

Wands

The Ace of Wands

Wands represent the Fire element, the energy of existence. Wands are not passive and can be destructive. Wands are associated with will energy, power, ego, development, competition and self-assertion, aggression, battle and struggles.

The Aces represent the elements in their pure form, representing the roots, or pure essence. All the other minor arcana are but facets of the Ace. Crowley describes the Aces as 'seeds' of the element. There would be no creation if the elements remained in their pure form (or as seeds), for creation to occur the base elements must be combined, or to continue the metaphor, the seeds must germinate and grow.

In divinatory terms Aces describe the basic quality of the suit (element) and the root of creation. They represent opportunity.

The Waite card shows the club as living and bearing leaves, a phallic reference. The Wand has 10 leaves, suggesting the 10 Sephiroth on the Tree of Life. This card represents power, ego, will power, strength, creation, invention, excitement, sexual desire and eagerness to begin new projects. It can be an overwhelming energy and could lead to failure and chaos.

Astrological Correspondence

Rules one quarter of the skies, along with the Princess of Wands, zodiacal signs Cancer, Leo and Virgo, and the land masses of Asia.

Qabalah / Golden Dawn

Root of the Powers of Fire. Resides in Kether on the Tree of Atziluth. Kether - the Absolute – Sphere of Pluto, very strong. - In Kether there is no form but only pure being, never in actual manifestation. It is a higher dimension, a different order of being.

In Kether there is no division, no opposites, it is the One and existed before there was any reflection of itself. It is. utterly inert, pure being without activity; activity begins in Chokmah.

Atziluth is the archetypal world of divine thought, which corresponds to the spiritual level, Tarot Wands reside here.

This card represents the primary outpouring energy of the universe. It is the source of All.

The colour of Kether in the world of Atziluth is 'brilliance.'

Crowley's card has fiery Yods into the shape of the Tree of Life, he has designed

a glyph of the power of Fire. The essence of the element of Fire in all its inception.

This card symbolizes force, strength, rush, vigour and energy. It implies natural rather than invoked strength.

2 of Wands

The twos show union, connection, duality, dialogue, friction and opposites.

Wands represent the Fire element, the energy of existence. Wands are not passive and can be destructive. Wands are associated with will energy, power, ego, development, competition and self-assertion, aggression, battle and struggles.

Waite's card shows a finely dressed man standing on castle ramparts, between two Wands, holding a globe of the Earth in his right hand. Is he reminiscing of past days? reflecting on the travels and adventures that brought his wealth? Or surveying his domain, his kingdom? (a reference to the Golden Dawn meaning of the card: Dominion).

This card can suggest a loss of satisfaction after the battle is won and looking beyond what has been achieved. It could show someone who is leaving security and success behind in order to step into the unknown.

Astrological Correspondence

Mars in Aries (Mar 21 – 30). Impulsive, energetic, passionate and self-willed, or quick tempered, aggressive, violent and reckless.

Qabalah / Golden Dawn

Lord of Dominion. Resides in Chokmah on the Tree of Atziluth. Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we have an adequate symbolic representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The archetypal positive, primordial Maleness.

Atziluth is the archetypal world of divine thought, which corresponds to the spiritual level, Tarot Wands reside here.

In the Atziluthic realm, the fiery male force that is Mars, is on its own ground, and happy to be there. Fiery Mars rules fiery Aries, a tremendous force. Chokmah is the first onrush of male energy. The energies are balanced, the 2 wands are in harmony with Atziluth, making this a powerful card of stable strength and dominion.

Soft blue is the colour of Chokmah in Atziluth

Crowley card is called "Dominion", the GD name

This card represents will in its most exalted form and Crowley states 'For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect'. There are references here to both yogic and Buddhist philosophies, which state that an action devoid of egotism is free from the rules of Karma.

The Buddhist philosophy is also shown in the symbology of this card which shows two Tibetan Dorjes crossed with flames emanating from the centre. The six flames are representative of the Sun's energy (reference to the sixth Sephiroth on the Tree of Life, Tiphareth, which is ruled by the sun) and represent the creative will.

This card represents Mars in Aries and is also ruled by Mars, a powerful 'masculine' blend further fuelled and powered by the sun, which is exalted. All this takes place in the second Sephirah of the Fire Tree of Life, which is supremely masculine.

Influence over others, authority, power, dominion, strength, harmony of rule and of justice. Also Boldness, courage, fierceness, generosity and ambition.

3 of Wands

The Threes are the full expression of the suit (element) and represent a strong, secure and stable situation.

Wands represent the Fire element, the energy of existence. Wands are not passive and can be destructive. Wands are associated with will energy, power, ego, development, competition and self-assertion, aggression, battle and struggles.

Waite's card shows a finely dressed man standing between three Wands looking out to sea at passing ships. Perhaps the ships belong to the man? This card shows material success, strength and a solid basis. Also, established force, pride and arrogance.

Astrological Correspondence

Sun in Aries (Mar 31 – Apr 10). Ruled by Mars, Sun exalted. Assertive, enterprising and bold or combative, forceful and selfish. Typical Arians. The Sun into Aries heralds the spring. The Sun illuminates Aries, the sign of Cardinal Fire, ruled by Mars. The result is great strength in individual expression, but also egotism which may manifest as pride, arrogance and conceit

Qabalah / Golden Dawn

Lord of Established Strength. Resides in Binah on the Tree of Atziluth. Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

This is the archetypal womb through which life comes into manifestation. Binah receives its energy from Chokmah but the embodied spirit must also die, and she is also death to the same dynamic energy.

The full materialization of energy only occurs at Malkuth, the material universe. Atziluth, the archetypal world, divine thought, corresponds to the spiritual level, Wands in Tarot

The primeval energy produced by the great masculine force ('The Will') has been transferred to the Mother, who conceives and gives birth. Mother takes the masculine force and manifests it into form.

Crimson is the colour of Binah in Atziluth, a harmony of the great feminine principle with the masculine element of fire at this level.

Crowley's card, "Virtue", shows three crossed Wands - balance of Chokmah and Binah which has given forth Tiphareth (the Queen has given birth to the Prince, and growth begins), shown by Crowley as the blossoming of the Lotus.

The sun is in Aries where it is also exalted, and although Mars rules his energy and will is now tempered by the Great Mother in the third Sephirah, Binah, which is the supreme female concept. This is a powerful and balanced blend, a 'virtuous' mix.

Pride, arrogance, self-assertion, established force, strength, realization of hope, completion of labour, success after a struggle, pride, nobility.

4 of Wands

The Fours indicate structure, solidity, inflexibility and order. They define the suit (element) in actuality.

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Waite has 4 Wands arranged as an open structure before a castle. In the

background people are celebrating or dancing. This card represents harmony, a marriage, solidity, optimism, a love of freedom. A strong card, even ill dignified it has the same meaning.

Astrological Correspondence

Venus in Aries. (Apr 11 – 20). Ruled by Mars, Sun exalted . Ardent, demonstrative, persuasive, popular or erotic, self-seeking and self-centred. They think only of themselves and their own feelings, so are not empathic. Often single people who fall quickly in and out of love. a brief romance, or warm but fleeting feelings

Qabalah / Golden Dawn

Lord of Perfected Work. Resides in Chesed on the Tree of Atziluth.
Chesed – Mercy - The Sphere of Jupiter - very strong. The rule of law, materialization. the beginning of manifested form - Actual manifestation, as our finite minds can conceive it, The loving father, the protector and preserver he continues the work of Chokmah, organising and preserving that which the All-Father has begotten. Chesed builds what Geburah destroys.

Chesed represents the formulation of the archetypal idea, the concretion of the abstract. When the abstract principle that forms the root of some new activity is formulating in our minds, we are operating in the sphere of Chesed.
Atziluth is the archetypal world of divine thought, which corresponds to the spiritual level, Tarot Wands reside here.
Venus is activated by the Mars energies of Aries. It is perfection, a harmony of opposites, male-female and love-war.

Deep violet is the colour of Chesed in Atziluth.

Crowley's "Completion" is a crossing of four wands, each of which carries the head of the ram (Aries) and the dove (Venus).

This is the first card below the abyss and here will power is first manifested. Manifested will is built into solid order, Law, governments etc. This card is also well balanced, Venus is now in Aries and ruled by Mars, this is a strong male-female relationship, fuelled further by the sun. This card is a lesser version of the Wheel of Fortune, or Fortune as Crowley names it.

Settlement, arrangement, completion, subtlety and cleverness. Perfection or completion of a thing built up with trouble and labour. Rest after labour. One cannot establish ones work without tact and gentleness.

5 of Wands

The Fives are usually bad news in a reading, they show loss, struggle, conflict, sorrow, challenges, crises and painful realities. Often they indicate an outside influence.

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Waite's card shows Five youths fighting with staffs (Wands). This card shows an ongoing conflict, but not a serious one, these youths are training or competing rather than engaging in a serious fight. In divinatory terms this card heralds conflict, competitive fighting, difficulty or loss. It can indicate a more serious battle.

Astrological Correspondence

Saturn in Leo (Jul 22 – Aug 1). Ruled by the Sun, Uranus exalted. Authoritative, self-assured, responsible or resentful of limitations. Frustrated by authority and may have problems with their fathers.

The powerful effects of Saturn in Leo, a fire sign, are quarrelling, agitation and strife. This card should be compared with the 5 Swords, the Lord of Defeat.

Qabalah / Golden Dawn

Lord of Strife. Resides in Geburah on the Tree of Atziluth.

Geburah – Strength, Severity – Sphere of Mars - strong but unbalanced. Motion, storm and stress Martial energy and destruction, not evil but a necessary purification – Geburah is the warrior king, armed with the sword of righteousness, going to war to protect his people. He is a slayer of dragons.

Geburah is the Destroyer, the Lord of Fear and Severity, a force necessary to balance Chesed, the Lord of Love, and Netzach, the Lady of Beauty.

Binah perpetually binds force into form; Geburah perpetually breaks up and destroys all forms.

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Orange is the colour Geburah in Atziluth.

Crowley calls this a "volcanic energy." His card, Strife, shows the Golden Dawn wand of a Chief Adept crossed by the Phoenix Wand of the Adeptus Major of Geburah and by the Lotus Wand of the Adeptus Minor of Tiphareth. This card symbolizes the nature of the energies.

Leo is the strongest and most balanced of the fire signs and it is ruled by the

sun. But Saturn is dull and heavy and the fifth Sephirah is strong but unbalanced so the mix is one of trouble and strife.

Quarrelling and fighting. Violent strife and boldness, cruelty, violence, lust and desire.

6 of Wands

The Sixes are a recovery after the stress of the Fives. They indicate communication, success, relationships and sharing.

Wands represent the Fire element, the energy of existence. Wands are not passive and can be destructive. In Tarot the Wands are often associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles.

Waite's card shows a man on horseback riding through a victory parade or celebration. Success with will power results in getting what you want, or achieving your goals or ambitions. This card signifies victory, optimism and good news.

Astrological Correspondence

Jupiter in Leo (Aug 2 – Aug 11). Ruled by the Sun, Uranus exalted. Generous, big-hearted, dignified or over-bearing, intolerant, self appraising and extravagant. Expansive, joyful and positive they are good with authority and make good law keepers and law makers.

Qabalah / Golden Dawn

Lord of Victory. Resides in Tiphareth on the Tree of Atziluth.

Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears is a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below". Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in form and dwells among us; i.e. comes within range of human consciousness. Tiphareth, the Son, "shows us" Kether, the Father.

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The benevolence of Jupiter, in the fiery Sign Leo, brings success and good

relationships. It is victory following great effort. Waite emphasizes the idea of victory after strife with his mounted figure.

Clear rose pink is the colour of Tiphareth in Atziluth.

In Crowley's card "Victory", perfect balance of powers is shown by the crossed wands (the wands of the three Adepts in Golden Dawn ritual).

According to Crowley this card represents energy in completely balanced manifestation. The Will is now in the sixth Sephirah, Tiphareth, which is a direct reflection of Kether. Jupiter is the king of the Gods and is a sign of luck, Leo is a fire sign and here it is ruled by the sun. All this in balance results in Victory, there are no bad or unbalanced elements at work in this card.

Gain or victory after strife. Love, pleasure gained by labour, carefulness, riches, success and sociability.

7 of Wands

The Sevens relate to victory, risk taking, danger and courage.

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Waite's card shows a man who has secured the high ground and is fighting with a staff against six other staffs. Victory in will power brings success, which is one aspect of this card. The card also shows an ongoing fight, but perhaps an enjoyable one and can indicate valour and courage on the path to achieving what you want. It could be a warning to try a less aggressive approach.

Astrological Correspondence

Mars in Leo (Aug 12 – Aug 22). Ruled by the Sun, Uranus exalted. Dramatic, enthusiastic, ambitious, passionate or dominating, arrogant and melodramatic. Can have a big view of themselves and sometimes go crazy.

Qabalah / Golden Dawn

Resides in Netzach (7) on the Tree of Atziluth.

Netzach - Victory - The Sphere of Venus. Suffers difficulties, weakness, imbalance and illusion.

Netzach 'ensouls' the ideas of Hod, she manifests the imaginary.

A sphere of feeling, instincts and desires. An emotional sphere of the creative mind, inspiring artists and dancers and musicians.

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spiritual level, Tarot Wands reside here.

The position of Mars in Leo is one of courage and strength, but whereas a fiery clash is certain, victory is not.

Amber or deep yellow is the colour of Netzach in Atziluth.

Crowley's 'Valour' again uses the wands of the three Golden Dawn Adepts, but crosses them with a very crude club to suggest that the battle in this card may be a disordered and disorganized one of uncertain results.

Crowley's comments on this card are particularly lucid: The sevens are weak, earthy and feminine and represent a departure from the balance that implies a loss of confidence. This card is attributed to Mars in Leo and although the sun is still at full strength the army of Mars has been thrown in disarray. If a battle is to be won it is by dint of individual valour, a 'soldier's battle'. Only in the sphere of the spirit does Venus come into her own. Here her card "Valour," which well describes the dynamic and vitalising influence she exerts when her spiritual significance is understood and employed. Opposition yet courage. Possible victory depending on the energy and courage exercised.

8 of Wands

The Eights tend to show movement, but also opposition to movement. They can also indicate new beginnings and change.

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Eight Wands fly through the sky in Waite's card. This card represents movement, or taking swift action to get what you want. It can indicate new ventures, proposals of love and new directions in life. Also, movement without direction, failure to move when it is appropriate to do so or unresolved plans.

Astrological Correspondence

Mercury in Sagittarius (Nov 23 – Dec 2). Frank, versatile, foresighted, open-minded, nervous, unstable, dishonest and un-concentrated. The 'old', masterful and authoritative Sagittarius is a bad sign for Mercury, who is young, fast, irresponsible and seeks to undermine everything that Sagittarius represents. Often represents a conflict with learning, responsibility and authority.

Qabalah / Golden Dawn

Lord of Swiftmess Resides in Hod on the Tree of Atziluth.

Hod – Splendour – The Sphere of Mercury. Suffers difficulties, weakness, imbalance and illusion. Hod is the sphere of the intellect or individual mind. Hod is often assigned Thoth (Hermes), the god of communication, magic, writing and science. Hod is the idea maker and Netzach puts the ideas into action.

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Mercury is not well placed here; it is in its detriment in Sagittarius. Its energies are mitigated and quickly expended in the Sign of the Archer, a phenomenon which Crowley has likened to electricity in his card. The divinatory meaning is swiftness or rapidity.

Mercury's energy is soon used up in the scale of fire, great energy released and dissipated.

Violet purple is the colour of Hod in the scale of Atziluth

Crowley's card Swiftness represents mercury in Sagittarius and the 8th Sephirah is also ruled by Mercury, so speed and quickness and action are indicated.

Although low on the TOL Mercury brings straight from Chokmah the message of the original Will. The flames are now missing from this card and are replaced by the heavier energies of speech, light and electricity.

Hasty communications and messages. Too much force applied too suddenly. Violent, but not lasting.

9 of Wands

The Nines show that something has been established, but often at a price; struggle, compromise and tension are indicated.

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Waite's card shows a man with a bandaged head, leaning against his staff in front of a row of eight other staffs (Wands).. He has achieved what he wanted, but at a price. He showed strength and resilience to achieve his goals. In divinatory terms the card can herald a fight or a conflict, but indicates the strength to prevail against opposition.

Astrological Correspondence

Moon in Sagittarius (Dec 3 – Dec 12). Sincere, cheerful, optimistic, alert, off-hand manner, careless and restless. The deep emotional feelings generated by these people can produce activists, environmentalists, feminists or other

idealists. Maybe there is a strong link to mother, or maybe to a guru. These people have a need for ideals and a need for travel. They are party makers who need to expand to feel alive.

Qabalah / Golden Dawn

Lord of Great Strength Resides in Yesod on the Tree of Atziluth.

Yesod –Foundation - The Sphere of The Moon. Stable, strong and supportive. A crystallization of energy. The foundation of the universe, established in its strength, which is very fluidic, in a continual state of flux and reflux, the element of Water, moon's influence.

Yesod is the sphere of 'Ether of the Wise,' a substance partaking of the nature of both mind and matter, it is the root of the ether of physics. The four elements of the ancients find their explanation in a fifth, the Ether, So in Yesod is the unmanifest fifth of the four elements of Malkuth.

Yesod, gathers the energy from all the other Sephiroth, and is the only transmitter of these energies to Malkuth, the physical plane.

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The Lunar powers acquire great strength in Sagittarius, although wherever Yesod and the Moon are concerned, there is always another side to the coin. Successes are accompanied by strife and apprehension. The good health which this aspect conveys is certain, but with doubt about the course it may later take. In divination the card means great strength, power, recovery from sickness.

Indigo or violet-blue is the colour of Yesod in Atziluth. Blue is the colour given to the Moon on the King Scale. The red fire of Yod adds its strength.

Crowley's Strength. The energy is once again in balance on the central pillar of the TOL but its energy is running out, here the energy begins to crystallize. But this card is ruled by the Moon in Sagittarius and the moon also rules the 9th Sephirah, Yesod, so the moon is doubly powerful here. Sagittarius is light, swift and spiritual and the moon is the weakest of the planets yet this card is called strength. Crowley: "defence to be effective, must be mobile, great strength lies in the ability to change perpetually."

Power, health, recovery from sickness. Tremendous and steady force that can not be shaken. Herculean strength, sometimes scientifically applied.

10 of Wands

The Tens show completion, or the need to go beyond the present position. They can also indicate abundance.

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aggression, battle and struggles.

In Waite's card a man carries ten rods or Wands. This card suggests a burden, either physically or emotionally. Getting what you want (or think you want) is taking too much energy. This card can represent oppression or the taking on of too much. It can indicate someone caught up by responsibility when freedom is required. When ill dignified the burden is so heavy that the point of collapse is reached.

Astrological Correspondence

Saturn in Sagittarius (Dec 13 – Dec 21). Ruled by Jupiter, Dragon's tail exalted. This is a bad and unhappy mix, representing the conflict of Jupiter (Father) with Saturn (son). In mythology Saturn cut off the testicles of Jupiter and cast them into the sea, thereby creating the male and female principle. These people tend to be moralizing, ambitious, trustworthy, dignified, tactless and insincere. The destructive powers of Saturn are amplified by the Swiftiness of Sagittarius, leading to material force selfishly applied, usually with cruelty

Qabalah / Golden Dawn

Lord of Oppression Resides in Malkuth on the Tree of Atziluth.

Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth

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Yellow is the colour of Malkuth in Atziluth.. an influx of the energy of Aleph, Air. Like the fool card it alludes to the beginning of a current of energy, as well as the end of one

Crowley's card "Oppression" represents Fire in its most destructive aspect, stupid and obstinate cruelty from which there is no escape.

The 10th Sephirah shows Force detached from its spiritual sources, it is a

complete loss of energy. Flames are once again visible on this card but Crowley describes them as in 'wild ruin, fire in its most destructive aspect.'

Fire in Malkuth is a blind, violet force, Saturn is heavy and dull and Sagittarius is light and spiritual and the result is oppression and repression. The 2 Dorjes shown in the 2 of Wands are now lengthened to bars, they have lost their nobility. The remaining wands are crude clubs. Cruelty, malice, revenge, injustice, cruel and overbearing force and energy applied to material and selfish ends. Failure. Opposition too strong to overcome.

Cups

Ace of Cups

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

The Aces represent the elements in their pure form, representing the roots, or fountainheads of the four elements; all the other minor arcana are but facets of the Ace. Crowley describes the Aces as 'seeds' of the element. There would be no creation if the elements remained in their pure form (or as seeds), for creation to occur the base elements must be combined, or to continue the metaphor, the seeds must germinate and grow.

In divinatory terms Aces describe the basic quality of the suit (element) and the root of creation. They represent opportunity.
the Ace of Cups represents love in its highest form.

Waite depicts the Holy Grail (opposite the Holy Lance which is the Ace of Wands) with the dove and holy wafer clearly symbolized. In divinatory readings this cards symbolises love, happiness and joy.

Astrological Correspondence

With the Princess of Cups it rules one quarter of the zodiac, Libra, Scorpio, Sagittarius, and the land masses of the Pacific.

Qabalah / Golden Dawn

Root of the Powers of Water. Resides in Kether on the Tree of Briah
Kether - the Absolute – Sphere of Pluto, very strong. - In Kether there is no form but only pure being, never in actual manifestation. It is a higher dimension, a different order of being. In Kether there is no division, no opposites, it is the One and existed before there was any reflection of itself. It is. utterly inert, pure being without activity; activity begins in Chokmah.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

This is an all-encompassing Maternal Force, symbolized by Water which pours dynamically from the Cup, but becomes calm and stable beneath.

The Ace of cups represents the unfolding of Divine Consciousness. The Dove is a symbol of Venus as the Great Mother, who produces the Earth..

White brilliance is the colour of Kether in the world of Briah, and white is made up of all colours.. also symbolic of the One Source.

Crowley's version of the card emphasizes the element of Water in its most secret and original form; the primordial card in the essential form of the Holy Grail. The wave encloses and directs pure consciousness.

It is the female compliment of the Ace of Wands. Fertility, productiveness, beauty, pleasure and happiness.

2 of Cups

The twos show union, connection, duality, dialogue but also friction and opposites.

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

Waite's card shows a man and a woman, each holding a cup. This card is actually a lesser version of the Lover's card, the 6th Major Arcana. Duality is expressed in the form of the caduceus, which is beneath a winged lion. This card heralds the beginning of a relationship or shows love between two people. The card can also indicate success in a business relationship.

Astrological Correspondence

Venus in Cancer (Jun 21 – Jul 1). Ruled by the Moon, Jupiter exalted.

Motherhood, suffering mood swings, extremely emotional person, sensitive, susceptible, someone who needs to see love reciprocated, loyal, romantic, tender, sympathetic, shy, timid, easily flattered and possessive.

The twos always represent the Word and the Will and in the suit of water this is love. Venus is happy to be in Cancer and Cancer is very receptive to Venus, the moon rules all of this and Jupiter's good luck presides over this happy arrangement.

Qabalah / Golden Dawn

Lord of Love. Resides in Chokmah on the Tree of Briah.

Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being

extended into the line which is Chokmah, we have an adequate symbolic representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The archetypal positive, primordial Maleness.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Water can only flow through the energy provided by the Chokmah-Fire. It is a joyous and loving partnership; Male and female energies in harmony, united. Can be a card of marriage.

The realm of the zodiac in the creative world of Pure intellect. Perfect union of Father (Yod-fire) and Mother (Heh-water). Only through this harmonious marriage can the Primal Waters flow and reach the material earth.

Grey is the colour of Chokmah in Briah

Crowley's card is called Love. Fish, generally, refer to the Goddess Venus, the Dolphin relating more specifically to Neptune and the Sun God Apollo . The card represents harmony of male and female.

The energy of Water in its highest form. Marriage, love, pleasure, harmony, masculine and feminine united

3 of Cups

The Threes are the full expression of the suit (element) and represent a strong, secure and stable situation.

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

Waite's card shows three women dancing and holding up Cups. This card represents pure and lasting joy, a celebration, good fortune, emotional fulfilment or happiness. It also shows the successful outcome of whatever venture has been undertaken. Some tarot readers associate this card with a birth.

Astrological Correspondence

Mercury in Cancer (Jul 2 – Jul 11). Ruled by the Moon, Jupiter exalted. These people are imaginative, intuitive, impressionable and have a good memory but are also irrational, capricious, narrow-minded and prone to mood swings.

Qabalah / Golden Dawn

Lord of Abundance. Resides in Binah on the Tree of Briah.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Cancer is under the rulership of the Moon, and is Cardinal Water. It is, thus, in perfect affinity with Binah.

Black is the colour of Binah in Briah

Crowley's card is called Abundance.

Crowley shows Water arising from one single Lotus, "the dark calm sea characteristic of Binah." The cups are pomegranates, the fruit of Persephone to whom, with Demeter, the card is attributed.

Crowley informs us that Mercury in Cancer represents the fulfilment of the Will of Love in abounding joy, it is the spiritual basis of fertility.

Plenty, hospitality, eating and drinking, pleasure, dancing, pleasure, success, good luck and kindness. Good things in life, although enjoyed, should be distrusted.

4 of Cups

The Fours indicate structure, solidity, inflexibility and order. They define and set boundaries. They define the suit (element) in actuality.

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

Waite shows a man sitting in front of three Cups, disinterested in the offer of a fourth cup and this card suggests apathy or shows somebody who feels bored and can only see the worthlessness of a situation. It can reflect a dull or uninspiring environment, or illness and depression.

Astrological Correspondence

Moon in Cancer (Jul 12 – Jul 21). Ruled by the Moon, Jupiter exalted. This

represents a perfect relationship as the moon rules Cancer and life is good. Always having what you need: money, help, security etc. Keenly receptive, sensitive, domesticated or clannish, moody, unstable, unemotional.

Qabalah / Golden Dawn

Lord of Blended Pleasure. This is Chesed in Briah,
Chesed – Mercy - The Sphere of Jupiter - very strong. The rule of law, materialization. the beginning of manifested form - Actual manifestation, as our finite minds can conceive it, The loving father, the protector and preserver he continues the work of Chokmah, organising and preserving that which the All-Father has begotten. Chesed builds what Geburah destroys.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

The energies of this card are very passive, almost indifferent as Waite's seated figure indicates. The meaning in divination is blended pleasure and success, receiving pleasure but mixed with some slight discomfort and anxieties.

Balanced but watery Briah is too passive. Mercy as a weakness. Moon rules cancer and adds to the passivity. So there is pleasure, but with problems. Chesed in Briah (Queen scale) is Blue, one of the 3 primary colours corresponding to the three Mother letters of the Hebrew alphabet. Blue is associated with Mem, which means water in Hebrew.

Crowley Luxury. The Moon naturally rules Cancer, and here its alternating flow is mitigated. It is a card of pleasure, but with reservations: all of the Cups hold water, but the uppermost ones overflow, while those beneath do not, suggesting pleasure coming to an end.

The Moon is in its own house in Cancer and so is happy. Jupiter is exalted in Cancer and he also rules the fourth Sephirah, Chesed, so providing a double blessing and double good luck. Chesed is the first manifestation of the element, in this case water, although Crowley warns that the original purity has been lost below the abyss. He also warns that too much of a good thing is not a good thing and will not last, the seeds of decay are already set. However, enjoy the moment of Luxury, even if it cannot be trusted to last.

Receiving pleasure and kindness from others, but some discomfort therewith. A stationary period of happiness. It is too passive to represent perfect happiness and love and marriage are not implied by this card.

5 of Cups

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism,

imagination, joy, peace and harmony but also with deception.

The Fives are usually bad news in a reading, they show loss, struggle, conflict, sorrow, challenges, crises and painful realities. Often they indicate an outside influence.

Waite's card shows a man in a black cloak standing between three overturned and two upright Cups. He sees three overturned Cups in front of him but not the two upright Cups behind him. In divinatory terms this card shows loss, melancholy and disappointment. It can also show the acceptance or emotional reaction to loss, which is a first step in overcoming the problem and finding a new way forward. It can also show loss but something still remains. Waite suggests a marriage is still possible, but it will be a troubled union. Ill dignified this card suggests that the loss has not been yet been accepted and worries and sadness remain.

Astrological Correspondence

Mars in Scorpio (Oct 23 – Nov 1). Ruled by Mars and Pluto Mercury exalted. This is a destructive combination and these people are hard to be around as they can hurt others. These people drive fast cars, take risks, drink heavily, seek thrills and are fascinated by death. They are passionate, courageous, strong-sexed, revengeful, brutal, aggressive and sensuous.

Mars in Scorpio, also ruled by Mars. The anticipated pleasure is frustrated, and as Mercury is exalted in this card, this all happens rather more quickly than might otherwise have been expected.

Qabalah / Golden Dawn

Lord of Loss in Pleasure. Resides in Geburah on the Tree of Briah.

Geburah – Strength, Severity – Sphere of Mars - strong but unbalanced. Motion, storm and stress Martial energy and destruction, not evil but a necessary purification – Geburah is the warrior king, armed with the sword of righteousness, going to war to protect his people. He is a slayer of dragons. Geburah is the Destroyer, the Lord of Fear and Severity, a force necessary to balance Chesed, the Lord of Love, and Netzach, the Lady of Beauty.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Geburah in Briah is scarlet-red, red another primary colour associated with the Hebrew Mother letter, Shin, which represents the fire element.

“Disappointment”

Mars in the water Sign Scorpio produces an extremely emotional effect. Loss of that which is loved is symbolized by the once-full Cups in Crowley's card. The

watery nature of this card is totally dissonant with the fiery nature of Geburah, and means the loss of pleasure. This is also one of the cards which can indicate death if the cards around it are supportive of this interpretation.

Geburah is martial severity in the creative world of pure intellect. Gibran's fire and male energy do not sit well here, the effect is disruption, loss of pleasure.

Passionate, courageous, strong-sexed, revengeful, brutal, aggressive and sensuous. The inverted Pentagram shows the triumph of matter over spirit. Disappointment in love or marriage, unkindness of a friend, loss of friendship. Death. End of pleasure, sadness, treachery, deceit, ill-will, trouble and anxiety from all sources.

6 of Cups

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

The Sixes are a recovery after the stress of the Fives. They indicate communication, success, relationships and sharing.

Waite's card shows a child passing a cup to a younger child. This is the card of happy memories, sharing and happiness. Looking back on a happy past can be helpful to the present, as long as we do not use this as an excuse not to deal with present situation. It can show somebody unwilling to deal with the present situation.

Astrological Correspondence

Sun in Scorpio (Nov 2 – Nov 11). Ruled by Mars and Pluto, Mercury exalted. Strong willed and passionate people who can see deeply into others, it is hard to deceive these people. They are physically aggressive and their very nature is destructive. They are cynical and see the world as black and white. They can also be intense, passionate, secretive, enduring, brooding, vindictive and obstinate.

Qabalah / Golden Dawn

Lord of Pleasure. Resides in Tiphareth on the Tree of Briah.

Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears as a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below". Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in

form and dwells among us; i.e. comes within range of human consciousness. Tiphareth, the Son, "shows us" Kether, the Father.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Tiphareth one again restores balance and the sun shines once again on the water. The Sun is in Scorpio and the sun rules Tiphareth. Crowley informs us that this card represents the fulfilment of sexual will.

This is Tiphareth in Briah, the influence of Tiphareth in the Mental World. As Tiphareth in Atziluth means Victory after effort, so Tiphareth in the Watery world means the beginning of pleasure.

Tiphareth is the beauty of the sun in Briah, the creative world of pure intellect. The sun shines on the waters of the Earth, the beginning of pleasure.. and in Scorpio also sexual pleasure.. perhaps the beginning of pleasure depending on dignity.

Yellow is the colour of Tiphareth in Briah, another Mother letter, Aleph representing the element of Air, the reconciler of Fire and Water..

The three mother letters (and 3 primary colours) comprise the Ethical Triad of the Higher Self: Chesed, Geburah and Tiphareth.

Crowley's Pleasure shows partially-filled Cups and flowers emerging suggest the beginning of pleasure.

Beginning of a wish, happiness, enjoyment, gain, the start of steady increase, pleasure, harmony, well-being.

7 of Cups

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

The Sevens relate to victory, risk taking, danger and courage.

Waite's card shows a person imagining seven Cups, filled with their hopes and fears. The danger here is daydreaming and not basing yourself in the real world. This can also be a card of choices or movement between different aspects of your life.

