THE TAROT

THE COMPLETE GOLDEN DAWN SYSTEM OF THE TAROT

This includes Documents N, O, P, Q, R, and an Unlettered Theoricus Adeptus Minor Paper

THE GREAT ANGEL HRU IS SET OVER THE OPERATION OF THIS SECRET WISDOM

“What thou seest write in a Book, and send it unto the Seven Abodes that are in Assiah.”

“And I saw in the right hand of Him that sat upon the Throne a book sealed with Seven Seals. And I saw a strong Angel proclaiming with a loud voice, ‘Who is worthy to open the Books and to loose the seals thereof?’”
ANKH OF THE TAROT
1. Ace of Wands is called the Root of the Powers of Fire.
2. Ace of Swords is called the Root of the Powers of Air.
3. Ace of Pentacles is called the Root of the Powers of Earth.
4. Ace of Cups is called the Root of the Powers of Water.
5. The King of Wands is called the Lord of Flame and Lightning. The King of the Spirits of Fire.
6. The Queen of Wands is The Queen of the Thrones of Flames.
7. The Knight of Wands is The Prince of the Chariot of Fire.
8. The Knave of Wands is The Princess of the Shining Flame, and The Rose of the Palace of Fire.
9. The King of Cups is The Lord of the Waves and the Waters, and The King of the Hosts of the Sea.
10. The Queen of Cups is The Queen of the Thrones of the Waters.
11. The Knight of Cups is The Prince of the Chariot of the Waters.
12. The Knave of Cups is The Princess of the Waters and the Lotus.
13. The King of Swords is The Lord of the Wind and the Breezes, The Lord of the Spirits of the Air.
14. The Queen of Swords is The Queen of the Thrones of the Air.
15. The Knight of Swords is The Prince of the Chariots of the Wind.
16. The Knave of Swords is The Princess of the Rushing Winds, The Lotus of the Palace of Air.
17. The King of Pentacles is The Lord of the Wide and Fertile land, King of the Spirits of the Earth.
18. The Queen of Pentacles is The Queen of the Thrones of Earth.
19. The Knight of Pentacles is The Prince of the Chariot of Earth.
20. The Knave of Pentacles is The Princess of the Echoing Hills, The Rose of the Palace of Earth.
### THE FOLLOWING ARE THE NAMES AND ATTRIBUTIONS OF THE TAROT TRUMPS

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THE FOLLOWING IS A FULL LIST OF THE NAMES AND ATTRIBUTIONS
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<tr>
<td>4 Cups</td>
<td>Blended Pleasure</td>
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THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE 78 TAROT CARDS THEIR DESCRIPTION AND MEANING

THE ACES

The first in order and appearance are the four Aces, representing the force of the Spirit acting in, and binding together the four scales of each element and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical or Root-Force and are said to be placed on the North Pole of the Universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetzirah and Assiah.

THE RADIX OF THE POWERS OF FIRE

ACE OF WANDS

A white radiating Angelic Hand issuing from Clouds and grasping a heavy Club which has three branches in the colours and with the Sigils of the Scales. The right and left hand branches end respectively in three Flames and the centre one in four Flames, thus yielding Ten the number of the Sephiroth. Twenty two leaping Flames or Yods surround it, answering to the Paths. Three fall below the right branch for Aleph, Mem and Shin. Seven above the central branch for the double letters. And between it and that on the right, are twelve -- six above and six below -- about the left hand Branch. The whole is a great and Flaming Torch, symbolising force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to Invoked Force.

THE RADIX OF THE POWERS OF THE WATERS

ACE OF CUPS

A Radiant white Angelic Hand issuing from clouds and supporting on its palm a Cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening Water; and spray falling on all sides into clear calm water below, in which grow Lotus and water lilies. The great letter Heh of the Supernal Mother is traced in the spray of the Fountain. It symbolises Fertility, Productiveness, Beauty, Pleasure, Happiness, etc.

THE RADIX OF THE POWERS OF AIR

ACE OF SWORDS

A white radiating Angelic Hand, issuing from clouds, and grasping the hilt of a Sword, which supports a white radiant celestial Crown from which depend, on the right, the olive branch of Peace, and on the left, the Palm branch of suffering. Six Vaus fall from its point.

It symbolises invoked as contrasted with natural Force; for it is the Invocation of the
Sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. Reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but invoked. And it also represents whirling force, and strength through trouble. It is the affirmation of justice, upholding Divine authority; and it may become the Sword of Wrath, Punishment and Affliction.

THE RADIX POWERS OF THE EARTH
ACE OF PENTACLES

A white radiant Angelic Hand, holding a branch of a Rose Tree, whereon is a large Pentacle, formed of five concentric circles. The innermost Circle is white, charged with a red Greek cross. From this white centre 12 white rays issue. These terminate at the circumference, making the whole something like an astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

THE SIXTEEN COURT CARDS
THE FOUR KINGS

The Four Kings or Figures mounted on Steeds. (This is very important due to the general confusion even in these papers between Kings and Knights; all Kings should be on horses and all Knights should be on thrones or chariots.) They represent the Yod forces of the Name in each suit, the Radix, Father, and commencement of Material Forces. A Force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolised by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

THE FOUR QUEENS

Are seated upon Thrones, representing the Forces of Heh of the Name in each suit, the Mother, and bringer forth of material Force, a Force which develops, and realises the Force of the King. A force steady and unshaken, but not rapid though enduring. It is therefore symbolised by a figure seated upon a Throne but also clothed in armour.
THE COMPLETE GOLDEN DAWN SYSTEM OF Magic

THE FOUR KNIGHTS

These Knights (sometimes called Princes) are figures seated in chariots, and thus borne forward. They represent the Vau forces of the Name in each suit; the Mighty son of the King and the Queen, who realises the influence of both scales of Force. A prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings. An Emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a queen). It is therefore symbolised by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his Father and Mother.

