

# THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

## CHAPTER I.

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

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

The particular version given in the Tarot is of Jewish origin, though some of the designs reflect the influence of

Christian ideas. The whole pack is constructed according to a plan derived from the Kabbalah, and each card represents a definite proposition of this ancient Hebrew theosophical system, which tradition traces to Abraham.

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

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

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

According to the Zohar, the first letter of this name signifies divine royalty. Eliphaz Levi says it represents the rod of Moses, and Papus tells us it is the sign of the active principle of all things. This divine essence is air, the breath of life, termed **Prana** in Sanskrit, **Pneuma** in Greek, **Ruach** in Hebrew, and **Spiritus** in Latin. The highest terrestrial manifestation of this principle is man, the ruler of the earth,

and among the living creatures the man-faced cherub is its emblem. Azilut, the archetypal world, is the sphere of this Pure Spirit. It is the world of original causes, in which the impulses originate that determine what happens on the other planes. The essential idea, therefore, implied by the letter Yod, by air, by the man, and by Azilut is dominion. And authority and sovereignty are suggested by the staff, whether it be the wand of the magus or the sceptre of royalty.

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

The final Heh of the sacred name is held to be the synthesis of the other three letters, to which it stands in a relation similar to that existing between a grain of wheat and the ear

of which that grain is a part. That is to say, all the potentialities of the other three letters are concentrated in the final Heh. And because all these potentialities are involved in the divine essence represented by the Yod, we are told that the final Heh is a Yod in germ. It corresponds to the outermost of the four worlds, Assiah, the plane of physical phenomena. Every physical condition is a synthesis of divine essence, universal substance, and active force. Each phenomenon is a seed, whence a whole crop of new phenomena may be developed. The possibilities of the archetypal world are made known by the actualities of the material plane, and the simplest thing has almost limitless capacity for unfoldment. Hence the most important fact about the material world is its exhaustless fecundity and reproductive power. Of this the element earth, which stands for manifested substance, embodying the divine essence, is a type. The bull is also an emblem of reproductive power. That the suit of coins properly symbolizes all these ideas the reader will see for himself after a moment's reflection.

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

Let us now consider the significance of the court-cards. Kabbalists say the human constitution is composed of four principles, as follows: spirit, soul, astral body, and physical body. This Hebrew classification is merely more general than that adopted by Hindu teachers. The spirit combines **Atma** and **Buddhi**; the soul includes **Manas** and **Kama**; the

astral body is both **Prana** and **Linga Sharira**; the physical body is **Rupa**. Each principle has its abode, as it were, in one of the four worlds, though its influence extends to all the other planes. In the minor trumps, therefore, each is represented by four court-cards of the same denomination, one for each suit. The Kings are emblems of the spirit, the sovereign principle, and they are related to the suit of wands. The Queens designate the soul, which, as the receptacle of the vital essence of the spirit, is symbolized by the cups. The Knights, typifying the astral body, are men-at-arms, and so correspond to the swords. The Pages, denoting the physical body, are connected with pentacles, or coins.

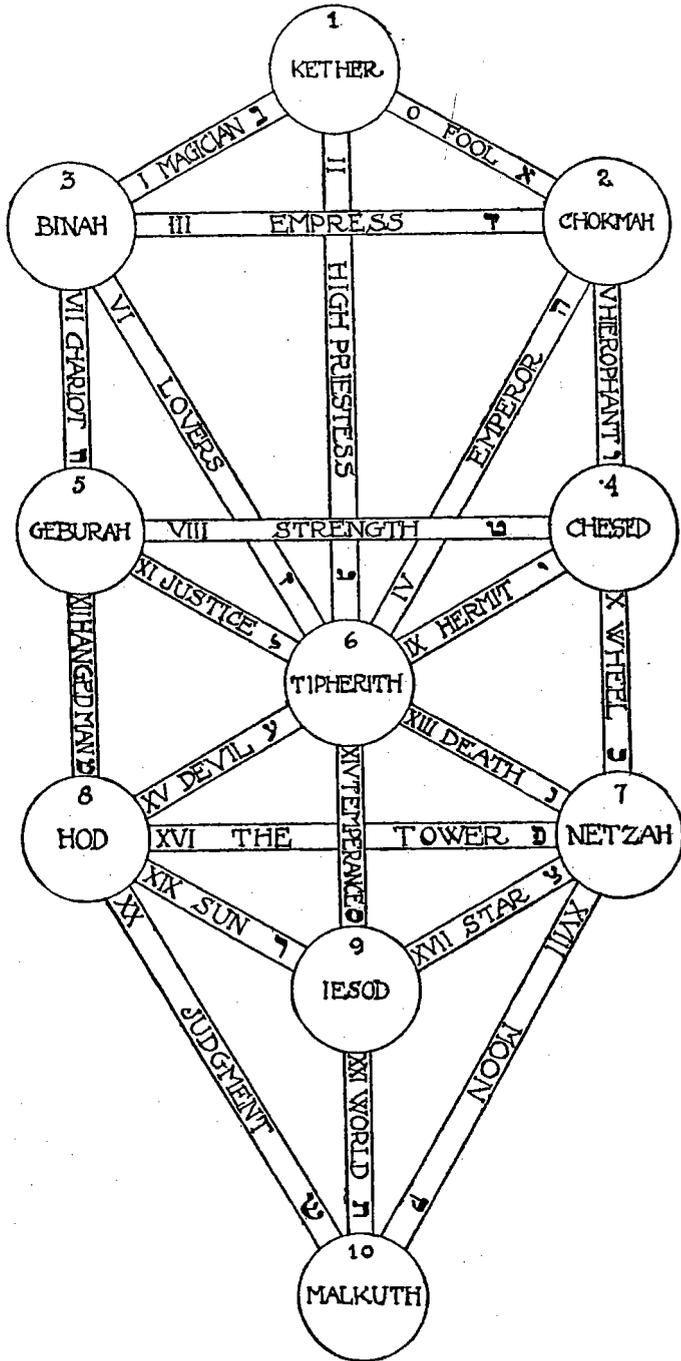
The spot-cards summarize the Kabbalistic doctrine of emanation. According to this teaching, the limitless Absolute is the source of all. From it proceed ten emanations called Sephiroth. Each Sephirah corresponds to one of the numbers of the primitive decade. In the accompanying diagram, known as the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

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

The Sephiroth are different aspects or attributes in the manifestation of one and the same Being, the Supreme Spirit, which is designated by the name Ain Suph, meaning "No Limit." This is the transcendent One, free from every qualification, that is called Aum in Sanskrit. Of this One it is written: "The Absolute is described as 'not this,' 'not that,' and so on, by negatives only." It is identical with what is termed the "Divine Darkness" in the Mystical Theology of Dionysius.

Though this One cannot be defined, we are justified in thinking of it as being like its highest manifestations. The

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

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

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

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

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

In the Tarot each Sephirah is represented by four spot-cards, of the same denomination but of different suits, because the Kabbalah says all the Sephiroth are manifested in

each of the four worlds. This gives us an unvarying rule for determining the exact significance of any spot-card. **The suit defines the plane of manifestation, and the value of the card shows what Sephirah is symbolized.**

In the minor trumps, then, we have an ingenious mnemonic system that enables us to remember the basic principles of the Kabbalah with a minimum of mental effort. But were this all the Tarot had to offer us it would scarcely merit the high praise it has received from many eminent occultists. Not until we have studied the major trumps shall we fully realize that this pack of cards is probably one of the most extraordinary productions of the human mind. It is the message of the greater arcana that justifies Eliphas Levi's assertion: "A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence."

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

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

More critical students have seen that there can be but

one logical position for Zero in a series of consecutive numbers. It must come first, for we think of nothing as being prior to something, of the unmanifest as preceding the manifest, of the potential (which is no-thing) as coming before the actual. Zero is also used to indicate the origin, or point of departure, as in the marking of a steam-gauge or a thermometer. It has this meaning in the Tarot. The card so numbered is the initial symbolic statement from which all the other degrees of this hieroglyphic scale are developed.

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

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

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

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

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

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

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

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

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

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

*(To be continued.)*





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### CHAPTER II.

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

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

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

The letter-name, Aleph, means "ox" or "bull." In Egypt, the bull, Apis, typified Osiris. The Assyrians dedicated the same animal to Marduk. The Persians associated it with Mithra. Among the Greeks it was sacred to Dionysos, the god of youth and virility, identified by mythologists with the Iacchos of the Eleusinian mysteries.

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

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

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

Consciousness, then, is the essential reality of that which we know as the vital principle in living organisms. This principle is the life of plants and animals, as well as of men. In Hebrew it is called Ruach, and, as I explained in Chapter I, this word has the same meaning as Prana, Pneuma, or Spiritus. All these words mean "breath;" they

all designate the vital principle; and they are all names for a universal energy which is the essence of any particular force we may be able to distinguish.

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

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

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

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

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

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

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

Dionysius means that Spirit transcends all its creations.

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



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

But if you say that a man has neither imagination, opinion, or reason, you practically call him an idiot. And if you assume that Spirit is a big man, living in some remote corner

of space, you are mentally creating a foolish deity. The God of the ignorant is a fool, and the God of the wise is foolishness to the ignorant. As Paul says, "The natural man discerneth not the things of the Spirit of God, for they are foolishness unto him." Hence the Zero card of the Tarot, which corresponds to Aleph and represents the primary expression



of Spirit, is called the Fool. To the initiated its title means "That which is folly to the profane."

Another reason for the title is that the picture symbolizes the cause of the world, and, judging from appearances

The card on the left hand page is a reproduction of the old Tarot given by Court de Gebelin, in *Le Monde Primitif*. The other is a reconstruction from my own design and descriptions.

only, creation seems to be a colossal folly. Why, indeed, should God create? Why should the Absolute descend into the limitations of the Relative? Why should the Perfect assume the disguise of imperfection? More than one writer has expressed the opinion that if an intelligent being created this world, it must have been in a period of temporary insanity. Misery, poverty, failure, injustice, suffering, disease, and death surround us. On the surface there is little to show that the conditions of existence were fashioned by Wisdom. To thousands life is only a grim joke, of which we are the victims, while the Creator is the Jester. That this is a mistaken notion, based on superficial observation, does not change the fact that it is the opinion of many people.

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

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

Papus describes the Fool as follows:

"A careless-looking man, wearing a fool's cap, with torn clothes and a bundle upon his shoulder, goes quietly on his way, paying no attention to a dog which bites his leg. He does not look where he is going, so walks toward a precipice, where a crocodile is waiting to devour him."

He is careless-looking because Spirit cannot be supposed to have cares or worries of any kind. His torn clothes expose the posterior part of his body, for only the inferior manifestations of Spirit are revealed to our limited perceptions.

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

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

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

The traveler faces West. This shows that his journey is over the sun's course. The West is the door of darkness through which the sun enters into the mysterious Beyond.

Hence it is the portal of the Future, the gate that leads to that which is now the Unknown. The emphasis here is upon the truth that Spirit is ever pressing onward toward the realization of potentialities which, at any given time, are as yet unexpressed.

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

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

His yellow hair symbolizes the solar force. It is bound by a green wreath, from which rises a red feather. Green is the color of immortality. The wreath, encircling the traveler's head, denotes the victory of intelligence. The red feather stands for emotion or desire, for it is an emblem of the Egyptian goddess, Maat, the personification of the universal feminine principle (also known as Prakriti, Maya, Isis, Eve, and Mary) that is the source of love and desire. Rising from the wreath, the feather denotes purified desire, springing from immortal intelligence. As the wreath binds the Fool's hair, so does intelligence, expressed in pure aspiration, bind, or control, solar force.

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

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

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

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

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

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

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

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

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

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

Toward this he looks with a confident glance. He is expectant and eager, for he knows himself and his power. He is absorbed in his vision of the future, and has no doubt of realizing his dream. For whatever height of expression Spirit may reach at any given time, it can always surpass itself. Eternal progress, eternal improvement in forms of

manifestation, is the law of life. Each height gained is but a foothill whence we glimpse a loftier peak. Yet there is no element of discouragement or futility in this. For we are able to reach that eminence ahead.

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

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

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

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

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

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

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

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

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

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

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

He does not gain this broader outlook until Spirit brings him to it. Of himself he can do nothing to bring himself closer to the truth that makes men free. Is this fatalism?

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

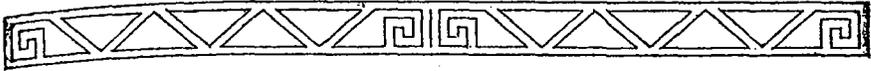
Spirit is absolutely free. It is the reality at the core of every personal life. Therefore we are all essentially free. This is the great truth on which all religions are founded. Opposed to it is the great illusion that we are subject to unnumbered laws and conditions of the external world.

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

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

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

*To be continued*



## THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

### CHAPTER III.

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

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

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

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

very notions of definite locality, order, that we have just been considering.

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

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

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

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

roll through the vast expanse, and are all conducted by the same unerring law of Nature.

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

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

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

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

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

aphorisms, compares the mind that has been brought to this one-pointed state to a transparent jewel.

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

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

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

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

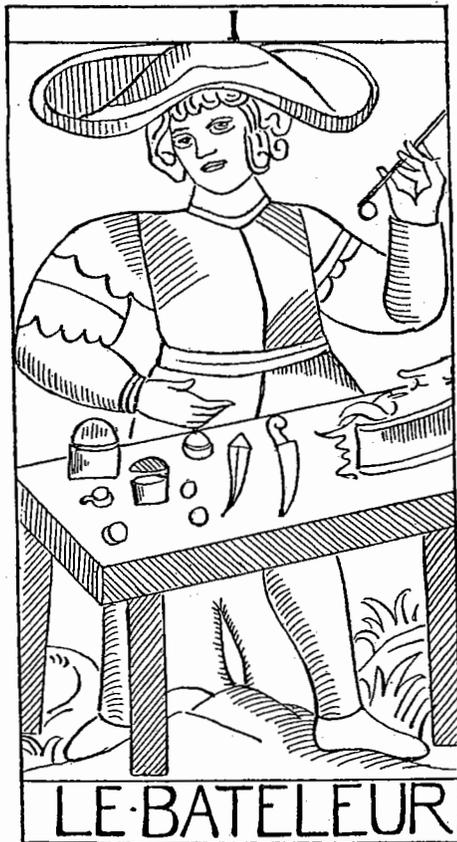
The number 1, besides denoting unity, singleness, and individuality, implies solitude, seclusion, or privacy. Hence it is the mathematical sign of magic, the Hidden Science, kept from the multitude because only the few can grasp it. The Emerald Table of Hermes, one of the earliest magical documents, begins with the affirmation, "All things are from One." The very heart of magical philosophy and practice is this doctrine of the essential unity of all things. It is repeated again and again in the Bible, which begins by saying "In the beginning, God;" throws more light on the question by declaring that God is One; and completes the revelation in the sentence, "God is Spirit." Who knows the meaning of these three statements knows the essence of all scriptures. But by "knowledge" I do not mean intellectual assent. The only way anyone really knows the truth of these three statements is by following the ancient way that makes of the mind a transparent jewel through which the light of Divine Wisdom, shining into the house of the soul, perfects the understanding.

To return to the number 1, we find these meanings assigned to it in Sepharial's "Kabbalah of Numbers": "Manifestation, assertion, positive and active principle; Logos, the manifestation of the Infinite and Unmanifest; Ego, self-assertion, positivism, egotism, separateness, self-hood, isolation; distinction, self-reliance, dignity, and rulership." The Logos is Christ, Adam-Kadmon, or Thoth. The close relation between the other implicits and those connected with Beth is obvious.

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

of the solar force, and direct them so as to bring about definite, pre-arranged results.

The symbolism of the picture bears out all the implicits of the letter, number, and name. The central figure is the personification of intense concentration. His glance is fixed on the table before him. On this are spread the implements



OLD TAROT.

of his art. His right hand, holding a wand, is raised heavenward. The extended forefinger of his left hand points to the earth. Over his head is the lemniscate symbol of Spirit. His tunic is white, girdled with a blue serpent biting its tail. The outer garment is red. He stands alone in a garden, in which roses and lilies are growing.

The wand in his right hand is what Eliphas Levi calls "the Verendum of the magus." It is a material agency that enables the adept to concentrate the cosmic energy. It is not a natural product, but something modified by art. The magician has made it himself, and it bears witness to his knowledge and skill. Occult students who understand the



NEW TAROT.

Yogi teaching about **Ojas**, which is transmuted, by constant practice of continence and purity, from the nerve-currents that ordinarily energize the reproductive organism, will see the meaning and force of the wand-symbol.

Others not so far advanced will have no difficulty in grasping the main idea that by a definite process, combining

science and art, and employing a physical instrument represented by the wand, power may be concentrated, or drawn down into the limited field of personal consciousness from the exhaustless, all-pervading Source of all energy. This invisible Source, in every part of the world, is represented by the sky, toward which the Magician raises his wand. It will not escape the attentive reader that here is also some intimation of the spiritualization of a material agency, in that the wand is **raised** from earth toward heaven.

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

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

Now what Christian mystics mean by rebirth in Christ—symbolically termed entry into Jerusalem (lit. "possession of peace"), the capital of the Land flowing with Milk and Honey—is, I take it, exactly what the Hindu Yogis are talking about when they speak of Samadhi, the superconscious state of the illuminated seer. This state is attained as the result of a definite system of exercises, by which the coiled-up energy in the sacral plexus (which is the nerve-center that energizes the reproductive system) is made to rise through a fine canal in the spinal cord. As the current of

force rises—and it must be remembered that this is a physical force transformed in the body from solar force stored up in food—it energizes other great nerve-centers, causes physiological changes in the body of the Yogi, and unleashes latent psychic powers. When it reaches the brain Samadhi is attained, and the Yogi is completely free from illusion, and gains absolute control over all conditions of environment, so that he can perform works of power that the ignorant call miracles.

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

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

The Magician wears the red of action, for he typifies a kind of consciousness that generally seeks to express itself in practical endeavors for the betterment of conditions. The reader will observe, however, that the red robe is unfastened,

and may be slipped on or off at will. The Magician can engage in action, or refrain from it, as he chooses.

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

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

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

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

Students of Hindu philosophy will recognize the correspondence between the four emblems and the four Tattvas derived from the primordial **Akasha**. The wand denotes Vayu, the subtle principle of touch. Vayu has the property of locomotion, so the staff of the pilgrim correctly represents

it. Apas, the gustiferous ether, is contractile, and therefore corresponds to the cup. The sword, as an emblem of radiant energy, is related to Tejas, the principle of sight, since light enables us to see. Tejas is expansive, so that the sword, which is the means relied upon, even in this enlightened age, to expand the limits of a nation's territory, is a true symbol of this Tattva. The pentacle denotes Prithivi, the principle of smell, for smelling is due to the impingement of microscopic particles of the thing smelt upon the nerve-terminals in the nose. Cohesion is the property of Prithivi, and this also is implied by the magic pentacle or talisman.

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

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

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

As the root of matter, it is the universal feminine principle. This is declared in the Bhagavad-Gita. "My great Prakriti," says Krishna, "is the womb into which I cast the seed; from that is the birth of all creatures." The inferior nature is invariably personified as a woman. It is Maya, or Maia (the mother of Hermes), Isis, Astarte, Venus, Bona

Dea, Mother Nature, Diana, Sophia, Mary. The many names distinguish various aspects of a single principle. In the Bible it is Eve, also the Bride of the Canticles, who is compared to an inclosed garden. Again, it is the Virgin; and the two women of Revelation—one clothed with the sun, and the other riding on a beast—symbolize its contrasting modes of manifestation.

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

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

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

The sex-opposition here indicated is only a particular manifestation of a universal law of opposites. The practical application of this law is perhaps the greatest secret of the sages. It is taught in the aphorisms of Patanjali, in the Tao-Teh-King, in the Gita, in the Hermetic books, in the Bible, and in countless other volumes. Great emphasis is given to it in the Kabbalah; and the Tarot, based on Hebrew Theosophy, calls attention to it again and again.

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

wand on the table are also masculine, and the cup and pentacle feminine.

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

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

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

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

It is the seat of will. Concentration is an act of intense volition. Concentration is the secret of all magical practices, whether the magic be white or black. In great measure the marvels of magic are produced by suggestion and auto-suggestion. All these suggestions are framed by the objective mind. It formulates the affirmations and denials used by healers, and it also invents the horrible incantations

of black magicians. So it is rightly associated by Kabbalists with Life and Death. For its work may be either constructive or destructive.

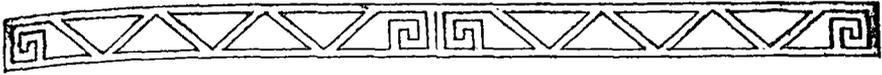
We must not forget that the act of concentrating the attention is just as much a physical action as eating or walking. It brings about definite structural changes in the nerve-centers. A real force is concentrated, not merely a vague abstraction called "the mind" for want of a more definite name. An adept is one who has changed his body into an instrument for transforming solar energy into a psycho-physical force that can be applied in many unusual ways.

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

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

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

*(To be continued)*



## THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

### CHAPTER IV.

**T**HE earliest sign for the letter Gimel was probably a conventionalized picture of a bow. As a bow is used for shooting arrows, the first idea it suggests is propulsive force. Furthermore, since we have learned that the letter Beth was originally in the form of an arrow-head, it becomes evident that Gimel, the bow, as the propulsive force behind the arrow, stands for something that incites the objective mind, represented by Beth, to express itself in concentrated attention.

Bows have no force of their own. Before they will drive arrows they must be bent. This bending is a gradual increase in tension, an accumulation of energy by degrees. The bow acts as a sort of storage-battery for the muscular force of the archer's arms. At the instant of letting the arrow fly, this energy is suddenly released, in a sort of explosion. We should remember also that bows were probably invented after arrows. Very likely some prehistoric hunter, observing the elasticity of branches, realized that he could use that force to send his darts farther and faster than he was able to throw them by hand. He must have had the darts first; or he would never have thought of the bow. Thus, in a sense, the bow is derived from the arrow; and this makes it an emblem of secondary existence; evolution, and the like.

Again, the bow, like the crescent, cup, sistrum, wheat-ear, oval, is a feminine symbol. It stands for the Great

Mother, which the Hindus call Prakriti, the sakti, or power, of the Supreme Purusha. As the power by which all work is done, Prakriti is the propulsive force behind manifestation. At the same time, she is secondary and subordinate, and is termed the "inferior nature." In his translation of the Bhagavad-Gita, Chatterji says that Prakriti would not work if Purusha did not look on. One of the Upanishads declares: "The One Being did not enjoy happiness when alone. He was desirous of a second. He divided himself into two. Hence were husband and wife produced."

A similar thought is conveyed by the Mosaic account of creation. We read that Eve was fashioned from Adam's rib. A rib is curved, like a bow. What is more, ribs protect the vital organs in the trunk, and we shall learn presently that the mode of personal consciousness which is the micro-cosmic manifestation of Prakriti is primarily concerned with preserving life and controlling the functions of the interior organs.

The bow is also a symbol of Artemis, the twin-sister of Apollo. She was a moon-goddess, identified with Hekate, mistress of night, magic, mystery, and the underworld. The fact that all the secret powers of nature were supposed to be at her command establishes her correspondence to Prakriti. Moreover, Prakriti is said to be co-eternal with Purusha, though subordinate to him, just as Artemis is the twin of Apollo. Much the same idea of co-eternality is implied by the Biblical statement that Eve, instead of being a separate creation, was formed from the body of Adam, so that she was really created at the same time as her husband, though she remained latent, or did not become a separate entity, until later.

Of course neither Prakriti nor Artemis is directly related to Gimel in Kabbalistic literature; but just as the English "bread," the German "brot," and the French "pain" all mean the same thing, so, it seems to me, do Eve, Prakriti, Artemis, Hekate, and other feminine deities, all personify a single principle. Nor should we lose sight of the fact that the Tarot is of comparatively recent invention, and bears internal evidence of having been designed by someone who

was not only a master of the Kabbalah, but was also familiar with classic mythology, and perhaps with Hindu thought.

Getting back to Gimel, we find that its name means "camel." Whoever knows what a camel is, associates it with travel. One camel suggests a whole caravan. Thus it implies, among other ideas, the following: combination, association, agreement; intercourse, communication; commerce; reciprocal activity; polarity (as of the terminals of a caravan-route); periodicity; contrast; alternation. From these suggestions the reader should endeavor to work out other implicits, with the aid of a dictionary or a thesaurus.

Now, to convince ourselves that we have been on the right track in our interpretations of the hieroglyphic and letter-name, let us see what the Sepher Yetzirah has to say about the occult meaning of Gimel.

First of all, it tells us that Gimel corresponds to the moon. This shows that it stands for all that the Greeks personified by Artemis. The lunar crescent, moreover, is like a bow, so that it corresponds to the hieroglyphic. Again, the waxing moon is like a caravan coming into sight, the full moon is like its rest at a city, the waning moon suggests its gradual disappearance in the distance, and the dark of the moon corresponds to the time the camels are out of sight. The moon also suggests the same notions of periodicity, alternation, and the like, that are associated with the letter-name.

In the next place, as the antithesis of Beth, which corresponds to the direction above, Gimel is the sign of the direction below. "That which is below," in Hindu philosophy is Prakriti, the inferior nature. Similarly, the Bible speaks of Eve as being subject to Adam, and Greek mythology connected Artemis with the underworld. Furthermore, the personal expression of the inferior nature is a mode of consciousness for which "depths" is the most appropriate metaphor.

Gimel is also the sign of the pair of opposites, peace and strife. This attribute is related to the hieroglyphic as well as to the letter-name. Relaxed and unstrung, the bow is an emblem of peace; tense and strung, it signifies war. Com-

merce, likewise, is usually the real cause of both war and peace. Again, though moonlight is peaceful, white, and virginal, the superstitions of many countries attribute insanity and violence to it.

The path assigned to Gimel is Uniting Intelligence. Thus we know that it is a mode of consciousness that joins ideas together. Its main characteristic is associative activity.

Uniting Intelligence joins Kether, the Primal Will, to Tipherith, or Beauty. This calls our attention to the doctrine that the constant aim of the Primal Will, as manifested in the activity of Prakriti, is toward the realization of symmetry, order, harmony, and perfection. Thus an ancient clavicle of Solomon, translated by Eliphaz Levi, says that the empire of the spirits of Tipherith is one of universal harmony, and declares that these spirits correspond to judgment. Students of Hinduism will recall the doctrine that Buddhi, the principle of judgment, is the highest manifestation of Prakriti.

Kether is the seat of Hidden Intelligence, and to Tipherith is assigned Intelligence of the Mediating Influence. Uniting Intelligence, then, is rooted in the potential consciousness of the Primal Will, and finds expression in awareness, or knowledge of the power which, flowing into the universe through creative activity, harmonizes and reconciles all oppositions, and makes for the realization of Beauty.

Uniting Intelligence is also known as Inductive Intelligence of Unity. "Inductive," as here used, does not refer to inductive reasoning, but has the older, more general sense of "leading inward." Thus it denotes a mode of consciousness that leads us inward to the one which is the Reality behind the many-ness of the external world. This one is the Mediating Influence.

Uniting Influence is described as "the substance of glory, manifesting truth to every spirit." "Glory" means the presence of the Divine Being, or Supreme Purusha. Uniting Intelligence, as the mental manifestation of Prakriti, is indeed the substance, or foundation, of the Divine Presence in our personal consciousness. And as the highest

mode of Prakriti is Buddhi, the principle of judgment, it is, of course, that which manifests truth to every personal spirit.

The Tarot trump corresponding to Gimel bears the number Two. Of this number Eliphas Levi says:

"The duad is the number of the Elohim, or forces which constitute the equilibrium of universal balance. It is also in a special manner the number of woman, wife of man and mother of society. The idea of the supreme unity reflects itself in the duad. The figures of the duad are the Son, who is the splendor of the Father, and the Word, which is the form of thought; it is speech fecundated by Spirit, woman reflecting man, water mirroring the sky. It is also the manifested light. By mistaking this light for the unity itself, we come to the black duad—shadow, matter, unintelligence, hell itself. The good duad is harmonious and equilibrated; its highest expression is the incarnation, the unconfused combination of divinity and humanity, God revealed in man that man may rise to the divine life. The physical expression of the duad is the firmament which separates the waters from the waters; it is the point of fixation which rules the movements of matter. It was represented at the gate of Solomon's temple by the pillars Jakin and Bohas.