Astrological Correspondence

Venus in Scorpio (Nov 12 – Nov 22). Ruled by Mars and Pluto, Mercury exalted. A challenging mix, these people are often extremely negative in their sexuality. They can be deep feeling with magnetic charm, or jealous, hurtful,

hateful and immoral. . Passionate, courageous, strongly-sexed, revengeful, brutal, aggressive and sensual.

Qabalah / Golden Dawn

Lord of Illusory Success. Resides in Netzach (7) on the Tree of Briah.

Netzach 'ensouls' the ideas of Hod, she manifests the imaginary. A sphere of feeling, instincts and desires. An emotional sphere of the creative mind, inspiring artists and dancers and musicians.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Venus is not well dignified in Scorpio and Venus also rules Netzach, which is also difficult and imbalanced. Add the aggression of Mars to this mix and the divinatory meaning of this becomes apparent.

Venus in Scorpio is extremely intense and emotional, often involving deceit. Sometimes this is dissipation, a wallowing in emotions, or a self-deception. It can certainly be a card of egocentricity and selfishness.

Victory is possible but may be illusory or there could be a deception at the point of apparent victory. Vanity, lust, lying, unfulfilled promises, illusions, errors, deception.

This card represents the working of Venus in the sphere of mind, where her influence is by no means conducive to clear-sightedness. We believe what we want to believe when we are under the influence of Venus. Upon this plane her motto might well be "Love is blind."

Netzach is Venus (Victory) in Briah, the creative world of pure intellect and Netzach is a fiery sphere, not well placed in watery Briah. Venus is not well dignified in Scorpio , there is much self deception.

Netzach in Venus has green as its colour...Chesed is blue and Tiphareth are yellow, and these energies are combined into green.

Crowley implies a great warning in his card Debauch. His lotuses have become ugly and slimy, a perversion of the sacrament of the Cup in Six, possibly brought about by the inflation of ego. Thus, the divinatory meaning of the card is error, illusion and illusory success

Lying, promises unfulfilled, illusion, deception, error, success not retained, violence against women, deception in love, delusions of a drug addict, a bad idea, sinking into the mire. "This is one of the worst ideas that one can have, its mode is passion and its goal is madness. There is almost something suicidal about this card."

8 of Cups

Cups represent the Water element and love, passivity and formlessness. In

Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

The Eights tend to show movement, but also opposition to movement. They can also indicate new beginnings and change..

Waite's card shows a person walking away from a structure made of Eight Cups. The card indicates it is time to leave, and perhaps to leave what was a stable situation. Ill dignified this card indicates a refusal to leave or lacking the courage to leave or change a situation.

Astrological Correspondence

Saturn in Pisces (Feb 19 – Feb 28). Ruled by Jupiter and Neptune, Venus exalted Saturn suggests structure and limitations and Pisces is other-worldly and a little lost and this blend leads to unrealistic structures, or lack of structure. It can refer to frustrations in life, but these very frustrations can give direction and purpose. People born in this period tend to be self-sacrificing, retiring, self-pitying, untidy and worrisome.

Qabalah / Golden Dawn

Lord of Abandoned Success Resides in Hod on the Tree of Briah. Saturn is very heavy and Pisces doesn't offer any resistance to the weight and Mercury, who rules in Hod cannot rescue the situation. The waters are calm but stagnant. Hod – Splendour – The Sphere of Mercury. Suffers difficulties, weakness, imbalance and illusion. Hod is the sphere of the intellect or individual mind. Hod is often assigned Thoth (Hermes), the god of communication, magic, writing and science. Hod is the idea maker and Netzach puts the ideas into action.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

This is Hod in Briah, the influence of Hod in the Mental World. Saturn in the Water Sign Pisces brings about subtle problems, and a certain introspection which manifests as a sense of disinterest with the material condition. The effect of water on Saturn is to produce discontent, the abandoned success, or decline of interest in anything which this card means. Crowley calls this card Indolence

Temporary success, but no further results. Journeying from place to place. Hod of Heh is a decline in interest.

Mercury here brings self examination and introverted behaviour, abandoning success, creating disinterest.

Hod in Briah is orange, mixing red (Geburah) and yellow (Tiphareth).. orange is the compliment of Blue (Chesed)

Success abandoned, decline of interest, something discarded as soon as gained, journeying from place to place, seeking after riches, instability.

9 of Cups

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

The Nines show that something has been established, but often at a price; struggle, compromise and tension are indicated.

Waite has a well dressed and well fed man sits before a row of nine Cups. This card shows someone who has achieved what they wanted and who takes pleasure from having what they want. This card represents a good time in any situation, your dreams and wishes have come to fruition. A fulfilment of wishes.

Astrological Correspondence

Jupiter in Pisces (Mar 1 – Mar 10). Ruled by Jupiter and Neptune, Venus exalted. These people are compassionate, benevolent, genial and humorous or extravagant, unreliable and over-imaginative.

Qabalah / Golden Dawn

Lord of Material Happiness Resides in Yesod (9) on the Tree of Briah.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Yesod –Foundation - The Sphere of The Moon. Stable, strong and supportive. A crystallization of energy. The foundation of the universe, established in its strength, which is very fluidic, in a continual state of flux and reflux, the element of Water, moon's influence.

Yesod is the sphere of 'Ether of the Wise,' a substance partaking of the nature of both mind and matter, it is the root of the ether of physics. The four elements of the ancients find their explanation in a fifth, the Ether, So in Yesod is the unmanifest fifth of the four elements of Malkuth.

Yesod, gathers the energy from all the other Sephiroth, and is the only transmitter of these energies to Malkuth, the physical plane.

Once again stability is restored on the central column of the TOL, the moon further strengthening the idea of water. Jupiter is in Pisces and rules Pisces, a deeply fortunate combination. Venus looks over all of this and adds her love. A nice card and a happy one.

Here the benevolence of Jupiter, functioning through the water of Pisces, effects happiness and satisfaction in Malkuth. This is a card of pleasure and sensuality which should be compared with the 10 Cups, the success of which is more lasting.

Its colour is Violet, (Yesod in the queen scale of Briah). Violet is red (Geburah) plus blue (Chesed), complimentary to yellow (Tiphareth); the moon is a reflection of the sun. This completes the Astral Triad of the personality on the TOL.

Crowley's Happiness shows nine cups overflowing and arranged in a square intended to suggest Chesed-Jupiter and the perfection of Water force here. Yesod in Briah is the moon, a stable foundation, in the creative world of pure intellect, the equilibrium lost in the last 2 cards has been restored. The mercy of Jupiter is conducted through the calm waters of Pisces.

Complete success, pleasure and happiness, wishes fulfilled, high minded – not easily satisfied with small and limited ideas. Good and generous nature but sometimes foolish. Water in its highest material manifestation.

10 of Cups

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

The Tens show completion, or the need to go beyond the present position. They can also indicate abundance.

Waite shows a family in a countryside setting look up at a rainbow containing ten Cups. This is the 'happy family' card or it shows the joys of life (or a situation) in general.

Astrological Correspondence

Mars in Pisces (Mar 11 – Mar 20). Ruled by Jupiter and Neptune, Venus exalted. These people are often unreasonable and unrealistic and just do things without consideration. They are driven by actions but are confused about themselves and others. They can have addictive personalities and are often intensely emotional, generous, temperamental, over-gushing, sensuous and unstable.

Mars does not behave well in Pisces for he is disruptive and war like and she is calm and peaceful.

Qabalah / Golden Dawn

Lord of Perfected Success. Resides in Malkuth on the Tree of Briah.

Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the

so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Here is a situation where the generally understood astrological meaning of an aspect does not apply. In an astrological reading, Mars in Pisces, a watery sign, would signify a dispersal of energy and a degree of frustration. But the meaning here is that the fire of Mars causes the waters of the final sign of the Zodiac to rush furiously in Briah, bringing great success on the material plane. The happiness is "inspired from above."

Permanent and lasting success, good fortune.

Malkuth (Earth) in Briah (creative world of pure intellect)..here the generally accepted Astrological Correspondences don't apply, they are over-riden by the Sephirah.. so Mars now calms the waters rather than disturbing them..

Malkuth in the scale of Briah has 4 colours, citrine (green and orange, Netzach and Hod), russet (orange and violet, Hod and Yesod) , olive (green and violet, Netzach and Yesod) and black, which is a combination of all the colours on the TOL.....all the energies of the entire tree are now manifest.

Matter settled, complete good fortune, permanent and lasting success. The divinatory meanings seem good, but Crowley had a deep suspicion of this card, Satiety . He wrote "There is something very sinister about this card, it is the craving of a drug addict. It is the final decent into illusion."

Swords

Ace of Swords

The Aces represent the elements in their pure form, representing the roots, or fountainheads of the four elements; all the other minor arcana are but facets of the Ace. Crowley describes the Aces as 'seeds' of the element. There would be no creation if the elements remained in their pure form (or as seeds), for creation to occur the base elements must be combined, or to continue the metaphor, the seeds must germinate and grow.

In divinatory terms Aces describe the basic quality of the suit (element) and the root of creation. They represent opportunity.

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas

and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

This card represents the intellect and perception, Waite has depicted the 'sword of truth' which can pierce illusion and emotion. In divinatory terms this card signifies victory, truth, victory, triumph, force and attainment. Ill dignified it shows a lack of truth and clarity, illusion, confusion, destruction and tyranny. The symbology of this card, with the sword piercing the crown, was also used as a symbol of secret magical societies.

Astrological Correspondence

Together with the Princess of Swords it rules one quarter of the heavens; the signs of Capricorn, Aquarius and Pisces and the land masses of the Americas.

Qabalah / Golden Dawn

Root of the Powers of Air Resides in Kether on the Tree of Yetzirah.

Kether - the Absolute – Sphere of Pluto, very strong. - In Kether there is no form but only pure being, never in actual manifestation. It is a higher dimension, a different order of being. In Kether there is no division, no opposites, it is the One and existed before there was any reflection of itself. It is. utterly inert, pure being without activity; activity begins in Chokmah.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

The card is Kether in Yetzirah, the influence of Kether in the Astral World, the world of fleeting forms. This is a potent card which can be either extremely good or extremely evil. It represents force which is invoked, rather than the natural force of the Ace of Wands.

The Sword of Air is shown passing through the Crown of Kether. It is the "Sword of Good or Evil," and when enforcing Divine Authority it may become the Sword of "Wrath, Punishment and Affliction."

Invoked rather than natural force. Reversed or ill dignified it is a power of evil rather than good, a tool of punishment and war.

The colour of Kether in the scale of Yetzirah (prince scale), the formative astral world is white brilliance..a continuation of the brilliant light emitted in Atziluth and Briah.

Kether in the world of shadowy images is erratic, the ace of swords represents

the essence of the element of Air, the Vav of Tetragrammaton, which corresponds to the Ruach of the human soul., the mind and its reasoning qualities. The energy is therefore generated by the human mind.

Crowley's card is similar to Waite's. The primordial energy of Air, the sword of the Magus. Invoked rather than natural power. A great power for good or evil. Mental clarity, knowing what you want, clear goals. Strong alignment. Understanding what is being asked.

2 of Swords

The twos show union, connection, duality, dialogue but also friction and opposites.

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

Waite shows a blindfolded woman sits on the edge of a cliff, holding two Swords. This woman is in a precarious position but seems well balanced. She is closing herself off in order to make a choice, or in an act of meditation, or she is hiding from the world.

Astrological Correspondence

Moon in Libra (Sep 23 – Oct 2). Ruled by Venus, Saturn exalted Someone who always sees both sides and needs to make people happy. They tend to be diplomatic, compromising, courteous, capricious, evasive and fickle.

Qabalah / Golden Dawn

Lord of Peace Restored Resides in Chokmah on the Tree of Yetzirah. Swords are always troublesome but the Moon in Libra, residing in Chokmah, provides the best idea of this suit. Libra is well balanced, Venus is calm and peaceful and Saturn's heaviness doesn't upset the mixture here above the abyss. But the mind is the great enemy and must be defeated in combat, the peace will be short lived. Here above the abyss though, the intellect doesn't exist.

Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we have an adequate symbolic

representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The archetypal positive, primordial Maleness.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

This is Chokmah in Yetzirah, the influence of Chokmah in the Astral World. Swords are generally negative and destructive, but the balancing effect of Chokmah makes this a positive card. Swords, which might otherwise be clashing, hold together a flower in both the Golden Dawn and Crowley cards: The divinatory meaning is suggested by the position of the Moon in Libra. The Moon is a very changeable and erratic planet which assumes some stability in Libra. The effect is one of subtlety, grace and compromise. So in divination, this card means a quarrel made up and arranged, the restoration of peace. The swords are generally trouble, but in Chokmah there is some peace and balance, further balance from moon in Libra, the moon being stabilized by Libra. However tension is never far away in swords.

Crowley chose a five petalled lotus for "Peace". Balance is affirmed by the cross of light behind which, on Crowley's card, implies that this is the balance of active energies. Crowley shows underlying tension with swirling forms behind the Swords. The truce here may be somewhat tenuous
Chokmah in Yetzirah (prince scale) is a blueish mother of pearl, a colour formed from the soft blue and gray of Chokmah in the king and queen scales, with Kether providing the iridescence.

Quarrel made up yet some tension persists, pleasure after pain, contradicting characteristics. The mind must be defeated to achieve the higher consciousness, but the mind resists at all costs.

3 of Swords.

The Threes are the full expression of the suit (element) and represent a strong, secure and stable situation.

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

A heart is pierced by three Swords. In divinatory terms this card shows sorrow, pain and heartbreak. The three Swords can represent three people, one of them caught in a choice between two lovers or potential lovers.

Astrological Correspondence

Saturn in Libra (Oct 3 – Oct 12). Ruled by Venus, Saturn exalted. These people often suffer in their relationships and can endure relationships that make them unhappy. They can grow through this sense of frustration and are capable of mature and serious relationships. They tend to be tactful, particular, impartial, insincere, impractical and austere.

Qabalah / Golden Dawn

Lord of Sorrow Resides in Binah on the Tree of Yetzirah.

This is Binah in Yetzirah, the influence of Binah in the Astral World.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Saturn is a very powerful planet, sometimes called "The Great Destroyer," and sometimes "The Great Initiator." Its presence usually means pain and hardship but this should not be taken as evil. It is through suffering, and through encounter with the Dark Sterile Mother that we learn life's most important lessons. Saturn throws the scales of Libra off balance in order that they may be rebalanced in a better way.

Binah is Saturn in the scale of Yetzirah, and here Saturn is dark and destructive, but not evil, decay is a natural and necessary process. Saturn has unbalanced Libra's scales, creating disruption and sorrow.

Binah in Yetzirah is dark brown, the mix of Binah's king and queen scale colours of crimson red and black.

Crowley's Sorrow has swords tearing apart the Rose of five Petals. Crowley's writes that this is a difficult card that must be studied in great length. We are still above the abyss, where the intellect doesn't exist. So how can we intellectualize this card when no intellectualizing is valid here? That is the crux of the matter here, the abyss must be crossed in order to achieve realisation, now we are

looking from the other side but no words we can write will describe the view from the 3 of swords. Unhappiness, sorrow, tears, disruption, separation.

4 of Swords

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

The Fours indicate structure, solidity, inflexibility and order. They define and set boundaries. They define the suit (element) in actuality.

Waite's card shows a sarcophagus with a carving of a sleeping or dead soldier. Solidity of thinking or movement is rest and this card represents rest, retreat or withdrawal. It can also be a sign to withdraw for a period or to hold back until a better opportunity presents itself. The card represents the calm before the storm and not a final resting place.

Astrological Correspondence

Jupiter in Libra (Oct 12 – Oct 22). Ruled by Venus, Saturn exalted Rejoicing and expanding in relationships, paternal in relationships with a sense of art and beauty. Sympathetic, just, charitable, hospitable, conceited and lazy.

Qabalah / Golden Dawn

Lord of Rest from Strife Resides in Chesed on the Tree of Yetzirah.
This is Chesed in Yetzirah, the influence of Chesed in the Astral World.

Chesed – Mercy - The Sphere of Jupiter - very strong. The rule of law, materialization. the beginning of manifested form - Actual manifestation, as our finite minds can conceive it, The loving father, the protector and preserver he continues the work of Chokmah, organising and preserving that which the All-Father has begotten. Chesed builds what Geburah destroys.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

The fours represent the first manifestation of the suit, here intellect is valid. Jupiter in Libra is a balanced and strong blend and Venus doesn't resist the combination. With no opposition this card reflects mental peace. Crowley also tells us this mix brings with it intellectual dogma and laws to govern it and that the mind is too indolent or too cowardly to do anything but accept this policy. But in the suit of swords the peace shall be short lived.

Swords are generally destructive, but here the love and munificence of Jupiter

triumphs over the cutting qualities of Primal Air and the Golden Dawn Rose (as in the Chokmah card, 2 Swords) is restored. Thus, rest from strife is the meaning of the card. The position of Jupiter in Libra is compassionate and sensitive, often having religious overtones.

Deep purple is the colour of Chesed in the World of Yetzirah. This is a combination of Chesed in the scales of Atziluth and Briah (deep violet and blue).

Jupiter in Libra bestows love and harmony on Chesed in the scale of Yetzirah. It is Mercy in the formative astral world. Therefore the normally destructive swords are at rest here. Can be compassion after a battle, order and peace reinstated (Jupiter). A cease fire. No more mental confusion. Crowley's card is called "Truce".

Convalescence, recovery from sickness, change for the better, quietness and rest after a struggle. A truce enforced by violence, therefore short-lived.

5 of Swords

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

The Fives are usually bad news in a reading, they show loss, struggle, conflict, sorrow, challenges, crises and painful realities. Often they indicate an outside influence.

Waite depicts a man carrying 3 Swords. Behind him are two defeated men and two Swords laying on the ground. This card depicts conflict, loss, defeat and a sense of humiliation. The victor looks smugly back towards his defeated opponents and cannot even carry all the spoils of his victory (the two remaining Swords). In divinatory terms this can show the actual moment of defeat.

Astrological Correspondence

Venus in Aquarius (Jan 20 – Jan 29). Ruled by Saturn and Uranus, Neptune exalted These people need to break out of established relationships, they are outsiders and anarchists who cannot feel 'fixed down'. They can be coolly affectionate, friendly, quiet, idealistic, touchy, uncompromising and have unconventional desires.

Qabalah / Golden Dawn

Lord of Defeat Resides in Geburah on the Tree of Yetzirah.

Geburah – Strength, Severity – Sphere of Mars - strong but unbalanced. Motion, storm and stress Martial energy and destruction, not evil but a necessary purification – Geburah is the warrior king, armed with the sword of righteousness, going to war to protect his people. He is a slayer of dragons. Geburah is the Destroyer, the Lord of Fear and Severity, a force necessary to balance Chesed, the Lord of Love, and Netzach, the Lady of Beauty.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Cruel and cowardly, unreliable, lying, failure, defeat. Hating to see peace between others. Mars in the formative astral world, Geburah is in its most disruptive aspect in the element of air. This is one of the most disruptive cards in the deck. The usual balance of mars and Venus has gone haywire. Venus is not well dignified in Aquarius and the swords of Geburah overwhelm it here, the result is complete failure.

Bright scarlet is the colour of Geburah on the Prince scale, a mix of orange and red, the king and queen scale colours of Geburah.

Crowley says this card Defeat (with the Nine and Ten of Swords) is among the most destructive in the deck. A relationship has already been noted between the Sword of Geburah and the Rose of Venus which is also the Rose of the Rose Cross. They are closely related energies, Mars being the consort of Venus in mythology. when the Sword of Geburah sweeps through the Air of Yetzirah, the growth energies of Venus are no match for it, and the petals of the Rose are scattered, literally, to the winds. Crowley's card shows this dispersion of forces behind the Swords in the shape of the inverted Pentagram. Crowley tells us the defeat is due to pacifism, Venus and Aquarius are not up for the fight, despite Mars ruling the fifth Sephirah.

Defeat, loss, malice, spite, slander, the contest lost. Failure, anxiety, trouble, poverty, lying, hating to see love and peace between others, clever and quick in thought and speech.

6 of Swords

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

The Sixes are a recovery after the stress of the Fives. They indicate communication, success, relationships and sharing.

Waite's card has a boatman ferrying an adult, a child and six Swords across Water. The divinatory meaning of this card does not seem to relate to the cards attributes as it is commonly stated: "A journey across Water". The card can also symbolise a quiet passage through difficult times or a passage to a higher state of consciousness.

Astrological Correspondence

Mercury in Aquarius (Jan 30 – Feb 🤪). Ruled by Saturn and Uranus, Neptune exalted. These people think differently and affect the world around them. They are often original, inventive and inquisitive but also eccentric, abrupt and contrary.

Qabalah / Golden Dawn

Lord of Earned Success Resides in Tiphareth on the Tree of Yetzirah. Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears is a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below". Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in form and dwells among us; i.e. comes within range of human consciousness. Tiphareth, the Son, "shows us" Kether, the Father.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Mercury in Aquarius represents intelligence and humanity according to Crowley. Furthermore there is a perfect balance of mental and moral faculties here in Tiphareth. This is Science in its fullest interpretation.

Saturn is the ruler of Aquarius, and here exerts its stabilizing power on the fleeting qualities of Mercury in that Air Sign. The success is the result of Saturn's work in this aspect. Thus the card is called the Lord of "Earned" Success. Here, again, the cutting qualities of Swords are turned to positive advantage. Solar beauty in the formative astral world is success achieved after a struggle. Saturn is the co ruler of Aquarius, and here is a stabilizing effect on mercury in the airy sign of Aquarius.

The colour Tiphareth in the scale of Yetzirah is rich salmon, mix of rose pink and yellow of the king and queen scales of Tiphareth.

Crowley's card is particularly interesting in that the Swords meet at the very centre of a Rose Cross of six gold squares, which he explained as meaning "the Rose Cross as the central secret of scientific truth." Here again, the way of the Cross is that of suffering, which tends to underscore the meaning of this card as success after anxiety and trouble. The great difficulty with which reward is obtained is shown by Waite's boatman, carrying souls across the river of spirit. Labour, work, journey by Water, success after anxiety and trouble, self-esteem, beauty, conceit and patience. A keen analytic mind, good concentration, enjoying both sides of an argument.

7 of Swords

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

The Sevens relate to victory, risk taking, danger and courage.

Waite shows a man sneaking away from an encampment carrying five Swords, but leaving two behind. This card indicates a daring coup and craftiness, though it can also show an impulsive act when more thought is required. The watchers in the camp behind have spotted him, will he escape?

Astrological Correspondence

Moon in Aquarius (Feb 9 – Feb 18). Ruled by Saturn and Uranus, Neptune exalted. These people need to make their own rules, break the system, break the law and break from their mother. They can be detached, courteous, imaginative, dispassionate, unpredictable, erratic and aloof.

Qabalah / Golden Dawn

Lord of Unstable Effort Resides in Netzach on the Tree of Yetzirah.

This card is not so unbalanced as the five. The Moon in Aquarius, ruled by Venus is Netzach, and on the tree of Swords (Yetzirah, meaning victory) is a peaceful mix and the futility is due to vacillation, appeasement or compromise. Saturn is too dull and heavy to help this situation.

Netzach 'ensouls' the ideas of Hod, she manifests the imaginary. A sphere of feeling, instincts and desires. An emotional sphere of the creative mind, inspiring artists and dancers and musicians.

Yetzirah formative world plane of astral forces, ideas projected still further, now

with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

The Moon in Aquarius indicates sociability, often religious inclination; the Moon is less fluid and changeable here than in other positions. However, the balances which it establishes are precarious and easily upset.

Yellow green is Netzach in the scale of Yetzirah, a mixture of amber and green, the colours of Netzach in the king and queen scales.

Love of abundance, fascinated by display, given to compliment. Unreliable.

Victory in the formative, astral world. Netzach in the airy realm of Yetzirah is precarious and unsteady. Peace has been restored but there is much tension and balance can be disrupted at any moment. Moon in Aquarius adds to the insecurity of the situation. Too much effort is wasted, perhaps futile. Too much interference from outside sources for lasting stability.

The Rose is restored, for it is a symbol primary to Venus, who rules Netzach. But the Swords are precariously balanced against it, one against the other, in Futility Crowley has six planetary Swords aimed against the larger one of the Sun.

Journey by land. Untrustworthy character. Partial success. Yielding when victory is in sight, loss through not continuing the effort. Inclined to betray confidences.

8 of Swords

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

The Eights tend to show movement, but also opposition to movement. They can also indicate new beginnings and change.

Waite shows a blindfolded woman, loosely bound, stands before eight Swords. This card represents oppression, but with a possible way out. The woman in the card can easily escape this situation if she so desires and the security of the castle is only a short distance behind her. This card can also herald bad news or show somebody incapable of making an important decision. This card can also indicate a gate to some special awareness.

Astrological Correspondence

Jupiter in Gemini (May 21 – May 30). Ruled by Mercury, Dragon's Head exalted. This is not a good mix, the old man Jupiter who is fixed in his ideas does not sit

comfortably with Mercury (Gemini), the eternal teenager who is easy going, changeable and reckless. These people tend to be highly intelligent, varied talents and broad-minded but can also be crafty, diffuse, have scattered interests and be indiscreet.

Qabalah / Golden Dawn

Lord of Shortened Force Resides in Hod (8) on the Tree of Yetzirah. Jupiter in Gemini, ruled by Mercury and in Hod, also ruled by mercury, is a luck and intellectual mix. But Hod is imbalanced and here the difficulties arise from accidental interference. Mercury is too flighty to get down to serious business here

Hod – Splendour – The Sphere of Mercury. Suffers difficulties, weakness, imbalance and illusion. Hod is the sphere of the intellect or individual mind. Hod is often assigned Thoth (Hermes), the god of communication, magic, writing and science. Hod is the idea maker and Netzach puts the ideas into action.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Too much force applied to small things, too much attention to detail, at the expense of the principal and more important points. Generous and clever, selfish, without strong feeling of affection. Admires wisdom yet applies it to small and unworthy objects.

Mercurial splendour in the formative astral world. Hod's intellectual powers are weakened and distracted in the astral realm. Energy is pulled one way and then the other. The force could be strong and decisive but only for a short period of time. Good fortune continually hindered by outside forces.

Russet is the colour of Hod in Yetzirah, a mixture of the violet and orange of Hod in the king and queen scales.

This is Hod in Yetzirah, the influence of Hod in the Astral World. The weakness of Jupiter (expansiveness), here in its detriment, allows the natural dualities of Gemini to affect its positive energies. They are cut back or shortened, by a desire to go first in one direction and then another. The application of Jupiter force in this sign may be erratic and unstable, or it may be intense and positive, though brief in duration. With his card, Interference, Crowley attempts to show this by making all eight Swords different.

Narrow, restricted, petty, a prison. Too much effort applied to small things, too much attention to detail when missing the point.

9 of Swords

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords

are also useful for cutting through illusion, delusion and resolving problems.

The Nines show that something has been established, but often at a price; struggle, compromise and tension are indicated. Traditionally four Nines in a reading show a good friend, three Nines success and two Nines receipt.

This card shows someone sitting in bed, clearly stressed through worry or after suffering a nightmare. This card shows despair, deep sorrow, mental pain or a long standing issue that can no longer be ignored. This card can herald a death.

Astrological Correspondence

Mars in Gemini (Jun 1 – Jun 10). Ruled by Mercury, Dragon's Head exalted. These people can suffer from a lack of focus especially as they are interested in everything and they good strategists and are good at multi-tasking. They are often sexually immature and like to fight with words. They are lively, agile, mechanically minded, highly-strung, argumentative but often dissipate their energy.

Qabalah / Golden Dawn

Lord of Despair and Cruelty Resides in Yesod (9) on the Tree of Yetzirah. There should be some stability back in the central column of the TOL though the energy is running out this low down on the Tree. Crowley tells us this represents a loss of pure intellect and the introduction of heartless passions and primitive instincts. He says this is the world of the fanatic and the psychopath. The main problem is that Mars does not sit comfortably in Gemini. Mars is warrior like and wants action, Gemini is flighty and intellectual and would rather talk about something than actually do anything. All this going on inside the head, in the realm of the intellect is cruelty, even if only to one's self.

Yesod –Foundation - The Sphere of The Moon. Stable, strong and supportive. A crystallization of energy. The foundation of the universe, established in its strength, which is very fluidic, in a continual state of flux and reflux, the element of Water, moon's influence.

Yesod is the sphere of 'Ether of the Wise,' a substance partaking of the nature of both mind and matter, it is the root of the ether of physics. The four elements of the ancients find their explanation in a fifth, the Ether, So in Yesod is the unmanifest fifth of the four elements of Malkuth.

Yesod, gathers the energy from all the other Sephiroth, and is the only transmitter of these energies to Malkuth, the physical plane.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

The Moon, a firm foundation in the formative astral world, but too little too late

this low on the TOL.. Thoughts are now dull, and Mars changes this wrath in cruelty, causing suffering and misery.
Dark purple is Yesod in Yetzirah, a mix of indigo and violet, Yesod in the king and queen scales.

Mars energy does no good in the sign of dualities. In Cruelty Crowley's shows "poison and blood" dripping from the nine jagged and rusty swords. Consciousness has taken a back seat, into the realm unenlightened by reason. The world of the unconscious, primitive instincts of the psychopath or the fanatic. "There is not even enough subtlety of mind left to take sadistic pleasure from its own cruelty."
Illness, suffering, malice, cruelty, pain, despair, suffering, dishonesty and slander.

10 of Swords

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

The Tens show completion, or the need to go beyond the present position. They can also indicate abundance.

Waite has a prostrate man has ten Swords stuck in his back. In this card there is an abundance of thought, but an overreaction to problems is suggested. This card depicts overkill, misfortune, ruin, pain and loss. There are certainly a lot of swords in this man's back, showing the overkill, but the clearing skies shown in the background also herald better times and depict the end of suffering. The situation is not as bad as it appears.

Astrological Correspondence

Sun in Gemini (Jun 11 – Jun 20). Ruled by Mercury, Dragon's Head exalted. Adaptable, happy people who easily connect with others, can go anywhere and are well liked but often have no depth and no wisdom. They are adaptable, communicative, versatile, diffuse, restless, inconstant and superficial.

Qabalah / Golden Dawn

Lord of Ruin Resides in Malkuth on the Tree of Yetzirah.
Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Background colours are citrine, olive, russet and black flecked gold, a combination of the colours of Malkuth in the king and queen scale.

Crowley's card is called Ruin. This card represents reason divorced from reality, the energy of the card, in this case the intellect, has run out. The sun shines in Gemini and the card is ruled by Mercury. Anywhere else and this would be a good mix of intelligence and light. But there is simply no energy left this far down the TOL, it is the ruin of the intellect, and even, according to Crowley, all mental and moral qualities.

Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Tens show completion, here it is the complete destruction of energy begun in the last cards. This card can also mean actual death, Ruin, death, defeat, disruption, undisciplined, failure. It is the ruin of the intellect and even of all mental and moral qualities.

Disks

Ace of Disks

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

The Aces represent the elements in their pure form, representing the roots, or fountainheads of the four elements; all the other minor arcana are but facets of the Ace. Crowley describes the Aces as 'seeds' of the element. There would be no creation if the elements remained in their pure form (or as seeds), for creation to occur the base elements must be combined, or to continue the metaphor, the seeds must germinate and grow.

Waite's:

In divinatory terms Aces describe the basic quality of the suit (element) and the root of creation. They represent opportunity.

This card represents mother Earth and can indicate a wealthy and joyful life as well as happiness, security and success. It can simply mean financial wealth and success.

Astrological Correspondence

With the Princess of Disks it rules one quarter of the zodiac, the signs Aries, Taurus and Gemini, and the land masses of Europe and Africa.

Qabalah / Golden Dawn

Root of the Powers of Earth. Resides in Kether on the Tree of Assiah

Kether - the Absolute – Sphere of Pluto, very strong. - In Kether there is no form but only pure being, never in actual manifestation. It is a higher dimension, a different order of being. In Kether there is no division, no opposites, it is the One and existed before there was any reflection of itself. It is utterly inert, pure being without activity; activity begins in Chokmah.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

It is a card of materiality which may, like the Ace of Swords, be either good or evil. It is not necessarily a card of wealth, and should be compared with the 10 Disks.

This is the card that signifies manifestation, either material or a process.

White flecked gold is the colour of Kether in the world of Assiah. The splashes of colour represent a congealing effect of energies which are becoming manifest.

