

TAROT FUNDAMENTALS

Lesson One

THE OBJECTIVES OF TAROT PRACTICE

You have undoubtedly thought a great deal about your reasons for taking up B. O. T. A. work. You probably seek to fulfil your desire for spiritual advancement, mental development, physical well-being, or perhaps all three. Each is highly commendable—necessary, in fact, if you are to live a normal, happy, well-rounded life; and if you persevere in the work of B. O. T. A. you will attain them.

However, these are **personal** ends. Have you ever speculated on the objectives of this Order as a whole, on the reasons why, in the absence of a profit-making motive, B. O. T. A. exists and seeks to transmit its teachings to you and your fellow-members?

Every true occult Order, such as B. O. T. A., has as its major objective **the promotion of the welfare of humanity**. Before any member can qualify to participate in the inner work of the Order, he must have pledged himself irrevocably to do all in his power to promote that welfare. The great Masters of Wisdom, from whom flow the inspiration and spiritual impetus of this work, refuse to have anything to do with any Order which fails to recognize the primary importance of this great objective, for they devote all their energy and influence to that end. Our conception of the meaning of “the welfare of humanity” is embodied in the following seven-pointed program:

1. Universal Peace.
2. Universal Political Freedom.
3. Universal Religious Freedom.
4. Universal Education.
5. Universal Health.
6. Universal Prosperity.
7. Universal Spiritual Unfoldment.

It is the great opportunity of all who seek the Divine Light, L. V. X., to take an active part in this essential work. Methods of taking such action form an integral part of the work of this Order, and you will be acquainted with them as you proceed with the instruction.

We are **not** advocating any “ism” nor seeking to promote some specific economic or political system. But we **are** turning the powerful light of occult knowledge upon individual and social problems, and showing what can be done by the exercise of intuition and reason.

B. O. T. A. seeks to acquaint you with certain methods by which you may utilize spiritual powers. It does so with the understanding that you will use these powers not only for your own good but also for the good of mankind. Indeed, this is the only way in which spiritual powers can be safely used because they destroy those who have the temerity and lack of understanding to employ them for base and selfish ends.

In order to promote the welfare of humanity, we need first to look to the units of which humanity is composed. Selfish personalities make their unhappy contribution to a selfish social structure. Chaotic thinking and immature emotions affect the mental and emotional levels of all humanity. We do not live unto ourselves alone. To the degree that you become a more effective unit in your personal environment, to that degree are you bringing spiritual powers into action for all humanity and preparing yourself to serve Life in ever greater measure.

Dedicate yourself, therefore, to work with the Tarot techniques in order to transmute your personality. A transformed personality will bring with it the ability to change your environment closer to the heart's desire. Emotional and mental immaturities build patterns of frustration in the every day life experiences. A fulfilled life becomes a positive radiating center, an effective channel through which the Higher Self can function and a living example for others.

Consider the chain of circumstances which led to your reading these words. Was there not one primary motive—your desire for inner enlightenment? Even though you may have approached this study with a measure of skepticism wondering how the claims made as to the effectiveness of Tarot could be substantiated, your interest is evidence of your basic spiritual urge to seek light.

This light-seeking impulse is the first requisite for success with Tarot. This, and a strong determination to persist in the step-by-step mastery of the details of the work explained in this course, will enable you to make the most of your study.

The very fact that you are reading this lesson is proof that you are ready for advanced thinking. Nothing ever occurs by accident. Ageless Wisdom teaches that when a pupil is ready, his instruction will be forthcoming.

This course on TAROT FUNDAMENTALS will show you how to use the Tarot Keys more effectively for the purpose of evoking thought. Thus you will bring to the surface of your consciousness, where you can recognize and understand them, those great principles of practical occultism which lie hidden in the hearts of all mankind.

All these principles are based on a single truth. Knowledge of this truth is innate in every human being, but not until it has been brought into the light of consciousness is it available for use. Over the portals of ancient temples, therefore, was the motto, "KNOW THYSELF."

For the same reason it is written: "Seek ye first the kingdom of God", and, "The kingdom of God is within you." Therefore know thyself and all else that you require will be added unto you.

Rich symbolism and ingenious construction make Tarot one of the best instruments for true occult **education**, that is, for **drawing** out the wisdom hidden within you.

The Tarot Keys do not put something into your consciousness. They call forth what is already there.

The practical instruction of this course will aid you to develop a more profound grasp of the meanings of these Keys. Into your hands will be put clues which will enable you to use Tarot in order to gain a deep working understanding of the laws of life. Follow these clues and Tarot will bring out the knowledge which is within you. . . a knowledge more important to you than anything else.

To each prospector in this inexhaustible mine of Ageless Wisdom, persevering study will reveal what might never be found by another seeker. No matter how high may be his source of information, no interpreter may say truthfully: "This is the full, final meaning of Tarot."

There can be no final explanation. No student will ever exhaust the possibilities of this extraordinary symbolic alphabet, any more than one person can exhaust the possibilities of a language.

There is, however, a definite manner in which to approach the study of these Keys, even as there are tunnels which lead to the heart of a mine. In the Introduction to Tarot course you were given a birds-eye view of the territory. In this course you will be provided with a map, or plan. Then you must enter the mine of Tarot yourself and dig out your peculiar treasure.

You will begin by mastering the elements of the esoteric language of symbols in which the mysteries of Tarot have been preserved. Every lesson of this course will enable you to make definite progress in this part of the work.

Pay particular attention to every detail of procedure. Follow the instruction just as it is given. Whatever you are told to do, you can carry out with clear conscience, and in the certain conviction that it will be for your good.

As the results of your practice begin to make themselves manifest, you will be agreeably surprised by the changes effected in your personality. You will find yourself better able to concentrate. Your perceptions will be keener. You will deepen and broaden your comprehension of yourself and of the meaning of your various experiences.

Mere perusal of the lessons as they come to you will be almost useless. You might better save your time and money. Determine to devote a certain period to this work every day. Then you may expect the best results. "Out of nothing, nothing cometh." In simple justice to yourself, prepare to enter into the spirit of Tarot **practice**.

Do not delude yourself into believing you lack time for this work. It is absurd to say you have no time for what is, after all, the most important thing in your life. Your own spiritual growth is more worthy of consideration than anything else. You probably prove this every day of your life by seeking continually for greater enlightenment. You read books. You talk to people. You attend lectures and meetings. Yet fifteen minutes devoted to Tarot study every day can promote your growth more than hours of other activities. The one part of your day you cannot possibly afford to miss is your Tarot period.

Your first practical exercise will be to commit to memory the eleven statements of the The Pattern On The Trestleboard. This was printed on the Tarot tableau you received with Introduction to Tarot. These eleven statements are the words of a great leader of the Inner School. They are based on an ancient esoteric text.

Commit them to memory by first reading the entire Pattern several times from beginning to end. Do not try to learn it a little at a time. See if you succeed in committing the **whole**. Then fix it by writing out the Pattern. Use pen and ink or a fountain-pen, not a pencil. You might find this easier in the long run than any attempt to memorize the text bit by bit. Use this method of memorization in this first practice. (If you find it too difficult to memorize the whole, take it bit by bit.) Then you will have made a correct beginning in learning how to organize your mental activities.

This, remember, is a pattern, not a boastful declaration of personal attainment. The truth it utters is about the SELF, the cosmic Life-power behind and above all personal manifestations. It is said to be "on the trestleboard" because in the old terminology of the building crafts a trestleboard is a sort of table on which are laid plans for the guidance of the workmen.

Say the Pattern every morning on rising and every night before going to sleep. Be sure you do this whether you like it or not. Guard against automatic, parrot-like repetitions. **Think** the meaning of every sentence. Make this same effort every time you recite the words. It will aid you to discover the deeper meanings .

The next lesson will help you gain more insight into the truths behind these eleven sentences. The key is to be found in the numbering of the statements. Thus next week's lesson will really extend your study of the Pattern. As a preparation, get a notebook as soon as you finish reading this lesson, if you have not already done so.

Then think over what you have read and jot down any ideas which come into your mind. As you proceed with your daily study, continue to use the notebook. Make the entries short, but **make** them and **date** them.

This notebook is important. It is your occult diary. Every scientific researcher keeps records. You must do the same. This book will be of great value in your later work. To slight it will be to defeat one main purpose of this instruction.

Use it at every regular study period. Make an entry then even if you must record a failure to work at the time scheduled. You will need this diary in order to make reports from time to time, and you will find as time goes on that its contents have other uses. Keep it in a secure place and do not show it to anyone.

With the third of these lessons you will begin coloring your Keys in accordance with instructions which are also given in the HIGHLIGHTS OF TAROT booklet.

When you color your own Keys they take on something of your own personality. They become inseparably linked with you. The work demands attention, and this will impress the details of every picture on your memory and build Tarot into your very brain cells.

Making the Tarot Keys part of your flesh and blood must be your aim. It is what makes possible all the subtler and more potent utilizations of this alphabet of Ageless Wisdom.

Remember, you are not aiming primarily at making your Keys works of art. Do them as well as you can. Whatever skill you may develop in using paints and brushes will prove to be of use to you when you unfold into a truly proficient practical occultist.

Tarot on the table, or in your bookcase, is just a set of pictures printed on pasteboard. Tarot built into your brain is a living instrument through which you can make contact with sources of knowledge and power greater than you realize now. Coloring your own Keys builds this inside Tarot quicker and better than anything else.

This week, spend your study periods as follows:

1. Memorize the Pattern. When you have it by heart, always begin a study period by reciting it.
2. Read this lesson through, slowly, and, if possible, read it aloud.
3. Use the rest of the time to look over your Tarot Keys. You cannot be too familiar with them. If any Key seems particularly attractive to you, make a note of it in your diary, along with the reason, if you have one. If you have an aversion for any particular Key, note that also, and what you suppose to be the reason. If a Key suggests an idea to you, however vague, record it.

I am the beginning of all beginnings,
Checked by neither time nor space,
Held by no bonds of name or form.

Present everywhere,
Centering the full perfection
Of mine exhaustless power,
I am thy Lord, O Israel,
And Lord of countless hosts.

Seek me in the Holy of Holies,
In the heart of the true Temple,
On the Holy Mountain.
Behold, I am with thee always,
And I never sleep.

From THE BOOK OF TOKENS
by Dr. Paul Foster Case

TAROT FUNDAMENTALS

Lesson Two

THE SYMBOLISM OF NUMBERS

Number symbols represent truths immanent in all things and manifest in all phenomena. The science of number is the foundation of every other department of human knowledge. Resolve to master thoroughly its elements presented in this lesson. Thus will you prepare your mind to understand principles and laws which you will apply to bring yourself into harmony with the rhythms of the cosmic life. The same principles to which the science of number is a key will make you ruler of your personality and free you from restricting limitations in your environment.

Let no fancied inaptitude or dislike for mathematics deter you from entering seriously into this study. You need not be quick at figures. You require no natural bent for abstruse abstractions. Set to work, and you can master the main points in a short time. The practice will make you proficient in the various applications of these principles.

The numeral symbols, from 0 to 9, represent successive stages in every cycle of the Life-power's self-expression, whether on the grand scale of the cosmos, or on the smaller scale of personal unfoldment. The order in the numeral series reflects an order which prevails throughout creation.

It is therefore an ancient doctrine that the Master Builder has ordered all things by number, measure and weight. Everywhere the properties of number are manifest, whether in the whirling of electrons within an atom, or in the arrangement of parts in a living body. Thus a famous relativist is reported to have said: "Number is one of the few things in the universe which is not relative."

This lesson will attempt nothing like an exhaustive treatment of number symbolism. For the present, an outline of the basic meanings of the numeral signs will suffice. As you proceed with your studies you will gather a great deal more information about numbers and their significance.

Some of the attributions may not seem clear the first time you read them. A few may even strike you as being far-fetched or arbitrary. Do not let this disturb you. Keep your purpose in view. You are learning number symbols because they are the basis of the occult language used by initiates to transmit their knowledge from generation to generation.

Even if the symbols were purely arbitrary (which they are not), you must know their traditional interpretations in order to understand the esoteric language of the mysteries. No satisfactory substitute for this language has been devised. By means of it, two initiates may carry on a long conversation even though neither knows a word of the other's native tongue. By means of a few lines and figures, an adept can express more meaning than he could pack into pages of words.

When you have memorized the basic ideas of this numeral system, you will begin to see the connections between them and others related to them. In this lesson, the key-ideas are underlined at the beginning of every paragraph of attributions. The other meanings follow. An important part of your mental training is to trace the links of association which join the key-words to the others in the same paragraph. Be sure you do this.

In Lesson 1 you learned that there is a connection between the numbers and the corresponding sentences of The Pattern on the Trestleboard. The key-words in the Pattern are capitalized, and there is a sense in which every key-word may be taken as the name of the corresponding number.

MEANINGS OF THE NUMERAL SIGNS

0. **No-Thing**; the undifferentiated Power preceding all manifestation; absence of quantity, quality, or mass; freedom from every limitation; changelessness; the unknown, immeasurable, unfathomable, infinite, eternal Source, the Rootless Root of all creation; the sacred ellipse representing the endless line of Eternity; the Cosmic Egg; Superconsciousness.
1. **Beginning**; first in the numeral series, because 0 stands for that which precedes manifestation and is therefore not included in any series; inception; initiative; the Primal Will; selection; unity; singleness; individuality; attention; one-pointedness; concentration; the definite or manifest, as contrasted with the indefinable Source; Self-consciousness.
2. **Duplication**; repetition; Wisdom and Science; opposition; polarity; antithesis; succession; sequence; continuation; diffusion; separation; radiation; secondariness; subordination; dependence; Subconsciousness.
3. **Multiplication**; increase; growth; augmentation; expansion; amplification; extension; productiveness; fecundity; generation; the response of subconscious mental activity to self-conscious impulse in the generation of mental images; hence, Understanding.

4. **Order;** system; regulation; management; supervision; control; authority; command; dominance; the classifying activity of self-consciousness (this is induced by conscious response to subconscious mental imagery); the Cosmic Order, considered as the underlying substance manifested in every form; Reason.
5. **Mediation;** (an idea suggested by the fact that 5 is the middle term in the series of signs from 1 to 9); adaptation; intervention; adjustment; hence Justice; accommodation; reconciliation; result of the classifying activities symbolized by subconscious elaboration of these classifications and the formation of deductions therefrom. Projected into the field of self-conscious awareness, these deductions are what are termed **Intuitions**.
6. **Reciprocation;** interchange; correlation; response; coordination; cooperation; correspondence; harmony; concord; equilibration; symmetry; Beauty.
7. **Equilibrium;** (the result of equilibration; the concrete application of the laws of symmetry and reciprocation); mastery; poise; rest; conquest; peace; safety; security; art; Victory.
8. **Rhythm;** periodicity; alternation; vibration; pulsation; flux and reflux; involution and evolution; education; culture; the response of subconsciousness to everything symbolized by 7.
9. **Conclusion;** (literally, "closing together," which implies the union of elements which are separate until the conclusion is reached, and has special reference to meanings attached to 9 through the Tarot Key bearing this number); goal; end; completion; fulfillment; attainment; the final result of the process symbolized by the series of digits; perfection; adeptship; the mystical "three times three" of Freemasons and of other societies which preserve some vestiges of the ancient mysteries.

The meaning of a number consisting of two or more digits may be ascertained by combining the ideas indicated by each symbol, beginning always with the digit on the right-hand or units place. Thus the number 10 combines the ideas of 0 and 1, with 1 considered as being the agency expressing the power represented by 0. Furthermore, since 10 follows 9, it implies that 9 stands for a finality which refers to a single cycle of evolution only.

The completion of a cycle is always a return to the Eternal No-Thing, 0; but since 0 is essentially changeless in its inherent nature, the Eternal Source is eternally a self-manifesting power. Consequently, a new cycle begins as soon as the preceding cycle ends.

Thus the number 10 symbolizes the eternal creativeness of the Life-power; the incessant whirling forth of the Self-expression of the Primal Will; the ever-turning wheel of manifestation. (See the Tarot Key number 10.) This makes 10 the number of embodiment;

of the Kingdom; of Law in action. 10 is also a combination of a characteristic feminine symbol, 0, with another which, the world over, is a sign of masculinity, 1.

Memorize the numbers and the key-words which are underlined>. Set aside ten pages in your occult diary. Head each page with one of the numeral signs and its key-word. Then copy each paragraph on the meaning of the numeral symbols. **This is important.** To copy anything is to make it more surely yours than if you merely read it.

As the days pass, whenever you get an idea about the meaning of some number, make a note of it on the proper page of your book. If you come upon anything in your reading, copy it under its appropriate heading.

Do not consult other texts on numbers, or look up articles on the meanings of numbers, in order to fill the pages of your book. Make notes of ideas which come to you from your own inner consciousness, but copy only what seems important whenever you encounter it in the course of your ordinary reading and study. Just at present, do not go in quest of numerical information.

What you need will come to you. It will come without special effort. You will be astonished at the quantity of material bearing upon the significance of numbers which will seem to flow in your direction, as if by magic. By magic it will be, because your work sets going the hidden forces of subconsciousness as explained in Seven Steps. In time, this section on numbers will become one of the most valuable items in your personally constructed reference library of occult science.

Another good practice is to look up the exact dictionary definitions of the numbers from 0 to 9, and of every word in the ten paragraphs of explanations given in this lesson. This will make you realize that the occult science of number is part of the fundamental structure of human thought. You will gain a great deal of insight from this exercise.

During your study period, arrange your Tarot Keys thus:

			0			
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

Including the placing of the Fool, this is the same arrangement as on the tableau you received with Introduction to Tarot. Examine it carefully, paying particular attention to the numbers of the Keys. Try to connect them with the pictures. In the Keys from 10 to 21, try to work out the meanings of the numbers from what you have learned concerning the ten symbols.

Transcribe your findings and your conjectures into your notebook. Do this, no matter how trivial or vague your first attempts may seem. You must make a beginning. These first endeavors to formulate ideas for yourself are like seeds which will bear a harvest of good fruit later.

In the foregoing arrangement of the Tarot Keys, the zero card is placed above the others to indicate that No-number, to which it corresponds, is logically superior to, and precedes, the idea of **beginning** represented by 1. 0 is also separated from the other number symbols because it is not really in the sequence of manifested appearances.

Number, however far the series may be extended, comes always to a final member or term of that particular series beyond which there is the No-Thing. Between any two numbers in a series, moreover, nothing intervenes. Thus the zero Key of Tarot represents:

1. What precedes the series;
2. What follows it;
3. What may be thought of as occupying the place of mediator between any two consecutive numbers of the series.

To indicate this last idea, Eliphas Levi, when he published his intentionally incorrect attribution of the Tarot Keys to the letters of the Hebrew alphabet, placed the zero Key between those numbered 20 and 21.

For your information, though you may not be able to use it now, the seven Keys in the top row refer to **powers** or **potentialities** of consciousness. Those in the middle row are symbols of **laws** or **agencies**. The Keys in the bottom row represent **conditions** or **effects**. Thus Key 1 is the power which works through the agency of Key 8 to modify the conditions or effects symbolized by Key 15.

In this tableau, again, ten pairs of Keys balance numerically through 11, the Key named Justice, a symbol of equilibrium. Notice that this Key occupies the central position in the tableau. The number 11 is one-half the sum of any two numbers which are placed diametrically opposite in the tableau. Any such pair of Keys always bears numbers whose sum is 22, such as 1 and 21, 9 and 13, 6 and 16, and so on. Key 11 is both the arithmetical and the geometrical center, or mean, between the two Keys in each of these ten pairs.

Next week you will begin to color your Keys. There are many fine types of coloring materials available in stores these days. The Prang box of watercolors, made by The American Crayon Company, is a satisfactory and inexpensive set consisting of sixteen colors. These include the twelve semitones from Red to Red-Violet, and four extra pans: White, Black, Brown and Turquoise Blue. In addition to these, you may provide yourself with a pan each of silver and gold. Prang also offers sets of colored pencils for those who prefer them. You can purchase

your water colors or other coloring medium at any stationery store or art shop or you may purchase the Prang watercolors or pencils directly from B. O. T. A.

Color only one card at a time, and wait for the instructions in the lessons. Begin by reading the directions straight through. Before applying color to any Key try to visualize exactly how it will look when it is finished. This is a practical exercise of great value. It tends to clarify and make definite your mental imagery. It also intensifies the suggestive power of the Keys. Be sure to do it before coloring any Key.

For the best watercolor results, you will need two watercolor brushes, a No. 3 and a No. 1. We recommend Devoe & Reynolds red sable, since they are satisfactory and comparatively inexpensive. A porcelain dish with at least six chambers will also be of help, though not absolutely necessary.

Flesh color should be a combination of red, yellow, brown, black and white. This is to be representative of all five races. Each person should proportion the mixture of these five colors according to his or her own desires.

Apply the colors in the order given for each Key. Long experience has enabled us to determine this order, because of the qualities of the various kinds of watercolor. For instance, the reason we recommend you to wait until last to apply the red is that it runs very easily. Consequently, if applied too soon, it may run into a color you are applying next to it, and so spoil your work.

To give a lifelike appearance to the cheeks of the human figures, use a diluted red solution. A diluted brown with a trace of orange over the eyes enhances the appearance, but we recommend that you do not try this unless you are sure you can do it skillfully.

Blond hair is yellow with a little brown added. You can tell how much brown to add by testing on white paper.

The Keys can be made more striking if you use white, but this is an opaque color and difficult to use without covering up the black lines.

Gold and silver may be used where indicated in the coloring directions. This is not by any means necessary, and gold and silver are difficult to apply. Wherever gold is called for, you may use yellow, or yellow with a trace of orange added to make golden yellow. For silver, use white, or leave blank.

If your colors do not appear bright enough, it is because you have applied them too diluted. This can be remedied by going over them again until the desired shade is secured. **When this is necessary, be sure the first coat is thoroughly dry before you apply another.** Otherwise

you will get a spotty, muddy appearance. If you try your colors before applying them, you will have little difficulty.

By following these directions carefully you should be well pleased with the results. Let us suggest again that you read the directions for **each** card carefully before applying any color. In this way you will avoid coloring portions which should be left blank for another color. Experience has taught us that this precaution is **very necessary**.

You will find that coloring your Tarot Keys will make them come to life for you. You will start to develop a response to the pictorial images from a **feeling** level, and this in turn will give you an extraordinarily increased ability to transmute old subconscious habit patterns into positive states of **being** and **doing**. Coloring your Tarot Keys will increase your ability to live vividly in the here and now. You will become aware of subtleties of color, miracles of form, and the increased awareness of the sense of touch will do much to develop your inner contact with the **Higher Self**.

All these intensified aspects of consciousness **must have their effect on environment!** No amount of affirmations as taught in elementary metaphysics will be effective if the inner responses to every day life experience remain unchanged. Color your Tarot Keys and work with them as instructed. The impact it will have on your subconsciousness will become discernible to you in ever greater measure.

Get your color supplies this week, so that you will be prepared to follow the coloring instructions in your next lesson.

EXTRA COPIES OF TAROT TABLEAU

The Tarot Tableau which you received with Lesson #1 of Introduction to Tarot is adequate for all your needs. However, many of our members have asked us to supply them with the Tarot Keys in larger sizes. For further information as to how to obtain the larger sized Tarot Keys, please refer to our Catalog Sheet or write to B. O. T. A.

Major Tarot Keys (2 1/2" x 4 1/4")

Major Tarot Keys (4" x 7")

TAROT FUNDAMENTALS

Lesson Three

THE LIFE-POWER



This week you color your first Tarot Key. You will find the coloring instructions at the end of this lesson. First, cut your Tarot Tableau apart. If you wish, you may mount each Key on a light cardboard with rubber cement. Mounting the Keys on heavy black paper gives a good frame. This helps to protect the edges of the Keys from becoming torn or frayed. Be careful not to get the rubber cement on the front of the picture. Should this occur, rub gently, and it will come off without damage to the design.

Place Key 0, The Fool, before you. Observe every detail closely, so that you can make mental reference to it as you read the lesson.

Follow an orderly procedure in your examination of the Key. Begin with the Hebrew letter Aleph, printed in the lower right-hand corner. Then consider the meaning of the title. Then look

at the number and mentally review the meanings you learned from the preceding lesson.

After this, inspect the picture. Begin at the upper right-hand corner and work progressively through the design, from right to left and from top to bottom.

With a few exceptions, which will be noticed as they come up, the side of a Tarot Key on the observer's right corresponds to the direction South. The opposite side is North. The background is East. The foreground is West. Remember this, because it is an important clue to the exact meaning of many Tarot symbols.

The background, furthermore, usually contains details which refer to states or causes of manifestation which are thought of as **preceding** what is represented by the details in the foreground. The latter usually shows the special symbols which have immediate relation to the meanings of the letter, title and number of the Key. Details placed in the middle distance usually symbolize agencies intervening between what is suggested by the background and what is represented by the symbols in the foreground.

Key 0 represents the manner in which the Absolute presents itself to the minds of the wise. The Absolute is THAT concerning which nothing may be positively affirmed. We cannot define it because it transcends our comprehension.

We may **call** it the Rootless Root of all being, or the Causeless Cause of all that is, but these words, or any others we may employ, merely point our minds toward the Absolute without at all adding to our positive knowledge concerning it. To indulge in speculation as to its essential nature is futile. We shall be much better occupied if we consider the ways in which the Absolute manifests itself

Among names which have been given to this manifestation are: Life-power; the One Force; the One Thing; Limitless Light; L. V. X; the Primal Will. Learn these names. They designate the force you use in every thought, in every feeling, in every action. To enable you to gain a better practical understanding of the nature and possibilities of this force is the primary object of this instruction. Your advancement will be measured strictly by your growing comprehension of the real meaning of these terms.

The first symbol of the Life-power is 0. Review **now** the list of its meanings. Do so mentally if you can. If not, consult the list in Lesson 2. The Life-power is the NO-THING. It is **nothing** we can define, **nothing** we can measure. Yet it really **is**, and it is limitless.

0 looks like an egg, and an egg contains potencies of growth and development. As a living body is formed inside the shell of an egg and then hatched from it, so is everything in the universe brought into embodiment **within** the Cosmic Egg of the Life-power.

When this process of embodiment is perfected, and only then, it becomes possible to achieve the ultimate liberation, which is union with the Absolute itself. But this attainment is far beyond our present objective which is to make the best possible use of the potencies of the Life-power **within** the limits of the "Ring Pass-Not" symbolized by the outline of the zero sign.

The Life-power has within it **all** possibilities. All manifestation, every object, every force in the universe, is an adaptation of the one Life-power. Because its possibilities are truly limitless, it may be specialized in any particular form of expression the human mind can clearly conceive. Many extraordinary results may be achieved by purely mental means.

Because the Life-power is the force behind growth and development, it is obviously the **cultural** power. This is intimated by the attribution of the letter Aleph to this Key.

Aleph means "bull" or "ox". Oxen were the motive-power in the early civilizations where the alphabet of occultism was invented. They were used to plow fields, to thresh grain, and to carry burdens. Agriculture is the basis of civilization, hence the ox represents the power at

work in every activity whereby man makes use of the forces surrounding him, and adapts them to the realization of his purposes.

Oxen themselves are symbols of the taming of natural forces. Every ox begins life as a bull. Thus the letter Aleph is a symbol of creative energy, and of the vital principles of living creatures. This vital principle comes to us in physical form as the radiant energy of the sun.

The Life-power, therefore, is not an abstraction far removed from our every day life. We make contact with it everywhere, in every form. Our senses reveal it to us physically as light and heat from the sun, and modern science has confirmed the truth of the ancient intuition that solar energy is the basis of physical existence.

Just as sunlight is a mode of electro-magnetic radiation, so is everything else composed of electro-magnetic vibrations. Man's instruments for recording these vibrations have a relatively narrow range, even though it does extend far beyond the limits of physical sensation. Yet there is an instrument **not** made by man which **does** register the higher vibrations of cosmic radiation, and by means of this instrument, those who know how to use it may become aware of, and utilize, the most potent forces in the universe.

This instrument is **human personality** which has possibilities far beyond what most persons realize. In order to make these possibilities actual human powers, the instrument must be rightly adjusted, and, in a sense, completed. For the untrained personality is like a delicate precision tool lacking the completion of some of its parts, and some of the higher functions of the human organism cannot be exercised until proper training has brought about actual alterations of its **structure**.

Yet we shall find, when we take up this work, that the whole power of the cosmos is with us in our efforts to reach the higher state of unfoldment. The primary function of human personality is to give free expression to the highest potencies of the Life-power. (Recall statements 0, 1 and 2 in The Pattern on the Trestleboard.)

A most important form taken by the radiant energy, and the first you should learn to use, is **air**. You must learn to control it by learning how to breathe. Just learn to take a really **deep** breath which fills your lungs, by giving free play to the abdominal muscles during the act of inhalation. Remember, you do not have to **pull in** the breath. Atmospheric pressure takes care of that. You simply have to expand your ribs and the air will rush into your lungs.

Do not make the mistake of trying any forcible expansion of the chest. Let the muscles just below the ribs do most of the work. If you do it properly, you will feel the expansion in the small of your back and at the sides, as well as in the front of the body.

Keep in mind the picture of the air penetrating into every part of the lungs so as to provide your blood stream with the oxygen it requires. At first it takes watchful attention to make breathing deep and regular. Consistent practice will establish you in good habits.

Make no particular effort to keep up the fullest deep breathing all day long. When you rise in the morning, take four deep breaths. Exhale as completely as you can manage without strain. Remember to exhale before taking the first of these four breaths.

During the day, repeat your four breaths at noon, just before the evening meal, and just before going to bed. The rest of the day you need only **determine** to get full value from the act of breathing. Your subconsciousness will attend automatically to the establishment of the proper rhythm. **Don't try any trick** exercises such as are given in some books purporting to teach the art of breathing for occult development. Most of these breathing stunts have no practical value. The few which are really useful are also dangerous unless practiced under the supervision of a skilled teacher competent to judge the condition of the pupil.

Listen to your breathing. It should be practically inaudible. If your breathing exercises are noisy, they are wrong. The remedy is to slow down the alternate expansion and contraction of the abdominal muscles.

Adhere strictly to the rule of observing four stated periods for taking the deepest possible breaths. Observe these religiously. The rest of the time, let your subconsciousness do the work. It will, if you make up its mind for it by your definite intention. If you are suddenly upset by something, stop for four deep breaths before you try to think, or say, or do anything whatever.

The importance of breath is shown in the symbolism of the Fool. In Hebrew esotericism, the letter Aleph is the special sign for air and for breath. The noun "fool", moreover, is derived from the Latin follis, meaning a "bag of wind", and to this day we call a noisy, silly person a "windbag".

Follis also means "bellows," an instrument which uses air to stir up a fire. This is precisely the office of our lungs.

The yellow tint in the background of the picture is used in the schools of the Western Tradition as a symbol for air. Add to this the fact that in almost every human tongue words which mean **air**, **wind** or **breath** are employed also to designate life and conscious energy. Then you will begin to understand better why occultism stresses the importance of beginning practical work by learning to breathe.

The Tarot title for the Life-power is highly ingenious. It tells us what we need to know, and at the same time throws the idly curious and the superficial dabblers off the track.

One clue to what Tarot means by "Fool" is the saying: "The wisdom of God is foolishness with men." Because this is true, the wise men of every generation, who gain unusual knowledge of the Life-power, are often called madmen or fools by their less enlightened brethren.

Thus the title of Key 0 hints at a state of consciousness which many materialistic psychologists term abnormal or even pathological, because they do not understand it. Those who do comprehend its significance call this state superconsciousness, or cosmic consciousness.

To enter into this state of consciousness is to arrive at a profound understanding of the cosmic order, and at the same time to become aware of the true significance of what it is to be a human being. This attainment may be regarded as being the ultimate objective of your Tarot study.

Do not look for miracles. Your study and practice will help you to organize the forces of your personality so that it will become an adequate instrument for the expression of superconsciousness and for the exercise of powers which belong to this high level of awareness.

The only way we can conceive of the Absolute is in terms of our own experience. We cannot help investing it with something of our own human characteristics. This is true of the highest philosophical ideas concerning a Creative Intelligence, just as certainly as it applies to the grossest types of anthropomorphism. Hence the Fool is a human figure.

Behind this personal semblance, however, sages discern something higher, pictured here as a white sun. Beyond the personal there is the impersonal, manifested as the limitless energy radiated to the planets of innumerable world systems from their sun.

In the process of manifestation, this energy (symbolized also by the fair hair of the traveler) is temporarily limited by living organisms. Of these, the vegetable kingdom, represented by the green wreath, is the primary class from which, in the order of evolution, spring animal organisms, typified by the red feather. The Life-power is forever young, forever in the morning of its might, forever on the verge of the abyss of manifestation. It always faces unknown possibilities of self-expression transcending any height it may have reached. Hence the Fool faces toward the North-West. This direction, according to the rituals of occult schools which dramatize the ancient mysteries in their ceremonies, is particularly associated with initiation and with the beginning of new enterprises. He looks toward a peak beyond and above his present situation.

He is THAT which was, is and shall be. This is indicated by the Hebrew letters יהוה, Yod-Heh-Vav-Heh shown dimly among the lines in the folds of the collar of his undergarment. For "That which was, is and shall be" is the precise meaning of Yod-Heh-Vav-Heh.

His inner robe stands for the dazzling white light of perfect wisdom. It is concealed by the black coat of ignorance, lined with the red of passion and of physical force. This outer garment is embroidered with a floral decoration; but the unit of design is a solar orb containing eight red spokes, and symbolizing the whirling motion which brings the universe into manifestation. The coat is encircled by a girdle consisting of twelve units of which seven are showing. The girdle symbolizes time, and just as the girdle must be removed before the coat may be taken off, so is it impossible to overcome ignorance and passion until man frees his consciousness from the limitations imposed on him by his belief in the reality of time. No single symbol in Tarot is more important than this.

What you should notice is that the girdle is artificial, made by man himself, and not a product of nature. This means that man's concept of time is an artificial product, a device of man's creative imagination. It is a most useful invention when rightly employed, but when it is abused, as it is by most persons, it becomes a prolific source of error.

The mountains in the background represent those abstract mathematical conceptions which are behind all knowledge of reality. These conceptions seem cold and uninteresting to many. Yet the melting ice and snow on the peaks feeds the streams which make fertile the valleys below. So will the principles of Ageless Wisdom feed your consciousness and make fertile your mental imagery, thus transforming your whole life.

The little dog represents intellect, the reasoning mind which functions at the personal level. In some of the older exoteric versions of Key 0, the dog bites the Fool's leg. When the Tarot Keys were first invented, the intellectual consciousness of humanity, distorted by centuries of wrong thinking, was actively inimical to spiritual truth, and did all it could to impede the progress of the human spirit toward a better knowledge of reality. In our version the dog is friendly to intimate that even the lower intellect of man has become the companion, rather than the adversary, of those who seek the higher knowledge. Today the human intellect goes with superconsciousness on the great spiritual adventure; but it is, nevertheless, at a lower level, and must have superconsciousness for its master.

During your practice period this week, read this lesson once every day. Pay close attention to any details which may seem obscure. Endeavor to think **through** them. Read slowly enough to take in the full meaning. Be sure to use your notebook freely and keep a record of any ideas which may occur to you in the course of your reading.

Your colored Keys will be an important part of your equipment. As you use them for study and meditation, they will be impregnated with the subtle vibrations of your personality. Hence they should be used by you alone—not for any selfish reason, but in order that no emanations but your own may be impressed upon them.

COLORING INSTRUCTIONS

KEY 0. THE FOOL

Yellow:	Background, circles on garment (but not flame in top circle), shoes.
Green:	Trefoils surrounding circles on the outer garment, and other tendril-like figures. Not belt. Leaves on rose, wreath round his head.
Violet:	Mountains. (Do not make this tint too strong since they are distant mountains. The peaks are snow-capped, so do not paint where snow is to be.)
Brown:	Eagle on wallet; precipice in foreground, where Fool stands.
White:	Sun, inner garment, dog, rose, eye on flap of wallet, mountain peaks.
Flesh:	Hands and face. (Since it is obvious where flesh color should be used, we shall not indicate it hereafter. There are two places where it should not be used—the hands and face of the angel on Key 6, and the human figures on Key 20.)
Blonde:	The Fool's hair.
Citrine:	The Fool's hose. Citrine is a yellowish-green. This is the only place where it is used.
Gold:	Star on shoulder, girdle, knob on staff.
Silver:	Moon on shoulder.
Red:	Feather, lining on outer garment where it shows at sleeves, spokes of wheels, flame in top circle on coat, wallet (except eagle and eye.)

Keep the symbolic interpretation of each detail in mind as you color it. When your set of Keys is completed, do not permit others to handle them, or even see them. The one exception to this is that you may show your work to another student, or aspirant, if by so doing you can really help him. Even so, your Keys should be handled by no one but yourself.

TAROT FUNDAMENTALS

Lesson Four

MORE ABOUT THE LIFE POWER

Now that you have colored the first Tarot Key, you are in a better position to understand the details of the symbolism of which only the main outlines were given in the preceding lesson.

The white sun behind the Fool is placed in the upper right-hand corner of the design. Look at Keys 10 and 21, and you will see that in those pictures this place in the design is occupied by the head of an eagle, symbol of the zodiacal sign Scorpio.

Astrologers take this sign as governor of the reproductive functions of the human body. Hence the sun indicates the idea that the ONE FORCE typified by the Fool is actually related to the reproductive power of living organisms. On its practical side, our work has much to do with control and adaptation of the force ordinarily expressed in reproduction.

The color of the sun is a reference to the Primal Will. On an ancient occult diagram called the "Tree of Life", the first manifestation of the Life-power, corresponding to the statement numbered 1, in The Pattern on the Trestleboard, is named the CROWN, and is represented by a white circle. From this white circle proceeds a descending path which corresponds to the letter Aleph and to the Fool.

Here is an intimation that the cultural power represented by Aleph and by this Key is identical with the Primal Will. It proceeds from that Will when a cycle of manifestation begins.

Furthermore, since the position of the sun has been shown to make that luminary a symbol of reproduction, the idea behind this is that manifestation is actually a reproduction of the power of the Primal Will. In the Hermetic Wisdom taught by Tarot, a fundamental principle is that the manifested universe is not something made by the Life-power out of some kind of material other than itself. Rather is the manifestation to be considered as being the projection of the Life-power into the relative conditions of time and space as we know them.

The universe is the same essential nature as the Life-power. It is the expression of an idea in the Universal Mind. This idea is what is meant by the creative WORD, or Logos. Hence even the exoteric Christian creed speaks of the Logos as being "begotten, not made."

The green wreath encircling the Fool's hair symbolizes the fact that the green leaves of plants do actually bind sunlight, just as the wreath binds the Fool's yellow hair. Capturing sunbeams, and binding them into organic form, is the principal work of the chlorophyll which

is the green coloring matter of plants. This is what makes green vegetables so valuable for food. They constitute one of the most important forms in which the Life-power puts itself at your disposal. See that you eat enough of them.

The feather rising from the wreath is a wing-feather of an eagle. It represents animal life, a step higher in the scale of organism than the vegetable kingdom. It is red, the color of desire and action. The only true aspiration is the desire to **be** something. The desire to express some particular form of the Life-power is **action**. What do **you** desire to be and do?

The wand over the Fool's shoulder, like a yardstick, suggests the idea of the forces indicated by what the Life-power has already accomplished.

We cannot measure the Life-power itself, or plumb the depths of that limitless ocean of possibilities. Our measurements must be of things already accomplished. Hence the Fool brings his wand with him from the lower levels whence he has ascended to the height shown in this picture.

A wand, moreover, is associated with magic, and we shall see later on that magic begins with the analysis or evaluation of conditions which are now present before us because they are results of past activity. All successful calculation of the probable future outcome of present action requires accurate estimation of the nature of the powers revealed by what has preceded the present moment.

The most important thing to measure is our own place in the cosmic order. According to the Bible, the full measure of man is this: "Thou hast made him but little lower than the angels, and crownest him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Psalm 8.)

We do not quote this in order to support our doctrine by Biblical authority. Rather is it our purpose to show that the Bible, in its poetical description of the true measure of man, announces a truth which is abundantly demonstrated by the success attending science and invention, founded on methods which are basically neither more nor less than accurate measurement.

Hitherto, the emphasis in science has been on the measurement of things and forces in man's environment. In occultism, the greater emphasis is laid on the correct estimation and use of powers within man himself.

These powers are partly physical and partly superphysical. For occult science is aware of realities beyond the limits of physical force and form, yet applies to the analysis of such realities methods of careful observation and measurement not less rigorous than those which have been so fruitful when applied to the study of man's physical environment.

The wand is black because it represents occult powers. Whenever we take our own measure truly, a secret force in human personality is made manifest. Our knowledge of this helps us to arrive at correct measurement of our environment. Our estimates would be inaccurate did we not take the hidden force into account.

The wallet suspended from the wand is a symbol of the powers of subconsciousness which depend from, or upon, the self-conscious power of analysis. The basic power of subconsciousness is memory, and memory is essentially reproductive. Hence the wallet is emblazoned with the device of a flying eagle, which refers (1) to aspiration, as having its roots in subconscious desire; and (2) to the reproductive forces, associated with the eagle as one of the emblems of the sign Scorpio.

The eagle is also the bird of Zeus, or Jupiter. King of birds, it suggests dominance over the element of air which is attributed by Qabalists to the letter Aleph.

On the flap of the wallet is an open eye. It is the All-seeing Eye of Freemasonry, the Egyptian Eye of Horus, the Eye placed in a delta or triangle on the reverse side of the Great Seal of the United States.

The particular aspect of Horus which tradition associates with the Eye is **Hoor-pa-Kraat**, Harpocrates, the god of silence, pictured in Egyptian hieroglyphs as a child seated on a lotus holding his forefinger to his lips. He is the “younger” Horus, god of the morning sun, which shines above the traveler pictured in this Tarot Key. In Egyptian mythology, the younger Horus has seven aspects or forms. Keep this in mind, for in subsequent lessons you will learn that the Life-power has seven principal phases of manifestation through human personality.

The Eye of Horus is placed on the flap of the wallet in the position usually occupied by a lock. It means: **Sight is what unlocks both conscious and subconscious powers.** The way we look at ourselves and at life is what determines whether we are puppets of subconsciousness, or masters of its hidden powers.

Ten dots, representing stitches, are on the flap of the wallet. They symbolize the ten aspects of the Life-power, and therefore correspond to the statements numbered from 1 to 10 in The Pattern on the Trestleboard. The meaning is similar to what is meant by the ten solar wheels on the Fool's coat.

The rose represents desire. Its thorns symbolize pain. Its bloom typifies beauty and joy. It is white, like the sun, to intimate that through right cultivation of the desire nature we may bring it into unison with the Primal Will. Then our desires will be conscious expressions of actual underlying tendencies in the cosmic order. To control the desire nature, to cultivate it aright, to use it so that we may enjoy the beauty it can bring us without suffering the pains resulting from misuse—this is one of the great practical secrets. The rose, therefore, is pictured as

being a cultivated flower, and the youth carries it gaily without pricking his fingers on its thorns.

The eight-pointed star on the Fool's shoulder is a symbol of the sun and the crescent near it represents the moon. Sun and moon have many profound meanings in occult science, and all these meanings are developments of the doctrine that all things are manifestations of action and reaction between the solar, or electric, and the lunar or magnetic, currents of the Great Magical Agent, L. V. X.

The yellow circle enclosing a triple flame, shown on the Fool's breast, represents the doctrine that the One Force is essentially that which is manifest to us as light and fire. This particular symbol refers to the formless state of the One Force prior to the beginning of a cycle of creation.

The ten wheels were touched on in the preceding lesson. In Hermetic Wisdom a wheel with eight spokes is a symbol for pure Spirit. Alchemists employ the same symbol to represent their Quintessence, or Fifth Essence. It is also akin to what Hindu philosophy calls Akasha.

Every one of these ten wheels is surrounded by seven trefoils, representing seven basic modes of activity which we shall hereafter learn to associate with the seven alchemical metals, and with the seven interior stars of occult astrology. The "stars" or "metals" are the same as the seven chakras of Yoga philosophy.

The trefoils are green, a color associated with the idea of immortality, to show that they typify eternal phases of the Life-powers activity.

One of the ten wheels contains a Hebrew letter Shin (ש). This is the letter printed on the twentieth Key of Tarot. It is a Qabalistic symbol of the fiery Life-breath which is the spiritual energy that brings all things into manifestation.

The abyss yawning at the Fool's feet is in contrast to the height whereon he stands. It symbolizes "that which is below." It is nature, the relative, the phenomenon or effect, in contrast to Spirit, the Absolute, the noumenon or cause. At the bottom of the abyss is a valley, the scene of labor, of activity, of struggle and competition, in contrast to the ideas of superiority and supremacy suggested by the Fool's position on the mountain-peak.

The valley is what the Chinese philosopher, Lao-Tze, calls the Mother-Deep, what Hindus term Prakriti, the mysterious power of the Supreme Spirit. Because the valley is the field of experience, it corresponds also to ideas which Hebrew sages relate to the noun Chokmah, Wisdom. On the Tree of Life before-mentioned, the path of the letter Aleph terminates at the point on the diagram to which Chokmah is attributed.

In practical psychology, the abyss represents what we call subconsciousness. The natural metaphor for this plane of consciousness is “depths”. Thus, in an article by Dr. Putnam on the work of Freud, we read: “In the course of these investigations Freud and Jung and their followers have dived more deeply than anyone before into the mysteries of the unconscious life.”

The traveler is on the verge of descending. Thus the picture shows the Supreme Spirit, or superconscious aspect of the Life-power, as we think of it prior to the beginning of a cycle of self-expression. The wayfarer is unafraid because he knows he cannot be injured by his descent into the depths. Furthermore, he is aware that he will certainly raise himself to the greater height toward which he directs his eager gaze.

This picture represents the limitless force which is the central reality of every human life. It stands for what you really speak of when you say, “I AM”. It is an image of the **Something** in you which sees far beyond the seeming limitations of your present circumstances.

That Something has brought you this far on your journey toward supreme attainment. That Something is what makes you want to succeed, what makes you want to enjoy better health, what makes you want better circumstances.

Because it knows itself perfectly, knows how limitless are its possibilities, how irresistible its powers, how boundless its opportunities, that **Something** in you will not let you alone. Though you may seem to be at the end of your resources, it urges you to press on. Though you may be past what men call middle life, it knows itself to be forever young, and knocks importunately at the inner door of your mind, trying to let you know that in the very core of your being is a power which knows nothing of age or defeat or ill-health—a power which over and over again has worked miracles of healing and rejuvenation, has transformed disaster into victory, lack into abundance, sorrow into joy.

In short, the picture of the Fool is a symbol of the limitless power of your own inner, spiritual, superconscious life. In order to get more and more of that power into expression every day from now on, you must begin by thoroughly impressing your subconsciousness with this image of that One Force.

The method is simplicity itself. Just **look** at this picture five minutes every morning during the week and five minutes every evening. Remember, **SIGHT** is the power which locks and unlocks the wallet of subconscious forces. Look at the details of the design, one after another. This exercise will transfer the picture from the printed Key to the cells of your brain. Then the Key will become an integral element of your flesh and blood. You will begin to **feel** its Reality.

Of all existences I am the source,
The continuation, and the end.

I am the germ,

I am the growth,

I am the decay.

All things and creatures I send forth;
I support them while yet they stand without;
And when the dream of separation ends,
I cause their return unto myself.

I am the Life,
And the Wheel of the Law,
And the Way that leadeth to the Beyond
There is none else.

From THE BOOK OF TOKENS
By Dr. Paul Foster Case

TAROT FUNDAMENTALS

Lesson Five

SELF-CONSCIOUSNESS



Begin this lesson by examining carefully, as a whole and in detail, Key 1, the Magician. Review the meanings of the number 1, given in Lesson 2.

Everything represented in the symbolism of this Key is a development of ideas associated with this number. The Magician typifies the beginning or inception of the process whereby the limitless possibilities of the Life-power are brought into expression as manifested actualities. The Key represents the **initiation** of the creative process on all planes.

In human personality the creative process is begun by self-consciousness, sometimes called objective mind. Self-consciousness is the distinctively human aspect of mental activity. Objective mind is the waking mind you are using to read these words.

Self-consciousness initiates the creative process by formulating premises or seed-ideas. Subconsciousness accepts these as **suggestions**, which it elaborates by the process of deduction, and carries out in modifications of mental and emotional attitudes, and in definite changes of bodily function and structure.

The two sentences you have just read outline a process of utmost importance. You use it continually, whether or not you know you do, because it is the basis of your intellectual knowledge, and the determinant of the state of your physical health.

All your physical and mental states are results of your mental imagery. When you thoroughly understand what is implied by the statement that any mental image tends to materialize itself as an actual condition or event, you have the clue to success in occult practice.

Geometrically, the number 1 is a point, particularly the **central point**. In The Pattern on the Trestleboard, the statement attributed to 1 is: "I am a **center of expression** for the Primal Will-to-good which eternally creates and sustains the universe." The beginning of the creative process is the concentration of the Life-power at a center, and its expression through that center.

The sun of our solar system is such a center. It transmits the Life-power as radiant energy which man may utilize in ways innumerable.

This idea is shown in two ways by the letter Beth (ב), printed on Key 1. Ancient forms of this character represented an arrow-head, and in Greek the name for this implement was **kentron**, whence come the English words **center** and **concentration**. The letter-name Beth means "house," which is a definite location used as an abode. In the sense used here, it refers to whatever form may be termed a dwelling-place for Spirit, and the form particularly referred to in this lesson is human personality.

Personality is a center through which the Spirit or real Self of man expresses itself. Do not be abstract about this. Think of **your** personality as a center of expression for your own inner Self. Try to realize that this was what Jesus meant when he said: "The Father who dwelleth in me, he doeth the works."

The title of this Key, the Magician, identifies the picture with Hermes or Mercury who presided over magic. You will remember that Mercury was messenger of the gods and in this capacity served to **transmit** or **express** their wisdom and power.

This correspondence to Hermes is connected also with another meaning of 1, which, as representing singleness, and therefore isolation, stands also for privacy and concealment, and thus for occult or hidden knowledge. Magic is the art of transformation and it is closely allied to the Hermetic art, alchemy.

In human personality, self-consciousness is the transformer. It, and it only, is able to set in motion forces which bring about change, variation, etc. The fundamental magical practice is concentration—one-pointed attention to some selected area of one's environment.

For example, two people wake up to find that it is raining. The first person gives attention to unhappy associations and expectations connected with rain. He will think how dreary the sky looks. He will cringe from getting wet. He will stimulate subconscious processes associated with depression and hopelessness. It will have a deleterious effect on his bodily condition as well as emanating forces which make for poor relationship with his environment. The second person gives attention to happy associations and expectations connected with rain. He sees the rain washing the faces of the flowers and trees. He rejoices that the plants are drinking from the water of Life and that the conditions for the sustenance of all creatures is herein provided. As he goes out of doors, his heart is lifted in gratitude to the Lord of Life. The rain droplets caress his cheeks. He is stimulating subconscious processes associated with richness and joy. It will have a healing effect on his bodily condition. He is emanating a force—the **same** force. But in this case it brings harmonious and fulfilling relationship with his environment. He is **living** the Magician.

The practice of concentration enables one to perceive the inner nature of the object of his attention. This leads to the discovery of natural principles. By applying these, one is able to change his conditions. Hence concentration helps us solve our problems. Thus we may understand why alchemists wrote: "Our Mercury enables us to prepare the universal solvent."

The higher phases of the art which begins with concentration are those which have to do with the underlying principles of human existence. Thus one reason you are using Tarot Keys as objects for concentration is that they represent basic modes of human consciousness.

Learn the following definition: **Concentration is the collection, at a center or focus, of units of power.** These are always units of the Life-power because every unit of force in the universe, regardless of what form it takes, is a manifestation of that One Force.

Understand that you do not concentrate **attention**. Attention is only the means that enables you to concentrate units of mental force. The result is that you intensify this energy so that you may direct it usefully.

When you intensify the rays of the sun by means of a convex lens, they will burn your hand if you direct them upon it. If you place your hand in the sunshine passing through a pane of window-glass, the result is merely a slight sensation of warmth. Never forget that when you practice concentration you are working with a **real force**.

Note the posture of the Magician. With his right hand he draws down power from above. With his left hand he makes a gesture of concentration. He is directing power drawn from higher levels to planes below that of his self-conscious existence.

He does this for a specific reason. This picture shows clearly the magical process involved in an understanding of the correct practice of concentration.

The plane below the Magician is represented as a garden which is a symbol of subconsciousness. When you concentrate you seek always to impress some definite image on subconsciousness to the end that you may bring about some particular modification of subconscious activity, one selected in advance.

One important point to observe is that the Magician himself is not active. He stands perfectly still. He is a channel for a power which comes from above his level, and after passing through him, that power sets up a reaction at a lower level than his.

As in the illustration of the convex lens, the lens, though it is the agency which intensifies the rays of the sun, does nothing of itself. Self-consciousness in concentration is not itself active. In this connection, it is interesting to note that the old Hebrew name for the mode of consciousness represented by the Magician is Intelligence of Transparency, clearly intimating that self-consciousness effects transformations because something works **through** it.

Again, the digit 1, as the beginning of the numeral series, is the sign of a thing standing in relation to other things. What stands in relation to other things is connected with them by various links or bonds. Magic is the science of hidden relationships. The practice of magic is based on the law of correspondence expressed in the Hermetic axiom: "That which is above is as that which is below, and that which is below is as that which is above."

The bond between things is fundamentally their **co-existence** as manifestations of the Life-power. All things are governed by one great Law. All things are masks of appearance for a single Reality. All things are parts of one great Whole from which nothing can be detached.

Whatever is done to a part affects the whole. In human relationships this is unalterably true. Therefore was it said: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Magic is the art which produces effects by mastery of the secret forces of nature. It is the science of Zoroaster and of Hermes—the science of which all other sciences are but branches, the science which sent its representatives to pay homage to the Child of Bethlehem.

Magic is the science of initiation. An initiator is one who has mastered this hidden science of causes. He knows how to direct the universal creative force so as to bring about, by methods which seem miraculous to those who do not know the secret, the full realization and physical embodiment of the aims and purposes expressed by his mental imagery.

A perfected magician uses his objective mind, or self-consciousness, in the manner depicted by this Tarot Key. Endeavor, therefore, as you color the picture, to impress all its details on your memory. In the next lesson you will find their significance explained. For the coming week, concern yourself only with the coloring and with getting the picture, as a whole and in detail, into your mind.

COLORING INSTRUCTIONS

KEY 1. THE MAGICIAN

Yellow:	Background, spearhead on table, lily stamens.
Green:	Foliage.
Blue-green:	The serpent girdle.
Brown:	Table.
White:	Inner garment, headband, spear shaft, uplifted wand, lily flowers.
Gold:	Pentacle or coin on table, sword hilt, circle at end of spear shaft.
Silver:	Cup.
Steel:	Sword blade. (Mix a little blue with gray.)
Red:	Outer garment, roses.

Read this lesson once daily during your practice period. Be sure to look at the Key for five minutes in beginning the period. In this lesson there is enough material for a great deal of careful study. Do not slight it after one or two readings because you think you understand it.

TAROT FUNDAMENTALS

Lesson Six

THE MAGICIAN

From the preceding lesson you learned that the earliest form of the letter Beth was a picture of an arrow-head. The sharpness of an arrow-head suggests acuteness and power to penetrate. Thus Beth is a symbol of the mental qualities of nice perception, keen and penetrating insight, and accurate estimation of values.

The fundamental mood represented by this form of the letter is alert intentness. Right use of the mental powers pictured by the Magician calls for alert, watchful attention to the succession of events constituting waking experience.

No one ever becomes a true magician, a wielder of nature's subtle forces, who permits himself to be preoccupied with his personal, subjective reactions to events. The first requisite is sharp, clear-cut objective awareness of what actually goes on in one's environment.

▲ An arrow-head has no energy of its own. The force whereby it cleaves the mark is a derived force. The arrow is simply the means whereby power is transmitted. An arrow-head is an instrument which transforms propulsion into penetration. It specializes bow-force into arrow-force.

2
B The sound of the letter Beth, like English "B", is a concentrated projection of breath. Hold the palm of your hand near your lips as you say "B". You feel the air strike your hand like an arrow shot from a bow.

Contrast this with the free, unmodified breathing expressed by the sound of Aleph, an almost soundless vibration of air made with the lips open and relaxed. The sound of Aleph is free, indefinite. That of Beth is centralized expulsion of breath through lips almost closed. It points, like the Magician's finger.

The contrast between the two sounds is just one instance of a principle which holds good throughout the sequence of Hebrew letters. Every letter of this alphabet is, in some manner, the antithesis of the letter which immediately precedes it in the series.

Thus we find that the earliest form of Beth agrees with its sound. It expresses force intensified by concentration and projected toward a mark. Transferred to things of the mind, these meanings are related, in a way neither arbitrary nor fanciful, to keen perceptions, alert

awareness of events, and consequent ability to see through superficial appearances into the inner realities veiled by these appearances.

Because the corresponding Tarot Key is numbered 1, it gives a strong hint that it represents the first step in practical work. By determining what you want to be and do, you have taken this first step. You have set a mark at which you aim the whole energy of your life.

Realize that the energy so aimed is derived from the superconscious Life-power pictured as the Fool. In so doing, you will have placed yourself mentally in the position the Magician symbolizes.

He lifts his right hand toward the sky. The right is the stronger hand, and what is meant here is that the act of establishing contact with superconsciousness is the highest and most potent use of self-conscious awareness.

First we observe what goes on. Then we use inductive reasoning, (reasoning from observed effects to inferred principles,) to reveal what lies hidden behind the veil of appearances. This leads to the discovery that the succession of events of which our personal experience is a part is under the direction of a supervising Intelligence higher than the objective mind of man.

Just what in itself this supervising Intelligence may be, we need not ask. We may be very sure it is not the sort of God, made in man's image, whose nature and intentions are set forth in exoteric religious dogmas. An occultist is ready to agree when a professed atheist says, "There is no God", because every occultist knows that there never was such a God as the atheist denies.

On the other hand, every occultist knows what is meant by the saying, "The fool hath said in his heart, There is no God." For any occultist worthy of the name knows that the supervising Intelligence **is** and that it is a **real presence** at every point in space.

The white wand the Magician holds aloft is a phallic symbol. It represents the concentrated, purified nerve force used in occult magic. The ignorant waste this force in uncontrolled gratification of sex-desire. Their lack of control is due to want of knowledge. To master the drive of what analytical psychology calls **libido** requires knowledge not taught in ordinary schools or colleges, and this knowledge must be combined with technical training which develops skill in the direction of desire-force.

Methods for effecting such control vary according to the temperament of the person who employs them. What would be rigid and irksome asceticism for one person may be easy for another. Extreme asceticism is avoided by persons who have learned this fundamental principle. The practice of mental creation and constructive thinking automatically transmutes the drive of the libido from physical forms of expression to mental forms which relieve both physical and psychical pressures, such as accumulate when this energy is not utilized.

This is the crux of the whole matter. The force is generated automatically. It is part physical and part mental. Physical austerity makes it accumulate more slowly and may even help to dissipate it. Yet this is to lose what ought to be used. A true magician links himself to what is higher than man by making right use of the very power which debases his ignorant brother.

Over the head of the Magician is an arbor of roses. An arbor is the simplest kind of shelter, a house made of growing plants. Thus the arbor corresponds to the meaning of the letter-name Beth.

Red roses are emblems of desire. Here they mean that the creative and constructive work of self-consciousness is always motivated by desire for protection against adverse conditions.

The horizontal figure 8 over the Magician's head is a reminder that 8 is the number particularly associated with Hermes or Mercury. It also represents education and culture, traditionally under the patronage of Hermes. Again, 8 is the numeral symbol of the control of natural forces through the application of the law of rhythmic vibration. Such control is an important feature in all works of practical magic. Moreover, a horizontal 8 is the mathematical symbol for infinity, so that it may be taken as an emblem of the limitless Life-power. Finally, it represents the law that opposite effects are produced by identical causes.

The same law which makes iron sink is what ship-builders apply in order to float iron vessels. The law which makes a kite fall to the ground is the law which keeps airplanes aloft. The laws which result in misery, failure, disease and death are the same laws which intelligent adaptation applies to secure comfort, success, health and long life. By changing the method whereby you exercise your subconscious powers, you may produce effects directly opposed to whatever negative experiences you may have suffered in the past.

You do not have to acquire any new powers. You change your life-expression by applying powers which are already yours. You simply learn to use your forces in a different way.

The Magician's left hand points to the ground. His gesture is one of concentration. It is made with the left, or secondary hand, because success in concentration depends on our conscious recognition of the truth that the force we concentrate comes down to us from superconscious levels. The left hand is also a symbol of the habit-mind. Thus the pointing finger of this hand represents habitual concentration, which results from long, **persistent** practice.

The Magician's black hair is a contrast to the Fool's yellow locks. Black stands for darkness, inertia, ignorance. The band surrounding this black hair is white, typifying purity, light, wisdom. Self-consciousness is always an awareness of ignorance. The more we really know, the more clearly do we perceive the immensity of the expanse of what we do not know. Yet we do limit our ignorance by our enlightenment.

The red mantle typifies action and desire. Its color is associated with the planet Mars, said by astrologers to govern reproduction and to preside over the force expressed in every kind of muscular activity.

This mantle has no fastening. It may be removed at will. This detail means that self-consciousness may or may not be involved in physical action, according to our decision in a given circumstance. Yet the Magician is not fully clothed without his mantle. The perfection of self-consciousness is in its control over the various physical manifestations of the Life-power in our bodies, and in the world outside.

On the other hand, self-consciousness may refrain from action and devote itself to contemplating the inner mental states which are symbolized by the white undergarment. The white color refers to truth and wisdom.

The girdle is a blue-green serpent which symbolizes eternity because it swallows its tail. The significance of blue-green will be explained in a subsequent lesson. Observe that the idea of eternity symbolized by the Magician's girdle is in contrast to the idea of time symbolized by the girdle of the Fool.

Before the Magician is a table symbolizing what psychology calls the "field of attention." The table is made of wood grown in the garden. Its columnar legs are surmounted by Ionic capitals in reference to architecture, an art presided over by Hermes. The idea of architecture is directly related to the meaning of the letter Beth.

The Ionic order is shown because it was used in the Ephesian temple of Diana, a moon goddess. In Tarot, the moon is associated with subconsciousness. The intimation here is that the **materials** utilized by self-consciousness are derived from below, from sub-human levels of the Life-power's activity. The **energy** which self-consciousness uses in controlling and arranging these materials is brought down from the level of superconsciousness.

The implements on the table are those employed in ceremonial magic. The wand with a spear-like head is a symbol of will and of the element of fire. The cup, made of silver, metal of the Moon, is a symbol of memory and imagination and of the element of water. The sword, of steel, is related to Mars and stands also for action and for the element of air. The coin or pentacle is related to Saturn and it also represents form and the element of earth. Every magical transformation results from the ability of human self-consciousness to produce varying manifestations of will, imagination, action and physical embodiment.

These four implements represent also what is known in Hermetic Wisdom as the **Power of the Word**. According to occult doctrine, words embody a subtle force not recognized by the uninitiated. Furthermore, there are certain words, special combinations of sounds and ideas, whereby extraordinary results may be produced when such words are correctly pronounced or intoned.

Because the Tarot pictures have been influenced by Hebrew esoteric ideas, there is one particular word which is symbolized by the four magical implements. This is the name of four letters, or Tetragrammaton, IHVH, which is usually written in English as "Jehovah".

This is not the correct pronunciation. Neither are "Yahweh" or "Yahve," the pronunciations just now favored in academic circles. These are no more than guesses at the true sound of this Hebrew name for God. Tradition says the true pronunciation is lost since the final destruction of the Temple at Jerusalem. There the High Priest of Israel uttered this dread name in the Holy of Holies once a year during a solemn festival. It should be read letter by letter: Yod(י), Heh (ה), Vav(ו), Heh (ה).

Yod (י) is the wand, Heh (ה) the cup, Vav (ו) the sword, and final Heh (ה) the coin or pentacle. These are the letters dimly shown in the folds at the neck of the Fool's white garment. This supreme Hebrew name for God, used more than six thousand times in the Old Testament, means: **That which was, is, and will be.** In connection with the Magician, it signifies that self-consciousness utilizes the four aspects of a single reality in adapting to its needs the forms and conditions of human experience.

The garden represents the field cultivated by the objective consciousness. This field is subconsciousness. The whole series of events, and all the forms of circumstance, of which we become aware through sensory channels, are events and forms of the activity of subconsciousness. **All that surrounds us is the manifestation of subconscious forces.**

Because the objective mind can control subconscious forces directly, and modify and adapt the rhythms of vibration operating at subconscious levels, a trained occult magician is able to exert by mental means a degree of control over his environment which amazes those of his contemporaries who do not share his knowledge and skill.

Two principal forms of subconscious activity are symbolized by the roses and lilies in the garden. They represent desire and knowledge.

The roses are red, to indicate **active** desire. Five are shown because every desire is rooted in one of the five senses. Every rose also represents the number 5 because all roses have five, or some multiple of five, petals.

5 is the number of adaptation, adjustment and self-consciousness. The special human expression of the Life-power acts by adaptation. Thus 5 is the number of Man . . . and remember that it is Man, and Man **only** who can achieve the full flower of self-consciousness. This great attainment cannot be accomplished by the sub-human and subconscious levels of being. These lower levels are mere averages within the amorphous plasma, or primordial stuff in which the expanding roots of self-consciousness are planted and from which the full bloom of the self-conscious ego emerges.

Thus it is written: "Nature unaided always fails", because this human personal factor is required in order to bring about the perfection of the powers which are only partly expressed in the kingdoms of nature below man.

The lilies are white, to represent abstract perceptions of truth, or knowledge of principles and laws, apart from considerations of desire. They also represent the number 6 because they have six petals.

In its symbolic meaning, 6 represents universal energies like light, heat, electricity and magnetism, chemical forces, and so on. By means of concentration we may perceive the true nature and laws of these forces.

There are four lilies because pure science comprises knowledge of the powers which ancient physics termed fire, water, air and earth. In modern parlance these are: radiant energy, fluids, gases and solids. They are the forms taken by the Word typified by the Magician's four implements.

Summing up the meanings of this Key, we say that self-consciousness is the primary human expression of the Life-power. It constitutes your awareness of your environment, and this is really awareness of mental impressions you receive from the world round you through the channels of sensation. The activities of your environment are manifestations of various powers of subconsciousness, but your intelligent awareness of these manifestations is prerequisite to gaining controls over them.

Self-consciousness is consciousness of being **one**, standing in relation to others. "I am I, and that is not-I." At a higher level of unfoldment, what is usually called "myself", that is, the physical body, is included among the things which are "not-I". Beyond this is a state wherein the personal consciousness is recognized as being, like the physical body, merely an instrument for expressing the superconscious power of the real Self.

In partly developed persons the objective mind creates the illusion that the Self is peculiar to a particular personality—that the personal "self" is a unique identity, separate from all others. Concentration and meditation lead to freedom from this illusion, by enabling us to see that it is an illusion. When you come to this recognition, you will no longer think and act as if you were a separate being. Then you will know that your personality is an instrument through which the One Force typified by the Fool finds expression.

Remember, the Life-power works through **your** self-consciousness. Your will, in so far as it really is will and not a delusive shadow, is a specialization of the universal WILL. To know this is to be certain that your true will is irresistible. This establishes confidence in the happy outcome of all your undertakings. It is the only knowledge that can make you truly SELF-reliant, free from the least trace of worry or anxiety and therefore able to give undivided

attention to the experience of the moment. This consciousness enables you to live in the Now, and because in truth it is always Now, this consciousness permits you to live in eternity instead of being time-bound, instead of relating yourself either to the past or to the future.

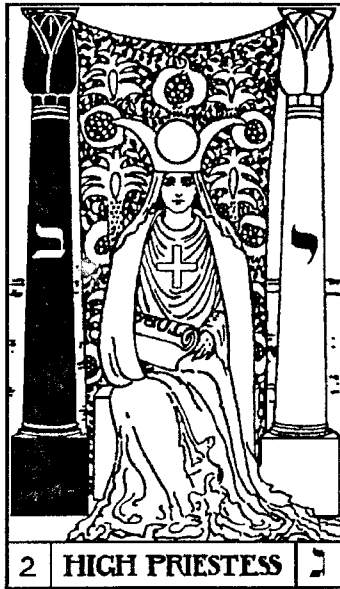
Every bit of practical training explained in our curriculum aims to aid you in unfolding this consciousness. Until you receive the next lesson, review this one carefully. Make sure you understand every detail of the symbolism of Key 1. This Key is designed to awaken the power of attention. Attention is truly magical. By acts of attention the etheric vibrations of the objects in your environment are concentrated on a brain center. These vibrations have a tendency to organize that center in accordance with the intrinsic nature of the thing to which one attends. Thus the brain center is attuned to the idea which is the inner reality of the thing under observation. This attunement is expressed as conscious perception of that inner reality. Then one sees **through** the form of the thing into its essential nature.

