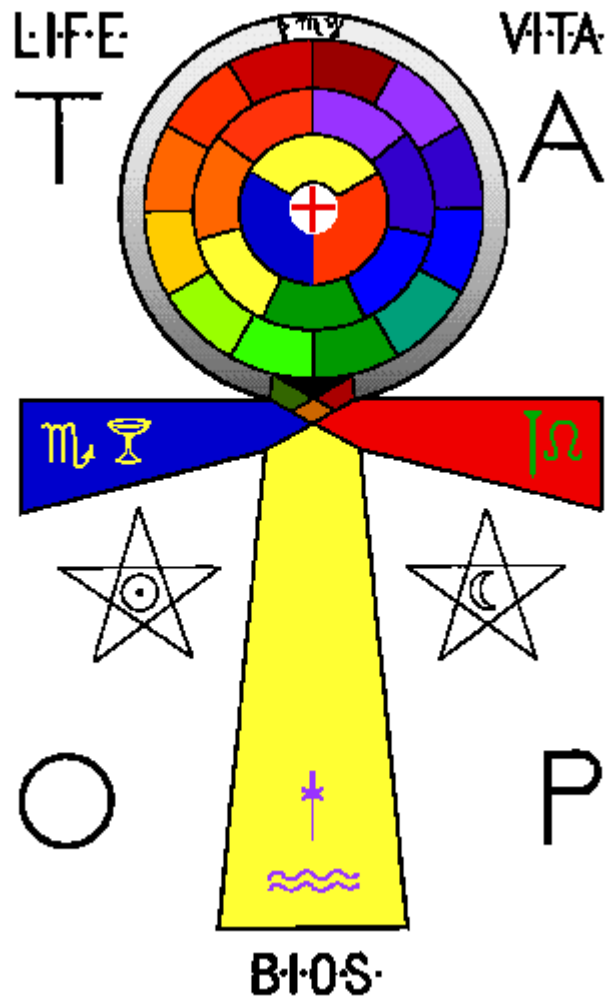


THE TAROT

Theoricus Adeptus Minor Paper

THE GREAT ANGEL HRU IS SET OVER THE
OPERATION OF THIS SECRET WISDOM



The Tarot Key

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

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

THE TITLES OF THE TAROT CARDS

1. Ace of Wands is called the Root of the Powers of Fire.
2. Ace of Swords is called the Root of the Powers of Air.
3. Ace of Pentacles is called the Root of the Powers of Earth.
4. Ace of Cups is called the Root of the Powers of Water.
5. The King of Wands is called the Lord of Flame and Lightning. The King of the Spirits of Fire.
6. The Queen of Wands is The Queen of the Thrones of Flames.
7. The Knight of Wands is The Prince of the Chariot of Fire.
8. The Knave of Wands is The Princess of the Shining Flame, and The Rose of the Palace of Fire.
9. The King of Cups is The Lord of the Waves and the Waters, and The King of the Hosts of the Sea.
10. The Queen of Cups is The Queen of the Thrones of the Waters.
11. The Knight of Cups is The Prince of the Chariot of the Waters.
12. The Knave of Cups is The Princess of the Waters and the Lotus.
13. The King of Swords is The Lord of the Wind and the Breezes, The Lord of the Spirits of the Air.
14. The Queen of Swords is The Queen of the Thrones of the Air.
15. The Knight of Swords is The Prince of the Chariots of the Wind.
16. The Knave of Swords is The Princess of the Rushing Winds, The Lotus of the Palace of Air.

