

THE SECRET DOCTRINE OF THE TAROT¹

by **Paul F. Case**

CHAPTER I

THE Tarot² is a pack of cards of unknown origin, which has been in circulation throughout Europe for at least five centuries, and perhaps much longer. In the tap-rooms of village inns here and there on the Continent it is still shuffled and dealt in quaint old games long in high esteem, from Gypsies who read the cards for a shilling, to since forgotten by the rest of the world. Fortune-tellers also hold it professors of occult arts whose fees are in keeping with their elaborate establishments and expensive advertising.

Gambling and cartomancy, however, are but husks hiding the kernel of the Tarot's true meaning. What makes it so interesting and valuable to occultists is the fact that it is a book, written in the language of numerical and pictorial symbolism. It teaches the principles of that hidden wisdom, older than history, which the sages of each generation have handed down to those coming after them who were duly and truly prepared to receive it. This doctrine was taught in the temple-schools of India, Persia, and Egypt; has been dramatized in the mysteries of Greece, in the Roman Catholic Mass, and in the rituals of Freemasonry; is veiled by innumerable sacred allegories and parables, concealed in creeds, and obscured by the dogmas of theologians; and it will always be, through all changes in its manner of presentation, the living spirit of truth behind the letter of exoteric religion and philosophy.

The particular version given in the Tarot is of Jewish origin, though some of the designs reflect the influence of Christian ideas. The whole pack is constructed according to a plan derived from the Kabbalah, and each card represents a definite proposition of this ancient Hebrew theosophical system, which tradition traces to Abraham.

The pack is divided into two main groups of cards. The larger portion comprises fifty-six Keys, arranged in four suits. In each suit are ten spot-cards, numbered from Ace to Ten, and four court-cards: a King, a Queen, a Knight, and a Page. These are the minor trumps, or lesser arcana. The other keys, termed greater arcana, or major trumps, form a sequence of twenty-two emblematic pictures, each having its own special title, which are numbered from Zero to Twenty-one.

As their name suggests, the minor trumps represent elementary doctrines more or less openly stated in various Kabbalistic books. To the greater mysteries of Hebrew occultism these teachings bear a relation similar to that borne by the comparatively simple principles of arithmetic to the abstruse calculations of higher mathematics.

The names of the four suits are as follows: wands, staves, or sceptres (clubs); cups, or chalices (hearts) swords, or pikes (spades); coins, or pentacles (diamonds) Each suit represents one of the four ideal worlds, or planes of manifestation, into which, according to the Kabbalah, the universe is divided. Each also corresponds to one of the four elements of ancient physics, is related to one of the four living creatures mentioned in Ezekiel and Revelation, and symbolizes the occult meaning of a letter of the sacred name Yahveh (Jehovah), commonly known as the Tetragrammaton, because in Hebrew it is spelled with four letters – Yod, Heh, Vau, Heh.

According to the Zohar, the first letter of this name signifies divine royalty. Eliphas Levi³ says it represents the rod of Moses, and Papus tells us it is the sign of the active principle of all things. This divine essence is air, the breath of life, termed **Prana** in Sanskrit, **Pneuma** in Greek, **Ruach** in Hebrew, and **Spiritus** in Latin. The highest terrestrial manifestation of this principle is man, the ruler of the earth, and among the living creatures the man-faced cherub is its emblem. Azilut, the archetypal world, is the sphere of this Pure Spirit. It is the world of original causes, in which the impulses originate that determine what happens on the other planes. The essential idea⁴, therefore, implied by the letter Yod, by air, by the man, and by Azilut is dominion. And authority and sovereignty are suggested by the staff, whether it be the wand of the magus or the sceptre of royalty.

From the Kabbalistic standpoint, creation is a limitation of the infinite possibilities of the archetypal world to some definite, special end. Hence we are told that creation took place with the letter Heh, which has exactly half the numerical value of the archetypal Yod. This letter is sometimes called the Mother, and is said to be the sign of the universal substance. (Students of Hindu philosophy will note the similarity of these meanings of Yod and Heh to the doctrine of Purusha and Prakriti). The universal substance is termed water. It is a condensation of the divine essence, or air. One of its emblems is the eagle because clouds resemble great birds. The universal substance is held to be the receptacle of the divine essence; and the sphere of substance - Briah, the creative world-is also supposed to receive and circumscribe the impulses originating in the archetypal world. This notion of receptivity is the essential idea behind the symbolism of the cup. Vau, the third letter of the name, means "hook," or "nail," and so denotes the link, or affinity, between the first two letters. The bond of union between essence and substance is, of course, motion, or active force. The sphere of this activity is the formative world, Yetzirah. The corresponding element is fire, the universal radiant energy that is the root of all forces. This fire is what we have to tame in practical occultism. Hence it is represented by the lion. In the Tarot it is symbolized by the sword.

The final Heh of the sacred name is held to be the synthesis of the other three letters, to which it stands in a relation similar to that existing between a grain of wheat and the ear of which that grain is a part. That is to say, all the potentialities of the other three letters are concentrated in the final Heh. And because all these potentialities are involved in the divine essence represented by the Yod, we are told that the final Heh is a Yod in germ. It corresponds to the outermost of the four worlds, Assiah, the plane of physical phenomena. Every physical condition is a synthesis of divine essence, universal substance, and active force. Each phenomenon is a seed, whence a whole crop of new

phenomena may be developed. The possibilities of the archetypal world are made known by the actualities of the material plane, and the simplest thing has almost limitless capacity for unfoldment. Hence the most important fact about the material world is its exhaustless fecundity and reproductive power. Of this the element earth, which stands for manifested substance, embodying the divine essence, is a type. The bull is also an emblem of reproductive power. That the suit of coins properly symbolizes all these ideas the reader will see for himself after a moment's reflection.

We must also note the connection between the living creatures and the four cardinal signs of the zodiac. The man is the Aquarius, or water bearer, an airy sign. The eagle stands for Scorpio, a watery sign. The lion is Leo, the house of the sun, or abode of radiant force. The bull is Taurus, an earthy sign. My friend, Frank C. Higgins⁴, F. R. N. S., whose researches in comparative symbology have brought to light a wealth of interesting and valuable information, has found a curious connection between the cardinal⁴ signs and the Tetragrammaton. Aquarius is the eleventh sign, Scorpio is the eighth, Leo is the fifth, and Taurus is the second. Thus the sum of the numbers of the signs is 26, and this is also the sum of the values of the letters Yod, Heh, Vau, Heh.