The root of the element of Earth and the material world Assiah. Materiality in all its senses, good and evil. Gain, labour, power and wealth. It is the twin sister of Air. Crowley's card apparently represents the wings of the four Archangels (Michael, Gabriel, Raphael and Auriel) whose powers serve to balance one another, and create stability. At the centre is Crowley's personal phallus symbol and the number of the Beast of Revelation, 666, with which he identified. In the wheel are Greek words meaning "to the mark of the beast," another indicator that Crowley chose this particular card as his own.

2 of Disks

The Twos show union, connection, duality, dialogue but also friction and opposites.

Disks represent the Earth element and the 'magic' of ordinary creation, though

sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Waite's card shows a man juggling two Disks in between an infinity loop.

This card is about balance and about juggling different elements in your life. The ups and down in life are also symbolized by the ships on the rise and fall of the waves. It represents enjoyment and having a good time although ill dignified this is simulated enjoyment

Astrological Correspondence

Jupiter in Capricorn (Dec 22 – Dec 30). Ruled by Saturn, Mars exalted. Fun loving Jupiter is in conflict with serious Capricorn and the result is frustration, restriction, not enough fun, not enough money, not enough abundance. Resourceful, responsible, productive, conscientious, mean, bigoted, austere and self-righteous.

Qabalah / Golden Dawn

Lord of Harmonious Change Resides in Chokmah on the Tree of Assiah. Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we have an adequate symbolic representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The archetypal positive, primordial Maleness.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

This card is earth in its most 'fixed' form but change is the only constant in the universe so the 'fixed' earth is brought about by constant flux. Jupiter in Capricorn is not a good mix there is little harmony between these two and Saturn is dull and heavy. But we are above the abyss here so the problems are not great.

Jupiter, a benevolent Planet, is not well placed in the Sign of Capricorn; its good influence can only be exerted as an organizer., ensuring the harmony of an interaction of dualities inherent in the Chokmah energy as it applies to earth. What was a perfectly unified energy in Atziluth, is now a completely expressed duality; energies in alternation.

White flecked red, blue and yellow is the colour of Kether in the princess scale of

Assiah it signifies the influence of the Three Mother Letters (and correspondingly, Fire, Water and Air) solidifying in the light of Kether, as it prepares to manifest.

The Uroboros, shown in Crowley's Change, is a very ancient symbol of wisdom (Hebrew word for wisdom is Chokmah). But this serpent is in the form of a figure eight, the same infinity sign found over the head of the magician. In divination it means the harmony of change. But in esoteric studies, it suggests the underlying patterns of alternation in all matter, and the profound relationship between opposites.

Pleasant change, visit to friends, harmony and change. Alternation of gain and loss, weakness and strength. Kind yet wavering. Fortunate in journeying

3 of Disks

The Threes are the full expression of the suit (element) and represent a strong, secure and stable situation.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Waite shows a stone carver at work on a church doorway This card represents the hard work that leads to mastery. It can also be an indication that spiritual and psychic development is based in the mundane and not the exotic.

Astrological Correspondence

Mars in Capricorn (Dec 31 – Jan 9). Ruled by Saturn, Mars exalted. These are serious people who likes to undertake long term projects and long journeys. They are often ambitious, considerate, industrious, self-reliant and authoritative but also irritable, disagreeable, malicious, restless.

Qabalah / Golden Dawn

Lord of Material Works Resides in Binah on the Tree of Assiah.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

Assiah material world corresponds to the physical plane, everyday magic, Disks

in Tarot.

In Binah we have the material establishment of the Universe. Mars is Capricorn and is exalted there and his energy is constructive there. This is Binah is Assiah, the influence of Binah in the material world. The effect of Mars on the earth sign Capricorn is to bring great control and discipline in material things. Binah in the scale of Assiah, Saturn (understanding) in the Active World of Matter. Binah in the physical universe is well attuned, it takes the current of energy that was cycled and recycled in the proceeding card, giving direction and control in its journey to manifestation. Saturn is strong in the Earthly realm. Ruled by Mars in Capricorn, displaying the most positive energies of that planet as a builder and organiser. The results is material work, construction, manifesting projects.

Gray flecked pink is the colour of Binah in the world of Assiah, the princess scale, grey is black and white (earth and spirit) of Binah and Tiphareth. Pink (red and white) displays effects of Binah and Tiphareth in the king scale. Three is the son of the father and the mother.

Crowley's card "Works" shows material manifestation based on the pattern of three as represented in various symbol systems: Mercury, Sulphur and Salt to the Alchemists, Sattvas, Rajas and Tamas to the Hindus, and the maternal letters Aleph (Air), Mem (Water) and Shin (Fire) in the Qabalah. The pyramid arises in the Great Sea which is Binah.

Business, paid employment, commercial transaction. Working and constructing force, influence, cleverness, narrow and prejudiced, sometimes seeking after impossibilities.

4 of Disks

The Fours indicate structure, solidity, inflexibility and order. They define and set boundaries. They define the suit (element) in actuality.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

A man holds a pentacle to his chest whilst three more Disks are above and below him.. This man is clearly cutting himself off from the Earth and the sky and

is protecting his heart and solar plexus. This withdrawal may be a necessary act at the moment, providing a time for recovery and healing. It can also be a miserly act and not appropriate. This another card where the divinatory meaning is different to the spiritual meaning; astrologically the Sun in Capricorn is one of the most powerful combinations.

Astrological Correspondence

Sun in Capricorn (Jan 10 – Jan 19). Ruled by Saturn, Mars exalted . An austere father figure, no fun, no love. The Emperor is in this card. These people can be practical, calculating, reserved, responsible, inhibited, slow, selfish and worrisome.

Qabalah / Golden Dawn

Lord of Earthly Power Resides in Chesed on the Tree of Assiah.

Chesed – Mercy - The Sphere of Jupiter - very strong. The rule of law, materialization. the beginning of manifested form - Actual manifestation, as our finite minds can conceive it, The loving father, the protector and preserver he continues the work of Chokmah, organising and preserving that which the All-Father has begotten. Chesed builds what Geburah destroys.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

Below the abyss we now see the establishment of the universe in three dimensions. The Sun is in Capricorn, where it rests for 3 days before being reborn once again. This card is the fortress that sits upon the abyss. To go north from here, following the path of the sun, is to cross the abyss.

This is Chesed in Assiah, the material world. It is the fullest expression, the grounding, of the Chesed energies.

Assured material gain, success, rank, dominion etc but leading to nothing beyond. Chesed in the scale of Assiah is Jupiter Mercy in the active world of matter. The energies are now fully manifest in the material world that we know. Energy has taken on a 3d form it is here and now. Sun in Capricorn is a positive combination, for it is the sign in which the sun is reborn. Capricorn as a builder and worker, is positive material gain but no spiritual power is derived from it.

Deep blue flecked yellow is the colour of Chesed in the World of Assiah.

The Sun in Capricorn is the greatest display of celestial power. Law and order maintained by constant authority and vigilance. Thus Crowley says that this card, Power, is like a "fortress, each of the four elements being held in balance.

The divinatory meaning comes from the position of the Sun in Capricorn which, with its light and warmth assures material success, but nothing beyond the moment

Gain of money, influence or a present. Assured material gain, success

5 of Disks

The Fives are usually bad news in a reading, they show loss, struggle, conflict, sorrow, challenges, crises and painful realities. Often they indicate an outside influence.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Waite's card shows two poor and crippled people walk in the snow in front of a church that has five Disks as a design on a stained glass window. It appears they haven't noticed the sanctuary that the church would offer them. This card depicts conflict, loss and poverty. Things are hard at this time and life is a struggle.

Astrological Correspondence

Mercury in Taurus (Apr 21 – Apr 30). Ruled by Venus, the Moon exalted. A slow thinking, polite, tasteful, reserved and peaceful character. They are sensible, thorough, realistic, deliberate, stodgy, prejudiced and broody.

Qabalah / Golden Dawn

Lord of Material Trouble. Resides in Geburah on the Tree of Assiah. Ruled by Mars and strong but unbalanced. Motion, storm and stress is present here.

Geburah – Strength, Severity – Sphere of Mars - strong but unbalanced. Motion, storm and stress Martial energy and destruction, not evil but a necessary purification – Geburah is the warrior king, armed with the sword of righteousness, going to war to protect his people. He is a slayer of dragons. Geburah is the Destroyer, the Lord of Fear and Severity, a force necessary to balance Chesed, the Lord of Love, and Netzach, the Lady of Beauty.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

Quick and active Mercury is quite different from slow and steady Taurus but as the astrological characteristics show this is not a terrible match. The problems lie in the unbalanced fifth Sephirah where warlike Mars disrupts the situation, resulting in intense strain and worry.

Red flecked black is the colour of Geburah in the world of Assiah, reflecting the domination of Geburah when manifested on Earth.

Crowley's Worry, uses inverted Pentagram that carry the symbols of the five Tattvas, geometric forms meaning Fire, Water, Air, Earth and Spirit. In the Hindu system, these are the underlying currents of matter, here shown to be totally unstable in their reversal.

Card ruled by Mercury in Taurus, and stifled by Geburah, causing stress and mental stagnation. Mars Severity in the active world of Matter, and causing disruption.

The triumph of matter over spirit.

Loss of money or position, trouble with material things. Unimaginative, harsh, obstinate, loss of profession, financial worries, labour, toil, unimaginative, harsh, stern and determined.

6 of Disks

The Sixes are a recovery after the stress of the Fives. They indicate communication, success, relationships and sharing.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Waite's card shows a richly dressed man hands out coins to people kneeling before him, thus depicting sharing and giving, but from a superior or dominating position; charity is suggested. In divinatory terms the card can also show someone who can relate to the feelings of others but holds back their own deepest emotions.

Astrological Correspondence

Moon in Taurus (May 1 – May 10). Ruled by Venus, the Moon exalted. These people are slow and stubborn, but that's okay with the moon and represents comfort. They tend to be slow to react, reserved, cautious, sympathetic, unresponsive and have fixed habits.

Qabalah / Golden Dawn

Lord of Material Success Resides in Tiphareth on the Tree of Assiah.

Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears is a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below". Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in form and dwells among us; i.e. comes within range of human consciousness.

Tiphareth, the Son, "shows us" Kether, the Father.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

The colour of Tiphareth in Assiah is Golden Amber

The changing qualities of the Moon, its natural flow, its charm and subtleties, are merged with the hard work and deliberate earth qualities of Taurus. The result is sure success in business and other mundane areas.

The moon is in Taurus and is exalted there, and Venus adds harmony to this mix. All this takes place in the sixth Sephirah, a direct reflection of Kether. This is a card of Success.

Crowley has abstracted the Hexagram around Tiphareth with its planetary symbols, adding a central Rose-Cross of forty-nine (7 X 7) petals.

Success and gain in material undertakings, power, influence. Over careful in small things at the expense of the great. Success in material things, prosperity in business, nobility, rule over people, fortunate, liberal and just.

7 of Disks

The Sevens relate to victory, risk taking, danger and courage.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Waite shows a man leans on his gardening tool looking at a shrub bearing fruit in the form of seven Disks. This card suggests looking back with satisfaction on something accomplished. Whatever has been built, or sown, can now grow by itself.

Astrological Correspondence

Saturn in Taurus (May 11 – May 20). Ruled by Venus, the Moon exalted. Frustrated by their possessions and thinking they never have enough money these people are not at peace with themselves or the world. They are stable, methodical, enduring, constructive, materialistic, dour and avaricious.

Qabalah / Golden Dawn

Lord of Success unfulfilled Resides in Netzach on the Tree of Assiah. Dull and heavy. The result is failure.

Netzach 'ensouls' the ideas of Hod, she manifests the imaginary. A sphere of

feeling, instincts and desires. An emotional sphere of the creative mind, inspiring artists and dancers and musicians.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

The colour of Netzach in Assiah is Olive flecked with gold.

As with the rest of the Sevens, there is very little good to be gained. Saturn in Taurus brings disappointment, and a great deal of work for little reward. Saturn in dull and heavy in Taurus and Venus, ruling the unbalanced seventh Sephirah has a further enfeebling effect; the result is "Failure"

Unprofitable speculations and employment, little gain from much effort. Promises of success are unfulfilled, hopes deceived and crushed, misery, slavery and disappointment.

8 of Disks

The Eights tend to show movement, but also opposition to movement. They can also indicate new beginnings and change.

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Waite's card shows a young man carving a wooden disk. This card shows the training that brings discipline and skill. It is a reminder that any work (spiritual, physical or artistic) cannot succeed if the end result is in the mind.

Astrological Correspondence

Sun in Virgo (Aug 23 – Sep 1). Ruled by Mercury, Mercury exalted. These are people who feel they exist as part of a bigger picture to which they contribute modestly and are happy to play a small role. They are hard workers and good writers, discriminating, practical, critical, efficient, fussy, worrisome and interfering.

Qabalah / Golden Dawn

Lord of Prudence. Resides in Hod (🧐 on the Tree of Assiah).

Hod – Splendour – The Sphere of Mercury. Suffers difficulties, weakness, imbalance and illusion. Hod is the sphere of the intellect or individual mind. Hod is often assigned Thoth (Hermes), the god of communication, magic, writing and science. Hod is the idea maker and Netzach puts the ideas into action.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

Mercurial splendour in the active world of matter. This is the highest spiritual phase of

Mercury, who is exalted in the earthy sign of Virgo. Here Mercury's energies are combined with the sun. There is a genuine pragmatic attempt to apply energy wisely and with prudence, but the danger is nit picking.

Yellow brown flecked white is the colour of Hod in Assiah. Brown is a mix of the 3 primary colours, the three mother letters. Yellow brown indicates the influence of the primal elements represented by the Three Mothers acting through the mental, mercurial air upon the earth realm of Assiah. The white flecks allude to spirit and the flashing colour of black (earth).

The sun is in Virgo and Mercury rules this card and also rules the eighth Sephirah, Hod. Crowley calls this blend, 'intelligence lovingly applied to material matters,' and names his card 'Prudence'.

This is Hod in Assiah, the influence of Hod in the material World. The planetary aspect here is a very practical one which tends to cause concern with small details. Like the rest of the eights, any gain which may appear is limited, and "Prudence" is no great virtue.

Skill, cunning, over-careful in small things at the expense of the great. Penny wise and pound foolish. Mean, industrious, hoarding, lacking in enterprise. "Intelligence applied to material matters".

9 of Disks

The Nines show that something has been established, but often at a price; struggle, compromise and tension are indicated.

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Waite's card shows a richly dressed woman is in her mature garden with a bird of prey on her hand. This is a card of success and the sense of certainty that comes with knowing the right decision has been made. It is the next stage of the scene represented in the seven of Disks.

Astrological Correspondence

Venus in Virgo (Sep 2 – Sep 11). Ruled by Mercury, Mercury exalted. These people are intelligent but they think too much and are often shy, finding it difficult to express their feelings. They are practical, industrious, ingenious, interfering, emotionally frustrated and reserved.

Qabalah / Golden Dawn

Lord of Material Gain Resides in Yesod on the Tree of Assiah.

Yesod –Foundation - The Sphere of The Moon. Stable, strong and supportive. A

crystallization of energy. The foundation of the universe, established in its strength, which is very fluidic, in a continual state of flux and reflux, the element of Water, moon's influence.

Yesod is the sphere of 'Ether of the Wise,' a substance partaking of the nature of both mind and matter, it is the root of the ether of physics. The four elements of the ancients find their explanation in a fifth, the Ether, So in Yesod is the unmanifest fifth of the four elements of Malkuth.

Yesod, gathers the energy from all the other Sephiroth, and is the only transmitter of these energies to Malkuth, the physical plane.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

Venus in Virgo is favourable and brings great efficiency, but with a relative lack of overt feelings. The aspect tends also to favour the amassing of things; it is thus a card of material gain.

Luna is a firm foundation in the active world of matter. Here the energy is brought back to the middle pillar,

The colour of Yesod in Assiah is Citrine flecked azure (blue) . Citrine is created from the mixture of green and orange, the queen scale colours of Netzach and Venus. This pigment reflects the air sub quarter of the sphere of Malkuth, and therefore only shows the airy influence of Yesod on the physical Earth. The blue flecks refer to the watery effects of Luna fertilizing the firm foundation from which Malkuth will manifest.

Inheritance, increase of goods, complete realisation of material gain, covetous, treasuring of goods or theft.

Crowley's card "Gain" is more complicated than it might first appear. He says of it: "The Disks are arranged as an equilateral triangle of three, apex upwards, close together; and surrounded at some distance by a ring, six larger Disks in the form of a hexagram. This signifies the multiplication of the original established Word by the mingling of good luck and management.'

10 of Disks

The Tens show completion, or the need to go beyond the present position. They can also indicate abundance.

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In Waite's card a man and woman smile at each other while an older man

dressed in a splendid robe is only noticed by the dogs and the children. This card represents an established home, a good life and security. However it is also a warning not to become bored or complacent. Everyday life contains more magic than we can see. The 10 Disks are clearly symbolic of the TOL, and this card is the lowest of all the cards on the tree.

Astrological Correspondence

Mercury in Virgo (Sep 12 – Sep 22). Ruled by Mercury, Mercury exalted. These people are good with money, are good accountants, good traders and good at business planning. They are analytic, shrewd, discerning and assimilative but can be hyper-critical, worrisome and sarcastic.

Qabalah / Golden Dawn

Lord of Wealth Resides in Malkuth on the Tree of Assiah.

Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth. Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

Mercury, God of commerce, rules the earthly sign Virgo. Its placement here assures material gain so vast that it may lose its importance, a situation described as an embarrassment of riches.

Completion of material gain and fortune, but nothing beyond. The very pinnacle of success. Old age, slothfulness, dull of mind but good in money transactions.

Malkuth in Assiah is the Kingdom, our planet in the active world of matter. The number 10 in the earthly world of the princess scale is in complete harmony, the card represents total manifestation. Mercury is in Venus, the sign it rules, its position here guarantees great material wealth, but no spiritual growth is assured. Riches may be gained but happiness may not.

Black rayed yellow is the colour of Malkuth in the scale of Assiah. Black is the manifested colour of the element of Earth. The yellow rays represent an influx of the energy of Aleph-Air – the Fool, for once again we have come to the beginning as well as the end.

Crowley's card "wealth" uses the whole TOL to suggest completion; following the planetary attribution, Crowley's Tree shows various symbols for Mercury. Here is the final loss of energy, the final solidification. Mercury is in Virgo, where it rules and is exalted. That represents a lot of Mercurial energy, as shown in the symbolism on the card, where all the discs contain some representation of mercury. All except one, the Sun is shown in the position of Hod on the TOL. From this, the lowest card in the deck, a way must be found back to the very top, the sun is the key and the clue to this process. Riches and wealth, complete material gain and fortune, but nothing beyond. At the very pinnacle of success, great wealth but with dullness of mind.

The Court Cards

Kings don't sit on thrones, They are fire energy and are characterized by movement, not inertia. Waite's deliberate blind has his kings sat on thrones, whilst Crowley has them on horseback, symbolising their movement and fire energy.

Another deliberate blind that Waite introduced was to call his princesses, 'pages', which are often male roles. Waite wanted to denigrate the female principle, and in doing so changed one of the most awesome cards in the deck into a pale shadow of her true self,,,, read on ,,

Waite: Kings, Queens, Princes, Pages
Crowley: Knights, Queens, Princes, Princesses
These notes: Kings, Queens, Princess, Princesses.

There are several ways to view the court cards. The divinatory designations, blue eyes, red hair man /woman etc I ignore completely. But I have included them below.

Quick and dirty view: see them as elements. Wands =fire, cups=water
swords=air disks=earth

Kings =fire, queens=water, princes=air princess=earth.

King of wands is fire of fire, Queen of disks is water of earth etc.

The astrological correspondences show that each court card (not princesses) rules over 3 minor cards, and all the qualities implied in these 3 cards are facets of the court card. The princesses each rule one quarter of the zodiac. Not bad for a page eh? What was Waite scared of?

Kings live in the 2nd house on TOL, supreme male, and queens on 3, supreme female. Princes live in 6, the sun centre (you know the story.. the son (sun, prince) and the father (kether, 1 on TOL) as above so below, . Princess are grounded down here on Earth (10 on TOL).

There are 4 TOLs, Wand tree, cup tree, air tree and earth tree in a continuing cycle.

King of Wands

Kings represent an authoritative figure and the element of Fire, the energy of existence. Fire is not passive and can be destructive. Associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles.

Crowley's card symbolizes the dynamic, outrushing, pattern of this energy with the Moorish (Arabian) black horse leaping through the flames. The King's crest is a winged horse head. He is in armour, implying that the qualities of the Elements which they symbolize do life's battle for us. In his hand he carries the same wand found on the Ace, showing that he is the motive vehicle for the Fire Force.

crowley wrote: He is Fire of Fire. He is active, generous, fierce, sudden and impetuous. Ill dignified he is evil minded, cruel, bigoted and brutal. In either case he is ill - fitted to carry out his actions, if he fails at his first attempt he has no more resource. He wins spectacularly or fails spectacularly. A warning to be careful of untimely action and the need to remain cool and resolute.

Kings are representative of maturity and power wisely used. The King of Wands, in divinatory terms, is a strong, honest, conscientious, passionate, strong-minded, reliable man who is able to dominate others by his will. He is a natural leader. On a bad day he can be impatient and intolerant (and can then act too hastily) or good but severe. If a person is not indicated in the reading then these qualities are applicable to the situation.

Astrological Correspondence

He rules 20° Scorpio to 20° Sagittarius (Nov 13-Dec12) and therefore 7 Cups, 8 Wands, 9 Wands. He is mostly Mutable Fire, with some Fixed Water elements. Last Decan of Scorpio - first two Decans of Sagittarius.

Qabalah / Golden Dawn

He resides in Chokmah on the Tree of Atziluth. Ruled by Neptune and very strong, the supreme male concept.

Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we have an adequate symbolic representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The

archetypal positive, primordial Maleness.

Atziluth, the archetypal world, divine thought, corresponds to the spiritual level, Wands in Tarot

GD names: Lord of the Flame and of the Lightning, King of the Spirits of Fire, King of the Salamanders. The King of Wands is Fire of Fire, Specific Fire in Primal Fire on the Tree of Life.

Waite's King of Wands sits upon a throne holding a staff (Wand) in his right hand. The 10 leaves sprouting from his living staff could be representative of the 10 Sephirah on the Tree of Life.

The fire salamander is depicted on the ground, on his cloak and the back of his throne. Lions (symbol of Leo, the Fire sign) are seen on his throne and depicted on the chain around his neck. The fire salamanders are biting their tails, forming a circle, depicting eternity. His crown indicates flames. The Serpents behind and on his robe refer to Chokmah.

In divinatory readings this card can relate to a man with blond or red hair and blue or hazel eyes.

King of Cups

Kings represent an authoritative figure and the element of Fire, the energy of existence. Fire is not passive and can be destructive. Associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles.

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

Fire and Water can produce steam, or the Fire can be quenched.

Crowley's King carries a Cup from which issues a Crab, symbol of the Sign Cancer (Cardinal Water) which, ruled by the Moon, directs the flow of tides. The Crab also relates to Isis, the Great Mother, Stella Maris, Star of the Sea." The peacock, abstracted by Crowley, is variously attributed as a symbol of wisdom (i.e., Chokmah) and as a bird whose flesh is incorruptible. It was also related to the Phoenix, a bird which died in flames every five hundred years and then rose

from its own ashes.

crowley wrote: Fire of Water, this is the power of solution, but few can harmonize such a mix. He is mostly passive and graceful and quick to respond to attraction. Although he is sensitive he has no material depth and the swiftness and violence of the Knights ill suit a naturally placid character, so he tends to mismanage his affairs unless sheer good luck attends him. His career is often a broken record of failure, often becoming a drug addict. His natural innocence and purity make him likeable but he's often not deep enough for those virtues to easily manifest as profound nobility of character.

Astrological Correspondence

He rules 20° Aquarius to 20° Pisces (Feb 9 – Mar 10) = 7 Swords, 8 Cups, 9 Cups. (see Tarot Wheel). He is mostly Mutable Water, with some Fixed Air elements (as shown on the Tarot Wheel). Look at the descriptions of the three minor arcana he rules, they are all part of his astrological make up.

Qabalah / Golden Dawn

Resides in Chokmah on the Tree of Briah

Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we have an adequate symbolic representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The archetypal positive, primordial Maleness.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

GD Titles:, Lord of the Waves and of the Waters, King of the Hosts of the Sea, King of Undines and Nymphs (Last Decan of Aquarius- first two Decans of Pisces). The King of Cups is Specific Fire in the World of Primal Water. It is a

personification of the force which motivates the currents of the unconscious mental world symbolized by Water., an idea found in as does the Golden Dawn figure.

Waite's King of Cups sits upon a throne with a Cup in his right hand and a sceptre in his left hand. His heavy throne seems to ride effortlessly on the Water

In divinatory terms this card can indicate a man with fair hair and blue eyes.

Waite suggests a businessman or lawyer or member of the church.. The symbology in the card, Water, fishes and ships, are all indicating the Water element. In divinatory terms a kind, loving and considerate person is indicated. The card can also indicate action or authority or will power carried out in a gentle or loving ways. On a bad day this person can dam up their emotions and imagination, the duties of a King are not always compatible with the Water element. If this card relates to a situation, and not a person, then success, achievement and creative intelligence are indicated.

King of Swords

Kings represent an authoritative figure and the element of Fire, the energy of existence. Fire is not passive and can be destructive. Associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles.

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

A personification of the activating Force behind the World of Astral images and ideas. It is a violent and aggressively cutting power, as shown by Crowley. To this King is attributed a subtleness and craftiness, as Air refers to the conscious mind.

crowley wrote: He is Fire of Air, a violent wind suggesting - attack!
He represents activity, skill, subtlety and cleverness. He is fierce, delicate, courageous and skilful but he is much too much the prey of his own ideas which come to him as an inspiration and without reflection. Ill dignified he is incapable of making any decisions and

he is tyrannical and crafty.

Astrological Correspondence

He rules 20° Taurus to 20° Gemini (May 11 – Jun 10) = 7 Disks, 8 Swords, 9 Swords.

Last Decan of Taurus-first two Decans of Gemini . The charging bull of Taurus, but being predominantly Gemini he turns easily in one direction or the other.

Qabalah / Golden Dawn

He resides in Chokmah (2) on the Tree of Yetzirah

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we have an adequate symbolic representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The archetypal positive, primordial Maleness.

GD Names: Lord of the Winds and Breezes, King of the Spirit of Air, King of Sylphs and Sylphides. The King of Swords is Specific Fire in Primal Air.

Waite's King of Swords is sat on a throne holding a sword in his right hand. In divinatory terms this card can depict a man with dark brown hair and dark eyes.

The butterflies on the throne, the winged angel on his crown and the birds in the sky are all representing the Air element. This card is a lesser version of the Emperor card, which will be introduced later and indicates an honest, perceptive, powerful, strong-willed and intelligent man. Unlike the Queen of Swords and the Justice card (see later), his sword does not point straight upwards, his position requires decisions and he cannot sit in perfect balance, as Waite points out, he 'sits in judgement'. The purple robe indicated the wisdom he must draw upon in reaching his verdicts. Swords are also weapons and the King must protect his people with his military intelligence. He may lack emotion and have a narrow view of the world. When no person is indicated in the reading this card suggests honesty, authority, power and good judgement.

King of Disks

Kings represent an authoritative figure and the element of Fire, the energy of existence. Fire is not passive and can be destructive. Associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Crowley uses the emblem of a stag, an animal to whom great regenerative powers are attributed. The stag mythically eats the Serpent (absorbs wisdom) and in so doing sheds its skin, as well as any illness, weakness and old age. It is totally regenerated. Thus, it is a fitting symbol for Fire of Earth. It moves fleetingly, as fire, but also represents the cyclic rebirth of the earth. This same fruition is indicated by the corn (symbol of Isis-Ceres) in the foreground.

The King of Disks sits on his stationary dark horse, with a heavy shield and a corn thresher in his hands.

crowley wrote: He is Fire of Earth, the activity of Earth as a producer of life, but he can also be volcanic. Unless very well dignified he is heavy, dull and materialistic.

Clever and patient in all material matters, his success is due to instinct. Lacking sophistication and subtlety, he can even make ignorance a virtue! He is entirely confined to the production of food and keeps his nose to the grindstone. He has little time for intellectual musings or the finer aspects of culture and civilization. These people tend to be dull and heavy and preoccupied with material things. They can be stupid, slavish and incapable of foresight. They can be instinctively jealous but not have the courage or the intellect to better themselves.

Astrological Correspondence

He rules 20° Leo to 20° Virgo (Aug 12 – Sep 11) = 7 Wands, 8 Disks, 9 Disks. Last Decan of Leo-first two Decans of Virgo.

Qabalah / Golden Dawn

He resides in Chokmah (2) on the Tree of Assiah.

Chokmah - Wisdom – Sphere of Neptune - very strong - the supreme male concept. If we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we have an adequate symbolic representation. This energy, in a straight line is essentially dynamic. It is, in fact, the primary dynamism, It is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of energy. The archetypal positive, primordial Maleness.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

GD names: Lord of the Wild and Fertile Land, King of the Spirits of Earth, King of the Gnomes

The King of Disks personifies Specific Fire in Primal Earth. It is the most dense manifestation of the Elemental Yod Force, and is the energy which brings Patterns of the Sephiroth about material fruition and growth as Waite has shown here in a very effective card. His King is the very essence of the energy underlying earthly growth.

Waite's King of Disks is sat on a throne, surrounded by vines, holding a large disk or pentacle in his left hand and a sceptre with a globe in his right hand.

In divinatory terms this card can represent a man with dark hair and dark eyes.

This card can be seen therefore to represent a rich man, or a successful businessman or even a farmer. In a wider sense it can be the leader of a community, someone who cares for his people and his land. Perhaps a successful farmer or agriculturist is indicated. This King is happy to be in charge and takes pride in his accomplishments and the loyalty of those around him. Ill dignified this a corrupt man or a sign of ugliness, corruption and weakness. The symbology on the card reflects all these aspects on the King; here is a man content with his life and his accomplishments and sitting amongst the fruits of his labours.

Queen of Wands

Wands represent the Fire element, the energy of existence. Wands are not passive and can be destructive. In Tarot the Wands are often associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles

Queens represent the Water element, indicating love, passivity, formlessness emotions and creativity but also deception.

Crowley shows a Queen enthroned above steady flames. In one hand she carries the Fire wand, while the other rests on the head of a Leopard. This animal represents the extreme ferocity of Fire tamed by the Queen. Her hand on the animal's head shows the power under her control; the Wand shows that she is able to direct this force. And here we recall that the wand is also a symbol of the will.

The Queen of Wands holds a pine cone headed wand and has a leopard at her side.

crowley wrote: She is Water of Fire – The fluidity and colour of Fire. An attractive power, liked, kind and generous when not opposed. Immense capacity for friendship and love, but on her initiative. An image of supreme feminine strength and nobility, but this is something of a façade. She has pride but it lacks the nobility of the Knights so it can be vanity and even snobbery. On a bad day she can be broody, obstinate, revengeful, domineering and tyrannical and may turn against people for no reason. She can also come to wrong decisions and react with great savagery. She can be easily deceived and is quick to take offence. .

In situations this card represents adaptability, steady force applied to an object or steady rule

Astrological Correspondence

She rules 20° Pisces to 20° Aries (Mar 11 – Apr 10) = 10 Cups, 2 Wands, 3 Wands (see Tarot Wheel). She is mostly Cardinal Fire, but partly Mutable Water.

Last Decan of Pisces-first two Decans of Aries

Qabalah / Golden Dawn

She resides in Binah (3) on the Tree of Atziluth.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah,

and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

Atziluth, the archetypal world, divine thought, corresponds to the spiritual level, Wands in Tarot

GD names:, Queen of the Thrones of Flame, Queen of the Salamanders or Salamandrines The Queen of Wands is Water of Fire, Specific Water in the World of Primal Fire.

Waite's Queen of Wands sits upon a throne with a staff in her right hand and a sunflower in her left hand.

The Lions in the card signify Fire energy, and the sunflower is reference to both Fire and to life. At her feet sits a black cat. She has considerable energy and is active, confident and powerful. She is honest and sincere but may overwhelm people with her self-confidence. She is passionate, has much sexual energy and approaches life with joy and energy.

If a person is not indicated then these qualities can be applied to the situation. Waite tells us this card can show a love for money. The 10 leaves sprouting from her living staff may representative of the 10 Sephirah on the Tree of Life.

In readings this card can show the influence of a woman with red or gold hair and blue or brown eyes.

