

The Tree of Life & Tarot for Initiates and Members Of **Circulos Tenebris Matrem Arcanas** **Circle of the Dark and Mysterious Mother**

No historical evidence exists to support that Tarot was derived from Kabbalah, or vice versa. However, the links are so compelling that a connection between the two has become a main line of symbolic interpretation. To begin, the Hebrew alphabet contains 22 letters and 22 cards make up the Major Arcana of the Tarot. In this study guide we will examine these and other links, provide an in-depth examination of the Hebrew alphabet as related to the pathways (netivah-singular netivot-plural) in the Tree of Life, and offer insight into using Tarot cards for spiritual transformation and enlightenment.

As you read through the information, you may notice differences in spellings. This bears no significance other than many of the pictures and diagrams used come from sources outside of CTMA, and for which we are very grateful to have included.

The Fool's Journey

The Fool's Journey is a metaphor in the Tarot system for the journey through life. Each major arcana card stands for a stage on that journey - an experience that a person must incorporate to realize his wholeness. However, in spiritual practice it becomes understood that our journey is in reverse and is a new journey that only begins upon completion of the first. After all, peak spiritual development within the constraints of human intellect and ego starts in Malkut and continues through the netivot **up** the Tree of Life, unlike the Fool who descends into The World.

Here is the basic Fool's Journey as told in the Tarot system:

The Fool

We begin with the Fool (0), a card of **beginnings**. The Fool stands for each of us as we begin our journey of life. He is a fool because only a simple soul has the innocent **faith** to undertake such a journey with all its hazards and pain.



At the start of his trip, the Fool is a newborn - fresh, open and **spontaneous**. The figure on Card 0 has his arms flung wide, and his head held high. He is ready to embrace whatever comes his way, but he is also oblivious to the cliff edge he is about to cross. The Fool is unaware of the hardships he will face as he ventures out to learn the lessons of the world.

The Fool stands somewhat outside the rest of the major arcana. Zero is an unusual number. It rests in the exact middle of the number system - poised between the positive and negative. At birth, the Fool is set in the middle of his own individual universe. He is strangely empty (as is zero), but imbued with a desire to go forth and learn. This undertaking would seem to be **folly**, but is it?

The Magician and the High Priestess

On setting out, the Fool immediately encounters the Magician (1) and the High Priestess (2) - the great balancing forces that make up the perceived world. It is a feature of the material universe that as soon as we name some aspect of experience, we automatically evoke its opposite.

The Magician is the positive side. He represents the **active**, masculine power of creative impulse. He is also our **conscious awareness**. The Magician is the force that allows us to impact the world through a **concentration** of individual will and **power**. The High Priestess is the negative side. She is the **mysterious unconscious**. She provides the fertile ground in which creative events occur. The High Priestess is our unrealized **potential** waiting for an active principle to bring it to expression.

The terms *positive* and *negative* do not imply "good" and "bad." These are human distinctions that do not apply in the tarot. The Magician and the High Priestess are absolutely equal in value and importance. Each is necessary for balance. We may view the negative as our Shadow, but without shadows, we cannot see the light, and without a ground of potential, we cannot create.

The Empress

As he grows, the Fool becomes more and more aware of his surroundings. As with most babies, he first recognizes his **Mother** - the warm, loving woman who nourishes and cares for him. He also comes to know Mother Earth, who nurtures him in a larger sense.

The Empress (3) represents the world of **nature** and **sensation**. A baby delights in exploring everything he touches, tastes and smells. He cannot get enough of the sights and sounds that enchant his senses. It is natural to delight in the **abundant** goodness of Mother Earth who surrounds us with her support.

The Emperor

The next person the Fool encounters is the **Father** in the figure of the Emperor (4). He is the representative of **structure** and **authority**. As a baby leaves his mother's arms, he learns that there are patterns to his world. Objects respond in predictable ways that can be explored. The child experiences a new kind of pleasure that comes from discovering order.

The Fool also encounters **rules**. He learns that his will is not always paramount and there are certain behaviors necessary for his well-being. There are people in authority who will enforce such guidelines. These restrictions can be frustrating, but, through the patient direction of the Father, the Fool begins to understand their purpose.

The Hierophant

Eventually, the Fool ventures out of his home into the wider world. He is exposed to the beliefs and traditions of his culture and begins his formal **education**. The Hierophant (5) represents the organized **belief systems** that begin to surround and inform the growing child.

A Hierophant is someone who interprets arcane knowledge and mysteries. On Card 5 we see a religious figure blessing two acolytes. Perhaps he is inducting them into church membership. Although this image is religious, it is really a symbol for initiations of all kinds.



The child is trained in all the practices of his society and becomes part of a particular culture and worldview. He learns to identify with a **group** and discovers a sense of belonging. He enjoys learning the customs of his society and showing how well he can **conform** to them.

The Lovers

Eventually, the Fool faces two new challenges. He experiences the powerful urge for **sexual** union with another person. Before, he was mainly self-centered. Now he feels the balancing tendency, pictured in the Lovers (6), to reach out and become half of a loving partnership. He yearns for **relationship**.

The Fool also needs to decide upon his **own beliefs**. It is well enough to conform while he learns and grows, but at some point, he must determine his own **values** if he is to be true to himself. He must start to question received opinion.

The Chariot



By the time the Fool becomes an adult, he has a strong identity and a certain mastery over himself. Through discipline and **will-power**, he has developed an inner control which allows him to triumph over his environment.

The Chariot (7) represents the vigorous ego that is the Fool's crowning achievement so far. On Card 7, we see a proud, commanding figure riding **victoriously** through his world. He is in **visible control** of himself and all he surveys. For the moment, the Fool's **assertive** success is all he might wish, and he feels a certain self-satisfaction. His is the assured confidence of youth.

Strength

Over time, life presents the Fool with new challenges, some that cause suffering and disillusionment. He has many occasions to draw on the quality of **Strength** (8). He is pressed to develop his courage and resolve and find the heart to keep going despite setbacks.

The Fool also discovers the quiet attributes of **patience** and **tolerance**. He realizes the willful command of the Chariot must be tempered by kindness and the **softer power** of a loving approach. At times, intense passions surface, just when the Fool thought he had everything, including himself, under control.

Hermit

Sooner or later, the Fool is led to ask himself the age-old question "Why?" He becomes absorbed with the **search** for answers, not from an idle curiosity, but out of a deeply felt need to find out why people live, if only to suffer and die. The Hermit (9) represents the need to find deeper truth.

The Fool begins to **look inward**, trying to understand his feelings and motivations. The sensual world holds less attraction for him, and he seeks moments of **solitude** away from the frantic activity of society. In time he may seek a teacher or **guide** who can give him advice and direction.

Wheel of Fortune

After much soul-searching, the Fool begins to see how everything connects. He has a **vision** of the world's wondrous design; its intricate patterns and cycles. The Wheel of Fortune (10) is a symbol of the mysterious universe whose parts work together in harmony. When the Fool glimpses the beauty and order of the world, if only briefly, he finds some of the answers he is seeking.

Sometimes his experiences seem to be the work of fate. A chance encounter or miraculous occurrence begins the process of change. The Fool may recognize his **destiny** in the sequence of events that led him to this **turning point**. Having been solitary, he feels ready for **movement** and action again. His perspective is wider, and he sees himself within the grander scheme of a universal plan. His sense of purpose is restored.

Justice

The Fool must now decide what this vision means to him personally. He looks back over his life to trace the **cause and effect** relationships that have brought him to this point. He takes **responsibility** for his past actions so he can make amends and ensure a more honest course for the future. The demands of **Justice** (11) must be served so that he can wipe the slate clean.

This is a time of **decision** for the Fool. He is making important choices. Will he remain true to his insights, or will he slip back into an easier, more unaware existence that closes off further growth?

Hanged Man

Undaunted, the Fool pushes on. He is determined to realize his vision, but he finds life is not so easily tamed. Sooner or later, he encounters his personal cross - an experience that seems too difficult to endure. This overwhelming challenge humbles him until he has no choice but to give up and **let go**.

At first, the Fool feels defeated and lost. He believes he has **sacrificed** everything, but from the depths he learns an amazing truth. He finds that when he relinquishes his struggle for control, everything begins to work as it should. By becoming open and vulnerable, the Fool discovers the miraculous support of his Inner Self. He learns to surrender to his experiences, rather than fighting them. He feels a surprising joy and begins to flow with life.

The Fool feels **suspended** in a timeless moment, free of urgency and pressure. In truth, his world has been **turned upside-down**. The Fool is the Hanged Man (12), apparently martyred, but actually serene and at peace.

Death

The Fool now begins to **eliminate** old habits and tired approaches. He cuts out nonessentials because he appreciates the basics of life. He goes through **endings** as he puts the outgrown aspects of his life behind him. His process may seem like dying because it is the death (13) of his familiar self to allow for the growth of a new one. At times this **inexorable change** seems to be crushing the Fool, but eventually he rises up to discover that death is not a permanent state. It is simply a **transition** to a new, more fulfilling way of life.

Temperance



Since embracing the Hermit, the Fool has swung wildly back and forth on an emotional pendulum. Now, he realizes the **balancing** stability of **temperance** (14). He discovers true poise and equilibrium. By experiencing the extremes, he has come to appreciate moderation. The Fool has **combined** all aspects of himself into a centered whole that glows with **health** and well-being. How graceful and soft is the angel on Card 14 compared to the powerful but rigid ruler in the Chariot (Card 7)? [Note] The Fool has come a long way in realizing the harmonious life.



Devil

The Fool has his health, peace of mind and a graceful composure. What more could he need? On everyday terms, not much, but the Fool is courageous and continues to pursue the deepest levels of his being. He soon comes face to face with the Devil (15).



The Devil is not an evil, sinister figure residing outside of us. He is the knot of **ignorance** and **hopelessness** lodged within each of us at some level. The seductive attractions of the **material** bind us so compellingly that we often do not even realize our slavery to them.

We live in a limited range of experience, unaware of the glorious world that is our true heritage. The couple on Card 15 are chained, but acquiescent. They could so easily free themselves, but they do not even apprehend their **bondage**. [Note] They look like the Lovers, but are unaware that their love is circumscribed within a narrow range. The price of this ignorance is an inner core of despair.



Tower



How can the Fool free himself from the Devil? Can he root out his influence? The Fool may only find **release** through the **sudden change** represented by the Tower (16). The Tower is the ego fortress each of us has built around his beautiful inner core. Gray, cold and rock-hard, this fortress seems to protect but is really a prison.

Sometimes only a monumental crisis can generate enough power to smash the walls of the Tower. On Card 16 we see an enlightening bolt striking this building. It has ejected the occupants who seem to be **tumbling** to their deaths. The crown indicates they were once proud rulers; now they are humbled by a force stronger than they.

The Fool may need such a severe shakeup if he is to free himself, but the resulting **revelation** makes the painful experience worthwhile. The dark despair is blasted away in an instant, and the light of truth is free to shine down.

Star

The Fool is suffused with a **serene** calm. The beautiful images on the Star (17) attest to this tranquility. The woman pictured on Card 17 is naked, her soul no longer hidden behind any disguise. Radiant stars shine in a cloudless sky serving as a beacon of **hope** and **inspiration**.



The Fool is blessed with a trust that completely replaces the negative energies of the Devil. His faith in himself and the future is restored. He is filled with joy and his one wish is to share it **generously** with the rest of the world. His heart is open, and his love pours out freely. This peace after the storm is a magical moment for the Fool.

Moon

What effect could spoil this perfect calm? Is there another challenge for the Fool? In fact, it is his bliss that makes him vulnerable to the **illusions** of the Moon (18). The Fool's joy is a feeling state. His positive emotions are not yet subject to mental clarity. In his dreamy condition, the Fool is susceptible to fantasy, distortion and a false picture of the truth.

The Moon stimulates the creative **imagination**. It opens the way for bizarre and beautiful thoughts to bubble up from the unconscious, but deep-seated **fears** and anxieties also arise. These experiences may cause the Fool to feel lost and **bewildered**.

Sun



It is the lucid clarity of the Sun (19) that directs the Fool's imagination. The Sun's illumination shines in all the hidden places. It dispels the clouds of confusion and fear. It **enlightens**, so the Fool both feels *and* understands the goodness of the world.

Now, he enjoys a vibrant energy and enthusiasm. The Star's openness has solidified into an expansive **assurance**. The Fool is the naked babe pictured on Card 19, riding out joyously to face a new day. No challenge is too daunting. The Fool feels a radiant **vitality**. He becomes involved in grand undertakings as he draws to himself everything he needs. He is able to realize his **greatness**.

Judgement

The Fool has been **reborn**. His false, ego-self has been shed, allowing his radiant, true self to manifest. He has discovered that joy, not fear, is at life's center.

The Fool feels **absolved**. He forgives himself and others, knowing that his real self is pure and good. He may regret past mistakes, but he knows they were due to his ignorance of his true nature. He feels cleansed and refreshed, ready to start anew.

It is time for the Fool to make a deeper **Judgement** (20) about his life. His own personal day of reckoning has arrived. Since he now sees himself truly, he can make the necessary decisions about the future. He can choose wisely which values to cherish, and which to discard.

The angel on Card 20 is the Fool's Higher Self **calling** him to rise up and fulfill his promise. He discovers his true vocation - his reason for entering this life. Doubts and hesitations vanish, and he is ready to follow his dream.



World

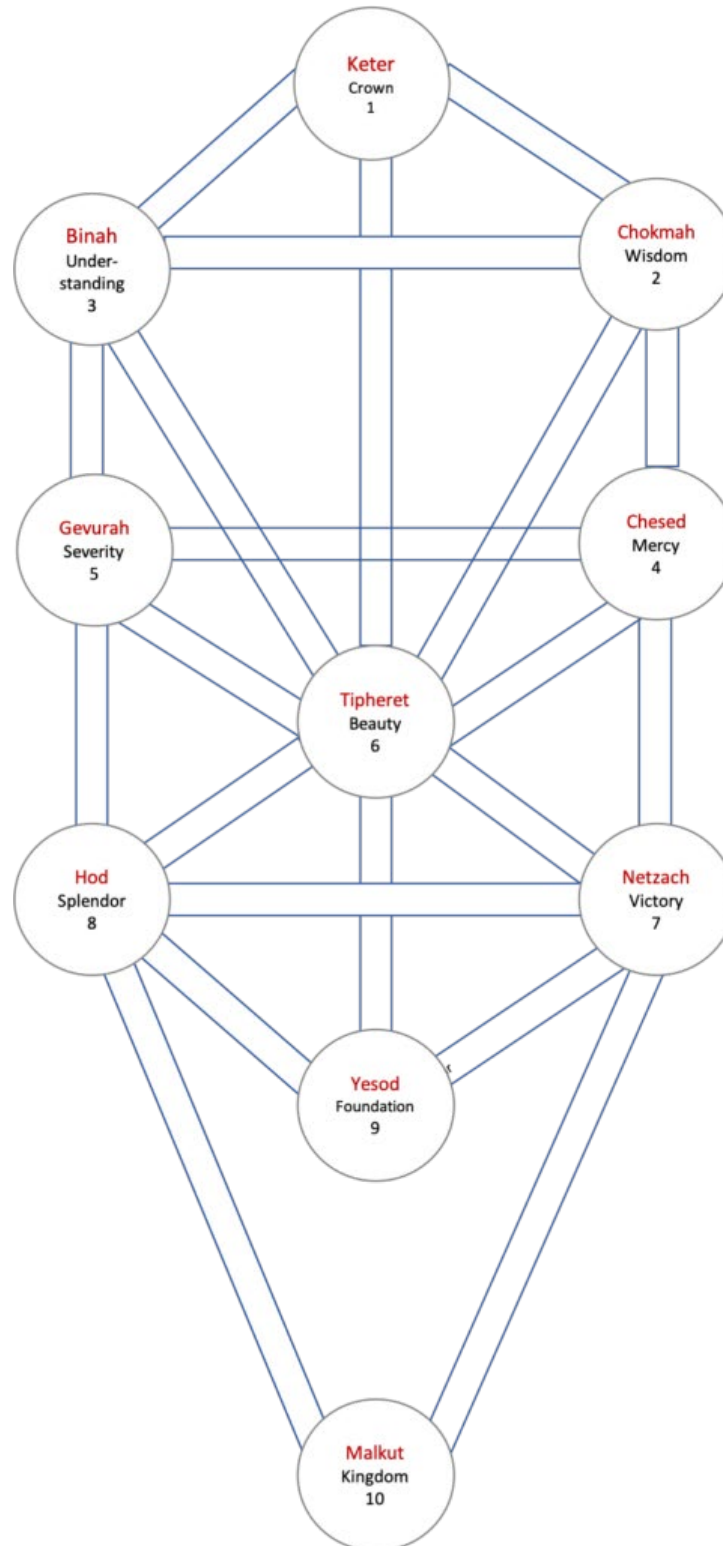
The Fool reenters the World (21), but this time with a more complete understanding. He has **integrated** all the disparate parts of himself and achieved wholeness. He has reached a new level of happiness and **fulfillment**.