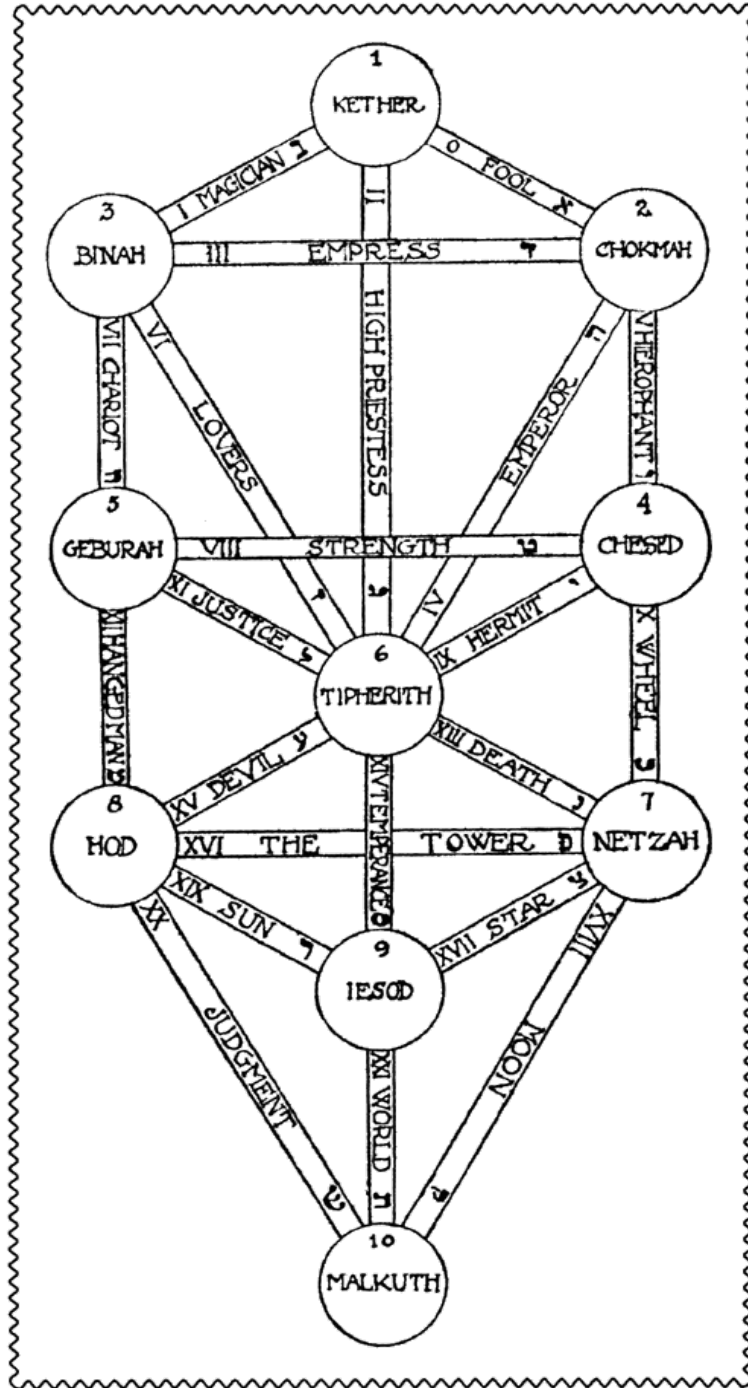
Let us now consider the significance of the court-cards. Kabbalists say the human constitution is composed of four principles, as follows: spirit, soul, astral body, and physical body. This Hebrew classification is merely more general than that adopted by Hindu teachers. The spirit combines **Atma** and **Buddhi**; the soul includes **Manas** and **Kama**; the astral body is both **Prana** and **Linga Sharira**; the physical body is **Rupa**. Each principle has its abode, as it were, in one of the four worlds, though its influence extends to all the other planes. In the minor trumps, therefore, each is represented by four court-cards of the same denomination, one for each suit. The Kings are emblems of the spirit, the sovereign principle, and they are related to the suit of wands. The Queens designate the soul, which, as the receptacle of the vital essence of the spirit, is symbolized by the cups. The Knights, typifying the astral body, are men-at-arms, and so correspond to the swords. The Pages, denoting the physical body, are connected with pentacles, or coins.

The spot-cards summarize the Kabbalistic doctrine of emanation. According to this teaching, the limitless Absolute is the source of all. From it proceed ten emanations called Sephiroth. Each Sephirah corresponds to one of the numbers of the primitive decade. In the accompanying diagram, known as the "Tree of the Sephiroth," the ten stages of emanation are represented by the circles.

Their Hebrew names are: 1. Kether; 2. Chokmah; 3. Binah; 4. Chesed; 5. Geburah; 6. Tipherith; 7. Netzah; 8. Hod; 9. Iesod; 10. Malkuth. In English they may be termed as follows: 1. Crown, or Primal Will; 2. Wisdom; 3. Understanding, or Intellect; 4. Mercy, or Beneficence; 5. Strength, or Justice; 6. Beauty; 7. Victory; 8. Splendor, or Eternity; 9. Basis, Foundation, or Fecundity; 10. Kingdom, or Realization.

The Sephiroth are different aspects or attributes in the manifestation of one and the same Being, the Supreme Spirit, which is designated by the name Ain Suph, meaning "No

Limit." This is the transcendent One, free from every qualification, that is called Aum in Sanskrit. Of this One it is written: "The Absolute is described as 'not this,' 'not that,' and so on, by negatives only." It is identical with what is termed the "Divine Darkness" in the Mystical Theology of Dionysius.



Though this One cannot be defined, we are justified in thinking of it as being like its highest manifestations. The highest expression of Being that we know is life, and the

essence of life is intelligence. So we say that the Absolute is Pure Consciousness, and affirm that God is the Knower who knows Himself. That the Kabbalah teaches this doctrine is shown by the fact that the names of the Sephiroth all suggest the working of mind. Each Sephirah, moreover, is said to be the seat of a special mode of intelligence, as follows:

1. Primal Will	Hidden Intelligence
2. Wisdom	Illuminating Intelligence
3. Understanding	Sanctifying Intelligence
4. Mercy	Measuring Intelligence
5. Strength	Radical Intelligence
6. Beauty	Intelligence of Mediating Influence
7. Victory	Occult Intelligence
8. Splendor	Perfect Intelligence
9. Foundation	Purified Intelligence
10. Kingdom	Resplendent Intelligence

Four Sephiroth are androgyne, and these form the middle pillar of the Sephirotic Tree. Three are masculine, forming the right-hand pillar, or Pillar of Mercy. The other three are feminine, constituting the left-hand pillar, or Pillar of Strength.

The Zohar says: "Wisdom, the second Sephirah, and the beginning of development, when it proceeded from the Holy Aged (Kether), emanated in male and female, for Wisdom expanded, and Understanding, the third Sephirah, proceeded from it, and thus were obtained male and female, viz. Wisdom the father and Understanding the mother, &om whose union the other pairs of Sephiroth successively emanated." (Zohar. iii, 290.)

From Wisdom came forth the masculine Mercy, and the feminine Understanding brought forth Strength. The androgyne potency, Beauty, emanated from the union of Mercy and Strength. Beauty produced Victory and Eternity, male and female, and from these proceeded the third androgyne potency, Foundation. The last Sephirah, the Kingdom, emanated from Foundation, and is said to encircle, that is, to include, the other nine. It also is androgyne.

In the Tarot each Sephirah is represented by four spotcards, of the same denomination but of different suits, because the Kabbalah says all the Sephiroth are manifested in each of the four worlds. This gives us an unvarying rule for determining the exact significance of any spot-card. The suit defines the plane of manifestation, and the value of the card shows what Sephirah is symbolized.

In the minor trumps, then, we have an ingenious mnemonic system that enables us to remember the basic principles of the Kabbalah with a minimum of mental effort. But were this all the Tarot had to offer us it would scarcely merit the high praise it has received from many eminent occultists. Not until we have studied the major trumps shall we fully realize that this pack of cards is probably one of the most extraordinary

productions of the human mind. It is the message of the greater arcana that justifies Eliphas Levi's assertion: "A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequaled doctrine and inexhaustible eloquence."

Each major trump illustrates the occult meaning of a Hebrew letter. So far as I have been able to learn, the true attribution of these pictures to the Hebrew alphabet first passed into writing in the rituals of the Hermetic Order of the Golden Dawn. Until that society was organized the secret seems to have been reserved for members of the inner school of European occultists. Eliphas Levi published an incorrect version of the correspondences; but whether he did so because he did not know the true arrangement, or whether what he had to say in this connection was merely one of the many mystifications he was so fond of, is a question I shall not attempt to decide.

His error consisted in putting the Zero card between those numbered Twenty and Twenty-one, with the result that in his attribution all the trumps but the last one are assigned to the wrong letters. Yet his prestige among occultists is so great that many who should never have been deceived by his arrangement have accepted it without question, and have wasted their time in trying to interpret the Tarot from this mistaken point of view.

More critical students have seen that there can be but one logical position for Zero in a series of consecutive numbers. It must come first, for we think of nothing as being prior to something, of the unmanifest as preceding the manifest, of the potential (which is nothing) as coming before the actual. Zero is also used to indicate the origin, or point of departure, as in the marking of a steam-gauge or a thermometer. It has this meaning in the Tarot. The card so numbered is the initial symbolic statement from which all the other degrees of this hieroglyphic scale are developed.

This trump, the Fool, corresponds to Aleph, the first letter of the Hebrew alphabet. The rest of the greater arcana, in the regular order of their numbers, are assigned to the remaining letters.