Queen of Cups

Queens represent the Water element, indicating love, passivity, formlessness emotions and creativity but also deception. Cups represent the Water element in Tarot the Cups.

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

In the Golden Dawn version of this card, the Queen holds a Cup from which a crayfish emerges, while her left hand rests a Lotus upon the head of an Ibis. Crowley's card is an abstraction of the same symbols. The Crayfish relates to the

Moon. In fact, one of the characteristics of this totally watery card is that its flow changes according to the influences around it, more so than other cards of the deck. The Ibis is a bird traditionally associated with Thoth-Hermes who is, in one aspect, the Moon God. In mythology the bird eats the eggs of the Snake (a reference here to Chokmah) and the corpses of the dead. Thus, in the Water aspect of Binah is the reference to the Great Sea from which life flows out, but which also flows inward in death.

The Lotus, which has been equated with the Rose itself, is sacred to Isis, the Great Mother. It is, thus, through the intermediary of the Lotus (rather than a direct touch of the hand) that the Great Mother causes the Ibis to do its work. But this is a card as tranquil as the waters flowing before the Queens on the three modern versions. These waters, on which lotuses float, are a means of transmission of forces.

crowley wrote: She is Water of Water – the power of reflection and reception.

Her image is of extreme purity and it is almost impossible to see the truth of her, when people look at her they only see themselves.

Dreaminess, illusion and tranquillity are represented. She is the perfect agent – able to transmit anything without herself being affected. When ill dignified anything that passes through her will be corrupted and distorted. It can be said that this person has no character of their own and reflects back the nature of the observer. She likes to lead and attract others. She is imaginative, poetic and kind but she is unwilling to make much effort for others. She is good natured under a dreamy appearance.

Astrological Correspondence

She rules 20° Gemini to 20° Cancer (Jun 11 – Jul 11) = 10 Swords, 2 Cups, 3 Cups. (see Tarot Wheel) She is mostly Cardinal Water, with some Mutable Air elements

Last Decan of Gemini-first two Decans of Cancer.

Qabalah / Golden Dawn

She resides in Binah (3) on the Tree of Briah.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative;

Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Golden Dawn Names:, Queen of the Thrones of the Waters, Queen of Nymphs and Undines

The Queen of Cups is Water of Water, Specific Water in the World of Primal Water.

Waite's Queen of Cups sits upon a throne gazing at a cup and he tells us that she has made this vessel herself. In divinatory terms this card can depict a woman with gold or brown hair and blue eyes.

The mermaids, fish and clam symbology are all indicative of the Water element. Her throne is on the sea shore, not raised above it on a plinth as is the King's.

In divinatory terms the cards therefore represents love, an awareness of love or loving intelligence. It can also indicate that the person knows what is wanted and is taking steps to achieve it. Where a person is not indicated the card can show love, honesty and devotion in the situation.

Queen of Swords

Queens represent the Water element, indicating love, passivity, formlessness emotions and creativity but also deception. Cups represent the Water element in Tarot the Cups.

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

Crowley explains the image of a head, newly severed by the Sword of the Queen, as the "clear, conscious perception of Idea, the Liberator of the Mind."

crowley wrote: As Yetzirah is the realm of deception, we are to understand that keen observation and perception are the sword which protects us, slicing away all fantasy and unreality. The child alone is innocent and unfettered by sterile concepts and useless ideas. It is the very head of man, the thinking-centre, which is severed. The principles of the Queen of Swords bring us to an understanding of the ways in which we are deceived by thought, and teach us how to transcend it.

Representing the Watery part of Air she has elasticity and transmissive power.

She is intensely perceptive, a keen observer and a subtle interpreter, intense, individualistic, swift, accurate, confident in action, gracious in spirit and just. She carries a sword of discretion and reason and she has separated the higher faculties of the intellect from the influences of the lower nature. She is the liberator of the mind. Such people can attract intense love and devotion from the most unexpected quarters. Ill dignified she is cruel, sly and unreliable, though with a good exterior.

Astrological Correspondence

She rules 20° Virgo to 20° Libra (Sep 12 – Oct 12) = 10 Disks, 2 Swords, 3 Swords. (see Tarot Wheel, Figure 1). Mostly Cardinal air with some mutable air.

Qabalah / Golden Dawn

She resides in Binah (3) on the Tree of Yetzirah.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Golden Dawn names:, Queen of the Thrones of Air, Queen of the Sylphs and Sylphides (Last Decan of Virgo-first two Decans of Libra). The Queen of Swords is Water of Air, Specific Water in the world of Primal Air.

Waite's card shows a Queen sat on a throne holding a sword in her right hand. Her sword is pointing straight upwards and she can aspire for the 'truth' rather than having to make decisions one way or the other like the King. She has used this sword of truth to cut the bonds that are still around her wrists. The winged angel on the Kings crown is seen on the side of her throne, where it is joined by a butterfly. Butterflies also form her crown.

Somebody who thinks about love, rather than feeling it can be unemotional. This card suggests a strong, intensely perceptive, confident and quick witted woman, but perhaps not an emotional woman, and indeed she is often referred to as the "The Queen of Sorrow."

In divinatory terms this card can represent a woman with grey hair and light brown eyes.

Queen of Disks

Queens represent the Water element, indicating love, passivity, formlessness emotions and creativity but also deception. Cups represent the Water element in Tarot the Cups.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Crowley's Queen holds a symbol of her rulership over Earth. The goat represents Capricorn. She surveys a river and trees in the distance.

crowley wrote: She is Water of Earth, life giving Water to a thirsty Earth, she is fertility. She represents the ambition of matter to take part in the great work of creation. She is not intellectual but her instinct and intuition are more than adequate for her needs. She can be very passive and possess immense funds of affection and kindness. She is ambitious, but only in useful directions, quiet, hard working, practical, sensible, domesticated, impetuous, kind, timid, charming, kind hearted, melancholy, truthful and moody. Ill dignified she can be undecided, capricious, changeable, foolish, purely mechanical, ruthless and manipulative.

Astrological Correspondence

She rules 20° Sagittarius to 20° Capricorn (Dec 13 – Jan 9) = 10 Wands, 2 Disks, 3 Disks. (see Tarot Wheel, Figure 1). So predominantly cardinal earth with some mutable fire.

Last Decan of Sagittarius-first two Decans of Capricorn

Qabalah / Golden Dawn

She resides in Binah (3) on the Tree of Assiah.

Binah - Understanding – Sphere of Saturn - very strong, the supreme female concept. the great mother principle. Binah represents the female potency of the universe, as Chokmah represents the male, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them function separately.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

Golden Dawn names:, Queen of the Thrones of the Earth, Queen of the Gnomes
The Queen of Disks is Water of Earth, Specific Water in the World of Primal Earth.

Waite's card shows a Queen sat on a throne in nature looking at a large pentacle on her lap. She is a warm and generous woman who loves the world and everything in it. She is fertile and sexual and has the ability to manifest love in all she does. She sits on her throne, carved with fruit, in her garden amongst the plants, flowers and animals.

In divinatory terms this card can represent a woman with dark hair and dark eyes.

Prince of Wands

Wands represent the Fire element, the energy of existence. Wands are not passive and can be destructive. In Tarot the Wands are often associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles

Princes represent the Element of Air, movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war,

destruction, conflict and struggles). In Tarot the Swords represent the Element of Air.

In Crowley card, his chariot is drawn by the Lion of Leo, symbolizing enormous strength which may be turned in either direction, and which has the potential for violence if angered. The Prince holds the Phoenix Wand associated with the fiery Sephirah, Geburah.

Sat in a yogic position This card is Crowley's idealized image of himself (!), his personal seal is shown on the chest of the Prince on the card

crowley wrote: He is Air of Fire, which produces expansion and speed.. He is swift, strong, healthy, rather violent yet just and generous. Noble and scorning meanness. Ill dignified he is cruel, intolerant, prejudiced and ill-natured, an empty boaster and a coward. He is romantic, especially in matters of history and tradition, even to the point of folly. He has strong courage and indefatigable endurance. An extravagant boaster whilst laughing at his boast and himself for making it. He is inclined to impulse and easily led by external influences so he can be indecisive. He is always fighting and has lots of courage and endurance with an enormous work capacity.

Astrological Correspondence

He rules 20° Cancer to 20° Leo (Jul 12-Aug 11) and therefore 4 Cups, 5 Wands, 6 Wands (see Tarot Wheel). He is mostly Fixed Fire, with some Cardinal Water elements.

Last Decan of Cancer-first two Decans of Leo

Qabalah / Golden Dawn

He resides in Tiphareth (6) on the Tree of Atziluth.

Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears is a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below". Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in form and dwells among us; i.e. comes within range of human consciousness.

Tiphareth, the Son, "shows us" Kether, the Father.

Atziluth, the archetypal world, divine thought, corresponds to the spiritual level, Wands in Tarot

GD names: Prince of the Chariot of Fire, Prince and Emperor of the Salamanders.

The Prince of Wands is Air of Fire, Specific Air of Primal Fire.

Waite's Prince of Wands is on horseback, holding a short staff in his right hand. The fire salamanders seen on the King of Wands card are evident here as well, but this time they do not form a complete circle, the Prince yet lacks the maturity of his King. His horse is active and symbolic of the movement of Air. In divinatory terms this card shows someone who is eager for action and enjoys movement for its own sake. He likes travel and adventure. He is an attractive, but not necessarily loyal lover. If a person is not indicated then these qualities are applied to the situation and travel, departure and emigration are possible.

In divinatory terms this card can indicate a young man with yellow hair and blue or grey eyes.

A balanced character that see both sides of an argument but can be an empty boaster and cowardly, romantic, impulsive and easily. Or these qualities applied to a situation.

Prince of Cups

Princes represent the Element of Air, movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war, destruction, conflict and struggles). In Tarot the Swords represent the Element of Air.

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

Crowley depicts the water Lotus, and the Serpent issuing from a Cup. Wherever the Serpent appears it is generally a reference to Chokmah, the Divine Wisdom, the Yod Force; here it has the fiery, menacing qualities of Scorpio.

crowley wrote: The Cup, held by the Prince, is Heh, and encloses the Yod-Serpent. As Vau, the Prince carries out the activities of the Yod and Heh combined; here is Water. The chariot itself is pulled across the water by an Eagle, water symbol among the four Kerubic emblems.

At another level, the suggestion is that the calm appearance of Water may hold violent and fiery energies, like sulphuric acid, which appears entirely benign until it has something upon which to act. Water symbolizes the personal, group, or universal Unconscious which bears dynamic energies.

Being the Airy part of Water he is elastic and volatile, with the energy of steam.

Astrological Correspondence

He rules 20° Libra to 20° Scorpio (Oct 13 – Nov 11) = 4 Swords, 5 Cups, 6 Cups (see Tarot Wheel), He is mostly Fixed Water, with some cardinal Air elements. Last Decan of Libra-first two Decans of Scorpio

Qabalah / Golden Dawn

He resides in Tiphareth (6) on the Tree of Briah.

Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears is a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below". Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in form and dwells among us; i.e. comes within range of human consciousness. Tiphareth, the Son, "shows us" Kether, the Father.

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

GD names: Prince of the Chariot of the Waters, Prince and Emperor of Nymphs and Undines.

The Prince of Cups is Air of Water, Specific Air of Primal Water.

Waite's card shows a young man on horseback holding a cup in his right hand. The watery theme is continued with the fish symbols on his robe. The Air element is shown by the wings on his helmet and his feet. The card can represent somebody thinking or dreaming about love. It can also indicate the arrival of a new lover or an existing lover who does not want to commit. In

general terms it can indicate a dreamy, passive, graceful or loving person. When a person is not indicated this card can show an opportunity in life or it can remind us to act on our dreams or else they will always be just dreams.

In divinatory terms this card can refer to a young man with brown hair and brown or grey eyes.

Subtle and secretly violent, intensely secret, perfectly ruthless – these people cannot be relied upon to work in harness. He can be powerful for good or evil, but he prefers the latter and ill dignified he can be intensely evil and merciless. He has no conscience and is usually distrusted by his neighbours. A crafty and artistic person with a fierce nature but a calm exterior.

Prince of Swords

Princes represent the Element of Air, movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war, destruction, conflict and struggles). In Tarot the Swords represent the Element of Air.

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

There is significant Yesod - Moon symbolism here in Crowley's card, indicating that this is a card of mind. The three winged children of Crowley's suggest that (like the mind itself) the chariot may be pulled capriciously in any direction. In the right hand of the Prince is the Sword which invokes and creates, but in his left is the sickle which immediately destroys that which is created.

The Prince of Swords, sword raised, sits on his chariot which is being drawn by three winged imps.

crowley wrote: As Air of Air, he typifies the intellect. His ideas just tumble over each other with no real plan and are not related to practical effort. However he is immensely powerful due to his complete freedom from settled principles - any idea is as good as any other idea. He can be stormy and uncontrollable, a drug addict or alcoholic. It is easy to be deceived by such people. He is distrustful, suspicious, firm in friendship and enmity, careful, slow, observant and over-cautious. Ill dignified he is harsh, plotting, unreliable and malicious.

Astrological Correspondence

He rules 20° Capricorn to 20° Aquarius (Jan 10 – Feb 🧐 = 4 Disks, 5 Swords, 6 Swords. (see Tarot Wheel,) He is mostly Fixed air, with some cardinal earth. Last Decan of Capricorn - first two Decans of Aquarius

Qabalah / Golden Dawn

He resides in Tiphareth (6) on the Tree of Yetzirah.

Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears is a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below'. Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in form and dwells among us; i.e. comes within range of human consciousness. Tiphareth, the Son, "shows us" Kether, the Father.

Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

Golden Dawn names:, Prince of the Chariots of the Winds, Prince and Emperor of Sylphs and Sylphides.

The Prince of Swords is Air of Air, Specific Air of Primal Air.

This card shows a young man on a moving horse holding a sword in his right hand. The symbology on the card all relates to the Air element, with various bird designs shown on his cloak and the horse's livery., so this card is Air of Air and the movement implied in this card is clearly seen in the drawing. This card can indicate quick thinking, intelligence or just movement.

The prince of Swords is often seen as a soldier, heroic, brave, skilful and strong but on a bad day he can be wild and even fanatical. In divinatory terms this card indicates 'triumph over opposition'.

In divinatory terms this card can represent a young man with dark hair and dark

eyes.

Prince of Disks

Princes represent the Element of Air, movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war, destruction, conflict and struggles). In Tarot the Swords represent the Element of Air.

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Crowley's Prince holds a wand of earthly dominion in his right hand, and a symbol of the Earth in his left (compare with the Queen of Disks). The chariot is pulled by the powerful bull of Taurus. "He is," Crowley said, "the element of earth become intelligible."

Crowley wrote: He is Air of Earth, the 'fructification' of Earth.

He is energetic and competent, thoughtful, cautious, trustworthy, slow and steady. He can appear dull but he's not, he just makes no effort to understand ideas beyond his scope. He is slow to anger but furious when roused. Peoples reaction to him depends on their own temperaments. He is the ultimate handy-man, always seeking new uses for common things and he adapts his circumstances to his purpose in a slow, steady, well-thought out plan. He can change the world with his great energy brought to bear upon the most solid of practical matters. He is almost entirely lacking in emotion and is insensitive. He is inclined to be resentful of more spiritual types.

Astrological Correspondence

He rules 20° Aries to 20° Taurus (Apr 11 – May 10) = 4 Wands, 5 Disks, 6 Disks. Mainly fixed earth with some cardinal fire.

Qabalah / Golden Dawn

He resides in Tiphareth (6) on the Tree of Assiah.

Tiphareth – Beauty - Ruled by The Sun, strong and noble. Energy in complete balanced manifestation. solar beauty, healing and redemption. Tiphareth is a reflection of the Divine Light from Kether.

From Kether it appears is a child; from Malkuth, a king. It is the stabilizing centre point of the TOL. Tiphareth is the Sun Centre, the son or prince born from the marriage of the great father principle and the great mother principle (Chokmah and Binah).

It is the sphere of mysticism and mediates between the microcosm and the macrocosm; "As above, so Below'. Exoteric religions go no higher on the Tree of Life, Tiphareth is the focus of the Christian religion, as God is made manifest in form and dwells among us; i.e. comes within range of human consciousness.

Tiphareth, the Son, "shows us" Kether, the Father.

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

Golden Dawn names:, Prince of the Chariot of Earth, Prince and Emperor of the Gnomes (Last Decan of Aries - first two Decan of Taurus).

The Prince of Disks is Air of Earth, Specific Air of Primal Earth.

Waite's card shows a young man sat on a heavy, stationary horse holding a pentacle in his right hand. This man brings intelligence to earthly matters and is solid, responsible, honourable, mature, hard working and uncomplaining. This Prince is not as active as the other Princes and he sits on his heavy farm horse, almost rooted to the Earth and to simplicity. Perhaps he is even cut off from the deeper aspects of life and spirituality and is concerned only with practical matters. In divinatory terms this card is said to indicate travel. On a bad day his inertia leads to slothfulness and idleness or perhaps carelessness.

In divinatory terms this can represent a young man with dark brown hair and dark eyes.

Princess of Wands

Wands represent the Fire element, the energy of existence. Wands are not passive and can be destructive. In Tarot the Wands are often associated with will energy, power, ego, development, competition and self-assertion but also aggression, battle and struggles

The Princesses represent the Earth Element of Earth as well as Planet Earth and the 'magic' of ordinary creation. Sometimes she just indicates manifestation and materialism, or money, and the gain and loss of these things. The Princess can sometimes represent students

The Princess of Wands is Earth of Fire, the personification of Specific Earth of Primal Fire.

The Fire being "sacrificed" on the altar of Malkuth, The naked dancing figure, holding a sun wand, is inseparable from the Tiger, this is the mundane aspect of fire.

The Earthy part of Fire this is manifestation of energy and will.

crowley wrote: The dance of the virgin priestess of the Lords of Fire. She is extremely individualistic, brilliant and daring. She creates her own beauty by her essential vigour and energy. She never forgets and injury and her only patience is the patience to lie in ambush to avenge. Ill dignified she is superficial, theatrical, cruel, unstable and domineering; the ultimate drama Queen.

Astrological Correspondence

As the throne of the Ace of Wands she rules over one quarter of the astrological year, Cancer, Leo and Virgo and the land masses of Asia.

Qabalah / Golden Dawn

She resides in Malkuth (10) on the Tree of Atziluth.

Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth

Atziluth, the archetypal world, divine thought, corresponds to the spiritual level, Wands in Tarot

Golden Dawn names", Princess of the Shining Flame, The Rose of the Palace of Fire, Princess and Empress of the Salamanders, Throne of the Ace of Wands.

Brilliance, courage, beauty, force, desire for power, enthusiasm, revenge and independence are suggested by this card.

Princesses can also depict students and Waite always shows them gazing at an object they are carrying, here looking in fascination at a staff she is holding in both hands.. Fire salamanders are seen on the Princess's cloak, symbolizing the Fire element.

In divinatory terms this card can show the start of things (i.e. a manifestation of an idea, the 'grounding' of will power). New projects, relationships, plans or phases of life are indicated. The card can also suggest a messenger with information or just information itself, a good friend or lover or a young person with much energy. Where an individual is not indicated the card can show good idea leading to success.

In readings this can show a young woman with gold or red hair and blue eyes.

Princess of Cups

The Princesses represent the Earth Element of Earth as well as Planet Earth and the 'magic' of ordinary creation. Sometimes she just indicates manifestation and materialism, or money, and the gain and loss of these things. The Princesses can sometimes represent students

Cups represent the Water element and love, passivity and formlessness. In Tarot the Cups are associated with love, flowing emotions, feeling, optimism, imagination, joy, peace and harmony but also with deception.

The Princess of Cups is Earth of Water, the personification of Specific Earth in Primal Water.

Crowley abstracts the three symbols the turtle, the swan and the dolphin, The Turtle is a symbol of wisdom (because it withdraws into its own shell); it is also related to long life in some systems. Crowley's actually describes the form issuing from the cup as the tortoise which in Hinduism has on its back the Elephant which supports the Universe But the swan in the key symbol for this Princess, who wears a cloak of soft feathers. The swan is related to Orpheus (who chose to be reborn in that form), and thus to the lyre and all musical forms. The tradition among seaman is that the swan brings good fortune.

lotus flower

This is, therefore, a card of emergent life from the sea, and of matter crystallizing within water.

crowley wrote: She is Earth of Water - she can ground romantic ideas into manifestation and provide a fixed and fertile medium where the Water nourished life of ideas can flourish. She is sweetness,

gentleness, poetry and kindness.

Imaginative, gracious and dreamy she is courageous if roused. III dignified she can be selfish and luxurious, living in a world of romance in the perpetual dream of rapture. However her impression of selfishness and indolence are often false ones as she goes about her work silently and effortlessly.

Astrological Correspondence

As the throne of the Ace of Cups she rules one quarter of the zodiac, the signs of Libra, Scorpio and Sagittarius and the Pacific.

Qabalah / Golden Dawn

She resides in Malkuth on the Tree of Briah.

Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth

Briah the creative world, the mental plane, Ruach, corresponds to mental level, Cups in Tarot

Golden Dawn names:, Princess of the Water and Lotus of the Palace of the Floods, Princess and Empress of Nymphs and Undines, Throne of the Ace of Cups.

Waite's card shows a young person gazing at a cup. The Princess's robes are the colour of water but depict flowers, reference to the Earth element. The cup the Princess holds contains a fish, they gaze at each other with shared curiosity. This card can show somebody who can materialise their ideas about love, somebody who acts in a loving way. It can also indicate a helpful youth of artistic temperament. In divinatory terms the card has become associated with a birth or psychic talents. When a person is not indicated it can show a time when imagination and fantasy are proper.

In divinatory terms the card can represent a young woman with brown hair and brown or grey eyes.

Princess of Swords

The Princesses represent the Earth Element of Earth as well as Planet Earth and the 'magic' of ordinary creation. Sometimes she just indicates manifestation and materialism, or money, and the gain and loss of these things. The Princess can sometimes represent students

Swords represent the Air element and movement, intellect and thinking. Swords are also weapons, used for good (cutting through delusion,) and bad (war). In Tarot the Swords are associated with movement, thoughts, perceptions, ideas and decisions as well as pain, anger, destruction, conflict and struggles. Swords are also useful for cutting through illusion, delusion and resolving problems.

The Princess of Swords is Earth of Air, personification of Specific Earth in Primal Air.

Crowley's Princess of Swords wields her sword whilst holding onto the obelisk behind her.

crowley wrote: She is the Earthy part of Air, materialization of the idea or fixation of the volatile.

She can be slow and prey to constant anxiety but has wisdom, acuteness, strength and subtlety in material things. She is stern and revengeful but also graceful and dexterous. Her logic is destructive and she is good at settling arguments. She is intelligent, but the mind is a great enemy and must be defeated in battle, it cannot grasp the higher consciousness. Ill dignified she is frivolous, cunning, incoherent and crushed by any kind of responsibility, but especially in family matters.

Astrological Correspondence

As the throne of the Ace of Swords she rules one quarter of the zodiac, the signs Capricorn, Aquarius and Pisces and the land masses of the Americas.

Qabalah / Golden Dawn

She resides in Malkuth (10) on the Tree of Yetzirah.

Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible

Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth Yetzirah formative world plane of astral forces, ideas projected still further, now with design. Also the realm of deception corresponds to the Astral plane, Swords in Tarot

GD Names:, Princess of the Rushing Winds, Lotus of the Palace of Air, Princess and Empress of the Sylphs and Sylphides, Throne of the Ace of Swords.

Waite's card shows a youth holding a sword in both hands, but this time their gaze is away from the object they are holding.

The Princess represents somebody who can ground ideas, that is make their dreams come true rather than just day dreaming. This person is usually alert, vigilant, quick and intelligent. On a bad day they achieve nothing and just view the world with a sense of detachment. In divinatory terms this card can show a person who spies on other people.

In divinatory terms this card can represent a young woman with light brown hair and blue eyes.

Princess of Disks

The Princesses represent the Earth Element of Earth as well as Planet Earth and the 'magic' of ordinary creation. Sometimes she just indicates manifestation and materialism, or money, and the gain and loss of these things. The Princesses can sometimes represent students

Disks represent the Earth element and the 'magic' of ordinary creation, though sometimes just materialism. There is a solidity to the Earth element, a notion of being rooted in the real world. In Tarot the Disks are associated with security, material gain, enrichment, money, everything that is real and physical and also the loss of such things. In the largest sense Disks represent the planet Earth and her creations.

Crowley's Princess of Disks stands in a forest with a shield at her hip and her diamond headed staff pointing to Earth. She wears a Ram's head helmet (Aries) reminding us that in the system of Decans it is Aries which both begins and ends the series

crowley wrote: She is Earth of Earth, the element on the brink of transfiguration

The lowest card of the lowest suit, but she is pregnant with the highest and lowest of all the suits, she carries within her body the potential of all possibilities, the key to perpetuating life in the universe . The next step 'down' is actually to Kether on the Tree of Atziluth (back to the very start). The diamond head on her staff is reference to Kether.

As 'Womanhood in its ultimate projection' she is generous, benevolent, kind, diligent, careful, strong and beautiful with an expression of intense brooding. Ill dignified she is wasteful and prodigal and may have a reputation for bewildering inconsistency.

Astrological Correspondence

Sat upon the throne of the Ace of Disks she rules one quarter of the zodiac, the signs of Aries, Taurus and Gemini and the land masses of Europe and Africa.

Qabalah / Golden Dawn

She resides in Malkuth on the Tree of Assiah.

Malkuth – The Kingdom - The Sphere of The Earth, of form. This is the material world and a disaster in the sense of a complete loss of energy. It is the visible Universe, earth and the physical world, the magic of nature, the subtle, psychic aspect of matter.

It is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water but likewise these are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist, the so called 'Elements of the Wise'.

It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile. Binah is the Superior Mother and Malkuth the Inferior Mother. That which had its inception in Binah has its culmination in Malkuth

Assiah material world corresponds to the physical plane, everyday magic, Disks in Tarot.

GD Names: Princess of Echoing Hills, Rose of the Palace of Earth, Princess and Empress of the Gnomes, Throne of the Ace of Disks.

So how does Waite portray "Womanhood in its ultimate projection"?:

Waite's card shows a (male?) youth gazing intently at a pentacle. This card can depict a student lost in study with little time for anything else and caring little for financial or social rewards and this is evident from the Princess who stares in fascination at the Pentacle.

In divinatory terms it can represent a young woman with brown or red-brown hair and dark eyes.

0 The Fool

General Divinatory Meanings

The Fool has different meanings when applied to material or spiritual matters. With regard day to day and material questions then the idealistic and naive Fool is not usually a good card, indicating folly, stupidity, thoughtlessness, eccentricity and even mania.

With regard to spiritual questions then the Fool is welcome in readings and represents new ideas and thought, having faith in the Universe, courage, optimism, new beginnings, or a new phase in life.

A reminder that in difficult times our inner self knows best. Original potential, carefree, creative chaos, foolhardiness, flirty relationships, don't take things too seriously, sudden impulse from a strange quarter, eccentricity, folly and mania. Ill dignified he is foolish, reckless and negligent or has failed to follow his instincts when he should have done so.

In Waite's card the Fool is about to walk over a cliff, but is stationary. It could be that the small dog is the intellect, man's faithful companion, so perhaps the fool is potential, can go in any direction..(the magician is the first movement).. perhaps this a warning, leap of faith over the cliff or listen to the dog (monkey) and take the safe path?

Colours in this Path: Bright Pale Yellow

Alchemical Correspondences

In Alchemy the Fool represents the Alchemist. It is his job to play with the prima materia (The Magician) and culminate in merging with Anima Mundis (God consciousness), represented by The Universe (World).

Hebrew Characters

Aleph, One the Mother letters, means Air, maybe also as in 'life-breath' .
' Absolute unity'. First letter of the Hebrew alphabet.

It has been suggested that the key to the function and order of the Cosmos is imbedded in Aleph as it interacts with Lamed.. Lamed means ox goad, the pointed rod which spurs on the ox, i.e., Aleph. Thus, Lamed may be said to effect the perfect balance between the lower creative principle and the consciousness on which it acts.

Qabalah/Golden Dawn

the 11th Path, the Path of Aleph

Esoteric Titles: The Spirit of Aether (Ether). Path Scintillating Intelligence the fiery intelligence

Remember this card represents a level of awareness monkey cant even imagine, let alone understand.

The Path of the Fool is that between Kether and Chokmah. the first current of potential vibration. It is the precursor of the First Thought. is the first activity toward manifestation

Every thing is an expression of the energy symbolized by the Fool, which is the beginning of all,

Aleph is described as 'absolute unity', therefore it cannot be given a number, so zero is assigned, since zero represents the circle of unity. The Path of the Fool is the possibility, or first glimmer of a thought.

The Qabalistic theory is that The Magician is the consort of The High Priestess. Considered psychologically, we know that The Magician stands for the Will, while The High Priestess, the "Root of Water," is the Pure Unconscious. So to describe The Magician as the mate of The High Priestess refers to the activity of the directing Will of the One on the Great Ocean of undifferentiated consciousness which It has Itself projected.

Crowley describes the nothingness which is air as a vacuum, a vacuum of fertile nothingness; it is the Universal Egg of Spirit, the Egg of Ahasha. Mathematically, zero is the sum of plus one (male) minus one (female). $[0 = (+1) + (-1).. i.e. 0=2]$ Thus the egg of the Cosmos is a fertilized ovum of undefined sexuality. It is neither male nor female, but is the potential for both. the Fool is the androgynous energy which differentiates into the other 21 major arcana..

Crowley corresponds the Fool to:

1. The Green Man-the very personification of spring.
2. The "Great Fool" of the Celts-this is the inspired madman who is also a saviour.
3. The "Rich Fisherman": Percivale- Crowley calls the Parsifal legend "the western form of the tradition of the Fool." Parsifal represents the Foolishness of youth and innocence which, through its purity, achieves the Holy Grail.
4. The Crocodile-In ancient Egypt the crocodile symbolized the greatest creative

energy, for the rather paradoxical reason that it was not believed to have the means of perpetuating its own species.

5. Harpocrates, which in the Egyptian (Heru-p-khart) literally means "Horus the Child." Heru is also written Hru, known as the "Great Angel of the Tarot."

He is the Child God; he is the God of Silence; he is the God of beginnings, he is the God of the Sun at its dawning. He is also the son of Isis and Osiris, although it is not yet in that capacity that he is shown on this Path. He is their Child yet to be born. He is all potential! He is the expression of the very meaning of the God Name of Kether, (Eheieh) which is I will be.

Horus was traditionally shown as a child with a lock of hair at the side, and a finger on his mouth as an infantile gesture. This gesture was misunderstood by the Greeks to be a "sign of silence," and when the God was given the Greek name Harpocrates, silence was a key attribute" However such attributions may have happened, whether by design or "accident" the symbolism fits remarkably. What could be more perfect than the Fool as silence prior to The Magician who has been described as the first sound

6. Zeus Arrhenothelus- a deliberate confusion of masculine and feminine; the Divine Hermaphrodite.

7. Dionysus Zagreus. Bacchus Diphues - Zagreus was a horned deity torn apart by the Titans. His death symbolized initiation. Bacchus Diphues (meaning double-natured) was a bi-sexual God made mad by intoxication, and thus related to the idea of divine ecstasy.

8. Bahomet-according to Crowley, this is a form of the Bull-slaying God, Mithras, worshipped by the Knights Templar as an ass-headed deity. He further associates Bahomet with Set, Saturn and Satan.

Thus the horns on the male figure are those of Dionysus Zagreus; his green clothing is that of the Green Man of Spring; grapes at his feet refer to the ecstasy of Bacchus, the Crocodile is at his feet swimming "in the Nile." Other symbols included here are the dove of Venus and the vulture of Maat, both referring to the Godhead. All of these images are linked by the triple egg-shape created by the Caduceus in motion, and symbolizing the Ain Soph Aur.

While Crowley emphasizes Harpocrates on this Path, he represents that God most explicitly on the 20th Path, The Aeon (Judgement).

It is thus implied that Shin-Fire is the fullest expression of that which began with Aleph-Air, and then Mem-Water.

1 Magician

General Divinatory Meanings

A swift, intelligent communicator but cursed to be always misunderstood and sometimes not trusted.

Can indicate skill, wisdom, adaptation. Craft, cunning, power. Start of new projects, scheming, plans, adroitness, elasticity, craft, deceit, theft, occult wisdom, a brain-wave, messages, business transactions.

This card can be regarded as Mercury in all his forms.