17. The King of Pentacles is The Lord of the Wide and Fertile land, King of the Spirits of the Earth.

18. The Queen of Pentacles is The Queen of the Thrones of Earth.

19. The Knight of Pentacles is The Prince of the Chariot of Earth.

20. The Knave of Pentacles is The Princess of the Echoing Hills, The Rose of the Palace of Earth.

**THE FOLLOWING ARE THE NAMES AND ATTRIBUTIONS
OF THE TAROT TRUMPS**

NAMES	TITLES	HEBREW	SIGNS
Fool	The Spirit of Ether.	Aleph	Air
Magician	The Magus of Power.	Beth	Mercury
High Priestess	Priestess of the Silver Star.	Gimel	Moon
Empress	Daughter of the Mighty Ones.	Daleth	Venus
Emperor	Son of the Morning, Chief among the Mighty.	Heh	Aries
Hierophant	Magus of the Eternal Gods.	Vau	Taurus
Lovers	Children of the Voice Divine, The Oracles of the Mighty Gods.	Zayin	Gemini
Chariot	Child of the Power of the Waters, Lord of the Triumph of Light.	Cheth	Cancer
Fortitude	Daughter of the Flaming Sword, Leader of the Lion.	Teth	Leo
Hermit	The Magus of the Voice of Light, The Prophet of the Gods.	Yod	Virgo
Wheel of Fortune	The Lord of the Forces of Life.	Caph	Jupiter
Justice	Daughter of the Lord of Truth, The Holder of the Balances.	Lamed	Libra
Hanged Man	The Spirit of the Mighty Waters.	Mem	Water
Death	The Child of the Great Trans- formers, Lord of the gates of death	Nun	Scorpio
Temperance	Daughter of the Reconcilers, The Bringer Forth of Life.	Samekh	Sagittarius
Devil	Lord of the Gates of Matter, Child of the Forces of Time.	Ayin	Capricorn
Blasted Tower	Lord of the Hosts of the Mighty.	Peh	Mars
The Star	Daughter of the Firmament, Dweller between the Waters.	Traddi	Aquarius
The Moon	Ruler of Flux and Reflux, Child of the Sons of the Mighty.	Qoph	Pisces
The Sun	Lord of the Fire of the World.	Resh	Sun
Judgment	The Spirit of the Primal Fire.	Shin	Fire
Universe	The Great One of the Night of Time.	Tau	Saturn

**THE FOLLOWING IS A FULL LIST OF THE NAMES AND ATTRIBUTIONS
OF THE REMAINING MINOR ARCANA**

Card	Lord of	Decan	Sign
5 Wands	Strife	Saturn	Leo
6 Wands	Victory	Jupiter	Leo
7 Wands	Valour	Mars	Leo
8 Pentacles	Prudence	Sun	Virgo
9 Pentacles	Material Gain	Venus	Virgo
10 Pentacles	Wealth	Mercury	Virgo
2 Swords	Peace Restored	Moon	Libra
3 Swords	Sorrow	Saturn	Libra
4 Swords	Rest from strife	Jupiter	Libra
5 Cups	Loss in Pleasure	Mars	Scorpio
6 Cups	Pleasure	Sun	Scorpio
7 Cups	Illusionary success	Venus	Scorpio
8 Wands	Swiftness	Mercury	Sagittarius
9 Wands	Great Strength	Moon	Sagittarius
10 Wands	Oppression	Saturn	Sagittarius
2 Pentacles	Harmonious Change	Jupiter	Capricorn
3 Pentacles	Material Works	Mars	Capricorn
4 Pentacles	Earthy Power	Sun	Capricorn
5 Swords	Defeat	Venus	Aquarius
6 Swords	Earned Success	Mercury	Aquarius
7 Swords	Unstable Effort	Moon	Aquarius
8 Cups	Abandoned Success	Saturn	Pisces
9 Cups	Material Happiness	Jupiter	Pisces
10 Cups	Perpetual Success	Mars	Pisces
2 Wands	Dominion	Mars	Aries
3 Wands	Established Strength	Sun	Aries
4 Wands	Perfected Work	Venus	Aries
5 Pentacles	Material Trouble	Mercury	Taurus
6 Pentacles	Material Success	Moon	Taurus
7 Pentacles	Success Unfulfilled	Saturn	Taurus
8 Swords	Shortened Force	Jupiter	Gemini
9 Swords	Despair and Cruelty	Mars	Gemini
10 Swords	Ruin	Sun	Gemini
2 Cups	Love	Venus	Cancer
3 Cups	Abundance	Mercury	Cancer
4 Cups	Blended Pleasure	Moon	Cancer

THE 78 TAROT CARDS THEIR DESCRIPTION AND MEANING

THE ACES

The first in order and appearance are the four Aces, representing the force of the Spirit acting in, and binding together the four scales of each element and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical or Root-Force and are said to be placed on the North Pole of the Universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetzirah and Assiah.