THE FOUR PRINCESSES

These are also known as the Knaves. The Four Princesses or Figures of Amazons standing firmly by themselves, neither riding upon Horses, nor seated upon Thrones, nor borne on Chariots. They represent the forces of Heh final of the Name in each suit, completing the influences of the other scales. The mighty and potent daughter of a King and Queen: a Princess powerful and terrible. A Queen of Queens, an Empress, whose effect combines those of the King, Queen and Prince. At once violent and permanent, she is therefore symbolised by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the Throne of the forces of the Spirit. Woe unto whomsoever shall make war upon her when thus established!

WHERE THE COURT CARDS OPERATE

The Princesses rule over the Four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Kerubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The Twelve Cards, 4 Kings, 4 Queens, and 4 Knights rule the Dominions of the Celestial Heavens between the realm of the Four Princesses and the Zodiac, as is hereafter shown. And they, as it were, link together the signs.

WANDS

THE LORD OF THE FLAME AND THE LIGHTNING

KING OF THE SPIRITS OF FIRE

KING OF WANDS

A winged Warrior riding upon a black horse with flaming mane and tail. The horse itself is not winged. The Rider wears a winged Helmet (like an old Scandinavian and Gaulish Helmet) with a royal Crown. A corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his Helmet, upon his cuirass, and on his shoulder pieces and
buskins he bears, as a crest, a winged black Horse’s head. He grasps a Club with Flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the Sigil of his scale is shown.

Beneath the rushing feet of his steed are waving flames of Fire. He is active, generous, fierce, sudden and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial Heavens from above the 20th degree of Scorpio to the first two Decans of Sagittarius and this includes a part of the constellation Hercule (who also carries a club). Fire of Fire. King of the Salamanders.

QUEEN OF THE THRONES OF FLAME
QUEEN OF WANDS

A crowned Queen with long red-golden hair, seated upon a Throne, with steady Flames beneath. She wears a corselet and buskins of scale mail, revealed by her robe. Her arms are almost bare. On the cuirass and buskins are leopards’ heads winged. The same symbol surmounteth her crown. At her side is a couchant Leopard on which her hands rest. She bears a long Wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified, obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the Heavens from above the last Decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda. Water of Fire. Queen of the Salamanders or Salamandrines.

THE PRINCE OF THE CHARIOT OF FIRE
KNIGHT OF WANDS

A Kingly figure (but not a King) with a golden winged Crown, seated on a Chariot. He has large white wings. One wheel of his Chariot is shown. He wears corselet and buskin of scale armour, decorated with winged Lions’ heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or fire wand, somewhat similar to that of the Z.A.M. Beneath the Chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified, cruel, intolerant, prejudiced, and ill-natured. He rules the Heavens from above the last decan of Cancer to the 2nd decan of Leo. Hence he includes most of Leo Minor. Air of Fire. Prince and Emperor of Salamanders.
PRINCESS OF THE SHINING FLAME -- THE ROSE OF THE PALACE OF FIRE

KNAVE OF WANDS

A very strong and beautiful woman, with flowing red-golden hair, attired like an Amazon. Her shoulders, arms, bosom and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger’s head in front. She wears a Corinthian shaped helmet, and Crown with a long plume. It also is surmounted by a tiger’s head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with tiger’s skin falls back from her shoulders. Her right hand rests on a small golden or brazen Altar, ornamented with Ram’s heads, and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This Club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasms, revenge.

Ill-dignified, superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole. Earth of Fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

CUPS

LORD OF THE WAVES AND THE WATERS
KING OF THE HOSTS OF THE SEA
KING OF CUPS

A beautiful youthful winged Warrior, with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the King of Wands, but upon his helmet, cuirass and buskins is a peacock with opened wings. He holds a Cup in his hand, bearing the sigil of the Scale. Beneath his horses feet is the sea. From the cup issues a crab.

Graceful, poetic, venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above 20° of Aquarius to 20° Pisces including the greater part of Pegasus. Fire of Water. King of Undines and of Nymphs.
QUEEN OF THE THRONES OF THE WATERS
QUEEN OF CUPS

A very beautiful fair woman like a crowned Queen, seated upon a Throne, beneath which is flowing water, wherein Lotususes are seen. Her general dress is similar to that of the Queen of Wands, but upon her Crown, Cuirass and Buskins is seen an Ibis with opened wings, and beside her is the same Bird, whereon her hand rests. She holds a Cup, wherefrom a cray fish issues. Her face is dreamy. She holds a Lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from 20° Gemini to 20° Cancer. Water of Water. Queen of Nymphs and Undines.

PRINCE OF THE CHARIOT OF THE WATERS
KNIGHT OF CUPS

A winged Kingly figure with a winged crown, seated in a chariot drawn by an Eagle. On the wheel is the symbol of a Scorpion. The Eagle is borne as a crest upon his crown, cuirass and buskins. General attire like Knight of Wands. Beneath his chariot is the calm and stagnant water of a lake. His scale armour resembles feathers more than scales. He holds in one hand a Lotus, and the other a Cup, charged with the Sigil of his scale. A serpent issues from the Cup, and has its head tending down to the waters of the Lake.

He is subtle, violent, crafty and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent Power or Wisdom. If ill-dignified he is intensely evil and merciless. He rules from 20° of Libra to 20° Scorpio. Air of Water. Prince and Emperor of Nymphs and Undines.

PRINCESS OF THE WATERS AND LOTUS OF THE PALACE OF THE FLOODS
KNAVE OF CUPS

A beautiful Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a Dolphin. She wears as a crest on her Helmet, belt and buskins, a Swan with opening wings. She bears in one hand a Lotus, and in the other an open Cup from which a Turtle issues. Her mantle is lined with swans-down, and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified she is selfish and luxurious. She rules a quadrant of the Heavens around Kether. Earth of Water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups
SWORDS
LORD OF THE WINDS AND BREEZES
KING OF THE SPIRIT OF AIR
KING OF SWORDS

A winged Warrior with crowned and winged Helmet, mounted upon a brown steed, his general equipment is as that of the King of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the Sigil of his Scale upon its pommel. Beneath his horst's feet are dark, driving, stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, bit inclined to domineer. Also to overvalue small things, unless well-dignified. Ill-dignified, deceitful, tyrannical and crafty. Rules from 20° Taurus to 20° Gemini. Fire of Air. King of Sylphs and Syphides.

