no dagger as does Case's Page. The Wands of all Waite's Court Cards are his usual rough staff sprouting occasional leaves.

Knapp's Knight is in full armour, his horse's accoutrements, embroidered with crosses. Unlike the previous esoteric cards, the horse is walking, not rearing. His sceptre, as with the other Court Cards is crownheaded and he also bears a red-cross white flag and a shield with a Sun in the centre. He wears a voluminous plume and a castle is in the background. The Queen is throned indoors and there is a chequered pavement about her. Maltese crosses and crowns decorate the altar and a Sun sign hangs about her neck. The King holds a scroll and points with a sceptre to a globe of the world at his feet. His throne is, like the Queen's, at the top of three steps and surrounded by a chequered pavement. The throne has crown symbols, which, like the sceptre heads, suggest by their shape the Hebrew letter Shin. The Throne is also surmounted by a Calvary Cross and Sun disk. The King has a Sun emblem at his breast. The Knave, (signified in this pack by an S—presumably for Serf or Slave—as the Knight is designated a W, presumably for Warrior), is kneeling, spade in hand, planting a staff. A sceptre lies beside him but he is obviously a servant or commoner. Manly P. Hall's symbols, all in the triangle he designates to his suit, are, for the Knight, a lingam or ankh; for the Queen, a vesica piscis overlapping the base of the triangle; for the King, a letter Vau, radiant; and for the Knave, a cube. These symbols show he endorses the usual esoteric order of the Court Cards.



The 'Egyptian' Court Cards show a Horseman writing in a scroll with a rainbow in the background, a Queen being offered jewels by a black slave-girl, a King rushing, sword aloft, in his battle chariot, the Horus hawk above him, and the Jack a youth shooting a bow and arrow. This symbolism seems to derive from the attributions peculiar to this pack of allocating the King to Aries, the Queen to Leo, the Jack to Sagittarius and the Horseman to Fire.

**CUPS:** The traditional Ace in its purest form shows a large Cup shaped something like the traditional idea of the Ark of the Covenant, with four high pillars incorporated in its design and a similar pillar shaped dome at the top. Other versions show a gigantic pumpkin shaped goblet. The Golden Dawn Ace has the Cup supported by the usual angelic hand and with a fountain rising from it with the water falling as spray into a pool beneath in which grow lotuses or water lilies. A Hebrew letter Heh is traced in the spray of the fountain. The Crowley/Harris version shows the Holy Grail mounted in a lotus with a fountain gushing from it, a dove—according to Crowley—descending into it, with a cross-marked Host. There are, according to Waite, four streams gushing from his Ace Cup—though on the card there are five—and falling into the pool at the bottom of the card where water lilies are growing. There are also several Yods in the air and a W or inverted M on the Cup. Case reverts to the Ark like shape—which in fact Waite's design subtly suggests, and also has it supported by an angelic hand but without any other attributions. Knapp's card shows a Cup in the mouth of which is a radiant heart with a rose on a Calvary Cross. The 'Egyptian' card is a simple Cup with usual background stars.

The traditional Knight is bareheaded and, as usual, on horseback. The Queen is crowned and throned under what seems to be a pavilion. The King is throned indoors and has a double lemniscate hat/crown; his Cup is the only one not to bear crosses at the base. The Valet or Knave is bareheaded and carries his hat in one hand; there is, however, a fillet above his brow. A flower blooms nearby.

The Golden Dawn Knight is winged, with flying hair, and rides a white horse over the sea. Through similarly accoutred to the previous Knight, his crest is a peacock with open wings and a crab appears from the Cup in his hand. The Queen is likewise fair and her throne is overflowing water wherein are lotuses or lilies. Her crest is an ibis and one stands beside her upon which she lays her hand. In this hand she holds a lotus or lily and in the other her Cup from whence a crayfish issues. Her general dress resembles the Queen of Wands. The King has a winged crown and, though generally attired like the previous King, his mail resembles feathers. His chariot is drawn by an eagle, which is also his crest. Below is a calm lake and in one hand he holds a lily or lotus and in the other his Cup from which a serpent arises, though with its head drooping down towards the lake. The Princess is another Amazon but standing in the midst of spray on a foaming sea in which swims a dolphin. Her cloak is thin and floating and lined with swan's down, while a swan with opening wings is her crest. In one hand is a lily or lotus and in the other a Cup with an emerging turtle.

The Crowley/Harris cards follow the same basic symbolism except that they have their own unique style. The only differences are minor ones. The Queen is enthroned over, and reflected in, a still lake; the King has tenuous gaseous wings and apart from a minimum of armour, is unclothed, while rain falls into the water below him; the Princess is dancing with a flaming robe embroidered with crystal-forms. Crowley has suggested that a scorpion could well be incorporated in the King's card to emphasise its more subtle side.

Waite's Knight has a winged helmet and heels and a river flows into the background of the card. The Queen holds a complicated Ark-like form of the Cup and sits on a sea shore. Her throne is rounded at the top like the inside of a pumpkin and is decorated with representations of mer-children. The King's throne actually floats upon the sea with ship and dolphin in the background. The back of the throne is lotus shaped and he holds in addition to the usual shaped Cup a short lotus sceptre. The Page has a lily-embroidered coat and, standing with the sea in the background, gazes at a fish emerging from his Cup.

Like Waite's Knight, Case's has dolphin-decorated harness but rides by the seashore and has no wings about his person. There is a crayfish design on his

breastplate. The Queen sits by the sea shore, cliffs in the background as with Waite, and her throne is decorated with dolphins and crayfish. It loops over at the top in the form of a dolphin-headed canopy. The clasp of her cloak is a shell and in the distance is a ship. The King is also by the sea, perhaps on a sandbank, and his crown and throne are dolphin-decorated. Boats pass in the distance. The Page stands by the seashore armed with a dagger in a dolphin-decorated sheath. A dolphin jumps in the background.

The Knapp Knight is standing with a huge sword and shield before a castle, the sword point down and a Cup emblazoned on the shield. The Queen is enthroned at the top of three steps and holds in one hand a cross-headed sceptre and the Cup in her other hand, issuing flames. The throne has twisted spiral columns and is decorated with Cups. The King is out of doors and holds a flaming Cup in one hand and points to the Earth with the other. The Page is standing barefooted by a broken tree. His wrists are manacled and he hides his Cup under a cloth.

Manley P. Hall has allocated a radiant swastika, a rose, a radiant Vau and a radiant Sun, each within a vesica piscis to these cards in respective order.

The 'Egyptian' cards show a Horseman with Cup, Queen on a moon boat accompanied by two 'Eyes of Horus', King with triangular masonic apron with his foot upon a crab and holding Cup and moon/heart symbol, and the Jack with hands apparently bound, carrying a Cup. The astrological attributions given are Water, Scorpio, Cancer and Pisces respectively.

