

APPENDIX B

THE TAROT OF THE EGYPTIANS

CORRESPONDENCES

The Holy Qabalah is a system of classifying the Beings, By-comings, Thoughts, Monads, Atoms, Waves, Packets of Energy, Ideas, or whatever one chooses to call them; of memorizing, discussing and manipulating the Relations between them.

The Units of this system are Numbers: generally, one means the "natural numbers"; but there is no reason for excluding other mathematical terms such as $\sqrt{-1}$, ϵ , π , ψ , θ , \aleph , \circ , Ω , and so on.

Each Unit is a living idea or person; to each are related in nature all other ideas in some way or other.

Thus 93 is related to 31, being a multiple of it; 13 is related to 1, since AChD the Hebrew word for Unity means One. A gentian is related to the sky, because both appear blue; and blue is related to Jupiter, Venus and the Moon, thus to the numbers sacred to those planets 4, 7, and 9, because blue is the colour of all three planets in one scale or another.

All words are thus in some way connotations of every other word or number: it is merely a question of finding the right category to assert the relations between them.

These correspondences, such as HVD, Splendour, Elohim, Gibor, Kokab, Mercury, Samael, Violet Purple, Anubis, Tahuti, Thoth, Orange, Russet-red, yellowish-brown-flecked-white, Odin, Loki, Hermes, Hanuman, Hermaphrodite, Jackal, Monokeros de Astris, Moly, Anhalonium Lewinii, Opal, the Holy Ghost, Storax, the Names and Versicles used in Ritual, Truthfulness, the Octagon, Palatium Serenitatis, Aaron, Raqie, Svaddisthana, Sakkyaditti, deceivers, Jarmat al Firdaus, and innumerable other ideas: all these pertain to the number 8.

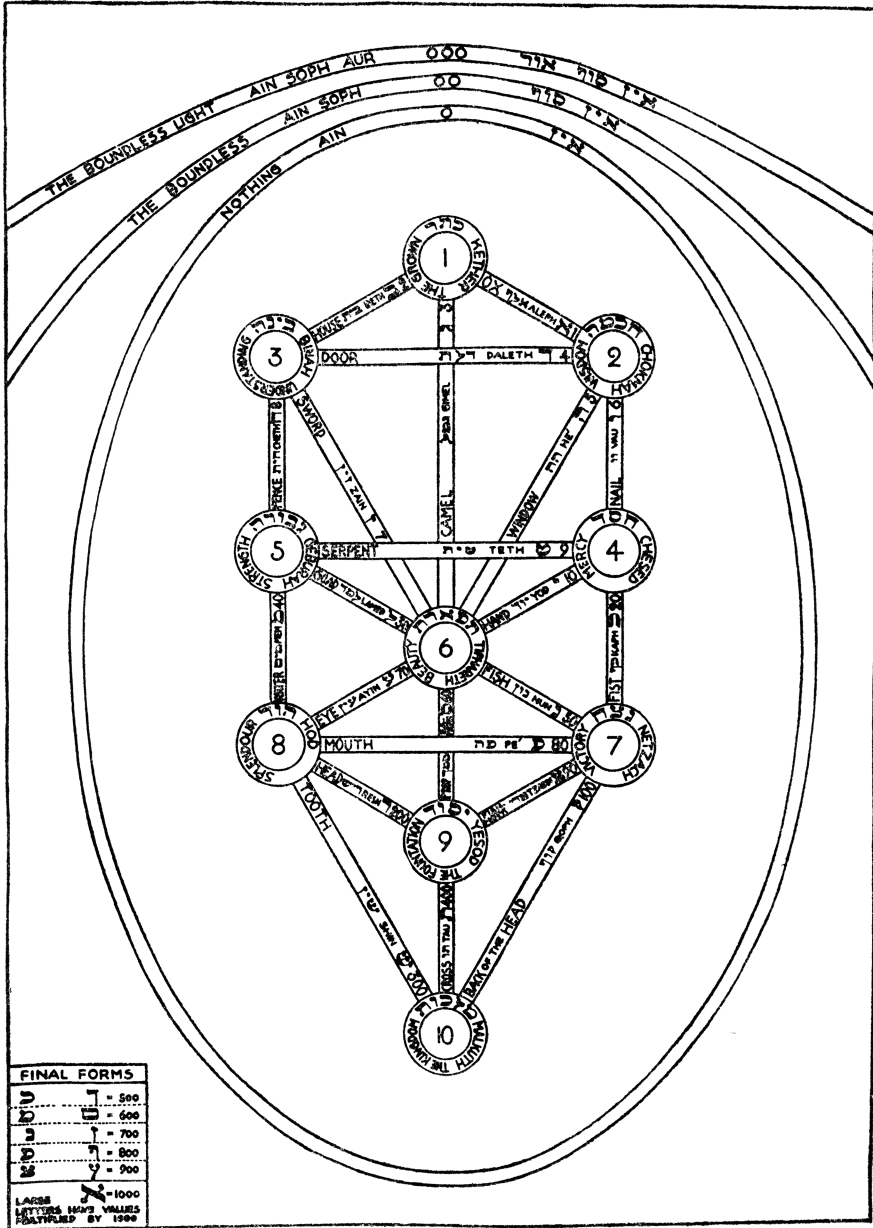
These "correspondences" are not arbitrary; in some cases there is a rational connection, direct or indirect, in others the relation results from direct observation.