"The duad is unity reproducing itself to create, and this is why the sacred allegories picture Eve issuing from the very breast of Adam. It is also the number of the Gnosis and the generative number of society and law. One is the cause, two the logos. Unity can only be manifested by means of the duad, for unity itself and the idea of unity already make two. Divinity, which is one in its essence, has two essential conditions as the fundamental basis of its being; these are necessity and liberty. Revelation is the duad—every logos is two-fold and supposes two. The ancients, in their symbols and magical operations, multiplied the signs of the duad, that its law, which is that of equilibrium, might not be forgotten. In their evocations they invariably constructed two altars and immolated two victims, a white and a black one; the operator, holding the sword in one hand and the rod in the other, should have one foot shod and the other

bare. But the final hieratic secret of the duad cannot be made known; the reason, according to Hermes Trismegistus, being the stupidity of the vulgar, who would give all the immoral attributes of blind fatality to the sacred necessities of science."

Two is also the number of memory, since every recollection duplicates the original experience. Memory is what incites us to study our environment. Memory is the foundation of the sciences and arts, and of all philosophies and religions. This is what the ancients meant by calling Mnemosyne the mother of the Muses.

Memory also makes possible all human intercourse, travel, commerce, and progress. Every desire, too, is the fruit of a remembered sensation. On this account memory is the cause of strife and the foundation of peace.

It is evident, then, that the ideas implied by Gimel and those that are suggested by the number two have a close relationship in thought. Reflection will enable the reader to discover many other correspondences which I lack space to touch upon, for we must now turn our attention to the title of the trump that illustrates the secret meaning of this letter and number.

Occasionally this is called "Pope Joan," but the name has no warrants in occult tradition or in the symbolism of the picture. Translated literally, the French title, "La Papesse," is, of course, "The Female Pope"; but the real meaning is more nearly represented in English by the appellation, "The High Priestess."

A priest is an "elder," and so a priestess is a "feminine elder." The High Priestess, therefore, is the "superior feminine elder." Thus the title of this trump implies that it represents the primordial feminine principle—Prakriti, Eve, Artemis.

The High Priestesses of the ancient world were mediums. They uttered the sacred oracles, while in a trance, which was often induced by the magicians or priests. As the oracles were also consulted before declaring war or making peace, we see that there is a definite link between the title and one of the Kabbalistic attributions of Gimel.

Again, the Pythia was the mouth-piece of Apollo, and this shows us that the High Priestess stands for a state of consciousness that formulates the inherent intelligence of the Universal Radiance (Apollo) into definite revelations of truth or wisdom. And as man comes to know more and more of truth, he sees ever more clearly that all things are from one, which is the Mediating Influence pervading all creation. Thus the High Priestess, as the medium for communicating Divine Wisdom to man, corresponds to the Kabalistic path of Uniting Intelligence.

The symbolism of this trump corresponds in every particular to all the ideas we have thus far considered. The High Priestess is within a temple, seated on a cubic stone between the pillars of a door-way. The pillars are alike in form, but opposite in color. The white pillar bears the letter Yod, the black one the letter Beth. Her triple crown is surmounted by a crescent, and from it there depends a veil. Her draperies fall in flowing lines that suggest water, and their color is blue. On her breast is a solar cross. In her lap, half-concealed by her mantle, she holds an open book, in which she reads intently. Behind her, between the pillars, hangs a veil embroidered with pine-cones and roses, or palms and pomegranates, or with geometrical designs having similar significance.

The first point to be noted is that she is the antithesis of the Magician, not only in sex, but in environment. He stands out-doors. She sits within a temple. He is absorbed in a problem of arrangement that is primarily concerned with the future. She is reading a record of the past. Thus she faces, mentally, in the direction opposite to that toward which he looks. He has foresight, and, in consequence, initiative. She is influenced by memory, and follows precedent.

She sits on a cubic stone, because the cube represents matter, and all that she signifies is a development of the potentialities of matter. She is Prakriti, the root of matter, of which Hindu sages say that it has no consciousness of its own, though it seems to have it, because matter has the property of reflecting consciousness.

The pillars are Jakin and Bohas. Jakin, the white pillar,

means "I will establish," and represents manifestation, affirmation, or actuality. It corresponds to the word Yes. Bohas, the black pillar, means "Strength," and represents the unmanifest, negative, or potential. Its word is No. Being alike in form and opposite in color, the pillars also symbolize the two great laws governing the association of ideas—similarity and contrast.



Old Tarot.

The triple crown shows that the High Priestess' influence pervades the three worlds below the archetypal—the spheres of creation, formation, and material forms. The crown is surmounted by a crescent to indicate her correspondence to Hekate and Artemis. She is the Reflector, the Sophia, the Mirror, described, in "The Perfect Way," as follows:

“As Living Substance, God is One. As Life and Substance, God is Twain. He is the Life, and She is the Substance. And to speak to Her, is to speak of Woman in her supremest mode. She is not ‘Nature’; Nature is the manifestation of the qualities and properties with which, under suffusion of the Life and Spirits of God, Substance is endowed. She is not Matter; but is the potential essence of



New Tarot.

Matter. She is not Space; but is the within of space, its fourth and original dimension, that from which all proceed, the containing element of Deity, and of which space is the manifestation. As original Substance, the substance of all other substances, She underlies that whereof all things are made; and, like life and mind, is interior; mystical, spiritual,

and discernible only when manifested in operation. In the Unmanifest, She is the Great Deep, or Ocean, of Infinitude, the Principium or Arche, the heavenly Sophia, or Wisdom, Who encircles and embraces all things; of Whom are dimension and form and appearance; whose veil is the astral fluid, and Who is, Herself, the substance of all souls." (Perfect Way. Lect. II:34.)

As we have said, her draperies suggest water, and their color is that of the ocean under a clear sky. It is a reflected hue. This idea of reflection is also conveyed by the symbol of the solar cross—the image of the Spiritual Sun on the breast of the Great Deep. Blue is also the canonical color of the Virgin Mary's robe, and it was likewise the color of the robe of Isis.

The High Priestess' book is the Akashic Record, the Book of Consciences, or the Memory of Nature. It contains all the wisdom of the past, and all that has ever happened is recorded in its pages. We can read this book, after gaining the right to do so by observing certain rules for training, and by this means we may recover deposits of knowledge that have long been lost to the external world.

The veil between the pillars is Maya, the tapestry of sense-illusion. And because all that we experience through the senses combines opposite polarities—as acid and base in the inorganic world, or male and female among organisms—the veil is embroidered with a design combining palms, pine-cones, or other male symbols, with pomegranates, roses, or other female emblems. It is the veil of the sanctuary, and we must pass beyond it to discover the One Reality. The High Priestess weaves it, for our whole awareness of the external world as a coherent whole is a development of memory and the association of ideas.

The temple in which she sits is what Echartshausen, in his "Cloud upon the Sanctuary," calls "the Interior Church." He says: "In our sanctuary all the hidden mysteries are preserved intact; they have never been profaned by the uninitiated or soiled by the impure. This sanctuary is invisible, as is a force which is known only through its

action." Note the implicit of virginity suggested by these words of the German adept.

The same thought—that the primordial feminine principle is forever pure and undefiled—is emphasized in the Greek notions of Artemis, and in the Latin doctrine of the Virgin Mary. The secret meaning to be taken from these doctrines is, I think, that the primordial root of matter, Prakriti, being infinite, must always be an exhaustless source from which pure substance and energy may be drawn. I find difficulty in putting this idea into words, but my readers, perhaps, will be able to get the meaning if they will think of Prakriti as a limitless ocean of substance, compared to which all existing creation is like an atom within a drop of water. Whatever impurity may be supposed to exist is within this atom, but the ocean itself is pure, and absolutely inexhaustible. The fault of this analogy, of course, is that the impurity within the atom would defile the ocean, though ever so little. But we shall find, in later chapters, that the philosophy presented in the Tarot denies the reality of the seeming evils that appear to defile the Great Mother, so that the final answer of the doctrines to those who doubt the "immaculateness of the Blessed Virgin" (to use theological language) is the declaration of Paul, "To the pure all things are pure." This, of course, is a corollary of the beatitude that says the pure in heart shall see God. For Prakriti, the root of the matter that enters into the composition of all things, is ever the mirror of the divine Self to all those who have eyes to see.

The High Priestess, then, is the antithesis, and at the same time, the counterpart of the Magician. He is Purusha, the Universal Objective Mind. She is Prakriti, the Universal Subjective Mind, reflecting Purusha to himself.

Personal subjective minds, though seeming to be distinct expressions of the Universal Subjective Mind, are not really separate. The facts of clairvoyance, clairaudiance, and telepathy demonstrate that each personal subjective mind is, as it were, a bay in the great ocean of Prakriti. It is no more true that my subjective mind is a separate entity than it is true that the sun rises and sets, that the moon

changes from a crescent to a disc and back to a crescent, that the train I am on stands still while the telegraph poles rush past. The subjective phenomena that occur within the field of my personality are the workings of a universal principle. This is the ancient doctrine, though some of the terms are in the dialect of latter-day science. And the one thing the ancient wisdom seeks ever to impress on its students is the illusory character of the impressions that make it appear that one person is separate, in reality, from another. The highest wisdom is this: "I and my Father (the Source of All) are One," with its corollary, "Of myself (personally) I can do nothing." Happy is he who knows and understands this doctrine!

The subjective mind, as the seat of the various psychic powers, corresponds to Artemis, the goddess of mystery and magic. Controlling every function of every organ in the body, and being constantly concerned with the preservation and protection of life, it is rightly symbolized by the rib from which the Lord formed Eve.

All its peculiarities are symbolized by the picture of the High Priestess. Without exception, its operations are manifestations of memory. For example, it is the seat of instinct, and psychologists tell us that our instincts are inherited memories. It is the seat of the emotions, passions, and desires—all springing from memories of sense-experience. Its reasoning is always deductive, and deduction invariably harks back to a remembered premise. When we say it is constantly amenable to suggestion we mean that it will remember and act upon any statement that is properly impressed upon it.

Even its intuitive and prophetic powers are based on memory. Nobody ever has an intuition or a revelation until after he has collected facts by patient observation, and tried, by inductive reasoning, to find out what they mean. The mathematician solving his problem in a dream, the physicist to whom the long-sought law comes, like a flash of light, while he is out walking, or the religious genius, who, like Moses on Horeb, or Paul on the road to Damascus, catches

a glimpse of the Dazzling Light—all these owe their illumination to previous study that sometimes covers half a lifetime.

Yoga is an elaborate system for training the subjective mind—or, as Eckhartshausen would say, for “opening the inner sensorium.” It begins with moral practices, which purify the inner consciousness, and impress upon it the suggestion that it is free from illusions and false desires. Then come various physical practices, the primary object of which is to inhibit muscular activity, and make the body perfectly still, in which condition, as every hypnotist knows, the subjective mind is especially sensitive to impression. When the moral and physical training has gone far enough the aspirant begins to practice Pratyahara, or introspection, which is really a prolonged, attentive study of what is going on in the inner consciousness. Increased in its intentness, Pratyahara becomes Dharana, or concentration, in which a single impression is held upon the subjective mirror. Dharana prolonged is Dhyana, or meditation, and this merges into Samadhi, or illumination. Samadhi comes when the mirror of the subjective mind, cleansed and polished by the earlier practices, and turned steadily, by concentration and meditation, toward Purusha, reflects the full glory of the real Self into the field of personal consciousness, and floods the Temple with light.

Yogis develop extraordinary powers because they get control of Prakriti when they learn to master their bodies and minds. But the most valuable thing they attain is the consciousness that Kabbalists call “Intelligence of the Mediating Influence.” This direct awareness of the Divine Presence is the highest goal of human endeavor, and toward it all men are pressing, in intention, if not always in fact.

It comes to us in just one way—through the working of subjective mind. Therefore is the Redeemer, in every sacred story born of a Virgin. For this awareness of the Divine Presence is the true Christ and Savior—the Mediating Influence between God and man.

*(To be continued)*



## THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

### CHAPTER V.

**T**HE modern "square Hebrew" is generally conceded to be a development from the Aramaic script brought from Babylon after the Exile. It probably began to be used about the first century B. C., and its letters bear little resemblance to the ancient Semitic forms. Furthermore, though medieval Kabbalists worked out many fanciful correspondences from these square letters, they furnish no reliable clues to the ancient occult meaning of the alphabet.

Daleth for example, was originally a triangle—a form that survives to this day as the Delta of the Greek alphabet. As now written, the Greek letter directly contradicts

its occult meaning, for it is a triangle with the apex upward, a symbol that has always represented spirit, fire, and the universal masculine principle. On early Greek coins, however, Delta usually stands for the Great Mother. Furthermore, Knight, Inman, Forlong, and other writers on phallic worship cite passages from Greek authors to show that this letter was a sign of feminine power.

The Greeks borrowed their alphabet from the Phoenicians, and if we examine a table of the Phoenician characters we shall see at once why Delta is a feminine letter. Its ancient form was a triangle having the apex turned downward; an ideograph that the inventors of the alphabet, free from false modesty, derived from a source that will be recognized by all students of phallicism. It denotes matter, water, and the universal feminine principle. Hence Papus is correct when he says: "The hieroglyphic meaning of Daleth is the womb. It suggests an object giving plentiful nourishment, the source of future growth."

Closely related to these implicits are those of the letter-name, which means "door"—not the opening, or doorway, but the leaf, or the flap of a tent. It gives entrance, admits, receives. It also gives exit, bars, sends out. Similarly, the womb is like a door, opening to let in the life-germ, closing to retain and protect it during gestation, and opening again to permit the passage of the new organism into the world.

An eminent teacher once said, referring to the works of Knight, Higgins, Inman, and other writers on phallic worship: "All are based on truth as far as the facts are concerned; all are erroneous and unjust in their ultimate conclusions and deductions." The reason they are mistaken in their opinions is that they ignore the Hermetic doctrine of correspondences—"As below, so above." The sages, like God, pronounce creation good, in all its parts, as well as in its totality. Pure in heart themselves, they recognize the essential divinity of all things; and they know that the great law manifested in physiological reproduction operates also on the superphysical planes. Jesus taught the very same

thing, using a slightly different veil of symbolism, when he said the kingdom of heaven is like a grain of mustard-seed, or like the leaven a woman hid in three measures of meal. We have also seen that the Bhagavad-Gita calls Prakriti—the root of all matter, and the Great Mother whence all forms proceed—"my great womb."

If, then, Daleth represents the womb, it is a symbol of Prakriti; and since, in Chapter IV, we decided that Prakriti may properly be designated as Universal Subjective Mind, we may expect that our study of Daleth and the Tarot key corresponding to it will add to our knowledge about the ancient doctrine as to the nature and operations of the subjective mind.

Hindu teachers declare that Buddhi, the principle of judgment, is the highest mode of Prakriti. Buddhi is what enables us to find truth. It is therefore the principle of all human enlightenment. That Kabbalists inherit many points of doctrine from India, through Egypt, is well understood by all who have devoted any considerable attention to the sources of the Ancient Wisdom. We shall continually be finding proofs of this in our Tarot studies, and one such bit of evidence is the fact that the Sepher Yetzirah assigns the letter Daleth to the path of Illuminating Intelligence. Taken in connection with the feminine characteristics of Daleth, this attribution shows that the sages of Israel, like those of India, saw in the Universal Subjective Mind that power to mirror the I am to Himself, which is the true source of all increase in wisdom.

The path of Illuminating Intelligence joins Wisdom (Chokmah) to Understanding (Binah). This implies, first of all, that the light-giving consciousness is a direct expression of Divine Wisdom itself. The irresistible inference is that the perfect knowledge which must be ascribed to the Supreme Spirit is communicable, and passes into the sphere of human consciousness through the agency of Subjective Mind. Of this process the outcome is the manifestation, in human minds, of God's perfect Understanding, or self-knowledge.

Another suggestion that will bear rich fruit for those who ponder it well comes from the fact that Kabbalists regard Wisdom as masculine and Understanding as feminine. Hence Daleth, as the sign of the path joining these two, necessarily denotes a combination of male and female potencies. More than this, since Wisdom is the second Sephirah and Understanding the third, Daleth stands for a combination in which Wisdom is the originating and active principle, to which Understanding responds. Thus we may expect that the Tarot trump assigned to Daleth will show us the union of male and female powers, having their source in the male, and their form of expression in the female.

In this connection we may note that Wisdom is sometimes called the root of fire, and Understanding the root of water. Fire is energy, or life, and water is substance, or matter. Therefore Daleth, indicating that which joins the root of life to the root of matter, must denote the primary combination of Purusha with Prakriti, or the first aspect of the union of Universal Objective Mind with Universal Subjective Mind.

Because the place of the sun's rising is the "womb of light," or the door through which illumination enters daily into the world, the direction East is assigned to Daleth in the Sepher Yetzirah. In Masonic lodges the Master sits in the East, so that for Masons—who inherit their symbolism from the ancient mysteries—this direction is the Throne of the Master, that is to say, the seat of the ruling principle in the lodge. All properly instructed Masons know that the lodge symbolizes both macrocosm and microcosm.

In the microcosm the East, or the Throne of the Master, is the "heart," or emotional nature, for, as the Bhagavad-Gita tells us, Purusha is the Ego seated in the hearts of men. Is it mere coincidence that Leo, the throne of the sun, and central sign of the eastern triad in the zodiac, rules the heart? Out of the heart, says the proverb, are the issues of life. It is the subjective mind, whence proceed all our desires and aspirations.

It will be remembered, however, that the ancients sup-

posed the reins, or kidneys to be the seat of the emotions, affections, and passions. Probably this is one of the reasons why Kabbalists make Daleth correspond to Venus, who rules the reins, and is the goddess of love and passion. Like Isis, Ishtar, Demeter, Aphrodite, and Ceres (all these being personifications of a single principle, distinguishable from each other only as having been the products of human thought at separate periods, in different countries, and as having this or that aspect of the one principle more or less emphasized in each personification), Venus is a type of the Great Mother, or Prakriti, the Universal Subjective Mind.

“In the Macrocosm She is that Beginning or Wisdom wherein God makes the heavens and the earth; the substantial waters upon whose face He, the Energizing Will, moves at every fresh act of creation, and the ark or womb from which all creatures proceed. And it is through the ‘gathering together,’ or coagulation, of her ‘waters,’ that the ‘dry land’ of the earth or body, which is Matter, appears. For She is that spiritual substance which, polarizing interiorly, is—in the innermost—God, and coagulating exteriorly, becomes—in the outermost—Matter. And She, again, it is, who as the soul of humanity, regaining full intuition of God, overwhelms the earth with a flood of Her waters, destroying the evil and renewing the good, and bearing unharmed on Her bosom the elect few who have suffered Her to build them up in the true image of God. Thus to these is She ‘Mother of the Living.’” (The Perfect Way. Lecture II; 37.)

“In mystical science She appears as Sodium, or salt, whose ray is the spectrum, as the place of Venus among the planets, is the third, whose light is the brightest, and whose color is the yellow. Among the metals copper is dedicated to Venus. For of copper the crystals are the deep sea-blue. And, inasmuch as She, **as love, is the enlightener, and as salt the purifier**, and the pure in heart see God, so is its sulphate a balm for ailing eyes.” (Ibid. Lecture II, 34.)

That part of the preceding sentence printed in heavier type brings out its agreement with Kabbalistic doctrine,

which, in associating Venus with Daleth, makes her personify the Illuminating Intelligence, which, by joining Wisdom to Understanding, unites the primordial Illuminating Intelligence of Chokmah to Sanctifying Intelligence of Binah. Thus, for Kabbalists, Venus does indeed signify purification, or sanctification, resulting from the outpouring of the pure radiance of the Supreme Wisdom.

The Sepher Yetzirah also says that Daleth, as a double letter, stands for the pair of opposites, knowledge and ignorance. This seems to be an echo of the Hindu doctrine that Prakriti is both Vidya, the illuminating consciousness that enlightens the liberated, and Avidya, the darkness that surrounds those who are in bondage. A similar contrast makes Eve the agency of Adam's fall, and at the same time promises that her seed shall overcome the serpent of illusion. In the story of Abraham, likewise, there are two women; and the Bride, in Revelation, is set over against the Woman of Babylon. What is meant, I believe, is that the deductions of the subjective mind, and the impulses emerging from it, are constructive and illuminating when it reflects the real Self, or Purusha, but destructive and leading to error when it mirrors the illusory, phenomenal world.

Chatterji expresses a similar opinion in his commentary on the Bhagavad-Gita, when he says:

"The bondage of the ego is neither essential nor accidental, but false, being due to ignorance or illusion. The ego thus bound is liberated by the realization that in truth it is not subject to such bondage. The thinking principle (Prakriti) is the cause of bondage as well as of liberation. When operating in relation to objects it is bondage; when not operating in relation to objects by reason of its perception of their falsehood and the reality of the ego alone, it is liberation."

Through the door of the subjective mind the ego enters into the illusions of existence. Through the same door, going in the other direction, the ego returns to its original freedom. For Buddhi, the highest manifestation of the subjective mind, is the principle of judgment which enables us

to realize the falsity of our apparent bondage. Nevertheless, Buddhi also causes all our mistakes, by making the operations of Prakriti seem to be real in themselves, whereas they are, in truth, real only as they reflect Purusha.

There is the number of the trump assigned to Daleth. As we have already seen, this number is represented in geometry by the primitive character for Daleth; and it is also the number of Venus among the planets, and of yellow, the color of sodium, in the spectrum.

Eliphas Levi calls the triad the number of creation, and asserts that it is the universal dogma and the basis of magical doctrine. He says: "Three is the key of numbers, for it is the first numeral synthesis; it is the triangle of geometry, the first complete and enclosed figure, the generator of an indefinite number of similar or dissimilar triangles."

The following observations are condensed from Mackey's *Encyclopaedia of Freemasonry*:

"Everywhere among the ancients the number Three was deemed the most sacred of numbers. Even the Chinese say that numbers begin at One and are made perfect at Three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. Plato made Three the image of the Supreme Being, because it includes within itself the properties of the first two numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony. Throughout the whole system of the Druids constant reference is made to its influence. They even composed their sacred poetry in triads."

Three, or its multiples, is the typical number of endogenous plants without branches, and with parallel veins, such as the grasses, the lily, the palm, etc. All these plants are used again and again in the symbolism of the Sacred Science, and they always refer to occult truths that have a close connection with the number Three. Among grasses, wheat is the most valuable to man, as one of his principal articles of diet. The wheat-ear is the especial emblem of Ceres, the

Roman goddess corresponding to the Greek Demeter. Thus, in the very structure of wheat, there is a correspondence between the Great Mother, or Prakriti, and the number Three.

In the Tarot, Three and its multiples are particularly significant. There are 78 cards in all, or 3 times 26. 26 is the number of the Tetragrammaton, and when properly disposed, the Tarot sets forth the Kabbalistic doctrine as to the self-manifestation of Yod-Heh-Vau-Heh on three great planes—the Intellectual, the Moral, and the Material. In the major trumps, the numbers printed on the cards add up to 231; and by reducing this (adding its integers) we get 6, which is the extension of 3 (0 plus 1 plus 2 plus 3). Thus the whole doctrine of the major trumps may be considered as an extension, or development, of the ideas represented by the Empress, as the reader will see for himself by the time he has completed his study of the cards.

The most significant designs of the major trumps are those bearing the numbers Three, Six, Nine, Twelve, Fifteen, Eighteen and Twenty-one, or the Empress, the Lovers, the Hermit, the Hanged Man, the Devil, the Moon, and the World. Now, if we think of Three as One multiplied by Three, of Six as Two multiplied by Three, of Nine as Three multiplied by itself, and so on, we shall find ourselves in possession of an important clue to the meaning of these seven trumps. For then we shall see that the Empress really denotes the increase, augmentation, or amplification of the powers represented by the Magician, who symbolizes the number One. In like manner, the Lovers, or Six, will be presented to our minds as a development of implicits connected with the High Priestess, through the agency of the Empress. The same rule holds good for all the rest of the cards in this group of seven, and the reader will profit by working out the other meanings for himself.

It should also be noted that each of these seven trumps is a synthesis of the doctrine presented by the three cards preceding it. Each, moreover, suggests a premise that is developed in the symbolism of the three cards that follow it in the series. Thus the number Three is significant in the

correspondences of the trumps to each other, as well as in the actual numbering of the pictures.

As the generator of numbers, Three is active, in contrast to the passive Two. Its activity, however, is the reflection and extension of One through the agency of Two. One is the Magician, or Purusha, the Universal Objective Mind; Two is the High Priestess, or Prakriti, the Universal Subjective Mind. In the Tarot, then, Three stands for the active response of Subjective Mind to Objective Mind. In humanity this response is the generation of mental states or forms, for which the general term is Conception. This term, borrowed by psychologists from physiology, represents a distinctly feminine function, which is, however, initiated by a masculine principle.

Precisely this is what is implied by the title of the trump we are now considering: the Empress. For an empress is a wife and mother, bearing children as the result of her union with her lord. Yet, though her motherhood is a response to the virile power of her spouse, his sovereignty depends upon her motherhood. Until Purusha wills, Prakriti generates nothing; but until She has brought forth a universe of creatures, Purusha is not manifest as the lord of creatures, for it is because She brings forth that He has something to rule. This is why the Empress precedes the Emperor in the series of major trumps. She is the High Priestess transformed as the result of her union with the Magician. As the result of that union she becomes Genetrix, or Procreatrix, and when her work is accomplished the Magician becomes the Emperor, governing her progeny.

Mr. Waite's picture of the Empress differs considerably from those found in older Tarots. A diadem of twelve stars takes the place of the conventional crown, and the woman is clad in loose, flowing robes. The scene is a fertile garden, which emphasizes the antithesis to the High Priestess, who sits indoors. In the background is a grove, and a stream that ends in a waterfall. A field of wheat ripens in the foreground. These changes are in harmony with the occult meanings of Daleth and the number Three, so they are in-

cluded in the revised version of the trump on page (81). The rest of Mr. Waite's alterations, however, do not strike me as being so happy. Except for the points mentioned, therefore, I have been careful to follow the traditional design, which shows the Empress as a winged figure, holding in her left hand a sceptre tipped with a globe surmounted by a cross, in her right hand a shield blazoned with an eagle, and having her left foot upon a crescent moon.

As a whole the picture conveys emphatic suggestions of fecundity and reproductive activity. The woman's figure is distinctly matronly, and her dress is a hint that she herself exemplifies the same fruitfulness that is implied by the luxuriant vegetation and ripening grain.

Her crown of stars has a number of meanings. In one sense it symbolizes the year, with its twelve signs, or months. In another sense it is the spiritual Israel, divided into twelve tribes—the perfected humanity that is, in very truth, the crown and chief adornment of the Great Mother. Again—and this will lead to many important conclusions if it be reflected upon—the crown is the human body. Articles explaining the location of twelve centers in the body, corresponding to the signs, have already been published in *The Word*. It may also be well to call attention to the fact that the body has twelve openings, as Mr. Pryse, I believe, has noted in his interpretation of the Apocalypse. The suggestion behind all these correspondences is that a perfected humanity is the highest expression of Prakriti. Such a race must necessarily be composed of individuals whose bodies are perfectly tuned instruments of the Supreme Purusha. Paul refers to this when he speaks of the incorruptible spiritual body. The same thing is veiled under such blinds as the Philosopher's Stone and the Elixir of Life in the works of those alchemists who understood the true nature of the Hermetic Art.

In their immediate and material significance the waterfall and pool behind the Empress are phallic emblems. In a higher sense they represent the truth that all fruitfulness is a result of the descent of pure, primitive substance

into relatively grosser forms. It should also be remembered that the water has come from a height not shown in this scene, and that its descent, like all other motions of matter on this globe, is a transformation of solar force. The great general truth symbolized here is that all growth and development is the working of the One Spirit in the universal substance.

The same idea is conveyed by the growing trees and the ripening wheat. The material from which their forms are built comes from earth and water, but the growing power is solar force concentrated in the seed.

The Empress is winged, to show that she represents a principle not limited to terrestrial conditions, though shown at work in those conditions in this picture. The laws of reproduction are universal, and act on every plane. What happens here is a key to what occurs everywhere else. Consequently, if we apply our knowledge of this principle to carry out specific purposes here, we are really subjecting the universal process to our voluntary control and direction.

The triangle enclosed within a square on the Empress' breast has the same fundamental meaning as the solar cross of the High Priestess. The virgin's cross, however, is not enclosed by another figure, and represents the free, potential state of the cosmic energy. In the present instance, the triangle, symbolizing fire, is enclosed in the square of matter. It denotes the materialization of spirit that is the central conception of the whole card.

The eagle on the shield denotes water, or substance, as has been explained in Chapter I. It is also the sign of the first Heh, in Yod-Heh, Vau-Heh, and is connected with the creative world, Briah. The Empress holds the shield in her right hand to show that creation, or the response of substance to impulses coming from the archetypal world, is the positive, or primary, characteristic of Prakriti.

