

being the end of the eighteenth century—but secondly a *virtuoso* in general occult arts whose zeal was in advance of his discretion and out of all measure in respect of his learning. The Marseilles pack is very much better, but this also is not at the corner of the streets, either in the city which has given it an imprint or in the great centre of Paris. Bolognese and Venetian Tarots are mentioned rather than seen.



Eight of Pentacles

This being the case, and recurring for a moment to the fact that the Tarot, as I have said, is in the air, while many people who divine—and a substantial minority who are students rather than dippers at random into the chances of fortune—are all in want of the cards, I have embraced an opportunity which has been somewhat of the unexpected kind and have interested a very skilful and original artist in the proposal to design a set. Miss Pamela Coleman Smith, in addition to her obvious gifts, has some knowledge of Tarot values; she has lent a sympathetic ear to my proposal to rectify the symbolism by reference to channels of knowledge which are not in the open day; and we have had other help from one who is deeply versed in the subject.⁵ The result, and for the first time on record, is a marriage of art and symbolism for the production of a true Tarot under one of its aspects; it should be understood that there are others, but whatever has transpired about them or is likely to be related hereafter is and can be only concerned with a part of hidden system and will mislead rather than direct.

The version with which I am concerned is on the eve of publication; this is therefore an advertisement concerning it, and that it may not want for boldness I produce here in their order certain specimen cards, which, on the artistic side, will—I think—speak for themselves. About their meanings a word must be said presently, and to this I will lead up by a few preliminary remarks on the debated origin of the Tarot. It has been referred to India, China, Egypt, which allocations are speculative, and, though presented in the terminology of certitude, they are so much fantasia. No one knows whence it came, unless, by a great dispensation, he happens to have been born in France, where there are high grades of conviction in all that belongs to the province of occultism and its history. It is in this way that the Tarot is called *The Book of Thoth*, the *Book of Thrice Great Hermes*, and because the cards themselves did not support the attribution, they have been perfected by the late editors and adorned with Egyptian characteristics. The truth

is that the intimations of mystery abiding behind the Tarot have suggested too readily the conventional places of mystery; but seeing that secret doctrine—admittedly concerned therein—is of all ages and peoples and climes, remoteness of origin in time and the farthest Orient in place are not indispensable assumptions.

Now, the Tarot has twenty-two Trump-Major cards, which have no analogy with playing cards, and from these I have selected four specimens taken direct from the drawings and naturally much larger than they will appear in the colour-printed set. I will speak of these in respect of their higher symbolism. Last or first, as you please, in its own series, is the card which represents Zero and is entitled *The Fool*. It is in no sense, though it has been called, a type of humanity as the blind slave of matter, though in the common traffic of fortune-telling it may, and does, stand for extravagance or even for enthusiasm and the folly which its name implies. It is said by Eliphas Lévi to signify eternal life; it is a card of the joy of life before it has been embittered by experience on the material plane. On the spiritual plane it is the soul, also at the beginning of its experience, aspiring towards the higher things before it has attained thereto. The first numbered Trump Major, called the *Magician*, is he on whom “the spark from heaven” has fallen, who draws from above and derives thence to below. Lévi says that it is God in His unity and man as a reflection of God; others describe it as the Divine World and the Absolute. It is the card of illumination, and so looks the Fool when he has seen God. The second numbered Trump is the *High Priestess*, here beautifully depicted, with all her symbolical attributes. She has the solar cross on her breast and the lunar crescent on her head. She is called the house of God, the Sanctuary and even the Kabalah, or secret tradition. She is really the Great Mother and the Secret Church. The last of the Trumps Major which I present here is the nineteenth in the series, and is called the *Sun* as the symbol of light and revelation. It is the glory of all the worlds. The naked child mounted on the great horse is the complement by antithesis of the thirteenth card—which is *Death*, also mounted.

My smaller cards are designed to illustrate the Minor Arcana, and I will refer to their divinatory meanings. *The King of Wands*—ardent, equitable, noble—represents goodness blended with severity. *The Queen of Cups* signifies love and devotion, the images of which she sees like visions in her vessel. *The Knight of Swords* is even as Galahad on the Quest, dispersing the enemies thereof. *The Page of Pentacles*—a youthful figure looking at a talisman, which hovers over his raised hands—really typifies the scholar, but he is also one who bears news. I can hardly mention the remaining numbered cards—*The Six of Wands*, crowned with hope and confidence; the *Five of Cups*, which is the card of heritage diverted and life emptied of joy; the *Eight of Swords*, which means disquietude, conflict, crisis, sometime fatality; the *Nine of Swords*, which should be compared with the former; it is the card of disappointment, well illustrated by the picture.

The meanings attributed to the Trumps Major, or Greater Arcana, when taken, as they usually are, apart from the ordinary numbered and court cards, depend upon the worlds or spheres of consciousness to which particular interpretations have referred them. When they are combined with the Lesser Arcana for purposes of divination, and when thus the pack forms one sequence

of seventy-eight cards, each cartomancer has followed his own intuition and observation of results. The gift of a good sight overrides convention and precedents, but for those who do not possess it, or in whom it has not been developed, a summary of accepted meanings is desirable, and this I have sought to supply in the little interpretative work which accompanies the set of cards. The question remains whether there is an integral connection between the Greater and Lesser Arcana, and in this case how to establish their respective offices in higher Tarot symbolism. If, however, their connection is arbitrary, a separation should be effected, the Lesser Arcana being allocated to their proper place in cartomancy and the Trumps Major to their own, which is to seership of another order.

The compiler of the *Manual of Cartomancy* calls the Tarot the higher way to fortune, and—between the Major and Minor Arcana—if any one can so interpret it—as he and I do—let me say unto him with the Psalmist: *Intende, prospere procede et regna* [Spread out, favourably make progress and reign]. And so I return to the question of an *apologia*, but only to conclude that after all the Tarot is a research in symbolism; its study is a mystic experiment; and though it has been, is, and will be used for divination, it belongs to another realm and began therein. Those who desire to go further will learn how and why in my short *Key to the Tarot*, which accompanies the set of cards.

Notes:

1. 'The Tarot: A Wheel of Fortune,' was originally printed in *The Occult Review*, Vol. X: No. 12. London: William Rider & Son, Ltd., December 1909. pp. 307-317. The article was written just prior to the release of Waite's *The Key of the Tarot* and the complete set of 78 Tarot Cards.—D.K.

2. *A Manual of Cartomancy: Fortune-Telling and Occult Divination*. By Grand Orient [i.e., A.E. Waite]. 4th edition. Crown 8 vo, pp. 256. Price 2s. 6d. net. W[illiam] Rider & Son, Ltd. [1909.]

3. The important Tarot article printed in *A Manual of Cartomancy*, is called 'The Book of the Secret Word and the Higher Way to Fortune,' pp. 125-44.

4. *The Tarot of the Bohemians: an Absolute Key to Occult Sciences*. By Papus [Gérard Encausse]. With Preface by A.E. Waite. Crown 8 vo, 384 pp. Price 6s. net. W[illiam] Rider & Son, Ltd. [1910.] There is also being issued by the same publishers: *The Complete Set of 78 Tarot Cards*, drawn and coloured by Pamela Coleman Smith. [The cards were issued in 1910 at 5s. separately and with *The Key to the Tarot* in a box set for 7s. 6d. The cards were also reissued on a better quality card in April 1910 for 6s.—D.K.]

The Key to the Tarot. [Being Fragments of a Secret Tradition under the Veil of Divination]. By A.E. Waite. Royal 32 mo, about 160 pp. [The *Key to the Tarot* was published in December 1909 and issued in 1910 for 2s. 194 pp.—D.K.]

5. Roger Parisious suggested that the "one who is deeply versed in the subject" is in fact W.B. Yeats in his lecture *Figures in a Dance: W.B. Yeats and The Waite-Rider Tarot*.—D.K.