THE RADIX OF THE POWERS OF FIRE

ACE OF WANDS

A white radiating Angelic Hand issuing from Clouds and grasping a heavy Club which has three branches in the colours and with the Sigils of the Scales. The right and left hand branches end respectively in three Flames and the centre one in four Flames, thus yielding Ten the number of the Sephiroth. Twenty two leaping Flames or Yods surround it, answering to the Paths. Three fall below the right branch for Aleph, Mem and Shin. Seven above the central branch for the double letters. And between it and that on the right, are twelve -- six above and six below -- about the left hand Branch. The whole is a great and Flaming Torch, symbolising force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to Invoked Force.

THE RADIX OF THE POWERS OF THE WATERS

ACE OF CUPS

A Radiant white Angelic Hand issuing from clouds and supporting on its palm a Cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening Water; and spray falling on all sides into clear calm water below, in which grow Lotus and water lilies. The great letter Heh of the Supernal Mother is traced in the spray of the Fountain. It symbolises Fertility, Productiveness, Beauty, Pleasure, Happiness, etc.

THE RADIX OF THE POWERS OF AIR

ACE OF SWORDS

A white radiating Angelic Hand, issuing from clouds, and grasping the hilt of a Sword, which supports a white radiant celestial Crown from which depend, on the right, the olive branch of Peace, and on the left, the Palm branch of suffering. Six Vaus fall from its point.

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

THE RADIX POWERS OF THE EARTH

ACE OF PENTACLES

A white radiant Angelic Hand, holding a branch of a Rose Tree, whereon is a large Pentacle, formed of five concentric circles. The innermost Circle is white, charged with a red Greek cross. From this white centre 12 white rays issue. These terminate at the circumference, making the whole something like an astrological figure of the Heavens.

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

THE SIXTEEN COURT CARDS

THE FOUR KINGS

The Four Kings or Figures mounted on Steeds. (This is very important due to the general confusion even in these papers between Kings and Knights; all Kings should be on horses and all Knights should be on thrones or chariots.) They represent the Yod forces of the Name in each suit, the Radix, Father, and commencement of Material Forces. A Force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolised by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

THE FOUR QUEENS

Are seated upon Thrones, representing the Forces of Heh of the Name in each suit, the Mother, and bringer forth of material Force, a Force which develops, and realises the Force of the King. A force steady and unshaken, but not rapid though enduring. It is therefore symbolised by a figure seated upon a Throne but also clothed in armour.

THE FOUR KNIGHTS

These Knights (sometimes called Princes) are figures seated in chariots, and thus borne forward. They represent the Vau forces of the Name in each suit; the Mighty son of the King and the Queen, who realises the influence of both scales of Force. A prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings. An Emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a queen). It is therefore symbolised by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his Father and Mother.

THE FOUR PRINCESSES

These are also known as the Knaves. The Four Princesses or Figures of Amazons standing firmly by themselves, neither riding upon Horses, nor seated upon Thrones, nor borne on Chariots. They represent the forces of Heh final of the Name in each suit, completing the influences of the other scales. The mighty and potent daughter of a King and Queen: a Princess powerful and terrible. A Queen of Queens, an Empress, whose effect combines those of the King, Queen and Prince. At once violent and permanent, she is therefore symbolised by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the Throne of the forces of the Spirit. Woe unto whomsoever shall make war upon her when thus established!

WHERE THE COURT CARDS OPERATE

The Princesses rule over the Four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Kerubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The Twelve Cards, 4 Kings, 4 Queens, and 4 Knights rule the Dominions of the Celestial Heavens between the realm of the Four Princesses and the Zodiac, as is hereafter shown. And they, as it were, link together the signs.

WANDS

THE LORD OF THE FLAME AND THE LIGHTNING

KING OF THE SPIRITS OF FIRE

KING OF WANDS

A winged Warrior riding upon a black horse with flaming mane and tail. The horse itself is not winged. The Rider wears a winged Helmet (like an old Scandinavian and Gaulish Helmet) with a royal Crown. A corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his Helmet, upon his cuirass, and on his shoulder pieces

and buskins he bears, as a crest, a winged black Horse's head. He grasps a Club with Flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the Sigil of his scale is shown.