The Fool experiences life as full and meaningful. The future is filled with infinite promise. In line with his personal calling, he becomes actively **involved** in the world. He renders service by sharing his unique gifts and talents and finds

that he prospers at whatever he attempts. Because he acts from inner certainty, the whole world conspires to see that his efforts are rewarded. His **accomplishments** are many.

So, the Fool's Journey was not so foolish after all. Through perseverance and honesty, he reestablished the spontaneous courage that first impelled him on his search for Self, but now he is fully aware of his place in the world. This cycle is over, but the Fool will never stop growing. Soon he will be ready to begin a new journey that will lead him to ever greater levels of understanding.

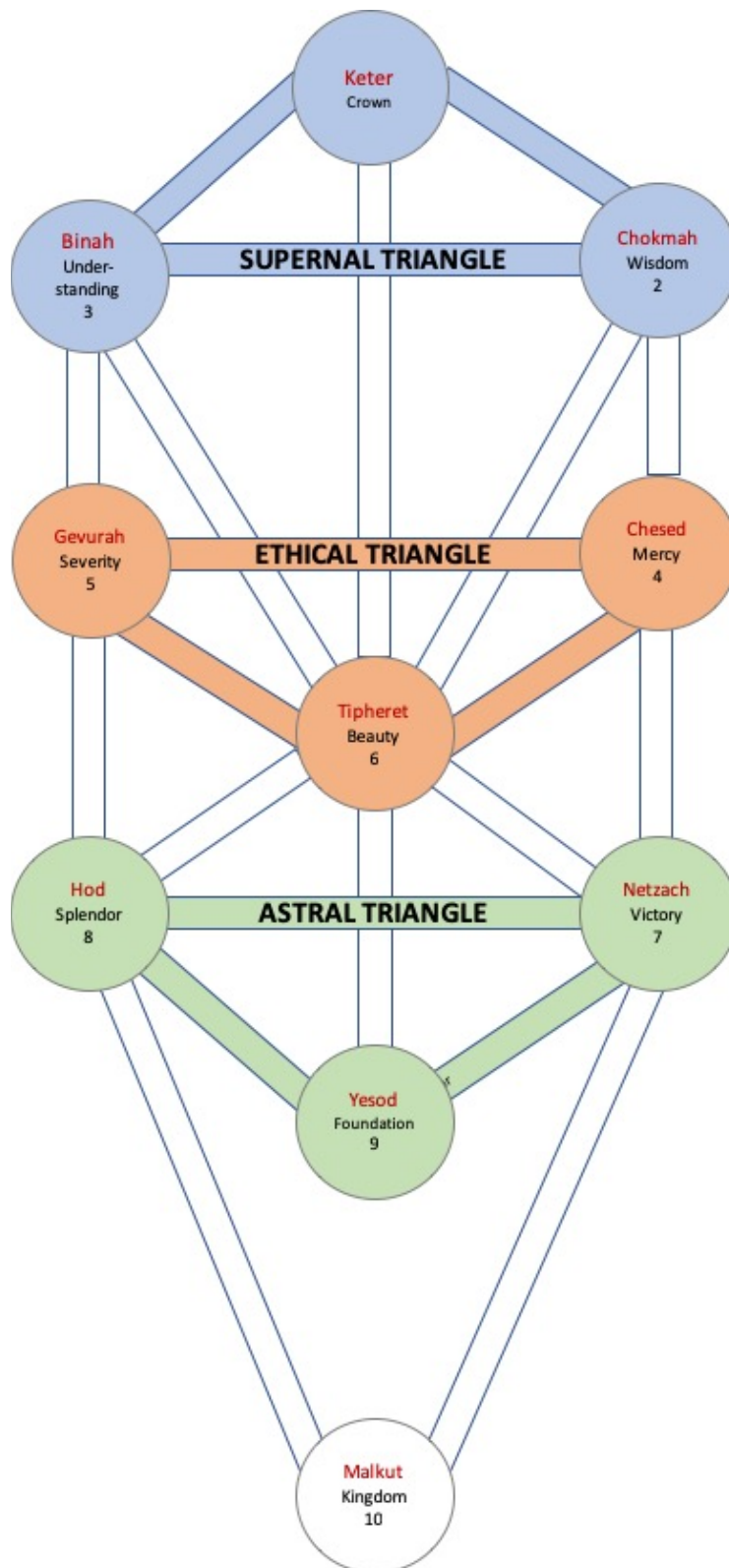
The Tree of Life
A multi-dimensional universe in two-dimensional diagrams?



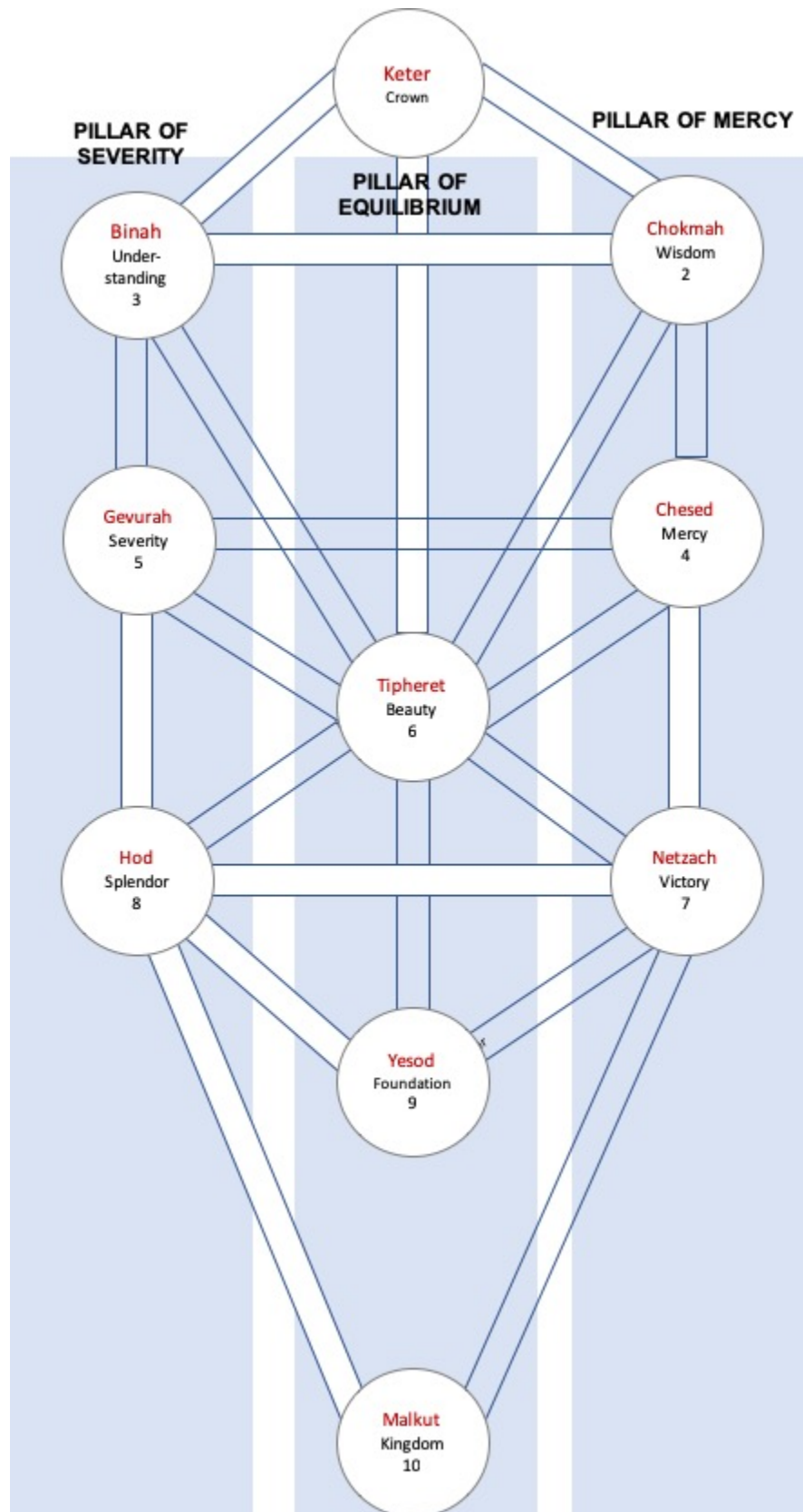
As we know, the Tree of Life is a very abstract idea: Universal Creation. No words or image can accurately describe something which has no form. Nonetheless, we use visual and verbal explanations as this is what our human brain can process and understand. It is our hope that we are able to give, and you are able to receive, these explanations on a deeper spiritual level.

From the Kabbalah study guide we learned that the Tree of Life consists of ten Sephirot, or emanations. These are the ten characteristics/elements through which Ain Sof is revealed and continuously creates both the physical realm as well as the higher realms. These are not points in time and space, rather they are states of existence or being.

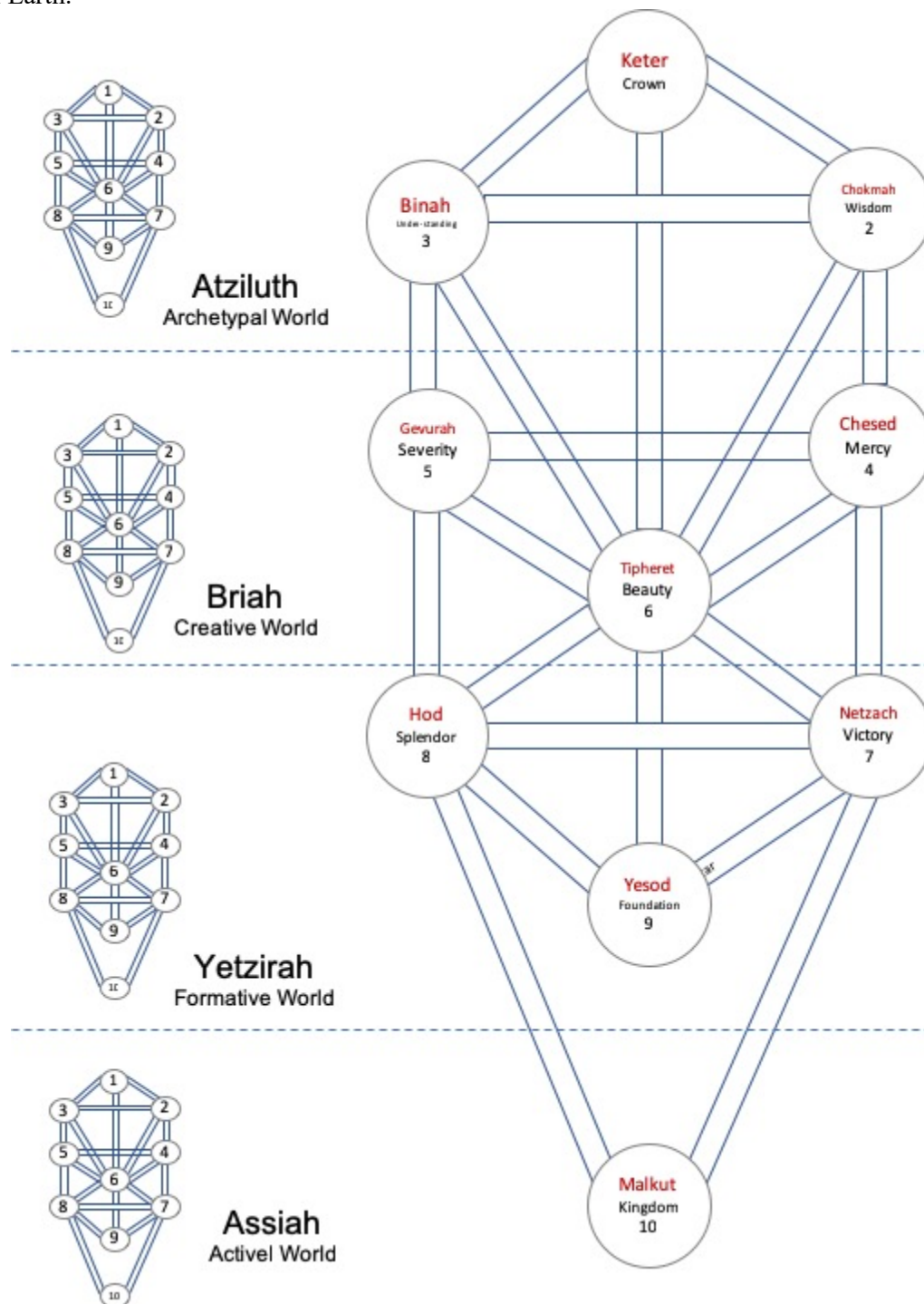
Within the layout of the Sephirot, three triangles are manifestations of spiritual heights. These are the Supernal Triangle, The Ethical Triangle, and the Astral Triangle. Malkut, associated with the physical world, is thus removed from the Spiritual Plane.



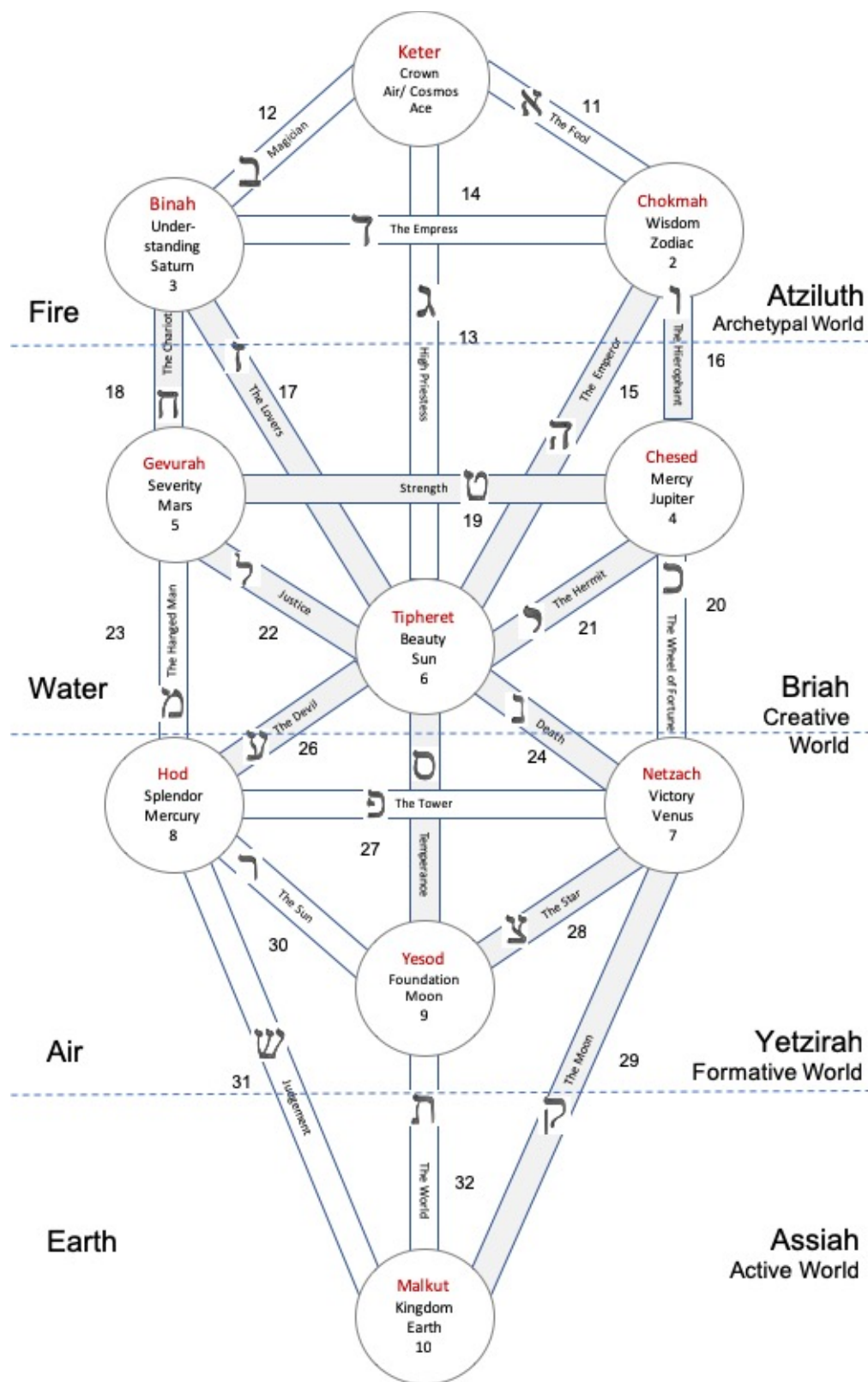
The Tree of Life is also divided into three pillars; The Pillar of Mercy on the right, The Pillar of Severity on the left, and The Middle Pillar, often called a pillar of equilibrium or, “The Way.” As such each sephirah is perfectly balanced by its opposite and each path is a perfect balance between the two sephirot it connects and of the path opposite it.