All possible ideas being ultimately integral with each other, it is evidently impossible to make a complete Qabalah; the same applies to infinite series, to divergent series, to differentiations, to the "expanding universe" of one modern physical theory.

The tables here printed, and used as the basis of the form and colour of the seventy-eight cards, are well-trying and verified conventions; the harmony of the result is witness of the exactitude of the method, and a vindication of the system of the Holy Qabalah.

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THE KEY SCALE.



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DIAGRAM I. THE KEY SCALE

This diagram illustrates the conventional theory of the structure of the Universe adopted as convenient for the purposes of calculation in the Book called *The Tarot*. The ellipse, parabola, and hyperbola, show the three Veils of the Negative; the ten circles refer to the ten numbers of the decimal scale; and their general spiritual and moral significance is given on the rims. The necessity and propriety of this system is set forth in the Naples Arrangement, and it is discussed quite fully in the text of the Prefatory Note. The lines joining these circles represent the twenty-two numbers of the Hebrew alphabet with the actual meanings of their names and their numerical value. This also is fully discussed in the text of the Essay.

This diagram should be studied so deeply and so constantly that it becomes automatic for the mind to accept it as the basis of all thinking on the subject of The Tarot, exactly as the letters of the alphabet and their arbitrary order is accepted as the basis of all our thinking in respect of words and their pronunciation. Until this first task has been mastered, the details of the Tarot may prove a source of continual annoyance; every symbol of the book must be so familiar as to have sunk completely into the unconscious strata of thought. Intellectual knowledge must be so wrought into the substance of the mind that it becomes instinct.

DIAGRAM 2. THE GENERAL ATTRIBUTION OF THE TAROT

Provided that Diagram 1 has been mastered as it should have been, this figure will present no difficulty. The ten numbers evidently refer to the small cards of the pack, the Aces to the number 1, the Deuces to the number 2 and so on. The Court cards are referred to the numbers 2, 3, 6 and 10 in their capacity as representative of the idea of Father, Mother, Son, Daughter. The twenty-two Trumps refer to the twenty-two Paths.

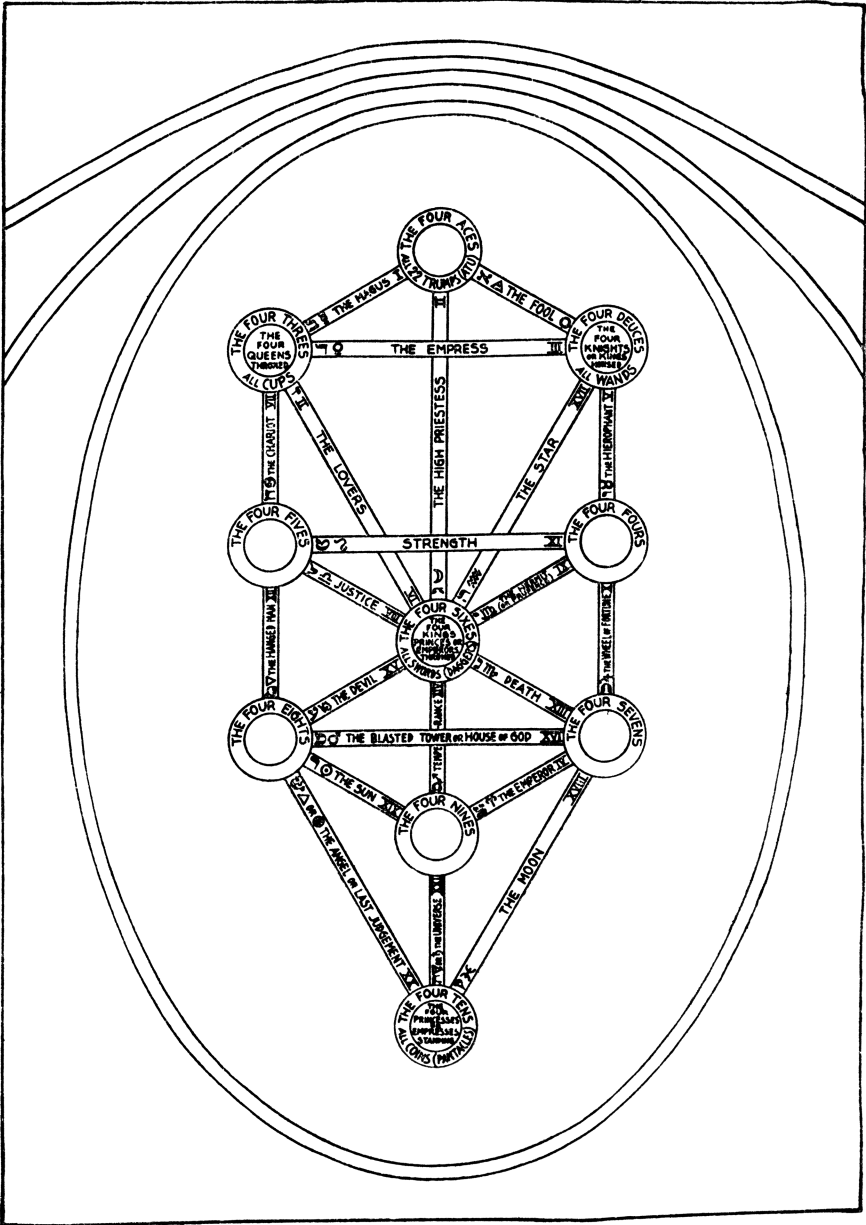
The same general remarks made in the description of the first Diagram, apply here also; but this Diagram must itself be studied separately. It should not be used as a table to which to refer when in doubt; it should itself be committed to memory before proceeding to the detailed study of the pack.