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

QUEEN OF THE THRONES OF FLAME

QUEEN OF WANDS

A crowned Queen with long red-golden hair, seated upon a Throne, with steady Flames beneath. She wears a corselet and buskins of scale mail, revealed by her robe. Her arms are almost bare. On the cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant Leopard on which her hands rest. She bears a long Wand with a very heavy conical head. The face is beautiful and resolute.

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

THE PRINCE OF THE CHARIOT OF FIRE

KNIGHT OF WANDS

A Kingly figure (but not a King) with a golden winged Crown, seated on a Chariot. He has large white wings. One wheel of his Chariot is shown. He wears corselet and buskin of scale armour, decorated with winged Lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or fire wand, somewhat similar to that of the Z.A.M. Beneath the Chariot are flames, some waved, some salient.

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

PRINCESS OF THE SHINING FLAME -- THE ROSE OF THE PALACE OF FIRE

KNAVE OF WANDS

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

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

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

Ill-dignified, superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole. Earth of Fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

CUPS

LORD OF THE WAVES AND THE WATERS

KING OF THE HOSTS OF THE SEA

KING OF CUPS

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

Graceful, poetic, venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above 20° of Aquarius to 20° Pisces including the greater part of Pegasus. Fire of Water. King of Undines and of Nymphs.

QUEEN OF THE THRONES OF THE WATERS

QUEEN OF CUPS

A very beautiful fair woman like a crowned Queen, seated upon a Throne, beneath which is flowing water, wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her Crown, Cuirass and Buskins is seen an Ibis with opened wings, and beside her is the same Bird, whereon her hand rests. She holds a Cup, wherefrom a cray fish issues. Her face is dreamy. She holds a Lotus in the hand upon the Ibis.

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

PRINCE OF THE CHARIOT OF THE WATERS

KNIGHT OF CUPS

A winged Kingly figure with a winged crown, seated in a chariot drawn by an Eagle. On the wheel is the symbol of a Scorpion. The Eagle is borne as a crest upon his crown, cuirass and buskins. General attire like Knight of Wands. Beneath his chariot is the calm and stagnant water of a lake. His scale armour resembles feathers more than scales. He holds in one hand a Lotus, and the other a Cup, charged with the Sigil of his scale. A serpent issues from the Cup, and has its head tending down to the waters of the Lake.

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

PRINCESS OF THE WATERS AND LOTUS OF THE PALACE OF THE FLOODS

KNAVE OF CUPS

A beautiful Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a Dolphin. She wears as a crest on her Helmet, belt and buskins, a Swan with opening wings. She bears in one hand a Lotus, and in the other an open Cup from which a Turtle issues. Her mantle is lined with swans-down, and is of thin floating material.

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

Heavens around Kether. Earth of Water. Princess and Empress of Nymphs and Undines.
Throne of the Ace of Cups

SWORDS

LORD OF THE WINDS AND BREEZES

KING OF THE SPIRIT OF AIR

KING OF SWORDS

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

He is active, clever, subtle, fierce, delicate, courageous, skillful, but inclined to domineer. Also to overvalue small things, unless well-dignified. Ill-dignified, deceitful, tyrannical and crafty. Rules from 20° Taurus to 20° Gemini. Fire of Air. King of Sylphs and Syphides.

QUEEN OF THE THRONES OF AIR

QUEEN OF SWORDS

A graceful woman with curly waving hair, like a Queen seated upon a Throne, and crowned. Beneath the Throne are grey cumulous clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile Kerub seen sculptured on tombs.)

A drawn sword in one hand, and in the other a large bearded newly-severed head of a man.