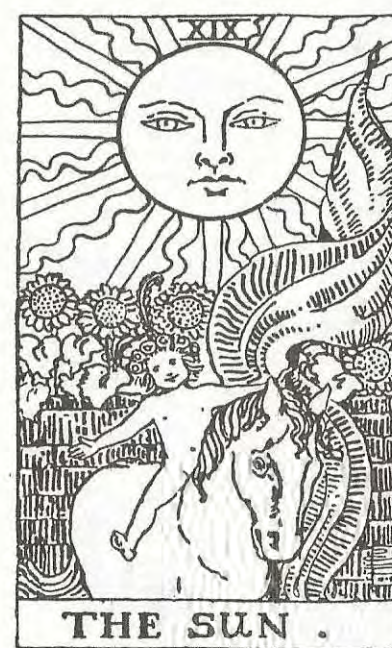
THE FOOL



THE MAGICIAN



THE HIGH PRIESTESS



THE SUN



KING OF WANDS



QUEEN OF CUPS



SIX OF WANDS



FIVE OF CUPS



KNIGHT OF SWORDS



PAGE OF PENTACLES



EIGHT OF SWORDS



NINE OF SWORDS

THE BOOK OF THE SECRET WORD AND THE HIGHER WAY TO FORTUNE¹

Grand Orient (A.E. Waite)

IT is difficult to offer a comprehensive handbook of divination, fortune-telling and the connected curious arts without making at least some reference in passing to the so-called *Book of Thoth* which has been accepted by numerous authorities as the most richly productive mode for the automatic induction of prophetic insight that has been transmitted from the past. As it is impossible, however, in the present place to do the first thing which is essential in respect of the subject—that is, to provide the cards themselves—I propose only to say a few words concerning them and the use to which they can be put from a new point of view. It must be explained in the first place that Tarot cards are the precursors of our ordinary playing-cards and that a complete pack contains 78 symbols or talismanic and hieroglyphic pictures, as follows:—

A. 22 Special Trump Cards, which have no analogy with anything in their extant descendants.

B. 5 ordinary Court Cards in each of the four Suits, and these are: Ace, King, Queen, Prince or Knight, and Novice, Page or Squire.

C. The small Cards of the 4 Suits, numbered—by the fact of their Symbols—2 to 10, it being understood that the Suits are Cups, replacing Hearts; Swords, corresponding to Spades; Wands, substituted for Diamonds; and Pantacles, representing Clubs.

All the cards indifferently are covered with hieroglyphs or signs, following particular laws of sequence and connected intimately with the mysteries of occult science and philosophy. The use of the cards is (1) for playing in the ordinary sense at a game of skill and hazard—but it should be added that as a mere diversion they have long since passed out of vogue; (2) for the usual art of fortune-telling in its several varieties, a particular method being occasioned by the multiplicity of the elements; (3) for those other practices which are included by the term Divination; and (4) for the higher uses of the imagination in the mystic oracles of the soul. In this department the true mode of their application is reserved by certain sanctuaries of adeptship; and if for the purposes of the present review it were assumed that I—whose identity has been concealed for many years of occult life under the name of Grand Orient—hold any place or office in these Secret Temples, it must be obvious that I could not—supposing that I had even the wish—betray their mysteries. But as one who has followed in many departments

of research the science of the soul and her different paths of light, I have found other mysteries which can be attached to the Tarot cards, and these—if they are followed faithfully—will open many secrets to those who have the needful gifts of intuition, or sight within.

The student must, in the first place, set aside all that has been said upon the archaeology of the *Book of Thoth*; it does not signify for our purpose whether the cards are very ancient—though this they are undoubtedly—or whether they are an invention of yesterday. It does not matter whether they originated in Egypt or much further East. In fine, all published philosophical and practical explanations as to their scope or application must be set out of court entirely, without prejudice to their value within measures for other purposes, though it should be stated that no one has been in a position to tell the truth concerning them.

I must assume now that the cards are in the possession of my reader, for they can be obtained by those who seek.² In commencing his operation he will separate the 22 Trump Cards from those of the Four Suits, and after this sifting he will further extract the card which is numbered Nothing in the Trump Series and which bears the title of THE FOOL. Despite the miserable appearance and name of this symbolic figure, the student must understand that this is a very important card. It signifies in a triple sense: (a) The wisdom of this world, which is foolishness with God; (b) the folly of the Cross; and (c) the uninitiated person, which—as we shall find in the sequel—can be understood after two manners. In accordance with these three meanings there are as many primary operations possible: (1) concerning matters of worldly prudence; (2) concerning the life of devotion in the things of religion, but understood rather conventionally—that is to say, ancient, accepted and orthodox, with a tendency towards the formal side; (3) concerning the soul's progress towards the term of its research. Now, it must be understood that it is not lawful to make the same demand a second time in the first series till, by the event declaring itself up to a certain point, there has been a new situation created and therefore a new warrant for such enlightenment. To do otherwise would invite that which is understood by fatality, or at least make void all element of true foresight in both operations.

The demand may be regarding the operator himself or a Querent who is seeking knowledge at his hands. In either case indifferently, he is represented by the Fool, the reason being that in respect of the inquiry he is in a state of ignorance.

As we are not dealing with elements of common fortune-telling, our next task is to ascertain the limits of the three worlds of inquiry. In matters of ordinary human prudence, it is assumed that the Querent is in a state of doubt and solicitude concerning some question of grave importance by which the course of his material life is likely to be affected. He is not seeking information on his chances at the next lottery or the winning horse at an immediately forthcoming race. The life of devotion is more especially allocated to cases of conscience, and it should be understood that the oracle, for example, reveals nothing on new matters of doctrine. It does not solve doubts concerning the Trinity or explain mysteries of eschatology—except indeed indirectly, by counsel, interpretation, and turning the intention of the seeker towards those holy things in which doubt and difficulty

dissolve. On the other hand, the soul's progress is concerned with the highest spiritual things, and these are exclusive to the third world of research. The answer in all cases is found by the dealing of the Trump Cards in direct relation to the Prime Card of the Fool in the particular matters, and the process shows the evolution of that symbolic personality from a state of darkness and ignorance to one of light and understanding concerning it. Before any attempt at working, the Querent and the Operator, if two persons are concerned, or otherwise the Querent who operates on his own account, should spend a certain time in recollection and silent prayer for guidance. As no special form is necessary, none will be given here; it is the contemplation and prayer of the soul. The 21 Trump Cards are then shuffled and dealt, but what follows is an experience of the intuitive faculty, the gift of inward sight, and the interpretation of signs which possess a wealth of meaning.

It is because the whole experiment constitutes an experiment in intuition and not a counsel of adeptship that, although the cards may be arranged after several manners, I have adopted the most simple mode. They could be grouped, for example, about the central figure, which is that of the Querent, but this would involve a particular distribution of the symbolism belonging to a higher grade of the whole experiment. I say therefore that the Cipher Card being placed on one side, to stand throughout for the Querent, the 21 Trumps must be dealt after shuffling in a single line, and from the place of the various symbols contained therein, they are constructed by the gift of the operator into an intelligible revelation according to the testimony of the arrangement thus fortuitously secured and according to the plane of the question. It will serve no purpose to limit the range of the symbols in the three worlds, and I will give therefore seven typical examples allocated to each; but in the first place I will enumerate the mystic titles attributed to the cards themselves:—³

1. The Juggler [or Magician].
2. High Priestess.
3. Empress.
4. Emperor.
5. Pope, or Hierophant.
6. Lovers.
7. Chariot.
8. Justice.
9. Hermit.
10. Wheel of Fortune.
11. Fortitude, or Strength.
12. Hanged Man.
13. Death.
14. Temperance.
15. Devil, or Typhon.
16. Ruined Tower.
17. Star.
18. Moon.

19. Sun.
20. The Last Judgment.
21. The World.
- 22 = 0. The Fool.

It should be understood that the long sequence of lesser cards does not enter into the scheme of the present operation, not that they are beside its issues, but because they would involve the statement of certain facts in occult divination which have never been made public, while if I furnished some idle substitute it would tend to the deception of the student, with whom I am seeking here to deal in all sincerity.

There follows thus and now the signification of the Trump Cards in the three worlds of research.

I. World of Human Prudence

1. *The Juggler [or Magician].*—Skill in any department within the sphere of the subject; subtlety; *savoir faire*; on the evil side, trickery; also occult practice, apart from the wisdom of adeptship.
2. *High Priestess.*—Nature generally and particularly also as regards her operations, including therefore the material side of generation and reproduction; fertility; change.
3. *Empress.*—The sphere of action; the feminine side of power, rule and authority; woman's influence; physical beauty; woman's reign; also the joy of life, and excesses on the evil side.
4. *Emperor.*—Logical understanding, experience, human wisdom; material power on the male side, and all involved thereby.
5. *Pope, or Hierophant.*—Aspiration, life, power of the keys; spiritual authority developed on the external side; temporal power of official religion; on the evil side, sacerdotal tyranny and interference.
6. *Lovers.*—Material union, affection, desire, natural love, passion, harmony of things; contains also the notions of *modus vivendi* [mode of living], concord and so forth; equilibrium.
7. *Chariot.*—Triumph of reason; success in natural things; the right prevailing; also predominance, conquest, and all external correspondences of these.
8. *Justice.*—Equilibrium on the mental side rather than the sensuous, for which see No. 6; under certain circumstances, law and its decisions; also occult science.
9. *Hermit.*—Caution, safety, protection; wisdom on the manifest side; and the isolation thereof; detachment; the way of prudence; sagacity; search after truth.
10. *Wheel of Fortune.*—Mutation, circumstances; revolution of things, vicissitude; time and its variable development; all that is understood by the external side of fortune.
11. *Fortitude, or Strength.*—Courage, vitality, tenacity of things, high endurance.
12. *Hanged Man.*—The symbol of renunciation, for whatever cause and with whatever motive.
13. *Death.*—Contains naturally the meaning implied by its name and illustrated by its pictorial symbol, but not only and not at all of necessity; transforming force,

independent of human will; may signify destruction; power behind the world which alters the face of the world, but it is this power in one of its respects only.