DIAGRAM 3. THE CHINESE COSMOS

This diagram has been introduced as an elucidation of the interplay of the ten-fold system of the Sephiroth with the four-fold system of Tetragrammaton, because the Chinese system, although based exclusively upon the principle of

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THE TAROT - GENERAL ATTRIBUTION.



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simple addition and subtraction, is found to harmonize exactly with our own Qabalah.

The origin of the Cosmos is thus explained. The Tao is exactly equivalent to the Ain or Nothingness of our Qabalah, because equally it must be comprehended as necessarily possessing a phase of manifestation. The conception becomes more objective as it is developed, so that both Tao and its hidden correlative Teh are formulated in a quite positive way as the Yang and the Yin, which correspond exactly to the Lingam and the Yoni. These being clothed about become the popular symbols of Father and Mother.

In the macrocosm they correspond to the Sun and Moon; and, by further descent into matter, are, on the masculine side, Fire and Air; on the feminine side, Water and Earth.

The original concept of the Tao as developed by the Teh, is resumed in the name *Thâi Kî*. The Yang and the Yin are called the I or Yao. When these are combined two at a time, we obtain four figures, called the Hsiang, which may be compared to Tetragrammaton, and this stage of development is so secret in the Chinese idea that practically nothing is said about these forms. They only come out into the clear light when the combinations of the Yang and the Yin are taken three at a time as shown in the lower part of this diagram.

It will be noticed that there are eight of these forms; they are called *Kwâ*. Two of these are completely balanced in purity, *Khien* and *Khwan* with three Yangs and three Yins respectively. Next comes the first failure of perfect balance; there are *Li*, the Sun, and *Khan*, the Moon. The one contains two Yangs with a Yin between them and the other two Yins with a Yang between them.

The remaining four trigrams are completely unbalanced in themselves; but each is balanced by the counterpart. The balanced and the nearly balanced are therefore found in the balanced middle column; the others, representing the four Elements, in the side column.

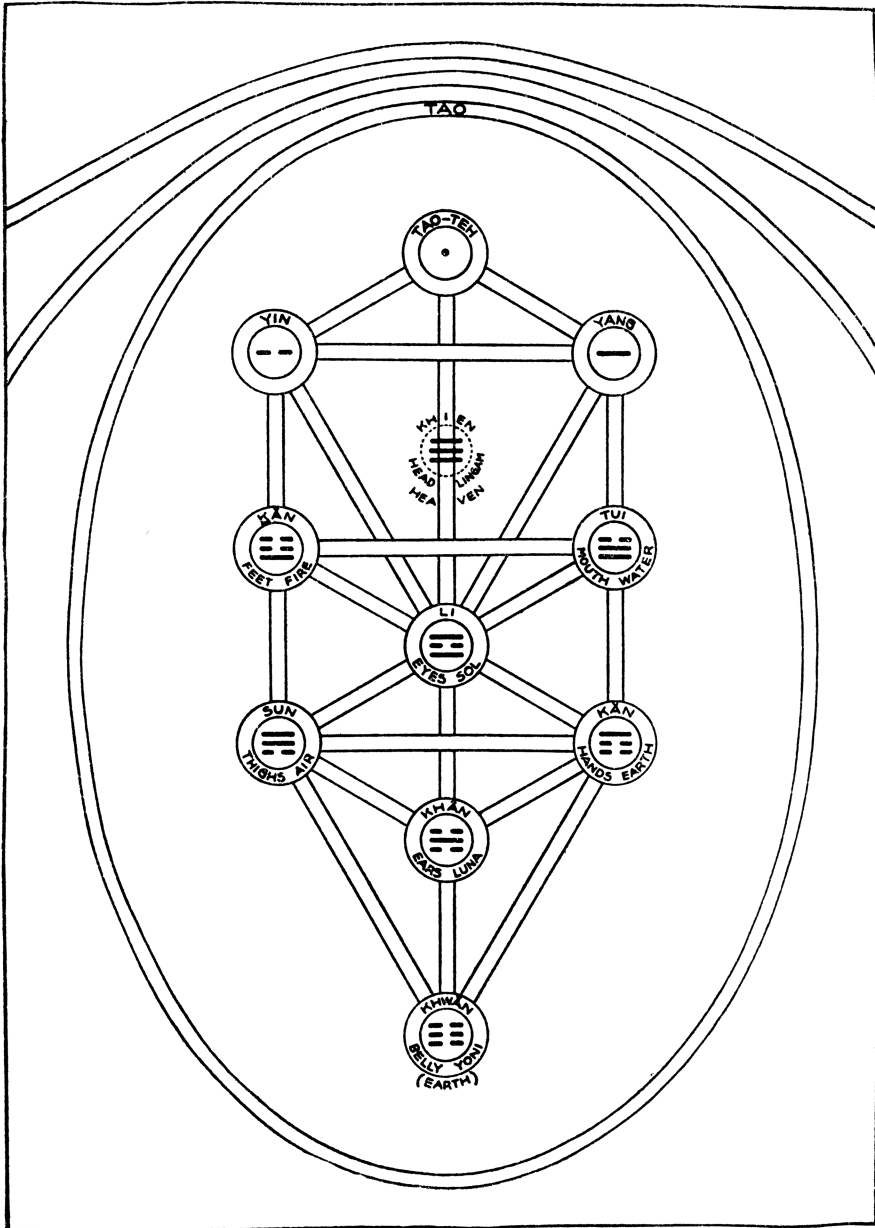
Khien, heaven, is found in the place of *Daäth*, which resumes the powers of the supernal triad. Note that it has no true place on the Tree, as indicating that material illusion now begins.