Be alert, then, to the life round you. Use every instrument of sensation to gather accurate information. Resolve to see **into** life instead of merely looking at it. You will find the world transforming itself before your eyes. This is one of the fundamental secrets of magic. Use the Magician daily to sharpen your powers of attention and observation. Mentally assume the position of the Magician, knowing that as you do this, you are giving subconsciousness the positive suggestion that the Self is utilizing your personality as a center of awareness. Thus will you start the process of transferring your sense of identity from the personality to the Higher Self. Now that your Tarot Key is colored, the suggestive impact will be more potent.

TAROT FUNDAMENTALS

Lesson Seven

SUBCONSCIOUSNESS



Before you read this lesson, study carefully the symbolism of Key 2, the High Priestess. Remember, Tarot uses the universal language of pictorial symbolism with which the deeper part of your mind is perfectly familiar. One purpose of the Tarot Keys is to evoke thought, and by looking at a Key before you begin to read our explanations, you bring closer to the surface the knowledge already present in the depths of your subconsciousness. This will make it easier for you to grasp the significance of the written words. Devote at least five minutes to this preparatory practice. Longer whenever you have time.

Among the meanings of the number is **subordination**. This word gives a clue to the relationship existing between subconsciousness, represented by Key 2, and objective mind, or self-consciousness, represented by the Magician.

The symbolism of Key 1 shows the Magician controlling the powers of subconsciousness which are always amenable to his suggestive influence. It is because of this that you are able to employ these Keys to bring into vigorous manifestation the latent forces of your inner life. The principle involved has been explained in Lesson 3 of SEVEN STEPS. Review that lesson, and Lesson 2 of the same course, in connection with your present study.

The psychological law there stated, that subconsciousness is perfectly amenable to control by suggestion, makes it obvious that what you must consider very carefully is **how** you use your self-conscious mind. For it determines what you plant in subconsciousness.

Subconsciousness, you will recall, is represented by the garden in Key 1. The fertile soil of this garden will grow **any** seed planted by the Magician. If he plants careless observations and incorrect reasoning, the weeds of conscious thought, subconsciousness will develop these seeds of error a thousandfold, with all sorts of uncomfortable consequences. On the other hand, if you learn to concentrate, to make your mental imagery clear and definite, if you make accurate observations from which you draw correct inferences, the seed you plant in your subconscious garden will bear fruit in the renewal, revivification and regeneration of your personality.

The ability of subconsciousness to develop seed ideas in this way may be formulated thus: Subconsciousness is possessed of perfect powers of deductive reasoning. If you are not certain as to the difference between inductive and deductive reasoning, consult a dictionary before proceeding farther. Always, when you study, have a good dictionary at hand, for you will need it often in the course of this instruction. You will find that the practice of making sure of the precise meaning and use of words will be of inestimable benefit to you in the orderly organization of your mental processes.

Geometrically, the number 2 is the **line**, the extension of the **point** (number 1). This is related to the subconscious power just mentioned whereby the consequences of conscious thought and observation are developed. Note that the extension of the central point of a circle into a diameter (an extension in two opposite directions) divides the circle into two parts, each the exact duplicate of the other. In this power of duplication may be perceived the basic function of subconsciousness, memory.

This brings us to a third psychological principle: Subconsciousness keeps a perfect record of all experience and therefore has perfect memory. Not only does it retain every experience of a single person, but it holds also a summary of the race experience, and this is one of the sources of our intuitions and of our scientific discoveries.

When Hebrew letters were scratched rudely on stone, the character for **ג**, Gimel, the letter printed on Key 2, was a picture of a bow. This is one reason Gimel follows Beth in the alphabet.

The primitive character for Beth was an arrow-head, and, in the development of weapons, bows follow arrows. Men began by throwing their darts by hand. The invention of the bow came later.

A bow speeds an arrow to its mark, yet it is secondary when it is considered as a weapon suggested by the dart or arrow. A bow, moreover, **extends** the range of an arrow. So the subconsciousness represented by Gimel carries your conscious determinations to successful conclusions. It makes your decisions "hit the mark". Yet the activities of subconsciousness are derived from, and are secondary to, the operations of self-consciousness which are pictured by Key 1.

Subconsciousness is the propulsive, driving force in human personality. Keep in mind this idea of **propulsion**. Link it up with the noun propeller, that which drives a boat or an airplane. Self-consciousness aims and steers. The motive force is provided by subconsciousness.

As a symbol the bow is feminine and the characteristics of subconsciousness are those which, from time immemorial, have been associated with the feminine sex. Subconsciousness is the

protective, maternal, nutritive, reproductive aspect of consciousness, always represented in esoteric literature under the guise of feminine symbols. Among these, besides the bow, are the ark, the crescent moon, the cup, the ship, the sistrum of Isis, almonds, ovals, lozenges (diamond-shaped figures), and many others, including some we shall find in the series of Tarot Keys.

The letter-name, Gimel, means “camel”. The early forms of the letter may have suggested the name because the head and neck of a camel bear some resemblance to a bent bow. Again, the Hebrew verb gawmel, spelt with the same letters (גמל) as the noun Gimel, means: 1. to carry a load; 2. to ripen, as fruits; 3. to recompense, whether for good or for evil, so that it includes the ideas of reward and of punishment. All these meanings are connected with the action of subconsciousness.

One familiar activity of subconsciousness is “mind-wandering”. This enables us, when we fall into a state of reverie, to pass from one thought to another until we have traversed a vast field of ideas. Until we learn to control this power of associating image with image, it interferes with concentration and with all other directed use of our mental powers. It is like a camel running wild. When we learn to drive it, this same power of association will take us quickly to any chosen goal.

As the seat of memory, subconsciousness “carries the load” of our personal experience. It bears a greater burden than this, because subconsciousness is a universal phase of the Life-power's activity, and “personal” subconsciousness is merely a particular manifestation, through a single organism, of this great and all-inclusive universal subconsciousness.

Hence, when we learn how, we may gain access to the records of **all** experience by tapping the cosmic subconscious memories. By this means it is possible to arrive at accurate reconstructions of the past. Sometimes only the general principles are recovered, and the discoveries of scientists are often simply this, as more than one of them has admitted. Occasionally the particular details of some ancient era are also recovered, and occult literature contains many authentic examples of this type of recovery.

Other implications of the letter-name Gimel are transportation; motion from place to place; movement to and fro, as of the regular journeys of caravans over trade routes. Hence, commerce, change, reciprocity, interchange, alternation, correlation, correspondence and communication, dissemination of information, consequently, education and science. Study all these words with the aid of a dictionary. They describe your subconsciousness and its powers.

In the esoteric doctrine of Israel, Gimel is said to correspond to the Moon which is a “ship of the skies”, just as a camel is a “ship of the desert”. The Moon center in the human brain is the pituitary body, which, besides the function known to physiologists, is understood by occultists to act as a transmitting station through which the mental states of self-consciousness are relayed to centers of the nervous system located in the physical body below the brain.

Among the ideas suggested by the Moon are: reflection; periodicity (because it waxes and wanes); association, accompaniment, correlation (because the Moon is a satellite, consort or follower of the earth, and in like manner subconsciousness follows the lead of self-consciousness).

As a crescent, the Moon suggests a bow, the original form of Gimel. Thus it is connected with the goddess named Diana by the Romans and Artemis by the Greeks. Diana is a huntress, and to hunt is to follow, to inquire, to pursue. Even while we sleep subconsciousness is reviewing all our experiences, ruminating (like a camel chewing its cud) over what we have sensed, felt and reasoned. During sleep this nocturnal mental luminary carries on the mental processes which lead to the consequences of what we have observed, felt and consciously reasoned out during the day.

Diana or Artemis was a virgin goddess, and because she presided over child-birth she was closely related to Hecate, who, for the ancient Greeks, combined the characteristics of moon goddess, earth goddess, and queen of the underworld of shades, the abode of the dead. Hecate had a share in the rulership of earth and sea; gave aid in war, in athletic contests and in hunting; protected herds and children; but she was particularly the goddess of magic, mystery and occult powers generally. She also presided over the meeting place at which roads cross. Indeed, it is principally from the attributes of Hecate that the symbolism of the second Tarot Key is derived. **All the Powers attributed to these moon goddesses are actual, living powers of your subconsciousness.**

One key word for this picture, based on its connection with Gimel and the Moon, is **association**. Not only ordinary association of ideas within the limits of your personal mind, but a wider kind of association, symbolized by the camel because the journeys of caravans connect distant places. **Subconsciousness has perfect connection with all points in space.**

This law is the basis of the phenomenon of telepathy. It is also the law which will put you in touch with your own personal Teacher when you have developed to a point where you are ready for higher instruction. This same law has many other applications in practical occultism.

During your practice period this week, after coloring Key 2 in accordance with the directions given at the end of the lesson, try to get the "feel" of the powers of your subconsciousness. Try to realize that everything you think and feel, as it is recorded on your own scroll, is also influencing the universal substance within which you live and move and have your being. There is not a single thought or emotion which is completely private. If you feel misunderstood, your family, friends and business associates will be influenced by this subtle emanating substance and respond in like measure. If instead, you use the Magician to focus your attention on attempts to understand others, with feelings of good-will, subconsciousness will transform your relationships. The results will be seen on all levels of experience. Use the

High Priestess to help you recognize the unity of all life. You share the universal substance with all creation. There is no real separation. Analyze your environmental conditions in terms of your habitual subconscious pattern responses, and it will help you to recognize the need for transmutation. Tarot practice will help you to reshape your attitudes—which in turn will transform your world.

COLORING INSTRUCTIONS

KEY 2. THE HIGH PRIESTESS

Yellow:	Left foreground, small space at right foreground.
Green:	Palms on curtain behind High Priestess (not centers).
Blue:	Background, from yellow foreground up. Robe. The robe should have white in it also, where it shimmers down in front and out of the picture, to represent flowing water.
Gray:	Throne; veil background.
White:	Inner garment; cross on the High Priestess' breast; head drapery; right pillar; centers of palms; Hebrew letter, א on left pillar.
Brown:	Scroll (diluted to look like parchment).
Silver:	Crown.
Red:	Pomegranates (seeds deeper tint than pulp and skins).

TAROT FUNDAMENTALS

Lesson Eight

THE HIGH PRIESTESS

The title of this Key means literally “the chief feminine elder”. It applies perfectly to Hecate and the other moon goddesses of the ancients, including the Egyptian Isis and the Hindu Maya or Prakriti. Under the figures of these goddesses the priesthoods of old time concealed their knowledge of the powers of subconsciousness.

Remember that subconscious powers are universal as well as personal. In the doctrine received by us it is held that this subconscious activity is the real substance of all things we call “physical objects”. What appears to us as wood or stone, as various sorts of minerals, as the bodies of plants and animals, as the matter entering into the forms round us, is held to be actually the subconscious level of the manifestation of the One Force pictured in Tarot as the Fool.

A few years ago scientists would have made fun of this idea. Today several prominent physicists say boldly that the real substance out of which atoms are built is “probably” **mind-stuff**. This probability of modern scientific speculation is an established certainty for the Inner School to which we owe the Tarot Keys. **The actual substance of the physical plane, from which all forms perceptible to human senses are built, is mental energy working at the subconscious level.**

Hence the Tarot Key which pictures this primary material is rightly named “the chief feminine elder” because it symbolizes the original receptive, reproductive and form-building power in the universe. This it is to which you have access through your personal subconsciousness which is like a bay opening into the ocean of universal subconscious mental energy.

Blue is the predominant color of Key 2, and in one occult color-scale blue is attributed to the letter Gimel and to the moon. It is also associated with the element of water and with subconsciousness.

Much of the symbolism of the High Priestess is connected with memory. Her scroll contains the complete record of experience, but two things are necessary if you are to read it.

First, you must practice concentration. By careful observation and vivid awareness of what goes on round you, you focus your mental camera and the resulting images are sharp and clear. Secondly, you must understand and apply the laws of recall as set forth in the symbols of this Key.

The pillars represent two of these laws by their form and color and another by their position. You easily recall ideas or things **like** each other, ideas or things in sharp **contrast**, ideas or things **near** each other in space or time.

In practical mnemonics, or the art of recollection, these three principles are utilized. Use these mental identification tags when you file your experiences. Thus you will make a mental index which will enable you to recall whatever you wish.

Link what you want to remember with something like it. Contrast it with something markedly different. Notice what things are near it in time or space. Do this when you meet a new acquaintance and hear his name, and you will find that you have no difficulty whatever in recalling his name the next time you see him.

In the symbols on the veil behind the High Priestess, the members of the pattern are pomegranates and palms which symbolize opposite forces and refer to the law of contrast. Thus both repetition and contrast are shown by the pattern on the veil.

The many repetitions of these units of design refer to the fourth law of recall which is that of **frequency**. We recall easily what we often repeat. You had an opportunity to put this law into practice when you learned The Pattern on the Trestleboard.

Along with frequency goes recency, since we tend to recall recent experiences more readily than those which occurred some time ago. This law of recency is represented in Key 2 by the writing on the scroll.

These laws of memory have to do with various processes of **association**, dealt with in connection with the meaning of the letter Gimel in the preceding lesson. There we mentioned universal association and communication. The law which makes this possible is bound up closely with all the meanings of the number 2 and is graphically represented by the robe of the High Priestess.

This robe symbolizes the element of water, which is, in turn, a symbol of **root matter**, or **Prakriti** as Hindus call it. The wavy lines of the robe represent vibration. This is one of the most important words in occultism, but one which is sadly abused by ignorant dabblers and mystery-mongers.

We live in a vibratory universe and it is vibration in the root matter which puts us in touch with other points in the universe. These points are themselves centers of the conscious energy of the One Life-power. The same law of vibration, at work on the physical plane, brings to us the radiant energy of the sun and other forms of energy converging upon this planet from every point in space.

The root matter is identical with subconsciousness of which water is also a symbol. Water was the first mirror, and because mirroring is duplication or reflection, the symbolism of water is directly related to the meanings of the number 2. It is the conscious energy of the One Force, acting upon itself in its subconscious aspect of root matter, which brings into being all physical structures, including the cells of your body.

The function of every cell is the result of the Life-power flowing **through** that cell. This is the truth behind the statements developed in Lesson 4 of SEVEN STEPS.

Watch your daily experiences closely and you will soon be able to detect the operation of subconsciousness in your own life. As you become increasingly familiar with these principles and the way they work, you will put them more and more into conscious operation. Thus will you gain greater control over the forces of your personality. Persistent practice in directing your personal forces leads eventually to the attainment of extraordinary control over physical conditions, and this control is exerted by mental means.

The veil behind the throne of the High Priestess is a symbol of virginity. The design on it refers to the associative powers of subconsciousness. The units of the design are palm leaves and pomegranates which are, respectively, masculine and feminine symbols. The pomegranates are red, the color of the masculine planet Mars, while the palms are green, representing the feminine Venus vibration. This is only one of many places in Key 2 where the union of opposite forces is symbolized. The veil itself, because it joins the two pillars, is another representation of this union.

The pillars, alike in form, but opposite in color, symbolize all pairs of opposites, such as light and darkness, attraction and repulsion, affirmation and negation, active and passive, manifest and unmanifest. In each of these pairs, the first is represented by the white pillar and the second by the black.

On the white pillar is Yod (י), the initial letter of the Hebrew noun יָכִין, Jachin. On the black pillar is Beth (ב), the initial letter of בֹּאֵז, Boaz. Thus the pillars of the High Priestess are identified with those at the porch of Solomon's temple.

The lotus buds at the top of the pillars refer to the subconscious activity which is the cause of growth and development in organic life. They are buds because this Key represents potencies or possibilities of subconsciousness, apart from their actual expression in response to impulses originating in self-consciousness.

The High Priestess sits on a cubic stone to show that the functions of subconsciousness are related to principles which are fundamental laws of space. At this point, it is beyond the scope of this lesson to enter into extended exposition of the meaning of the cube. It is a symbol of salt, a preservative, because salt actually crystallizes into cubes. The cube is also a

symbol of the element of earth and of the physical plane. Again, it stands for truth and for order because all its faces are equal, and so are its boundary lines.

This cube is of stone, a word having occult meanings which signify life, wisdom and union. Briefly, the cubic stone in Key 2 means that every operation of subconsciousness is based on immutable principles of truth and order operative throughout the physical plane as well as in the higher fields of activity.

The robe of the High Priestess, besides being a representative of the root matter, is a symbol of flowing and fluidity. Thus it typifies the ever changing forms of life. It is drawn so as to seem to flow out of the picture. Understand it as being the source of all streams and pools among the symbols of the Keys, from Key 3 on through the series.

The High Priestess' crown is of silver, the metal of the moon. It shows, by its form, the waxing and waning lunar crescents with the full moon between them. They suggest periodicity and alternation as well as the reflecting and reproductive power associated with the moon and with lunar deities in every system of mythology. Furthermore, since the moon actually polarizes sunlight, we find here another reference to the polarity symbolized by Key 2.

The cross on the woman's breast is white, to represent light. It is also the primitive form of Tav (𐤀), the last letter of the Hebrew alphabet, corresponding to Key 21. This cross has many meanings some of which will be mentioned in subsequent lessons. Now, its four equal arms may serve to remind you of the four implements on the Magician's table and of their combined activity. Nor will you miss the connection between the cross and Hecate, patron goddess of the points where roads meet at right angles.

The scroll represents memory, the record of experience and the basis of history. The word TORA signifies law, and is a rearrangement of the letters of the word ROTA, Latin for wheel. This is a reference to the Law of Cycles, or Rotation. The Law of Cycles is closely connected with the Law of Spiral Activity represented by the rolled-up scroll. Both laws are aspects of the Law of Rhythm.

The right hand of the High Priestess is hidden because the more powerful activities of subconsciousness elude our attempts to analyze them. Her left hand, therefore, is visible, but her right hand is concealed to intimate that we perceive only the end results, or relatively superficial manifestations, of the occult forces she represents.

Finally, this Key symbolizes seven great Hermetic laws or principles. Many writers on Ageless Wisdom have discussed them. They are as follows:

1. THE LAW OF MENTALISM. The law that the totality of the universe is essentially mental. This is indicated by various details of the symbolism which suggest that

subconsciousness is the “matter” or substance of all things.

2. THE LAW OF CORRESPONDENCE. The meaning of the letter Gimel is only one of many expressions of this law to be found in the symbols and the occult attributions of Key 2.
3. THE LAW OF VIBRATION. This is represented by the basic meanings of the number 2, and by the wavy folds of the High Priestess' blue robe.
4. THE LAW OF POLARITY. The pillars and the palms and pomegranates are among its principal symbols.
5. THE LAW OF RHYTHM. This is symbolized by the crown, since the basis of rhythm is periodic action, like the waxing and waning of the moon. Notice that this is the crowning symbol intimating that rhythm is the dominant law in subconscious mental activities. Every utilization of occult powers in magic demands the establishment of some chosen rhythm.
6. THE LAW OF CAUSE AND EFFECT. This is symbolized by the scroll and by the word TORA. This law is revealed by, and, in turn, makes intelligible, the record of human experience.
7. THE LAW OF GENDER. This has many representations in the symbolism of Key 2.

Years ago, an excellent little treatise was written by “Three Initiates” giving a detailed explanation of these seven laws. Our affiliates will find it excellent supplementary reading. It is entitled THE KYBALION and is available in our catalog.

The main lesson you should now learn from Key 2 is that your personal field of subconsciousness is materially connected with even the most distant stars. “Your” subconsciousness is a temporarily restricted portion of the potential mode of universal matter. Mind-stuff is the original material from which everything is made. Through various processes, all essentially mental, the mind-stuff undergoes changes in form which make it **appear** as physical objects.

These are actual objects. What we are saying about their essential mental quality is in no way a denial of their reality as things in man's environment. But it is important to know that their original and actual material may be shaped by conscious control of human mental imagery. Through your personal subconsciousness you have access to unlimited supplies of the original material of the physical universe. When you learn how to use powers which are already yours, you may shape this material AS YOU WILL.

Whatever existeth
Is as a ripple on the surface of the stream,
But all are of the one substance.
Thus all share in the peculiar quality
Of the stream itself,
Which is the mirror of myself to myself,
The root of all remembrance.

Creation is the record of mine ever-changing
manifestation.
All things bear the imprint of the history of the
universe.
Nothing of mine activity escapeth this record.
In it do men share, because they, too,
Are parts of the stream of mine inferior nature.
Thus are they partakers in my perfect recollection,
Which is the source of all memories,
And the root of all the wisdom of mankind.

From THE BOOK OF TOKENS
By Dr. Paul Foster Case

TAROT FUNDAMENTALS

Lesson Nine

CREATIVE IMAGINATION



This week look at Key 3, the Empress, for five minutes before reading the lesson. Remember that every Tarot Key is a symbolic picture of some aspect of your consciousness. All these Keys are portraits of yourself. As Eliphas Levi tells us, Tarot speaks by evoking thought—not merely intellectual activity, but all the various expressions of mind-power which externalize themselves in man's life and consciousness.

Looking at the Keys is the fundamental method for bringing closer to the surface the deeper potencies of your inner life. Whenever you study one of these lessons, have always at hand the Key to which the text relates and glance at the picture as you read.

Multiplication is a key-word attributed to the number 3. To multiply is to cause to increase in number, to make **more** by natural generation. Multiplication is the act or operation of

increasing by multiplying.

Creative Imagination is the way the principle of multiplication manifests itself in your mental life. The secret of the process is given in that part of the definition of the number 3 which speaks of “the response of subconsciousness to self-consciousness in the generation of mental images”.

Just as 3 is produced by the combination of 1 and 2, so is the Empress a symbolic combination of ideas pictured by the Magician and the High Priestess. The activity resulting from the harmonious union of the forces symbolized by these two is shown by Key 3.

As the sum of 1 and 2, the number 3 is the union of the ideas of individuality (1) and repetition (2). The repetition of the unit through the agency of the duad is reproduction, and reproduction is manifested as renewal, generation, growth, fertility, development and fecundity. Hence 3 is the number of production, formation, organization, propagation, elaboration.

Representing organization, it suggests arrangement and the right adaptation of parts to a whole. This implies anticipation, expectation, purpose, plan, contrivance, invention. All these meanings of 3 are shown in the symbolism of the Empress because this Key typifies the working of your subconsciousness in the activities indicated by the words corresponding to the number.

The Hebrew letter printed on the picture is ד, Daleth, meaning “door”. Originally, it was a crude drawing of the flap of a tent. Later, it came to mean any sort of door—the leaf, not the opening. Hence it suggests power to admit or bar, to retain or to let out. Yet in some of the developments of Qabalism, Daleth is also connected with the meaning of a door as a means of entrance and exit, a passageway from within to without.

The door has been always a feminine symbol representing birth, reproduction, and the entry of life into manifestation. Some authorities, indeed, say Daleth represents the womb, the door of personal life, opening to receive the seed, closing to retain the germ of life during the period of gestation, and opening again to send the newborn creature into the world. Similar activities, on planes above the physical, are represented by the same symbol.

Subconsciousness receives the seed impulse of observations made during periods of concentrated attention. Then follows a cycle of development within the field of subconsciousness. When this cycle is completed, a new idea, or invention, or some new plan comes forth through the door of subconsciousness into the field of self-conscious awareness. The form of this completed result of creative imagination may be altogether different from the form taken by the original seed-thought; but the life in that form is continuous with the life in the seed-thought just as the life in a human body is continuous with the life in the spermatozoon and ovum from which that body was developed.

In this operation of subconsciousness there is an apparent accretion of materials round a vital center. This is as true in mental as in physical creation. In this connection, remember that the Greek noun **delta**, derived from the Hebrew **Daleth**, represents both the feminine organ of generation and the accretion of alluvial soil at the mouth of a river, as when we speak of the Delta of the Nile or the Delta of the Mississippi. And Delta is the name of the fourth letter of the Greek alphabet corresponding to Daleth.

Some think the original hieroglyphic for Daleth represented the radiance of sunrise, the entrance of light into the world through the gateway of the East. This may account for the attribution of the direction East to Daleth, and for this letter being the sign of the aspect of consciousness Qabalists name the Luminous Intelligence.

Radiance is vibration produced by solar force. The sunshine is not the sun. The brightness and splendor are effects caused by the action of the luminary. His rays make the sun visible. They are his power. Hence, because the sun is one of the principal emblems of the Supreme Spirit, sunshine represents the “Mysterious power” of the cosmic Life-Breath—the

manifesting agency Hindus call Prakriti of which the **GITA** says: “My great Prakriti is the womb into which I cast the seed; from thence is the birth of all creatures.”

Radiation of solar energy, being the basis of all vegetable and animal life, is what brings about the gradual unfoldment of consciousness. It is also the cause of those physiological changes whereby a human personality manifests higher orders of consciousness. This radiant energy is also the actual physical force which assumes definite forms in your acts of creative imagination.

Keep this in mind in order to intensify your feelings that you are using **real powers** in your occult work. In their essence, to be sure, these are purely spiritual powers. They who say there is really no such thing as a separate entity called “matter” are perfectly correct.

On the other hand, these relative states and conditions of the manifestation of spiritual energy which constitute the field of investigation for physical science are also perfectly **real**. Whatever of illusion there may be about them is in the erroneous human opinion that the physical manifestations of the Life-power are separate from the finer and subtler manifestations which are termed psychic, astral, and so on.

According to the Ageless Wisdom summarized in Tarot, all forms of manifestation are expressions of a single energy which enjoys an unbroken and unbreakable continuity. This energy is real and its reality extends “downward” into the physical plane just as it extends “upward” into realms of finer and more intense vibration. “That which is above is as that which is below, and that which is below is as that which is above.”

Mental images are patterns or matrices for physical conditions. Mental objects, in their plane, have just as definite reality as physical objects. Creative imagination, represented by the Empress, is the process of internal development and arrangement which produces the external manifestation of physical conditions corresponding to mental patterns.

Under ordinary conditions, the mental images are gradually precipitated into physical expression through a series of subtle transformations so slight that we cannot trace the links in the series. Those extraordinary personalities, the adepts and Masters of the Inner School, are able to speed up this series of transformations so that their mental images are manifested almost instantaneously as physical actualities. This is the secret of instantaneous healing, of such works of power as the change of water into wine, or the miracle of the loaves and fishes.

Yet it must be remembered that these extraordinary manifestations are no exceptions to the general rule. For the merest tyro, as well as for the adept, mental imagery is the basis of bodily and environmental conditions. The states of body and environment which you are now experiencing are the fruition of your mental images. If you want different external conditions, you must change the images. This is one secret of dominion.

Thus it is valuable to utilize every legitimate device to make us realize that our mental imagery is a manifestation of real power, of power having definite physical potency as well as metaphysical reality. The chaotic conditions of political and economic systems, so often observed down through the ages, are direct results of chaotic, disorderly images held in the minds of millions of human beings. To change the external state of affairs, the mental images must be changed, and to attain this desirable result (which requires that each person shall undertake the cultivation of his own mental garden) it is first of all necessary to help people to understand that outer circumstances are really the physical embodiments of pre-existent mental patterns.

Among the Tarot Keys, the Empress is the symbolic statement of the harmonious and constructive direction of mental imagery. This will be more apparent next week after you have considered the meaning of the various details of the symbolism.

This week, as usual, we are concerned with impressing these details on your mind as you color the Key. As heretofore, plan your work so as to complete the coloring on the last day of your week's study. Thus, all week long, you will be educating yourself by means of pictorial symbolism, the natural language of subconsciousness, and what you will be drawing forth from within will be what the Inner School has learned concerning the operation of creative imagination.

Such visual education is more valuable than any verbal interpretation because it calls into operation the very powers which the symbols represent. It also calls into play the wider associative power of subconsciousness whereby your mental image of the Key attunes you to wise men who are fully conversant with every detail of the meaning.

Regular use of the Empress will enrich your power of creative imagination and stimulate your inventiveness. It will increase your ability to make new combinations of ideas.

We live in an age when cheap printing, motion pictures, television, combined with the cut-and-dried life of our cities, endanger our power of creative imagination. We take too much of our mental imagery at second-hand, from the screen and from the printed page.

In consequence of this, consulting psychologists and other advisers are continually asked for help in the solution of personal problems which have arisen simply because many persons do not realize, let alone utilize, the tremendous power of imagination.

Key 3 will help you use imagination positively and constructively. Through your eyes it tells your subconsciousness what powers it has and how they should be exercised. You may not grasp the inner meaning of the symbolism at first, but **your subconsciousness will** because this picture like the other Tarot Keys, is written in your subconscious mind's own language.

Pictorial symbolism is the language of dream, of reverie, of fantasy and imagination. **It is not an intellectual affair, though intellect may analyze it.** It goes far deeper. Use Key 3 whenever you find yourself apparently sterile of ideas and it will help to stir an abundant flow of mental imagery. Use it also to remind yourself that the type of mental imagery you are now being trained to utilize is re-shaping your world closer to the heart's desire.

COLORING INSTRUCTIONS

KEY 3. THE EMPRESS

Yellow:	Background, shoes, staff of scepter.
Green:	Foliage, grass, wreath. Robe (except cuffs, girdle, collar edging and panel). Ball on scepter.
Blue:	Stream and waterfall.
Brown:	Tree trunks beside waterfall.
Gray:	Stone bench.
Silver:	Crescent.
Gold:	Stars, collar edging, girdle, cross and bar on scepter.
Copper:	Shield (except dove). Mix red and brown to secure copper color.
Blonde:	Hair, wheat ears.
White:	Pearls, panel in dress, cuffs of dress, dove, highlights in waterfall.
Red:	Roses, triangle on breast.

TAROT FUNDAMENTALS

Lesson Ten

THE EMPRESS

The noun “empress” comes from a Latin root meaning “to set in order, to arrange”. This, you will see, is in agreement with some of the meanings of the number 3 given in the preceding lesson. In Tarot, the Empress represents the inner side of the process which establishes order, and the Key following it in the series has to do with the outer side of the same process.

By contrast with the High Priestess, who is a cold, virgin figure corresponding to the moon, the Empress is warm and maternal. She is the Great Mother, pregnant with the world of form. In this figure all the mother goddesses of the ancient world are synthesized, but she is particularly Aphrodite, or Venus.

Venus is also the astrological attribution of the letter Daleth, according to the school of Qabalists represented in these pages. Here two points of occult teaching may be of interest. According to H. P. Blavatsky's SECRET DOCTRINE, the human race owes much to an earlier development of consciousness connected with the planet Venus. Again, in the Rosicrucian FAMA FRATERNITATIS, the entrance to the mysterious vault which contained all the secrets of the order, as well as the perfectly preserved body of its Founder, was discovered when one of the Brothers happened to remove a tablet of brass, a metal associated with the planet Venus.

Furthermore, the vault itself had seven sides, and this heptagonal construction is found also in many alchemical diagrams typifying the perfection of the Great Work. Such perfection is, of course, a victory over all obstacles, and this idea of victory, linked with the number 7, is associated with Venus because Qabalists call the seventh Sephirah the Sphere of Venus.

Put very simply, one meaning of all these mysterious hints is that the mental activities personified by the various mother deities, of whom Venus is a type, are those which lead to completion of the Great Work. Hence in the Qabalistic BOOK OF FORMATION, we find the idea of Wisdom associated with Daleth.

The same book also attributes Folly to this letter. This is because the same activities, which, rightly understood and applied, lead to the discovery of the Great Secret, and enable us to complete the Great Work, are those which drive millions of men and women into all sorts of foolish thought and action.

Tarot shows the positive, constructive aspects of the activity symbolized by the Great Mother. The negative, destructive activities are not represented. To picture them would be to synthesize all the Furies into one horrible figure, and even then the picture would fall short of representing adequately the menace of perverted and distorted mental imagery.

Remember, subconsciousness accepts as true, and proceeds to develop by deduction, whatever suggestions are impressed on it by the habitual mental attitudes of self-consciousness. Subconsciousness is particularly susceptible to the words we use as predicates after the initial statement "I AM".

A really practical occultist is careful to watch his words. He sees to it that he utters no statement he is unwilling to have realized in his external circumstances. Not even in jest will he say anything which belittles the "I AM". Early in his instruction he learns that the "I AM" is, in very truth, a magic "word of power". This is the **Lost Word** of which so much has been said and written—lost because the profane world has forgotten its significance and its actual power. Yet the Lost Word is found, in every generation of mankind, by those who ripen into understanding.

The Empress, then, is Mother Nature personified as Venus. She clothes herself in the web of manifestation which entangles the minds of fools; but the wise see through appearances, and to them Nature unveils herself. The veil hiding truth is the veil of human ignorance. It may be taken away by those who know how to choose their mental images.

Green is the color associated with Daleth. It predominates in Key 3, as it does in nature. Note that green is produced by mixing yellow and blue, the colors associated with the Magician and the High Priestess.

The Empress is a matronly figure and traditional interpretations tell us she is pregnant. This agrees with the fact that creative imagination results from the impregnation of subconsciousness by impulses originating in self-consciousness.

Her hair is yellow, like that of the Fool, to symbolize radiant energy. The wreath binding it is of myrtle, a plant sacred to Venus. Myrtle is an evergreen shrub. Like the acacia, it is a symbol of immortality.

On the Empress' head is a crown of twelve golden, six-pointed stars. This connects her with the woman in the Apocalypse, clothed with the sun and crowned with twelve stars. Like that woman, the Empress has the moon under her feet to show that the basis of her activity is the power symbolized by the High Priestess.

The six-pointed stars represent universal forces. Thus the symbolism of the crown refers to the twelve modes of cosmic activity associated with the twelve signs of the zodiac. One idea conveyed by this detail of the symbolism is that subconsciousness, though it is influenced by

suggestions originating in self-consciousness, is open also to an influx of power which descends from the celestial, or superconscious, level of the Life-power's activity.

The Empress' green robe is bound by a golden girdle above which there is shown a red triangle. By its shape, the triangle is a Greek letter Delta corresponding to Daleth. It is red to show that the influence of the universal fiery energy operates through the activities of subconsciousness.

The Empress carries a scepter surmounted by a globe bearing a cross. This is a symbol of dominion. Older symbolism is that the globe and the cross form a union of feminine and masculine, or positive and negative.

The shield is copper, the metal sacred to Venus. The dove on its face, also sacred to Venus, is the Christian symbol of the Holy Spirit. Hence the dove is connected with the esoteric meanings of the number 3.

In THE HARMONIES OF BEING, P. F. G. Lacuria writes:

"The number three reveals to us the harmony of the Holy Spirit. The number three is the return to unity, which seems to be broken by the number two. It is in uniting the Father and the Son that the Holy Spirit realizes itself; and on this account it may be considered as the efflorescence of the unity."

Do not let the theological terms in this quotation blind you to its profound occult meaning. Lacuria wrote in a day when it was advisable to **sound** strictly orthodox, but he had esoteric associations with the same Order from which B.O.T.A. derives both its knowledge and its authority for continuing the practical work of applying that knowledge.

Besides emphasizing the correspondence of the Empress to the woman in the Apocalypse, and indicating that the basis of her power is what Tarot symbolizes by the High Priestess, the moon under her feet reminds us that all activities having to do with growth, development, reproduction and imagination are those in which the principle of rhythm operates.

The stone seat is richly ornamented in contrast to the severe simplicity of the cube on which sits the High Priestess. This shows the result of the operation of self-conscious observation and induction upon subconsciousness. It results in modifications and adaptations of nature and the arts.

The ripened wheat in the foreground represents the completion of a cycle of growth. It carries with it the same idea of multiplication that is indicated by the number 3. The **seed forms** are multiplied. Every act of creative imagination elaborates conditions spontaneously provided by nature into new forms which, in turn, give rise to future growth.

The stream and pool in the background represent the stream of consciousness which has its source in the robe of the High Priestess.

The symbol of water falling into a pool is also an intimation of the Law of Gender, of the reciprocal relationship between the male and female modes of conscious energy. This stream is a symbol of what is known in analytical psychology as **libido**, the driving energy of conscious life. The stream is modified and directed by the self-conscious activities symbolized by the Magician, and the pool stands for the accumulation of these influences at the subconscious level. The stream waters the garden and makes it fertile.

The cypress trees in the background are ten in number corresponding to the ten circles on the Fool's outer garment. The cypress is a tree sacred to Venus. Attributed to the same goddess are red roses, of which there are five, representing the five senses, and having the same meaning as the five roses in the Magician's garden.

Yet another Venusian symbol is the necklace of pearls. Seven pearls are visible representing the seven heavenly bodies known to the ancients. They correspond also to seven interior stars, the nerve centers in the human body, called **chakras** by Hindu yogis.

When these beads are strung in a necklace, they are related together and put in order. Furthermore, a necklace like this touches the throat at the level of the Venus center which is located at this point. The intimation is that the Venus center is the one through which the seven interior stars are to be brought into orderly correlation so that the forces playing through them may be controlled. This correlation may be called the secret entrance into adeptship, and thus the Venus center may be thought of as the **door** to mastery.

CREATIVE IMAGINATION

In your study period ponder this: **The point where the working power of subconsciousness may be controlled is the point where thoughts take definite form as mental images.**

A statement like "All is good" is not a definite mental image. Statements of truth do not work unless they are linked to specific imagery. The images must be concrete. They must prepare mind and body for action. This is in no sense a denial of the value of abstract statements of principle as helps to right understanding. The point is that intellectual statements of truth must be supplemented by concrete imagery before the mighty forces of the inner life can emerge as actual forms and conditions of the physical plane.

To become a practical occultist, man must use aright the four magical implements on the Magician's table. The wand symbolizes will; the cup, imagination; the sword, action; the pentacle refers to physical embodiment.

The garden of the Empress symbolizes universal subconsciousness. It is that department of intelligence below human awareness. In the realm of nature, it is that part of consciousness which has to do with incubation and growth. It is the intelligence which grows a rose on a rosebush, never on a thistle stalk.

There is much confusion as to the terms superconsciousness, self-consciousness and subconsciousness. Perhaps a homely example will clarify for you the whole matter of consciousness. Consider that you are making an inspection tour of a big factory. Inside the factory building you see several doors, marked "Private". Other lettering on the portals indicates that they lead to executive offices. Full knowledge of factory operation rests with the officers, and their characters are reflected in the output of the plant. This department may be likened to superconsciousness.

You now enter the pattern-making department, where mental images, previously blue-printed, are given concrete form as models. This department corresponds to self-consciousness.

Then, as you enter the foundry department, you are almost bowled over by a blare of noise. Here you see the toilers pouring molten metal into molds. Complicated automatic machinery performs marvels of specialized activity. Here the product conceived in a general way by the executives, and more definitely outlined in the pattern department, is built into solid forms. This department may be likened to the province of subconsciousness.

You realize at once that all three departments must work together in perfect accord to produce the finished product. One department cannot do the work of another. Each contributes. Each specializes.

In the garden of the Empress the soil is prepared and highly enriched to grow whatever seed is planted by the Magician. You select the seed at the self-conscious level and it behooves you to select it with care. Do not plant tares. (See Lesson 2, SEVEN STEPS. Remember that the material given in those seven lessons is not to be read and set aside. It is alive with vital information which, if put into practice with persistence, will make you the kind of human being you want to be, and put you doing, in outstanding fashion, the thing you desire as your next step. So refer often to those lessons.)

The occult law is that whatever is held unwaveringly in consciousness tends to manifest in body and affairs. It is practical. It is natural. You hold up a pattern for the Life-power to flow into and congeal into solid form. (See SEVEN STEPS, Lesson 4.)

Moreover, the Ancient Wise Ones set forth a law, restated in SEVEN STEPS, that subconsciousness is always amenable to control by suggestion. Thus we know that the best way to manage subconsciousness is by giving it hints. It is, you see, especially susceptible to indirection. The Wise Ones also discovered long ago that subconsciousness is most powerfully impressed by mental imagery. (Review SEVEN STEPS, Lesson 7.) It is not

enough to create a fleeting, muddled, mental image. The **habitual** image is the one acted upon by the power of development and growth inherent in subconsciousness. The **predominant mental attitude** is the pattern which is filled with plastic substance which congeals into physical things and conditions.

Subconsciousness is the garden wherein the seeds of mental imagery incubate and grow. You are not conscious of the **process**, nor are you able to see its manifold operations. You know, however, that the seed of your image sprouts and grows according to the surge of cosmic energy and in harmony with natural law. Your part is to plant pure seed by right selection of images.

In your mind pictures, be specific and work in a lot of detail. Always see the desired vision as a present reality. See colors. Hear sounds. Smell odors. Note movements. If you are in the picture, get into action yourself. (See SEVEN STEPS, Lesson 5.) Do this, and we assure you that the seed you plant with your imagery will sprout in the warm and fertile soil of subconsciousness. The wheat of your image will leap up into the sunlight and rear golden heads of fulfilled desire.

This symbol of wheat in the Empress' garden is most significant. It tells of reproduction and multiplication—two great powers of subconsciousness. The wheat symbol stresses the truth that it is now edible grain because what was once only simple grass was seen mentally as something better, and was cultivated to make that vision come true. Life is capable of vast development, and this development comes about through the use of mental imagery—seed planted in subconsciousness.

You can partake of this vision and the attendant development. When you image constructively you begin to administer cosmic law to assist in evolution. You exercise your truly divine power of rulership.

TAROT FUNDAMENTALS

Lesson Eleven

REASON



This week use Key 4, the Emperor, as the basis for your five-minute meditation before taking up the lesson. As you look at it, remember that the Emperor, as his name shows, is the consort and complement of the Empress. Compare the two Keys and discover for yourself as many points of contrast between them as you can.

The key-word for the number 4 is **Order**. Meanings closely allied are: system, regulation, management, supervision. Thus 4 clearly relates to the classifying activity of self-consciousness, induced by the response of subconsciousness to impressions originating at the self-conscious level. This classifying activity is **reason**.

Mental imagery is useful to us chiefly after it has been systematized or put in order. Then it becomes valuable in our daily lives as a means to regulate, supervise and manage our

affairs.

When mental imagery is not systematized, we are creatures of our emotions and desires—impractical dreamers unable to meet adequately the problems life presents to us. Note that verb, “presents”. Our problems are not evils. They are **gifts**. Every problem conceals a principle which, when understood, may be applied to the production of manifold useful and beautiful results. Reason helps us to discover the principles hidden in problems. Reason enables us to face life's experiences squarely and transform all seeming evil into good.


The Emperor is an executive. The noun **emperor** means “he who sets in order”, and to set things in order is the chief function of an administrative officer. Thus the title is closely bound up with the various meanings of the number 4.

The authority of the Emperor is exercised over the progeny of the Empress. She is his consort, subject to her husband. Her motherhood depends on him. On the other hand, his sovereignty depends on her motherhood. Unless the universal subconscious activities bring forth a universe, the cosmic self-consciousness has nothing to govern. Because she is the manifesting power, which brings forms into being, he has something to rule.

This is true also in man whom occultists call the Microcosm, or “universe in little”. The activity of imagination is subconscious response to acts of attention and observation originating at the level of self-consciousness (the Magician). Yet the Magician, who appears now as the Emperor, would have nothing to control or transform did not subconsciousness send up from its depths a stream of images to be classified and arranged by the exercise of reason. Hence in Key 4 we find the Emperor seated on a height **overlooking** a stream which waters the Empress' garden, and has its source in the shimmering robe of the High Priestess.

In geometry, 4 is represented by the square, an old symbol for the physical plane and for things concrete. Specific mental images, in definite, logical order—“precept upon precept, line upon line”—are the foundations of reason and good sense.

The number 4 is also connected with the idea of measurement, for by use of reason we are enabled to take the measure of our experiences so as to interpret them correctly. Without such rational right measurement of experience we continue to mistake the illusory for the real. Thus we make (for we cannot help being creative) conditions in our personal world which have the appearance of misery, poverty, disease, discontent, and the like.

The letter printed on the Key is , Heh, and its name means “window”. A window admits light, symbol of knowledge, and air (Life, Spirit) into the house (Beth) of personality. A window, again, permits outlook, survey, supervision, and so on. Hence the function of sight is attributed to the letter Heh.

Windows, one might say, are the eyes of a house. Even so the eyes of man have been called “windows of the soul”.

Sight is also closely allied to reason. We find ourselves confronted by a problem. We study it and reason out the answer. When we succeed in so doing, we say, “I see.” Bad reasoning is perilous. Thus we read: “Where there is no vision, the people perish.”

In Hebrew, the letter Heh is used as a definite article, like “the” in English. Reason defines. Thus reason works at the self-conscious level, for to define anything is to name it, and in occultism self-consciousness is associated with Adam, the namer.

Often one hears a colloquial expression commonly used in connection with something unknown or queer. “Name it, and it's yours.” Whatever the origin of this bit of slang, it expresses an actual truth which we see clearly as soon as we understand the real significance of naming anything. Think it over.

Definition limits, sets boundaries, particularizes, specializes, enters into details. The activities designated by these verbs are those which enter into the making of a constitution for any

social organization, from that of a high-school club to that of a nation. Its constitution is, for any organization, the supreme authority.

All laws must agree with the constitution, and laws themselves are definitions. What we call “laws of nature” are simply human definitions and descriptions of the way events follow one another in some particular field of observation.

Furthermore, our personal definitions (or naming) of the meanings of the events which constitute our life-experience have great **suggestive** influence on our subconsciousness. In one sense, every man makes his own law and is the author of the constitution of his personal world. His life-experience conforms in large measure to the constitution he makes.

Yet at the same time, every man is living in the **real** world, and his happiness or misery is the direct consequence of the conformity of the constitution of his private world to that of the real world (if he be happy), or of the discrepancy between his private world and the real world (if he be miserable).

The first of the twelve zodiacal signs, Aries, the Ram, is attributed to the letter Heh, and is therefore pictured by Key 4. As the first sign, it symbolizes the outgoing, ordered, cyclic motion, emanating from the Primal Will—the beginning of cosmic manifestation. According to astrological tradition, Aries rules the head and face, especially the eyes, and dominates the higher functions of the brain.

Mars, the planet of war and conflict, but also the protector of fields against the attacks of enemies, is the ruler of Aries. In practical occultism, Mars stands for a force at work in the human body. It is active in the brain, and gives tone to the entire muscular system. Thus it is the instrumentality of execution and of realization. Through this Mars force man deals with the world of his environment and sets that world in order.

Astrological traditions tell us the sun is exalted (that is, finds its highest expression) in Aries. From this we may understand that in our world the highest manifestations of solar energy are those which are expressed in the human functions and powers governed by Aries and symbolized by Key 4.

Every one of these functions and powers is actually the result of transformations of solar energy in the cells of the human brain. Of all mechanisms and organisms on this earth, our brains are the most wonderful and the most powerful. They are run by solar force as is every other organ in our bodies.

Strictly speaking, the brain does not transform solar energy into thoughts. What it does accomplish is the transformation of this energy into rates of vibration which enable the personal consciousness to receive ideas which are eternally present in the Universal Mind, and are being broadcast continually throughout space. The principle is similar to that used in

radio where an electric current in the receiving set establishes vibrations which may be attuned to those originating in a broadcasting station.

The receiving set does not make the music. Neither does the brain make thought. What happens is that the brain provides the necessary conditions, as does a receiving set, so that thought may be **expressed**.

The Emperor, then, represents the Sovereign Reason. Every law in nature reflects reason. Reason is the source of all the operations of the Life-power in the world of manifestation.

The Emperor is the Establisher, the Founder of all things, the Framer of the Universal Constitution. In the field of human personality, the universal constituting power is made manifest in man's ability to see through outer appearances into the real nature of his environment. Actually, this power of vision is something which embraces the whole complex machinery, mental and physical, whereby the Spirit within becomes aware of the universe.

Note also that numerically the Emperor is the union or sum of the Magician and the Empress. This is one reason for identifying the Emperor with the Magician. Another is that the "theosophical extension" of 4, or sum of the numbers from 0 to 4, is 10, and the digits of 10 reduce to 1 by addition. Thus the Emperor is essentially 1, or the Magician, but the extension of his power is 10, or the Wheel of Fortune.

Yet 4 is also the sum of 2 and 2, and the multiplication of 2 by 2. This hints that the Emperor, though he seems to be thoroughly masculine, is really an expression of the power of 2, the **root matter** symbolized by the High Priestess. This reminds us that reason is an expression of memory. Beneath all forms of reasoning is the fundamental activity of **retention** and **recollection**, symbolized by Key 2. Develop these number hints in your notebook.

As you color the Key this week, compare its symbolism with that of the Empress. Look for contrasts. Look also for details which bring out the truth that what the Emperor represents is complementary to what is pictured by the Empress.

COLORING INSTRUCTIONS

KEY 4. THE EMPEROR

Yellow:	T-cross and circle in right hand.
Green:	Foreground.
Blue:	Stream at base of cliff.
Gray:	Stone cube, except ram's head.
Violet:	Belt, flaps of tunic (not borders, nor medallion on left shoulder.)
White:	Borders of tunic flaps and belt; medallion; ram's head; beard and hair; border only of inverted T on globe in left hand; sleeves.
Gold:	Inverted T, and cross on globe, framework and points on helmet.
Brown:	Slopes from height in foreground to stream's edge.
Orange:	Background above mountains.
Steel:	Leg armor and breastplate.
Red:	Globe in left hand (not inverted T or cross), helmet (except borders and points), mountains and cliffs.

TAROT FUNDAMENTALS

Lesson Twelve

THE EMPEROR

In the preceding lesson, the general meaning of Key 4 is given as **Reason**. This has two aspects, as do the attributions of all the Tarot Keys. The universal aspect is that rational quality of the Cosmic Mind which sets in order all manifestations of the Life-power. The personal aspect is the reflection, or particularization, of this universal rational quality, in the field of man's action and experience. Thus Key 4 represents the Life-power as the Sovereign Reason, the Great Lord ruling all manifestation; and at the same time pictures that in yourself which enables you to control the conditions of your environment.

The seat of the Emperor is just like the seat of the High Priestess, a cube. Since the days of Pythagoras, this one of the five regular solids has been taken as representing the physical plane. It is also a symbol of order, regularity and truth, because it is composed of equal faces, has boundary lines of equal length, and has faces which are squares, corresponding geometrically to the number 4.

A cube is bounded by twelve lines, eight points and six faces. Thus the enumeration of the characteristic properties which distinguish a cube from other solids combines the numbers 12, 8 and 6. The sum of these is 26, the numeral value of the Divine Name יהוה, Jehovah, which is often termed **Tetragrammaton** because it is written with four Hebrew letters.

This "name" signifies "That which was, that which is, that which will be." Without attempting to define, it declares that whatever is real now, has been, and will be eternally the same in essence. What is more, its value, 26, is related to the cube in another manner.

Every cube has exactly thirteen axes of symmetry, or lines of balance which cross one another at the interior center. Consequently, from the inner center of a cube there radiate exactly twenty-six lines connecting that center with points at the exact center of the twelve boundary lines, with points at the exact centers of the six outer faces, and with points which are the eight corners of the cube.

The cube therefore, as a symbol for the physical plane, as a symbol for order and for truth, and as a symbol whose very proportions are related to the numeral value of יהוה, Jehovah, is a perfect representation of the idea that the **One Reality**, manifested in all the appearances of the physical universe, is actually the real **presence** of the limitless Life-power which is the sovereign ruling principle of the universe.

In the tabernacle of Moses, therefore, and in Solomon's Temple, the Holy of Holies where the ark of the covenant was kept was a cubical room; and on the propitiatory, or mercy-seat of the ark, rested the Shekinah, or Divine Presence, which was understood to have its spatial location at the inner center of the Holy of Holies. Similarly, in the Apocalypse, the heavenly city which represents the completion and perfection of the Divine Order is described as being a perfect cube, since its length, breadth and height are said to be equal; and the throne of the Lamb (a young ram), is said to be in its midst, or at the inner center, as a **source of light** for the whole city.

The white hair and beard of the Emperor identify him as the Ancient of Days, or Great Lord, designated by the word יהוה. For the same reason he is shown in profile so that only one eye is showing. This is an ancient piece of symbolism intimating that even our highest concept of Reality is necessarily one-sided and imperfect. Note also that this white-haired, white-bearded ancient is the figure described in the first chapter of the Apocalypse—he who is Alpha and Omega, the first and the last, who is also the Lamb (Ram).

The ram's head on the side of the cube, the same design in the medallion on the Emperor's shoulder, and the astrological symbol for Aries at the top of his helmet, refer primarily to the attribution of the sign of the Ram to the letter Heh, to which Key 4 is attributed. The symbol of the ram is of great antiquity.

In India it denotes **Agni**, the god of fire. As a common noun, the Sanskrit word **agni** is an alternative name for the element of fire which is usually termed *tejas*. In books of Hindu occultism, the **agni tattva** is said to be the subtle principle of sight. This agrees with the attribution of sight to the letter Heh and to Key 4.

The distinctive badge of a Freemason, a white lambskin apron, is a symbol of many of the ideas represented by Key 4. First of all, it is a square with a triangular flap. This combination of square and triangle is shown in the picture of the Emperor, whose head, chest and arms are enclosed in a triangle, while his legs form a cross, suggesting the same idea as the square.

Furthermore, the lambskin refers directly to the sign Aries. That sign is first in the series of twelve composing the astrological year. Thus it represents the first stage of a time cycle, before the various events of that cycle have come to pass. In Freemasonry, the lambskin apron is termed “the emblem of innocence,” because whatever is innocent is spotless, or without blemish, and this is exactly the condition of the Life-power at the beginning of a cycle of self-expression. Freedom from the least trace of anything noxious is also included in the idea of innocence, and all versions of Ageless Wisdom agree that this describes the essential purity and holiness of the Life-power.

Again, the lambskin apron is conferred upon a newly made Mason as he stands in the north-east corner of the lodge. This makes another link of connection between the apron and ideas associated with the letter Heh, because the direction north-east is attributed to this letter. It is

the combination of east, which is attributed to the letter Daleth and the Empress, and north, which is represented in the Hebrew alphabet by the letter Peh, and in Tarot by Key 16, the Tower. The Empress is Venus. Key 16 is the Tarot symbol for Mars, which also is the ruler of the sign Aries.

This is a hint that in Key 4 we have represented a combination of the powers of Mars and Venus. This point was made in the preceding lesson when it was said that the Emperor, consort of the Empress, would have no subjects to govern unless his mate had borne him children.

The combination of the number 3, suggested by the triangle in which are the Emperor's head and arms, with the number 4, suggested by the cross formed by his legs, is another intimation of the same combination of feminine and masculine powers. This idea is emphasized by the shape of the Emperor's scepter, which is a modified form of the astrological symbol for the planet Venus. It means that the Emperor's active power of regulation has to do with the control of mental imagery. A similar hint is given in the Greek myth of a secret love-affair between Mars and Venus.

The Emperor's helmet, surmounted by the symbol for Aries, is also ornamented with twelve triangular points of which six are visible. These are analogous to the stars on the Empress' crown and to the jewels on the Fool's girdle. The space between the bars of the helmet is red so that the colors of the Emperor's headdress, gold and red, are those of the Sun and of Mars, both active in Aries.

The globe and cross in the Emperor's left hand are symbols of dominion. They are similar in form to the ornament at the top of the Empress' scepter; but her globe is green, and the Emperor's is red. These are complementary colors, the green corresponding to Daleth and Venus, the red to Heh and Mars. The little cross at the top of the globe is composed of five equal squares referring to 5, the number of the letter Heh.

The inverted T on the globe represents **Tav**, the last letter of the Hebrew alphabet. To Tav, Qabalists attribute the planet Saturn. Saturn is the astrological symbol of restriction, hence the inverted Tav on the globe of dominion intimates that the Emperor's rulership and authority are expressed in his ability to reverse Saturn, that is, to reverse the action of that aspect of the Life-power's self-expression which seems to limit our freedom. Such reversal of apparently restrictive conditions is precisely what you may accomplish by right use of the Constituting Intelligence symbolized by Key 4.

This right use consists in a higher vision of reality . . . a higher vision based on accurate observation of the actual situation on the physical plane. True occult science makes no attempt to deny the reality of the physical world or to minimize its importance. What is denied is the opinion materialists hold as to the **nature** of the physical world. To combat the errors of materialism, there is no need to deny the reality of physical things. Nor is it

necessary to explain away, by means of high-sounding verbal trickery, the actualities of time and space.

The higher vision includes insight into the powers of man as well as accurate observation of the physical conditions surrounding him. Such insight makes it evident that when we watch a train of events as it occurs in nature, apart from the introduction of the human personal factor, our watchfulness is rewarded by rational perception of the law or principle at work in the train of events we have observed. Reason, eye of the mind, sees this law or principle, and sooner or later the vision of principle stirs up the inventive power of subconsciousness. Then, through the combination of invention (creative imagination) and reason, the human personal factor enters into the situation.

By the introduction of this personal factor new trains of events are set in motion, new forms are produced, new conditions made manifest. Thus man applies the law which will make a piece of iron sink or float a great ship of steel. By **obeying** the law which makes a stone thrown into the air fall to the ground, man makes all-metal airplanes which have added another dimension to his journeyings.

By seeing things as they really **are**, instead of as they merely **look**, the Sovereign Reason, manifested through the human brain, reverses, one by one, all semblances of bondage which afflict mankind. For the Spirit of freedom is the perfect liberty of a rational order, operative in everything, everywhere.

Reason and insight are always contrary to mass-opinion. Hence they invariably stir up conflict. Knowing this, and foreseeing the immediate consequences of his ministry, Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Peace comes later, with fulfillment, not in the initial stages of the work.

Thus the Emperor is shown as a man of war, in contrast to the peaceful scene depicted in Key 3. Every step forward in man's dominion over the conditions of his environment has been contested bitterly by those who prefer to adhere to the "good old ways."

The mass mind resents innovations, clings to comfortable errors, scoffs at seers, and stones prophets. Yet the Sovereign Reason is protected by the armor of truth, which is pictured in Key 4 as being made of steel, the metal attributed to Mars. The final test of our vision is to carry it into action, and since "Mars" rules action, the symbols here tell us that even the mass mind will surrender its follies when confronted by the beneficent results of true vision expressed in action.

Many a person who crosses the continent by airplane today would have ridiculed the notion of such a flight in the "enlightened" year of Our Lord, 1900. The Wrights made their first flight in 1903, but as late as the spring of 1908, a magazine rejected an article by Byron Newton who had witnessed their later achievements. The editor's comment was: "While your

manuscript has been read with much interest, it does not seem to qualify either as fact or fiction.” Remember this when you encounter skepticism concerning the value of your occult studies. Long ago, the wise learned the futility of trying to convert the world by words. Even deeds sometimes fail to convince those who are blinded by prejudice.

The skirt of the armor, and the flaps which cover the Emperor's arms, are violet. In the color scale used for Tarot, violet is primarily attributed to Jupiter, represented by Key 10. The same color is assigned also to Aquarius, the zodiacal sign symbolized by Key 17. In astrology, Jupiter represents expansion, the reversal of contraction or constriction. Jupiter is also the planet associated with law, with scientific research, and with philosophy, as well as the planet ruling religion.

Now, Key 10 represents the scientific vision of the mechanism of the universe as it is seen by the wise. Hence the violet flaps of the Emperor's dress mean: **Reason clothes itself in the Vision of Reality.**

Since this vision is a revelation of truth concerning man as well as of the truth about the universe, the color violet links up also with Key 17, an obvious symbol of precisely that unveiling. In Key 17 this color is associated with Aquarius, because the Inner School has long foreseen a great revelation of truth during the Aquarian Age now drawing.

The mountains in the background are of igneous rock colored red to emphasize the fiery quality of the sign Aries. These barren rocks are in sharp contrast to the fertility and productiveness of the Empress' garden. They represent vividly the sterility of mere intellection—use of reason for its own sake without any practical application to life. Again, they suggest the fruitlessness of mere regulation and arrangement unless there be something warm and vital to set in order.

Disintegrated rock is the principal component of the soil which supports vegetation. Thus the bleak cliffs behind the Emperor are really the basis for the lush growth in the garden of the Empress. So is pure reason, properly broken down into its elements, and mixed with the emotional qualities predominating in subconsciousness, the basis for all the creative works of human imagination. For it is by analysis, or the breaking down of our reasoning into its component principles, that we provide ourselves with material for invention and the production of new conditions beyond those given by the unmodified workings of nature.

This fourth Tarot Key is intended to impress upon you a clear pattern of the **ruling power of consciousness**. Whenever you exercise true reason, whenever you interpret an experience correctly, whenever you frame a satisfactory definition, you employ the power which defined the universe in the beginning. This power, working through you, is the maker and framer of your personal world and its conditions.

It rules everything now. At this moment, and always, it has absolute command over every circumstance and condition.

SYSTEM AND ORDER

The message of the Emperor is insistent and inescapable: If you would have the harmony and peace of Cosmic Order in your earth life, you must take steps to establish it.

In this lesson we deal with a vast metaphysical truth. Yet, for you, it will be nothing but theory, unless you apply it practically. Any statement of truth is like a blue-print. Necessary to guide us in the erection of a better house of life, but useless unless we set ourselves to actual constructive effort. Every cosmic law can be applied, and the field of application is in the “little things” of everyday life. You need not wait for great occasions.

Furthermore, the Emperor Key insists, in its picture language of subconsciousness, that if you would rule conditions round you calmly and positively, as the Emperor does, your first care must be to establish order—beginning with your thinking. No person ever advanced far on the occult path who did not first put his affairs in order. By this time, you should have a clear idea of what you want to do with time. The next step is to examine your schedule to see if you are putting first things first. In so far as possible, arrange your hours of productive work so that creative activities, and matters which require you to be mentally and physically at your best, are done early in the day. Try to get routine matters into your afternoon and evening schedule.

Your desk is a good place to begin. Maybe it's only a table in a corner. As soon as you finish reading this instruction, get it in order, and try to arrange it so that there will be no lost motion as you work or study.

This being neat and orderly seems such a little thing. Yet success is built on little things. Because the average person is too indolent, too indifferent, or too ignorant of cosmic law to apply it, order in the affairs of men and of nations is the exception.

The whole process of being orderly is tied up with the occult truth that things on this earth reflect what goes on in the high reaches of the sky. The kingdom of heaven would be better understood if we all knew that in the original Greek of the New Testament it is called “dominion of the skies”. This kingdom is truly within us, because the same orderly laws of radiant energy, of chemistry, of physics, **and of consciousness**, which operate so precisely in the pageant of the heavens are actually working inside our bodies, every moment of our terrestrial existence. “That which is above is as that which is below, and that which is below is as that which is above”, as The Emerald Tablet truly says.

Planets rush through space at unimaginable speeds. Yet they operate on a schedule of perfect timing and regulation. Seasons come and go in rotation. Tides ebb and flow according to definite order and system. Nothing in the cosmos is hit-or-miss. Every human life is part of the same order; but man's peculiar treasure is his ability to recognize this order, and to make it go farther than it does in the kingdoms of nature below him. This peculiar treasure, used ignorantly or negatively, is like the Prodigal's portion. Our misuse of our powers in disorderly living leads us, sooner or later, amongst the swine. Yet, though we beggar ourselves, we have only to "go home" to reverse our unhappy situation.

Thus we read in the parable that the Prodigal "came to himself". The Greek original is faithfully represented by the English rendering. It shows us a great secret. Neither other persons nor outer circumstances determine our success or failure. We make or mar our own fortunes. Thus, to establish order in our lives, we must begin first of all to **be** ourselves, and then set to doing what we are determined to be.

We must see, however, before we can do. Thus the sense of sight is attributed by Qabalists to the letter Heh, which is symbolized by Key 4. Consider very carefully what is said about this in the accompanying lessons. The main thing to attend to in your daily practice is to transform the activity of seeing from mere passive response to visual impressions into an active exercise of the inner power of vision. Incidentally, this will improve your physical eyesight. Unless light-rays impinging on your brain through your eyes are focussed by attention, you may look **at** things, but you will never see **into** them. Remember, the Emperor is just the Magician, in another guise.

By the exercise of reason, symbolized by Key 4, you know now that you are part of a definitely beneficent order. The Primal Will is always a Will-to-good. There are no inimical conditions. All appearances to the contrary are the results of man's own disorderly thinking, rooted in the bad habit of accepting superficial impressions at face value. Every step forward in human progress was preceded by some person's more attentive consideration of things at which the rest of humanity had never really looked.

Every "evil" is a blessing in disguise. Face it, examine it, and your vision will penetrate the terrifying make-up. Behind the mask of terror you will see the face of the Divine Friend. Let your first steps in this practice be directed toward little, familiar things. Right near you, wherever you are, is always something which will enable you to be just what you want most to be, to do just what you want most to do. Often it is the very thing which appears to be either an unfavorable circumstance, or else to be nothing of particular importance.

Remember also that in the act of seeing positively and attentively you are employing an actual, tangible, measurable force—the light streaming to you from the sun. To realize this, to know that your practice is no metaphysical abstraction, is important. For the realization will be taken up by your subconsciousness, and by deductive reasoning that part of your mind will work out the logical consequences. Your emotional tone will change, expressing itself in

moods of abiding confidence that you have always at your disposal for constructive use the very energy which does all the tremendous work of running this orderly cosmos. That same energy is now known to science to be the actual substance of all physical things. Through you, as you come to know it better and better, it can and will accomplish all things needful to enable you to experience, day by day, a life of ever-expanding liberation.

Begin, then, with things near at hand. Examine your time-schedule, and get first things first. Examine your possessions. Rid yourself of burdens resulting from the need for taking care of things you do not use. Clear the deadwood out of your filing-cabinet, library, clothes-press, bureau drawers. Release all you have not used during the last year. Sell it, or give it away. Human beings often forge chains for themselves by hoarding trifles that "may come handy". Why be a magpie? Then, having cleared for action, determine to manage time and things. Record your successes and your failures. Especially the failures. When you see what they really are, you can turn them into achievements.

TAROT FUNDAMENTALS

Lesson Thirteen

INTUITION



By this time you will have become used to a definite method for studying these lessons which you will follow through the entire series. For every Key there are two lessons. In the first of these, the meanings of the number, title and letter are dealt with, the emphasis being on the general meaning of the Key.

During the week that you study that lesson you also color the Key to fix its details in memory and prepare you for the longer analysis of the symbolism given in the second of the pair of lessons. Every day begin your study period by meditating five minutes on the Tarot Key. Then study the lesson, reflect on it as you read, and write in your diary whatever observations occur to you.

This week your Key is number 5, the Hierophant. After inspecting it for five minutes, review the meanings of the number 5 given in Lesson 2. Note that 5 symbolizes the results of the classifying activity represented by the number 4.

A subconscious elaboration of these classifications, and the formation of deductions therefrom, which are projected back into the self-conscious level, results in the mental states termed intuitions. Even the form of the figure 5 suggests this. The top is a right angle composed of straight lines. The bottom is a swelling curve. The straight lines are masculine and relate to self-consciousness. The curve is feminine, symbolizing subconsciousness.

A cyclic mental process gives rise to intuitions. Every idea projected intuitively from subconsciousness into self-consciousness becomes another suggestion to subconsciousness and is the beginning of yet another series of deductions.

The working out of this process may be instantaneous. This is what occurs when we “think quickly”. On the other hand, it may be a matter of days, or longer. A common example of this, one which you have probably experienced many times, is what occurs when one reads some difficult passage. At first it may seem to be obscure. Yet the next time one sees it, the meaning is perfectly clear even though no conscious thought may have been given it in the interval.

Intuition means literally, “interior teaching”. **As here treated, intuition is understood to be direct perception of eternal principles which may be applied to the solution of human problems and to the perfecting of human control over man's environment.**

This direct perception is the result of the union of personal consciousness with the superconscious I AM, the Central Self, which a poet has called “the blaze of God”. Such perception makes a human being **immediately aware** of eternal principles, but it does not stop there. Included in this awareness is also a perception of methods whereby the principles may be applied to the solution of particular problems.

Intuitions of this kind differ greatly from those whose roots go no deeper than the “upper layer” of subconsciousness, which is merely a record of personal experience. The deeper strata of subconsciousness record the race experience and correspond to what Carl Jung names “the collective unconscious.”