14. *Temperance*.—New blood, combination, admixture, with the object of amelioration; providence in desirable change.

15. *Devil, or Typhon*.—Fatality, evil, the false spirit can indicate also the good working through evil.

16. *Ruined Tower*.—Destruction, confusion, judgment; also the idea of Divine Wrath.

17. *Star*.—Light descending, hope; the symbol of immortality.

18. *Moon*.—Half-light, mutation, intellectual uncertainty, region of illusion; false-seeming.

19. *Sun*.—Full light, intellectual and material; the card of earthly happiness, but not attained individually.

20. *The Last Judgment*.—Resurrection; summons to new things; a change in the face of everything.

21. *The World*.—The glory thereof under the powers of the higher providence, the sum of manifest things; conclusion on any subject.

II. World of Conformity

1. *The Juggler*.—The official side in religion, but containing the warrants thereof; also the arbitrary, mechanical side, and formalism.

2. *The High Priestess*.—The Church as an organism; the growth of the man therein; Church doctrine.

3. *The Empress*.—The sphere of Church action on the spiritual side; also desire and its wings; spiritual principle.

4. *The Emperor*.—Executive power of religion; its work in realization upon man; active mind of the Church; the Church as a power in the world and in the life of the individual.

5. *The Pope*.—Doctrine, and especially its admitted and orthodox side; the agreement of minds in faith; the teaching power.

6. *Lovers*.—Love of religion, union therewith, but on the external side; marriage of the Church and the natural heart; the power which draws from natural things; also grace which makes for conversion, but is not conversion itself.

7. *Chariot*.—Reason exalted in religion; victory of the moral faculties; apotheosis of the logical understanding in faith; first conquest of the natural man.

8. *Justice*.—The power which makes the best of both worlds; middle path; lesser salvation; balance between good and evil; goodness, but not raised above the sphere of temptation.

9. *Hermit*.—Asceticism, denial, detachment; the state attained by these; but also a light which enlighteneth; one who has isolated himself that in fine he may lead others; the principle which all this signifies.

10. *Wheel of Fortune*.—The sword and the crown; another symbol of equilibrium, in this case over the mutations of fortune; the angel of true life, the spirit of religion ruling over the flux of circumstance.

11. *Fortitude, or Strength*.—The conquest of Nature by those who can say with their heart and their will *Esto mihi turris fortitudinis* [Be a tower of strength for me]; the soul overcoming.

12. *Hanged Man*.—Crucifixion and self-crucifixion atonement.

13. *Death*.—Mortal sin; resurrection to the life of Grace, as an anti-type—depending on the environment of the card.

14. *Temperance*.—The principle of sacramental life; the mixture of things Divine with things human, for the transmutation of the latter; the increase which Grace gives; in fine, this card is a symbol of the Eucharist, the entrance of the Divine into the nature of man.

15. *Devil, or Typhon*.—Rebellion; the spirit which denies; especially, false doctrine, which is the worship of Satan.

16. *Ruined Tower*.—The Fall, and here especially the fall from Grace; also judgment on sin; the ruin of the house of life, when evil has prevailed therein; but the symbolism is that of a Divine act or consequence, and the power which destroys the Temple of God can rebuild it in three mystical days.

17. *Star*.—Holy works—spiritual and corporal—poured upon the earth of humanity; also the gifts of the Spirit poured upon the earth of the individual the soul manifesting by works.

18. *Moon*.—Sufficing Grace; the soul mourning over the sadness of material life and the lapse into matter.

19. *Sun*.—Lord of Glory; efficacious grace; spiritual joy; the life of holiness poured over the life of man.

20. *The Last Judgment*.—Separation of good from evil; summons to ascend; examination of conscience; resurrection in the soul.

21. *The World*.—The Law and State of Paradise; Shekinah; Divine Presence; the soul in the condition of attainment; end of religion in the individual, but this is not to be understood as Divine Union; it is more properly the state of Grace.

III. World of Attainment

1. *The Juggler*.—That which must be overcome; the will in this connection; the motive of this world.

2. *The High Priestess*.—Divine intuition; the holy soul, having the book of the Mysteries opened, and reading therein; the first form of personal illumination.

3. *The Empress*.—Higher soul of man; woman clothed with the sun; she who is born of aspiration, who comes in the signs of power and perfect rule the soul that has attained wings.

4. *The Emperor*.—Lord on the higher planes the fulfilment of the Great Work of spiritual adeptship; the victory over all things.

5. *Pope, or Hierophant*.—The life which leads to the Doctrine; the power which leads the individual into all truth; the priesthood that is within.

6. *Lovers*.—Spiritual marriage; the union of man with his soul; the state of conversion.

7. *Chariot*.—The triune man, having consciousness in his three worlds; the living symbol of the invisible God; he that overcometh.

8. *Justice*.—Higher grades of the narrow path equilibrium on the spiritual side; greater salvation the perfect life.
9. *Hermit*.—The secrets of the King; Divine Science; the light of the world within.
10. *Wheel of Fortune*.—Divine rapture; triumph over the circle of necessity; in this world, the wheel has ceased to revolve.
11. *Strength*.—The will to go forward; the world overcome; the fortitude of those who are established in God.
12. *Hanged Man*.—The path of choice; reversion of the natural man; he who has not loved his life even to the loss thereof; conquest of the fear of those who can kill the body.
13. *Death*.—Mystical death; the price of immortality; that which is entered with the will that there may be life evermore.
14. *Temperance*.—Immergence of the consciousness; realization of the Divine Immanence; super-added Grace.
15. *Devil, or Typhon*.—The last enemy; the demon of spiritual pride; the abyss opening; the spirit of Antichrist.
16. *Ruined Tower*.—The rending of the House of Doctrine in the heart of the individual; final impenitence.
17. *The Star*.—Life of life; descent of the Divine; waters of life freely.
18. *Moon*.—Spiritual fantasy.
19. *Sun*.—Plenary consciousness in God; the Spirit rules; God encompassing; Orient from on high.
20. *Judgment*.—The state of one who says: Behold, I come quickly—that is, in answer to the call from the heights; resurrection in the complete man.
21. *The World*.—Unveiled mystery; term of research; redeemed Nature; Divine Consciousness; the Beatific Vision.

As regards the Fool, this card, which has been sufficiently explained already, signifies the consummation of everything, when that which began his initiation at zero attains the term of all numeration and all existence. The card which bears no number passes through all the numbered cards and is changed in each, as the natural man passes through worlds of lesser experience, worlds of devotion, worlds of successive attainment, and receives the everlasting wisdom as the gift of perseverance.

It is further to be understood that the significance of all the cards in each of the three worlds is modified by the cards in their immediate vicinity, and this to such an extent that the present section of the *Manual* might be increased into a large volume if an attempt were made to expose even the major variations. It is not to be expected therefore that the operator will read correctly from the beginning, since he is learning a new alphabet, and its combinations exceed calculation. He must attain familiarity by practice; he must have also the second sight of the mind—the power of discerning analogies and distinctions in the midst of analogies. I now proceed to give a few specimen questions belonging to each of the series, after which I shall reach a conclusion of the matter for the present purpose by three constructions of the sense attributable to three assumed distributions of the Trump Cards, as the result of a hypothetical dealing.

World of Human Prudence

1. What will be the consequence on my life of a marriage which I now contemplate—it being understood that I am not actuated simply by personal attraction, or solely by physical desire?
2. My affairs have passed into disorder, and finding that my fortune is imperilled on the material plane, after what manner shall I try to meet the difficulty?
3. What must I do to ensure success in life and the improvement of my worldly position, having full regard to my moral and spiritual duties?
4. Is it desirable to embrace the opportunity which offers for my removal into a foreign country?
5. The world is wide before me, and the best years of my life: what light can I obtain on the question of vocation or business?
6. What course shall I pursue in the serious emergency which has arisen?
7. Shall I have the necessary health and strength to pursue those projects which have become so important in my life?

World of Conformity

1. I am troubled about questions of doctrine and desire light thereon: in what direction shall I look?
2. I am in a state of serious temptation—in what shall I find help to withstand?
3. My sins have found me out: what course shall I pursue?
4. I have resolved upon a better life: to what means of grace shall I have recourse above others?
5. I am in the state that is called by spiritual writers one of drought and dryness: how can I find consolation?
6. Shall I improve my chances of salvation by a change in my external religion?
7. I feel a certain vocation towards the ministry, and I desire light on the subject.