In the place of *Chesed*, which is Water in our Qabalah, we find *Tui*, which is Water in the Chinese system. In *Geburah*, our Fire, is *Kǎn*, Fire in the Chinese system. In the place of *Netzach*, which is Earth in our Qabalah, there is *Kǎn* which is Earth on the Chinese plan. Finally, for the *Sephira Hod*, which in our system is Airy and Mercurial, we find *Sun*, the Chinese trigram of Air.

The Chinese system is therefore, in every way, equivalent to our own Qabalah, and it is most interesting to observe that they equally reach the idea of our own systems of initiation without invoking any other formula than that of the *Dyad*.

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THE CHINESE COSMOS.





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A SHORT EXPLANATION OF THE ATTRIBUTIONS HERE SET FORTH WITH NINE ILLUSTRATIVE DIAGRAMS

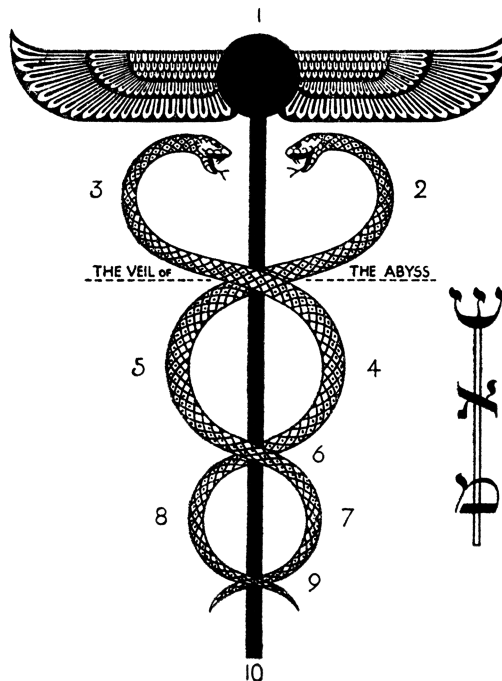
LIST OF DIAGRAMS

- | | |
|-----------------------------------------------------------------------|--------------------------------------------|
| 1. The Tree of Life, with the attribution of the Sephiroth and paths. | 5. The Numbers of the Planets. |
| 2. The Tarot on the Tree of Life. | 6. The Elements and their symbols. |
| 3. The Yi King on the Tree of Life. | 7. The Elemental Weapons. |
| 4. The Caduceus of Hermes. | 8. The Sphinx. |
| | 9. The Essential Dignities of the Planets. |

DIAGRAM 4. THE CADUCEUS

This diagram illustrates the Tree of Life, the Cosmos as the Wand or creative force of Mercury, that is of the balanced energy which has created the illusion of existence. It will be noted that the shape of the symbol shows the three Mother letters of the Hebrew alphabet, Shin, Aleph and Mem, in its three sections.

The importance of this symbol is mainly that the Tarot is primarily the *Book of Thoth* or *Tahuti*, the Egyptian Mercury. For the understanding of this



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book it is necessary to learn how to transmute instinctively and automatically every simple symbol into every complex symbol and back again; for only so is it possible to realize the unity and diversity which is the solution of the cosmic problem.

DIAGRAM 5. THE NUMBERS OF THE PLANETS

This diagram illustrates the Solar system on the Tree of Life. Saturn is in the position of the non-existent Sephira, Daäth, but it resumes the characteristics of the three Sephiroth above the Abyss. The doctrinal point is that as this does not exist on the Tree in nature; it is the problem of the seeker after truth to penetrate the obscurity of Saturn, and to discover therein the Supernal Triad in a form linked to his own mind by its position in the Solar system.

The tenth Sephira, which refers to Earth, is not shown on this figure. For this number represents the Nephesch, the animal soul of man, the crystallization of the mind, and the Daughter or Hé final of Tetragrammaton.

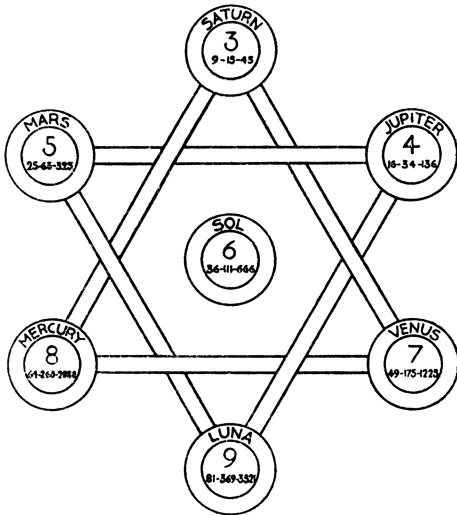
In this edition very little attention has been paid to the immense, vast, overshadowing dogma of the Christian era. This has been variously represented as the doctrine of original sin, of the Fall, of the Atonement; part of this doctrine is given in the legends about the Lost Word, the Widow and the Widow's son, the fallen, lonely, and lamenting daughter—and so on. These doctrines were all based upon the ignorance of the age, which supposed that the sun was destroyed every evening, and had to be raised again every morning by priestly machinations.