In this arrangement the eighth trump corresponds to Teth, and the eleventh symbolizes the esoteric meaning of Lamed. In most Tarot packs VIII is Justice and XI is Strength. Yet the Sepher Yetzirah attributes Leo, the fifth sign of the Zodiac, to Teth, and says that Lamed represents Libra. On this account the Hermetic Order of the Golden Dawn transposed the positions of these trumps, for the principal figure in Strength is a lion, symbol of Leo, and the woman holding the sword and scales has been the emblem of Libra, as well as of justice, for centuries. Aleister Crowley, once a member of the Golden Dawn, follows the same plan in his explanations of the Tarot. A. E. Waite has gone a step farther (in the right direction, I think), and has not only changed the positions of these cards, but has also reversed their numbers, making Strength VIII and Justice XI. I shall follow his plan in the present work.

The complete attribution of the major trumps to the Hebrew alphabet is as follows:

0	The Fool	Aleph	XI	Justice	Lamed
I	The Magician	Beth	XII	The Hanged Man	Mem
II	The High Priestess	Gimel	XIII	Death	Nun
III	The Empress	Daleth	XIV	Temperance	Samekh
IV	The Emperor	Heh	XV	The Devil	Ayin
V	The Hierophant	Vau	XVI	The Tower	Peh
VI	The Lovers	Zain	XVII	The Star	Tzaddi
VII	The Chariot	Cheth	XVIII	The Moon	Quoph
VIII	Strength	Teth	XIX	The Sun	Resh
IX	The Hermit	Yod	XX	The Judgment	Shin
X	The Wheel of Fortune	Kaph	XXI	The World	Tau

By establishing a connection between the cards and letters we have provided ourselves with many clues to the meaning of the pictures. Every Hebrew letter has a name denoting a material object, and all the objects represented by the letters have a definite symbolic significance. Furthermore, the Sepher Yetzirah classifies the letters as follows: three mother letters - Aleph, Mem, and Shin -representing the elements Air, Water, and Fire; seven double letters - Beth, Gimel, Daleth, Kaph, Peh, Resh, and Tan-to which are assigned the seven heavenly bodies of ancient astronomy (corresponding to the seven chakras or centers of Prana in the human body); and twelve simple letters-Heh, Van, Zain, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, and Quoph -indicating the signs of the zodiac (which also have their correspondences in the human organism). Each double letter also stands for a pair of opposites. Beth, for example, is the sign of Life and Death, and Daleth is related to Knowledge and Ignorance. Each simple letter also denotes a faculty or action of man. Thus Heh represents Sight, and Lamed is associated with Work. Several other attributions are given, which we shall consider in our detailed study of the letters.

Each letter also indicates one of the twenty-two paths of emanation uniting the Sephiroth. In his translation of the Sepher Yetzirah, Isadore Kalisch explains that these paths are powers, effects, kinds, forms, degrees, or stages" of emanation. Each has a name including the word "intelligence," modified by an adjective or a phrase showing the particular kind of intelligence ascribed to each degree. In the diagram of the Sephirotic Tree the paths have been given their proper letters, and each bears also the number and title of the corresponding Tarot trump.

It will now be clear that our interpretation is not going to be based on mere guess-work or fantastic revery. From our study of the letters and their implicits we shall be able to form a pretty definite idea of what the pictures ought to mean before we try to analyze them. The titles and numbers, too, will give us considerable additional information.

When we do turn our attention to the pictures, moreover, we shall not be led astray by their apparent meaning. With the help of standard authorities, we shall determine the significance of each element in the designs, and thus we shall, at last, come to know exactly what is represented by each of the greater arcana.

Even then we shall have learned only the A B C of the Tarot. For the Keys may be combined in so many different ways, and the symbolism implies so much, that we may study the cards every day for a lifetime and always find something new in them. Let it be understood, then, that I do not undertake to tell you all about the Tarot, but am simply trying to make the principles of its construction and the fundamental meaning of its emblems as clear as possible, so that you may use it to deepen your understanding and add to your knowledge.

No interpretation can take the place of the Tarot itself.. You must provide yourself with a pack of the cards if you really want to learn the secret they veil. The best pack now available, and the one upon which I have based the symbolic analyses given in the following chapters, is that drawn by Pamela Coleman Smith under the supervision of A. E. Waite It may be procured from the publishers of THE WORD.

Notes:

1) In this series, which we originally republished in "The Hidden Light" Journal in 2000, we have attempted to retain the original concepts and flavor of the articles. To that end we have not modernized spellings, deleted sections or edited the material in any way. For example, what Paul Case later wrote as Qabalah is here spelled Kabbalah; Yesod here is written Iesod, etc.

2) These articles were derived from material collected and later preserved in notebooks by Paul Case over a period of more than a dozen years. They are important for several reasons:

- The writing is. clear, concise and complete, without the blinds and intentionally misleading statements popular with occultists of that time.
- These writings preceded Paul's membership in the A.O. by several years and was not influenced by that organization in any way.
- Students of Paul Case's works will see here the genesis of his comprehensive series of lessons on the Tarot.
- Since these writings are the product of Paul's own research and meditation, rather than originating from the teachings of a specific school, it is clear that he was an old, experienced soul.

3) Much of this preliminary.background material on the Tarot comes from the French occult school, of which Eliphas Levi and Papus were prominent representatives.

4) The traditional attributes of the four Qabalistic Worlds, which Paul Case later adopted, are:

Yod	Atziluth	Fire	Wands
Heh	Briah	Water	Cups
Vav	Yetzirah	Air	Swords
Heh	Asiyah	Earth	Pentacles/Coins

His reversal here of the air and fire attributes may be due to his study of the French occult attributions (See the History of Magic, by Eliphas Levi, plate vii on the Bembine Tablet). Or, more probably, was the result of his own study of classic Qabalistic texts. An important Qabalistic concept is alluded to here.

5) Frank C. Higgins was both a learned Freemason and an important formative influence on Paul F. Case. Jason Lotterhand, who knew and studied under Paul Case for many years, remembered him as, "a charming, warm, and modest man." Some of these qualities can be seen here, where Paul gives full credit to Mr. Higgins for the discovery of the relationship between the Fixed signs of the Zodiac and the tetragrammaton. Other such principles, such as the Tarot Tableau, aspects of the Cube of Space, etc., were also made with the assistance of others, to whom Paul gave full acknowledgment. It became the self-appointed task of Paul's later students and followers to remove such notice from his works. A trait, which, unfortunately, continues to this day.

6) This should, of course, read "fixed signs". This typo is in the original document.

CHAPTER II

As the first letter of the Hebrew alphabet, Aleph suggests beginning, or primary manifestation. The letter A, in fact, has this meaning all over the world. As Furlong says in Faiths of Man: "A stands commonly for the first of all existences, the Maha-deva, or Supreme. It represents the agent of creation, even when typified by the bull. It is shrouded in the complicated Sanskrit A called the 'Supreme' -Vishnu or Krishna." Students of the Bhagavad-Gita will remember Krishna's words, "Among letters I am the vowel A." In Revelation Christ is called the Alpha. Le Plongeon also states that among the Maya Indians this letter indicated the Deity, or universal generative power.

The sound of A is a simple expulsion of air, set vibrating by the vocal chords, unmodified by tongue, teeth, or lips- the simplest sound in human speech. Its simplicity makes it a perfect vocal symbol of the Supreme, for what is simple is "without fold or doubling; unmixed; unalloyed," and these are characteristics that all philosophers apply to the first manifestation of the Spirit.

As the simplest, it is necessarily the fundamental sound in language. Sanskrit grammarians realized this long ago, and taught that all other letters are modifications of A. On this account they regarded it as the basis of communication, and as the root of thought itself, since all clear thinking must be put into words. As the basis of thought and speech, then, this letter properly denotes That whence all ideas and words proceed- the all-pervading Consciousness that is the Causeless Cause of all.