World of Attainment

1. What is, literally speaking, that kind of life which does lead to the Doctrine, and what form of it applies to my individual case?
2. I am conscious of substantial increase in intellectual light upon spiritual mysteries, but not of increase in holiness. What shall I do?
3. Wherein lies the path of rebirth?
4. What must I do to attain eternal life?
5. How shall I exchange the disposition towards spiritual things for their real experience?
6. In what does the Beatific Vision consist?
7. What is the great secret of the Inward Life?

It should be laid to heart, firstly, that these specimen questions do not exhaust the possible subjects of research, which are indeed innumerable: they are cited

only to show the things that belong to the three several worlds. Secondly, it should be understood—at least as regards the Worlds of Conformity and Attainment—that it would be an act of sacrilege to ask from curiosity, or as if to test the powers of an oracle. This is no question of ordinary Divination, but of a prayerful search after light on the things that concern the soul, and it is to the higher soul within us that we must look for the answer. When the Aspirant has become familiar by practice with the inexhaustible depths of enlightenment which lie imbedded in the Tarot Cards, he will find that a triple answer is possible to every question—that is to say, in its relation to each of the three worlds of mystical philosophy. So elaborate a quest must not be attempted in the present instance, but only a guide in outline for purposes of study. The three-fold meanings attributed to each of the cards are the key of the whole process, and any operation is not an inquiry into future chances or an attempt to unveil futurity, on however high a plane, but is the analogical and mystical explanation of the law which inheres in the symbols, however combined.

The first hypothetical case will be taken from *The World of Human Prudence*.—Question 7: A young man inquires what light he can obtain as to his future course in this world. The results of the dealing are 3, 4, 1, 17, 9, 14, 12, 15, 16, 8, 13, 10, 11, 19, 2, 5, 6, 7, 21, 20, 18. The cards 11 and 18 are upside down, reducing that which is good and accentuating that which is evil. It will be seen that the cards work out very curiously, with the predominance of woman's influence (3) at the beginning, and change (20) in the face of everything having the term of the whole subject (21) on its left, while the latter has success and triumph. But the card which precedes this final triplicity is that of marriage. The object being therefore to know the Querent's future course, it is clear that his welfare depends on a material union. The first triplicity shows that his own powers have, as predominating factors, his own skill on one side and the feminine side of power on the other. His hope (17) has all his tact (1) on the left and the safety of caution (9) on the right, indicating that to attain his end subtlety and *savoir faire* must be checked by prudence. Reasonable unselfishness (12) is threatened by the evil and false spirit (15), but it has combination (14) suggested by the idea of marriage on the other side, so that his saying will be in the altruism of his union with a woman. That equilibrium which is the desirable path of life (8) is threatened by destruction (16) and by the symbol of death (13). It is a very bad combination, and he must seek to unite himself with the transforming force which is independent of human will (13 alternatively)—otherwise, with the law of the universe. Unfortunately, his courage (11) is reversed, with vicissitude on the one side, though earthly happiness is signified on the other. I gather that he has one way of escape in the consolations of official religion (5), which again has a marriage card (2) on its left, namely, fertility, and marriage itself on the right. It is no happy outlook unless there is happiness in his marriage, which is not the subject of inquiry. It is in any case by marriage that he must begin.

The World of Conformity.—Question 7: The Aspirant feels a certain vocation towards the ministry and desires light on the subject. The results of the dealing are 5, 6, 15, 10, 14, 4, 7, 16, 12, 1, 18, 3, 9, 8, 20, 21, 19, 17, 11, 13, 2. Card 11

is reversed. The first card which comes out (5) is that of doctrine on the orthodox side and of the teaching power. The second is that of the love of religion, of marriage between the heart and the Church (6). With these on the one side and the ruling spirit of religion on the other (10), the tendency to false doctrine (15) is held in check, and the man will be a safe teacher, one who may administer the sacraments efficaciously (14), one possessing the capacity to influence his fellow-man for good (4). The chances of fall from Grace (16) are counterbalanced by reason exalted in religion (7); but this depends upon crucifixion of self (12), and this in turn can check formalism in religion (1), while such formalism is balanced on the other side by Grace (18), coming from communion with the Church. Goodness (8) has detachment (9) on the one side and spiritual rebirth (20) on the other, showing plainly how natural virtue is exalted into the supernatural. The end of research (21), being the question put, but also life in Grace, has the summons to ascend (20) and Efficacious Grace (19) on either hand, the result of which is the life of holiness. Good works (17) come before and can be made to overrule what is lacked in strength (11 reversed), and if the latter card shows that the Querent is by no means outside the sphere of temptation, he has the Church (2) to aid him and to change sin (13) into resurrection into new life and Grace. In fine, the cards, which begin in doctrine and end in the ecclesiastical assembly, show throughout that the Aspirant is meant for the ministry.

World of Attainment.—Question 1: What is the kind of life which leads to the doctrine? The results of the dealing are 11, 19, 18, 15, 3, 5, 17, 13, 9, 8, 16, 10, 7, 6, 2, 20, 4, 21, 14, 1, 12. Card 20 is reversed. In the search after attainment in the soul, the sequence of the symbols begins with the will to go forward (11) and concludes with the path of choice (12) in the conquest of the natural man. Between these two lies the sum of all perfection. The end is Divine Consciousness (11), which is the life of knowledge. It has the victory over all things (4) on the one side and realization of the Divine Immanence (14) on the other. The dawning of the Orient from on high (19) is beheld on entering the path, and this rules on the one side over (18) spiritual fantasy, while the ruling of the spirit (19) is well placed between fantasy (18), which it suffuses, and the conquest of the world (11). Spiritual pride and the spirit of Antichrist (15) have, it is true, the symbol of illusion on the one side, but the higher soul of man (3) is on the other. It is clear, however, that the last enemy is also a very strong one. The life which leads to the Doctrine (5) is between the ascent of the soul (3) and the life of life (17). It is on the ascent of the one that the other comes down, namely, the Divine, and the union of the two is that life which does lead to the real knowledge. Mystical death (13) is overshadowed on the one side by Divine Grace communicated (17) and on the other by Divine Science (9). The possibility of fall from righteousness (16) is checked by perfect life (8) and the rapture of aspiration towards the Divine (10). The three-fold nature of man (7) has that aspiration (10) on the one hand and on the other its end, which is the mystical marriage of God and man (6). In this connection the card (20) of rebirth reversed, having the Holy Soul (2) and the victory over all things (4) on either side, must be taken to mean rather that it is judgment against the soul which is reversed, if the man follows the path. That

which must be overcome (1) stands between super-added grace (14) and the sign of him (12) who has not loved his life to the loss thereof. I say therefore that the sequence of cards has indeed set forth the kind of life which not only leads to the Doctrine but to the whole term of spiritual knowledge.

And these are the first indications to those who can see concerning the *Book of Thoth*, which I have called the *Way to Fortune*.

Notes:

1. 'The Book of the Secret Word and the Higher Way to Fortune' by Grand Orient (A.E. Waite) was printed in his book *A Manual of Cartomancy*. London: William Rider & Son, Ltd., 1909. pp. 125-144.—D.K.
2. The prices of complete Tarot packs may be obtained on application to the publishers of this *Manual*.
3. The Golden Dawn Cipher Manuscript attributes Strength to number VIII [8] and Justice to number XI [11]. See *Complete Golden Dawn Cipher Manuscript*. Edmonds, WA: Holmes Publishing Group, 1996. p. 116-117.—D.K.

THE TAROT AND THE ROSY CROSS¹

G.H. Frater Sacramentum Regis (A.E. Waite)

BEFORE proceeding to a study of the Tarot Symbols in the Paths of the Tree of Life, it seems desirable to state that the attributions with which we are familiar are not found in that transcript of the Cipher MSS. on which we depend for our guidance in respect of the Order of the Golden Dawn, and which was transcribed from the originals by our G. H. Frater ARYABHATHA, [the Revd. W.A. Ayton] who has entered into his rest in the Lord. The fact is not surprising in itself as they do not belong to the Outer Order, being communicated in the Portal of the Rosy Cross.