QUEEN OF THE THRONES OF AIR
QUEEN OF SWORDS

A graceful woman with curly waving hair, like a Queen seated upon a Throne, and crowned. Beneath the Throne are grey cumulous clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile Kerub seen sculptored on tombs.)

A drawn sword in one hand, and in the other a large bearded newly-severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified, cruel, sly, deceitful, unreliable, though with a good exterior. Rules from 20° Virgo to 20° of Libra. Water of Air. Queen of the Sylphs and Syphides.

PRINCE OF THE CHARIOTS OF THE WINDS
KNIGHT OF SWORDS

A Winged Knight with a winged Crown, seated in a chariot drawn by Arch Fays, archons, or Arch Fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with Pentagrams thereon, and holding wands surmounted by Pentagram shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the Knight of Wands, but he bears as a crest, a winged Angelic Head, with a Pentagram on the Brow. Beneath the chariot are grey rain clouds or
nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolises Alpha and Omega, the Giver of Death, who slays as fast as he creates. Ill-dignified harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from 20° Capricorn to 20° Aquarius. Air of Air. Prince and Emperor of Sylphs and Sylphides.

**PRINCESS OF THE RUSHING WINDS -- LOTUS OF THE PALACE OF AIR**

**KNAVE OF SWORDS**

An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire, Knave of Wands. Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another, and body swinging round. She resembles a mixture of Minerva and Diana, her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with Serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

Wisdom, strength, acuteness, subtleness in material things, grace and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the Heavens around Kether.

Earth of Air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

**PENTACLES**

**LORD OF THE WILD AND FERTILE LAND**

**KING OF THE SPIRITS OF EARTH**

**KING OF PENTACLES**

A dark winged Warrior with winged and crowned helmet; mounted on a light brown horse. Equipment as of the King of Wands. The winged head of a stag or antelope as a crest. Beneath the horse’s feet is fertile land, with ripened corn. In one hand he bears a sceptre sirmounted with a hexagram, in the other a pentacle like a Z.A.M.’s.
Unless very well dignified, he is heavy, dull, and material. Laborious, clever and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above 20° of Leo to 20° of Virgo. Fire of Earth. King of the Gnomes.

QUEEN OF THE THRONES OF EARTH
QUEEN OF PENTACLES

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat’s head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an Orb of gold.

She is impetuous, kind, timid, rather charming, greathearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from 20° Sagittarius to 20° Capricorn. Water of Earth. Queen of Gnomes.

PRINCE OF THE CHARIOT OF EARTH
KNIGHT OF PENTACLES

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an Orb and cross.

Increase of matter, increase of good and evil, solidifies, practically applies things, steady, reliable. If ill-dignified, animal, material, stupid. Is either slow to anger, but furious if roused. Rules from 20° Aries to 20° of Taurus. Air of Earth, Prince and Emperor of the Gnomes.

PRINCESS OF THE ECHOING HILLS -- ROSE OF THE PALACE OF EARTH
KNAVE OF PENTACLES

A strong and beautiful Amazon figure with red brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Hera, Ceres, and Proserpine. She bears a winged ram’s head as a crest, and wears a mantle of sheep’s skin. In one hand she carries a sceptre with a circular disc, in the other a Pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If
ill-dignified, she is wasteful and prodigal. Rules over one Quadrant of the Heavens around the North Pole of the Ecliptic. Earth of Earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

**THE THIRTY-SIX DECANS**

Here follow the descriptions of the smaller cards of the 4 Suits, thirty-six in number, answering unto the 36 Decans of the Zodiac.

Commencing from the sign Aries, the Central Decans of each sign follow the order of the Days of the Week.

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<tr>
<td>9C</td>
<td>Pisces</td>
<td>Material Happiness</td>
<td>Thursday</td>
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</tbody>
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There being 36 Decanates and only seven Planets, it follows that one of the latter must rule over one more decanate than the others. This is the Planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the Royal King Star of the Heart of the Lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the Suits, as classified under the Nine Sephiroth below Kether.

**CHOKMAH**

The Four Twos symbolise the Powers of the King and Queen; first uniting and initiating the Force, but before the Knight and Knav are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.
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BINAH
The Four Threes, generally, represent the realisation of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

CHESED
The Four Fours. Perfection, realisation, completion, making a matter settled and fixed.

GEBURAH
The Four Fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

TIPHARETH
The Four Sixes. Definite accomplishment, and carrying out of a matter.

NETZACH
The Four Sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The Sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

HOD
The Four Eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

YESOD
The Four Nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

MALKUTH
The Four Tens. Generally show fixed culminated completed Force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the Nines, but ultimating it, and carrying it out. These are the meanings in the most general sense.

Here follow the more particular descriptions and meanings. Decan cards are always modified by the other symbols with which they are in contact.
SATURN IN LEO, 10-10. THE LORD OF STRIFE
FIVE OF WANDS

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the First Order, i.e. the four fingers of each right hand crooked into each other, the thumbs meeting above; and they hold at the same time by their centres Five Wands, or torches, which are similar to the wand of a Z.A.M. Four Wands cross each other, but the Fifth is upright in the centre. Flames leap from the point of junction. Above the central Wand is the symbol Saturn and below it that of Leo representing the Decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on well or ill dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the Royal Star of Leo, and unto it are allotted the two Great Angels of the Schemhamephoresch, Vahaviah and Yelayel.

JUPITER IN LEO, 10-20. LORD OF VICTORY
SIX OF WANDS

Two hands in grip, as in the last, holding six Wands crossed, 3 and 3. Flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the Decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the Great Angels from the Schemhamephoresch, Saitel and Olmiah.

MARS IN LEO, 20-30. LORD OF VALOUR
SEVEN OF WANDS

Two hands holding by grip, as before, 6 Wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the Decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition,
obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinates. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great Angels Mahashiah and Lelahel.

**SUN IN VIRGO, 10~10°. LORD OF PRUDENCE**

EIGHT OF PENTACLES

A white radiating Angelic hand issuing from a cloud and grasping a branch of a Rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. These are arranged as in the Geomantic figure Populus.