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

PRINCE OF THE CHARIOTS OF THE WINDS

KNIGHT OF SWORDS

A Winged Knight with a winged Crown, seated in a chariot drawn by Arch Fays, archons, or Arch Fairies, represented as winged youths very slightly draped, with

butterfly wings, heads encircled with a fillet with Pentagrams thereon, and holding wands surmounted by Pentagram shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the Knight of Wands, but he bears as a crest, a winged Angelic Head, with a Pentagram on the Brow. Beneath the chariot are grey rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

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

PRINCESS OF THE RUSHING WINDS -- LOTUS OF THE PALACE OF AIR

KNAVE OF SWORDS

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

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

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

PENTACLES

LORD OF THE WILD AND FERTILE LAND

KING OF THE SPIRITS OF EARTH

KING OF PENTACLES

A dark winged Warrior with winged and crowned helmet; mounted on a light brown horse. Equipment as of the King of Wands. The winged head of a stag or antelope as

acrest. Beneath the horse's feet is fertile land, with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Z.A.M.'s.

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

QUEEN OF THE THRONES OF EARTH

QUEEN OF PENTACLES

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

She is impetuous, kind, timid, rather charming, greathearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from 20° Sagittarius to 20° Capricorn. Water of Earth. Queen of Gnomes.

PRINCE OF THE CHARIOT OF EARTH

KNIGHT OF PENTACLES

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

Increase of matter, increase of good and evil, solidifies, practically applies things, steady, reliable. If ill-dignified, animal, material, stupid. Is either slow to anger, but furious if roused. Rules from 20° Aries to 20° of Taurus. Air of Earth, Prince and Emperor of the Gnomes.

PRINCESS OF THE ECHOING HILLS -- ROSE OF THE PALACE OF EARTH

KNAVE OF PENTACLES

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

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If

ill-dignified, she is wasteful and prodigal. Rules over one Quadrant of the Heavens around the North Pole of the Ecliptic. Earth of Earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

THE THIRTY-SIX DECANS

Here follow the descriptions of the smaller cards of the 4 Suits, thirty -six in number, answering unto the 36 Decans of the Zodiac.

Commencing from the sign Aries, the Central Decans of each sign follow the order of the Days of the Week.

CARD	DECAN	MEANING	DAY
3W	Aries	Established Strength	Sunday
6P	Taurus	Material Success	Monday
9S	Gemini	Despair and Cruelty	Tuesday
3C	Cancer	Abundance	Wednesday
6W	Leo	Victory	Thursday
9P	Virgo	Material Gain	Friday
3S	Libra	Sorrow	Saturday
6C	Scorpio	Pleasure	Sunday

9W	Sagittarius	Great Strength	Monday
3P	Capricorn	Material Works	Tuesday
6S	Aquarius	Earned Success	Wednesday
9C	Pisces	Material Happiness	Thursday

There being 36 Decanates and only seven Planets, it follows that one of the latter must rule over one more decanate than the others. This is the Planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the Royal King Star of the Heart of the Lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the Suits, as classified under the Nine Sephiroth below Kether.

CHOKMAH

The Four Twos symbolise the Powers of the King and Queen; first uniting and initiating the Force, but before the Knight and Knave are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

BINAH

The Four Threes, generally, represent the realisation of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

CHESED

The Four Fours. Perfection, realisation, completion, making a matter settled and fixed.

GEBURAH

The Four Fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

TIPHARETH

The Four Sixes. Definite accomplishment, and carrying out of a matter.

NETZACH

The Four Sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The Sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

HOD

The Four Eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

YESOD

The Four Nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

MALKUTH

The Four Tens. Generally show fixed culminated completed Force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the Nines, but ultimating it, and carrying it out. These are the meanings in the most general sense.

Here follow the more particular descriptions and meanings. Decan cards are always modified by the other symbols with which they are in contact.

SATURN IN LEO, 10~10. THE LORD OF STRIFE

FIVE OF WANDS

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the First Order, i.e. the four fingers of each right hand crooked into each other, the thumbs meeting above; and they hold at the same time by their centres Five Wands, or torches, which are similar to the wand of a Z.A.M. Four Wands cross each other, but the Fifth is upright in the centre. Flames leap from the point of junction. Above the central Wand is the symbol of Saturn and below it that of Leo representing the Decanate.