**SWORDS:** The traditional Ace shows an angelic hand holding a Sword the point of which enters a crown at the top of the card. A branch of leaves and a branch of berries depend from the right and left hand sides of the crown, and either Yod shaped leaves or else a twig of berries is shown falling. The Golden Dawn made the crown a white radiant celestial one and with an olive branch on the right and a palm branch on the left, with six Vaus falling. The Crowley/Harris crown is a twentytwo-pointed diadem and the word Thelema is engraved on the Sword with two Moons and three Suns and a twined serpent on the handle. There are clouds about the lower part of the card and triangular designs in the background. The Waite card follows tradition but with six Yods falling and a mountainous scene below. Case is similar but without the mountains. The 'Egyptian' version shows a simple curved sword and Knapp a simple straight one, point down, depending from an envisaged Moon.

The traditional Knight follows the usual pattern but has the unusual feature of one crescent Moon epaulette with a face on it. These appear on both shoulders of the King after the manner of Trump XII, The Chariot. The Knight's headgear resembles that of The Emperor, Trump IV, while the Queen has the usual crown, the King a lemniscate hat/crown and the Page also has a hat with lemniscate brim. Additionally the King and Page carry a sceptre in the hand not holding the Sword.

The Golden Dawn Knight, winged, rides a brown horse over dark driving clouds. His crest is a winged six-pointed star and his helmet is crowned and winged. The Queen has grey cumulous clouds beneath her throne and apart from her crest of a winged child's head is attired like the previous Queens. In her free hand she holds a newly severed man's head. The King has wings and a winged crown and drives a chariot over grey nimbus rain clouds. His crest is a winged angel's head with a pentagram on the brow and he carries a sickle in his free hand. Almost naked butterfly-winged youths, (Arch-Elementals), draw the chariot. There are also butterfly wings on their Wands and the fillets they wear; the Wands are each surmounted by a pentagram and the fillets have a pentagram design on them. The Princess is an Amazon giving the impression of great lightness and agility with a Medusa's head crest. By her side is a small silver altar giving off grey incense, and below are grey cirrus clouds.

The Crowley/Harris Knight rushes at breakneck speed through the air on his steed carrying a Sword in one hand and a rapier in the other, held before him. His crest is a revolving fourfold wing. The Queen is naked to the waist and enthroned on a pinnacle of clouds. Her crest is a child's head which gives off rays and she holds a man's severed head. The design of the Prince card is very geometric but the symbolism is principally the same as the Golden Dawn card. The

Princess is helmed and ready to fight. As with the Golden Dawn card, there is a suggestion of Artemis or Minerva. The altar by her has no fire or smoke issuing from it. About her are angry driving clouds.

Waite's Knight also is rushing headlong — but through a windswept scene. The Queen is seated in the open and a winged child's head decorates the throne. The King is also in the open air and appears to be sitting in judgment. The back of his throne has a crescent Moon and butterfly design. The Page is an alert looking youth in a wide plain with many clouds in the sky.

Case follows Waite closely but with a few additions. The Knight has a winged helm and harness embossed with a winged sphere, the Queen has cloud and butterfly emblems about her person, the King is equipped with a book, and the Page has a satchel at his waist similar to that carried by The Fool, Trump 0.

There is little to remark about the Knapp designs as they have little additional symbolism to the bare personages. The Knight is on horseback and the usual thrones of Queen and King are decorated with orbs surmounted by Calvary Crosses. The Knave's wrists are manacled. Hall's symbols are based upon the cross he uses peculiar to this suit—a circle on a line-drawn Tau. The Knight's has another smaller one slanted across it, the Queen's is superimposed by a vesica piscis, the King's has a Vau in the circle and the Knave's transfixes a cube.

The 'Egyptian' cards show the Horseman before a rainbow, the Queen taking an offering to an altar, the King seated before a table on which is a vase and other objects, the Jack kneeling before an empty throne. The Horseman is allocated to Earth and the Queen, King and Jack to Virgo, Taurus and Capricorn.

**DISKS:** The traditional Ace is a central Disk surrounded by foliage and a flower in each corner of the card. The Disk itself often has a central four petalled flower design and is of four concentric circles with a twelvefold pattern all round. The Golden Dawn complicate matters by having an angelic hand holding a rose branch with the Disk upon it and overhead a small winged circle surmounted by a Maltese cross. There are four roses and two buds on the card. The Disk itself is of five concentric circles with a white centre charged with a red Greek cross and from which twelve white rays radiate. The Crowley/Harris Ace contains some very fine symbolism notwithstanding his personal appropriation of the centre by placing his assumed Magical Name around the Disk and his number, 666, in the middle, with his favourite phallic/philosophic symbol. The Disk is like a rose coloured jewel which, if visualised in three dimensions, would have twentytwo facets. In the centre is a decangle, the ten of Malkuth and the number of the Sephiroth, and also a heptagon, representative of the seven planes. The whole Disk has six wings representing the close relationship between Tiphareth and Malkuth, the Kingdom that is to come to Earth. Waite and Case have an angelic hand holding a Disk on which is inscribed a pentagram and on Waite's card there is also a flower garden with a flowery arch leading to high mountains in the distance. Knapp shows a golden coin superimposed on a pentagram with golden-rays and a crown surmounting it. The 'Egyptian' Ace is a simple Disk divided into fourfold symbolism.

The traditional designs of the Court Cards follow the usual pattern for the others. The King and Page have lemniscate hats, the former also with a crown, and the Queen also bears a sceptre.

The Golden Dawn Knight is dark and winged and riding on a light brown horse over fields of ripening corn, bearing a sceptre with a hexagram at the top. His crest is a stag's head. The Queen is also dark and one side of her face dark and the other light. Her crest is a winged goat's head and she has a goat at her side. The Disk appears as a gold orb which she holds, and in the other hand she holds a cube-surmounted sceptre. All about her is dark, sandy, earth. The King's chariot is drawn by a bull and his crest is a winged bull's head. He is winged, and like the Queen, has an orb of gold, but held downwards, and a sceptre surmounted by orb and cross. He drives over a land of flowers. The Princess is an Amazon with red-brown hair standing amid grass and flowers. She suggests Hera, Demeter and Persephone. Her crest is a winged ram's head

and she wears a sheepskin cloak; the sceptre she holds is surmounted by a circular disk.