The letter-name, Aleph, means "ox" or "bull." In Egypt, the Bull, Apis typified Osiris. The Assyrians dedicated the same animal to Marduk. The Persians associated it with

Mithra. Among the Greeks it was sacred to Dionysos, the god of youth and virility, identified by mythologists with the Iacchos of the Eleusinian Mysteries.

All these were sun-gods. The priesthoods of the ancient world knew what modern scientists have demonstrated- that solar force is the cause of all terrestrial motion, including the minute molecular changes in nerve-tissue that enable us to think. And in countless allegories and parables they set forth the doctrine that the advance of man, and the evolution of life in sub-human and super-human worlds, is the work of sun-power specialized in living organisms.

In the Orient oxen pull the plow and thresh the grain. So they have come to symbolize agriculture, which, of all human pursuits, is probably the most important. Farmers lay the foundation on which the whole structure of civilization is raised. Because it furnishes the motive-power directed and guided by man in tilling the soil and harvesting the crop, the ox typifies the power we use to modify our environment, to provide us with means to sustain life, and to bring natural conditions into harmony with our aims.

According to Kabbalists (whose doctrine on this point agrees with the tenets of Hindu philosophy), the only power used by man- the only power there is, indeed- is Consciousness. They hold that the power to know, as the root of all existence, is the fundamental energy whence all forces, both psychic and physical, are derived. For them the only reasonable explanation of creation is that it is the result of the self-knowledge and self-contemplation of the Supreme

Consciousness, then, is the essential reality of that which we know as the vital principle in living organisms. This principle is the life of plants and animals, as well as of men. In Hebrew it is called Ruach, and, as I explained in Chapter I, this word has the same meaning as Prana, Pneuma, or Spiritus. All these words mean "breath;" they all designate the vital principle; and they are all names for a universal energy which is the essence of any particular force we may be able to distinguish.

The primary manifestation of this invisible energy is light, and for our world the great source of light is the sun. From the day-star the waves of cosmic force radiate into space, and those that reach this globe are the cause of all that happens here. Hence, when the Sepher Yetzirah says that Aleph is the sign of Ruach, we may expect that any pictorial representation of the occult ideas connected with this letter will suggest the descent of Spirit into terrestrial manifestation as the radiant force of the sun.

When Kabbalists declare that Aleph stands for the path uniting the first two Sephiroth, they imply that Ruach originates in the Primal Will and expresses itself as Wisdom. Will has been defined as the power of self-direction. Spirit is able to direct itself. Spirit is limitless life. Hence the Primal Will cannot be anything else but the Will-to-live, and the constant urge of this Will must be toward growth, development, and expansion. Its manifestation must be an eternal progress-never at rest, and always pushing forward.

The path we are now considering is called "Fiery Intelligence." It originates in the Hidden Intelligence of the first Sephirah, and completes itself in the Illuminating Intelligence of the second. If these terms mean anything at all, they convey the idea that the first manifestation of the Spirit is a radiant force, inherently intelligent, that takes form in positive, actual knowledge. These terms exactly describe solar force, which does all the work in the world, and, in our brains, finds expression in the mental processes that have brought the human race from savagery to civilization.

In saying that Spirit manifests itself as solar force we only tell what it does. What Consciousness is in itself we cannot say. It defies definition. Reflection shows us that it cannot be any particular thing. It is really no-thing, for it is absolutely free, and all things are limited.

Zero, therefore, is its appropriate mathematical symbol. For the true meaning of Zero is "absence of quantity," which is quite different from "non-being." The Zero-sign is a circle, which, the world over, is an emblem of eternity, perfection, and changelessness. It is also a common symbol of solar force.

The mathematical properties of Zero show that it is far from representing "that which is not." It cannot be added to, nor subtracted from, nor can we multiply or divide it. But in combination with other figures it stands for multiplication by ten. Thus 1, by joining it to 0, becomes 10; 2 becomes 20, and so on. Hence this figure is the sign of a power, free from every qualification, which works in combination with definite forms to produce a ten-fold increase. I have no doubt that there is a connection between the meaning of Zero and the Kabbalistic doctrine of ten-fold emanation from a limitless, indefinable Absolute.

That Spirit cannot be any of the things it brings into existence, though it is the essential reality of all things, is a truth that the wise have recognized in all ages. In the Mundaka Upanishad we read: "That which is invisible, impalpable, without kindred, without color; that which has neither eyes nor ears, neither hands nor feet; which is imperishable, manifested in infinite variety, present everywhere, and wholly supersensible- that is the changeless principle that the wise behold as the origin of all things." Many centuries later Jacob Boehme wrote: "It may fitly be Nothing, for it is deeper than any Thing, and is as nothing with respect to all things, inasmuch as it is not comprehensible by any of them." The same thought is elaborated in the Mystical Theology of Dionysius (accepted to this day as an orthodox manual by the Roman Catholic Church) when, after showing that Spirit cannot be any material thing, the author goes on to say: "God is neither soul nor intellect, nor has He imagination, nor opinion or reason; He has neither speech nor understanding, and is neither declared nor understood."

Dionysius means that Spirit transcends all its creations. He seeks also to remind us that the knowledge of the Cosmic Mind is perfect, embracing past, present, and future in a timeless Now. God does not imagine, because imagination is a mental approximation to something not actually perceived. He has no opinion about anything, for opinions are always tinged with uncertainty, and He is absolutely sure about everything. Moreover,

since He knows all, He does not reason, for reasoning is only a method for finding out the unknown.

But if you say that a man has neither imagination, opinion, or reason, you practically call him an idiot. And if you assume that Spirit is a big man, living in some remote corner of space, you are mentally creating a foolish deity. The God of the ignorant is a fool, and the God of the wise is foolishness to the ignorant. As Paul says, "The natural man discerneth not the things of the Spirit of God, for they are foolishness unto him." Hence the Zero card of the Tarot, which corresponds to Aleph and represents the primary expression of Spirit, is called the Fool. To the initiated its title means "That which is folly to the profane."

Another reason for the title is that the picture symbolizes the cause of the world, and, judging from appearances only, creation seems to be a colossal folly. Why, indeed, should God create? Why should the Absolute descend into the limitations of the Relative? Why should the Perfect assume the disguise of imperfection? More than one writer has expressed the opinion that if an intelligent being created this world, it must have been in a period of temporary insanity. Misery, poverty, failure, injustice, suffering, disease, and death surround us. On the surface there is little to show that the conditions of existence were fashioned by Wisdom. To thousands life is only a grim joke, of which we are the victims, while the Creator is the Jester. That this is a mistaken notion, based on

superficial observation, does not change the fact that it is the opinion of many people.

A third reason for the title appears when we remember that the Fool, corresponding to Aleph, represents the primary expression of the Originating Will. This first manifestation cannot be conditioned by experience, simply because nothing has preceded it. The simple unity whence all things proceed cannot act from precedent of any sort. So the title suggests a principle whose activity does not depend on experience.

Mr. Waite's excellent revision of the symbolism develops all the ideas we have been considering. The same doctrine is also set forth in the rather repulsive picture of the Fool commonly found in older packs. Perhaps it may be well to show how this is, lest the surface difference between the two versions should lead some to believe the new design has been made to fit a theory.

Papus describes the Fool as follows. ¹



"A careless-looking man, wearing a fool's cap, with torn clothes and a bundle upon his shoulder, goes quietly on his way, paying no attention to a dog which bites his leg. He

does not look where he is going, so walks toward a precipice, where a crocodile is waiting to devour him."