Lastly, the Tree of Life is also divided into four of the five Olamot Universes; Atzilut (Deity) Beriyah (Arch-beings – angels, demons, archons, etc.) Yetzirah (Spiritual forces – angels, demons, archons, etc.) Asiyah (Creation). Each of these four universes is represented by a letter of The Tetragrammaton, or Divine Name: יהוה - Yod, Hey, Vav, Hey. Atzilut is the Universe of Pure Spirit that activates all the subsequent universes. It is the Universe of Primal Fire. Beriyah is the Universe of Pure Intellect and Primal Water. Yetzirah is the Universe of Force and Primal Air. Asiyah is the Universe of Form and Primal Earth.



As mentioned in the beginning of this study guide, the paths between the Sephirot are called the Netivah and are represented by each of the 22 letters of the Hebrew alphabet along with the 22 cards of the Major Arcana. These paths are numbered 11 through 32, with numbers 1 through 10 belonging to the Sephirot and Minor Arcana which will be discussed later. Unlike the Sephirot which represent a state of being, the Netivah is a means of getting from one state to the next.



The Sefer Yetzirah (the Book of Formation/Creation) is the earliest known Kabbalistic treatise. It states, “From the Spirit he produced Air, and formed in it twenty-two sounds, the letters. Three are mothers, seven are double and twelve are simple...” In this way, each Netivah is associated with either a planet or Zodiac sign. The Maternal cards are the primary spiritual forces; the double letters are the opposing conditions affecting the individual; the single letters are the activities in which the individual engages.

Before we delve into each more deeply, it is worth noting that “the mothers” are represented by elements themselves. Because all other paths arise from Primal Air, the beginning is the **Fool**/Aleph/Air. Air formed water and gives the path of the **Hanged Man**/Mem/Water. Water is the foundation of all matter, “...From the Water he formed Fire...” and so the last “mother” is **Judgement**/Shin/Fire, which finally ends at Malkut/Primal Earth.

“The doubles” from the Sefer Yetzirah, “...There were formed seven double letters, Bet, Gimel, Dalet, Kaph, Pe, Resh, Tau, each has two voices, either aspirated or softened. These are the foundations of Life, Peace, Riches, Beauty or Reputation, Wisdom, Fruitfulness, and Power. These are double, because their opposites take part in life, opposed to Life is Death; to Peace, War; to Riches, Poverty; to Beauty or Reputation, Deformity or Disrepute; to Wisdom, Ignorance; to Fruitfulness, Sterility; to Power, Slavery.” These are the planetary associations:

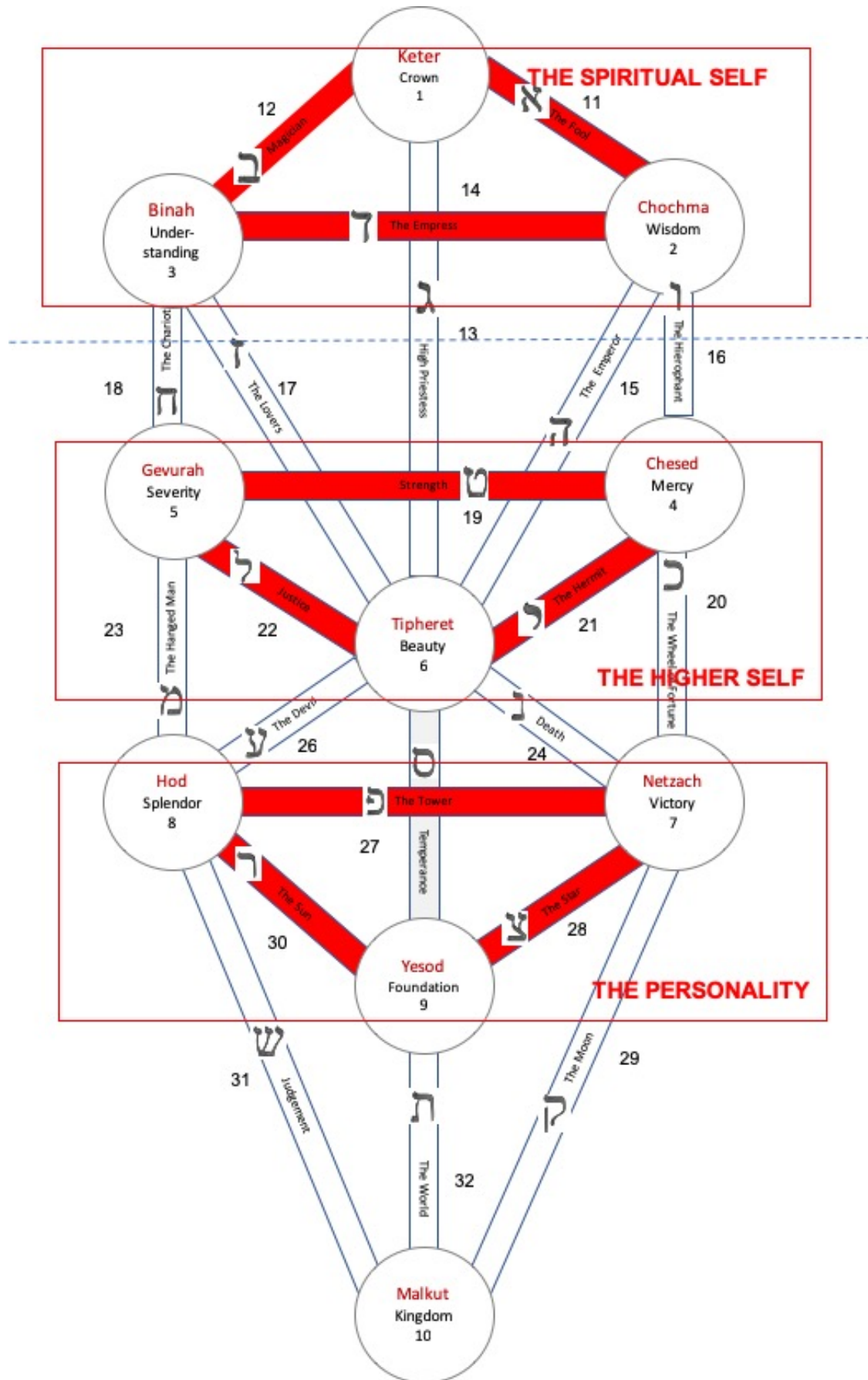
THE MAGICIAN – Mercury – Life-Death
THE EMPRESS – Venus – Peace-War
THE HIGH PRIESTESS – Moon – Wisdom – Ignorance
THE WHEEL OF FORTUNE – Jupiter – Wealth – Poverty
THE TOWER – Mars – Destruction – Rebuilding
THE SUN – Sun – Fertility – Barrenness
THE WORLD – Saturn – Power – Limitations

Sefer Yetzirah goes on: “...*These twelve letters, he designed, formed, combined, weighed, and changed, and created with them the twelve divisions of the heavens (namely, the zodiacal constellations), the twelve months of the year...*”

THE EMPEROR – Aries
THE HIEROPHANT – Taurus
THE LOVERS – Gemini
THE CHARIOT – Cancer
STRENGTH – Leo
THE HERMIT – Virgo
JUSTICE – Libra
DEATH – Scorpio
TEMPERANCE – Sagittarius
THE DEVIL – Capricorn
THE STAR – Aquarius
THE MOON – Pisces

With this understanding of the Netivot, the previously illustrated triangles now become representative of the parts of the human soul as well. The Netivot connecting and intersecting the triangles thus represent lessons about the soul or specific trials which we will face on our spiritual journey.

The Netivah



In Traditional Hebrew Kabbalah, the 22 letters of the Hebrew Alef-bet are the paths or lines between the Sefirot on the Tree of Life. These letters represent the relationship and consciousness between the spheres.

According to Kabbalah the holy letters of the Alef-Bet are powers of Ain Sof, emanations of Ain Sof Or, the Light of the Infinite; these holy signs represent the primordial energy-intelligences of the Word and Wisdom of God, which forms the Holy Scriptures and all things in creation. Thus, the holy letters represent the spiritual force within all things. Through them, the primordial energy-intelligences they represent and spiritual forces within all things can be invoked and banished, or consciously directed, facilitating all manner of wonders. In ancient Hebrew there are no numbers separate from the letters. This means that each letter has a numerical representation associated with it. The study of the numbers associated with letters, the relationship of words with the same numeric value, and the spiritual meanings is called gematria. Some representations of the Tree of Life glyph have the 22 Major Arcana of the Tarot placed over the paths. This is because the 22 Major Arcana actually represent something in relation to the 22 Hebrew letters. In Kabbalah, the Tarot, especially the 22 Major Arcana, are viewed as a pictorial test book of the Ageless Wisdom that leads to enlightenment. They are not typically used for divination, and if so used, no monetary compensation is expected or accepted. The Tarot is viewed as a tool to assist a seeker and/or an initiate on their path. This study will give the reader further insight into each of the Hebrew letters, gematria, the corresponding Tarot, and the relationship between them in Kabbalah.

Table of Correspondence

Key	Hebrew Letter	Hebrew Letter Name	Meaning	Gematria	Beginning Sephirah	Ending Sephirah	Pathway	Major Arcana
0	א	Aleph	Ox	1	Keter	Hokmah	11th	The Fool
1	ב	Bet	House/ Temple	2	Keter	Binah	12th	The Magician
2	ג	Gimmel	Camel	3	Keter	Tiferet	13th	The High Priestess
3	ד	Dalet	Womb/ Door of Life	4	Hokmah	Binah	14th	The Empress
4	ה	Heh	Window	5	Hokmah	Tiferet	15th	The Emperor
5	ו	Vav	Nail/Hook	6	Hokmah	Hesed	16th	The Hierophant
6	ז	Zayin	Sword/ Weapon	7	Binah	Tiferet	17th	The Lovers
7	ח	Het	Field and Fence	8	Binah	Gevurah	18th	The Chariot
8	ט	Tet	Serpent/ Snake	9	Hesed	Gevurah	19th	Strength
9	י	Yod	Open Hand of Man	10	Hesed	Tiferet	20th	The Hermit
10	כ	Kaph	Curve/ Palm of Hand	20 Final 500	Hesed	Netzach	21st	Wheel
11	ל	Lamed	To Teach/ Ox Goad	30	Gevurah	Tiferet	22nd	Justice
12	מ	Mem	Water	40 Final 600	Gevurah	Hod	23rd	The Hanged Man
13	נ	Nun	Fish	50 Final 700	Tiferet	Netzach	24th	Death
14	ס	Samek	Staff/ Tent Peg/ Prop	60	Tiferet	Yesod	25th	Temperance
15	ע	Ayin	Eye/ Foundation	70	Tiferet	Hod	26 th	The Devil
16	פ	Peh	Mouth	80 Final 800	Netzach	Hod	27th	The Tower
17	צ	Tzaddi	Fish Hook	90 Final 900	Netzach	Yesod	28th	Star
18	ק	Qoph	Back of Head	100	Netzach	Malkut	29th	The Moon
19	ר	Resh	Head & Face of Man	200	Hod	Yesod	30th	The Sun
20	ש	Shin	Tooth or Serpent's Fang	300	Hod	Malkut	31st	Judgement
21	ת	Tau	Signature/ Mark/Equal Armed Cross	400	Yesod	Malkut	32nd	The World/ The Universe



Aleph א

The Letter Gematria: 1

Aleph is the first letter and has no sound. Aleph means Ox, which represents the motive power of agriculture. The Hebrew Aleph-bet was created during the Taurean age when Ox (Bull) was the symbol of the age. Ox represents man's adaptation to all conditions and situations in the natural world. The Aleph also symbolizes the Cultural Power, Life Force Energy, or Creative Energy which comes to us in the physical form from the Sun. The Hebrew word for this energy is Ruach. Notice how the letter is made up of variations of the Yod, which is the smallest Hebrew letter.

Aleph is the symbol of God's oneness and mastery. Jewish Midrash teaches that God addressed the Aleph saying, "You are one, I am One, and the Torah is one." This letter can be seen as the symbol for monotheism because of its focus on unity and singularity. This is the letter that begins the holy names of God: Eheieh, Elohim, and Adonai. It is also the first letter of the word achad which means one and ahava which means love.

Aleph is also the symbol for man, and for firsts in humankind. This is because it is also the first letter of the names of the first man (Adam), the prophet of Messiah (Elijah), and the first Jew (Abraham).

The Tarot Card Card: The Fool Key: 0

The Fool is a pictorial representation of the energy of Aleph. A meaning of the fool is a "bag of wind" which translates into breath or air. The Key of 0 represents the No-Thing (Ein) or limitless unconditional Life-Force Energy. The Key of 0 also represents the Cosmic Egg which contains everything needed for growth and development. If you look at the definition for one, it is a Beginning. Thus, The Fool is the beginning of a cycle in which a person can have much confidence and joy. Fiery or Scintillating Intelligence is the mode of consciousness for Aleph and the planet Uranus is attributed to this letter.

In the upper right-hand corner is the white sun, which is also called the One Force. It is also the Spiritual Sun which never reaches its zenith and never decreases in power. It represents the universal Life-Force Energy which is concentrated and radiated from all the suns in the universe. The color yellow for the background represents air. The mountains in the background represent the abstract mathematical concepts which are behind all creation and knowledge. The white of the mountain peaks represents snow, which when it melts, feeds the valley below. Those symbols that appear in the background deal with powers or potencies; those in the mid- area are symbols of laws or agencies; those symbols in the foreground deal with conditions or effects.

The Fool looks like an androgynous youth and is facing North West. The North West direction represents the unknown, and the state just prior to the initiation of a creative process. The youth represents that the One Force never ages, is always at the height of its power, and has great confidence and joy. The Fool's hair is yellow (radiant energy of the breath) and there is a wreath around the head. The green wreath represents both the vegetable kingdom and Victory. The Wand is Will and the wallet is Memory; the rose is white and represents purified desire.

The Fool's clothes are a white undergarment and a dark outer garment that is lined in red. The white represents purity, truth and wisdom, while the dark outer garment represents ignorance and delusion. The red is about passion, desire and action. The belt around the waist has twelve links which represent the astrological signs or time. The seven links visible represent the seven heavenly bodies known to the ancients. In order to break through our illusions, we need to transcend our tie to linear time.