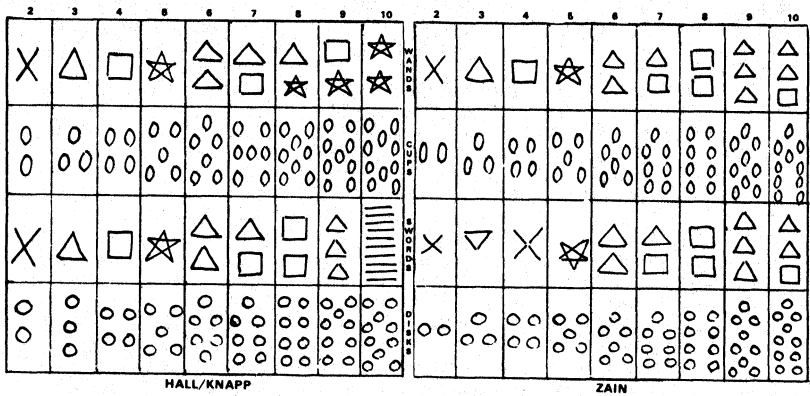
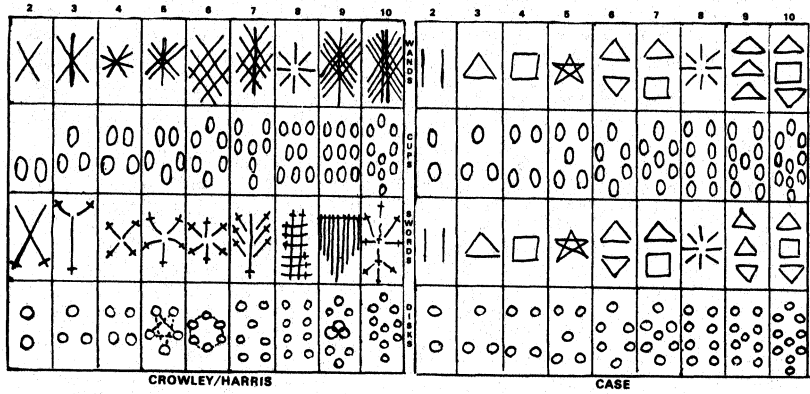
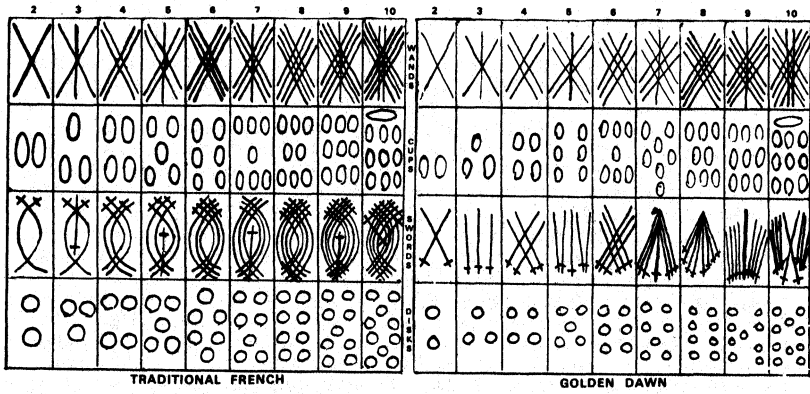
The Crowley/Harris Knight is a short sturdy warrior seated on a heavy shire horse. His stag head crested helmet is thrown back and he bears a large heavy circular shield and a flail. There is luxuriant foliage about him and cultivated fields in the distance. The Queen looks across a desert wherein a stream winds, fertilising it, and oases are springing up. She has huge spiral horns on her helmet and holds besides her Disk of interlaced circles a long sceptre headed with a cube in which is shown a three dimensional hexagram. Her armour consists of small round scales and by her a goat stands upon a globe. The symbolism of the Prince follows that of the Golden Dawn though the style is of course totally different. His orb is a globe marked with mathematical symbols so that it resembles almost a gyroscope. Like the other Princes, he is almost naked; and there are emblems of flowers and fruit all over the chariot and background. The Princess stands in a grove of trees by an altar shaped like a wheat sheaf. Her Disk is like a rose with three rows of twelve petals and a tai chi tu sign in the centre. Her crest is a ram's head and the diamond head of her sceptre is held to the Earth.

Waite's Knight sits on a heavy black standing horse in the midst of rolling ploughed fields. The Queen sits in a flowery bower surrounded by verdant growth. Her throne is decorated with fruits and ram's heads and a rabbit or hare plays nearby. The King likewise is surrounded by fructification and growth and his robe is similarly embroidered. He holds a short globe-headed sceptre and his throne is decorated with bull's heads. Behind him is a low stone wall and a castle instead of the river, trees and distant mountains of the Queen's card. The Page wanders through open green countryside with his Disk hovering just above his hands.

Case's Knight and horse are not so heavy as the foregoing. The Queen and King are similar to Waite's in general symbolism except that the Queen's throne is decorated with a winged child's head and a pomegranate and there is no rabbit or hare. There is no stone wall behind the King but otherwise the symbolism is the same; the globe on his sceptre is more obviously a globe of the Earth. The Page stands on a road with a castle in the background and has flowers in his hat and is armed with a dagger or sword, sheathed.

The Knapp Knight has no horse, but stands with a heavy sword, point down, and has a long shield inscribed with a pentagram in a circle and a red lion rampant. The Queen is throned at the top of three steps, has a cross at her breast, and bears a crowned globe sceptre. The King is standing with a similar sceptre by a chest of gold coins. The Knave is in prison chained by the ankles to a treasure chest. He lifts his hands to the barred windows through which a Sun, emblazoned with a white pentagram, shines. Hall's symbols, all inscribed upon a cube, are the circle surmounted Tau, or ankh; vesica piscis; radiant Vau; cube.

The 'Egyptian' Horseman stands before a rainbow holding a moneybag. The Queen sits holding out in extended arms a sistrum and a balance. The King is Osiris throned and the Jack is reading a scroll. The Horseman bears the sign of Air and the other cards the signs of Libra, Gemini and Aquarius.



# POSTSCRIPT

*Practical Work on the Paths and Tarot*

Approximate Symbol Layout in Some of the Better Known Tarot Sets

## PRACTICAL WORK ON THE PATHS AND TAROT

1. Path-working, without the ability to concentrate, to meditate, or without a good knowledge of the nature, attributions and symbolism of each Sephirah on the Tree of Life is an almost impossible task—an attempt to make bricks without straw. Therefore, before any work of this nature is attempted the student should have studied the first volume of this book and practised, for some months at least, regular concentration exercises and meditation upon the Sephiroth.

2. The work on the Sephiroth will prepare the ground for Path-working, for each Path is influenced to a very large extent by the two Sephiroth it interconnects. Conversely, when the Paths are eventually worked they will throw new light on the nature of the related Sephiroth which in turn will throw new light upon the Paths. The student will thus be well embarked upon a voyage of self-discovery which can last him for a life time and longer, for it should not be thought that once each Sephirah and each Path has been worked over once that the student knows all about the Qabalah—far from it—very far from it!