Intuitions coming from the upper, personal level of subconsciousness are what we commonly call “hunches”. Intuitions originating in superconsciousness clothe themselves in the symbolic imagery of the race experience, stored in the collective subconsciousness. These may be correctly termed **spiritual** intuitions.

The word **union** is the key to the reception of spiritual intuitions. Unless there be a real union between the personality and the Central Self, there never can be an expression of superconsciousness, and one does not touch the high plane where eternal principles are perceived. Key 5 symbolizes this idea of union in many ways.

The Hebrew letter Vav (ו) means “nail” or “hook”. Both meanings represent union since nails are used to join various parts of a house and a hook joins the object fastened to it to the support to which the hook is attached.

Notice that the idea of **sustenance** is also connected with the nail or hook since it is by nails that the house is sustained and a hook is that from which something depends. When the Central Self is linked consciously with the personality, one gains first-hand knowledge that all things are sustained by, and depend on, that ONE SELF.

The idea of union is carried out still further by the primitive form of the letter Vav. This was a picture of a yoke such as is used to harness oxen. Remember that the letter Aleph means “ox” and you will see that here is a hint as to the means for “harnessing” the limitless energy of the Life-power. Think this over and record the results of your thinking in your occult diary.

The root of the English noun **yoke** is the Sanskrit **yoga**, of which the exact translation is “union”. As commonly taught, yoga is a system of practices designed to bring about the

union of the higher and lower natures of man. The religious doctrine of atonement (at-one-ment) is another expression of the same idea.

The practical application of the conception of union is to be found in the function of hearing which is attributed to ♀ and thus to Key 5. As employed here, “hearing” means interior, spiritual audition, as well as ordinary physical hearing. Knowledge of the higher aspects of reality often comes to us through the “soundless sound” of an Inner Voice.

The reason for this is that the hearing centers in the brain, when they reach a certain stage of finer development, are stimulated by higher rates of vibration which serve as a means of communication with the Central Self. The same receptivity of the hearing centers also puts us in communication with those advanced human beings who compose the membership of the Inner School.

Here a word of warning is necessary. The awakening of the greater receptivity of the hearing centers may put us in communication with intelligences which are neither wise nor good. Do not let this frighten you. There is a way to distinguish between these “voices” and the VOICE.

Often the voices flatter. They promise great things—wealth, power, knowledge, prominence, and so on. Sometimes they appeal to spiritual pride by announcing that the person who hears them is destined to save humanity from some dire catastrophe. Always they demand implicit obedience. If they give what purports to be occult instruction, they require its recipients to follow the teaching without criticism, and often they insist that all other instruction be abandoned.

The true VOICE **never** flatters. Often it gently, but firmly, points out our shortcomings. Seldom does it promise anything. Never does it coerce. Invariably it indicates some universal and therefore eternal principle which applies to an actual problem confronting the person who hears the instruction. The VOICE does not say, “Do thus and so.” It instructs us concerning some law of nature which is involved in our problem so that we may **see for ourselves** what we ought to do.

Hence this mode of consciousness associated with Vav and Key 5 is called “The Triumphant and Eternal Intelligence” because the Inner Voice, by indicating a principle which will work out in a successful course of action, reveals a law of nature which applies not only to our personal problem of the moment, but also to many others having similar characteristics.

Throughout the ages, wise men have taught and practiced union with the Central Self. Everywhere and always they have agreed that release from every kind of limitation comes to those who awaken recognition of this power which is always present in human life. This power sets men free when they know it and act in obedience to its law.

Geometrically, 5 corresponds to the pentagon, or figure of five equal sides, and to the pentagram, the five-pointed star developed from the pentagon.

The pentagram is one of the most important occult symbols. Each of its five lines is divided in exact extreme and mean proportion (the famous Golden Section or Divine Proportion). With a single point uppermost, it suggests the head and four extremities of the human body. On this account it is a symbol of man and especially of man as the microcosm.

Again, 5 is the number of mediation because it is the middle term between 1 and 9. So is man, whose number is 5, the mediator between God and nature. Here is a clue to many mysteries of Tarot and of practical occultism.

The sign Taurus, the Bull, is attributed to Vav and Key 5. Taurus is an earthy sign, yet the symbol of the bull is closely related to that of the ox, represented by the letter Aleph. Aleph, you have learned, is a symbol for the Life Breath, Spirit, superconsciousness. Yet here is a symbol which is practically the same, attributed to the element of earth, which stands for the physical plane.

What seems at first to be a contradiction is really a clear intimation that the spiritual and the material are essentially the same. The Divine Force which is health to the soul, medicine to the body, and the source of all true wealth, is **omnipresent**. The average person, if he recognizes this Divine Force at all, thinks of it as being far away. Such a person makes a sharp distinction between Spirit and Matter, but the wise know better.

They who have achieved union with the One Self perceive that in reality there is no such separation. For Knowers of Reality, the **substance** of anything whatever is the actual presence of the One Spirit.

Taurus is ruled by Venus and is the sign wherein the moon is exalted. Intuitions are the progeny of the Empress (Venus), and this Empress is the High Priestess (Moon) in her highest expression of active creation. Thus we learn that superconsciousness is to be reached through the functions of subconsciousness.

In the older exoteric Tarot, Key 5 was named The Pope. This refers to the attribution of the function of hearing to this Key. For tradition has it that the first pope was the Apostle Simon, nicknamed "Peter", the "Rock". Simon (in Hebrew, Simeon) means "hearing". Read the passage in St. Matthew 16: 13-19, which is the basis of the papal tradition. There you will find a clear intimation that Simon's answer, for which Jesus blessed him, was the result of interior hearing.

Hierophant, the esoteric title of Key 5, means "revealer of mysteries", or, "he who shows that which is sacred". In the Eleusinian Mysteries, the hierophant was the teacher who explained the meanings of the sacred symbols.

Thus the Inner Voice pictured by Key 5 will reveal to you the deeper mysteries of Tarot and the inner, sacred meanings of its symbols. When this occurs, you have not only a true understanding of the meaning of life and its expression, but you are also enabled to employ all your powers to the best advantage.

Finally, Key 5 follows the Emperor, who represents Reason, in order to show: (1) that he who would be instructed by the Inner Voice must first have trained his mental vision so as to see his situation clearly, even though that situation presents a problem; (2) that though intuition goes **beyond** reason, it is not a **substitute** for reasoning.

Be sure you get this last point clear. Some lazy-minded persons think their “hunches” (echoes from the personal level of subconsciousness) and the messages from flattering “voices”, free them from all need of reasoning. Their sad failures should, but seldom do, teach them better.

Read this lesson carefully with your occult diary at hand. Remember that Key 5, besides being a symbolic presentation of esoteric doctrine, has power to arouse your intuitive ability because the symbols act as forceful suggestions to your subconsciousness which is the channel of intuition. The force of these suggestions will be intensified as every detail of the symbolism is impressed on subconsciousness while you carry out the directions below.

COLORING INSTRUCTIONS

KEY 5. THE HIEROPHANT

- Yellow: Crown (not trefoils, crossbars or circle at top), yoke behind ears (except fringe), staff in left hand, orphreys (Y's) on vestments of kneeling priests.
- Green: Garments of figures in foreground (except collars, edges of sleeves, flowers and orphreys).
- Violet: Fringe of yoke.
- Gray: Background (light), pillars, and throne (darker shade for the throne).
- Gold: Crown ornaments, key with handle pointing to the priest whose garment is embroidered with roses (except dots in circle).
- Silver: Crescent at throat, key with handle pointing to priest whose garment is embroidered with lilies (except dots in circle).
- Blue: Undergarment showing at the bottom. The scarf, or border of the outer robe, should be blue-green.
- White: Undergarment at throat, navel and sleeves. Shoes, collar and sleeve edgings of chasuble, dots in key circles, lilies in chasuble at right. Alternate squares at base of throne (leave other squares black).
- Red-orange: Outer garment (not scarf or border), dais. (Mix equal parts of red and orange).
- Red: Roses on chasuble at left.

Even this aspect of my nature
Which presenteth itself under the signature of the letter VAV
Is a promise and a fulfillment of the Way of Life.
Manifesting myself as the link
Which uniteth all the separate parts of my creation,
I make myself known as the bond of union
Between creature and creature,
And between the creatures and their Creator.

From THE BOOK OF TOKENS

by Dr. Paul Foster Case

TAROT FUNDAMENTALS

Lesson Fourteen

THE HIEROPHANT

In the preceding lesson you learned that in some versions of Tarot, Key 5 is called The Pope, in reference to the attribution of hearing to the letter Vav. In the Bible passage there quoted, note that the traditional first pope is called not only Simon Peter ("Hearing, the Rock") but also Simon Bar-jona, or Simon, son of Jonah ("Hearing, son of the Dove"). In this connection, remember that the dove pictured on the Empress' shield is not only a Christian symbol for the Holy Spirit, but also a bird sacred to Venus, ruler of the sign Taurus.

In Key 5, the principle of antithesis which runs throughout the Tarot is shown particularly by the contrast between the shaped stone which is a prominent detail of the design and the rough rock in the background of Key 4. The Hierophant sits between two carved stone pillars, on a stone throne, in a stone temple.

The Emperor, in Key 4, sits out-of-doors because the activity he symbolizes is concerned more particularly with the ordering and arrangement of external conditions. The Hierophant, like the High Priestess, sits within a building because the mental activity he pictures has to do mainly with revelation of the inner significance of the conditions which the Emperor rules.

Actually, the Hierophant and the Emperor are not two, but one. This is shown by the old title, The Pope, which means literally, The Father. It refers to the conditions of early social organization in which the head of the family was also the chief authority in religious matters. When the Magician has brought into existence a family over which he rules as father and king, he assumes the responsibility of transmitting his wisdom to his children. Thus he becomes the Revealer, or Hierophant.

"Father", moreover, is a technical term used by Hebrew sages to designate the second aspect of the Life-power named Wisdom. This is the Wisdom mentioned in The Pattern on the Trestleboard in the statement numbered 2. Your first glance at Key 5 will show that it pictures the transmission of Wisdom from the Parent Source.

The Emperor wears armor, but the Hierophant wears the vestments of the peaceful priestly office. These are adaptations of feminine garments to indicate that Intuition is an extension and development of reason, effected when the special conditions of a given external situation are linked up with the inner, subconscious memory of universal principles. That memory is first shown in Tarot by the scroll of the High Priestess. The insignia of the Emperor are those of earthly rulership. Those of the Hierophant are symbols of spiritual dominion.

The Hierophant's outer robe is red-orange, a color assigned to Taurus. It is trimmed with blue-green edging. Blue-green is the color complementary to red-orange and refers to the sign Scorpio. His undergarment is blue, like the robe of the High Priestess, and has the same meaning. Over it is a white robe which symbolizes enlightenment.

The outer garment is fastened at the throat by a silver crescent. The region of the neck and throat is under the dominion of Taurus. The shape and material of the crescent refer to the moon, which is exalted in Taurus.

The crown is egg-shaped denoting the idea that the One Force (that is, the Reality represented by the symbol of the Cosmic Egg) bestows spiritual sovereignty on man whose life includes all the potencies of the universe.

Hanging from the crown, behind the ears of the Hierophant, is an ornament in the form of a yoke. This refers to the primitive meaning of the letter Vav. It falls behind the Hierophant's ears to call attention to those organs of hearing.

Observe that only one ear of the Hierophant is visible, just as only one eye of the Emperor is shown. What the inner ear hears is the revelation of a single truth which has innumerable applications. What the eye of reason sees is also a single Reality having innumerable aspects.

The golden staff represents the dominion of the Life-power through the planes of nature represented by the knob and three cross-bars. These bars are analogous in meaning to the three crowns, and the knob at the top of the staff corresponds to the circular ornament which surmounts the crown.

The lowest bar and the lowest crown represent the element of earth and the physical plane, symbolized by the Magician's coin or pentacle. The next bar and crown, counting upward, symbolize the element of air and the formative world or astral plane, corresponding to the sword in Key I. The upper bar and crown stand for the element of water and for the creative world, or mental plane, represented by the Magician's cup. The knobs at the tops of staff and crown stand for the element of fire and the spiritual plane, or archetypal world corresponding to the wand on the Magician's table.

The crossed keys at the Hierophant's feet represent the sun and moon, gold for the sun, silver for the moon. They suggest that an understanding of the power of light (gold) and its reflection (silver) unlocks the mysteries of life. The wards of the keys show a bell-and-clapper design intended to indicate the importance of sound vibration, and of the function of hearing.

These are the traditional keys to heaven and hell. The golden key is the key to heaven, wherein the sun is ruler. The silver key is associated with hell because of the correspondence

between the moon and Hecate whom the Greeks worshipped as a deity of the underworld. Thus the silver key has to do with the powers of subconsciousness, and the golden key represents the powers of superconsciousness.

The throne, which is ornamented and therefore a product of human adaptation, is of stone. Wherever one finds this material employed in the symbolism of the Western Tradition, it refers to the secret meaning of the Hebrew word **אבן**, ehben. This word is itself a symbol of union, because its first two letters spell **אב**, Ab meaning “father”, and the last two spell **בן**, Ben, the Hebrew for “son”.

Thus **אבן**, ehben, signifies esoterically the union of the Father (God) and the Son (humanity); and the same word is used by Hebrew sages to designate many variations of this basic occult meaning. Place in a row the three Tarot Keys corresponding to the letters **א**, **ב** and **ן** (the final form of **ב**, Nun). These are Key 0, 1 and 13. You will then see something which will give you a better understanding of the inner significance of the words.

In harmony with what has just been said, older versions of Tarot call Key 5 the Pope, that is, the Father. Yet they attribute this Key to Vav which letter is, in Hebrew wisdom, a special symbol of the aspect of the Life-power known as the **Lesser Countenance**, or **Son**. This is the sixth aspect of Reality known usually as Beauty.

As you read on page 1, the word Father has special reference to the aspect of the Life-power named Wisdom, and the Paternal Wisdom is said to be the seat of the universal Life-force. In the same system of occult philosophy, the name Son is applied, as we have just said, to the sixth aspect of Reality corresponding to the sixth statement in The Pattern on the Trestleboard. This sixth aspect is likewise understood to be the particular manifestation of the universal Life-force as the Ego of humanity. Thus, where stone is prominent in Tarot symbols, you may know that it refers to some phase of the union of the Divine Life-force with the human Ego.

The pillars, like those of the High Priestess, represent the Law of Polarity. On each capital you will notice that part of the design resembles the letter “U”, one of the English equivalents for Vav. The rest of the ornamentations of the pillars represents the union of masculine and feminine potencies and thus relates to the Law of Gender.

The priests who kneel before the Hierophant wear robes whereon are embroidered replicas of the flowers in the Magician's garden. Thus the two ministers stand for desire and knowledge. The orphreys or Y's on their garments are variants of the yoke symbol. They are yellow, the color associated with Mercury and the Magician, to show that both desire and knowledge are under the yoke (direction) of self-consciousness.

The background is gray, a color associated with the same Paternal Wisdom which the Hierophant symbolizes. Gray is a balanced mixture of white and black, another suggestion of

the union of the known and the unknown or the blending of spirit and matter. Gray is also the result of the mixture of any pair of complementary colors. Thus it is a symbol of the blending and balance of all pairs of opposites.

Of similar import is the checkered border of the carpet covering the dais. These alternate squares of white and black represent by their form order and reason, and by their alternate colors the alternation of day and night. Thus they refer to the Law of Rhythm and to periodicity.

Ten crosses of equal arms appear on this Key, one on each hand and foot of the Hierophant, four (enclosed in circles) on the carpet, and two in the handles of the keys. They represent the ten basic aspects of the Life-power, and correspond to the ten ornaments on the Fool's robe and to the ten cypresses in the Empress' garden.

They also represent the mystical number, 4,000. This is because each cross is a letter Tav, as written in ancient Hebrew. The value of Tav being 400, ten Tavs represent 4,000. This number 4,000 is one of several numbers used as symbols for perfection. It is a symbol for the ALL.

Key 5 shows the One Life-power as being the Teacher of mankind. By its correspondences and associations it instructs us that our personal contact with the Inner Teacher is by means of mental hearing.

The Inner Teacher is the **Guru** so often mentioned in writings on Hindu occultism. In those books we find many counsels which may be summed up in the admonition: "Revere your Guru." Some of the self-styled "Sris" and "Rishis" and "Swamis" who have fattened on the more gullible American seekers for light on the mysteries of the Orient, take good care to impress this doctrine, in its most literal interpretation, upon their bewildered and bedazzled dupes. Many exoteric forms of Hinduism go as far in corrupting the doctrine to mean slavish obedience to a personal teacher. The true meaning is different.

In order to receive instruction from the Inner Teacher, we must first of all recognize His presence in our lives. He may be hidden behind the veil of our own ignorance, but if we give the idea due consideration, we shall see that there is a very high order of probability in the assumption. Then, like good spiritual scientists, we shall put this to the test of experiment. We shall listen for the instruction from within, and shall do so with full intention to be guided by it.

This lesson, and Key 5, are intended to help you establish clear and definite contact with the Inner Teacher. Thus will you arrive at the degree of understanding and discrimination which will enable you to distinguish the Inner Voice of true intuition from telepathic invasions from other entities, incarnate or discarnate, human or non-human.

The steps to be taken are as follows:

1. Acknowledge the high order of **probability** in the hypothesis that the Universal Mind is centered at the very heart of your personal existence.
2. Determine to test that hypothesis by daily acts of attentive and earnest **listening** for the instruction of the Inner Teacher.
3. Study most carefully the content of all messages received from what seems to be "within." True intuition, remember, **always unfolds principles**. It never counsels what is merely expedient. It is always concise and clear and its meaning is unmistakable. It never flatters. More likely it will reprove. It never misleads and can stand the severest spiritual, moral and intellectual tests. As Lao-tze says: "Its counsel is always in season."
4. Make up your mind, when you have received instruction, to obey it. When you distinguish a true intuition, take steps to carry it out in action. You will never be coerced, yet you **must** obey, because implicit obedience will be understood by you as being the only way to solve whatever problem you have to master.

THE VOICE WITHIN

The Hierophant stresses the need for intuitional guidance in every life and in all the daily affairs of human existence. Only as we tap into the cosmic current of perfect knowledge about all things may we expect to achieve satisfactory results. To do this, we must, first of all, have a definite aim.

Having the aim, and having also garnered by keen observation of our actual present situation, we can imagine some part of what to expect, and the image of the desired result grows clearer and clearer. Then we use reasoning, just as far as we are able. These are indispensable preliminaries to the higher knowing brought by intuition.

Use concentrated thought on your immediate problem, or on the idea you wish to expand. Marshal the facts. Get statistics. Analyze the products of your creative imagination. If you have a plan, tear it apart. Look inside it to see what makes it tick.

When you reason intensively, you initiate a process which leads to intuition. Intuition is reason carried to the **nth** degree. The minute you attack a problem with all the mental power at your command and organize the known facts about it, you are preparing yourself to hear the Voice Within. Persist in your intensive thought and suddenly, without conscious effort, you cease to reason and begin to receive intuitive guidance.

Your systematic thought, passing through the radio of your mind, is the electric current which activates your personal receiving set. Just as the radio in your home must be adjusted to the vibratory rate of the broadcasting station in order to bring in the programs you desire, so must your mind be attuned by the processes of observation, recollection, imagination and reason, in order to bring in from the cosmic reservoir the special information you require.

It is not that you have a personal power called intuition. When people are said to be “intuitive”, what is meant is that they are more receptive than most. Intuition is “inner teaching”, and the Inner Teacher is the indivisible, cosmic SELF.

On this account it is necessary to caution you strongly against being misled by careless observation of what goes on in your mind. We all talk to ourselves, but genuine intuition is not that. Some of us tune in on the thoughts of other people, incarnate and discarnate. Intuition is not that. Subconsciousness can elaborate what we give it, and make astonishing developments and variations of our conscious thoughts and suggestions. Wonderful as this is, it is not what we mean by intuition. Our own thinking, conscious and subconscious, and the ideas and the thoughts of other personalities—none of these are the Voice Within. These are the “voices”, and truly their name is Legion. They intrude. They interrupt like ill-mannered children. They cajole, and flatter, and demand obedience.

The Voice is different. It speaks quietly and always to the point. It never flatters. Often it rebukes. But even this is impersonal and has no harshness. One outstanding thing is this: **The Voice never interrupts.** Consequently, you must silence the clamor of your own mental voice and refuse to listen to any of the “voices”. Of this you may be sure. He who is not a good listener in the ordinary, every-day sense, is never the recipient of intuition. Test yourself and others by this.

When somebody claims to have “inner guidance”, whatever he may attribute it to, notice whether or not that person listens attentively to what other people have to say. Notice, also, whether or not what he claims to get from within agrees with fact and reason. Is he, in the main, one whose daily conduct seems to show self-discipline and good sense? Then it is probable that he really does receive guidance, really does hear the Voice Within. Finally, he won't say much about it, and certainly will never pester you with accounts of his wonderful visions and revelations.

You won't have much difficulty applying this test to other people. See that you take your own medicine. No bad listener ever hears the Voice of the Hierophant.

You may say, as do many others: “But I can't hear a voice. I take your word for it that the Voice speaks; but it doesn't say anything to me.” Read over the last few paragraphs and you may understand why. On the other hand, there are some temperaments, some personalities, for whom the inner teaching comes more in the form of visual impression. Some of us see. Others hear. The sensory impression varies. Some of us just have a strong **feeling**. Yet the

feeling, or the vision, or the Voice never invades our personal privacy. Whatever the sense form, we must **be still** before we may receive the inner instruction.

For this, the best preparation is ordinary silence. Try keeping the capital "I" out of your ordinary conversation and writing. Make a game of it and see how often you can eliminate that pronoun. Hold your tongue, also, about personal affairs of other people. There isn't room for Higher Wisdom in a mind that is filled with the details of petty gossip. Aim to be a good listener and do your practicing on your friends and acquaintances. You'll find, also, that your understanding of the characters of those you listen to will deepen wonderfully. Thus your preparation for hearing the One Voice will result in practical benefits in many directions.

Remember, genuine occultism is what is hidden behind the veil of everyday appearances. **It is not necessary to be a physical or a mental contortionist in order to be an occultist.** BE STILL, AND LISTEN. Then the Voice will speak.

TAROT FUNDAMENTALS

Lesson Fifteen

DISCRIMINATION



Contrary to our procedure in the previous lessons of this course, we shall consider the meanings of the Hebrew letter ז, Zain, before we go into those of the number 6. We do this because the meanings of the number grow out from, and are dependent on, certain other meanings in the symbology of Key 6.

In Hebrew, the letter-name Zain means “weapon” or “sword”. Thus it suggests active instrumentality employed in overcoming inimical entities or forces.

Among other things, a sword is an instrument of **cleavage**, something able to make sharp divisions. This refers to a human mental faculty the Hindus call **Buddhi**. It is the **determinative** or **discriminative** faculty, the power to perceive **differences**. This power is at the root of self-consciousness, since it is only by the self-conscious mind that things are perceived as many apparently unrelated parts, rather than as a single unity.

Note carefully that the **Many** are only apparently unrelated. Buddhi is the power which makes things and conditions **seem to be real in and by themselves**. Yet these seeming realities are but reflections of the ONE REALITY, mirrored in the universal subconsciousness.

The occult teaching is that all such reflections, i.e., everything which changes and is impermanent, are phases of illusion, and therefore, in the absolute sense, unreal. Since it is the attention of self-consciousness to particular ideas which acts upon subconsciousness to bring these ideas into active expression, this power of being able to perceive differences, that is, to **create illusions**, is a fundamental necessity in order that individual self-consciousness may be manifested.

To avoid confusion as to how self-conscious perception makes self-consciousness possible, remember that manifestation is the way the **One Identity** appears to **Itself**, and that the instrument of its self-perception is what is active in man's mental life as self-conscious awareness. As THE BOOK OF TOKENS puts it, “For the sake of creation, the One Life that I am seemeth to divide Itself, becoming Two.”

The two units resulting from this semblance of division are termed, respectively, the **superior** nature and the **inferior** nature. Though distinguished as superior and inferior, the one is really as important as the other. The superior nature is what we are considering in this lesson as Buddhi, represented in Tarot by the Magician. The inferior nature is the universal subconscious matrix, which reacts to the direction of the superior nature and is the Tarot High Priestess.

Discrimination becomes more valuable to man when he uses it to perceive the difference between the real and the unreal. While he is enslaved by appearances, he mistakes the unreal for the real. When he begins to awaken from his dream of sense to the inner knowledge of his true nature, he begins to understand reality.

Tarot pictures reality in terms which subconsciousness understands. It tells the truth about appearances. Intelligent study and contemplation of its symbols therefore constitutes a phase of right discrimination. This is a practical method whereby you may turn from the unreal to the real.

The number 6 means reciprocation, the act of giving and receiving mutually. This is a relationship between distinct and seemingly separate entities, or a relationship between parts of an organism or mechanism. In this lesson, reciprocation is the relationship between self-conscious and subconscious phases of mental activity. Self-consciousness **gives** suggestions to subconsciousness. The latter **receives** the suggestions, works them out, and **gives back** the results to self-consciousness. In connection with Key 6, reciprocation is also the relationship between superconsciousness and human personality, when the latter is considered to be a combination of the two poles of personal mentality, self-consciousness and subconsciousness.

Remember that **self-consciousness** is not the **Self**. The true **Self** is identical with superconsciousness. Self-consciousness is that phase of the Life-power's activity which manifests as **awareness** of the **Self**, but the **Self** which is the subject of this awareness is Itself superconscious. Subconsciousness is a term used to designate the totality of the Life-power's activity below the level of self-consciousness.

Reciprocity between opposites, when it is harmonious, expresses itself in the field of the emotions as **love**. An inharmonious relationship is akin to **hate**, the inversion of love. Love and hate are human emotions, but an eminent Master of occult wisdom once said that they are **spiritual** emotions. He meant by this that love and hate are root-emotions, and that all other emotions and desires take on the character of either one or the other.

The Bible says God is love, but it speaks also of God's wrath, and a great German seer, Jacob Boehme, says the wrath, or fire-spirit, is the root of nature. Through love we approach the inner, superconscious life of God. Hate takes us into the field of the divine wrath, and we become identified with the cycles of necessity and pain which characterize nature in its

apparent separation from the divine.

If both love and hate be spiritual, they must be eternal. When cosmic manifestation takes place, the process of involution becomes operative. This process is the separation of the **One Thing** into the appearance of many parts. This is what Jacob Boehme calls the “fiery anguish” of the turning wheel whereby all things come into separate manifestation. We, as human beings, are on the Path of Return which is the process of evolution. We are headed back toward Unity.

To keep going in the right direction, we must employ the synthesizing, attractive force of love, and our desires and emotions must be rooted in that. Love is always a uniting power.

All this has to do with discrimination, because we must employ this separative faculty in order to determine the true color of our emotional life.

The title of Key 6, The Lovers, brings out the idea that pairs of opposites, however antagonistic they may seem to be, are really complements. The Lovers are not simply the man and woman in this Key. The symbols in this picture stand for all opposites as well as for the special opposition of self-conscious and subconscious forms of mental activity. Thus the main lesson to be drawn from the title is that right understanding of the universe shows it to be, in all its details, an expression of the power of love, which produces harmonious balance in the operation of the various pairs of opposites which enter into the pattern of manifestation.

The astrological attribution to Key 6 is the zodiacal sign Gemini, the Twins. Here is another expression of the basic idea of discrimination and separation. The astrological Symbol for Gemini is ♊ . It brings out the fact that opposites are really different aspects of the One Thing, just as heat and cold are the two extremes of something we call temperature, or past and future the extremes of what we call time, and so on.

The planet Mercury rules Gemini. In Tarot this planet is symbolized by the Magician. Self-consciousness is the phase of mental activity which controls the faculty of discrimination and utilizes it for the acquisition of knowledge concerning the true meaning of man's environment.

No planet is exalted in Gemini. Right discrimination balances the activity of all man's inner forces without exalting any of them above the others. Remember, the inner powers of man are the true planets of esoteric astrology. Because the universe is **one**, and all things in it are related, there is a correspondence between the stars outside man's body and those interior centers of force which are the occult planets. Yet the stars the wise man rules are the **interior** stars, not the celestial bodies in outer space.

Mercury, or self-consciousness, is the maker of interpretations and has rulership over subconsciousness through the law of suggestion. When we make unskillful use of this power, we interpret experience incorrectly. The result is mental confusion which is reflected into our

external lives as misery of various kinds. As we become better trained, our interpretations become more accurate, and order takes the place of chaos in our mental life and outer circumstances.

Discrimination begins by accurate classification of differences. From this knowledge it passes to a yet higher perception wherein it finds that every pair of opposites is really a dual manifestation of a single activity. Then it goes on to discover that these reconciling unities are themselves under the law of polarity. When we succeed in discovering the unity which is a reconciler between two known opposites, we have found also something which is either the positive or the negative pole of another pair of opposites.

This, however, does not go on indefinitely. The process of right discrimination leads at last to mental recognition of a unity which transcends all pairs of opposites, a Unity we cannot define or speak about in positive terms, a Unity for which silence and darkness are the most appropriate symbols. This Unity, however, is no mere intellectual abstraction. It may be known directly, perceived immediately, even though neither words nor forms can be found whereby to express it. Such direct cognition is the outcome of true discrimination, the result of our learning to unify the pairs of opposites and so rise above their influence.

Hence the mode of consciousness associated with Zain in Hebrew Wisdom is “Disposing Intelligence”. To dispose is to arrange, to classify, to set in order. Primarily, however, it means “to pose apart”, or to separate. Thus we may expect the symbolism of Key 6, which we shall analyze in the next lesson, to indicate an activity characterized by duality, contrast, and a tendency to divide things and conditions into separate classes sharply distinguished from one another.

The function assigned to the letter Zain and to Key 6 is that of the sense of smell. An ancient occult treatise says: “Properties are discerned by the nose.” Smell is always associated in language with discrimination. Our English noun “scent” is from a French verb meaning to **discern by the senses**. Odors are known to be among the most powerful, and at the same time most subtle means of stimulating the associative functions of the mind. Hence the Egyptian god Thoth, corresponding to Hermes and Mercury, was sometimes represented as having a jackal's head because of that animal's keen sense of smell.

Keep close watch this week upon your desires and impulses. Check up on your tendency to obey impulses without first submitting them to the light of reason. Make an effort to discriminate between helpful actions and unimportant ones, between those which are purely selfish, and those which reflect the influence of the unifying force of love. Be careful to discriminate intelligently. There is altogether too much of the idea that in order for an impulse to be good it must be wholly unconcerned with personal happiness or pleasure. No bigger mistake can be made, for love expresses itself in happiness, joy and well-being. Poor discrimination may make some persons believe that happiness and well-being are concerned with selfishness; but any one who has developed a sense of “other-consciousness”, or

awareness of the relation between his own mental and physical states and those of other people, suffers from no such delusion.

COLORING INSTRUCTIONS

KEY 6. THE LOVERS

- Yellow: In every case, except the sun, the yellow in this card is beside red, or red and green. The five fruits on the tree behind the woman are yellow, with red cheeks. The flames behind the man are yellow, with red at the base, after the manner of the blue and yellow in an old-fashioned gas-jet flame. The Angels hair is yellow, red and green. The Angel's flesh is yellow, somewhat diluted.
- Blue: Background, but not above Angel's head.
- Green: Foreground and foliage, serpent on tree, Angel's hair (with yellow and red).
- Violet: Angel's garment; mountain (dilute the color for the mountain).
- Gold: Sun and background above Angel (if not gold, use yellow).
- White: Clouds.
- Blonde: Woman's hair.
- Brown: Tree trunk behind woman.
- Red: Angel's wings. See also note under Yellow.

TAROT FUNDAMENTALS

Lesson Sixteen

THE LOVERS

The Sun in Key 6 is golden. Thus it is a symbol of that which is the goal of all practical occult work, namely, enlightenment or illumination. It represents also the One Force which is differentiated into the various pairs of opposites.

The angel is Raphael, archangel of air, and angel of the planet Mercury which rules Gemini. By its form, his hair suggests flames. The yellow represents the influence of Mercury. The red stands for Mars and for action and passion. The green is the color of Venus and symbolizes the power of imagination. Thus are blended in the angel's hair the colors of the planets which rule Aries, Taurus and Gemini. The suggestion is that in discrimination we make use of reason (red, Aries, Emperor), and imagination and intuition (green, Venus, Empress and Hierophant), in order to make correct classifications.

The angel's skin is yellow in reference to the element of air, or the Life Breath. This, because Gemini is an airy sign, and also because yellow, in one of our color scales, is associated with Mercury.

His wings are red to show that right discrimination includes right desire, and finds expression in right action.

His robe is violet, blending the red of action with the blue of mental substance. Violet is also the color of royalty and dominion, showing that right discrimination leads to control of conditions. See also what is said of violet in Lesson 12.

The angel is superconsciousness. He therefore rests on a cloud to indicate that the powers and activities of superconsciousness are partly hidden from us because we have not yet developed, as we shall in due season, the organic centers in our brains through which superconsciousness is realized.

The angel's name, Raphael, means "God is the healer". This agrees with the Egyptian doctrine that Thoth (Mercury) is the god of medicine. It refers also to the idea that right discrimination leads to the recognition of the Unity which is the ALL. The true healing is the attainment of inner and outer wholeness through contact with the **Self**.

The mountain in the background is a symbol of attainment and realization. It is the height whereon stands the Fool, and the Hermit in Key 9 stands there also. In Key 6, the mountain is

in the background to indicate the truth that we are able to discriminate correctly because there is that in us which has already reached the loftiest pinnacles of understanding.

The man corresponds to the Magician, the Emperor, and the minister in Key 5 whose chasuble is ornamented with lilies. He is also Adam in the Bible allegory of Genesis. In Tarot, he is self-consciousness.

Behind him is a tree whose leaves and fruit are flames, and each is triple. They represent the twelve signs of the zodiac which are sub-divided into three decanates (divisions of ten degrees) for each sign. Hence they represent the twelve basic types, and the thirty-six sub-types of human personality.

The woman corresponds to the High Priestess and to the Empress and to the minister wearing the chasuble embroidered with roses in Key 5. She is also Eve, the mother of all. Thus she stands for subconsciousness and all its activities.

The tree behind her is the tree of knowledge of good and evil, in contrast to the tree of life behind the man. It bears five fruits which represent the five senses, and also the five subtle principles of sensation known to occultists as the five elements: ether, fire, water, air, and earth.

The serpent coiled round the tree is the serpent-power, **Kundalini**, of the yogis. It is also the serpent of temptation, נחש, **Nachash**, whose name has the numeral value, 358, as the name משיח, **Messiah**, the Anointed, which is translated **Christos** in Greek, and Christ in English.

What is meant is that the serpent-power of vibration is the force which, at first, leads us into temptation through delusion; and then delivers us from evil when we know how to apply it to overcome error.

The man looks at the woman, but the woman looks upward toward the angel. Whatever self-consciousness observes directly is the activity of subconsciousness. Yet subconsciousness, brought under the influence of right discrimination, may be made to reflect the activity of super-consciousness, the angel in this Key.

This is brought about by right exercise of self-conscious powers. All our miseries and limitations result from subconscious developments of erroneous interpretations of our experience. Self-consciousness makes these erroneous interpretations. Self-consciousness must also correct them. For subconsciousness has no power of inductive reasoning, and its production of mental imagery is determined by the premises, or mental seeds, planted by our self-conscious thinking.

The first step in taking advantage of this law is to learn it, as you have just done. Then it follows that if you plant correct premises, subconsciousness will work out the corresponding

consequences. Since subconsciousness is the body-builder, and ruler of the complex chemical, electrical and other phenomena of the organism, an inevitable consequence will be that through the work of subconsciousness your whole organism will be so adjusted that it will express this true interpretation adequately.

In Key 6, the man and the woman are shown nude, because in right discrimination self-consciousness conceals nothing of its own nature from itself, and the true working of subconsciousness is also perceived by it. No disguise is assumed by either member of the mental pair. They have nothing to be ashamed of, nothing to hide. Their relation is that of lovers, not of opponents, and thus we know that this Key is a symbol of mental health, and of the right adjustment of the relationship between the two fundamental modes of human consciousness. There is no confusion here. The two stand apart, each in the right place. The practical application is this:

Because subconsciousness is amenable to suggestion, you can remind it that it is the Uniting Intelligence reflecting into your field of personality the absolute knowledge of the superconscious plane, and communicating to you the inexhaustible power of that higher level of being. In making this suggestion, you are simply recognizing the truth that the highest function of subconsciousness is to act as an agency of reflection. The suggestion releases subconsciousness from bondage to your former misunderstanding, and should be formulated more or less as follows:

Speak directly to subconsciousness, as if to another person, and say something like this:

“Henceforth, you are free from the influence of any misinterpretations of experience resulting from errors in my self-conscious reasoning. You will refuse to accept, or act upon, such misinterpretations. Instead, you will be guided by the influx of superconscious life and wisdom.

“Under this influence, you will set my body in perfect order. Through this wisdom, you will guide me aright in all my affairs. By the reflection of this boundless power, you will give me strength, ability and persistence to accomplish all I have to do.”

This is a magical formula. Do not commit it to memory, but read it until you have absorbed its ideas. Then phrase it in your own words and elaborate it to fit your special aims. It will work marvels of transmutation in your life.

Read the lesson once daily. Look at Key 6 five minutes every day before reading the lesson.

At least once a day, pause long enough to call up mental images of the Keys you have now studied, from the Fool to the Lovers. Remember that they are portraits of certain aspects of your real self-hood. As you complete this brief mental review, try to realize that what the Keys picture is actually operative, from moment to moment, in your life.

Hence it is always true that what you are just about to do, whether it be work or play, is an expression of powers pictured by these Keys. As you think of this, you will transfer Tarot from the printed designs into your brain, and the Keys will become incarnate centers of power within you. Thus will your study bear rich fruit of wisdom and power.

DISCRIMINATION

The picture of the Lovers is a key to balanced relationships, harmony in mind, body and affairs, with the attendant healing (making whole or complete) of all matters which concern you. It emphasizes discrimination as the factor of control.

Notice that the number of this Key, 6, is the sum of 1 and 5, and of 2 and 4. These numbers are a clue to the practical application of the message of the picture. For, in Tarot, 1 is the Magician and 5 is the Hierophant, while 2 is the High Priestess, and 4 is the Emperor. In Key 1 the Magician points to the garden: Here he looks toward the woman. In Key 2 the High Priestess is sitting passively: Here the woman stands erect, looking upward. What is behind all this is the idea that there is a blending of conscious and subconscious activities. In Key 6 the two human figures stand apart, yet each partakes in some measure of the qualities of the other.

In practice it comes to this. Discrimination requires careful observation of what goes on in one's environment, and, most of all, careful survey of one's employment of time. Yet the most careful collection and arrangement of data and of statistics will profit you nothing unless you develop some measure of intuition. Unless you set apart **regular** periods devoted to attentive **listening**, as explained in the last pages of Lesson 14, the significance of events will escape you, and without grasp of significance there can be no discrimination.

Again, to discriminate correctly, one must have developed memory of a special kind. It must be memory of accurate, reasonable classifications, such as are typified by the Emperor. Our best discriminations come in the form of intuitions. That is why the man in Key 6 looks at the woman, who, in turn, has her gaze fixed on the angel. Bad reasoners are never intuitive, and poor observers never become good reasoners. We must see before we can classify, and we must classify before we are able to ask the questions to which intuition makes its response.

Thus Key 6 intimates clearly that both physical sight and mental vision are at work in discrimination. Behind the whole scene is the sun, intimating that light, the basis of physical sight, is the force at work throughout what is pictured by this Key. Metaphysically, this means that all our power of discrimination is derived from the light of the universal superconsciousness.

Now, no single event reveals its significance unless it be considered in relationship to its surrounding circumstances. In concentration, to be sure, we narrow down our observation to particular events. Yet to do this to excess is to develop a one-track mind, and this leads to fanaticism and monomania. Hence your practical work for this week should be addressed to considering your personal aspirations and desires **in relation to the other persons with whom your life is most intimately connected.**

Not only this. Every human being is a **social** unit. Even on a desert island, or in a hermitage, one is never really alone. There is contact, through subconsciousness, with all humanity. There are, as Eliphas Levi truly says, no secret acts. Nor are the activities of our minds exceptions to this. What we think radiates from us into other minds. The stream of our personal consciousness is tinged by the moods and thoughts of other people, and what we think and feel at any given moment includes much that comes from others.

This makes it imperative that we attend carefully to the work of keeping our thoughts and feelings attuned to the sort of moods and ideas which are in harmony with our central purpose. We must use discrimination in the selection of our mental images.

See that you bear this in mind. Guard your consciousness against the admission of negative thoughts and feelings. Watch your tongue, so that it never expresses what you do not wish to see manifested as an actual situation in your life.

You may not have 100% success, but you will improve if you persist. What you hold in consciousness tends to manifest in your affairs. So stand guard at the doors of your mind. Admit only good companions, and send forth only positive words and thoughts. Choose your mental associates. Make clear images of the conditions you seek to bring about. Pay especial attention to the visual features of this imagery. See yourself in the situations and environments which correspond to your central purpose.

Especially important in connection with this lesson is what is said about the release of subconsciousness from being dominated by your conscious errors. Be sure you understand that part of the instruction. Be sure, also, that you put it into active operation.

We have been careful to leave to you the particular formulation of this instruction into words of suggestion to your subconsciousness. The effort you make to clothe the idea with appropriate words will be worth all the time and thought it entails. Nobody can do this quite so well as yourself. Remember, the purpose is to establish a permanent receptiveness to superconsciousness, so that you will be continually under the guidance of the higher order of knowing, whether you are always conscious of that guidance or not.

Occupy yourself first of all with this. Compose the little speech that will release your subconsciousness from your personal domination. Say it every night, just before you go to sleep. If, during the day, you find yourself in a state of mental or emotional tension, stop right

there and pause long enough to say your little magic spell. You will be delighted with the results.

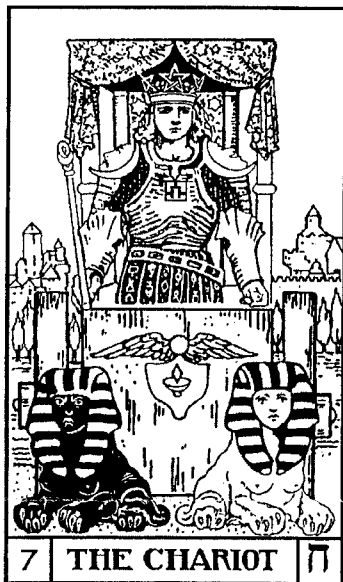
During the time you are studying this Key, try to see the relationships between the various events of the day. You will often fail to discover any obvious connection. Yet, if you set yourself to discern such relationships, you will find yourself perceiving more and more of the links between one thing and another, one personal activity and its surrounding social activities, one situation and those preceding it and following it. It has been said that one mark of genius is the ability to detect relationships concealed from most persons. The way to do this is to **look**. When you begin to see **into** life, instead of merely looking at it, you'll find it so interesting that, from then on, you'll never know a dull moment.

Devote time, also, to considering your personal aspirations and desires, as we have said, in relation to the persons with whom you are most closely connected in family life, in business, and in other personal relationships. Be specific. Ask yourself what difference the fulfillment of your desire will make to these other people. Imagine the situations which will logically arise when what you want to be and do becomes an actual reality. This may lead to some modification of your desire, or to some elaboration of your plans. It will certainly aid you, more than anything else, in developing true discrimination.

TAROT FUNDAMENTALS

Lesson Seventeen

RECEPTIVITY-WILL



Review the meanings of 7 in Lesson 2 before reading this lesson. In Hebrew, which has greatly influenced the philosophy of Tarot, the idea “seven” is expressed by a noun spelt with the same letters as a verb meaning “to be full, filled, satisfied”. Another noun denoting “abundance, plenty”, is spelt the same way. So is an adjective translated “satiated, full, satisfied”. Finally, these same letters form a verb meaning “to swear, to vow, to confirm by oath, to express solemn intention”.

Among the meanings of 7 you find mastery, conquest, peace, safety, security. All these are related to the root-meaning of the verb which signifies “to be filled, satisfied”. We associate peace and safety with abundance and plenty.

Conquest, another meaning of 7, is the result of carrying definite purpose into action. Peace follows conquest, and conquest itself leads to the establishment of equilibrium

between contending forces. As an ancient occult ritual says: “Two contending forces, and one reconciler between them.” Hence we may expect to find that the Tarot Key numbered 7 symbolizes a power which can establish harmony, can bring order out of chaos. It is a power of adaptation and adjustment.

This power is WILL; but the occult concept of Will is different from ordinary notions because occultists regard Will as being in no sense a **personal** faculty. Will is not something strong-minded people possess while the timid are devoid of it. Will is the living, motivating power behind the entire universe. Every person and thing in creation has an equal share in it. Remember the words of the Pattern; “All the power that ever was or will be is here, now.”

The difference between persons is not in the degree of Will-power as a possession. We all have access to an unlimited supply. That wherein we differ is in the degree of our ability to express this power through our personalities.

Will-power is a cosmic energy, not a personal force. So long as men suffer from the delusion that they possess wills of their own, they remain in bondage. To think of Will-power as one's

personal property, as a personal attribute, is absurd. One might as well claim to own the air he breathes.

In all the universe there is only **one** Will-power. It is the power expressed through all the various laws of life. Through want of right discrimination a man may suppose himself to have something he calls "will". He may go so far in his delusion as to suppose he can pit that imaginary "will" of his against the laws of being. He who can discriminate is not so deluded.

Hence, in Tarot, the Key picturing the true Will-power, and man's relation to it, follows the Key which represents discrimination. If one sees what Key 6 shows, that the power-source behind and above man's self-consciousness and subconsciousness (the two aspects of personal life) is a superconscious reality superior to every personal limitation, then it is a logical consequence to see that Will-power must be super-personal.

So much for reasoning. If we turn to the report of those men whom history designates as masters of life, what do they say? Invariably they whose achievements express the superlative degree of mastery are persons who most emphatically deny that they have any will of their own. Moses was one such. So was Buddha. So was Jesus, who said, "I have no will save to do the will of Him that sent me."

The counsel of these masters of life to those who seek to follow in their footsteps is ever the same: "Above all else, rid yourself of the delusion of self-will. Learn to be receptive to the inner guidance of the only Will-power there is. Obey the true Will which is above you and behind you. Remember always that the true Will is **never** your own."

The meaning of the letter Cheth printed on Key 7, is **field** or **fence**. Both meanings imply inclosure. Primarily, the field intended is the universe, including all manifested objects and energies. In man, the field is the personality, and the master or cultivator of this field is the true I AM, or Inner Self.

The idea of a field brings out the fact that personality may be cultivated. That is, the potencies of Will-power may be brought into active manifestation through the functions of a personal vehicle which has been properly prepared.

Will-power may be likened to the seed from which all possibilities are developed. It is also the fruition of those possibilities when they have been brought from latency into active manifestation.

Give this idea earnest and attentive consideration. It will shed a flood of light on the true function and purpose of personality. You will begin to understand the true value of personality as an instrument whereby you may make progress.

Personality must be regarded **always** as an instrument. It must never be mistaken for the workman who employs it. It is always the field, not the cultivator.

You are not your body. You are not your emotions. You are not your mind. If you were, you could not apply the possessive case to them. You do not possess what you are.

Hence the letter Cheth is said to stand for a mode of consciousness named "The Intelligence of the House of Influence." The noun translated "influence" means also "wealth, abundance".

The purport of this is that the master-consciousness, the mental state which permits the greatest possible expression of Will-power and the highest degree of control of circumstances is one which grasps the truth that human personality is the abode or dwelling of a power which flows into the conscious and subconscious levels of personality from a plane above those levels. This descending influence is the only true Will-power. It is free from every restriction whatever, the only **free** Will there is.

A field is a definite idea linked to a form which makes it intelligible. A word endows an idea with specific, concrete meaning. There are mere **noises** having no true meaning, and not a few of our troubles may be traced to our want of ability to distinguish these meaningless noises from genuine words.

All true and definite words are words of power. It is to such that the wise referred when they assigned the function of speech to the letter Cheth. By speech, they meant not only what is uttered audibly, but had in mind also the silent language of thought.

Our habits of speech reveal the degree of Will development. Words we use continually, every day, and the meanings we attach to them, are the patterns of our life-expression.

This does not mean that persons who use big words, or unusual ones, express life more completely than do those whose speech is simple and homely. Quite the contrary; but accuracy in the use of words, care in selecting them, so that they express true meanings, choice of positive, strong, courageous words—these are among the most important requirements for unfoldment of Will- power.

Such words result in correspondingly positive mental, emotional and physical states. Their opposites result in confused thinking, chaotic feelings, physical disease, and disorderly environment.

Certain words have specific vibratory power when spoken or sung. Among such are the mystic syllable **Om**, various divine and angelic names in many tongues, together with certain artificial sound combinations. The use of such special words is a difficult art. Hindus call it **Mantra Yoga**.

One should not experiment with such word forms unless one knows just what he is doing. The early stages of this work demand the supervision of a competent personal teacher. Of the power of sound, Madame Blavatsky says, in *THE SECRET DOCTRINE*, that it is a “tremendous force, of which the electricity generated by a million Niagaras could never counteract the smallest potentiality, when directed by occult knowledge.” Not exactly a plaything for the idly curious who merely “want to see what will happen!”

Cancer, the Crab, is the zodiacal sign attributed to the letter Cheth as **fence**, and to the meaning of 7 as denoting safety and security. Astrology says Cancer rules the chest, the fence of bones which protects the most important vital organs, and this also agrees with the basic meaning of the letter.

Cancer is ruled by the moon and the planet Jupiter is exalted therein. Our habitual subconscious mental states (the moon, Key 2) have rulership over our expression of Will-power. The fact that the power of Will always expresses itself in some kind of cyclic activity has to do with the connection between the planet Jupiter and Key 7, as you will understand better after you have studied Key 10.

The title, *The Chariot*, sums up all we have been considering. A chariot is a movable fence, a protection for its rider. The Key-word to an understanding of this title is “vehicle.” Buddha used to liken personality to a chariot. So did Pythagoras. In *THE BHAGAVAD-GITA* we read: “The Self is the rider in the chariot of the body, of which the senses are the horses, and the mind the reins.”

This is what is meant by “Intelligence of the House of Influence.” Right discrimination shows that personality has no power of its own. Personality is a **vehicle** of power, an instrument through which power is made manifest. The place of personality in the cosmic order is that of an intermediate agency through which the one Will-power, itself the energy of superconsciousness, is brought to bear upon the states and conditions which constitute man's environment. To see this and to shape thought, word and action to agree with such right discrimination as to the true significance of personality, is to adopt the method which will insure the highest possible development of Will-power.

This week, as you look at Key 7 and color it, bring again and again to mind the thought that your personality is an instrument or vehicle for the expression of the same limitless Will-power which manifests itself throughout the universe as the power which marks out specific fields of concrete expression for the One Life. Remember that 7 is the number related to the idea expressed by the verb “to vow”. Dedicate yourself to an ever-increasing measure of receptivity to the influence pouring into your field of personal consciousness from the superconscious plane above. Frame this vow of dedication in a sentence which expresses the idea briefly and clearly. **Watch your habits of speech and thought so that you may make them harmonize with your vow of dedication.**

COLORING INSTRUCTIONS

KEY 7. THE CHARIOT

Yellow:	Background, wheels of the chariot.
Green:	Trees and grass, wreath under the rider's crown.
Blue:	Stream, and faces in crescents on shoulders. Deeper shade on canopy. The panel behind charioteer and wings in front of the chariot (not the disk between them) should also be of this darker shade.
Gray:	Chariot and chariot pillars, wall before city, on both sides of the chariot.
Gold:	Crown, belt (not figures), collar edging, ornament in square on breastplate, disk between wings, scepter in right hand (except the crescent at the top of the scepter).
Silver:	Crescents on shoulders, and crescent on scepter; stars on canopy and back panel.
White:	Cuffs, castles in city (not roof-tops), shield on chariot, white sphinx, stripes on headdresses of both sphinxes. Design on skirt of rider is also white, but difficult to paint. It is advisable to leave it as it is.
Steel:	Armor on arms of rider.
Brass:	Breastplate (this is a greenish yellow, to simulate brass.)
Blonde:	Hair.
Red:	Roof-tops, symbol on shield in front of chariot.

TAROT FUNDAMENTALS

Lesson Eighteen

THE CHARIOT

The title of this Key is directly related to the number 7 because the Pythagoreans, whose doctrine was known to the inventors of Tarot, called 7 the **vehiculum**, vehicle, of man's life. The symbolism of Key 7 is evidently an adaptation from the Pythagorean symbol; but Pythagoras probably learned it during his sojourn in India, for THE KATHOPANISHAD says:

“The Self is the rider in the chariot of the body, guided by the intellect as charioteer, drawn by the senses as powerful horses, controlled by way of the mind serving for the reins. Thus runs the vehicle over the course of experience. The Self thus conditioned by the senses and the mind is called the Enjoyer by those who know. He who is forsaken by the charioteer (intelligent discrimination) and has no idea of guiding the reins—his mind—in the proper manner, has no control over the senses and is like a driver of restive horses. He who has the intellect for his driver and the mind for proper reins, is able to reach the other end of the course, the highest essence of the All-pervading. THAT ever concealed in all, is never manifest, but is grasped by the sharp intellect of those who are trained to minute observation.”

This quotation emphasizes the importance of what Tarot represents by the Magician. That Key is associated with Beth, the house. Hence a city is shown in the background of Key 7, to intimate that the discriminative power of self-consciousness is behind all that is shown in the foreground.

The buildings behind the wall of the city have towers surmounted by triangles or pyramids. These are red, and the towers themselves are masculine, phallic symbols. The true development of Will-power, symbolized by Key 7, has behind it the constructive function of self-consciousness. Our exercise of this function brings about a lifting-up or sublimation of the reproductive forces of the physical body. This is accomplished by a release of the subconscious force analytical psychology calls **libido**.

The wall is a stone fence. In front of it is a wind-break of trees like those growing in the Empress' garden—a living wall. Then comes the river, a wall of water. In the foreground is the chariot, a portable fence, carrying a rider wearing armor, another kind of fence. Thus the Key contains repeated references to the letter Cheth (ח).

The body of the chariot is a cube like that whereon sits the High Priestess. Review what is said of the cubic stone in Lessons 8 and 12. See also the explanation of the noun אבן, ehben, "stone", in Lesson 14.

To this add the fact that Qabalists associate the noun אב Ab, Father, formed from the first two letters of אבן with the aspect of reality they name Wisdom, to which they attribute: (1) the forces of the zodiac; (2) the life-force expressed in the perfect order manifested by astronomical phenomena. From the same source comes our life-force, which, as modern science demonstrates, is derived from the radiant energy of the heavenly bodies.

The cycles of transformation of this radiant energy within our bodies, and in the world of physical things which constitutes our environment, cause all phenomena within range of our experience. These cycles are represented by the wheels of the chariot which refer to the symbolism of Key 10, associated with the planet Jupiter, exalted in Cancer.

The direction East-Below, corresponding to the lower horizontal line at the rear of a cube facing an observer seated in the West, is assigned to Cheth. This is a combination of the direction Below (which is assigned to Gimel and the High Priestess) and East (which is assigned to Daleth and the Empress).

This line of East-Below joins the lower and eastern faces of the Cube of Space mentioned in THE BOOK OF FORMATION. It connects the lower end of the north-east vertical line (assigned to the Emperor) and the lower end of the south-east vertical line (assigned to the Hierophant).

It is opposite, and therefore complementary, to the horizontal line East-Above at the top of the cube. East-Above is the line at the junction of the upper face (assigned to the Magician) and the eastern face (assigned to the Empress). This line of East-Above is the one assigned to the Lovers. Note that it connects the **upper** ends of the lines of the Emperor (North-East) and the Hierophant (South-East) just as the line East-Below, assigned to the Chariot, connects the lower ends of the same two vertical lines.

What is intimated here is that the mental activities represented by Key 6 link together reason and intuition (Emperor and Hierophant) at the level of self-conscious mental activity represented by the Magician. On the other hand, the functions represented by Key 7 unite the powers of the Emperor and the Hierophant at the level of subconscious activity represented by the High Priestess.

Key 7 refers primarily to operations of the Life-power occurring at subconscious levels. They are combinations of creative imagination (East; Empress) and memory (Below; High Priestess). These activities link together the subconscious consequences of reason (North-East; Emperor) and intuition (South-East; Hierophant). These operations are those related to the sign Cancer which governs nutrition and digestion. Subconsciousness is the ruling power

in these functions (Moon, the High Priestess, governing Cancer); and the highest functions of what is known astrologically as “Jupiter”, working through the solar plexus, or abdominal brain, are brought also into play.

This is important as showing that Key 7 has to do with the vehicle of personality, built by subconsciousness. Some have suggested that Key 7 ought to be named THE CHARIOTEER, and I have myself elsewhere expressed the view that this might be a better title. On the other hand, I know of none among older versions of Tarot which call Key 7 anything but THE CHARIOT, and, while it is foolish to value something for no reason other than that it is old, we may well ask why the title of the Key has never been changed.

Does it not seem reasonable that we may find the answer in the fact that the emphasis here is on the **vehicle**, considered as the portable “House of Influence”? Thus the body of the car is a cube, to indicate that the personal vehicle is no more than a particular shaping of the same materials which constitute its environment.

These materials flow into the enclosure provided by the personal vehicle as the river in the background of the picture flows into the scene. Like the same river, flowing out of the picture, the various cosmic forces flow out of the personal vehicle. None remains within it.

Four pillars rising from the body of the chariot support a canopy. The number 4 is the number of order and measurement. It refers also to the four elements: fire, water, air, earth. Each pillar is divided into two equal parts reminding us of the Hermetic axiom: “That which is above is as that which is below.”

The point of division at the center of each pillar is surrounded by a ring. This is a symbol of Spirit, for the rings are circles, or zero-signs. The idea symbolized is that each of the four elements is encircled by the One Spirit.

The starry canopy represents the celestial forces whose descent into the physical plane through the activity of the four elements is the cause of all external manifestation. This canopy represents the forces which surround the earth and seem to be above us in the sky. It represents also the subtle metaphysical forces which are above the level of personality. It is therefore a symbol for what Eliphas Levi called “Astral Light”. (See SEVEN STEPS, Lesson 1.)

A shield on the face of the car has the same significance as the letter name, the wall and the windbreak of trees, the river and the chariot itself. The symbol on the shield is one form of the Hindu **lingam-yoni**, typifying the union of positive and negative forces.

Above the shield is a variation of the winged globe of Egypt. It is gold to represent the power of the solar rays, and the wings are blue to symbolize the moisture of the atmosphere which brings these rays to earth.

The crown of the charioteer is ornamented with three golden pentagrams (See Lesson 13). Three are shown because the mental dominion we exert through right use of the power of speech does really extend over three planes or worlds.

The rider's fair hair is bound by a green wreath like that on the head of the Fool and having the same meaning. He is clad in armor like the Emperor. The crescents on his shoulders refer to the moon's rulership in Cancer. They are also symbols for the two aspects of the Life-power which Hebrew Wisdom calls Mercy and Severity. Hence there is a smiling face in the half-moon on the side of Mercy, and in the crescent on the side of Severity is a frowning countenance.

The charioteer's cuirass, or breastplate, is greenish-yellow to simulate brass, the metal of Venus. It signifies the protection afforded by right use of the power of the Empress who carries, you will remember, a shield as symbol of her protective function. The square on the cuirass represents order and purity, while the three T's of which it is made up refer to the limiting power of the planet Saturn, which planet is attributed to the letter T, or Tav.

The skirt below the armor is divided into eight parts, and the units of the design are geomantic symbols used in making magical talismans. The belt of the charioteer suggests the zodiac. Close examination will show the astrological symbol for Cancer in one of its panels and a crescent moon in another.

The charioteer's scepter is surmounted by a figure 8 combined with a crescent. This is a combination of the symbol over the Magician's head with the lunar crown of the High Priestess. Thus the charioteer's ensign of authority shows that his dominion is the result of a blending of the powers of self-consciousness and subconsciousness.

Key 7 is the end of the first row of Keys in your tableau and is a synthesis of them all. It tells you that the chain of events leading to your ability to express Will-power starts with the Magician. Acts of attention (Key 1) set going the associative function of subconsciousness (Key 2), and the result is the creation of concrete mental images which externalize as definite environmental conditions (Key 3).

The observation and orderly correlation of the images which present themselves to us as facts and circumstances is what we call reason (Key 4). This enables us to test our intuitions (Key 5) with the result that we make discriminations between the real and the unreal, and with the further result that we become aware of the differences between self-consciousness and subconsciousness and perceive their relation to superconsciousness (Key 6). This discrimination, worked out by subconsciousness by way of deduction and imagination, affects the body-building activities which give us our physical vehicles. Thus we become aware of the true nature of Will-power and perceive that the One Self is the rider in every chariot of personality.

By the invisible reins of the mind we **let** the Self guide the vehicle of personality. The result is that the motive-power of sensation is brought to rest, as are the sphinxes in this version, or the horses which draw the chariot in some older designs.

The sphinxes are propounders of riddles and so are the senses. By sensation we experience all the pairs of opposites—what we like, and what we dislike; what seems to be favorable to our aims, and what seems adverse. But when the One Self, through the intellect, guides the vehicle of personality, it controls the senses, and the result is security, safety and peace—as represented by the number 7.

This week spend some time in a deliberate endeavor to realize that your inner Self is above and beyond your personality. Try to understand that this Self is the true Actor in all that you do. Think of your personality as being merely a vehicle, having no power of its own, but only that flowing from the One Will, and taking form in the energy of the Astral Light. By repetition, this concept will become so habitual and natural that everything you think, say and do will be influenced by it. Thus will you be cultivating your field of personality.

Above all, watch your words. Say what you mean, and mean what you say. Get the dictionary habit and begin enriching your vocabulary with strong, positive, cheerful, hopeful words which express the highest truth you can think.

ALL POWER IS YOURS

Key 7, the Chariot, answers the fundamental questions of us all. What are we? Who are we? To know what and who we are is to have a clue to our high destiny. Though millions live and die without ever asking these two basic questions, let alone finding the answers, we must know the fundamental truth about human personality if we would be successful practical occultists.

First of all, we are not our bodies. Most of us know nothing about any body other than this physical vehicle. Some schools of occultism speak of higher bodies, etheric, astral and mental, and there is considerable evidence pointing to the actual existence of these finer vehicles. Yet, fine or gross, invisible or visible, whatever bodies we have are structures built from one fundamental substance which enters into composition of all forms throughout the universe. This is that same “stuff” which Eliphas Levi calls “Astral Light”. In various gradations of fineness or grossness, in various octaves of vibratory activity, this substance enters into the composition of what we call “bodies”. Yet it is but **One** substance, a flowing, ever-moving fluidic “stuff” pictured by the river in Key 7. This is the “Influence” referred to when the consciousness symbolized by Key 7 is called “The Intelligence of the House of Influence”.

In Key 7, human personality is pictured as a chariot, a movable vehicle. The two wheels of the car represent the cycles of cosmic activity, great and small. The chariot is of stone to call attention to the word **ἔσθ' ἔχεν**, **ehben**, concerning which you have already had some instruction. But the most important clue is the shape of the car itself. It is a cube, and with this lesson you begin to learn something concerning the Cube of Space. Let us impress upon you the importance of this knowledge. Though at first it may seem abstract and difficult, from it there flow innumerable practical consequences.

Since the day of Pythagoras, the cube has been a symbol of the physical universe. Thus the cubical shape of the car, which is, remember, a symbol also of human personality, intimates the following idea: **The true body of man is the physical universe. By no means is it merely the localized structure of flesh and blood and bones we use during a single incarnation.**

One of the great modern physicists has written that there is a sense in which every atom and every electron is omnipresent, because it gives off radiations which ultimately travel to the utmost limits of space. He might have added that every atom and every electron is likewise a receiving station into which flow influences from every other point.

In a measure, we have arrived at mechanical proof of this. The telephone, telegraph, radio and television enable us to hear and/or see what occurs at the most distant points on earth. When we set up the proper conditions, we are able to be in consciousness anywhere on this planet, and by means of this extended communication we can change our own lives and the lives of others. By means of telescopes and other apparatus, we reach out in space to distant galaxies, and the knowledge gained has also its effect on history.

Ageless Wisdom says these mechanical inventions, like all other inventions, are simply adaptations of natural powers of the human organism. To bring our actual omnipresence within range of physical sensation, we have devised these tools, but the human body itself is a far better instrument for the same purpose. And, though experiments in extra-sensory perception are by no means complete, psychologists are beginning to accumulate in their cautious way much evidence for man's virtual omnipresence, and for his power to influence things and persons distant in space.

Over a period of thousands of years in the secret laboratories of the Inner School this line of research has been pursued assiduously by men and women who have given their whole lives to the study. Their accumulations of knowledge have been tabulated and checked, and many of them have been reduced to formulas. Like the formulas of modern science, these are, in the last analysis, no more than convenient symbols.

The symbols of a chemical formula are purely arbitrary. Those of a Tarot Key possess the added advantage that, being founded on laws of human mental activity—the same, yesterday, today and forever—the meaning of the symbols never can be wholly lost. It may be obscured

by misinterpretations, but whoever approaches Tarot or other forms of true esoteric symbolism in the right way cannot fail to recover their meaning. This is true because the symbols are part of the one universal human language—a language older than any human “tongue”—and this is the occult “speech” which is associated with Key 7.

To learn this language, we must learn to still our wagging tongues. To realize our actual omnipresence, we must stop identifying ourselves with our flesh-and-blood bodies. Before we may act magically, we must learn the art of being more receptive to the influx of power from higher and more interior levels. If we persist in this, the time will come when we shall **know** that our **one body** is the whole universe, and that our **One Self (pictured as the Charioteer)** is no other than the **Living Mind** which eternally creates and sustains the universe.

We recommend a very simple practical exercise. Begin by sitting still, and in that stillness, use every device imagination suggests to you to deepen your consciousness that your personality is maintained by a stream of vibrating influences **flowing into it and flowing out of it**. Try to see that all power is yours at every moment of your existence.

Then, when your consciousness is intensified by the first part of the practice, deliberately send out the same power from your personal center, and with it bless all other forms of existence whether they seem to be friendly or hostile, known or unknown. Follow the current of energy as it flows outward and bless all things and creatures **above** you. Follow it again, and bless all things and creatures **below**. As you do this, sit facing the East, and let your third blessing follow the outflowing current toward the East. Then send it in like manner to the West, to the North and to the South.

Let no sense of effort attend this exercise. You do not generate the current, and though some persons do shout over a telephone, be sure you do not follow their bad example. Your part is to send the message of blessing in all six directions. Blessing, because this includes every possible good—healing, harmony, peace and all else. Begin your day with this. Let it be your last practice before going to bed.

CORRESPONDENCES — CUBE OF SPACE

Hebrew Letter	Tarot Key	Direction
א Aleph	THE FOOL	Coordinate connecting Above with Below
ב Beth	THE MAGICIAN	Above
ג Gimel	HIGH PRIESTESS	Below
ד Daleth	THE EMPRESS	East
ה Heh	THE EMPEROR	North East
ו Vav	HIEROPHANT	South East
ז Zain	THE LOVERS	East Above
ח Cheth	THE CHARIOT	East Below
ט Teth	STRENGTH	North Above
י Yod	THE HERMIT	North Below
כ Kaph	WHEEL OF FORTUNE	West
ל Lamed	JUSTICE	North West
מ Mem	HANGED MAN	Coordinate connecting East with West
נ Nun	DEATH	South West
ס Samekh	TEMPERANCE	West Above
ע Ayin	THE DEVIL	West Below
פ Peh	THE TOWER	North
צ Tzaddi	THE STAR	South Above
ק Qoph	THE MOON	South Below
ר Resh	THE SUN	South
ש Shin	JUDGEMENT	Coordinate connecting North with South
ת Tav	THE WORLD	Center

THE FIVE FINALS—THE DIAGONALS

All Five Finals extend upwards from the bottom of the Cube and pass through the Center.

- | | | |
|---|--------------|--|
| 𐤊 | Final Kaph | South East lower corner, through center, to North West upper corner. |
| י | Final Nun | North East lower corner, upward through center to the South West upper corner. |
| פ | Final Peh | South West lower corner, upward through center to upper North East corner. |
| ץ | Final Tzaddi | North West lower corner, through center, to upper South East corner. |
| מ | Final Mem | Center of Cube, point of perfect equilibrium and stillness. |

TAROT FUNDAMENTALS

Lesson Nineteen

THE SERPENT POWER



The Hebrew letter Teth (ט) means **snake**. If you examine the form of the character, you will see that it is a conventionalized picture of a coiled serpent. The serpent is one of the most frequently used, and one of the most important, occult symbols. The Wise Ones employ it when they wish to compress their knowledge of the Great Magical Agent into a single emblem.