It so happens, however, that Frater F[INEM] R[ESPICE, Dr. R.W. Felkin] has an indifferent and indeed a very bad copy of the Ciphers; it is one of uncertain origin, but is believed to connect with the Temple which a few brethren once attempted to found in Weston-super-Mare, and failed therein. It contains, after a piecemeal fashion several things of which we do not know otherwise except through the early Rituals. Among these there is the attribution in question, and it forms an integral part of the originals, I do not understand how it came to be omitted by so careful a maker of copies as my late Co-Chief. The miscellanea among which it is found do not carry with them much conviction as to their original integration in the Ciphers; they include the position of Officers and Members in a Temple opened for Neophytes, notes on Hebrew names of Grades and so forth. The attribution with which we are concerned is not itself under suspicion; it is correct on the evidence of the Ciphers up to and including the 4°=7° Grade of the First Order, and there is no question that what follows in the ascent of the Tree is in absolute accord with the prevailing numeration of the Tarot cards, save for one substitution or reversal of Strength and Justice, by which the one is allocated to the 19th and the other to the 22nd Path. The actuating reason is obvious, because the attribution of the Zodiacal Signs proceeds downwards, from the 15th path and in their order Leo = Strength belongs to Path 19, while Libra = Justice is referable to Path 22. I should add that for the beginning of the Zodiacal arrangement there is authority in the Cipher Rituals, while the allocations of the Tarot cards throughout the paths of YETZIRAH being founded also on the Ciphers it follows almost certainly that the Fool is at the summit of the Tree, because it has not been placed at the foot according to the usual procedure. Whether there is another arrangement of the Tarot Symbols possible at certain points within the measures of Order symbolism is another question. There are no cards attributed to the World of ASSIAH, and this is of

necessity because ASSIAH, the Fourth World, is ascribed to MALKUTH in our symbolism, while the Tarot cards are referred to the Paths only. The SEPHIROTH are degrees or states attained and the Paths are modes of ascent thereto. As the various SEPHIROTHIC stages are Grades also in the Order of the ROSY CROSS, we have to determine whether the allocations of certain cards to certain Paths is explicable in an adequate manner by methods of progress through the various Grades, or whether there is a deeper meaning within them which has dictated modes of progress. This is one point of view, and the most comprehensive from which the subject can be approached, but it is a question only concerning the way of the soul's return, as this is delineated in the scheme of the Tree of Life, and there is an alternative question whether the Tarot cards have anything to tell us respecting that outward journey by which the soul entered into manifestation. The relation of the cards to the worlds in which they are placed is a further subject on which we should expect to get light. For this and for other reasons, it is desirable to begin with a brief retrospection concerning the Worlds and the Paths.

The ascent from one World of Kabalism to another is always by a vertical Path; it is the 32nd Path which leads from ASSIAH to YETZIRAH; the 25th Path goes from YETZIRAH to BRIAH, or from the Order of the GOLDEN DAWN to that of the ROSY CROSS; and the 13th Path ascends from BRIAH to ATZILUTH. Now, in three out of the four Worlds, this progression takes the Postulant—understood as the Seeker after Eternal Life—to the lowest SEPHIRA of that World wherein he is called to enter; from MALKUTH, which is ASSIAH, into the YETZIRATIC sphere of YESOD; from YETZIRAH into TIPHARETH of BRIAH. But according to the arrangement of the Tree it would seem that the travelling of the 13th Path should bring the Postulant at once into KETHER, the first and the highest of the Supernal SEPHIROTH, so far as there can be said to be degrees in a Triad which is also an Unity.

We should expect therefore that there is some well-marked break at a certain point in the manner of attaining ATZILUTH according to the ceremonial symbolism of the Order, supposing that Atziluth is attained; and though it is impossible to explain its nature—actual or hypothetical—within the limits of the Grade of TIPHARETH, some tentative intimation can be given. There is a Portal of the Golden Dawn, which is the Court of the Temple in MALKUTH, and this Temple has a Holy Place beyond it. They symbolise together the external Church and the literal sense of doctrine in every faith and age. It is the ASSIAH side of religion. Beyond these things the initiate of the Order enters the YETZIRATIC World and the First Grade therein brings him into the Holy of Holies, the creative principle which has developed external religion into the realm below; but it is only in the high YETZIRATIC Grades that the seeker is brought into communication with the first expounded mysteries of the Secret Doctrine and the hidden sense of the Law. There is also a Portal of the Second Order, which is the Court of the Temple in TIPHARETH, and a Gate of Entrance into the Christ-life realised by practice in the personality. It is reasonable, therefore, to infer that there is a Portal of the Third Order. Now, the Portal of the Golden Dawn is not a SEPHIRA, but, as I have said, is the Court of MALKUTH. The Portal of the Rosy Cross is not a SEPHIRA, but the Gate of TIPHARETH.

And again, it is reasonable to infer that the Portal of the Third Order is not a SEPHIRA.

The mode of progress from Order to Order is, however, by a vertical Path, as we have seen, and it is not this rule which can be broken in the way of ascent to ATZILUTH. The reason is that the Middle Path which is called in the Grade of Zelator 'the straight path' that 'turneth not to the right nor to the left, the 'Path of Equilibrium' is 'the way of return to the height'. From SEPHIRA to SEPHIRA the scheme of the Tree of Life is traversed in various directions, but there is always a going back to its centre, the Path of Benignity concerning which it is said in the ZOHAR that SHEKINAH is above and that SHEKINAH is also below it. The SHEKINAH in transcendence is really referred to BINAH, but we are told that in the Supernals there is no distinction between Her and the Holy One; and in the Altar Diagram belonging to the Grade of Practicus KETHER, CHOKMAH and BINAH are placed within a great circle, where they are covered by the wings of AIMA ELOHIM, that is the wings of SHEKINAH—under which the souls of the just abide in the worlds beneath.

If the Tree of the SEPHIROTH were delineated according to the true spirit of the Rosy Cross, it would appear as the Rose-Tree of SHEKINAH, she being the Rose of all the worlds. In MALKUTH, she is the Rose of manifested things; in the Supernals she is the Mystical Rose of Heaven; in TIPHARETH she is the Rose of Purified Life; and all the remaining SEPHIROTH are states or phases of the archetypal Rose, which is she who is the mystery of womanhood in all her grades and degrees. We shall recur to this intimation presently.

It should be observed in the meantime that in order to reach TIPHARETH the Postulant re-enters YESOD, whence he proceeds upward to the threshold of the Second Order; and so it may be gathered—by the virtue of another inference—that the point of departure for the entrance into the Third Order will seem to be TIPHARETH of necessity. But if the Postulant enters ATZILUTH by the help of a Portal it is not assuredly that of KETHER, which would involve overstepping BINAH and CHOKMAH, as if these were not stages of his progress; and the Portal of the Third Order must be therefore in the Path itself. In certain delineations of the Tree of Life there is the indication of a middle point in the Path of GHIMEL, which point passes under the name of DAÄTH, or Knowledge, and one reason—though of an exceedingly presumptive kind—why it may be the Portal of the Third Order is that DAÄTH—like the Portal below—is not a SEPHIRA, but the centre of influence coming from CHOKMAH and BINAH. It is that which they produce between them, and there is a sense in which it stands for them both.

That DAÄTH is or may be the Portal of the Third Order is of course only one further matter of inference, and we have to recognise that there are many interventions which are likely to transform the face of speculations made only in TIPHARETH. Yet the notion is based on materials which have been long in your hands and it seems to explain at once why our system of Grade-progression suggests the number 11 rather than the ten of SEPHIROTH. From one point of view it is, however, a false suggestion. The addition of the alternative numbers ascribed to each Grade in the Order would produce 11 invariably, but they are connected by

the sign of equality and the literal meaning is explained in the Grade of Zelator, where it is said that MALKUTH is the 10th SEPHIRA on the way of descent from KETHER but it is the 1st on the way of return. This method of comparison obtains throughout the scheme—at least until the great dividing line is reached upon the threshold of Atziluth. But the numeration is deceptive of set purpose—always suggesting 11 but always producing 10, because of DAATH, which would be an eleventh SEPHIRA, if it were a SEPHIRA properly: it is on the verge of that position but does not attain it in the convention of Kabbalism, and so with their mode of numeration—which offers therefore a certain air of subtlety. It has also an important implicit, though it may not have entered previously into the consciousness of the Second Order at large. This is the doctrine of unity through the whole SEPHIROTHIC scheme, in virtue of which the things which are below are not only in correspondence with those which are above but are identical as to the roots therewith.

And because the SEPHIRA MALKUTH is outside the three Triads, alone in a place that is lowest, it is mentioned especially concerning it that the vestige of KETHER is therein, so that it is properly and fully incorporated; and all that is above is within it and it is contained by all that is beyond. In particular it is assumed into the Second Reflected Triad by the scheme of ceremonial advancement which obtains in the Outer Order. Of the unity which prevails therein I have no occasion to speak. So also in the Second Order there is an intimate mystical marriage between the Grades and SEPHIROTH, and they are all summarised in TIPHARETH. But in the Supernal Triad there is that quality of union which is transcendent as the world to which it belongs, and all unions below are its reflection or shadow.

If $8^\circ=3^\circ$, $9^\circ=2^\circ$ and $10^\circ=1^\circ$ all this is preliminary within the measures of the Supernal Triad, and it is thence that the Law is projected into the worlds that are below. Wheresoever in the region instituted ceremonial ATZILUTH may be expressed in ritual—if indeed anywhere—we may be very sure that it is under a law of unity with which other pageants of the Rosy Cross can be called scarcely in comparison.

I may seem to have spoken very plainly of the things which lie without the measures of the Grade of TIPHARETH, but I have really preserved the covenants and have not lifted more than a corner of the veil, so that you may understand better where you are in respect of the symbolism of the Tree.