The "formula of the dying god", as this is usually called, does actually exist, but it represents a stage in human development which is now past as far as external theology is concerned. It has a sort of shadowy validity in psychology; for instance, in taking up a new task of any importance, one begins very pleasantly, the period of Isis; the task becomes tedious and baffling, one begins to despair, the period of Apophis; then suddenly the subject is mastered and one comes to a triumphant conclusion, the period of Osiris.

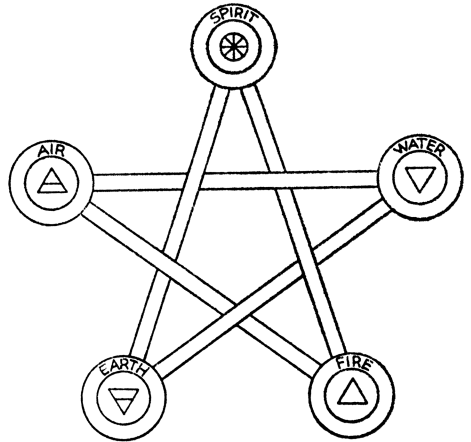
But the whole of this formula depends upon ignorance of the laws of nature; there is in fact no catastrophe. *Natura non facit saltum*; all change proceeds with perfect order, ease and harmony. It is the great task set before mankind at the present moment to realize, and therefore to adjust, means of action to the facts of the case, thus preventing the illusion of catastrophe by eliminating the element of surprise. It is of course also of supreme importance to eliminate that prejudiced desire which is the poison of will, "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect".

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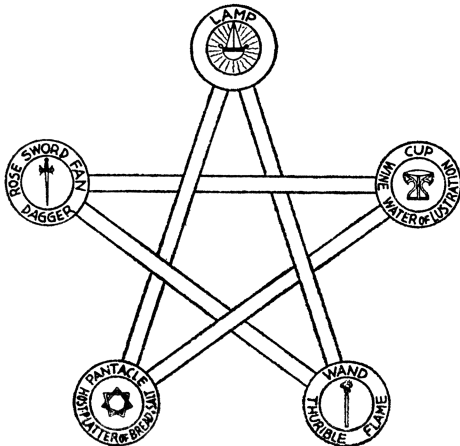
THE NUMBERS OF THE PLANETS.



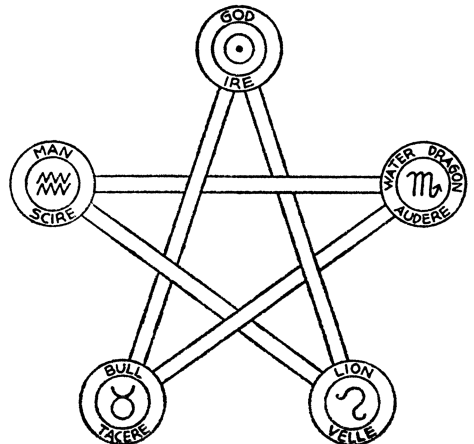
THE ELEMENTS AND THEIR SYMBOLS



THE ELEMENTAL WEAPONS.



THE SPHINX.



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It only makes things worse if one wishes that there were no Ten of Swords in the pack, or that the Five of Wands did not follow and upset the Four.

DIAGRAM 6. THE ELEMENTS AND THEIR SYMBOLS

This diagram is at first sight very disturbing, for it cannot be attributed in any straightforward way to the Tree of Life.

It will be best to state the problems, *ab ovo*. The Elements are four in number; although they are harmonized and balanced and made to revolve, there is an irreconcilable difficulty in their perfection. It is impossible to arrange four numbers in a 'magic square', so that all the sides and all diagonals add up to the same number. Two is the only number of which this is true. Such is the mathematical formula of expressing the doctrine of what was called the Accurséd Dyad.

The problem of the Adept was therefore to attack this irreconcilable duality, whose limit is fortified and entrenched by being squared. As therefore the original duality of Fire and Water was overcome by the introduction of a third Element partaking equally of both natures, Air, so a fifth Element was introduced, and the Pentagram instituted as a symbol of salvation. In the Christian Qabalah, this is symbolized by introducing the letter Shin in the midst of the Tetragrammaton to represent the element of Spirit harmonizing and ruling the four rigid and opposing Elements. The name Jehovah IHVH, thus becomes IHShVH, Yeheshuah, Jesus. This is the Qabalistic method of expressing the doctrine of Jesus as the Redeemer. The method was explained in detail by a formula in which INRI, the inscription on the Cross, becomes Yod Nun Resh Yod, which are in the heavens Virgo, the Virgin Mother; Isis, Scorpio, Apophis the Dragon, the Destroyer; Sol, Osiris, the Slain and Risen. The initials of these three divine beings thus make the more ancient name of Jehovah IAO. In this way the initiates of old expressed their understanding of the fact that the Universe was after all perfect, even if requiring a little manipulation; but as explained previously, this doctrine is for the weaker brethren, for those who are suffering from the illusion of imperfection; it enables them to make their way to the illimitable Light.

DIAGRAM 7. THE ELEMENTAL WEAPONS

This diagram shows the attribution of the four Suits of the pack to the four Elements. The fifth Element of Spirit is represented by a lamp, and this in the Tarot refers to the Twenty-two Trumps. The interplay of the symbols should be noticed, for the whole of the planetary, zodiacal, and elemental symbols are themselves all contained in the rays of the Lamp. Note that this and the following diagrams represent new discoveries by the Master Therion: completion of the Tradition.