Awareness of power in your life, will power directed towards a goal, sexual power, somebody else's power acting on you, Ill dignified there is a blockage of energy, lethargy, corruption of power or a lack of will or confusion that results in nothing being done.

Waite's card, the Magician with his wand raised above the Elemental Weapons: the Wand for Fire), the Cup for Water, the Dagger for Air and the Pentacle for Earth.

Waite makes some very subtle reference to the activity of all the Supernals here. The inner colour of The Magician's robe is white, meaning Kether. The outer robe is the red of Binah in Atziluth, and the serpent belt is the blue of Chokmah in Atziluth. Waite's inference is that the Prima Materia results from the interaction of all of the Supernal Sephiroth.

Colours in this Path:

The 12th Path is Yellow

Alchemical Correspondences

The Magician represents the matter (Prima Materia = First Matter = First Principle) of the Great Work (Anima Mundi). Also called the Philosophic Mercury As Hermes he unites with Aphrodite, goddess of love, to form the alchemical Hermaphrodite.

He is the interface between heaven and earth.

As Hermes/ Mercury he is The Volatile, which has the ability to transform the fixed into its most refined state.

The Four Elements, potential in The Fool, are first differentiated and directed by the Magician.

the Primum Mobile (first motion) is acting through the philosophic Mercury on Saturn-Binah

Astrological Correspondences

The Planet Mercury rules this Path.

The symbol for Mercury, as half-moon, circle and equal-armed cross are generally interpreted as representing the Moon, the Sun and the balance of the Four Elements. The Sun and the Moon are the dual states of the cosmos, here in their most refined expression.

Hebrew Characters DOUBLE LETTER: Life-Death

Beth means house, thus the Magician is the house in which the Divine Spirit dwells. In fact, he is the architect and builder of that House. Beth is the first letter.

But to create beginning is to create end. Thus the opposites of life and death, key polarities of creation, are attributed to the letter.

It is the "dwelling place" of the Spirit descending toward the denseness of manifestation. The Magician symbolizes that which builds the house, i.e. directs

and encloses the One Spirit which is symbolized by the Fool

Qabalah/Golden Dawn

the 12th Path PATH OF BETH

Esoteric Titles: The Magus of Power. The Twelfth Path is the Intelligence of Transparency

The path of the Magician runs between Kether (the Source) and Binah (the organizer of Form.) It is 'The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.' It is the transition between the One Pure Source of All, energy undefined, and the Great Organizer It is the Life Force (The One) which becomes the Prima Materia in the act of transmission

The Magician is the Fool in the act of experience. The Magician is a channel through which the energy of the Fool is organized and passes downward. He is the director of channeled energy as well as the energy that is being channelled. He is the creative Force who's energy is collected and organized into later form by the High Priestess

Without the energies of The Magician, there would be neither life nor death, neither beginning nor end. The Magician initiates this process, a cycle symbolized by the infinity symbol (lemniscus) as well as the serpent which holds its tail in its mouth (Uroboros). Both represent the closed circle of energy in the Universe, begun by the number one (Beth) acting upon the zero (Aleph).

The Magician stands on every path, he is in All and all is channelled through him (see Thoth ref below).

The Magician is Mercury (Roman) = Hermes (Greek) = Thoth (Egyptian)

Hermes—god of wisdom, magic, and communication. Since he is a god of language and the written word, he represents a definite step towards manifestation, from the silent, pre-thought stage of the Fool. The "messenger of the Gods" (especially of his Father, Zeus-Kether) meaning that he is not himself the Creator, only the bearer of its will., Hermes was very early associated with words,

Thoth is the supposed inventor of hieroglyphs and the whole Tarot has been called the Book of Thoth (as Crowley called his). Pursuant to the idea of Mercury encompassing all Sephiroth except Kether.. ie all that was created by the source is the Magician, though he is the channeler, not the source..

The companion of Hermes was the dog-headed Ape, the Cynocephalus, representing the words themselves, as well as the potential for misunderstanding and deceit. It is in this latter sense that Crowley has included the cynocephalus at the feet of his Magus.

In the Crowley card The Magician no longer merely holds the wand, he is the

wand, a at once that which transmits and that which is transmitted. the messenger and the message.

Crowley wrote: Mercury is pre-eminently the bearer of the Wand: Energy sent forth. This card therefore represents the Wisdom, the Will, the Word, the Logos by whom the worlds were created. It represents the Will.

because he is duality, he represents both truth and falsehood, wisdom and folly. Being the unexpected, he unsettles any established idea, and therefore appears tricky. He has no conscience, being creative. If he cannot attain his ends by fair means, he does it by foul. The legends of the youthful Mercury are therefore legends of cunning. He cannot be understood, because he is the Unconscious Will.

He bears a wand with a knob at each end, which was probably connected with the dual polarity of electricity; but it is also the hollow wand of Prometheus that brings down fire from Heaven. On a table or altar, behind which he is standing, are the three other elemental weapons.

"With the Wand createth He. With the Cup preserveth He. With the Dagger destroyeth He. With the Coin redeemeth He.

The other form of Thoth represents him primarily as Wisdom and the Word. He bears in his right hand the Style, in his left the Papyrus. He is the messenger of the gods; he transmits their will by hieroglyphs intelligible to the initiate, and records their acts; but it was seen from very early times that the use of speech, or writing, meant the introduction of ambiguity at the best, and falsehood at the worst; they therefore represented Thoth as followed by an ape, the cynocephalus, whose business was to distort the Word of the god; to mock, to simulate and to deceive. In philosophical language one may say: Manifestation implies illusion. The present card endeavours to represent all the above conceptions. Yet no true image is possible at all; for, firstly, all images are necessarily false as such; and, secondly, the motion is perpetual.

2 High Priestess

The High Priestess encompasses our intuition. A sign that 'Pure exalted and gracious influence enters the matter'. She has psychic abilities and can balance equally strength and softness. The card can signify a time for introspection or the beginning of a creative process.

With her Moon aspect she can represent change, alteration, increase and decrease. Fluctuation (whether for good or evil is again shown by cards connected with it). Compare with Death and the Moon. She can be a reminder to maintain a careful balance.

She can also represent Darkness, mystery, psychic forces, wisdom, secrets and the power of the Moon. A period of passive withdrawal to enable us to enrich our lives. The truth we know but cannot articulate. The need for stillness, a time to look inside.

Ill dignified it can show we have lost contact with our inner selves. indicate passiveness at the wrong time or sustained for too long a period

Waite's version of The High Priestess is shown as the unifying agent between the two columns of the Temple; unification and balance being also represented by the cross on her breast, which Waite called a Solar Cross. Behind her is the veil of the Temple, covered with palms and pomegranates.

Jachin and Boaz (J and B) are the two pillars cast from brass set up on the porch of King Solomon's Temple. Jachin symbolized the divine man; and Boaz signified the earthly man.

Colours in this Path: Blue

Alchemical Correspondences

The High Priestess represents Water. She begins the alchemical process of solution and separation, together called Dissolution.

The Prima Materia (The Magician) is dissolved into the 4 elements of water (High Priestess), Earth (Empress), Air (Emperor) and Fire (Hierophant) [note: different correspondences are listed in other sources].

Astrological Correspondences

PLANET: Moon

Hebrew Characters DOUBLE LETTER: Peace-War

Gimel, means camel, the only animal that is capable of carrying us across the Abyss, due to its ability to store water.

Qabalah/Golden Dawn

13th Path The PATH OF GIMEL

Esoteric Titles: The Princess of the Silver Star. The Thirteenth Path is named the Uniting Intelligence

The Path of the High Priestess is the first to reach Kether from the lower realms of the Tree in Tiphareth. It is "The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun." This is

the longest path on the Tree, stretching from God the Crown (the Source of All) to God the Son (the Slain and Resurrected One).

This path is the ultimate source of water and thus represents the purest root-essence of consciousness. The source of Water is the idea behind the idea behind form

The High Priestess is the counterpart of the Magician; she is the vessel which receives the creative force, and initiates form. She is cold and expressionless, though beautiful. There are no more illusions. We must face the crystalline reality of our own absolute free will, the most difficult task of the Mysteries related to the crossing of the Abyss.

She is the vessel for all the operations of the Supernal Triangle; it is within her that the activity of Mercury, Sulphur and Salt takes place.

She is the Uniting Intelligence and the Uniting Spirit, that fifth element which is symbolized by the uppermost section of the Pentagram. Hierophant=Earth, Lovers=Air, CHARIOT=Water, Emperor= Fire and The High Priestess= Spirit. She is at once the source and uniting regulator over the four other Paths. She is also the source of the Four Rivers of Paradise: The Pison (River of Fire), The Gihon (River of Water), The Hiddikel (River of Air) and The Phrath (River of Earth).

Crowley calls her the "Soul of Light" in the sense that it is Light which conceals the True Spirit.

crowley wrote: This is the Light before the Abyss above Tiphareth. It is a Light so brilliant that none may look upon it who have not become of the same nature.

What is required here is a re-thinking of the essence of Light. All religions stressing Light are based on a Tiphareth Sun-God. These include Christ, Buddha, Apollo, Osiris, Ahurda-Mazda, etc. What is important is that, unlike organized religion, the Mysteries teach that Light does not reveal; it conceals by its very brilliance.

The Path of The High Priestess, like the Moon itself, goes from the most brilliant light to the most intense darkness. Thus, the principles of the Moon and its deities, Diana-Artemis and Hecate, apply.

3 Empress

General Divinatory Meanings

Motherhood, love, gentleness, sexuality, pregnancy, pure emotion, satisfaction

and understanding gained through the emotions, security. She can also indicate a stubborn emotional approach or a refusal to consider the facts. If dignified the emotions are rejected or infertility is suggested.

The harmony of the Universe, the love that unites the will to create and the understanding of that creation. Love and let love. Beauty, happiness, pleasure, success, completion, good fortune, graciousness, elegance, luxury, idleness, debauchery, friendship, gentleness and delight.

She is love, love of life, of family, of beauty. She gives more than her share which can cause frustration. She stands on transformation.

Beauty, happiness, pleasure, success, also luxury and sometimes dissipation,

the Waite deck and others show the Empress pregnant, in a state of incubation and passivity which is the result of the merging of the energies of Chokmah and Binah. The Empress is the universal womb in which all manifestation is gestated. The Waite card emphasizes the flow of life, the Empress in her phase of munificent fruition. She is Mother Earth and Mother Venus, carrying the planetary sign on her dress and on her shield. The heart shape of the latter is a rather trite way of showing that she is the Goddess of Love. Her pearls and the Cypress trees in the background are also sacred to Venus, while the foreground wheat refers to the figure as Isis. On her head is a crown of twelve stars, the same Zodiac found on the Fool. It is the crown of the Illuminating Intelligence (Chokmah/Sphere of the Zodiac). She is also intended to be understood as the woman of Revelation who is "Clothed with the Sun."

The real key to this card is the stream of crystalline pure water flowing downward at the right. This is the water from which Aphrodite is born, what is "activated," i.e., churned into foam, by the "will" of The Magician. This is a continuous process whereby the pristine consciousness of The High Priestess gives rise to the unconscious thought-patterns of the Empress.

Colours in this Path: Emerald Green

Alchemical Correspondences

The Empress is the Alchemical Vessel. She is nurturing 3 kingdoms: animal, vegetable and mineral.

She continues the process of Dissolution.

She represents the Element of Earth.

She represents the Alchemical Salt.

Astrological Correspondences

PLANET: Venus

Hebrew Characters

Daleth means door: one which effects a transition from One into many.

DOUBLE LETTER: Wisdom Folly

Qabalah/Golden Dawn

the 14th Path The PATH OF DALETH

Esoteric Titles: The Daughter of the Mighty Ones. The Fourteenth Path is the Illuminating Intelligence

The path of the Empress is the mediator between the Father and the Mother (Chokmah and Binah). It is "The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn." This is also the path of Unity... the Union of the powers of Force and Form.

The Empress is the Universal Mother-figure, whose womb we must be borne out of to reach a higher level on the Tree. She is all-fertile, all-Light and, in her Venus aspect, she is all-loving. She contains the root-essence of emotion in its most pure form, not that of the full spectrum of emotions that manifest in Netzach.

The ankh is a symbol of Venus and Eternal Life and often used in her imagery . The dove, a further symbol of love and of Venus, alludes to the Holy Spirit, the Christian image of the feminine part of the Divine,

The Empress holds in her right hand a royal sceptre surmounted with a golden globe (the Sun) implying that she dominates the Heavens.

As Chokmah has the potential to emanate the pure "female," so Binah has the potential for the creation of all life forms.. It is a transitional state of energy between the Above and Below which has been called the "Gate of Heaven."

The Orb and Cross means domination of the Earth.

In his card Crowley shows the Empress as representative of alchemical Salt, the inactive principle which is energized by alchemical Sulphur to "maintain the whirling equilibrium of the Universe." Here the figure is designed in the shape of the alchemical symbol, a circle with a line bisecting it horizontally. The twisted blue shapes represent flames, and her birth from water. She holds a chalice-like lotus, a living form of the Holy Grail. At her waist is the Zodiac; above her head are the birds of Venus, sparrow and dove; at her feet are the Pelican who feeds

her young with her own flesh (a common Christian symbolism of some interest in that the Great Mother gives birth to God the Son, who is self-sacrificed) and a shield with the alchemical white eagle corresponding to the red eagle of the Emperor.

Crowley's alchemical references: The Magician is Mercury, the Empress is Salt and the Emperor is Sulphur.

Kether is Mercury, Chokmah is Salt, and Binah is Sulphur.

Crowley wrote: Salt is the inactive principle of Nature; Salt is matter which must be energized by Sulphur to maintain the whirling equilibrium of the Universe. The arms and torso of the figure consequently suggest the shape of the alchemical symbol of Salt. She represents a woman with the imperial crown and vestments, seated upon a throne, whose uprights suggest blue twisted flames symbolic of her birth from water, the feminine, fluid element. In her right hand she bears the lotus of Isis; the lotus represents the feminine, or passive power. Its roots are in the earth beneath the water, or in the water itself, but it opens its petals to the Sun, whose image is the belly of the chalice. It is, therefore, a living form of the Holy Grail, sanctified by the blood of the Sun. Perching upon the flame like up. rights of her throne are two of her most sacred birds, the sparrow and the dove; the nub of this symbolism must be sought in the poems of Catullus and Martial. On her robe are bees; also dominos, surrounded by continuous spiral lines; the signification is everywhere similar.

About her, for a girdle, is the Zodiac.

4 Emperor

General Divinatory Meanings

Authority, war, conquest, victory, strife, ambition. Laws of society – both good and bad, the power to enforce laws, an encounter with the law, a time of stability and order. The power of unjust laws in a society where stability takes precedence over morality

An actual father or someone who holds power or authority. Ill dignified he shows immaturity or confusion, although also benevolence and compassion.

Being in control of yourself or the situation, being in a powerful position. There is much masculine energy contained within this card and he can be aggressive and warlike, but also creative in a powerful way. He shows leadership in money and in people.

A male figure seated on a grey throne with ram's head finials. A 10 sided crown and an elongated ankh for a sceptre. The blue steel armour shows the quality of

Mercy he needs to rule his subjects.

Alchemical Correspondences

The Emperor represents the Element of Air, and also masculinity and ego. He continues the process of Dissolution. Air here also seen as intellect, his mind (Air) to the Empress' body (Earth).

He also represents the Alchemical Sulphur.

The Magician (Philosophic Mercury) acts upon The High Priestess (Pure Consciousness) and they are, by their union, transformed into The Emperor and the Empress, Sulphur and Salt.

Astrological Correspondences

Aries (Cardinal Fire)

This sign is ruled by Mars, and therein the Sun is exalted. The sign is thus a combination of energy in its most material form with the idea of authority

Colours in this Path: Scarlet

Hebrew Characters: Sight

Heh is distinctly feminine and in fact signifies the Mother. Chokmah (Wisdom), meaning the primary quality of maleness, is a female noun. rarely mentioned by writers on the Qabalah, because it appears to be an irreconcilable problem of language. (which is part of the reason Crowley swapped this path for The Star card).

This card is attributed to the letter Tzaddi, and it refers to the sign of Aries in the Zodiac.. The sign TZ or TS implies this in the original, onomatopoeic form of language. It is derived from Sanskrit roots meaning Head and Age, and is found to-day in words like Cæsar, Tsar, Sirdar, Senate, Senior, Signor, Sefior, Seigneur.

Qabalah/Golden Dawn

15th Path The PATH OF HEH

Esoteric Titles: Sun of the Morning, Chief Among the Mighty. The Fifteenth Path is the Constituting Intelligence

The Path of the Emperor connects Tiphareth (the Son) to Chokmah (the Father). It is "The Wisdom of Sovereignty and Beauty, and the originator of them; the sphere of the Zodiac acting through Aries upon the Sun, and initiating Spring." It is a very masculine path from all outside appearances. But in fact the male Aries energy is guided by Binah (which is red in Atziluth). The Emperor takes the

manifesting energy from the Empress and passes it down to the Higher Self of the individual. The Emperor and the Empress together function almost as Animus and Anima. Because Aries is ruled by Mars, this card symbolizes tremendous creative energy on one hand and rulership on the other. Of course Aries is the sign which signals the return of Spring when Life re-emerges and growth begins. The notion of Spring and the cycle of rebirth is a feminine function.

The energy of the Emperor is the virile, stimulating force which initiates Spring. Therefore, the masculine and feminine energies are totally balanced in this seemingly all male card. It is an example of the idea that every symbol contains its own opposite thus producing a balance of forces.

Crowley's Emperor comprises a triangle and cross, the symbol of Alchemical Sulphur

The importance of Tiphareth to the Emperor is indicated by Crowley in his use of a Sun behind the Emperor's head, and in the overall two colour scheme. The card has been painted in Martian reds and Sun-yellows, warm colours suggesting a furious rush of activity which may be short-lived.

That the Emperor is based in the Chokmah energy is symbolized by the grey stone throne on which he sits in the Waite cards.

Crowley Emperor represented as a dynamic and masculine figure at the very peak of his abilities,

Crowley's eagle is two-headed, with a crimson disk behind. He explains that this is the Alchemist's red tincture related to the Sun and to Gold. A similar white eagle on his Empress card refers to the Moon and to Silver.

Crowley wrote: The card represents a crowned male figure, with imperial vestments and regalia. He is seated upon the throne whose capitals are the heads of the Himalayan wild ram, since Aries means a Ram.

At his feet, couchant, is the Lamb and Flag, to confirm this attribution on the lower plane; for the ram, by nature, is a wild and courageous animal, lonely in lonely places, whereas when tamed and made to lie down in green pastures, nothing is left but the docile, cowardly, gregarious and succulent beast. This is the theory of government.

The Emperor is also one of the more important alchemical cards; with Atu II and III, he makes up the triad: Sulphur, Mercury, Salt. His arms and head form an upright triangle; below, crossed legs represent the Cross. This figure is the alchemical symbol of Sulphur (see Atu X). Sulphur is the male fiery energy of the Universe, the

Rajas of Hindu philosophy. This is the swift creative energy, the initiative of all Being. The power of the Emperor is a generalization of the paternal power. With regard to the quality of this power, it must be noted that it represents sudden, violent, but impermanent activity. If it persists too long, it burns and destroys. Distinguish from the Creative Energy of Aleph and Beth: this card is below the Abyss.

The Emperor bears a sceptre (surmounted by a ram's head for the reasons given above) and an orb surmounted by a Maltese cross, which signifies that his energy has reached a successful issue, that his government has been established.

His shield represents the two-headed eagle crowned with a crimson disk. This represents the red tincture of the alchemist, of the nature of gold, as the white eagle shown in Atu III pertains to his consort, the Empress, and is lunar, of silver. It is finally to be observed that the white light which descends upon him indicates the position of this card in the Tree of Life. His authority is derived from Chokmah, the creative Wisdom, the Word, and is exerted upon Tiphareth, the organized man.

5 Hierophant

General Divinatory Meanings

The Pope or a priest, lawyer, minister, a family man, a father figure

This card can represent dogma, entry to a secret doctrine (still dogma), education and tradition, conforming to society, surrendering responsibility, marriage, alliance and captivity.

Crowley sees him as "a new age priest, with sex appeal and supported by Venus, who is armed and militant (i.e. no longer a vehicle of male counterpart)."

The Hierophant holds the staff of learning and wisdom. Divine Wisdom.

Manifestation. Explanation. Teaching Stubborn strength, toil, endurance, placidity, manifestation, explanation, teaching, goodness of heart, help from superiors, patience, organisation and peace. Ill dignified he is more unorthodox or over kind to the point of weakness.

Waite's Hierophant blesses from his position between the two columns of the Mysteries (TOL reference). At his feet are the crossed keys of Heaven (Gold, Sun) and Hell (Silver, Moon). This latter is so attributed because one of the Moon goddesses rules the underworld. In his hand is the Papal Cross, There are subtle differences in the carvings on the pillars indicating male and female. Grey stone is ref to Chokmah. Face is androgenous. On the top of of his

head dress is emerging the Hebrew letter Shin, which is one of the mother letters, meaning fire. Taurus and sun symbols are on the top of his throne. Blue undergarment (Mercy = Chesed) and Red overgarment (Geburah = Strength). white sleeves = pure intention. Joining his shoulders is the pallium, with the descending section having 3 crosses (12 points of the zodiac? Zodiac is the symbol (chakra) of Chokmah) and terminating in a square (the Elements) White slippers = innocence of intention. Purple carpet is the blending of Strength and Mercy, a balance between the extremes..

The keys unlock the secrets of the universe, the left hand key (unlocking the right pillar) has to be picked up first, ie get over passion before the intellect can be used effectively . There are 10 small divisions on the shank of each key, meaning that the ten spheres have to be entered in turn.. the right hand acolyte has red roses of passion on his robes, the left hand one has the lilies of purity.. purity and passion being the 2 pillars we must find a middle path through.

Colours in this Path: Red-Orange

Alchemical Correspondences

Represents the Element of Fire. Also masculine spirituality. He represents the sun aspect. The 5th card is also seen as the 5th Element, that which binds the other 4 Elements but is itself unchanging, 'Ether'.

Astrological Correspondences

Taurus (Fixed Earth)

Hebrew Characters SIMPLE LETTER: Hearing to Vau the Sepher Yetzirah attributes hearing

Vav, or nail, an object which binds things together

Qabalah/Golden Dawn

the 16th Path The PATH OFVAU

Esoteric Titles: The Magus of the Eternal Gods. The Sixteenth Path is the Triumphal or Eternal Intelligence

The path of the Hierophant runs between Chesed and Chokmah. It is "The Wisdom and Fountain of Mercy, the sphere of the Zodiac acting through Taurus upon Jupiter."

This is a very masculine path—the uppermost path on the Pillar of Mercy. The Hierophant is an important link between the Higher Self (the Ethical Triangle) and the Spiritual Self (the Supernal Triad). It is a primary function of the Hierophant to tie together the Great Above to that which is Below.

The Hierophant is the Great Teacher. It is only through the Hierophant, who acts as a lightning rod for the Divine Light, that one can understand the link between sensory experience and inner illumination is not understood by the use of the intellect; it has to be felt and perceived

The crook is the traditional symbol of Mercy and of Chesed.

Thus is the Path of Vau a powerfully masculine one to which Taurus, the Bull, is applied. It is Fixed Earth in the Zodiac, meaning that it is a stable foundation.

The Hierophant is the opposite Path of The Chariot, the vehicle (stabilizing active extreme/Cardinal Water) by which the Soul is carried across the Abyss. The Hierophant is the celestial road on which The Chariot rides; it is the absolute foundation of the process of revelation; it is a rock-solid base of experience between the Supreme Spiritual Self and the Ego of Tiphareth, of which memory is one aspect.

The Hierophant is the administrator of the duality which emerges with Chokmah, is structured by Binah, and which begins as manifestation below the Abyss in Chesed. It is thus related to Tiphareth, the central point of manifestation

A more obtuse reference to Tiphareth is Crowley's use of the five pointed star on the breast of the Hierophant. As the primordial Elements evolve downward, they do so under the control of the fifth Element, Spirit. The principle of the Pentagram holds even in Kether, where the Primordial Elements are held in perfect unexpressed unity by a fifth which, at that exalted level, is the Ain Soph. This perfect Unity is expressed by the Swastika in motion, the central point of which is commensurate with the uppermost point of the Pentagram.

What Crowley has done in placing the Pentagram so prominently here is to affirm the uniting of the Above and the Below, a process in which the symbolic Moon always plays a key part. For the Moon is found both above and below the Sun on the Tree of Life. It is Yesod, and it is The High Priestess. Here both are implied, for the Moon is exalted in Taurus. The fact that Taurus is ruled by Venus refers us to the Empress, the Path of Daleth which is the mean between Chokmah and Binah, just as Vau is the product of the Yod and Heh. the Empress is "Mother Nature," the fertilized Universal Consciousness which is at the root of The Hierophant's teaching. In this regard it should be observed that The Hierophant is on the "feeling" (Venus-Netzach) side of the Tree of Life. We learn its lessons through intuition, as we learn the lessons of its opposite, The Chariot, through intellect. On this Path intuition is applied to concepts collected by reason and built up by memory.

The scroll holds the "Word" which one hears through The Hierophant, and which is also the Logos. For the Word is creation, and to understand the created

Universe is to hear the Word. This is the essential meaning of the Waite card. Crowley's explains the image of a child within the Pentagram within a larger Hexagram: "This symbolizes the law of the new Aeon of the Child Horus, which has supplanted that Aeon of the 'Dying God' which governed the world for two thousand years." And elsewhere he adds "...for the rhythm of the Hierophant is such that he moves at intervals of 2,000 years."

The Hierophant sits on a Bull between two elephants, holding a wand with three interlocking rings. These rings symbolize the Aeons of Isis, Osiris and Horus (The Child in the Pentagram is Horus). Beneath is the "Scarlet Woman." Above is what Crowley called an "oriel," meaning a window (referring to Heh, the Emperor) built out from a wall on brackets, in this case nine Nails (Vaus). The symbolism means the linking of the Above and the Below: The window is the passageway for Light (manifest Spirit) between Macroprosopus and Microprosopus.

Crowley wrote: This card is referred to the letter Vau, which means a Nail; of this instrument nine appear at the top of the card; they serve to fix the oriel behind the main figure of the picture. The card is referred to Taurus; therefore the Throne of the Hierophant is surrounded by elephants, which are of the nature of Taurus; and he is actually seated upon a bull. Around him are the four beasts or Kerubs, one in each corner of the card; for these are the guardians of every shrine. But the main reference is to the uniting of the microcosm with the macrocosm. Accordingly, the oriel is diaphanous; before the Manifestor of the Mystery is a hexagram representing the macrocosm. In its centre is a pentagram, representing a dancing male child. This symbolizes the law of the new Aeon of the Child Horns, which has supplanted that Aeon of the "Dying God" which governed the world for two thousand years. Before him is the woman girt with a sword; she represents the Scarlet Woman in the hierarchy of the new Aeon. This symbolism is further carried out in the oriel where, behind the phallic headdress, the rose of five petals is in blossom.

The background of the whole card is the dark blue of the starry night of Nuit, from whose womb all phenomena are born. Taurus, the sign of the Zodiac represented by this card, is itself the Bull Kerub; that is, Earth in its strongest and most balanced form. The ruler of this sign is Venus; she is represented by the woman standing before the hierophant. "Let the woman be girt with a sword before me." This woman represents Venus as she now is in this new aeon; no longer the mere vehicle of her male counterpart, but armed and militant. In this sign the Moon is "exalted"; her influence is represented not

only by the woman, but by the nine nails

It is the aeon of Horus, of the Child. Though the face of the Hierophant appears benignant and smiling, and the child himself seems glad with wanton innocence, it is hard to deny that in the expression of the initiator is something mysterious, even sinister. He seems to be enjoying a very secret joke at somebody's expense. There is a distinctly sadistic aspect to this card; not unnaturally, since it derives from the Legend of Pasiphae, the prototype of all the legends of Bull-gods. These still persist in such religions as Shaivism, and (after multiple degradations) in Christianity itself. The symbolism of the Wand is peculiar; the three interlaced rings which crown it may be taken as representative of the three Aeons of Isis, Osiris and Horus with their interlocking magical formulae. The upper ring is marked with scarlet for Horus; the two lower rings with green for Isis, and pale yellow for Osiris, respectively. All these are based upon deep indigo, the colour of Saturn, the Lord of Time. For the rhythm of the Hierophant is such that he moves only at intervals of 2,000 years.

6 The Lovers

General Divinatory Meanings

Inspiration Motive, Power and action, arising from Inspiration and Impulse.

An important choice between two desires, temptation towards something desired but morally improper, sexual choice, love, a specific lover, marriage, long relationships, attraction, beauty, fulfilment. Openness to inspiration, intuition, intelligence, second sight, childishness, frivolity, thoughtfulness, divorced from practical considerations, indecision, self-contradiction, triviality.

Ill dignified this card represents weakness and blockages, destructive love, bad relationships, sexual problems or the time for another partner.

All the magic of sex-stimulus is here, with its own bitter-sweet taste. We must learn to walk this path with impunity rather than immunity.

The man is taking a step towards the woman, who pretends she hasn't seen him, but is taking a step backwards. He needs her knowledge and she needs his Light, but she will get burnt and he will get bitten by the snake..so how to accept each other's fruit without hurting themselves.

Hebrew Characters

Zain means sword in modern language, but also the penis. As a simple letter it means Smell

The Sword of Zain is an instrument of active division and separation; it is a sword of perception which cuts to the core of things, and defines clearly. And insofar as such perception is attributed to Zain, to it is also attached the sense of smell, thus implying not only the most direct, but also the most subtle of awareness and response.

Colours in this Path: Orange

Alchemical Correspondences

The Dissolution of the prima materia is now complete and recombination back into unity begins. The Lovers mark the first or lesser conjunction of the masculine and feminine – symbolized by the Empress and the Emperor. This is the Alchemical Wedding.

The Number 6 is sacred to Aphrodite, Pythagoras said that 6 was androgenous.

Astrological Correspondences

Gemini (Mutable Air)

Qabalah/Golden Dawn

The 17th Path - The PATH OF ZAIN,

Esoteric Titles: The Children of the Voice; The Oracle of the Mighty Gods The Seventeenth Path is the Disposing Intelligence

The path of the Lovers connects Tiphareth, the Solar Centre of the Higher Self, to Binah, the Great Sea of the Super Conscious.

It is "The Understanding of Beauty as well as the Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol." The affection between the Lovers is not sexual in nature ... rather it is the Divine Love of the twins of Gemini for each other. This is the uniting of the Sun (male) and Moon (female) energies or polarities within the Initiate. They are the conscious and the subconscious; mirror images which join together and are absorbed back into the mirror... the great Sea of Binah.

The Path of Zain, the Lovers, between Binah and Tiphareth, connects the pure consciousness from which form emerged with the central point of all manifestation, a complexity which can barely be suggested by the image on a Tarot card

The principle is that as Divine Energy surged across the Abyss into manifestation, stable dualities were formed. The Great Work is a "marriage" of these dualities of manifestation, a return to a primeval state. Thus, this Path may

be considered the aspect of the Garden of Eden from which mankind was expelled, but to which it may earn re-entry by consciously dealing with what has been called the inner Sun and Moon. The whole key to the Great Work is the uniting of the Sun and the Moon under Mercury (the planet ruling Gemini).

Crowley's card, which shows the theme of union as an Alchemical "Marriage" of the component parts of the seeker.

this Path across the Abyss means the death even of one's egotism. The Sword destroys utterly those who will travel across the Abyss. Taken together, Temperance and the Lovers are the Alchemical formula of Solve et Coagula. The Sword separates out (dissolves), an activity which we have previously shown to mean analysis. This is followed by a synthesis, or reintegration in a new way. Therefore, Solve et Coagula.

Crowley, in fact, stated that the Lovers and Temperance were the most difficult cards of the Tarot, The Path of Temperance requires a complete integration of the Personality in its subordination to the Ego in Tiphareth. The Path of the Lovers requires a complete integration of the totality of the self manifest in Microprosopus, for the return of the Soul to the aspect of the "Garden" from which it emerged. In more basic terms, Temperance is the balance of the Lower Self, the Lovers is the balance of the Higher.