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

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

JUPITER IN LEO, 10~20. LORD OF VICTORY

SIX OF WANDS

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

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

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

MARS IN LEO, 20~30. LORD OF VALOUR

SEVEN OF WANDS

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

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

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

SUN IN VIRGO, 10~10°. LORD OF PRUDENCE

EIGHT OF PENTACLES

A white radiating Angelic hand issuing from a cloud and grasping a branch of a Rose tree, with four white roses thereon which touch only the four lowermost pentacles. No

rosebuds seen, but only leaves touch the four uppermost disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. These are arranged as in the Geomantic figure Populus.

Above and below them are the symbols So! and Virgo for the Decan. Over-careful in small things at the expense of the great. "Penny-wise and pound-foolish." Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

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

VENUS IN VIRGO, 10°~20°. LORD OF MATERIAL GAIN

NINE OF PENTACLES

A white radiating angelic hand as before holding a Rose branch with nine white roses, each of which touches a Pentacle. There are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

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

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

MERCURY IN VIRGO, 20°~30°. LORD OF WEALTH

TEN OF PENTACLES

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

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

Malkuth of Heh. (Riches and wealth.) Herein rule the Angels Hihaayah and Laviah.

MOON IN LIBRA, 10~10°. LORD OF PEACE RESTORED

TWO OF SWORDS

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

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

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

SATURN IN LIBRA, 10°~20°. LORD OF SORROW

THREE OF SWORDS

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

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

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

JUPITER IN LIBRA, 20o~30°. THE LORD OF REST FROM STRIFE

FOUR OF SWORDS

Two white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of

intersection. Above and below, on the points of two small daggers are the symbols of Jupiter and Libra representing the Decan.

Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

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

MARS IN SCORPIO, 10~10°. LORD OF LOSS IN PLEASURE

FIVE OF CUPS

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

Death or end of pleasures: disappointment, sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

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

SUN IN SCORPIO, 10°~20°. LORD OF PLEASURE

SIX OF CUPS

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

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, detection, knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

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

VENUS IN SCORPIO, 20°~30°. LORD OF ILLUSIONARY SUCCESS

SEVEN OF CUPS

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

Possibly victory, but neutralized by the supineness of the person. Illusionary success.

Deception in the moment of apparent victory. Lying, error, promises unfulfilled.

Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation.

Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

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

MERCURY IN SAGITTARIUS, 10~10°. THE LORD OF SWIFTNESS

EIGHT OF WANDS

Four white Angelic Hands radiating (two proceeding from each side) from clouds, clasped in two pairs in the centre with the grip of First Order. (See description above.) They hold 8 wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the Decan.

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

Hod of Yod. (Hasty communication and messages. Swiftmess.) Therein rule Nithahiah and Haayah.

MOON IN SAGITTARIUS, 10°~20°. THE LORD OF GREAT STRENGTH

NINE OF WANDS

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

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by

apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

SATURN IN SAGITTARIUS, 20°~30°. THE LORD OF OPPRESSION

TEN OF WANDS

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

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

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

JUPITER IN CAPRICORN, 10~10°. LORD OF HARMONIOUS CHANGE

TWO OF PENTACLES

Two wheels, discs or Pentacles similar to that of the Ace. They are united by a green and gold Serpent, bound about them like a figure of Eight. It holds its tail in its mouth. A white radiant angelic hand grasps the centre or holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now

elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

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

MARS IN CAPRICORN, 10°~20°. THE LORD OF MATERIAL WORKS

THREE OF PENTACLES

A white rayed angelic hand as before, holding a branch of a Rose-tree, of which two white rose-buds touch and surmount the topmost pentacle. The latter are arranged in a Triangle

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

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

SUN IN CAPRICORN, 20°~30°. THE LORD OF EARTHLY POWER

FOUR OF PENTACLES

A hand holding a branch of a Rose-tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles with Sun and Capricorn above and below. Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented.

Little enterprise or originality. Altered by dignity as usual. Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

VENUS IN AQUARIUS, 10~10°. THE LORD OF DEFEAT

FIVE OF SWORDS

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had separated them. The petals of the rose (which in the four of Swords had been reinstated in

the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice, grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and talebearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unending. As dignity.