Hod of Heh. (Skill, prudence, cunning.) Here rule those mighty angels Akaiah and Kehethel.

**VENUS IN VIRGO, 10°~20°. LORD OF MATERIAL GAIN**

NINE OF PENTACLES

A white radiating angelic hand as before holding a Rose branch with nine white roses, each of which touches a Pentacle. There are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realisation of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the mighty angels Hazayel and Aldiah.

**MERCURY IN VIRGO, 20°~30°. LORD OF WEALTH**

TEN OF PENTACLES

An Angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles.
Completion of material gain and fortune, but nothing beyond, as it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the Angels Hihaayah and Laviah.

MOON IN LIBRA, 1-10°. LORD OF PEACE RESTORED
TWO OF SWORDS

Two crossed swords, like the air dagger of Z. A. M., each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white Rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the Decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after Pain. Sacrifice and trouble yet strength arising therefrom symbolised by the position of the rose, as though the pain itself had brought forth beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great Angels Yezalel and Mebahel.

SATURN IN LIBRA, 10°-20°. LORD OF SORROW
THREE OF SWORDS

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol.) The central sword cuts asunder the Rose of Five Petals (which in the preceding symbol grew at the junction of the swords). Its petals are falling, and no white rays issue from it. Above and below the central Sword are the symbols of Saturn and Libra, referring to the Decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the Angels Harayel and Hoqmiah.
JUPITER IN LIBRA, 20°–30°. THE LORD OF REST FROM STRIFE
FOUR OF SWORDS

Two white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers are the symbols of Jupiter and Libra representing the Decan.

Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

MARS IN SCORPIO, 10°–10°. LORD OF LOSS IN PLEASURE
FIVE OF CUPS

A white radiating angelic hand as before holding Lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the Cups, which are somewhat of the shape of the magical implement of the Z.A.M. Above and below are the symbols of Mars and Scorpio, representing the Decan.

Death or end of pleasures: disappointment, sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

SUN IN SCORPIO, 10°–20°. LORD OF PLEASURE
SIX OF CUPS

An angelic hand as before, holds a group of stems of Lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of Sun and Scorpio, representing the Decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, detection, knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success or enjoyment.) Therein rule Nelokhiel and Yeyayel.
VENUS IN SCORPIO, 20°~30°. LORD OF ILLUSIONARY SUCCESS

SEVEN OF CUPS

A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.


Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.


MERCURY IN SAGITTARIUS, 10~10°. THE LORD OF SWIFTNESS

EIGHT OF WANDS

Four white Angelic Hands radiating (two proceeding from each side) from clouds, clasped in two pairs in the centre with the grip of First Order. (See description above.) They hold 8 wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the Decan.


Hod of Yod. (Hasty communication and messages. Swiftness.) Therein rule Nithahiah and Haayah.

MOON IN SAGITTARIUS, 10°~20°. THE LORD OF GREAT STRENGTH

NINE OF WANDS

Four Hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by
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apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

SATURN IN SAGITTARIUS, 20°~30°. THE LORD OF OPPRESSION
TEN OF WANDS

Four hands upholding 8 wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person’s too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge and injustice.) Therein rule Reyayel and Avamel.

JUPITER IN CAPRICORN, 10~10°. LORD OF HARMONIOUS CHANGE
TWO OF PENTACLES

Two wheels, discs or Pentacles similar to that of the Ace. They are united by a green and gold Serpent, bound about them like a figure of Eight. It holds its tail in its mouth. A white radiant angelic hand grasps the centre or holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.


Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

MARS IN CAPRICORN, 10°~20°. THE LORD OF MATERIAL WORKS
THREE OF PENTACLES

A white rayed angelic hand as before, holding a branch of a Rose-tree, of which two white rose-buds touch and surmount the topmost pentacle. The latter are arranged in a Triangle
Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realisation, and increase of material things, gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.

SUN IN CAPRICORN, 20°~30°. THE LORD OF EARTHLY POWER
FOUR OF PENTACLES

A hand holding a branch of a Rose-tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles with Sun and Capricorn above and below. Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented.

Little enterprise or originality. Altered by dignity as usual. Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

VENUS IN AQUARIUS, 10°~10°. THE LORD OF DEFEAT
FIVE OF SWORDS

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had separated them. The petals of the rose (which in the four of Swords had been reinstated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice, grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and talebearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

MERCURY IN AQUARIUS, 10°~20°. THE LORD OF EARNED SUCCESS
SIX OF SWORDS

Two hands as before, each holding three swords which cross in centre. Rose re
established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

MOON IN AQUARIUS, 20°~30°. THE LORD OF UNSTABLE EFFORT

SEVEN OF SWORDS

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central Sword, as if the Victory were at its disposal. Above and below Luna and Aquarius. (In the small cards, the Lunar Decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining though not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

SATURN IN PISCES, 1~10°. THE LORD OF ABANDONED SUCCESS

EIGHT OF CUPS

A hand holding a group of stems of Lotuses or water lilies. There are only two flowers shown which bend over the two center cups pouring into them a white water. The cups are not yet filled. The three upper cups are empty. At top and bottom are Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah.

JUPITER IN PISCES, 10°~20°. THE LORD OF MATERIAL HAPPINESS

NINE OF CUPS

Hand from cloud holding Lotuses or water lilies, one flower of which overhangs each
VOLUME NINE

cup, and from which water pours. All the cups are full and running over. Above and below are
the symbols of Jupiter and Pisces representing the Decan.

Complete and perfect realisation of pleasure and happiness almost perfect. Self-praise,
vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith.
Highminded, not easily satisfied with small and limited ideas. Apt to be maligned through too
much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule
Saliah and Aariel.

MARS IN PISCES, 20°~30°. THE LORD OF PERFECTED SUCCESS
TEN OF CUPS

Hand holding bunch of Lotuses or water-lilies whose flowers pour a pure white water
into all the cups, which all run over. The top cup is held sideways by a hand and pours water into
top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills
it. Above and are below Mars and Pisces.