The Great Magical Agent is an actual force employed every day by everyone. It is cosmic electricity, the UNIVERSAL life-principle, the **conscious** energy which takes form as all existing things and builds them all from within. In human personality, it is specially manifested as a subtle kind of nerve-force to which our Oriental brethren give the name **Kundalini**, “the coiled one”.

Learning to control the Magical Agent is part of the daily work of every student of Ageless Wisdom. One step toward control is to establish a clear intellectual perception of the truth that all the various forms of physical existence are merely transformations of this **one** energy. The world is full of a number of things, but all are disguises for the **One Thing**. The essential nature of the **One Thing** is **Spirit**.

The old Hebrew name for the mode of consciousness represented by the letter Teth is “Intelligence of the Secret of Works”. The noun translated “works” is sometimes rendered as “wages” or “reward”. The secret of right work is to make sure that whatever one does will bring about the **intended** result. What is the essence of that secret? The knowledge that the working power is the inexhaustible energy of the One Spirit. “I do nothing of myself: the Father that dwelleth in me, he doeth the works.”

There is the secret. To be absolutely sure of success, we must correctly identify the working power as being the One Spirit. By so doing, we rid ourselves of concern as to the outcome of our work.

This unconcern about results is by no means indifference. Neither is it a vague, dreamy feeling that “all will be well”. One must be specific, knowing what is intended, and fully resolved to bring about definite results. The thing to avoid is anxiety about the outcome.

Jesus taught this plainly. The BHAGAVAD-GITA says the secret of right work is to have no attachment to results. Misunderstood by many, especially by those who have twisted it into an excuse for mental haziness, this idea is perfectly sound. Moreover, it is easy to practice.

To be **anxious** about the future, to be **concerned** about results, is to make mental images of failure. He who does this concentrates on a mental pattern of **what he does not want** — consciously. Often, sad to say, this anxiety is a subconscious determination to fail. More persons fail because they really hope to than is generally understood. Their will to fail is based on a subconscious fear that they lack power to carry their projects through.

Hence to cure that fear is essential; and the cure is easily effected by seeing, first of all, that every one of us has at his disposal a power perfectly adequate to accomplish whatever we intend to do, and whatever we are able to image clearly and definitely. When we grasp this truth, subconscious fears are dissipated, and with them goes the hidden will to fail.

To this end, begin to think now of **everything** as being a manifestation of Spirit. You may find it helpful to think of everything as being a direct expression of one radiant **mental** energy. Only to those who fail to understand its nature does the Great Magical Agent seem to be a blind, mechanical force.

Learn to think of it as conscious, intelligent energy. **Practice** thinking this. **Over and over again as you make contact with the various objects in your environment, remind yourself of their real nature.** Try to see, hear, smell, taste and touch the One Spirit everywhere. No matter if this idea be familiar. Get it to permeate your whole organism. Knowing it in your brain is not enough. **Make it second nature by repetition.**

What, in the second paragraph of this lesson, is named Kundalini, is the special form of the Great Magical Agent utilized for occult “works of power”. Fortunately, it is dormant in most persons. We say “fortunately”, because it is a tremendous force, as potent for destruction and debasement as for integration and illumination. It may not be trifled with. Make no attempt to awaken it until you are sure you understand our instructions, and take every precaution we recommend. You will know what to do, and why, if you study these lessons carefully, for they reveal the true secret of works.

We appeal here to your good sense, and to your prudence, not to base fears. The ability to control this force may be developed easily once its nature is understood. The conditions under which it may be brought into activity safely include: purity of mind and desire; high aspirations and ideals; utter unselfishness in action.

Every attempt to express these states of consciousness through right action makes an actual change in your organism. When the sum of a great number of small changes effects a sufficient total alteration, you will find yourself ready to awaken the serpent power and you will know just what to do.

Why is this force called the serpent power? So many persons suppose the serpent to be always a symbol of evil that some answer to this question seems appropriate here.

Most of our notions are based on a literal reading of the allegory of the Fall in the third chapter of Genesis. There we read that the serpent was more **subtile** than any other beast of the field. (The field is the same field which is represented by the letter-name Cheth, which corresponds to Key 7.)

The ordinary meaning of the Hebrew adjective translated **subtile** is “clever, cunning, crafty, dissembling.” Yet the same word, with different vowel-points, means “bare, naked, uncovered.” Here is a reference to one marked characteristic of the Great Magical Agent. It conceals the true nature of things by seeming to expose them uncovered.

The Great Magical Agent is the indefinable **something** which presents itself to us under various appearances. In every guise it seems to show itself openly without the least concealment. It has taken millenniums for man to learn that every visible form is a veil of concealment for a hidden truth.

Hence it is that they who call themselves “realists” are, of all persons, farthest from having any notion of the true Reality. For them, **appearances** constitute the only truth worth a moment's consideration. If such persons enter the field of art, they wallow in what they call “naked truth”, when all the time they are simply parading their familiarity with undressed lies. Usually their productions are characterized by extreme emphasis on unpleasant details of appearances.

A true “realist” is he who is not taken in by the seeming openness of externals. He understands the subtlety of the serpent power and turns it to good use. For remember, the same Genesis which tells us the serpent was the tempter includes the snake among the creatures of whom it was said: “And God saw that it was good.”

If we are to be influenced by Scripture, we must take its whole into account and the Bible is explicit in its declaration that the law of the Lord is perfect, and all his works part of a success process. Hence, throughout the history of humanity, great initiates have called themselves and their pupils “good serpents”. The Christian admonition, “Be ye wise as serpents”, echoes this.

The motion of the Great Magical Agent is serpentine because it is both wavy, or undulating, and spiral. This coiling, spiral, vibratory motion of the serpent power is one reason for associating it with the number 8, for 8 is a numeral symbol of rhythmic vibration.

To write 8, one begins at the top and describes a letter S, serpentine in form. S is also an alphabetical symbol for a hissing sound. Continuing the movement, one forms curves **reciprocal** to those first described. Thus in writing a figure 8 we make the same curved lines which are shown in the caduceus of Hermes by two intertwined snakes. These are also the lines of movement traced by the serpent power within the human body. Thus 8 in this Key is more than a symbol. It is a diagrammatic representation of the path of the serpent power as it moves through man's nervous system.

Except 0, 8 is the only figure that can be written over and over again without lifting pen from paper. Thus it is a sign of endless activity. This relates 8 to the serpent, because snakes shed their skins, and the ancients, observing this, supposed that these animals renewed their whole organisms also. So, from time immemorial, the serpent has been a symbol of immortality and eternity.

In Christian occultism, 8 is sometimes said to be the Dominical Number, or special number representing Christ. Yet it is also a symbol for the Holy Spirit, sometimes described as a feminine potency. This is the reason the 8 in Key 1, and that over the head of the woman in the Key you are studying now, is placed in a horizontal, or feminine, position.

Again, 8 symbolizes the ancient doctrine that all opposites are effects of a single cause, and that balanced, reciprocal action and reaction between opposites results in harmony. Some of the Pythagoreans even called 8 **Harmonia**. What they had in mind is a great practical secret of Ageless Wisdom.

Attributed to Key 8, through the letter Teth, is the zodiacal sign Leo, ruled by the Sun. Astrologers say Leo governs the heart, the back, the spine and spinal cord (which is the main channel for the bodily manifestations of the serpent power). Among the tribes of Israel, Leo is represented by the Tribe of Judah, whose standard bore a lion.

The Hebrew name for Leo is **אריה**, ArieH. The letters of this word may be re-arranged to spell **ראיה** reayah, "sight". Sight is attributed to the letter Heh, (ה), and is therefore associated with the sign Aries.

The numeral value of each of these words, 216, is the same as that of the noun **רוגז**, rogaz, which may be translated "trembling, vibration". This noun is particularly connected with the letter Samekh, the sign Sagittarius, and Key 14.

Again, 216 is the number of the word **גבורה**, Geburah, Strength. This is the Hebrew for the title of Key 8. It is also the name of the fifth of the ten spheres on the Qabalistic diagram, the

Tree of Life. This sphere is the Sphere of Mars, or field in which the power of that planet is active.

These correspondences all point in one direction. They indicate that strength, or working power, is to be sought in a form of vibration which is fiery in quality, which is active in the sense of sight, and which is connected in some way with the functions of the heart and spine.

This power is the **light power** that makes vision possible. It is also the **life power** actually centered in the heart, and coursing through the great "main cable" of the spinal cord, whence it is distributed by the nerves to every part of the physical organism.

The scene in Key 8 is an open plain, in contrast to the walled city of Key 7. What we are considering here is the operation of a law at work everywhere in nature. In no sense is this law dependent on artificial conditions of man-made civilization. The law of suggestion is always in operation. It is the **primary** law of subconsciousness.

Every kingdom of nature is represented in this picture. The woman stands for the human kingdom. The lion is chief of the animal kingdom. Roses are royal flowers, and the rest of the flowers, grass and trees belong to the vegetable kingdom. They grow from the earth, which is disintegrated stone, and in the background is a mountain like that in the background of the sixth Key. It completes the representation of the mineral kingdom.

This serves to remind us that all natural forms and forces are expressions of the **one** Great Magical Agent and are all subject to the law pictured here. The animal nature is subordinate to the human, the vegetable to the animal, the mineral to the vegetable. This control does not need to be established by any act of ours. It is already in effect. Yet the greater number of human beings experience the consequences of its negative operation because they do not know how to reap the benefits of its positive application.

The difference between a tyro in practical occultism and a great adept is this: the tyro has little or no knowledge of the fact that subconsciousness at the human level automatically responds to the predominant suggestions which originate at the conscious level. Hence he sets up activities having reactions which are negative and pain-bearing. His subconscious control of forces below his conscious level makes those forces take form as destructive reaction in his own body, and in the bodies of other persons. Furthermore, this destructive reaction extends into the realms of nature below the animal kingdom, and the result is that the person finds his control of subconsciousness working in **reverse**. Thus it comes about that everything and everybody **seem** to be against him.

An adept, on the contrary, **knows** that the subtle power of the Great Magical Agent conceals the true nature of things by seeming to expose them uncovered. Hence he takes nothing at its face value. He looks attentively at the world reported by his senses. Thus he detects hidden relationships, and in the long run he comes consciously and subconsciously under the

guidance of the One Self symbolized by the Hierophant, by the angel in Key 6, and by the charioteer in Key 7. Then his personal subconsciousness is purified and wears the white garment of wisdom, as in Key 8. The consequence is that the reactions from the kingdoms of nature below the human level are favorable.

There has been no change in the underlying law. Neither has the adept **gained** control which the tyro has not. The adept uses the already existing law **positively**. The tyro employs the same law negatively. An adept is wise: a tyro is ignorant. That is all; but in that single difference is the difference between freedom and bondage, joy and misery, success and failure, health and disease.

Your practice this week is highly important. Spare no effort to carry it out. The most valuable lesson you can learn is that of **seeing through appearances** and the consequent discovery of the One Reality veiled by them. Whenever you have anything to do with another person, try to keep in mind that it is not the appearance, not the external details of personality, that you speak or write to, or that you are in any way concerned with. Remember that his inner nature is **identical** with yours, and try to see, with the mind's eye, the real man behind the mask of personality. Do this with the members of your family, with your friends and business associates, even with strangers you pass on the street.

At first this may seem difficult, especially when you are dealing with those who, for any reason (or unreason), are unpleasant or repulsive to you. Make the attempt just the same. You will find greater practical values under such circumstances than in your dealings with persons you like.

Don't make the mistake of being sentimental or emotional about it. This is an exercise in suggestion. Look deliberately for the good and the beautiful in every one. Don't just affirm it. Don't pretend it's there. LOOK! You'll find it when you develop eyes to see.

Watch your tongue. Don't gossip. Do not discuss the unlovable qualities of any other person. Make an effort to see the Self of all men and women you meet as perfect. Thus will you help yourself by telling yourself the truth about all men, and the power of your thought will bless those on whom you turn it.

This exercise has far-reaching consequences which we purposely refrain from discussing now. It will be better and more interesting for you to find out for yourself. This is one of the most valuable, though simple, means of developing really penetrative vision. He who has this insight possesses a key to limitless power.

COLORING INSTRUCTIONS

KEY 8. STRENGTH

Yellow:	Background, lion's eye.
Green:	Foliage, rose leaves, leaves in woman's hair, foreground (but do not extend all the way in the right foreground, because the mountain range carries over to the right.)
Violet:	Mountain (both sides of background).
White:	Woman's dress, lion's teeth.
Blonde:	Woman's hair.
Red:	Roses, lion, flowers in woman's hair.

TAROT FUNDAMENTALS

Lesson Twenty

STRENGTH

In your tableau, Key 8 is the first of the second row of Keys, which, you remember, represents the laws or agencies whereby the principles symbolized by the Keys numbered from 1 to 7 are carried into operation. Key 8 represents the law which is the means for expressing the principle of attention pictured by the Magician.

This law is that of suggestion. It is dealt with at some length in Lesson 3 of SEVEN STEPS. Review what is written there in connection with this present lesson.

By means of **suggestion**, the force concentrated by acts of attention is carried into manifestation for the modification of external conditions. Remember, the force so concentrated is a perfect **Unity**, designated by the Hebrew noun **אחד**, achad or echud. It is also the Love-force as indicated by the numeral identity between **אחד**, Unity, and **אהבה**, ahebah, Love. Ponder this in meditation and you will find another clue to the Secret of Works.

Note particularly that the number 13, which is the value of each of these two Hebrew words, is the number of a Tarot Key which, as you will learn from Lesson 29, is related both to Unity and to Love.

The woman in Key 8 is the High Priestess, the Empress, and the Lady Eve of Key 6. She symbolizes the human aspect of subconsciousness controlling and directing the functions of every organ in the body, and directing the currents of **Prana**, the vital energy of Life-Breath. The adjustment of personality to the point where such control and direction changes bodily structure and chemistry to the degree that the physical organism may make practical application of the high potencies of superconscious life is the work of subconsciousness operating in accordance with the law of suggestion.

Like the Empress, the woman is fair-haired and crowned. Her crown is of flowers, instead of stars. This hints that we are concerned in Key 8 with organic processes rather than with the inorganic cosmic forces symbolized by the hexagrams of the Empress' crown.

Furthermore, flowers are the reproductive organs of the vegetable kingdom, and a crown always stands for Will because in Qabalah the technical name for the Primal Will is **כתר**, Kether, the Crown. Thus the crown of flowers means that the sovereignty exercised by the human subconsciousness over the various grades of being below the human level is a

sovereignty having to do with intelligent control of the serpent-power which is the agency at work in vegetable, animal and human reproduction.

Over the woman's head is a horizontal 8 like that hovering over the head of the Magician. She partakes of his influence and typifies subconscious reaction to the principle he personifies. In one sense, everything symbolized by Key 8 may be regarded as being a development of the symbolism of the roses and lilies growing in the Magician's garden.

The Empress and the High Priestess sit. This woman, like the one in Key 6, stands. The High Priestess is subconsciousness conceived as being the recorder and preserver of the various impressions originating at self-conscious and superconscious levels. The Empress typifies the **germination** of mental images through subconscious responses to conscious and superconscious stimuli. The woman in Key 6 shows a more active response of subconsciousness to superconscious potencies and guidance. Now, in Key 8, the woman is shown controlling all the forces of nature below the human level.

Her robe is pure white like the inner garments of the Fool and the Magician. This garment represents the purified aspect of subconsciousness which it assumes as a result of intelligent application of the law that it is, at all times, amenable to control by suggestion. White stands also for the Divine Unity and is an emblem of purity and innocence, hence of regeneration which results in a personal realization of the truth that the ALL is ONE.

The chain of roses which goes round the woman's waist and encircles the lion's neck is intended to represent a figure 8, though this is not clearly shown in the picture. Roses symbolize desire, hence the chain is a systematic series of desires woven together. Rightly cultivated and combined, desires are the most potent form of suggestion. By definite formulation of desire in harmony with the real nature of things, we may dominate the mighty forces of nature below the human level of activity.

As king of beasts, the lion represents the highest forms of development in the kingdoms of nature below the level of man. He is the ruling principle of the animal nature. He is also the alchemical symbol of one of the most important principles in the Great Work. That work is the transmutation of the gross forms of natural humanity into the Stone of the Wise, perfected man.

In alchemical books we read of the Green Lion, the Red Lion and the Old Lion. The Green Lion is the animal nature before it has been ripened and purified. The Red Lion is the animal nature brought under control of the higher aspects of man's spiritual being. The Red Lion is the one in Key 8.

The Old Lion represents a special state of consciousness which becomes manifest after the work of purification has changed the Green Lion into the Red Lion. In the state of consciousness which the Old Lion symbolizes, one senses directly the eternal, radiant, mental

energy which, because it **was**, or existed, before anything else had been brought into manifestation, is, in time relations, older than anything else.

Among the ideas suggested by the word **lion** are: rulership (since the lion is the king of beasts), courage, bravery, valor (symbolized also by the color red), tenacity, resolve, fortitude, decision, will. We say that a person having these qualities has “backbone”, and this links up with the lion as a symbol for the sign Leo, said by astrology to govern the back and spine.

North-Above is the direction attributed to the letter Teth and to Key 8. In the Cube of Space as shown in Lesson 18, North-Above is assigned to the northern edge of the cube.

Thus it is the upper boundary of the northern face and the northern boundary of the top face. The north face is assigned to the letter Peh and Key 16, which corresponds to the force astrologically related to the planet Mars. The top face corresponds to the direction Above, which is assigned to the letter Beth, to Key 1, and to the planet Mercury.

Thus in North-Above are joined the powers symbolized by Keys 1 and 16. Key 1 represents the self-conscious level of mental activity. Key 16 represents the fiery energies which, in Key 1, are symbolized by the red outer mantle of the Magician.

Alchemy affords another clue. In the books of its adepts, the Red Lion is said to represent Sulphur combined with Mercury. Sulphur is the Mars force, (North), and Mercury is related to the direction Above.

Key 8, then, shows what occurs when cosmic fire is controlled by self-conscious acts of attention. Furthermore, since Key 8 is North-**Above**, we may understand that what is pictured in this Key is a direct consequence of **intentional, conscious practice**.

The situation represented by the symbols of this Key is not a spontaneous, natural development. It is the result of deliberate intentions and of purposes consciously formulated. It is the consequence of knowledge consciously acquired; the outcome of practice consciously undertaken.

To be sure, the law of suggestion is a law which works whether we know anything about it or not. Yet it does not work **this** way unless we **do** know and apply our knowledge. Key 8 shows the positive and constructive use of the law of suggestion in the work of personal regeneration. What it symbolizes is a situation which never occurs without the introduction of an impulse proceeding from what Tarot typifies by the Magician.

Here we approach one difficulty of Ageless Wisdom. In order to perform the Great Work, we must undertake the initial stages **as if** we were doing something of our own volition.

Certainly it seems that way. It involves a distinct sense of effort. There is a deliberate exercise of power. Ways and means are carefully selected. The initial steps in the work require strict self-discipline. No person who does not determinedly “take himself in hand” ever performs the Great Work.

All this looks like the exercise of a very definite personal will and **feels like it** in the earlier stages of the practice. Yet the sages continually remind us that this feeling is illusive, and part of their traditional discipline consists in mental practice which builds up gradually a realization that the work is not accomplished by **personal** effort at all.

By prolonged practice of this kind, pursued sometimes for months and years without any apparent result, those who follow the Way of Liberation effect changes in their subconsciousness. These changes are symbolized in Key 8 and produce at the same time the result shown in Key 16.

When we come to the latter Key, the nature of this result will be more fully explained. Here we may say that it is the **overthrow of a false conception of personal activity by a lightning-like flash of true inspiration**. This is not by any means a **comfortable** experience, but it has most salutary results.

Because few persons have courage and persistence to continue the preliminary work in spite of its apparent fruitlessness, and because not many choose to practice the resolute denial of self-will required by every occult system of discipline, the number of adepts in proportion to the world's population is small.

All recent vaporings to the contrary notwithstanding, the time will never come when these first steps will not be required. No suspension of the discipline for any reason whatever can be made for the adherents of any school or teacher. For the discipline is not imposed by men or by higher beings. It is the consequence of natural laws of physical and mental growth. They can never be changed **because they are part of the essential nature of all living beings**.

The line of North-Above, being the upper northern edge of the Cube of Space, connects the upper end of the line North-East, assigned to Heh and the Emperor, to the upper end of the line North-West, assigned to Lamed and Justice. Thus Key 8 is shown to be the connecting link between Keys 4 and 11 **at the level of consciousness represented by the direction Above, the letter Beth, and Key 1, the Magician**.

You have not yet received an interpretation of Key 11, but one of its meanings is **Work** or **Action**, or, as Hindus term it, **Karma**. Hence you will be able to understand that Key 8 is the connecting link which carries the power of Reason, the Constituting Intelligence (Key 4), into the field of activity which has to do with human action and its results.

What is pictured in Key 8 is the agency whereby the power of control over the conditions of our external environment, symbolized by Key 4, is brought to bear upon all the complex operations of natural law designated by the term **Karma**.

This means that **Karma can be modified**. It is true that action and reaction are equal, and that today brings us into situations which are consequences of our past actions. We have to work with these situations as they arise; but it makes a great deal of difference whether we approach them ignorantly or intelligently.

If we know the law, we may produce results not spontaneously provided by natural reactions to stimuli originating at some period in the past. It is by bringing about the situation pictured as the taming of the Red Lion that the Cosmic Reason may be brought to bear for the adjustment of Karmic reactions.

Reference to the diagram of the Cube which accompanies Lesson 18 will show you that the line corresponding to Key 8 is also the link between the line assigned to Zain (Key 6, the Lovers) and the line corresponding to Samekh (Key 14, Temperance). Since the **northern** ends of these two lines are joined by the line assigned to Key 8, we know that Key 8 may be regarded as being a link between that part of Key 6 which shows the woman, the Tree of Knowledge of Good and Evil, and the serpent, and that part of Key 14 which shows a lion, a vase of water, and a range of mountains over which floats a crown.

In most Tarot Keys, the part of the picture on the observer's left corresponds to the direction North, and the part of the design on the observer's right corresponds to South. This makes what is in the background correspond to the direction East, and what is in the foreground correspond to the direction West. Exceptions are Keys 16, 17, 18 and 10.

We look at the Tarot Keys from the symbolic West, facing the East. So do we look at the diagram of the Cube of Space, which is one of the most important esoteric clues, hitherto unpublished, to the meanings of Tarot.

Because you have not studied Key 14, it is inadvisable to enter into an explanation of Key 8 as connecting Keys 6 and 14. Yet the fact that these two Keys are so connected needs to be mentioned here, and you will do well to pay close attention to this part of the lesson. Remember, you already know, interiorly, the meaning of this, and the fact that we have brought the correspondence to your attention will begin to have its effect on your subconsciousness. Thus, when you reach Lesson 32, you will find that the explanations given there are easier to grasp because, in the meantime, the seed-idea now planted will have been growing.

EVERYTHING IS SPIRIT

Basic in the process of building the adytum within us, is right mental attitude. For many of us, right mental attitude means a complete reversal of opinions we held not so long ago. One such opinion is the belief that some things are spiritual while others are not. B. O. T. A. students should train themselves to remember the vital truth that there is only **one** power, which is also the **one** substance, and that this power, in all its myriad forms, is pure SPIRIT.

SPIRIT beats your heart. SPIRIT drives the flaming sun. SPIRIT is all there is. In some forms more visible in disguise! In other aspects, formless and invisible, as when the Bible says, "The earth was without form and void." The earth materials existed before creation, but these materials had not been compressed and congealed by the force of cosmic thought.

It is fitting, therefore, that the Qabalah, the ancient tradition of the Hebrew Wise Men, should assign the Intelligence of the Secret of All Spiritual Activities to the letter Teth, represented in Tarot by Key 8, Strength. The attribution reminds us of the truth that there are no unspiritual activities. Spirit was the only intelligence, wisdom, power, glory, love and the sum-total of everything in the beginning, even as it is now and ever will be.

No new element has been added. Neither has anything foreign been introduced into the scheme of things. SPIRIT IS ALL.

When Spirit operates on the physical plane we **call** it matter. The human mind invented this label to account for certain human experiences and has made the mistake of supposing this mere label to be an independent entity. In truth, matter is really the ONE SPIRIT acting within range of human sensation.

On the practical side, this truth leads to something vital. This is not the place to elaborate the philosophical reasons. What is important is the practice, which is this: **Admit into your consciousness only those things you wish to become manifest in your life.**

Whatever mental picture you dwell upon in thought is materialized, sooner or later, because you pump mental power into it to vitalize it. Your judgements of others are included in this. Better not to judge at all. Your personal viewpoint is limited. Go into detail about another's shortcomings, and you are vitalizing pictures of those very appearances. They will manifest in your life. For this is the law of creation, and you are a creator.

Perhaps you may object, "But this is nonsense! I know what I see. I know what I hear. Am I to lie about people and things?"

By no means. Just keep your tongue silent and you will avoid lying about yourself and others. Get rid of the negative pictures. How? Simply by looking more deeply and more attentively. Look for the positive. When you see it, speak it, and you will be speaking truth. Look for the beautiful. He who seeks finds.

Suppose you are ill. Harmony in the body is not to be attained by denying the actual inharmonies we all experience, more or less. Pain is friendly, and when we know the creative power of imagination, the actual facts of present inharmony can be transmuted into their opposites by **picturing and affirming just what appearances seem to deny.**

You can declare the present reality of your mental patterns of health. They have real substance. They can be solidified into healthy physical conditions. Picture the state of complete harmony in your body and affairs. Look at it again and again. Affirm its **present** reality repeatedly. **What you hold in consciousness, becomes!**

The woman in Key 8 is the same as the Empress of Key 3. She represents the process whereby creative imagination controls forces below the human level of manifestation. Self-conscious imagery, communicated to subconsciousness, creates what you desire. A constructive, normal desire, packed with vast eagerness, is a very powerful hint to your subconsciousness.

As you contemplate Key 8, realize that you are a Magician in your own right. You create by the power of your mind. Your personal creations are part of the cosmic creative process. **Creation is continuous. It has never been brought to an end. It goes on right now.** Ageless Wisdom teaches you how to make intelligent use of the power you already possess.

This practice will be easier for you if you review SEVEN STEPS, Lesson 2. You will find that what is written there has new meaning because you are not now quite the same person you were when you first studied that lesson.

Assisting you in the creation of the images you hold before your mind's eye is a specialized form of the Great Magical Agent, so often mentioned in these lessons. This is the serpent-power, **Kundalini**. Really, this is the power of **Spirit**, packed at the base of your spine. In most persons, this power is dormant, or nearly so. It may be aroused in various ways.

The serpent-power is particularly responsive to thought stimuli. In the Western School, care is taken to make the practical work almost wholly mental. Due to the awakened interest of modern students in Oriental methods, there are many systems purporting to teach how to awaken the serpent-power by direct concentration on bodily centers. Some are fantastic. Others really work but to experiment with them is dangerous to Western minds and bodies. Under the daily supervision of **competent** personal instructors, some of these methods may be used with comparative safety. They cannot be learned safely from books. The Western School's methods are, perhaps, not quite so rapid, but they lead **safely** to the same results.

Any process for releasing power in the human organism goes back to subconsciousness as the prime agent. You must work upon subconsciousness in order to perform the Great Work. Mental pictures are the most potent influences. Next in importance is the practice of talking directly to what may be called your cellular consciousness. Every one of the thirty trillion

cells in your body is a little animal waiting for you to train it. Tell the cells exactly what you expect from them, and they will work to carry out your bidding.

First, then, get your pictures clear and see them as **present** realities. Waste no time in denying negative appearances. The appearances, to be sure, are actual facts of a sort. But to dwell on them, even to deny them, is to emphasize and perpetuate them.

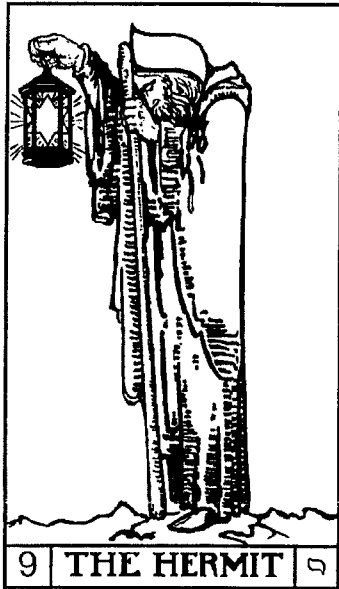
See what you want to be and do. Then tell your subconsciousness what you see and give the cellular consciousness its specific instructions as to the results desired.

You don't have to tell your subconsciousness **how** to accomplish results. In truth, only the greatest adepts have any clear notion **how** some of their wonders are performed. If you hire a competent cook, do you have to know all the recipes? No, you tell her what you want to eat and leave her free to exercise her special knowledge and skill. Do the same with subconsciousness. Then you will make good progress. Use Key 8 to transfer to subconsciousness a clear picture of the underlying principle at work in all control of subhuman forces. Its symbols tell the complete story. Intellectually, many details may now be beyond your comprehension; but **look at the Key!** Subconsciousness will act upon its pictorial suggestion.

TAROT FUNDAMENTALS

Lesson Twenty-one

RESPONSE



The number 9 is said to be the symbol of adeptship and prophecy. It is easy to see that the Hermit represents adeptship for he stands on a mountain peak. His staff is in his left hand to show he does not need it for climbing. It is evident that he has reached the top, that he stands at the summit of the path of occult attainment.

That he represents prophecy is not so obvious, though his white beard and venerable aspect suggest traditional conceptions of how a prophet looks. Yet this picture really does express the idea of prophecy.

A prophet, remember, is not merely one who makes predictions. Any fortune-teller, or any political campaign manager, might be called a prophet, were that all. A genuine prophet is one who **knows** his vision of the future is true because it is founded on accurate understanding of principles.

By applying his knowledge of principles to the study of nations and races, a true prophet can predict their future. Sometimes the writings of great prophets offer hope. "Change your ways, and the evil I see may be averted. Come back to the Way of Liberation and you shall be free."

At other times their prophetic knowledge shows that a person or a nation has gone too far in the wrong direction to avoid the consequences of evil behavior. Then the voice of prophecy becomes a voice of doom.

The Hermit stands looking down over the path he has ascended. Others are climbing the same way and he watches their upward progress with benevolent interest. He is familiar with every step. He knows all the by-paths. He has himself surmounted every danger. He feels for every climber and holds out his lantern as a beacon.

We need to keep remembering this. For the Hermit is a symbol of the I AM which is at one and the same time **above** and **within** us all. By means of Key 9, Tarot tells us we are in

continual contact with Reality which knows all we have ever thought, all we have ever done, and knows also every step of the path ahead of us.

This does not mean fate, as generally understood. It does mean a kind of predestination because we are all destined sometime to reach the height whereon the Hermit stands. Yet no **outside** force is driving us remorselessly onward. An **indwelling** Presence, timeless because eternal, knows every experience we must pass through in terms of time and space to fulfil this destiny which is ours.

Sympathetically and lovingly, this Presence guides us. It sends the light of its omniscience into our personal consciousness to give us courage to continue the journey.

The Hermit is “He who stands alone”. The title shows this, being derived from a root which means “solitary”. Thus the name of this Key connects with the Hebrew noun יְחִידָה Yekhidah, meaning “the single, the indivisible”. This term is used in Hebrew Wisdom to designate the **One Identity**, just as the word **Atman**, in Sanskrit, stands for the same Reality.

Yekhidah is said to be seated in the first and highest sphere of Being, named Kether, the Crown, and corresponding to the number 1 on the Tree of Life. The Crown is the Primal Will to which, as you learned from the preceding lesson, the upper point of the letter Yod is assigned.

The Hermit, therefore, is a representation of the Ancient of Days, or the **One Identity**, as the Will Power in the universe. To this Power all forms of its self-expression respond. It has no support other than itself. Thus one book of Hebrew Wisdom says the letter Yod is “above all (symbolizing the Father) and with Him is none other associated.” The name אב, Ab, Father, is also the special designation of the aspect of Reality which is the seat of the life-force in human personality, and in all creation.

“He who stands alone” also symbolizes adeptship. An adept, consciously identifying himself with all that is, sets himself apart by this very attitude from all but others like himself. He cannot share his knowledge with those who do not comprehend it. By reason of his superior knowledge, he must needs be a hermit.

Yet his is by no means the proud separateness of an egotist. There was no tinge of egotism in the remark which legend attributes to Einstein—that not twelve men in all the world could understand his theory of relativity. Einstein denied that he ever made this remark, but even if he had, it would have been free from egotism. Superiority and loneliness go together. Yet the loneliness of a sage is not like the loneliness of the unenlightened. A sage has what the ignorant do not enjoy—continual companionship with the **One Self**, unbroken awareness of union with the One Reality which is the sage's own **Identity**.

The law attributed to Key 9 is Response. This law may be stated thus: **Every activity of human personality is really a response to the initiative of the Originating Principle of the Universe.** The essential thought here is that no personal activity whatever has its beginning, source, or origin within the limits of the personality. All **personal** action is derived, reflective, responsive.

To every one of us it seems that our states of mind and our actions express purely personal motives. This semblance of personal initiative affects the most illumined of wise men, except in rare instances of ecstatic identification with the Absolute, just as it does anyone else. A wise man, however, **knows** better. He thinks differently from those who try to live on the assumption that personal thought, feeling and action are self-caused. His words, whenever they are recorded, are sure to include some reference to the fact that he really does nothing of himself.

Personality is the mask of the true Identity. This Identity is superior to, and is not limited by, the conditions of personality. It is from this inner and superior Identity that the original impulse flows, and all the activities of personality, the instrument or vehicle, are but effects of this outward and downward movement of the energy, or working power, of the true Identity, or I AM.

Ageless Wisdom declares there is but **One Identity in the Universe. This One Identity is the single source of all forms of existence, here, or anywhere.** Its presence is the substance of everything. The mental quality of the One Identity is what is manifested in any particular expression of consciousness. The energy of the One Identity is what is released through any particular form of activity.

Your personality is but one of its innumerable forms of expression. Your real nature is none other than that **One.** Hence, whatever laws and forces condition the activity of your personality must be laws and forces proceeding from your own true Identity.

The Hebrew letter Yod (י) resembles a tongue of flame. It is a component part of every letter of the ancient Chaldean alphabet, now known as "square Hebrew" to distinguish it from the earlier script used by the Children of Israel before the Captivity.

Because Yod is the foundation of the letters and looks like a flame, the Chaldean or square Hebrew alphabet is often named "The Flame Alphabet". The Hebrew alphabet itself is a symbol of everything that ever was or ever will be. Thus the letter Yod, as a component part of every other letter, symbolizes the flame of spiritual energy which is present in all forms of the Life-power's self-expression.

Yod is a Hebrew noun meaning "the hand of man". Thus it is directly connected with the ancient doctrine: The primary and fundamental Reality of the universe is identical with the power expressed by the handiwork of human beings.

It is said by Qabalists that the upper point of Yod represents the Primal Will, while the rest of the letter corresponds to the aspect of the Life-power named Wisdom. This means that **all mental activity is derived directly from the essential Will of the One Identity**, and this mental activity, or volition, takes form as the Wisdom which is the basis for the entire cosmic order. Furthermore, the mental activity of the Primal Will, symbolized by the upper point of Yod, expands into the life-force of all beings, and this life-force is fiery, as the shape of the letter suggests.

The hand of man is also the seat of highly organized centers of the sense of touch. This sense is therefore assigned to Yod.

The hand is also a striking symbol of that whereby the human mind makes contact with the superconsciousness above it. Thus in Key 1, representing Mercury and the conscious mind, it is the right hand of the Magician which lifts the wand whereby his contact with the higher level is established. Furthermore, the uplifted wand symbolizes the sublimation of the serpent power or what psychologists term libido.

The most intense forms of ecstatic union with the Absolute are often described in erotic imagery. Why? Because the most intense feeling of pleasure in the field of physical experience is known through the sense of touch. The higher forms of interior union with the One Identity are experiences of blissful **contact** which those who attempt to describe such feelings often represent by definitely erotic imagery.

Key 9 represents attainment through union. This means that the end of the Path is reached when the personality meets the inner Self in perfect contact. A graphic symbol of this is the slow, steady growth, throughout the ages, of stalagmites and stalactites in a cave. In that growth, the stalactite which extends itself downward from the roof of the cave is the active agent. The upward growth of the stalagmite from the floor of the cave is a response to the steady downpour of drops of a limestone solution from the stalactite. The stalactite may be taken as a symbol for the One Identity, ever moving itself nearer to union with the ascending personality symbolized by the stalagmite. When at last they reach the stage of growth where they make contact, their united form is that of a pillar, approximately the shape of the letter "I" which is the English, Latin and Greek equivalent for Yod.

In writing the figure 9 in ordinary script, the first part of the character is a reproduction of the zero sign, and, from the point where the circle is closed, a straight line, or figure 1, descends. In writing the upper part of the figure, one's hand describes a complete circuit suggesting the completion of a course of action. Then the straight line is drawn, a figure 1, symbol of beginning and initiative.

The end of one cycle is always the beginning of another. Attainment is never complete. After the union of the personality with the One Identity, there are greater heights to scale, as we see in the Tarot picture of the Fool.

Attributed to the letter Yod, and thus to Key 9, is the zodiacal sign Virgo. It is ruled by Mercury, that is, by the power symbolized in Tarot as the Magician; and astrologers say Mercury is exalted also in Virgo. Thus in Key 9 we have a symbol of the highest expression of what is pictured by Key 1.

Mercury represents the Life-power working at the self-conscious level where the brain is its most important instrument. The physiological field of Mercury's operation in the brain is the frontal lobe of that organ. Our greatest brain-physiologist, Dr. Frederick Tilney, calls the frontal lobe "Master of Destiny". In it are the controls which determine all bodily responses. One of the most important areas controlled by the frontal lobe of the brain, is the part of the body astrology puts under the dominion of Virgo.

This area is the abdominal region, and especially the upper part of the small intestine where food is assimilated and sent to the various organs which transmute it into bone, tissue and the various secretions indispensable to physical existence. At one state of intestinal digestion, food is transformed into an oily, milky substance named **chyle**, from which the lacteals absorb nourishment for the blood stream.

When, under proper self-conscious direction, the finer forces always present in chyle are liberated into the blood stream, these forces energize brain centers which function in the experience termed illumination.

Pursue this thought as far as you can beyond this brief explanation. Consider that, in all legends of World Saviors, the Great One is said to be born of a virgin. Remember also that Jesus was born in Bethlehem, which means "The House of Bread", and that when the shepherds came to adore him, they found the Babe lying in a **manger**. The liberating power is born, or released, in the dark cave of the House of Bread.

Among the highest expressions of human consciousness are those which control the activities of the intestinal tract. This may seem strange, but it is perfectly true. We control the activities of the assimilative portion of the intestinal tract by choosing carefully what we eat, physically, mentally and emotionally, and by utilizing the law of suggestion to effect the release of the subtle forces from chyle.

This last seldom occurs unless one knows of the possibility, understands to some degree how such release of subtle force will bring about illumination, and definitely takes himself in hand for the sake of accomplishing the Great Work.

It has been said that God chooses the weak things of the world to confound the wise, and certainly the fact that illumination depends on the release into the blood stream of a subtle force which is generated in the intestinal tract is one not likely to appeal to sentimental aesthetes. Yet there it is, a stubborn fact, and, for those who have eyes to see, a thing of real beauty.

During the coming week, ponder the ideas of this lesson. Try to see in how many ways you can penetrate the veil of appearances, and see with the mind's eye that your personal activities are really responses to the impact of the Universal Will. See, if you can, how, little by little, in the dark cave of the House of Bread, the Life-power is weaving the vesture of a finer vehicle through which you will eventually become consciously aware of your union with the **One Identity**.

COLORING INSTRUCTIONS

KEY 9. THE HERMIT

Yellow:	Lantern rays, between black lines.
Blue:	Hermits cap.
Brown:	Staff, shoe.
Gray:	Robe (not right sleeve of undergarment), foreground (not peaks).
White:	Hair, beard, right sleeve, mountain peaks.
Indigo or Black:	Background. Indigo is a deep blue-violet and black. The scene is a night sky. Better use black, unless you are skilled in handling watercolors.
Gold:	Star.

TAROT FUNDAMENTALS

Lesson Twenty-two

THE HERMIT

The scene in Key 9 is a direct antithesis to that of the preceding Key. In Key 8 we see a fertile valley warmed by the sun. Here is an icy, wind-swept peak, wrapped in darkness.

This does not mean that they who reach the heights of adeptship receive naught for their pains but a sterile, icy, perception of abstract truth. The Hermit's gray robe, symbol of wisdom, keeps him warm. **He carries his own light.** The cold and darkness merely symbolize the **latency** of the fiery activity of the One Force, and are in contrast to the lion of Key 8. The heights of spiritual consciousness seem cold and dark to those who have not scaled them; but they who stand upon these lofty peaks endure no discomfort.

The ice at the Hermit's feet is the source of the river in the Empress' garden, the same river which flows behind the Emperor and the Chariot. This ice, therefore, is the substance of the High Priestess' robe in another form. That robe, as you read in Lesson 8, symbolizes the **root matter** which underlies all variations of form. In Key 9, the vibratory motion of the root matter is represented as being arrested and crystallized (ice), because the symbolism of Key 9 refers to THAT which does not itself enter into action, though it is the **source** of all activity throughout the universe.

A bearded ancient is the central figure of this picture. He is the "Most Holy Ancient One", identified in Qabalah with the Primal Will. He is clad in gray, a mixture of black and white, the colors of the High Priestess' pillars, of the wand and rose of the Fool, and of the sphinxes which draw the Chariot. His garment therefore represents the union and equilibration of all pairs of opposites.

His cap is shaped like a letter Yod. It is blue, the color of the High Priestess' robe, to intimate that the **One Identity** always perfectly recollects its own nature and powers.

The cap, moreover, is a sort of crown. This bit of symbolism says to an initiated observer: The Crown is Yod. No comment is required. They who are ready to receive the instruction compressed into these four words will perceive the tremendous import of the statement. Yet it would be impossible to give more light to the unprepared even though we devoted many pages to attempts at explanation.

The Hermit has brought his lantern and staff from the valley below whence he came. The staff, a branch of a tree, is a product of the organic side of nature. It refers to the fiery activity

of the serpent power of Key 8. The Hermit used this power to help him climb the mountain, and in some versions of Tarot the staff is drawn to look like a serpent. In other versions, but not the older ones, a coiled snake with uplifted head is on the ground in front of the Hermit. This is an unnecessary innovation. The staff itself is sufficient indication of the serpent power. The Hermit holds the staff in his left hand to show that he no longer needs it for climbing.

The staff grew, but the lantern was made. It is of glass and metal derived from the inorganic side of nature. The basic principles on which our understanding of cosmic law is founded are discoverable in the physical, chemical and electrical activities of the mineral kingdom. Our chief source of illumination (the lantern) is man's mental grasp of the meaning of these basic activities. Yet we rely on the Life-power's expression through organic beings (the staff) to assist us in our endeavors to rise above the limitations of self-consciousness to the heights of superconscious realization.

The light in the lantern is from a six-pointed star. The star is composed of two interlaced equilateral triangles. From time immemorial it has typified the union of opposites. One great Master of the Wisdom has written that he who understands this symbol of the hexagram in all its aspects is virtually an adept.

Because it is a symbol for the number 6, the star has special Tarot reference to Key 6. It indicates that discrimination is the source of enlightenment. Astrologically, it refers to Virgo, sixth sign of the zodiac, which is attributed to the letter Yod.

To Yod also is assigned the direction North-Below, corresponding to the line of the Cube of Space in which North (Peh, Key 16) and Below (Gimel, Key 2) are united. What is symbolized by Key 9 is something at work in man at the subconscious level. This is true in spite of all the symbolism suggesting height. Our contact with the **One Identity** is an **interior** contact made in the **darkness** of subconsciousness.

Subconsciousness is our instrument for communion with superconsciousness. Thus the Tarot tableau in Lesson 2 shows the number 9 **between** 2 and 16 as the agency which carries the power of 2 into the field of expression represented by 16. The power expressed by the Hermit is drawn from sources typified by the High Priestess, and it is applied to the activity symbolized by Key 16. Through right recollection (Key 2) we come to know the **One Identity** (Key 9), and this knowledge overthrows all structures of separative delusion (Key 16). The lightning-flash in Key 16 is a ray from the Hermit's lantern.

The line North-Below connects the lower end of the line North-East (Heh, Key 4) to the lower end of the line North-West (Lamed, Key 11). For Key 9 represents cosmic forces working at subconscious levels to bring to bear on Karma (Key 11) the ordering and controlling power of the Constituting Intelligence (Key 4).

This is in accordance with the principle of antithesis which makes every Key of Tarot a contrast to the Key which precedes it. In Key 8, the emphasis was on personal effort, on **conscious** control of the animal and other subhuman forces. The stress in Key 9 falls on the doctrine that personal action is really a response to superconscious influence. The most important transformations are those of which we are quite unconscious. They occur below the threshold of conscious awareness in the region of our physical bodies which, say astrologers, is governed by the sign Virgo.

Yet these transformations are direct consequences of the **conscious effort** pictured by Key 8. Just as the record on the scroll of the High Priestess is derived from what the Magician observes, so is the contact which is established interiorly, whereby we become aware of the **One Identity**, a consequence of the working of the power of the Magician through the agency of the woman in Key 8. This woman is just the instrumentality through which the Magician works. It is **his** power that tames the lion, not hers.

Therefore Key 9 represents not only the rulership, but also the exaltation, of the planet Mercury. This astrological doctrine, as applied in practical occultism, means that our power to take conscious command of certain processes which go on in the Virgo region of the human body enables us to set a pattern for subconsciousness, a pattern whereby the human body is transformed into a finer, regenerated vehicle for the **One Self**.

The actual building process is made possible by changes in the blood stream. These changes are initiated in the Virgo region of the human body.

They are never begun until one understands, intellectually, the law which makes them possible. One must know that subconsciousness is amenable to suggestion. One must know that subconsciousness controls body functions and body structure. One must know that patterns impressed on subconsciousness from the self-conscious level will begin alterations in blood chemistry, in organic functions, and even in the structure of certain parts of the body. One must know that the human body is built from materials taken into the blood stream from chyle in the small intestine. All this knowledge is really a participation in the Constituting Intelligence symbolized by the Emperor.

It is **head** knowledge brought into our personal field of consciousness by the functions of the brain, ruled by Aries. It is a sharing of the vision of reality which is always present to the all-seeing eye of Universal Mind. Thus it corresponds to the Emperor, and to the direction North-East.

Through bodily changes occurring in the Virgo region, this head knowledge is actually incorporated into the physical organism. It is then brought to bear on that part of the body which, as being under the astrological dominion of Libra, corresponds to the line North-West on the Cube of Space, and to Key 11 in Tarot.

Libra governs the kidneys and the adrenal glands. In the Libra area of the body are organs which perform some of the most important physical functions. This lesson is not the place to discuss these functions which will come in for more extended examination in the course entitled *The Great Work*. Yet here it may be said that organs in the Libra area control the state of chemical equilibrium in the blood stream. Upon this equilibrium, not only ordinary health, but also the special organic conditions peculiar to adeptship, absolutely depends.

The line North-Below connects also the northern end of the line East-Below, assigned to the letter Cheth, and to Key 7, to the northern end of the line West-Below, assigned to the letter Ayin and to Key 15. This relation, like that between Zain and Samekh, mentioned in Lesson 20, must wait explanation until we study Key 15. In the meantime, you should take careful note of all the symbols on the left-hand, or northern, side of Key 7. In these you will find indications as to the sources of power expressed through Key 9 and brought to bear through the agency of what is pictured by Key 15.

The picture of the Hermit tells us that above the merely personal level of our daily experience is a real Presence, which is all that we aspire to be. That Presence, however far off it may seem, however inadequately we may understand it, however shrouded in darkness and obscurity its real nature, is always friendly and helpful.

Comprehend it we may not. Touch it we can, whenever we **remember** to do so. Only by an illusion are we separate from it. In truth it enters into every detail of our lives. Actively present in all we think, or say, or do is this **One Identity**, the Ancient of the Ancient Ones, the fundamental and sole Will, whence all manifestation proceeds.

Key 9 has direct connection with each of the Keys preceding it. As the number 9, it is the end of a numerical cycle and includes within itself each of the preceding numbers in the series of digits.

For instance, the Hermit is connected in many ways with the Fool. He **is** the Fool after the latter's ascent from the valley of manifestation. The Fool is Spirit in its aspect of Eternal Youth. The Hermit is the same Spirit in its aspect of all-embracing experience. Both are really one, for youth and age are but appearances of the No-Thing which is at once the oldest and the youngest reality in the universe.

This week, try to establish a logical connection between Key 9 and the other Keys, from 0 to 8 inclusive. You will find this exercise of great benefit in your Tarot work since it is essential that you learn to recognize the relationships existing among the Keys. Skill in this comes by practice. At first it may seem difficult, but if you persist it will become easier and easier. Be sure you make the attempt. Write what you discover in your occult diary.

LIGHT IN EXTENSION

From earlier instructions in this series you have learned that the old Qabalistic idea that everything in the world of manifestation is made of **light**, condensed and congealed into tangible forms, has received abundant confirmation from modern science. "Extension", in the title of this supplementary text, is related to space, as when we say that extension is that property of a body whereby it occupies a portion of space. Our title has ancient occult associations. It is the English of a Greek phrase used in the Eleusinian Mysteries.

In Key 9, the idea of the extension of light is represented by the star in the Hermit's lantern. The Hermit is the **Self**, the one, indivisible **Being** of whom persons are centers of expression. That Self is the only Will-source in the universe. All personal volitions are really only our **responses** to that One Will. The basis of all personal activity is our participation in that **One Light** and in the power of that **One Will**.

The symbolism of Key 9 is associated with the fundamental letter of the Hebrew alphabet, Yod, which is a component part of every letter in the Flame Alphabet. In Qabalism, the number 9 is named "Foundation", so that the number of this Key stands for all that is **basic** in our lives.

Put simply, the lesson of Key 9 is that our personal lives, in even the **least** particulars, are **responses** to the flow of energy originating in the **One Self**. Whether we know it or not, that Self is what is designated by the pronoun "I," and the letter Yod (equivalent to "I") is also the initial letter of the word יהוה Jehovah, indicating God, and of the noun יחידה Yekhidah, the term Qabalists employ to designate the One Self.

Because the hand (Yod) is the creative instrument of the greater part of human achievements, the emphasis in this pair of lessons is on the sense of touch. Touch is basic in all use of tools. He who suffers from a sensory paralysis which destroys his sense of touch can neither hold nor guide tools. Touch is the foundation for all activities calling for manual skill.

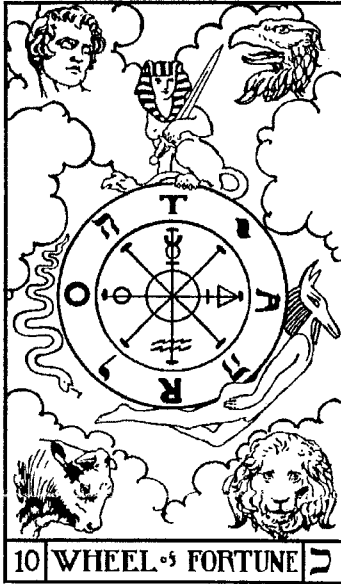
Now, whatever we handle, as shown in the first paragraph of this supplement, is light in extension. Whenever we touch anything, we are actually touching radiant energy made tangible and solid. Moreover, to realize our heart's desire, solid and tangible things must be brought into being. No matter how abstract our ideal may seem to be, there is always something that can be **touched** included in the actual realization.

Thus the exercise for this pair of lessons is fourfold. First, while you are working with Key 9, experiment with touch. Give special attention to your hands. Notice more vividly the slight differences in the feel, say, of a pen and a pencil. Try to register the sensations of whatever you handle. Second, examine your mental images of the external result which will be produced by the realization of your heart's desire, paying particular heed to tactile sensations. Third, before beginning any new activity, remind yourself that the power expressed through your handiwork is a special manifestation of the Divine Energy of the Eternal Hand. Fourth, give a little time, several times daily, to seeking interior contact with what the Hermit symbolizes. These are simple practices, but you will find that their results are far-reaching.

TAROT FUNDAMENTALS

Lesson Twenty-three

ROTATION



This version of Key 10 is a reproduction of the correct esoteric design. From it Eliphas Levi adapted the illustration in his *Ritual of the Sanctum Regnum*, which he drew to represent the Wheel of Ezekiel. Of this he wrote:

“The Wheel of Ezekiel is the type on which all the Pentacles of the Higher Magic are designed.

“When the adept is in the blessed possession of a full knowledge of the powers of the Seal of Solomon and of the virtues of the Wheel of Ezekiel, which is indeed correspondent in its entire symbolism with that of Pythagoras, he has sufficient experience to design talismans and Pentacles for any magical purpose.”

“The Wheel of Ezekiel contains the solution of the quadrature of the circle, and demonstrates the correspondence between

words and figures, letters and emblems; it exhibits the tetragram of characters analogous to that of the elements and elemental forms. It is a glyph of perpetual motion. The triple ternary is shown; the central point is the first Unity; three circles are added, each with four attributions, and the dodekad is thus seen. The state of universal equilibrium is suggested by the counterpoised emblems and the pairs of opposites. The flying Eagle balances the Man; the roaring Lion counterpoises the laborious Bull.”

In the Cube of Space, the letter Kaph and Key 10 correspond to the direction West. This is the face of the cube nearest the observer in diagrams like those in Lesson 18. Because nearest to us, this western face of the cube represents those events and circumstances which, at any given moment, **are in the immediate present.**

What surrounds us now, however, is the culmination of a stream of events coming out of the past. Thus the present situation represents the **end** of a cycle of preceding activities. For this reason the present moment is symbolized by the direction West, the place of sunset corresponding to the end of a day. In occultism generally, as in the first chapter of Genesis, the word “day” stands for any time-period.

By its space attribution, Key 10 is in contrast to Key 3, the Empress. The latter is the Tarot symbol of the direction East, the place of sunrise or dawn. It represents the first stages of a cycle of manifestation. Key 10 represents the culmination of a stream of events having their origin in what is pictured by the Empress.

Because there is a sense in which a whole series of events is continuous with its origin or cause, we may say that Key 10 is another aspect of the Empress. Thus we find that one of the names for Malkuth in Qabalah is Kallah, the Bride, while another is Malkah, the Queen. It is obvious that both these titles are applicable to the Empress.

The connecting link between East and West, in the cube symbolism, is a horizontal line joining the center of the eastern face to the center of the western face. To this line is attributed Mem, the second of the three Mother letters associated with the element of water and with Key 12. "Water" is the root matter, and the root matter is what links the origins represented by East to the consequences corresponding to West. Of this, more when we come to Key 12.

In the symbols of Key 10, the bull, eagle, lion and man are supported by clouds to remind us that Jove and Jupiter are gods of rain and lightning and thunder. The four animals are the ones mentioned in Ezekiel and in Revelation.

The lion corresponds to Yod (י) the first letter of יהוה, Jehovah. The eagle is the second letter of that name, Heh (ה). The man stands for the third letter, Vav (ו). The bull is the last letter, final Heh (ה).

These living creatures are related also to the four fixed signs of the zodiac. The lion is Leo, the eagle Scorpio, the man Aquarius, and the bull Taurus. These are the fifth, eighth, eleventh and second signs. Their numbers in the zodiacal series add to 26, which is the sum of the numeral values of the letters in the name יהוה, Jehovah.

These four creatures are shown in the arms of Freemasonry. On Key 10 they are placed in the corners of the design to illustrate the statement (quoted in Acts 17:28 from a hymn to Jupiter, written by the Greek poet, Cleanthes): "In him we live and move and have our being." The same thought is in these lines from THE KAIVALYA UPANISHAD:

"Within me the universe came into being;
Within me the universe is established;
Within me the universe passes away;
This Brahman, without a second,
I myself am It."

The number 10 is a combination of 0 and 1. In Lesson 2 is a statement that 10 symbolizes the eternal creativeness of the Life-power, the incessant whirling forth of the self-expression of

the Primal Will, the ever-turning Wheel of Manifestation. Let us consider the meaning of this.

0 is a symbol for the One Force. 1 stands for the POINT wherein that One Force concentrates itself. Concerning this, review the instruction in Lessons 3, 4 and 5. At the Central Point within itself, the One Force becomes active. This, consequently, is the Point where motion begins.

What we are thinking of now is prior to all physical manifestation. It precedes the production of forms. It is the concentration of energy in free space. The free space, furthermore, is **mental** space. There is nothing but consciousness of **itself** at this Point where the One Spirit wakens into activity.

Because there can be no other mode of activity at this awakening of consciousness, the activity we are now considering must be, as Judge Troward has pointed out, activity which is wholly self-sustained. He goes on to say:

“The law of reciprocity, therefore, demands a similar self-sustained motion in the material correspondence, and mathematical consideration shows that the only sort of motion which can sustain a self-supporting body **in vacuo** is a rotary motion, bringing the body itself into a spherical form.”

“Now this is exactly what we find at both extremes of the material world. At the big end the spheres of the planets rotating on their axes and revolving round the sun; and at the little end the spheres of the atoms consisting of particles which, modern science tells us, in like manner rotate around a common center at distances which are astronomical compared with their own size. Thus the two ultimate units of physical manifestation, the atom and the planet, both follow the same law of self-sustained motion which we have found that, on **a priori** grounds, they ought in order to express the primary activity of Spirit. And we may note in passing that this rotary, or **absolute**, motion is a combination of the only two possible modes of relative motion, that is to say, centrifugal and centripetal motion; so that in rotary or absolute motion we find that both **polarities** of motion are included, thus repeating on the purely mechanical side the primordial principle of the Unity including the Duality in itself.”

This quotation from THE CREATIVE PROCESS IN THE INDIVIDUAL, pages 29-30, deserves careful study. It is full of meat. Build up in your mind an image of the initial whirling motion in the vast expanse of the limitless Light.

The doctrine of **rotation** is one of the most important in occultism, for it is concerned with the principles of growth, involution and evolution, action and reaction, and the reciprocal relation between the members of every pair of opposites throughout the universe. This doctrine, you should remember, has to do with things in manifestation. Do not confuse absolute motion

with the Absolute. Absolute motion is so called because it is self-derived and self-sustained, without being dependent on, nor conditioned by, other motives of activity.

The Hebrew letter Kaph (כ) printed on Key 10 represents a hand in the act of grasping, or a closed fist. Close your fist and turn it with the thumb toward you. See how the forefinger and thumb form a spiral.

The activity of the One Force is not simply circular in form. It is spiral. Thus, and only thus, is growth possible, does evolution come about. The motion appears to return to its starting-point, but at each revolution it begins at a higher level. Review what was said about spiral activity in Lesson 19.

The basic idea suggested by Kaph is comprehension or grasp. As stated above, we deal in this lesson with a law of finite manifestation. This law is within our mental grasp.

It is a law operative through unimaginable immensities. Yet it is finite and we can comprehend it. The principle of rotation at work through the entire series of cosmic manifestations is an **intelligible** principle. We can understand and apply it. It has been symbolized from time immemorial by a turning wheel.

To Kaph, and thus to Key 10, the planet Jupiter is attributed. Astrology calls it the Greater Fortune. Myth makes Jupiter ruler of the gods, and, through their agency, master of the destinies of man. Linking the idea of comprehension implied by Kaph, the grasping hand, to these ideas associated with Jupiter, we have the thought that it is possible to comprehend the underlying law which governs human destiny.

Jupiter is the planet exalted in Cancer, the sign connected with Key 7. The wheels of the chariot represent the law of Rotation.

Review Key 7 and you will see some of the practical applications of the Law of Rotation to your own life. Try to comprehend the idea that even the least of your personal activities is a particular expression of some more extensive cycle of cosmic activity. Then you will begin to understand how it is that every detail of your personal life expression is adjusted to the sweep of currents of universal energy.

Carried to completion, such comprehension enables man to free himself from every disease, every misfortune, every semblance of bondage. The power of Jupiter, the sky-father, is **man's** power.

Yet this must be comprehended truly. The grasp of this principle is more than mere intellectual apprehension of the meaning of the words which say that whatever we do is part of the cosmic ebb and flow. We must realize it. The Tarot Keys **will help us do so**. By their

aid we plant the seed-idea in subconsciousness where it will grow and bear fruit in the comprehension we seek.

As the sky-father (which is the literal meaning of his name), Jupiter is god of cloud, rain, thunder and lightning. This is close to what science says concerning the nature of the physical world. Every physical form is some special shape assumed by the electrical energy which pervades the atmosphere.

The circulation of this energy produces whatever there is. A physical form may be thought of as being a condensation of the electro-magnetic “rain” which is the root-matter pervading all space and veiling the fiery energy of the One Force. This root-matter, with its interior fire, is the “water” of which occultists speak so often.

The mode of consciousness associated with the letter Kaph is named “The Rewarding Intelligence of Those Who Seek”, or, “The Intelligence of Desirous Quest”. What this means is that to comprehend the Law of Rotation is to secure the satisfaction of every desire. This comprehension comes to real **seekers**, and to nobody else. Lazy minds cannot grasp truth. He who has no definite idea of what he wants never perceives the inner significance of the Law of Rotation.

In some respects, this law is one of the most obvious in nature. We see it in operation everywhere. Yet few persons understand even part of what it means.

One plain meaning is that what we send out comes back to us. The present state of the world is evidence that most persons do not see the truth of this. If humanity would realize that its future—not that of its children, but its very own future—depends entirely on its present actions, wars, strife and selfishness would come to an end. The idea of separate existence, of good to be obtained at the expense of others, would be wiped out. Do all you can to perfect your own grasp of this law.

Make your exercise this week an endeavor to **see** the Law of Rotation at work. Begin by calling to mind every instance of cyclic or spiral activity you can identify. Then examine yourself. Look back over your past, and see how your experiences have run in cycles. Watch your moods, and you will find the same alternation of ebb and flow. Think of your present activities and try to picture what logical results you may expect from them in future experience.

COLORING INSTRUCTIONS

KEY 10. THE WHEEL OF FORTUNE

Yellow:	Serpent, eagle's eye, lion's eyes.
Blue:	Background, sphinx (not the sphinx's headdress.)
Orange:	Entire body of the wheel.
Brown:	Animals. Lion should be tawny, a mixture of brown and yellow.
Gold:	Sword hilt.
Steel:	Sword blade.
Gray:	Clouds, but they are gray and white storm-clouds.
Blonde:	Man's hair, eagle's beak (upper and lower).
White:	In headdress of sphinx, clouds as stated above, bull's horns, eye of Hermanubis, the rising figure.
Red:	Hermanubis (jackal-headed figure, except eye), eagle's tongue.

In my grasp are all things
Held in perfect equilibrium.
I bind all opposites together,
Each to its complement.
One by another do I mitigate,
So that nowhere in the universe
Is there any real want or failure.
Neither is there anywhere injustice,
For the semblance of it
Is one of the manifold aspects
Of the delusion of separateness.

Forms are as vases into which I pour
The precious perfume of mine inmost essence,
And where I am,
There must truth and right abide.
Take heed lest thou despise
The forms thou understandest not.
Every vessel of life is an aspect of me, the Most High

From THE BOOK OF TOKENS by Paul Foster Case

TAROT FUNDAMENTALS

Lesson Twenty-four

THE WHEEL OF FORTUNE

In Hebrew Wisdom, the number 10 is called Malkuth, the Kingdom. A kingdom expresses the will and authority of its ruler. The Tarot Keys from 0 to 4 inclusive add up to 10, and a few minutes inspection of these Keys will show you that they represent everything fundamental to the meaning of the noun “kingdom”.

A Greek name for 10 was Pantelia, signifying “all complete”, or, “fully accomplished”. Westcott says: “Note that ten is used as a sign of fellowship, love, peace and union, in the Masonic third token, the union of two five points of fellowship.” Ten is also the number of complete manifestation, according to the Qabalists.

A correct comprehension or mental grasp (Kaph) of the ten aspects of the Life-power mentioned in the statements numbered 1 to 10 in The Pattern on the Trestleboard serves to place the ruling power in its right position in our thought.

This ruling power is the Reality designated by the Hebrew divine name יהוה, Yahwe or Jehovah, identical in basic meaning with the Jove or Jupiter of the Romans.

The title of Key 10 refers to Jupiter, called “Lord of Fortune” by astrologers. The perfection of good fortune is brought about by the right functioning of a center in the human body known in occultism as the Jupiter center. Anatomists call it the solar plexus.

Do not be misled by their name for it. It is not the Sun center. This group of nerve cells, sometimes called the epigastric plexus, is situated in the abdomen behind the stomach. Among the several ganglia it contains, the most important are the semilunar ganglia. This organ, sometimes known as the abdominal brain, controls all the abdominal viscera and has command of assimilation. Its occult functions have to do with activities by means of which we may synchronize our personal cycles with the universal cycles of the Life-power's self-expression.

The solution of the quadrature of the circle, mentioned in our quotation from Eliphas Levi at the beginning of the previous lesson is indicated by the total value of the eight letters on the wheel. Reckoned according to the Hebrew values, they add to 697 and the sum of the digits of this number is 22. If the Roman letters be reckoned according to their values in the Latin Cabala Simplex, the total of the Hebrew and the Roman is 74 which reduces to the number 11.

The relation of 22 and 11 to the quadrature of the circle goes back to ancient times. 22 represents the relation of the circumference of any circle to its diameter. This is only an approximate “squaring of the circle”, but it is close enough for all practical purposes. The ratio is that of a circumference of 22 to a diameter of 7 which is the same ratio as that of a circumference of 11 to a diameter of $3\frac{1}{2}$. Both these numbers, 7 and $3\frac{1}{2}$, occur as symbolic numbers in the Bible and in other occult writings.

The fact that this quadrature is only approximate has its own lesson for us. We never can take the **exact** measure of a manifestation of the Infinite because the Infinite itself is immeasurable. But we **can** make approximations. This truth has been brought home to modern science by the Quantum Theory. Close averages, rather than absolute measures, are the tools of scientific research.

The relation between 22 as circumference and 7 as diameter is a key to many occult formulas of much value. It occurs in the Bible, in the hieroglyphics and architecture of Egypt, in ancient magical medals, in certain passages of Oriental books on Yoga, and elsewhere. As you progress in your occult studies, it will come up again and again.

The tetragram (four-letter combination) of characters Levi mentions is shown in the middle circle of the wheel. At the top, under the letter T, is the character for alchemical Mercury. At the right, beside the letter A, is the symbol for alchemical Sulphur, at the left, beside the letter O, is the barred circle representing alchemical Salt. Above the letter R, at the bottom of the circle, are the two wavy lines sometimes used by alchemists to symbolize Dissolution. Because this symbol is used also for the sign Aquarius, and Aquarius corresponds to the Man among the living creatures, it may be understood to represent Man as the dissolver of the phantoms of illusion.

Mercury, Sulphur and Salt, the three “principles” of the alchemists, correspond to the three gunas, or qualities, mentioned by writers on Hindu philosophy. Do not be confused by “principles” and “qualities”, as used in the special senses here indicated.

Mercury corresponds to the Sattva-guna, or Wisdom. In these lessons we call it superconsciousness.

Sulphur corresponds to the Rajas-guna, or passion and desire, inciting to action. This is the main characteristic of self-conscious awareness.

Salt corresponds to the Tamas-guna, or the quality of inertia. This is the dominant characteristic of what we call subconsciousness.

The symbol for dissolution, which stands also for the sign of Man, Aquarius, reveals an important truth. In both alchemy and yoga (which have the same objectives and work with

the same materials by identical methods), man learns to dissolve the various forms of appearance which surround him, extract their essence, assimilate that essence to himself, and project it in new forms modified by his creative imagination. Here, in a sentence, is the theory of practical occultism.

In the smallest circle is shown the alchemical symbol for Spirit, the Quintessence. This corresponds to the Akasha of the Hindus. The symbol is an eight-spoked wheel like that on the outer garment of the Fool.