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DIAGRAM 8. THE SPHINX

This diagram represents the four Kerubs who are about the throne of the Almighty; they show the central zodiacal signs of the four Elements, Leo, Scorpio, Aquarius, and Taurus. The Kerubic sign in any Element exhibits the most powerful and balanced form of that Element. Attached to these are the names of the four Virtues of the Adept, those which enable him to overcome the resistance of the elements; they are: to Will, to Dare, to Know and to Keep Silence. By the harmonious exercise of these, the fifth Element of Spirit is formulated in the being of the Adept. It is the god within, the sun, which is the centre of the Universe from the human point of view, with its own particular virtue, which is to Go. The essential characteristic of the godhead is this faculty of Going; the free movements of space and time and all other possible conditions. In the Egyptian hieroglyphic system, this faculty of *going* was represented by a sandal strap, which represents by its hieroglyphic form the crux ansata, the Rose and the Cross, which in its turn gives the formula of Love under Will, the secret of attainment.

DIAGRAM 9. THE ESSENTIAL DIGNITIES OF THE PLANETS

This diagram shows the true symmetrical completion of the Sidereal-Solar System. The astronomical discoveries of Herschel (Uranus), Neptune, and Pluto have completed the tenfold scheme of the Sephiroth, and enabled the Master Therion to establish Astrology in its relation with Ceremonial Magick on a perfectly balanced basis.

It is a notable witness to the triumph of Magick that all militant nations have adopted, worthily or not, magical symbols and gestures.

Great Britain and the U.S.A., "Thumbs up!"—The Sign of Khem: Phallus;

The V sign—The Sign of Apophis and Typhon.

U.S.S.R., The Hammer and Sickle—Jupiter and Saturn; The Pentagram.

The Dritte Reich, The Svastika.

Italy, the Fascis—Fascinum.

Japan, The Rising Sun.

France, abandoning the Fleur-de-Lys (Phallus) and profaning the Pentagram of the Légion d'Honneur, ——?

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<i>Title and Numbers Printed on Tarot Cards</i>	<i>Hebrew Letters</i>	<i>Hebrew Names of Numbers and Letters</i>	<i>Numer- ical Value</i>	<i>Attri- bution</i>	<i>English</i>	<i>Key Scale</i>
O. The Fool	א	Aleph	1	△	Ox (Plough)	11
I. „ Magus	ב	Beth	2	♀	House	12
II. „ Priestess	ג	Gimel	3	☾	Camel	13
III. „ Empress	ד	Daleth	4	♀	Door	14
IV. „ Emperor	ז	Tzaddi	90,900	☞	Fish-hook	28
V. „ Hierophant	ו	Vau	6	♄	Nail	16
VI. „ Lovers	ז	Zain	7	♁	Sword	17
VII. „ Chariot	ח	Cheth	8	☞	Fence	18
VIII. Adjustment	ל	Lamed	30	☞	Ox Goad	22
IX. „ Hermit	י	Yod	10	☞	Hand	20
X. Fortune	כ	Kaph	20,500	♁	Palm	21
XI. Lust	ט	Teth	9	♁	Serpent	19
XII. „ Hanged Man	מ	Mem	40,600	▽	Water	23
XIII. Death	נ	Nun	50,700	♁	Fish	24
XIV. Art	ס	Samekh	60	♁	Prop	25
XV. The Devil	ע	A'ain	70	♁	Eye	26
XVI. „ Tower [War]	פ	Pé	80,000	♁	Mouth	27
XVII. „ Star	ה	Hé	5	☽	Window	15
XVIII. „ Moon	ק	Qoph	100	☞	Back of Head	29
XIX. „ Sun	ר	Resh	200	☉	Head	30
XX. „ Aeon	ש	Shin	300	△	Tooth	31
XXI. „ Universe	ת	Tau	400	♁	Tau (Egyptian)	32
.		Tau	400	▽		32 bis
..		Shin	300	⊗		31 bis

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THE FOUR SCALES OF COLOUR

	<i>The Knight</i>	<i>The Queen</i>	<i>The Prince</i>	<i>The Princess</i>
11.	Bright Pale Yellow	Sky Blue	Blue Emerald green	Emerald, flecked Gold
12.	Yellow	Purple	Grey	Indigo, rayed Violet
13.	Blue	Silver	Cold Pale Blue	Silver, rayed Sky Blue
14.	Emerald Green	Sky Blue	Early Spring Green	Bt. Rose or cerise, rayed pale green
28.	Scarlet	Red	Brilliant Flame	Glowing Red
16.	Red Orange	Deep Indigo	Deep warm Olive	Rich Brown
17.	Orange	Pale Mauve	New Yellow leather	Reddish Grey, inclined to mauve
18.	Amber	Maroon	Rich bright Russet	Dark greenish Brown
19.	Yellow (greenish)	Deep Purple	Grey	Reddish Amber
20.	Green (yellowish)	Slate Grey	Green Grey	Plum colour
21.	Violet	Blue	Rich Purple	Bright Blue rayed yellow
22.	Emerald Green	Blue	Deep Blue-Green	Pale Green
23.	Deep Blue	Sea-green	Deep Olive-Green	White, flecked Purple

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FOUR SCALES OF COLOUR—*continued*