The letters IHVH are shown on the white cloth by the neck. These represent the Hebrew letters Yod Heh Vav Heh (the name of God Yahweh). There are ten wheels (surrounded by seven trefoils) on the garment, and these wheels have eight spokes. The ten wheels symbolize that there are ten phases of manifestation, and the seven trefoils represent the seven great rays of creative universal energy. Each one of the trefoils has a triple expression of integrating, equilibrating and disintegrating. You will notice that there is a circle with a triple flame, an eight-pointed star, and a crescent moon. The flame represents the life breath prior to manifesting; the star the sun, and the crescent the moon.

The black wand over The Fool's shoulder (Will) links with the wallet, which is memory. The eye on the wallet is the all-seeing eye, and alludes to the higher visions one can develop to gain access to the universal memory. There are ten stitches on the flap and are the same as the ten wheels. The eagle represents the sign of Scorpio. The white rose in the left hand represents freedom from the lower forms of desire and passion. The color of his hose represents earth and the yellow shoes represent air. The white dog is a descendant of the wolf and represents that the dog has been tamed by its human master. The dog is also a symbol of intellect, which is subordinate to super-consciousness.



Bet כ

The Letter Gematria: 2

The second letter is Bet and means house. It is “of the ground” which means a house firmly set upon the Earth. Bet is a symbol of blessing and creation; duality and plurality. The gematria of 2 is what gives Bet the concept of duality.

God began the Torah with the letter Bet, “In the beginning” (Be-Reshit). This house of Bet is also a focal point for holiness on earth because it can be a Sanctuary or Holy Temple. Bet can even be the house of creation, because everything in this world is embedded in plurality.

Bet is one of the seven double letters. These letters have two ways to pronounce them, hard or soft, and are assigned a pair of opposites. Life and death are assigned to Bet.

When Jacob slept in the wilderness, he was certain that he was alone. But he awoke and learned about Bet. So, he named the place Bet El. It became the House of God. God has many houses: Bet Ha-Mikdash (ancient house of holiness), Bet Ha-Kenesset (house of meeting and prayer), and Bet Ha-Midrash (house of searching and study). Bet is the house God visits. So, the world is home for those who remember that El Elyon (God Most High) built this house.

The Tarot Card Card: The Magician Key: 1

The Magician can give us insight into the energy of Bet. The card refers to man as the one who directs the force by which he transforms his consciousness and reaches the stage of initiation.

The key number 1 of this card refers to a point which limits the field of activity, and the Magician focuses his concentration and attention on that point. This indicates to humans that one has to learn to concentrate in order to learn about the great works. Magic is another name for science and has to do with the building of a house. This magic takes advantage of the earth’s magnetic vibrations. A person builds his own personal house by developing his higher states of consciousness. The self-conscious states of mind initiate and determine the sub-conscious reactions. And a true magician knows that all magic has a mathematical and geometrical basis.

The roses above the Magician’s head represent Bet because the arbor is a simple shelter. The red roses represent Venus and desire. The energy the Magician draws from above is modified by desire. All of our waking consciousness is motivated by some type of desire.

The infinity symbol (figure 8) is a symbol of the Holy Spirit. It means dominion over the horizontal plane. The Magician’s black hair represents ignorance. The white band around the crown means that this ignorance is limited by knowledge. His uplifted right hand represents drawing the energy from above; the wand it holds indicates “That which is below is as that which is above, and that which is above is as that which is below.” The two points refer to the duality of all magical operations – those leading to higher consciousness and those resulting in death.

The left hand pointing down represents dominion of power to a plane below. It is a gesture of concentration. It indicates that concentration is the secret of direction and control of forces below the plane of selfconscious awareness. This shows the bringing of the light from above to things below.

The Magician's white inner robe represents the light of perfect wisdom; the snake girdle represents wisdom and eternity and is colored blue-green because it is the symbol of the serpent force which is utilized in all magical practice. The red outer garment represents desire, passion and activity. The red robe may be slipped off at will. This means that self-consciousness may enter into action, or abstain from it, according to circumstances.

The table is the field of attention. On the table are the four symbols of the Tarot suits. They refer to the natural life symbols of fire (wand), water (cup), air (sword) and earth (coin or pentacle). They symbolize the four worlds and correspond to the letters of Yod Heh Vav Heh.

The Magician's garden is lush and productive, and represents the subconscious plane of mental activity. Red roses represent desire and the white lilies represent abstract thought untinged by desire.



Gimel ג

The Letter Gematria: 3

Gimel is like a wave rolling into the world. Bet is the place of beginning, but Gimel is the act of beginning. Souls return again and again so they may rise to ever higher rungs. This is called Gilgalem.

Gimel is a double letter (having hard and soft pronunciation). The opposites it connotes are Peace and Strife. Consider the roles commerce, communication and transportation play on a global scale and how they relate to Peace and Strife (war). Gimel is a cognate of the Hebrew word Gamol, which means to nourish until completely ripe. Gimel is shaped like a Camel—this symbolizes travel, commerce, and communication since the camel is used for transportation and is known as the “Ship of the desert.” Because of these meanings, Gimel represents God’s eternal beneficence. Without this, the world would not exist for even a moment.

Uniting Intelligence is the mode of consciousness attributed to Gimel, as a camel “brings” distant places together and unites them. Unification is the power of bringing things together—to join pieces, ideas and people to make a harmonious whole.

The Tarot Card Card: The High Priestess Key: 2

The title High Priestess literally means Chief Feminine Elder, or primary receptive aspect of the life power. Thus, the woman in this key is identical with the First Mother. In fact, the High Priestess corresponds to all the virgin goddesses of the ancient world and represents Eve before she met Adam. The veil between the pillars represents the fact that the High Priestess is a virgin or “virgo intacta.”

The High Priestess sits in a temple of Solomon. Her key number is two (2) and represents duplication, reproduction, reflection, copying and transcription. Two also represents duplicity, untruth, error and delusion. Think how the subconscious duplicates and repeats the mistakes of faulty, superficial, self-conscious observation. She is the “Keeper of Records.”

The walls and her vestments are blue. This represents the moon and water. This represents the creative world, the cosmic mind, and the root substance.

The two pillars are the pillars of Mercy and Severity in the Kabbalistic Tree of Life. They are opposite in color but alike in form; opposites, positive and negative. The white pillar, affirmation, has the letter Yod, which is the initial for the word Joachim. The black pillar represents negativity and has the letter Bet, which represents the word Boaz.

The High Priestess is the Middle Pillar! She is the path of equilibrium. She is silent, non-judgmental, receptive, non-discriminating and neutral. The bases of the columns are cubes, as is the High Priestess’ throne. The cube represents the material world or the physical manifestation. The cube also symbolizes salt, which forms cubes in its crystalline form. The High Priestess sits on the cube because the basis of all subconscious mental activity is what has actually happened and actually exists.

The caps of the pillars are lotus buds and represent the latent unrealized power of the virgin High Priestess. The forces of sub consciousness have not come into full bloom.

The veil behind the High Priestess contains palms and pomegranates. It contains both male (palms) and female (pomegranates) symbolism. It suggests the union of the positive and negative, male and female forces. Compare the arrangement of the pomegranates and the palms with the Tree of Life. Note the position of the High Priestess corresponds to the path on the Tree from Keter to Tiferet.

She holds a scroll marked Tora (representing Torah), and it is her book of memory. It is the subconscious' record of all that has happened, all mental and physical stresses that are indelibly impressed on the subconscious – both personal and universal. It contains the history of all of us throughout all time. It is the collective subconscious and is that which allows us to communicate telepathically.

The water that flows out to the High Priestess' robe represents the stream of consciousness. Watch for it in later Keys. The cross on her tunic is equal-sided, meaning equal male and female aspects. It denotes the equality of the male and female aspects, the active and passive. It also, in Case's words, "foreshadows the completion of the entire cycle represented by the 22 Tarot Keys, because this cross of equal arms is the original form of the Hebrew letter Tau." Finally, the arms of the cross are related to the number four, or square of two, as are the square sides of the cube.



Dalet 7

The Letter Gematria: 4

It has a little bit of Bet (House) and a little bit of Gimel (Camel) because it is both in and out—departure and return. Dalet signifies a door that is something that admits or bars, something through which something or someone passes. Some say it represents the door of life, the womb. The door represents protection, defense and safe-keeping.

This relates to the mode of consciousness connected to Dalet in that it has to do with personal safety, self-preservation, development of all that is useful to us. The door also suggests ingress and egress, motion in and motion out. Consider how this relates to the mind and the soul. Dalet is the door that very few people know about and even fewer open, for they are afraid to go inside.

The Gematria is 4 and thus there are 4 doors. The first door is Dahl (poor) which is a proud door of a poor man's house. The second door was on the houses when the Israelites were slaves in Egypt. The fathers slaughtered the Egyptian lamb god and put the Dahm (Blood) on the doors as a sign. The next door opens the Ark of the Covenant. Above it is written Da Lifney Mi Ata Omed Da: "[know] before whom you stand. You also stand before the Dayahn (Judge). The last door is binding yourself before God—Devekut. He is then never absent from your life, not even for a moment. There is only holiness, and this may be why so many are afraid to open the door.

The Tarot Card Card: The Empress Key: 3

The Empress literally means "she who sits in order." She is the feminine ruling power and consort of the Emperor (the next Tarot key). She is the warm mother goddess in contrast to the High Priestess who is the cold, virgin goddess. Her key is the number three, which is about multiplication, development, growth, unfoldment, and therefore expression. The key of three is the understanding, or looking forward, into what has been manifested in contrast to two (wisdom) which looks back into the self-knowledge of one (I AM). It is through growth that you are able to manifest with the Limitless Light. The mode of consciousness is subconsciousness and the subconscious response to self-conscious suggestion and interpretation that determine whether our ideas are wise or foolish. And Wisdom and Folly are the opposites assigned to Dalet by Kabbalists.

The occult meanings of Dalet clearly point to the meaning of subconscious which has little or no power of inductive reasoning but has great power of deductive reasoning. Kabbalists call this Luminous Intelligence—the subconscious can enlighten us with its deductions and lead us to the safety of true knowledge.

The background is a rich fertile garden (compare this to Key 1). In the background are cypress trees and in the foreground is ripening wheat. The Empress is Mother Nature.

The stream and pool in the background is the "stream" of consciousness. Consider the relationship to Key 2. The stream falling into the pool is subtly suggestive of the union of male and female modes of cosmic energy.

The Empress' yellow hair symbolizes radiant energy, and the green myrtle in her hair, nature (consider the wreaths in the other Keys). The meaning here is that reaching the subconscious is reaching nature.

She wears a crown of 12 stars, and the moon is under her feet (like the woman in Revelations). The stars are 6- pointed, meaning she has dominion over the laws of the Great World. The stars also represent the Zodiac. Where else have we seen 12 objects similarly? The moon is like the one under the High Priestess and represents primary powers of subconscious, but the Empress is the subconscious impregnated by seed ideas.

She holds a heart-shaped shield with a dove symbolizing the Holy Spirit.

The necklace of pearls relates to Venus and the Moon. Her scepter has a globe—showing that she has dominion over the physical world (as does our subconscious).

At the top of the globe is a cross so that the ornament on the head of the scepter is an inverted symbol of Venus and femininity.

Her seat is a stone bench representing the mineral world over which she also holds dominion through the subconscious. Meditate upon this card and consider the roses to the left of the Empress, the significance of the yellow clad foot on the crescent moon and the red triangle on the white material at her breast.



Heh ה

The Letter Gematria: 5

Heh is used in Hebrew like “THE” is used in English. Consider that the Constituting Intelligence is the defining intelligence. To define something, we must first name it. This associates it with Adam (the namer). Our personal definitions of our experiences are accepted totally by our subconscious. Hence, our perceptions become our realities. We can change our perceptions and our realities, but it requires conscious effort to do so. Heh means Window (literally Wind-Door). Consider the function of a window. It is constructed to permit Light (knowledge) and Air (life-breath or Spirit) to enter into the House (Bet) of Personality. Windows also allow you to decide whether to admit someone who comes to the door. The Emperor on the Tree of Life connects Hokmah to Tiferet or Wisdom to Beauty.

Heh is the sound of breathing out. The most effortless sound the soul can make. There is some Heh in every word. Heh is the closest one can come to God. God said at the burning bush: I will be who I will be (Ehieh Asher Ehieh). In Jewish wedding ceremonies the couple says to each other: “Behold, I will try with all my being to be present for you” (Haray Aht Miku-Deshet Li). There is also Hu which means he and Hua which means she and then Haym which means them.

The Tarot Card Card: The Emperor Key: 4

The title for The Emperor is “He who sets in order” – it implies both authority and paternity. It also signifies the head of government, the source of war, etc. The Zodiac sign attributed to this card is Aries (War) – a sun sign. (Note the side of the cube and the shoulder.) Aries governs the head and face.

The Emperor's crown is ringed with 12 triangles, reminding us of the Empress' crown of 12 stars. Sight is the sense function attributed to Heh. Consider that a window allows you to see out of the house. The organ of sight is the eye, or the window to the soul. Constituting Intelligence is the mode of consciousness attributed to Heh. To constitute is to make anything what it is; to frame; to compose. It is also related to authorship and connected to paternity.

The key number four is about order, measurement, classification, recording and tabulation. It is also about memory and measurement. According to Case, “All the gifts of the Life-power are measured out. Every center of expression receives exactly what is coming to it, always.” This is a statement about the Law of Attraction, which is currently a buzz phrase of our time!

Another aspect in Case's book is the introduction to the Cube of Space. According to Case, “No more than hints of this cube symbolism can be given in this introductory text, but we thought best to include the figure of the Cube of Space, since careful study will reveal to discerning readers many clues to a deeper understanding of the Tarot symbolism.” The orange background represents the exaltation of the Sun in Aries (consider Key 19). The mountains below are red, and refer to the fiery quality of Aries.

The mountains in the background are severe in contrast to the valley that the Empress sits in. They represent the sterility of mere supervision and regulation, unless there be something “living” to set in order. On the other hand, it is the erosion of these rocks that provides the soil for the valley of the Empress' garden. Below the base of the mountains is a river – this

is the same flow of consciousness as in the other cards. The ram's head symbolism in the picture represents Aries also. The Emperor sits on a cube – the same as the High Priestess. This signifies that the laws of the One Life Power are represented everywhere and in all levels of consciousness.

His crown and cap both signify Aries because of color and shape. The position of the Emperor is important. His arm is in the shape of an equilateral triangle, and then his legs are in that of a cross. The symbol of a triangle above a cross is an alchemical one representing sulfur – again symbolizing fire and Aries. His steel armor also represents Aries.

His robe is purple which means royalty. His scepter is a form of an Egyptian Ankh (sign of life). It has a T-Square on it that represents Geometry and Math, and the letter Tau. These signify that the power of regulation comes from the exaltation of solar power, and that right definition is in itself a sort of limitation that sets us free from slavery and circumstance. In his other hand is the globe, a typical symbol of dominion.

The Emperor is an old man with a white beard shown in profile, representing the Ancient of Days (from the Bible and Kabbalah). The Emperor is the consort of the Empress. He is the Magician after becoming the Father of the Empress' children. After becoming a father, he has the opportunity to exercise his paternal authority. In one sense the Emperor is the grand architect of the universe. He is the supreme reason – the constituting power of the universe and man.

Psychologically, therefore, he represents the self-consciousness of a person. He is the lawgiver or regulator. He frames the constitutions of one's personal world.



Vav ך

The Letter Gematria: 6

Vav means nail or hook. It is something to hang other things on. Other things are dependent on it. It is a means of union—a means of support. As a Union, it conveys binding things together, linking. As a means of support, it is related to aid, assistance and ministry. Vav is like the English word “and.” It literally joins words together. The Hierophant connects Hokmah to Hesed, Wisdom to Mercy. The central thought is Union.

The Sanskrit noun Yoga means union and is similar to the Hebrew letter Vav. Yoga is also the root of our word “yoke.” Yoga is a system where the personal consciousness is directly linked to the universal consciousness. Its object is direct, first-hand connection to the Universal conscious energy. This experience is considered natural though rare.

The Hierophant is that mode of consciousness which is in effect when these types of experiences occur. Vav is the sound of being joined. We read: “And you will eat. And you will be satisfied. And you will thank God.” People, ideas, and actions are real because they are separate, one from another. They are unique. Only something that is unique can be joined to something else. The only Hebrew word to begin with Vav is confession (Vi-Dui).