He is careless-looking because Spirit cannot be supposed to have cares or worries of any kind. His torn clothes expose the posterior part of his body, for only the inferior manifestations of Spirit are revealed to our limited perceptions. The dog bites this uncovered part because dogs represent intellectual sagacity, as opposed to spiritual understanding, and intellect can assimilate the lesser mysteries only. The bundle contains supplies, and represents the latent possibilities of the traveler. He goes quietly, because Spirit works without noise or bluster. He pays not the least attention to the biting dog because the progress of Spirit cannot be checked by the attacks of intellectual doubt. He goes toward a precipice, for Spirit descends from its original purity and freedom into all the limitations and vicissitudes of existence when it becomes manifest. The waiting crocodile is an Egyptian solar symbol, for like the sun, it spends its days on land and its nights in the water. When the Fool has been devoured by the beast Spirit will have become specialized radiant force. The traveler's fantastic dress reminds us not only of the fool's motley of apparent contradictoriness and unreason which disguises all the instituted mysteries, but also calls attention to the fact that the Causeless Cause veils its original simplicity in infinite variety of manifestation. Thus we see, from this brief analysis that even the old version gives a true symbolic account of the secret doctrine, though it is not so complete a story, perhaps, as the one told by Mr. Waite's design.²

In the latter the first thing we notice is a white sun, rising above and behind the wayfarer. It is white to show that it is not the material sun, but a symbol of the pure radiance whence all things proceed. That, in Mr. Waite's opinion, this radiance is inherently mental we learn from his remark that the sun "knows where the traveler is going."

The time is morning, to suggest beginning, inception and like ideas. The position of the day-star reminds us of Swedenborg's assertion that the spiritual sun is always seen in the East at an angle of forty-five degrees above the horizon. This means that the cosmic energy is always increasing in power, without the possibility of exhaustion.

The traveler faces West. This shows that his journey is over the sun's course. The West is the door of darkness through which the sun enters into the mysterious Beyond. Hence it is the portal of the Future, the gate that leads to that which is now the Unknown. The emphasis here is upon the truth that Spirit is ever pressing onward toward the realization of potentialities which, at any given time, are as yet unexpressed.



To show that he is a spiritual principle he stands on a mountain-top. Peaks are sacred to the Deity in all parts of the world. They imply eminence, supremacy, perfection, reminding us that the first manifestation of the Originating Will is highest in power, pre-eminent, and foremost, transcending all conditions.

Some versions of the Tarot make the Fool a bearded ancient, because the initiating activity of the universe must be older than anything it brings into existence. But Mr. Waite seems to take the view that the cosmic energy, being eternal, is forever young. It is always at the height of its power. It always has infinite possibilities. So it is represented in the revised Tarot by a fair-haired youth.

His yellow hair symbolizes the solar force. It is bound by a green wreath, from which rises a red feather. Green is the color of immortality. The wreath, encircling the traveler's head, denotes the victory of

intelligence. The red feather stands for emotion or desire, for it is an emblem of the Egyptian goddess, Maat, the personification of the universal feminine principle (also known as Prakriti, Maya, Isis, Eve, and Mary) that is the source of love and desire. Rising from the wreath, the feather denotes purified desire, springing from immortal intelligence. As the wreath binds the Fool's hair, so does intelligence, expressed in pure aspiration, bind, or control, solar force.

The vestments of the youth deserve particular attention. His inner robe is white, the color of pure light. It corresponds to what Hindu philosophers call Sattva (literally, "illumination material"), the quality of wisdom, truth, and purity. The outer garment is black, the color of Tamas, which is the quality of darkness, inertia, ignorance, and impurity. The lining of the outer robe is red, the color of Rajas, denoting activity, passion,

fire. Note that when the black garment is taken off the red lining goes with it. Ignorance and passion go together. To be rid of one is to be free from the other.

The embroidery on the black robe is a design based on vegetable growth. The laws of plant-life are clues to universal laws of evolution. Not for nothing does the Bible say that Adam was a gardener, and tell us that the Kingdom of Heaven is like a grain of mustard-seed, or like yeast, which is a one-celled plant. It will be remembered, too, that the blind man healed by Jesus, beheld men as trees walking, when his eyes began to be opened. This embroidery on the outer garment is intended to show that even in the region of darkness, or sense-illusion, we may find clues that will lead us at last to the perception of reality. In the most tangled web of error there are always golden strands of truth.

A girdle set with twelve jewels encircles the Fool's waist. The jewels are the twelve signs of the zodiac, and so the girdle represents the year. A year is a complete unit of time. This girdle of time has to be removed before the black robe of illusion can be taken off. One of the principal sources of error in our thought about Spirit is our tendency to think of it as being limited by time. Most of the errors of human life are the result of our thinking of ourselves as being subject to temporal conditions, when the truth is that we are eternal beings. In Europe today we see a terrible proof of this. The great war is the fruit of the materialistic philosophy of the nineteenth century, which leads to the conclusion that a human life is less than a clock-tick in the immensity of eternity.

The black wand in the traveler's right hand is a product of art. Its color shows that it has been fashioned from materials taken from the plane of sense-life. It represents applied science, based on mathematics, for the rod is a symbol of measurement. It also stands for the mode of consciousness commonly termed the objective mind, because it is through objective sensation, observation, and reasoning that we discover the facts and laws which we use in applied science.

The wand supports a wallet containing the latent possibilities of manifestation, because all these possibilities depend upon the action of the objective mind for their realization. The wallet is decorated with an eagle's head, to show that these possibilities are contained in the universal substance, or water, which we have already associated with the eagle.

The rose in his left hand is the emblem of the Virgin Mary and of Venus. Hence it represents the feminine principle. In human consciousness this is the subjective mind. The rose is white, to show that the subjective mind of Spirit is unsullied by illusion. It is a double rose, to show that the principle it represents has already been cultivated and developed to a certain extent.

In this picture the dog is also white, to show that he symbolizes purified intellect. He does not bite the traveler, but bounds along beside him as his companion and friend. In these days antagonism between intellectual knowledge and spiritual perception is growing less and less.

The abyss at the Fool's feet is in contrast to the height on which he stands. It represents what Lao-Tze, the Chinese sage, called the "Mother Deep" in the Tao-Teh-King. At its bottom is the plain, which, as the scene of labor, constructive activity, struggle, competition, and a multiplicity of manifestations, is the polar opposite of the perfection, singleness, and simplicity suggested by the mountain-top.

The Fool is on' the verge of descending, because this picture shows Spirit as we think of it prior to self-expression. He is unafraid, for he knows nothing can harm him. No matter how far into the depths he plunges he will surely rise again. His purpose in descending is to find a path leading to the loftier height beyond.

Toward this he looks with a confident glance. He is expectant and eager, for he knows himself and his power. He is absorbed in his vision of the future, and has no doubt of realizing his dream. For whatever height of expression Spirit may reach at any given time, it can always surpass itself. Eternal progress, eternal improvement in forms of manifestation, is the law of life. Each height gained is but a foothill whence we glimpse a loftier peak. Yet there is no element of discouragement or futility in this. For we are able to reach that eminence ahead.

The Fool smiles. Spirit, the Hindus tell us, is Bliss Absolute. It is the essence of happiness and joy. A truly spiritual man is never long-faced, and sanctimonious. Jesus went to feasts. His daily companions were simple fishermen, and publicans and sinners, not straight-laced, solemn-visaged Pharisees. The chief reason for living the spiritual life is that it is a never-failing source of joy. All men want to be happy, and they try this, that, and the other thing in their vain endeavors to satisfy their desire. Thousands have testified that there is but one way, and that is to live, day by day, the life of the Spirit, because the essence of that life is perfect bliss.

Now, the suggestions of this picture correspond to eternal verities, and what we have to learn from it is true here and now. It was true in the past. It will be true in the future. For us, however, its greatest value is that we can affirm its meaning in the present tense.

One Spirit animates the whole universe. From atom to man everything has its roots in life. Nothing is dead, and because all things are produced from living substance, everything is a mode of mind, or consciousness.

For this world the great center of spiritual energy is the sun. Solar force is inherently mental. It knows itself and its manifestations. It knows itself in men, in animals, in plants, and even in bodies composed of inorganic matter. When oxygen and hydrogen, for example, combine to form water, it is the Spirit, knowing itself as oxygen and hydrogen, that produces the result.

Solar force, however, is not the Spirit, but only the primary form in which the Originating Will finds manifestation on the material plane. The pure spiritual energy transcends everything. It is all-pervading. There is no place where it is not, hence it is always present in human life. We do not have to get it. We need not search for it outside of ourselves. It

is here in our midst always. What we have to do is to learn how to use it to produce the best results.