The center of the Wheel, as Levi says, represents the First Unity whence all motion originates. The central POINT is the Archetypal World of the Qabalists, symbolized also by the knobs at the top of the staff and crown of the Hierophant. It is the world in which all the potencies of manifestation, however extensive that manifestation may be, are concentrated into a single POINT.

Surrounding this center, the smallest circle stands for the Creative World or mental plane. This is symbolized also by the upper bar of the Hierophant's staff and by the topmost of his three crowns.

In the next circle are the alchemical symbols of the forces active in the Formative World. This is represented by the middle bar of the Hierophant's staff and by the second of his three crowns.

The outer circle, containing letters which suggest the manifestation of the WORD, or the Logos, stands for the Material World, or World of Action. This is symbolized by the lowest bar of the Hierophant's staff and by the lowest of his three crowns.

The eight segments of the smallest circle divide the circumference into arcs of 45 degrees. 45 is the value of the Hebrew noun **אדם**, Adam, the generic name for humanity, like the Latin homo, which also adds to 45 by Latin Cabala Simplex. What is suggested here is that the essential spiritual being, or Quintessence, is the same Life-power which is the spirit of humanity.

The eight radii of this circle remind us that 8 is the number of Hermes and of Christ. They indicate that the secret of mastering circumstance is to be sought in the fact that the innermost spirit of humanity is identical with the ruling power (Christos, the Anointed) which sets into motion the wheeling activity of the cosmic cycles.

The field wherein man may apply the royal power of the Central Spirit is in the Formative World. He does this by combining the three alchemical principles in the Great Work which dissolves all seeming obstacles by the "philosophical Mercury". This is the right knowledge of true comprehension suggested by the meaning of the letter-name Kaph, the grasping hand.

Dissolution makes available the various energies locked up in form. (This corresponds to our second law of thermo-dynamics. Ed.)

The letters in the outer circle spell יהוה, Jehovah, in Hebrew, and Rota, wheel, in Latin. The letters of Rota may be arranged to form a sentence, in Latin: Rota Taro Orat Tora Ator. It means: The Wheel of Tarot speaks the Law of Ator. Ator is one Latin spelling for the name of the Egyptian goddess Hathor, personifying Nature and Venus. Thus the law of Ator is the Law of the Empress in Tarot. These letters are written in the outer circle to remind us that the Material World is really the plane of the uttered WORD of the indwelling Spirit.

The serpent on the descending side of the wheel is yellow to represent light. Its wavy form symbolizes vibration. It stands for the descent of the serpent power, Fohat, into the field of physical manifestation. Thus it represents the involution of light into form.

Hermanubis, the red figure rising on the right side of the wheel, stands for the evolution of form, and is a specific symbol of the average present development of human personality. He has a human body with a jackal's head to show that humanity as a whole has not evolved beyond the intellectual level. His ears rise above the horizontal diameter of the wheel to indicate that through interior hearing man is beginning to have some knowledge of the segment of the cycle of evolution through which he is destined to rise.

The segment of the wheel between Hermanubis and the Sphinx contains the letter Yod which is represented in Tarot by the Hermit. What completes the unfoldment of man, and develops powers beyond his intellectual level of consciousness, is an organic change. To effect this is to accomplish the Great Work, and the letter Yod is a symbol of that accomplishment. For the perfection of the Work is the identification of the personal "self", the Ego seated in the heart, with the Ancient of Days, the Silent Watcher of Key 9.

The Sphinx symbolizes the perfection of this identification. She carries a sword, the weapon corresponding to the element of air, to the Formative World, and to the letter Zain, represented in Tarot by Key 6. Thus her weapon stands for conquest in the Formative World or plane wherein the subtle forces of the Life-Breath are at work. This conquest is effected by right discrimination.

The Sphinx combines the two principal elements in the symbolism of Key 8. She has a woman's head and breasts combined with the body of a male lion. She is the union of male and female powers, the perfect blending of forces which, at lower levels of perception, appear to be opposed.

A brief summary of the meaning of Key 10 is: All cycles of natural manifestation are cycles in the orderly expression of One Power which is identical with the innermost Spirit of Man.

There is also a statement in THE KYBALION which has direct bearing on the meaning of Key 10. It is quoted from certain ancient writers who declared:

“The farther the creation is from the Center, the more it is bound; the nearer the Center it reaches, the nearer free is it.” —THE KYBALION p. 179.

YOU PARTAKE OF COSMIC PERFECTION

Look at Key 10 whenever your spirits are at a low ebb. Look at it when you feel a touch of impatience because you have not yet realized your heart's desire. But, most important of all, use this Key whenever you find yourself frittering away time, or doing relatively unimportant things when you ought to be busy with more urgent matters. To explain why the symbolism of this Key raises emotional tone, why it curbs impatience, and why it stiffens your backbone when you are trying to escape from important but distasteful tasks, would take pages of interpretation. What is important is that you take the prescription.

One outstanding meaning of Key 10 is that all manifestation is cyclic. All manifestation rotates. Spring, summer, autumn, winter—something like these seasons may be observed in all human activities. This ordered rhythm is all pervading. It does not change. Go **with** it, and you succeed. Try to go against it, and you fail.

Every seed has its appropriate planting season. Plant too early, and growth may suffer from winter-kill. Every person has emotional ups and downs. The recurrence of these cycles varies with different people, but a little observation will enable you to determine when the wheel is turning upward for you, or when its motion is on the downward arc. When you have found this out, make a practice of beginning new enterprises on the upward emotional curve. Go with the wheel and make your seasons agree with the cosmic ebb and flow. What you begin with plenty of drive and enthusiasm will keep on toward final realization, even during your “down” days. Only most of the activity will then be subconscious, and the best thing to do in these “down” periods is to play a little more, sleep a little longer, and confine most of your activity (so far as circumstances permit) to more or less routine matters.

Here you may find it profitable to make out a schedule of your daily activities and adhere strictly to it for a fortnight. Make appointments for every day. Protect your work-periods and your meditation-periods from interruption. You will not be able to carry this out 100%. Be sure to meet whatever interferes with your schedule in the mood of willing acceptance. This applies only to interference from outside. Do not yield to personal whims and feelings which tempt you to violate your schedule.

Finally, try your utmost to develop your awareness that all your personal activities are actually special expressions of the cosmic cyclic activity pictured by the Wheel of Fortune. Remind yourself again and again that the **Whole** is present in even the tiniest part. You will become increasingly aware of this if you look for the relation between your personal actions and the cosmic order. You will discover a fountain of riches within yourself which can never run dry.

The strife, the quarrels, the contentions
that thou witnessest day by day
Are the play of the Light and Darkness which I am.
All sense of effort,
All semblance of exertion—
Know these as illusion,
And with thy mind's eye
See me entering into all.

Know me thus as the Conciliating Intelligence,
Which rewardeth those who seek;
And know, too,
That whatsoever a man seeketh,
He desireth me.

From THE BOOK OF TOKENS
by Paul Foster Case

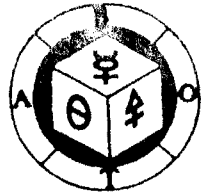
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Beloved Traveler upon the Path of Light:

Your own high aspirations and efforts have brought you thus far in the GREAT WORK. No doubt, there have been times when your study schedule was interrupted through outside interference; occasions when you despaired of assimilating your lessons; or moments when the weariness and inertia of the mass mind overwhelmed you. To you, who have persevered through such trials and tests, we extend our hand in loving fellowship.

Your devotion and loyalty do not go unnoticed. The Adepts of the Inner School are ever mindful of the earnest student. Many of you remain unaware . . . although this may not include you . . . of the subtle guidance you are receiving until much further along in the studies.

Make your lessons a part of your daily life. Applying the principles of the GREAT WORK when you are struggling against seeming difficulties will reveal their infinite value. The student who remains true to his ideals is the Builder of the "Temple not made with hands."

On behalf of the Officers of B.O.T.A., I want you to know that you are a part of us, not just a student, but an important member of an Ancient Order of Wisdom, an integral part of the whole.

Our love and blessings are with you always.

Fraternally yours in L.V.X.,

THE BOARD OF STEWARDS

"Except the Lord build the house, they labour in vain that build it ..."

TF24/US0300

TAROT FUNDAMENTALS

Lesson Twenty-five

ACTION-EQUILIBRIUM



“Equilibrium is the basis of the Great Work”, says an occult maxim. This doctrine is behind all the meanings of Key 11.

Consider the number itself. Its digits equal each other. Thus 11 is a glyph of balance, or equilibrium. Hence it typifies equality, parity, symmetry and poise. 11 is similar to the zodiacal sign Gemini, Π . The idea of equilibrium implies that of duality. Balance, says Eliphas Levi, is the result of equalizing opposing activities or forces.

“Equilibrium is the result of two forces, but if these were absolutely and permanently equal, equilibrium would be immobility and consequently the negation of life. Movement is the result of alternated preponderance—warmth after cold, mildness after severity, affection after anger—this is the secret of perpetual motion and the prolongation of power. To operate always on the same side and in the same manner is to overload

one side of a balance, and the complete destruction of equilibrium will soon result.

Everlasting caressing quickly engenders disgust and antipathy, in the same way that constant coldness or severity alienates and discourages affection.”

THE KYBALION states the same law thus: “To destroy an undesirable rate of vibration, put in operation the Principle of Polarity and concentrate upon the opposite pole to that which you desire to suppress.” The same book gives this excellent summary of the Principle of Polarity:

“Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”



The Hebrew letter on this Key is ל , Lamed. It means “ox-goad”. Thus it suggests the idea of control combined with that of incitement. An ox-goad impels an ox to move and keeps him on the road chosen by the driver.

In the Hebrew alphabet the Ox is א , Aleph, the letter represented in Tarot by the Fool. Yet it is not really true that we incite the superconscious Life-power to enter into action. Nor is it

true that we exert any control over it, or do anything to determine its perfectly free, spontaneous activity. On the other hand, we do **seem** to do both these things.

What really occurs is that the Life-power **directs itself** by means of the functions of personal consciousness represented by the letter Lamed and by Key 11. These functions **appear** to originate within us. Persons who are ignorant of the true situation suppose these activities to be peculiar to themselves, but they are mistaken.

For all practical purposes, however, they who know the truth of the matter act just as if they were directing the Life-power. They **know** better, but they act “as if”, just as a man who knows the sun does not revolve round the earth may find it convenient to reckon the hours by the sun's apparent position in the sky.

The shape of the letter Lamed is that of a serpent. It represents the same force we discussed in our study of Teth and Key 8. Teth is the coiled serpent, , Lamed, , is the same snake uncoiled and active.

The sign Libra is attributed to Lamed. Its name means “scales”, and this makes obvious the correspondence between this sign and the eleventh Tarot Key.

Astrologers say Libra governs the kidneys whose function is to maintain the chemical equilibrium of the blood. The kidneys are organs whose function is both eliminative and balancing. They clear the blood stream of impurities which are produced by bodily action, and thus maintain the proper balance of its elements.

The ruler of Libra is Venus. In Tarot, Venus is connected with creative imagination. All occult practice calls creative imagination into action. Books on yoga are full of exercises in mental imagery. The writings of alchemists and magicians abound in similar instruction. Modern metaphysical teachers make use of the same principle. The analytical psychologists use mental imagery in treating neuroses. Creative imagination is the foundation of Tarot practice.

Imagination builds faith. True imagination—not mere fantasy—rests on the firm foundation of science. THE ARABIAN NIGHTS, in their tale of the Magic Carpet, give us a fanciful notion of flying; but from Leonardo da Vinci to the designers of jet planes, true creative imagination has justified man's faith in his power to fly. With every advance in exact knowledge, in exact weighing and measuring, creative imagination grows clearer and sees farther. Leonardo had his faith, though he never flew, and he made valuable contributions to the science of aviation. The Arabian story-teller was content with flights of fancy. He rendered no service to the cause of the conquest of air because he had no real faith in the possibility that man might master that element.

Faith is a prime prerequisite for the accomplishment of the Great Work. Without faith you can do nothing. You must have confidence in the principles whereby you operate. You must have faith in yourself.

Hence occult schools make their pupils familiar with the lives and achievements of adepts who have completed the Great Work. Study the lives of Jesus and Buddha. In what they said and did, the principles of the Great Work are explained and exemplified.

The planet exalted in Libra is Saturn. It represents the power of limitation which makes possible the manifestation of specific forms. The power of limitation is actively at work in what Orientals call **Karma**. It expresses itself to us as undeviating justice. Hence the Saturn power has its highest manifestation in the Great Work which enables us to control Karma.

Man can make a full and complete conquest of his future. He can make whatever Karma he chooses. Some persons are so afraid of “making bad Karma” that they do nothing whatever to improve the conditions in which they live. Others are afraid of “interfering” with Karma. Don't worry about that. It can't be done.

You can generate fresh Karma, but you cannot change immutable law nor interfere with it. You must reap what you sow, but you may select your seeds and so determine the nature of tomorrow's harvest. As for today's tares among the wheat, use your discrimination. You can put even bad Karma to good use if you are ingenious.

There is also the type of person who “invites his Karma”, and immediately begins to have all sorts of unpleasant experiences which he “bears” with a proper facial expression of uncomplaining martyrdom! What has really occurred is that he has had the silly notion that Karma is identical with sorrow and disaster. Thus he has more or less definitely imagined evil forms of experience, and subconsciousness has faithfully reproduced his mental pictures in the materials constituting his environment.

These self-deluded martyrs have not let loose their Karma from a Pandora's box of afflictions in the custody of the Lords of Destiny. They have simply indulged their imaginations in making patterns of evil, and what they get is what they have made.

We cannot escape from Karma because in all the universe there is no such thing as inaction, and the basic meaning of Karma is **action**. The same meaning is behind the Hebrew noun translated “Work”.

This is attributed to the letter Lamed. The fruit of what we call “inaction” is loss of faculty and function, because what is not used atrophies. Yet this very loss of power is **action in the wrong direction**. We work as hard to fail as we do to succeed—harder, in fact. Thus Madam Blavatsky wrote: “Inaction in a deed of mercy is action in a deadly sin.”

The truth of the whole matter is found in the admonition: "Whatsoever thy hand findeth to do, do it with thy might." This does not mean you should exert as much force in picking up a pin as you would to lift a crowbar. "With thy might" means you must apply your **whole** power to whatever you do, whether the expenditure of energy be small or great. This takes concentration, and concentration is basically limitation, the power of Saturn, for concentration eliminates every distraction which takes force away from the work you have in hand.

COLORING INSTRUCTIONS

KEY 11. JUSTICE

Yellow:	Between curtains in background.
Green:	Surrounding square on crown; cape over shoulders.
Blue:	Sleeves (same shade as canopy of chariot in Key 7).
Indigo:	The letter T on woman's breast.
Violet:	Curtains (not ropes, tassels or fringe), oval round neck, veil connecting pillars of throne (a lighter violet for this veil).
Gray:	Throne and dais.
Gold:	Balances, sword hilt, rings holding ropes on curtains, outline and peaks of crown.
Steel:	Sword blade.
White:	Shoe, square on crown, panels beside T on woman's breast.
Blonde:	Hair.
Red:	Circle in square on crown, garment (not cape or sleeves), ropes, tassels and fringes on curtains.

TAROT FUNDAMENTALS

Lesson Twenty Six

JUSTICE

The background of Key 11 is the same yellow that is shown on Keys 1 and 8. The Law of Equilibrium is brought to bear through the directive activity of self-consciousness and by means of the serpent power (Keys 1 and 8.)

The two curtains suggest duality and polarity and their symmetrical arrangement typifies balance. Their folds are reminiscent of the drapery of the High Priestess and suggest vibration. Their color, violet, is complementary to the yellow background. It is also the color associated with the letter Kaph and with Key 10. This means that the mechanical aspect of universal manifestation, symbolized by the Wheel of Fortune, veils the living, conscious Identity behind.

The throne repeats the symbolism of the pillars of the High Priestess and the veil between them. Here the pillars are part of the throne. They are surmounted by pomegranates instead of lotus buds to show that the activity represented by Key 11 has arrived at the stage of fruition.

The crown is surmounted by a triple ornament. This refers to the letter Shin, printed on Key 20, which is in close correspondence with Keys 2 and 11. This triple ornament represents the serpent power which, in its most exalted manifestation, releases human consciousness from the limitations of three dimensional **interpretations** of the experiences which man receives through his physical senses.

The circle and square on the front of the crown refer to the movement of Spirit within the field of physical form. This little detail of the symbolism is connected also with Key 10 which shows a wheel or circle moving in space bounded by the four mystical animals.

The ornament on the breast of Justice combines a T-cross with an ellipse. The cross is indigo, the color associated with Saturn. This detail foreshadows the mathematical elements combined in the composition of Key 21. It is a reference to the exaltation of the planet Saturn in the sign Libra.

The pointed blade of the sword has the same basic meaning as the ox goad. The blade is of steel, the metal ruled by Mars, in reference to the fact that whenever the Venus force dominant in Libra comes into play, the Mars force is active also. Venus and Mars are complements. The activity of the one always excites the activity of the other.

The hilt of the sword is a T-cross. Thus the uplifted hilt of the sword is another indication of the exaltation of Saturn in Libra. The sword-hilt is golden, relating it to the Sun whose metal is gold. Here is a hint of a profound alchemical secret having to do with the transmutation of "lead" into "gold." But there is a simpler meaning also. Saturn represents limitation and form. The Sun stands for light and radiation. When the power of limitation is used positively, it is combined with the radiant energy of the Sun. Thus enlightenment exalts form.

In the Hebrew alphabet, Zain is the letter which corresponds to the sword. A sword cuts off. Thus it symbolizes the eliminative process, physical and mental. This is, of course, a correspondence to Libra, which governs the kidneys, the organs which maintain the chemical equilibrium of the blood by eliminating waste. The practical psychological meaning of the sword is: "Use right discrimination to rid yourself of everything useless, to free yourself from attachment, from prejudice, from resentment and regret."

The scales represent weighing and measuring, or the exercise of mental powers related to mathematics. The pans of the scales are semicircular. Hence each semicircle stands for 11, since 22 is the number representing a complete circle.

Thus the pans of the balance represent the equilibration of the 11 pairs of complementary activities corresponding to the 22 letters of the Hebrew alphabet and the 22 Tarot Keys. The pans of the balance are golden to show that all these pairs of activities are modes of the single force, radiant energy manifested physically as solar force.

The length of the cross-bar of the scales is the same as that of each of the lines supporting the pans. Thus seven equal straight lines are shown. They refer to the seven aspects of the Life-power represented by Keys 1, 2, 3, 10, 16, 19 and 21—the Keys corresponding to Mercury, Moon, Venus, Jupiter, Mars, Sun and Saturn.

These seven heavenly bodies correspond also to the seven alchemical metals, and to seven centers in the human body which bear the same planetary names. Again, the seven Keys just mentioned correspond through their respective Hebrew letters to the six sides and the interior center of the Cube of Space.

The seven equal lines of the balance refer also to the relationship of Key 11 to the sign Libra which is the seventh sign of the zodiacal series. This is the same sort of hint that is given in Key 9 where the six-pointed star in the Hermit's lantern is a reminder that Virgo is the sixth sign.

The seven equal lines remind us of the seven-sided figure, the regular heptagon, which appears so often in alchemical diagrams. This heptagon is the geometrical basis for the construction of the seven-sided vault described in the Rosicrucian manifesto, FAMA FRATERNITATIS.

In Key 11, the arrangement of the seven lines indicates a square combined with two triangles. The number of the square is 4, and two triangles are twice 3, or 6. Hence, by their arrangement, the seven equal lines give a hint of the number 10, as well as a direct presentation of 7.

In occult arithmetic, 10 and 7 are related. The sum of the numbers from 0 to 7 is 28 and the digits of 28 add to 10. What is weighed and measured by the scales of Justice is the complete manifestation of the personal activities symbolized by Key 7. The activities, though seemingly originating in the field of personality, are really cosmic operations also. Hence the chariot moves because it is on wheels and the wheels represent what is more explicitly symbolized by Key 10. The Law of Karma is the consequence of the rotation of the cosmic cycles.

The direction assigned to Lamed and to Key 11 is North-West. This is the line of the Cube of Space at the junction of the western face, assigned to Kaph and Key 10, with the northern face, assigned to the letter Peh and Key 16. The latter Key relates to Mars, and Key 10 is a symbol for Jupiter.

Now look at Key 11. On its left-hand or northern side, you see the uplifted sword of Mars. In the other hand of Justice is the pair of balances whose two semicircular pans, fitted together, would make a sphere or wheel. Thus the outstanding elements of the symbolism of Key 11 are directly connected with the two directions, North and West, joined in the line assigned to Lamed.

The line North-West connects the western end of the line North-Above (assigned to Key 8 and Teth) to the western end of the line North-Below (Assigned to Key 9 and Yod). Because the general meaning of West, as explained in Lesson 24, is the completion of a cycle of activity, it follows that Key 11, joining the **western** ends of the lines corresponding to Keys 8 and 9, represents the culmination of the activity symbolized by these two Keys.

Key 8 has to do with **conscious**, and Key 9 with **subconscious**, activities which reach completion in what is represented by Key 11. The modification of Karma by right discrimination and right judgment, applied to work or action, is the outcome of processes typified by Keys 8 and 9.

Key 11, as related to the line North-West, is likewise what joins the northern end of the lines West-Above (assigned to Samekh and Key 14) and West-Below (assigned to Ayin and Key 15); but the explanation of this must be deferred until we come to the interpretation of these two Keys.

The cape of Justice is green, the color attributed to Venus. In one scale of color correspondences, green is also the color which is associated with Libra.

The woman's robe is red, the color complement to green. It symbolizes the Mars force which energizes the muscular system. This force has to do with the function of the adrenal glands, governed by Libra, because the adrenals control the tonicity of the entire muscular system. The general symbolic meaning of the robe thus relates to what enables us to work.

The dais and throne are of stone, meaning that the Law of Equilibrium is operative even in the mineral kingdom. For many persons, the physical plane is the only one concerning which they have any direct sense-experience. Tarot means us to understand that if we interpret correctly our experience of the physical plane we shall learn all that is necessary to know in order to begin using the Law of Equilibrium.

“That which is above is as that which is below.” One need not be able to sense higher planes in order to see the law at work.

This week consider your actions more carefully than you have ever done before. Go about your daily tasks earnestly, no matter how trivial they may seem. No one ever did great things well who had not first done well with small things .

Go about your work in a poised, quiet manner. When you sit down to study, sit still. Teach your body the meaning of balance. Dismiss anxiety and fear. Banish the mood of haste. Whatever you do, remember that every personal action is really a particular expression of the perfect Life-force. Above all, train yourself to fashion clear forms for your desires and to look upon these mental images as **present realities**.

THE SECRET OF WORK

Loose employment of the word **Karma** among students of occultism who are more or less influenced by Oriental philosophy, necessitates some additional explanation. In the minds of many, Karma means:

“In this life I am in some measure determined by what I did in my former lives. Good luck' is Karma working itself out. Unusual aptitudes are Karma. Bad luck' is Karma also.”

Because Occidentals have a different racial and philosophic background, what they understand by the Eastern doctrine is often confused. Thus it needs to be said that Karma is not Fate, nor is it what the Greeks personified as Nemesis. Neither is it the Kismet of the Mohammedans. Primarily, Karma means simply “action”, but it has also the additional connotation of “work”, which is the special attribution of the letter Lamed in the Qabalah.

Many suppose that the Law of Karma is exactly expressed by the scientific truth, “action and reaction are equal”. Others, rightly, say the Biblical text, “Whatsoever a man soweth, that shall he also reap”, sums up the Law of Karma.

Yet the analogy suggested by “action and reaction are equal” is false if the working of Karma be supposed to be exactly the same as that of action and reaction in physics. Throw a ball against a wall and the distance of its rebound will be slightly less than that of the original throw, the difference being accounted for by the energy absorbed by the wall and by the ball at the point of impact between them. But if he who throws the ball runs forward toward the wall, and is able to catch the ball half-way between the wall and the place where the ball was thrown, a new element enters. That is, though action and reaction **are** always equal, the consequences of past action may be considerably modified by subsequent action.

Again, though what is sown must be reaped, the Bible does not say, “What you sow you must **eat**.” If tares be mixed with the wheat, they may be separated when the crop is harvested and gathered into bundles to serve as fuel for the ovens where bread made from the grain is baked.

Thus the Western School differs from exoteric Hinduism, which suffers from characteristic Oriental pessimism, and leads to the conclusion that it is futile to do anything about Karma. (Esoteric Oriental philosophy, of course, understands that Karma may be modified.) We do not escape the results of past action, but we may change the results by what we do **now**.

This is the outstanding lesson of Key 11. We weigh the meaning of present conditions. We strike a balance by exerting ourselves positively to overcome the negative consequences of past errors. We use the sword of discrimination to eliminate mistaken thought and action, and to separate the wheat from the tares. We overcome evil with good, and we begin in our minds by seeing to it every day that we sow and cultivate a crop of positive thinking, and carry out our thinking with corresponding action.

Many Occidental students of Oriental Philosophy have interpreted the teachings on Karma to mean that each individual is a law unto himself and that he will reap exactly as he has sown in this or former lives. However, there is another aspect which requires deep consideration. Ageless Wisdom teaches that each individual is a particularized unit in the One Self. When the liver is ill, the entire body is affected. When the liver is healthy the entire body benefits. In like manner, every individual affects, and is affected by Humanity in general.

As a social unit, we reap the benefits of science, technology, electronics, etc., enjoying a host of the “good” things in life, contributed by a few individuals. This can be thought of as our participation in the group karma on the positive side. But likewise, the unevolved expressions of individuals will also affect the Whole. There is no injustice or pain which we do not partake of in some measure. We share the One Life together, in all its aspects. Let us then, work unceasingly to transmute our thinking, feeling, and doing. Let us modify our individual

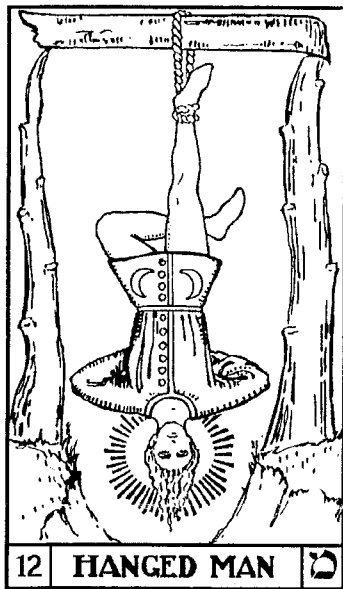
Karma and thus help to modify the Karma of the world. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32).

Use Key 11 to evoke the reactions favorable to establishing this mental attitude. Do not wait for what seems to be special or particularly important occasions. Remember, the real Actor and Thinker is not the personality, but the all-wise Self. This should be practiced until it becomes true second or subconscious nature.

TAROT FUNDAMENTALS

Lesson Twenty-seven

REVERSAL



The symbolism of Key 12 is as obviously related to the Law of Reversal as is that of Key 11 to the Law of Equilibrium. The application of this law finds expression in the mental attitude of the truly wise, which is the exact reverse of popular opinion. That on which the wise set high value is accounted as nothing in the estimation of the average man. This is one reason the first Tarot picture is named the Fool and numbered Zero.

The series of Tarot Keys is intended to effect a reversal of the superficial, deluded interpretation of the universe which holds the ordinary human being in bondage. Hence Key 12 is a symbol of the state of absolute freedom, as experienced by the wise; but this state is indicated by a combination of symbols which looks like a picture of suffering and bondage.

The Hebrew letter **מ**, Mem, printed on this Key, means **waters**, or **seas**, and this letter-name is also the generic Hebrew noun corresponding to our word **water**. It refers, likewise, to the metaphysical substance which is called “water” in various texts of occultism.

Water symbolizes the Law of Reversal because water reflects everything upside down. More than this, no one but a person who has experienced the reversal of consciousness pictured by Key 12 can understand what is really meant in occultism by the word “water”. Others may approach the truth intellectually, but they only who actually have experienced reversal can fully comprehend the Water of the Wise, as alchemists call it.

In connection with the symbolism of the High Priestess, you learned to identify water with subconsciousness. You learned also that subconsciousness is actually the substance of every form in the universe—that it is the **One Thing** from which all things are made. Consequently, it will be easy to recognize the letter Mem as signifying the **Mother Deep**, or **Root of Nature**. This is carried out further in that this letter is one of the three Mother letters of the Hebrew alphabet, the two others being Aleph (**א**) and Shin (**ש**). These three letters represent three aspects of the Absolute, or the **All**.

The universal subconsciousness is also your personal subconsciousness. Its creative powers are those which you direct by means of suggestion, as explained in SEVEN STEPS.

One thing which makes all forms of mental and occult practice seem difficult is the supposition that what we have to do demands an exertion of some intangible mental power which must be pitted against the inertia of a very tangible physical reality. This "matter" surrounding us seems to be so dense, so resistant, so hard to move, that most persons regard as preposterous the notion that mere **thinking** can have any power over external conditions.

A wise man is not deceived by this surface appearance. He sees himself surrounded by things which have neither the solidity nor the inertia his unaided senses report. He understands that the densest forms of physical substance, as well as the lightest gases, are really **forms of energy** built up from infinitesimal, widely separate "drops" of the "water" of the alchemists.

Thus, when he begins to attack the practical problem of changing conditions by changing his thinking, he does not face the difficulty which besets one who believes what his senses report concerning the things in his environment. A practical occultist knows there is no difference between the energy which takes form as thought and the energy which takes form as a diamond, a piece of metal, or any other physical object. He knows, moreover, that thought forms are centers of more intense and more lasting activity than physical things.

Thus the occult teaching about water as substance, which, in many respects, is precisely the same as the scientific conception of the electrical constitution of matter, enables an aspirant to effect a total **reversal** in his interpretation of his environment. By means of this reversal he is able to free his mind from the subjection to appearances which prevents most persons from using mental imagery to change conditions for the better.

The number 12 is almost inexhaustible in its meanings. In this it is like the number 7 to which it is also related. 12 is the **product** of 3 and 4, and 7 is the sum of the same two numbers. In Tarot, therefore, Key 12 may be said to be a symbol of the multiplication of the power of the Emperor by the generative potency of the Empress.

You are familiar with 12 and 7 as representing, respectively, the number of zodiacal signs and the number of heavenly bodies known to ancient astronomers. 12 is associated with the idea of completeness, because twelve months and twelve signs of the zodiac round out a year.

Since 12 is composed of the digits 1 and 2, and since we read the digits in a composite number from right to left as we read the letters of a Hebrew word, 12 expresses the manifestation of 2 through the agency of 1. In Tarot, 2 is the High Priestess and 1 is the Magician. Hence this reading of 12 suggests an outpouring of the powers of subconsciousness through the fixation of the conscious mind's power of attention. Precisely this is what the Hanged Man typifies.

When concentration is prolonged, the effect produced is what Hindus call Samadhi. Outward effects of Samadhi include profound trance and the **suspension** of most of the bodily functions. The inner result is direct experience of superconsciousness. This is the union of personal consciousness with the universal, attained by practices which quiet the mind and suspend the formation of chains of associated ideas.

The title of the Key, the Hanged Man, refers to the result of such practices. Without changing its meaning, we might call it the **Suspended Man**.

“Man” is an English noun derived from a Sanskrit root, **manas**, meaning mind as the thinking principle. To the initiated, therefore, the title of Key 12 suggests the suspension of personal mental activity. This is achieved by concentration.

When this suspension of personal activity is effected, there is a release of those marvelous powers of subconsciousness which make themselves manifest in the “works of power” performed by adepts.

As a result of even momentary experience of the superconscious state, one's whole attitude toward life becomes the reverse of that of the average human being. He who has had this experience knows himself to be merely a vehicle, or instrument, of the cosmic Life-Breath. Gone forever is the delusion that personality is, or can be, separate from the sum-total of cosmic activity.

The words of Jesus, "Of myself I can do **nothing**", express the mental state reached by all who have this experience. Yet this is not in the least degree a confession of weakness. It is simply the recognition that there is no form of personal activity which is not also an expression of universal laws and forces. Instead of lessening the importance and value of personality, this consciousness tremendously enhances one's estimate of the worth of the personal vehicle. For it shows that personality, though it can do nothing of itself, is the indispensable agent whereby the powers of the One Life may be expressed in the conditions of relative existence.

The astrological correspondence to Key 12 is the planet Neptune. This planet was not discovered by exoteric astronomers until long after the Tarot Keys were invented, but its existence and nature were known to occultists. Hence they made a place for it in the Tarot series. One has only to know that astrologers call Neptune the planet of inversion to understand that it must be related to Key 12.

Neptune is said to rule inspiration, psychometry and mediumship. It is connected also with gases and drugs which produce unconsciousness and hallucinations. Some of these drugs and gases effect chemical alterations in the blood which make possible an imperfect perception of higher forms of consciousness.

Be on your guard here. You may have read of cases in which a narcotic drug or gas has opened, temporarily, a gateway into the higher consciousness. Never make any experiments of this kind. No intelligent occultist ever uses drugs for this purpose.

Though such chemical substances, when introduced into the blood, do stimulate the action of brain centers through which the higher modes of consciousness are experienced, the active principle in them which accomplishes this result cannot be separated by any process known to modern chemistry from certain other substances which are terribly destructive to the delicate tissues of nerves and brain.

Yet, the fact that narcotic drugs do enable one to experience a measure of superconsciousness points to an important conclusion. He who experiences the Divine Consciousness does so because of a **chemical** change in the composition of his blood. This change, however, must be effected from within the bodily organism, not by outside agencies.

Since the bodily processes are completely under the control of subconsciousness, it follows that the alteration of bodily states is also effected by subconsciousness. The necessary chemical changes in your organism are being brought about by the work you are doing in connection with this instruction.

When you look at these Tarot Keys, and carry out the directions given in these pages, you give subconsciousness patterns on which to work. Subconsciousness brings about the required modifications in your body chemistry in a perfectly normal and safe way. Ultimately, you will, as a result of these changes in chemistry and nerve structure, experience the kind of consciousness pictured by Key 12!

In many respects, this is one of the most important Keys of Tarot. As you color it this week, and during your regular periods of study, be sure to make note of any impressions you may receive.

Do not forget that many highly advanced human beings are at all times using Tarot as a focus for their meditations. Because they are illuminated men and women, they are like high-powered broadcasting stations. When you work attentively and receptively with Tarot, you are likely to pick up some of the ideas sent forth by these illuminated members of the Inner School.

Soon you will learn to distinguish these thoughts from the ideas developed through the working of the deductive process in your own field of subconsciousness. You may even receive a clear impression as to the personal source whence these flashes of illumination come to you. Always have pencil and paper at hand when you work with the Tarot Keys. Then you will be ready to record anything you may get in this way.

COLORING INSTRUCTIONS

KEY 12. THE HANGED MAN

Yellow:	Slippers, halo round head.
Blue:	Coat (not crescents, buttons, belt, or stripe down front and round neck), same as canopy in Key 7.
Green:	Grass
Brown:	Scaffold, hill slopes at base of trees.
Gray:	Background.
Silver:	Crescents, belt, buttons and front stripe.
White:	Man's hair, and rope by which he is suspended.
Red:	Hose.

TAROT FUNDAMENTALS

Lesson Twenty-eight

THE HANGED MAN

The gallows from which the Hanged Man is suspended is shaped like a Hebrew letter Tav. Each upright line of the letter is a tree-trunk having six lopped branches. They correspond to the twelve signs of the zodiac and thus they typify the twelve astrological types of personality. In the state of mental reversal symbolized by Key 12, personal peculiarities are reduced to a minimum (the branches are lopped), and emphasis falls on the Inner Self, the true Spiritual Identity.

The correspondence of the gallows to the letter Tav takes us ahead in the Tarot series to the last Key bearing the number 21, for this Key represents the esoteric significance of Tav. In the state of Samadhi, or the suspension of **personal** consciousness, an adept in concentration becomes aware of the real nature of the universe. This is depicted by Key 21, named The World.

To reverse one's mental attitude is to have a new world-view which sees the universe as a dance of life, full of joy and freedom. Furthermore, the suspension of the Hanged Man from the letter Tav intimates that, in the state of consciousness represented here, one realizes the utter dependence of personality on the universal life. That universal life, moreover, is understood to be the perfectly adequate support of personality.

Water reverses by reflection all images thrown upon it and Key 12 is related to water. Also 12, the number of this Key, is a reversal of the number 21 which is assigned to the Key named The World about which you will learn later on in this series of lessons. This indicates that Samadhi, or that state of consciousness in which Reality is directly perceived (depicted in Key 21 as the World Dancer) is the reverse of the state of restriction or bondage depicted in Key 12.

In Samadhi, the personal vehicle is in a state of motionless trance. The physical body is cold, the heart-beat slow, and the respiration almost imperceptible. All the organic functions are in a state of suspension.

This is only the outward seeming. Interiorly, an adept in this state of consciousness experiences the bliss of union with the Central Reality of the universe. That Central Reality is a focus of intense activity, though itself at rest. Here the limitations of language force us into the use of paradox. Yet what we have said is the report of the wise who have had the experience no words can describe.

Again, the letter Tav is associated with the direction **Center**. It is said to be the Temple of Holiness which stands in the midst, supporting the six directions of space represented by the six faces of a cube as shown in the diagrams which accompany Lesson 18. Thus Key 12, showing the Hanged Man supported by a letter Tav, indicates that the state of Samadhi is one of union with the supporting Center of all things.

Mem, being one of the three Mother letters, is attributed to one of the three co-ordinate lines defining the Cube of Space. This line is the one connecting the center of the eastern face with the center of the western face.

Mem is attributed to this line because Mem is the Mother letter corresponding to the element of water. The "water" is the stream of substance which flows from the mental origins represented by the direction East and Key 3.

The **final** form of the letter Mem, used at the end of Hebrew words, is **ם**. In the Cube of Space, this is attributed, along with Tav, to the interior center of the cube where it is a symbol of the completion of the Great Work by the adept's conscious union with the Central Self. These two letters combined form the Hebrew noun **תּוֹם**, **toom**, signifying "completeness, perfection".

The stream of substance which is represented by the co-ordinate line corresponding to Mem enters into manifestation as the system of related events constituting the mechanism of the cosmos. The system thus brought into expression is symbolized in Tarot by Key 10 which represents the direction West.

Here we touch on another occult doctrine. It is often objected that the practice of concentration leading to Samadhi is a selfish procedure. Persons who labor under the impression that nobody does anything unless his muscles are involved in action sneer at the motionless recluse, seated in his retreat, and accuse him of heartless escape from the responsibilities of life.

It must be confessed that a certain type of quietist mysticism is open to this criticism. There are persons who seek escape from reality by mystic practices, just as there are other persons who try to avoid reality by rushing madly from one form of occupation to another.

A true adept is never idle, even though his body may be in a state of motionless trance. True Samadhi is union with the sustaining principle of all manifestation, and a sage in this condition is actually sharing the burden, the responsibility, and the joy of **cosmic administration**. Thus we find that to the letter Tav is attributed the Administrative Intelligence which directs and associates the motions of the planets, directing them all in their proper courses.

The legs of the Hanged Man form an inverted figure 4. This number refers to Reason. His body and arms form, with his head, an inverted triangle corresponding to the number 3. The symbolism here is a correct statement of the situation depicted.

The practices which lead to mental reversal are based on rational grasp of the principles of Reality, among them being the necessary real presence of the Universal Life of God at the center of human personality. This grasp is a reasoned consequence of the truth that God, being omnipresent, must be present at every point in space.

This realization is the result of subconscious response to the seed-idea that the Divine Presence must logically be thought of as being central in human personality. This idea is a suggestion which subconsciousness elaborates. In response to it are effected subtle physiological changes which set going the functions of the higher brain centers. Through their activity, which begins as no more than a rational grasp of the principle, there comes an ecstatic experience of the Real Presence of the I AM. To the glory of this experience every great mystic has borne witness.

The 4 over the 3 shows also the subordination of imagination to reason. Most persons permit reason to be dominated by imagination. A few have discovered that reason can determine what mental images shall occupy the field of attention. These few imagine creatively, and their imagery is governed by their mental vision of the place of human personality in the cosmic order.

Most persons merely rationalize their uncontrolled imaginations, which are at the mercy of race thought and of suggestions engendered by external appearances. Not so the adept pictured in Key 12. His subconsciousness is always under the direction of the reasoning self-consciousness. He is not the slave of moods, nor swayed by race-thought. When others are tossed about by tempests of passion, he remains unmoved. The Constituting Intelligence pictured in Tarot by the Emperor is the ruling principle in every detail of his life-experience. By clear mental vision he sees:

1. That there is only **One Power**.
2. That the **One Power** is centered everywhere.
3. That the **One Power** is therefore the central fact behind every mask of personality.
4. That, consequently, whatever is done, apparently by some human being, is really accomplished by the **One Power** which acts **through** that person and, since the same power is the energy which takes form in all the immensity of manifestation we call the "universe", it must be true that whatever seems to be done by a person is actually performed by the sum-total of cosmic forces operating by means of the personal instrument.

The Hanged Man's jacket is blue like the robe of the High Priestess. This color is attributed to the element of water. The lunar crescents forming the pockets of the coat are also related to subconsciousness because their shape is connected with the moon, attributed to the High Priestess. They are shown as pockets to emphasize the idea that subconsciousness is the container of the powers and stored-up experiences which are the equipment of personality.

These pockets, the ten buttons, and the trimming of the jacket, are of silver, the metal of the moon, to give further emphasis to the idea we have just mentioned. The ten buttons are also an allusion to the ten aspects of the Life-power which Qabalists term Sephiroth, or **numerations**. In Hebrew Wisdom, the mode of consciousness associated with the letter Mem is said to be "the source of consistency in the numerations."

The belt and trimming of the jacket suggest a combination of circle and cross with the cross uppermost. A circle surmounted by a cross is the symbol of the planet Mars. Here is a hint that what seems to be absolutely motionless suspension of activity is really a form of intense expression of force.

The radiant halo surrounding the Hanged Man's head suggests that he is an embodiment of the One Light. To carry out this suggestion, his hair is white, like the hair of the Emperor and the Hermit. This means that the Hanged Man, even though his face be young, is to be identified with the Ancient of Days.

Below his head, the ground is hollowed out, as by a watercourse. This is a further reference to the letter Mem. All that part of his head from the eyes to the top of the skull is actually below the surface of the soil from which spring the trees. Thus we are shown that his vision and his brain functions are active **below the surface**.

This is what differentiates an adept from most persons. He sees through the surface of things. He discerns laws hidden below the illusive appearances on which the unenlightened base their judgments and their actions.

The whole figure represents a pendulum at rest. Thus the tree-trunks are like the pillars of Key 2, the sphinxes of Key 7, and the pillars of the thrones of the Hierophant and Justice. The Hanged Man is unmoved. He knows that no **person** ever thinks anything, or says anything, or does anything. He knows that the **One Identity** is the only Thinker, the only Speaker, the only Actor. He realizes his union with that One, and sees that his personality is perfectly and wholly supported by the Central Principle of the universe, symbolized by the Tav-shaped gallows.

This week, use as an exercise the practice of checking your thoughts to see how many times the reversal of your first thought is more nearly in line with the teachings of Ageless Wisdom. Be on your guard against subtle rationalizations. A common form of rationalization is that which makes some course of action seem to be reasonable when in reality it is just the

opposite. An overworked example is the desire for something which reason says one should not buy. Often the rationalizer persuades himself that he cannot do without the object of his desire. Thus he places imagination above reason and deludes himself. Maintain alert watchfulness against this and other rationalizations.

KNOW THE TRUTH

Before one may arrive at ability to shape conditions round him by practical use of occult forces, he must change his viewpoint about the Life-power and about himself.

To attain to any degree of illumination, he must turn away from the materialistic concept of life. He must realize that he does not depend on money in the bank, on lands or personal possessions, or on “lucky breaks” of circumstance for his happiness and success. He must train himself to rely on invisible Spirit for his **sole** support. This takes assiduous daily practice until this mental attitude becomes subconscious second nature.

The Life-power is the basis of all forms. It is the invisible sea of perfect power and wisdom and intelligence around and within man. In all time and space there is no place where it is not. We must know that from this invisible sea of pure Spirit all things come into manifestation.

Central in every human personality is this pure, divine Essence. It is the God spark in man. A practical occultist is one who has trained himself to live from and by this hidden inner principle of perfection. Trained himself to attribute all action to **That**, and to **That** alone. Trained himself to deny every appearance to the contrary.

This training begins in the conscious mind as rational understanding of the truth that the omnipresence of Spirit means the actual, real presence of **First Cause** at the heart of every human personality. Then comes the practice of reversing common interpretations.

In the daily events of your life, watch and ponder. Take as a guiding principle that nine times out of ten what most persons believe is the exact reverse of what is true. For example, it is a prevailing belief that various substances **have** colors. The truth is that a “red” object has chemical properties which make it absorb everything but red rays from whatever light shines on it. Contrive to eliminate the red rays from the light-source and the appearance of the object will be black. So, through all our daily experience, truth reverses appearance and gives the lie to popular opinions based on the looks of things.

A practical occultist can work “miracles” because he has established himself in knowledge that the real Worker within him is Omnipotence—not his limited personality. His training does not give him powers. It enables him to become an unobstructed channel for the One Power that accomplishes everything. Because this training includes practice in rational thinking, an adept never attempts what is really impossible. Nor does he try to “work magic”

to further selfish personal ends. He has learned that there are not, nor can there ever be, any purely personal objectives or actions. For every personality is organically bound up with all other personalities and with the whole cosmic activity.

The training of a practical occultist establishes his confidence in the adequacy of the cosmic support. On that he depends utterly. Depends on it for his thoughts, as well as for things. Seeks earnestly to find the Kingdom at work within him and yields utterly to that.

In consequence, all details of his inner and outer life are harmonious and perfectly satisfactory to him. Others may count him a failure because they apply the false standards of the world. But he knows himself to be truly free, truly happy, and truly successful here, and in whatever there may be hereafter.

TAROT FUNDAMENTALS

Lesson Twenty-nine

TRANSFORMATION



So many superstitions are connected with the number 13 as a symbol of bad luck and disaster that you will not be surprised to find it assigned to the Tarot Key entitled **Death**. But, like so many things in occultism, we shall learn that 13 and Death have other meanings for those who know.

Both the number and the title relate to the Law of Transformation which brings about dissolution and change. This change is often felt to be adverse because its outcome is unknown. Many persons fail to realize that without continual change life could not exist, and that even if it could, its monotony would be unbearable.

13 is the number of two Hebrew words, **אחד**, Achad or Echud, meaning "unity", and **אהבה** Ahebah or Ahevah, signifying "love". The Unity, the One Power from which all things proceed, is also the Love Power which is the cause of all attractions and affinities.

We generally think of the Love Power as being concerned chiefly with reproduction. Thus to Key 13 is attributed the sign Scorpio, governing the reproductive organs. Scorpio is the natural ruler of the astrological "house of death", the eighth house. The same Love Power which leads to birth is what controls the physical changes resulting in dissolution and death. The Love Power governs both the beginning and the cessation of our bodily activities.

This is important and you will do well to ponder it. There are not two antagonistic powers, one making for life, the other for death. There is only a single power which has a twofold manifestation.

Man fears death because he does not know the meaning of this transformation. "Dissolution is the secret of the Great Work." The dissolution of form is imperative for growth. When forms break down, energy is released to be utilized for further development. (The second law of thermo-dynamics of modern physics recognizes the fact that energy is released when previously established forms of matter break down. Ed.)

Stone disintegrates to form soil and from soil springs the vegetable kingdom. Animals eat the vegetables and incorporate their essence into a higher type of organization. Man eats both animals and vegetables and builds the chemical energy of their cells into his own body. If he learns a secret which is available for all who have ears to hear and are willing to work, man does more than this. He liberates himself from the conditions of physical existence, and by so doing becomes master of the energies which build his body.

When he has achieved this mastery, he is able to maintain his physical body for many years beyond the ordinary span of human life. Furthermore, in the full perfection of this mastery, man is able to disintegrate his physical body at will, and able also to reintegrate it. For such a man, death, as the world knows death, is at an end.

This is an amazing statement. To the average person it sounds utterly preposterous. Possibly it is expecting too much to suppose you will accept this teaching at this stage of your progress. Whether you accept it or not, be sure you know what the teaching is because when you have put yourself in a position to examine the evidence for the doctrine you will undoubtedly be fully persuaded that it is not an extravagant, fanciful claim. More than this, you will ascertain its truth at first hand by performing the experiments which will enable you to demonstrate its accuracy.

In fact, you are beginning these experiments now with this instruction. You have been taught the importance of forming the right sort of mental images. You must visualize yourself as having a body which readily responds to the Will-power at work through your personality. Your clear image of a changed organism which will be a perfect and beautiful body, both in function and appearance, has suggestive power which subconsciousness accepts.

In response to that suggestion, subconsciousness is even now beginning to set in motion processes which lead to the desired transformations. You do not need to tell subconsciousness **how** to do these things. It already knows. Tell it **what** you want it to do and make your picture as clear and concrete as you can.

Thus will man triumph eventually over physical death. Actually he has already triumphed over death, because **man does not die**. It is impractical here to present the tremendous accumulation of evidence now available in proof of his survival of the death of the physical body. Suffice it to say that this is an ascertainable fact. Any interested person may prove to his complete satisfaction that man does not die. Those who are prejudiced refuse to examine the evidence. They who are lazy will not take the trouble. Yet the evidence is abundant and thoroughly convincing. Modern scientific psychic research has fully proven survival of death.

Man is immortal and can never die. Though his bodies change and disintegrate a thousand times, **he** remains. You are approaching a time when you will know this as others know it who have gone this way before you.

As a noun, the Hebrew letter-name Nun, means “fish”. As a verb, it signifies “to sprout, to grow, to propagate”. For centuries, the fish has been a symbol of Christ, the immortal principle present in every one of us. It is only as we grow “to the measure of the fullness of the stature of Christ” that we approach anything like true comprehension of life. The first moment of superconsciousness, the true **Self**-realization, is mystically called the “birth of the Christ-child” in human personality.

The idea suggested by the noun “fish” is closely related to that of propagation, because fish are among the most prolific breeders. It is estimated that the progeny of a single pair of codfish, if they all arrived at maturity, would fill the Atlantic Ocean from shore to shore. This idea of propagation is fully intimated by the attribution of the sign Scorpio to the letter Nun and to Key 13.

Scorpio, governing the reproductive organs, indicates that the force used in reproduction has to do with the liberating, transforming powers of dissolution. Do not be misled by this. What we have just said has nothing in common with the fantastic pseudo-occultism of certain free-love cults. We speak of a **force**.

Ordinarily, this force is utilized in the reproduction of the species. It may be applied to higher purposes. It may be used to change your consciousness so that you will **know** yourself to be immortal. It may be used also to modify the metabolism of your body so that you may renew it continually, or, if you so desire, dissolve it instantly and as quickly reconstitute it. This last attainment, of course, is not to be expected in your immediate future.

Be careful not to get any false notions. We suggest no abnormal restraint of the sex-function. We do not recommend celibacy. Special instruction for the higher direction of the Scorpio force is always reserved for those who have demonstrated their fitness to receive such information and use it wisely. It will come to you when you are ready for it.

The information you are receiving now aims to aid subconsciousness in bringing you to the stage where you are qualified to undertake more advanced work. Purity of thought and action are essential. For the rest, what you learn from these pages is sufficient for the present.

Scorpio is ruled by Mars and it is the Mars force in the human organism to which we refer. Mars is also ruler of Aries, symbolized by Key 4. Aries is the sign which governs the head and brain. Aries is called the **day** throne of Mars, while Scorpio is the **night** throne. When the Mars force, working in the darkness and concealment of Scorpio, is raised by occult practice so that it energizes brain centers ruled by Aries, it brings one into the daylight of the clear vision of reality represented by the Emperor.

According to modern astrology, Uranus is exalted in Scorpio. In Tarot, Uranus corresponds to the Fool representing superconsciousness. The highest expression of the Uranian influence in

human personality is that which results in firsthand knowledge of immortality. This is brought about through the activity of the **Love Power**.

Both death and inheritance are connected with the eighth house of the horoscope, the natural house of the eighth sign, Scorpio. Our most precious heritage is this power which ordinarily manifests itself in bodily death.

The very power which, because we misunderstand it and misapply it, results in disease and death, is the power whereby we may experience perpetual health and immortality. This is the power of life and growth to all who obey its law. Only to those who disobey it is it the instrument of death and destruction.

In this connection, remember that the serpent, the scorpion and the eagle are all used to symbolize Scorpio. Remember, also, that our modern science is beginning to make use of the beneficent action of serpent venom, modified by human intelligence, for the relief of disease. So does external science catch up, over and over again, with the intuition of the wise who invented the esoteric symbols.

Give a great deal of thought this week to the ideas of dissolution and change. Learn to welcome change, and overcome fear of it. The future holds what you have earned, in conformity with past action and with patterns you are **now making**. Welcome it with a smile.

COLORING INSTRUCTIONS

KEY 13. DEATH

Yellow:	Sun, band on man's crown.
Green:	Leaves and rosebush.
Blue:	Stream.
Brown:	Scythe handle.
Steel:	Scythe blade.
White:	Skeleton, rose, cuff on hand in center of picture, seed.
Blonde:	Woman's hair.
Gold:	Points on man's crown.
Red:	Background.

TAROT FUNDAMENTALS

Lesson Thirty

DEATH

On the surface, the skeleton of Key 13 is a conventional representation of the “Grim Reaper”. To the eye of the initiated it conveys a reminder that the bony structure of the body is the foundation of its every motion. Because our muscles are attached to our bones we can walk, move our hands and feet, and so on. Even the involuntary muscles are connected with the skeleton, and could not move otherwise. Thus what is shown here is really the basis of all our bodily activities. Symbolically, therefore, it stands for that which is the basis of all function and of all growth and development.

This something is the One Power, specialized in the reproductive functions of the body. It is the **seed power**, and it is to this that the conventionalized picture of a seed, in the upper left-hand corner of the Key, refers. This little seed is composed of two ovals, that is, of two zeroes.

From the smaller oval five rays extend toward the limits of the larger one. The two ovals are joined so that they are really one. Here is a simple hieroglyphic for the process of manifestation.

The inner and smaller oval is the source of radiant energy differentiated as ether, fire, water, air and earth. (In later lessons you will learn more about the inner meanings of these elements.) This energy fills the space enclosed by the larger oval which is one with the smaller oval. This expresses a fundamental doctrine of Ageless Wisdom:

The Inner Power projects itself, or a seeming extension of itself, as a space (the large oval) and fills that space with forms of energy whose combination constitutes the body of the universe.

Copy this underlined statement into your notebook. Read it several times, and if you can, add to it some thoughts of your own. In due course, you will come to understand that it is a concise and accurate statement of the way the universe comes into being.

(“Comes” is used in the present tense because Ageless Wisdom has always taught that creation is a continuing and everlasting process. While modern scientists have as yet not accepted the fact of continuing and spontaneous creation of matter and energy in the inter-stellar spaces, interesting theories on this subject have recently been advanced by eminent physicists. Ed.)

Two details of this skeleton will arrest the attention of any artist or anatomist who sees the picture. The figure is twisted at two points, one just above the pelvis, the other at the neck. This would be obvious were the skeleton covered with flesh. It would be a posture no contortionist could imitate. The force here symbolized must be twisted, or reversed, in order to perform its highest function.

The skeleton walks from north to south, from the darkness of ignorance to the light of perfection. It represents the framework of all progress—the disintegration of form for the sake of releasing energy and the growth of new forms.

The handle of the scythe is shaped like a letter T. Thus it has the same meaning as the gallows of the Hanged Man, for T and Tav are two forms of the same letter. Thus the handle of the scythe is connected with ideas Tarot symbolizes by Key 21, the World.

The blade of the scythe is shaped like a crescent suggesting the moon and referring to subconscious powers symbolized by Key 2. Yet the material of the blade is steel, a metal attributed to Mars. The red background of Key 13 is another reference to Mars.

The river flows toward the sun. It starts in the north and makes a bend so that it also flows eastward. The bend in the river has the same significance as the twist in the skeleton's spine. It intimates a change of direction in the current of energy. Remember that this is the river which begins in the robe of the High Priestess, and makes a waterfall in the Empress' garden. Trace it through the other Tarot Keys.

The sun is another important detail. The idea of death as the end of personal existence is usually associated with west and with sunset. In this Key, however, the sun is rising. This intimates that the power men call death is really the power of life. Every dissolution of form brings about the birth of new ones.

The rising sun is connected with the letter Daleth and with the symbolism of the Empress. A little meditation on this relationship will deepen your understanding of Key 12 which precedes Key 13. Note that the digits of 12 add to 3. The rising sun refers to the dawn of the higher consciousness in the state of Samadhi symbolized by the Hanged Man. This dawn of a new knowing is what is behind the transformation shown by Key 13.

The white rose refers to the planet Uranus and has the same meanings as the rose in the left hand of the Fool. Review what is written concerning it in Lesson 4. Remember also that the rose is related to the number 5 and review what is said of this in Lesson 6. The key thought is that mastery of the subtle forms of the Mars force is a work of adaptation, symbolized by the number 5, and by the five-pointed star or pentagram which is explained in Lesson 13.

The woman's head at the left of the picture is a symbol of understanding for reasons which will be evident to you when you take up the study of the Qabalistic Tree of Life. In the Qabalah, the Sephirah named Understanding is usually called the Mother, but we are told that in the perfection of the Great Work, the Queen and the Mother are made one.

The man's head represents Wisdom, and also Beauty, for it is the Qabalistic symbol of that which, as Father, is termed Wisdom, and, as Son, is called Beauty. Yet remember that the Father and the Son are in perfect union and that unity is intimated here.

Three hands are shown. Two are active, springing up from the earth. The third is passive, resting palm downward on the surface of the ground. The active hands represent the new works which result from the transformation indicated by Key 13. The passive hand is a reference to Yod, the Great Hand, of which we become aware in the higher order of knowing.

Only one foot is shown because this picture refers to the end of the Piscean Age and the zodiacal sign Pisces rules the feet. That is to say, we are in the latter end of the Piscean Dispensation.

These details of the three hands and the one foot are in strict conformity to the esoteric Tarot which has never been published. They are also in agreement with the early exoteric Tarot shown in Court de Gebelin's *MONDE PRIMITIF*, and reproduced in Papus' *TAROT OF THE BOHEMIANS*, and in *THE KEY OF DESTINY*, by Dr. and Mrs. Curtiss.

For good reasons, much has been left to your intuition with respect to this Key. Lessons like these are not a proper medium for practical instruction in the reversal of the currents of the Mars force. Yet we believe enough has been said to put you on the track of principles. If you follow this lesson through, with Key 13 before you, many valuable intimations should present themselves to you, especially in meditation.

In the language of pictorial symbolism, understood perfectly by your subconscious mind because it is the one truly universal language transcending the limitations of human speech, Key 13 tells the secret of secrets and passes on to you our inheritance from the wise men who have gone this way before us.

It is a secret which kills out the old mistaken conceptions of the place of personality in the scheme of things. It is a secret which truly makes one free from the "last enemy" by giving us direct perception of life eternal.

As you progress in the path of practical occultism, this will become to you more and more an open secret. As you begin to understand it, you will understand also the reasons for the careful reserve concerning it which is characteristic of all truly wise instruction, both ancient and modern.

He who knows this secret has in his hands a power which might be used to overturn the world. Yet no person learns it until he is truly prepared, and, more than anything else, this means such **ethical** preparation that no temptation to misuse this power could **ever be sufficient** to turn the knower from the path of strictly **constructive** and **beneficent** application of the force he is able to control.

For the present, then, school yourself to know that change is never your enemy. Strive to become one of those of whom the BHAGAVAD-GITA says: "The wise in heart mourn neither those who live, nor those that die. Nor I, nor thou, nor any of these, ever was not, nor ever will not be, for ever and for ever afterwards. All that doth live, lives always! To man's frame, as there come infancy and youth and age, so come there raisings-up and laying down of other and of other life-abodes, which the wise know, and fear not."

THE MEANING OF L. V. X.

Frequently in the course of your lessons and correspondence, you will come upon the word "L.V.X." This is intended as a brief explanation of its meaning.

L. V. X. stands primarily for **Lux** the Latin noun for **Light**. In the Western School of occultism this word is often written with capital letters separated by periods to call attention to the values of the letters in the Roman system of numeration. L indicates 50, V stands for 5, and X is 10. Thus the total value of the word is 65.

This number represents the operation of the power symbolized by 5 as that power is expressed through the agency symbolized by 6. In occultism, therefore, 65 sums up the Great Work, since it is the numerical sign of the manifestation of the power of the pentagram (5) through the agency of the hexagram (6).

In practical occultism, the pentagram, or five-pointed star, is the sign of the Christos, the spiritual force of the I AM seated in the hearts of men; and the hexagram, or six-pointed star, is a symbol of the cosmic forces surrounding man and constituting his environment. The pentagram is the sign of the mind's domination of the forces of nature. The hexagram represents the cosmic forces and laws which make up the whole field of activity revolving round the central I AM.

Thus the number 65 expresses the occult truth that the Christos (5) at the center of the temple of human personality is actually in control over all natural forces (6). The indwelling Self is ruler of the cosmic order. Hence we find that the number 65 is the value of the Hebrew noun אֲדֹנָי Adonai, "Lord" (literally "my Lord"), a Divine Name which refers particularly to the One Life-power as ruler of the universe.

The same number 65 is also the sum of the values of the letters in the noun **היכל**, Haikal, meaning “temple” or “palace.” In THE BOOK OF FORMATION we are told that this “Palace of Holiness” is located “in the midst”, or “in the center”. In the Biblical temple symbolism, of which Freemasonry has preserved some fragments, the **midst** is called the **sanctum sanctorum** or Holy of Holies. This room had the dimensions of a perfect cube, and is related to the whole series of symbolic ideas expressed by the cube which is shown on the seal of the B.O.T.A. In Solomon's Temple, the Holy of Holies contained the Ark of the Covenant and the mercy-seat on which rested the Shekinah or Radiant Presence of God.

In Rosicrucian tradition, L. V. X. is connected with the mystery of the cross, because the letters of the word may be formed from three equal-armed crosses.

In the rituals of certain societies conforming to old Rosicrucian traditions, three signs or tokens are given to represent the three letters of this word, and with these signs is uttered the phrase: “L. V. X., the Light of the Cross.”

Because our more esoteric work has a link of connection with these traditions, we use the conclusion, “Your Brother (or Sister) in L. V. X.” or sometimes simply, “In L. V. X.” at the end of all our letters.

By these words we acknowledge that all wisdom and power have their source in the One Light, and by them we testify also that the One Light is the One Life. This One Life, seated in the hearts of men, is the true Self, the One Lord, Adonai, enthroned within His Holy Temple.

To the extension of that Light, and to the manifestation of its power in the lives of men, our work is dedicated. May the full glory of that Radiance be extended upon you and bring into your daily experience all the wisdom, beauty and splendor of its illumination.

Yea, immortality is known to the wise
 Who understand the secret of my perpetual being
 The secret whereof the Fish concealeth and revealeth
 the mystery.
 For the Fish is the Perpetual One,
 The Father of Salvation.
 Therefore is it written,
 “Joshua was the son of Nun.”
 What, then, is this that continueth without ceasing?
 Verily, it is I, myself,
 And that which changeth not
 Is the Motion which carrieth all things from place to
 place.

Change perpetual is at the root of all things,
And change hath two faces,
A face of life, and a face of death.

For know ye, O Israel,
That what men call life and death
Are as beads of white and black strung upon a thread;
And this thread of perpetual change
Is mine own changeless Life,
Which bindeth together the unending series
Of little lives and deaths.

From the BOOK OF TOKENS
by Dr. Paul Foster Case

TAROT FUNDAMENTALS

Thirty-one

VERIFICATION



The central figure of Key 14 is the angel Michael, angel of the sun and archangel of the element of fire. He is also the angel of the direction South. All these attributions connect him with the sun pictured in Key 19. His name means "Like unto God".

On his brow is a solar symbol, and from his head light radiates. One foot rests on water, symbol of the cosmic mind-stuff. The other foot is on land, symbol of concrete manifestation.

The angel is a symbol of that, in every human being, to which the term **Higher Self** is applied. He is not the **One Identity**, but the Life-Breath of that One Identity, centered in the heart of personality. The greater number of human beings, when they use the pronoun "I", think only of the personal self and regard it as being a separate, independent entity. Others suppose themselves to be overshadowed by some divine or angelic presence, which they look upon as being, on the one hand,

separate from the One Identity, and on the other, separate from the personal ego.

The esoteric doctrine is that one's feeling of "egoity" is due to the focusing of a ray of the fiery Life-Breath of the One Identity within the personal organism. This fiery Life-Breath is in continual circulation between the personal center of manifestation and the One Identity whence it originates, just as the electricity lighting a lamp is in continual circulation between the lamp and the dynamo at the power station.

On Michael's white robe is the Tetragrammaton, יהוה, Jehovah. This identifies the angel as being of the order called **Melakin**, Kings, by Qabalists. It places him also in relation to the Sephirah named Tiphareth, Beauty. On the Tree of Life, Tiphareth is the sixth aspect of the Life-power. To it the name יהוה is particularly referred.

Among names of Tiphareth are בן, Ben, Son; מלך, Melek, King; and אדם, Adam, Man. In Qabalistic psychology, Tiphareth is the seat of the personal ego. It is the point of manifestation for our essential humanity (Adam), which is actually the Divine Son (Ben) of the **One Identity**—even as Jesus taught out of his own first-hand experience.

The seven-pointed star on the angel's breast is a figure which must be drawn by actual experiment with a pair of compasses, for the regular heptagon whence it is derived is not an equal divider of the 360 degrees of a circle. Because making a heptagon requires no little skill in the use of compasses, this figure is a symbol of mastery.

Freemasonry preserves a tradition of older esoteric schools when it says the compasses are “to circumscribe our desires and keep our passions in due bounds.” That is, the compasses are the Masonic symbol for control of the fiery desire force which is represented by the circular form of the letter Samekh.

Can you take this hint? Skill in wielding the compasses is represented by the seven-pointed star. But this star is on the angel's breast to remind us that the requisite skill in managing the desire nature depends on the “Knowledge and Conversation of the Holy Guardian Angel.” To gain this skill, we must receive instruction from the angel.

We put ourselves in a position to receive the angelic message when we devote ourselves to the work of making experimental verification of the fact that the real presence of the Higher Self may be perceived at the heart of our personal lives. Such single devotion brings us into harmony with the universal order which is exhibited in the laws which find manifestation in the cycles of the heavenly bodies.

The Great Work, which completes the expression of the laws of nature, is an artistic adaptation of those laws by man. Without man, this work cannot come to full fruition. “Nature unaided”, says an ancient occult maxim, “always fails.” Although all human action results from a series of transformations of the One Energy, it is only when that Energy is expressed through human thought, speech and works—intelligently directed—that fulfillment is possible. The Great Art of the occultist requires the agency of human persons.

As a verb, the Hebrew letter-name **סמך, Samekh**, means to prop, to bear up, to establish, hold or sustain. As a noun, it means a tent-peg which makes the tent firm in its place. Both as a verb and as a noun, its meanings are closely allied to the idea of **verification** which is the keynote of this lesson.

Most of the instruction you have been given thus far consists of theory. This is an essential part of your training because it is an old occult maxim that the pupil must be well-grounded in theory before he can begin to practice.

It is necessary for you to learn the terms, the alphabet in which your working instructions are written. Nevertheless, these theories must be **established** and supported. They must be **verified** before they can become part of your working equipment. They must be **tried**. Their temper must be **tested** to the utmost. **Application** is the touchstone whereby all our knowledge must be tested.

This point is precisely where the teaching you are now receiving, and will receive hereafter, differs from many systems of occult instruction. It is practical. You will be given precise directions as to how to test these theories, and as to how to put your knowledge into practice.

Already you have made a start if you have carried out faithfully the exercises given with these lessons. They are intended to have their principal effect in shaping your attitudes toward yourself and your brothers and sisters here on earth. A realization of the nature and true unity of all mankind is an **absolute essential** for the successful practice of magic in its truest, highest forms. These exercises are intended also to accustom you to linking up the various ideas depicted by the Tarot Keys, both with one another and with your experience of life.

In this connection, however, you must see one thing clearly. The foregoing does not mean that in order to practice the magical art you need nothing more than a recipe, or a set of directions which you may follow as mere routine. The magical art includes a **transformation of your personality**, and the raising or expansion of your consciousness until you perceive clearly the principles and Laws whereby you operate. The great trial and testing is a testing of yourself. Tarot represents **your** states of consciousness. The principles it depicts are those governing your life. They emanate from the **One Identity** which is your innermost **Self**.