What I have protected from your view at the present stage is the genuine distinction between that which takes place in TIPHARETH before the Path can be opened to the Portal of the Third Order, as compared with that which takes place in YESOD before the Postulant is drawn between the Pillars to the Portal of the Rosy Cross. As another instance of an essential difference or break between the Second and Third Orders, remember always that BIAH is the First Reflected Triad, but ATZILUTH is not a reflection. In YETZIRAH and BIAH the mode of progress is indicated naturally by the position of their SEPHIROTH, the inverted apex of each reflected triad being the lowest SEPHIRA of the series—YESOD in the one and TIPHARETH in the other case. But BINAH and CHOKMAH are at the ends of

the first horizontal or reciprocal path and the natural entrance to BINAH as lowermost of the Supernal Triad is either from GEBURAH or from TIPHARETH, and is not in the hierarchic Order because the true ascent is only by the Middle Path. On the other hand, no transition is possible from CHESED to BINAH, as there is no path between them.

Now, we have seen that in respect of the Middle Path the SHEKINAH is a Spirit which is above, and in this sense it draws upwards; that it is also a Spirit which is below, and in this sense it leads to the height. If we look at the Tarot cards as they are allocated on the Tree of Life we shall find that in one or other of her aspects she is the guardian of the gates of entrance—actual or speculative—to the several worlds of advancement represented, on the authority of Kabbalism, as the various Orders of our Fraternity. As the SHEKINAH in transcendence she manifests in the vestures of a High Priestess keeping the Path of GHIMEL, because she is religion in attainment. The Book of the Secret Doctrine is in her hands, and it lies open on her knees, seeing that she is Divine Law wherein is the process of attainment. She is clothed with the sun, and this signifies that she is the Moon in astronomical symbolism, being also the Queen of Heaven. Her light comes from the Eternal. She is the Guardian of the Gate of DAATH. Below she is pictured as the personified Spirit of the universe. She is Virgin, Bride and Mother, because she is the splendour of purity in all her states and planes. She is *Anima Mundi*; Divine Immanence in MALKUTH, as she is the Spirit which leads to the recognition of these in unity. There is much which might be added to her description in the Grade of Theoreticus, but I will say only that in so much as she is the creation adorned with the perfection of its beginning, it must be said that she is her own builder, or the power behind the manifest. For us, however, and for our concerns, she is the restorer of worlds. It is for this reason that she is the Gate of YETZIRAH, or the Guardian who stands thereat.

Because of her purity the Hegemon, who is her representative in the Order of the Golden Dawn, wears a white robe which represents innocence sanctified. Her picture in the 21st card is naked—on account of the perfection which resides in innocence—save indeed for a scarf that flows over her, as if naturally and undesignated, and this is because there is a mystery of divine possibility which lies behind innocence, being the mystery of nuptials as the completion thereof in nature, sealing it with holiness to the Lord. Earthly womanhood is the type of SHEKINAH, and this is one aspect of the Isis of Nature shewn in her unfallen beauty in the Altar-Diagram of the $3^\circ=8^\circ$ Degree.

In respect of the 21st card, it should be observed further that the physical centre is intimated after an especial manner, though under an art of concealment for modesty, by the erect position of the figure: it is the only Tarot card which exhibits womanhood in the fullness of her erect stature, the reason is given in Gen. ii, 25: *Erat autem uterque nudus, Adam scilicet et uxor ejus; et non erubescabant* [Each one was naked, namely Adam and his wife and they were not ashamed]. The position and all that is implied thereby—including the mystery of the state of wifehood which lies on the surface of the text—should be contrasted with the Diagram of the $4^\circ=7^\circ$ Degree, where the woman of the $3^\circ=8^\circ$ Degree appears

in the fallen state and is shewn stooping, so that the physical centre is indrawn by an operation of shame, as it is written: *Cognoviscunt se esse nudos* [They know they are naked]; and again: *Et timui eo quod nudus essem, et abscondi me* [I was afraid because I was naked and I hid myself]. This emblem is the antithesis of the 21st Tarot card as well as of the Practicus Diagram; it is this which keeps the Portal of earthly life for all who enter therein. Of every son and daughter of man who comes to that Portal, bearing the tides of admission, it prays that the fallen SEPHIRA MALKUTH may be raised up in his or her person, so that once again the figure may stand erect—if only in them.

Here is another aspect of the work indicated by the Portal of the Rosy Cross, when it is said that 'it is in ourselves and so only that the SEPHIROTH which fell in us also are raised'; but the inherent difficulties of exegesis in this most secret field have closed up the mouth of research so far as TIPHARETH is concerned. When the body of imperfection is dissolved in the halls of GEBURAH it shall be possible to speak more plainly, that the true stature of adeptship may be attained in CHESED.

As a conclusion to the 21st card: in the great oval which encompasses it, and in the four external angles, we behold a symbol of that eternal truth which Nature exists to manifest—the indwelling and encompassing powers of the Divine, signified by TETRAGRAMMATON, and by the extended Name which abides in all quarters of the universe. It is in virtue of this knowledge that the Postulant begins the return journey of the soul. Because of these Divine Powers within and without, the Isis of Nature is also the Bride of the Apocalypse, understood as the Church of Christ. For Nature is a great Temple in which GOD is manifested to man, and in proportion as man can read the messages that Temple is assumed, becoming a great sanctuary for the administration of redeeming sacraments. It was said of old by Zoharic writers that all things are in MALKUTH; the Church which is of GOD is not therefore apart from the Temple that is Nature, and the office of man in his election is so to work at his own inward transmutation that he shall manifest the Divine on all planes of the Cosmos, making that new Heaven, that new Earth, wherein the former things have passed away. This is why the Isis of Nature, the unfallen universe, is shewn to the Postulant as he enters the Gate of YETZIRAH. As the soul returns to GOD, it takes Nature with it, but the archetypal Nature. The restored and redeemed world is also before the soul; the spirit thereof, the Bride and Queen of the Kingdom, stands at the Gate and opens, while, from the furthest point of the Path, the great height, the Spirit and the Bride call it into that region where there are communicated the 'Waters of Life freely.'

We have so far dealt with the SHEKINAH in two aspects—as she stands at the door of YETZIRAH and at the concealed Portal of ATZILUTH. On the threshold of BRIAH, at the Gate of the Second Order, in the Portal of the Rosy Cross, she appears as Temperance, the Keeper of the Middle Way. As it was said by a great master in the theurgic path of crucifixion, we must even be content with what we have, but the symbol as it is presented commonly and under the name which I have mentioned here seems far from our high purpose. I should rather write about another figure such great words of paradox as '*Ego dixi in excessu meo, Omnis Homo Deus*' [I said in my ecstasy, that every man is God], because in the proper

understanding of our symbolism the straight path does not lie exactly between the evil and the good. This is the thesis which has come down to us, but in the higher Degrees we must give the higher meaning, and the complexion of the path upward, as we proceed further in our course, has more of the aspect of ecstasy than that of Temperance. All that is possible, however, within the measures of the Portal of the Rosy Cross, has been done to uplift the symbol, and it is of all truth that it represents the principle of sacramental life, the ascent of human nature. It is said further, and very truly, in respect of the SHEKINAH as she is seen under this aspect, that it is she who brings forth to life. This is in our old records, but the reason in its fulness lies beyond this Grade. The same memorials call her the Daughter of the Reconcilers, and it is assuredly she who leads therein. She is the Guardian of the Gate of BRIAH, calling into perfect reconciliation. The essences, elements or elixirs which she mingles in her chalices and which are called in the Ritual of the Portal the influences of CHESED and GEBURAH, signify the union of the inward and outward states, indrawn and manifest, the mystic life and the life of man in the world, by which alone it is possible to attain the perfect manhood of adeptship. As she stands at the threshold of TIPHARETH she signifies by her symbolic action the true counsel which may be derived from those who are prepared from the higher Grades of the Second Order.

We have now completed our study in summary form of the manifest cards of SHEKINAH on the Tree of Life. It should be noted, however, that each emblem is the synthesis of the world to which it guards the entrance and into which it leads the Postulant. The High Priestess before the door of DAATH, representing at once the Path of Descent from KETHER and of going back thereto, is really in the position of AIMA ELOHIM, covering with her wings the three Supernal SEPHIROTH, as she is shewn in the Diagram of the $3^{\circ}=8^{\circ}$ Degree. Above her is that state wherein there is no distinction between SHEKINAH and the Holy One. The Angel of Temperance is termed in the Portal of the Rosy Cross the synthesis of TIPHARETH and TIPHARETH in its turn is the synthesis—as we know otherwise—of the whole Second Order. So also the Divine Presence represented by the 21st card, is typical of that state which is delineated by the work of YETZIRAH in the Order of the Golden Dawn—the re-making of manifested man, male and female, in the likeness of ELOHIM, the restoration of man in the perfect terms of the archetype.