Permanent and lasting success, happiness because inspired from above. Not sensual as
Nine of Cups, The Lord of Material Happiness, yet almost more truly happy. Pleasure,
dissipation, debauchery.

Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to
dignity.

Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein
rule Aasliah and Mihal.

[This is not such a good card as stated above. It represents boredom and quarrelling
arising therefrom; disgust springing from too great luxury. In particular it could represent drug
habits, the sottish excess of pleasure and the revenge of nature.]

MARS IN ARIES, 10°~10°. THE LORD OF DOMINION
TWO OF WANDS

Hand grasping two Wands crossed. Flames issue from the point of junction. On two small
wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice. Boldness, courage, fierceness,
shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless,
turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein
Vehooel and Deneyal.
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SUN IN ARIES, 10°~20°. THE LORD OF ESTABLISHED STRENGTH
THREE OF WANDS

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below are Sun and Aries.


Binah of Yod. (Pride, arrogance and self-assertion.) Herein rule Hechashiah and Aamamiah.

VENUS IN ARIES 20°~30°. LORD OF PERFECTED WORK
FOUR OF WANDS

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below are two small flaming wands with Venus and Aries, representing the Decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

MERCURY IN TAURUS, 10~10°. LORD OF MATERIAL TROUBLE
FIVE OF PENTACLES

Hand holding a branch of White Rose Tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for Decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mibahiah and Pooyal.

MOON IN TAURUS, 10°~20°. LORD OF MATERIAL SUCCESS
SIX OF PENTACLES

Hand holding a rose branch with white roses and buds, each of which touch a pentacle. Above and below Luna and Taurus represent the Decanate.
Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamiah and Yeyelal.

SATURN IN TAURUS, 20°~30°. THE LORD OF SUCCESS UNFULFILLED 
SEVEN OF PENTACLES

Hand from a cloud holding rose branch of seven pentacles arranged as in Rubeus. Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below are Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netzach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzael.

JUPITER IN GEMINI, 10°~10°. LORD OF SHORTENED FORCE 
EIGHT OF SWORDS

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below are Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities.

Patience in detail of study, great ease in some things, counter-balanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

MARS IN GEMINI, 10°~20°. THE LORD OF DESPAIR AND CRUELTY 
NINE OF SWORDS

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the
points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vau. Therein rule Aaneval and Mochayel.

SUN IN GEMINI, 20°~30°. LORD OF RUIN
TEN OF SWORDS

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower or bud is shown. Above and below are Sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot, loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

VENUS IN CANCER, 10°~10°. LORD OF LOVE
TWO OF CUPS

Hand at lower part from cloud holds lotuses. A Lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the Lotus. From this Lotus flower a stem rises, terminating nearly at the top of the card in another Lotus or water-lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two Dolphins, Argent and Or, on to which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

MERCURY IN CANCER, 10°~20°. LORD OF ABUNDANCE
THREE OF CUPS

Hands as before holds group of Lotuses or Water-lilies, from which two flowers rise on
either side of, and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below Mercury and Cancer.

Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

MOON IN CANCER, 20°~30°. THE LORD OF BLENDED PLEASURE

FOUR OF CUPS

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer are above and below.

Success or pleasure approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftness, hunting and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

NOTE

By G.H. FRATER D.D.C.F.

Here finishes the description of the 36 smaller cards, referring to the 30 Decanates of the Zodiac. Although the Angels of the Schem ha-mephoresch have been linked with the Decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show me how absolutely correct the symbolism of the Book T is, and how exactly it represents the occult Forces of the Universe.

TAROT DIVINATION

This form is especially applicable to Divination concerning the ordinary material events of daily life.
It is a mode of placing the cards based upon the scheme of the dominion of the Tarot Symbols. The more rigidly correct and in harmony with the scheme of the Universe is any form of Divination, so much the more is it likely to yield a correct and reliable answer to the enquirer. For then and then only is there a firm link, and bond of union, established between it and the Occult forces of Nature. The moment the correct correspondence of the Symbols employed ceases to be observed, the link between them and the inner Occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of Divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the Diviner should enter upon the Divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine repeatedly concerning the same matter; and the Diviner should also recognise that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the Diviner to put on his insignia, and make over the pack any invoking hexagram or pentagram, either with the hand alone, or with convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the Element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.

THE OPENING OF THE KEY

The mode of performing the Divination called “The Opening of the Key” is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer respectively, the first to the Dominion of the Four Knaves under the presidency of the Four Aces; the Second to that of the Kings, Queens and Knights, referred to the Twelve Houses; the Third to that of the Twelve Keys attributed to the Signs; the Fourth to that of the smaller cards answering to the 36 Decanates; and the Fifth and last to the rule of the Sephiroth in the Celestial Heavens.

These are five distinct operations, consecutively executed from the mode of Operation called the “Opening of the Key,” which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The 2nd, 3rd, 4th, its consecutive development, and the 5th its termination.
Before commencing the Divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

WANDS generally - very fair-haired and red-haired persons with fair complexion.
CUPS generally - moderately fair persons.
SWORDS generally - dark persons.
PENTACLES generally - very dark persons.
KINGS - Generally men.
QUEENS - Generally women.
KNIGHTS - Generally young men.
PAGES (KNAVES) - generally young women.

Of these the Queens and Knights in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking against the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking with the direction of the reading represent the departure of a person or the going off or wane of some event.

The Pages (Knaves) if looking with the direction of the reading, represent general opinion in harmony with, and approving of the matter; but if looking against the direction of the reading the reverse.

If the Diviner be performing the Divination for a person at a distance and of whose general description he is ignorant, he can select the significator by cutting the pack, and taking one of the court cards of that suit, cut to represent him, of course earnestly thinking of the person at the time.

It is usually much better for the Enquirer to shuffle or cut the cards himself; but if the Diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the Divination is performed. In all cases of shuffling and cutting, the person doing so should think earnestly of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable. If the matter be important, he should wait twelve hours before reshuffling.

In the laying out of the Cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right side up or inverted, so that no particular attention need be paid to the circumstances.