The letter Samekh, consequently, represents the trial, the probation, the purgation and purification of your personality to the end that it may become a fit channel for the expression of the One Force, a fit Temple of the Most High, a pure and holy habitation for the One Spirit. Thus only does the Law of Verification bring about the establishment or the foundation of the House of God. As you progress with your studies and perform the work set for you to do, you are at the same time undergoing subtle tests which prove your fitness to carry on the Great Work to its completion.

See to it that you take this enterprise seriously. You have offered yourself as a candidate for Truth. Truth will be revealed to you when you have proved yourself ready for it. Your first test is the **earnestness** with which you apply yourself to the preliminary instruction.

This is the true purport of the following passage from THE BOOK OF TOKENS in the meditation on the letter Samekh:

“Thus am I as one who testeth gold in a furnace,
And this aspect of my being
Presenteth to the unrighteous
A face of wrath.

Yet by this purgation of fire
Do I uphold and sustain thee
In every moment of thy life.

Behold, I am he who testeth
thee
With many subtle tests.
Wise art thou if thou knowest
That the subtle serpent of
temptation
Is in truth the Anointed One
Who bringeth thee to liberation.”

Note that this quotation refers to **wrath** and to a **serpent**. Both these are closely related to the letter Samekh and to the underlying meaning of Key 14.

In Key 8 we see the serpent coiled, symbolized by the letter Teth (𐤛). In Key 11 we see, in the letter Lamed (𐤛), the serpent uncoiled and active, its head erect and its tail pointing downward and to the left. The letter Samekh (𐤌) shows the completion of the upward movement of the tail toward the mouth of the serpent, and it is therefore a reversal of the symbolism of Teth.

Teth shows the serpent power as it is before we have learned to direct it. Lamed shows it at the half-way stage toward mastery. Samekh shows the result of perfect control. The serpent biting its tail has been for ages a symbol of eternity and of wisdom. It suggests circular movement by its shape. This establishes a connection between Key 14 and Key 10 to which Jupiter is attributed.

This connection is verified by the fact that to the letter Samekh is assigned the sign Sagittarius, ruled by Jupiter. Sagittarius means “archer”, and its astrological symbol is an arrow. It is a sign of the fiery triplicity, Aries and Leo being the other two fiery signs. Sagittarius is said to be ruled by Jupiter because the fiery power it manifests is directed and controlled by means of the Law of Cyclicity or Rotation, pictured by Key 10.

This fiery activity is a form of intense vibration, and the Hebrew noun for “wrath” also means vibration. The serpent power is also the desire force behind all we do. It can be terribly destructive when not wisely directed, and wrath or anger is its commonest destructive emotional manifestation.

Yet it is the power which leads to freedom, the force which destroys limitations and impediments to free expression. It is really the tempering, cleansing power that gets rid of all impurity and error in our personal consciousness. To the objects of its disintegrating activity it is terrible, but the wise perceive its beneficence.

The number 14 represents the principle of reason (4), expressed through the agency of concentration (1). The verification of hypotheses arrived at by reasoning is carried out by

concentration. Concentration is the focusing of the vibratory activity of the serpent fire at a definite point in the brain. The means whereby concentration is accomplished is symbolized by the Magician directing power from above toward a plane below—his garden.

The digits of 14 add to 5, the number of the Hierophant. For the goal of verification is reached by following carefully the instruction imparted by the “still, small voice” of intuition. 5 is also the number of adaptation and desire, and proper adaptation of the tremendous forces of desire through intelligent direction, results in the attainment of the higher consciousness.

One clue to the inner meaning of all this may be found in the word **דבך**, **debakh**, “to sacrifice”. This word is written with letters having numeral values which add to 14.

Nobody ever attains to perfection without sacrifice. To be sure, he who knows the value of his objective feels no sense of loss when he rids himself of every incumbrance which interferes with his progress. In early stages of the Great Work, one is often called upon to make decisions which appear to involve some kind of sacrifice. Experience demonstrates the falsity of such appearances by showing that every act of wise elimination makes possible the expression of a greater measure of power. At first, however, some of the tests are hard to meet.

They who fail in them are usually those who are readiest to assert that there is nothing in the promises of Ageless Wisdom. In one sense they are right. **There is less than nothing for the lazy, for the double-minded or for the fearful. Less than nothing for persons who lack courage to face periods of seeming failure.**

He who seeks the highest must have zeal. He must be in fiery rebellion against the limitations and bondage of ignorance. To carry on against odds which seem to be hopeless, he must be filled with intense, one-pointed desire to demonstrate by actual experience that he is really and truly what every one of these lessons has declared concerning the inmost nature of man.

Zeal, however, is not enough. Nor was any person ever liberated just because he had a flaming desire for freedom. The fiery force of the desire nature must be directed. To this, Key 14 refers by its title.

Temperance, here, is not restricted to the meaning now in common use, though it does include the idea of being able to manage one's appetites. The title of Key 14 is to be understood in its ancient signification: “the act of tempering, or mixture”.

The object of tempering is to impart more strength to what is tempered. In the Great Work, this object is attained by proper mixture of opposite forces. That is, by applying the Law of Equilibration. This meaning is evident in Key 14.

Consider the symbolism carefully as you color the Key. By this time, Tarot should begin to speak to you even before you have read the detailed analysis of its symbolism. Remember, no analysis can exhaust the meanings. What is written in these pages is intended to put you on the track of correct interpretation; but in every Key, there is for you a special, personal message. In the age long development of your personality to its present stage of growth, you have accumulated a store of experience. This treasure is below the surface of your consciousness, but through the operation of psychological laws which have been utilized in the construction of Tarot, these Keys can evoke from subconscious depths just exactly what you need to know.

This week, test yourself in various ways. Test yourself with respect to your own earnest desire to succeed in this work, to grasp the meaning of Ageless Wisdom. Ask yourself such questions as these:

“Does my belief actually support me in the various crises of my daily experience? If not, what does? Who does what I do, thinks what I think, feels what I feel? Is my study and work transmuting the base metal of my personality into the gold of real attainment? Are my desires becoming purer, my mental processes clearer, my intuitions better defined?”

We cannot repeat too often that Ageless Wisdom is not a creed, not a system of belief, not an escape from reality into a mirage of glittering generalities. Nor is it a doctrine which puts aside until after death all hope of verifying its fundamentals. Plainly and specifically, it declares that its basic principles have been matters of human knowledge and experience in other days and may be tested in the same ways now.

Just as plainly and specifically it avers that such experience is not miraculous. It may be repeated as to its fundamentals by any person willing to undertake the necessary training of body and mind. It warns all who approach even the beginning of the Path of Attainment that this ancient Way is not for cowards, not for the lukewarm, not for triflers. To the courageous, the zealous, the persevering, it offers evidences that admit of no denial. It points out the way to attaining firsthand knowledge and shows how to follow that way to its goal.

At the same time it steadfastly refuses to communicate the higher aspects of this knowledge to persons who have not made ready their bodies and minds to receive such communication. It never attempts to transmit to those who are not duly and truly prepared any part of those inner mysteries which must always remain hidden by the veil of ignorance from such as are unready to look upon the face of truth.

COLORING INSTRUCTIONS

KEY 14. TEMPERANCE

Yellow:	Crown over mountain peaks, Yods over eagle, torch flame (interspersed with red, to show that it is fire), lion's eyes, path leading up to the mountains.
Brown:	Lion (see instructions for Key 10), eagle (except beak and legs), torch handle.
Blue:	Pool, and stream from vase.
Green:	Grass.
Orange:	Ornament on head of angel; vase.
Violet:	Mountains in background. Dilute the color so that the mountains will not be a violent purple.
Gold:	Background; star on angel's breast. (Use yellow to which a little orange has been added, if you do not choose to use gold.)
White:	Dress.
Blonde:	Angel's hair, beak, legs and talons of eagle.
Red:	Angel's wings. These are high-lighted with blue.

The rainbow is a succession of bands of color. Begin at the upper side of this arc with violet and apply, in succession, blue, green, yellow, orange and red.

TAROT FUNDAMENTALS

Lesson Thirty-two

TEMPERANCE

The wings of the Angel in Key 14 are fiery red with blue highlights, to indicate the fiery quality of the sign Sagittarius and its color attribution, which is blue. Remember that the symbol for Sagittarius is an arrow suggesting aim, will, purpose, intention. Also bear in mind that as the natural sign of the ninth house of the horoscope, Sagittarius has to do with dreams, visions, religion and philosophy. That is, with the systematic formulation of ideals and with the quest for knowledge that is implied by the word **verification**.

Hence Sagittarius has to do with long journeys ("the travels in strange countries" of Freemasonry). Sagittarius is connected with those high aspirations of the human heart which lead man away from this world of false appearances into the country. . . strange, alas, to many! . . . which is his true home.

The torch is a symbol of fire and from it fall five Yods upon an eagle. The Yods refer to the five differentiations of the Life-power into the five subtle principles of sensation. Thus they have the same meaning as the radiating lines in the oval shown in Key 13. Furthermore, since they are Yods, they indicate a connection with Key 9. The fire is identical with that subtle flame generated in the Virgo region of the human body.

Here the flame is directed toward the head of an eagle, symbol of the sign Scorpio, because the Great Work has to do with the modification of a specific phase of the Life-Breath concentrated in the nerve centers connected with Scorpio.

This is a hint of one of the most carefully protected secrets of alchemy. Its full meaning cannot and must not be put into plain words lest the unprepared misuse the knowledge. When you have verified in your own experience the teachings of Tarot, you will be able to develop this seed-thought fully and with your comprehension of the secret will come also full understanding of the necessity for keeping it a mystery undisclosed to the profane.

The vase represents what alchemists call the "vase of art". In Philalethes' FOUNT of CHEMICAL TRUTH, we read: "When we speak of our vessel and our fire, we mean by both expressions our water, nor is our furnace anything diverse or distinct from our water. There is, then, one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and these three are our Mercury."

This cryptic language refers to **personal** consciousness which is threefold, viz., Spirit, the fire, Soul, the vessel, Body, the furnace. These three constitute “our” Mercury, or human self-consciousness and is represented by the vase. It is held in the angel's hand to show that the Great Work cannot succeed unless human personality is **taken in hand** by the Higher Self, or Holy Guardian Angel.

The water pouring from the vase is a reference to the letter Mem and to the doctrine symbolized by the Hanged Man (see Lessons 27 and 28). When the purified “water”, or reversed personal consciousness is poured out on the lion, as in Key 14, the meaning is plain. Through suspension of the false notion of personal independence one comes to understand the true function of personality as an instrument for the Divine Will.

This change of mind is carried into subconsciousness as shown in Key 8, which represents, like the lion in Key 14, the zodiacal sign Leo. **A change of heart is brought about.** More, a definite activity is instituted at the heart center of the physical body.

Understand this just as it is written. Here are no blinds, no figures of speech. The change is that to which another alchemist, an anonymous German alludes, when he says: “Fire and flowing water are contrary to one another; happy thou, if thou canst unite them: let it suffice thee to know this!”

The rainbow symbolizes the differentiation of the vibratory activity of light into color by means of water suspended in the upper air. When the water of consciousness has been mingled with the cosmic Life-Breath, then is manifest the rainbow of promise. The colors of the rainbow are the colors of the planetary centers in the human body.

In the instructions for coloring given in the preceding lesson, no mention was made of indigo, the color of Saturn, because it is hard to show it clearly in painting the Keys. This deep blue-violet is between the violet at the top of the rainbow and the blue you were told to place beneath the violet.

Thus the rainbow represents the harmonious combination of the alchemical “metals”, which are the same as the planetary centers, and the same also, as the **chakras** of the yogis. The rainbow refers also to the occult use of color as a most effective means to bring greater power into our human field of operation.

By means of color we can use vibratory activity to modify external conditions. This subject is given more intensive treatment in later instructions, wherein you will receive many practical secrets of the utilization of color in combination with sound.

Finally, the rainbow confirms the attribution of Key 14 to the letter Samekh and to the sign Sagittarius. For the name of this sign in Hebrew is **קשת**, **qesheth**, the Bow.

The path in Key 14 rises between twin mountain peaks which symbolize the Qabalistic Sephiroth, Chokmah and Binah, Wisdom and Understanding. It ends beneath a crown symbolizing Kether, the Crown of Primal Will. The path begins in Yesod, Foundation or Basis, designated also as the Sphere of the Moon.

In this connection, remember that all representations of water in Tarot begin with the robe of the High Priestess. Bear in mind what was said in SEVEN STEPS to the effect that mind-stuff at subconscious levels is the basis of all forms of embodiment.

In Lesson 30, no mention was made of the direction assigned to the letter Nun and to Key 13 because we wished to bring this into close correspondence with Key 14.

The direction corresponding to Nun is South-West, the vertical line at the south side of the western face of the Cube of Space. (See Fig. 1 of the diagram accompanying Lesson 18.) This line is opposite to the line South-East, corresponding to Taurus, just as the sign Scorpio is opposite to Taurus in the zodiac.

As the southern boundary of the western face of the cube, it corresponds to the ascending side of the Wheel of Fortune and to the rising figure of Hermanubis. One of the fundamental meanings of Key 10 has to do with the ascending scale of organic evolution or bodily development, which is an expression of the reproductive forces under the rulership of Scorpio.

Through the operation of these forces, first of all in the laws of chemical affinity and later in the sexual activities of plants and animals, the Life-power provides itself with finer and finer vehicles of expression. At last the human organism appears and goes through stage after stage of refinement, from race to race. The continuation of this process is due to the exercise of the reproductive function. Few human personalities have any awareness of what is really at work behind the compelling urges of the **libido**.

Finally, there appear on earth men and women, a few in every generation, who are sufficiently receptive to the Life-power's higher levels of awareness to begin to register in their brains some measure of knowledge of what is really the true significance of this universal mating urge.

The earlier forms of this knowledge seem to have been imperfect. They were expressed in a phallic symbolism which seems crude and offensive to modern taste. Yet the truths discovered are not the less valuable because all their consequences were not perceived at first. What has been learned since does not cancel nor contradict the awareness expressed by the phallic symbolism of ancient wise men. It is just as true as it ever was that man's progress to the goal of illumination is conditioned by his understanding of the significance of sex.

By directing the drive of the libido we may go beyond the position of Hermanubis in Key 10 and rise to the point of conscious union with the Higher Self. Thus the cube symbolism

shows the ascending line of South-West terminating at the end of the line West-Above, assigned to the letter Samekh and to Key 14.

This line West-Above begins at the upper end of the line North-West, assigned to Lamed and to Key 11. The current of energy in it moves from north to south. But the current of energy in the line North-West moves from above to below. Consequently, though the line West-Above joins the upper end of the line North-West to the upper end of the line South-West, **it receives no influence from the line North-West.** On the other hand, the current of energy in the line North Above, corresponding to Teth and Key 8, moves from east to west. At the northwest upper corner, where the lines of Teth, Lamed and Samekh meet, the current flowing in the line North-Above is divided. Part of it flows down through the line North-West. Part flows southward, through the line West-Above. (Note that the letters Teth, Lamed and Samekh, by their serpentine forms, represent three aspects of the Serpent Fire.)

Since the current of energy in the line South-West moves **upward**, it contributes nothing to the current in the line West-Above. The latter receives energy from the line corresponding to Teth, but none from the line of the letter Nun. Note also that in the symbolism of Key 14, the lion of Leo (Teth) is on one side of the angel and the eagle of Scorpio (Nun) is on the other side. The angel, principal symbol of Key 14, is between the lion and the eagle whose relative positions are like those of the corresponding lines of the cube.

Only the head of the lion and his forepaws are shown. His body rests horizontally, with his hindquarters nearer the east than his head. The eagle's whole body appears in the picture and stands in a vertical position. Thus the positions of the bodies of the lion and the eagle correspond to the positions of the lines to which these animals are assigned. By such careful attention to detail does Tarot indicate that it was invented by men who were great adepts, familiar with all the correlations of the mystery language of Ageless Wisdom.

Another point that should be considered in connection with the line West Above is that it is the western boundary of the upper face of the cube. Thus it represents an activity carried on at the level of man's self-conscious awareness (Above), and this activity is the goal or objective completing the work which is symbolized in Tarot by the Magician.

The "Knowledge and Conversation of the Holy Guardian Angel" is what the Magician aims to accomplish. The end toward which all activities of human self-consciousness are directed is experimental verification of the truth that the personal life of every human being is actually under the guidance and direction of what Tarot pictures by the angel in Key 14.

Understand, this verification does not at all bring about such guidance and direction. The most ignorant man, utterly deluded by the illusion of personal separateness and independence, is just as certainly under such guidance as the most illuminated sage. Every human being is led and guided by the Holy Guardian Angel. Yet only a few are aware of this. To the mass of

humanity, the Holy Guardian Angel presents himself under the forbidding and dreadful aspect of the central figure in Key 15, which we shall begin to study in the next lesson.

ACT WITH ASSURANCE

By its symbolism, Key 14 tells you plainly that intellectual knowledge about the real YOU and its natural ability for union with the Source of all, is of no avail unless day by day in the affairs which claim your attention, you put the truths of existence into reverent and thankful operation.

You have to **do** something about the business of building the inner shrine in your body. You can't read about the wonderful potentialities of the Life-power, sit and meditate about them and fold your hands and exclaim, "Oh me! Oh my!"

Key 14 illustrates the occult meaning of the Path of Wisdom named "Intelligence of Probation or Trial". It will evoke from your inner consciousness, if you use it aright, an urge to do something about what you know. It will help you to act as if what you have learned about the powers of the **Self** were actually true (as it really is), and will help you demonstrate your possession of those powers. It will enable you to work on the centers of force in your physical body, will aid you to refine your senses and emotions, will help you give subconsciousness correct patterns by clear, discriminative thinking.

It will help you get in conscious touch with the Holy Guardian Angel. It will show you how to work from your God-center. As a help to your understanding of this read what the Bible says in Exodus 3. There you will find that the first essential is reverence. The second, equal in importance to the first, is thankfulness—not mere lip-service, but an habitual attitude of mind. The clue to the whole chapter is the name of God, I AM. When you hold a mental image in your mind's eye, know confidently that the I AM—all the power that ever was or will be—is HERE, NOW, working for you and with you to flood your pattern with divine substance and to congeal it into the form you desire.

Moses was admonished to go to Pharaoh and demonstrate the power of the I AM. He was promised the liberation of the Children of Israel. It wasn't enough, you see, that Moses should understand the instruction. He had to apply the principle in order to secure results. You will remember that Pharaoh did not at once permit the Children of Israel to leave Egypt. He was the very incarnation of obstinacy. Yet Moses persisted in pouring the power of the I AM into his mental image of a liberated Israel. He had to apply the law of demonstration repeatedly before he gained what he desired. He persevered in doing something about it—seeking to carry on in accordance with the I AM formula his lips pronounced.

This brings us to a consideration of your demonstrations. It gives us a serious side-light on all the work of B. O. T. A. It is not enough that you read the instruction. You have to act upon

it. You have to build the truth set forth into your mind, into your body, into your habits of activity. Then, by changing first your mind and then your body, you will find yourself able, in consequence, to change conditions in your surroundings.

We who are charged with the responsibility for spreading B. O. T. A. truths to the end that man may rule as God here on earth, have for a long time realized the need for daily application of the principles which lead one from the state of the natural man to that of the spiritual being who transcends material difficulties because he finds perfect identification with the Father.

As an aid to your future work, we recommend that you set up in your home a little shrine or adytum. It may be only a special corner in your room; but let it be consecrated ground. In this nook let only fine thoughts dwell. Enter it as one who enters into a holy place, with reverence. Then the vibrations will be of a high order and eventually your shrine will become a center of radiant power.

From this center you can send out blessings to the world. From this center you can send out healing influences. In this center will focus subtle forces which will aid you in manifesting the things you desire. Here, better than anywhere else, you will be able to make your conscious contact with your Holy Guardian Angel.

In this shrine, set up a little altar. It may be only a table, but on it you can arrange an easel to hold your Tarot Keys while you meditate on them. It will be an altar to the Life-power and there are deep occult reasons why it will become in a very real sense a point of special focus for actual powers.

If you can, it would be a fine thing to hang above the altar some picture that is an expression of your idea of what is finest and best. It may be a picture of Jesus, or of some Master of the Wisdom, or of some great soul like Lincoln or Emerson. It need not be a "holy picture" in any conventional sense. If a conventional religious picture strikes a chord in you, use that. But some people are more easily uplifted by a beautiful scene in a landscape painting. You need not imitate any particular church in the decoration of your little adytum. Make your selection on the basis of your own personal preferences.

Show your reverence to the Life-power by daily offerings of flowers on the altar, underneath the picture. If this be impracticable, put some prized possession there. Let that be the place where something you really value is always kept, as a reminder that all good gifts come from the **One Self**.

These are merely suggestions. However plain and simple or however ornate you make your personal adytum, remember that its main purpose is to establish a definite physical location which shall act as a focal point for the powers you are learning to use.

To some persons whose temperament is not naturally given to any form of ritual, this may not seem important. You may think you can always find the Central Self by simply going within, no matter where you may be. This is, of course, perfectly true. Yet the experience of millennia is behind this idea of a place set apart for spiritual work and meditation. Real forces collect in such a place. They make it easier, as time goes on, for you to enter quickly into the right mood for your B. O. T. A. practice. So we earnestly advise you to consider this suggestion and carry it out to the best of your ability. You will then be in a position to experimentally verify the value of this practice.

TAROT FUNDAMENTALS

Lesson Thirty-three

BONDAGE



The first thing to learn in connection with Key 15 is that what manifests as bondage is an illusion, a wrong construction put upon the principle of limitation. This wrong construction makes that principle take on the appearance of the Devil. The gross, repellant surface of this Key represents that illusion. You must see through it to find out its true meaning.

Let us begin by examining the number 15. In Roman numerals, this is XV. X and V are the last two letters of the word L. V. X., which designates the One Force we concentrate by acts of attention. XV is L. V. X., minus the L.

The L is Lamed which, when used as a verb, means “to instruct”—i.e., a directing power. When used as a noun it means “Ox-goad”. Since the Ox-goad was used not only to signal forward motion to the ox, but also to steer him in the desired direction, it may also be considered as a directing power.

L. V. X. minus L therefore suggests the absence of the equilibrating, directive power symbolized by Key 11, which is assigned to Lamed. Hence from the number XV we have an intimation that the Devil represents the One Force, as it operates apart from human knowledge (Lamed as a verb) and human direction (Lamed as noun).

Yet XV is composed also of the numbers X and V. In Tarot, X, or 10, is the Wheel of Fortune which symbolizes the **mechanical** aspect of the cosmic manifestations of the One Force.

Man's conception of the universe as mechanism has been built up from his observation of the cycles of the seasons, and from other observations of recurrent phenomena, among which those studied by astronomers are important. The greater part of the observation responsible for mechanistic theories and philosophies are in fields **below the human level**. The phenomena so observed seem to be the working of a blind aggregation of forces, operating by necessity according to the law of averages.

This law of averages seems to be at work in what is called the survival of the fittest. Yet, as evolution progresses, this law seems to work with somewhat diminished force. A poet once wrote of the life-force, "How careful of the type it seems, how careless of the single life!" In the lower forms of life, countless numbers are wiped out of existence. Only the strongest survive. Thus nature perfects her types.

Behold how different it is with men. Here the survival of the individual takes on increasing importance, because a new principle is at work. This principle is what Tarot pictures by Key 5 or V. It is the principle of **consciousness** which is hidden by the mechanical appearance of the universe.

Thus, when man examines his environment and the fields of existence below him, he builds in his mind the conception of mechanism symbolized by the Wheel of Fortune. When he turns his attention inward toward the Center of his own existence, he discovers the indwelling presence of the Great Revealer, the Hierophant.

Thus X in XV represents the world of objective appearances through which man gains his knowledge of the **outer** aspects of the manifestation of the One Force. V in XV stands for the subjective world of consciousness whence man derives his knowledge of the **significance** of the whirling cycles of change revolving round him.

By combining these two kinds of knowledge, X and V, man finds within himself a guidance which enables him to control his environment. He is waging a successful war against poverty, sickness and death. The war is not over and in some fields the battle seems, as these words are written, to be more in favor of the forces of darkness than a victory for the forces of light.

Yet those who have access to the occult records of the Inner School are not dismayed by the terrors of this age of transition. Even without such knowledge of ages even worse than this, from which humanity has emerged to enter periods of triumphant progress, the careful student of history finds little basis for assent to the gloomy predictions of some that we are about to enter another Dark Age.

The civilization into which most readers of these pages were born is passing away before our eyes. But men and women who have caught the vision recorded in Tarot and in other expressions of the knowledge of the Inner School, are confident that this era is a prelude to a greater measure of freedom and enlightenment for all mankind.

Even in the midst of the present confusion it is possible for one who has developed the degree of conscious unfoldment attained by the enlightened minority, to achieve freedom for himself in spite of the unsettled conditions which terrify most men. The members of this enlightened minority are able to act as channels for the superior powers whereby the automatic forces of nature, below the human level, may be controlled and directed constructively.

The most advanced among these enlightened ones have long foreseen this era. For centuries they have been preparing for the bringing into actual manifestation of that NEW ORDER OF THE AGES which is mentioned in one of the mottoes of the Great Seal of the United States. Largely as a result of their endeavors, forces are being brought to bear which will enable all humanity to exorcise the Devil by adding L to XV, and making V **central**, as in the word L. V. X.

Until very recently, the efforts of this enlightened minority have been directed in the main toward seeking out and assisting individuals to gain a greater measure of control over themselves and conditions. Since about the middle of the nineteenth century however, the Inner School has been active in bringing about a wider dissemination of Ageless Wisdom than could be effected in earlier periods of history.

Today thousands are ready for instruction, where hundreds only were prepared in former times. Yet the enlightened are still in the minority and will be for some decades, or perhaps centuries to come. The main difference now is that the time has arrived when they may, in many parts of the world, work openly without fear of persecution by State or Church. Here in the New World they are beginning to exercise, by various agencies, the **superior power** which is always the accompaniment and consequence of superior enlightenment. While the Old Order falls in ruins, they are making ready for the New Era of light and freedom which is to witness a great advance toward the liberation of **all** humanity.

There are several other points in connection with the number 15 which will help you to relate this Key to others in the series. 15 adds to 6, and by comparing Keys 15 and 6 you will see they are in contrast, yet contain similar details. It is as if Key 15 were a caricature of Key 6.

15 is also the sum of the numbers from 0 to 5. Thus, however unlikely it may appear at first, we may understand that the Devil sums up the powers pictured in Tarot from the Fool to the Hierophant, inclusive. You have learned also that 14 is related to 5. Now, since 15 is the "theosophic extension" of 5, there ought to be a connection between Keys 14 and 15. See how many evidences of this connection you can find by comparing the two Keys.

The letter printed on Key 15 is **Ayin**. Its primary meaning is "eye". Other meanings are: "A fountain", and "outward show, or superficial appearance".

For ages past, in all parts of the world, the All-seeing Eye has been a symbol of Deity. Thus Key 15, no matter how strange it may seem to unaccustomed minds, must have something to do with certain aspects of the One Power theologians call God. Add to this the ideas related to the word "fountain" and you will begin to understand that this Key veils occult doctrines about God as the fountain of manifestation, or source of creation. Add now the third meaning of Ayin, and you will see that Key 15 must be interpreted as a symbol of the One Identity considered as **the source of the forms and appearances of relative existence**.

The human eye as the organ of vision, hints at a relationship between the ideas corresponding to Ayin and those connected with the attribution of the function of sight to the letter Heh, represented in Tarot by Key 4. It is a commonplace that the sense of sight, important as it is, is also a source of manifold illusions and deceptions. What student of elementary psychology is not familiar with the phenomena of optical illusions? We all know we must make mental adjustments in order to interpret correctly what we see. If a man standing on the rear platform of a train accepted the report of his sense of sight at face value, he would be under the delusion that the parallel tracks over which the train had just passed were moving toward each other as they receded.

Yet our eyes deceive us only if we let them. Here is a direct connection between the meaning of the letter Ayin and the title of Key 15, for **devil** is derived from the Greek **diabolos**, meaning “a traducer, a slanderer”. An old proverb says appearances are deceiving and Jesus counseled his disciples not to judge by appearance. In the New Testament, also, the Devil is called the “father of lies”, that is, the progenitor, source, or principle of falsehood, confusion, error and mental disorder.

Thus the Devil represents the fundamental fallacy whence all other falsehoods proceed. This is the error of supposing that a reality called “matter” is opposed to another reality called “Spirit”. Or the error that matter is the only reality and that whatever man designates by the noun “Spirit” is no more than an intellectual abstraction.

The Sanskrit word for matter is **Maya**. One of its meanings is “illusion”. The Occidental mind tends to accept the world of appearances, which we call the objective universe, as the only reality. Oriental philosophers, on the other hand, tend to interpret the objective, phenomenal world as being an unreal phantasmagoria of ever-shifting appearances.

Ageless Wisdom reconciles these opposing interpretations. It says the term **reality** applies to **both** worlds. The outer world may be Maya or illusion in one sense of that term. Yet what we call “Matter” is actually the “appearance” of what we call “Spirit” as it enters the field of name and form. Both are real. Hence we should not try to separate the reality of the **appearance** from the reality of the **One Identity** which **makes** the appearance.

Error creeps in when we try to establish any such separation between the appearance and what may be termed the “Appearer”. The seeming “Two” are really “One” and are not in opposition.

Thus Qabalists attribute to the letter Ayin the twenty-sixth path on the Tree of Life. This is a diagram showing the various relations between the different aspects of the Life-power. It is, so to say, the skeleton or framework for the construction of Tarot. The number assigned to the path of Ayin is important because 26 is the numeral value of the Divine Name, Jehovah. Moreover, the aspect of the Life-power corresponding to the twenty-sixth path is called the

Renewing Intelligence. It is said to be so called “because by it the Holy God renews all that is begun afresh in the creation of the world.”

Consider these words carefully. They give an important clue to what is meant by “creation”. For “begun afresh” distinctly intimates that the beginning of any cycle of creation is actually a renewal of activity related to other cycles preceding this beginning.

Consider this in connection with the meaning of Ayin as “fountain”. A fountain is a spring whence flows water which nourishes the growth of plants and makes waste places fertile. Where there is a fountain in a desert there is an oasis. Usually it is ringed with trees, and when viewed from a height, looks like an eye in the face of the landscape.

Yet the fountain in an oasis does not make the water which flows from it. It is the beginning of a little stream which trickles from it. This brooklet joins itself with others until they all unite in a river which ultimately reaches the sea. The fountain “begins afresh”, but is fed by rain falling from clouds formed by evaporation from the ocean. The fountain is not an original source. It is simply a point at the commencement of a particular cycle.

In a magical manuscript of the sixteenth century, quoted by Eliphas Levi in the introduction to his *TRANSCENDENTAL MAGIC*, we read that among the powers and privileges of an adept, those connected with the letter Ayin are: “To force nature to make him free at his pleasure.” We find, moreover, these startling words in the first verse of the fourth chapter of the Gospel according to St. Matthew: “Then Jesus was led up into the wilderness by the Spirit, to be tempted by the devil.”

This is the literal translation of the Greek original. It provides an important clue to the mystery of Key 15. Note that the Spirit did the leading for the specific purpose of **testing** Jesus. Here bear in mind what you have learned from the two preceding lessons concerning the need for verification. The Devil begins to appear to have some good use.

Consider also what is written in Job 1:6: “Now there was a day when the sons of God came to present themselves before Jehovah, and Satan came also.” There is no hint that Satan is prohibited from coming into Jehovah's presence. He is one of the company of the “Sons of God” the “Beni-Elohim”.

In Qabalah, the Beni-Elohim are said to be a choir of angels associated with the Sphere of Mercury, or field of Mercurial influence. That is, they have to do with the phase of consciousness represented by the Magician. This is the “Mercury of the Sages”, human self-consciousness making contact with its environment through the senses, the chief of which is the sense of sight.

What must we conclude from all this? First, that the **appearances which deceive us are necessary** to the manifestation of the Life-power. Furthermore, that to attain to our full

stature as human beings, so that we are in a position to force nature to make us free at our pleasure, we must be subjected to tests and trials of our faith. These trials are imposed on us by appearances.

The Book of Job is an elaboration of this theme. So are the four Gospels. The “mystery of evil” is no mystery to those who have met and passed the trials of faith. Every person who has left a report of his experience of the higher order of knowing has testified that in that experience **all consciousness of evil vanishes**.

“All very well”, you may say, “but I am acutely aware of the economic, social and political evils of our time. I have some shortcomings myself and most of the people round me are simply dreadful. No amount of fine theory will erase the slums, raze the hospitals, empty the insane asylums and prisons.”

Granted. Yet the way of life which leads to realization of man's true place in the scheme of things does more than banish consciousness of evil. It is no mere anesthetic. It brings with it power to transmute all semblances of evil into manifestations of positive good. Thus the magical manuscript already quoted ends with these words:

“The wise man rules the elements, stills tempests, cures the diseased by his touch, and raises the dead. . . . The initiates know, and as for others, whether they deride, doubt, or believe, whether they threaten or fear—what matters it to science or to us?”

Until we experience the higher order of knowing, we may have difficulty with the various appearances of evil. We may wonder why our surroundings are so full of misery; but even without the higher knowledge, reason will take us far.

Logic forces us to attribute the manifestation of the visible universe to a power which is essentially good. A power, moreover, which is wholly wise. Thus it follows that even though appearances are deceiving, **appearance itself** is necessary for the perfect manifestation of the Life-power. The universe, as Oriental philosophers assert, may be **Maya**, but on the hypothesis that it proceeds from an all-wise, all-good, all-powerful Source, then, whether we can explain it or not, we are forced to conclude that this power to deceive the human mind and originate all sorts of delusion is somehow useful, somehow part of the universal order.

This involves no denial whatever of the various appearances of relative evil. Nor does Ageless Wisdom narcotize us into an indifferent acceptance of appearances at face value. Precisely those persons who have done and are doing most to banish illness, sorrow and pain from the lives of their contemporaries, are the persons who bear witness to the reality of a higher order of knowing in which all consciousness of evil disappears.

Here Tarot affords us a clue by the attribution to Key 15 of the zodiacal sign Capricorn, ruled by Saturn, planet of limitation and restriction. In Capricorn, moreover, Mars is exalted, or has

its highest field of expression. Thus we may expect to find in Key 15 a symbolic representation of power which both binds and liberates.

In its binding aspect it creates form. All forms have definite limitations. All release of energy, as we saw in our study of Key 13, which represents another aspect of the operation of the Mars force, requires dissolution of forms. In Capricorn, then, these opposite aspects of reality are brought together.

As applied to the keyword of our lesson, the meaning is this: Form necessitates limitation, and in our experience limitation is bondage. Yet the very limitations which gall us may become spurs to actions which set us free.

See how clearly this is indicated by the first column of Keys in the tableau given in Lesson 2, page 4. The practice of concentration (Key 1) puts into operation the law of suggestion (Key 8) which results in a renewal of consciousness that releases us from bondage (Key 15). When the force of Mars, represented by the Magician's red robe, is brought to bear by concentration, it effects a regeneration which dissolves the appearances of limitation.

Through Ayin, again, Key 15 is associated with the idea of Mirth. Laughter is caused by perception of the incongruous. It is but a step from this to the truth that joy results from recognizing the incongruity between appearances of limitation and the fact that man is the immediate agent of the One Identity. Experimental recognition of this fact brings an experience of the most intense bliss, far beyond, yet comparable to the most ecstatic sense-experiences known to man.

Finally, to return to the title of Key 15, there is an old saying: "The Devil is God as He is misunderstood by the wicked." This means that the monstrous figure in Key 15 is a symbol of man's ignorant notions of the true nature of Reality and more especially of man's false opinions concerning his own place in the scheme of things. This ignorance is the real Devil, and because it may be overcome, they who set their feet upon the ancient Way of Liberation learn how to banish the Devil and destroy his works.

This week, as you color Key 15, notice particularly that this hideous figure is an impossible combination of incongruities. Never did this nightmare shape exist outside the realm of distorted fancy, and it never can.

COLORING INSTRUCTIONS

KEY 15. THE DEVIL

- Yellow: Insignia above cross below navel of the Devil. The hair of the male and female figures, the torch flame, and the tail of the male figure are yellow, shot with red.
- Green: Tail of female figure.
- Brown: Feathers, legs and horns of the Devil, torch handle, foreground, body and wings of the Devil (this is more effective if a little gray be mixed with diluted brown to give a dull, earthy color).
- Steel: Chains, ring on pedestal.
- White: Star, beard, horns of male and female figures.
- Red: Cross on devil's body, grapes on tail of female figure, Devil's eyes. Note also what is said under YELLOW.

TAROT FUNDAMENTALS

Lesson Thirty-four

THE DEVIL

The black background of Key 15 represents darkness, a symbol of ignorance. It refers also to Saturn, the planet ruling Capricorn. The color black, especially in heraldry, stands for this planet.

The central figure is an androgyne goat having the wings of a bat, the arms and hands of a man and the legs and feet of an eagle. The wings refer to the designation of the Devil as "prince of the power of the air". They indicate a subtle energy in the atmosphere which energy is one of the powers controlled by practical occultists.

The eagle's legs and feet refer to the sign Scorpio, ruled by Mars, which planet is exalted in Capricorn. The Scorpio forces must be purified in the fires of test and trial if we are to be released from bondage.

The arms and hands of the monster are shown in a gesture resembling that made by the Magician. The difference is that the uplifted hand is open and bears on its palm the astrological symbol of Saturn, which signifies limitation.

The position of the fingers of the Devil's right hand is also a contrast to the gesture of esotericism made by the Hierophant. The Devil seems to be saying, "What is visible, what can be grasped by the senses, is all there is."

This is the basic fallacy of materialism. In the symbolism of the Devil's hand, this fallacy is associated with the sign of the planet Saturn, because materialism is the cause of man's worst limitations.

The inverted torch in the Devil's left hand burns wastefully and gives little light. It is typical of the false light of misinterpretation of experience. It represents also the blazing torch of revolution and rebellion. (Remember that Civil Rights, the cornerstone of our democracy, emerged as a practical concept from rebellions against feudal lords in the days of King John. Evil, symbolized by the Devil in Key 15, is often, if indeed not always, the womb of progress. Ed.)

On the Devil's body, just below the naval, a symbol of Mercury refers to the activity of the subtle processes of digestion and assimilation. These, under the influence of Mercury in Virgo, are brought under control in the work of practical occultism. This work is a

combination of mental processes, indicated by the yellow upper half of the Mercury symbol, with bodily responses or actions represented by the red cross forming the lower half of the symbol.

The Devil's eyes are red because Mars, corresponding to that color, is exalted in the sign Capricorn. They emphasize the meanings of the letter Ayin, and refer also to the fact that sight is attributed to the letter Heh, and thus to Aries, a sign ruled by Mars.

The inverted pentagram between the Devil's horns is the most evil of all signs of black magic. The essence of black magic is mental inversion, rooted in the belief that the Self of man is dominated by the elements composing his physical environment. Thus the inverted pentagram is a symbol of falsehood because it is never true that Spirit can be dominated by matter.

The pedestal is a half-cube, representing imperfect understanding of the physical world, because this world is often symbolized by a cube. At the front of the pedestal is a large ring. To it are fastened the chains which bind the two smaller figures.

These typify the human conscious and subconscious minds. The bondage of delusion is a consequence of man's erroneous interpretation of the nature of the physical universe. The hoofs, horns and tails of these prisoners intimate that delusion bestializes man.

On the Cube of Space, Key 15 is represented by the line West-Below, shown in Figs. 1 and 2 of the diagrams accompanying Lesson 18. This line connects the lower ends of the lines North-West and South-West. It designates an activity working at the subconscious level. It is the lower boundary of the western face of the Cube, and is also the western boundary of the lower face.

Considered under the first of these two aspects, it represents the operation at work on subconscious levels of manifestation, of what is shown in Key 10. Considered under the second of these two aspects, it represents the subconscious element in the Law of Rotation.

Actually, these are simply two ways of describing one and the same activity. Hence they are represented on the Cube by the single line of West-Below.

In terms of Tarot, Key 15 shows how the power represented by the High Priestess manifests itself in the Law of Rotation and shows also those aspects of this Law which operate in the universe and in the life of man below the level of conscious awareness.

The current of energy in this line moves from North to South. It combines the current passing from East to West along the line of North-Below with the current passing from Above to Below along the line North-West.

Key 15 therefore represents an activity which combines the forces of Key 9 with those of Key 11. Here is an important clue to the practical meaning of Key 15. It shows us that whatever is represented by the symbolism of the Devil combines the secret forces of Virgo and Libra.

The line West-Below is opposite the line East-Below. The latter is related to the Chariot and to the sign Cancer, which is the opposite zodiacal sign to Capricorn. Capricorn in turn corresponds to the line West-Below. Furthermore, the line West-Below is **diagonally** opposite the line East-Above, and we have seen that there is a hint of this opposition in the symbolism of Keys 6 and 15.

In practical occultism, Key 15 represents a force which combines the energy released into the physical organism through the functions of the Virgo region, as explained in Lessons 21 and 22, with the force specialized by the adrenals governed by Libra.

In one sense, all these forces are really phases in the operation of the One Force. Yet each phase is distinct and has its own peculiarities. As an illustration of the same general principle, we may think of the One Force as electricity which may be specialized through appropriate instruments into various kinds of activity. Passing through the filament of an electric bulb, it manifests as light. Sent through the coil of a stove, it becomes heat. One manifestation enables us to read at night. The other warms a room, or cooks a meal. We do not try to read by the light of a stove, nor cook a dinner over an electric lamp.

To speak of anything so obvious may seem out of place in a course of lessons intended for the instruction of intelligent men and women. Yet it is necessary because so many appear to believe that one needs only to make contact with the central source of the One Force in order to accomplish all things. Again and again we have been asked what good there is in "all this technical knowledge". Often the question is put by a person describing himself as an "advanced student" who has spent years reading occult literature and has been a member of one or more "very occult" societies.

Failure to grasp this principle accounts for the lack of success attending the efforts of many genuinely earnest students. It needs to be said often that **practical** occultism is just as full of inevitable technicalities as practical **exoteric** science. Our conquest of the inner world of occult forces is made by the same kind of procedure which has brought about our conquest of the outer world.

In Seven Steps, Lesson 1, is a quotation from Eliphas Levi describing the Astral Light. Add to it these words from the same author:

"This electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis, which twines in a love-knot round two poles, by the bull-headed serpent, by the serpent with the head of a goat or a dog, and by the serpent biting its own tail, emblem of prudence and of Saturn. It is the winged dragon of Medea, the double

serpent of the caduceus, and the tempter of Genesis. Lastly, it is the devil of exoteric dogmatism, and is really the blind force which souls must conquer in order to detach themselves from the chains of earth.”

Now, in Genesis the tempter is called נחש, Nachash, and this noun is closely related to the word translated in the Authorized Version as “brass”, though it really means copper, the metal of Venus. The number of נחש is 358, the same as the number of משיח, Messiah or Messiah, “the anointed”, and referring to the Christos.

What is hinted by this numeral identity? The agency of temptation and that of release are one and the same. The Life-Power is the cause both of bondage and of liberation. When we do not understand them, the laws of the Life-Power's self-expression seem to be our adversaries. When we come to know that all manifestation proceeds from the One Identity, we discover that a reversal of relationship is possible, so that what seems to be against us is transformed into the means for our release from all restriction.

When Eliphas Levi speaks of the Astral Light as **blind**, he employs a subtlety of language. The force is blind only so long as we are unaware of its true nature. When we ourselves see the truth, this force becomes the vehicle of our vision. Hence it is connected with Ayin, the Eye.

The secret of release is to get the pentagram right side up. Man's monstrous imaginary creation, the Devil, is really none other than God as God seems to men who have an upside-down conception of the I AM. To know what the Self of man really is dispels the delusion that Spirit is dominated by the elements. When this delusion is overcome, the powerlessness of evil becomes self-evident and the works of the Devil are destroyed.

Learn to laugh at appearances. Laugh at the notion of a Devil. The most effective resistance to error is ridicule. Laugh at the Devil and he, with all his angels, will flee.

MIRTH, THE SOLVENT

The Hebrew noun שחוק sehkoke, is attributed to the letter Ayin. It means laughter, mirth, derision and sport or play. The practical instruction to follow emphasizes this idea.

One has only to look at Key 15 to see that this assemblage of incongruities is ridiculous. Incongruity is one of the fundamental causes of mirth. Nearly every one of the seven basic jokes owes its laugh-provoking quality to some such mixture of unrelated things. When things **look** like the Devil, laughter puts us more quickly in the right mood to find a correct solution than any amount of seriousness.

Thus it is recorded of Abraham Lincoln that, when the Northern cause was in greatest difficulties, he shocked the staid members of his cabinet by reading them the latest humorous essay by Artemas Ward. Often in the midst of grave and perilous times Lincoln would lift his own spirits and those of his associates with stories which were of the “smoking-compartment” variety.

Voltaire tells us that when men believe in absurdities, they inevitably commit atrocities. The truth of this statement is far reaching. You can trace the disastrous effects of our past and current beliefs in absurdities through virtually every field of our activities—political, economic, religious and social. The Devil and all he stands for is an absurdity. The only antidote to absurdity is reality. The Great Work, the goal of all true aspirants, is the gaining of the needed perceptions and abilities to discover, accept and apply Reality in all our thoughts and actions.

Remember, this whole Key is related to appearances, to the way things look, to outward shows. Appearances deceive when we are so ignorant as to take them at face value. When we do this they slander us to ourselves and to others. If we accept the way things look as being reality, then it is inevitable that the grinning masks of terror shall frighten us. Whenever our comfortable assurance that we live in an orderly universe is tested by some apparent exception to the rule, it is **natural** to be frightened, **natural** to “view with alarm”, **natural** to get on the defensive, **natural** to hate.

Wherever we look in the world of appearances, there we find duality. Male and female, positive and negative, good and evil. This is the Tree of Knowledge of Good and Evil. To eat of it is death. . . yet it is **good to look upon** and when we know how to enjoy the phantasmagoria of outward appearance, we can get as much fun out of it as children get from the comics on Sundays. More, because nothing is so funny as the way things look. The troubles we have are due largely to our mistaken belief that the way things look is the way reality actually **is**.

The world of relative appearance is necessarily full of contrast, necessarily full of incongruities. We shall always find appearances which seem at first sight to contradict our comfortable assurance that there is order and pattern, rightness and reason, behind all things.

This is the trial of duality whereby, as shown in Key 14, the Lord of the Universe tests the devout. The same Lord of the Universe is pictured in Key 15. It is for this reason that the Bible (and all other wise books) are careful to warn us not to ignore evil, not to deny the existence of the Adversary, not to pretend, in our blind optimism, that he isn't there. Yet the same wise books warn us also not to impute separate existence to the Devil, not to ascribe power to him, not to make of him (as exoteric theology has done) a second deity opposed to God—and to date, winning most of the cosmic battles.

To eat of the fruit of the Tree of Knowledge of Good and Evil is, as we have just written, **natural**. But we are engaged in a work that takes us beyond the limitations of the natural man. Nature unaided fails, but man, who is God incarnate, is able to take his own personality and the circumstances of his environment beyond these limitations. In order that this may be brought about, he has, first of all, to **see** (Ayin, the Eye) the apparent contradictions presented by environment to his inner feeling of power. So long as nothing incongruous appears, just so long will man do nothing to improve his situation. But when he **seems** to be hemmed in, when his limitations appear to be galling chains, when he feels his bondage, then he will find a way to release. And he will find it the quicker if he learns how to laugh.

Who are the deadliest human personalities? Those who have no gift of laughter. The serious-minded, long-faced Puritans materialized their fears and visions of hell. The worst cruelties perpetrated upon man by man are those projections of the same sense, false patriotism or religious bigotry.

So, learn to laugh. To laugh at your own strutting and rantings on the stage of human life. To laugh at the bogey-men raised by the mumbo-jumbo of religious or political or economic fanaticism. To laugh at the comic spectacle of external manifestation.

One of the oldest Hindu scriptures says the manifested universe is no more than the cosmic play, the **Lila** of Brahm. This Sanskrit word is almost the exact equivalent of the hebrew **sehkoke**. The idea is that God creates, as do all artists, from the exuberance of his inner feeling. That He, like all artists, creates not only the pretty, but also the ugly, not only heroes, but also clowns and villains. And that he enjoys his cosmic play.

But the wisdom doctrine tells us also that this author of the cosmic comedy drama **lives in and through all the actors**. Not a far-away God, but an indwelling Presence, is the "Author and Finisher" of our faith. Of our confidence, that is, in the ultimate beautiful outcome of the play. Never are we closer to the Heart of God than when we play and laugh. When we deride the masks of terror, the Lover who wears them shows His beautiful face. When we laugh at our fears they vanish like mist before the morning sun.

He who loves God, laughs with God at the comic spectacle presented by appearances. He who loves man, laughs at the ineptitudes common to us all, and laughing, rises after he tumbles, as do players in a game.

Shall we give you a set of practices? God forbid! That would be altogether too funny. But if you have caught the spirit of this instruction, you shall find yourself laughing your way out of poverty, laughing your way out of disease, making the mirror of the outer world reflect your own good humor in the smiling faces of children, of men and women, and in the mastery of circumstances which is never attained save by those who consciously cultivate the gift of mirth.

TAROT FUNDAMENTALS

Lesson Thirty-five

AWAKENING



We come now to the second stage of spiritual unfoldment, which is the awakening from the dream of sense, from the nightmare of bondage. The first stage represented by Key 15, is the realization of the nature of bondage and the perception that it is, after all, only a bad dream.

Key 16 is obviously a picture of destruction. But notice that the source of the destructive power is the sun, and that the disintegrating force comes forth as a flash of lightning. This refers to the flash of superconsciousness which constitutes the first awakening.

It is the first moment of clear vision, after which the person to whom it comes is never again quite the same as he was before. Like the hatching of a chick from the egg, another life opens before it. So it is with man. At the moment of sudden illumination, which is pictured by Key 16, he receives an initiation, and from there on he belongs to a new order of creatures.

In THE BOOK OF TOKENS, the meditation on the letter Peh to which Key 16 is attributed, says:

“Verily, destruction is the foundation of existence,
And the tearing-down thou seest
Is but the assembling of material
For a grander structure.”

Destruction is really the basis of existence. Our entire lives are spent in the disintegration of forms for the sake of building up other forms. Power is released by disintegration. The food we eat, the clothes we wear, the automobiles we ride in, are all in process of destruction from the first moment we put them to use. In the act of destruction itself lies all the utility we can extract from any of these things. (In the material universe, the second law of thermodynamics postulates that all forms of energy are derived from the destruction of some previously existing physical or energy structure. Entropy is the word used in physics to describe this down-grading process. Ed.)

In the experience of spiritual unfoldment, awakening is distinctly a destructive process. All the customary wrong thinking and wrong acting must go. The false sense of personal will, or personal autonomy, of personal self-action, must be utterly destroyed.

This is not a comfortable process. When one is forced to recognize the truth that some of his most cherished beliefs are false, the consequent readjustment is not easy. Yet the wise in every age have testified that this destruction is essentially a gathering of materials for a grander structure. (All true scientists must stand ready at any time to discard even their most deep-rooted convictions when competent observation and experiment . . . "new awakening" in the sense of this text . . . show such beliefs to be inconsistent with newly established facts. As this is written, the Law of Parity a cornerstone of physical science, appears about to fall. Ed.)

The first chapter of the Gospel according to St. John says: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. That which hath been made was life in Him, and the life was the light of men."

This passage refers to the power you have been studying since the first lesson of SEVEN STEPS. You have learned that this power is not only the source of the forces used in creation, integration and reproduction, but that from it spring also the forces manifest in the opposites of these.

THE BOOK OF TOKENS, in the meditation on Peh which means "the mouth of man as organ of speech," states:

"I am the mouth whence issueth the breath of Life;
I am the all-devouring one
Whereunto all things return."

This is the power which is active in the disintegration of the old forms of personal consciousness. It rends the veil which hides truth from our eyes. The doctrine that this breaking-down of form is fundamental in the process of the Life-power's self-manifestation deserves most careful consideration.

A practical occultist has to learn that he cannot hope to reach any goal he may have set for himself without first breaking down the conditions in which he finds himself when he formulates his desire. In occultism, as in everything else, we cannot have our cake and eat it too. Before we may find release from the chains which bind us, we must learn how to break them.

The time to begin this process of breaking down the old, limiting forms is **now**, not some time in the future. You have already made a good start. You are aware of your limitations. You

are making an effort to transcend them. This is witnessed by the fact that you have followed the instruction this far.

As you proceed with it, other practical methods for combating your limitations will be given you, and things of splendor will unfold within you. Your first step is to apply in your daily life the principles represented by the Tarot Keys so as to build those principles into the structure of your own being.

The number 16 says as much. Right discrimination, the principle represented by Key 6, is necessary in this work. Apply this principle through acts of concentration typified by Key 1, and you will find that each day's experience brings you some measure of the awakening so strikingly pictured here. Superficial observation will not suffice. You must give attention to the meaning of your thoughts, desires and actions. Thus you apply the principle of limitation to overcome the **forms** of limitation which constitute your present bondage.

He who is proficient in concentration rarely places himself in embarrassing situations by rash and unconsidered action. He thinks before he acts and then acts wisely. The planet Mars is related to Key 16 through the letter Peh, and in exoteric astrology Mars is the planet of war and of rash action. Yet it is also the planet of the driving force behind all successful activity. The way the Mars force manifests itself in us depends therefore, on whether we direct it so as to make full use of its driving power, or whether we permit it to control us, thus inducing rash and foolish activity.

The Mars force is the propulsive energy which drives our desires into manifestation. Direction of desire is not repression. No one lacking powerful desires and emotions ever attains to the heights of mastery. When one tries to repress the Mars force, it sooner or later breaks loose in a burst of terrific destruction. Books on analytical psychology tell of many horrible examples of human wreckage caused by the repression of desire.

The channels through which desire force finds expression are normally under our conscious control. It is natural and proper to manage the desire nature. Key 1, the Magician, shows how. Formulate your desires, using intelligent discrimination, and then bring them into manifestation by concentration. Make your mental images of the desired results sharp and clear so that subconsciousness will receive definite impressions. Then the activity of the dynamic Mars force will make your dreams come true.

Some very old versions of Key 16 are named "The House of God." Others are called "The Fire of Heaven." Still others bear the title, "The Lightning-struck Tower." The title in our version is a short form of this third variant. There is a tradition that it refers to the Tower of Babel and thus to the confusion of tongues. Readers familiar with the figurative use of the word "Babel" in the writings of Jacob Boehme, and in other productions of the Inner School of Western Occultism, will understand how to interpret the title, "The House of God." Here

too, is a clue to the channels through which the doctrine symbolized in Tarot came into Europe from farther East.

Specifically, the title we use is related to the notion of speech. The Bible story about the Tower of Babel indicates that it is a mistaken use of language to try to reach heaven by means of a structure of words. The correct use of language is to direct the forces of nature by making words the tools of organized thought. When we try to use words to define superconscious states which are beyond words, confusion always results.

COLORING INSTRUCTIONS

KEY 16. THE TOWER

Yellow:	Two bands on crown that look like rope; crown of woman. The Yods are yellow, with a tongue of red also shaped like a Yod in lower right hand corner of each. Flames coming out of windows and top of tower should be red, with yellow highlights, somewhat like the Yods except that red should predominate. Solar disc, except gold edges around triangle rays.
Blue:	Dress of woman; hose of man.
Gold:	Crown, except yellow parts; lightning-flash; points around solar disc.
Grey:	Tower; clouds (heavy storm-clouds, as in Key 10).
Brown:	Cliff (top of cliff is made a lighter brown).
Red:	Boots and coat of man; shoes of woman. Parts of flames and yods (see above).
Blonde:	Woman's hair.

TAROT FUNDAMENTALS

Lesson Thirty-six

THE TOWER

THE LIGHTNING-FLASH in Key 16 is a reference to the words of THE BOOK OF FORMATION (1:5): "The appearance of the ten spheres out of nothing is like a flash of lightning, being without end. His word is in them when they emanate and when they return." Thus the lightning flash is a symbol of the power of the Creative Word. It properly corresponds to the letter Peh since the letter-name means the mouth as the organ of speech.

The flash comes from a solar disk. This shows that the active force at work is a phase of the operation of the Life-power in spite of the seeming destruction wrought by it. The disk is in the same corner of the picture as the sun in Key 0. Review what is said in Lesson 4 concerning this. Remember that the reproductive force is the Mars force which establishes another link with the attribution of the Planet Mars to Peh.

The lightning-flash diagrammatically designates the complete expression of the ten aspects of the Life-power mentioned in THE PATTERN ON THE TRESTLEBOARD. This symbolism is borrowed from a diagram familiar to Qabalists.

In relation to the second stage of spiritual unfoldment, the lightning indicates the sudden illumination, or flash of inspiration, which comes to us when we have faced our particular problem boldly and have concentrated on it by means of prolonged acts of attention, the full force of the Life-power.

Notice that the end of the thunderbolt is formed like an arrowhead, an ancient character for the letter Beth which is the alphabetical symbol of initiative and of the actual beginning of a cycle of activity corresponding to Key 1 of Tarot.

The tower is built of brick laid in twenty-two courses. It represents a structure of human speech because the components of speech are the letters of the alphabet which in Hebrew number twenty-two.

This tower is a structure of human error and ignorance, yet it is at the same time a House of God. Nothing is truer than that these physical personalities of ours, even though they be structures which incorporate our false notions, are at the same time temples of the living God. The ugliness and inadequacy of our bodies, their want of comeliness and grace, are caused by the influence on subconsciousness of our false thinking expressed by erroneous use of words.

Hence the lightning-flash of true perception always makes itself felt in the physical body because there must be a period of physical readjustment before our bodies can be vehicles for the expression of the higher levels of consciousness.

The crown which is knocked off the top of the tower is a symbol of will-power because the Hebrew noun Kether, meaning "crown", is a synonym for "will". This, however, is a false crown, a symbol of mere usurpation, and its nature is exposed by the four letters M with which it is ornamented.

In Hebrew, M is Mem (מ), and the numeral value of Mem, 40, multiplied by 4, is 160. This is the number of the proper name מִן, Cain. Cain, the first murderer, personifies the false idea of will-power . . . the notion that every person has a will of his own separate from the will-power of other persons and from the Cosmic Will which is the ruling power throughout the entire universe.

Right knowledge begins with a flash of perception which makes us realize that no detail of our personal experience can be separated from the total expression of the Life-power's activity. However brief this flash of realization may be, it overthrows the notion of a separate personal will, and it also disrupts mental structures based on the error that we are living our lives in perpetual antagonism to the universe and to the lives of our neighbors. This lie is behind every murder. It is eradicated by even the briefest perception of the fundamental unity of all that exists.

The falling figures represent the two modes of personal consciousness. The man is self-consciousness, the woman subconsciousness. The flash of inspiration upsets all our former conceptions of the nature of personal consciousness and reverses our former ways of thinking.

In Key 16 the figures are clothed because they hide their true nature from each other so long as man remains in the state of ignorant separateness. In this connection remember that clothes are symbols of shame and sin.

Twenty-two Yods are shown, suspended in air. Ten are on one side of the tower, so disposed that they form the Qabalistic diagram of the Tree of Life. The twelve on the other side are symmetrically arranged also. These Yods stand for the twenty-two letters of the Hebrew alphabet because every Hebrew letter is said to be some aspect of the letter Yod.

Thus these Yods floating in air represent the sum-total of cosmic forces. They stand, also, for the elements of the Creative Word and for the powers of human personality.

They are shown hanging in space to present symbolically the idea that none of these forces has a physical foundation. This idea is just the reverse of that suggested by the rocky, isolated peak on which the tower is erected. Note that this peak is the same color as the Devil's body.

The average person thinks his life has a physical basis. He supposes it to be sustained by food, air, water, and the various physical forces of his environment. Ageless Wisdom says just the opposite. It declares explicitly that the one Life-power is the basis of all manifestation whatsoever, physical or otherwise. It by no means denies the importance, much less the actual existence, of the physical plane; but it does say the physical world is an expression of the powers of spiritual life. Thus it declares that instead of life being supported by the conditions of physical manifestation, these conditions, per contra, are caused and maintained by life.

It is true that certain definite physical conditions must obtain in order that the functions of human personality may be exercised here on earth. It is not true that these conditions are either cause or support for such terrestrial functions of human personality. The true cause is the Life-power itself, and it is the Life-power which manifests itself in every physical condition, in every physical force. The conditions are the effects, not the causes, of manifestation.

Thus Ageless Wisdom holds causation to be vital, rather than physical. In our day, this conception of causation is not in fashion any more than the conception that the earth is round was in fashion in the days of Columbus. It is true, just the same. . . demonstrably true! Nor is it any less true because relatively few persons now living are able to make the demonstration.

Not every person can play a concerto. Only those who have sufficient musical talent and have devoted themselves to hours of practice can do so.

Similarly, there are persons on earth today who, because of long and intelligent practice, understand the laws of life and how to use them. Such people can control physical conditions in a way which appears miraculous to the rest of us.

Such virtuosi in the art of living have a command of their bodies, and, through those regenerated bodies, of their environment. This enables them to do many extraordinary things. Yet they all bear witness that at one stage of their development they were just as ignorant of the laws of life as are most persons today. They met the same problems we are meeting, and faced the same difficulties. At one time in their experience, they were as much in the dark as we seem to be. They supposed causation to be physical and they thought they were "going it alone". Like the tower, their house of personality was reared on a peak of selfish isolation from the rest of humanity and it was crowned by the usurper's diadem of belief in personal will.

Then there came a day when, like lightning, a flash of clear perception reversed their former opinions. Darkness closed round them again, for at this stage of spiritual unfoldment the light is not continuous. Yet they remembered what they had seen and the consequence of that recollection was a radical change in the fundamental conception on which their whole conduct of life was based.

We must make the same change, but we have to pass through the same experience. If you have had this experience, you will understand the deeper implications of Key 16. If you have not had it, this lesson will help prepare you for the sudden, terrible, yet wonderful awakening which will end your dream of separation and bring you near the beginning of the Way of Return.

In the directional attributions of the Hebrew letters, Peh is assigned to North. This is the place of greatest symbolic darkness. Thus Masonic lodges have no station in the North because it is said that the sun never shone on the north side of Solomon's Temple.

Compare this darkness symbolism with the color of the pillar on the left, or north side of Key 2 and with the color of the sphinx on the same side of Key 7. Note that the pillar marked with Beth is associated with the idea of strength and that in Hebrew, the word translated as "strength" may also be rendered as "severity" . . . suggested by the forbidding expression of the black sphinx in Key 7.

The idea behind this association of darkness and North with strength is the idea that those powers which are, to the average mind veiled in darkness, are the powers which bring release and enlightenment. The occult forces are liberating forces. What inspires fear and terror in the mind of a savage is what a civilized man employs to set himself free from a thousand limitations which restrict the aborigine.

Nothing in nature inspires man with greater fear than lightning. Yet civilized man annihilates distance by telephone, telegraph and wireless. By this willing servant of human intelligence he sends words and pictures round the world. In hours he makes journeys that took days and months only a few years ago, and the lightning-flash in a gas-engine makes this possible.

This is why the Emperor faces north. Human reasoning is always concerned with the unknown, with what is concealed from the average mind. He who conquers his fear of darkness is able to discover the secrets it hides and to bring them and himself to light.

In Job 37:22 we read, "Fair weather cometh from the north", but the margin of the King James Version substitutes "gold" for "fair weather", and this is the more accurate translation. In Hebrew, it reads **מצפון זהב יאתה**, and the numeral value of this phrase is 696, which is the number of **אש השמים**, "Esh ha-shamaim," "Fire of heaven". This last is the same as one French title for Key 16, "Le Feu de Ciel".

This passage from Job is the text for a long alchemical commentary in the Qabalistic BOOK OF PURIFYING FIRE, but discussion of this must be reserved for our texts on Hermetic Science. Suffice it for now that here is rather more than a hint that by "Mars" and by "North" wise men of old indicated their knowledge of the same force now named electricity.

What is more, they knew that the occult force they symbolized by a flash of lightning is the basis for those inner modifications of the personal vehicle which result in enlightenment. This aspect of the cosmic vital electricity they represented also by a serpent. Hence, in Key 6 there is a serpent on the north side of the picture, and in Key 10 a serpent is descending on the north side of the wheel.

Thus we may interpret “Gold cometh from the north” as meaning “Enlightenment has its origin in the hidden sources of power which terrify the minds of the ignorant.”

Remembering that a fundamental activity of the Mars force in human personality is the stimulation of desire, devote yourself this week to a study of your desires. Many of them are unimportant, weak, ephemeral.

An enlightened man is a man of few desires, but those he has are deep, powerful, one-pointed. Such a man shoots straight at his mark permitting nothing to deflect his aim. His thoughts dwell on what he has decided to be and do. His mind pictures it clearly. His activity is directed to its attainment.

Select your most important desire. Do not allow less important ones to interfere with it. Yielding to the influence of small desires dissipates energy you should apply to truly important work.

This practice is difficult, easy as it is to describe. To bring the desire nature completely under control takes long, steady drill. On this account, do not drop your practice at the end of this week. Keep at it continually. Desire is the power that achieves, and the art of directing this power is the basis of all kinds of mastery.

“Awake and sing, ye that dwell in dust.”—Isaiah 26:19

Have you ever had a nightmare? A dream so terrible that you have never forgotten it? Terror following terror; dread unspeakable; futile endeavors to escape, that were continually frustrated? Or perhaps a dream of falling from a great height, ended by a sudden start as you came wide awake?

It takes a bad dream to wake you up. When the terror becomes too great, the misery too hard to bear, the danger so threatening that you simply can't stand it, then your eyes fly open and you heave a sigh of relief.

So it is with all who “dwell in dust.” Read the passage in Isaiah of which our quotation is part, and there you will find a tale of all human miseries. The “dust” is the same “dust of the ground” of which Adam was formed, according to the allegory in Genesis. To dwell in dust is to be hypnotized by the dream of physical causation—and sooner or later the dream turns into a nightmare. Yet the nightmare itself awakens us. So long as appearances are pleasant, we

are content to dream on. While the Prodigal's cash held out, and he had the wherewith to spend in riotous living, he was "away from himself", caught in the delusion of identification with things outside.

So long as we ascribe power, wisdom, supply, or anything else of worth to external conditions, just so long are we dreaming. The sources of life and power are within us. Human personality is like a projection machine. Human environment is like a screen. Our mental imagery (inside us) makes the pictures, and the words of our mouths incite the reactions we experience. But the light which projects the pictures is an inner light . . . the light of the One Self.

When we awake we come to ourselves as did the Prodigal. We stop dreaming. We are freed from the nightmare terrors besetting those who dwell in dust. Then we find the Creative Word in our mouths and in our hearts. We learn that our "speech", that is, our mental definitions of ourselves and of our relations to circumstances, never return to us void. If our definitions be wrong, because we are deluded by appearances, the appearances grow worse and worse. When we awake and come to ourselves, a new set of pictures is projected on the screen of our environment.

Thousands have demonstrated this truth. They have come home to the Father, and in His house there is feasting and song and new raiment. They speak a pure language. Little by little the nightmare fades away from their minds. To the uninitiated, they seem to be lucky, but they themselves know that their secret of power is the continual **practice** of the presence of the only God there is, the One Power seated in the heart of man.

I am the mouth whence issueth the breath of Life;
I am the all-devouring one
Whereunto all things return.

"Beginning and End"
Is my holy name,
For the MOUTH is a sign of my self-duplication,
Whereby I testify to myself of myself.

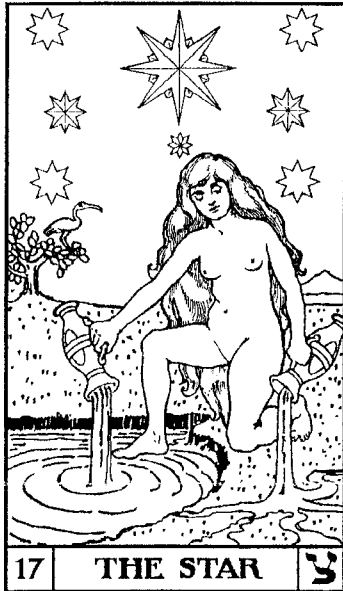
I am the Word of Life
which exciteth all beginnings,
The Word
Which hath its own beginning in Victory
And its completion in Splendor,
And its balance between them.