The Tarot Card Card: The Hierophant Key: 5

Triumphant and Eternal intelligence is the name of the mode of consciousness corresponding to Vav. It is triumphant because it gives assurance of the ultimate triumph of the life power and it is eternal because it carries with it the conviction of immortality and because the Inner Voice gives us solutions to particular problems by applying those principles which once we are aware of them we recognize them as true yesterday, today and forever. Hearing is the sense attributed to Vav because it links man to man by speech and man to God, through the Inner Voice.

Yeshua often said “He who has ears to hear, let him hear.” The Sanskrit noun “sruti” means to hear and is the word for revelation. Knowledge of the higher realms of reality is made known to us through an inner voice. Hierophant means “revealer of sacred things.” Some decks call this card “The Pope.” This is not to be associated too closely with the Catholic Pope, but the word pope does mean Father (papa, padre).

The path of this card is between Hokmah and Hesed. Hokmah is Abba or Father. Consider that the Hierophant could be considered the spiritual parent regardless of gender. The Hierophant is the bridge-maker who links our outer experience and our inner illumination.

The key number five is about mediation, because it is in the middle of one to nine. “Five is the dynamic Law proceeding from abstract Order (four).” Five is also a number of versatility. Case states, “The root – consciousness expressed through human personality is this One Law of mediation or adaptation. Man can change conditions. This is the secret to his power to realize freedom.”

Much of the coloring of this card is gray to show the balance of opposites. He sits between two pillars to continue the symbolism of balance of opposites. He sits on a stone chair—stone in Hebrew is spelled ABN— AB means Father also and BN means Son. His crown symbolizes radiant energy and wisdom. The crosses on his shoes represent the union of male and female. Note the ten circles which are reminiscent of those on the Fool's garments.

His outer robe is red-orange for Taurus (his sign). This represents the material world. Taurus is also represented by the two horned circles on the throne behind the Hierophant's head. The blue inner robe is for purity, and then the innermost white garment is for enlightenment and energy. His crown is made of a triple tiara of gold, symbolizing wisdom and radiant energy. The small globe at the top represents the archetypal world, whereas the three layers of the tiara below it represents the creative, formative and material worlds.

He is holding a golden staff that represents the dominion of the life power throughout creation. His two keys—one silver, one golden—represent power, but also lunar and solar energy. The gold key represents the key to heaven and the super-conscious. The silver key represents the key to “hell” and the subconscious. The Hierophant represents intuition, which follows reasoning and adds to it.



Zayin ṭ

The Letter Gematria: 7

Zayin means “sword” or “weapon.” It is the opposite of Vav, the nail, because a sword cleaves, cuts, divides, separates. It has two edges symbolizing life’s many possibilities, decisions and consequences. Discrimination implies acuteness and discernment, sharp like a sword’s edge. It is the ability to make fine distinctions in order to reach viable and correct conclusions and decisions.

When you do not wield the sword of discrimination and distinction and make your own decisions, those decisions will be made for you and may be less desirable than the decision you would have chosen. Zayin is masculine (Zachar) and it starts the first letter of the word for beard (Zakan). Other words that start with the letter Zayin are old (Zakayn), time (Z’man), and remembers (Zachaer). Because Zayin is part of memory, it also belongs to the word Zohar, The Book of Light. And finally, Zayin is the seed (Zera).

The Tarot Card Card: The Lovers Key: 6

Disposing Intelligence is the mode of consciousness attributed to Zayin. To “dispose” is literally to place apart or to arrange, to distribute, to divide. This also relates to “our disposition.” Smelling is the sense attributed to Zayin. It is attributed to keen perception, discernment and sagacity. An old Kabbalistic maxim is “Properties are discerned by the nose.”

The Lovers is the usual title of this card. Some consider this the way of two paths. In the much older versions of Tarot, there are three figures—a child, a maiden and a crowned woman. These figures represent the Kabbalistic Son and Bride and the Kabbalistic Mother and is a reference to marriage. “The title intimates the union of opposite but complementary modes of existence.”

The key number six is about balance, equilibrium, symmetry, beauty; harmony of opposites, reciprocity; complementary activities, polarity, love. The sun is the same as with the fool—the great light-source, the radiant energy that all creatures derive their personal force from. Here it is yellow, not white, indicating life and energy but also Ageless Wisdom.

The Angel is Raphael, angel of air (note the color of his skin). His violet garments have the same meaning, since violet is the compliment of yellow. This is reinforced by the clouds which surround him. He represents the super-consciousness, the cosmic life breath, Prana, and thus is related to the Fool.

The mountains represent the habitat of the “gods” and are also phallic symbols. The mountains also represent the “Great Work” of enlightenment. They represent the peaks we all must climb on our journey and our potential to succeed in that work. The man is Adam—the namer of things. He is also the Magician.

There is a tree with flaming fruit behind him. This fruit symbolizes the twelve signs of the zodiac. Thus, the tree is a tree of human life in all twelve types, and since each is divided into three parts, the thirty-six subtypes of personality or self-conscious life expression are also represented. The woman is Eve. She is also the High Priestess and the Empress.

Behind her is the Tree of Knowledge of Good and Evil. It contains five fruits—the five senses. Up the tree rises the serpent of sensation. This is because temptation arises from the remembrance of sensation. The serpent also represents wisdom and redemption. This is because wisdom and liberation come from the right adaptation of these forces that at first tempt us. The woman (sub consciousness) looks toward the angel (super-consciousness), and the man (self-consciousness) looks toward the woman. Self-consciousness is not directly aware of super-consciousness. It is the subconscious that is aware of the super-conscious. (Contemplate the deeper meaning of this seemingly minor point.)

Health, happiness, and wellbeing depend on the cooperation of these two modes of being. The relationship between self-consciousness and subconscious should be loving intimacy. Note the two figures are nude; they hide nothing from each other. Is this our state? If we want the subconscious to work on our behalf, we must treat it lovingly and not try to bully it, because this will yield the opposite result. Self-consciousness is the framer of suggestion. It can start the process through the suggestion, but the suggestion must be formulated correctly so the subconscious can receive the guidance from the superconscious above.



Het ם

The Letter Gematria: 8

In the Torah, the Het is written with a sharp, jagged notch on its forehead as if it were really two separate letters just touching. They need each other to stand. Het is the agony of a soul torn apart from itself. Words that begin with Het are:

- Chait - which is sin, or missing the mark. A soul torn apart from its true self.
- Chasid – pious one.
- Chavel – pangs. As in pangs of childbirth.
- Chayim – is the word for life. Life is in itself a seeming separation.
- Chilul – desecration. Breaking sanctity, which drives souls apart.
- Chavurah – small group. A small group may be separate people, but they are joined to accomplish a task.
- Churban – destruction. Devastation which seems to be the end.
- Chuppa – the marriage canopy. A shelter protecting this new joining.

The letter Het means a field and the fence enclosing it. This is a cultivated field as opposed to the open country in Key 6. This is what happens in the mental field when we define anything. Speech is attributed to Het and indicates that words have protective and preservative powers and that using the words properly is a means of safety. Intelligence of the House of Influence is the name for the mode of consciousness which is the house of inflowing power. In the human personality, forces flow into the personality from outside consciousness. It indicates that our thoughts and speech are based in our subconscious.

The Tarot Card Card: The Chariot Key: 7

The Chariot is the title of this card, although sometimes it is the Charioteer. The chariot represents enclosure, protection, defense; specific location; an area set apart for cultivation. This is about making yourself King of your circumstances as a natural consequence of your triumphs.

The number seven has many mystical meanings that could compose an entire book. The Bible has many references to this number, because many of the books of the Bible were written on a plan of sevens – seven chapters, seven subdivision, etc. Seven relates to rest, safety, security and victory. It also represents a temporary cessation, not final perfection.

In the background is a walled city, which equates to a stone fence. The city contains houses with windows visible, which indicates there is meaning behind the surface of this card. Case states: “Trees and a river in the middle distance remind us of the symbolism of Key 3, The Empress. This is correct because speech is not only composed of definitions, but also embodies mental imagery (Empress) and gives form to the stream of consciousness.

As the river, in Tarot, rises from the watery substance of the robe of the High Priestess, and as trees are associated with the rich fertility of the Empress’ garden...” This reminds us that all of the cards are building on each other to create a story. The chariot is a movable fence in the shape of a cube, and its gray color symbolizes wisdom and the union of father and son. Above the chariot are four pillars supporting a starry canopy.

The number four means order and measurement, as well as the four elements of air, fire, earth and water. The pillars are divided in half and represent “That which is above is as that which is below.” The circles around the pillars are to remind

us that the elements are encompassed by the One Spirit. The canopy represents celestial forces and their descent into the physical plane using the four elements as a means for manifestation. The shield, the wall in the background, and the chariot itself all represent the field and the fence surrounding it.

The red symbol on the shield is a Hindu representation of the male-female unity. The winged globe above the shield represents aspiration. The crown, the color of the man's hair, the lunar crescents, his body armor, belt and skirt, and the scepter he is holding all have significance. Case states: "Everything about the charioteer suggests that he sums up all the powers and potencies of the personages who have preceded him in the series of major trumps. He is their synthesis.

He is the true Self, the Master-power behind all forms of life-expression." The chariot and canopy symbolize the combination of celestial and terrestrial forces. The shape of the chariot and the man within are a symbol that man is "the living temple of the Most High." The sphinxes are a representation of Mercy and Severity, and of the senses. They appear to be resting, which is a representation of the number seven.

The yellow wheels of the chariot signify light energy and the planet Jupiter. Paragraph two on page 99 of the Case book begins an in-depth philosophical discussion on the meanings of this Key and provides a nice insight into our human personality.



Tet ו

The Letter Gematria: 9

One cannot pronounce the letter Tet until he or she sees the dew (Tal) in the morning. Only when one secretly confesses that he does not understand how the droplets of water have formed can one be cleansed in them. One can then wrap herself in her prayer shawl (Talit). Dew and rain are the water sustaining life (Tal U'Matar). One dips oneself (T'Velah) and washes off the defilement (Tum-Ah) which encrusts the soul. Then one will again find purity (Tahara). For Tet is good (Tov).

Tet means snake. This is known to occultists as serpent power. It is cosmic electricity, the universal life- principle, and the conscious energy in all things. The serpent also represents secrecy, subtlety, and wisdom. This power is "the tempter" in Genesis, and when overcome, it is the means to salvation. The ancients saw the snake shed its skin, so to them it symbolized reincarnation and rebirth.

The Tarot Card Card: Strength Key: 8

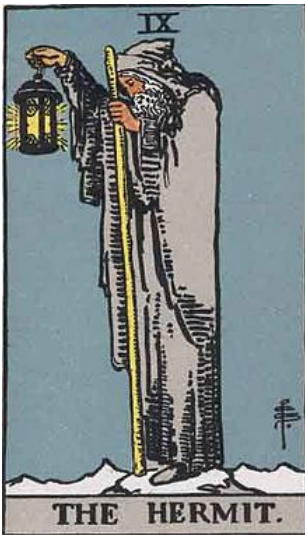
Taste is the sense and digestion the function of Tet. Digestion is literally feeding and is symbolized with the Oroborus (the snake eating its own tail). This stands for the cycle of life and immortality. It is self-sustaining. Leo, the Lion, is attributed to Tet. Leo is ruled by the Sun. Intelligence of All Spiritual Activity or Intelligence of All Secret Works is the mode of consciousness attributed to Tet. Remember that all things are actually spiritual.

The number eight represents rhythm, alternate cycles of involution and evolution, vibration, flux and reflux. It also represents the idea that opposite forms of expression are the effects of a single cause. It is also the digit value of the name IHVH (Jehovah) and 888 is the numeration of the name Jesus in Greek. The card alludes to the fiery life power which is the source of all human action.

The scene in this card is an uninhabited plain. This is to show that it is apart from human habitation. The woman's yellow hair identifies her with the Empress, so that we may identify her with creative imagination and the subconscious generation of mental imagery. Instead of a wreath, she wears a crown of flowers. This means that the organic process is closer to fruition in this card. The horizontal 8 appears over her head. This refers to the same meaning as with the Magician (symbol of the Holy Spirit and dominion over the horizontal plane). It also means that something of the Magician has been transferred to the woman. It shows that the subconscious is affected and altered by self-conscious mental states.

The white, unadorned gown she wears symbolizes purity. Since it is the color of Keter (the Crown of the Tree of Life) it means that it is pure spiritual influence from the Primal Will. She wears a belt of roses that is twisted into another figure 8. She leads the lion with this chain of flowers. It signifies that when we weave our intentions, we can do wonderful things.

The lion, as king of beasts, represents all subhuman forces. She tames the lion and opens its mouth. Opening its mouth means that she makes it articulate. This brings it into humanity. This symbolizes that the subconscious is in control of all subhuman manifestations of cosmic energy.



Yod ך

The Letter Gematria: 10

Yod is the smallest letter. The Yod most often represents God's name. A dove (Yonah) starts with the letter Yod. The Yod participates in the upper worlds—Jerusalem (Yerushalyim), God's heavenly city. It also is in the lower worlds—the inclination of a person toward evil (Yetzer). The Yod brings them both together in unification (Yichud)—the joining of the upper and lower worlds. Yod is the hand of God (Yad Chazaka). The Yod is all that remained of Jacob (Yakov) after he wrestled with God and his name was changed to Israel (Yisra- Ael).

Yod means the hand of man. It is the open hand. It indicates power, means, direction, skill, and dexterity. It is a sign of inclination rather than actual activity. The open hand is a beneficial symbol worldwide and indicates the freedom of the Supreme Spirit. Yod has special significance in Kabbalah because it is the first letter of the Tetragrammaton (YHWH). The tip of the letter represents Keter and the body of the letter represents Hokmah.

The Tarot Card Card: The Hermit Key: 9.

The sense of touch is attributed to Yod. Esoterically, the letter Yod corresponds to the experience of union with the Supreme SELF, the true I AM. This experience is compared by occult writers to the ecstasy of sex. This state is what the Bible calls "Heaven." Therefore, Jesus said that in Heaven there is neither marriage nor giving in marriage because in the blissful state of union there is no sense of otherness or separation.

The zodiac sign associated with this letter is Virgo and the "virginal" sense is related to the above idea. Intelligence of Will is the mode of consciousness attributed to the letter Yod. Case states: "The word translated above as 'Will' means primarily 'delight,' and has, for supplementary meanings, 'pleasure, intent, purpose, determination.' Thus, we find that all descriptions of mystic experience agree that it is first-hand knowledge of an ineffable glory, of an unspeakable bliss, and of an intensely certain and definite, though incommunicable, knowledge of the meaning and tendency of the cosmic life-process...."

The Hermit is a title referring to a passage in Kabbalah which says "Yod is above all, and with Him is none other associated." This represents the Father. A hermit lives alone, isolated. The picture shows him alone on a snowy mountain peak. He is high above travelers, holding his lantern as a beacon. His white beard shows that he is the "Most Holy Ancient One."

His gray robe suggests another Kabbalistic title for the One "Concealed with all concealment." He is the Source of all, yet is he also the goal of all endeavors. Every practice aims at the union of personal consciousness with the Cosmic Will. T

he Key 9 means completion. Consider the analogy between 0—The Fool and 9—the Hermit. Nine represents the Absolute as the Goal of existence while 0 represents the same Absolute as the Source of all. Thus, the Fool is a youth and the Hermit is a bearded ancient. The Hermit stands in darkness because what is behind our personifications of Supreme.

Reality is darkly incomprehensible to our intellects. The peak he stands on is snow-capped, because to us the Ancient One is an abstraction, cold and far-removed from the warmth of everyday life. He carries his own light for the benefit of any that are trying to reach Him.

The light is a golden Hexagram symbolizing union. Even though he appears to be alone, he is actually lighting the path for the multitudes below. He has no need to climb, so the staff is in his left hand and is a tool of the Magician. The Hermit is the Supreme Will, the cosmic, eternal urge to freedom. Psychologically, this is the state of being conscious that all volition is universal, rather than personal.