	<i>The Knight</i>	<i>The Queen</i>	<i>The Prince</i>	<i>The Princess</i>
24.	Green Blue	Dull Brown	Very dark Brown	Livid Indigo Brown
25.	Blue	Yellow	Green	Dark vivid Blue
26.	Indigo	Black	Blue-black	Cold dark Grey nearing black
27.	Scarlet	Red	Venetian Red	Bright Red, rayed azure or emerald
15.	Violet	Sky Blue	Bluish Mauve	White, tinged Purple
29.	Crimson (ultra Violet)	Buff, flecked silver White	Lt. translucent pinkish Brown	Stone colour
30.	Orange	Gold Yellow	Rich Amber	Amber, rayed Red
31.	Glowing Orange Scarlet	Vermilion	Scarlet, flecked Gold	Vermilion, flecked crimson and Emerald
32.	Indigo	Black	Blue-black	Black, rayed Blue
32 bis	Citrine, Olive, Russet and Black	Amber	Dark Brown	Black, flecked Yellow
31 bis	White merging into Grey	Deep Purple nearly Black	The 7 prismatic colours (violet outside)	White, Red, Yellow, Blue, Black (this outside)

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	<i>Knight</i>	<i>Queen</i>	<i>Prince</i>	<i>Princess</i>
1.	Brilliance	White Brilliance	White Brilliance	White, flecked Gold
2.	Pure soft Blue	Grey	Blue pearl grey, like mother of pearl	White flecked Red, Blue and Yellow
3.	Crimson	Black	Dark Brown	Grey flecked Pink
4.	Deep Violet	Blue	Deep Purple	Deep azure, flecked Yellow
5.	Orange	Scarlet Red	Bright Scarlet	Red flecked Black
6.	Clear Pink Rose	Yellow(gold)	Rich Salmon	Gold Amber
7.	Amber	Emerald	Bright Yellow Green	Olive flecked Gold
8.	Violet	Orange	Red-russet	Yellowish-Brown flecked White
9.	Indigo	Violet	Very dark Purple	Citrine, flecked azure
10.	Yellow	Citrine(N), Olive(E), Russet(W) and Black(s) Saltire	As Queen Scale but Gold flecked Black	Black rayed with Yellow

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The Court Cards of the Tarot with the Spheres of their Celestial Dominion =
WANDS

The Knight of Wands. Rules 20° ♁ to 20° †—including part of Hercules.

The Queen of Wands. 20° ♃ to 20° ♀

The Prince of Wands. 20° ♂ to 20° ♄

The Princess of Wands. Rules one Quadrant of Heavens around North Pole. (See p. 177.)

The Court Cards of the Tarot with the Spheres of their Celestial Dominion =
CUPS

The Knight of Cups. Rules 20° ♃ to 20° ♃ including most of Pegasus.

The Queen of Cups. 20° ♀ to 20° ♂

The Prince of Cups. 20° ♃ to 20° ♁

The Princess of Cups. Rules another Quadrant.

The Court Cards of the Tarot with the Spheres of their Celestial Dominion =
Swords.

The Knight of Swords. Rules 20° ♃ to 20° ♀

The Queen of Swords. 20° ♁ to 20° ♃

The Prince of Swords. 20° ♃ to 20° ♃

The Princess of Swords. Rules a third Quadrant.

The Court Cards of the Tarot with the Spheres of their Celestial Dominion =
Disks.

The Knight of Disks. Rules 20° ♄ to 20° ♁

The Queen of Disks. 20° † to 20° ♃

The Prince of Disks. 20° ♃ to 20° ♃

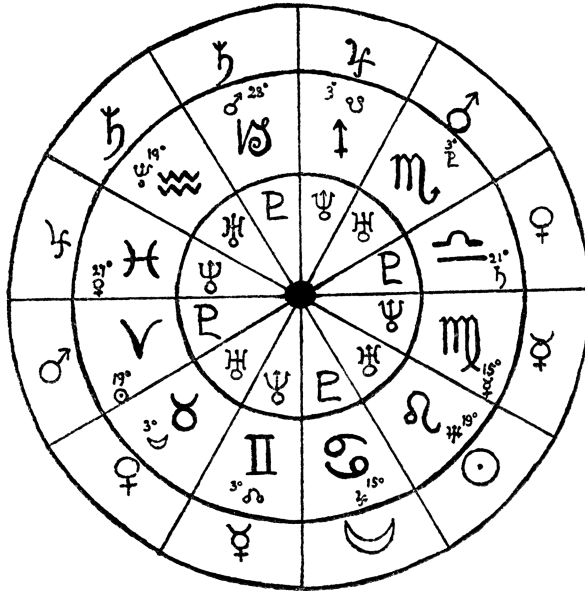
The Princess of Disks. Rules a fourth Quadrant of the Heavens about Kether.