The sceptre, tipped by a globe surmounted by a cross, also represents the combination of spirit and substance. It is an ancient Egyptian sign of eternal generation. She holds

it in her left hand to show that although the controlling and directive power it symbolizes is shared by her, she is merely its passive agency.

The moon at her feet is not shown in some of the very old Tarots, but it was included in Eliphas Levi's suggestions for a rectified pack, and has been quite generally adopted. Certainly it belongs to the Empress if it is to be used anywhere in the major trumps, and I am at a loss to understand why Mr. Waite departed so far from tradition as to put the lunar crescent at the feet of the High Priestess. Its meaning, of course, is that all generation is established upon the laws of cyclicity, periodicity, and alternation, symbolized the world over by the moon.

In the broad sense, then, all the symbols of this trump relate to generative and reproductive activity; and the Empress is Prakriti, considered as the active generatrix, the Great Mother of all living. In the more particular sense that I aim to emphasize throughout this work, she is the subjective mind, considered as the principle that gives definite form to ideas—not in the thought-world only, but also in the visible, material plane. This doctrine may be condensed to a single sentence: All things are mental products, and the subjective mind is the formative agency in their production.

Her activity is the basis of every change man effects in his environment. From her all works of art are brought forth. She builds up the plans for the cathedral in the architect's brain. She fashions the tools of the builders. She is the mother of cities as well as the mother of ideas.

Another meaning behind the emblems of this card is that thoughts are not only things, but creatures also. They are begotten, not made. We do not manufacture them, any more than we build trees. Thoughts are born.

Mental reproduction, like the physiological process, is the work of two. It is a consequence of the union and reciprocal activity of an active principle and a passive one. The first initiates the process and the second responds. The first is occult, being hidden from the profane by the outward seeming of the second. But of herself the second can do

nothing, and all her work depends on the original impulse of the first.

At the same time, these two are co-eternal modes of a single reality that transcends them both. One Spirit finds expression in both modes of human consciousness. And these two are not referred to as "primary" and "secondary" with regard to their existence in time, but rather with regard to the order of their relationship in human thought.

Objective mind initiates the thought process in the act of attention. A detailed representation of this beginning is given in the symbolism of the Magician. Without objective concentration there can be no development of new ideas from the subjective field. Fortunately for human progress, there is a great deal of unintentional, or involuntary, objective concentration. Otherwise we should not be far beyond the Bushman in civilization. The great thing, though, is the fact that certain lines of deliberate, willed concentration will carry us farther and faster than the average person progresses. Edison is a conspicuous example. He is far beyond most living men in his particular field. Yet, when asked the secret of his success, he said, "I simply watch what happens under given conditions." In exactly the same way all magical powers are brought forth from their latency. A magician is one who uses natural laws unrecognized by most people. He finds out about these laws by limiting his attention in various ways. But it should be noted that there is more or less danger in this work. Just as an experimenter in physics or chemistry is never certain that he may not blow himself up, so is the experimenter in the higher physics and chemistry of magic never quite certain what will happen, unless he has the advice and guidance of a master who has been over the ground. That is why it is so dangerous to try to develop magical powers without a teacher. "But where shall I find a teacher?" is the question so many ask. Not in a book, you may be sure, though some books will prepare you to meet a competent teacher. Your teacher will appear when you are ready for him. In the meantime, study to acquire knowledge, and work to perfect yourself in the ethical

groundwork that is indispensable, but do not attempt experiments of whose outcome you cannot be certain.

Subjective mind responds to attention in memory, which holds the seeds of thought/as the womb holds the seeds of life or the earth the seeds of plants. Let those who seek development remember this, and devote themselves to impressing upon the subjective tablets the great statements of truth recorded in the ancient writings. Let them speak little, that the seeds of truth may have time to ripen.

Above all let them remember that subjective mind always reproduces what we put into it. It originates nothing, but multiplies everything. If we plant roses and lilies, and trees good for fruit and shade, and corn to sustain our lives, we shall reap a harvest in kind. If we plant fear, hate, and doubt, we reap disease, war, and poverty. If we sow faith, love, and exact knowledge, we get rich returns of health, peace, and prosperity.

This great law is the foundation of all religious and magical practices. Prayer and incantation have for their common object the impression upon the subjective mind of the idea that human personality has at its command, and is able to direct, forces that shape and determine the character of its environment. All ritual serves merely to deepen the conviction expressed in the following affirmation:

"I am one with the Intelligent Life that creates, preserves, and transforms all things, and my personality is the instrument of that Life's free self-expression."

Let this statement, or one that embodies the same thought, be firmly impressed on the subjective mind. It is the seed of a generative process that will eventually take form in a deep understanding of life and its laws. This understanding will be more than mere intellectual apprehension. It will take form in actions, and those actions will sanctify and purify the whole personality. Such understanding and purification is the only road to the attainment of the high and holy magical power that is truly called the Sanctum Regnum.

*(To be continued.)*



## THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

Chapter VI.

**W**HEN the Zohar calls Heh the "mother," and says creation took place therewith, it refers exclusively to the second letter of the name Yahveh. A Heh is also the final letter of that word; but it indicates a group of ideas quite distinct from those assigned to the second letter.

This conflict of meanings is reason for supposing that the two Hehs in the Tetragrammaton are merely arbitrary symbols, like the "x" that stands for an unknown quantity, or the "n" that is the sign for an indefinite number. A book older than the Zohar, the Sepher Yetzirah, offers further

support to this opinion by setting forth the occult significance of Heh in decidedly masculine terms; and the Tarot, as a development of the Sepher Yetzirah, represents the letter by a male figure, the Emperor.

In early Semitic alphabets, the character for Heh bears little resemblance to any object whatsoever. According to Papus, it means aspiration, or breath; but Papus derives his opinion from Kircher and Fabre d'Olivet, who are no longer regarded as competent philological authorities. Taylor, in "The Alphabet," expresses the conclusion of modern scholarship when he says that the primitive sign for Heh was probably a rough picture of the thing indicated by the letter-name, which means "window."

The most obvious thing to be said about a window is that it is a part of a house; yet this commonplace shows that the sign for window must be related to the symbol for house, which is the letter Beth. We may look, then, for some sort of correspondence between the implicits of Heh and Beth; and because Beth, in the Tarot, is the Magician, some likeness to the Magician is to be expected in the symbolism of the Emperor.

Another letter also qualifies the meaning of Heh. A window is not only a part of a house, but windows probably followed doors in the evolution of architecture. The "door" is Daleth, the letter of the Empress, whose name shows her close relationship to the Emperor. The nature of this relationship, and the reasons why the Emperor follows the Empress in the Tarot sequence, were discussed in the preceding chapter.

Our analysis of the letter-name now brings us to another significant commonplace. A window admits light and air. In symbolic language, "light" is intelligence, and "air" is energy. Therefore Heh is a sign of a phase of mental activity which brings about the influx of the intelligence and energy of Spirit into the house of personality.

Some hint of this influx or concentration of spiritual energy, has been given by every major trump that we have

studied. The Fool's imminent fall into the abyss, the Magician's uplifted right hand, the High Priestess's book, and the waterfall behind the Empress, all suggest the passage of spiritual force into various special forms of expression. They all imply a change from the general to the particular, suggested by movement toward the center, as it were, from the circumference. This motion may be likened also to the downward arc of the ever-turning wheel of life. Occultists term it involution.

Its complement, evolution, is also implied by the window, because windows afford a means of outlook. Here an outflow of intelligence, from particular states of personal existence into more general conditions of environment, is the idea suggested.

By means of it the personal factor is introduced into the operations of nature. This factor is the personalized intelligence of the Supreme Spirit, or Purusha. This intelligence, finding expression through human beings, enables man to discover the laws of nature, and adapt those laws to his ends. The Knower who discovers natural laws is, however, not any limited personality, but the One Ego, Purusha. Hindu philosophy says nature, or Prakriti, works because Purusha looks on; and when the Bhagavad-Gita calls Purusha the Ego seated in human hearts, it implies that he is the Outlooker, as well as the Onlooker. Precisely this idea lies behind the second meaning of Heh.

The spirit in man is identical with the pure Consciousness that is the Source of all. One I AM expresses itself through countless persons. In doing so it provides for communication between the outer and inner worlds; permitting the influx of impressions from without, and allowing the power within to flow outward into the phenomenal world, where it exercises a supervising and controlling influence. Such, in part, is the doctrine implied by the letter-name, Heh.

Kabbalistic interpretation of the letter emphasizes the outward movement of the personalized consciousness. The Sepher Yetzirah, for example, makes Heh correspond to the

sense of sight. This attribution is directly related to the idea that a window affords a means of outlook.

Of all the "gateways of knowledge," sight is the most wonderful. About two million different color-sensations, it is estimated, can be distinguished by a cultured Caucasian. Savages have less delicacy of perception. They are blind to many hues; so that in sorting yarns they will often mix several different colors in a single skein. Browns and purples, in particular, look alike to the uncivilized eye. This lower color-sensibility of uncultured races probably accounts for their characteristic preference for bright reds, yellows, blues, and greens; just as their comparative insensibility to nice distinctions of flavor makes them excessively fond of sweets and spices.

Great, however, as is the difference between the vision of a European and that of a Bushman, the difference between a Bushman's sight-centers and those of even the highest lower animals is greater still. Comparative anatomy has demonstrated that man has the most complex brain-machinery for seeing. In man vision has reached its highest development.

No one will deny that this development has been a dominant influence in human progress. When we call knowledge "enlightenment" we bear witness that we civilize ourselves by seeing. Civilization is the fruit of science, and trained vision leads to scientific discovery. This is just as true of the civilization now being established through the spread of occult science as it is of that which is the product of purely physical investigation. To discover the laws of superphysical planes one must have eyes to see the facts of those planes; hence one of the principal aims of occult training is to develop a higher faculty of sight, now latent in most people, that enables its possessor to see things invisible to the untrained man.

Sight is a constructive sense. The modern world, considered as a human adaptation of natural conditions, has literally been seen into existence. Our cities, our railroads,

our great canals, are all materialized visions, and in every stage of their construction, from beginning to end, sight guides the whole operation.

Sight rules the world of art. Painting, sculpture, and all their derivatives, including photography and motion-pictures, address themselves directly to our eyes. Moreover, the progress of literature, in all its branches, and the development of music, has been made possible by the conversion of sounds into visual symbols.

In Plato's day practically all instruction was oral, and the orator was a great force in the affairs of nations. Today we have correspondence schools for almost everything, and editors mould public opinion. Some, indeed, try to persuade us that we write and read too much; yet they themselves contribute to the very condition they deplore. They have to write against writing to get what, in remembrance of bygone ways, we still call a "hearing."

We might go on to show how religions invariably spring from the experience of seers possessing the higher order of vision previously mentioned; how the very propagation of the species is probably more affected by vision than by any other sense; and so multiply examples until this one topic had been expanded into a large book: but we should add nothing to our certainty that sight dominates our lives. Let us, then, turn our thoughts from what it does to some consideration of what it is.

In seeing we are most directly influenced by the radiance which is the motive power in all terrestrial activity. Our eyes transform light into thought. Hindu scientists knew this long ago, and their books tell us that the subtle principle of sight is Tejas, the fire-element.

Tejas is red; its form is triangular; its property is expansion. Among the planets it is represented by Mars. It has more centers of influence in our bodies than any other Tattva. Among them are: the eyes; the optic nerves; the sacral plexus; the prostatic ganglion; the solar plexus, which is the great storage-battery of Tejas in the torso; the

stomach; and the duodenum. "Tejas" is also the Sanskrit name for the brain. This Tattva maintains the bodily heat; is active in digestion; and is the sex-force that yoga practice transforms into "Ojas," which Swami Vivekananda defined as "the highest form of energy attained by constant practice of continence and purity."

In the Hindu pantheon, Tejas is personified as Agni, primarily the god of the altar-fire, but later the Supreme God of the Vedas. He also represents lightning (that is, electricity) and solar force. Like the Latin Janus, also a sun-god, Agni has two faces. As the sacrificial fire, he is the mediator between the gods and men. As a rule he rides a ram, and carries a notched banner.

Now, the Bible compares God the Father to a consuming fire; declares the Son, Christ, to be one with the Father, and the mediator between God and men; and compares his countenance to the sun. The symbology of the Roman Catholic Church, moreover, represents Christ as the "Agnus Dei," and more than one writer on comparative religion has been struck by the similarity between "Agnus" and "Agni." Even more remarkable than this likeness of names, however, is the fact that the Agnus Dei is a young ram, carrying a notched banner, which displays a solar cross of equal arms.

This representation of Christ is stamped on a circular wax medal, the circumference of which is divided into twenty-four equal parts, indicated by dots on the face of the medal, near the edge. Such an Agnus Dei is illustrated in Webster's New International Dictionary. The circular shape, and the cross on the banner, show that it is a solar emblem; and the dots around the edge correspond to the twenty-four hours of the day.

Both Agni and Christ, then, are associated with fire, and their common symbol is the ram, which, in astrology, is Aries, the first sign of the zodiac. Aries is the positive sign of the fiery triplicity. Its ruling planet is Mars. In the Sepher Yetzirah it is assigned to Heh. Thus we see that Kabbalists associate Heh, not only with sight, but also with

the element, the planet, and the symbolic animal that suggests sight to every properly instructed Hindu.

Each sign of the zodiac represents a part of the body. Aries corresponds to the head. Thus it denotes the controlling power in human personality; for the head governs the whole organism. It contains the sense-organs that give us our experiences, and is the seat of the mental faculties that explain experience and make it a guide for action. All that a man does begins in his head. It decides the whole course of his life. From the raw material of sensation it forms the desires, judgments, and volitions which, taken together, make up the history of the man. We build our lives in our heads, which therefore correspond to the kind of consciousness Kabbalists have in mind when they say that the letter Heh stands for the path of Constituting Intelligence.

To constitute is to make anything what it is; to make up; to frame; to compose. These definitions are all grouped around one central thought. They bring to mind a power able to form the elements of existence into a coherent whole.

This power, says the Kabbalah, "constitutes creation in the darkness of the world." That "darkness" is the primordial substance from which all forms are built. It is the inferior nature of Spirit, the "mysterious illusive power, difficult to cross over." Through it, and in it, the Constituting Intelligence finds expression. By the works of Prakriti, Purusha becomes manifest as the Grand Architect and Master Builder of the universe; but Prakriti is absolutely dependent upon Purusha. The power that sets matter to work is not the power of matter, but of Spirit. Matter is the mother-principle symbolized by the High Priestess and the Empress; it is the great procreatrix; but its generative activity results from its union with the father-principle, which the Tarot personifies, first as the Fool, and then as the Magician. The High Priestess becomes the Empress by her union with the Magician; and by his union with her the Magician becomes the Emperor.

Heh, then, as a symbol of Constituting Intelligence, denotes the executive and realizing power that initiates our thought-processes and controls their results. This is the objective mind, which, in controlling the operations of the subjective mind by suggestion, determines the character of our thought-habits, and thus influences all our actions, and rules our destinies. For what we do is the result of what we think, and our circumstances are the fruit of our deeds.

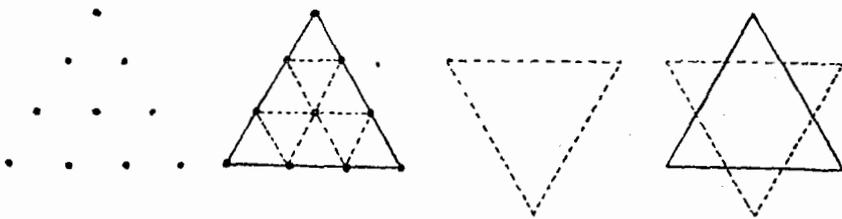
It will be seen that one main thought lies behind all that is implied by Heh and its Kabbalistic correspondences, and this is the thought which is embodied in such words as "authority," "supremacy," "regulation," "supervision," and the like. The same idea is at the root of the occult meaning of the number Four, concerning which Eliphaz Levi writes as follows:

"The triad resumed by unity, and with the conception of unity added to that of the triad, produces the first square and perfect number, source of all numerical combinations, and origin of all forms—the quaternary or tetrad, the tetractys of Pythagoras, whence all is derived. This number produces the cross and square in geometry. All that exists, whether of good or evil, light or darkness, exists and is revealed by the tetrad."

The number Four, that is to say, is the mathematical sign of the Supreme Source of all existence. It represents the One Self, called Purusha by the Hindus, Yahveh by the Hebrews, and recognized by both races as Lord of all.

Occultists agree that Pythagoras knew the secret of the name Yahveh, and symbolized it by the tetractys, a triangular figure composed of ten dots, which is the geometrical basis for many ancient emblems of the Secret Doctrine, including the swastika and the pyramid. The swastika is a solar emblem, like the cross worn by the High Priestess. The pyramid typifies the primal fire, or universal radiant energy. Thus the Pythagorean conception of the number Four reminds us that the "source of all numerical combinations, and origin of all forms" is manifested on earth as the light and heat of the sun.

By joining all the points of the tetractys, a great equilateral triangle may be formed, containing nine smaller triangles. Of these only three have sides which form no part of the sides of the great triangle; and the combined length of the lines composing these three triangles is equal to the length of the sides of the great triangle. These lines, therefore, might be used to form a triangle of equal area to that of the great triangle. Thus the tetractys figure implies two equilateral triangles of equal area; and the length of the lines required to join all the ten dots is exactly the length of the lines required to form a hexagram, or Shield of David, composed of two triangles of the same area as the great triangle of the tetractys. This will be clear from the accompanying figure, where the dotted lines represent what may be called the "involved triangle."



HOW THE TETRACTYS IMPLIES THE HEXAGRAM

The Shield of David is a Hebrew sign for Yahveh: the cross, implied by the number Four, represents Christ. Between these two symbols, long opposed to each other in the field of exoteric religion, stands the tetractys; based on the Four of the cross, yet showing the Ten, which is a prominent number in the Kabbalah; and implying the hexagram that summarizes the whole secret doctrine of Israel.

In considering the application of the number Four to the Tarot, we must give special attention to Eliphaz Levi's conception that it represents the combination of unity with the triad. The Magician is unity, and the Empress is the triad. Hence Four denotes the union of the Magician with the Empress. It is a sign of the reciprocal activity of the two modes of consciousness, and of the dominance, in that ac-

tivity, of the superior term—Purusha, or objective mind—symbolized by the Magician.

The title of the fourth trump confirms the conclusions we have reached in our study of the letter and number. An Emperor represents (though usually the better word, in these days, would be “misrepresents”) the controlling intelligence that constitutes all the conditions of his empire. He is the husband of the Empress, who is Prakriti; hence he must be Purusha. He personifies supervision, oversight, and leadership. He is that aspect of Purusha in which the Supreme Self is manifest as the Ruler of the Universe, the Law-giver, the Sovereign Authority.

Authority and authorship are very closely related. In primitive civilizations the headman of a tribe is literally its father. His right to govern springs from the fact that he is the source of the life of each member of the tribe. Hence the Emperor suggests the intimate relationship of the Sovereign Power to its creatures. The latter are the same, in kind, as their Author. They are God’s children, and not his puppets. Moreover, to follow out this line of thought to its logical conclusion brings us, at last, to the conception that all nature, as proceeding from God, must be essentially divine.

The new design is based on the version given in Court de Gebelin’s “Monde Primitif,” and retains all its essential features. What changes have been made simply emphasize the correspondence to the letter Heh. No essential of the original symbolism, however, has been altered; for if the card had no picture at all, and were distinguished only by its number and title, the implicits of these, as we have endeavored to show, are sufficient to establish its connection with Heh.

The Emperor sits in his palace, near a window, through which he looks out upon a fertile prospect. The window refers to the letter-name. The view it commands is of the same rich valley wherein the Empress has her seat. Thus the picture, as a whole, suggests the immanent Purusha, surveying the field of the phenomenal world from within the house of personality.

As in Mr. Waite's version, the throne is decorated with ram's heads, to call attention to the correspondence to Aries. Some Tarots make the throne a cubic stone; but, as Mr. Waite has pointed out, this departure from the older versions confuses the meaning of the design.

Aries is called "the throne of Mars," in astrology. Hence the Emperor wears the armor of the war-god. It will also be remembered that in mythology Mars is occasionally referred to as the consort of Aphrodite, whom the Tarot typifies as the Empress. He is also the lord and protector of the fields, just as the Emperor may be supposed to be.

The helmet, adorned with twelve triangular points corresponding to the signs of the zodiac, is an emblem of the controlling power which expresses itself throughout the whole cycle of existence, symbolized by the year. It is the masculine counterpart of the crown of twelve stars worn by the Empress.

The scepter and shield are also the same as those of the Empress, and have the same general meaning. Their positions, however, are reversed. This is to show that the power represented by the scepter is the positive expression of the Emperor's activity, while the formative response of substance, of which the shield is an emblem, is the negative, or passive, aspect of his sovereign control of all things.

The globe in his left hand is the conventional symbol of regal authority. It does not appear in the older versions of the design; but both Papus and Waite include it in their Tarots, and we have retained it because it rounds out the meaning of the picture without corrupting the original sense.

We come now to the most curious feature of the symbolism, which might pass unnoticed by a casual observer, though it is obvious enough when attention has been called to it. The Emperor sits in a most unnatural position; his arms are held in a peculiar manner; and his legs are crossed in a way that takes no account of anatomy. The reason for this is that the composition of the design is based upon a right-angled triangle, surmounting a cross. This is no

innovation. Eliphas Levi mentions the geometrical basis for the picture of the Emperor, and it may be observed in the oldest Tarots.

The Tarot of Oswald Wirth, reproduced in "The Tarot of the Bohemians," makes the triangle one that has two equal arms, and similar proportions are suggested by Mr. Waite's version. Careful measurements of Court de Gebelin's picture of the Emperor lead, however, to the conclusion that in his day the triangle was one with sides of three, four and five units, respectively.

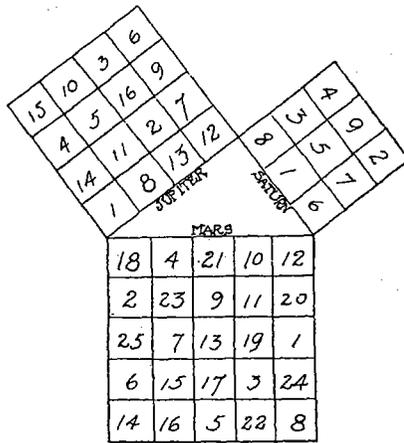
In his illuminating monograph upon the Masonic Apron, Mr. Frank C. Higgins explains this 3-4-5 triangle as follows:

"In Egypt this was apparently termed 'the triangle of **Hur-Amun**' or Horus-Amon, the Savior Sun God with the ram's head, the type being that of the young Spring Sun, at the moment when the year began, in the sign of Aries. The peculiar shape of this triangle, which is composed of a right angle of three units of measure by four, the hypotenuse of which is exactly five, was likened to the form of an eye, the symbol of the Sun-god, the Sun itself being termed the 'Eye of Heaven.' This figure was the original type of the celebrated Egyptian amulet, the 'Eye of Horus,' which has in course of time descended to our Masonic institutions as the 'All Seeing Eye.'"

We lack space to discuss the extraordinary properties of this triangle; for a book of considerable size would be needed to do justice to this one topic. We must avoid the temptation to digress into an explanation of some of the mysteries represented by this figure, and concentrate our attention on the perfect correspondence between Mr. Higgins's explanation of it, and what we have learned of the letter Heh from the Kabbalistic view-point. Heh suggests Sight, and so does the "All Seeing Eye"; Heh is a sign of the Constituting Intelligence, and the 3-4-5 triangle represents Horus-Amon, the Egyptian personification of the constructive power in nature; Heh is assigned to Aries, and the triangle also indicates the first sign of the zodiac.

The cross formed by the Emperor's legs is placed below the hypotenuse of the triangle. Thus we know it must be one of twenty-five cells, since the hypotenuse has five units. This particular square, with the numbers from one to twenty-five placed in a certain order in its cells, is known as the magic square of Mars.

Now, in symbolism, the part often stands for the whole; and in the present instance we have, in the composition of the Emperor, the triangle and one of the squares used by Euclid in demonstrating his Forty-seventh problem, also known as the Pythagorean proposition. Hence we may assume that the fourth major trump is intended to call our attention to this geometrical proposition, and to the three magic squares to which it gives rise. The accompanying illustration shows the complete geometrical basis of the Emperor, with the magic squares properly numbered.



The square of nine cells corresponds to Saturn; that of sixteen cells to Jupiter; and the one of twenty-five cells, as we have said, to Mars. Hence we may suppose that the Emperor will represent a combination of the ideas represented in mythology by Saturn, or Cronus; his son, Zeus, or Jupiter; and his grandson, Mars, or Ares. As the husband of the Empress he must be Cronus, whose wife, Cybele, is a form of Aphrodite. His globe and scepter, and the eagle on

his shield, are attributes of Jupiter. We have already seen that his armor suggests Mars. He is the seed-sower (Saturn), or Source of all; he is the governor and chief (Jupiter); and he is the protector of the fields (Mars), who is also a destroyer and a transformer. In a word, he is Creator, Preserver, and Transformer; and thus he corresponds to the three aspects of Purusha, the Supreme Spirit, which Hindus distinguish from each other as Brahma, Vishnu, and Siva.

What, then, have we learned from this trump? This, that the central fact of human personality, the I AM, is really the Master Principle of the universe, governing all things, originating all things, and making all the transformations that constitute our daily experience. He is the Lord. His sovereignty is that of reason. He knows what all things are, and why, and how they exist. From his omniscience nothing can be hid. Nothing escapes his control. His omnipotence is the essence of all power, and the root of all forces.

From this doctrine it follows that most people suffer because they look in the wrong place for that which will enable them to overcome unfavorable conditions. The only place that we can find the power we seek is within ourselves. For each human being is not merely an effect of the Supreme Cause. Human personality embodies the ability of the Supreme Self to exert conscious direction over whatever happens. Men who grasp this truth, and meditate upon it until, at last, they come to a full realization of its meaning, are the miracle-workers and spiritual leaders of every generation.

*(To be continued.)*



## THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

### CHAPTER VII.

**O**UR English "F" is derived from the Greek digamma, which was probably a modification of the Phoenician letter corresponding to the Hebrew Vau. We cannot be absolutely certain about the hieroglyphic origin of this letter, but we may be reasonably sure that Fabre d'Olivet's opinion that the primitive character was an eye is without foundation. The best modern authorities, in fact, agree that the Phoenician Vau probably stood for the object it most resembles—a yoke.

To think of a yoke is to be reminded of oxen; and in the Hebrew alphabet Aleph, the ox, is the symbol for the universal radiant energy, which is manifested as the solar force that causes almost every movement of terrestrial matter. This force has a double activity, sometimes represented by two oxen—one white, the other black. To yoke and drive this team is to master the solar force.

Figuratively, a yoke is anything that connects or binds. The captives of Rome and other nations of antiquity were made to pass under a symbolic yoke of spears, which represented their state of bondage. Later the yoke was an emblem of voluntary service, as in Jesus' words "My yoke is easy."

Service, indeed, is the heart of all religion. "Faith without works is dead." Acts are the proof of belief, which is only the beginning of the religious life.

The end or goal is knowledge, and action is the path which leads to it. "Perform thou the proper action; action is superior to inaction. Fools say, and not the wise, that renunciation and right performance of action are different. He who practices one perfectly receives the fruit of both," says the Bhagavad Gita.

Right performance of action is "yoga." This term comes from the Sanskrit root meaning "to join," to which we may also trace the noun "yoke." Thus, without doing violence either to sense or to language, Jesus' words, just quoted, might be rendered, "My yoga is easy."

Yoga leads to experimental union of the person with the Absolute. The religious leaders of the world—Moses, Buddha, Jesus, Paul, Mohammed—all had this experience. Yoga aims to enable us to share their certainty. "The teachers of the science of yoga," says Vivekananda, "declare that religion is not only based upon the experience of ancient times but that no man can be religious until he has had the same perceptions himself. Yoga is the science which teaches us how to get these perceptions."

In practice, yoga resolves itself into the control of the physical and mental manifestations of Prana, which is the very force that the Hebrew typified by the ox. In agreement with other teachers who have experimented with this force, the yogis recognize its quality.

They call its two currents "ida" and "pingala." These are the white and black oxen, and the adept who masters them can do mighty works of power. Hence the object of all the exercises is to combine the two currents in rhythmic and harmonious activity. Success in this work is thus described by Vivekananda in "Raja Yoga":

"When the yogi becomes perfect there will be nothing in nature not under his control. All the powers of nature will obey him as his slaves, and when the ignorant see these powers of the yogi, they call them miracles."