3. The Paths can be worked in three ways, by astral clairvoyance, by meditation, and in terms of life experience. Each succeeding method can be developed out of the one which precedes it, and in terms of benefits to be achieved they are in increasing order of merit; though when real facility is attained the three methods can be worked one in with the other.

4. Astral clairvoyance is in reality a rather glamorous term for the exercise of the creative imagination. Because of the element of mystery that has overlong surrounded occultism it is commonly thought to be a 'highly esoteric'

process. Consequently it is the object of much fascination and curiosity, whereas the almost identical process of psycho-analytic directed reverie evokes far less interest. The fact is that 'astral clairvoyance', 'skrying in the spirit vision', 'directed reverie' and the 'creative imagination' are synonymous terms. The results are also similar and it is of no more interest, save perhaps from an academic point of view, to read another's 'astral experiences' than it is to read the details of case histories in books of analytical psychology. The only direct advantage in the process is to the original participant.

5. There is no necessity for trance in performing the technique in spite of what might commonly be believed by outsiders to esotericism. Trance is a mediumistic faculty which is possessed by a few and is of no advantage in individual esoteric work. It is true that by long and arduous training it is possible to develop concentration to such a pitch that all awareness of the physical environment is temporarily lost, and this condition is probably what is considered by the inexperienced to be full 'astral projection'. However, concentration developed to this pitch is beyond the range of most and it is wasted effort to try to achieve such a state, for equal benefit can be obtained from moderate powers of concentration where full awareness is still retained of the objective physical environment. The object of concentration exercises is not to lose all awareness of the environment but to achieve a state where objective surroundings, or inner instability of mind or emotions, do not disturb the subjective poise and visualisation work in hand. The skilled adept is in fact one who can work subjectively and objectively at the same time, being negative to the inner planes and positive to the outer. It involves no occlusion of consciousness on any level, but rather expanded awareness on all levels—Light in Extension.

6. An Astral Path-working consists first in formulating in the imagination a Temple of the Sefirah in which the Path begins, and it is usual to work from a lower Sefirah

to a higher one, or from left to right on the lateral Paths. The Temple can be visualised how one wishes, though in accordance with the general symbolism of that particular Sefirah. It is as well, though, to include an altar in the centre with a light burning upon it and two pillars on the Eastern side of it—representing the two Pillars of Manifestation,—the left Black or darker colour, the right White, Silver or lighter colour. The gateway of the Path to be worked should be visualised in the appropriate position and across the gateway the appropriate Tarot Trump as if painted on a curtain or veil.

7. After an invocation of the Divine Name and the Archangel of the Sefirah, (made according to one's taste and in one's own words if words are used, for the intention and not the form is important, and creation of one's own form is of more value than using someone else's at second hand), one approaches the picture of the Tarot Trump. As one approaches it should take on a three-dimensional appearance and one walks into the scenery of the card and beyond. One is then upon the Path and any images that arise spontaneously in consciousness should be noted.

8. In order to keep one's bearings, there are two main identification marks or sign-posts along the Path. At the mid-point of the Path is the Hebrew letter, which can be visualised in white light or in the corresponding colour of the Path; while at the far end of the Path is the astrological sign, visualised similarly, and the environs of the further Sefirah. It is not usual to enter this Sefirah unless one is performing a composite journey and traversing, say, the two central Paths from Malkuth to Tiphareth and even beyond. Beginners are advised, however, to stick to one Path at a time. Once one has reached the end of the Path at the environs of the further Sefirah, seeing it possibly as the outside of another Temple, though possibly with open doors so that one can see inside, and with the appropriate Archangel presiding over it, one retraces one's steps and returns to the original Sefirah. Here one closes the

opération with an offering of thanks to the Divine Name and also to the Archangel, who may have accompanied one on the way, and then returns one's consciousness to awareness of physical objective reality. Closing down is most important and some food and drink will help do this. Also, in astral work, the boundaries must be clearly defined and kept to. A figure that is met *may* disappear from sight into a landscape or building but no impression should be fostered of it breaking bounds, thus risking leakage of psychic force or intrusion of alien factors.

9. In the early stages of this kind of work it may be that one will have few spontaneous images arising. This depends upon one's sensitivity, which will develop. A lack of such images in the early stages of practice should not therefore act as discouragement—a completely formal Path-working is not without its advantages.

10. It will be obvious, though, that even where much spontaneous imagery occurs it is of little use if its implications are not realised—one is merely collecting data. Therefore such symbolism should be meditated upon later, if not at the time of its coming up into consciousness. Another method, whilst performing the Path-working, is to identify oneself with the actual symbol—for it is indeed a part of oneself. Such a practice, particularly in regard to the Hebrew letter, astrological sign and Tarot Trump can be very illuminating, and also very disturbing. For this reason it is a method never used in group work. Group work, owing to its greater potency, is, however, a method to be avoided except under skilled supervision.

11. This identification of oneself with a symbol can also be applied to the whole Tree with interesting results. That is, one visualises oneself as if backing into the Tree, with one's Kether above one's head, Daath at the throat level, Tiphareth at the heart, Yesod at the generative organs and Malkuth at the feet. Chokmah, Chesed and Netzach are then

visualised by one's left ear, shoulder and hip respectively and Binah, Geburah and Hod similarly on the right. The Paths can then be included and the whole visualised as radiating with white light. If the colours are used then the King Scale for the Sephiroth and the Queen Scale for the Paths are recommended, to distinguish between their intrinsic objective and subjective states. Such detail is, however, likely to be beyond the visualising powers of most. Whether the Paths and colours are included or not a flow of light should be visualised descending from Kether down one's front, at the periphery of the aura, to Malkuth, beneath one's feet, and ascending up the back to Kether again. This ovoid stream of light represents the involutory and evolutionary arcs of the manifesting Spirit and clairvoyant investigation has suggested that the downward one represents the past and the upward one the future. This process can be used as a means of clairvoyant investigation by seeing how well the Sephiroth build in the aura; this will reveal the strengths and weaknesses of the individual. Also, past causes can be elicited from the involutory stream and future potentialities in the evolutionary upward stream, which, in the undeveloped often seems not to complete the circuit back to Kether, but to be used up in building up the Sephiroth, which, as they are visualised as three-dimensional spheres, project into both the past and future areas of the aura, before and behind the central line formed by the point of balance of the body. The Paths are visualised as two dimensional, as of the subjective present, and coincident with the imaginary line.

12. In all this one should not become enamoured with 'astralism.' These are but psychic techniques and by no means infallible. Indeed the use of the intuition can be a surer guide, though it is a more delicate mode of functioning. There is no need to be afraid of astral psychism, on the other hand, as long as one does not fall into the error of regarding it as an end in itself—which, unlike the intuitional technique—is very easy to do. All these methods are but

means to an end and in the midst of glamorous astral colours and forms this is easily forgotten.