Certainly no version of the Lovers has ever been more daringly explicit in revealing the secret of the Path. What is shown here is the "Royal Marriage," of opposites, presided over by the hooded figure who is at once the Hermit and the personification of Mercury. Above are the figures of Eve and Lilith, with Cupid aiming an arrow symbolizing the Will. The marriage takes place between the Black King and the White Queen. He wears a gold crown, bears a lance, and is attended by the Red Lion. His black child, interchanged with the White Queen's child, holds the base of the King's lance in one hand and a club in the other. She is attended by the White Eagle and her white child, who carries flowers in one hand and supports the base of the Grail in the other. In the lower section of the card is the Winged Orphic Egg, the very essence of life itself, which is the product of this union.

Crowley wrote: The Lovers and its twin, XIV, Art, are the most obscure and difficult of the Atu. Each of these symbols is in itself double, so that the meanings form a divergent series, and the integration of the Card can only be regained by repeated marriages, identifications, and some form of Hermaphroditism. Yet the attribution is the essence of simplicity. Atu VI refers to

Gemini, ruled by Mercury. It means The Twins. The Hebrew letter corresponding is Zain, which means a Sword, and the framework of the card is therefore the Arch of Swords, beneath which the Royal Marriage takes place.

The Sword is primarily an engine of division. In the intellectual world-which is the world of the Sword suit-it represents analysis. This card and Atu XIV together compose the comprehensive alchemical maxim: Solve et coagula.

The hooded figure which occupies the centre of the Card is another form of The Hermit. He is himself a form of the god Mercury,; he is closely shrouded, as if to signify that the ultimate reason of things lies in a realm beyond manifestation and intellect. About his arms is a scroll, indicative of the Word which is alike his essence and his message. his action in this card is the Celebration of the Hermetic Marriage. Behind him are the figures of Eve, Lilith and Cupid.

The Royal persons concerned are the Black or Moorish King with a golden crown, and the White Queen with a silver crown. He is accompanied by the Red Lion, and she by the White Eagle. These are symbols of the male and female principles in Nature; they are therefore equally, in various stages of manifestation, Sun and Moon, Fire and Water, Air and Earth. In chemistry they appear as acid and alkali, or (more deeply) metals and non-metals, taking those words in their widest philosophical sense to include hydrogen on the one hand and oxygen on the other. In this aspect, the hooded figure represents the Protean element of carbon, the seed of all organic life.

The symbolism of male and female is carried on still further by the weapons of the King and Queen; he bears the Sacred Lance, and she the Holy Grail; their other hands are joined, as consenting to the Marriage. Their weapons are supported by twin children, whose positions are counterchanged; for the white child not only holds the Cup, but carries roses, while the black child, holding his father's Lance, carries also the club, an equivalent symbol. At the bottom of the whole is the result of the Marriage in primitive and pantomorphic form; it is the winged Orphic egg. This egg represents the essence of all that life which comes under this formula of male and female. It carries on the symbolism of the Serpents with which the King's robe is embroidered, and of the Bees which adorn the mantle of the Queen. The egg is grey, mingling white and black; thus it signifies the co-operation of the three Supernals of the Tree of Life. The colour of the Serpent is purple, Mercury in the scale of the Queen. It is the influence of that God manifested in Nature, whereas the wings are tinged with crimson, the colour (in the King scale) of Binah the great Mother. In this symbol is therefore a complete glyph

of the equilibrium necessary to begin the Great Work.

7 The Chariot

General Divinatory Meanings

Triumph. A great victory, a strong character controlling opposing forces in life, controlling instinctive desires, maturity, success, victory, war, trouble, purpose, a strong will. hope, memory, digestion, violence in maintaining traditional ideas, the 'die-hard', ruthlessness, lust of destruction, faithfulness or authority under authority. Health. Success

Ill dignified the situation is out of control, riots, defeat, disputes and quarrels.

The Chariot is courageous and a creator of excitement. He loves to move and to travel, thrives on change and bores easily. His challenges are fear of failure and possessiveness.

Waite's card is based on that of Eliphas Levi. The chariot is cube shaped and connected with realism rather than romanticism. The four pillars of reason support our theories about everything under the heavens (the starry canopy). The wheels are broad, a wide grip is needed for safe travelling in the cosmos.

The symbol on the front is a winged disk (= a motivated mind or consciousness soaring along, empowered by the Will). The spinning top shape could be the gyroscopic principles that keep fast moving objects stable, a spinning top needs a little effort to maintain its speed.

Of course it is also a metaphor for travelling our 'inner' highways.

The sphinxes are the endless enigmas of life we follow in our chariots. There are no reins, intelligent instruction is needed. The word Sphinx derives from a root meaning 'The Throtter', but these dangerous animals have their own tails in their paws.

The armoured figure (to withstand the knocks we encounter) has a square symbol on his chest – ruling all angles of life. This is essentially a solar character, but the moon symbols on his shoulders show we must journey day and night alike. Instead of a sword he carried a flame tipped wand, signifying inspired intelligent guidance and the rule of reason. Also there is nothing aggressive in the charioteer, a sword isn't needed as a weapon.

The apron is a symbol of Hermes. Just above the apron is a white line..the charioteer is actually carved from the stone block of the chariot!

The open field is reference the area of intellectual awareness which anyone occupies at any given moment.

The city on the left has fortified walls, the one of the right doesn't...the inner mind is guarded, the stream of clear consciousness flows between the inner and outer cities.

Colours in this Path: Red-Orange

Alchemical Correspondences

The Chariot is the progeny of the Lovers, setting out on his own alchemical journey.

The Chariot represents sublimation, directly from a solid to a gas with the application of heat. This process bypasses liquefaction - the gas rises to the top of the alchemical vessel, where it condenses. Sublimation represents an improvement in quality.

Astrological Correspondences

Cancer (Cardinal Water)

Hebrew Characters simple letter: Cheth means Speech

Qabalah/Golden Dawn

18th Path. The PATH OF CHETH

Esoteric Titles: The Child of the Powers of the Waters; the Lord of The Triumph of Light The Eighteenth Path is called the House of Influence

The path of the Chariot runs from Geburah to Binah. It is "Understanding acting upon Severity. It is the highest and, thus, the most profound Path on the Pillar of Severity. Saturn acting through Cancer upon Mars."

This watery path is an intense one owing to the fact that by following the route of the Serpent on the Tree, the Chariot is the first path to cross the Abyss from the lower Sephiroth. In essence, the path represents a conquering on all the planes of existence. The Chariot has the ability to move through the planes with ease. It alludes to the descent of the Spirit into the lower, manifest universe.

The Chariot is Watery (Cancer), The Lovers is Airy (Gemini), the Emperor is Fiery (Aries) and The Hierophant is Earthy (Taurus). These are also the Four Rivers of Paradise, which flow together into Tiphareth from the Path of The High Priestess.

There is the implication that the Chariot is stationary, as it is shown in the Waite

and, Crowley cards, and the number seven is traditionally related to rest. This is a mystery, for while the Chariot moves continuously through the planes, it is at rest.

The meaning of the Hebrew letter Cheth, attributed to the eighteenth Path, is fence or enclosure. The Chariot is a wheeled enclosure which holds the Spirit in its "movement" through all Planes. Two principles can be derived here: 1) First is the very idea that an enclosure is necessary, something external to the Self which carries that Self through various levels of the manifest Universe. 2) The idea that the vehicle serves a protective function,

Crowley's has turned the usually depicted dual Sphinxes into the Four Kerubim, each of which has four sub-elements (as in the Tattvas). This is consistent with the biblical text which describes each of the Four Creatures as having four faces. Geburah is also symbolized in Crowley's card by the red wheels, meaning that its energy is the motive power of the Chariot. The complement of Geburah, Chesed, is implicit here in the various uses of the Four. Chesed-Jupiter is important on this Path because it is the beginning of manifestation, in Microprosopus, of the Four Elements which are the symbolic "support" for the heavens.

In the cards of both Crowley and Waite, the Binah-canopy is supported by four pillars which are the Elements, . These are also the four columns of the Tree of Life in a Solid Sphere .

Above the golden armored figure in Crowley's card is a crab, symbol of the sign Cancer.

Almost imperceptibly woven into the canopy, in a fine gold line, is the word "ABRACADABRA," either a mistake by the artist or a pun on the word "ABRAHADABRA

blue to suggest Chesed. orange refers to Hod, the intellect.

Waite also referred to Hod by using an eight-pointed star on the crown of the Charioteer, personification of the Spiritual Self.

Crowley wrote: Atu VII refers to the zodiacal sign of Cancer, the sign into which the Sun moves at the Summer Solstice. Cancer is the cardinal sign of the element of Water, and represents the first keen onrush of that element. Cancer also represents the path which leads from the great Mother Binah to Geburah, and is thus the influence of the Supernals descending through the Veil of Water (which is blood) upon the energy of man, and so inspires it. It corresponds, in this way, to The Hierophant, which, on the other side of the Tree of Life, brings down the fire of Chokmah.

The design of this present card has been much influenced by the Trump portrayed by Eliphaz Levi.

The canopy of the Chariot is the night-sky-blue of Binah. The pillars are the four pillars of the Universe, the regimen of Tetragrammaton. The scarlet wheels represent the original energy of Geburah which causes the revolving motion.

This chariot is drawn by four sphinxes composed of the four Kerubs, the Bull, the Lion, the Eagle and the Man. In each sphinx these elements are counter-changed; thus the whole represents the sixteen sub-elements.

The Charioteer is clothed in the amber-coloured armour appropriate to the sign. He is throned in the chariot rather than conducting it, because the whole system of progression is perfectly balanced. His only function is to bear the Holy Grail.

Upon his armour are ten Stars of Assiah, the inheritance of celestial dew from his mother.

He bears as a crest the Crab appropriate to the sign. The vizor of his helmet is lowered, for no man may look upon his face and live. For the same reason, no part of his body is exposed.

Cancer is the house of the Moon; there are thus certain analogies between this card and that of the High Priestess. But, also, Jupiter is exalted in Cancer, and here one recalls the card called Fortune (Atu X) attributed to Jupiter. The central and most important feature of the card is its centre- the Holy Grail. It is of pure amethyst, of the colour of Jupiter, but its shape suggests the full moon and the Great Sea of Binah.

8 Adjustment (Waite's Justice)

General Divinatory Meanings

This is Karma, Eternal Justice and Balance. Strength and Force, but arrested as in the act of judgement. legal proceedings, a court of law, a trial at law, seeing harmony, Justice, decision, getting what you deserve, a lesson learnt, absolute honesty, balance, an indication that nothing can save you except yourself.

Ill dignified this card represents dishonesty, or an unfair or unjust legal decision, bigotry and bias.

The feminine complement of the Fool, justice, the act of adjustment, suspending action pending the outcome of a, lawsuits, marriage, engagement and political treaties.

True Justice does not punish or reward, it simply compensates conditions of unbalance.. like a built in auto-pilot. No amount of punishment will ever

compensate for an injury, it is always only revenge, which has nothing to do with justice.

Colours in this Path: Emerald Green

The white (which actually represents pure brilliance) is Kether, while purple is the colour of Chesed in Atziluth.

yellow, meaning Tiphareth.

blues refer to Jupiter on this path.

Alchemical Correspondences

Prophetically, the first of 3 feminine powers encountered by the Charioteer is Justice – the death aspect of the triple goddess. Alchemically she weighs fire and water, she balances the male and female aspects.

Astrological Correspondences

Libra (Cardinal Air)

Several planets have influence on this path. Venus rules Libra, to which this Path is directly attributed. Mars is related because this is an exercise of the purging energies of Geburah. The Sun is involved not only because the Path runs from the Sun to Mars, but because Justice must take place in the clear bright sunlight of Truth. Saturn is exalted in Libra. Finally there is Jupiter, Planet of Chesed, and that Libra is ruled by Venus is to state that behind Justice stands the Empress, the primary Path of Venus which is the perfect balance between the energies of Chokmah and Binah. The reference is also to the nature forces of Netzach.

Hebrew Characters

Lamed MEANING: Ox Goad

SIMPLE LETTER: Work

Qabalah/Golden Dawn

the 22nd Path The PATH OF LAMED

Esoteric Titles~ The Daughter of the Lord of Truth; the Ruler of the Balance. the Holder of the Balances The Twenty-second Path is the Faithful Intelligence

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

The ancients had a concept of "right, truth, law and rectitude" expressed by the single word maat. This originally meant "that which is straight," but came to mean also a rule, a measure of some kind, or a law. Maat was symbolized by the feather, against which either the heart of the deceased or his whole body was weighed. In illustrations, we find this weighing administered by Anubis, and the results recorded by Thoth.

Crowley relates both of these Gods to the Nineteenth Path, Strength, which is the balance between Geburah and Chesed. The implication is that the adjustment which takes place on the Twenty-Second Path is administered and recorded through the processes of the Nineteenth Path.

As a Goddess, Maat represented moral law and truth. She was, in essence, the personification of the concept of maat. It is this Goddess who is shown on the Crowley card, crowned with her attribute, the ostrich feather. The weighing of souls is, implied in the Waite version

Most important is that Maat is the regulator of the Path of the Sun. The Egyptian texts suggest that it is through Maat that the Sun subsists, for Ra is said to "rest upon Maat," and to "live by Maat." In our terms this means that the principles of The Path of Justice maintain Tiphareth. But insofar as Ra is the source of all Light, he is also the Fool. Thus one can paraphrase, and say that Aleph rests upon Lamed and that Lamed is the regulator of the Path of the Divine Life Force.

Waite emphasizes the Mars aspect of Justice over its Venus aspect by having the figure clothed primarily in red. And if his card is considered on the pattern of the Tree of Life (when the card is placed on the Path of Lamed) it will be seen that the raised sword points to Geburah while the scales are lowered in the direction of Tiphareth.

Crowley calls the figure not only the Goddess Maat, but also Harlequin, "the partner and fulfillment of the Fool." The figure stands within a diamond-shape which is the Vesica Piscis. Behind her is a throne of spheres and pyramids, in groups of four, meaning "Law and limitation." This is another reference to Chesed. As Maat she wears ostrich feathers, with the Uraeus serpent, Lord of Life and Death, on her forehead. She holds the Sword (a male symbol in this context) in such a way as to suggest sexual union, and the "completion" of the female. This is what Crowley described as "The Woman justified. By equilibrium and Self sacrifice is the Gate." A scale, springing from a point above her head, weighs all that is in creation, the Alpha and the Omega. She is total equilibrium, yet in constant motion: "She is the ultimate illusion which is manifestation; she is the dance, many-coloured, many-wiled, of Life itself. Constantly whirling, all possibilities are enjoyed, under the phantom show of Space and Time; all things are real, the soul is the surface, precisely because they are instantly compensated by this Adjustment. All things are harmony and beauty; all things are truth: because they cancel out."

Crowley wrote: This card in the old pack was called Justice. This word has none but a purely human and therefore relative sense; so it is

not to be considered as one of the facts of Nature. Nature is not just, according to any theological or ethical idea; but Nature is exact. This card represents the sign of Libra, ruled by Venus; in it Saturn is exalted. The equilibrium of all things is hereby symbolized. This card is the feminine complement of the Fool,.

The figure is that of a young and slender woman poised exactly upon tiptoe. She is crowned with the ostrich plumes of Maat, the Egyptian goddess of Justice, and on her forehead is the Uraeus serpent, Lord of Life and Death. She is masked, and her expression shows her secret intimate satisfaction in her domination of every element of dis-equilibrium in the Universe. This condition is symbolized by the Magic Sword which she holds in both hands, and the balances or spheres in which she weighs the Universe, Alpha the First balanced exactly against Omega the Last. This all takes place within the diamond formed by the figure which is the concealed Vesica Piscis through which this sublimated and adjusted experience passes to its next manifestation. She poises herself before a throne composed of spheres and pyramids (four in number, signifying Law and Limitation) which themselves maintain the same equity that she herself manifests, though on a completely impersonal plane, in the framework within which all operations take place. Outside this again, at the corner of the card, are indicated balanced spheres of light and darkness, and constantly equilibrated rays from these spheres form a curtain, the interplay of all those forces which she sums up and adjudicates.

This woman-goddess is Harlequin; she is the partner and fulfilment of The Fool. She is the ultimate illusion which is manifestation; she is the dance, many-coloured, many-wiled, of Life itself. Constantly whirling, all possibilities are enjoyed, under the phantom show of Space and Time: all things are real, the soul is the surface, precisely because they are instantly compensated by this Adjustment. All things are harmony and beauty; all things are Truth: because they cancel out.

She is the goddess Maat; she bears upon her nemyss the ostrich feathers of the Twofold Truth. She represents Manifestation, which may always be cancelled out by equilibration of opposites. She is wrapped in a cloak of mystery, the more mysterious because diaphanous; she is the sphinx without a secret, because she is purely a matter of calculation. In Eastern philosophy she is Karma. Her attributions develop this thesis. Venus rules the sign of the Balance; and that is to show the formula: "Love is the law, love under will". But Saturn represents above all the element of Time,

without which adjustment cannot take place, for all action and reaction take place in time, and therefore, time being itself merely a condition of phenomena, all phenomena are invalid because uncompensated.

The Woman Satisfied. From the cloak of the vivid wantonness of her dancing wings issue her hands; they hold the hilt of the Phallic sword of the magician. She holds the blade between her thighs.

This is again a hieroglyph of "Love is the law, love under will. Every form of energy must be directed, must be applied with integrity, to the full satisfaction of its destiny.

9 The Hermit

General Divinatory Meanings

Alone but not lonely. He brings wisdom to self and others and could represent a teacher. Wisdom sought for and obtained from above. Divine Inspiration A withdrawal from the material world, activating the unconscious mind, a teacher who will show you the path, transition – perhaps through meditation or psychic discipline, maturity, prudence, treason or corruption. Illumination from within, secrets, impulse from within, retirement from participation in events
Ill dignified it represents a corruption of the idea of withdrawal, a fear of people, a 'Peter Pan' approach to life, hastiness, mental self-cruelty and self-judgement

The earlier Tarot cards showed the Hermit as Saturn, the heavy and dour god of time. Ouroboros is the sign of Saturn, devouring its own tail, and time,. Over time Saturn's hourglass was transformed into a Lantern, and the god became a wandering philosopher, the Hermit.

A closer look at his face reveals this figure might be a young man or woman in disguise.

Held high between head and heart (intellect and emotion) is the six pointed star of Light that illuminates all directions

Colours in this Path: Green-yellowish

Alchemical Correspondences

In Alchemy the Hermit represents the process of Exaltation, in which the prima materia, now recombined and balanced, is dissolved into a purer or higher degree of itself.

Astrological Correspondences
Virgo (Mutable Earth)

Hebrew Characters
SIMPLE LETTER: Sexual Love

Qabalah/Golden Dawn

the 20th Path The PATH OF YOD

Esoteric Titles: The Prophet of the Eternal, the Magus of the Voice of Power The Twentieth Path is the Intelligence of Will Magus of the Voice of Light, the Prophet of the God

In the mystical titles, the Hermit, Hierophant and the Magician are the three Magi. The path of the Hermit leads from Tiphareth to Chesed. It is "The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol." The Hermit is attributed to Virgo and thus contains the concept of sexual love in its unmanifested or virginal state. This is reinforced by the fact that Yod, the Hebrew letter given to the Hermit is phallic. Yod is the Father-Fire letter of Tetragrammaton. It is also related to Kether because it is the basic digit that when drawn forms the rest of the Hebrew alphabet. Yod also represents the Logos, the word of power which links the Lower Self to the Higher, through vibration.

The hand (Yod) of the Hermit is that which reaches down to help the initiate. The Hermit is the Master Magician; very old and very wise. He is the Supreme Will, concealed in robes of Darkness and Mystery. The staff of the Hermit refers to Chokmah (Thoth)

The Path of Yod, connects Tiphareth (the Christ-Buddha centre) and Chesed (the Architect of Manifestation). It represents the self-sustained, primal beginnings of manifestation. It is the very point of origin of our manifest Universe, in direct contact with the Divine Source of All. It is the Path from the Demiurge out of darkness. It is the coming of the Light of manifestation through Microprosopus.

the word hermit comes from a Greek word meaning desert, the place where some of the earliest monks lived in walled-up rooms of one window.

the Hermit is an expression of the same energy as the Fool. The virgin beginning of a new sequence. It is the purity and innocence of the Fool as it is transformed in the projection of Microprosopus through Binah.

There is a strong link between the Hermit and the Path of The Magician since Virgo is ruled by Mercury. This means that the Philosophic Mercury ultimately directs the course of the Yod-Fire on the Paths. The fact that Virgo is an earth

sign may be somewhat confusing in that any discussion of the Hermit invariably centres on the idea of Fire. the Fire here is not the same as either Elemental Fire or Maternal Fire. the Hermit could be called the "First Earth" within which a Sacred Fire operates. The Yod force, again, enervates to keep the world in order, a stimulus which could be described as a fertilization.

The staff is reference to Chokmah.

Crowley's suggests the motion and activity which is essential to the Yod. He emphasizes, for example, the idea that the Hermit is rooted in Binah, by cloaking him entirely in red. Before the red figure is the Orphic Egg with a serpent wrapped around it. In the ancient Orphic Mysteries this signified the Cosmos encircled by the Fiery Spirit, which is Yod. Behind the figure is Cerberus, the three-headed dog who guards the gates of Hell, and who has been tamed by the Hermit. The spermatazoon is symbolic of the Yod energies in the material world, while the staff which transmits the sexual force, is completely hidden. As Crowley states: "In this Trump is shewn the entire mystery of Life in its most secret workings. Yod=Phallus=Spermatazoon=Hand=Logos=Virgin."

Yod has been called The Crown, meaning that it is the highest point of the Logos, the primary energy from which manifestation derives. And, of course, any reference to Crown points to Kether, the Crown above All.

The last symbol to be considered is the Lamp which, in all versions refers to Tiphareth, and makes a statement about the very nature of Light

Crowley wrote: This card is attributed to the letter Yod, which means the Hand. Hence, the hand, which is the tool or instrument par excellence, is in the centre of the picture. The letter Yod is the foundation of all the other letters of the Hebrew alphabet, which are merely combinations of it in various ways.

The letter Yod is the first letter of the name Tetragrammaton, and this symbolizes the Father, who is Wisdom; he is the highest form of Mercury, and the Logos, the Creator of all worlds. Accordingly, his representative in physical life is the spermatozoon; this is why the card is called The Hermit.

The figure of the Hermit himself recalls the shape of the letter Yod, and the colour of his cloak is the colour of Binah, in whom he gestates. In his hand he holds a Lamp whose centre is the Sun, portrayed in the likeness of the Sigil of the great King of Fire (Yod is the secret Fire). It seems that he is contemplating---in a certain sense, adoring---the Orphic egg (greenish in colour) because it is conternainous with the Universe, while the snake which surrounds it is many-coloured to signify the iridescence of Mercury. For he is not only creative, butis the fluidic essence of Light, which is the life of

the Universe.

The highest symbolism of this card is, therefore, Fertility in its most exalted sense, and this is reflected in the attribution of the card to the sign of Virgo, which is another aspect of the same quality. Virgo is an earthy sign, and is referred especially to Corn, so that the background of the card is a field of wheat.

Virgo represents the lowest, most receptive, most feminine form of earth, and forms the crust over Hades. Yet not only is Virgo ruled by Mercury, but Mercury is exalted therein. Compare the Ten of Disks, and the general doctrine that the climax of the Descent into Matter is the signal for the reintegration by Spirit. It is the Formula of the Princess, the mode of fulfilment of the Great Work.

This card recalls the Legend of Persephone, and herein is a dogma. Concealed within Mercury is a light which pervades all parts of the Universe equally; one of his titles is Psychopompos, the guide of the soul through the lower regions. These symbols are indicated by his Serpent Wand, which is actually growing out of the Abyss, and is the spermatozoon developed as a poison, and manifesting the foetus. Following him is Cerberus, the three-headed Hound of Hell whom he has tamed. In this Trump is shewn the entire mystery of Life in its most secret workings. Yod Phallus Spermatozoon Hand Logos Virgin. There is perfect Identity, not merely Equivalence,]

Wheel of fortune

General Divinatory Meanings

Luck, usually implies good fortune but may be bad, Good fortune, the mysteries of life, change in circumstance, destiny, fortune, success, constant change.

III dignified is bad luck, interference, a struggle against events.

The 4 archetypal figures of human, eagle, lion and ox in Kether are the "Holy Four" the living elements, or 'Holy Living Creatures'. At their lowest level, in Malkuth, they are the 4 Elements. Astrological correspondences are Taurus, Leo, Scorpio and Aquarius. The 4 Kerubim or winged sphinxes. Each of them is throned on a cloud reading a book. Clouds symbolise consciousness in the process of formation and dissipation, or the raw material out of which we manufacture our thoughts. They also symbolise a screen between a seeking consciousness and its objective. The lion and Ox, fire and earth inscribe in their books and the human and eagle (air and water) inform from theirs.

The elemental energy of the wheel is shown alchemically, in a layout of a magic circle. Mercury points above, salt is to the left, sulphur to the right while the sign of fluidity points below. All engines work by elemental energies one way or another in successive alternations, and the wheel of fortune has to be driven by some motive power.

There are 3 creatures attached to the wheel, a sphinx, a serpent and a Hermanubis (which is 2 entities: Hermes and Anubis.). The sphinx is sky coloured, showing she belongs to the Universal Element, which is the basic Enigma of Existence. Her sword stops the wheel at whatever notch it engages and it settles fortunes in momentary accord. Her nemyss (headdress) is black and white indicating yes no.

The serpent is yellow to show its association with light. This serpent has 10 bends in it, to identify it with the tree of life. This is not the serpent of eternity but that of Eden, who stung mankind into seeking knowledge for themselves instead of accepting everything without question.

Hermanubis is Hermes the clever and Anubis the faithful, together an intelligent creature that 'follows its nose' in the direction of divinity. Although this dual concept seems to have arisen in Egypt, its symbolism is used in other cultures. Anubis by himself has been described as the faithful hound of Osiris and Isis, wearing the head of a dog and bearing in one hand a caduceus and a palm branch. He was also an emblem of Sirius, or the dog-star, which gave warning of Nile inundations.

Alchemical Correspondences

An aspect of the Roman Fortuna., the tripl goddess of time and fate. She is Fortuna Primigenia, Bona Fortuna and Mala Fortuna. Strength the virgin aspect, Temperance the sustainer of life and Justice, the goddess of death and rebirth The Wheel is an overview of the whole alchemical process.

Astrological Correspondences

Jupiter

Hebrew Characters Caph, meaning fist or palm of the hand?

Caph is a double letter (one of the "Gateways of the Soul.") meaning the opposites of riches and poverty - which could be the natural fluctuation of the Jupiter forces on this Path. Of course, the riches and poverty are not of this earth, they are of the soul itself.

Colours in this Path: Violet

Qabalah/Golden Dawn

the 21st Path The PATH OF CAPH

Esoteric Titles: The Lord of the Forces of Life The Twenty-first Path is the Intelligence of Conciliation

The path of the Wheel of Fortune runs between the spheres of Netzach and Chesed. It is "The Mercy and Magnificence of Sovereignty, Jupiter acting through Jupiter direct on Venus."

Jupiter is assigned to this Path, and Jupiter is said to govern the circulation of the blood.

As a word Kaph means fist. It is the closed hand which symbolizes grasping comprehension, as well as the completion of an activity or the closing of a circle. It is closed, and yet it is in a state continuous motion, a cycle always in many stages at the same time. In this regard Kaph is the scarf covering the Dancer in the Universe card. Moreover it will be found that as Kaph is the closed hand, the card preceding it, the Hermit (Yod) is an open one. The wheel, so important to this Path, is a very ancient symbol of life itself, the very turning of which, in some systems, is a prayer. It is the wheel of birth, death and rebirth. It is the wheel of karma. But it is emphatically not a wheel of chance or accidents. There are no accidents in the Universe, which is one of the key lessons of this card. We are solely responsible for our own destinies.

The key to the Wheel of Fortune is duality and the interchange of energies between opposites which make the wheel spin. The wheel is the activity of all manifestation, as is symbolized the Crowley deck using ten spokes (= the Sephiroth), while Waite uses a system of eight spokes based on twice four: the letters TARO .

The Sphinx is the stable element in the midst of change. Thus in both the Crowley and the Waite cards it sits at the very top of the Wheel. Crowley and Waite emphasize the Sphinx as a balancing phase of cyclic energy,

The Waite card shows the Sphinx, Hermanubis and Typhon, as does Crowley's version. What is called the Plutonian Cynocephalus is a dog-faced ape symbolizing time and eternity, is the traditional companion of Thoth (Hermes - Mercury), and is the hieroglyphic symbol for writing. Thoth is the inventor of writing and the scribe of the Gods, who waits, especially, upon Osiris. It is he, called the Lord of Holy Words, who records the results of the weighing of souls on the Path of Justice. Thoth is also said to have measured time, dividing it into years, months and seasons. Thus time and eternity is attributed to his

companion, the Cynocephalus, which the ancients referred to the Moon, the "planet" believed to follow Mercury.

The Waite and Crowley cards, must be interpreted in terms of the interaction of Sphinx, Hermanubis and Typhon. Hermanubis is a dual God, combining Horus and Anubis. He is Heru-em-Anpu, meaning Horus as Anubis. This God form, a later Egyptian development, is described by Wallis Budge as possessed of "two distinct and opposite aspects; as the guide of heaven and the leader of souls to Osiris, he was a beneficent God, but as the personification of death and decay he was a being who inspired terror."

The myth of Typhon or Typhoeus is of Greek origin. Typhon was involved in the wars of supremacy of the Gods. He was a monster so horrible that even the Gods fled at the sight of him. But, as the legend goes, he was eventually subdued by Zeus, who set him afire and buried him under Mt. Aetna.

So Typhon became known as the fire-breathing monster who personified volcanoes and typhoons. He was also called the Father of the Sphinx. As his mythology developed, Typhon was associated with the Egyptian God, Set, brother and murderer of Osiris. Set was the symbolic dark side of Osiris (recalling the Golden Dawn text stating that this card involves the "counter changing influence of Light and Darkness"). Typhon is also associated with the Dragon Apep, who is the accuser in the Book of the Dead. Insofar as Typhon is shown as a snake, as in the Waite card, he is one of the forms of Set. All of this is linked together by the idea that Anubis, who is also Horus, is often represented (like St. George) slaying the Serpent.

Thus in Typhon and Hermanubis we have phases of energy which supersede ("slay") one another, three types of energy which underlie manifestation. These appear at the centre of Waite's Wheel as the symbols of Salt, Sulphur, and Mercury. The fourth figure, the same as the sign of Aquarius, is the Alchemical symbol for dissolution.

Crowley wrote: It would be narrow to think of Jupiter as good fortune; he represents the element of luck. The incalculable factor.

This card thus represents the Universe in its aspect as a continual change of state.

On this wheel are three figures, the Sworded Sphinx, Hermanubis, and Typhon; they symbolize the three forms of energy which govern the movement of phenomena.

The nature of these qualities requires careful description. In the Hindu system are three Gunas-Sattvas, Rajas and Tamas. The word "Guna" is untranslatable. It is not quite an element, a quality, a form of energy, a phase, or a potential; all of these ideas enter into it. All the qualities that can be predicated of anything may be ascribed to one or more of these Gunas: Tamas is darkness, inertia, sloth, ignorance, death and the like; Rajas is energy, excitement,

fire, brilliance, restlessness; Sattvas is calm, intelligence, lucidity and balance. They correspond to the three principal Hindu castes. One of the most important aphorisms of Hindu philosophy is: "the Gunas revolve". This means that, according to the doctrine of continual change, nothing can remain in any phase where one of these Gunas is predominant; however dense and dull that thing may be, a time will come when it begins to stir. The end and reward of the effort is a state of lucid quietude, which, however, tends ultimately to sink into the original inertia.

The Gunas are represented in European philosophy by the three qualities, sulphur, mercury and salt, already pictured in Atu I, III and IV. But in this card the attribution is somewhat different. The Sphinx is composed of the four Kerubs, shown in Atu V, the bull, the lion, the eagle and the man. These correspond, furthermore, to the four magical virtues, to Know, to Will, to Dare, and to Keep Silence. This Sphinx represents the element of sulphur, and is exalted, temporarily, upon the summit of the wheel. She is armed with a sword of the short Roman pattern, held upright between the paws of the lion.

Climbing up the left-hand side of the wheel is Hermanubis, who represents the alchemical Mercury. He is a composite god; but in him the simian element predominates.