We are its instruments of expression. All the power there is centers in each human personality. It is not there in part, but as a whole, because Spirit is indivisible. From this truth there are many important deductions, which will be considered in later chapters.

The spiritual energy is a positive force, not a mere metaphysical abstraction. It is Life itself-the life-giver, or vital force of every organism. It is the energy that keeps going all the functions of our bodies. Of these, the function of the brain, which specializes the potential consciousness of Spirit into definite personal mental states, is the most important. Mental states determine all other conditions. When we have learned to master our thoughts, everything else will be under our control.

In the action of the universal energy upon our bodies, and in their reaction to it, all human pursuits are grounded. The One Life assumes all these various forms you call your environment, It also assumes that special form you recognize as your self. When your environment arouses various sensations, feelings, emotions, or ideas in your personal consciousness, the mental states are the product of the relation between the general manifestation of the One Reality and your self, its particular expression. All that you feel or do is the result of that relation.

What is the inevitable conclusion? This personality, this little "self" labeled with a name, is not the real Thinker, not the real Actor. Pure Spirit is the Knower and Performer of all actions. Each personality is but one of its ways of expressing itself.

Until Spirit has brought the personal consciousness to a certain stage of development the man says, "I am the actor and knower. I think this, I feel these emotions, I do this work." Out of his ignorance comes suffering, which lasts until he reaches a higher stage of development.

He does not gain this broader outlook until Spirit brings him to it. Of himself he can do nothing to bring himself closer to the truth that makes men free. Is this fatalism? Not by any means. The real Ego in each personality is identical with the Supreme Spirit. Being present in every personal life, it experiences whatever suffering is felt by anyone. It knows all the heart-aches and uncertainties that beset us. And it labors unceasingly to transmute this suffering into joy. Not because it must, but because its nature is Love. For we read in the Gita: "O son of Pritha, there is nothing for me to do in these three worlds-nothing unattained that is possible to attain; still I am present in action. If for once I do not ceaselessly remain in action, all men will follow my way, O son of Pritha. If I do not perform action these creatures will be lost and I shall become the author of confusion, and shall have slain all these creatures."

Spirit is absolutely free. It is the reality at the core of every personal life. Therefore we are all essentially free. This is the great truth on which all religions are founded. Opposed

to it is the great illusion that we are subject to unnumbered laws and conditions of the external world.

To say that we are not subject to conditions is utter folly to all who have not reached the stage of development in which Spirit expresses its knowledge of itself and its freedom through a personal center. So the wisdom of God is foolishness with men, and to the carnally-minded He is a Fool.

I have only sketched the general significance of this first major trump, but I think I have said enough to put the student on the track of its meaning, I hope, too, that this analysis has demonstrated that the doctrine is really implied by the meaning of the letter and the significance of the elements entering into the design.

In a sense all the trumps that follow are deductions from the premises stated in the symbolism of the Fool. If we accept the doctrines of this Key, logic will force us to accept the conclusions represented by the rest of the cards. And thus we shall find ourselves developing, as we go along, an orderly sequence of statements which will at last provide us with a complete philosophy.³

Notes:

1) An original footnote to this chapter reads: "The card on the left hand page is a reproduction of the old Tarot given by Court de Gebelin, in *Le Monde Primitif*. The other is a reconstruction from my own design and description." In fact, the Key titled "Le Mat" and described herein by Papus, closely follows the design of the Marseilles' Tarot with the addition of a Crocodile as described by Papus. It does not appear to be based on Court de Gebelin's Tarot at all.

2) It is a common belief among students of Paul's works that the Tarot deck drawn by Jesse Burns Parks, under his supervision, was his first design. This is not so! This Key designed by Paul is obviously based, as is his later deck, on the Rider-Waite deck. This, however, marks the first public appearance of a Tarot Key with the correct Hebrew letter appearing on the card itself. Elsewhere, he refers to this deck as the "New Tarot". When Paul later came to devise a complete set of Keys for his students in the School of Ageless Wisdom, the designs were simplified as in the Rider deck to facilitate painting.

3) Again, this entire chapter (on Key 0) was written several years before Paul's A.O. experience and bears a strong resemblance to his later texts and lessons on Tarot. A very old soul indeed!

CHAPTER III

The original form of the letter Beth was probably a crude picture of an arrow-head. It is unmistakable in the Phoenician alphabet, and the form used on the Mesha Stone is but slightly different. In modern Hebrew, of course, all resemblance to the early hieroglyphic has been lost, as the square letters employed are of comparatively recent invention.

Perhaps the first idea that will be suggested to most people by an arrow-head is sharpness. Then, since every Hebrew letter stands for a kind of consciousness, Beth must be a sign of mental acuteness, or penetration. It represents the sort of intelligence that manifests itself in quick perception, accurate observation, keen discernment, sagacity, and the like.

An arrow-head, moreover, is a point, denoting position. In logic "position" means affirmation or assertion, as when we speak of "the proof of a position." The same word signifies "place," or "locality," and from this a third meaning – arrangement, implying order- is derived. Beth, then, represents affirmative mental activity, limiting its operation to a definite locality, and exercising itself in establishing order.

Hence Beth also suggests initiative, direction, control, the concentration of energy in a particular field, and its specialization in definite forms. This idea of concentration is inseparable from the original form of the letter. The word "concentrate" is derived from the Greek *kentron*, an arrow point. The same Greek word also means the point around which a circle is described, which shows that it implies the very notions of definite locality, order, that we have just been considering.

Because Beth denotes affirmative mentation, finding outlet in positive mental states, and specializing the Universal Intelligence in particular ways that realize definite aims within a limited field, it is a sign of Volition. To Will, according to the Kabbalah, all other modes of manifestation are subordinate. Hence the Sepher Yetzirah says Beth stands for the direction Above, to show that it corresponds to what Hindu teachers call the "superior nature" of Spirit.

The implicits of the letter-name are closely related to those connected with the hieroglyphic. Beth means "house," suggesting inclosure, limitation to a special field, definite locality, and so on. As a house is the dwelling of its owner, so is the kind of mental action related to Beth the abode of Spirit, because it centers the Cosmic Mind in a particular, local expression.

Houses, moreover, represent architecture, the art to which we owe many of the fundamental discoveries in geometry. (Here we may note that a point, or *kentron*, is the beginning of all geometrical matter). The connection between geometry and architecture is especially emphasized in the written work of Freemasonry. To demonstrate the close correspondence between these Masonic ideas and the Kabbalistic doctrines illustrated by the Tarot card we are now studying, let me quote a passage from George Simons' "Standard Masonic Monitor," which says:

"By geometry we may curiously trace Nature through her various windings to her most concealed recesses; by it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which compose this vast machine; by it we discover how the planets move in their respective orbits, and demonstrate their various revolutions; by it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature."

"A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age."

The mental activity formulated in geometry is one that examines and investigates, engages in research, collects facts, and classifies them. It analyzes phenomena, to find the laws they represent. It puts questions to nature, finds the answers by patient investigation combined with inductive reasoning, and applies the knowledge so acquired in practical ways that are an improvement upon natural conditions.

The result of all this work is Understanding. The Kabbalists call our attention to this when they make the path corresponding to Beth originate in Kether, the Primal Will, and complete itself in Binah. For Binah is the Hebrew term for Understanding.

The student who is really in search of more light should not fail to observe that Kether is an androgyne Sephirah, while Binah is feminine. The results of the mental activity attributed to Beth are feminine, or reproductive. At the same time, the activity itself is masculine, for its main characteristic is initiative and so the Tarot picture that symbolizes it is a figure of a man.

The name of the path joining Kether and Binah is Intelligence of Transparency. That which admits the free passage of light is transparent. A transparent mode of consciousness, therefore, must be one that gives unobstructed passage to the light of the Universal Mind. Thousands of years ago the wise learned that this light passes most readily into the sphere of personal consciousness when, by an act of will, the mind is concentrated upon a single idea, to the exclusion of all other impressions. Patanjali, in his Yoga aphorisms, compares the mind that has been brought to this one-pointed state to a transparent jewel.