On the assumption, then, that it represents a yoke, the primitive sign for Vau implies union and service, is an em-

blem of religion, and suggests a direct experience of life's occult phases which transforms ordinary men into adepts.

Similar implicits are connected with the letter name. In dealing with these we leave the precarious foothold of assumption for a firm basis of fact, since there is no doubt about the meaning of the word "Vau." It is the Hebrew for "nail."

A more appropriate symbol for union would be hard to find. Nails, moreover, denote a special kind of union. For whether they be used to make boxes or to build houses, to fasten the parts of a toy or to join the timbers of a ship, they always combine several parts into a coherent whole. Every nail, as a sign of carpentry, building, and architecture suggests construction and organization.

As a symbol for mental action, therefore, Vau must indicate a process which results in the production of more or less permanent mental structures—in the formation of systems of thought or belief. Precisely this kind of mentation originated the propositions of the Secret Doctrine.

The same kind of thinking found artistic expression in architecture; and the art of building, as the servant of religion, has preserved all the important symbols and measurements of the sacred science. He who has a key to the geometrical basis of religious architecture, may assure himself, not only of the antiquity but also of the accuracy of the Hidden Wisdom.

Another set of implicits for Vau is derived from the practice of using nails as hooks. Thus employed, a nail represents a means whereby the support, aid, or influence of a superior power is communicated to something dependent. Religion, which claims to enable man to avail himself of the aid, support, and power of God, is such a means.

A nail used as a hook is also a perfect symbol for yoga. A leading tenet of yoga philosophy is that personality is absolutely dependent upon Purusha, the real Self. Thus every mental exercise described by Patanjali and other masters of yoga is intended to overcome the illusion of personal inde-

pendence. The perfect yogi says with Jesus, "Of myself I can do nothing;" for he knows that his personality is no more than a vehicle through which the One Self manifests its omnipotence.

No more; but also and emphatically, no less. The adept's certainty that his personality is a manifesting center of omniscient and omnipotent Spirit is what enables him to perform his works of power. By the nail of yoga he hangs suspended from the One, confident in his knowledge of that which supports him.

This notion of union is implied in every thought suggested by Vau. Among the links in this chain of related ideas are, affinity, agreement, harmony, conformity, and the like. Conformity brings to mind system and precedent; and to transmit system and precedent from generation to generation requires instruction which involves communication and agreement between teacher and pupils. Thus Vau is a sign for revelation, definition, explanation, and interpretation. As a symbol for a phase of human consciousness, therefore, it corresponds to Intuition.

As "V" or "U" Vau corresponds to the second letter of the sacred word AUM. In view of the fact that "A" the ox, is the first letter of the mystic syllable, this indicates a significant progression of ideas; first, the "A" or sign of the cosmic energy; second, the "V" denoting the means for controlling that energy, and a method for revealing the secret of control; and third, the "M" which, as will be shown in Chapter XIV, stands for the synthesis or manifestation, whereby the potency of the Supreme Reality is actualized in the phenomenal world.

The second letter in AUM also represents Vishnu, whose eighth avatar, Krishna, revealed the principles of yoga to Arjuna in the Bhagavad Gita. To Hindus, therefore, as well as to Hebrews, the letter "V" suggests revelation; and that revelation is really Intuition—instruction imparted by the Higher Self—is directly stated by the Gita, when it makes Krishna declare, "I am the Ego seated in the hearts of men."

In a lecture on the Vedas, Max Mueller says:

“The name for revelation in Sanskrit is ‘Sruti,’ which means hearing, and this title distinguishes the Vedic hymns, and at a later time the Brahmanas also, from all other works, which, however sacred and authoritative to the Hindu mind, are admitted to have been composed by human authors.”

The Bible relates that the Lord spoke to Moses, called Samuel in the night, and made Himself known to Elijah by a “still, small voice.” When Jesus declared, “As I hear, I judge,” he testified that his consciousness of the Divine Presence was an auditory perception. On the road to Damascus, Paul heard a Voice that not only changed the whole course of his life, but, through that change in him, worked a transformation that has affected the lives of all mankind. Mohammedans believe that the greater part of the Koran was dictated to the Prophet by Gabriel, whose presence was usually announced by the sound of a bell. Swedenborg writes of things heard in Heaven. Theosophists prepare themselves for instruction by the Voice of Silence.

Thus hearing, which unites mankind by the bonds of language, is also the link between the Divine Mind and its human expressions. Vau, sign of union and of revelation, is therefore made the symbol of hearing in the Sepher Yetzirah.

Hindu philosophy teaches that the subtle principle of hearing is Akasha, which is the root of all matter. “Everything that has form, everything that is the result of compounds, is evolved out of this Akasha. It is the Akasha that becomes the air, that becomes the liquids, that becomes the solids; it is the Akasha that becomes the sun, the earth, the moon, the stars, the comets; it is the Akasha that becomes the body, the animal body, the plants, every form that we see, everything that can be sensed, everything that exists. It itself cannot be perceived; it is so subtle that it is beyond all ordinary perception; it can only be seen when it has become gross, has taken form. At the beginning of creation there is

only this Akasha; at the end of the cycle the solids, the liquids and the gases all melt into the Akasha again, and the next creation similarly proceeds out of this Akasha.”—(Vivekananda, “Raja Yoga,” page 29.)

As the all-pervading Tattva, Akasha is the link between all forms. It connects all the bodies in the universe, as nails hold together the planks in a building. This uniting principle, remember, is the source of the sense of hearing. Thus the Hindu, as well as the Hebrew, conception of that sense is adequately symbolized by Vau.

Astronomically Vau corresponds to Taurus, the ox or bull. This reminds us that Vau is probably the “yoke.” Taurus rules the neck and throat. The neck implies both union and support, because it joins the head, containing the higher centres of the cosmic energy, to the body, wherein thought is transformed into action. Thought, moreover, is unuttered speech; the words that embody it are formed in the throat; and their proper formation depends almost wholly upon hearing.

The Sephirotic path assigned to Vau is Triumphant and Eternal Intelligence, “the delight of glory, and the paradise of pleasure prepared for the just.” It is the third emanation from the Illuminating Intelligence of Chokmah, which it joins to the Measuring, Cohesive, or Receptacular Intelligence of Chesed. (See diagram in Chapter I.)

“Triumphant” and “Eternal,” in very truth, is the mental state which is the goal of yoga. The perfect yogi triumphs over the illusions of personal existence, and conquers the limitations of environment which restrict the freedom of ordinary men. His knowledge of truth liberates him from the shackles of circumstance. His knowledge is eternal, for it is identical with the self-consciousness of Purusha, the changeless and everlasting. Hindus call this knowledge “Bliss Absolute,” and Kabbalists merely expand the Hindu definition when they say this path is “the delight of glory and the paradise of pleasure.”

This experimental knowledge of the Supreme Reality

bears fruit in accurate and comprehensive knowledge of nature. Kabbalists term this understanding of natural laws "Measuring" or "Cohesive" Intelligence, because it literally takes the measure of all things, and embraces the whole scheme of creation within its transcendent comprehension. As Vivekananda puts it, "If a man goes into Samadhi, if he goes into it a fool, he comes out a sage."

He learns his identity with the Supreme Spirit, and perceives that Spirit as being identical with the Ego in every human heart. For a yogi this perception is not merely the assent of his intellect to a reasonable inference from the hypothesis that Spirit is omnipresent. It is a living experience. Never can he forget it. It makes him a saint, and inspires him with love toward all creatures. Hence its fruit is mercy. Kabbalists therefore say that the path corresponding to Vau completes itself in the Sephirah of Divine Mercy.

The Tarot card symbolizing the implicits of the letter Vau is numbered Five. The mathematical properties of this number, and its many correspondences in nature, caused it to be regarded with especial veneration by the ancients. Hindu teachers give it prominence in their philosophical and magical treatises. The Greeks and Romans used it as a talisman to ward off evil spirits. In Gothic art it was a symbol of sacrifice, having a significance similar to that of the yoke. Western occultism, as interpreted by Eliphas Levi, explains it as follows:

"By the addition of unity to the quaternary, we obtain together and separately, the idea of divine synthesis and analysis and attain the number Five, which is that of the soul, represented by the quintessence resulting from the equilibrium of the four magical elements, and by the sublime and mysterious pentagram. The quinary is the religious number, for it is that of the Deity joined to that of the woman. In the Tarot this number is represented by the high priest or spiritual autocrat."

As the combination of unity with the quaternary, Five

stands for a synthesis of ideas implied by the Magician and the Emperor; (1 + 4); as the number of the Deity joined to that of the woman, it brings together the ideas behind the symbolism of the Empress and the High Priestess (3 + 2). Thus the Hierophant (5) combines the magic power, knowledge of natural laws, and initiative brought to mind by the Magician, with the authority, control, and constructive power indicated by the Emperor; and he also typifies the receptivity of the High Priestess joined to the generative power of the Empress.

The geometrical symbol for Five is the pentagram. Eliphas Levi says this figure "expresses the mind's domination over the elements, and by this sign we bind the demons of the air, the spirits of fire, the spectres of water and the ghosts of earth."

"All the mysteries of magic," he continues, "all figures of occultism, all Kabbalistic keys of prophecy, are resumed in the sign of the pentagram, which Paracelsus proclaims to be the greatest and most potent of all. It is, indeed, the sign of the absolute and universal synthesis."

The same writer calls attention to the importance of the pentagram in spiritual alchemy. He says it "designates the unique Athanor of the Hermetists of the highest grade, the chemical instrument, complete as the world and precise as mathematics themselves, by which that which is ethereal is separated from that which is gross, and the fixed is divided from the volatile."

In Hindu symbology, its five points represent the five Tattvas, the five modifications of the all-pervading Akasha, which are also the subtle principles of the five senses. The yogi seeks to control these principles, and the pentagram denotes his whole personality with its gross and its subtle bodies.

In his "Kabbalah of Numbers," Sepharial gives an extended interpretation of the number Five, from which, as being especially applicable to the fifth major trump, we may select the following:

"Fatherhood; harvesting; reproduction of self in the material world; rewards and punishments; propagation; expansion; inclusiveness; comprehension; understanding; judgment."

The Hierophant—called the Pope in medieval Tarots—is the father of the Church, which has for its great work the harvesting of souls. He is the official spokesman of a doctrine which, both exoterically and esoterically, is largely concerned with the laws of self-reproduction in the material world. The religious doctrine about rewards and punishments is an important key to the esoteric laws of self-reproduction. The Church carries on an active propaganda, by means of which it seeks to expand itself throughout the world. It promises to impart comprehension and understanding to those who obey its precepts. The Hierophant, as the head of the Church, is the type of all that the Church embodies.

In some versions of the Tarot he is called the High Priest. Literally, this title means "chief masculine elder;" and it emphasizes the idea that the true head of the Church is not an earthly being. Our "High Priest after the Order of Melchizedek" is the Originating Principle of the Universe, the Supreme Purusha.

I agree with Mr. Waite, however, that the best name for this card is the Hierophant. This was the title of the priests who initiated candidates at Eleusis. The word means "revealer of sacred mysteries."

Now, "sacred" means holy, or perfect, and so implies completeness. The great arcanum of all initiations, no matter how diverse they may be in externals, is the mystery of the Divine Completeness. This is the mystery of the One that is the All.

Human hierophants merely repeat the original revelation imparted to the ancient sages by the Supreme Self, who is the Teacher of teachers. "I am the Author of the Vedanta," says Krishna in the Bhagavad Gita. The New Testa-

ment has a parallel doctrine: "Call no man Rabbi, for one is your Master, even Christ."

Just as the various titles of the fifth trump have the same essential meaning, so the various designs differ only as to superficial details. Mr. Waite thinks that in its primitive form the picture did not represent the Roman Pontiff, but gives no reasons for his opinion. If the cards were invented in Europe (and to believe this seems as reasonable as to accept any of the fanciful accounts of their origin in Egypt, India, or China), the primitive symbolism would almost certainly have represented the Supreme Teacher as the Pope.

He sits between two columns, which for Eliphaz Levi are those of Hermes and Solomon, while P. Christian and Papus agree that they are the columns of the sanctuary of Isis. Mr. Waite, rejecting these views, holds that the pillars are not those of the High Priestess; and his version of the Tarot is drawn to fit his theory.

None of the ancient packs affords definite proof as to the correctness of any of these opinions. They simply show two pillars which may or may not be those of Establishment and Strength. I incline, however, to the view that the pillars of the Hierophant are those of the High Priestess, because there are so many other analogies between these two trumps.

In my new version, therefore, I have seated the Hierophant between Jakin and Bohas. It will be noticed that the position of the pillars is the reverse of that shown in the second trump. The white pillar is at the High Priest's right and the black one is at his left. This is to show that he sits behind the High Priestess, on the other side of the veil that hangs between the columns. She is at the entrance to the sanctuary. He is within the Holy of Holies.

The veil is the same as that which hangs behind the High Priestess; but its ornamentation is different, because Maya has two aspects. From the point of view symbolized by the High Priestess, the veil suggests the operation of two separate principles represented by the masculine pine-

cone and the feminine rose; but seen from within, these two, though distinct, are not separate. Hence the unit of design in the embroidery on the Hierophant's side of the veil is a white trefoil in a black circle.

The Hierophant's tiara, like that of the High Priestess, is a triple crown, denoting dominion in three worlds. It is not exactly the same, however, for at the top, instead of a crescent, it has either a dotted circle or a Greek cross. Thus the Hierophant is crowned with the sun, as the High Priestess is crowned with the moon. He is the source of light; she is the reflection.

His beard indicates his identity with the Emperor. In these two pictures the Tarot shows one person holding two positions; and reminds us that royalty and priesthood originally went together. The supreme temporal power and the supreme spiritual authority are one in essence.

With his right hand the Hierophant makes the sign of esotericism, reminding us, as Mr. Waite says, of "the distinction between the manifest and concealed parts of doctrine." It also denotes meditation and silence.

These however, are lesser mysteries. To perceive the deeper significance of this sign we must recognize its phallic origin, remembering that its meaning goes far beyond the physical facts that suggested it. It denotes the union of the visible and invisible. The visible is the lingam or masculine triad, corresponding to the trefoils on the veil, and represented by the two opened fingers and thumb. The invisible is the yoni, because the feminine phases of the generative process are hidden within the body of the woman. It corresponds to the black circles enclosing the trefoils, and is represented by the two closed fingers because two is the number of the woman.

The triple cross in the Hierophant's left hand is also a very ancient symbol of union, a conventionalized palm with seven branches. The three bars are the three feminine "gates of life," the external, middle and interior barriers, with their openings. The upright is the lingam. The three

bars also denote the three qualities of Prakriti. The lowest, or outermost, is Tamas, the quality of matter on the physical plane; the middle is Rajas, the astral; and Sattva, the spiritual, is innermost and highest.

The Hierophant wears three garments; the inner is white; the middle, blue; and the outer, scarlet. He is therefore clothed in light, water and fire. It will be remembered, moreover, that the Magician wears a white tunic and a red robe, while the dress of the High Priestess is blue. Thus the Hierophant's vestments indicate that he combines the functions of the Magician and the High Priestess.

Before him kneel two priests. In Mr. Waite's Tarot they wear albs, one of which is embroidered with lilies, the other with roses. This is ingenious, for it implies that the ministers personify the principles typified by the lilies and roses in the Magician's garden. To make the correspondence wholly consistent, however, the wearer of the rose-embroidered alb should be a woman, since roses are symbols of Prakriti. Interesting and suggestive then, as Mr. Waite's variation may be, it is not only a radical departure from the traditional picture, but it also involves a contradiction in the terms of the symbolism. To avoid this, I adhere to the older design; which shows one priest wearing red, the other, black.

Red is the color of Rajas, passion and action; black stands for Tamas, ignorance and inertia. The priests therefore denote human passions and ignorance brought under the control of the real Self, and acting as ministers to whom he communicates his wisdom and entrusts the execution of his will.

Their heads are tonsured, to show that they represent specializations of the universal radiant energy; for the tonsure is a very ancient sun-symbol. The implicit is that both passion and ignorance are states of Prana, as it is expressed through the human organism. A single force enters into both conditions.

In yoga practice both are made to obey the will of

the adept. All the exercises involving restraint make use of inertia, or Tamas; those that transfer Prana from lower to higher centers of expression partake of the quality of action or Rajas. The gross body of a yogi in Samadhi is inert and apparently lifeless (Tamas); but his higher vehicles are intensely active (Rajas).

Such, in brief, are some of the implicits of this picture. Other interpretations will be suggested to the student, as he becomes ready for them. They will be revealed by the very Teacher symbolized by this trump.

Nothing is hid from the Hierophant, for he is the All-Knower. In his transcendent comprehension are embraced Past, Present, and Future. He knows the totality of manifestation and grasps every detail in that stupendous whole. He therefore knows the true history of the Tarot, and all the meanings of every symbol.

He knows also every thought of every person; perceives the exact stage of development attained by each; and understands precisely what each one needs. Our most secret aims and aspirations are an open book to him. He already knows whatever we want to know; and he is willing and able to solve all our problems.

"Take my yoke upon you; learn of me; ye shall know the truth and the truth shall make you free," is the Christian promise. It is essentially the same as the declaration of the Gita: "I am the Ego seated in the hearts of men; be with thy mind fixed on me, be my devotee, my worshipper, bow down to me and thou shalt come even to me; take sanctuary with me alone. I shall liberate thee from all sins; do thou not grieve!"

The Hierophant is the maker of these promises in every age; for there are not many gods, but one Spirit. That One, from generation to generation, repeats to mankind the same triumphant and eternal truth: "All things are from One; from that One nothing can be separated; realize thine identity with Him and be free."

*To be continued*



## THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

### CHAPTER VIII

**Z**AIN, the seventh letter of the Hebrew alphabet, corresponds to the Greek Zeta and the English "Z." The Hebrew character is probably derived from the Egyptian hieratic letter corresponding to a hieroglyphic, which was a picture of a hissing goose. This bird is a very ancient symbol. It figures in the sacred allegories of India, in the myths of Greece, and in the stories of the Norse gods. To these high sources we may trace its meaning in folk-tales and proverbs. Thus the goose that lays the golden eggs is probably the Bird of Brahma.

In Sanskrit its name is "Hamsa," which is usually translated "swan." Many etymologists, however, suppose this word to be the root of the English noun "goose." Webster compares it with the Latin *anser*, the Spanish *gansa*, the Old High German *ganazzo*, and the German *gans*. The word "swan," on the other hand, is akin to Teutonic nouns of similar spelling and pronunciation. Perhaps it may be related to "sound," something audible, from the Latin *sonus*, akin to the Sanskrit *svana*, sound, or *svan*, to sound. Thus, even if the Hindu sages thought of a swan when they spoke of the Bird of Life, their name for it is more accurately translated into English as "goose." In ancient statues and paintings of Brahma, moreover, the Hamsa, on whose back the god sits, bears a far closer resemblance to a goose than to a swan. We may ask those who say this is due to primitive draftsmanship to explain why only the bird should be badly

drawn in works that, in all other details, frequently exhibit considerable artistic skill. Again, the goose is, as it were, the middle species of a genus in which the duck and the swan are the extremes. It has characteristics of both. Hence it more truly typifies the whole genus than either of the others.

Etymology, archaeology, and zoology, therefore, support the position that the Bird of Brahma was a goose. Folk-lore and mythology also confirm the view that the swan and the goose are interchangeable symbols.

Madame Blavatsky writes: "In the beginnings the 'First Cause' had no name. Later it was pictured in the fancy of the thinkers as an invisible, mysterious Bird that dropped an Egg in Chaos, which Egg became the Universe. Hence Brahma was called Kalahansa, the 'Swan in (Space and) Time.' Becoming the swan of Eternity, Brahma, at the beginning of each Mahamanvantara, lays a Golden Egg which typifies the Great Circle, or O, itself a symbol for the Universe and its spherical bodies."

The Hamsa therefore denotes creative power. The distinctive quality of that power is indicated in Hindu scriptures by passages describing the sacred bird as "a messenger of love," and as being "drunk with love." Thus they confirm St. John's declaration, "God is love." Spirit is love; and Spirit is Brahma, the efficient cause, and the material cause of all earthly existence—the animating, creative force of the world. The material expression of that force is solar energy. Consequently, the goose, as a symbol of Brahma, must also denote the radiant force that does the work of Brahma on earth.

Hindu symbolists therefore picture the chariot of the Asvins as being drawn by geese or swans. The Asvins are children of the sun, twin deities of light and dawn. Their mother was a nymph. As twins born of a mortal mother, and a heavenly father, they resemble the twins of Greek mythology—Castor and Pollux. These were sons of Leda, who, after she was visited by Zeus in the form of a swan, brought forth two eggs, from one of which Castor and Pollux were born.

Frey and Freya, the twins of Norse mythology, also have the goose for their symbol. In general attributes they greatly resemble the Asvins and Castor and Pollux; but instead of being brothers they are brother and sister. Their mother was Nerthus, whom Tacitus identifies with Tellus Mater, the Earth Mother, a form of Ceres, or Demeter (the Empress in the Tarot). Like Demeter, Nerthus was a goddess of marriage. Frey and Freya, therefore, may be considered the masculine and feminine expressions of the "conjugal principle," or love. This is probably the reason why their symbol, the goose, is throughout Northern Europe, a popular emblem of conjugal fidelity.

The goose or swan, then, stands for creative power, manifested through the generative function of the universal feminine principle, and taking two distinct forms. These two are of equal importance. They stand in a relationship so close that we cannot always distinguish the works of one from the operations of the other. Sometimes this relationship is represented as that of twins; often it is compared to that of husband and wife.

Similar notions are suggested by the letter-name, Zain, which means "sword"; for the sword is a symbol for creative force, in the form of radiant energy, or fire. Fire hisses; the goose represents the hissing sound in Egyptian hieroglyphics; and whoever has watched a cavalry company at saber-practice will recall the sharp sibilance of swinging sword-blades, which constitutes the most obvious resemblance between the hieroglyphic and the letter-name.

But the sword is a symbol of war, and warfare seems at first to have little in common with love. Cynics, to be sure, profess that there is no great difference between war and marriage; but this pessimistic opinion need not be taken seriously. We have better reason for affirming a correspondence between the symbols of the sword and the goose. The sword typifies love as well as war, because the essence of both war and love is opposition.

Love itself is full of contradictions. It is at once the

most selfish and the most disinterested of our emotions. Like warfare, it incites men to the bitterest antagonism, and betrays them into the expression of the basest passions. On the other hand, it imbues many with a spirit of the most courageous self-sacrifice, and is the channel through which the loftiest motives flow into action. Like warfare, too, it subordinates every other consideration to the attainment of its ends; and from this we have the proverb, "All is fair in love and war." Again, love is like war because its ideal is peace. The clash of arms is not in itself an end, but only a means for establishing ultimate harmony. Of this the ancients gave us a hint when they wrote of the love of Aphrodite and Ares. Finally, love's highest human expression rests upon the opposition of the sexes. Prudish reluctance to admit this truth does not make it any less true; and shutting our eyes to the facts is no way to discover their meaning. Those who have not so blinded themselves have learned that the law of sex is universal. Thus the secret of gender on the planes above the physical has ever been the supreme revelation of the official mysteries. The letter Zain is a symbol of this arcanum, because the sword, as a cutting instrument, typifies division, or section; and this is the essential meaning of "sex."

"The kingdom of heaven is like leaven," said Jesus. The kingdom of heaven is the divine self-government, or the method of God in creation. It is like leaven, a one celled plant which reproduces itself by budding, or emanation; because the creative method proceeds from One, which divides itself into Two. The self-division of the Supreme Spirit is the initial stage of the creative process. Again and again have the masters of the sacred science proclaimed this doctrine.

"The creator felt not delighted in being alone; he wished another, and caused his own self to fall in twain, and thus became husband and wife (Purusha and Prakriti). He approached her, and thus were human beings produced." (Sama Veda.)

Kabbalists think of the Creator as being the Primal

Will, seated in Kether, the Supreme Crown, Kether is also called the Most Holy Ancient One, of whom "The Lesser Holy Assembly" declares:

"When the Most Holy Ancient One, the Concealed with all Concealments, desired to be formed forth, He conformed all things under the form of Male and Female; and in such place wherein Male and Female are comprehended.

"And this Wisdom, embracing all things, when it goeth forth and shineth forth from the Most Holy Ancient One, shineth not save under the form of Male and Female." (Chapter VIII.)

Zain, the sword, represents the instrumentality which effects this division into Male and Female, Above and Below, Purusha and Prakriti. That instrumentality is a mode of consciousness.

Its character is revealed in the passage I have quoted from the "Sama Veda" by the phrase "he wished another"; and the "Lesser Holy Assembly" presents the same thought in the words, "When the Most Holy Ancient One desired to be formed forth." Desire for another, then, is the mental state that urges the Supreme Spirit into beginning the creative process. Because this desire establishes a division between Cause and Effect, Kabbalists call it Disposing Intelligence. They give this name to the Sephirotic path of which Zain is the alphabetical symbol.

To dispose is to place apart, to separate. This, the fundamental meaning of the word, exactly defines the kind of consciousness at work in the original creative process. It implies arrangement, classification, the establishment of orderly relationships; and includes the ideas of adjustment, regulation, and adaptation. All these must be postulated as being inherent tendencies in any power able to begin a creative process.

To dispose, again, means to prepare, especially in the sense of mental influence. Kabbalists, therefore, say that Disposing Intelligence prepares the devout to receive the Holy Spirit, by disposing them to perseverance.

Here is a hint that from the very beginning the Originating Spirit looks forward to that recognition of its indwelling presence which is the culmination of all human experience. The doctrine that illumination is really a work of grace is a deduction from the premise that the I AM is the Disposing Intelligence that determines all forms of manifestation. Spirit gives us light by implanting in our hearts the desire for enlightenment, whereby we are influenced to work perseveringly to attain the goal. Perseverance is persistence in the face of obstacles, discouragement, or opposition. Hence St. Paul, comparing the Great Work to warfare, says, "I have fought a good fight. I have finished my course, I have kept the faith." (II Timothy:4,7.)

Kabbalists, therefore, make the path of Disposing Intelligence originate in Binah, or Understanding, to show that the knowledge of the faithful proceeds directly from the Divine comprehension. Personal exercise of right discrimination is the particular expression of the Supreme Spirit's power to discriminate. When I see a truth it is not I that see, but the power of Binah working through me. As Kepler once remarked, man thinks the thoughts of God after Him.

Binah, the source of Disposing Intelligence, is primarily the completion of the path of Intelligence of Transparency. This proceeds from Kether, the Primal Will, and is represented in the Tarot by the Magician. The other path ending in Binah is that of Illuminating Intelligence, originating in Chokmah, Wisdom, and represented by the Empress. Thus the Kabbalistic significance of Zain is rooted in the meanings of Beth and Daleth, and the Tarot representing these meanings should be a synthesis of the symbolism of the Magician and the Empress.

Because it begins in Binah, the Mother, the Path of Disposing Intelligence is clearly a direct manifestation of the universal feminine principle. Thus the Sephirotic attribution of Zain corresponds exactly to the implicits of the hieroglyphic and the letter-name.

The Woman in God is the basis of His creative work.

She is the Substance—that which stands under, as the foundation. She is the source of the urge for self-expression, even as the subjective mind of man is the seat of the emotions and desires. This “desire for another,” mentioned in the Vedas, this “love for the world,” recorded in the Bible, this “desire to be formed forth,” spoken of by Kabbalistic writers, is from Her. Brahma becoming the Kalahansa that lays the Golden Egg, is no longer He, but She. Prakriti, the power of Purusha, is also “She.” Kabbalists tell us that creation took place with the letter Heh, which in this aspect, they call “the Mother.” The same idea was expressed by Jesus when he said that the kingdom of heaven is like leaven which a woman took, and hid in three measures of meal.

The Sepher Yetzirah confirms our interpretation of the hieroglyphic origin of Zain. It makes this letter the symbol of Gemini, or Castor and Pollux, the second sign of the Zodiac.

The corresponding Tarot trump bears the number Six; which according to Eliphas Levi, is “the duad exalted, and carried to its supreme power.” A number is “exalted” by adding to it the sum of all the numbers preceding it. This is the process I have elsewhere called “extension.” Some writers term it “theosophical addition.” The extension of Two is Three, and Six is the extension of Three. Six extends to Twenty-one, which, by reduction, equals Three. Six is therefore the highest integer that can be produced from Two by the process of extension. Consequently, as Levi says, it is the duad carried to its supreme power.