On the right hand side, precipitating himself downward, is Typhon, who represents the element of salt. Yet in these figures there is also a certain degree of complexity, for Typhon was a monster of the primitive world, personifying the destructive power and fury of volcanos and typhoons. In the legend, he attempted to obtain supreme authority over both gods and men; but Zeus blasted him with a thunderbolt. He is said to be the father of stormy, hot and poisonous winds; also of the Harpies. But this card, like Atu XVI, may also be interpreted as a Unity of supreme attainment and delight. The lightnings which destroy, also beget; and the wheel may be regarded as the Eye of Shiva, whose opening annihilates the Universe, or as a wheel upon the Car of Jaganath, whose devotees attain perfection at the moment that it crushes them.

11 lust (waite's strength)

General Divinatory Meanings

Courage, strength, fortitude energy, action, resorting to magic or the use of magic power. The ability to face life, especially during a difficult period, a strong person (internally), the strength to deal with situations, power, energy, success with honour, feminine gentleness Lust for life, strength to overcome, learning to indulge and enjoy, fun, trusting your strength to tame the beast within.

Colours in this Path: Yellow-Greenish

Alchemical Correspondences

Another aspect of Fortuna, virgin aspect of the threefold great goddess. The Alchemical process is Fermentation, part of the process of exaltation exemplified by the Hermit. In the exaltation of matter a ferment is incorporated with the matter, entering into it and bringing it to a higher form – an analogy of the soul entering the body.

In the symbolism of Alchemy, first there is a green lion, representing the energy of nature before it is purified and subjected to the will. Next is the Red Lion, represented by this card, which Waite calls Strength. This is the force of nature under perfect control, what the Alchemists would describe as the Sulphur (Solar Energy) combined with Mercury (Will).

Astrological Correspondences

Leo (Fixed Fire)

Hebrew Characters simple letter: Taste

Qabalah/Golden Dawn

the 19th Path The PATH OF TETH

Esoteric Titles: The Daughter of the Flaming Sword. Leader of the Lion

Nineteenth Path is the Intelligence of all the activities and spiritual beings

The course of Strength (or Fortitude) is the reciprocal path which straddles the Tree from Geburah to Chesed. It is "Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars." Just below the Abyss, it is a major path which connects the two great opposing forces.

Strength leads to the edge of the Abyss, as did the Hermit.

In terms of evolution, the nineteenth Path is the first Path of Microprosopus. It is the outpouring of energy from Chesed to Geburah in the process of manifestation; it is the primary Path of the Higher Self, linking the great opposites below the Abyss. It is the Path on which Fire becomes Light, for manifestation is Light, whereas the Supernals are a darkness which is fiery.

To the Path of Strength are assigned both the Hebrew letter Teth and the most powerful sign of the Zodiac, Leo. Leo is the lion, while Teth means snake, and the interchangeability of the lion and snake symbolism is an important key to the meaning of the card. As the symbols interchange, we understand that the realities which they represent can also be interchanged.

Waite underscores this meaning by showing the infinity sign of The Magician above the woman's head; this is the directing willpower of the twelfth Path. At one level the lion is the Kerub of Fire, symbol of one of the Four Elements. But this is not the same as the lion of the Sun's Spiritual Fire, or Kundalini, which is also the Serpent. The fiery lion-serpent is one aspect of the Life Force which, in manifestation, is a duality of activity and passivity. Kundalini, the Sacred Fire, is the active phase of this energy, purposely unleashed and directed by the will. This is suggested by the double ends of the rods in the hands of the figure in the Universe, a card related to Strength in several ways.

Crowley's title, Lust, is quite appropriate. What is involved is the development of a "divine frenzy," Crowley has used the Whore of Babylon to represent the epitome of virginity, that which is symbolized by the wreath in Waite's card. The principle is, that of the greatest evil concealing the greatest good. The woman is of the same innocence as The Hermit. She is virgo intact and it is only as such that she can, with complete safety, deal with the Lion. She might also be considered one of the Vestal Virgins keeping the Sacred Fire.

Crowley wrote: This Trump was formerly called Strength. But it implies far more than strength in the ordinary sense of the word. Technical analysis shows that the Path corresponding to the card is not the Strength of Geburah, but the influence from Chesed upon Geburah, the Path balanced both vertically and horizontally on the Tree of Life. Lust implies not only strength, but the joy of strength exercised. It is vigour, and the rapture of vigour.

This Trump is assigned to the sign of Leo in the Zodiac. It is the Kerub of Fire, and is ruled by the Sun. It is the most powerful of the twelve Zodiacal cards, and represents the most critical of all the operations of magick and of alchemy. It represents the act of the original marriage as it occurs in nature, as opposed to the more artificial form portrayed in Atu VI; there is in this card no attempt to direct the course of the operation.

She rides astride the Beast; in her left hand she holds the reins, representing the passion which unites them. In her right she holds aloft the cup, the Holy Grail aflame with love and death. In this cup are mingled the elements of the sacrament of the Aeon.

Seven are the heads of The BEAST whereon She rideth. The head of an Angel: the head of a Saint: the head of a Poet: the head of an Adulterous Woman: the head of a Man of Valour: the head of a Satyr: and the head of a Lion-Serpent.

There is in this card a divine drunkenness or ecstasy. The woman is shown as more than a little drunk, and more than a little mad; and the lion also is aflame with lust. This signifies that the type of energy described is of the primitive, creative order; it is completely

independent of the criticism of reason

Behind the figures of the Beast and his Bride are ten luminous rayed circles; they are the Sephiroth latent and not yet in order, for every new Aeon demands a new system of classification of the Universe.

At the top of the card is shown an emblem of the new light, with ten horns of the Beast, which are serpents, sent forth in every direction to destroy and re-create the world.

12 Hanged man

General Divinatory Meanings

Enforced sacrifice. Punishment. Loss. Fatal and not voluntary. Suffering generally. Can sometimes indicate a crossroads in which a choice of direction has to be made.

Hints at greater truths, deep spiritual awareness that can be only achieved by withdrawing from society, wisdom, a reversal of previous attitudes, the feeling of being deeply connected to life.

Enforced sacrifice, punishment, loss – fatal or voluntary, suffering defeat, failure and death.

Transformation with control, a doorway to pass through, anxiety and frustration, imprisoned by emotion, self imposed limitations, moving beyond ego, trusting who you are, breaking old patterns.

Perhaps the significance of this card is better understood if we call this the “Suspended Man”. He is suspended between Heaven and Earth. He is neither Heavenly or Earthly, but between the two, and trying to determine which way to go.

Colours in this Path: Deep Blue

Alchemical Correspondences

The Alchemical process of Calcination, a body is suspended over a fire or a corrosive agent to reduce it to a white ash.

Hebrew Characters

Mem, One of the three Mother Letters, meaning Water

Qabalah/Golden Dawn

the 23rd Path The PATH OF MEM

Esoteric Titles: The Spirit of the Mighty Waters The Twenty-third Path is called

the Stable of Intelligence

The path of the Hanged Man runs between the spheres of Hod and Geburah. It is "The Severity of Splendour, and the execution of judgement. Mars acting through Water upon Mercury."

This is a path of self-sacrifice, loss, and the concept of the Divine Death associated with all of the dying-god myths. It represents the crucifixion of Christ and the slaying of Osiris. Yet just as in all of these myths, the god dies and is resurrected into something greater. His death is a period of withdrawal that is absolutely necessary for the rebirth of all life.

This is a Path of baptism into Maternal Water. In fact, it could be stated that the experience of each Maternal Path is a baptism: Shin is the baptism of Fire (Judgment), Mem is the baptism of Water (The Hanged Man) and Aleph is the baptism of Air (The Fool). The water baptism is the central, and pivotal experience of the entire Tree of Life.

Water means Consciousness, the First Principle of the Alchemists, the non-wet substance of which everything is produced. This substance, sometimes called the Thinking Principle, is symbolized by water because it has some of the qualities of physical water, particularly in its wave movement. In its lowest expression it is the Astral Fluid first discovered on the Path of the Universe, drawn down from Yesod, the Foundation. One can describe the qualities and activities of this Water, but it is not until the Twenty-Third Path that one is actually absorbed into it, i.e., is "drowned" in these waters and perceives himself as an intrinsic and inseparable part of the One Consciousness.

The mythology of the Dying God is universal. The death and resurrection of any God relates to this Path, and is described as a Kabiric Death. In the myth of the Kabiri, one brother is slain by the three others. His dismembered body is discovered, and is, with great joy, resurrected for the good of humanity. The parallel with the Osiris legend is clear. In that story the body parts of Osiris are scattered about the land, collected and resurrected. The death of the God is a natural, continuing, event, and is symbolized by the ritual formula IAO, meaning Isis, Apophis, Osiris, symbolizing fruition, death and then resurrection. This formula also relates to that of the Yod Heh Vau.

Crowley's version which emphasizes the Cross and Triangle, is suspended from the Egyptian Ankh, a form of Tau. Behind it are the Elemental Tablets" summing up all of nature. His left foot hangs from a coiled serpent which is the "creator and destroyer who operates all change." The lower serpent represents the effect of the work of God: "Through his Work a Child is begotten, as shown by the

Serpent stirring in the Darkness of the Abyss below him."

Crowley wrote: This card, represents the spiritual function of water in the economy of initiation; it is a baptism which is also a death. In the Aeon of Osiris, this card represented the supreme formula of adeptship; for the figure of the drowned or hanged man, which represents the descent of the light into the darkness in order to redeem it. For this reason there are green disks-green, the colour of Venus, signifies Grace-at the terminations of the limbs and of the head. The air above the surface of the water is also green, infiltrated by rays of the white light of Kether. The whole figure is suspended from the Ankh, another way of figuring the formula of the Rose and Cross, while around the left foot is the Serpent, creator and destroyer, who operates all change.

In the former Aeon, that of Osiris, the element of Air, which is the nature of that Aeon, is not unsympathetic either to Water or to Fire; compromise was a mark of that period. But now, under a Fiery lord of the Aeon, the watery element, so far as water is below the Abyss, is definitely hostile, unless the opposition is the right opposition implied in marriage. But in this card the only question is of the "redemption" of the submerged element, and therefore everything is reversed. This idea of sacrifice is, in the final analysis, a wrong idea. "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

"Every man and every woman is a star."

The whole idea of sacrifice is a misconception of nature, and these texts of the Book of the Law are the answer to it.

But water is the element of Illusion; one may regard this symbol an evil legacy from the old Aeon; to use an anatomical analogy, it spiritual vermiform appendix.

It was the water, and the Dwellers of the Water that slew Osiris; it is the crocodiles that threaten Hoor-Pa-Kraat.

Water is peculiarly the Mother Letter, for both Shin and Aleph (the other two) represent masculine ideas

13 Death

General Divinatory Meanings

Transformation Time. Ages. Change involuntary as opposed to the Moon. Never physical death, time of change, a fear of death or fear of change, removing old habits, the end - and the new beginning.

apparent death and destruction but such an interpretation is an illusion. "The universe is change; every change is an act of love; all acts of love contain pure

joy; Die Daily!"

Transformation without control, doing away with the past, new beginnings,
expanded consciousness

Ill dignified this card represents being stuck in old habits, inertia.

The foreground displays Kings and commoners alike, only the mitred Bishop still stands. The children are garlanded, as was custom for innocent sacrificial victims.

The lethal river must be crossed and a small boat with a red sail indicating a cargo of surviving souls is in the act of crossing. Behind the river is the fatal abyss.. but no bride is visible, probably indicating that few souls are called upon to make the chasm crossing very shortly after death.

Across the Abyss the Gate Towers of the Holy city, (similar to the Moon card) but the entrances are at the top because they are not meant for mortals to enter.

Waite's departure from tradition, showing Death as a mounted skeleton in armour represents another aspect of the Path, which is its warrior quality. Waite has drawn on medieval representations of Death, depicting him as the Black Knight. Behind him is the fallen King of matter; before him a Bishop in fish-head Mitre, supposedly intended to indicate the passing of the Piscean Age. The rising Sun behind the dual Towers, first seen on the Path of The Moon, is also a reference to resurrection, the conquest of death. Finally, and most interesting in this version, is the banner with the White Rose often petals, five inner and five outer. Insofar as the Rose is based on five, it is a reference to the Martian force of Geburah. But the totality of the ten petals means the involvement of the entire Universe under Kether, because of its white colour. This also means the Fool, and Uranus, to which the white rose is related.

Colours in this Path: Green-blue

Alchemical Correspondences

The Alchemical process of Mortification and Putrefaction, which have no modern equivalent as chemists no longer believe that chemicals are alive.

In Putrefaction the composite material is dissolved in heated moisture (humidity oven). The celestial essence will then separate from its elementary composition. Literally, the matter rots and putrifies.

Astrological Correspondences

Scorpio (Fixed Water)

Hebrew Characters

SIMPLE LETTER: Movement

Nun is attributed to this card. Nun means fish (this is a watery path).

The word Nun as a verb it means to sprout or to grow

Qabalah/Golden Dawn

Esoteric Titles: The Child of the Great Transformers; the Lord of the Gate of Death The Twenty-fourth Path is the Imaginative Intelligence, the 24th Path The PATH OF NUN

The card is an alchemical allegory of the nature of Water. The scorpion and the serpent represent Water in its lowest form, the waters of putrefaction. skeleton itself, though it is the reaper of Death, is itself destroyed and purified. It is the willing instrument of its own death and rebirth.

One of the three Paths leading from the Personality to the Higher Self. Crowley says of Nun "This symbol resumes the whole Secret Doctrine. The great importance of this Path is pointed out by its very position on the Tree of Life. It is on the Path of the Flaming Sword between Tiphareth and Netzach, meaning that it is the Path of emanation of the Lower Creator-Energy into matter; it is the Path on which the energy of God the Son is transformed into the first sphere, or pattern of energy underlying the material world.

There is a perceptual change about the nature of reality and about what constitutes the Self. This is one aspect of the "transformation" on this Path. The transformation involves leaving the desire nature of Netzach and being absorbed into Tiphareth, Personality undergoes a willful "death," surrendering everything that it believes itself to be.

Death is Yod-Fire, the Devil is Heh-Water and Temperance is Van-Air, the result of the interaction of the other two.. As applied to these three cards, the Yod Heh and Vau are forces interacting in our own physical vehicle, the Heh final.

This card represents the symbolic passing through a gateway which is at once the utter destruction of one phase of energy, and the transformation of that energy into something else. But the transformation is directed from above. Thus is the Tarot Key called The Child of the Great Transformers. It is also the Lord of the Gates of Death. Nun is not the Great Transformers themselves, he is their Child. Nun is not Death, rather he is the keeper of its Gates. Herein lies an important principle for the real understanding of this card.

To this Path is attributed putrefaction, the decaying black mass in the crucible which eventually turns into gold. It is the emergence of new life from death. Of the four cards shown, only Crowley's suggests this idea. The Crowley, versions all show the skeleton of Death wielding a scythe, a tool of the harvest which is

also a symbol of time, and thus of Saturn-Binah, giver and destroyer of Life. Only in Crowley's card does the destructive sweep of the scythe also produce bubbles in which new forms of life are seen to be developing. This is the resurrection which follows the transformation of Death. Crowley attribute the skeleton to Osiris, a God slain and resurrected.

Nun means fish; Tzaddi means fish-hook.

The fish is a traditional symbol of what the alchemists call First Matter, an almost impossible subject to describe, but which is the mind-substance of everything that is "Primary Imagination." The fish has , since perhaps the second century A.D., been a key symbol of Christianity

The environment of fish, that from which it comes, is Water. and in Christian terms, this means Christ coming from Mother Mary Binah, who is often called Stella Maris and the Great Sea.

The astrological sign attributed to Nun, Scorpio, is symbolized in three ways. It is the Scorpion, the Serpent or the Eagle. This is the transition on the Path of Death from the dangerous creature which poisons and crawls upon the earth, to the Serpent which weaves its way (a reference to the Astral Light) upward, to become the Eagle which soars above all heads. Crowley uses all three of these symbols. His skeleton has the Scorpion and Serpent at the feet and an Eagle behind the head. Most suggestive is that the Serpent wraps around the Fish. This is a circular, swirling activity, a movement which the Sepher Yetzirah describes as the attribute of Nun. In this context, movement means change, continual transformation which is the skeletal pattern of the Universe, i.e., that on which all else is predicated. Movement is the primary activity of the Mars force ruling Scorpio. And as Mars is involved, so are Death, The Tower and the fifth Sephira, Geburah. Moreover, the Emperor is this Mars energy during the daylight, while Death is the same energy in the dark of night. . Scorpio rules the sexual organs as Mars rules Scorpio. It is a reproductive energy
Crowley's version of Death best indicates this activity.

In alchemy, this card explains the idea of putrefaction, the technical name given by its adepts to the series of chemical changes which develops the final form of life from the original latent seed in the Orphic egg.

Crowley wrote: This sign is one of the two most powerful in the Zodiac, but it has not the simplicity and intensity of Leo. It is formally divided into three parts; the lowest is symbolized by the Scorpion, which was supposed by early observers of Nature to commit suicide when

finding itself ringed with fire, or otherwise in a desperate situation. This represents putrefaction in its lowest form. The strain of environment has become intolerable, and the attacked element willingly subjects itself to change; thus, potassium thrown upon water becomes ignited, and accepts the embrace of the hydroxyl radicle.

The middle interpretation of this sign is given by the serpent, who is, moreover, the main theme of the sign.¹ The serpent is sacred, Lord of Life and Death, and its method of progression suggests the rhythmical undulation of those twin phases of life which we call respectively life and death. The serpent is also, as previously explained, the principal symbol of male energy. From this it will be seen that this card is, in a very strict sense, the completion of the card called Lust, Atu XI, and Atu XII represents the solution or dissolution which links them.

The highest aspect of the card is the Eagle, which represents exaltation above solid matter. It was understood by the early chemists that, in certain experiments, the purest (i.e., most tenuous) elements present were given off as gas or vapour. There are thus represented in this card the three essential types of putrefaction.

The card itself represents the dance of death; the figure is a skeleton bearing a scythe, and both the skeleton and the scythe are importantly Saturnian symbols. This appears strange, as Saturn has no overt connection with Scorpio; but Saturn represents the essential structure of existing things. He is that elemental nature of things which is not destroyed by the ordinary changes which occur in the operations of Nature. Furthermore, he is crowned with the crown of Osiris; he represents Osiris in the waters of Ameniti. Yet more, he is the original secret male creative God

With the sweep of his scythe he creates bubbles in which are beginning to take shape the new forms which he creates in his dance; and these forms dance also.

In this card the symbol of the fish is paramount; we have Oannes and Dagon, fish gods, in western Asia; in many other parts of the world are similar cults. In Christianity, Christ was represented as a fish. the fish is sacred to Mercury, because of its cold-bloodedness, its swiftness and its brilliance.

There is moreover the sexual symbolism. This again recalls the function of Mercury as the guide of the dead, and as the continuing elastic element in nature.

This card must then be considered as of greater importance and catholicity than would be expected from the plain Zodiacal attribution. It is even a compendium of universal energy in its most secret form.

14 Art (Waite's Temperance)

General Divinatory Meanings Combination of Forces. Realization. Action (material). Effect either for good or evil.

Moderation, balance, the middle path, right action, doing the correct thing, harmony and peace, patience and a calm approach. Ill dignified it represents wildness, going to extremes, lacking inner awareness, a failure to lose old habits and over-caution.

A combination of forces, realization, actions based on correct calculations, the way of escape or success after elaborate manoeuvres.

Mixing fire and water to manifest ideas and thoughts, integration, synergy, light and dark together, clear focus will bring good things into your life, thought creates.

Colours in this Path: Blue

Alchemical Correspondences

The sustainer of life and the nurturing of new life after Death. The Mother aspect of the great goddess

The Alchemical process is Distillation, the extraction of material from its solution by forced evaporation. This is one of the oldest alchemical processes and this card is often called 'The Alchemist'.

Astrological Correspondences Sagittarius (Mutable Fire)

Hebrew Characters

Samekh, A simple letter meaning Anger .

The word anger is referred to Samekh. However, quivering or vibration may be a better translation.

Crowley : Samekh is "The Womb preserving Life. Self control and Self-Sacrifice govern the Wheel." ..ref to the idea that behind this card, ultimately, is the Great Mother

Qabalah/Golden Dawn

the 25th Path The PATH OF SAMEKH

Esoteric Titles: The Daughter of the Reconcilers, the Bringer Forth of Life The

Twenty-fifth Path is the Intelligence of Probation

The Path of Samekh, Temperance, leads from Yesod to Tiphareth, from the Moon to the Sun. It is among the most important and difficult Paths of the entire Tree, and one on which the very enormity of the Great Work may be experienced. It has been called a Path which is the "Dark Night of the Soul", a Path on which one enters a deep tunnel in the belief that the Light is to be found at the end of it. This is a Path of trial and temptation, called the Intelligence of Probation.

The Twenty-Fifth Path is that of Sagittarius, the Archer who is also Diana the Huntress, Goddess of the Moon. This repeats the principle that all of the figures of the Tarot (except The Fool) are Mother-Binah and Father-Chokmah under different guises. In her function as Diana she governs the tides of earth, and the fluctuations of the Astral Current. She is the natural framework and support for the waxing and waning of the energies of existence. She is the Prop, the very meaning of the word Samekh. The Great Mother is, thus, the "Womb preserving Life." She is restriction and control over natural energies; all of the energies of the manifest universe are controlled and manipulated within specific bounds and restrictions

Crowley's card is the most specific, showing the process in alchemical terms, where Fire becomes Water and Water becomes Fire. And, as we appreciate that the primary alchemy takes place within the body of the alchemist himself, we can also appreciate that this card is describing an actual physical effect. It is not nearly so symbolic as some might believe. The willful interchange of Fire and Water is the merging or tempering of energy opposites within the body, here symbolized by a stream poured back and forth from one vase to another. This is the Living Water, consciousness vivified by being merged with the Fiery Spirit. The process is one of bringing the Spirit into the body so that it tempers the consciousness, and is itself tempered by the consciousness, thus forming something new, something which is "more than the sum of its parts." This is the personal application of the Yod (Fire) and Heh (Water) uniting in the individual to produce Vau (Air) within the body which is Heh-final and Earth.

The relationship of this Path to three others provides one of the best interlocks of Qabalistic symbolism, for the combined letters of the three lowest Paths, spell the Hebrew word for bow. The same word also means rainbow, a recurring symbol in the Tarot. These three Paths are the forces which, when combined, send the arrow skyward toward Tiphareth. These are the three minor tests prior to the major testing of Temperance.

Crowley wrote: This card is the complement and the fulfilment of Atu VI, Gemini. It pertains to Sagittarius, the opposite to Gemini in the Zodiac, and therefore, "after another manner," one with it. Sagittarius means the Archer; and the card is (in its simplest and most primitive form) a picture of Diana the Huntress. Diana is primarily one of the lunar goddesses, though the Romans rather degraded her from the Greek "virgin Artemis", who is also the Great Mother of Fertility, Diana of the Ephesians, Many-Breasted. (A form of Isis-see Atu II and III.) The connection between the Moon and the Huntress is shewn by the shape of the bow, and the occult significance of Sagittarius is the arrow piercing the rainbow; the last three paths of the Tree of Life make the word Qesheth, a rainbow, and Sagittarius bears the arrow which pierces the rainbow, for his

path leads from the Moon of Yesod to the Sun of Tiphareth. (This explanation is highly technical; but this is necessary because the card represents an important scientific formula, which cannot be expressed in language suited to common comprehension.)

This card represents the Consummation of the Royal Marriage which took place in Atu VI. The black and white personages are now united in a single androgyne figure. Even the Bees and the Serpents on their robes have made an alliance. The Red Lion has become white, and increased in size and importance, while the White Eagle, similarly expanded, has become red. He has exchanged his red blood for her white gluten. (It is impossible to explain these terms to any but advanced students of alchemy.) The equilibrium and counter-change are carried out completely in the figure itself; the white woman has now a black bead; the black king, a white one. She wears the golden crown with a silver band, he, the silver crown with a golden fillet; but the white head on the right is extended in action by a white arm on the left which holds the cup of the white gluten, while the black head on the left has the black arm on the right, holding the lance which has become a torch and pours forth its burning blood. The fire burns up the water; the water extinguishes the fire.

The robe of the figure is green, which symbolizes vegetable growth: this is an alchemical allegory. In the symbolism of the fathers of science, all "actual" objects were regarded as dead; the difficulty of transmuting metals was that the metals, as they occur in nature, were in the nature of excrements, because they did not grow. The first problem of alchemy was to raise mineral to vegetable life; the adepts thought that the proper way to do this was to imitate the processes of nature. Distillation, for instance, was not an operation to be performed by heating something in a retort over a flame; it had to take place naturally, even if months were required to consummate the Work. (Months, at that period of civilization, were at the disposal of enquiring minds.)

A great deal of what people now consider ignorance, being themselves ignorant of what the men of old time thought, comes from this misapprehension. At the bottom of this card, for example, are seen Fire and Water harmoniously mingled. But this is only a crude symbol of the spiritual idea, which is the satisfaction of the desire of the incomplete element of one kind to satisfy its formula by assimilation of its equal and opposite. This state of the great Work therefore consisted in the mingling of the contradictory elements in a cauldron. This is here represented as golden or solar, because the Sun is the Father of all Life, and (in particular) presides over distillation. The fertility of the Earth is maintained by rain and sun;

the rain is formed by a slow and gentle process, and is rendered effective by the co-operation of air, which is itself alchemically the result of the Marriage of Fire and Water. So also the formula of continued life is death, or putrefaction. Here it is symbolized by the caput mortuum on the cauldron, a raven perched upon a skull. In agricultural terms, this is the fallow earth.

Rising from the cauldron, as the result of the operation performed ~ is a stream of light which becomes two rainbows; they form the cape of the androgyne figure. In the centre, an arrow shoots upwards. This is connected with the general symbolism previously explained, the spiritualization of the result of the Great Work. The rainbow is moreover symbolical of another stage in the alchemical process. At a certain period, as a result of putrefaction, there is observed a phenomenon of many-coloured lights (The "coat of many colours" said to have been worn by Joseph and Jesus, in the ancient legends, refers to this. See also Atu 0, the Motley of the Green Man, Dreamer-Redeemer).

To sum up, the whole of this card represents the hidden content of the Egg described in Atu VI. It is the same formula, but in a more advanced stage. The original duality has been completely compensated; but after birth comes growth; after growth, puberty; and after puberty, purification.

In this card, therefore, is foreshadowed the final stage of the Great Work. Behind the figure, its edges tinged with the rainbow, which has now arisen from the twin rainbows forming the cape of the

figure, is a glory bearing an inscription VISITA INTERIORA TERRAE RECTIFICANDO INVENIES OCCULTUM LAPIDEM. "Visit the interior parts of the earth: by rectification thou shalt find the hidden stone." Its initials make the word V.I.T.R.I.O.L., the Universal Solvent.

This "hidden stone" is also called the Universal Medicine. It is sometimes described as a stone, sometimes as a powder, sometimes as a tincture. It divides again into two forms, the gold and the silver, the red and the white; but its essence is always the same, and its nature is not to be understood except by experience. It is because the alchemists were dealing with substances on the borderland of "matter" that they are so difficult to understand. The subject-matter of chemistry and physics in modern times is what they would have called the study of dead things; for the real difference between living things and dead is, in the first instance, their behaviour.

The initials of the alchemical motto given above form the word Vitriol. This has nothing to do with the sulphates of either hydrogen,

iron or copper, as might be supposed from modern usage. It represents a balanced combination of the three alchemical principles, Sulphur, Mercury and Salt. These names have no connection with substances so named by the vulgar; they have already been described in Atu 1.111 and IV

The counsel to "visit the interior of the earth" is a recapitulation (on a higher plane) of the first formula of the Work which has been the so constant theme of these essays. The important word in the injunction is the central word RECTIFICANDO; it implies the right leading of the new living substance in the path of the True Will. The stone of the Philosophers, the Universal Medicine, is to be a talisman of use in any event, a completely elastic and completely rigid vehicle of the True Will of the alchemists. It is to fertilize and bring to manifested Life the Orphic Egg.

The Arrow, both in this card and in Atu VI, is of supreme importance. The Arrow is, in fact, the simplest and purest glyph of Mercury, being the symbol of directed Will.

15 The Devil

General Divinatory Meanings

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

Letting desires overpower judgement, illusion, misery, a narrow materialistic view of life, being a slave to your desires, ravage, violence, an oppressive situation, a bad relationship, bad advice, greed. Ill dignified is an attempt to break free from misery or bondage or weakness and blindness.

Blind impulse, irresistibility, ambition, temptation, obsession, secret plans, hard work, obstinacy, rigidity, aching discontent, endurance.

Stress and humour, temptations of the world, facing problems with tenacity, not taking problems too seriously, sexuality and sensuality, attraction and resonance, finding your spiritual self and looking from that viewpoint to conquer stress.

Hermes/Mercury showing his sinister side.

This card is not evil, even though it may be tiresome, troublesome and irritating.

The inverted pentagram indicates everything likely to hinder spiritual progress, NOT that we won't make progress, just that there will be obstacles on the way.

If the figures bow their heads the chains will fall off.

Colours in this Path: Indigo

Alchemical Correspondences

The Alchemical process is coagulation, matter reduced to a solid state in a homogenous body. This body is comprised of the Lovers, who have united male and female principles into a hermaphrodite, they must coagulate in darkness whilst awaiting rebirth: 15=6=lovers.

Astrological Correspondences

Capricorn (Cardinal Earth)

Hebrew Characters

Ayin means eye, and as a SIMPLE LETTER means Mirth

Qabalah/Golden Dawn

The 26th Path The PATH OF AYIN

Esoteric Titles: The Lord of the Gates of Matter; the Child of the Forces of Time

The Twenty-sixth Path is called the Renovating Intelligence

In certain aspects, this card represents the brutal forces of nature, which to the unbelieving man only obscures and does not reflect the luminous Continence of God. As his hands bear the torch and horn—symbols of Fire and Water, so does his form unite the Earth in hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-powerful One (Blessed be He) which controlling Law is typified by the controlling Pentagram of Light surmounting the Whole. This card is an emblem of tremendous force; many and universal are its mysteries."

The path of the Devil runs between Hod, the seat of the intellect and Tiphareth, the centre of the Solar consciousness. It is "The Sovereignty and Beauty of Material (and therefore false) Splendour. Sol acting through Capricorn upon Mercury." This card is not to be viewed in Christian terms of evil. The Devil is here represented as the Ruler of manifested form. Capricorn, the Earth sign attributed to this path, is ruled by Saturn (hence Binah). Thus the sign symbolizes both the Higher and the Lower.

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

Of all the Paths, this may be the most difficult for those rooted in western cultures to understand, for its interpretation flies in the face of the meaning which most people have come to attach to the Devil. In Qabalistic terms, the Devil is

not viewed as an evil entity having its own separate existence. Rather, it represents a special mystery which must be penetrated before one can directly know the Higher Principle of the Self. The Devil, which is the adversary, is the Master of manifest form which we must face and conquer.

That which is symbolized by the Devil is, in fact, raw power. It is the force which brings about the transmutation of The Tower, a fact underscored by the relationship of this card to Mars: the Devil is the sign Capricorn in which Mars is exalted. This is a weighty, even blind, sign of Earth, one which symbolizes both the highest and the lowest. Yet it is considered a sign of initiation, or release from the limitations of matter. It is limitation that is suggested by the rulership of Capricorn by Saturn, the planet of Binah, the Great Mother. Capricorn governs the limitations of form, whether that means the enclosure of matter or of time, the artificial system by which we meter and enclose all activities.

Crowley's card is explicitly sexual. He describes as representing "creative energy in its most material form," and as "Pan Pangenetor, the All-Begetter." His goat is Pan standing on the highest mountain-top on earth, against "a background of the exquisitely tenuous, complex, and fantastic forms of madness." Between the legs of the goat is the wand of the Chief Adept. It takes little observation to realize that what Crowley has represented in his card is a penis with two testicles, appropriate in that he considered this card to mean the most male of all male energies. He makes a further statement by having the tip of the male organ outside the card, symbolically in the greater heavens, while the testicles contain the bound-up forms of physical manifestation.

Crowley wrote: On the Tree of Life, Atu XIII and XV are symmetrically placed; they lead from Tiphareth, the human consciousness, to the spheres in which Thought (on the one hand) and Bliss (on the other) are developed. Between them, Atu XIV leads similarly to the sphere which formulates Existence. (See note on Atu X and arrangement.) These three cards may therefore be summed up as a hieroglyph of the processes by which idea manifests as form.