13. The Golden Dawn methods of Path-working tended to overemphasise the glamour aspect, whether used in Qabalistic Path-working or investigation of the Tattva symbols and so on. It was their practice, for example, to visualise themselves in full ceremonial robes and accoutrements and to have a complex system of checking whether a symbol or scene arising in consciousness was genuine or not by projecting upon it an appropriate Hebrew letter of a planetary sign to see if it dissolved the picture. These were Tau, (Saturn), for memory; Kaph, (Jupiter), for construction; Peh, (Mars), for anger or impatience; Resh, (Sun), for vanity; Daleth, (Venus), for self-indulgent pleasure; Beth, (Mercury), for over-imagination; Gimel, (Moon), for mind wandering. Such techniques can be useful but are really unnecessary given faith and pure intention. They tend to make matters overcomplicated and spiritual truth is usually to be found in simplicity.

14. Similar factors hold sway with the use of physical regalia and private temples, shrine cupboards and so on. These things have their uses in group working but for individual investigation they can well be so much impedimenta. To one of little experience the physical accoutrements will often serve as distractions and to one who has experience, except for specialised advanced work, they are really unnecessary.

15. The main fault of these accessories is that they tend to divorce occultism from life—and occultism should be very much to do with life. The use of regalia and magical weapons is primarily a ritual matter where various officers represent cosmic forces. But individual work is concerned with broadening oneself as a human being, and this is not to be achieved by narrowing oneself down to the blind potency of a single cosmic force. Such is, in fact, definitely injurious, which is why in Fraternities officers never hold a particular office for any lengthy period, but change round periodically

in order not to become completely identified with a cosmic function—a crippling thing to happen and which has occurred not infrequently in the past. It also happens to a lesser degree in ordinary life of course and Jung's description of the 'persona' and the fate of one in the grip of it is the most commonly held exoteric explanation of the process. Sartre has also described the condition, though from another angle, and its best cure, like so many psychic ills, lies in scientology, though prevention is of course better than cure.

16. It is well, then, not to become too involved in the form side of occultism, a side which has been over-emphasised in the past, and which, together with the mystery and superstition also currently prevalent, it is hoped—and intended—will disappear in the future. Modern esotericism is for sane, healthy, balanced men and women and is a process which should make them saner, healthier and better balanced. Its function should be to teach spirits how to live harmoniously in Earth by intelligent application of higher and lower forces. It is a grave matter that owing to mistakes in the past it should have become the happy hunting ground of the crank and faddist and those who are primarily concerned with trying to escape from Earth conditions.

17. We have said that astral working of the paths should lead on to meditative work. It is quite possible, however, to rely entirely on meditation and to ignore the astral side of things, for whatever results one gets astrally in the form of pictures and symbols to be interpreted, one can get in meditation in the form of direct realisations. Meditation is thus a more efficient, if less spectacular, process.

18. The pictures of the astral are but representations at their own level of higher forces and it is better to work directly with the higher forces if possible than at second hand. There is, for example, the old technique of 'rising on the planes' mentioned quite frequently by Dion Fortune, which, in astral terms, is a Path-working up through the central Sephiroth of the Tree, designed to raise conscious-



ness to a higher level. However, if one sticks to astral imagery one is still on the astral plane, even if one seems to be floating in a brilliant blaze of glory in Kether, with the Kerubim circling all around. This is not to be derided, for very fine results can be obtained in this way, as for example, the Visions of Ezekiel or St. John the Divine wherein real Kether states were attained. However, the Spiritual Experience of Kether is Union with God and from this no-one returns. Thus any real direct experience of this supremely high spiritual awareness we are unlikely to achieve with our brain-limited physical consciousness. We are at liberty though to strive for direct awareness on the level which is within our grasp.

19. This level is the abstract mind or intuition. By abstract mind is not meant the type of mentation that deals with abstract mathematical formulae or first formulations of ideas for future action—this is more the province of the higher levels of the concrete mind. The abstract mind as such has no processes of formal logic—it just knows—it is pure reason, which needs no reasoning to prove itself—it is best referred to, in Western terminology, as Intuition. It is difficult to describe it for in the use of words we are limited to the concrete mind. However, it is important because the forming of the link between the concrete mind and the abstract mind is the forming of the link between Individuality consciousness and Personality consciousness.

20. The same few basic principles apply throughout all life. One of them is that the only way to achieve control of a function is to practise it. This is the reason for meditation. In meditation one confronts an object with the mind. After the concrete mind has had its subjective say one just sits, and after some time sitting regarding the symbolic object with the concrete mind a blank, some fragments of knowledge may filter through from the abstract mind. The process must be assiduously practised for a set time every day until eventually—and it will probably not be for some years, from experience, at least seven—one has the powers of the ab-

stract mind at will and can just switch on, as it were, when one likes, the light of pure reason or intuition.

21. This is, to retain the metaphor, a very illuminating process, but it is very difficult to demonstrate one's illumination to another because in order to communicate, unless both are experts at telepathy, one has to resort to words and these are of the concrete mind. The difficulty is not insuperable though as witness the written wisdom of all races, whether passed down as the sayings of Jesus, Confucius, King Solomon, Hermes or any other. The other form of communication is by visual imagery as in the Revelation of St. John. This is in the form of an astral experience, though it is probable that St. John was quite capable of operating on intuitional and even spiritual levels in direct awareness.

22. Any who read the Revelation however will be aware that it is no easy book to understand, and this demonstrates the two-way aspect of these matters of higher comprehension. In order to understand the deeper astral symbolism one has to meditate upon it, and by meditation one stimulates the channel to the abstract mind and so insight and expansion of awareness is attained. Conversely, in meditation, pictorial symbolism may arise and this may well be the result of intuitional impact which has not registered at the mind level. Once again, meditation is required to elucidate it.

23. The reception of pictorial symbols in meditation is not a bad thing; it is a case of working two planes at once, and if one is receiving such symbols, which are representative not of subconscious elements but of intuitional stimulation of the unconscious then one is working three planes. The ideal would be to have complete functional awareness all the way down—spiritual and intuitional knowledge manifesting in the mind as words of wisdom and astrally as evocative symbolism and being written down physically or drawn in an aesthetically pleasing way. This would represent the perfect human functioning as artist and prophet, Dante,



Leonardo, Shakespeare, St. John or St. Paul are perhaps the closer approaches to such a state.

24. Finally, the Paths can be interpreted as phases of life experience and this is where real insight is needed, aided by symbol and meditation. As the Tree of Life is a glyph of man's whole being and of the Universe, every phase of experience in life has its correlation upon it.