The order of the cards as laid down must also not be interfered with. In the reading of the cards when laid out, the Significator of the Enquirer is the starting point, and reading proceeds by counting over certain cards in the direction in which the face of the Court card chosen as Significator of the Enquirer is turned.
AN ALTERNATIVE METHOD OF SELECTING THE SIGNIFICATOR

By

C.S. HYATT

(In 1963 by chance I met a lady who sought employment as a part-time baby sitter. After a few months of employment she introduced me to the Tarot system, which from this point of time seems similar to if not identical with the Golden Dawn System herein described. However she used a different method of determining the significator, using both astrology and numerology.

First she requested the birth data. From this she determined if the sign was either Fire, Water, Air or Earth. She attributed Wands to Fire, Cups to Water, Swords to Air, and Pentacles to Earth. For example, November 17, 1907, would be (11-17-1907). First this querent would be a Cup since Scorpio is the Sun sign in early November. Next she would simply add the numbers together giving a total of 45. This number would be reduced to a number from two to ten (excluding the number one) in this case giving the number 9. So that the significator is the 9 of Cups which is the Lord of Material Happiness.) Now we may return to the official document of D.D.C.F.

The mode of counting is as follows, recognising the card from which one starts as the No. 1.

From every Ace—Five cards (spirit and four elements).
Princess (Knave) —Seven cards (seven palaces of Malkuth).
King, Queen, Prince—Four cards, (letters of Tetragrammaton).
Smaller cards—Its own number (a Sephirah).
Key of Aleph Mem Shin—Three cards (number of the Mother letters).
Key of duplicated letters—Nine cards (number of planets and Caput and Cauda Draconis).
Key of single letters Twelve (number of signs).
The counting is continued till one alights on a card which has already been read.
Thus, in the following example, we will suppose that the significator is the Queen of Cups, and that she is looking to the left. We should read as follows: Queen of Cups—a fair woman; counting four, we come to Five of Pentacles, Le. “Loss of money” and as it has on one side the Moon and on the other a card of Pentacles, it shows that it is through deception in business matters,) we then count 5, the number of the card, from the 5 of Pentacles, which falls on the 6 of Cups “Success.” But as this has on one side the Foolish Man, and on the other the Ace of Wands, this will not be great owing to unwise conduct. Then we count six from the 6 of Cups, still going in the same direction which brings us to the Queen of Cups, a card we have already read, so we finish there.
SIGNIFICATOR - QUEEN OF CUPS

Thus the reading will be "A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank."

If the significator were the Knave of Wands, and (looking towards the right) we should count seven to the 2 of Pentacles, then two from that to the 5 of Pentacles. Then five from that to the Hierophant, twelve from that to the Queen of Cups, four from that to the King of Pentacles. Then four to the Foolish Man, and thence three to the 2 of Pentacles, where we stop, having read that card already. The interpretation given is: "A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman and a dark man whose foolish advice has led to the change." The cards would then be paired two by two, from opposite ends as hereafter shown, (as in a horseshoe) thus: Moon and Tower, etc.

From the Moon and the Tower, "The deceit is discovered." 3 of Pentacles and Queen of Cups, "On the part of this person who has brought about her loss." 2 of Pentacles and Hierophant, "by advising the change." Knight of Cups and Knight of Wands, "for the young woman meets an older man," King of Pentacles and Fool "who counteract the foolish advice of the dark man." Ace of Wands and 6 of Cups "and she in consequence succeeds better, but only by the dint of energy and hard work."

The scheme of Divination called "The Opening of the Key" is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Z.A.M. The complete pack of 78 cards is employed.

FIRST OPERATION
REPRESENTING THE OPENING OF THE QUESTION

The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before
him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the right hand packet into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the left hand packet to the left, its uppermost part will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from right to left to the name YHVH under the presidency of the Four Princesses (knaves) and through them to the four radical forces (Aces). These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards (which are now uppermost) thus shown may be read as an indication of the matter. Each packet is now examined to find where the Significator of the Enquirer is, being careful not to alter the order of the Cards. The packet containing the Significator is retained for reading, and the others are put aside and not used in this particular reading (operation). Carefully note to which of the Four letters the packet containing the significator of the Enquirer corresponds. If to Y and Wands, energy and strife. If to H and Cups, pleasure. If to V and Swords, sickness and trouble. If to H final and Pentacles, business and money. The packet containing the significator is now spread out face upwards in the form of a horseshoe (count in the way the Significator looks) and its meaning is read in the manner previously described.

First by counting to certain cards until one alights upon that which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

Before commencing counting from the Significator, the Diviner should first notice what suit predominates in the number of cards. In this a majority of Wands would signify energy, quarrelling, opposition. Of Cups, pleasure and merriment. Of Swords, trouble and sadness, sometimes sickness and death. Of Pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as 3 Aces, 4 Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the Trumps (Major Arcana) shows forces beyond one’s control.

Supposing that a young man asks the question “Shall I succeed in my present affairs?” His complexion is fair, and his hair light brown. The Diviner therefore takes the Knight of Cups for Significator. (Had he been an older man he would have selected the King of the same suit instead) and requests Enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right. Then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.
Here the 10 of Wands is strong, being in the place of Yod which governs Wands - Fire. The Six of Swords is moderately strong, being in the place of Heh which rules Cups - Water, which is not a hostile and contrary element to Air; the 4 of Pentacles is weak because it is in the place of Vau which rules the contrary element to Earth, viz. Air; and the Chariot, Cancer, a watery sign, is fairly strong, being in the place of Heh final, which rules Earth, a friendly element to Water.

The Diviner then reads these 4 Cards as a preliminary thus: “The Enquirer works very hard and gains but little money, yet matters are beginning to improve.” This is based on the 10 of Wands showing cruelty, harshness, etc. 6 of Swords labour and work. 4 of Pentacles gain of money, and the Chariot success.

The Diviner then examines the Four Packets to find where the Significator is. It proves to be in the one of which the 6 of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question.