The Sephirah Binah, in which Intelligence of Transparency completes itself, is the seat of Sanctifying Intelligence. Thus the Kabbalah teaches that Understanding is what sanctifies us. To sanctify is to make free from sin. The Bible says that sin is the transgression of the law, or action contrary to the established order of nature. The only way to be free is to arrive at understanding of the natural order. And concentration is the only method that will bring us to understanding.

The mental activity symbolized by Beth is not creative, but constructive. It adds nothing new to nature, but simply combines what is the sign of Life and Death. For all construction involves destruction. The forms that owe their existence to earlier forms that have passed away.

Beth also corresponds to the planet Mercury, and therefore indicates the spiritual principle personified in Egypt as Thoth and in Greece as Hermes. In Hebrew Theosophy the same principle is represented by the angel Raphael, one of the Seven Spirits of God. His name means "healing of God," he is described as the instructor of man, and in the apocryphal Book of Tobit he shows Tobit how to exorcise a demon. In like manner Thoth-Hermes-Mercury is the founder of the Hermetic art which, in its development as modern chemistry, as well as in its older version, alchemy, is primarily concerned with the healing of disease and the perfection of life. Thoth was the oracle of the gods, the measurer of time, and the inventor of numbers and writing. Thus he is closely related to the other meanings of the letter Beth.

The Tarot trump corresponding to Beth bears the number 1. As its geometrical correspondence is the point, this number denotes all the ideas we deduced from the hieroglyphic form of the letter, such as location, concentration (which is "one-pointedness"), and the like.

The number 1, besides denoting unity, singleness, and individuality, implies solitude, seclusion, or privacy. Hence it is the mathematical sign of magic, the Hidden Science, kept from the multitude because only the few can grasp it. The Emerald Table of Hermes,



one of the earliest magical documents, begins with the affirmation, "All things are from One." The very heart of magical philosophy and practice is this doctrine of the essential unity of all things. It is repeated again and again in the Bible, which begins by saying "In the beginning, God;" throws more light on the question by declaring that God is One; and completes the revelation in the sentence, "God is Spirit." Who knows the meaning of these three statements knows the essence of all scriptures. But by "knowledge" I do not mean intellectual assent. The only way anyone really knows the truth of these three statements is by following the ancient way that makes of the mind a transparent jewel through which the light of Divine Wisdom, shining into the house of the soul, perfects the understanding.

To return to the number 1, we find these meanings assigned to it in Sepharial's "Kabbalah of Numbers": "Manifestation, assertion, positive and active principle; Logos, the manifestation of the Infinite and Unmanifest; Ego, self-assertion, positivism,

egotism, separateness, self-hood, isolation; distinction, self-reliance, dignity, and rulership." The Logos is Christ, Adam-Kadmon, or Thoth. The close relation between the other implicits and those connected with Beth is obvious.

The title of the card is The Magician. The central figure is one of the magi, skilled in the art of producing effects by mastery of the secret forces of Nature. The foundation of his art is the Hermetic axiom that all things are from one, that all forces are manifestations of a single energy that, in its essence, is pure Consciousness. This energy, we have seen, comes into the world as the light and heat of the sun. The Magician, therefore, symbolizes the kind of consciousness that enables us to control the various manifestations of the solar force, and direct them so as to bring about definite, pre-arranged results.

The symbolism of the picture bears out all the implicits of the letter, number, and name. The central figure is the personification of intense concentration. His glance is fixed on the table before him. On this are spread the implements of his art. His right hand, holding a wand, is raised heavenward. The extended forefinger of his left hand points to the earth. Over his head is the lemniscate symbol of Spirit. His tunic is white, girdled with a blue serpent biting its tail. The outer garment is red. He stands alone in a garden, in which roses and lilies are growing.

The wand in his right hand is what Eliphas Levi calls "the Verendum of the magus." It is a material agency that enables the adept to concentrate the cosmic energy. It is not a natural product, but something modified by art. The magician has made it himself, and it bears witness to his knowledge and skill. Occult students who understand the Yogi teaching about **Ojas**, which is transmuted, by constant practice of continence and purity, from the nerve-currents that ordinarily energize the reproductive organism, will see the meaning and force of the wand-symbol.

Others not so far advanced will have no difficulty in grasping the main idea that by a definite process, combining science and art, and employing a physical instrument represented by the wand, power may be concentrated, or drawn down into the limited field of personal consciousness from the exhaustless, all-pervading Source of all energy. This invisible Source, in every part of the world, is represented by the sky, toward which the Magician raises his wand. It

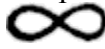


will not escape the attentive reader that here is also some intimation of the spiritualization of a material agency, in that the wand is **raised** from earth toward heaven.

The left hand, pointing downward, communicates the power drawn from above to the earth, which represents the visible, material plane. The pointing finger denotes attention. We point in just this way to single out a particular person in a crowd, or one object among many. Aim, purpose, concentration, and all the rest of the ideas that we have found related to Beth, are therefore suggested by the Magician's left hand.

The figure eight, placed horizontally over the adept's head, confirms our attribution of this picture to Thoth, for it is known that the ancients considered this number an emblem of Hermes, the reformer, pathfinder, regenerator, and awakener of sleeping minds. In his "Pictorial Key to the Tarot," Mr. Waite reminds us that "Christian Gnosticism speaks of rebirth in Christ as a change 'unto the Ogdoad.'" He also says: "The mystic number is termed Jerusalem above, the Land flowing with Milk and Honey, the Holy Spirit, and the Land of the Lord. According to Martinism, 8 is the number of Christ."

Now what Christian mystics mean by rebirth in Christ --symbolically termed entry into Jerusalem (lit. "possession of peace"), the capital of the Land Flowing with Milk and Honey- is, I take it, exactly what the Hindu Yogis are talking about when they speak of Samadhi, the superconscious state of the illuminated seer. This state is attained as the result of a definite system of exercises, by which the coiled up energy in the sacral plexus (which is the nerve-center that energizes the reproductive system) is made to rise through a fine canal in the spinal cord. As the current of force rises-- and it must be remembered that this is a physical force transformed in the body from solar force stored up as food -- it energizes other great nerve-centers, causes physiological changes in the body of the Yogi, and unleashes latent psychic powers. When it reaches the brain Samadhi is attained, and the Yogi is completely free from illusion, and gains absolute control over all conditions of environment, so that he can perform works of power that the ignorant call miracles.

The relation of all this to the sign of the Holy Spirit is that this symbol is a crude picture of a cross-section of the spinal cord. "If we take the figure eight horizontally  there are two parts, and these two parts are connected in the middle. Suppose you add eight after eight, piled one on top of the other, that will represent the spinal cord. The left is the Ida, and the right the Pingala, and that hollow canal which runs through the center of the spinal cord is the Sushumna." (Vivekananda, "Raja Yoga," Chapter iv.). It is by controlling the Ida and Pingala nerve-currents, and by sending the current of coiled-up energy through the Sushumna that the Yogi reaches his goal. All his practice is on concentration; it is all directed to the mastery of solar force; and it begins by exercises having for their especial object the transmutation of nervous-energy which, in ordinary men, is given no outlet save in the reproduction of the species.

The Magician's white tunic, like that of the Fool, symbolizes Sattva, or light, and the red robe denotes Rajas, or activity. The Magician has no black garment, for he represents definite, accurate knowledge, unmixed with illusion. But the garden in which he stands

corresponds to the Fool's black robe, which, you will remember, was embroidered in a floral design.

The Magician wears the red of action, for he typifies a kind of consciousness that generally seeks to express itself in practical endeavors for the betterment of conditions. The reader will observe, however, that the red robe is unfastened, and may be slipped on or off at will. The Magician can engage in action, or refrain from it, as he chooses.

The table is a limited area, symbolizing what psychologists call the "field of attention." It also suggests arrangement, classification, regulation, or placing in order, for all these words imply what is meant by tabulation. The table is the Magician's work-bench. Like an architect's trestle-board, it helps him to make his plans and work out methods for arranging his materials.