Kaph כף

The Letter Gematria: 20 Final Letter: 500

Kaph is the palm of the hand. It is filled with sincerity (Kavannah). Kaph is a cup (Kos) that is filled with blessings. It is to honor thy mother and father (Kibbud Ahv Va-Aim). It is All (Kol). The first sefirah, Keter, starts with the letter Kaph. Only one who has been beaten (Kattet) and become pure (Kasher) shall drink of the cup. Wealth and poverty are the pair of opposites attributed to the double letter Kaph. These are the extremes of circumstances.

The Tarot Card Card: The Wheel of Fortune Key: 10

Kaph primarily means a “curve”. Kaph is the hand of man in the act of grasping. To grasp is to hold, to master, to comprehend. These ideas will be in sharp contrast to Yod and the Hermit. Intelligence of Conciliation, or Rewarding Intelligence of Those Who Seek is the Kabbalistic name of this mode of consciousness. This is the establishment of harmony and order. This brings the fruition of “Seek and ye shall find.”

Reconciling apparent differences, which leads to winning over seemingly antagonistic forces. The Wheel of Fortune combines the ideas of rotation, cycles, whirling motion and simultaneous ascent and descent (evolution and involution). Occult teaching asserts that what appears to be by chance really isn’t random. Every effect is the consequence of preceding causes. The Wheel is adapted from Eliphas Levi’s diagram of the Wheel of Ezekiel.

At the corners of the card are the 4 animals mentioned in Ezekiel 1:10 and Revelation 4:7. They correspond to the fixed signs of the zodiac: The bull to Taurus; the lion to Leo; the eagle to Scorpio; the man to Aquarius. The numbers of these signs are 2, 5, 8, and 11 which add up to 26, the number of YHWH. In this the Y is the Lion, the first H is the Eagle, the V is the Man, and the final H is the Bull. Thus the “Living Creatures” signify the fixed, eternal modes of the One Reality. They are static compared to the turning wheel. That which was, is, and shall be remains ever the same, while everything rotates within it.

The wheel is the whole cycle of the cosmos. Its center is the archetypal world; the inner circle is the creative; the middle is the formative; and the outer is the material. These reflect the four lower Olamot, or universes. The eight spokes are the eight-pointed star in Key 17, and represent the Universal Radiant Energy. A wavy serpent (suggesting light vibration) descends on the left side of the wheel. This represents the involution of the cosmic radiant energy into the conditions of name and form. Anubis (the Egyptian Jackal-headed God of the Dead) rises on the right side of the wheel to represent evolution of consciousness from lower to higher forms.

His head represents intellectuality where his color (red) typifies desire and activity. The Sphinx at the top represents the real Self of man, behind personality. When unfoldment comes, we become aware of the One Thing which transcends personality. This One Thing is the one who brings the riddles of existence. It is motionless while the wheel turns. Inside the circle are the letters TARO and YHWH. TARO represents 671 which represents Malkut or Kingdom. Y

HWH represents 26 the name of the Father. The total of the letters come to 697 which breaks down to 22— representing “wheel” and the 22 major cards of the Tarot. Psychologically, this key represents the law of periodicity in mental activity, in which mental states tend to reoccur in rhythms. This also represents the law of cause and consequence, or Karma.



Lamed ל

The Letter Gematria: 30

Lamed is tall and elegant like a palm branch (Lulav). Lamed is in night (Lilah), by the moon (L'vanah), and forever (L'olam). The body of the Lamed is curved by its heart (Laev) and soars like a flame (Lahav). This cosmic power is all-pervading and all-embracing, so there is no other power outside it. We must understand, then, that Lamed stands for something within the Life-power. It represents an inward urge and inward capacity for self-direction.

In the Hebrew Book of Formation, the special function assigned to Lamed is Work or Action. This is also the basic meaning of the Sanskrit word Karma.

The Tarot Card Card: Justice Key: 11

Libra is an air sign and the sign representing Justice. Our subconscious deductions from experience are the seeds of Karma and actually the basis of all our activity. From them we gain instruction and knowledge. Faithful Intelligence is the mode of consciousness attributed to the letter Lamed. The Hebrew for faithful is AMN (Amen). This word is related to the Sanskrit AUM or OM, and the Egyptian god Amun (often written "Amen").

Justice signifies the active administration of Law. It also makes us think of balance, poise, accuracy, equity, etc. The central figure is a personification of Justice, but she wears no blindfold. Her yellow hair is like that of the Empress. She also can be associated with the woman who tames the lion in Key 8 (Strength). Keys 8 and 11 represent different aspects of the same power. Red and green robes represent action and imagination. Underneath is a blue undergarment—the color of the robes of the High Priestess. When 11 is brought to its lowest aspect, it is 2 (the High Priestess), because all imagination is based on memory.

The gold scales are a reminder that light may be a measure of action. The yellow background represents air—for Libra, an air sign. The violet curtains refer to the Wheel of Fortune to suggest that the veils of mechanism conceal from the uninitiated that the whole universe is permeated by the Life Breath of Spirit (symbolized by yellow).

The sword is steel, and is an indication that all action destroys as well as builds. It can also represent the elimination of waste from wisely-directed action. The general meaning of Key 11 is that education has equilibrium for its aim. It requires the elimination of useless, outworn forms. Education is completed by action and work. Merely hearing the word or reading it is not true education. Action is required.

Psychologically, this picture illustrates the law of poise and self-direction. A balanced personality is faithful, constant, and confident. The practical significance is that you only really know when you have acted and that equilibrium demands the elimination of waste.



Mem מ ך

The Letter Gematria: 40 Final Letter: 600

Mem is the substance of Mother Earth and the stuff (Mamash) by which life in the world is sustained. It is water (Mayim), wilderness (Midbar) through which people wander and are made ready. It is the food (Ma-Achal) and work (M'La-Cha) which is done for food. And it is the rest (Minucha) of the Shabbat. There are the Holy Commandments (Mitzvot), and also the throne chariot of God (Merkabah). This is the second of three Mother letters in the Hebrew alphabet. Its name literally means "seas," but like many plurals in Hebrew it designates a general idea, in this case, "water."

Alchemists call water the mother, seed, and root of all minerals. Water, represented by Mem, is the first mirror. Water reflects images upside down, and this idea is carried out by the symbolism of Key 12. This is life in a reflected image.

The Tarot Card Card: The Hanged Man Key: 12

Hanged man means occultly, "suspended mind." "Man" and "mind" are derived from the same Sanskrit root. This also reflects the utter dependence of the human personality on the cosmic life. The youth hangs from a T-cross made from living wood. It also stands for the Hebrew letter Tau (the last letter of the Hebrew alphabet). His legs form a cross and the lines from his arms to his hair form a reversed triangle. The cross is the number four and the triangle is the number three. Multiplying this together results in twelve—representing twelve zodiac signs and also the complete cycle of manifestation.

The three represents the Empress—the Great womb. The four represents the Emperor. The hanged man's upper garment is blue (to symbolize water, the High Priestess, and universal mind). The man's head having light around it symbolizes LVX (Light) and is a manifestation of Logos. His white hair suggests the Emperor and the Hermit. He is the ancient of days manifested in human personality.

LVX (in Latin) stands for Light and is the same as the Hebrew Adonai (or Lord). The One Light is the Word made flesh, and is represented by the spelling of Jesus' name. Yod-Heh-Vav-Heh is the spelling of YHWH. Jesus (or Yeshua) is spelled Yod-Heh- Shin-Vav-Heh.

This means YHWH delivers or YHWH saves. Here is a man turned upside down, inverted, in a position contrary to that in which we find most people. This represents that the spiritual life is a reversal of the normal way of living, speaking, thinking, and acting. Hence Jacob Boehme said that the great secret is "to walk in all things contrary to the world."

The hanged man's leggings are red. This is to contrast with the blue coat. Fire and water. This opposition is not by being an outspoken antagonist. In fact, Mem is said to be mute. It is about a reversal of thought. The human personality is completely dependent on the All (symbolized by the tree in this card). Once the truth is realized, the only sensible course of action is self-surrender. The mental activity symbolized by the Hanged Man is "Not my will but thine." It means that our personality is a partial expression of the All.



Nun ןן

The Letter Gematria: 50 Final Letter: 700

Nun is the soul (Neshamah). She is also the personality display (Nefesh). She is feminine (N'Kayva) because she receives. There is something of melody (Niggun) which creates wonder (Nifla-Ot) within Nun. Nun is also faithful (Neh-Emanah), eternal light (Ner Tamid), and a spark (Nitzotz). Nun is pronounced like "noon" and as a noun means "fish." As a verb (since fish are prolific) it means "to sprout" or "to grow." The essential idea is fertility, fecundity, productiveness, generative power, and these ideas are bound up in thought and language.

Motion is the function attributed to Nun. In Hebrew this is "to walk." Change is the basis of manifestation. Imaginative Intelligence is the mode of consciousness attributed to Nun. Kabbalists say "It is the ground of similarity in the likeness of beings." That is, it is the basis of similarity that is passed through procreation. All changes are basically changes in mental imagery. Change the image and ultimately the outer form will change to reflect it. The Old Testament calls Joshua (Moses' Successor) "Joshua son of Nun." Jesus was named after him. Joshua and Jesus are the same name translated from different languages. There is a correspondence between Nun and Joseph. Nun means reproduction and Joseph means multiplication. Joshua and Jesus literally mean "YHWH liberates." This means that the entire cosmic order is liberative. In the human heart this is a continual urge. Thus, when it is written, "At the name of Jesus every knee shall bow," it is eluding to the wisdom which declares the whole cosmic order to be a process making for freedom, and to which every heart responds.

The Tarot Card Card: Death Key: 13

The card is called Death. The Bible says death is the last enemy to be overcome. "Overcome evil with good. Love your enemies." These two brief sentences are the whole secret. The forces of change which result in physical death are bad only because we misunderstand and fear them. They are forces connected with reproduction, and by right use of imagination they may be tamed and transformed. Death, like every other event in human life, is a manifestation of the law. When we understand the law, we can direct the forces of change as to overcome death. Yet understanding will never be ours until fear of death and dying is overcome by right knowledge and by right interpretation of the phenomena of physical dissolution.

The picture is a skeleton with a scythe, reaping living hands, feet, and heads. Behind him is a river and the rising sun. The skeleton is the basis for all movement in the human body. It is the framework that supports the human existence. It is by death that social changes for the better come to pass. Old ideas pass away with the death of persons who hold them. New ideas gain currency as one generation comes to maturity. Thus, the actual fact of death is an instrument of progress. And now the time is close at hand when man shall master the secret of death itself.

Psychologically, the emphasis falls on imagination. Change your ideas and your old conception of personality dies. Every few years you have a new body, made up of trillions of tiny beings (or cells). Change your intellectual patterns, and with the passing away of the present generation of cells new ones will come to take their place. If your pattern is built in accordance with the ideas developed through self-surrender (as pictured by the hanged man), it will lead to a complete

transformation of your personality. You will be able to say with St. Paul, "I die daily." Little by little, there comes a complete readjustment of one's personal conceptions of life and its values. The change from the personal to the universal viewpoint is so radical that mystics often compare it to death. They are more literal than many would suppose. It is by the death and reproduction of body cells that patterns created by imagination are finally fixed in personal consciousness.



Samek 𐤇

The Letter Gematria: 60

Samek dwells in a flimsy harvest hut (Sukka). It is also the mountain called Sinai. Samek is also the shelter of the Holy One: prayers (Siddur), meals (Seder), books (Sefer), and his Torah (Sefer Torah). These lead one to a deeper secret (Sod). Samek means tent peg or prop. It is what makes a tent secure, and corresponds to what would now be suggested to us by the foundation of a house. It is the letter-symbol for the foundation of the house of life.

It is what sustains, preserves, and maintains our personal existence. Wrath is the quality associated with Samek, but this is a blind. The literal meaning of the original Hebrew is vibration. Vibration is the fundamental nature of the fiery power which makes sight possible and the source of all our strength. The idea is that vibration is the nature of manifestation. Tentative intelligence or Intelligence of probation is the mode of consciousness associated with Samek. It is the mode where theory is put to the test of practical application. It therefore suggests adaption. To adapt is to equalize or balance.

The Tarot Card Card: Temperance Key: 14

At the bottom of the picture is a pool, representing Yesod (the 9th Sefirah in the Tree of Life). This is the seat of the automatic consciousness (or vital demand) of mankind. The path corresponding to Key 14 is Tiferet on the Tree of Life. This path continues to the Crown (Keter). The end of this path of attainment is the realization of the crown of perfect union with the Primal Will.

The angel of the Key is Michael—Archangel of Fire. His white robe represents purity and wisdom. At his neck is YHWH (the Tetragrammaton). Below this is a 7-pointed, gold star representing skill. One foot of the angel is in the water (symbol of cosmic mind-stuff) and the other is on land (symbol of concrete physical manifestation). The angel stands between a lion and an eagle. The lion is dark and a symbol of the Devil and fire. The angel pours water on the lion. From his other hand a fiery Yod is dropping on the eagle. This is water on fire and fire on water—balance and temperance.

The angel is the true “I Am” of the human race. He is shown adapting and modifying the personal stream of psychic energy in the actions and reactions of the human personality. The practical import of this is that we do nothing of ourselves.



Ayin 𐤀

The Letter Gematria: 70

Ayin does not speak, it only sees because it is an eye. It is the silent humility (Anavah) of serving God, worshipping (Avodah) Him/Her. But some serve a god that is not living, like the golden calf (Agel) or an idol (Avodah Zara). This is the Ayin of slavery which shames (Avadim Ha-Yinu). However, Ayin begins the Ten Commandments (Aseret Ha-Dibrote).

Ayin means eye and foundation. It also signifies the external, superficial appearance of things. Since the eye is the major way we experience the world around us, symbolists use it to represent all sensation. The eye is an orb; vision is limited to the field of vision; through the eye we see appearances only. Hence the eye represents the limitations of the visible, and the bondage of ignorance resulting from the acceptance of these limitations; the idea of appearance being all there is. Mirth is the function of consciousness attributed to this letter. It is usually provoked by incongruity, by human weakness, foibles, and shortcomings.

Nevertheless, laughter is prophylactic. It purifies subconsciousness and dissolves mental complexes and conflicts. Renewing Intelligence is the mode of consciousness attributed to Ayin. This is directly related to Mirth, because the perception of incongruities is what actually brings forth new ideas and adaptations. An incongruity is something which does not fit. When we find a fact that does not fit in with our beliefs, we are obliged to revise our theories, unless we are the sort that prefers a comfortable lie to an uncomfortable truth.

The Tarot Card Card: The Devil Key: 15

Capricorn, the goat, governs the knees to which we are brought in prayer by our sense of bondage and personal insufficiency. The natives of Capricorn are said to be quiet, studious, and somewhat inclined to materialism. Internally, we know that we are potential lords of creation. But here we meet a check, and there a defeat, and so we try to explain why we are not actually as free as we feel ourselves internally to be.

The symbolism of Key 15 represents the cruder forms of man's answers to the question, "What keeps me from expressing this inner freedom I feel?" At the same time, this picture indicates the correct solution to the problem, and points to the way which leads out of difficulty.

The Devil is the English for the Latin diabolus, adversary. The picture refers to man's ideas concerning the nature of that which seems so relentlessly to oppose his struggles for freedom. Remember, too, that the Devil personifies the serpent-power represented by the letter Tet and Key 8, Strength. The name for the serpent which tempted Eve is nachash, and the Gematria of this word is 358, the value of Messiah.

Here is a profound subtlety, for numerical identity between Hebrew words points to some inner correspondence of meaning. It has been said that "The Devil is God as He is understood by the wicked." The number of this card is 15, which is the Gematria of Jah, the divine name specifically attributed to Wisdom.

The digits 15 reduce to 6 (1+5), the number of the Lovers. Furthermore 15 is the sum of numbers from 0 to 5, so that the Hierophant (5) is also related. Compare The Devil to The Lovers and The Hierophant. The background of the card is black, color of darkness, ignorance, limitation, and also of that which is hidden or occult. Here is an intimation that ignorance is the underlying cause of bondage.