Fratres et Sorores, I have mentioned there and here the Divine Name TETRAGRAMMATON, and this has been allocated after several manners to the Tree of Life in the old theosophy of Kabbalism. I give you hereby and herein, for the first time in the history of our Holy Order, the mystery which appertains to its descent through the Four Worlds.

YOD, HE, VAU, HÊ are KETHER, CHOKMAH, BINAH, the HÊ final abiding in DAATH, at the centre of the Path of GHIMEL. This is the Daughter of the Voice, who according to the symbolism, is begotten by the Eternal Mother from the Father Eternal and is nourished by the Begotten Son for the maintenance of the Eternal Covenant between all that is Divine and all that comes forth therefrom. Hereof is the world of the Supernals; and this Daughter is the High Priestess. YOD, HE, VAU, HÊ: CHESED, GEBURAH and TIPHARETH, with the Portal of the Rosy

Cross. By CHESED the world was made; by GEBURAH it is re-made in Christ; and TIPHARETH is the working of those forces which lead to the new birth. Hereof is the first Reflected Triad, and the second HÈ, or the Daughter, is the Angel whom we call Temperance, standing at the Gate of Adeptship. YOD, HE, VAU, HÈ, the Second Reflected Triad, or NETZACH, HOD, and YESOD, and the Portal of YETZIRAH looking towards the Pillars of MALKUTH. Therein the Daughter—she who is the Second HÈ—is represented by the Angel of the Presence in things manifest, and this is the 21st Key of the ancient Tarot cards. In ASSIAH, as you know, the four parts of human personality are modes of the utterance of the Divine Name in man—the imperfect and halting expression—and it is the object of our research to uplift it into a true image of the Word. This is so far as regards the Two Orders of the Rosy Cross, but after it is a Divine Silence, wherein the Word reflects upon itself.

In fine, as regards the Four Worlds, the entrance into ASSIAH is through the sacred body of womanhood, as into the Garden of Venus, but is now a ravaged garden, and the SHEKINAH therein is at best a clouded splendour, because she is in exile with the Israel of GOD: while in a certain very deep sense of Zoharic theosophy she has been cast out with him.

But when the Postulant comes to the Portal of the Golden Dawn, desiring in his own person and with his proper personal eyes to gaze upon her unveiled countenance, fill the world is restored therein—he in that and that of truth in him—there is opened for him a Gate of Entrance into another mode of ASSIAH, and she who stands thereat, his Guide through an the Paths, is the SHEKINAH manifested as the Hegemon of our Holy Order. She is the Guardian of the Gate of ASSIAH.

We may summarise at this point as follows; on the hypothesis that we came forth from the centre, which centre is also the height, or the world of ATZILUTH in Kabalistic symbolism, there is Zoharic authority for saying that our descent into manifestation was by the central Pillar of Benignity and the paths comprised therein. According to the symbolism of our Order, we came down, therefore, through those doors by which, in the same symbolism, we go up on the return journey. But this is another way of saying that we enter into objective existence by and through her who is SHEKINAH, for there should be no need to affirm that our mystical paths are not distances between two points in space and that our doors are not of this literal understanding.

She who is the Guardian of the Gates is really both Gates and Paths, because she is the Mother of souls, who brings them into individual being in virtue of her divine womanhood, even as the womanhood on earth brings children into the life of flesh.

Lastly, as the wings of AIMA ELOHIM cover the Supernal SEPHIROTH in the world of ATZILUTH, she is the synthesis of that world and is represented as such in the Tarot card of the High Priestess, in her substituted form of Temperance she is called—as we have seen and know otherwise—the synthesis of TIPHARETH, and TIPHARETH is the synthesis of BINAH. As the Isis of Nature in the 21st card, she is the synthesis of YETZIRAH; and in ASSIAH—which is the world of things as they

are, the earth and the fulness thereof—she is represented in our Outer Temple by a human being, the Hegemon of the Golden Dawn, who from one point of view should be therefore always a woman, save and except that in the truest and highest sense the male is not without the female nor the female apart from the male, each implied in each and both expressed in either.

I pass now to a brief consideration of the Tarot cards which are allocated to the Paths within the several worlds—but in separation from those which belong to the Pillar of Benignity—and are the modes of progression in the Order from world to world. It is obvious that the Rituals of the Golden Dawn comprise all that can be said as regards the symbols in YETZIRAH. They are memorials of the soul's legend, of her quest and the way of attainment. The Angel of Judgement cans to the risen life in the place of purity in soul; and the Path of SHIN is the path of heart's desire towards all high ends of being. The fire therein is reflected into the Kingdom of this world for the conversion of our material part. Into the Path of RESH is reflected a certain light from the glorious sun of TIPHARETH, and it falls upon the world of mind. The symbol of the Moon is connected with the Path of RESH, as the fight of wisdom and of will reflected from the state which is in Christ shining on the earth of our mortality. The spirit of the Great White Star in the Path of TZADDI is SHEKINAH under another aspect, directing the waters of life to the great world of intellection and keeping the ways thereof. But the symbol of the riven Tower in the Path of PE indicates the work of him who enters the Grade of Philosophus and the region of the dedicated will. It is the way of the King in Israel, of him who is earning his titles to reign in BRIAH.

Before the Portal of the Rosy Cross are the symbols of the Path attributed to the letters NUN, SAMECH, and AYIN, and here again you are acquainted with their meanings. The Paths lead from YETZIRAH, but one of them alone is traversed because SHEKINAH is the way to the heights. The three symbols comprise the last counsels conveyed on the threshold of Adeptship, so that what is externally a ceremonial title may become an essential and inward gift. That which they teach might be summarised in brief words as follows: (1) Those who escape from the toils of that death which is in sin shall not see death for ever. (2) For those who cast out the evil from within them Satan becomes the emissary Goat, a sacrifice for those who go up the Path of reconciliation, path of purified life and way of redemption. They shall rest under the wings of SHEKINAH.

Beyond these things, my Brethren, are the Grades and the Paths to the Grades beyond the life of TIPHARETH, but these remain in the hiddenness, awaiting that due season when the call shall come to each.

Note:

1. 'The Tarot and the Rosy Cross' by G.H. Frater Sacramentum Regis (A.E. Waite) was bound in a book titled *Studies and Rituals of the Rosy Cross*. London: unpublished Independent and Rectified Rite typescript, no date. [1910].—D.K.

APPENDIX I

THE TRUTH ABOUT THE TAROT TRUMPS

V[o]lo N[oscere]

BEFORE going into questions of revelation or tradition, let us try (for the first time in history) a little common sense.

Unbiased by things heard, let us apply our knowledge of astrological symbols and their correspondences to the task of fitting the Trumps of the Tarot to the elements, planets and signs.

It is generally admitted that the twenty-two Trumps correspond to the twenty-two letters of the Hebrew alphabet, and that the latter is referred to three Elements (Mother letters), seven Planets (Double letters) and twelve [Zodiac] Signs (Single letters).

Good. Let us start with the [Zodiac] Signs.

Aries.—The House of Mars, the house of exaltation of the Sun. Where in the Tarot shall we find the figure of a warrior and king? "The Emperor" is the only one I can think of. All right; put it down provisionally. (Rider[-Waite]'s pack shows ram's horns on his throne.)

Taurus.—The House of Venus, the exaltation of Luna. There seem several cards that might fit this; but we should remember too the Bull Cherub, Apis-Osiris, the redeemer. Let us pass on for a minute!

Gemini.—The Twins, the House of Mercury. This might be "The Lovers" or "The Sun." We prefer the former; for there is Cupid with his little bow and arrow.

Cancer.—The House of Luna. This might be "The Moon" with the beetle in the pool. Only the exaltation of Jupiter makes us look further. Well, we shall see further on.

Leo.—The Lion. No doubt this time! "Strength" is our Trump. There is the Lion, plain to see.

Virgo.—The Virgin. The House of Mercury. What do you call a Virgin vowed to Knowledge? A "Hermit." Put it down.

Libra.—The Balances. There they are in "Justice." Put it down.

Scorpio.—The evil House of Mars, the house of death. "Death" seems a good Card for this. Still, we'll suspend judgment.

Sagittarius.—The Archer. The House of Jupiter. This sign seems to claim "The Lovers" too. We shall see.

Capricornus.—The Goat. The House of Saturn. No doubt here at all. "The Devil"

is our Card—the Sabbatic Goat—Saturn and Satan. Put it down.

Aquarius.—The Water-Bearer. No doubt again. There she is in "The Star," with her two little jugs.

Pisces.—The Fishes. More Jupiter, and Venus exalted. Well, it's difficult to find an exact Card, but "The Moon" is the only one with any water for them to swim in!

Now let us look at the Planets.

Saturn.—Might be "The Devil" or "The Hierophant" or even "The Fool." Not very satisfactory as yet.

Jupiter.—The Lord of Fortune. "The Wheel of Fortune" should be our Card; the alternatives would be "The Emperor" or "The Hierophant."