This card represents creative energy in its most material form; in the Zodiac, Capricornus occupies the Zenith. It is the most exalted of the signs; it is the goat leaping with lust upon the summits of earth. The sign is ruled by Saturn, who makes for selfhood and perpetuity. In this sign, Mars is exalted, showing in its best form the fiery, inaterial energy of creation. The card represents Pan Pangenetor, the MI-Begetter. It is the Tree of Life as seen against a background of the exquisitely tenuous, complex, and fantastic forms of

madness, the divine madness of spring, already foreseen in the meditative madness of winter; for the Sun turns northwards on entering this sign. The roots of the Tree are made transparent, in order to show the innumerable leapings of the sap; before it stands the Himalayan goat, with an eye in the centre of his forehead, representing the god Pan upon the highest and most secret mountains of the earth. His creative energy is veiled in the symbol of the Wand of the Chief Adept, crowned with the winged globe and the twin serpents of Horus and Osiris.

The sign of Capricornus is rough, harsh, dark, even blind; the impulse to create takes no account of reason, custom, or foresight. It is divinely unscrupulous, sublimely careless of result. "thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

It is further to be remarked that the trunk of the Tree pierces the heavens; about it is indicated the ring of the body of Nuith. Similarly, the shaft of the Wand goes down indefinitely to the centre of earth. "If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one." .

The formula of this card is then the complete appreciation of all existing things. He rejoices in the rugged and the barren no less than in the smooth and the fertile. All things equally exalt him. He represents the finding of ecstasy in every phenomenon, however naturally repugnant; he transcends all limitations; he is Pan; he is All.

16 The Tower

General Divinatory Meanings

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

The destruction of life based on materialistic principles, violent upheaval, the destruction of long established situations, break up of relationships, freedom and new beginnings, a flash of enlightenment. Ill dignified is a milder version of the destruction or hanging onto what we know, despite it falling apart around us.

Quarrel, combat, danger, ruin, destruction of plans, sudden death, escape from prison.

Sudden changes without choice, 'finger of God', restoration and renovation,

destruction of old forms, expression of a new self, awakening to a greater self and changes for good or bad.

Active Power eliminating from existence whatever threatens the spiritual Beauty of the cosmos, essentially a protective device such as a fuse. It is worth noting that the tower is destroyed, not its builders, who presumably may escape with whatever injuries and losses they have deserved. Of course the tower is not evil, it was just built in the wrong place or of the wrong materials.

In terms of the energies arising we have 4 choices, we can apply them, convert them, store them or simply discharge them.

Colours in this Path: Scarlet

Alchemical Correspondences

The Tower represents the oven of Alchemy, the Athanor, in which the elixir is prepared. The alchemical process is the second or greater separation, or dissolution. This is a higher order of the first dissolution, initiated by the High Priestess. The tower represents a breakthrough from the coagulated darkness (the devil). The fire has warmed the alchemical solution into a liquefied form. Spiritual illumination, the lightning bolt (divine intervention) strikes the oven, cracking it – simultaneously the nigredo, cut in 2 by the white light of the second stage, the Albedo – the solution is separated into the masculine red and the feminine white. The white liquid will form the white stone to make silver and the red liquid will form the red stone to make gold.

Astrological Correspondences

PLANET: Mars

Hebrew Characters

Peh means Mouth and as a DOUBLE LETTER: Grace / Indignation

Peh is a double letter, meaning that it is one of the "Gateways of the Soul," with two possible directions of passage

Qabalah/Golden Dawn

27th Path The PATH OF

Esoteric Titles: The Lord of the Hosts of the Mighty The Twenty-seventh Path is the Active or Exciting Intelligence

The Path of Peh, The Tower, connects the centre of the reasoning process (Hod) with

the centre of the intuition-desire nature (Netzach). It is the equilibrating Path of the Personality, related to Mars, and to the North, the quarter known traditionally in the Mysteries as "the place of greatest darkness," because it is said that the Sun never shone in the North of Solomon's Temple. Yet we are instructed that Light comes from Darkness, that "gold cometh from the North," and that "Enlightenment has its origin in the hidden sources of power which terrify the minds of the ignorant."

This path involves the sudden and complete destruction of old "realities." Yet the total destruction of the Tower is followed by a rebuilding and restructuring which reveals a portion of the Higher Self and balances the dualities inherent in all humans—the conflict between mind (Hod) and emotions (Netzach).

The Tower is struck by the lightning flash, which represents sudden illumination or realization. Thus the old "realities" are changed forever ... destroyed for all intents and purposes. The Lightning Bolt is Mars, for it is the force of Geburah in action, blasting away outmoded beliefs. (The process of inner growth is not always pleasant, and must be painful at times.)

The crown at the top of the Tower is Kether, the head of the old belief system which is sheared off. The crown itself can also be seen as a phallic symbol alluding to the sexual energy of Netzach which is encountered on this path

Yet this is not to be construed as the striking down of evil. In fact one title of the card is The House of God. The spiritual learning process involves the continual building up and striking down of concepts formed only as useful stepping stones into the inner worlds

The surprise and suddenness of insight is symbolized both in the Waite card by the lightning flash. Crowley's version represents the same principle, but attempts to demonstrate some of the more subtle shades of meaning of the Path. He tells us also that his card represents the "preface" to the coming of a new era shown in the 20th Key, Judgment. His version of The Tower represents the destruction of the old order.

As in the Star, Crowley uses straight, geometric lines to mean that which is made by man. He points out that since perfection is Nothing (literally no-thing): "all manifestations, however glorious, however delightful, are stains." In his card the all-seeing Cosmic Eye observes and directs the disruptive process of the Tower's destruction, while Dis, a Roman God of the dead, belches flames from the structure's base. On either side are the Serpent and the Dove, representing "the two forms of desire...the Will to Live and the Will to Die..."

He says that they are also the "masculine and feminine impulses" .

The Tower, furthermore, has other biblical implications. It is the Tower of Babel,

In fact, the whole Tree of Life is involved in this Path. Waite suggests this by placing the Tower between two sets of falling Yods (the descending spirit), adding up to twenty-two, the number of the Hebrew letters and of the Paths. Here it will be recalled that the Lightning Flash is the very means of creation of all ten Sephiroth. .

crowley wrote: This card is attributed to the letter Pe', which means a mouth; it refers to the planet Mars. In its simplest interpretation it refers to the manifestation of cosmic energy in its grossest form. The picture shows the destruction of existing material by fire. It may be taken as the preface to Atu XX, the Last Judgment, i.e., the Coming of a New Aeon. This being so, it seems to indicate the quintessential quality of the Lord of the Aeon.

At the bottom part of the card, therefore, is shown the destruction of the old-established Aeon by lightning, flames, engines of war. In the right-hand corner are the jaws of Dis, belching flame at the roof of the structure. Falling from the tower are broken figures of the garrison. It will be noticed that they have lost their human shape.

They have become mere geometrical expressions.

The dominating feature of this card is the Eye of Horus. This is also the Eye of Shiva, on the opening of which, according to the legend of this cult, the Universe is destroyed.

Bathed in the effulgence of this Eye (which now assumes even a third sense, that indicated in Atu XV) are the Dove bearing an olive branch and the Serpent: as in the above quotation. The Serpent is portrayed as the Lion-Serpent Xnoubis or Abraxas. These represent the two forms of desire; what Schopenhauer would have called the Will to Live and the Will to Die. They represent the feminine and masculine impulses; the nobility of the latter is possibly based upon recognition of the futility of the former.

17 The Star

General Divinatory Meanings

Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc. Unexpected help, clearness of vision, realization of possibilities, spiritual insight, can be error of judgement, dreaminess, disappointment.

Peace after the storm, hope, healing, wholeness, optimism, bright prospects, a calm and confident future, the unconscious activated in a very benign way.

Ill dignified it shows weakness, impotence and fear.

The great 8 pointed star is reference to our seeding on this planet from the

Cosmos. The other 7 seven stars represent the Sephirah below the Abyss, with Malkuth as the 'fallen Sephirah' that has come down to Earth.

Colours in this Path: Violet

Alchemical Correspondences

The Alchemical process of Baptism, the purification in the waters of the unconscious. The baptism is accomplished through Sophia – Aphrodite, aka Stella Maris = the Star of the Sea. From her breasts pour blood and milk, combined with sea water they form the alchemical trinity of sulphur, mercury and salt. These 3 fluids are united in Hermes

Astrological Correspondences

Aquarius (Fixed Air)

Hebrew Characters

SIMPLE LETTER: Imagination

Qabalah/Golden Dawn

The 28th Path The PATH OF TZADDI

Esoteric Titles: The Daughter of the Firmament: the Dweller between the Waters. The Twenty-eighth Path is called the Natural Intelligence

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

The nude female figure with the Star is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the Great Mother—Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River which floweth and faileth not.

The two urns contain the influences from Chokmah and Binah.

The path of the Star joins Yesod to Netzach. It is "The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope." This path forms the portion of the Astral (personality) Triad of the Tree that is concerned with the act of meditation. This is the conscious act of searching for the Divine Light by employing meditation—a combination of knowledge and imagination. The Initiate here casts the "fish-hook" of the Hebrew letter Tzaddi into the Waters of Creation (pure consciousness) to catch a bit of Divine Knowledge.

The woman in the card is the same as the one seen in the cards of the Empress

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

It is a very powerful Path which points out the way in which the Divine Energy inherent in each individual is properly approached.

The figure on this card is the most pure manifestation of the Great Mother at the level of the Personality, and prior to its enclosure in matter. For this reason it is completely unveiled: it is the perfection of the physical form of nature, i.e., of "every existing thing under the Sun," meaning below the level of Tiphareth. This is the same figure first found in the Empress, robed and crowned; it is the same figure as The High Priestess: it is the same figure found in the Universe.

In the Waite card the urns are pouring their substance onto earth and water. He points out that only in the lower cup are there rectangular forms and says that "In this may be discovered the doctrine which asserts that the blindness of humanity to all the beauty and wonder of the Universe is due to this illusion of straightness."

The correct Hebrew title of this card is the Stars, rather than the Star.

There are many Qabalistic ways in which the Emperor (Heh) and the Star (Tzaddi) correspond and Crowley switched them around! (after he had a 'vision' to do so).

Crowley wrote: The airy sign Aquarius, associated with peace, love and inspiration, is given to this Path. In the ancient world, Saturn was said to govern Aquarius, which refers us again to Binah and, in fact, to the Universe. Here it should be clear that the Star relates to a great many more Paths than most other Keys and, as such, is of special importance. Here the Universe is resolved into its ultimate elements."

This card is attributed to the letter He', as has been explained elsewhere. It refers to the Zodiacal sign of Aquarius, the water-bearer. The picture represents Nuith, our Lady of the Stars.

The figure of the goddess is shown in manifestation, that is, not as the surrounding space of heaven, shown in Atu XX, where she is the pure philosophical idea continuous and omniform. In this card she is definitely personified as a human-seeming figure; she is represented as bearing two cups, one golden, held high above her head, from which she pours water upon it.

18 The Moon

General Divinatory Meanings Dissatisfaction, voluntary change (as opposed to

Death). Error, lying, falsity, deception. Imagination, but perhaps distorted, the power and mystery of woman's fertility, an excitement of the unconscious, psychic awakening, a warning of deception, hidden enemies and a difficult emotional journey. Ill dignified it shows disturbance, resisting our power, suppressing intuition or an unexpected gain.

The light that darkness creates – illuminated dreams and nightmares, illusion, deception, bewilderment, hysteria, madness, dreaminess, falsehood, error, crisis, the darkest hour before dawn, the brink of an important change. Emotional and intuitive, an emotional person, not hearing, self-deception, lies, balancing of emotions.

Left hand tower has a rounded top = female and the right is the masculine principle. The entrance is at the top, not possible to enter from the Earth. The wolf is known as the most faithful of fathers in the animal kingdom, fighting to death to protect his family, individual in character yet gregarious, qualities humans needed to survive, Man is symbolised by the cray fish To its right are 4 stones, 3 white and one black, the black is coal, ref to the element we have to be careful of, Fire, is our chief danger and main asset, both physically and metaphorically. The coal has the secrets of the sun locked inside it. The first ridge has 'IHVH' concealed in its folds, with the V exaggerated (V is fire) ..the narrowness of the path shows us there is no room for more than one traveller.

Colours in this Path: Crimson (Ultraviolet)

Alchemical Correspondences

Represents no alchemical process but the white stone, the medicine, which is a result of the process of albedo, or whitening. It is not the philosophers stone but the mother of the stone, waiting for the seed – from the sun – and the final conjunction that will make the stone.

Astrological Correspondences

Pisces (Mutable Water)

Hebrew Characters

Qoph means 'the back of the head' and as a SIMPLE LETTER it means Sleep

Qabalah/Golden Dawn

The Eighteenth Key, the 29th Path PATH OF QOPH

Esoteric Titles: The Ruler of Flux and Reflux. The Child of the Sons of the Mighty. The Twenty-ninth Path is the Corporeal Intelligence

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

The Hebrew letter attributed to this path is Qoph, which means the back of the head just as Resh (the Sun) is the head. Thus the Moon card symbolizes that which is behind the head—the Subconscious.

The Path of Qoph connects Netzach (Victory) with Malkuth (The Kingdom), and is described not only as the "Victory of the Material World," but as the "deceptive effect of the apparent power of Material Forces." Crowley calls this Path the "Gateway of Resurrection...the threshold of life...or spiritual rebirth, may be considered at two levels: First, in the course of incarnation, it is the stage of the soul's organization of the physical body which it will inhabit. It is a "Sleep" (as attributed to Qoph by the Sepher Yetzirah) preceding the

waking mortal consciousness, a form of pre-consciousness differentiating into matter from the collective unconscious of Netzach.

Second, in terms of the spiritually-developing individual, it is a conquest of the phantoms reflected from the material world, what the Golden Dawn described as "The Child of the Sons of the Mighty," meaning the "creations of the created." This is a watery Path of probation, where we must face and conquer the phantoms of the darkest recesses of our own mind, as well as those of the race. In that sense it can be a terrible and frightening Path, involving real dangers to the emotional stability of those who are not strong enough to handle this experience; such inner disturbance may actually result in serious physical problems.

Crowley's card depicts the jackals of Anubis, the scavengers of the dead. Anubis was the jackal god, and the great god of the Underworld, charged with both the judgment and the embalming of the deceased. In the Tarot this means the natural deterioration of the physical body in death, the return of its energy into the unseen, as well as a suggestion of correspondence with the Path of Shin, Judgment. The implication is that the activity of natural forces on the body in death is concurrent with the "weighing of the soul" on that Path.

Anubis is a very complex god of lunar opposites, as is suggested by Crowley's dual figures. Anubis is a god of light and of darkness, of death and of resurrection,

Birth, death and resurrection are pivotal concepts on the Path of the Moon.

These are not symbolic processes; they are biological, and occur in the darkness and the light of our sense perception.

The energy process, a cyclic wave motion, is shown by Crowley as a pattern of both above and below, linked by the Beetle of the Sun.

This is the natural energy from which our physical bodies develop in the womb. It is a process that is continual throughout our lives, as cells die and are replaced.

The work of this Path is ended with the dissolution of energy back to its source, which is Netzach.

Crowley wrote: The Eighteenth Trump is attributed to the letter Qoph, which represents Pisces in the Zodiac. It is called the Moon. Pisces is the last of the Signs; it represents the last stage of winter. It might be called the Gateway of Resurrection (the letter Qoph means the back of the head, and is connected with the potencies of the cerebellum). In the system of the old Aeon, the resurrection of the Sun was not only from winter, but from night; and this card represents midnight.

For this reason there appears at the bottom of the card, underneath the water which is tinged with graphs of abomination, the sacred Beetle, the Egyptian Khephra, bearing in his mandibles the Solar Disk. It is this Beetle that bears the Sun in his Silence through the darkness of Night and the bitterness of Winter.

Above the surface of the water is a sinister and forbidding landscape. We see a path or stream, serum tinged with blood, which flows from a gap between two barren mountains; nine drops of impure blood, drop-shaped like Yods, fall upon it from the Moon. The Moon, partaking as she does of the highest and the lowest, and filling all the space between, is the most universal of the Planets. In her higher aspect, she occupies the place of the Link between the human and divine, as shown in Atu II. In this Trump, her lowest avatar, she joins the earthy sphere of Netzach with Malkuth, the culmination in matter of all superior forms. This is the waning moon, the moon of witchcraft and abominable deeds. She is the poisoned darkness which is the condition of the rebirth of light. This path is guarded by Tabu. She is uncleanness and sorcery. Upon the hills are the black towers of nameless mystery, of horror and of fear. All prejudice, all superstition, dead tradition - and ancestral loathing, all combine to darken her face before the eyes of men. It needs unconquerable courage to begin to tread this path. Here is a weird, deceptive life. The fiery sense is baulked. The moon has no air. The knight upon this quest has to rely on the three lower senses: touch, taste and smell. Such light as there may be is deadlier than darkness, and the silence is wounded by the howling of wild beasts. To what god shall we appeal for aid? It is Anubis, the watcher in the twilight, the god that stands upon the threshold, the jackal god of Khem, who stands in double form between the Ways. At his feet, on watch, wait the jackals themselves, to devour the carcasses of those who have not seen Him, or who have not known His Name. This is the threshold of life; this is the threshold of death. All is doubtful, all is mysterious, all is intoxicating. Not the benign, solar intoxication of Dionysus, but the dreadful madness of pernicious drugs

Whatever horrors may afflict the soul, whatever abominations may

excite the loathing of the heart, whatever terrors may assail the mind, the answer is the same at every stage: "How splendid is the Adventure!"

19 The Sun

General Divinatory Meanings

Glory, Gain, Riches, triumph, pleasure, frankness, truth, shamelessness, vanity, manifestation, recovery from sickness or sometimes sudden death. Sometimes also arrogance. Display. A joyful release after a test, a preparation for death and rebirth, happiness, a sense of beauty in life, optimism, energy, wonder, contentment, accomplishment.

Ill dignified the good things do not become lost but confused, the sun has clouded over but it is still shining. Ill dignified, vanity and arrogance can be indicated.

The marriage card, success and happiness, all riches in life, teamwork, partnership, collaboration, energy, motivation and inspiration.

The 22 sun rays (one hidden behind the card number) represent the paths on the Tree of Life.

Six sunflowers are a reference to Tiphareth. All 5 kingdoms are represented, divinity by the Sun, Humanity by the child, Animal by the Horse, Vegetable by Sunflowers and mineral by the Wall.

Colours in this Path: Orange

Alchemical Correspondences

Is the third stage of the alchemical opus, the Citrinitas, or yellowing, where the spiritual sun rises to meet his lover, the moon, the souls of the emperor and empress. The second conjunction, represented by the sun, is also called Multiplication, or the production of the philosophers' stone. This is the Hieros Gamos, or Sacred Marriage.

Astrological Correspondences

PLANET: Sun

Hebrew Characters

Resh means 'Head' and as a double letter: Fertility / Barrenness

Qabalah/Golden Dawn

the 30th Path PATH OF RESH

Esoteric Titles: The Lord of the Fire of the World The Thirtieth Path is the Collecting Intelligence

The path of the Sun runs between Hod and Yesod. It is "The Splendor of a Firm Basis. Mercury acting through the Sun upon the Moon." It is the first path of the Astral Triangle (the Personality) that the aspiring student confronts when scaling the Tree.

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

The Path of the Sun is the highest level of the human intellect, as the Star is the highest level of the emotions. They are balanced by The Tower, which represents the effect of the combined energies of the Sun and the Star. Resh means head, which is consistent with the idea that this is the highest Path of human intellect.

The Sun is also the Son who carries on the work of the Father.

This is also a reference to Gemini, the sign which links Taurus (Earth) and Cancer (Water). Gemini was also the sign referred by the Greeks and Romans to Apollo and to the Sun.

The relationship of the Sun to the Zodiac is of some importance, as is indicated by the twelve rays in the Crowley card (Waite used 22) . The Zodiac relates to Chokmah, from which the energy of this Path ultimately derives. The patterns of this energy are, moreover, shown by the salient and wavy rays, the alternating male and female currents. The seven falling Yods (Chokmah, again, being the ultimate source of the Yod) refer to the energies of the planets, under solar rulership, descending into matter.

It is necessary, once more, to observe the distinction between the two sides of the Abyss. Creation and light mean all of Microprosopus to which Tiphareth is central. Potential, yet darkness, refers to Macroprosopus, i.e., the Supernal Triangle.

Crowley wrote: This card represents, in heraldic language, "the Sun, charged with a rose, on a mount vert".

This is one of the simplest of the cards; it represents Heru-ra-ha, the Lord of the New Aeon, in his manifestation to the race of men

as the Sun spiritual, moral, and physical. He is the Lord of Light, Life, Liberty and Love. This Aeon has for its purpose the complete emancipation of the human race. The rose represents the flowering of the solar influence. Around the whole picture we see the signs of the Zodiac in their normal position, Aries rising in the East, and so on. Freedom brings sanity. The Zodiac is a kind of childish representation of the body of Nuith, a differentiation and classification, a chosen belt, one girdle of Our Lady of infinite space. Convenience of description excuses the device.

The green mound represents the fertile earth, its shape, so to speak, aspiring to the heavens. But around the top of the mound is a wall, which indicates that the aspiration of the new Aeon does not mean the absence of control. Yet outside this wall are the twin children who (in one form or another) have so frequently recurred in this whole symbolism.

They represent the male and female, eternally young, shameless and innocent. They are dancing in the light, and yet they dwell upon the earth. They represent the next stage which is to be attained by mankind, in which complete freedom is earth. The restriction of such ideas as sin and death in their old sense has been abolished. At their feet are the most sacred signs of the old Aeon, the combination of the Rose and Cross from which they are arisen, yet which still forms their support.

With regard to the wall, it should be noted that it completely encircles the top of the mound; this is to emphasize that the formula of the Rose and Cross is still valid in terrestrial matters. But there is now, as was not previously the case, a close and definite alliance with the celestial..

20 Aeon (Waite's Judgement)

General Divinatory Meanings

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

A crossroad at which some decision has to be made – often heralding great change, coming to terms with past experiences, the change has already happened – it is simply a matter of recognising it, a change of position, atonement and rejuvenation. “Be every act an act of worship and love, a source of radiant glory.” This card always represents the taking of a definite step, the final decision in respect of the past.

Expansion, extension of self-expression, choices, changes, good judgement and

discernment, creative power, forgiving ourselves for all judgements, expanding business or family.

Ill dignified is weakness, avoiding obligations or a person denying the call to change.

Colours in this Path: Glowing Orange Scarlet

Alchemical Correspondences

After the sun, the white stone yellows and then begins to redden and mature, and the stone can now heal and rejuvenate. The alchemical process is Reviving or Resurrection, the matter of the work that was killed in the nigredo is revived by the power of the stone.

Hebrew Characters

[/b]Shin means Tooth and as MATERNAL LETTER: Fire

Shin, the Hebrew letter associated with this path means tooth, suggesting the breaking down and consuming of food (energy.) Shin is attributed the element of Fire, but also to the fifth element of Spirit. Thus the experience of the 31st Path is that of the Spiritual Energy descending into physical matter. The Divine Spirit Shin plunges from Hod (by way of Binah and the Black Pillar) and infuses the student with the fiery Shin. The ingesting of this fiery energy awakens the student for the first time to the Divine Presence.

Shin also suggests hardness, sharpness and biting. It can be interpreted as the teeth which chew prior to the ingestion of energy into the system, i.e., as that which causes a release of energy (the Kundalini force). Tooth can also be taken to mean that which kills, here meaning the final blow to the perception of the Personality as separate

Qabalah/Golden Dawn

the 31st Path PATH OF SHIN

Esoteric Titles: The Spirit of the Primal Fire The Thirty-first Path is the Perpetual Intelligence

The path of Judgement links Hod to Malkuth. It is "The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements." This is the first path up the Tree which is off the Middle Pillar. It is quite a jolt, which can best be described as a Baptism into the element of Fire. It is also the card that best represents the act of Initiation. On this path, one first becomes aware of the Divine Forces watching over and infusing needed spiritual energy into the Personality. The Shin of Judgement is a Consecrating Fire which perpetually

burns away the gross, leaving only the balanced, and the pure.

It is an activating Path of intellect, while its opposite, the Moon is a formative Path of emotion.

What is shown here as "judgment" is a process undergone by the Personality as it strives to become conscious of its own inner working.

Crowley wrote:

In this card it has been necessary to depart completely from the tradition of the cards, in order to carry on that tradition.

The old card was called The Angel: or, The Last Judgment. It represented an Angel or Messenger blowing a trumpet, attached to which was a flag, bearing the symbol of the Aeon of Osiris. Below him the graves were opening, the dead rising up. There were three of them. The central one had his hands raised with right angles at the elbows and shoulders, so as to form the letter Shin, which refers to Fire. The card therefore represented the destruction of the world by Fire. This was accomplished in the year of the vulgar era 1904, when the fiery god Horus took the place of the airy god Osiris in the East as Hierophant (see Atu V). At the beginning, then, of this new Aeon, it is fit to exhibit the message of that angel who brought the news of the new Aeon to earth. The new card is thus of necessity an adaptation of the Ste'le' of Revealing.

Around the top of the card is the body of Nuith, the star-goddess, who is the category of unlimited possibility; her mate is Hadit, the ubiquitous point-of-view, the only philosophically tenable conception of Reality. He is represented by a globe of fire, representing eternal energy; winged, to show his power of Going. As a result of the marriage of these two, the child Horus is born. He is, however, known under his special name, Heru-ra-ha. A double god; his extraverted form is Ra-hoor-khuit; and his passive or introverted form Hoor-pa kraat. (See above, the Formula of Tetragrammaton). He is also solar in character, and is therefore shown coming forth in golden light.

It should, by the way, be noted that the name Heru is identical with Hru, who is the great Angel set over the Tarot. This new Tarot may therefore be regarded as a series of illustrations to the Book of the Law; the doctrine of that Book is everywhere implicit.

At the bottom of the card we see the letter Shin itself in a form suggestive of a flower; the three Yods are occupied by three human figures arising to partake in the Essence of the new Aeon. Behind this letter is a symbolic representation of the Sign of Libra; this is the forth-shadowing of the Aeon which is to follow this present one, presumably in about 2,000 years-"the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume

my throne and place". The present Aeon is too young to give a more definite representation of this future event. But in this connection attention must be drawn to the figure of Ra-hoor-khuit: "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia; but my left hand is empty, for I have crushed an Universe; & nought remains. There are many other details with regard to the Lord of the Aeon which should be studied in the Book of the Law.

21 Universe

General Divinatory Meanings

A freedom and rapture beyond words, the unconscious known consciously, success, achievement, satisfaction, unification of the inner sense of being with outer activities. Ill dignified is stagnation, inertia, disappointment.

The end, the matter of the question itself, delay, inertia or the end of the matter. Transformation, discipline, government, laws, major restrictions for 1 year, totality, wholeness, individuality, hard work with strong foundations, working through restrictions to get what you want but the flow isn't easy.

Colours in this Path: Indigo

Alchemical Correspondences

The culmination of the Great Work, the final red stage, the Rubedo, in which the red stone of the philosophers is formed. The stone is pure spiritual essence, the heart or soul of the world (Anima Munda)

Astrological Correspondences

PLANET: Saturn

Hebrew Characters

Tau means Tau Cross, Equal Armed Cross and as a DOUBLE LETTER: Power-Servitude

Qabalah/Golden Dawn

the 32nd Path PATH OF TAU

Esoteric Titles: The Great One of the Night of Time Thirty-Second Path is the Administrative Intelligence

The Path of Tau, the Universe, joins Malkuth with Yesod. It is the first Path out of

the material condition and leads toward an understanding of the Personality forged by the Higher Self of Tiphareth for each incarnation.

Symbolically, this Path connects the earth with the balanced powers of Microprosopus

Tau is the last letter of the Hebrew alphabet. Between Aleph and Tau is the entire universe, referred to in Christian Greek terms as the Alpha and Omega, the beginning and the end.

One symbol which can be applied to both the Fool and the Universe, the beginning and the end, is the Swastica or Gammadion. In Kether its arms spin so rapidly that they merge and are perceived as a unified point. Such is the lesson of the Fool. On the Path of the Universe, however, it could be said that the Swastica has slowed its spin so that each of the arms is completely perceptible and are seen to be perfectly balanced around the central point. This is the complete expression of The One in matter.

The female figure at the centre of the card is the fullest expression of the Great Mother who is the Empress. She is Isis, the Aima Elohim, she is Binah, she is Saturn, she is all the principles behind what we perceive as matter, the Cosmic Dancer who administers and activates the Elements. She is also a doorway to and from Malkuth, Saturn who both gives life and destroys it, the great tester who rules both birth and death. When we die, leaving behind our "animal skin," it is on this Path that we rise like the Dancer, surrounded by a ring of stars. In Crowley's deck this is a ring of stars. What is symbolized is both the womb of the human female, through which the child passes in birth, and the Great Womb into which the soul passes in death. s the woman shown dancing. She swirls and revolves as opposed to her most abstract form of energy, the Empress, where she is placed solidly on a Supernal Throne. This spiral Force of nature is directed by the wands which she carries: they represent active and passive energy, each of which has two poles.

Crowley's card shows these natural forces as the serpent Kundalini, described as "Coiled in Yesod.". These are the forces which we learn to direct in ourselves and onto which we impose the strictures of Binah, the Great Mother, the Great Sea. Water is very important to this Path which is the Great Sea of consciousness in its most dense and difficult expression. The Thirty-Second Path might be considered a dark cave, filled with treacherous caverns and tunnels, some of which lead to the Light, but others of which lead to the Qlipthoth.

The first and most obvious characteristic of this card is that it comes at the end of all, and is therefore the complement of the Fool. It is attributed to the letter Tau. The two cards together accordingly spell the word Ath, which means

Essence.

The beginning was Nothing; the end must therefore be also Nothing, but Nothing in its complete expansion.

Crowley wrote: The letter Tau is attributed to Saturn, the outermost and slowest of the seven sacred planets; because of these dull, heavy qualities, the element of earth was thrust upon the symbol. The original three elements, Fire, Air, Water, sufficed for primitive thought; Earth and Spirit represent a later accretion. Neither is to be found in the original twenty two Paths of the Sepher Yetzirah. The world of Assiah, the material world, does not appear except as a pendant to the Tree of Life.

In the same way, the element of Spirit is attributed to the letter Shin, as an additional ornament, somewhat in the same way as Kether is said to be symbolized by the topmost point of the Yod of Tetragrammaton. It is constantly necessary to distinguish between the symbols of philosophical theory and those more elaborate symbols based upon them which are necessary in practical work. Saturn and Earth have certain qualities in common—heaviness, coldness, dryness, immobility, dullness and the like. Yet Saturn appears in Binah in respect of its blackness in the Queen's scale, which is the scale of Observed Nature; but always, as soon as the end of a process is reached, it returns automatically to the beginning.

The influence of the path descends upon the earth, Malkuth, the daughter. Here again appears the doctrine of "setting the daughter upon the throne of the Mother". In the card itself there is consequently a glyph of the completion of the Great Work in its highest sense, exactly as the Atu of the Fool symbolizes its beginning. The Fool is the negative issuing into manifestation; the Universe is that manifestation, its purpose accomplished, ready to return. The twenty cards that lie between these two exhibit the Great Work and its agents in various stages. The image of the Universe in this sense is accordingly that of a maiden, the final letter of Tetragrammaton.

In the present card she is represented as a dancing figure. In her hands she manipulates the radiant spiral force, the active and passive, each possessing its dual polarity. Her dancing partner is shown as Heru-Ra-Ha of Atu XIX. "The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake". The Universe, so states the theme, is the Celebration of the Great Work accomplished. In the corners of the card are the four Kerubim showing the established Universe; and about her is an ellipse

composed of seventy- two circles for the quinaryes of the Zodiac, the Shemhamphorasch.

In the centre of the lower part of the card is represented the skeleton plan of the building of the house of Matter. It shows the ninety-two known chemical elements, arranged according to their rank in the hierarchy. (The design is due to the genius of the late J. W. N. Sullivan: see The Bases of Modern Science.)

In the centre, a wheel of Light initiates the form of the Tree of Life, shewing the ten principal bodies of the solar system. But this Tree is not visible except to those of wholly pure heart.

Traditionally this card represents the confusion and darkness of the material world. But the New Aeon has brought fullness of Light; in the Minutum Mundum, Earth is no longer black, or of mixed colours, but is pure bright green. Similarly, the indigo of Saturn is derived from the blue velvet of the midnight sky, and the maiden of the dance represents the issue from this, yet through this, to the Eternal. This card is to-day as bright and glowing as any in the Pack.