The geometrical figures corresponding to Six are the Shield of David or hexagram, and the cube. In Chapter VI, I explained how the hexagram is involved in the equilateral triangle enclosing the ten points of the Tetraktys. To that explanation let me now add another reason for the occult agreement between the “Mogun Dovid” and the Cross.

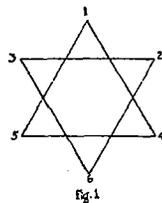
Both emblems typify the opposition, union, and equilibrium of similar but distinct forces or principles. The vertical line of the cross indicates the masculine principle, and

the horizontal line stands for the feminine principle. In like manner the upright triangle of the hexagram symbolizes Purusha, and the reversed triangle is the sign of Prakriti.

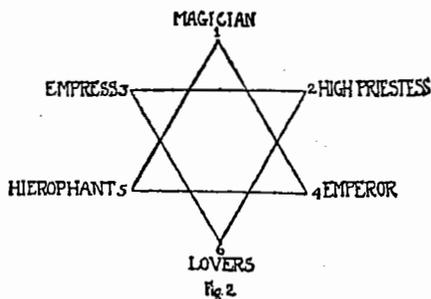
Long before the hexagram became the Shield of David, it was known and used as a religious emblem by the Hindus, who assigned the upright triangle to Siva, and associated the other triangle with Vishnu. The Egyptians had a similar understanding of the figure. For them the upright triangle symbolized Fire, the transforming and destroying principle, and the other was an emblem of Water, the receptive and preserving principle. Moses undoubtedly received instruction on these matters in the course of his Egyptian temple training; and to the same source we may trace the Pythagorean doctrine that the hexad is a symbol of creation, or generation.

Let a circle be described around a hexagram, and radii be drawn through all the angles of the triangles, and through their points of intersection. This divides the circle into twelve equal parts. Each division represents a tribe of Israel, a sign of the zodiac and a month of the year. Thus the hexagram symbolizes one complete cycle of seasons. It therefore implies the law of periodicity or cyclicity, which, as modern science has amply demonstrated, is at work in all generative activities.

By writing the numbers from One to Six around the points of a hexagram, in the order of the Sephiroth, we get this figure:



If these be considered the numbers of the major trumps from One to Six, the figure may be arranged as follows:



The sum of the numbers in the upright triangle is 10, which reduces to 1, or the Magician. He is Purusha; the force that he controls is the primal fire, and the upright triangle is the sign of that force.

The sum of the numbers in the reversed triangle is 11, which reduces to the integer 2, or the High Priestess. She is Prakriti; the substance that she contributes to the generative process is the mystical Water of the Great Deep; and the reversed triangle is the sign of that substance.

In this arrangement of the numbers, just as One is the apex of the masculine triangle, so is Six at the apex of the triangle symbolizing the feminine principle. As the apex, or culminating point, of the triangle of the duad, therefore, Six is indeed the "supreme power of the duad."

The six equal sides of the cube constitute its most obvious correspondence to the hexad. Numbered from One to Six, the sum of the sides is Twenty-one, so that the cube represents not only the hexad itself, but also the ideas associated with its extension or development. Excavations from ancient tombs prove that cubes numbered in this manner have been used for divination and gambling since prehistoric times. During all the thousands of years that dice have been in use, they have usually been so marked that the total of any two opposite sides would be Seven, just as

the total of the opposite points of a number hexagram is also Seven. In another chapter, I have mentioned the correspondence between the hexagram and the Divine Name, Yod-Heh-Vau-Heh. Of this name the cube is also a symbol, because it has eight equidistant corners, twelve equal edges, and six equal sides, and 8 and 12 and 6 equal 26, the numerical value of Yahveh. Lack of space forbids a more extended interpretation of the significance of the cube, which is one of the most important symbols we have. Enough has been said, I think, to show that it is related to Six and to the hexagram. In later chapters, I shall have occasion to refer to other aspects of its meaning.

Returning now, to the conception of Six as the highest power of the duad, let us ask what this implies. We know that Two denotes equilibrium, the self-reproduction of unity in creation, and revelation. Six, then, must be a number suggesting the highest development of balance, of generation, and of instruction.

As a symbol for instruction Six is derived from Five, the number of the Hierophant; for the extension of the pentad is Fifteen, and Six is the essence of Fifteen. Thus, in addition to the ideas of balance, generation, and instruction derived immediately from the duad, the senary must also express developments of the notions of synthesis, analysis, union, and religion, together with other ideas connected with the pentad.

Hence we find ascribed to Six these meanings: Union, combination; interlacement, entanglement; synthesis; incorporation, embodiment; coalescence, blending; marriage, the attraction of the sexes; intercourse, impregnation, creation, regeneration; proportion, perfection, liberty; beauty.

Another set of implicits, derived from the duad, includes the following ideas; Contrast, antithesis: antagonism, opposition; counteraction, neutralization; contention, strife, struggle; resistance, exertion, effort; labor, toil, travail.

Again, the notion of balance calls up the following associations: Poise, equilibrium; equilibration, co-ordina-

tion, adjustment; adaptation, reconciliation; co-operation, reciprocity, harmony; alternation, oscillation, vibration, polarity.

Among these groups of implicits the first corresponds broadly to the significance of the hieroglyphic for Zain. It conveys the same suggestions of creative power, love, harmony, and conjugal fidelity that are symbolized by the goose.

In the second group, where contrast is the root-idea, the correspondence is to the letter-name. The sword is obviously a most appropriate symbol for all the implicits of this group.

The Kabbalistic meanings of Zain are related to the third group. Balance, alternation, reciprocity, and the like, are suggested by Gemini; and equilibration, co-ordination, adaptation, and adjustment result from the exercise of Disposing Intelligence.

These meanings blend into each other, as the triangles of a hexagram, though distinct, are combined in a single figure. They all suggest some aspect of the generative process.

That process may be summed up in the one word, Love. Thus there can be no doubt as to the meaning of the title assigned to the sixth major trump. We may therefore pass at once to the analysis of the picture, pausing only to note that in some early packs, according to Mr. Waite, this card was entitled *Simulacrum fidei*, "the symbol of conjugal faith," a designation probably inspired by the hieroglyphic meaning of Zain.

Since Court de Gebelin reproduced the Tarot current in his day, the symbolism of the Lovers has undergone many alterations. Most of these changes have been made to support more or less fanciful theories. Few, if any, are justifiable.

Mr. Waite supposes Court de Gebelin's design to be an emblem of married life, showing father and mother with their child between them; but he is the only commentator,

I believe, who has advanced this opinion. The usual explanation is that the picture represents a youth standing between two women.

Eliphas Levi decided that the female figures personify Virtue and Vice. His successors in France, and elsewhere, accept his assertion without criticism. Hence, in the Tarots of P. Christian and Oswald Wirth, one woman is a crowned and winged angel, while the other wears a Bacchante's wreath, and appears to be somewhat intoxicated.

Papus describes this Key as follows:

"A beardless youth( our Juggler of the first arcanum), but without a hat, is standing motionless in the angle where two roads meet. His arms form a diagonal cross on his breast.

"Two women, one on his right, the other on his left, each with one hand upon his shoulder, point to the two roads. The woman upon the right has a circle of gold upon her head, the one on the left is dishevelled and crowned with vine leaves.

"The spirit of Justice floats above this group in a radiant halo; he bends his bow, and aims the arrow of Punishment at the personification of Vice." (The Tarot of the Bohemians, pp. 128-129.)

Court de Gebelin's Tarot differs considerably from this description. Except by a stretch of the imagination, the feminine figures convey no suggestion that one is an angel and the other a wanton. The young man is not standing at a cross roads; his arms are not folded on his breast; on the contrary, he seems to be holding out both hands to "Vice." The figure in the sun, moreover, is not the spirit of Justice. He is Cupid, aiming his arrow neither at the youth, nor at the girl, but between them, as if to divide them.

Mr. Waite's version is a radical departure from the older ones. Cupid is changed into an angel of the sun, riding on a cloud. Only two human figures are shown—a

woman at the left of the picture, and a man at the right. Both are nude. Behind the woman, the Tree of Knowledge, with a serpent turned round its trunk, bears five circular fruits. Behind the man is the Tree of Life, with twelve three-pointed flames for fruits. Far in the background, a mountain rises between the figures.

This very suggestive alteration of the symbolism is also essentially in accord with the significance of Zain and Six. It reproduces all the elements of the eighteenth century design; but, like many translations, lacks something of the force of the original. Ingenious as it is, and true in its way, the emphasis falls upon ideas that are subordinate to the central thought suggested by the older version.

To reproduce the latter, without its artistic shortcomings, has therefore seemed to me better than to attempt any alteration. The result is a picture of a young man standing between two women, of whom the one at his right, facing him, is older than she who stands beside him at his left. The older woman wears a crown. The youth and the maid are bareheaded. From the sun above Eros points an arrow between the young people.

In this picture the essential symbolism of the first four major trumps is repeated. Eros, the spirit of the sun, is the Fool; the crowned woman is the Empress; the youth, as Papus tells us, is the Magician; the younger woman is the Magician's virgin consort, the High Priestess.

This symbolism calls our attention to the simultaneous manifestation of two aspects of Purusha, and of two aspects of Prakriti. It reminds us that although we are apt to think of these aspects as following each other, they are really co-existent. Thus the picture sets before us the sublime mystery of the Child who is his own Father, the Husband of his own Sister, and the Son of a Virgin.

"All things are from One, by the mediation of One," says the Emerald Table. "The kingdom of heaven is like leaven" (yeast, a one-celled plant that reproduces itself by budding, and is therefore the perfect type of the One Father-Mother), according to Jesus. The Source and the Mediator

are One; but our thought, in abstracting the conception of origination from that of mediation, makes them Two. Cause, Agency and Effect are, in truth, equivalent and co-existed aspects of a single self-existent, self-supporting, self-manifesting Reality. The essence of that Reality is Love, and Love is the primal creative power, the root, of the Divine self-manifestation. Love brings forth all things, disposes all things, completes all things. It is the Alpha and the Omega.

Each figure of the sixth trump symbolizes an aspect of love. Eros in the sun implies the ancient doctrine that love is the essence of the universal creative energy. The crowned woman stands for the love of parent for child. The youth represents filial affection by his attitude toward the older woman. The evident devotion of the young people to each other indicates the attraction of sexes.

If we suppose the women to be the High Priestess and the Empress, and identify the young man with the Magician, these three are related to the numerical symbolism of the card, because the corresponding numbers are Two, Three and One, which total Six. Again, the crowned woman is the dominant personage of the design, and this reminds us that Six, in occult mathematics, is the extension of Three.

In an even more recondite sense, this is a picture of the dual aspect of Prakriti in her relation to Purusha. She is both Empress and High Priestess. She is the Mother who forms the body through which the personal aspect of Purusha is manifested, so that the personal Purusha may be called her son. But she is also the counterpart of Purusha, to whom she stands in the relation of wife to husband. This is the mystery behind the Christian narrative of the Nativity, which tells us that Mary conceived by the Holy Ghost (the spirit of love). The Holy Spirit is one with the Father and with the Son, proceeding from both, so that the New Testament suggests the paradox that Christ was his own father. He therefore stands in two relations to his mother. She is the immediate cause of his existence, and she is at the same time the agent that responds to his creative power.

Purusha is the One, the Supreme Spirit, the Originating Principle of all things. Prakriti (Mary) is the power of Purusha to project and realize ideas in material forms. Purusha is the universal objective mind, projecting itself, through the agency of Prakriti, in a center of personality which appears to have an objective mind and a subjective mind. The personal objective and subjective minds, however, are but particular manifestations of the objective and subjective phases of the Universal Mind. Consequently, although the personal objective mind comes into existence through the operation of Prakriti, who consequently stands in the relation of Mother to this personal manifestation, the true relationship between the two modes of consciousness remains unchanged. Prakriti is forever the Sakti, or feminine counterpart of Purusha.

The two women in the sixth trump symbolize the two ways in which the trained occultist regards Prakriti. When he seeks wisdom or strength he makes himself receptive, looking to the Mother to furnish whatever he needs from her inexhaustible supply. When he wants to produce a particular result he assumes a mental attitude of command, and bids the subjective mind perform whatever labor is necessary. When he asks, he expects to receive, just as a child expects its mother to grant its reasonable requests. When he entrusts a piece of work to the subjective mind he feels as certain that it will be accomplished as does the husband who asks his wife to prepare a certain dish for dinner, or to sew on a button—only more so.

Does this seem commonplace and simple? Perhaps it does lack somewhat of that dramatic mysteriousness that we are accustomed to associate with occult matters, but thousands know it to be strictly true. Just as a loving wife delights in serving her husband, and just as a loving mother gives her son all that she has, even to her very life, so does Prakriti in both aspects, work joyously for Purusha, who is, when manifested as the Ego in the heart of man, both her Son and her Lord.

*(To be continued.)*



## THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

### CHAPTER IX

**S**INCE the Phœnicians carried their alphabet to the great centers of civilization in the ancient world, most of the symbols have undergone many alterations. To this rule, however, Heth, the eighth letter, is a notable exception. In the oldest records it consists of two uprights, joined by either two or three cross-bars. The character used in Greek inscriptions found at Thera, and in one of the earliest Latin alphabets, is composed of two rectangles, one above the other. A variation of the Aramaic script introduced into Western India after the conquests of Darius indicates Heth by two vertical lines with a single cross-bar at the top. A similar form appears in modern Hebrew. It is also interesting to find that as early as 500 B. C., in northwestern Arabia, a stele commemorating the establishment of an Aramaic divinity was written in an alphabet having a character for Heth identical with the modern "H."

The Phœnician pictograph probably represented a field, surrounded by a rectangular fence. It therefore suggests the same notions of particular location, inclosure, and specialized effort which are associated with the letter Beth. We may expect, on this account, to learn that the Tarot trump to be considered in this chapter symbolizes the same root-ideas that are brought to mind by the picture of the Magician.

All Kabbalistic interpretations of Heth agree that the letter stands for something that necessitates labor. Fabre d'Olivet was not always certain of his philology, but he was a thorough Kabbalist; so that, while we must nearly always reject his views as to alphabetical origins, we can often accept his explanations of the esoteric significance of the Hebrew letters. He says of Heth: "This letter is the sign of elementary existence: it is the image of a kind of equilibrium, and attaches itself to ideas of effort, of labor, and of normal and legislative action." It is a symbol of that which requires the expenditure of strength or power; and it implies that the energy so used is directed to a definite end. Behind all these notions is the idea that the field stands in opposition to the worker. At the beginning of his labors it presents difficulties, even dangers. In its original state it gives trouble. It offers problems and puzzles that must be solved and mastered. After it has been brought under control it co-operates, in a manner of speaking, with the worker; but first of all it must be overcome by "normal and legislative action." The outcome of such action is the establishment of order. Putting things in order is, in fact, the great secret of human achievement. No matter what you do, before you can succeed you must get rid of disorder somewhere.

The more recondite significance of Heth is related to the doctrine that this letter is a sign of elementary existence. The word "elementary," as used by Fabre d'Olivet, means rudimental. What he speaks of is what the alchemists called their First Matter, or Chaos. The latter word implies disorder. Webster defines it as "the confused, unorganized state of primordial matter before the creation of distinct and orderly forms." One of the alchemical books gives the following description of the Chaos:

"It is the child of the elements, a pure virgin from whom nothing has been generated as yet. When she breeds it is by the fire of nature, which is her husband. She is neither animal, vegetable nor mineral, nor is she an extraction from these; she is pre-existent to them all, and is their mother.

She is a pure, simple substance, yielding to nothing but love, because generation is her aim, and that is never accomplished by violence. She produces from her heart a thick, heavy snow-white water, which is the **Lac Virginis**, and afterwards blood from her heart. Lastly, she presents a secret crystal. She is One and Three, but at the same time she is Four and Five. She is the Sperm of the World, out of which all natural things are generated. Outwardly she resembles a stone, and yet she is no stone."

The pronoun used throughout this description emphasizes the femininity of the Chaos. "First Matter," moreover, is only a variant of "First Mother"; and the alchemists seem to have had in mind something very like Lao-Tze's conception of the "Mother-Deep." Yet I am not ready to say that they knew anything about Lao-Tze, although there is plenty of evidence that their theories were first enunciated by that school in which the Chinese philosopher was not the least of the Masters. The direct line of alchemical tradition goes back to Egypt, where it probably originated among the Alexandrian Greeks. Hence the doctrine of the First Matter is probably a development of the Greek notion of the "Abyss."

The elements of which the First Matter is said to be the child are wholly immaterial, although they are named Mercury, Sulphur and Salt in the works of the Hermetic philosophers. I believe them to be identical with Sattva, Rajas and Tamas, the "three qualities" of Hindu philosophy. All nature appears to be a synthesis of these qualities, hence the figurative language of our quotation calls the Chaos their child. It must be distinctly understood, however, that the First Matter is not really a synthesis, because the three qualities spring from it, not it from them. On this account we are told that the Chaos is "a pure, simple substance."

The distinctly mental quality of that substance is brought out by the statement that it is neither animal, vegetable nor mineral, coupled with the declaration that it yields to nothing but love. Here "love" should be understood to mean "desire," in the widest sense. Desire, it seems, is at

the bottom of all creative activity. Hindu scriptures relate that desire for another resulted in the primal self-division of the Supreme Spirit whereby Prakriti came into existence. The story of Eden is a drama of desire; and one of its great lessons is that, although the desire-nature is responsible for the fall of man, it is also the instrument of his redemption. This idea is elaborated in the New Testament. It is clearly a variation of the root-idea symbolized by Heth, which stands for something that is opposed to man's welfare until after it has been controlled and cultivated.

The first manifestation of that "something"—which is as much of a mystery to twentieth-century philosophers as it was to Oriental sages—is what the alchemists termed the Lac Virginis. Modern scientists call it the Ether, and they describe it as being the densest (thick), heaviest, and most transparent (snow-white) of all fluids (water). Since the Ether is the first state of matter, of which all things are modifications, it is the Virgin's Milk that gives nourishment to all creatures. After it, in the course of evolution, comes "blood," that is, organic life; and this occupies, as it were, an intermediate position between the formless Ether and the perfected form which realizes the final aim of creation. This last is called a "crystal" because it is a perfect reflecting medium for the light of Spirit. It is the "transparent jewel," the "unspotted mirror" and the "white stone" of a personal consciousness wholly free from the illusion of separateness.

The numbers mentioned in connection with the First Matter correspond to the values of letters in the Hebrew alphabet. By the substitution of letters, the sentence containing these numbers becomes this: "She is Aleph and Gimel, but at the same time she is Daleth and Heh." In the Tarot, therefore, the First Matter is the Fool and the High Priestess, and it is also the Empress and the Emperor. That is to say, it may be represented by either of two pairs of trumps. The sum of the numbers printed on the first pair (do not confuse these with the numbers of the letters)

is 2 ( $0+2$ ); and the second trump, or High Priestess, shows the First Matter as the celestial virgin. The sum of the numbers of the second pair is 7 ( $3+4$ ); and the seventh trump, which is to be interpreted in this chapter, develops the doctrine outlined in the alchemical statement that when the Chaos breeds it is by the fire of nature, which is her husband. Again, the total of the letter values with which we began our calculations is 13 ( $1+3+4+5$ ); and this number is important because it symbolizes the self-division of Spirit that brings the First Matter into existence. The reason that it does so is that 13 is one-half of 26, which is the numerical value of Yahveh, the Hebrew name for the Originating Principle. Finally, the reduction of 13 is 4 ( $1+3$ ); and this is the number of Daleth, corresponding to the Empress in the Tarot. To develop these points would take more space than I have at my disposal, but the student who will go to the trouble of elaborating the details, always with the Tarot pictures before him to stimulate the associative power of his subjective mind, will find himself well repaid.

The phrase, "She is the Sperm of the World," is very important. "Sperm" means seed, source, or material cause: "World," as here employed, signifies both the macrocosm and the microcosm. In the macrocosm the Sperm of the World is the Ether: in the microcosm it is the seed-principle whereby the organism reproduces itself.

The final sentence of the quotation may also be interpreted in two ways. In the macrocosmic sense it refers to the apparent solidity of matter. The meaning that applies to the microcosm refers to a mystery that every careful reader will be quick to understand. The careless have no right to be told.

To sum up, Heth, "the field," suggests something that must be brought under control and reduced to order. Thus it is a symbol for the First Matter, which, as I have tried to show, is described in language that reveals its identity with the Mother-Deep and the Abyss. It is the Great Magical Agent of Eliphaz Levi, concerning which he wrote: "The primordial light, vehicle of all ideas, is the mother of every

form, and transmits them from emanation to emanation, merely diminished or altered in proportion to the density of the mediums." It is the Ether of modern science, filling all space, and pervaded by an inherent electro-magnetic energy. This reminds me that the First Matter is said to be indestructible by fire, because "she is herself fire, having within her a portion of the universal fire of nature, and a secret, celestial spirit, animated and quickened by God." All this takes us straight back to the Hindu doctrine of Prakriti, the universal subjective mind, which is both substance and energy. As substance it is known as Akasha; its name as energy is Prana.

The Kabbalistic interpretation of these two Sanskrit words is particularly interesting. I am not quite ready to defend the position that Gematria, the process by which I have obtained this interpretation, is properly applicable to Sanskrit words. All that I can say is that some of the results that may be reached in this manner are great aids to memory and association, especially when used in conjunction with the Tarot. Here, then, is the Gematria of Prana and Akasha:

P= 80= Tower  
 R=200= Sun  
 A= 1=Fool  
 N= 50= Death  
 A= 1=Fool

332

A= 1=Fool  
 K= 20= Wheel of Fortune  
 A= 1=Fool  
 Sh=300= Judgment  
 A= 1=Fool

323

Prana is the fire of heaven, the lightning, or universal electric energy, which, because it transforms everything, is also the destructive principle (Tower). This energy comes to earth as solar force (Sun). It is the life-breath that descends into all forms of manifestation (Fool). Its transforming power, which causes old things to pass away to make room for the new, is what the unwise call death; but they who see realize that this is the basis of all progress, just as the skeleton is what makes possible the various kinds of muscular activity; change, say the wise, is the framework of the universe (Death). Finally, Prana is the indestructible principle that survives every change, for-

ever youthful, and able always to transcend anything that it has thus far accomplished (Fool). The sum of the numbers corresponding to the letters of this word is 332, and the reduction of this number is 8. This is the letter-value of Heth.

The same letter is the synthesis of the letter-values of Akasha, for the total of these is 323, which also reduces to 8. Akasha is the undifferentiated existence at the beginning of every cycle of manifestation (Fool). It descends from finer to grosser, and reascends at the end of the cycle to its original state; consequently one of the oldest symbols for it is the wheel (Wheel of Fortune). Its very nature, the inherent law of its manifestation, is therefore the promise of rebirth and regeneration to every soul (Judgment). All this is but a development of the fundamental doctrine that One Reality descends into manifestation and ascends from it eternally (Fool).

According to this interpretation, Akasha and Prana are fundamentally identical. Each is represented by the letter-value 8, and, being equal to the same thing, they must be equal to each other. Every student of Hindu philosophy knows that this is exactly what the scriptures teach about Prana and Akasha. My point in working it out by a Kabbalistic computation, with the aid of the Tarot, is to show that the Tarot is, indeed, a book of universal philosophy for those who know how to use it.

Other Sanskrit words that give 8 as the final reduction of their Gematria, and may therefore be said to correspond to Heth, are:

Aditya, the Sun; Ajna, the sixth Chakra, a nerve-center in the brain, behind the eyebrows; Dhyana, meditation; Guru, "the dispeller of darkness," who is as a sun, enlightening the mind of the chela; Kama, desire; Manas, the vehicle of Buddhi; Moksha, freedom, or liberation; Purusha; Upadana, the material cause of the world; and Vasudeva, the manifestation of the highest Being.

All the ideas implied by these Sanskrit words are in-

volved in the basic meanings of Heth. All of them, as will presently appear, are definitely represented in the symbolism of the picture assigned to the letter. If this is merely coincidence, it is worth recording as a most extraordinary example of that all-inclusive explanation for the inexplicable.

Returning now to Heth, we find that the letter-name confirms our interpretation of the pictograph. It means "fence." Primarily, a fence is a barrier against wild animals and human enemies. Hence the letter-name implies protection, shelter, cover, retreat, security, and the like. All these implicits remind us that the subjective mind exercises a protective function in the human organism. Through it we receive the premonitions, telepathic warnings, and other signals of approaching danger mentioned in the annals of psychic research. In the subjective mind, too, are planted the deep instincts that make for the safety of the individual and the perpetuation of the race. There, too, is the power that heals all diseases, whether the means taken to arouse it be medicines, prayers, or magical ceremonies. For it is the constant amenability of the subjective mind to suggestion that enables us to direct its body-building power to the correction of physical inharmony.

This very amenability to suggestion is but thinly veiled in the name chosen by Kabbalists for the Sephirotic path assigned to Heth. They call it "Intelligence, or House, of Influence." This name indicates a mode of consciousness which receives, and responds to, the influx of power from a higher source. That higher principle is the universal subjective mind, the Supreme Purusha; and the receptivity and responsiveness of the subjective mind to the influence of Purusha is the Great Arcanum of practical magic.

Nothing in any magical ceremony, in any religious rite, or in any of the exercises prescribed by the various yoga schools, has any other aim than to utilize the constant amenability of the subjective mind to suggestion. Consider, for example, the familiar Theosophical doctrine that a man goes through incarnation after incarnation until, having learned life's lessons, he is liberated. Passing over his ear-

lier incarnations and coming down to the one in which he definitely enters the Path, what happens? Either he hears a fragment of truth, or else he reads it. The sense-impression acts as a suggestion to his subjective mind, which responds with a desire for more light. What was the ultimate source of the impression? According to all the sages, it is always the Supreme Spirit, which is the I Am in each of us. What really happens to every person, then, is this: After a certain number of incarnations, the Ego impresses upon a certain "area," so to speak, of the inferior nature the idea of realizing its absolute freedom. All that follows, up to final illumination and liberation, is the outcome of this initial suggestion. The same law holds good in black magic. For instance, it is well known that the victim of a Voodoo charm must be informed that he is being "tricked" or the charm won't work. Sorcerers must have learned something of the characteristics of the shade they evoke. To call up the spirits of the Pit, the magician must know their names and what they are supposed to look like. To say that these dark practices are applications of the same law that leads to final liberation may seem strange at first, but this is only another instance of the principle that the laws of nature are neither good nor evil.

Kabbalistic descriptions of the Intelligence of Influence declare it to be the true source of the mysteries. "Thence are derived the arcana, and the concealed meanings which prose in the shadow thereof," one writer says. The secrets of the Sacred Science are delivered to man through the agency of the subjective mind, acting in the capacity symbolized in the Tarot by the High Priestess. She also gives us the keys to these mysteries. As Haddock remarks:

"The Universe passes solemnly through every growing soul from the region of the ungrasped and below the ordinary consciousness. No knowledge comes from upper airs—though half the reality of any knowledge lies there because every individual centers Infinite Existence—but all emerges from the under realm of the unknown in consciousness. No possession is yours until it has swept up from the lower inner fields of life." (Power of Will, p. 95.)

The path of the Intelligence of Influence joins Binah (Understanding) to Geburah (Strength). These two are feminine Sephiroth. Through the agency of the subjective mind the Sanctifying Intelligence of the Divine Understanding enters personal consciousness and manifests itself in the resistless power of that self-knowledge which Kabbalists call Radical Intelligence, because, they say, "it is more akin than any other to the Supreme Unity." The Radical Intelligence is the light of Spirit's complete self-understanding, reflected in the "secret crystal," or "unspotted mirror," of the purified subjective mind. This knowledge is the truth that sets men free. It is the foundation of the mighty works that have amazed the multitudes wherever a great Master has made himself known to men.

The faculty corresponding to Heth is speech. Speaking is acting. Its consequences are more far-reaching, perhaps, than those of any other kind of action. The echoes of the simplest sentence reverberate around the world. We cannot escape from our words. The Bible tells us that we must give account of them all; and the Dhamma-pada of the Buddhists implies the same thing when it states, "All that we are is the result of what we have thought," for thought remains chaotic until given a definite verbal form.

Speech combines thought, the highest and finest manifestation of Prana, with sound-vibration, the activity peculiar to the Akasha Tattva. It has actual formative power. Words build the astral prototypes of physical things. Language, consequently, is the great field wherein all men are laborers. The aspirant for initiation soon learns that he needs deep knowledge, not only of the meanings of words, but also of the emotional effect produced by certain sound-sequences. In the Orient the occult science of speech is often termed "mantra-yoga."