25. In life there are phases within phases, cycles within cycles, and clear definition is often difficult. It is particularly difficult to assess the phase one is going through at the present time for all the factors are not known, and did one have the whole process realised then there would probably be no need to be going through with it. It is perhaps easier to approach this method of occult working—which is the most difficult and also the most worthwhile—by making assessments and reviews of past periods of one's life. It will almost certainly be found that certain difficulties and problems have occurred at different times and in different contexts over and over again. This is the pointer to a karmic cycle operating, to a lesson to be learnt.

26. If such a problem can be detected in this way and defined, and then placed in its appropriate context on the Tree of Life, sustained meditation and astral working upon the relevant symbolism can well bring to light the true nature of the problem and give one the necessary clues to solve it. Once this method has been successfully used in connection with any problems of the past one is the better equipped to apply it to one's problems of the present. The aim of all occult work of any nature is to make happier, more efficient and rounded out individuals. If it does not have these results it is worthless, or rather the way it is being operated is worthless, and possibly injurious.

27. Needless to say, such advanced work is difficult, for it involves the capacity to diagnose one's own failures and shortcomings. It also requires the capacity to regard the potencies of the Tree of Life as living realities, not just as

mere intellectual categories. The attitude towards the Father of Chokmah, the Great Mother of Binah, the Saviour Son of Tiphareth, the 'power behind the throne' or Head Which Is Not of Kether, should be a living relationship, as vibrant and full-blooded as any animal or human family relationship. The inability to feel such a relationship indicates a blockage and it will be found that in most cases the problems of everyday life have their roots in the problems of the soul in its inner life, past and present.

28. Thus one who has always had in the present life a persistently acrimonious relationship with one of the parents would do well to examine his relationship with the Heavenly Father or the Great Mother, Heavenly or Earthly. It will be found that once the real cause of the trouble has been eradicated—the soul's rebellion against God, or an aspect of God, or an aspect of the Divine Plan—then the every day human or social problem clears up. The person can then see his father, or mother, as they really are, simply as closely related human beings. No longer do they carry the projection of his own repressed fears, hates and anxieties about his place in the Universe, no longer does he unconsciously make them scapegoats for the hated or feared Divine Creator.

29. Such hatred of the Divine may be repressed under a cloak of piety of course. The piety though is usually of either a stern 'inhuman' or an obsequious 'unhuman' nature. It is not really the Divinity which is hated or feared however, but a false image of that Divinity which has been mocked up by the separated ego consciousness. The Original Deviation, Sin, or Fall caused a cutting of communication lines, subjectively and objectively, so that the real unity of the Spiritual levels, instead of extending into Form manifestation became broken into separate ego-consciousnesses, not only separate from each other but divided within themselves. The result has been conflict through separation instead of unity in diversity. The breaking of the Tables of the Law when Moses descended from the Daath level of Sinai gives a symbolic indication of this. Basically, all

human problems are problems of communication, either with others, or between the fragmented parts of the self.

30. Apart from this basic rule the complications and overlays can be legion. Indeed, the phrase “the ways to God are as many as the breaths of men” would be equally true if stated in terms of “the ways *from* God.” Further, the father and mother will almost certainly have their own problems, and may, in fact, have their own difficulties in regard to acceptance of God the Son, which prevents them from ever having a satisfactory relationship with their child. In such a case a realisation of his own failings, and correction of them, by the son would have little result on the actual human relationship, for the parents’ attitude would still be pathological. However, such a possibility should not prevent the son from trying to sort himself out in the first place—and it is probable that if the results of his efforts in this direction were aborted by the unchanging attitude of the other party there would be some deeper factor still at work. These problems are all those of karma, and once a karmic problem is solved, conditions *must* change—that is as inevitable a Cosmic Law as the Law of Gravity. However, there can be a certain time-lag on the physical plane, and if, for example, a man lost a leg for some karmic reason, no change of realisation after he had lost it would ever bring it back to him. He would have to put up with one leg for the rest of his present physical life.

31. But an overcomplication of the issues at hand must be avoided, for this is but another means of escape from facing up to reality, and the adverse aspects of the soul will do all they can to avoid a reckoning, through the operation of inertia, fear, disbelief, laziness, smugness and in fact every vice in the human repertoire, many of them posing as virtues.

32. In attempting such work then, two simple rules should be observed. 1) A time limit should be set for when the particular work has to be completed, and a timetable made for working upon the particular problem formally every day.

It should be an *easy* timetable—and one *must stick to it*. 2) One should write down, immediately if possible, during the course of daily life, any reaction in oneself which is neurotic. A neurotic reaction is one which bears no proportion in its intensity to the thing which engendered it. Thus to lose one’s temper violently, even if one conceals it, because one spills coffee on the breakfast table would be a neurotic reaction. It is in the so-called trivialities of life that the true nature of the soul’s real difficulties can be seen. So though the incident may seem trivial in the extreme it should be noted, (otherwise it will surely be forgotten), and worked upon at one’s next meditation period. One should try to find the real motives and reasons for one’s neurotic reaction in the light of the principles of the Tree of Life.

33. As the above paragraph suggests, the Law of Limitation is of tremendous importance in practical occultism, particularly in work of this nature where the object of investigation is trying to squirm away all the time. By limiting one’s sphere of action, that is, by concentrating upon one particular problem at a time, and limiting the time in which one means to achieve a solution, real progress is made. If the Law of Limitation is not used the whole project will fizzle out in unfulfilled good intentions—a few more paving-stones on the road to Hell.

34. Also, a good knowledge of the Tree of Life is a decided advantage, for it enables the problems to be sorted out the easier, and correlations to be seen with other aspects of life where trouble may also have occurred from the same cause. Thus, the rejection of the Feminine-Side of God, because perhaps it relates to Form manifestation, would be a Binah condition primarily, possibly manifesting as complete lack of Faith or faith—and as Binah is a Sephirah whose Virtue is Silence it might even result in compulsive communication. Also, the Feminine Principle, although present in all the Sephiroth, has a strong influence in the Sephiroth Netzach, Yesod and Malkuth. The Netzach rejection could

cause all kinds of glamour, possibly based on the supposed inferiority of women; the Yesod rejection might cause an intensification of attention on the androgynous perfection of the Machinery of the Universe, thus giving an inhuman tinge to the subject's attitude to other people's feelings—he might have little passional feelings apparently, through repression, or else they might tend to be diverted into a perverted channel. The Malkuth rejection might result in direct ill-health or lack of vitality through a partially expressed refusal to come to terms with the Earth Mother. Indeed, ill health in general might reflect all the above mentioned Sefhiroth according to correspondence of function. This, however, is a subject too vast and technical to treat here; the medical profession might do well to pay a little more respect to Paracelsus though.

35. However, where difficulty is experienced in diagnosis and remedial work through the technicalities involved, it is always useful to work upon the Tiphareth Sefirah, for this is the central point of Harmony on the whole Tree. The greatest potency of this Sefirah is expressed through God the Son and this Love Aspect is channeled through the Lord Jesus in the present epoch of the Western world. The Lord Jesus is not the only focus or bearer of this Force but he is the most recent and therefore most comprehensive and therefore the best.