The ridiculous figure of the Devil is a veil for a profound secret of practical occultism. The Devil is the polar opposite of the angel in the preceding card. He is also the caricature of the angel over the heads of the lovers, as the figures below the devil are bestial representation of the man and woman in Key 6.

The goat's horns on his head represents Capricorn. His bat wings represent the powers of darkness. His ears are that of a donkey to represent the obstinacy and stubbornness of materialism. His body is half masculine and half feminine, because both sexes can partake of these qualities. Between his horns is a white, inverted pentagram. This is a key to the whole meaning of the figure.

The pentagram is a symbol of humanity. Inverted, it represents a reversal of man's place in the cosmos. In fact, the mistaken estimate of man's powers and possibilities is what keeps any one person in bondage. The devil's uplifted right hand has all its fingers open—in contradiction to the Hierophant. This says "what sensation reports is all there is."

On the palm of the hand is the symbol for Saturn, which stands for limitation, inertia, and therefore ignorance. In his left hand is a torch, giving little light. The torch is a phallic symbol, representing the transmission of life from generation to generation. Also, the devil has a navel. He is the product of humanity; begotten of man's ignorance. His feet are the claws of an eagle. This corresponds to the sign Scorpio, and refers to materialization and misuse of the reproductive power and its debasement in the service of sensuality.

He sits on a half cube. A cube represents that which was, is, and shall be. A half cube symbolizes half knowledge of this. This is the visible, sensory side of existence. The figures chained to the half cube represent self-conscious and subconscious modes of human mentality. Their horns, hoofs, and tails show that when reasoning takes its premises from surface appearances, human consciousness becomes bestialized. Notice that though they are chained to the cube, the loops are so large that they might lift them off their heads. Their bondage is imaginary.

This concept represents the first stage of spiritual enfoldment. It is the stage of conscious bondage. The devil represents the false conception that man is bound by material conditions; the false notion that he is a slave to necessity, a sport of chance. In truth, the forces which appear to be our adversaries are always ready to serve us. The one condition is that we understand our essential freedom, and take account of the hidden side of existence. Then, when we conform our practice to our knowledge, liberation begins.

The Devil is sensation, divorced by ignorance from understanding. Yet he is also what brings renewal, because we can make no real effort to be free until we feel our limitations. Until they irk us, we can make no effort to strike off our chains.



Peh פה

The Letter Gematria: 80 Final Letter: 800

Peh is a mouth with no eyes. Because Peh has no eyes everything seems simple (P'Shat). Open the gates (Pit- Chu Sh'Arim) because everything is a miracle (Peleh). Know that there is an orchard (Pardes) whose corners (Payot) belong to the poor and its fruit (P'Ree) is the hidden wisdom. Peh means the mouth as an organ of speech.

It therefore symbolizes the power of utterance. Out of it are the issues of life. Grace and Sin, or Beauty and Ugliness, are the pair of opposites attributed to the letter Peh, because the issues of life, directed by human speech, result in one or the other. Sin (or missing the mark) results in maladjustment or ugliness. Hitting the mark in right action results in the manifestations of beauty.

Active or exciting intelligence is the mode of consciousness attributed to Peh. It stirs up activity, set things going, produces changes, and effects transformations.

The Tarot Card Card: The Tower Key: 16

The Tower is also called The Lightning Struck Tower, The Fire of Heaven, and The House of God. It refers traditionally to the Tower of Babel where human speech was confounded. When the card is called The House of God, it refers to the traditional form of religious belief. The Lightning Flash is the power drawn from above by the Magician. It is the sword of the Charioteer, the scepter of the Emperor, the force which turns the Wheel of Fortune, the scythe of Death, and the light from the Hermit's lantern. It breaks down existing forms to build new ones.

The Lightning Flash is a symbol of the tenfold emanation of the One Life Power. It is the Lightning Flash from Kabbalah—the path down the tree of life. In terms of consciousness, the Lightning Flash symbolizes a sudden, momentary flash of inspiration which breaks down structures of ignorance and false reasoning. The falling figures represent the chained figures from The Devil card. They fall headfirst because the sudden influx of spiritual consciousness represented by the lightning flash completely upsets our old notions and the relationship between sub consciousness and self-consciousness.

The figures wear red and blue to show a mix of the subconscious and self-consciousness. One figure is crowned to show false knowledge, in which subconscious motives are permitted to dominate the personality. Thus, people excuse themselves by saying, "I can't help it." This domination of personality by emotion, and by telepathic invasion through sub consciousness, is overcome by right knowledge.

The crown falling from the tower is the materialistic notion that matter and form are the ruling principles of existence. The tower has 22 courses of brick and is made of clay. The 22 courses of brick represents the Hebrew Alphabet (22 letters), and thus speech or language. Clay represents Adam. Thus, the tower is a structure of human speech.

The tower is on a lonely peak, and suggests the fallacy of personal isolation, which is the basis of all false philosophy. There are 22 Hebrew Yods hanging in the air on either side of the building. They represent the Hebrew alphabet. Ten on

one side are in the form of the tree of life. The other twelve represent the zodiac. They hang in air to represent that the forces they represent do not rest on any physical foundation. This picture corresponds to the second stage of spiritual unfoldment, wherein a series of sudden, fitful inspirations lead to the perception that the structure of knowledge built on the foundation of the fallacy of personal separateness is false. At this stage, the seeker suffers the destruction of his whole former philosophy.



Tzaddi זצ

The Letter Gematria: 90 Final Letter: 900

Tzaddi is the first letter in time. Even though it is not the first letter in the Torah or the Aleph-bet, it is the first letter God created, because Tzaddi is righteousness and giving is the very “foundation of the world” (Tsedek). It is the constriction (Tzim Tzum). A righteous one is a Tzaddik, and a congregation a Tsibur Ts’Daka. Tzaddi means “fish hook,” signifying that which draws the fish (Nun) out of the water (Mem).

The water is reflected personal existence, symbolized by the hanged man. The fish symbolizes transforming and reproductive power. The activity that lifts the fish up out of the material relations of personal existence and utilizes the reproductive forces as a regenerative agent is what is indicated here. A fish hook is a symbol of angling. It is related to the ideas of experimentation, quest and research. It is a quest for that which is not definitely realized yet, a sort of groping, a feeling of one’s way.

Meditation is the function attributed to Tzaddi. It is the fishing for truth in the depths of the subconscious. The Hebrew word literally means “conception.” It refers to the building or germination of ideas. These are the early stages of mental unfoldment. Meditation is the only safe regenerative method because it draws nerve force up from the reproductive centers without any actual fixation of attention on the centers themselves. Natural intelligence is the mode of consciousness attributed to Tzaddi.

The Tarot Card Card: The Star Key: 17

Because the number 17 can be reduced to 8 (1+7), there is a correspondence between this card and Strength. It shows the method whereby knowledge of the Great Secret is attained. This method solves the mysteries of nature and as the picture shows, unveils her to the enlightened seer. The great yellow star signifies the cosmic radiant energy which is sent forth from the various suns and fixed stars of the universe. It has eight points. It is like the Wheel of Fortune or the symbols on the dress of the Fool. It symbolizes Solar Energy.

The seven smaller stars represent the interior stars that correspond to the Chakras. The mountain in the background represents the Great Work. The bird on the bush is a scarlet ibis. This is the Egyptian bird sacred to Hermes, the Magician. Its long bill is a natural fish hook. It is perched on a tree which represents the human brain and nervous system. It symbolizes the act of bringing intellectual activity or the thought process to rest by concentration. We have to stop thinking in order to meditate properly, and when we stop thinking, truth unveils herself to us.

The woman is Hathor—Mother Nature to the Egyptians. She represents both the Empress and the High Priestess. She is also the woman in Strength that tames the Lion. The pool is universal consciousness, which is stirred into vibration by the act of mediation. This is represented by the water flowing into the pool from the right-hand path. The stream flowing from the other pitcher divides into five paths. This indicates that meditation also modifies sensation, and unfolds higher and subtler types of sense experience. The earth supports the woman’s weight, but she balances herself by water. This shows the third stage of spiritual unfoldment. This is the calm that follows the storm. Thus, “When you have found the beginning of the way, the star of your soul will show its light.”



Qoph ך

The Letter Gematria: 100

The bottom of the Qoph is a man calling “Holy.” The top of the Qoph is the Holy one reaching down. Qoph is the voice of an angel calling, “holy holy holy (Kadesh Kadesh Kadesh) is the Lord of Hosts (YHWH Tzavaot). Qoph is the voice (Kol) of a person proclaiming the oneness of God (K’ri-at Shema). With the upper mark of the Qoph, God whispers very softly with a voice that is still and small (Kol D’mama Daka).

Qoph represents the back of the head. This is the part of the skull which contains the cerebellum and the medulla oblongata. These parts of the brain are related to the functions of human personality, which man shares with the rest of the animal kingdom. “Head” moreover means “chief.” Qoph represents what comes before the dominion and rulership of what the word “head” is a symbol. This also represents states of consciousness that are anterior to perfect control. Sleep is the function assigned to Qoph. Sleep is the period of physiological repair. The word translated “Sleep” is from the Book of Formation. It is spelled SHINH, and has the value 365. By transposing letters, it may be read HShIN, “the Tooth.” Thus, it is a word like the Greek Abraxas, which also adds to 365, and may be a term relating to the number of days and to the number of “eons” ruling the year.

The Tarot Card Card: The Moon Key: 18

The processes we are now learning about are the direct outcome of the wheels within wheels of the interlocking cycles and rotations of cosmic activities. At the same time, there is a point in human evolution, represented by the Hanged Man, at which we become aware of the fact that personality is only an instrument or channel for the universal forces active in the Great Work. This card is also related to the sign Pisces because that sign governs the feet of man. Because feet are the path makers, Pisces relates to that Way of which the beginning is found when meditation reveals the “star of the soul.”

Corporeal Intelligence means “body consciousness”; that is, the aggregate intelligence of the cells of the body. The number 18 is 9 (1+8) by reduction. The Hermit is the goal of the path shown in this picture. With him we are united, according to occult teaching, whenever we experience dreamless sleep. Profound sleep is the state in which personal consciousness is perfectly joined to the real I AM.

The Moon symbolizes the reflected light of subconsciousness. The drops of light falling from it correspond to the implications that “corporeal” is related to “rain.” They are 18 Hebrew Yods, corresponding to the number of the key. The number 18 is the value of the Hebrew noun ChI, signifying “life.” Thus, the falling Yods refer to the descent of the life-force from above into the conditions of corporeal existence. The pool below is the same as that shown in the 14th and 17th keys. It is the “great deep” of cosmic mind-stuff, out of which emerges the “dry land” of physical manifestation. From it, all organic life proceeds.

The pool also refers to the 9th Sefirah, Yesod, which is known as the sphere of the moon. It is the seat of the vital Soul, manifested in man as the subconsciousness. The shellfish climbing from the pool is a symbol of the early stages of conscious unfoldment. The path, raising and falling, has been worn by the feet of those who have traveled this way before.

It passes between two animals of the same genus, both canine. One, a wolf, remains what nature made him. The other, a dog, is a product of human adaptation. Thus, the path passes between the extremes of nature and art. The path passes from plants and stones, through the canines, and into a cultivated field.

This symbolizes matters of general knowledge, until it comes to the two towers, which mark the boundaries of the unknown. Then it continues to the unknown, into the planes of consciousness open to us during sleep or trance. The path rises and falls, suggesting periodicity, wave-motion, and vibration. Yet it continually ascends, so that as one progresses, the time comes when his most depressed states of consciousness are at a higher level than some of his earlier exaltation. Key 18 represents the 14th stage of spiritual unfoldment, wherein the knowledge gained by meditation is incorporated into the bodily organism.



Resh ך

The Letter Gematria: 200

Resh symbolizes the inescapable wish to believe that you are closer to God than everyone else (Yetzer Ha- Ra). Resh goes up and down in the land as a gossip (Rachil). When the Yod (which represents a Jewish person) makes himself big and proud, he becomes a Resh. This is wicked (Rasha). But there is another kind of Resh; the end of pretending—Rosh Hashana, the day of admitting. Let the Master of the Universe (Ribono Shel Olam) have compassion (Rachamim) on his/her children. Resh means the head and face of man. In the head are gathered together or collected all the distinctively human powers. Similarly, the word “countenance” is derived from a Latin verb meaning “to hold together or contain.”

The Tarot Card Card: The Sun Key: 19

The Sun is the heavenly body corresponding to Resh. It is the power that reaches its highest manifestation in reason, and which always and everywhere is the ruling force which makes effective the law symbolized in Strength. Fruitfulness and sterility, the pair of opposites attributed to Resh, are the extremes of expression in the manifestation of solar force. The sun causes all growth, but it also makes deserts.

Collective Intelligence is the mode of consciousness. To collect is to assemble, to bring together, to combine, to unify, to embody, to synthesize. The Collective Intelligence concentrates all the modes of consciousness which have gone before and embodies them together in a new form. Thus, it is a regenerative mode of consciousness, incorporating all the elements of control in a new realization of personality.

As the number 19 can be reduced to 10 (1+9), and 10 to 1 (1+0), this card is logically dependent on the Magician and the Wheel of Fortune. It is the final term of a series of keys involving self-conscious intelligence. The title refers to the sun with a human face on the card. It represents the truth that the seemingly material forces of nature are really modes of conscious energy. The rays of the sun alternate waves and straight lines. The wavy rays represent vibration, and the straight ones represent radiation.

Four sunflowers, representing the four Kabbalistic worlds and the four kingdoms of nature (mineral, vegetable, animal, and human) turn, not toward the sun, but to the littler children. All creatures turn to man for their final development. The fifth sunflower is a bud turned to the sun. This represents the fifth element, or enlightened humanity. The wall in the background represents human adaptation of natural conditions. It relates to human speech. Thus, Life and the Word (flowers and wall) are shown in the background to indicate the underlying forces at work in what is symbolized by this key.

The wall is stone and represents the Hebrew word ABN. This is the union between Father and Sun (Abba and Ben). Human speech is actually the manifestation of this union of the cosmic life force with the central self-seated in the hearts of men. The Wall has five courses, symbolizing the five human senses. Words are limited to describing things that we experience with the five senses. Ordinary speech cannot adequately represent spiritual experience and higher levels of consciousness.

The Children are shown with their backs to the wall. This is saying that words are not enough and that words cannot express the highest forms of realization. Both children are nude, to show their state of innocence, comparable to the Lovers in Key 6. They are not quite adolescent, to indicate that this stage of unfoldment is not the full unfoldment of the powers of the 5th kingdom. The children represent consciousness and subconsciousness, and they are dancing in a fairy ring. Their hands are clasped, to suggest the perfect union of the two modes of consciousness. Each has one foot planted firmly in the central circle of the ring, so that the other foot is free to swing. This union is a grade of conscious self-identification with the One Life Power. Yet it is not final. The physical forces are under the control of the adept— “A little child shall lead them.” Yet a person of this level still feels himself to be a separate and distinct entity. It is not full liberation, but a higher level than the ones before it.



Shin ם

The Letter Gematria: 300

Something of Shin is shattering, like the shattering of the primeval vessels (Sh'vi-Rat Ha-Kalim). Sound the great ram's horn (Shofar). Bring back home all that have been banished; gather together the broken pieces. Shin is the letter just before the end. It is the fitting together of all the parts. Shin is peace (Shalom); completion; wholeness. At the end is rest, which is the seventh day (Shabbat). Shin is also the beginning of God's most mysterious name, Shaddai. Shin means tooth, probably a serpent's fang. It suggests sharpness, acidity, and active manifestation.

The gematria of 300 is the same as Ruach Elohim, which means the holy life breath or Holy Spirit. This letter is a symbol of the power which tears down the limitations of form as teeth break up food. It represents the power that "kills" the false personality and its sense of separateness. Fire is the element attributed to Shin. It is the particular quality of the solar force and of the Mars vibration. It is also the quality of the zodiac signs represented in Tarot by the Emperor, Strength, and Temperance. Its color is scarlet.