The astrological correspondence of Heth is Cancer. As the positive sign of the watery triplicity, Cancer is directly related to the First Matter, which is often termed "water of the chymical sea." Cancer rules the breasts, hence it is associated with the transmission of life-force. Here, again,

is an alchemical correspondence, for one of the figurative names of the First Matter is "the Diana of the wise." Diana, the many-breasted, was a moon-goddess. She represented the same virgin principle that the Tarot symbolizes by the High Priestess. She is the reflector that mirrors the life of the universal into the regions of the particular. She is directly connected with Cancer, because that sign is known to astrologers as the diurnal and nocturnal throne of the moon. Hence the Tarot picture corresponding to Cancer should indicate both the positive and the negative, the constructive and the disintegrating, activities of the universal feminine principle. It will be seen that all this agrees with the implicits of Heth.

Cancer occupies the fourth house of the zodiac. This mansion of a horoscope is consulted for information about parents, ancestors, heredity and the like. Thus it refers to the transmission of life by the mother-principle. Here also we look for indications of secrets and mysteries, over which the moon presides. Thus the fourth house might well be called the House of Influence, and the source of the arcana.

In Kabbalistic astrology every sign is divided into three "decans," or periods of ten degrees. Each decan is under the influence of one of the heavenly bodies. The first decan of Cancer is ruled by Venus, the second by Mercury, and the third by the moon. Thus the sign combines the influences represented in the Tarot by the Empress, the Magician, and the High Priestess. We may expect, then, that the trump corresponding to Cancer will symbolize the generative function of the subjective mind, the controlling influence of the objective mind, and the response of the subjective mind thereto.

The number of this trump is Seven, which is probably the most significant of all the integers. It is a key to all the mysteries of nature. Many sacred books are written upon a plan of sevens. The prophecy of Isaiah, for instance, contains seven clearly marked divisions, or books, the last of which records seven visions. The book of Ezekiel, so

rich in Kabbalistic doctrine, is also seven-fold. Finally, the Apocalypse might almost be said to have this number for its theme.

Merely to enumerate the occult meanings of Seven would take many pages, and a large book would be required to give anything like an exhaustive interpretation. Madame Blavatsky even went so far as to write, "I know not whether anyone would be able to celebrate the number Seven in adequate terms." (Secret Doctrine, I, 438.) In view of the vast mass of material, then, I shall assume that the reader is familiar with the more obvious correspondences of the heptad to various natural phenomena, such as the colors of the spectrum, the tones of the scale, the planets, the days of the week and the principles of the human constitution. This will enable us to fix attention upon those aspects of its occult significance which bring out most definitely its relation to the implicits of Heth.

The Pythagoreans called it the perfect number. They symbolized it by an equilateral triangle, surmounting a square, because they thought of it as being the sum of Three and Four, rather than as the sum of One and Six, or of Two and Five. In the Tarot the triangle is the Empress, and the Emperor is the square. Her generative response to his creative impulse constitutes the condition represented by the seventh key.

Seven was also described by the Pythagoreans as a virgin number, and without mother, because it cannot by multiplication produce any number within the first decade, as twice Two does Four, or Three times Three does Nine, nor can any two numbers, by their multiplication, produce it. Hence they compared it to Athene, or Minerva, who was a motherless virgin. Thus we see that Seven was by them associated with the universal feminine principle, or Sophia, for in the figurative language of their day, Minerva was a synonym for the Sophia.

While we are speaking of the mathematical properties of Seven, it may be well to note that seven times Seven is Forty-nine. This is a number of especial significance in

the Sacred Science. It appears in the Vedas as the forty-nine fires; and in the third section of *The Voice of the Silence*, the same number is indicated by a reference to seven portals having seven golden keys. These are the seven great centers of Prana, the "chakras" of the yoga school, each of which has seven sub-centers. Again, the reduction of Forty-nine is Thirteen, and Thirteen reduces to Four. It must be remembered that we are now dealing with Tarot numerals, not with the values of Hebrew letters. Consequently, the final reduction of Forty-nine corresponds to the Emperor. Thus the self-multiplication of that which in the Tarot is given the number Seven, results in something which, in essence, is identical with what the Tarot symbolizes by the Emperor. In other words, the final outcome of the actions and reactions represented by Seven is the more perfect manifestation of that which is indicated by Four.

Eliphas Levi, writing of Seven, says: "The septenary is the sacred number of all theogonies and all symbols, because it is composed of the triad and the tetrad. It represents magic power in its whole scope; it is the mind assisted by all the elementary forces, it is the soul served by nature, it is the **sanctum regnum** of the **Claviculae Salomonis**, the great Biblical number, the key of the creation of Moses, and the symbol of all religion. All things proceed from Seven, return into Seven, and explain themselves by Seven. The septenary is the entire Kabbalah."

Lacuria says, in "The Harmonies of Being," that the heptad "presents itself before all else as closing the circle of being. It is the number complete **par excellence**; it closes and terminates all; it is the end and conclusion of everything. By it the idea of being attains its last development as Being itself."

As the number of rest and stability, Seven implies the perfect balance of opposing forces and thus becomes a symbol of the scientific conception of the Ether, which is assumed to be in a state of absolute rest. Perfect equilibrium, moreover, implies symmetry and order. When it is reached, all conflict is at an end. The dangers and difficulties have

been overcome; the puzzles have been solved. When the seventh key of the seventh portal has been turned, the aspirant enters into the perfect peace of liberation. Seven, consequently, is the number of achievement and of the completion of the Great Work. Hence Kabbalists call the seventh Sephirah "Netzah," or Victory. The prize won as the result of that victory they indicate by saying that Netzah is the seat of Occult Intelligence.

Taking up another aspect of the mathematical significance of the heptad, we find that its extension is Twenty-eight. (This, by the way, is the number of days in a lunar month, so that the development of Seven shows a correspondence to the moon. It should also be noted, in this connection, that Twenty-eight is four times Seven and that there are thirteen lunar months in a year.) The number Twenty-eight is represented by the integers Two and Eight. Thus we may say that the extension of Seven looks backward to the number Two and forward to Eight. The first reduction of Twenty-eight is Ten, so that Seven, like Four, finds realization in the dekad. The final reduction of Twenty-eight, of course, is One. By Kabbalists, therefore, One, Four, and Seven are thought of as being aspects of a single entity.

One is the Magician, representing the power of initiative which begins all trains of mental action. Four is the Emperor, symbolizing the conjunction of unity with the triad, or the combined activity of the Magician and the Empress. As the mean term between One and Seven, Four stands for the agency whereby the power of the One brings into manifestation the final perfection of the Seven. The Emperor, it will be recalled, is a synthesis of the ideas represented by Saturn, Jupiter and Mars; he is the Source, or seed-sower, the governor and chief, and the protector of the fields. All these functions of the objective mind are symbolized by the picture assigned to the number Seven.

The title of this trump is The Chariot. Mr. Waite says: "As regards its usual name, the lesser stands for the greater; it is really the King in his triumph, typifying, however, the

victory which creates kingship as its natural consequence and not the vested royalty of the fourth card." (The Pictorial Key to the Tarot, p. 15.) In its way this comment is true enough; but the inventors of the Tarot knew what they were about, and the name they chose for the seventh card calls attention to its most important meaning.

Without a vehicle, Self cannot find expression. In order to act, the Formless must take on Form. Spirit acts from within, and through the agency of, Matter, which is the instrument of Spirit's final triumph over limitation. Soul and body are complements, and the victory of the soul is the perfection of the body.

We have good reason to suppose that the designers of the Tarot were cultured men, familiar with classic literature and mythology. Hence it is highly probable that they knew of the passage in Plutarch's "Amator," where, writing of the Delphians, he says, "They call Aphrodite the Car." Aphrodite is the Empress. To call her the Car is to say that she is a vehicle for some higher power, which is precisely what the Tarot teaches. The vehicle limits, just as a fence encloses a field. In battle, a chariot is a protection, as well as a means of locomotion. Of itself it can do nothing. Only as it stands in relation to a higher power do its latent possibilities become actual. Thus the title suggests the doctrine of Prakriti and its relation to Purusha, by now familiar to all readers of these pages, and lays emphasis upon the protective function of the universal feminine principle.

The picture bears out all the conclusions that we have reached thus far. It shows a warrior, crowned and in armor, standing in his chariot. He is young, fair-haired, and beardless. His right hand grasps a scepter. His left arm is bent at the elbow, and his left hand rests upon his hip. A lunar crescent rests on each shoulder, like an epaulet. On his breastplate are three squares. Over his head is a star-decked canopy, caught up at the center by a solar disc. This canopy is supported by four pillars, which are of a height equal to the depth of the chariot. These pillars rise from the four corners of the car. The body of the vehicle

is a cube. On the square forming its front is a winged sphere, and beneath this Egyptian symbol is a Hindu lingam-yoni. The wheels of the chariot have six spokes. Two white horses draw the car. Both face to the right, and at the moment they are at rest.

The warrior combines the characteristics of all the masculine figures that precede him in the series of major trumps. Like the Fool, he is a fair-haired youth; he carries a wand, like the Magician; his crown and armor recall the Emperor; he masters two living creatures, like the Hierophant; and, like the young man of the sixth card, he symbolizes the idea that, while Purusha is the Lord of Prakriti, he is also, in a sense, her Son, whom she shields and protects from danger.

The young king's crown is ornamented with four triangles surmounted by triads of small circles, alternating with trefoils. These ornaments are placed at the extremes of a double solar cross, thus:

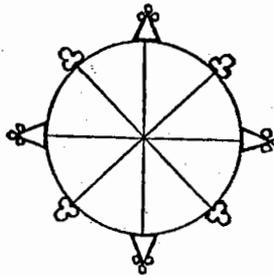


FIG. 1

The purpose of these ornaments is to call attention to a number. Each triangle surmounted by a triad is a symbol for the number Six. Each trefoil stands for Three. Thus the ornamentation represents  $(4 \times 6) + (4 \times 3) = 24 + 12 = 36$ . Thirty-six is the ancient Chaldean solar number, and the tradition of its significance has been handed down from the earliest times. In connection with the warrior's crown, it has a meaning similar to that of the lemniscate symbol of the Holy Spirit over the Magician's head. The correspondence is rendered closer by the fact that Thirty-six is the

extension of Eight. It should be noted that the solar number is represented by two crosses, one of Twenty-four, denoting the daily circuit of the sun as reckoned in hours, and the other of Twelve, which symbolizes the yearly journey of the day-star, in months.

The rider's armor, as I have said, shows his identity with the Emperor. The three squares on his breastplate have the same general significance as the square in Masonic symbolism. They represent Geometry, or the measurement of the earth. There are three, because occult science teaches that there are three planes of "earth," or matter. This doctrine is also veiled in Jesus' parable of the leaven, which was hid in three measures of meal.

The young monarch's wand, or scepter, is also rich in symbolic meaning. In general it corresponds to the same insignia of the Magician and the Emperor, but it is distinguished from these by the ornament that surmounts it. Levi and others have said that this decoration combines the square, the circle, and the triangle; but a careful examination of Court de Gebelin's version of the design will show that it offers no support to this opinion. What it does represent is, I believe, a combination of the following elements:

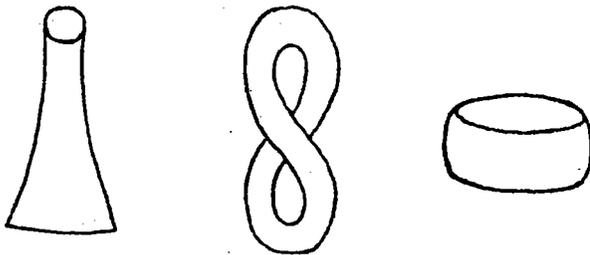


FIG. 2

Each of these has been an important occult symbol for ages. The first is the phallus, denoting the male generative principle, or Purusha. The second is the lemniscate symbol of solar force. The third is the ring representing the cteis, or yoni, the sign of the female generative power, Prakriti.

These three symbols are combined as follows :

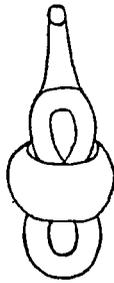


FIG 3

The meaning is plain. The cosmic energy is circumscribed, inclosed, and limited by Prakriti and projected through the operation of Purusha. The warrior is triumphant because his trained subjective mind limits the action of the solar force and enables him to project that energy, intensely concentrated, in acts of creative will.

The lunar crescents on the rider's shoulders refer to the astrological meaning of Heth. They represent the positive and negative aspects of the moon, seated in Cancer by day and by night. Levi and Papus also interpret the crescents as being symbols of the Urim and Thummim of the sovereign priest. Levi explains the Urim and Thummim as follows :

“The Urim and Thummim were the above and below, the east and west, the yea and nay; and these signs corresponded to the two columns of the Temple, Jakin and Bohas. When, therefore, the high priest wished to elicit an oracle, he drew by lot the Theraphim, or golden plates which bore the images of the four sacred words, and placed them in threes round the breastplate or Ephod, between the Urim and Thummim, that is, between the two onyxes which served as the clasps to the chains of the Ephod. The right onyx signified Gedulah (another name for Chesed), or mercy and magnificence, the left corresponded to Geburah, and signified justice and wrath.”

This shows us that the picture we are now analyzing does represent the very ideas that we were led to expect

in our study of the letter Heth. For the Urim and Thummim, in corresponding to Jakin and Bohas, are symbols of the universal "Yes" and "No" of integration and disintegration.

The starry canopy over the warrior's head will remind Freemasons of their Lodge. So also will the shape of the vehicle, which is what Masons call an "oblong square." The Lodge, like a field, is a place for work, and the aim of that work is the perfection of a Master.

The oblong square to which I have just referred is shown by each side of the car, for the pillars supporting the canopy are equal in height to the depth of the body of the chariot. Thus, no matter from which side the vehicle is approached, it presents a double rectangle to the observer. The correspondence to the pictograph for Heth is obvious. Moreover, the fact that the height of the pillars is the same as the depth of the car will at once recall to occultists the Hermetic axiom, "That which is above is as that which is below"; and it will remind Masons that the same law of analogy stated in this axiom is implied by the declaration that the Lodge is as high from the surface of the earth to the highest heaven, and as deep as from the surface to the center. It is from the surface appearances of the material plane that the occultist reasons by analogy to the transcendent laws of the causal plane; and by applying the rule set forth in the second clause of the Hermetic axiom—"that which is within is as that which is without"—he passes from the outward seeming to the depths of the inner reality.

Papus says that the pillars correspond to the four symbols on the Magician's table. Thus they represent the suits of the minor trumps, the letters of the Tetragrammaton, the four mystic animals, and the four elements. They also remind us of the four occult maxims: To Know, To Will, To Dare, and To Be Silent.

The body of the chariot, being a cube, corresponds to all the occult meanings of that solid. Primarily it represents matter in every form. In a more limited sense, it is a symbol for the body, the word "body" as here used being

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a general term that includes all the vehicles of the Ego. It is what Hindu philosophy designates by the term "Kshetra." This word, it happens, shows that Hindu thinkers are in close accord with their Kabbalistic brethren, for, like the pictograph for Heth, it means "field."

The seventh trump represents the Ego as the conscious master of its vehicle. The foundation of this mystery is the Ego's knowledge that it is independent. He who realizes that the body and its environment are merely the instruments through which Spirit expresses itself is not far from understanding that Spirit is not in any sense dependent upon these instruments. Whoever knows this is free from the illusion that the body is the Self, and knows that the I Am is superior to all the conditions that limit personality. "The Victor is in his chariot." This is the habitual mental attitude of the truly enlightened man. The real Self, omnipotent, is now, and always, the rider in the chariot of the body. He who transcends all laws, from whom every law proceeds, is the central reality of every person's daily life. Appearances may often be against this doctrine; but all scriptures declare it over and over again, and the experience of thousands has demonstrated its truth.

The body is like a field. It is opposed to us only so long as we misunderstand and neglect it. If we despise it as being "of the earth, earthy," we shall never be able to use it properly. We have no excuse for despising our bodies. By demonstrating the electrical constitution of matter, modern science has swept away the false notions that were responsible for the futile and disgusting self-mortification of medieval ascetics like Suso. We have now learned that our bodies are centers of limitless energy, which acts according to electrical laws. Instead of a body of darkness, man has a body of light. Instead of a prison for the soul, this body is the soul's protection and shelter. Instead of a hindrance, it is a help. The average human body, however, is a faulty instrument. The vibrations within it are inharmonious. It needs tuning, as it were, in order to establish the necessary harmony; and this tuning, or refining, is what we know as the Great Work.

They who have completed the Great Work are the Masters. They are no longer subject to birth or death. No Theosophical teaching is more definite than this. "A Master," says Mrs. Besant, "is a term applied by Theosophists to denote certain human beings who have completed their evolution. The Master must be in a human body, must be incarnate. We may take, then, as a definition of a Master: A human being who has perfected himself and has nothing more to learn on earth, who lives in a physical body on earth for the helping of man."

To sum up, the letter Heth and the corresponding Tarot trump direct our attention to the fact that the human organism, as a specialization of the universal feminine principle, is the true sphere of human action. It contains all the obstacles that we must overcome, but at the same time it supplies us with all the materials for our work. Hence we need seek for nothing outside, nor need we fear any external influence. Our whole problem is to establish order in the field of the organism. This we do by impressing upon the subjective mind the truth about the relation of the body to the Self of which it is the vehicle, and by acting in harmony with the suggestions we make. The practical application of this general principle is the basis of the yoga system and of every other system of conduct that has been devised in accordance with the laws of life, as revealed in the writings that set forth the doctrines of the Ancient Wisdom.

*(To be continued.)*

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## THE TONGUES OF MEN AND OF ANGELS.

By Helen Stone Tuzo.

A very popular quotation of the kind that glaringly shows forth a half truth is the hackneyed "What's in a name?" and I confess that I never hear it without feeling a little irritated. Names, and words in general, are such wonderful and powerful things that it is distressing to hear them



## THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

### CHAPTER 10.

**T**HE Phœnicians indicated the letter Teth by a circle inclosing a cross, a similar character for the ninth letter appears in other ancient alphabets, and it survives in a modified form to this day, as the Greek Theta. The object represented is a tally, hence the first idea the letter suggests is counting. Now, counting is the beginning of exact knowledge, and the measuring-rod is the true wand of miracles; for numeration is the basis of arithmetic, arithmetic is the foundation of mathematics, and upon mathematics the whole structure of science is reared. To use the language of Freemasonry: "All the works of the Almighty are made in number, weight, and measure; therefore to understand them rightly, we ought to understand arithmetical calculations; and the greater advance we make in mathematical sciences the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of His creation." (Simons' Masonic Monitor.) The peculiar properties of numbers which are the keys to the Kabbalah, and to the construction of the Tarot, and the secret significance of the ten numeral signs from Zero to Nine, must be known by him who seeks to decipher the cryptograms that veil the Ancient Wisdom from the uninitiated.

Of these number-puzzles, the symbol for Teth is a good example. The clue to its meaning is the mathematical relation between the diameter and the circumference of a circle. Approximately, this is as 1 to  $3\frac{1}{7}$ . The number 7, therefore, is the only integer which, taken as a diameter, will cor-

respond to a circumference that may be represented by a whole number; and a circle with a diameter of 7 will have a circumference of 22. Thus the symbol for Teth, because it has two diameters, will suggest to the initiated the sum of twice 7 plus 22, which is the solar number, 36. Numerically, then, this character corresponds to the sun. This interpretation is confirmed by the fact that the circle inclosing a cross, although used in comparatively recent times to denote the earth, is really a variation of the wheel-emblem which appears again and again upon ancient monuments as a sign for the sun.

This explanation of the pictograph is in harmony with the ideas suggested by the letter-name, which means "a serpent." From the very beginning snakes have represented subtlety, secrecy, and Divine Wisdom. That Wisdom is mathematical. We are told that God geometrizes, that all His works are made in number, weight, and measure, that the very hairs of our heads are numbered. It follows that the Divine Wisdom must, at bottom, be a mode of intelligence that finds expression in numbers, and we conclude that the subtlety and secrecy of natural laws results from the intricacy of the numerical combinations which govern all things. Hence the snake, like the tally, is a symbol for mathematics. In this connection it is interesting to find that when Masons declare that by Geometry they "may curiously trace Nature through her various windings to her most concealed recesses," they employ a figure of speech that must suggest the serpent-symbol to every reflective reader.

Madame Blavatsky stated the connection between Teth and the universal radiant energy. She wrote:

"The ancients represented it (the universal energy) by a serpent, for Fohat hisses as he glides hither and thither, in zigzags. The Kabbalah figures it with the Hebrew letter Teth, whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal number is 9, for it is the ninth letter of the alphabet and the ninth door. It is the Magical Agent **par excellence**, and designated in Hermetic philosophy 'Life infused into Primordial Matter,'

the essence that composes all things, and the Spirit that determines their form." (Secret Doctrine, Vol. I, p. 105.)

Because it sloughs its skin, the serpent is also a symbol of regeneration. The relation of this idea to those of counting and solar force, represented by the pictograph, will be evident to anyone who knows the first principles of yoga. After the preliminary exercises that purify the body and the mind, yoga-practice begins with Pranayama, which aims to control Prana, or solar force, by rhythmic breathing, and secures the necessary rhythm by counting. Hence the work of every yogi is based upon what Teth suggests. Furthermore, the illuminated sage who has attained the goal of yoga is often called a Naga, or "a serpent without poison." He has realized the ideal of Jesus, "Be ye wise as serpents, and harmless as doves."

Prana, as I have said before, is described in terms that demonstrate its identity with what Eliphas Levi calls "Astral Light;" and Levi mentions the serpent as one of the most ancient and universal symbols of his Great Magical Agent. Like Madame Blavatsky, he expressly declares this force to be the instrument of life. He says, "God creates it eternally, and man, in the image of the Deity, modifies and apparently multiplies it in the reproduction of his species." These words would be understood by a Tantrik philosopher as a description of the Kundalini, which innervates the reproductive organism when it is active in the sacral plexus, and becomes the means of regeneration when its current, under proper conditions, is made to pass through higher centers of the nervous system, until finally it reaches the seventh gate, or Third Eye.

He who makes the Kundalini function through the Third Eye gains direct and detailed knowledge of natural laws. Of these, some are not even suspected by the average man, while others, though heard of, are not known, but only believed in, or doubted, or absolutely denied—each person's mental attitude toward them being influenced by the stage of his progress along the Path. This exact knowledge is

what Kabbalists designate by the name of the path corresponding to Teth—"Intelligence of the Secret." Levi says: "The Great Magical Secret is the secret of the direction of the Great Magical Agent; it depends upon an incommunicable axiom, and upon an instrument which is the supreme and unique Athanor of the Hermetists of the highest grade." The Magical Agent is the serpent-force; the axiom upon which its direction depends is incommunicable, because no statement can convey the realization of its truth which makes it an axiom for those who know, as distinguished from those who merely believe, or doubt, or deny it; the Hermetic Athanor is the human organism.

The path of Intelligence of the Secret joins Chesed, the seat of the Measuring Intelligence, to Geburah, the seat of the Radical Intelligence. As I explained in Chapter VII, the Measuring Intelligence is the outcome of the Triumphant and Eternal Intelligence, which corresponds to the letter Vau, and is symbolized in the Tarot by the Hierophant. In human personality, the Measuring Intelligence is the source of that understanding of natural laws which distinguishes those who have entered Samadhi, the consciousness above thought, in which the yogi realizes the incommunicable axiom.

When a sage manifests the Intelligence of the Secret in the field of his personal consciousness, the result is the same as the outcome of the Intelligence of Influence, which corresponds to Heth and the Chariot. That is, the path represented by Heth and the one assigned to Teth lead to the same end. They indicate two streams of emanation from Kether, the Supreme Crown. The path for which Heth is the alphabetical symbol belongs to the feminine stream; the one for which Teth is the sign is a phase of the masculine current.

To understand this better, the reader should refer to the diagram of the Sephirotic Tree in Chapter I. This shows that the masculine stream of emanation flows from the Hidden Intelligence of Kether, through the Fiery Intelligence represented by Aleph and the Fool, to the masculine Sephirah, Chokmah, the seat of the Illuminating Intelligence.

Thence it passes to the second masculine Sephirah, Chesed, through the path corresponding to Vau and the Hierophant. On the other hand, the feminine current goes from Kether to Binah through the Intelligence of Transparency, symbolized by Beth and the Magician; and passing from Binah, through the path typified by Heth and the Chariot, it gives rise to the Radical Intelligence of Geburah.

A glance at the diagram will also show that the path of Intelligence of the Secret, like the one corresponding to Daleth and the Empress, does not result in the projection of a Sephirah, as do those mentioned in the preceding paragraph. It unites two Sephiroth that have already been brought into manifestation. The origin of its activity is masculine, and it joins this masculine power to one that is feminine. Teth and its Tarot trump, like Daleth and the Empress, imply the exercise of the feminine generative power, and the expression of the subjective mind's influence over the forces of nature; but they also direct our attention to the fact that the generative power is a response to a masculine impulse, and remind us that the sovereignty of the subjective mind is, as it were, a borrowed light, reflecting the supreme authority of a higher principle.

Among other Kabbalistic meanings of Teth we find digestion. The Latin root of the verb "to digest" means "to separate, arrange, dissolve." Students of Hermetic philosophy will be reminded of the words of the Emerald Table: "Thou shalt separate the earth from the fire, the subtle from the gross, gently, with much sagacity." In chemistry, as in alchemy, substances are said to be digested when they are softened by the influence of heat and moisture. The symbolic meaning must be obvious to every reader of these pages. Since heat is masculine and moisture is feminine, digestion, which combines the two, represents the reciprocal activity of Purusha and Prakriti.

To digest means also to distribute and arrange methodically. This implies grouping, classification, and the like. The process of mental digestion requires concentrated at-

tention to facts, and orderly arrangement of sense-impressions. This the Tarot symbolizes by the Magician. Mere attention and orderly arrangement, however, will not suffice. The purely subjective processes typified by the High Priestess must be brought into play. To make a digest, therefore, is to combine the mental activities indicated by the Magician and the High Priestess, and this combination is first represented in the Tarot by the Empress, a trump which has already suggested itself as having some correspondence with the one we are now analyzing.

The astrological correspondence to Teth is Leo, the fifth sign of the zodiac. This is the common sign of the fiery triplicity, in which Aries (The Emperor) is the positive member, while Sagittarius (Temperance) denotes the negative manifestation. Leo partakes of the qualities of both.

As a fire sign, Leo corresponds to the Tejas Tattva, which is active in the stomach, where it presides over digestion. The state of the stomach has a marked influence upon sight, and injuries to the eyes often affect digestion. Thus a pronounced aberration of vision is one of the symptoms of ptomaine poisoning, and sick-headaches may often be cured by wearing glasses. Yoga philosophers recognize this close relation between the eyes and the stomach when they say that Tejas, which governs digestion, is the subtle principle of sight. Sight is the faculty represented by Heh and the Emperor; and when we learn that the three decans of Leo are ruled by Saturn, Jupiter and Mars, the three aspects of the masculine principle of which the Emperor is the emblem, it becomes evident that there must be a very definite connection between the ideas indicated by the fourth card and those that are suggested by the picture now before us.

That connection is established by the fact that the Emperor symbolizes the universal masculine principle, which is specialized in the human organism as the nerve-current that vitalizes the reproductive centers. That current is a modification of the Tejas Tattva, and it is the serpent-force of the yogis.

This force is a form of solar energy. Thus it is easy to understand why Leo is the sign of the sun, which rules it by day and by night. In this particular Leo is the direct antithesis of Cancer, which is the diurnal and nocturnal throne of the moon. Cancer represents the positive and negative activities of the reflected light, which Tantrik philosophers call "Rayi." Rama Prasad tells us, in "Nature's Finer Forces," that Rayi is the counterpart and reflection of Prana. He also says that the sun is the great center of Prana for our world-system. We may expect, then, that the trump corresponding to Teth will teach us something about both aspects of Prana.

Leo is said to rule the heart, and modern astrologers ascribe to it a dominant influence in the solar, or epigastric, plexus. The latter, which is the largest ganglion of the sympathetic nervous system, is often described as the "abdominal brain." It has also been identified with the Manipura Chakra of the yoga philosophy. In the Manipura Chakra the Tattva supposed to be most active is Tejas evolved from Vayu—Fire derived from Air.

What this means will be clear to every student of the Science of Breath. By properly regulated breathing, the blood passing through the lungs is charged with solar force, which it carries to the epigastric ganglion, where it is modified into a special form of nervous energy. This energy, we have good reason to believe, is the "animal magnetism" of the mesmerists, and the "psychic force" which is the energy employed in the physical phenomena of spiritism. The solar plexus is like a storage battery of this force, which, among other uses, constitutes the reserve energy that enables people under the stress of emotion or dire necessity to perform feats of strength far beyond their normal powers.