36. It is unfortunate that approximately two thousand years of human misrepresentation have jaded the religious perceptive faculties of many people so that they have little time for the Christian religion. The Christ force nevertheless is the most potent in the whole battery of occultism, to consider things in a purely technical sense, as has been recognised in the popular tradition that the sign of the Cross and the invocation of the name of Christ will banish all demons. This is literally true as it happens, once we divorce it from its melodramatic context. Few are likely to meet hobgoblins or horned devils in haunted houses at midnight but all have 'devils' or 'demons' within themselves—the

errors or sins that cause them so much unhappiness. If it is possible to overcome the automatic revulsion that, tragically, many have from Christianity, due usually to faulty presentation in childhood and after, and to call upon the Christ for help, help will certainly be received. The test of the truth of this statement is quite simple—one only has to try it.

37. The only proviso that obtains to the use of the Christ Force is that the heart must be willing to accept it. It is not a contact that has much to do with the rational mind, but it should cause the heart to 'burn within.' Also it is a contact of Divine Love, so that fear, hatred, suspicion or mental analysis can prevent its work upon the soul. Nor, on the other hand, should any feel too unworthy to try to contact it—as is openly taught in the churches, Christ came to save sinners and there are many parables which also teach this from the prodigal son to the lost sheep.

38. The heart should be willing, though, to face up to its shortcomings and to face the changes necessary. In common Christian parlance this is called Repentance and Redemption, but these words have become so familiar that they no longer convey much meaning to many, and to others they are so tainted by association of ideas with 'churchianity' and 'crosstianity' that their meaning is distorted. As one of the Greater Masters once said: "The greatest barrier to truth is the overfamiliar word."

39. In the overfamiliar terms of the Christian calendar is the whole process of any form of human growth and spiritual development, the Birth in the Cave or Stable, the Baptism, the Transfiguration, the Agony in the Garden, the Trial, Crucifixion, Descent into Hell, Resurrection and Ascension. While it is a strange pathology that many nominal Christians seem fixated in one stage of the process—the Crucifixion—it is an equally strange one that with esoteric students great interest can be roused if the same process be tricked out in Alchemistic, Occult or Pagan symbolism, but because Christianity is open and familiar and gener-

ally accepted, immediate rejection is often manifested.

40. The truths are the same and have been the same through all time. It matters little in what form they are accepted but there is a unique and tremendous power in the Christian figures of Our Lord and Our Lady and many of the Saints, and to ignore this power because one has for long been prejudiced against Christianity for one reason or another is to court a very great loss.

41. In matters such as this, expansion of the mind is necessary to get free of the false connotations of overworn and overfamiliar words. To this end meditation is particularly helpful and also the study of other religions to see points of similarity and the reading of the type of esoteric writings which are designed to train the mind rather than to inform it—'The Cosmic Doctrine', 'The Secret Doctrine', 'Treatise on the Seven Rays', 'The Book of Revelations', 'The Stanzas of Dzyan' etc. etc.

42. And now regarding the practical use of the Tarot Cards themselves as a method of divination. This is a thorny subject because there seems to be two opposing camps, which we might call the 'high-minded ignorant' and the 'low-minded superstitious.' As is usual in such situations, there is right — and wrong — on both sides.

43. The 'high-minded' attitude is that divination, even if it should work, is of little worth, and probably harmful, because it can sap the individual of any personal initiative. In other words, it is a process which substitutes the result of chance for the Will of the Spirit. Thus such persons prefer to remain ignorant of the subject and recommend that others follow their example.

44. The 'low-minded' attitude is that here is a means of gauging the psychic factors running at a particular time so that plans can be made accordingly; and the usual metaphor is of a captain of a ship who must know how the tides are running in order to navigate successfully. However, the attitude tends, in practice, to revert quickly to superstition, as the opposing faction loses no opportunity to point out.

45. Thus matters have rested for some time. The field has been cursorily investigated in recent times, however, by the psychologist C. G. Jung in his paper 'Synchronicity: An Acausal Connecting Principle' (Vol. 8 Collected Works. 'The Structure and Dynamics of the Psyche.') and in his preface to the Wilhelm translation of the Chinese 'I Ching' —both published by Routledge & Kegan Paul.

46. The principle of divination is based on a philosophy that is no longer currently favourable in the West—though it has always obtained generally in the East and did so in the Occident well into the seventeenth century. This attitude takes little cognisance of the Western scientific structure of the phenomena of causality but views the Universe as a whole, rather than analytically, at any particular moment. Thus it is held that an examination of any part of the Universe at a particular time will reveal by analogy the forces pertaining to the whole, and so to other parts.

47. In order to gauge these forces a small model of the Universe is necessary for examination under 'laboratory' conditions. Such a compendium of the Universe is to be found in the various esoteric systems, the main ones being Astrology, the Tarot, the I Ching, Geomancy and Numerology. The particular practical use of such systems depends mainly upon the number of symbols available. Astrology has the Zodiacal signs, Houses and planets, the Tarot has 78 cards, the I Ching has 64 hexagrams, Geomancy has 16 prick symbols, and Numerology has all numbers plus the letters of the alphabet.

48. Aleister Crowley, who investigated all these systems quite closely, has said that astrology and numerology tend to be too complicated to give consistently accurate results, that Geomancy suffers from having too few symbols, and that the best are the Tarot and I Ching. He personally favoured the I Ching, as the common method takes only a few minutes as opposed to the two hours or so a full Tarot reading by the Golden Dawn method. Nevertheless, he was

much enthused with the Tarot as also were MacGregor Mathers and Paul Case.

49. The difference between fortune telling and spiritual diagnosis is an important one. In all major systems with the exception of Geomancy, each symbol has a considerable depth of esoteric significance behind it and in its pure form is a philosophical rather than a divinatory structure. So, given the efficacy of the method, which has been fully endorsed by several leading occultists, and sympathetically considered by uncommitted investigators such as Wilhelm and Jung, it could be the vehicle of a profound spiritual and psychological diagnosis. The danger is the all too easy trend towards fatalism and a purely superstitious, arbitrary and superficial meaning being given to the symbols as can be seen by reference to many books on fortune telling and some of the more popular 'occult' magazines.

50. In all matters of divination it is the powers of psychic perception of the diviner that seem to matter more than the actual configuration of the symbols—thus the technique is more of an art than science. Often past events can be explained as being inevitable or at least highly probable from an astrological chart *after* the event has occurred, when the astrologer has the benefit of hindsight. It is not so easy a matter to *foretell* such things and to pick out the relevant data from a very complicated chart.