From THE BOOK OF TOKENS
by Dr. Paul Foster Case

TAROT FUNDAMENTALS

Lesson Thirty-seven

REVELATION



The third stage of spiritual unfoldment represented by Tarot is Revelation. Revelation is **unveiling, disclosure, discovery**. The discovery is not made **by** the seeker for truth. It is made **to** him. He receives the revelation. He does not lift the veil of Isis. She unveils herself.

Thus Key 17 pictures something which operates from above the level of human personal consciousness. Disclosures made at this stage are not perceived by the physical senses. They are not conclusions reached by the reasoning mind as a consequence of observing externals. On the contrary, these revelations come when the reasoning mind is completely stilled and the senses sealed.

Tzaddi (צ) is the Hebrew letter assigned to Key 17. Its name means “fish-hook”. A fish-hook is a symbol for angling. Hence it is related to our ideas of experimentation, quest and research.

The quest is for something not yet definitely realized. It is a groping, a feeling one's way, a “fishing” for something. Thus the symbol of a fish-hook stands for an agency or instrumentality whereby one endeavors to solve problems or enigmas. It typifies a means for discovering secrets, or a method whereby one follows a clue leading to the understanding of a mystery.

Meditation is this agency symbolized by a fish-hook. The Qabalistic BOOK OF FORMATION attributes this activity to Tzaddi and the Hebrew verb (not found in the Bible, but occurring often in Rabbinical writing) means **to think, to speculate, to fancy**. Like the English word **contemplate**, it implies the marking out of a field of observation, limited in extent, wherein the whole force of attention may be brought to bear on some object of thought.

Patanjali defines meditation as “an unbroken flow of knowledge on a particular object”. We shall see that the symbolism of Key 17 agrees with this definition. Meditation is close,

continued thought. It is dwelling on one **central** idea, a diving down into the depths of the mind for the various associations connected with the main thought—that is, fishing for truth.

You will note that such associations of ideas are the basis of Tarot practice. You will find this carried out even further when, later on, you come to the detailed study of Qabalistic correspondences and the Tree of Life.

Keys 1, 2 and 3 symbolize the fundamentals of the process. First, the selection of some definite object on which attention is fixed (Key 1). Second, the associative activity represented by the meaning of the letter Gimel (Key 2). Third, the development of mental imagery, the basis of true understanding (Key 3).

These are the mental aspects of the meditative process. What should not be overlooked is that meditation has specific physical results, and employs physical energy in the organism of the person who engages in meditation.

The letter-name Tzaddi, “fish-hook”, gives a hint as to this physical part of meditation, because “fish” is represented by the letter Nun and the idea “hook” by the letter Vav. Note also that in ןנ the letters נ and ן, Nun and Vav, are combined.

The letter Nun, represented by Key 13, is associated with the sign Scorpio and with the secret force governed by that sign. The letter Vav, represented by Key 5, is linked with the sign Taurus. These two are opposite, but complementary, signs. The centers corresponding to them in the human body are also opposite and complementary.

In meditation, the force which expresses itself through the Scorpio field of the human body is **raised and becomes active in the Taurus region** which includes the hearing centers in the brain. The resulting stimulation of these centers enables one to become aware of the Inner Voice represented by the Hierophant. The Hierophant is the Revealer, and Key 17 is a symbol of the Revelation which is made by the Inner Teacher through the Inner Voice.

The numeral value of the character ז, Tzaddi, is 90. This is also the value of the word מים, Mem, the name of the letter symbolized by Key 12, the Hanged Man. The numeral correspondence indicates a relation between the two letters and the ideas they represent.

Even in the meaning of the letter-names we can see this. Certainly, a fish-hook makes one think of water, since it is an instrument for lifting fish out of the water. Water, you will remember, is the occult name for the universal subconsciousness, the Great Sea in which all things have their origin.

Again, the title of Key 12 is synonymous with “The Suspended Mind”, and signifies the suspension of the activity of personal consciousness as a result of profound meditation. In

Sanskrit writings on yoga, this suspension is called **Samadhi**, and **Samadhi** is said to lead to the revelation of the highest truths.

Note, in passing, that a fish-hook is usually suspended from a line, so that the fact that it hangs from something is what makes it useful.

In meditation, by keeping the stream of consciousness flowing in relation to some particular object, we gather impression after impression from that object. We become identified with it. Thus we become aware of the object's inner nature. It reveals itself to us.

The object of meditation is usually some sort of problem. Just as one must have the right sort of bait to induce fish to bite, so one must have a definite object for meditation. The reason for meditating is to solve the problem.

Because it **is** a problem, it appears to be the adversary of the person who is meditating. It may look like the Devil himself; but a practical occultist knows this is only the first appearance and disregards it. He knows the solvent power of consciousness and how to apply it.

The first thing to do is to silence the superficial activity of personal consciousness. Just as a fisherman sits quietly, so must one in meditation learn to wait patiently until the fish of thought takes the hook. The hook is always a specific question. They who imagine they are meditating when they sit passively, imitating a jelly-fish by their mental attitude of utter emptiness, are sadly mistaken.

Certain as it is that we ourselves do not discover truth, it is also needful for us to understand that our mental attitude must be one of **active** quest. We must not be content merely to sit still in hope of enlightenment. Quiet we must be, but at the same time **intent** on receiving light on our problem. As the poet says, we must **invite** the soul. In this attitude, we are able to hear the Voice of the Hierophant and he will speak distinctly and definitely.

As we become skilled in the practice of meditation, we find that all we have to do with the disclosure of new aspects of truth is the selection of a specific problem as the pivot for our meditation. In old Egypt there used to be a statue of Isis with an inscription asserting that no mortal had ever lifted her veil. This continues to be true. Yet the veil of Isis is lifted again and again for those who are duly and truly prepared to behold the vision of her presence.

Nature does not hide herself from us. The veil which conceals truth is the veil of human ignorance, the veil of man's foolish belief in his own separateness and mortality and this veil may be removed by the practice of meditation.

The number 17 is composed of the digits 7 and 1, with 7 standing for the power which is expressed and 1 for the agency through which that power operates. In Tarot, 7 is the Chariot, symbol of the receptivity which is so necessary for meditation. The same Key is related to a

special mode of consciousness known as the Intelligence of the House of Influence. Something which flows down into the field of personal consciousness, when we are quiet and receptive, is active in meditation.

He who wishes to meditate must be keenly aware that personality is only a vehicle for the Life-power. He must understand also that the Life-power, being the Word, or Creative Speech, finds expression in **all** forms.

Because the **Word** is actually seated in our hearts, we are able to receive its disclosures of truth. The mental attitude symbolized in Tarot by the Magician is the means whereby truth so disclosed may be put into practical application. Man is the transformer of his environment in accordance with his perceptions of reality. He **is** this, whether he applies his power wisely or unwisely. We are all magicians projecting our own magic circle of circumstance by our mental imagery. When we understand this truth about ourselves and act upon it, we find release from every kind of bondage.

The sign Aquarius, the Water-bearer, is attributed to Tzaddi and thus to Key 17 also. Its symbol is the same as one of the alchemical symbols for dissolution. Thus it is directly connected with ideas we have considered in our study of Key 13. It is clear that the latter is related to Key 17, because the letter Nun, represented by Key 13, means fish.

In the symbolic representation of the fixed signs of the zodiac, in the corners of Keys 10 and 21, Aquarius is indicated by the Man. Man is the great fisher for new forms of truth. He is the possessor of the Universal Solvent described in alchemical books. The Universal Solvent is human consciousness, concentrated and directed in meditation. By means of this, man may solve every one of his problems.

Aquarius is ruled by Uranus and Saturn. These two planets are represented by the first and last Keys of Tarot. Uranus is the Fool and Saturn is the World. Here is a hint that the practice of meditation will eventually find answers to every question from the most abstract to the most concrete. Many other ideas are connected with this co-rulership of Aquarius. Seek to discover them in meditation.

The title, the Star, refers to the universal light-energy which condenses itself into stars. It is the reality behind their physical forms. The explanation of a more recondite meaning of the title must be deferred to another time.

This week, develop the exercise you began last week. Formulate your desires into specific problems. Focus upon them the spotlight of your consciousness. Make every detail clear and definite. Then, with this as a basis, begin the fishing process of meditation.

Do not try to think about your problem's possible solution. Rather **let** the stream of consciousness flow, as it were, past your point of observation. Watch the ideas which seem to rise to the surface of themselves. Reject them unless they show some definite relation to the central idea of your meditation. Keep your object always in view.

COLORING INSTRUCTIONS

KEY 17. THE STAR

Yellow:	The central star.
Green:	Grass, leaves on tree.
Blue:	Background, pool, water from vases. Deeper shade in ovals on the vases and stripes round their necks.
Violet:	Mountains. Note that there are rising hills before the peaks.
Orange:	Vases, except stripes, ovals and handles.
White:	Smaller stars, vase handles, stripes across ovals on vases, except the stripes colored red, the highlights on the water.
Brown:	Tree trunk.
Blonde:	Hair. This can be done beautifully by putting a little darker shade over the shading lines.
Flesh:	The woman's body.
Red:	Top band over oval on vase at left of card; lower band over oval on vase at right; the bird on the tree.

TAROT FUNDAMENTALS

Lesson Thirty-eight

THE STAR

THE GREAT yellow star is the Blazing Star of Masonic symbolism. It stands for the Quintessence (fifth essence) of the alchemists. This is clearly indicated by the star's eight principal rays. The eight-spoked designs on the dress of the Fool, the Wheel of Fortune, and this eight-rayed star, are all emblems of the Quintessence which is Spirit, the power behind the energy transmitted to their world-systems by suns. The star has also eight short secondary rays. These rays are fully developed in the symbolism of Key 19.

The seven lesser stars are also eight-rayed to show that they are manifestations of the same Quintessence. They represent also the seven alchemical metals; lead, iron, tin, gold, silver, copper and mercury. These correspond to the seven astrological planets; Saturn, Mars, Jupiter, Sun, Moon, Venus and Mercury. Thus the stars of Key 17 are symbols for the seven interior stars called "chakras" by yogis, which are centers through which the One Force manifests itself in the human body.

The above is a forerunner to instruction you will receive in later lessons. You will then be told more concerning these centers, and will learn practical methods for utilizing the forces which work through them. For the present, this is work for which you are not sufficiently prepared.

Concerning the development of these centers, much has been published. Much of the material found in books is dangerous because it gives technical knowledge to persons who are not qualified to use it, so they often do themselves grave injuries. Worse even than this are those books which fill the mind of the student with a lot of time-wasting nonsense of which he must rid himself before he can receive genuine instruction.

We refuse to enter into argument with persons who cannot see the need for keeping secret certain aspects of occult instruction. They cannot receive the knowledge they clamor for—nor will they find it until they become wise enough to see how vitally necessary is the old rule of secrecy. Thus we frankly admit that in these lessons we hold back not a little, in accordance with ancient usage which we feel to be binding on us. On the other hand, we give you no "blinds" of false interpretation, nor do we waste your time with fruitless practices. When you have taken these preliminary steps in your training, detailed explanation of more advanced work will be available under suitable reserves.

The nude water-bearer is Isis-Urania. She represents truth, and the practice of meditation reveals truth to us without disguise, hence she is nude. Her legs are bent so that each forms an angle of 90 degrees. 90 is the number of the letter Tzaddi, and an angle of 90 degrees is an ancient symbol for justice and rectitude.

The weight of her body rests on her left knee and is supported by earth, representing the facts of physical existence. Her balance is maintained by her right leg, and her right foot rests on the surface of the pool. This means that in meditation something occurs which gives to the usually unstable mind-stuff, symbolized by water, a solidity and stability like that of the physical world. Here is a hint of what alchemists mean when they speak of the "fixation of the volatile".

The two vases are the two personal modes of consciousness, like the two ministers in Key 5, or the man and woman in Key 6. The ellipses on the sides of the vases represent the zero sign, symbol of Spirit and of the "Akasha Tattva". Only two ellipses are shown, but there are really four to signify the expression of Spirit through the four worlds and the four elements.

From the vase in the woman's right hand falls a stream which sets up waves in the pool. The waves are concentric rings, like the circles on Key 10. These waves represent the activity set up in subconsciousness by meditation.

From the other vase a stream falls on land, where it is divided into five parts. This represents the purification and perfection of the five senses by means of meditation. Two important clues to the meaning of Key 17 are that the woman lifts the vases, and the water comes from the pool and goes back to the source whence it came.

The mountain in the background is the same as the one in Keys 6 and 8. It represents the perfection of the Great Work, which is man's conscious control of the inorganic forms of the Life-power's self-expression. This control begins with man's mastery of his own mind and body so that they become open channels for the outflow of the higher aspects of the Life-power's true consciousness.

When this preliminary work with the personal vehicle is completed, then becomes possible the culmination of the Operation of the Sun. This is the actual mastery of the patterns of the inorganic world by what appears to the uninitiated as a mysterious, miracle-working power of the adept. The adept himself, however, knows that this power is latent in all men, and he seeks eagerly for those who are ready to begin the journey to the mountain-peak of mastery.

The tree in the middle distance refers to the human nervous system, which occult diagrams often typify as a tree. The upper part of this tree stands for the brain, and the trunk represents the spinal cord, the sympathetic nerves, and the ganglia of the sympathetic system.

The bird perched in the branches is an ibis, a fishing bird regarded by the Egyptians as being sacred to Thoth, identified by the Greeks with Hermes and by the Romans with Mercury. Here in Key 17 the bird of Hermes reminds us that meditation is begun by, and supervised by, the self-conscious aspect of human personality pictured in Tarot by Key 1, The Magician.

On the diagram of the Cube of Space, the line corresponding to the letter Tzaddi and to Key 17 is the line South-Above, which is the southern boundary of the upper face of the cube.

This upper face is represented in Tarot by the Magician, and since the line corresponding to Key 17 is the southern boundary of this face, we see that Key 17 must represent the southern half of Key 1 where we see a table with the implements of ceremonial magic.

Ceremonial magic itself is one form of meditation because everything done in a magical ceremonial is intended to emphasize the central idea, or seed thought, of the ritual. In this connection, review Lesson 6.

We shall now indicate the direction of the currents of energy in the twelve boundary lines of the Cube of Space. In the diagrams accompanying Lesson 18, some of these are shown in Figure 1. You can add the others to Figure 2.

In the line North-East (Key 4), the current moves downward from Above to Below. In the line South-East (Key 5), it moves upward from Below to Above. In the line East-Above (Key 6), it moves from South to North as may be seen by careful inspection of the symbols on that Key. In the line East-Below (Key 7), it moves from North to South like the river in the picture.

Thus it is possible to trace a continuous line round the boundaries of the eastern face of the cube, beginning with Key 4 from Above to Below, then through the line East-Below from North to South, then from Below to Above up the line South-East, and from the South-East upper corner, through the line East-Above, back to the North-East upper corner.

On the North face of the cube it is impossible to trace a continuous line, for the current in the lines North-Above (Key 8) and North-Below (Key 9), moves in both lines from East to West; and the current in the line North-West (Key 11) moves, like the current in the line North-East (Key 4), from Above to Below.

It is impossible also to trace a continuous path round the western face, because although the line South-West carries a current from Below to Above (Key 13), the lines West-Above and West-Below both carry currents from North to South (Keys 14 and 15).

On the upper face of the cube however, we may trace a continuous line, starting from any corner, for East-Above (Key 6) moves from South to North; North-Above (Key 8) carries a

current from East to West; West-Above (Key 14) runs from North to South; and South-Above (Key 17) carries a current from West to East.

No continuous line may be traced round the lower face because the lines East-Below and West-Below both move from North to South. Nor may a continuous line be drawn round the southern face because the lines South-East and South-West both move from Below to Above; and the line South-Below, like the line South-Above, carries a current from West to East

Note that the line South-Above (Key 17) begins at the upper end of the line South-West (Key 13) and runs back to the upper end of the line South-East (Key 5). Thus this line does actually join the line of Nun, the fish, to that of Vav, the hook (See Lesson 37).

Observe also that the current from the line West-Above (Key 14) and that from the line South-West (Key 13) meet at the point where the line South-Above begins. This indicates that the forces represented by Keys 13 and 14 are blended in Key 17. In every act of right meditation the secret force of Scorpio is aimed by the arrow of Sagittarius.

Furthermore, since the line corresponding to Key 17 ends at the upper point of the line corresponding to Key 5, and the current in the latter moves upward, it is evident that the force carried by Key 17 cannot move downward against the current in the line South-East.

What occurs is that, at the end of a successful period of meditation, one receives, through the activity pictured by the Hierophant, a revelation of some eternal principle which bears directly on one's problem and leads to its solution.

After this has occurred, the current from the line South-Above passes into the line East-Above, symbolized by Key 6. The revelation we receive at the end of a successful meditation becomes part of the conscious awareness of the person meditating. This additional enlightenment then contributes to the exercise of discrimination pictured by Key 6.

At this time we shall not follow the course of the cube boundaries farther. Yet the alert reader will be able to make his own discoveries by applying the principles outlined.

Finally, think well upon this passage from the BOOK OF TOKENS. It contains an important secret concerning Key 17.

Thinkest thou, O seeker for wisdom,
That thou bringest thyself into the Light
By thine own search?

Not so,
I am the HOOK,

Cast into the waters of darkness,
To bring men from their depths
Into the sphere of true perception.

Entering that sphere,
They must die to their old selves
Even as a fish cast upon the land must die!

Yet do they die only to live again,
And what before seemed life to them,
Now weareth the aspect of death,

Men think they seek me,
But it is I who seek them.
No other seeker is there than myself,
And when I find mine own,
The pain of questing is at an end.
The fish graspeth the hook,
Thinking to find food,
But the fisherman is the enjoyer
of the meal.

DIVINE WISDOM SOLVES PROBLEMS

With Tarot Key 17 we come to definite application of eternal truth to the every-day problems that rear against us. Every bit of B. O. T. A. instruction is intensely practical. As you tread the occult path, you will find this knowledge the reverse of nebulous theory.

It is knowledge that you can put to work, and you will find it always works **if you work it**. By means of it you will know and experience fulfillment in the deepest sense.

First of all, seek the Divine Order which is the true “kingdom of heaven within you”. Then seek the expression of the Order in wisdom, love, power, peace, health, riches, or whatever other form your heart desires. All things are good. There is only one basic requirement. You must seek in order to be able to share. Your desire must be truly constructive, and must always take into account the fact that you are a unit of human society.

This Key, the Star, is specifically related to meditation. Yet we like to have you think of it as pointing the way to the correct solution of every problem, big or little, complex or simple. The principles that are emphasized by Key 17 are universal. They apply to all humanity. Put them to work, and you can receive definite and correct answers to anything that perplexes you.

The letter on this card, Tzaddi, is the fish-hook, symbol of the specific means whereby you may get right answers to your questions. This is the fish-hook of silent contemplation. Each of us must use it for himself. So to say, we must angle for the fish—that is, for the right answer, the correct solution.

Where shall we angle? The number of the letter gives us a hint. It is 90, and 90 is the value of the name of the letter on Key 12, the letter Mem, meaning “water”. What is this water? Right here we could write pages and pages.

Indeed, we have already written at great length about occult “water” in a lesson for the course on alchemy. Now, however, it is enough to say that this “water of life” is the universal mind-stuff which is the First Matter of alchemy; and it is to be found inside us. Each personal subconscious mind is like a bay in the cosmic mental ocean. In that bay swim the fish (ideas) for which we must angle.

Divine Wisdom has no problems. It already knows all the answers. Just as you put bait on a hook, and just as each kind of bait attracts its own appropriate kind of fish, so does the bait of your present problem have a special attraction for the special fish of Divine Wisdom which will give you the right answer. Your part is to bait the hook by formulating your questions clearly. Then like a good fisherman, you must be still until the fish takes the bait, that is, until you begin to get some ideas.

This is the simple essence of meditation. First, choosing a problem. Second, formulating a clear-cut question (baiting the hook). Third, casting the hook into the bay of inner consciousness. Fourth, patient waiting until you feel a nibble.

This practice has other consequences. Being perfectly still helps to synchronize the activities of certain inner centers of force, symbolized in Key 17 by the stars grouped round the large central star. These are the same as the seven “chakras” of the yogis, the seven seals of the Book of Life, and the seven metals of alchemy. They correspond to seven major whorls of force in your body.

Purified and concentrated thought helps to synchronize these whirling forces. A rhythm is established which attunes us to the greater rhythm of the Cosmic Order. In consequence, poise and balance are established because personality is by this attunement perfectly adjusted to the rhythms of Mother Nature, the kneeling woman of this Key. She is eternally poised, eternally balanced. She rests on a physical basis, the land, but she balances herself with a foot that rests on the surface of the pool. When we achieve stillness, we ourselves do not meditate, we merely participate in the eternal cosmic meditation which lifts the veils hiding the beautiful perfection of the Divine Mother.

Thus we make no attempt to concentrate directly on the body centers. Except under the personal direction of a master teacher (and master teachers do not give public instruction), such concentration, though it often does force centers to open, does not do it in an orderly way. Seldom do real master teachers permit their personal pupils to engage in this dangerous practice. For the ordinary student it will only release a flood of energy he cannot control, and which will almost certainly injure him. This is like blowing a breach in the wall of a dam. The pent-up energy will rush forth, but it will only wreak havoc. Right meditation is like turning the water through the proper channels into the turbines. Here is a word to the wise. See that you heed it!

For similar reasons, avoid trick breathings. Simply watch your breathing to make sure that you establish the habit of breathing deeply, rhythmically, and quietly. One hears people trying to meditate while they puff like locomotives on a grade—and, like the puffing locomotive, they are apt to lose traction. Thus all their wheels spin madly without getting them a foot ahead.

When we tell you to keep mentally and physically still, we mean, among other things, that you must not try to grapple with your problem. That is exactly like a fisherman making a cast and hooking himself in the seat of the pants. And don't continually "jiggle your hook". **Keep still.** These fish are scared away by mental or physical fussiness. Don't bother to wonder what will come, or whether you're meditating correctly. All there is to it is quiet, steady contemplation of the problem as formulated in the question.

When you do get a bite, **land your fish!** Keep your paper and pencil handy, and as soon as an idea strikes, get a good look at it by writing it down. Sometimes just a word. Sometimes you will get sentences, paragraphs, pages. More often than not, what you get won't be what you expected. For in meditation you are, most of the time, like one fishing for a species of fish he has never seen. You don't know the answer. That's why you meditate. Why, then, be amazed when you find the answer different from the frantic guesses which got you nowhere?

All who solve problems successfully use this method to some extent. We are giving you an opportunity to carry it much farther than do most. Always precede your meditation by looking at Key 17. Just let your mind soak it up through your eyes. Then follow the simple directions. **You will get results!**

TAROT FUNDAMENTALS

Lesson Thirty-nine

ORGANIZATION



Key 18 symbolizes the fourth stage of spiritual unfoldment. After one has realized that the condition of bondage to appearances is but an illusion (Key 15); when, by the flash of spiritual illumination, false structures of wrong thought and action have been overthrown (Key 16); then comes a period of rest and quiet like the calm which follows a storm, and during this calm, new relations are revealed to us through meditation (Key 17). After this begins the process of organization.

As used here, "Organization" does not mean the association of human beings into groups or societies. It refers rather to the organization of the various parts of the human body into a higher type of organism than that which is spontaneously provided by the general averages of evolutionary development.

The practical application of the principles of Ageless Wisdom is aimed at this change in the human organism. Creatures in the evolutionary scale below man are incapable of self-modification. Animals and plants brought under man's influence may be considerably modified in a relatively short time, but they show a tendency to revert to the primitive types when the cultural influence of man is for any reason removed.

The "Great Art", as the alchemists called their practice, is concerned with the production of a higher, finer, more sensitive and more responsive type of human body. This is not effected by eugenic measures. It is not by selection and breeding, but by the direct action of man's will and imagination upon his own vehicle of flesh and blood that the transformation is effected.

This transformation is the outcome of the working together of universal forces. It is not merely a consequence of personal efforts. Yet the culmination of the Great Work requires the introduction of the personal factor. No man accomplishes this work until he himself sees, understands and applies the principles, laws and forces which are involved in that transformation of his own substance which alchemists called "The Operation of the Sun." Man himself is not only the operator, but also the subject, in the Great Work.

This accomplishment is made possible by the exercise of imagination, for imagination makes clear and definite our desires and aspirations. Mental images are the patterns which we pass into subconsciousness, the builder of the body and the controller of all its various functions.

If our patterns be clear and definite, and we keep them intact, then subconsciousness will build a body to correspond to them. This does not mean that we should sit still and do nothing but make vague mental images. Not by any such practice shall we transmute our bodies. What it does mean is that when our mental images are vivid, they provide us with patterns for bodily transformations, and impel us into courses of action which bring about the changes which are necessary.

For example, a lad cherishes the image of becoming a concert pianist. This image dominates his action so that he goes willingly through hours of practice which would be drudgery to an unmusical person. The practice effects the muscular structure of his hands, arms and legs. It causes many subtle changes in his centers of sight and hearing. It effects other groups of nerves and muscles. Eventually he becomes what he imaged. By action corresponding to imagination, he has built for himself the specially conditioned body characteristic of a pianist.

The same principle holds good in every other instance. A prize-fighter is dominated by his imagery, and so is a poet. Everything that human beings achieve is accomplished through some kind of bodily activity, and each type of activity is made possible by the development of a corresponding type of organic structure.

This is as true of the prophet and seer as it is of anyone else. Whatever your object in life may be, you will achieve it when you have built a physical vehicle which can transform the Life-power into the particular kinds of action corresponding to your mental imagery.

The number 18 expresses the potency of 8, working through 1. Thus it represents the Law of Suggestion symbolized by Key 8 as being applied through the directive activity of attention typified by Key 1.

You will find it to your advantage to review Lesson 2 of SEVEN STEPS in PRACTICAL OCCULTISM in connection with this study of Key 18. What that lesson has to say about subconsciousness should pass often through the conscious mind, for every review impresses upon subconsciousness itself a deeper imprint of your conscious realization of these facts. In effect, when subconsciousness knows that we understand what it can do, it works better. The most advanced adepts are not too wise to remind themselves continually of this, and they invented Tarot for just this purpose.

In reference to the organization of a finer and more responsive physical vehicle this self-direction from the level of the conscious mind applies a principle enunciated long ago by Lamarck, who wrote:

“The production of a new organ in an animal body results from the supervision of a new want continuing to make itself felt, and a new movement which this want gives birth to and encourages . . . Effort may be in a large measure unconscious and instinctive, but must be in a large measure conscious, being made with a mental purpose to produce some desirable result.”

The Hebrew letter Qoph (ק) means “the back of the head”. It alludes to the fact that some of the most important organs of the brain are located in the rear of the skull. This part of the head houses the posterior lobes of the cerebrum and of the cerebellum. The posterior lobe of the cerebrum contains the sight center. Thus it is actually true that we see with the backs of our heads.

Just below the posterior lobe of the cerebrum is a knot of nerve tissues called the medulla oblongata, uniting the brain to the spinal cord and its branches. Thus the medulla is the connecting link between the higher centers of sensation, thought and action, located in the head, and the subordinate centers located in the body. The medulla itself is indeed a knot, presenting many intricate problems to anatomists and physiologists. Some of these problems are unlikely to be solved by those who depend on ordinary methods of investigation.

Unsatisfactory as ordinary study of the nervous system must be, since tissues examined under a microscope are taken from dead bodies, it has been found that the medulla governs respiration, that it regulates the heart, and that it contains the principle center which controls the circulation of the blood throughout the body. Besides these, it has other functions of basic importance to the maintenance of the organism. Thus the knot of nerve cells at the back of the head is really what keeps us alive, for its functions are carried on without interruption even while we are asleep.

Sleep, therefore, is assigned in Qabalah to the letter Qoph, because what consciousness remains active in personality during sleep has its most important centers in the back of the head. Sleep, moreover, is the period of rest and recuperation during which the waste caused by the day's activity is eliminated and new materials are woven into the bodily structure.

While we sleep, the plans and thoughts we have been concerned with during the day are ripened and brought to maturity. Thus it is proverbial that night brings counsel. Many a problem has been solved subconsciously during the night. Our mental processes continue at subconscious levels, even while the cells of the upper brain rest.

It is during sleep that our aspirations and efforts are built into organic structure. What we have thought and done during the day goes on influencing the body while we sleep. This is why it is advantageous to review each day's doings before falling asleep. We see where we have fallen short, and we determine vigorously to do better the next time we find ourselves in a similar situation. We intensify the effect of all our well-doing by this mental repetition of our original thoughts and actions. Then, before composing ourselves for slumber, we once

more bring before us as clearly as we can the image of that which is our highest and truest desire. By this means we actually build our aspirations into our flesh and blood, thus impressing our dominant desire on every cell.

COLORING INSTRUCTIONS

KEY 18. THE MOON

Yellow:	Moon and rays; path. Yods same as in Key 16.
Green:	Grass in foreground. Note that this does not reach the towers.
Blue:	Background, pool.
Gray:	Towers, wolf, stones around pool.
Violet:	Crayfish, mountains. (Dilute for mountains).
Brown:	Dog, plains between grass and mountains.
White:	Tower windows, highlights on pool, wolf's fang.

TAROT FUNDAMENTALS

Lesson Forty

THE MOON

Key 18's title, The Moon, is a direct reference to subconsciousness and its powers of duplication, reflection, reproduction, and the turning of energy back to its source. In its deeper meaning, the Key therefore symbolizes the Path of Return.

An ancient esoteric maxim is plainly indicated by the symbols of this Key. "First the stone, then the plant, then the animal, then the man." At the lower end of the path, at the margin of the pool, are several stones. Just beyond them are pointed leaves of a water-plant, looking like arrows, and thus suggesting aim and aspiration. The vegetation continues also into the field beyond. Climbing onto the field is a relatively low form of animal life, a crustacean, and a little farther along are a dog and a wolf. Then come towers, human structures, but the path continues beyond them.

The pool below is the same as that of Keys 14 and 17. It is the great deep of cosmic mind-stuff out of which emerges the dry land of physical manifestation. From it all form, inorganic as well as organic, proceeds.

The crayfish is a crustacean, hard-shelled. Note that its shape is similar to that of a scorpion. This semblance is one of the reasons for selecting this particular creature as a symbol. That which rises and animates the whole journey along the Path of Return is the force of the sign Scorpio, as we have seen throughout these lessons. The crayfish represents also, on the negative side, selfishness, crabbedness, obstinacy; but on the positive side it is a type of purpose, determination and pertinacity. On account of its shell, this animal typifies also the early stages of unfoldment wherein the student still thinks of himself as being separated from the rest of nature, and from Spirit.

The dog and the wolf belong to the same genus, the canine family. The wild dangerous wolf is what nature produces, apart from human interference and adaptation. The dog is the result of modifications effected in wolves by human thought and action.

Men tame wolves and modify their bodies and their natures by cross-breeding and training. Thus this detail in the symbolism alludes to control of the body-consciousness, and to development of specific patterns formulated by human intelligence. The wolf, therefore, is a symbol of Nature, and the dog a symbol of Art.

The path arises between these extremes. For it is the way of balance, the way or method which goes neither too far toward artificiality nor toward the error that everything should be left to the unchecked impulses of nature.

The path ascends over undulating ground, a succession of ascents and descents. Advance along the Path of Return is not an unbroken upward climb. As we traverse it, we reach one eminence after another, and after surmounting some lesser peak, we seem to go downhill for a time.

We cannot always be climbing. In the Great Work there is periodicity and alternation of activities. It is a work of the Moon, as well as a work of the Sun. In this operation there must be waning as well as waxing, reflux as well as flux, rest as well as endeavor. Assimilation, or taking in, must be balanced by expression, or giving out. Periods of intense effort must alternate with periods of relaxation. A bow always drawn never speeds the arrow to its mark.

Since the path rises over rolling terrain, as one advances there comes a time when the lowest point of descent is at a higher level than the peak of a previous attainment. The lesson of this symbol is of great importance to occult students. To all of us there come times when we cannot climb, and if we do not understand the law here represented, we may become discouraged. The one thing needful is to keep facing toward the goal.

The towers are the work of man. They have battlements, and form a gateway. The suggestion of the design is that each tower is part of a wall, not shown in the picture. This is truer to the original form of the symbolism than those versions which show two towers, each standing by itself. The occult interpretation we have received is that the wall of which the towers form a part signifies the ordinary limits of human sensation and perception. Yet this wall, or veil if you prefer, is not a final boundary. A vast region of experience extends beyond it. Many have entered that region and their footsteps have marked a path whereby we may follow them.

Note also, that the space between the towers forms a gateway to the beyond. This harks back to the basic symbolism of Daleth, the door, and thus to the Empress. The detail is important because we are told by astrologers that Venus is exalted in Pisces, the sign which corresponds to Key 18. Moreover, we shall have no difficulty in understanding that creative imagination is truly the open portal to what lies beyond the field of ordinary sensation and perception.

The moon is drawn so that it has sixteen principal and sixteen secondary rays, though in the picture some of the secondary rays at the top of the design are not clearly shown. Thus there are thirty-two rays. This number 32 is, first of all, the number of paths on the Qabalistic diagram of the Tree of Life. Thus these 32 paths represented on the Tree are composed of the ten forces corresponding to the numbers from 1 to 10, and the twenty-two forces represented by the letters of the Hebrew alphabet and the Tarot keys. Hence the rays of the moon show the sum-total of cosmic forces at work in the field of human personality.

32 is also the number of the Hebrew noun לַב, “laib”, meaning the heart (in all senses, especially as the seat of knowledge, understanding, and thinking); also meaning midst or center. In this connection, remember the quotation from Eliphas Levi, in SEVEN STEPS, Lesson 1, which identifies the heart of man with the sympathetic nervous system.

The Hebrew word for moon is לְבָנָה, “lebanah” or “levanah”. Its first two letters spell לַב, “laib”, or heart. The second two spell בֶּן, “ben”, meaning son. The last two spell נָה, “nah”, meaning ornament, beautification. The first three letters spell לְבָן, “laban”, meaning white. The last three spell בָּנָה, “bawnaw”, or to build, to make, to erect.

This esoteric analysis of the word לְבָנָה, according to accepted methods of Qabalists, suggests: 1. that in the heart of the Son (man) are to be found the sources of beauty; 2. that in the aspect of the Life-power identified in yoga and alchemy as the “white work” of the Moon, is concealed the real secret of building the mystic temple of regenerated humanity.

Eighteen Yods fall from the moon onto the path. In the colored Keys they are partly red and partly yellow to intimate the combination of solar energy (yellow) with the vital force in the blood (red).

In some versions of Tarot, these Yods are replaced by drops of blood indicating the same underlying idea which is that the powers of subconsciousness are developed as actual physical structures through changes in the chemical constitution of the blood. The body is built from elements contained in the blood stream, and the chemistry of the blood is controlled by subconsciousness, the moon in Key 18.

The Way of Attainment is the Path of Return. The Beyond is really the Source. What is before us in the future is what is also behind us in the past. This is one meaning of the saying: “The last shall be first, and the first shall be last.” When the cycle of evolution is completed, end and beginning are one.

The height to which the path leads is that whereon stands the Hermit of Key 9. Ancient teachers have left clear descriptions of this Way. They say it is narrow, meaning that concentration is required from those who follow it. It is a mode of life balanced between the conditions of nature and such modifications of those conditions as are possible to art. It is the Middle Way.

The beginning of the Way is in the realm of the familiar, of the commonplace. The path leads, by easy stages, from the known to the less-known, and from the less-known to the unknown. Every great Master of life has followed this path to its goal. The path itself is one of physiological reorganization. The goal is true Self-recognition, correct perception of the universal I AM, and mental identification with that One Reality.

Thus, on the Cube of Space, the line corresponding to Qoph and Key 18 is the line at the bottom of the southern face, South-Below, which connects the lower end of the line South-West to the lower end of the line South-East. The current in this line South-Below moves from West to East, that is, from appearances to causes.

This line receives no influence from the line South-West because in the latter line the current of energy moves upward. The line does receive a stream of influence from the line West-Below, corresponding to Ayin, to Key 15, and to the sign of Capricorn.

This line South-Below is that of the sign of Pisces, the twelfth and last sign of the zodiac. Pisces is ruled by Jupiter (corresponding to West) and in this sign Venus (corresponding to East) is said to be exalted.

In this connection, note that the line runs from West to East, and, at the South-East corner, communicates its influence to the line South-East, corresponding to Key 5. Mental identification with the One Reality is precisely what is symbolized by Key 5, and this identification results from the reorganization symbolized by Key 18. As a further confirmation of the attribution of Key 18 to Pisces, remember that Pisces rules the feet, and that this is suggested by the path, or track, left by the many travelers who have traversed it.

This week, begin the practice of reviewing your day's activities just before going to sleep. Record your gains, and **your failures**, in your occult diary. Your attainments are steps in your progress toward Self-realization. Your failures warn you what to avoid in the future.

Never muse long on your failures. Remember that "sin" is nothing but "missing the mark". Do not worry. Worry is concentration on the negative appearances of life. If you are given to worry, then you possess plenty of ability to concentrate. Change the polarity of your thought and emotion. Before you fall asleep, impress the subconscious with the most positive images you can fashion. Persist in this practice. You will sow seeds which subconsciousness will build into a new and better bodily structure.

EMBODIED IN MY FLESH

Understand Key 18 aright, and you will clear your mental house of a lot of rubbishy notions about spirituality. Be spiritual by all means; but if you would accomplish the Great Work and live as a truly spiritual being while yet in the flesh, keep your feet on the ground.

True spirituality cannot be expressed by a fanatic. It doesn't matter what form the fanaticism may take. Exclusive adherence to some particular type of religious creed is no better and no worse than like rigidity of mind in expressing itself in uncompromising atheism. Intemperate, intolerant condemnation of another's personal habits will keep you from unfolding true spirituality, just as certainly as will intemperance in eating and drinking.

The Lord Buddha summed up the best attitude to hold when he counselled his followers to take the middle-of-the road course. The same thought is in the Qabalistic doctrine of the straight road up the Middle Pillar of the Tree of Life. This also, is the real significance of what Jesus had to say about a “strait and narrow way”. It is the way of equilibrium, sharp as the razor's edge over which Moslems believe they must pass to Paradise. The paradox is that no strait-laced, narrow person can follow it because such persons are invariably extremists.

On the lunatic fringe of occultism (and, sometimes, it seems to be a rather wide fringe), one meets faddists of every type. By far the greater number are persons who seek to become spiritual by making themselves physically miserable. They torture themselves with postures, or with trick breathings. They starve their bodies with silly diets, making gods of their bellies, and serving their gods with fear and trembling.

Some of the most benighted of these are those who profess to follow the Way of the Masters of Compassion. They talk by the hour of human brotherhood. They rant about service to mankind. Yet they look down their noses at anybody who enjoys a hearty meal, and they show precious little compassion toward men and women who presume to hold opinions other than theirs.

You can't be compassionate if you turn yourself into a freak or a faddist. Behind such behavior is just plain egotism, as truly as it is behind most other kinds of silly behavior. Your body is just about the same as any other person's. It requires the same average supplies of light, water, air and food. What is good for most people is good for you. Yes, you may be “allergic” to this or that, but if you act on the assumption that your body will take care of the raw materials you supply it, and use intelligence in providing right materials in sufficient quantities, your subconsciousness will live up to your expectations and will give you a good physical instrument.

Here on earth is where we have to do the work mentioned in these lessons. Some of the consequences of our practice will give us better knowledge of planes beyond the physical—of the “beyond”, shown in Key 18, the region traversed by the path after the two towers have been left behind. Yet our main business is to bring the physical body into the best possible attunement, and in order to do this, we must realize that the Kingdom of Spirit is **right now** actually embodied in our flesh.

Every human being, whether he knows it or not, is an incarnation of the Kingdom of God. They who really do know this are able to effect wonderful results. They who are, as yet, ignorant of this truth are, nevertheless, just as truly incarnations of the Kingdom. Their want of knowledge, however, prevents them from taking full advantage of this tremendous truth. Thus they appear to be slaves, rather than masters.

We do not become spiritual beings. There is no way to become more spiritual than we are right now. The Path is not a method of acquiring powers. It is the Way of Return to the **consciousness** of what we really are. It is the Way, also, of progressively developing skill in the exercise of our powers.

Built and maintained by subconsciousness, the physical organism is the reflection and embodiment of our habitual mental states. If we think of the body as being a thing instead of understanding it to be a community of federated cells, each responsive to the influence of our confident expectation that it will do its appointed work smoothly and efficiently, we manufacture, at great pains, our own ill-health.

If we think the body is material, and inhabited by an elusive something we call our “soul”, or, perhaps, our “mind”, we are grossly mistaken. “Matter”, it cannot be said too often, is the way the energy of the One Spirit manifests itself within the range of our senses. Every cell of our bodies is truly Pure Spirit. Every cell is a center of consciousness. We permeate our physical bodies, and our “soul” or “mind” is not located anywhere in some particular organ. Truly the body is the temple of God, and the only God there is in the universe is the spiritual essence of humanity, and of every single person dwelling here on earth, or anywhere else in the universe.

The life-essentials, food, air and water, are spiritual also. Physically, all three are specializations of light. To eat, to drink, to breathe—these are the fundamental requirements for literal and actual illumination. Therefore we find breath control in all systems of spiritual exercise. Therefore we find bathing transformed into the ceremony of baptism. Therefore all great rituals of religion and of occultism make such simple actions as eating and drinking the central “mysteries” of their ceremonies.

When you become fully aware that you eat and drink Pure Spirit, that you breathe Pure Spirit, that the fire of Pure Spirit shines upon you from the sun, and glows even in a prosaic radiator or stove, you will find your everyday existence one continuous miracle. For the difference between an adept and an ordinary person is that an adept knows what he is, and acts as if he really were what he knows himself to be.

It takes persistent, steady practice to establish one's self in such knowledge. Yet the practice itself is simple. Over and over again, hour after hour, day after day, **remind yourself**. Not by set affirmations. A far better way is to bring to your recollection the truth that your body and everything in its environment is **Pure Spirit under whatever form it may present itself to your senses**. Practice this way, and you'll come wide awake! Nor will you run the risk of forming futile habits of vain verbal repetition.

Not alone in sanctuaries set apart,
But in the street and market-place,
 In the abode of sin
 As well as in the house of prayer,
Mayest thou say with thy Father Jacob,
"Surely the Lord is in this place;
And I knew it not."

Verily, thy consciousness of body
Is my self-knowledge of form,
And by that knowledge working in thee
Do I maintain thine existence
In all states and conditions.

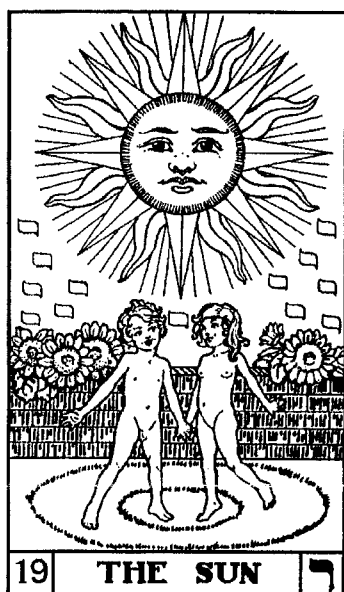
Behold, I dwell with thee, O Israel
 And thou dwellest with me.
 Take heed
That thou despise not thy Lord in human form.

From the BOOK OF TOKENS
by Dr. Paul Foster Case

TAROT FUNDAMENTALS

Lesson Forty-one

REGENERATION



The fifth stage of spiritual unfoldment, symbolized by Key 19, is the stage of the new birth from natural humanity into spiritual humanity. Every ceremonial presentation of the process of regeneration employs this symbolism of rebirth.

In the natural man, the powers of subconsciousness are stifled and perverted by negative suggestions implanted as a result of erroneous conscious thinking. By applying the correct conscious self-direction to his efforts to grow, a man becomes truly a new-born being, one "twice-born". In this new birth the physical body is transformed, and the practical method which effects this change is concisely summarized in the injunction: "Be ye transformed by the renewing of your mind."

Meditate on these words. The new birth includes both mental and physical alterations. There is in it a deep inner realization of the true place of man in the cosmic order. Besides this, there

is an actual alteration of the physical body. This fifth stage of unfoldment is a degree of adeptship, that of liberation from the limitations of physical matter and circumstance. It is also a grade of conscious identification with the One Life.

Yet it is not final. For though it is a stage wherein all material resources are under the control of the adept who, having himself become childlike, experiences the fulfillment of the promise: "A little child shall lead them." The person who reaches this grade still feels himself to be separate, or at least, a distinct entity. This is not full liberation, but it is a stage higher than any of those preceding it. It is, in particular, the stage at which all physical forces are dominated by the will of the adept because he is an unobstructed vehicle for the power of the One Will which has ruled these forces ever since the beginning.

The number 19 stands for the expression of the power symbolized by 9 through that symbolized by 1. In Tarot, this is the expression of the force represented by the Hermit through the activity represented by the Magician.

Remember what you learned from Lessons 21 and 22, namely that the Hermit represents Universal Will, the **only** free will-power there is, the Will of the One Identity. The Magician

represents the plane of personal self-consciousness. Thus in Tarot the number 19 denotes the expression of the One Will through human self-consciousness.

The Hebrew letter Resh (ר) means head. With the noun “head” we associate the idea of beginning, since what is in the beginning comes first, or takes the lead, and therefore has precedence, priority and superiority. The head of a government is its ruler, the head of a class is its brightest pupil, and the heads of a speech are the principle points of exposition.

Again, we speak of “head” in the sense of power, when we say “a full head of steam”, suggesting concentrated energy. The ideas of completion and accomplishment, moreover, are indicated by phrases like “to bring to a head”, or “to come to a head”.

The sun is the heavenly body attributed to Resh. This connects the esoteric meaning of the letter with all ideas associated with the sun. In both Testaments, the Bible calls God the “sun of life and light”, and in other sacred books, the sun is a principle emblem of Deity.

In alchemical writings we read that the Great Work is the Operation of the Sun. The sun is also the symbol for alchemical gold, of which Eliphas Levi wrote:

“The gold of the philosophers is, in religion, the absolute and supreme reason, in philosophy it is truth; in visible nature it is the sun, which is the emblem of the sun of truth, as that itself is the shadow of the First Source whence all splendours spring; in the subterranean world it is the purest and most perfect gold. For this reason the search after the magnum opus is called the search after the Absolute, and the Great Work is itself called the work of the sun.”

The correspondence between the sun and gold is a clue to the whole Hermetic mystery. Thus Sendivogius says the Philosophers' Stone is nothing other than gold digested to the highest degree. Similarly, the anonymous German author of THE GOLDEN TRACT says: “The reader now knows that the substance of our Stone is neither animal nor vegetable, and that it does not belong to the minerals or the base metals, but that it must be extracted from gold and silver, and that our gold and silver are not the vulgar, dead gold and silver, but the living gold and silver of the Sages.”

This living gold, in its physical manifestation, is the radiant energy of the sun which is truly the First Matter of the Great Work. The alchemists say the First Matter has as many names as there are things on earth, that it swims with the fishes in the sea, and flies with the birds in the air. Compare their doctrine with the following quotation from Tyndall's Twelfth Lecture on Heat:

“Every tree, plant, and flower, grows and flourishes by the grace and bounty of the sun.

“As surely as the force which moves a clock's hands is derived from the arm which winds up the clock, so surely is all terrestrial power derived from the sun.

“Leaving out of account the eruption of volcanoes, and the ebb and flow of the tides, every manifestation of power, organic and inorganic, vital and physical, is produced by the sun. His warmth keeps the sea liquid, and the atmosphere a gas, and all the storms which agitate both are blown by the mechanical force of the sun. He lifts the rivers and glaciers up to the mountains; and thus the cataract and the avalanche shoot with an energy derived immediately from him.

“Thunder and lightning are also his transmuted strength. Every fire that burns and every flame that glows dispenses light and heat which originally belonged to the sun.

“In these days, unhappily, the news of battle is familiar to us, but every shock and every charge is an application or misapplication, of the mechanical force of the sun. He blows the trumpet, he urges the projectile, he bursts the bomb. And remember, this is not poetry, but rigid mechanical truth.

“He rears, as I have said, the whole vegetable world, and through it the animal; the lilies of the field are his workmanship, the verdure of the meadows, and the cattle upon a thousand hills. He forms the muscle; he urges the blood; he builds the brain. His fleetness is in the lion's foot; he soars in the eagle, he glides in the snake. (Note here Tyndall's subconscious mind, drawing on its treasure house of images for the symbols of Leo and Scorpio).

“He builds the forest and hews it down, the power which raised the tree, and which wields the axe, being one and the same. The clover sprouts and blossoms and the scythe of the mower swings by the operation of the same force. (Note here another working of the scientist's intuition, emphasizing that the reproductive power and that which is, for the clover, the scythe of death, are one).

“The sun digs the ore from our mines, he rolls the iron, he rivets the plates, he boils the water; he draws the train. He not only grows the cotton, but he spins the fibre and weaves the web. There is not a hammer raised, or a wheel turned, or a shuttle thrown, that is not raised and turned and thrown by the sun.

“His energy is turned freely into space, but our world is a halting place where this energy is conditioned. Here the Proteus works his spells; the self-same essence takes a million hues and shapes, and finally dissolves into its primitive and almost formless form. The sun comes to us as heat; he quits us as heat; and between his entrance and departure, the multiform powers of our globe appear. They are all special forms of solar power—the molds into which his strength is temporarily poured in passing from its source through infinitude.”

This quotation is a brilliant exposition of the physical manifestations of the One Radiant Energy. In Tarot, as in alchemy, this All Power is often represented as water, for, as Levi says: “It is substance and motion at one and the same time; it is a fluid and a perpetual

vibration.” One of the alchemists, speaking of this spiritual radiance as the First Matter or Primal Substance, declares: “If you call it water, you will not be wrong.”

Down through the ages, the wise men who compose the Inner School have transmitted their knowledge of this living fluidic radiance. Modern science has gone far since Tyndall's day, and now its high priests follow a method differing from Ageless Wisdom in just one particular. The modern method is a combination of (1) speculative but logical reasoning based on analysis of the elements composing man's environment, and (2) empirical observation of the results of repeated and repeatable experiments.

Ageless Wisdom while applauding the so-called scientific method and recognizing the value of its many uses in reaching Truth and Fact, arrives at these twin goals by the short cut of **direct experience**.

A blind man, for instance, can laboriously learn the intricate and complex theories concerning, say, the electro-magnetic spectrum. He can compare by elaborate mathematical analysis the relationships between, say, the different colors of the visible spectrum. Thus in his own way he can reach his own particular apprehension and comprehension of the meaning of, and difference between, red and green.

But a seeing child, or sage, dispensing with these laborious procedures of which he has no need, **directly perceives** these colors and the difference between them. This type of direct experience is **possible** for all but **known** to relatively few. The spiritual, fluidic, golden water of the alchemists is a reality and may be perceived, as immediately and definitely as any other phenomenon in nature. Hence the Sages aver that they have seen their first matter with their own eyes, and have also touched it with their own hands.

Furthermore, they say their First Matter is **seen** by all, but **known** by few. It is then, something within range of our physical senses. Its activities and effects are perceptible by ordinary sensation, but only a few persons know the significance of what is seen by all. Ageless Wisdom is a record of the experience of those who, looking in the right direction, have **seen into** something which the uninitiated only **look at**.

In the human body, the point of entrance which admits this living radiance into the field of personality is a group of nerve cells forming what anatomists call the cardiac ganglion. This ganglion is in the sympathetic nervous system just above and behind the heart, the beat of which it controls.

The undifferentiated Life-power enters the body through this center as an electric current enters a building through the main switch. The nerve-cells of this sun-center charge the blood stream, as it passes through the heart, with this current of radiant energy. Persons having the finer vision which is one of the consequences of occult training are able to see the fine vibrations of this force as they enter our bodies through this cardiac “main switch”.

In astrology, the sun rules the sign Leo, which governs the heart, and this confirms the Inner School's attribution of the sun to the cardiac ganglion instead of to the solar plexus. Modern writers who adhere to this latter mistaken attribution do so because they are misled by the anatomists' name for the great nerve center behind the stomach, which in our work, is correctly attributed to Jupiter.

In relation to Tarot, this makes Key 19 the symbol of the dominant force manifested by the process depicted in Key 8. You will profit by re-reading Lessons 19 and 20 with the thought in mind that they explain the result of the operation of the power symbolized by Key 19.

Astrologers say also that the sun is exalted, or raised to its highest form of expression, in Aries, corresponding to Key 4. Here it will be advisable to review Lessons 11 and 12, thinking of what is pictured by the Emperor as being the highest manifestation of what is symbolized by Key 19.

In studying Key 18, we noted that its number indicates a correspondence between the body-building processes symbolized by that Key and the functions of the Virgo region, typified by Key 9. In our study of Key 19 we have to do with the same functions. For what alchemists call their "Stone" is termed also their "Medicine". (In this connection, review the explanations of the word "Stone", given in Lessons 8 and 14).

Consider now the separate letters of the noun **אבן** "ehben", Stone. The first is Aleph, symbol of the Life-Breath, typified by Key 0. The second is Beth, representing self-consciousness and Mercury, symbolized by the Magician. The third is Nun, corresponding to Scorpio, and to Key 13. Add together the numbers of Keys 0, 1, and 13, and the total is 14, the number of Temperance, which symbolizes the Knowledge and Conversation of the Holy Guardian Angel.

When we establish communication with the Higher Self, we enter into a state of conscious recognition of the truth that the Father (**אב**) and the Son (**בן**) are truly in perfect union. We enter into this consciousness through an influx of the All-Power (Key 0) into the field of self-consciousness (Key 1), whence it is directed to subconscious levels so as to modify the operation of the serpent power, or Scorpio force. Thus the Magician cultivates flowers in his garden, for flowers are the reproductive organs of the vegetable kingdom.

As a result of exercises used by practical occultists, the force which analytical psychology terms "libido" is raised or sublimated so that it awakens brain centers which bring us into the higher order of knowing. Here the Father **אב** and the Son **בן** instead of being regarded as being separate, are seen to be in perfect union.

This conscious realization is not only the "Stone", but also the "Medicine", for it heals all diseases of mind and body. Sometimes it is called the Medicine of the Metals, because the

alchemical metals are the seven interior stars pictured by Key 17, and these are made whole, and their powers are equilibrated in the state of consciousness indicated by the inner significance of **יבן**, “ehben”, the STONE.

The result is a physiological, as well as a psychological, transformation. The adept's body chemistry is changed. The subtle structure of the cells composing his organism is changed. Thus he becomes newly born, or regenerated.

As you color Key 19, fix its details in mind so that you will the more easily follow the explanations in the next lesson. Keep up the practice of reviewing the day's activities; but this week endeavor to intensify your realization that the entire physical aspect of these activities is, as the long quotation from Tyndall shows, really a series of transformations of solar radiance into all the multiform events and things of your daily experience.

COLORING INSTRUCTIONS

KEY 19. THE SUN

Yellow:	Sun and rays, sunflower petals.
Green:	Grass (circle should be darker than the rest of the grass), leaves.
Blue:	Background. (This should encircle the rays extending from the sun. Blue projections, similar to those on the face of the sun in the Key, should extend inward from the edge of the circle, toward the sun. Make these projections very short).
Brown:	Sunflower centers.
Gray:	Wall.
Orange:	Yods.
Blonde:	Hair of both children.

TAROT FUNDAMENTALS

Lesson Forty-two

THE SUN

The title, THE SUN, corresponds to the dominant symbol of Key 19, a radiant solar orb with a human countenance. It confirms the attribution of this Key to the letter Resh and conveys all the meanings attached to the solar symbol in the preceding lesson.

The sun itself is the conventional alchemical representation of the day-star, but there are details in the design which are important. They show the relation of Key 19 to other Keys in the Tarot series.

The sun has eight salient or pointed rays. Thus the lines passing through the center of the orb from these rays form the same angles as do the lines within the circles of the Fool's dress, the lines forming the spokes of the Wheel of Fortune, and the lines of the great star in Key 17. One and the same power is represented by all these symbols, hence their geometrical properties are identical.

When you studied Key 17, you were told that the secondary rays of the great yellow star would be seen again in Key 19. Here they are extended to form eight curved or wavy rays of the sun. It is as if there had been a development of power, and the nature of this development is clearly indicated because curved lines always represent feminine aspects of the Life-power. What is shown in Key 19 is the equal development of masculine (salient) and feminine (wavy) forms of the universal radiant energy.

Besides these larger rays, forty-eight beams are shown in groups of three, each group being placed between a salient and a wavy ray. These refer to the expression of the One Force in activities of integration. Their number, 48, not only reduces to 12, but is also 4×12 . This suggests some connection with Key 12, as well as the operation of the law symbolized by that Key in the four phases of matter: fire, water, air and earth.

Again, the salient (masculine) rays of the sun refer to the solar radiance itself and to the alchemical sun, always designated by the pronoun "he". The wavy rays (feminine) refer to the lunar current of the Life-power. Throughout the alchemical literature the moon is always designated as "she".

The number 48 is the value of the Hebrew noun כּוֹכַב, "kokab", which, as a common noun, is employed to designate any star, but is more specially referred to the planet Mercury. Hence the three types of rays extending from the solar disk hint at the combination of the sun

(salient), moon (wavy), and Mercury (the forty-eight beams). This, together with the fact that the sun has a human face, makes it evident that this symbol represents the Operation of the Sun, for alchemists say: “The Great Work is performed by the Sun and Moon with the aid of Mercury.”

This work is the regeneration of human personality, and its perfection gives us the Stone (☿☿), described over and over again as being something which never can be made, save by the grace of God. To attain the goal, something more than personal effort is required and the something more is an influx of power from the superconscious level.

Round the disk of the sun are shown a series of short lines. Their number is not accidental. There are exactly 125, and 125, as the cube of 5 ($5 \times 5 \times 5$) represents the power of that number exercised in a threefold manner, or through the entire extent of the three-dimensional world. If we remember that 5 is the number of the pentagram, symbol of the dominion of Spirit over the elements, it will be seen that 125 conveys symbolically the idea of the extension of this dominion over and through every part of nature.

This dominion is the Stone and the Universal Medicine. In the preceding lesson you learned that the letters of ☿☿, “ehben”, Stone, correspond to Key 0, 1 and 13, so that Key 14 sums up one aspect of the Stone. Then since the digits of 14 add to 5, the number of the Hierophant, we see that there is a link between Key 5 and the Stone.

This is really true, for the Knowledge and Conversation of the Holy Guardian Angel is continuous intuitive perception which we receive through the function of interior hearing. Hence we enjoy not knowledge only, but also **conversation**. Furthermore, 14 is the value of the word זָהָב, “zahab”, gold, referred to in Lesson 36.

There the point was made that “zahab” is the alchemical gold which is defined in the quotation from Eliphas Levi in Lesson 41, page 2. This gold is symbolized by the sun in Key 19, and in Key 14 the same gold is indicated by the solar disk gleaming on the forehead of the angel and by the gold, or orange-yellow of the background.

In Key 19, the human features of the solar orb, as in all alchemical representations of the sun, are intended to show that it is a symbol of living, conscious intelligence. Ancient occult doctrine holds that all celestial bodies are vehicles of intelligence. The deeper modern science goes into its analysis of the physical universe, the more evidence does it accumulate that this ancient notion is essentially true, though it may be true in a subtler sense than was understood by some of our ancient brethren. The sun, as a synthesis of all the active forces entering into the composition of human personality, is shown here as a **living** power, not merely as a physical energy.

It is a power like unto ourselves. We have something in common with it. It enters **intimately** into our lives. Tyndall's words in the preceding lesson, show that even on the physical plane

our lives are part of a series of transformations of solar energy. This energy constitutes a circuit. It is not merely that energy coming from the sun flows through our bodies, and takes form in our activities. It is that energy coming from the sun and **flowing back to it again** which produces all the phenomena of human experience.

Thus the solar energy shines in us, and our energy shines in the sun. There is a difference in the degree of radiance, but sun and man are lights on the same circuit of spiritual energy. This is a central doctrine of Ageless Wisdom, and it has important practical consequences.

The letters Yod shown falling from the sun (six on either side, and one in the middle, between the children) are thirteen in number. This suggests, first of all, the ideas of Unity and Love, since 13 is the value of the Hebrew nouns which designate these ideas. The letters are Yods to indicate the Law of Response, and also to show that the secret activity associated with Virgo plays its part in what is pictured here.

A further suggestion of their number 13 is related to the Tarot Key associated with the sign Scorpio. It is a combination of the forces of Scorpio and Virgo which brings about the state of regeneration wherein Unity and Love are made manifest through us.

The sunflowers are five in number. Four are open. They are symbols of four stages in the evolution of form—the mineral, vegetable, animal and human kingdoms. The unopened sunflower represents a stage of development not yet experienced by most persons. It is a symbol of the kingdom of spiritual humanity, composed of regenerated men and women. This kingdom goes as far beyond that of the natural man as that of the natural man goes beyond that of the animal.

The four sunflowers representing the kingdoms already in full manifestation are turned across the wall so that they face the children, as if the latter were their suns to which they turn for life and light. The idea suggested is that the kingdoms of nature so represented are actually turning to, and thus expressing their dependence on the regenerated humanity typified by the children.

The fifth sunflower turns toward the sun above, for it and the children symbolize the same thing. It represents a state of being as yet in its earlier stages of development, in bud, but not in full bloom. Thus at present it is more dependent on the working of universal forces than on any embodiment of those forces in human personality. The natural man and the three kingdoms below him are even now dependent on the new-born spiritual humanity, and receive their sustenance through the spiritualized and regenerated members of the human race. Spiritual humanity itself turns only to that which is above.

The wall behind the children is of stone. Thus it represents forms of truth as opposed to the forms of error typified by the bricks of the tower in Key 16. It is, nevertheless, a wall and has five courses to show that it is built of materials drawn from sense-experience. Those

materials are aspects of truth, or reality. On this point Ageless Wisdom is explicit. It does not deny the truth of sense-experience. Even though our senses do not give us a full report, the report is true so far as it goes.

The difficulty is that most persons believe there are no other aspects of truth than those we learn through physical sensation. By limiting themselves to sensation, they build an artificial barrier which halts their further progress. Thus the wall says: "Thus far, and no farther, shalt thou go." Yet we shall see that Key 19 gives intimations of another way.

The children are nude. Thus they repeat the symbolism of Key 17 where we see nature unveiling herself as truth. In Key 19 we see humanity so perfectly identified with that same truth that it has nothing whatever to conceal.

Someone may ask, "What about the secrecy with which the Masters of Wisdom are supposed to surround themselves?" The answer is that they do nothing of the kind. The veils which hide them from us are of our own weaving, even as is the Veil of Isis. Our ignorance is the veil rather than anything to which the Masters resort themselves. They are really the most childlike and transparent of human beings. Their lives are simple. Their words are simple. It is because they are so plain and direct that what they say is seldom understood. Hence an old alchemical author says:

"The Sages, then, do well to call their gold or earth, water, for they have a perfect right to term it whatever they like. So they have frequently called the Stone their gold, their superperfect gold, their regenerate gold, and by many other names besides. If any one does not perceive their meaning at the first glance, he must blame his own ignorance, not their jealousy."

A few lines back you read that Key 19 has intimations of another way than that which is barred by man's interpretations of his sense-experience. This other way is indicated by the fact that both children turn their backs on the wall. The nature of the Other Way is shown also by the fairy ring in which they dance.

These two concentric circles are symbols of the fourth dimension. The way of the spiritual man is not the way of the natural man. The spiritual man centers himself in the inner circle of manifestation. By repeated practice, he has made habitual his identification with the indwelling **Central Self**.

Hence the children are of equal stature and stand on the same level, each with one foot in the central ring. In the natural man, subconsciousness, the feminine aspect of personality, is subordinate. She is subjected to the misunderstandings and misinterpretations of the masculine, or self-conscious, mind. This is not so in the life of a spiritual man, whose subconsciousness is released from the bondage of erroneous suggestion. In spiritual humanity the powers of subconsciousness are rightly understood and rightly unfolded. Under correct

application of the law of suggestion, subconscious habits have been established which rid us of the notion that because we cannot attain to certainty by means of sensation, we cannot attain to certainty at all.

For this reason the first of the Tarot Keys is named "The Fool". The certainty of freedom possessed by a spiritual man is knowledge gained by means which go beyond sensation. Such knowledge seems folly to the uninitiated, and the world of sense-bound humanity derides it. For the Way of Certainty is the Way of Non-Sense, even as St. Paul meant when he wrote that his doctrine, to the Greeks, was naught but sheer folly.

Do not confuse this esoteric Non-Sense with ordinary "nonsense". Some well-intentioned persons do, in this age of eager, but often ill-directed quest for occult truth.

Thus it seems, sometimes, that the one sure way to get a wide popular hearing for anything purporting to be occultism is to make it as fantastically preposterous as possible. This the Inner School permits in order to test the discrimination of those who seek to approach its portals.

The little girl makes a gesture of repudiation toward the wall, thus indicating that subconsciousness has been trained to accept the Other Way. The little boy holds the palm of his hand away from the wall in a gesture of acceptance which complements what is expressed by the gesture of the girl. He is ready to receive the New Light on the Open Way.

These two represent the regenerated personality. Compare them with the kneeling figures at the feet of the Hierophant. Lay out Keys 5, 12 and 19 as shown in the Tarot tableau given in Lesson 2. Taken together in this manner, the Keys have more power to evoke thought than when studied separately.

Let us now consider Key 19 in relation to the direction South, which is attributed to the letter Resh. This is the southern face of the Cube of Space, shown in the diagram accompanying Lesson 18.

We may regard the Key as representing this face of the cube, so that the part of the design on the observer's right is the eastern half of the picture, and the part at his left is the western half. This makes the little girl correspond to the direction South-East, as does one of the sunflowers and the unopened bud.

From this we learn that it is only in humanity that the function of subconsciousness as intuition is really expressed. Subconsciousness is its agency of manifestation. In the kingdoms of nature below man, true intuition cannot be manifest. This is because intuition is conscious awareness of universal principles, and such awareness is not among the functions of the various organisms in the three kingdoms of nature below the kingdom of the natural man.

In these three kingdoms, represented by the three sunflowers behind the boy, there is an ever-increasing development of consciousness, approximating, in the higher animals, something very like self-consciousness. Animals like dogs and cats have most decided personalities, and so have birds accustomed to captivity, like canaries and parrots.

It is far from being true that these higher animals are completely identified with a group-soul and have no identity of their own. They have, in fact, personalities not much less distinct than those of human beings, including some persons who are very glib with their patter about animal group-souls, learnt by rote from Theosophical primers. Humanity also has a group-soul, just as truly as have the animals, and many men and women are by no means free from being dominated by it, as their behavior demonstrates.

The little boy, and the three sunflowers behind him, represent the direction South-West, corresponding to the sign Scorpio and Key 13. It is through the operation of the force symbolized by Key 13 that the development of successively higher states of consciousness is made possible. For this force is the active principle of generation and reproduction which provides the Life-power with the billions of physical vehicles necessary to the evolution of human personality at the level of the natural man. This same force, directed purposefully by the regenerated consciousness of man typified by the little boy, is what completes the Great Work.

The upper part of Key 19 corresponds to the upper part of the Southern face of the cube, and so we find that the Sun is a repetition of the Blazing Star of Key 17 here brought into full manifestation.

The lower part of Key 19 corresponds to the direction South-Below, and thus we learn that the fairy ring in which the children dance is another way of symbolizing what is taught by Key 18. The ring is the Ring-Pass-Not of the regenerated organism. The children clasp hands above its center. For the Other Way and the Way of Return are one, and that One Way leads within, or from the surface to the center. This we shall see plainly expressed by the last two Keys of the Tarot series, to be analyzed in the next four lessons of this course.

GRANDCHILDREN OF THE SUN

The title of this supplementary instruction states a fact. The whole animal creation, culminating in man, is the physical offspring of solar energy developed in the womb of Mother Earth. Back to its source in the solar radiance runs the current of human life through the chain of earthly embodiments. Thus truly are we “grandchildren of the sun”.

There is no break, anywhere in the chain, or we should not be here. Thus we may say with certainty that our personal lives are direct expressions of the radiant power which has evolved the physical universe out of itself. In us, beginning (1) and end (9) are united. Rightly

understood, therefore, Key 19 strengthens faith, and gives that calm confidence in the perfect adequacy of the force we are learning to direct . . . a force that flows through our minds, our speech and our actions, into the field of circumstance surrounding us.