It is unfortunate that certain writers, after having gained a smattering of Eastern philosophy, have published not a little arrant nonsense about the solar plexus; but their ignorant misuse of a small part of the practical wisdom of the Orient must not lead us to throw away the grain of

truth in the chaff of their preposterous fancies. The solar plexus is a most important center. No success in yoga is possible until its purpose is understood, and its function brought under the intelligent direction of the trained will.

Such direction cannot be learned from books. It is particularly dangerous to attempt some of the widely advertised exercises for concentrating upon the solar plexus. In fact, all yoga exercises are dangerous except under the guidance of a competent teacher. I have recently had my attention called to a very sad case of the evil results of trying to practice yoga without a qualified Guru.

A young man attempted prolonged exercises in Prānāyama, according to certain directions he had read in a translation of a Hindu book. He undertook these arduous tests without giving due attention to the necessity for preliminary purification. Utterly unaware that he was playing with fire, he subjected himself to a psychic tension and a physical strain for which his heredity and constitution made him quite unfit. Instead of separating the ethereal from the gross gently, he was impatient for powers, and tried violence. To make matters worse, he mixed his yoga-practice with ceremonial magic based on the rituals of a notorious European school. He is now threatened with a total nervous collapse. Auditory and visual hallucinations of the most disgusting character, voices urging him to unmentionable acts, and visions in which all the worst elements of his subconscious memory are combined in a horrible phantasmagoria, have driven him so close to the verge of insanity that he may at any time commit suicide.

I should be very sorry if anything I have written should encourage anyone to run a similar risk. Prāna is the mightiest force known to man, and it can kill as quickly as it can cure. What makes it so dangerous is that its activity goes on within the experimenter's own body. For this reason people who would never try to make nitroglycerine in their home kitchens, according to the directions given in an encyclopaedia, will blithely run chances of making themselves the victims of the disintegrating current of Prāna,

which is quite as destructive, in its own way, as any explosive.

In "The Apocalypse Unsealed," Mr. Pryse identifies the solar plexus with the church at Pergamos, which the Bible describes as dwelling "even where Satan's throne is." Satan is compared to "a roaring lion, seeking whom he may devour;" and he is also the "old serpent" and the "adversary" who must be overcome by the seeker for liberation. In Chapter XVII I shall have more to say concerning the Biblical doctrine of the Devil. At present, therefore, I shall merely remind the reader that both the Old and New Testaments lay stress upon the idea that the Devil personifies something the first effects of which are destructive, but which, when brought under control, becomes of great service to man.

For instance, Eve yields to the seductions of the serpent, and her first-born becomes a murderer; but of her seed, in the fulness of time, is born the Christ. The Christ, like the Adversary, is compared to a lion. He is "the Lion of the Tribe of Judah." In other words, Satan and Christ are two aspects of a single principle. For we know from the story of Job that Satan is one of the sons of God. Satan is the disobedient son; and Christ is the obedient one. The principle that is represented by the word "son" is the positive creative and reproductive principle. It is the great fire-principle, the energy that brings all things into manifestation.

In his first epistle, John says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." When the fire-principle finds manifestation in the phase of the divine sonship which is a perfect expression of the purpose of the Originating Principle, the works of the Adversary are doomed. The works of the devil are all carried out through human instruments. They are mistaken actions of deluded men, who prostitute the force of Prana to the service of their passions, and bring suffering upon themselves and upon all who fall within the baleful influence of their misdirected energy. To destroy the works of the devil, men must be brought to do the will of the

Father. They must be made to act in harmony with the Great Purpose of creation. To do God's will, they must know it; and to each person, when the time is ripe, that will is revealed by the Intelligence of the Secret symbolized by the letter Teth.

The trump corresponding to this letter bears the number Eight, which I have had occasion to mention several times in the course of this work. Thus the reader will probably remember that Eight is a sun-symbol, because its extension is 36; that when it is placed horizontally it stands for the spinal cord, which is the path of the serpent-force in its passage from the sacral plexus to the pineal gland; that it has been given various mystic names; and that it is the number of Hermes and of Christ.

In his Encyclopaedia of Freemasonry, Mackey says: "Among the Pythagoreans the number Eight was esteemed as the first cube, being formed by the continuous multiplication of  $2 \times 2 \times 2$ , and signified friendship, prudence, counsel and justice; and as the cube and reduplication of the first even number, it was made to refer to the primitive law of nature, which supposes all men to be equal. Christian numerical symbolists called it the symbol of the resurrection, because Jesus rose on the eighth day, that is, the day after the seventh, and because the name Jesus, in Greek numerals corresponding to its Greek letters, is 10, 8, 200, 70, 400, 200, which by adding up, is 888. Hence, too, they called it the Dominical Number."

As a symbol for resurrection, Eight is directly related to the meaning of the letter-name, Teth, because the serpent typifies the same thing. The resurrection must be preceded by the death of the body. For most people this is a sudden break-down, and the higher elements of the organism lose their physical vehicle for the time being; but an adept, by means of the Hermetic Athanor (the literal meaning of "Athanor" is "a self-feeding, digesting furnace"), effects the separation of the ethereal from the gross gradually and gently, and so transmutes his physical body that the cor-

ruptible puts on incorruption. As the serpent casts its slough when a new skin has grown beneath the old, so does a perfected Master cast aside his corruptible body. This transmutation is effected through mental control of the assimilative and eliminative functions, and instead of throwing aside the worn-out body all at once, the dead cells are ejected from the body without being allowed to accumulate. In some quarters there seems to be a notion that a miraculous change takes place in the cells themselves; but as I understand the matter, the incorruptible body is a body that is built up as fast as it wears out. I may provoke a smile from some when I say that a number of persons now living have such bodies; but Theosophists will understand to whom I refer, for the names of some of these Masters are known. Perfected men like these are the Nagas, or serpents without poison. They have realized to the full what most readers of Jesus' doctrine seem to have overlooked—that to be wise as a serpent is to know the secret of physical regeneration.

In its application to the Tarot, Eight is also the sign for five numerical combinations, representing groups of major trumps. These are formed by the various numbers whose addition, without the repetition of any integer, totals Eight. Three groups contain two figures: 1 plus 7; 2 plus 6; and 3 plus 5. The other two comprise three figures: 1 plus 2 plus 5; and 1 plus 3 plus 4. To give an extended analysis of these combinations would require more space than I have at my disposal. The reader should lay out the cards for himself, and study them carefully, always remembering that each group represents a combination of ideas typified by the single trump whose number corresponds to the total of their numbers. The same rule is to be applied in studying all the other cards; and notes should be kept of all impressions and observations gained from such study.

The title of the eighth trump is Strength. Even in English it conveys the same suggestion of energy that is the leading implicit of Teth; but the French title, "La Force," is even more definite, because the feminine article emphasizes the idea that the power designated is an expression of the

universal feminine principle. We must always remember that Prana, though masculine in its immediate aspect, is of feminine origin, since it is the energy phase of Prakriti. This old Hindu doctrine is in harmony with the discoveries of modern students of psychic phenomena, which indicate that the subjective mind is the seat of telekinetic energy—the force by means of which ponderable objects are moved at a distance without contact, as in table-tipping, in the experiments of Reichenbach with “Odic Force,” and in the phenomena observed in connection with the biometre, an instrument invented by the late Dr. Baraduc, who gave a full account of his observations of psychic force in his book, “Les Vibrations Humanes.”

Investigators who have not had the benefit of the teachings of the Ancient Wisdom stumble upon this force from time to time, and often suppose they have discovered something new; but all their theories, from Mesmer’s “Animal Magnetism,” down to the most recent versions of the “psychic force” hypothesis, are more or less mutilated variations of the Hindu doctrine of Prana.

As a vital force of the human organism, Prana is the source of every person’s strength; and when it is controlled by a trained adept, it enables him to exert a force that nothing can withstand. The technical Sanskrit name for such control is **Samyama**; and by Gematria this word, written in figures, gives a total which may be expressed by 9, the letter-value of Teth. Other Sanskrit terms which give the same result are: **Alambana**, objective contemplation; **Brahma**, the creator of the universe; **Ganesha**, god of wisdom and remover of obstacles, the elephant god who symbolizes the power that comes with wisdom; **Jiva**, the individual soul; and **Prajna**, the highest knowledge, which leads to realization of the Supreme Spirit.

Now, Hindu philosophy declares that the universe is created by the objective contemplation of Brahma, the Supreme Purusha, asserts the identity of the individual soul with the Supreme Spirit, and affirms that all obstacles to complete liberation are removed by realizing that identity.

Is it not curious that all the Sanskrit names for these ideas have the same numerical value as the word for "control of Prana?" Can we avoid the suggestion of Hindu influence in the philosophy that finds outlet in the Kabbalah and the Tarot, when we see that all these ideas are implied by a letter and a picture which represent the direction of the universal radiant energy by a process based upon applied mathematics?

The title of our card, then, leads us to expect that the symbolism will indicate some aspects of the great law that governs all manifestations of Prana. When formulated in human consciousness this law becomes the Intelligence of the Secret; and when it is applied to the control of personal expressions of the radiant energy, it results in the mighty works that the ignorant call miracles.

To illustrate this doctrine a very simple symbolism is employed. The scene is a fertile plain, with a river and trees in the middle distance, and a mountain in the background. In the foreground stands a woman, dressed in spotless white. Over her head is the vital sign of the Holy Spirit, which also hovers over the head of the Magician. Calmly, and without effort, she opens the mouth of a red lion.

The most obvious idea conveyed by this picture is that of mastery; but it is feminine mastery, as opposed to the masculine dominance symbolized by the Chariot. This is in accordance with the rule that each major trump is the anti-thesis of the one that precedes it. Another traditional interpretation of Strength says that it represents the principle of all force. The various writers on the Tarot also agree that the picture stands for courage and fortitude. Papus, with somewhat less than his usual insight, says this arcanum expresses only two ideas—the idea of strength, and the idea of vitality. Attentive consideration of the design, however, shows that it has implicits far more important than any of the surface indications just mentioned.

To begin with, the scene is laid in a valley. The lion is not tamed upon the heights of spiritual consciousness. On

the plain, where vegetation flourishes, where fields are cultivated, where flocks are kept, where cities are built, and where the great drama of human society is enacted—this is where we must learn how to control the fire-principle. Occult students make a great mistake in supposing that they must give up their daily vocations for the sake of gaining the higher knowledge. Under certain conditions, and at particular seasons, it is necessary to get away from the world for a time, and complete isolation is required for the success of certain experiments. These, however, are the exceptions that prove the rule that the great tests of our self-command come to us in the course of business and social life. For it is through our association with our neighbors that all our temptations come, and our response to the thoughts and words and acts of other people is the measure of our self-control. Not without reason does the Biblical allegory of evolution begin in a garden and end in a walled city. Those who bewail the stress of our complex modern life are simply blind to their opportunities.

What we must not lose sight of is the truth that all the intricacies of our every-day experience are variations of a single originating impulse. All the forces that we recognize are modes of one energy; all the forms that we distinguish are built from a single substance; and all the activities around us are working, in one way or another, to the realization of the same Great Aim. Of this truth the mountain in the background is a symbol. It reminds us of the height whereon the Fool stands, and bids us never to forget that the limitations and artificialities that encompass us are as nothing to the pure Spirit which is the I AM in our hearts. The mountain reminds also that the concrete is the expression of the abstract. This has particular reference to mathematics; for, as plains are watered by rivers flowing from mountain springs, so is the field of daily life made fertile by streams of consciousness flowing into it from the heights of abstract thought. Nothing, for example, could be more purely abstract than the calculations which led to the formulation of the theory of the Ether; but when the researches

of mathematicians had made that theory a reasonable assumption, the genius of Marconi, carrying out experiments based upon reasonable faith in something that no man has ever experienced through the senses, was able to produce the miracle of the wireless.

The river and trees in the middle distance recall the stream and grove shown in the picture of the Empress. They indicate that the principles of mental action symbolized by the third card are to be sought for in the law represented by Strength. Until we have become channels for the life-giving stream of the Illuminating Intelligence, we cannot realize the incommunicable axiom. To learn the Great Arcanum, the student must have become, through the generative activity of the subjective mind, a center for the personal expression of the Divine self-knowledge.

Before this can happen, the subjective mind must be thoroughly purified. Even the seeds of evil suggestions must, as the Hindus quaintly say, have been "fried in the fires of contemplation." Ambition must have been destroyed, root and branch. The sense of separateness must have been overcome. The process by which all this is accomplished is an application of the law that the subjective mind is constantly amenable to control by suggestion. Study of sacred books; meditation upon their inner significance; daily and hourly aspiration towards union with the Spirit; persistent repetition, with understanding, of the suggestion that the subjective mind is the vehicle of the all-knowing, omnipotent Self—these are some of the means. Most important of all is rigorous self-examination, having for its object the perfect squaring of thought, speech and action with the principles of the Sacred Science, because it is worse than useless to give formal suggestions to the subjective mind if one continually plants counter-suggestions. In time—and the length of time depends largely upon faithfulness in observing small details of conduct and speech—this course of training cleanses the subjective mind, and it becomes the white-clad woman of our picture.

So transformed, it is instantly responsive to the im-

pulses of the I AM. No slightest antagonism exists between the will of the Spirit and subjective desire. Having thus become an unobstructed channel for the outpouring of the Ego's limitless possibilities, the subjective mind does herself take on the Ego's characteristics. Hence the white-clad woman is given the vital sign of the Magician, to show that through her is manifested the same control of nature that he represents.

In many Tarots the woman closes the lion's mouth, but in Court de Gebelin's version she opens it. This I prefer, because to the idea that she subdues the fire-principle it adds a very significant implicit. "To open the mouth of the red lion" is to render articulate the force he represents. It suggests the giving of the faculty of speech to something hitherto dumb, or the linking together of intellect and instinct in harmonious, concerted action.

The red lion is an alchemical symbol, in addition to being the conventional emblem for the sign Leo. It stands for Sulphur, perfected in its union with the animated Mercury. Alchemical Sulphur is the universal fire-element, of which the root is Rajas. The animated Mercury is the universal water-element, the pure reflecting medium, and its root is Sattva. Hence the picture represents the mastery of Rajas by Sattva, the subordination of passion to wisdom. Consequently Mr. Waite very properly says: "There is one aspect in which the lion signifies the passions, and she who is called Strength is the higher nature in its liberation." (The Pictorial Key to the Tarot, p. 103.)

The lion is the king of beasts. He is an emblem of the supreme force in nature. Eliphas Levi shows that this interpretation of the lion symbol was known to the ancients, for in his entertaining "History of Magic" he gives this free rendering of an old Latin author:

"Let us go further, and affirm the existence of a fire which abounds in images and reflections. Term it, if you will, a superabundant light, which radiates, which speaks, which goes back into itself. It is the flaming courser of

light, or rather it is the stalwart child who overcomes and breaks in that heavenly steed. Picture him as vested in flame and emblazoned with gold, or think of him as naked as love, and bearing the arrows of Eros. But if thy meditation prolongeth itself, thou wilt combine all these emblems under the form of a lion."

The motto that goes with this picture is "Knowledge is power," and the knowledge it represents is intelligent grasp of the law that governs every manifestation of the universal radiant energy. What we understand we can usually control; and to understand the law that governs all manifestations of Prana is to know that the I AM is now, and always, the absolute master of those manifestations, because Prana is a phase of Prakriti, and Prakriti is eternally subject to Purusha, who is the Ego in every heart.

To know that the Self is master of all conditions is to have the only adequate basis for the courage required for practical demonstration. This doctrine implies so much, and seems so contradictory to human experience, that most people laugh at it as pure folly; but it is the unchanging truth in the midst of the illusions that surround us. To make that truth our own, and enjoy the freedom that follows its realization, we must think, speak and act from moment to moment, from hour to hour, and from day to day from the premise that what we know within us as the I AM is identical with the Originating Principle of the universe, which is subject to no condition, limitation or qualification whatsoever, although it is perfectly free to enter temporarily into any form of expression that it wills to assume.

Such thought, speech and action call into manifestation the highest forms of the activity of the subjective mind. She becomes the unspotted mirror of Spirit, and reflects into every corner of personal existence, the light of the Creative Intelligence, which knows just how to adapt all means to the furthering of its ends. Thus every circumstance of personal life is turned to advantage, and "all things work together for good" to the knower and lover of the Supreme Self.

*To be continued.*



## THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

### CHAPTER XI

**W**HAT object was represented by the ancient sign for Yod? Occultists give different answers to this question. Some say the letter was a picture of the forefinger, extended as a sign of command. Others hold that it was a phallic symbol. A third notion is that the character was not intended to represent any object at all, because it was the sign of Spirit, which transcends all forms. Those who believe this tell us also that the other letters of the Hebrew alphabet are all produced by different combinations of Yod. In "The Tarot of the Bohemians," Papus develops this theory with characteristic ingenuity.

"The synthetic study of nature," says he, "had led the ancients to conclude that one law only existed, and ruled all natural productions. This law, the basis of analogy, placed the Unity-principle at the origin of all things, and regarded them as the reflections at various degrees of this Unity-principle. Thus, the Yod, which alone forms all the other letters, and therefore all the words and all the phrases of the alphabet, was justly used as the image and representation of this Unity-principle, of which the profane had no knowledge"

This doctrine is very plausible, and seems to agree with many ideas that are unquestionably connected with Yod by Kabbalistic authorities. The main objection to it is that only in the square Hebrew, which is by no means the original alphabet of Israel, is this letter the small, comma-shaped dot that a fanciful mind might suppose to be the structural unit, so to speak, from which all the other signs were developed. A very brief examination of the com-

parative tables in Taylor's "The Alphabet," or in the article, "Alphabet," in the Encyclopaedia Britannica, will be sufficient to convince the reader of this. It will be evident also that the earlier forms of this letter give no support to the opinions which make it a phallic symbol or a picture of the extended forefinger. It is, in fact, now generally conceded that the pictograph used in the ancient Aramaic and Phoenician alphabets probably represented the object designated by the letter-name, which means "a hand."

With the implicits of the word "hand," therefore, I shall begin my interpretation of the letter. By making this my starting-point I seek to avoid the danger of reading into the symbol meanings which have no true connection with its original significance. I hope to be able to show that this restriction entails no loss of genuine doctrine. My task, then, is to trace the occult meanings of Yod given in the Sepher Yetzirah, and other Hebrew theosophical works, to the ideas that all men associate with the human hand.

By way of introduction, let me quote the words of one whose knowledge of life is literally the work of her own and her teachers' hands. In an essay, "The Hand of the World," published some time ago in "The American Magazine," Helen Keller writes:

"All our earthly well-being hangs upon the living hand of the world. Society is founded upon it. Its life-beats throb in our institutions. Every industry, every process, is wrought by hand, or by a superhand—a machine whose mighty arm and cunning fingers the human hand invents and wields. The hand embodies its skill, projects and multiplies itself, in wondrous tools, and with them it spins and weaves, plows and reaps, converts clay into walls, and roofs our habitations with trees of the forest. It compels Titans of steel to heave incredible burdens, and commands the service of nimble lackeys which neither groan nor become exhausted. Communication between mind and mind, between writer and reader, is made possible by marvelous extensions of the might of the hand, by elaborate reduplications of many-mentioned fingers. I have touched one of

those great printing-presses in which a river of paper flows over the types, is cut, folded, and piled with swift precision. Between my thoughts and the words which you read on this page a thousand hands have intervened; a hundred shafts of steel have rocked to and fro, to and fro, in industrious rhythm.

“The hand of the world! Think how it sends forth the waters where it will to form canals between the seas, and binds the same seas with thought incorporate in arms of stone! What is the telegraph cable but the quick hand of the world extended between the nations, now menacing, now clasped in brotherhood? What are our ships and railways but the feet of man made swift and strong by his hands? The hand captures the winds, the sun, and the lightnings, and despatches them upon errands of commerce. Before its irresistible blows mountains are beaten small as dust. Huge derricks—prehensile power magnified in digits of steel—rear factories and palaces, lay stone upon stone in our stately monuments, and raise cathedral spires.”

The hand, then, is the supporter of life, the instrument of progress, and the executive that realizes our aims. What could be more natural than to choose it as a symbol for the Supreme Spirit? In all parts of the world, in every age, God has been thought of as the Great Hand that designs, builds, preserves, and destroys the visible universe. The Persians carved hands at the ends of the rays proceeding from the solar orb that was their chief symbol of the Deity; the Mexican god of earthquakes was Huemac, “strong-hand;” the Zapotecs worshipped before the image of a hand carved from precious stone; and the Mayas typified their peaceful teacher-god, Quetzalcoatl, as a working hand. The artists of the early Christian centuries depicted God the Father as a hand emerging from a cloud; and to this day, in Hindu temples, the transforming power of Spirit, personified as Shiva, is represented by the same emblem.

Kabbalists, therefore, adopt the instinctive symbolism of all mankind when they make Yod, the hand, the sign of Divine Royalty, and of the principle and origin of all things.

In this connection, let me quote a passage from the "Lesser Holy Assembly," which, in a few short sentences, combines ideas familiar to Christian, Persian, and Hindu thinkers. "This beginning, which is called Father," we read in the eighth chapter, "is comprehended in Yod, which depends from the Holy Influence. Yod, therefore, is the most concealed of all the letters. For Yod is the beginning and end of all things." Christian thought is distinguished for its development of the idea of God as Father of men, and this was the aspect of God that Christian artists represented by a hand; the hands at the ends of the sun-rays in Persian sculptures indicated the idea that all manifestations of working power in this world are forms of the influx of the universal energy, or "Holy Influence," specialized for this planet in the light and heat of the sun; and the hand of Shiva, creator and destroyer, is, for Hindus, the sign of that which Christians call the "Alpha and Omega," the beginning and end of all things.

In the Kabbalah, as in other versions of the Ancient Wisdom, that beginningless beginning is conceived to be a bottomless, eternal Will. Hence the Sepher Yetzirah assigns to Yod the path called "Intelligence of Will." What makes man, as the Bible says, "a little lower than God," is his ability to see the manner in which the Universal Will expresses itself through nature, his power to reason out new lines of future action by inference from his observation of existing conditions, and, more than anything else, his possession, in the hand, of a tool by means of which he can apply his knowledge. His hands enable man to share in the divine government of the universe. This participation in the Great Work is what Jesus called "entering the kingdom of God." To enter the kingdom, he said, we must do the will of the Father, and this implies that God reveals His purposes to those who have learned how to watch what goes on around them. Jesus knew that man can find out what God wants in the world. The central thought in his doctrine is that the works of our hands ought to be devoted to the realization of our share of the great enterprise ini-

tiated by the Grand Architect. The whole plan of that stupendous undertaking is beyond our comprehension, but we shall be able to find out whatever we need to know for the successful accomplishment of our personal share in each day's work.

As we learned from our study of the Hierophant, God is our Teacher. He speaks to us in that Inner Voice which instructs those who listen to it. What we learn is the free gift of the Spirit. Thus the Kabbalah says that Intelligence of Will has its origin in Chesed, the Sefirah of Mercy. The Divine Benevolence, or self-givingness, is nowhere more clearly shown than in this direct communication of the Father's wisdom and knowledge to His children.

The more we listen, the more we learn, and throughout the course of our instruction one point is emphasized: the aim of creation is the realization of the symmetry, perfection, and nice adaptability of form to use which constitutes true Beauty. Sacred books repeat this again and again. It is a doctrine which accords with all that is highest and holiest in human thought. In it we find the best guide to right action.

Is what I am doing something that will make the world more beautiful? If you can answer that question in the affirmative, you may be sure that you are doing the right thing. Your standard of beauty must be high. It must look for the realization of perfection. It must foresee the time when here on earth we shall have a society in which every member is perfectly adjusted to every other member, and in which the conditions of environment will nowhere oppose themselves as obstacles to our wills. Such a society would be one in which every person was fully conscious of his true place in life, was fully aware that his personality was a center for the direct manifestation of the limitless power and wisdom of Spirit. It would be a society of Masters, in whose environment nothing could be any hindrance to their eternal progress.

That the books of the Ancient Wisdom teach the possibility of making this planet the abode of such a race of per-

fectured human beings is well understood by advanced occultists. To many, at first, this ideal may seem to be a very distant goal; but the existence of men and women who have already reached the stage of development required of the persons who would form such a social order is declared without reservation by those who know, and there are numbers of persons now living who have first-hand knowledge that this declaration is true. In various parts of the world today are living persons who have been liberated from all bondage, and they are the leaven that shall work in the meal of humanity until the whole race has been transformed into their likeness.

These liberated souls have attained to union with the Supreme Spirit. No description of their state is possible in ordinary language, because it transcends the experience of the senses, and our common speech is based upon sensation. The Hindus describe the condition of the liberated soul as "Bliss-Absolute," and medieval Christian mystics wrote of it in terms that show why Kabbalists make Yod the sign of "coition." Here the physical fact veils a spiritual mystery. It represents the union of the personal soul, which is personified in religious allegories as the Woman, with her Lord, who is the Christ, or Supreme Purusha. In that ecstatic blending of the personal with the universal we receive our highest and holiest intimations of the Divine Will.

In the occult sciences, moreover, the term "coition," and its synonym, "copulation," have a special technical significance apart from their mystical meaning. In astrology "coition" and "conjunction" are identical; in alchemy "copulation" designates the union of the philosophical male and female, the fixed and the volatile, after their separation and purification. This union is what is sometimes called the "Chymical Marriage." It joins the volatile and the fixed in the sublimated First Matter. The latter, in spiritual alchemy, is the secret crystal, or transparent jewel of conscious self-identification with the Supreme Purusha

At that marriage, symbolized in the New Testament by

the story of the wedding at Cana, the water of the purified subjective mind is changed into the wine of complete realization. That which is merely the power to dissolve, reflect, and hold in suspension has added to it somewhat that is derived from a higher nature. It is water still, but it has been infused with the masculine principle which Greek mythology personifies as Dionysos, the deity of the vine. There is a wealth of suggestion in this allegory, and every reader of these pages will find it profitable to meditate upon it. I cannot here develop it further, because other aspects of the meaning of Yod have, at this time, a greater claim upon our attention.

In the zodiac, this letter corresponds to Virgo. As this sign is the nocturnal house of Mercury, it may be said to represent the negative aspect of the principle symbolized in the major trumps by the Magician, as contrasted with the positive aspect, which the Tarot illustrates by the Lovers, who correspond to Gemini, the diurnal throne of the same planet. In many respects the Hermit is the exact opposite of the youth who is the central figure of the sixth card; but we shall discover presently that both the sage and the young man are symbols of the same principle that is represented by the Magician.

That principle, it will be remembered, is the specialization of the Supreme Creative Energy represented by the Fool. Now, the Fool stands for Aleph, which has a numerical value of 1, and since the numerical value of Yod is 10, which may be reduced to 1, it is evident that Yod and Aleph are alike in essence. Again, we know that the number 10 is the extension of 4, and that it is the reduction of the extension of 7. Hence we may also seek for sidelights upon the meaning of Yod in the secret doctrines implied by Daleth (4) and Zain (7). In other words, the picture of the Hermit ought to be a development of ideas implied by the Fool, the Empress, and the Lovers.

The numbers printed on the cards just named are 0, III, and VI. Their sum, IX, is the number of the card assigned to Yod. Again, we should remember that the ex-

tension of Eight is Thirty-six, or Three plus Six. In Tarot numerals, it denotes the combination of the generative, self-extensive power of III, or the Empress, with the reciprocal activity of the spiritual and material natures, presented to us in the symbolism of VI, or the Lovers. As VIII is the number of Strength, and its extension is reducible to IX, we see that the Hermit should represent a development of the ideas which we considered in the preceding chapter. He should show us, that is, the immediate consequence of the mastery of the fire of nature by the purified subjective mind. Finally, the sum of all these numbers of the major trumps that are connected with the Hermit (0, III, VI, and VIII) is 17, and as this reduces to 8, it brings us back at once to the proposition just stated, that the Hermit is the direct consequence of what is typified by Strength.

The Hermit is what the Hindus call an "Apta." He is an initiate and a prophet. His gift of prophecy is the logical result of his knowledge of natural laws. It is by no means miraculous. If a man perceives a great truth, and knows how, by concentration and meditation, to make his perception the starting-point for a subjective process of deductive reasoning, he cannot help prophesying. For the subjective power of deduction is perfect, and it works out every premise to the smallest details of logical application. Give a man accurate knowledge of the existing conditions in the life of a person or a nation, and if that man is an initiate, he will be able to foretell the inevitable outcome of persistence in any given course of personal or national conduct.