Let us suppose that this packet consists of 20 cards, and that they are in the following order. The Diviner spreads them out in the form of a horseshoe:
The suit of Cups is distinctly in the majority - pleasure, visiting friends, love-making, etc. There are 3 Knaves which indicates society of the young. From which the Diviner reads that the Enquirer is fond of young people and of flirting, etc. There being no other set of 3 or 4 cards of a sort, the Diviner proceeds to read by counting from the Significator, whose face is turned towards the 9 of Wands.

The counting therefore proceeds in the direction of the arrow, thus: 4 from the King of Cups, 10 of Pentacles, 10 from this, 8 of Cups. 8 from this, Wheel of Fortune. 9 from this, Knave of Wands, 7 from this, 10 of Cups. 10 from this, 5 of Swords. 5 from this, Knight of Wands. 4 from this, Ace of Pentacles. 5 from this, 10 of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card on either side of it. If it be an end card, such as the 6 of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the 9 of Wands and the Wheel of Fortune, both of which cards are of a fiery nature, and therefore contrary to Cups which is Water, and therefore it shows that the Enquirer is rather lacking in perseverance and energy. 10 of Pentacles, “His business will begin to prosper,” 8 of Cups, “but yet he will lose interest in it, owing to his love of pleasure and society” (shown by 8 of Cups having the suit on each side of it). Wheel of Fortune, “and through his fortune changing for the better.” Knave of Wands (Knight of Wands on one side and 6 of Swords on the other), “He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met: (shown by Knight of Wands turned contrary to the course of the reading). 10 of Cups, “His suit is at first favourably received.” 5 of Swords, “but some slanderous reports and mischief making” (not altogether without foundation) “come to her knowledge.” Ace of Pentacles, “though his increasing prosperity in business.” 10 of Cups, “had lead her to regard him with favour.”

The Diviner now pairs the cards from opposite ends of the horseshoe, as in the following example.

Knave of Wands - 6 of Swords
“She is anxious about this.”
Knight of Wands - Ace of Pentacles
“And he begins to neglect his business which yet is fairly good.
3 of Cups - 2 of Pentacles
“And instead throws aside his business for pleasures.
Knight of Cups - 5 of Cups
“The consequence of this is that the engagement between them is broken off, shown by Knight being turned in opposite direction.
10 of Pentacles - 8 of Cups
“Still his business does fairly well though he is losing interest in it.

5 of Swords - 10 of Cups
“The matter is the subject of much gossip.

9 of Wands - Queen of Cups
These two cards of contrary suits are therefore of little importance. “Among their acquaintances.”

King of Cups - Knave of Cups
“He moreover begins to pay attention to another girl of not quite so fair complexion.

Wheel of Fortune - King of Swords
“Who however prefers a dark man, who is much admired by the fair sex (shown by his being next to two Knaves and a Queen.)

6 of Wands - Knave of Pentacles
“But he has already gained the affection of a girl with dark brown eyes and hair.” (This description is obtained by mixing the effect of the Wands with Pentacles.)

This concludes the reading in the First Operation, which may be thus resumed:

“The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy. Notwithstanding this, his business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making not altogether without foundation, come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merry-making.”

“The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex, but he has already gained the affection of a young woman with dark brown hair and blue eyes.”

SECOND OPERATION
REPRESENTING THE DEVELOPMENT OF THE MATTER
The Enquirer again carefully shuffles the cards, and places the Pack on the table face
downwards, but he is not to cut them. The Diviner now takes the Pack and deals it round card by card in 12 Packets face downwards in rotation as in the following diagram:

(Deal and read in order of Houses against the direction of the Sun.) So that the first packet answering to the Ascendant will consist of the 1st, 13th, 25th, 37th, 49th, 61st, 73rd cards as shown, and so on.

This Operation is under the presidency of the Court Cards, whose dominion in the Celestial Heavens falls immediately between that of the 4 Knaves and that of the Keys answering to the 12 Signs of the Zodiac. It represents the 12 Astrological Houses of Heaven, as shown.

Without altering the relative order of the packets, or of the cards in the packets, the Diviner examines each in succession, till he finds the one which contains the Significator. This he retains for reading, noting carefully to which astrological house it corresponds and gathers up the other packets, and puts them aside, as they are not of any further use in this operation.

As before, the Diviner reads the packet containing the Significator, by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the Significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either 3 or 4 cards of a sort, but if there be, the Diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and of course is not contained in the Book T, wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation.
We will suppose the Enquirer to have duly and carefully shuffled the Cards, thinking of his affairs, and that the Diviner has dealt them round into 12 packets as above shown. The packet containing the Significator is located in the Ascendant, and it contains the following cards in the order given.

This mode of reading shows that as the Significator is in the Ascendant it will principally relate to the Enquirer’s manner of living at this point.

The Significator is in this case right side up, whereas in the previous reading it was inverted and is looking towards the 9 of Swords, which direction therefore the reading proceeds, counting thus: 4 from King of Cups - Knave of Pentacles; 7 from this - Sun; 9 from this; - Knave of Pentacles; 7 from this - Sun; where the reading ends.

King of Cups - Knave of Pentacles
“"The enquirer is unhappy” (looking to 9 of Swords) “and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered; and hopes to carry out her wishes, i.e. to marry the dark man with whom the fair girl, to whom the Enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence.”

Pairing the cards from opposite ends of the horseshoe the Diviner proceeds:
King of Cups - 9 of Swords
“"The Enquirer is anxious, and his health begins to suffer.
8 of Pentacles - Sun
“"But hopes ultimately to succeed through skilful action in the matter.
4 of Swords - Knave of Pentacles
“"He therefore endeavours to make a friend of the dark girl.”
Temperance
“"As he expects to realize his wishes by her means in the end.” (This is shown by the card being single in the end.)
THIRD OPERATION
CONTINUING THE DEVELOPMENT OF THE QUESTION

The Enquirer again carefully shuffles the cards, while thinking earnestly on her affairs. The pack is not cut. The Diviner deals out the cards into 12 Packets in precisely the same manner as in the Second Operation. Only instead of being referred to the 12 Astrological Houses, these 12 Packets are under the presidency of the 12 Keys of the Tarot attributed to the 12 Signs of the Zodiac. The first packet, Emperor - Aries, the 2nd, Hierophant - Taurus, the 3rd, Lovers - Gemini, and so on. As before the Diviner selects the packet which contains the Significator for reading, and rejects the rest. He notes also the meaning of the Trump answering to the Sign of the Zodiac, under which the Packet falls. He spreads the cards out in the form of a horseshoe, exactly as before.’ I now continue the example before commenced:

EXAMPLE

We will suppose that the Packet containing the King of Cups is that whose position answers to the Hierophant - Taurus and that it consists of the following cards, arranged as in the diagram.