Faith works wonders even when it is blind. **Seeing** faith, resting on the sure foundation of demonstrable knowledge, accomplishes even greater marvels. It is the basis of courage and of personal power. Thus what is pictured by Key 19 is, astrologically, the ruler of the activities represented by Key 8; and in Key 4, astrologically, we have the Tarot presentation of the special field in which the solar radiance finds its highest expression in human life.

You have within you the power which constitutes creation. It is a real power, even in the narrow sense of "real" as understood by the crassest materialist. It is no dream, no fancy, no wish-fulfillment. It can be measured and weighed. It is also the substance of every physical thing you know. Through unmeasured millenniums of evolution it has worked to produce its highest terrestrial instrument, human personality. Now, in you and others working along the same lines of endeavor, it is effecting the marvel of conscious, purposive evolution from mere homo sapiens into something far beyond . . . homo spiritualis.

We say "now", but we do not mean this regeneration is something new. By comparison with the millions of millenniums of terrestrial past revealed by the radio-active properties of fossil rocks, man's history is as a moment in the great drama of the Life-power's self-expression.

Our time-sense makes the lives of the great Regenerates seem far distant from us; but in the Eternal Consciousness, Moses and Buddha, Lao-tze and Jesus are truly our contemporaries. The same power which was at work through them is at work in us, can perform the same wonders, can free us forever from the space-time limitations symbolized in Key 19 by the wall behind the children.

We think of these great men as "old souls", far advanced beyond us. But what is their report of themselves? They all agree that they are first-fruits, that they are little children of the Spiritual Sun. They are our kinsmen, and in their eternal consciousness they truly live and act through us. Their powers flow out through the channels of our human personality.

Unperceived by most of us; recognized as present by only a few in every human generation; this power really and truly is present, just as the invisible waves of innumerable broadcasting stations are present in the room where you read these words. It is the presence of these mighty powers in you which has shaped your life, and has resulted in the special interests which make you one of the great body of men and women who are called to determine the future of mankind.

Does this seem too grandiose? Why underestimate yourself? The real nature of man is essentially divine. When we begin, however dimly, to realize this and act upon the realization, we find ourselves dancing with the children in the fairy ring.

Telegraph and telephone companies have instruments which take an electric impulse, weakened by long-distance transmission, and build it up again. In the creative order, man is like that. In him the creative impulse originating in the Limitless Light, and physically concentrated in our sun, runs like a weak current because it has been transmitted through an unimaginably long series of lives. Yet in man this weak impulse can be made to rise in power and intensity. This is the inner occult meaning of “regeneration”. In us the Life-power flames again with its original creative potency.

More than this, our high destiny is to bring forth upon this globe a new race of men and women. Not by the slow processes of birth and growth, nor by transmission of characteristics established during thousands upon thousands of years of ordinary generation. Those processes have reached their limit in producing homo sapiens. In a sense the Coming Race is self-generated, self-created. Its members already walk the earth and every year sees the addition of new recruits to its ranks.

Times of stress and trial like these, the records show, are times particularly favorable for the development of such men and women. The whole history of evolution shows that great changes and great advances come in periods of crisis and cataclysm. In such a period it is our privilege to find ourselves once more incarnate on this earth.

What has all this to do with practical fulfillment? First, that as you were taught in SEVEN STEPS, vision of the desirable results must precede all our endeavors to effect its actualization. So we show you the picture and remind you how often you have been told that nothing is too good to be true. Second, that by using Key 19 itself, and feeling in you the swelling surge of the Cosmic Light, you will build up the necessary mood of confident expectation. For you will know, better and better as you practice, that the Life-power can be relied upon.

Already you are among the called. Your vocation is clear. Point yourself toward it, and all the necessary transformations of personality and circumstance will have been begun. Not that you are to suppose the high vision is to be henceforth your exclusive mental preoccupation. What we aim at is to have you practice the long view a little more. Things nearer at hand will demand attention to be sure, but these are only the changing scenery along the Way of Return.

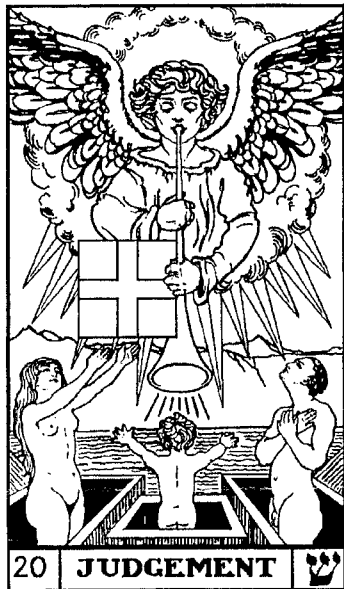
There may be dark days. There may be times of storm and stress. Yet, if you do but remind yourself of who and what you really are, power to meet the day's requirements will well up within you. Not idle daydreaming, but clear vision of your inevitable, certain destiny, will be the fruit of this practice with Key 19. It shows you, as do the other Tarot Keys, what you really are—the fulfillment and hope of all the kingdoms of nature below the level of humanity. Through you, and others like you, not only is human personality to be regenerated, but, more than this, the very earth shall blossom like the rose.

Regeneration means re-creation. Too often we confuse recreation with various means of escape from reality. Yet the Great Work, say the alchemists, is really child's play. Nothing deadly serious about it. This, perhaps, is the most important use of Key 19. Identify yourself with the little children and you will begin to feel their gay lightness. You will be rid of the disguises of pretension and undue regard for what people think. You will recapture the innocent shamelessness symbolized by their nudity. For the New Creature has nothing to hide from and nothing to conceal.

TAROT FUNDAMENTALS

Lesson Forty-three

REALIZATION



Key 20 shows the sixth stage of spiritual unfoldment in which the personal consciousness is on the verge of blending with the universal. At this stage the adept realizes that his personality is nothing but a manifestation of the relation between self-consciousness and subconsciousness. He sees, also, that self-consciousness and subconsciousness are not themselves personal, but are modes of universal consciousness. He knows that in reality his personality has no separate existence. At this stage, his intellectual conviction is confirmed by a fourth-dimensional experience which blots out the delusion of personal separateness.

The number 20 has already gained special significance for you as the number of the letter Kaph to which Key 10, the Wheel of Fortune, is assigned. Thus 20 is for you a number symbolizing grasp, or comprehension.

This idea is basic in connection with Key 20, because in this Key we see the result of completing the cycle of manifestation represented by the Wheel.

In the lessons on Key 10, it was pointed out that humanity at large is yet in the position of Hermanubis and that the completion of the Great Work consists in the extension of the light of intelligence through that segment of the Wheel which is marked by the letter Yod. In other words, when man comprehends his true nature, he sees that this nature is identical with the One Reality, the One Will, of which the universe is a manifestation. Then he says, "I have no will but to do the will of Him that sent me."

On the other hand, he **knows** that Will. He knows it as a will to freedom, as a will to joy, as a will to abundance. He knows that it is a will to good, to the impartation of every good and perfect gift. He comprehends it as the Will which has its expression in all activity. Here and now he sees that Will expresses no lack, no disease, no failure, no poverty. He grasps the truth that whatever appearances of evil surround us, they seem as they do because we are not yet seeing the true relations.

For such an one, daily experience is a succession of miracles. When we begin to see the light, it is like the lightning-flash of Key 16. While it lasts, it breaks down structures of error and shows all existence as it really is. Then the darkness of ignorance closes in again and we have to wait for the next flash.

In the state represented by Key 20, however, there is perpetual recognition of the power of Spirit. Thus 20, read from units to tens, expresses the operation of the No-Thing through memory, or the working of the Fool's vision through the law of the High Priestess. Here there is freedom from the lapses of memory which assail us earlier in the work. Moment by moment, without cessation, we see the truth and live it. With this recognition comes a new kind of consciousness. We do not sleep any more. Our bodies are put to rest, but **we** remain awake, able to function consciously in the fourth dimension so that we actually do "serve God day and night", in the ranks of the Great Companions.

This is one of the meanings of conscious immortality. The writer of these pages testifies to his certain knowledge that this is an experience shared by thousands of perfectly normal men and women. To be unconscious eight hours out of the twenty-four is as unnecessary as to wear a gas-mask in ordinary air. We are immortal and whether we know it or not, we can function consciously while our bodies sleep.

The greater number of persons, however, do not recall their nocturnal experiences because they have not yet developed the physical instruments for recording them. Once this power of recalling the experience is developed, it becomes possible to plan a whole night's work and recollection of it will be part of the day's activities. Until this is known experimentally, no human language can convey the alteration it makes in one's life.

The Hebrew letter Shin (שׁ) means "tooth", or "fang". In its form this letter resembles three tongues of flame rising from a fiery base. Thus the element of fire is attributed to this, the third and last of the Hebrew Mother letters. The sound of the letter, "sh!" is an admonition to silence, understood by all men. So, but more emphatic, is the sharper hiss of which this letter is also a sign in Hebrew. Thus Shin corresponds by sound to the occult counsel: "Be Silent."

Serpents, everywhere recognized as symbols of Wisdom, are silent, subtle creatures. Jesus told his disciples to be wise as serpents, thus indicating, for those who had ears to hear, his agreement with the ancient doctrine of the importance of silence. Evidently then, in beginning our study of the letter Shin, we are approaching a deep wisdom, which has always been reserved, something about which we must keep silence.

It is not because Knowers of the Secret are niggardly with their spiritual possessions that they observe the rule of silence. Nor do they keep silence because any order of beings higher than man imposes a censorship on speech. Neither is silence observed by the wise because the Great Arcanum is dangerous. The reason for silence is thus phrased by Lao-tze:

“The Tao which is the subject of discussion is not the true ‘Tao.’ We may compare this with a statement of the alchemists which is really negative, though its wording, seems to be positive. They say: “Our matter has as many names as there are things in this world; that is why the foolish know it not.”

The Great Secret simply **cannot** be told. To try to tell it, therefore, is utter folly. The wise waste no time, invite no misconception, expend no energy in vain endeavors to tell. When they do speak, it is not to impart the Secret, but to point out the Way.

On the other hand, they who know the Secret are forever telling it, not only by their words, but also by their lives. Thus a correspondent writes: “How strange that though I had read the same statement hundreds of times, it is only now that I perceive it!”

As when we learn a foreign tongue, so it is with the speech of the wise. At first the words are meaningless noises. Then we apprehend some of the meanings. If we persist in our study, a day arrives when not only the dictionary definitions of the words, but also the subtle connotations and implications no lexicographer may hope to capture, are conveyed to us in **the very same words** which meant nothing in the beginning.

So it is with these Tarot studies, where not only the written word, but also the more expressive language of pictorial symbols, is used to communicate the mysteries. We must again remind you that in these lessons you are given keys which will open the doors of the prison of ignorance and admit you to the freedom of the True World. The language of symbol is the common speech of the inhabitants of that True World. All tongues of mankind are but poor translations from it.

In old versions of Tarot, as in ours, Key 20 is invariably named Judgement. On the surface this refers to that day which theologians regard as being afar off—the day when all souls shall be judged; but this is a veil for the real meaning. Judgment is the consequence of weighing evidence. Hence Justice is always represented by the scales and in ancient Egyptian pictures of the judgment of the soul, the candidate's heart was put in the balances to be weighed against the feather of “Maat”, or truth.

Again, judgment implies estimation or measurement. One might say that the Great Arcanum answers the question, “How much do you weigh?” We have to see that since all that is real in us is **identical** with the One Thing, our true weight must be the same as Its weight. George Burnell has expressed this beautifully in his axiom: “Truth is that which is; there cannot be that which is not. Therefore that which is, or Truth, must be all there is.”

When the weight of the heart . . . the central consciousness in man . . . corresponds to the weight of the feather of truth, then the scales of judgment are balanced.

A judgment is a reasoned conclusion. Ageless Wisdom offers a reasonable doctrine. The sages forever say: "Come now, let us reason together." St. Paul, writing of the giving up of the false sense of personality, calls it a reasonable sacrifice. The Chaldean Oracles bid us to join works to sacred reason. Thus in the symbols of Key 20 we shall find many references to the number 4, the Tarot number particularly associated with reason.

Yet, since a judgment is a reasoned conclusion, and reasoning leads to that conclusion, judgment is also the end of reasoning. In Key 20, reasoning has come to its term and a new order of knowing is manifested. Old things have passed away through the operation of the law pictured by Key 13 which is the agency of the principle of right discrimination pictured by Key 6. There is no more weighing of evidence, no more discussion of pros and cons, no more argument for or against. That is all done with and in the picture we shall find abundant witness to this.

Finally, a judgment is a decision. It has direct consequences in action. Note that word "decision" and its derivation from a Latin root meaning "to cut". In this you have the same hint that is given by the correspondence of the letter Shin to a Hebrew word meaning "separation". The Judgment cuts off forever our connection with the false knowledge of "this world." It puts an end to our limitation to three-dimensional consciousness. It terminates our sense of mortality.

Thus in a Bible promise directly related to this doctrine of Judgment, we read: "They shall hunger no more, neither thirst any more."

To have done with all this misery. Nothing less. That is the promise, and to have done with it **forever**. Not a makeshift alleviation. A devouring flame of realization which consumes the whole brood of lies.

This week practice silence. Speak as little as you can. Keep your emotions under control and above all try to make your thoughts quiet. You will soon realize that this conserves energy for useful endeavors. Continue this practice the rest of your life.

COLORING INSTRUCTIONS

KEY 20. JUDGEMENT

Yellow:	Bell of trumpet; rays from clouds.
Blue:	Background; water; angel's dress. (The dress a darker shade.)
Gray:	Bodies of human figures; coffins. (Coffins a darker shade.)
White:	Clouds; banner (not cross); icebergs (Blue highlights, very delicate); collar edging on angel's dress.
Gold:	Trumpet.
Blonde:	Hair of woman, child and angel.
Red:	Angel's wings; cross on banner.

TAROT FUNDAMENTALS

Lesson Forty-four

JUDGEMENT

The Angel of Key 20 is obviously Gabriel, for he carries a trumpet which summons the dead from their coffins. Gabriel is the archangel of the moon. In this connection observe that 2, the number of the Key attributed to the moon, is the root-number of 20. Furthermore, in Key 2, all the water shown in Tarot has its source.

The idea here is that the presiding power in the scene is the power of reflection, the root-power of the Universal Memory. Gabriel means “Might of God”, and the suggestion is, therefore, that human personality is raised from the “death” of three-dimensional consciousness by a power descending from above, rather than by its own efforts. The Spirit of Life in us never forgets itself, and when the day of judgement comes we hear the trumpet-call proclaiming our real nature and calling us from the deathlike sleep of belief in mortal existence.

In the composition of our version of this Key, care has been taken to enclose the angel in a geometrical design consisting of two equal circles exactly filling a larger one. The angel's head is in the upper small circle, his body in the lower one. This figure is an ancient symbol for the fourth dimension.

Clouds surround the angel because the true nature of the Self is veiled by appearances, and the substance of these appearances is really the same as the stream of consciousness typified by the robe of the High Priestess. It is the flow of the stream of consciousness which gives rise to our ideas of time, and these ideas partly veil from us the true nature of the One Identity.

Twelve rays of light pierce the clouds. These have a technical Qabalistic meaning, for in Hebrew wisdom, the Divine Name **הוה** “Hua” (pronounced Hu), has the numeral value of 12. It is the Hebrew third personal pronoun “He”, attributed to Kether, the Crown of Primal Will. The intimation here is that the light piercing the veil of clouds is the light of the True Self, called “He” by Qabalists. Gabriel personifies one aspect of that light.

Descending from the trumpet are seven rays. The trumpet itself is made of gold and in preceding lessons you have learned the occult significance of this metal. As an instrument for amplifying sound vibration, the trumpet refers to the fact that the awakening of the higher consciousness is actually accompanied by certain sounds. These are represented by the seven little rays which correspond to the sound vibrations of the seven interior centers symbolized by the small stars of Key 17.

The icebergs in the background refer to a certain alchemical dictum which says that in order to perform the Great Work we must **fix the volatile**. The volatile is the stream of conscious energy typified as water. Its flow gives rise to the illusions from which our delusions are derived. When we fix it, or make it solid by arresting the flow, we are emancipated from bondage.

Thus Key 12 shows the Hanged Man, or Suspended Mind, in connection with the element of water. The state of Samadhi, or perfect abstraction there pictured, culminates in the Perpetual Intelligence symbolized by Key 20.

The higher consciousness arrests the flow of mental energy. Because it does this by means of abstractions having their basis in mathematics, the arrested flow of consciousness is represented by ice as it is in Keys 0 and 9.

The sea, moreover, is the **end** of a flowing of water. Thus it suggests the same notions of termination and conclusion which we found associated with the word "judgement".

The sea supports three stone coffins intimating that the real support or basis for the appearances of physical form is the vibration of mental energy. The sea is the great sea of the race-consciousness operating at the subconscious level.

This is the actual substance of all things in human environment. There is no difference between the substance of an electron and the substance of a thought. In these days this ancient doctrine of Ageless Wisdom is receiving abundant confirmation from exoteric science.

The coffins are rectangular to suggest the apparent solidity and impenetrability of three-dimensional forms. The human figures stand upright so that their bodies are at right angles to the bottoms of the coffins. This intimates something which is impossible to delineate—the mathematical definition of the Fourth Dimension as that which is at right angles to all three dimensions of space as we perceive them.

The three figures represent self-conscious awareness (the man), subconsciousness (the woman), and their product, the regenerated personality (the child). They correspond also to the Egyptian triad, Osiris the father, Isis the mother, and Horus the child.

To the initiated, their postures hint that each figure represents a Roman letter. The woman, by her extended arms, denotes L. The child lifts his arms so as to make a V. The man, in the traditional posture of Osiris risen, crosses his arms on his breast to form an X. Thus the three persons symbolize L. V. X., the Latin for light.

The man is in an attitude of passive adoration. In four-dimensional consciousness, or the Perpetual Intelligence, the self-conscious mind realizes that it does nothing whatever of itself. It is merely a channel through which the higher life descends to lower levels of manifestation. Its one virtue consists in what is intimated by the name of the mode of consciousness typified by the Magician, the Intelligence of Transparency. The more transparent self-consciousness becomes, the less interference it offers to the free passage of the One Thing. "Of myself I can do nothing", is the meaning of the man's crossed arms. The X crosses out, or cancels, the idea of personal origination for any action.

The woman actively receives the influx of power from above. Since her posture suggests the letter L, it is related to Lamed and to Key 11, which represents the Faithful Intelligence. Like the woman in Key 11, the woman in Key 8, the woman in Key 6, and the Empress, this woman has yellow hair as does the central figure in Key 17. They are but different aspects of the Empress. Under the guidance of right reason, subconsciousness expresses perfect faith.

Unreasonable faith is impossible, however stoutly men affirm that their creeds and dogmas deserve to be called "faiths". Thus the woman here represents the purification that follows right reasoning—the subconscious response to correct estimates of reality.

The child faces toward the interior of the picture. Thus he represents insight, the turning of the mind away from the false reports of external sensation. His posture corresponds to V, or Vav. He is a symbol of intuition and of the Triumphant and Eternal Intelligence.

The three figures are nude to suggest a state of perfect innocence, a state of freedom from shame, that false notion engendered by our incorrect interpretations of the nature of human life and its functions. Their nudity also suggests perfect intimacy. This, of course, is one of the conditions of the Perpetual Intelligence in which the true relations between the conscious and subconscious minds and their offspring, personality, are clearly understood.

The flesh of the figures is gray to show that they have overcome all the pairs of opposites. Gray is the tint resulting from the blending of any two complementary colors, such as white and black, red and green, and so on.

The Tarot Keys which correspond to the seven interior centers correspond also to the pairs of opposites. We have here an intimation that in the Perpetual Intelligence there is a perfect blending of all the seven pairs of opposites: Life and Death (Key 1); Peace and Strife (Key 2); Wisdom and Folly (Key 3); Wealth and Poverty (Key 10); Grace and Sin (Key 16); Fertility and Sterility (Key 19), and Dominion and Slavery (Key 21). Thus the gray flesh of the figures shows that the forces of the centers have been perfectly coordinated, even as the seven rays issuing from the trumpet intimate the same thing.

The banner on the trumpet is a square measuring 5 x 5 units. Thus it is really a magic square of twenty-five cells, or the magic square of Mars. It refers, therefore, to the activity

represented by Key 16, and also to that which is at work in what is symbolized by Keys 4, 13 and 15. Fire, the quality of Mars, predominates in Key 20.

Since the banner is square and bears an equal-armed cross, both the banner and the cross are symbols for the number 4. The same number is indicated by the four figures in the picture. Besides this, there are four principal elements in the scene: the icebergs, the sea, the group of human figures, and the angel Gabriel.

For Tarot students, 20 represents Key 4, the Emperor, multiplied by Key 5, the Hierophant. The Emperor is also the Tarot symbol of the sovereign reason which leads to decision, or right judgement.

Again, the banner corresponds to the number of the Key, for it is a square bounded by lines of five units. Thus the perimeter of the banner is twenty units. We may think of the Perpetual Intelligence as being the product of the inter-action of Reason (Key 4) and Intuition (Key 5). We must reason rightly before we receive the inner teaching of intuition. Lazy minds do not hear the angel's trumpet-call nor receive instruction from the Voice of the Hierophant.

In the Cube of Space, the line corresponding to the letter Shin is the coordinate line joining the north face to the south. This line moves from the center as do all three coordinates. The reason for this is that the cube is brought into manifestation from the central point.

The first coordinate is the line of the Mother letter Aleph (א). This line extends upward from the center to the face Above, corresponding to the letter Beth (ב), and downward to the face Below, corresponding to the letter Gimel (ג).

The second coordinate is the line of the Mother letter Mem (מ), extending eastward from the center to the face East, corresponding to the letter Daleth (ד), and westward from the center to the face West, corresponding to the letter Kaph (כ).

The first coordinate, because it corresponds to Aleph and the Fool, is that of the Life-Breath. The mode of consciousness it represents is spiritual consciousness which we usually term "superconsciousness".

Remember, the terms "above" and "within" are interchangeable in occultism. Our habits of thought are vestiges of ancestral thinking when "heaven" was identified with the sky which appears to be above the surface of the earth. Masters of life know that the true location of heaven is not **up** but **in**. "The kingdom of heaven is within you."

Superconsciousness, therefore, is **interior** consciousness. Thus in Key 18, the Path of Return appears to ascend, but really it leads **within** as does the path in Key 14. Similarly, in Key 20, the child faces into the picture as do the listening ministers in Key 5.

We now see that each of the cube coordinates is a symbol for an aspect of superconsciousness, or **awareness of the within**. In Key 12, this awareness is shown as a reversal of the mental attitude of the average man who is concerned almost wholly with outward appearances and his mental and emotional reactions to them. Key 12, through the letter Mem (𐤌), thus connects the eastern face of the cube, attributed to Venus, fabled to have been born from the foam of the sea, to the western face, attributed to Jupiter, the sky-father, ruler of rains and lord of the thunderbolt.

The third coordinate is associated with the element of fire and links together the northern face of the cube, attributed to the fiery planet Mars, and the southern face, attributed to the sun, source of all manifestations of fire on earth.

The first coordinate, that of Aleph, is associated with **life**. The second is assigned to Mem and to **substance**, which is symbolized universally by water. The third is that which has to do principally with **activity**, symbolized by Hermetic philosophers as fire.

Thus Key 0 is mainly concerned with superconscious awareness of life, Key 12 with the superconscious awareness of substance, and Key 20 with superconscious awareness of the true nature of activity. If you develop these hints, you will find out for yourself many aspects of truth which will be all the more valuable to you because they will be your own discoveries.

Note also that since, in each of these coordinate lines, the direction of movement is double, (away from the center in two opposite directions) it is impossible to follow any one of them from the surface back to the center.

How, then, shall one get to that center? By following one or another of the four interior diagonals. These are not shown in the diagrams accompanying Lesson 18 because they would have been confusing, but you can work them out without any difficulty if you attend closely to what follows.

These four interior diagonals correspond to four of the five final forms of certain letters in the Hebrew alphabet. When the letters Kaph, Mem, Nun, Peh or Tzaddi come at the end of a Hebrew word, they are always written in a special way for which the Hebrew alphabet has five distinct characters. These are known as the five **finals**.

The four diagonals extend upward from the bottom of the cube and they all pass through the inner center. The path of final Kaph (ך) begins at the South-east lower corner and runs diagonally upward through the center to the north-west upper corner. There it connects the lower end of the south-east line to the upper end of the north-west line. The path of final Nun (ן) begins at the north-east lower corner and runs up through the center to the southwest upper corner. There it connects the lower end of the north-east line to the upper end of the south-west line. The path of final Peh (פ) is the diagonal connecting the lower end of the south-west

line to the top of the north-east line. The path of final Tzaddi (ז) joins the lower end of the north-west line to the upper end of the south-east line. Such are the paths of the four diagonals.

The place of final Mem (ם) is at the center of the cube, the point of perfect equilibrium and the point of control. There, final Mem is combined with the letter Tav (ת) to form the Hebrew word **מת**, “toom”, signifying perfection and completeness.

From this it will be evident that it is by means of the psychological and other activities represented by Keys 10, 13, 16 and 17 that we may take the steps which lead consciousness inward to the center. Because the four diagonals all move upward toward the center from points represented by the four corners of the lower surface, which surface is symbolized in Tarot by Key 2, it is evident also that the life-force of a person undergoing occult training moves along these paths as a result of responses originating at the subconscious level. The upward movement along the diagonals is a consequence of, and response to, a prior downward movement, originating at the conscious level represented by the cube's upper face.

For example, the shortest way to get to the beginning of the diagonal corresponding to final Kaph is to descend through the line North-East, corresponding to Key 4. From this point one follows the line East-Below, corresponding to Key 7, and then upward through the diagonal corresponding to final Kaph and to Key 10.

The shortest way to reach the beginning of the diagonal corresponding to final Nun is simply to descend the line corresponding to Key 4 and the letter Heh.

The shortest way to reach the beginning of the diagonal corresponding to final Peh is to descend the line North-East, thence to go westward through the line North-Below, and thence southward through the line West-Below.

The shortest way to reach the beginning of the diagonal corresponding to final Tzaddi is to descend the line North-East and go westward to the end of the line North-Below, which is also the beginning of the line attributed to final Tzaddi.

Note that the first of these diagonals is that of final Kaph, hence it cannot be traversed until the western face of the cube, corresponding to Kaph, has been bounded. That is, none of the interior diagonals may be entered until one has passed through the line West-Below, corresponding to Key 15. Understand of course, that this is purely diagrammatic. What is meant is that one is not ready for the journey upward toward the center until one has faced the definite problem which happens to be one's own Dweller on the Threshold.

Having arrived at the center by way of any one of the four interior diagonals, one may then pass in any of ten different ways to the exterior. Four lines lead to the upper corners through

the diagonals, and six lines lead to the faces through the paths of the Mother letters. Thus we learn that Keys 0, 12, 20, 10, 13, 16 and 17 represent the ways leading from the center to the external faces and corners.

All this is probably difficult at first reading, but we include it at this point because nothing in the whole system of Tarot symbolism, with the possible exception of the Tree of Life, is of greater value. Thus we advise you emphatically to follow all these descriptions of the cube symbolism and directions with the diagrams and with the Tarot Keys which correspond to the various lines and faces of the cube.

We approach the end of this series of lessons. Now is the time to bring your occult diary up to date. Go back through the course and make sure you are actually carrying out the instruction. Pay special attention to the supplementary text at the end of the lessons bearing even numbers.

The cumulative effect of the comparatively simple tasks which have been set for you is most valuable. Do not be deceived by the seeming simplicity of some of this work. Nature operates by simple means and the Great Work is an imitation of her ways and processes.

YOU MANIPULATE LIGHT

While every Tarot Key tells a definite, precise story about some aspect of the real nature of man and Universal Spirit, and their interlocking relationships, we deem this twentieth Key to be of special importance. Especially in our age, which is evidently one of those times of crisis when evolution for thousands on thousands of human personalities, instead of for only a few in every generation, becomes possible.

An evolution, remember, different from preceding stages of unfoldment in that it is consciously brought about by man's intention and choice. Different, also, in that while it does have its physiological side, it is chiefly an entry into a new field of consciousness—a tremendous widening of man's mental range.

Thus Key 20 suggests the union of the spark of divinity inherent in man with the **totality** of the Divine Being. This is a direct consequence of conscious attunement of the personal will to the **intellectually recognized** Divine Will. In one sense, of course, the union of every human personality with the universal Divine Will has been always. We do not **achieve** union. We become aware of it and, as the angel in Key 20 intimates, when the awareness comes, what has hitherto seemed to us to be personal effort is recognized as the working upon us, and in us, of the Life-power itself. "Personal will" is then seen to be no separate thing, but merely the focussing of the Cosmic Will and all its powers in the time-space field occupied by a single human organism.

Will-power is light-power and light-power is the highest meaning of the ancient symbol of FIRE, correlated by Qabalists with the letter Shin. Shin means “tooth”, and even our physical teeth begin the process by which fire is released from food into our blood. To devour anything is to masticate it, and the Old and New Testaments, as well as the vision of Arjuna in The Bhagavad-Gita, give us a picture of the Life-power as a devouring fire, swallowing up and assimilating form, and form's fundamental condition, the illusion of **limited** TIME-SPACE.

When, as a rational process, a human being deliberately **chooses** to put aside the illusive “personal will”, and to live in thought, word and deed as “an unprofitable servant” of the true Primal Will, he really begins to live. This is truly a judgement, and the student who arrives at this realization comes to judgement on the last day of the old heaven and the old earth. Hence-forward he will have a different time-conception and a different space-conception. He will know what the anonymous author of the Epistle ascribed to St. Peter had in mind when he wrote: “Do not overlook this one fact, dear friends, that with the Lord one day is like a thousand years and a thousand years are like one day.” (2 Peter 3:8.) They who twist texts to suit their notions of prophecy have made ill use of this statement. It occurs in context directly related to the occult meaning of Key 7, as you will discover when you look it up.

Here is a fact which must not be overlooked. It is a **psychological** fact well understood by all whose inner consciousness is with the Lord; that is, perfectly attuned to the reality designated by the word יהוה, Jehovah. Their time is not the time of ordinary **homo sapiens**. Their space is another dimension. Because of this, they exercise powers actively which remain latent and unexpressed by men and women whose consciousness is not “with the Lord”.

In this connection the Greek word “para” has the definite meaning of association or combination. He who is “with the Lord” is what Eliphaz Levi calls “the depository of the power of God”, and one consequence of this is his ability to perform works of power regarded by the multitude as being miracles.

They who seek the unfoldment of powers for selfish purposes never unlock the more potent forces. Up to a point it is possible to release powers latent in subconsciousness— powers which are, so to say, left-overs from earlier stages of evolution. Powers that are truly wild beasts, extremely dangerous to man even though he may hold them in subjection, as does an animal trainer, by the exercise of his superior human intelligence and volition.

All systems of so-called occult training which aim at awakening such powers without working **first** to aid the student's self-conscious evolution into something beyond mere **homo sapiens**, lead to dangerous regressions. The more so because the powers are really there, and do produce remarkable results. They may, indeed, be used for more or less beneficent purposes, such as healing and the like.

Yet the fatal defect in all such regressive systems of practice is that many of the powers so brought into action are just as certainly stronger than ordinary human beings as are tigers, or elephants, or giant saurians. Sooner or later they are likely to turn upon their trainers; and besides time and energy spent on awakening them, is time and energy diverted from man's real business.

He who devotes to bringing about what is pictured in Key 20 even a quarter of the time, attention and persistence required to gain precarious "mastery" over these subhuman powers, will gain also a perfect and genuine skill in directing **those very powers**, because he will be able to eliminate their dangerous qualities. This is what is meant by the saying that the lion and the lamb shall lie down together and a little child shall lead them. The same little child is the central figure of Key 20.

Getting rid of the delusions rooted in the ordinary human being's space-time concepts rids us also of all reliance on things or circumstances. Money in the bank may be swept away. The "soundest" stocks may turn out to be worthless paper. Even so-called "real" estate often has none of the substantiality its name suggests. Things always fail when you make them the foundation of your life. Things are ephemeral. They continually pass away. Change is their established order.

There is only one constant, unchanging Reality, and that is Pure **Spirit**. It was in the beginning, is now—concealed by myriad forms, both visible and as yet unknown to us--and ever shall be the only Sure Foundation on which we may with utter confidence rest our lives from day to day.

Belief in things, and in the efficacy of arrangement of things, has created the chaos of our present "civilization". Belief in things leads to cut-throat competition, to unrest, to misery, disease and failure. He who wakens to the realization of what is pictured by Key 20 does not have to overcome belief in things by main force. Denuded of all sense of personal possession, mentally naked as a babe, he is as the gods—"clothed with the sky", as Hindus say, and able to exercise all the "sky-powers", or celestial forces.

Yet, though this awakening brings to every person who experiences it the last of earthly days, the end of the "old man", and complete liberation from the old time and space ideas, it is not the very last stage of unfoldment. One further, greater realization follows it, and that we shall consider with Key 21.

In the meantime, try to realize reasonably and coolly the truth of the fact that your destiny is to go beyond *Homo sapiens*. You **can** think this through, if you do but address yourself determinedly to it. You can dedicate yourself wholly and without the slightest reservation to this, your inevitable destiny. Formal and ritualized dedicatory practices are not required. Use your own ingenuity, and you shall become in truth "a child of earth, risen from the grave of error."

TAROT FUNDAMENTALS

Lesson Forty-five

COSMIC CONSCIOUSNESS



The last card of the major Tarot Keys, The World, is a symbol of cosmic consciousness, or Nirvana. The central fact of this experience is that he to whom it comes has first-hand knowledge of his identity with the One Power which is the Pivot and Source of the whole cosmos. He knows also that through him the power which governs and directs the universe flows forth into manifestation.

Words fail to give any adequate idea of this seventh stage of spiritual unfoldment. It must be left to your intuition to combine the suggestions of the picture with the meaning of the letter Tav (ת) which is assigned to this Key. Here is a picture of what you really are and of what the cosmos really is. The universe is the Dance of Life. The inmost, central SELF of you is the Eternal Dancer.

21 is the sum of the numbers from 0 to 6, so that, as a Key number in Tarot, it shows the completion or extension of the power of the principles represented by the seven Keys from 0 to 6. Thus there is a close affinity between Key 21 and Key 7, for as 21 is the consequence of adding the digits from 0 to 6, so 7 follows 6 in the numeral scale.

Furthermore, we shall find that Saturn is attributed to Key 21 and Saturn is the seventh of the planets known to the ancients. From Saturn's Hebrew name, "Shabbathai", we get the same meaning as from Sabbath, the day of rest or inertia and the seventh day of the week. In the Tarot tableau, moreover, Key 21 (3×7) is placed underneath Key 14 (2×7), and Key 14 is placed below Key 7. Thus the principle at work in Key 21 is represented by Key 7, and the secret of Key 7 is beautifully explained in the following words from Light on the Path:

"Stand aside in the coming battle, and though thou fightest, be not thou the warrior.

"Look for the warrior and let him fight in thee.

"Take his orders for the battle and obey them.

“Obey him not as though he were a general, but as though he were thyself and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear, then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and sense will fail, and thou wilt not know thy friends from thy enemies.

“He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.”

Read this quotation carefully. See how the warrior, the rider in the chariot, is identified with speech, the function associated with Key 7. Furthermore, since the rider is the ONE SELF, he is also the Hierophant, associated with hearing, and in this quotation his “listening ear” is specifically mentioned. It is from a Master of the Western School that this gem of occult wisdom was given to us; and those who are familiar with it will recall the fact that the two sections of the text are each divided into Twenty-One numbered paragraphs, preceded by an introduction bearing no number.

“He is thyself.” The quest is for the SELF. The goal is the SELF. The knowledge is knowledge of the SELF. The power of the infinite and eternal SELF is the only power. The SELF is the ONE, working through the mysterious, glamorous activity of reflection and duality. All this is shown by 21, the number of this last Tarot Key.

The Hebrew letter Tav means “signature”, or “mark”. The actual mark is a cross having four equal arms, like the one on the banner of the angel in Key 20.

The Egyptian “Tau”, corresponding to this letter, is said to have been a tally for measuring the depth of the Nile, also a square for testing right angles. Among the Hebrews, the letter Tav, written in the old alphabet as a cross like that on the breast of the High Priestess, was a sign of salvation (see Ezekiel 9:4). It was a symbol for salvation from death and a signature of eternal life.

As representing a signature, this letter implies security, pledge, guarantee, and so on. A signature makes a business instrument valid. Thus Tav indicates the final seal and completion of the Great Work, the experience which validates the hypothesis of the Unity of Being.

The great secret of the letter Tav is the point where its two lines cross. This point represents the inner center at which the One Identity has its abode.

Thus The Book of Formation says: “The only Lord God, the faithful King, rules over all from His holy habitation for ever and ever.” And the same book indicates the place of that holy habitation thus: “The seven double consonants are analogous to the six dimensions: Height and Depth, East and West, North and South, and the Holy Temple that stands in the center which sustains them all.”

This innermost point is in itself No-Thing, and thus The Clementine Homilies report St. Peter as saying: “The Place of God is That-which-is-not.” Yet this latter text goes on to say:

“This, therefore, that starting from God, is boundless in every direction, must needs be the heart of Him Who is verily above all things in fashion, Who, wheresoever He be, is, as it were, in the middle of a boundless space, being the terminal of the All. Taking their origin therefore from him, the six extensions have the nature of unlimited things. Of which the one, taking its beginning from God, is displayed upwards toward the height, another downwards toward the depth, another to the right, another to the left, another in front, another behind . . . For at Him the six boundless lines do terminate, and from Him they take their boundless extension.”

Read this quotation several times. Compare it with what is said in Lesson 44 and with Figure 3 in the diagram accompanying Lesson 18. Note that the abode of God is called the heart. It is also termed “That which-is-not”, because it has no physical form or fashion, and might perfectly well be indicated by the zero sign which we attribute to the Fool. Yet it is by no means a nonentity, for this inner POINT is a positive metaphysical, or intellectual, reality. Hence, if you can grasp the idea that this place of God, or Holy Temple that stands in the center, is necessarily **everywhere**, you will see that it must be the center of your own being.

Hence to Tav is assigned also the Administrative Intelligence, of which it is written: “It is so called because it directs all the operations of the seven planets, associates their activities, and guides them all in their proper courses.”

Remember that the occult planets are the same as the interior stars mentioned in connection with Key 17. Remember also that each of these planets corresponds to a Hebrew double letter and thus to one of the six directions, as follows:

Mercury, Beth, Height, Key 1; the Moon, Gimel, Depth, Key 2; Venus, Daleth, East, Key 3; Jupiter, Kaph, West, Key 10; Mars, Peh, North, Key 16; the Sun, Resh, South, Key 19; Saturn, Tav, the CENTER (the Holy Temple), Key 21.

Thus Tav represents the point of control at the CENTER or heart. Not the physical organ, understand, but **heart** in the sense of “midst, inmost core”. To get at the heart of your personal existence is to enter the Palace of the King. There the ONE SELF is enthroned. There the Lord of the Universe has His abode. There is the central point of authority and

rulership, extending boundless influence throughout the cosmos. There, when the Great Work is accomplished, and the Father and the Son are in perfect union, the New Kingdom is established and shall have no end.

Concerning this an ancient alchemical treatise says:

“The Son ever remains in the Father,
And the Father in the Son.
Thus in divers things
They produce untold, precious fruit.
They perish nevermore,
And laugh at death.

By the Grace of God they abide forever,
The Father and Son, triumphing gloriously
In the splendor of their New Kingdom,
Upon the throne they sit,
And the face of the Ancient Master
Is straight way seen between them.”

The Book of Lambspring

That CENTER within. Seek it diligently and you shall surely find it and find there the Stone of the Wise, so perfectly described in the quotation you have just read.

Key 21 summarizes the whole Tarot and so epitomizes all that can be put into any kind of symbolism concerning the culmination of the Great Work. Stamp the symbols deep upon your subconsciousness as you color them this week.

COLORING INSTRUCTIONS

KEY 21. THE WORLD

Green:	Wreath
Blue:	Background (leave blank the ellipses round spirals in hands).
Brown:	Animals (As in Key 10).
White:	Clouds, as in Key 10. Rays should be painted white, extending from the ellipses round the spirals, into the blue of the background.
Blonde:	Hair on man and dancer; beak of eagle.
Violet:	Kaph-shaped veil round body of the dancer.
Red:	Binding at top and bottom of wreath, wreath on head of dancing figure.

TAROT FUNDAMENTALS

Lesson Forty-six

THE WORLD

The title of Key 21, THE WORLD, suggests “world-consciousness”. When you attain to this you find yourself in tune with the whole universe. You discover that the center of life and power at the heart of your personal life is one with the Power which rules creation.

In this consciousness, the whole universe is realized as the body of the I AM. When you experience this, you will know that the directive Center of the entire field of cosmic activity is identical with your innermost SELF.

The four corners of the Key are occupied by the same mystical figures which appear on Key 10. Here there is a difference in one detail. In Key 21 the face of the bull is turned away from the lion and also away from the central figure of the design. This is intentional and follows an ancient tradition observed in most early versions of the Tarot symbolism.

The bull represents the element of earth, or that which gives form. In Key 10 this is turned toward the lion and also toward the center of the Key where the symbol of Spirit is shown at the heart of the wheel. This is because the mental activity pictured in Key 10 is one which turns the mind away from form to the consideration of energy, away from body to the consideration of Spirit. The comprehension of the Law of Cycles (Key 10) is an act of mental abstraction in which attention is turned away from the forms of things to their fiery essence (the lion).

In Key 21, on the contrary, the emphasis is upon concrete manifestation. This Key is attributed to the planet Saturn representing cosmic forces which limit energy in producing form. In this Key, therefore, the bull faces away from the lion, and away from the center of design, in order to indicate that the forces pictured by the World move toward concrete manifestation.

The goal of the Great Work is not abstraction. It is demonstration, expression, orderly procession of energy into suitable forms—the adornment of the Life-power with suitable garments.

For the other meanings of the four figures at the corners of Key 21 see the explanations in Lesson 24. Remember that these creatures represent the Great Name, **יהוה**, therefore the general significance of their positions at the corners of the Key suggest that all manifestation is included within the boundaries of this Name and partakes of the Reality for which it stands.

The wreath is an ellipsoid figure. Its longer axis is exactly eight units, and its shorter one exactly five units. Thus a rectangle which would exactly contain it would be eight units high and five units wide.

The rectangle of 5 x 8 is mentioned in the first of the Rosicrucian manifestoes, "Fama Fraternitatis", which speaks of a vault of seven sides and seven corners, every side "five foot broad and the height of eight foot". Note that the area of such a rectangle is 40 square units, and that 40 is the number of the letter Mem, the letter corresponding to the Hanged man, Key 12.

The total length of the four boundary lines of such a rectangle is 26 units, the number of the Great Name יהוה. Furthermore, 5 is to 8 in very close approximation to the Golden Section, or Extreme and Mean Proportion, and these two numbers were used again and again by the ancients to express that proportion which is related also to the fifth and the octave in music.

Extreme and Mean Proportion may be thus defined: "That proportion in which the lesser part is to the greater part as is the greater part to the whole." It is paraphrased in the occult maxim: "Nature (the lesser part) is to Man (the greater part) as is Man to God (the whole)."

To students of dynamic symmetry, the 5 x 8 rectangle is known as the Rectangle of the Whirling Square. It is the basis of the logarithmic spiral, concerning which Claude Bragdon says:

"Now the generic or archetypal form of everything in the universe is naturally not other than the form of the universe itself. Our stellar universe is now thought by astronomers to be a spiral nebula; and the spiral nebulae we see in the heavens are stellar systems like our own. The geometric equivalent of the nebula form is the logarithmic spiral. This is therefore the unit form of the universe, the form of all forms."

Thus the wreath represents the Great Name, יהוה, as the fundamental principle of form of which the entire cosmos is the representation or manifestation.

The wreath is composed of twenty-two triads of leaves. Every triad corresponds to a Hebrew letter, to one of the twenty-two aspects of conscious energy represented by those letters, and to one of the twenty-two Tarot Keys. Every mode of the Life-power has three kinds of expression: 1. Integrative; 2. Disintegrative; 3. Equilibrating. The third balances the other two.

Note that a wreath is a work of man. Nature provides the leaves. Man weaves them into a chaplet for the victor. Thus the wreath is a symbol for human adaptation of the forces of nature. It suggests also that cosmic consciousness is not spontaneously provided for by natural evolution. It is the completion of the Great Work and man is the artificer.

At top and bottom the wreath is fastened with bands similar to the horizontal figure 8 over the head of the Magician. All that is visible of these bands is that portion which makes a form of the letter x. This is the shape of one of the ancient Hebrew characters for the letter Tav. It intimates that the power represented by Tav is what man uses to bind the forces of nature into a wreath of victory. It is also a hint that the X form is more accurately shown as the horizontal 8, figure of mathematical infinity, and symbol of the truth that opposite effects are produced by identical causes.

The wreath rests upon the bull and the lion because man's power of giving form (the bull) to the formless, fiery, essential energy (the lion) is what enables him to weave together the twenty-two modes of force derived from that one energy.

Finally, the outline of the wreath is a zero sign. The ellipse of manifestation, woven by man from the forces which play through him, is No-Thing. It has just as much power over him as he gives it and not one whit more. It does not really bind him when he understands what it is. The "world" of a master of life is a wreath of victory.

The dancer in the wreath appears to be feminine, but has been so drawn that the legs are more masculine than womanly. This is to show that the World Dancer is the Celestial Androgyne.

Her purple veil (in our version, as in ancient Tarot Keys) is in the form of a letter Kaph. Because Kaph in Tarot is represented by Key 10, the meaning here is this:

The mechanistic appearance assumed by natural phenomena (Kaph, the Wheel of Fortune) veils their true character. The cosmos seems to be a system of wheels within wheels. It presents itself to our rational consciousness as a vast machine. Cause and effect seem to be rigidly and unalterably connected.

This is only relatively true. The Life-power is the author, and therefore the master, of the Law of Cause and Consequence. All "laws" are part and parcel of the drama of manifestation. **No law binds the SELF.**

The World Dancer is perfectly free and this state of freedom is NOW. Hence the Dancer stands on nothing. She is self-supported. She herself is in perfect equilibrium.

A spiral in her right hand turns toward the right. One in her left hand turns toward the left. These spirals represent integration and disintegration. They are complements and they turn simultaneously.

In the picture, each spiral has a definite beginning and a definite end, but this is simply a limitation due to the impossibility of picturing the infinite. Understand, the process the spirals symbolize has neither beginning nor end. Each spiral has exactly eleven loops, so that the two

together represent the twenty-two modes of conscious energy symbolized by the Hebrew letters and Tarot Keys.

He who enters into cosmic consciousness experiences directly what is symbolized by this Key. He knows that every particle of the manifested universe is a living center of One Reality, **within** that One Reality. He perceives directly that whatever is being disintegrated is balanced exactly by that which is simultaneously being integrated. He knows that the universe is one of conscious motion consisting of endless sequences of production. Evolution is balanced by devolution, association by disassociation, integration by disintegration.

Says The Book of Concealed Mystery, an old Qabalistic work: "Before there was equilibrium, countenance beheld not countenance. This equilibrium hangeth in that region which is NOT." Compare this with what is said of the Place called "That-which-is-not" in the Clementine Homilies, quoted in Lesson 45.

This region which is NOT is the central point in the Cube of Space, where the three co-ordinates and the four interior diagonals cross. It is the point of perfect balances through which pass the thirteen axes of symmetry of the cube. At this point our occult attribution of the letters places the generating center of the three co-ordinates. That is to say, the three Mother letters, Aleph, Mem and Shin, are all located at this center and the co-ordinate lines corresponding to these letters radiate from this center. At this center, also, is placed the letter Tav, the Temple of Holiness in the midst. Final Mem is also located here. From these letters we may form the two words, Emeth, אמת and Shem, שם. Fundamentally, Emeth means stability, hence truth. Shem signifies sign, token, memorial, monument, name. It is used often in Qabalistic writings to designate the special Divine Name, Jehovah, יהוה. Thus the letters assigned to the central point of the cube signify "The Truth of THAT which was, is and will be."

The same truth is the central reality at the core of human personality. Therefore is the Name of God declared by Moses to be I AM. For the same reason, Hindu philosophers term this reality the Supreme SELF.

The point where it is centered is, however, without form or dimensions. Hence it is the region which is NOT. Here is the same suggestion which Qabalah gives us when it calls Ain, אין, the No-Thing, the "First Veil of the Absolute". It is what Tarot means by numbering the Fool, symbol of the Spirit which manifests the whole creation, with the zero sign. No conditions of time, space, or quality limit the perfect freedom of the Central Reality. At this center is the focus of all possibilities, conceivable and inconceivable, known and unknown.

Walt Whitman emphasizes the idea of equilibrium also, for he tells us that cosmic consciousness is an "intuition of the absolute balance, in time and space, of the whole of this multifariousness, this revel of fools, and incredible make-believe and general unsettledness we call the **world**; a soul sight of that divine clue and unseen thread which holds the whole

congeries of things, all history and time, and all events, however trivial, however momentous, like a leashed dog in the hand of a hunter.”

Leashed, but ready to be let loose to fulfil the hunter's bidding! When the SELF is known, it is known as the Master of the Show of Illusion named “The World”. The name of this Master, in Hebrew, is, **אֶהְיֶה** Eheyeh, or I AM, and this is the Supreme Divine Name attributed to Kether, the Crown of Primal Will. It is connected with this final Tarot Key because its number, like that of the Key, is 21.

What we wish most to leave with you in closing this lesson and this course is the realization that states of consciousness are states of power. The goal of the Great Work is **identification** with the Central Reality of the universe, and such knowledge is really the acme of practical power.

Thus, in alchemical books, this knowledge is symbolized by the Philosophers' Stone—that is to say, the mineral kingdom as the truly wise perceive it. For the mineral kingdom is the basis of all form-manifestation throughout the universe, and to see that kingdom as it really is, is to understand all else. Hence the alchemists assure us that whoever knows the First Matter knows all that is necessary, because, as Philaethes put it, in his Fount of Chemical Truth, “Our appliances are part of our substance.” Here is the secret, in plain sight.

In the consciousness of one who has reached this goal, Father and Son have become one and rule from the throne at the center of the ALL. This is the secret meaning of Ehben, **אֶבֶן**, the STONE, as we have told you before. Therefore is it written that they who possess this STONE have the means for preserving their youth, expelling disease, preventing suffering, and providing themselves with all they require. All this is exactly and actually true without any metaphor whatever. Success in the Great Work so unites the personal self with the ONE IDENTITY that every detail of the personal existence is a conscious expression of the ALL POWER.

A life so lived is a life of perfect freedom, perfect health, perfect joy. It is a life in which there is no trace of want or insufficiency. It is a life in which every circumstance of daily experience affords an opportunity for the demonstration of what is termed, in connection with the letter Tav, the Administrative Intelligence.

Make this your goal. Devote yourself with all your heart to it, and, like thousands who have gone this way before you, you shall be among those who tread the joyous measures of the Dance of Life.

In two weeks you will receive the Supplement to this course. Be sure to follow the instruction therein, with full attention to all details. It is your work for the next month.

TAROT FUNDAMENTALS

Lesson Forty-seven

A MONTH OF TAROT PRACTICE

You now possess the fundamental knowledge required for your further progress. You know enough about each Tarot Key to enable you to grasp more advanced instruction. Yet to make Tarot serve you as it should, you need to become even better acquainted with it. In the hands of experts, it is a powerful instrument for self-transformation and self-mastery. *Yet even the greatest adepts in its use once knew less about it than you do now.*

Do not make the mistake of trying to review Tarot Fundamentals at this time. You don't repeat the formula of introduction every time you meet a new acquaintance. No, you watch his behavior every time you see him in a different set of circumstances. You get to know him better by hearing what he says and seeing what he does. So it is with Tarot. The best way to broaden and deepen your knowledge of it is to see it from as many different points of view as possible.

In the course you are now finishing, you have been taught the **alphabet** of a universal language. Through symbol and color you will have developed an increased awareness of your self-conscious and subconscious processes. Many of you will already have had flashes of Superconscious states of being. Having come this far, do not sit down by the wayside in order to attempt greater understanding of the alphabet.

In the next course, Developing Supersensory Powers, you will learn how to use the Tarot Keys in a way that can change your life immeasurably. In Superconscious states, we see many apparently separated aspects of life as a Whole, and the deeper, underlying meaning of many things in our life becomes clear to us. The next course aims at helping you to develop this state of awareness and teaches you how to apply these insights in your daily life. The Meditations given in this lesson will prepare you for the more intensive Tarot training which is to follow.

Remember, you can arrange these twenty two Keys (using them all in each arrangement) no less than one sextillion ways. The exact number is 1, 124, 000, 727, 777, 607, 680, 000. There are innumerable other groupings, in which only part of the series is used. Thus the total number of possible arrangements is practically infinite.

Every combination has its own special meaning, calls forth its own particular subconscious response, and brings to the surface of your mind some fresh perception of relationships between ideas and things. Thus every combination helps you to organize your mind and enables you to knit more closely the fabric of your thought.

In the following pages you will find twenty four combinations. Use one each day, six days a week, beginning the Monday after you receive this lesson. Do no work on Sundays except the recitation of the Pattern.

Begin by picking out the Keys selected for the day. Put them before you.

SUPPLEMENT

Study them carefully in relation to one another. Then read the meditation aloud.

The Meditations have potent suggestive power. Every meditation is completed by a key sentence for the day, printed in capitals. Write this on a slip of paper and carry it with you during the day. As the day passes, repeat it at least three times.

By carrying out this instruction carefully, you will accomplish several desirable results. You will charge your subconsciousness daily with seeds of creative thought. You will also review the entire series of Tarot Keys from a fresh point of view. You will begin to understand from actual experience how wonderfully Tarot can aid you in living the liberated life.

After you have completed the four weeks practice you will be ready to send your answers to the Proficiency Test at the end of this lesson. This will enable you to check your grasp of TAROT FUNDAMENTALS.

The tools are now in your hands. You have learned what they are. You now begin to do the work which will enable you to be what you want to be, do what you want to do, and have everything requisite to that being and doing. From now on, you begin to **live** your daily life more fully in accordance with the principles and laws symbolized by the Tarot Keys. Your feet are firmly planted on the Way of Liberation.

MEDITATIONS

DAY 1: KEYS 0 AND 1

Life limitless flows through me to complete its perfect work. The power which guides all things finds in me an open channel of expression. Receiving that power freely, I freely give to all things and creatures in the field of existence surrounding me.

THROUGH ME LIFE ETERNAL TRANSFORMS ALL THINGS INTO ITS LIKENESS.

DAY 2: KEYS 2 AND 3

The law of truth is written in my heart; all my members are ruled by it. Through my subconsciousness, I am united to the Source of all wisdom, and its light banishes every shadow of ignorance and fear. I share the perfect memory of the Universal Mind, and have free access to its treasures of knowledge and wisdom.

THE PEACE OF THE ETERNAL, AND THE LIGHT OF ITS PRESENCE, ARE WITH ME NOW.

DAY 3: KEYS 4 AND 5

The Mind that frames the worlds is ruler of my thoughts; I listen for its instruction. Through me the One Life sets its house in order, and makes known the hidden meaning of its way and works. It arms me against all appearances of hostility, and by its revelation of truth I meet and solve the problems of this day.

DIVINE REASON GUIDES MY THOUGHT AND DIRECTS MY ACTION, THROUGH THE INSTRUCTION OF THE VOICE OF INTUITION

DAY 4: KEYS 6 AND 7

The healing radiance of the One Life descends upon me; it fills the field of my whole personal existence with heavenly influences of strength and peace. All the force of my being is rightly disposed, for I yield myself utterly to the sure guidance of the One Will which governs all things in their true relationships and proportions, and my words, expressing this clear vision, are words of power.

THIS DAY I THINK AND ACT WITH TRUE DISCRIMINATION, FOR MY PERSONALITY IS A VEHICLE FOR THE LORD OF LIFE.

DAY 5: KEYS 8 AND 9

My strength is established, and I rejoice, for I am one with the single Source of all power. Nothing is, or can be, my antagonist, for I am a perfectly responsive instrument through which the Primal Will finds free expression. The subtle vibrations of cosmic energy work together for my liberation, and even now the Hand of the Eternal leads me step by step along the way to freedom.

EVERY FORCE IN THE UNIVERSE IS AN OBEDIENT SERVANT OF THE ONE IDENTITY MY OWN TRUE SELF.

DAY 6: KEYS 10 AND 11

One power spins electrons round the nucleus of an atom, whirls planets round suns, expresses itself in all cycles of universal activity, yet remains ever itself, and perpetually maintains its equilibrium. The sum-total of the revolutions of the great universe, including all activities, is inseparable from the successive transformations of energy which make up my life history. Every detail of my daily experience is some part of a cosmic cycle of adjustment and transformation.

THE WHIRLING FORCE WHICH MOVES THE WORLDS IS THE MOTIVE POWER IN ALL MY PERSONAL ACTIVITIES, AND ADJUSTS THEM ALL TO RIGHT USES.

DAY 7: USE THE PATTERN ONLY

DAY 8: KEYS 12 AND 13

I do nothing of myself. These thoughts and words and deeds are but ripening of the seeds of past activities. Every phase of my personal existence depends utterly on the motion of the One Life. Therefore I am free from fate, free from

accident, free even from death, since what I truly am can suffer neither decay nor change. By knowledge of truth I reverse all former pain bearing errors. The darkness of ignorance passes away, and the light of a new day dawns in my heart.

I SUSPEND THE ERROR OF PERSONAL ACTION, AND THUS DISSOLVE THE LIE OF SEPARATION.

DAY 9: KEYS 14 AND 15

Recognizing every detail of my life experience to be the operation of the One Life, I perceive that every appearance of adversity must be, in truth, a mask worn by that same One Life, to test my power to know it, even through the most forbidding veils. Like a wise teacher, the One Life sets me problems, that in the solutions I may receive renewed proofs that nothing whatever may be excluded from the perfect order of the Great Plan.

THAT WHICH WAS AND IS AND WILL BE IS THE ONLY REALITY. THIS DAY I SEE THE FACE OF THE BELOVED BEHIND EVERY MASK OF ADVERSITY.

DAY 10: KEYS 16 AND 17

I am awakened from the nightmare of delusion, and now the truth that God, Man and Universe are but three names for the One Identity, is clear to me. Fear makes some men build them prisons which they call places of safety, but he who has seen the vision of the Beloved has in his heart no room for fear.

I NEED NO BARRIERS OF PROTECTION, FOR THE LIFE OF ALL CREATURES IS MY TRUEST FRIEND.

DAY 11: KEYS 18 AND 19

My feet are set upon the path of liberation, which shall lead me far from the limits of the world of sense illusion. I follow the Way of Return, as a child turns its face homeward at the end of the day. I do not see the end of the road, for it goes beyond the boundaries of my present vision, but I know the sun shines there, and that joy is there, for I have heard the messages of encouragement sent back by those who have gone on ahead.

MY EYES ARE TURNED TO THE HEIGHTS. I PRESS ON TOWARD THE NEW LIFE OF A NEW DAY.

DAY 12: KEYS 20 AND 21

The Life of the heavens is manifested in me, here on earth. The fire of right knowledge burns away the bonds of illusion, and the light of right understanding transforms the face of the world. Through me the Perpetual Intelligence which governs all things administers its Perfect Law.

MINE IS THE LIFE ETERNAL, TREADING THE JOYOUS MEASURE OF THE DANCE OF MANIFESTATION.

DAY 13: KEYS 0, 1 AND 2

This “self consciousness” of mine is the means whereby the cultural power of the One Life may be directed to the field of subconscious activity. Its primary function is that of alert attention. As I watch closely the sequence of this day's events, their meaning will be transmitted to my subconsciousness, there to germinate in forms of right knowledge and right desire.

TODAY I AM ON THE ALERT.

DAY 14: USE THE PATTERN ONLY

DAY 15: KEYS 3, 4 AND 5

My personal world is as I see it. If the images rising from my subconsciousness are consequences of my faulty perceptions of other days, the new knowledge I have gained will help me detect and destroy them. By being thus ever on the watch, I shall set my world in order. Thus, too, shall I make ready to hear the Voice of Intuition, which will enable me to solve my problems when I am face to face with appearances of disorder which my reasoning will not set straight.

I SEE THINGS AS THEY ARE.

DAY 16: KEYS 6, 7 AND 8

Consciousness and subconsciousness work together in my life, as harmoniously balanced counterparts. I yield my whole personality to the directive and protective influx of the One Life. The mighty forces of vibration below the level of my self consciousness are purified and adjusted by the Master Power of which I am a receptive vehicle.

HARMONY, PEACE AND STRENGTH ARE MINE.

DAY 17: KEYS 9, 10 AND 11

The will of the Eternal guides me to perfect union with the One Identity. Every detail of my daily experience is in truth a revelation of that Will through the cycles of its expression. What I do now is inseparable from the cosmic sequences of manifestation which establish the reign of justice throughout creation.

THE ONE POWER, MANIFESTING THE PERFECT ORDER OF THE UNIVERSE, KEEPS ME POISED THROUGH ALL CHANGES.

DAY 18: KEYS 12, 13 AND 14

Every detail of my personal activity is really some part of the operation of the cosmic life. Today I reap the fruit of thoughts and words and deeds of other days, and pass on to better things. I am guided, moment by moment, by the overshadowing presence of the One Identity.

MY PERSONALITY DOES NOTHING OF ITSELF, PASSING FROM STAGE TO STAGE OF ITS GROWTH, BY THE POWER OF THE ONE LIFE, TOWARD THE GOAL OF FREEDOM.

DAY 19: KEYS 15, 16 AND 17

Every appearance of adversity and antagonism is an evidence of faulty vision. Let me be freed today from the delusion of separateness, and let my eyes be opened to the white splendor of the Truth of Being.

I REJOICE IN MY PROBLEMS, FOR THEY STIMULATE MY CONSCIOUSNESS TO OVERCOME ERROR, THAT I MAY SEE THE BEAUTY OF THE DIVINE PERFECTION.

DAY 20: KEYS 18, 19 AND 20

Every cell in my body is animated by the cosmic urge to freedom. I turn my back upon the limitations of the past, and face courageously toward the new way which opens before me.

MY VERY FLESH IS THE SEED GROUND FOR A NEW LIFE, FREE FROM BONDAGE TO TIME AND SPACE.

DAY 21: USE THE PATTERN ONLY

DAY 22: KEYS 1, 2 AND 3

I am not deceived by the manifold illusions of sensation. I remember continually that these appearances are but reflections of a Single Reality. My subconsciousness, by its power of deductive reasoning, develops the seed of right observation into a rich harvest of wisdom.

ALERT AND CONCENTRATED, I SEE CLEARLY, MAKE CLEAR AND DEFINITE MEMORY RECORDS OF EXPERIENCE, AND THUS COLLECT MATERIAL FOR THE GROWTH OF TRUE UNDERSTANDING.

DAY 23: KEYS 4, 5 AND 6

The empire of the Universal Order includes the little province of my personal existence. All experience teaches me the perfection of the Great Plan. Consciously and subconsciously, I respond to the perfect Wisdom which rules all creation.

THROUGH ME THE ONE LIFE ESTABLISHES ORDER, REVEALS THE SIGNIFICANCE OF EVERY PHASE OF MANIFESTATION, RIGHTLY DISPOSES ALL THINGS.

DAY 24: KEYS 7, 8 AND 9

The One Life lives through me. Its vital fire pervades my being. Its unfailing Will sustains me continually.

THE MASTER PRINCIPLE OF THE UNIVERSE, DWELLING IN MY HEART, PURIFIES AND PERFECTS ME, AND LEADS ME TO THE HEIGHTS OF UNION WITH ITSELF.

DAY 25: KEYS 10, 11 AND 12

The revolutions of circumstances in the outer world are manifestations of the One Power seated in my heart. That Power maintains its perfect equilibrium through all these sequences of cause and effect. My personal activities have no existence apart from that Power.

THE WHEEL OF LIFE REVOLVES ROUND THE CENTER OF PURE SPIRIT, PRESENT EVERYWHERE, AND THEREFORE CENTERED IN MY HEART. THIS UNMOVED MOVER OF ALL CREATION IS MY UNFAILING STAY.

DAY 26: KEYS 13, 14 AND 15

Out of the darkness of the unknown comes the power which sets me free. The Way of Liberation stands open and free. I face this day's tests with joyful heart

AS I DIE TO THE OLD PERSONALITY, FULL OF DELUSION, AND FACE THE UNKNOWN FUTURE BRAVELY, CONFIDENT OF SUPPLY FOR EVERY NEED, MY FEARS DISSOLVE IN THE CLEAR SUNLIGHT OF RIGHT UNDERSTANDING.

DAY 27: KEYS 16, 17 AND 18

Let others imprison themselves in their towers of false knowledge. I will be free! Let others dread the workings of our Mother Nature. I will love all her ways! Let others be servants of the body which they hate, because they are its slaves. I will make it my servant and love it for its faithfulness in responding to my commands!

DAY 28: USE THE PATTERN ONLY

You are now ready to check your progress by means of the Proficiency Test, given on the page following. This will help you summarize clearly the results of your work with TAROT FUNDAMENTALS. It will also focus all your forces for the fascinating use of Tarot taught in the next course, DEVELOPING SUPERSENSORY POWERS. Send us your replies to the Proficiency Test.

PROFICIENCY TEST

In answering these questions, type or write in ink on one side only of standard letter size paper. Put your name and address at the upper right hand corner of the first page, and number each answer to correspond to the questions. Do not copy the questions. Make your answers brief.

1. In your opinion, what are the major changes which have taken place in your personality since becoming a member of B. O. T. A?
2. What statement in The Pattern on the Trestleboard means most to you? Which seems most difficult?
3. Which number from 0 to 9 seems most important to you? Which of the 22 Keys is your favorite?
4. How does Tarot evoke thought?
5. How does Tarot help to break down old habit patterns held in subconsciousness?
6. How does one tap the Universal Memory?
7. What is the occult teaching about water as substance?
8. What is the activity of the liberating aspect of the force symbolized by Key 15?
9. What message has the 7th Tarot Key in relation to Will?
10. Why are the yods in Key 16 suspended in the air?
11. Why does the woman in Key 17 rest her foot on the surface of the pool?
12. What state of consciousness does Key 21 symbolize?
13. What is the goal of the Great Work?
14. Write a short paragraph, giving your idea of the manner in which the Cube of Space helps interpret life by means of Tarot.
15. Upon what fundamental condition does the achievement of your purpose depend?
16. Have you found that you have become more aware of your thinking and feeling processes since beginning the Tarot studies?
17. Have your spiritual aspirations been intensified?

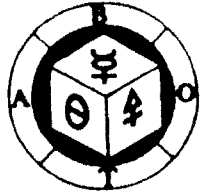
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5101 NORTH FIGUEROA STREET • LOS ANGELES, CALIFORNIA 90042 • (323) 255-7141

FAX: (323) 255-4166

website: <http://bota.org>

To our Beloved Wayfarer upon the Path of Return:

Many students who unite with us think that in a few months they will be given a magic wand; that by waving such a wand they can receive Cosmic Illumination, Spiritual Enlightenment, and the attainment of their hearts' desires. Such students soon drop by the wayside. To these we send our love and blessings, knowing that they were not ready for our Sacred Teachings at this time.

Your journey upon the Path has not been free from obstacles. At times the lessons, though of great help to you, required much thought and perseverance. Each Course is not a separate and distinct form of study. They are closely linked and only sincere and diligent study can bring about that Spiritual Unfoldment you seek. Each new Course is a continuation of the Holy Qabalah considered in detail and thus seemingly a little more difficult. There is no short-cut to Spiritual Illumination.

There have inevitably been periods when you, too, might have become discouraged had you been less sincere, less determined, or less diligent in your studies. Thus, it is with loving pride, on behalf of the Officers of B.O.T.A., that we welcome you into the Course, DEVELOPING SUPERSENSORY POWERS.

This Course teaches you many ways in which to put the Divine Keys to work for you. It also provides you with daily exercises which will awaken subtle, latent powers within you and instruct you in their use.

True Spiritual maturity is willingness to learn. It is your privilege to receive this Sacred Wisdom; it is our privilege to serve as the channel which brings it to you.

May you partake with us of that Cosmic Perfection which leads to Adeptship.

With deep fraternal good wishes and blessings,

Yours in L.V.X.,

THE BOARD OF STEWARDS

"Except the Lord build the house, they labour in vain that build it ..."

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