51. In a full Tarot divination all the cards of the pack are read at least once and so, while the subconscious selection of the right cards in the shuffling *may* play a part in the process, the key to the matter is more likely to be that the focus of attention upon the spread, and the *intention* in the mind at the time, cause the reader to emphasise, consciously or unconsciously, the more important factors of the case.

52. Intention seems an important part of the process as Jung found out in his astrological researches detailed in the paper mentioned above, and as has also been discovered by Dr. J. B. Rhine in his E. S. P. experiments. In the latter, Rhine found that he got better results when the people un-

dergoing the tests were enthusiastic. With subjective tests this is readily understandable, but Jung found to his amazement that enthusiasm tended to affect purely statistical researches. However, this raises questions of too deep and radical a philosophical import to be pursued at length in the present context.

53. The I Ching is a system in which the element of a vast complex of symbolism to be interpreted does not enter, for after the chance tossing of coins or selecting of yarrow stalks, only one hexagram, or at most, two, has to be considered. Here however, the texts that accompany the hexagrams are so obscure that many meanings can be read into any one, and any of them selected at random could afford an answer of sorts. It would seem that it is possible, then, for one to read one's own answer into it and that this might be the mechanics of the oracle, and indeed of all oracles.

54. This seems to be the key to the situation—all speculations of 'synchronicity' apart. If a random selection of deep symbolism is taken it can act as a focus for the projection of the unconscious mind of the reader—and as what is unconscious is often in the process of becoming conscious and affecting objective reality, then divination does work. In astrology there is not the initial random selection but the gifted interpretation of a horoscope probably calls for similar psychic gifts in the reader owing to the great complexity of forces involved.

55. The occultist who disapproves of divination can still say, however, that even if divination does work, such methods are but crutches to be thrown away as soon as possible and a subjective condition striven for whereby the inner trends can be perceived intuitively without all this artificial paraphernalia. It is quite true of course that divinatory techniques are by no means essential for any course of spiritual development. This has been shown by actual experience over the forty years or so of the existence of

one group known well to the author, which certainly gets results for its members, but which has never used divinatory practices in its methods.

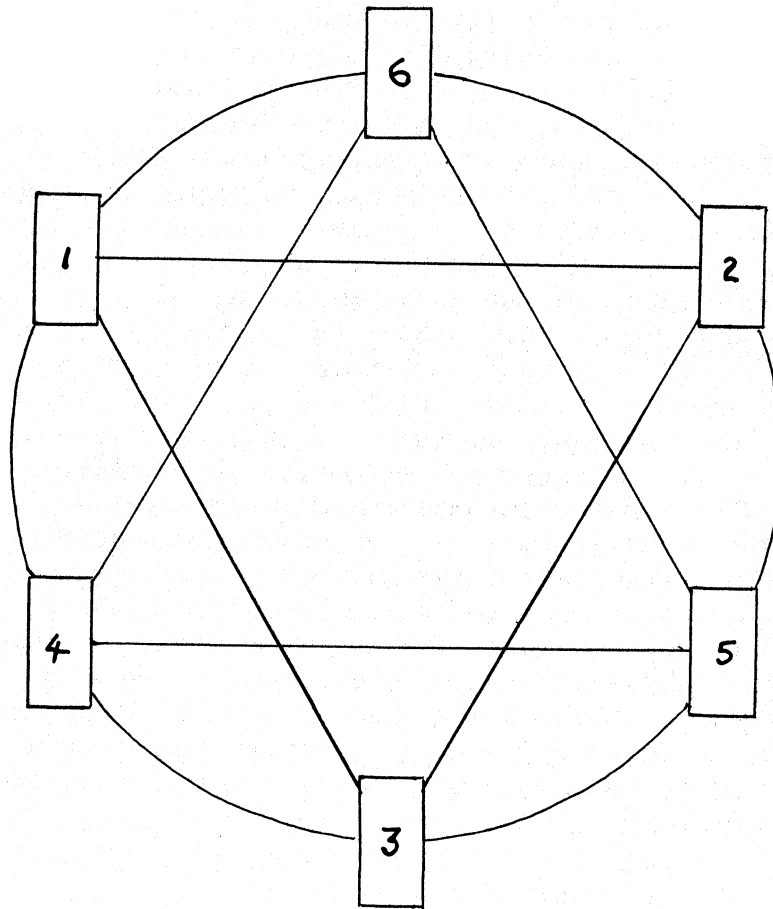
56. However, it would be unreasonable to assert on a priori grounds that such practices are of the Devil. As with most things, so much depends on the uses and abuses to which they are put. It is not proposed to outline any specific methods of Tarot divination because there are so many of them that it is obvious that there is no 'one true way.' Reasoning from first principles it is obvious that just as one's own design of home-made Tarots is of greater personal benefit than any commercially produced one, so is one's own method of divination likely to be more effective than someone else's. This is a principle in fact which is valid throughout the whole range of practical occultism.

57. As a foundation upon which to start however, should any wish to experiment along these lines, the following basic procedure can be highly recommended. One should proceed just as for an ordinary meditation session or Path-working but the invocation should be made to the 'group soul' of the Tarot, who is known as the angelic being HRU —(probably a corruption of Horus but nevertheless effective and hallowed by tradition). The mental attitude should be as reverent as for any other occult working, it is no game. The method of shuffling is of little importance as long as the mind is kept on the question in hand. It is usual to cut, after shuffling, with the left hand and then to deal off the cards. Six only need be taken and they should be spread to form a Star of David — two interlaced triangles in the order shown in Fig. 8. Anyone who is likely to be any good at Tarot divination will see the significances of this symbol and it is a basic one which can be used to build up bigger spreads if desired when experience is gained. Possible developments from this simple beginning are to complete a structure of the Tree of Life, to deal three or more cards at each point to amplify the meaning, to make several like figures for past, present and future or other aspects of

the problem and so on and so forth. The simple six card spread is quite adequate in itself however.

58. While it is almost always better to try to solve any problem by the light of one's own developing powers of discretion, discrimination, intuition and so on—the development of which, after all, is the main purpose of occult training—there can come a time when no further good can come from worrying away at a problem, it has become overfamiliar, one can no longer get efficiently to grips with it. In such a case it seems that divination would be justified. The prime function of the Tarot is as a philosophical system however, not as an oracle. This is a fact which is often forgotten and leads to many pursuing blind alleys in their esoteric training—particularly if self-taught.

59. But whatever methods of esoteric training are employed it is essential that they be employed systematically otherwise nothing will be achieved. The basic technique for any real and lasting progress is meditation—all other subjective techniques are ancillary to this—and there is enough material given in the two volumes of this book to keep anyone going in meditation subjects almost indefinitely. Also, if one is working on one's own, it is essential, human nature being what it is, to work out a programme or timetable, and stick to it.



A Tarot Divination Spread

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