Mars.—The Lord of War. "The Emperor" would do again; if not, there's nothing for it but "The Blasted Tower" where you find a fine picture of a war in actual progress.

Sol.—The Sun. "The Sun" it is, for my money!

Venus.—The Lady of Beauty. Who is this smiling voluptuous queen, sceptered and crowned? "The Empress," surely. (Rider[-Waite]'s pack marks ♀ (Venus) plainly on her shield.)

Mercury.—The Lord of Knowledge and Skill, especially magical skill. "The Juggler" fits him like a glove.

Luna.—The Moon. There is only one alternative to "The Moon"; and that is "The High Priestess," a chaste and lonely Queen of Night, crowned with the lunar horns, initiating men into the mystery of holiness.

What about the Elements?

Air.—Not such a bad symbol for "The Fool," vacuous and vain, tossed about on every wind, incapable of concentration.

Water.—Again a difficulty. But in some old packs "The Hanged Man" is called "The Drowned Man" and one pillar is supposed to be the bottom of the sea and the other the keel of Noah's Ark!

Fire.—An easy one this time. In "The Last Judgment" the world is destroyed by fire—and there you see all the people coming out of their tombs with their arms up, making a ☸ (Shin), the letter of fire.

Very good. Now let us make a table in four columns—certainties, half-certainties, and conjectures.

Sign, Planet or Element.	Certainty.	Half-Certainty.	Conjecture.
♈ Aries ♉ Taurus ♊ Gemini	The Emperor	(The Lovers) (The Sun)	The Moon
♋ Cancer ♌ Leo ♍ Virgo ♎ Libra ♏ Scorpio ♐ Sagittarius ♑ Capricornus ♒ Aquarius ♓ Pisces ♄ Saturn	Strength The Hermit Justice The Devil The Star	Death The Moon	
♊ Jupiter		The Wheel of Fortune or Hierophant The Blasted Tower	The Lovers
♂ Mars ☉ Sol ♀ Venus ☿ Mercury ☾ Luna △ Air ▽ Water △ Fire	The Sun The Empress The Juggler The High Priestess The Last Judgment	The Fool The Hanged Man	
			The Devil, Hierophant or Fool

Not very luminous? No; but suppose we arrange this table in the order of the Trumps themselves, elevating half-certainties into certainties where the alternatives are occupied by other certainties, and we shall see what we shall see.

[Trump Card.]	Certainty.	Half-Certainty.	Conjecture.]
The Fool The Juggler The High Priestess The Empress The Emperor The Hierophant The Lovers The Chariot Justice	♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂	△	♂

Trump Card.	Certainty.	Half-Certainty.	Conjecture.
The Hermit The Wheel of Fortune Strength The Hanged Man Death Temperance The Devil The Blasted Tower The Star The Moon The Sun The Last Judgment The Universe	♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂	♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂ ♂	

It looks as if the cards might follow the order of the signs! Well, let us ask help from the *Sepher Yetzirah*, dividing the letters into 3 [Mothers], 7 [Doubles] and 12 [Singles], as it advises and adding our close conjectures to our certainties. You will notice that the first three columns represent respectively Mother letters, Double letters and Single letters.

[3.]	7.	12.	Hebrew.	Trump Card.]
א	ב	ג	Aleph	The Fool
	ד	ה	Beth	The Juggler
	ו	ז	Gimel	The High Priestess
	ח	ט	Daleth	The Empress
	י	כ	He	The Emperor
	ל	מ	Vau	—— [Hierophant]
	נ	ס	Zain	The Lovers
	ע	פ	Cheth	—— [Chariot]
	צ	ק	Teth	Strength
	ר	ש	Yod	The Hermit
	ת	י	Kaph	The Wheel of Fortune
		כ	Lamed	Justice
		ל	Mem	The Hanged Man
		מ	Nun	Death
		נ	Samekh	—— [Temperance]
		ס	Ayin	The Devil
		פ	Pe	The Blasted Tower
		צ	Tzaddi	The Star
		ק	Qoph	The Moon
		ר	Resh	The Sun
		ש	Shin	The Last Judgment
		ת	Tau	—— [The World]

Behold! The order of the cards is the order of the letters! And the division of the cards into elements, planets, and signs coincides exactly with the *Sepher Yetzirah* division into Mother, Double, and Single letters! Only one exception is there; Strength and Justice are interchanged. Doubtless they are very sympathetic symbols; moreover, the mistake arose from XI, which is Isis with the Lion-God of Horus, but was thought to be Venus the Lady of Libra repressing the fire of Vulcan. ("Key to the Tarot," p. 94, agrees that this is so.)

But what of our blank spaces? Is \aleph (Vau), the letter of the Son (in $\aleph \aleph \aleph$, Yod-He-Vau-He, the British "Jehovah"), so poor an attribution for "The Hierophant"? The Bull for Osiris, the initiator?

Is not "The Chariot" of mother-of-pearl, wherein stands a crowned king, well enough for Cancer?

Is not "Temperance," an angel pouring water from one vessel into another, a fitting emblem of that Archer who is his own Arrow, cleaving the Rainbow? For the equilibrium given by the feathers of the Arrow is a kind of "Temperance," is it not?

Moreover, in the later Alchemical form of the card, the Arrow is shown.

Then we have Saturn for "The Universe"—not bad in this century, anyhow!

From this we get a perfectly simple, satisfactory, straight-forward attribution, just published last year in the Book 777, though long kept secret in certain schools of adepts, and now only revealed in obedience to the direct command of the Master. The many demands upon my time have made it impossible for me to enter at greater length into this matter in this place; but the test is easy.

Once this attribution is known, it is accepted. Compare it with the normal attribution given by Papus! Controversy becomes absurd. The truth proves itself; and the more the matter is meditated upon by students the more luminous and perfect it becomes. The few lacunae left by common-sense are quickly filled by intuition; and the Tarot, instead of being the great Riddle, becomes in truth the Revealer of all the Riddles. *Benedictus sit Deus Dominus noster qui nobis dedit Signum!* [Blessed be our Lord God who has given us a sign!]

Note:

1. 'The Truth About the Tarot Trumps' by V.N. was originally printed in *The Occult Review*, Vol. XI: No. 5. London: William Rider & Son, Ltd., May 1910, pp. 258-263. This article was probably written by Volo Noscere or George Cecil Jones with the help of Aleister Crowley. Both were members of the Golden Dawn and close friends.—D.K.

APPENDIX—THE COMPLETE TABLE (REPRINTED FROM THE BOOK 777)

1. Numbers printed on Tarot Trumps	2. General Attribution of Tarot	3. Secret Titles of Tarot Trumps	4. Hebrew Letters	5. Yeziratic Attribution Col. CLXXV.	6. English of Col. 5.
0	The Fool	The Spirit of Aethyr	Aleph	A	Air
1	The Juggler	The Magus of Power	Beth	ב	Mercury
2	The High Priestess	The Priestess of the Silver Star	Gimel	ג	Luna
3	The Empress	The Daughter of the Mighty Ones	Daleth	ד	Venus
4	The Emperor	Sun of the Morning, Chief among the Mighty	Hé	ה	Aries
5	The Hierophant	The Magus of the Eternal	Vau	ו	Taurus
6	The Lovers	The Children of the Voice; the Oracle of the Mighty Gods	Zain	ז	Gemini
7	The Chariot	The Child of the Powers of the Waters; the Lord of the Triumph of Light	Cheth	ח	Cancer
8	Strength	The Daughter of the Flaming Sword	Teth	ט	Leo
9	Hermit	The Prophet of the Eternal; the Magus of the Voice of Power	Yod	י	Virgo
10	Wheel of Fortune	The Lord of the Forces of Life	Kaph	כ	Jupiter
11	Justice	The Daughter of the Lords of Truth. The Ruler of the Balance	Lamed	ל	Libra
12	The Hanged Man	The Spirit of the Mighty Waters	Mem	מ	Water
13	Death	The Child of the Great Transformers. The Lord of the Gate of Death	Nun	נ	Scorpio
14	Temperance	The Daughter of the Reconcilers, the Bringer-forth of Life	Samekh	ס	Sagittarius
15	The Devil	The Lord of the Gates of Matter. The Child of the Forces of Time	Ayin	ע	Capricornus
16	The House of God	The Lord of the Hosts of the Mighty	Pé	פ	Mars
17	The Star	The Daughter of the Firmament; the Dweller between the Waters	Tzaddi	צ	Aquarius
18	The Moon	The Ruler of Flux and Reflux. The Child of the Sons of the Mighty	Qoph	ק	Pisces
19	The Sun	The Lord of the Fire of the World	Resh	ר	Sol
20	The Angel or Last Judgment	The Spirit of the Primal Fire	Shin	ש	Fire
21	The Universe	The Great One of the Night of Time	Tau	ת	Saturn