To classify facts, to discover the laws behind facts by inductive reasoning, and to apply those laws in new ways, the phenomena we seek to understand must be brought within a comparatively narrow field of consciousness. This field is elevated, so to speak, above the general sensory awareness which is the foundation for all our mental processes. This is the truth implied by the symbolism of the table.

The implements are the familiar suit-emblems of the minor trumps. Besides the meanings given in Chapter 1, we may note that these four objects, being symbols of the occult elements, also represent the four orders of elemental spirits. The wand corresponds to the sylphs, the cup to the undines, the sword to the salamanders, and the pentacle to the gnomes. These elemental spirits are subject to the control of the trained will, which can produce many remarkable results through their agency. For more light on this subject see Eliphas Levi, Paracelsus, and that curious occult volume, "The Count de Gabalis."

The suit-emblems also denote the four things required to maintain physical existence; air (wand), water (cup), solar force (sword), and food (pentacle)'. The body is built from these elements and sustained by them. Intelligent use of these life-essentials is the basis of right action, and intelligent use is primarily orderly and systematic.

Students of Hindu philosophy will recognize the correspondence between the four emblems and the four Tattvas derived from the primordial **Akasha**. The wand denotes Vayu, the subtle principle of touch. Vayu has the property of locomotion, so the staff of the pilgrim correctly represents it. Apas, the gustiferous ether, is contractile, and therefore corresponds to the cup. The sword, as an emblem of radiant energy, is related to Tejas, the principle of sight, since light enables us to see. Tejas is expansive, so that the sword, which is the means robed upon, even in this enlightened age, to expand the limits of a nation's territory, is a true symbol of this Tattva. The pentacle denotes Prithivi, the principle of smell, for smelling is due to the impingement of microscopic particles of the thing smelt upon the nerve-terminals in the nose. Cohesion is the property of Prithivi, and this also is implied by the magic pentacle or talisman.

Because it is primarily an inclosure, the garden typifies definite locality. The word "garden," in fact, comes from the Anglo-Saxon **geard**, akin to the Old High German **gart**, an inclosure, the Icelendic **garthr**, yard, or house, and the Greek **chortos**, an inclosure. Thus the garden in this picture refers directly to the letter Beth.

It also implies horticulture, which, as a branch of agriculture, is a specialization of the general activity represented by the Fool, since the latter is related to agriculture through its correspondence to the letter Aleph. Here, once more, as in the embroidered black garment of the Fool, is an intimation that the laws of growth and evolution on every plane are exemplified in the laws of plant life.

The garden is the field of the Magician's labors, the object of his regard, and the reciprocal principle that responds to his initiative. It is the Non-Ego, the "inferior nature" of Spirit. Hindu teachers, who call it Prakriti, say it is the root of matter in every form. Prakriti is the already exists in novel ways. Hence the Sepher Yetzirah tells us that Beth "mysterious power, difficult to cross over." It has limitless reproductiveness, which is symbolized by the fertile soil.

As the root of matter, it is the universal feminine principle. This is declared in the Bhagavad-Gita. "My great Prakriti," says Krishna, "is the womb into which I cast the seed; from that is the birth of all creatures." The inferior nature is invariably personified as a woman. It is Maya, or Maia (the mother of Hermes), Isis, Astarte, Venus, Bona Dea, Mother Nature, Diana, Sophia, Mary. The many names distinguish various aspects of a single principle. In the Bible it is Eve, also the Bride of the Canticles, who is compared to an inclosed garden. Again, it is the Virgin; and the two women of Revelation- one clothed with the sun, and the other riding on a beast- symbolize its contrasting modes of manifestation.

Toward this feminine principle the Magician directs the current of force that he draws down from above. This reminds us that the path connected with Beth completes itself in the feminine Sephirah, Binah or Understanding.

Plato called Understanding **dianoia**. It is the field of discursive reasoning. It passes from premises to conclusions by deduction. Because it is elaborative, reproductive, and invariably starts with premises furnished it by inductive reasoning, it is feminine in character.

The roses and lilies are primarily sex-emblems, the former feminine and the latter masculine. The rose is a symbol of Venus, Mary, or Prakriti. The lily is the especial flower of Christ. Both flowers grow in the garden because the activities of the inferior nature bring forth reproductions in its own likeness and in the likeness of the superior nature, just as the children of the same mother may be both boys and girls.

The sex-opposition here indicated is only a particular manifestation of a universal law of opposites. The practical application of this law is perhaps the greatest secret of the sages. It is taught in the aphorisms of Patanjali, in the Tao-Teh-King, in the Gita, in the

Hermetic books, in the Bible, and in countless other volumes. Great emphasis is given to it in the Kabbalah; and the Tarot, based on Hebrew Theosophy, calls attention to it again and again.

In the Fool this opposition is indicated by the black wand and the white rose, and by the contrast between the mountain-top and the abyss. In the Magician, besides the antithesis of rose and lily, there is the contrast between the masculine magus and the feminine garden. The sword and wand on the table are also masculine, and the cup and pentacle feminine.

We shall also find, as we progress, that each major trump is in some way the antithesis of the card preceding it. Go through the list of titles in Chapter 1, and this will be clear. Observe the difference in the setting of the first two pictures. Note that the Fool suggests inexperience, but the Magician has had thorough training and instruction. The Fool looks up and beyond. The Magician looks down, and the objects of his regard are in his immediate vicinity.

We have seen that the Fool represents undifferentiated consciousness. Then, since the Magician is the antithesis of the Fool, we may expect that he stands for highly differentiated consciousness, and that is exactly what all the implicits of the letter, the number, the title and the symbolism have suggested.

The Magician is the personal Purusha, the Onlooker, the Ego. He is the phase of mental activity called the supraliminal consciousness, or objective mind. This it is that expresses itself in attention, observation, and inductive reasoning. It is the dominant member of the mental dualism, the primary expression of human consciousness. We respond to impressions from our environment long before we have any personal realization of an inner life.

The objective mind begins all trains of mental action. It has the power of initiative. It gets its experience through sensation, but its power comes from the Universal Mind. It classifies the various sense-impressions, reasons from the particulars observed to the general truth behind, and so discovers principles which it applies to bring its environment under its control.

It is the seat of will. Concentration is an act of intense volition. Concentration is the secret of all magical practices, whether the magic be white or black. In great measure the marvels of magic are produced by suggestion and auto-suggestion. All these suggestions are framed by the objective mind. It formulates the affirmations and denials used by healers, and it also invents the horrible incantations of black magicians. So it is rightly associated by Kabbalists with Life and Death. For its work may be either constructive or destructive.

We must not forget that the act of concentrating the attention is just as much a physical action as eating or walking. It brings about definite structural changes in the nerve-centers. A real force is concentrated, not merely a vague abstraction called "the mind" for

want of a more definite name. An adept is one who has changed his body into an instrument for transforming solar energy into a psycho-physical force that can be applied in many unusual ways.

This force is designated by Eliphas Levi as "Astral Light," but he means something different from what theosophical writers usually understand by this term. In fact he seems to have been not altogether happy in his choice. He speaks correctly, however, when he says that this force is the Great Magical Agent. But it seems to me he is wrong when he calls it the substance from which all things are made. The Hindus come closer to the truth, it seems, when they say that **Akasha** is the substance and **Prana** the energy, which, working in **Akasha**, produces all things.

It is this Prana that the Magician is drawing down from above. It is also this same energy that makes the plants grow in the garden. The objective mind in man is the mediator between the infinite cosmic energy and its special manifestations, This is the central doctrine of the picture now before us.

That this picture can be interpreted in other ways that are equally true, though all of them start from this root-idea of concentration, it is no doubt hardly necessary to say. It would take many more pages than I have at my disposal to set down all the material that I have collected in connection with this one trump. Let me repeat that there is no end to what one may learn from the Tarot. All that I can do is to help you to make a right beginning, and give you some hints as to what you may expect to find out for yourselves later on.