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<i>Titles and Attributions of the Wand Suit (Clubs)</i>	<i>Titles and Attributions of the Cup Suit (Hearts)</i>	0
.	0
The Root of the Powers of Fire	The Root of the Powers of Water	1
♂ in ♣ Dominion	♀ in ♡ Love	2
☉ in ♣ Virtue	♃ in ♡ Abundance	3
♀ in ♣ Completion	☽ in ♡ Luxury	4
♠ in ♠ Strife	♂ in ♠ Disappointment	5
♠ in ♠ Victory	☉ in ♠ Pleasure	6
♂ in ♠ Valour	♀ in ♠ Debauch	7
♃ in ♠ Swiftmess	♠ in ♠ Indolence	8
☽ in ♠ Strength	♠ in ♠ Happiness	9
♠ in ♠ Oppression	♂ in ♠ Satiety	10

<i>Titles and Attribution of the Sword Suit (Spades)</i>	<i>Titles and Attribution of the Coin, Disk, or Pantacle Suit (Diamonds)</i>	0
.	0
The Root of the Powers of Air	The Root of the Powers of Earth	1
☽ in ♠ Peace	♠ in ♠ Change	2
♠ in ♠ Sorrow	♂ in ♠ Work	3
♠ in ♠ Truce	☉ in ♠ Power	4
♀ in ♠ Defeat	♃ in ♠ Worry	5
♃ in ♠ Science	☽ in ♠ Success	6
☽ in ♠ Futility	♠ in ♠ Failure	7
♠ in ♠ Interference	☉ in ♠ Prudence	8
♂ in ♠ Cruelty	♀ in ♠ Gain	9
☉ in ♠ Ruin	♃ in ♠ Wealth	10

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THE ESSENTIAL DIGNITIES OF THE PLANETS

<i>The Exaltation of the Planets</i>	<i>Planets Ruling</i>	<i>Signs of the Zodiac</i>
☉ 19° . . .	♂ . . .	♈ . 28
☾ 3° . . .	♀ . . .	♋ . 16
♁ 3° . . .	♀ . . .	♌ . 17
♃ 15° . . .	☾ . . .	♍ . 18
♄ 21° . . .	♀ . . .	♎ . 22
♀ 15° . . .	♀ . . .	♏ . 20
♁ 19° . . .	☉ . . .	♐ . 19
♃ 14° . . .	♂ . . .	♑ . 24
♅ 3° . . .	♃ . . .	♒ . 25
♂ 28° . . .	♄ . . .	♓ . 26
♅ 19° . . .	♄ . . .	♈ . 15
♀ 27° . . .	♃ . . .	♉ . 29

Herschel rules the 4 Kerubic Signs: Neptune, the 4 Common Signs, and Primum Mobile, the 4 Cardinal Signs.

A planet is in its Fall when opposite to its Exaltation; in its Detriment when opposite to its Realm.

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THE TRIPLE TRINITY OF THE PLANETS

♁	The Spiritual	}	Self- (ego)	♃
☉	The Human (Intellectual)*			
☽	The Sensory (Bodily)			
♁	The Spiritual	}	Will of the	♁
♃	The Human (Intellectual)*			
♂	The Sensory (Bodily)			
♁	The Spiritual	}	Relation with the	☉
♃	The Human (Intellectual)*			
♀	The Sensory (Bodily)			

Middle Pillar

♁	The Spiritual	}	Consciousness.
☉	The Human		
☽	The Automatic		

Pillar of Mercy

♁	The Creative	}	Mode of action on the non-ego.
♁	The Paternal		
♀	The Passionate		

Pillar of Severity

♃	The Intuitive	}	Mode of Self- expression.
♂	The Volitional		
♃	The Intellectual		

* For "intellectual" one might say "conscious".

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THE TRIPLICITIES OF THE ZODIAC

Fire	{	Fire of Fire	Lightning—swift violence of onset.
		Air of Fire	Sun—steady force of energy.
		Water of Fire	Rainbow—fading spiritualized reflection of the Image.
Water	{	Fire of Water	Rain, Springs, etc.—swift passionate attack.
		Air of Water	Sea—steady force of putrefaction.
		Water of Water	Pool—stagnant spiritualized reflection of Images
Air	{	Fire of Air	Wind—swift onset (note idea of balance as in trade winds.)
		Air of Air	Clouds—steady conveyers of water.
		Water of Air	Vibrations—bulk unmoved, spiritualized to reflect Ruach (mind).
Earth	{	Fire of Earth	Mountains—violent pressure (due to gravitation)
		Air of Earth	Plains—steady bearing of life.
		Water of Earth	Fields—quiet, spiritualized to bear vegetable and animal life.

In each case the Cardinal sign represents the Birth of the Element, the Kerubic sign its Life, and the Mutable sign its Passing Over towards the ideal form proper to it; i.e. to Spirit. So also the Princesses in the Tarot are the Thrones of Spirit.

THE TAROT OF THE EGYPTIANS

THE VITAL TRIADS

The Three Gods I A O	{	O. The Holy Ghost. I. The Messenger. IX. The Secret Seed.
The Three Goddesses	{	II. The Virgin. III. The Wife. XVII. The Mother.
The Three Demiurges	{	X. The All Father 3 in 1. IV. The Ruler. V. The Son (Priest).
The Children Horus and Hoor-Pa-Kraat	{	VI. The Twins Emerging XIX. The Sun (Playing) XVI. The Crowned and Conquering Child emerging from Womb as in A L P.
The Yoni <i>gaudens</i> (The Woman justified)	{	VII. The Graal; Chariot of Life. XIV. The Pregnant Womb preserving life. VIII. The Sexually joined.
The Slain Gods	{	XI. 156 & 666. XII. The Redeemer in the waters. XIII. The Redeeming Belly which kills XV.
The Lingam The Yoni The Stèlè (Priest, Priestess, Ceremony)	{	XV. Erect & Glad. XVIII. The Witch: Yoni stagnant and waiting. XX. God and Man as twins from Nuit and Hadit.
The Pantacle of the Whole		XXI. The System.