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

MERCURY IN AQUARIUS, 10°~20°. THE LORD OF EARNED SUCCESS

SIX OF SWORDS

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

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

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

MOON IN AQUARIUS, 20°~30°. THE LORD OF UNSTABLE EFFORT

SEVEN OF SWORDS

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central Sword, as if the Victory were at its disposal. Above and below Luna and Aquarius. (In the small cards, the Lunar Decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining though not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

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

SATURN IN PISCES, 10~10°. THE LORD OF ABANDONED SUCCESS

EIGHT OF CUPS

A hand holding a group of stems of Lotuses or water lilies. There are only two flowers shown which bend over the two center cups pouring into them a white water. The cups are not yet filled. The three upper cups are empty. At top and bottom are Saturn and Pisces.

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

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

JUPITER IN PISCES, 10°~20°. THE LORD OF MATERIAL HAPPINESS

NINE OF CUPS

Hand from cloud holding Lotuses or water lilies, one flower of which overhangs each cup, and from which water pours. All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the Decan.

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

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

MARS IN PISCES, 20°~30°. THE LORD OF PERFECTED SUCCESS

TEN OF CUPS

Hand holding bunch of Lotuses or water-lilies whose flowers pour a pure white water into all the cups, which all run over. The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and are below Mars and Pisces.

Permanent and lasting success, happiness because inspired from above. Not sensual as Nine of Cups, The Lord of Material Happiness, yet almost more truly happy. Pleasure, dissipation, debauchery.

Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity.

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

[This is not such a good card as stated above. It represents boredom and quarrelling arising therefrom; disgust springing from too great luxury. In particular it could represent drug habits, the sottish excess of pleasure and the revenge of nature.]

MARS IN ARIES, 10~10°. THE LORD OF DOMINION

TWO OF WANDS

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

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

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

SUN IN ARIES, 10°~20°. THE LORD OF ESTABLISHED STRENGTH

THREE OF WANDS

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

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

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

VENUS IN ARIES 20°~30°. LORD OF PERFECTED WORK

FOUR OF WANDS

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

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

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

MERCURY IN TAURUS, 10~10°. LORD OF MATERIAL TROUBLE

FIVE OF PENTACLES

Hand holding a branch of White Rose Tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for Decan.

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

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

MOON IN TAURUS, 10°~20°. LORD OF MATERIAL SUCCESS

SIX OF PENTACLES

Hand holding a rose branch with white roses and buds, each of which touch a pentacle. Above and below Luna and Taurus represent the Decanate.

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

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamah and Yeyelal.

SATURN IN TAURUS, 20°~30°. THE LORD OF SUCCESS UNFULFILLED

SEVEN OF PENTACLES

Hand from a cloud holding rose branch of seven pentacles arranged as in Rubeus. Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below are Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netzach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

JUPITER IN GEMINI, 10~10°. LORD OF SHORTENED FORCE

EIGHT OF SWORDS

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below are Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities.

Patience in detail of study, great ease in some things, counter-balanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

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

MARS IN GEMINI, 10°~20°. THE LORD OF DESPAIR AND CRUELTY

NINE OF SWORDS

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vau. Therein rule Aaneval and Mochayel.

SUN IN GEMINI, 20°~30°. LORD OF RUIN

TEN OF SWORDS

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

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

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

VENUS IN CANCER, 10~10°. LORD OF LOVE

TWO OF CUPS

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

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

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

MERCURY IN CANCER, 10°~20°. LORD OF ABUNDANCE

THREE OF CUPS

Hands as before holds group of Lotuses or Water-lilies, from which two flowers rise on either side of, and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below Mercury and Cancer.

Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

MOON IN CANCER, 20°~30°. THE LORD OF BLENDED PLEASURE

FOUR OF CUPS

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer are above and below.

Success or pleasure approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftly, hunting and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

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

NOTE

By

G.H. FRATER D.D.C.F.

Here finishes the description of the 36 smaller cards, referring to the 30 Decanates of the Zodiac. Although the Angels of the Schem ha-mephoresch have been linked with the Decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. 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 me how absolutely correct the symbolism of the Book T is, and how exactly it represents the occult Forces of the Universe.