The Tarot Card Card: Judgment Key: 20

Perpetual Intelligence is the mode of consciousness. Its name is derived from a Hebrew root meaning "to stretch." This implies that the perpetual intelligence is an extension beyond the limits of the modes of consciousness common to most human beings. This implies conscious immortality. The number 20 reduces to 2 (2+0), and we understand that the consciousness here represented is the culmination of mental activities originating in the cosmic memory. This key implies completion, decision, termination. It is the final state of personal consciousness. The figures in the picture are a man, a woman, and a child. Their bodies are tinted gray, rather than flesh-colored, to intimate that in this phase of personal consciousness the "pairs of opposites" have been neutralized, as complementary colors are neutralized in gray. It also symbolizes that the scene depicted is not located in the physical plane.

The man is self-consciousness, the woman is subconsciousness, and the child is regenerated personality. The position of their arms represents LVX which means "light" in Latin. The angel is the Divine Breath or cosmic fire, and he is the angel Gabriel (because he carries a trumpet and because Gabriel is the angel of water, which is indicated by his blue robe). The action of heat upon water creates air, the substance of breath. Seven basic tones are indicated by seven lines radiating from the bell of the trumpet. These seven tones are those which affect the seven interior stars by sympathetic vibration. The arms of the cross will include nine out of the 25 square units on the face of the banner.

Nine is the number of completion and five is the number of adaptations. The coffins float upon a sea, which is the final reservoir of those waters that begin in the robe of the High Priestess. The coffins are rectangular, to represent the three dimensions of the physical plane. The three human figures are at right angles to the coffins to represent the fourth dimension. Snowy mountains in the background represent the heights of abstract thought; this takes purely mathematical form. Thus, the symbolism suggests that what is shown on the card is derived from mathematical considerations.

The child's back is toward us, because he represents return to the Source of all. This card shows the sixth stage of spiritual unfoldment, in which personal consciousness is on the verge of blending with the universal. At this stage, the adept

realizes that his personal existence is nothing but the manifestation of the relationship between self-consciousness and subconsciousness. These are merely modes of universal consciousness. Thus, he knows that his personality has no separate existence. At this stage, his intellectual conviction is confirmed by fourth- dimensional experiences which blot out the delusion of separateness forever.



Tau ך

The Letter Gematria: 400

Tau is the mark that God writes on man. It is the letter both have in common. Tau is the name of man calling God: prayer (Gefila). It is also the sound of man singing God's praises: Psalms (Tehilim). And it is the sound of man returning to God (Teshuva). Tau is also the sound of God speaking to man through his Scriptures (Torah, Tanach, and Talmud). Tau proves that a letter can capture something of man and God. This is why Tau is also mending (Tikkune).

Tau means signature or mark. The mark is a cross of equal arms, like that on the breast of the high priestess. This letter is Tau in the Greek alphabet and the Egyptian Tau-cross is said to have been a tally for measuring the depth of the Nile. Among the Hebrews it was a symbol of salvation. Thus, it represents salvation from death and eternal life. A signature is what makes business instruments valid. The letter Tau therefore indicates the final seal and witness to the completion of the Great Work of liberation. Center or "the palace of holiness" is the direction attributed to Tau. This palace of holiness is said to "sustain all things."

In Kabbalah it is said to be Jerusalem or Zion, where man can commune with God. The Hebrew word for palace is Haikal. Its gematria is 65, which is also the number of Adonai (Lord). Dominion and Slavery is the pair of opposites attributed to Tau. Right interpretation of the necessity for limitation in any form of manifested existence is the secret of dominion. Wrong interpretation of the same thing is the cause of our slavery to conditions. The clue to the right understanding is "He who would rule nature must first obey her laws." Administrative Intelligence is the mode of consciousness attributed to Tau. This is consciousness of active participation in the cosmic government. It is entry into the kingdom of heaven as a fully enfranchised citizen, charged with full responsibility for the execution of its laws. The number 21 is connected with 12 and 3. It is also the sum of the numbers from 0 to 6.

The Tarot Card Card: The World Key: 21

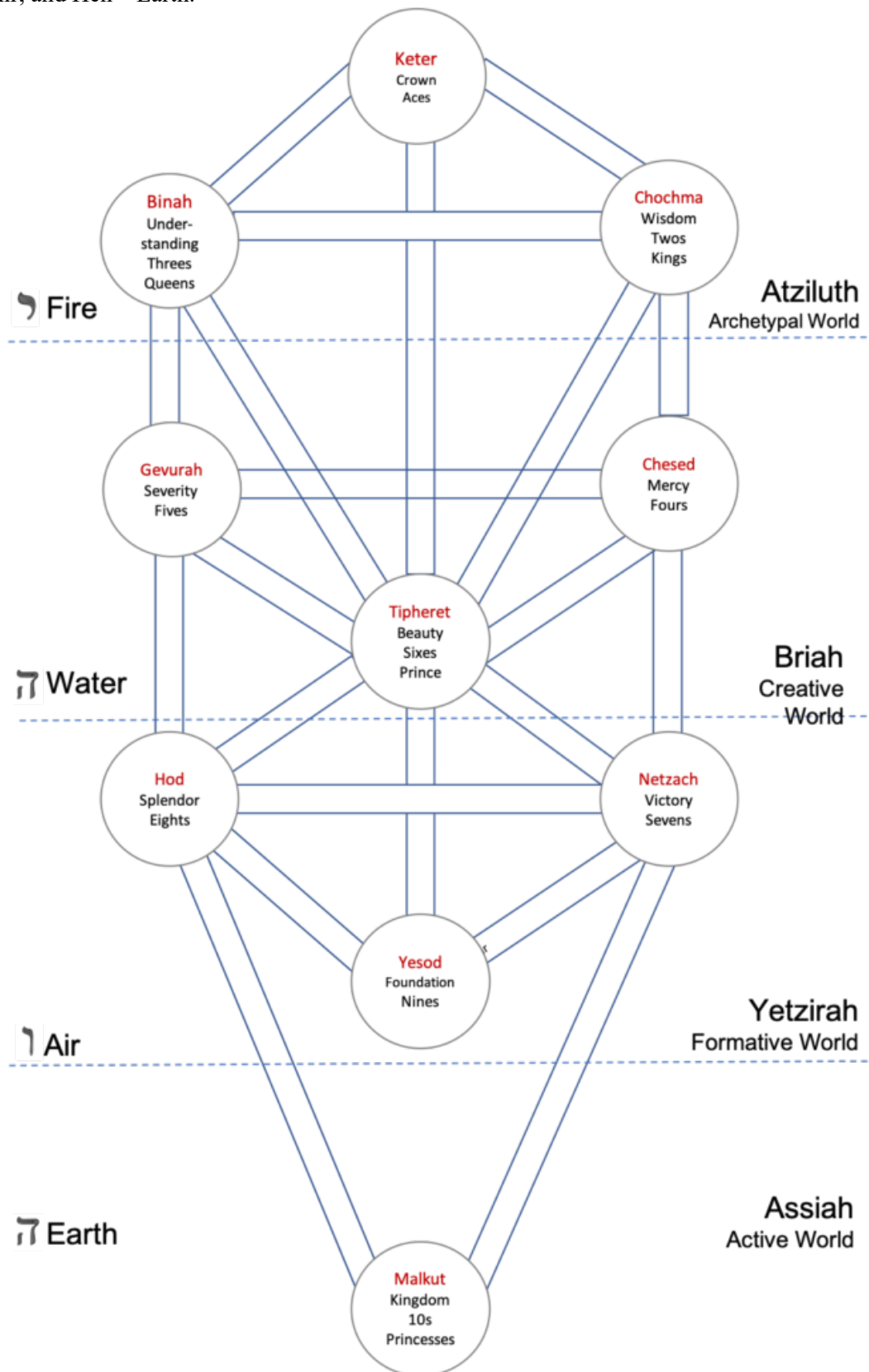
The World is the common title, but sometimes the Key is named "The Universe" to indicate that the consciousness it represents is not merely terrestrial, but truly cosmic. The four animals at the corners of the design have been explained in connection with the tenth key of the tarot. The ellipse is formed of 22 groups of three leaves, eleven groups on either side. These represent the 22 forces corresponding to the letters of the Hebrew Alphabet. There are three leaves in each group, because each one of the 22 forces have three modes of expression. They can represent in integration, disintegration, or in equilibrium.

The horizontal 8-shaped bindings at the top and bottom of the wreath are like those in The Magician and Strength. They have the same meaning. Here they are red because they have been carried into action. Their position symbolizes, "As above, so below." The dancer represents the merging of self-consciousness with sub consciousness and the binding of these two with super-consciousness. The violet scarf conceals the fact that the figure is androgynous. In this form of consciousness, all sense of separate sex is lost with the extinction of all sense of separate personality.

This is the all-father and all-mother. She is the Kingdom and the King. She bears two wands. The one in the right turns clockwise and the left turns counter-clockwise. The wands represent the spiral force of the Life-power: Involution and evolution. This signifies Cosmic Consciousness or Nirvana. The central fact of this experience is that he to whom it comes has firsthand knowledge that he is in perfection union with the One Power. He knows also that through him the governing and directing power of the universe flows out into manifestation.

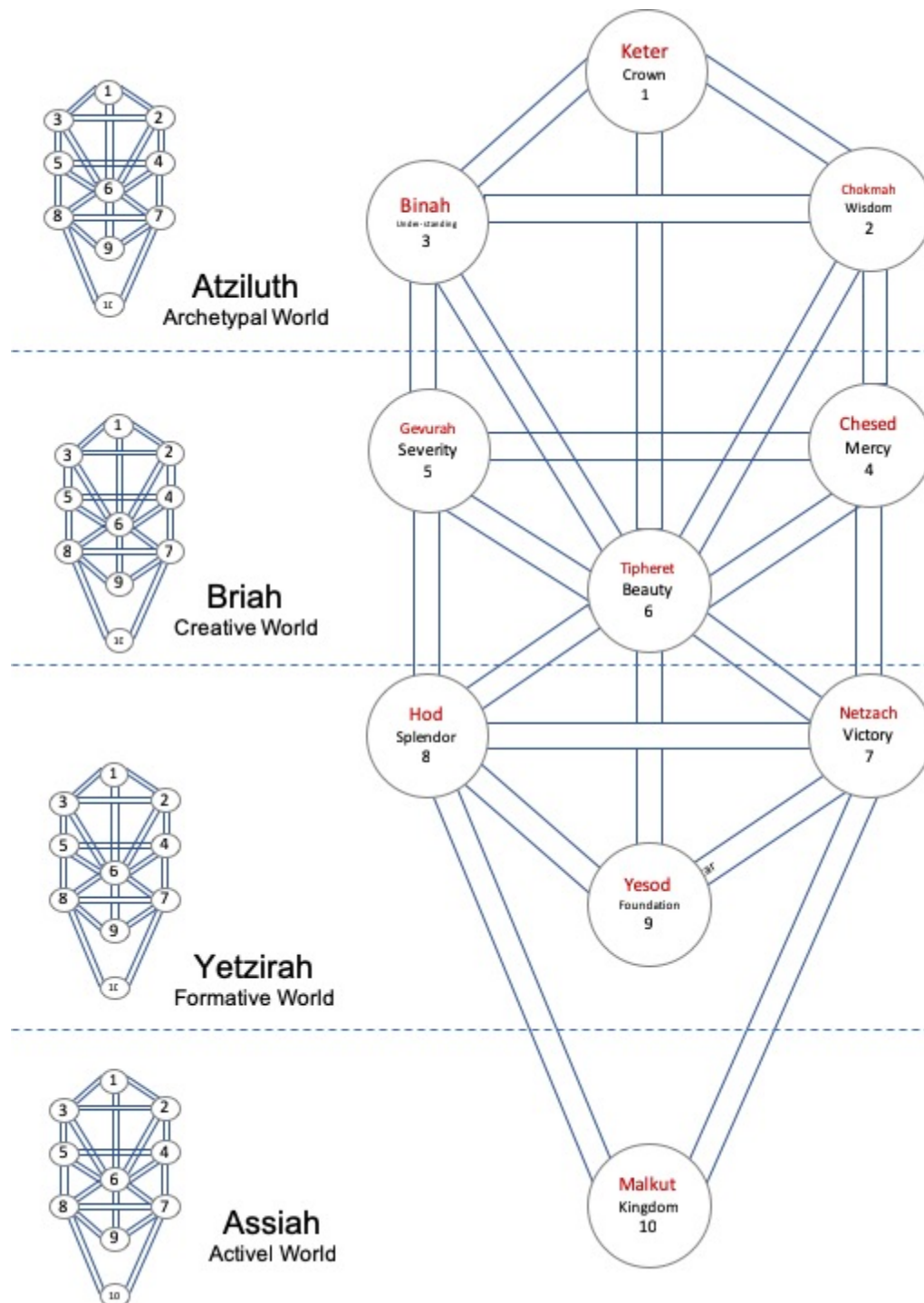
The Minor Arcana

As noted earlier, the number cards within the suits of the Minor Arcana correspond directly to the numbers of the Sephirot. Each suit is representative of an element, the same elements that each Olamot (universes) depicted in the Tree of Life is associated, and we recall that these Olamots likewise represent the Tetragrammaton: יְהוָה Yod – Fire, Heh – Water, Vav – Air, and Heh – Earth.



The Court Cards of the Minor Arcana are representative of the Cosmic Father, Mother, Son and Daughter. These align with Hokmah, Binah, Tiferet and Malkut respectively. Additionally, each also incorporates the Tetragrammaton: Father/King – Yod/Fire, Mother/Queen – Heh/Water, Son/Knight – Vav/Air, Daughter/Page – Heh/Earth. This points to a significant relationship between the originating Sephirah element of the Court Card and the conditional element of the Olamot and suit. With this in mind remember that while the Major Arcana and Netivah deal with spiritual and karmic forces, the Court Cards tend to represent decisions as controlled or influenced by human individuals.

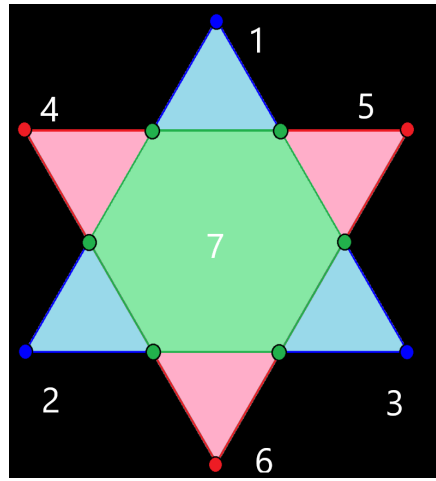
Since the Aces are aligned with Keter, Pure Spirit, they embody the full potential of any given suit. The remaining number cards represent the influence of the Sephirah with which it is associated, combined with the element of that Olamot. Like the Court Cards, when used for spiritual guidance and enlightenment, they tend to represent human thoughts, actions, and feelings.



Tarot Spreads for Personal Guidance, Transformation & Enlightenment

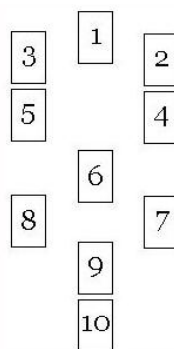
It is not the intent that this information be used for giving Tarot readings to others, but if it is then no payment should be asked or accepted. In personal spiritual practice, the following two spreads have proven to be helpful as often times no specific question is needed. After meditation or deep spiritual study, either of these spreads can illuminate greater spiritual insight and guidance. Use them well...

THE SACRED QUEST *derived from the heroes journey*



1. What is your quest?
2. What path are you on?
3. Where does it lead you?
4. What opposes you?
5. What aids you?
6. What must you sacrifice?
7. What will you become?

THE TREE OF LIFE



- 1 - Significator: What should I focus on now?
- 2 - Attraction: To what am I drawn?
- 3 - Creation: What am I called to create?
- 4 - Stabilization: What aspect of my life do I need to increase or stabilize?
- 5 - Cataclysm: What aspect of my life do I need to decrease or let go?
- 6 - Synergy: In what area does my consciousness need to evolve right now?
- 7 - Transmutation: What do I need to change in this moment?
- 8 - Symbolization: What symbols (languages, arts, sciences) do I need to express?
- 9 - Absorption: What do I need to take in or remember?
- 10 - Radiance: What shall I radiate into the world?

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