From the most ancient times this gift of prophecy has been identified in the occultism of numbers with Nine, because Nine, as the final term of the integral series, represents that completeness of spiritual development required of the true prophet. For although prophecy is a gift of the Spirit, the natural talent for prediction requires a long course of special training before it can be exercised in its full perfection. The schools of the prophets mentioned in the Bible were devoted to giving such training to young men who had the natural gift of rapid subconscious deduc-

tion, and the traditions and methods of those ancient associations of initiates have been kept alive to this day by a body of illuminated men and women who are best known to Theosophists, perhaps, as the Great White Lodge.

In his "Mystic Thesaurus," Whitehead points out that 9 is the ultimate power of one place, 99 the ultimate power of two places, 999 of three places, and so on. Hence, says he, "The Infinite Cosmos may be represented by a series of nines of infinite places. The Number of the Infinite is therefore 999,999,999." The Infinite, in one sense, may be thought of as that which eternally reproduces itself, and this continual self-reproduction is one of the most striking properties of the number Nine. Multiply any number by Nine, and the result will be a number that gives Nine as the sum of the digits composing it, when that sum is reduced to its lowest terms. The extension of Nine, moreover, is 45, which reduces to Nine. Each of these peculiarities of the number is a mathematical symbol of the truth that whenever the Perfect enters into manifestation it must be supposed to complete its work, and manifest itself perfectly. The undertakings of Omnipotence cannot fail, and the complete expression of the Supreme Spirit must be that Spirit itself.

Some of the properties of Nine are remarkable for their close resemblance to those of Zero. Multiply any number by Zero, and the result is always Zero. We have just seen that the same thing happens when a number is multiplied by Nine. Again, the reduction of any composite number, say, 2304057026, is the same if we substitute nines for zeroes. The sum of the digits in this example is 29. If we put nines in place of zeroes, the total becomes 56. In their final reduction both 29 and 56 are represented by the number 2. Again, divide by Nine any number composed of digits whose sum is not reducible to Nine, and the remainder will always be a digit that expresses the reduction of the original dividend. For example, 56 divided by 9 leaves a remainder of 2, which is the ultimate reduction of 56. Thus to divide by Nine any number which is not a multiple of Nine is

analogous to dividing the same number by Zero. What is left is always the essence of the original number. That these analogies were known to the inventors of the Tarot will be evident to anybody who will compare Fool with the Hermit.

In his "Kabbalah of Numbers" Sepharial says that Nine signifies regeneration, new birth, spirituality, sense-extension, telaesthesia, clairvoyance, clairaudiance, prediction. He also calls it a number of obscurity, exile, and mystery. These meanings, it is clear, have direct reference to the state of the liberated personality after it has passed the great initiation.

They correspond exactly to the implicits of the titles of the ninth key, which is sometimes called "The Sage," sometimes "The Capuchin," but most often "The Hermit," which is the oldest and best designation. The word "hermit" has an interesting history. It is derived from the Greek for "a desert," which, in turn, comes from a Greek adjective meaning "desolate, lonely, solitary," akin to another Greek root meaning "secretly," softly, gently, quietly. Philologists trace these Greek words to a Sanskrit original which means "to stop, rest, be content."

The direct correspondence to the occult significance of Nine is evident. To stop, or rest, indicates the completion of a task. To be content is to know the bliss of realization. Nor should we overlook the side-light of gentleness and repose suggested by the Greek derivation. That for which the Hermit stands is calm, effortless, and free from all trace of violence. Before all else it implies peace.

The Hermit is a yogi. He has gone into the desert, and there, like Moses, Jesus, Paul and other initiates, he has heard the Voice of the One Teacher. The chains of illusion bind him no longer. He is free from desire. Above all else, he knows the Divine Will. He does not seek, for he has found the treasure of treasures, the pearl of great price. He is beyond the necessity for action; and none of the aims and ambitions that drive the ordinary man to action have any influence over him. He stands for more than the mere

cessation of endeavor. He represents complete realization. He knows to the full his identity with the Supreme Spirit. He has attained Nirvana, has entered the kingdom of heaven.

A hermit voluntarily separates himself from the world. His pursuits are not those of this life. To the average man his pleasures would bring no happiness. The multitude scoff at his opinions. Men avoid him, for in his presence they feel ill at ease. Thus he is lonely, often friendless, and without fixed abode. Yet he is contented and happy, while other men are miserable.

In a higher sense, the Hermit is "He who dwells alone, apart from all others. He is the first, and He is also the last, for besides Him there is none other." He is the perfect Intelligence of Will, the Pure Consciousness of the Supreme Spirit, knowing as a whole, and in every detail, exactly what it purposes to accomplish in the Great Work. The illumination of a sage is merely a personal expression of the universal self-knowledge of the I AM. A hermit who finds God finds that he is one with the Father. He realizes, better than I can ever hope to put it into words, that his illumination is not something that he has won, as a prize, or a reward for his personal efforts. He sees that it is the free expression of the boundless grace of Spirit. For this is the very heart of illumination: to know that there is but one Thinker of all thoughts, one Actor of all activities. That One is alone, unaccompanied, unattended, unique. He is the Supreme Purusha. His solitude is that of superiority. He stands, without a second, upon the heights.

Again, as implying isolation, the title of this card reminds us that isolation, **Kaivalya**, is a Sanskrit term having a special technical sense of the yoga philosophy. Vivekananda writes:

"Isolation, that is the goal; when it is attained, the soul will find that it was alone all the time, and it required no one to make it happy. As long as we require someone else to make us happy we are slaves. When the Purusha finds that It is free, and does not require anything to complete

itself, that this nature is quite unnecessary, then freedom is attained. Then comes this Kaivalya. When the soul realizes that it depends on nothing in the universe, from gods to the lowest atom, that is called Kaivalya (isolation) and perfection. It is attained when this mixture of purity and impurity called mind has been made as pure as the Purusha itself; then the Sattva, the mind, reflects only the unqualified essence of purity, which is the Purusha." (Raja Yoga, p. 206.)

The Tarot picture that corresponds to these ideas needs little explanation. Every detail of the symbolism confirms and rounds out the impressions we have already received from our study of the letter, the number, and the title.

The time is night. On a snow-capped mountain stands a bearded old man, wrapped in a long cloak, with the cowl drawn over his head. In his right hand he holds aloft a lantern, wherein the light is in the form of a six-pointed star. This light he shelters from the wind with a fold of his garment. In his left hand he carries a staff, curiously shaped, with a knob at the top which resembles a serpent's head. The sage gazes intently downward, as if watching the path by which he has climbed, and he seems to be lighting the way for other travelers.

In almost every particular, this card is the antithesis of the one that bears the Zero sign. The Fool, clad in bright raiment, stands on a height, it is true; but from that height he sees another beyond, and the rising sun behind him implies the beginning of a process of manifestation. The Sage, in a plain robe of gray, has reached the height toward which the Fool was looking, and in the darkness that suggests the end of labor, he looks down in retrospection.

No contrast could be more complete, but the Fool and the Hermit, nevertheless, represents two aspects of a single reality, even as Zero and Nine are symbols having practically the same mathematical properties. For if we may conceive Spirit as the beginning of all things, as the eternal youth playing all the parts in the drama of manifestation (for sport, as Manu tells us), so may we also think of It as

the end of all, as the Ancient of Days who, as He who is older than all, is the First Experiencer, and is, in consequence, the Light-bearer for all creatures.

The lantern, sheltered from the wind, is a familiar symbol for the perfect concentration of the mind in yoga. Its light, a six-pointed star, has a deep meaning for students of Oriental philosophy as well as for Kabbalists. As I understand it, the particular significance of the symbol as used in this picture is that the light of true illumination results from the perfect balance and blending of the activities of the objective and subjective minds. It is, in brief, the logical outcome of the subjective process of deduction, starting from a reasonable premise formulated as the result of objective experience and inference.

As drawn in my revised version, the staff of the Hermit combines ideas suggested by the Tarots of Court de Gebelin and Oswald Wirth. Like the older of these two, it has two curves, and the handle is shaped like a serpent's head; and it follows Wirth's version in being a jointed rod, having seven points, including the tip and the handle. It symbolizes the spinal cord, the seven centers, or chakras, and the serpent-force. The Hermit holds it in his left hand, because he who has reached the heights has no longer any need of actively employing the force it represents.

This key, then, may be interpreted (among other things) as a symbol for success in yoga. It signifies liberation from the bondage of sense-life. It has been written: "One so freed from the bondage of the senses transcends all material relations, and becoming all supreme light, regains his own Self. It is beyond mortality, beyond fear. It is Truth. Truth is only another name for the Absolute."

They who enjoy this experience do not raise themselves, although prior to it they seem to themselves to be climbing the steep path of hard and tedious practice. In reality, as Paul said, they are "caught up." Through the illumination of highly developed men the Universal Mind knows itself. For One Life is manifest in all that lives, and One Mind enters into all experiences.

*To be continued.*



## THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

### CHAPTER 12

**I**N the pictorial alphabet of the early Semites, the sign for Kaph represented the palm of the hand. From this pictograph two sets of implicits may be derived. The first is a development of ideas connected with the fact that the palm is the active working part of the hand, and all the implicits of this group have their origin in the verb "to grasp." The second chain of association begins with the universal belief that the palm is a map of life, which affords a skilled reader an accurate record of the past, and enables him to make a reliable forecast of future probabilities.

As an ideograph for the verb "to grasp," Kaph is rich in suggestion. The reader who desires to understand its full meaning should consult a dictionary, or a thesaurus, where he will be able to trace the various associations of ideas that are related to this verb in greater detail than I can give them in this chapter, where I must limit myself to such implicits as show most clearly the thought-connections between the pictograph, the ideas assigned to the letter Kaph by Kabbalists, and the symbolism of the corresponding Tarot trump.

To grasp is to take possession of, and whatever we grasp we have or hold as our property. We master it and control it. Over it we exert a restraining and directing influence. Thus, grasp implies regulation, government, and guidance. These ideas are closely related to others that we have considered in previous chapters. They imply knowledge, power,

authority, domination, and the like, and bring to mind the same general associations that the Tarot represents by the Magician, the Emperor, and the Chariot.

By an easy transition, the physical act of grasping becomes a sign for the process by which we lay hold of things with our minds. When a man thoroughly understands a subject, and is conversant with all its details, we say that he has a good grasp of it. Furthermore, our word for full and complete understanding, "comprehension," comes from Latin roots that call up a mental picture of a grasping hand.

Comprehension is closely allied to the idea of possession. One of the conditions for maintaining our hold on things of the physical plane is that we shall understand them. A man may inherit a great property, but unless he grasps it mentally he cannot really call it his own. He will be always at the mercy of his agents. As Goethe says, "What we do not understand we do not possess."

As a symbol for control, the grasping hand suggests the shaping of means to ends, the modification of conditions by action based on exact knowledge. Thus it represents the imposition of the human will upon the forces of nature, is the sign for applied science, and refers particularly to the utilization of occult laws in magical operations.

Perhaps the most important meaning of the symbol is self-control based upon self-comprehension. The ancients condensed the whole of their wisdom in the single maxim, "Know Thyself," and all the wonders of modern civilization are but the development of the same thought. We study no branch of science for itself alone. Always, whether we are conscious of it or not, the real purpose of study is to find some point of contact between the Ego and its environment. We seek ever to discover our relations to various classes of facts, in order to adapt that relation in such a way as to bring about the realization of our aims. We study nature to learn about ourselves. He knows all things who really knows himself, and he who masters himself is master of everything else.

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The belief that the lines of the palm are characters which enable us to learn to know ourselves is one of the oldest in the world. It has been held among all races from the earliest times. There is reason to think that the Chinese had developed a well-defined system of palmistry 3,000 years before Christ, and among the Hindus it has long been looked upon as an important method for judging character, deciphering the past, and revealing the future. That this belief was shared by the ancient Hebrews we learn from a passage in the Book of Job (37:7), where Elihu says: "He sealeth up the hand of every man; that all men whom he hath made may know it." It is certain, also, that chiromancy was a favorite study among medieval Kabbalists and occultists; and as it must have been some of these who devised the Tarot as we now have it, we may be sure that the ideas of destiny, and the like, associated with the palm of the hand, influenced their choice of a symbol for the secret meaning of Kaph. I shall not elaborate this point here, because we shall consider it in greater detail when we come to analyze the tenth major trump.

"Intelligence of Conciliation" is the Kabbalistic path assigned to Kaph. In attempting to discover its correspondence to the letter, we must remember that English words now used as equivalents for Hebrew theosophical terms should almost always be understood in their older meanings, because they were first employed by occult writers who lived several hundred years ago. The modern sense of "conciliation," for example, has little apparent connection with any of the ideas implied by a grasping hand; but the relation becomes plain enough when we learn that to conciliate—which comes from the Latin for "to draw or bring together"—meant originally "to acquire, to get, or to win."

Very likely it was because we do not really acquire anything, or make it really our own, until we have fitted it into its proper place among the rest of our possessions, that, in course of time, to conciliate came to mean "to render accordant or compatible, to harmonize, to equilibrate, to bring into agreement." In this sense it implies the accom-

modation of differences, adjustment, and the bringing of order out of chaos. Such adjustment of conditions is exactly what the letter Kaph suggests. It is accomplished by none but those who understand perfectly what they are trying to put in order, and know just how to put their knowledge into practice.

Kabbalists declare that Intelligence of Conciliation is that "which receives the divine influence, and by its benediction influences all existing things." Here is a direct intimation that the life and labors of man, symbolized by the palm of his hand, are the channel through which the power of the Supreme Spirit flows into the world to bless and beautify it. We are sons and daughters of God, and of like nature, essentially, with our Father. To us He transmits His powers, and through our exercise of this gift we may share in the Great Work of self-expression for which He created the universe. When we realize the depth and beauty of this doctrine of the Ancient Wisdom, it glorifies all the works of our hands.

The Intelligence of Conciliation is known also as "the Rewarding Intelligence of those who seek." It is that which fulfills the promise, "Seek, and ye shall find." It is what theology calls Providence. God provides abundantly for those who diligently seek out the Way of Life. To find the Self is to come in contact with a boundless source of supply.

To provide, literally, is to foresee, and it is possible for us to share in the Supreme Spirit's perfect foreknowledge. God provides for us by enabling us to forecast accurately the results of present conditions. To do this is to hold the key to success. The fortunate man is he who has the knack of seeing what will be in what is. This is why Jesus laid so much emphasis on the search for the kingdom of God. That kingdom is the Divine Method in the universe. He who grasps and applies the principles of that method succeeds, because his knowledge enables him so to adjust his personal activities that they are all in harmony with the central purpose of the Great Work.

Whatever we know of the future is our personal reflec-

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tion of the divine foreknowledge. Our comprehension of natural laws is the result of divine revelation. God speaks through a Galileo, a Newton, or an Edison as truly as He did through Moses, or Elijah, or Isaiah. His greatest revelations are the principles of mathematics; and all His benevolence is, as it were, accurately measured out. The Kabbalah teaches that the very essence of the Divine Mercy is just compensation. Thus it is only natural that Chesed (Mercy, or Benevolence), whence rises the path of Intelligence of Conciliation, should be the seat of the mathematical Measuring Intelligence. Our knowledge of the Divine Method is not complete until we have learned the secret science of numbers, which gives us the fundamental principles that must be used in the work of mastering circumstances.

Kabbalists call attention to this doctrine when they say that the path of Intelligence of Conciliation is the channel through which Chesed projects Netzah, or Victory. Netzah is the seat of Occult Intelligence, or understanding of the hidden laws of nature. All human knowledge of these laws is founded on mathematics; and our mathematical perceptions, since they spring from intuitions common to all men, are truly the free gift of the Spirit. Our search for truth is prompted by the One Self, and from the same exhaustless source of wisdom we receive the intuitions which ripen into full mental grasp of the Law. We gain our freedom by knowing the truth, and what we know is unperceived by those who remain in bondage to the illusions of the senses. It is that truly Occult Intelligence which, according to St. Paul, is "even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory."—(1 Corinth., 2:7.)

As a double letter, Kaph stands for a pair of opposites—wealth and poverty. This is a contrast similar to that of life and death, attributed to Beth. The only real wealth is that which makes him who possesses it better able to express the infinite possibilities of the I AM. True wealth is abundant livingness; and whatever limits that livingness has in it the seeds of death and poverty.

Wealth and poverty, again, are the extremes of fortune. They are the opposite poles of the life-map in the palm. Almost always the first question asked of a palmist is: "Will I ever be rich?" The wise professor of the art will answer: "You are rich now. Learn how to get your wealth out into the plane of visible manifestation."

The planet assigned to Kaph is Jupiter. Astrologers say that persons born under its influence are likely to succeed in their undertakings, because they are rich in the mental and physical qualifications for success. The true Jupiterian is cheerful, optimistic, tactful, and brimming over with vital magnetism. He goes out of his way to help others, and has a wide circle of friends. He is a born leader, and generally holds some important executive position. In short, he possesses the characteristics that the Tarot symbolizes by the Magician, the Emperor, and the Chariot.

In occult mathematics the numbers of the three trumps just mentioned are closely related to that of the card which corresponds to Kaph. The latter bears the number ten. The reduction of 10 is 1 (the Magician); 10 is the extension of 4 (the Emperor); and 10 results also from the first reduction of the extension of 7 (the Chariot).

Ten is a particularly significant number. The Pythagoreans regarded it as a symbol for the perfection and consummation of all things. In their system it summed up all the relations of numbers and harmony. This doctrine may have been what Aristotle had in mind when, in his "Metaphysics," he wrote, "Some philosophers hold that ideas and numbers are of the same nature, and amount to ten in all." According to Eliphas Levi, ten "is the absolute number of the Kabbalah, and the key of the Sephiroth." Madame Blavatsky calls it "the sacred number of the universe," and "the number of all human knowledge." This last statement, the reader will observe, points very definitely to the connection between ten and the idea of comprehension suggested by the letter Kaph. Madame Blavatsky says also: "The whole astronomical and geometrical portion of the secret and sacerdotal language was built upon the number ten, or

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the combination of the male and female principles.”—(Secret Doctrine, 1; p. 362.)

Like nine, the number ten reproduces itself eternally. Its extension is 55, which reduces to 10. The number 55, or 5 plus 5, is a mathematical symbol for the letter-name Heh, since the value of Heh in the Hebrew alphabet is five, and the letter-name is spelt Heh-Heh=5 plus 5, or 55. This gives us another link between the number 10 and the Emperor, which is the trump that corresponds to Heh. Nor should we forget that since the Emperor owes his dominant position to his relation to the Empress, he really implies the union of the male and female principles which Madame Blavatsky tells us is typified by the masculine 1 and the feminine 0, united in 10.

In the fourth paragraph of the first chapter of the Sepher Yetzirah, we read:

“Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven. Understand this wisdom, and be wise in the perception. Search out concerning it, restore the Word to its creator, and replace Him who formed it upon His throne.”

This admonition to “search out concerning the number ten” in order to “restore the Word” refers to the secret meaning of the Tetragrammaton, Yahweh. This is spelt Yod-Heh-Vau-Heh, so that it stands for this sequence of letter-names: IUD-EE-VV-EE. This sequence of letters may be represented in figures as 10, 6, 4; 5, 5; 6, 6; 5, 5. The sum of these is 52, so that the esoteric number of the Tetragrammaton is exactly double the sum of the values of the single letters composing it. Its exoteric number is 26, and the integer that sums this up is 8; but the sign of the occult significance of the Great Name is 7, or 5 plus 2.

As we are now dealing with the values of Hebrew letters, we know that the exoteric meaning of Yahweh is related to the letter Cheth, which corresponds to the Chariot. The esoteric meaning, on the other hand, is connected with Zain, which corresponds to the Lovers. Thus we know that

the card which bears a number equal to the sum of the numbers of the Chariot and the Lovers ought, if our hypothesis of Tarot interpretation be correct, to symbolize both the open and the hidden meanings of the Tetragrammaton. That card is the trump called "Death," and in Chapter XV I hope to be able to show that it does indeed represent the complete significance of the Sacred Name. At present, however, I need only call attention to the fact that its number, thirteen, reduces to four, the number of the Emperor, which we have found to be connected with the tenth trump in other ways.

On the Kabbalistic tree, ten is the number of Malkuth, the Kingdom, which is the Sefirah that represents the whole universe. Malkuth is said to encircle all the other Sephiroth, and Kabbalists identify it with the Shekinah, which Madame Blavatsky declares to be the same as the Mulaprakriti of the Hindu philosophers. Mulaprakriti is the Great Mother, the root-substance of the universe, "from beyond and through which vibrates the sound of the verbum, and from which evolve the numberless hierarchies of intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose essence is spiritual Force, whose substance is the Elements, and whose bodies (when needed) are the atoms." As the number of the Shekinah, therefore, ten stands for that which the Magician studies, for that which makes possible the dominion of the Emperor, and for that which is the vehicle of the Charioteer.

In modern numeration this number is written with two figures, but in more ancient systems of notation it was indicated by either a circle with a vertical diameter, or a circle enclosing a swastika. The latter represented the tetraktys, or Pythagorean four, which extends itself into ten. Each of these ancient signs suggests a wheel—one of the oldest sacred symbols. Among the ideas suggested by it are: (1) the sun; (2) the universe; (3) the Law.

I have explained in previous chapters that solar symbols do not refer exclusively to our sun. The early initiates knew, as well as we do, that the center of our world-system

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is but one of many similar bodies, which may be thought of as distributing-stations for the universal radiant energy; and whenever they used the wheel-symbol, they had in mind the energy, not the body that distributes it to this planetary system. From that power, they also knew, proceeds the whole universe; and they were likewise fully cognizant of the fact that the process of manifestation is one of cyclic evolution, which presented itself to their imagination as an ever-turning wheel. Thus we find mention of wheels in the vision of Ezekiel, in the Stanzas of Dzyan, and in the writings of Jacob Boehme, to mention but three, out of almost innumerable references. The wheel of evolution is what determines all the conditions of human life. It is the Law that we must—every one of us—fulfil. To its whirling circumference we are bound, from incarnation to incarnation, until we find the way to the Center, where there is eternal rest.

It is not surprising, therefore, that a wheel is the main symbol of the Tarot trump corresponding to ten. This card is entitled "The Wheel of Fortune." In French, the word "wheel" is feminine, and this will help us to remember that the ever-turning wheel of manifestation is the working of the mysterious power of Purusha—the feminine principle Prakriti.

This wheel, moreover, is definitely identified with Fortune, or the Latin goddess Fortuna. Students of mythology will recollect that the origin of Fortuna in the Roman religion is obscure. She appears to have been a foreign deity. Later she became identified with Isis; and the name, Panthea, by which she was sometimes invoked, shows that she was also supposed to combine the attributes of all the gods. When the Tarot was invented, she had long been thought of as a personification of the universal feminine principle. The secret significance of "The Wheel of Fortune," therefore, is "The Wheel of the Great Mother."

The version of the tenth major trump upon which I shall base my analysis of the symbolism is practically the same as the one given by Court de Gebelin in "Le Monde Primitif."

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It shows a six-spoked wheel, hung between two uprights. The latter rise from a base drawn in such a manner that casual observers will be unlikely to notice that it is really a skeletonized square plinth. At the top of the wheel is a sphinx, and the composition of this figure is so arranged that its main outlines are enclosed within the sides of an equilateral triangle. The wheel turns counter-clockwise. On the left side Typhon descends, while Hermanubis rises on the other side.

The base of the wheel is a 4 by 4 square. In the picture it is drawn thus:

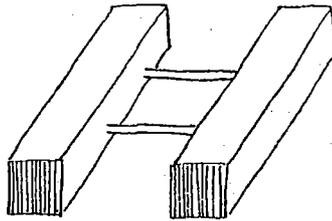


FIG. 1

but its real meaning becomes apparent when we supply the missing lines, as follows:

15	10	3	6
4	5	16	9
14	11	2	7
1	8	13	12

FIG. 2

Here we have the magic square of sixteen cells, known as the square of Jupiter. It gives the number thirty-four as the sum of its figures in each vertical, horizontal, or diagonal line. (See Chapter VI, in THE WORD for September, 1916.) Symbolically the number thirty-four denotes the union of three, the Empress, with four, the Emperor, and its reduction, seven, is typified by the Chariot.

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All this, it is evident, corresponds exactly to various points that we have already considered in the present chapter.

The two uprights that support the axle of the wheel are twice the length of one side of the base; and thus each upright represents the number eight, and the two together stand for sixteen. In the Tarot, sixteen is the number of the Tower, and when we come to study that trump we shall see that what it represents is, indeed, the support, as it were, of the ever-turning wheel of evolution. What we have already learned, however, will throw considerable light on the subject. For 16 is one, or the Magician, and six, or the Lovers, and if we have mastered the meaning of those two trumps, together with its synthesis in the Chariot, which bears a number representing their sum, we ought to be able to form a pretty definite idea of the nature of that which is represented by the two uprights in the tenth key. To this I may add that the supports of the wheel are also practically the same as the two pillars of the High Priestess. Need I say more?

The diameter of the wheel is equal to the length of one of the uprights. Thus it corresponds to the number eight, and so to the Tarot trump, Strength. The number eight, moreover, is directly connected with the wheel-symbol, for it is the integer from which, by extension, we get the solar number, thirty-six.

We may say, therefore, that the base of the wheel denotes the number four, that the uprights stand for sixteen, and that the wheel itself is a symbol of the number eight. The sum of these numbers, therefore, should be a numerical synthesis of the whole design. That sum is twenty-eight, the extension of seven, which is ten by reduction, and one by final reduction. All that the Wheel of Fortune stands for, in other words, is the unfoldment of the mysterious power of Prakriti, the High Priestess, through her activities in governing the manifestations of the universal radiant energy, as depicted in Strength. This unfoldment, and these activities, are always under the direction and control of the

Purusha—the Onlooker represented in the Tarot by the Magician, the Emperor, and the Charioteer.

In the tenth trump Purusha is the sphinx. He is here depicted with the breasts of a woman, because the Supreme Self, though we think of it as He, is really the Father-Mother. The sphinx, as I have said, is drawn within an imaginary equilateral triangle. This corresponds to the number three, and the Empress. At first this may confuse us a little, but if we remember that the generative function of the Empress is the reflection and response to the initiative of the Emperor, the difficulty should disappear. It is the power of Purusha that manifests itself in the manifold activities of Prakriti. The latter, indeed, is but a name for the Supreme Spirit's power of self-projection, and we err if we suppose that Prakriti is truly distinct from, or independent of, Purusha.

The triad of Sphinx, Typhon, and Hermanubis corresponds to the alchemical Sulphur, Salt, and Mercury, and these "elements," in turn, are identical with the three "qualities" of the Hindu philosophers—Sattva, Tamas, and Rajas. The Sattva quality is the pure white light of divine wisdom, in eternal equilibrium, like the Sphinx. The Tamas quality is that of darkness and ignorance, forever, descending, like Typhon. Rajas, on the contrary, is eternally ascending, like Hermanubis. Wisdom remains balanced in the flux of the universal cyclic manifestation. Ignorance is forever on the wane, and forever receding from wisdom. Action and desire, at their best, approach closely to wisdom, and it is because of this that the Bhagavad-Gita declares the path of action to be preferable to any other.

That the Wheel of Fortune stands for all the ideas of destiny, Providence, and the like, which are associated with the belief that the palm of the hand is a map of life, will be clear to any one who has even the most elementary knowledge of the meaning of symbols. That it corresponds to the idea of comprehension, in that it represents the perfect balance of Wisdom between the forces of Ignorance and Passion, is not more difficult to perceive. These however,

are but the most obvious meanings. Yet I shall not attempt any further elucidation of the mysteries of the tenth trump—partly because to do so would make this chapter too long, and also because the student of the Tarot needs, in a measure, to work out its meaning for himself.

Let the reader, then, if he seeks more light, address himself to the development of the suggestions I have no space to elaborate. Let him compare the tenth trump with all those that are connected with it by numerical correspondences. He will find the results well worth his time and trouble.

*To be continued.*

## THE RITUAL OF HIGH MAGIC

By **Eliphas Levi**

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

### CHAPTER XX.

#### Thaumaturgy

**O**CCULT therapeutics excludes accordingly all vulgar medication. It specially employs words, inspirations and communicates by the will a varied virtue to the most simple substances—water, oil, wine, camphor, salt. The water of the homeopaths is really a magnetised and enchanted water which operates through faith. The energizing substances which they add to it in almost infinitesimal quantities, are consecrations and like symbols of the will of the physician.

What is vulgarly called charlatanism is a great means of real success in medicine, provided that this charlatanism is sufficiently able to inspire a great confidence, and form a circle of faith. In medicine it is faith especially that cures.

There are few villages which have not their male or