The Hierophant and the majority of the cards in this packet being Keys alike show that the forces at present at work are ceasing to be under the control of the Enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups, 2 of Wands. Magician - Queen of Wands; Universe - Tower; 2 of Wands again.

It may be mentioned that supposing a packet to consist of six cards, and the Significator to be a Knave, or counting 7 from it, it would come back to the Knave again, this would show that the Enquirer would act according to his own ideas in this point of question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)

King of Cups - 2 of Wands

“Though anxious concerning several matters, he (the Enquirer) is beginning to succeed better by this line of action.”
Magician - Queen of Wands

“Which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the 1st Operation) who is artful and a gossip,”

Universe - Tower - 2 of Wands

“Again injures the matter because she wishes to get an influence over the Enquirer herself.”

Pairing the cards, the Diviner proceeds:

2 of Wands - Tower

“Her influence cunningly exercised, brings about a complete disruption of the whole matter.

Universe - Magician

“The entire matter becomes invested with trickery and glamour.”

Queen of Wands - King of Cups

“As she herself pays him a good deal of attention and sympathy,“

2 of Pentacles

“Which furthers her plans by bringing about a friendship between them.”

FOURTH OPERATION

THE FURTHER DEVELOPMENT OF THE QUESTION

As before the Enquirer is instructed to shuffle the pack and place it on the table but not to cut it.

The Diviner takes the Pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the Significator. At this point he cuts the Pack, that is to say, he takes the Significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out. (Be very careful here: S.A.)

The consequence of this Operation is that the Significator becomes the top card of the pack (bottom, really; face on table). The Diviner takes off the Significator, places it face upwards on the middle of the table and then the following 36 cards laid out in the form of a circle round it, face upwards, answering to the 36 Decanates of the Zodiac, and showing the further development of the Question. These are dealt round in the order and direction of dealing as the 12 packets in the two previous operations.

The reading proceeds by the same law of counting, but instead of counting from the Significator itself, it begins from the first card of the 36, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either 3 or 4 cards of a sort being found in the 36 Decanates are also noted. When the reading by counting is finished the cards are paired together; 1st and 36th; 2nd and 35th; 3rd and 34th; and so on, placed in order successively upon the Significator. I now continue the example before commenced.
We will suppose the Enquirer to have shuffled the pack, and that the Diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the Significator, thus:

He therefore takes the cards from King of Cups to Temperance included and places them above (or behind, S.A.) the 5 of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups.
Of course when he again turns them face downwards for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the 5 of Pentacles, the former top card. The Diviner takes the top card, the Significator and places it face upwards in the centre, and then deals round in succession 36 cards, face upwards in the order shown in the above Diagram.

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the 1st card dealt.

We here find 12 out of the 22 keys; 7 of Wands; 7 of Cups; 5 of Swords; 6 of Pentacles; total 37 including Significator. The preponderance of the Keys represent “Influences beyond the control of the Enquirer.” There are four Kings - “Meetings with influential persons,” and four Eights, “Much news and correspondence.”

The counting proceeds as follows from the first card dealt. King of Cups - Six of Cups - 5 of Pentacles - Hermit - 4 of Cups - Fortitude - 4 of Swords - 7 of Cups - Justice - 5 of Cups King of Swords - Emperor - 6 of Cups again.

King of Cups - 6 of Cups
“‘The Enquirer’s love of pleasure-going,’
5 of Pentacles
“Brings about loss of money and business,”
Hermit
“‘And he is forced to be more prudent,’
4 of Cups
“’And not go into the society of others so much, which has already brought him anxiety (shown by 4 Cups between 2 Wands, contrary elements weakening effect on this card.)
Fortitude
“He works more closely,”
4 of Swords
“And begins to get better.”
7 of Cups
“Yet he has not sufficient energy in his nature to stick to work for long.” Justice
“The retributive effect of this is,”
5 of Cups
“That he loses his friends.”
King of Wands
“And his former rival who, though rather a vain man, is energetic and hard working.”
Emperor - 6 of Cups
“Replaces him in popularity and esteem.”
Pairing them now the diviner proceeds:
King of Cups - Death - 6 of Cups
“The enquirer loses pleasure in consequence.”
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4 of Swords - 7 of Cups
“And becomes less energetic even then before, and more anxious for pleasure-going than ever.”

Moon - Chariot
“Yielding to the temptation of idleness and vanity by means of fraud.
8 of Swords - Ace of Pentacles
“He embezzles the money of his employer, and sees prison staring him in the face.
8 of Cups - Temperance
“The result of this is the loss of good name.
3 of Pentacles - 5 of Pentacles
“And of his situation of trust.
10 of Wands - 2 of Cups
“His former friends and admirers turn a cold shoulder to him. Fool - Justice
“And the result of this folly is that he is arrested and brought before a court of law.
7 of Wands - Hierophant
“The decision is adverse.
Judgment - Hermit
“And judgment very justly given against him.
Emperor - King of Wands
“But his employer, though stern, is a kind hearted man,
2 of Swords - 9 of Swords
“Offers to take him back and overlook the past.
Star - Fortitude
“As he hopes this will have proved a lesson to him,
King of Swords - King of Pentacles
“And points out to him that his former rival,
3 of Wands - 8 of Pentacles
“Though perhaps vain, was yet a hard-working and good man of business.
4 of Cups - 10 of Swords
“The Enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man.
8 of Wands - 6 of Wands
“After this he suddenly receives a hasty message which gives him much pleasure, 3 of Cups - 9 of Pentacles
“Stating that owing to the loss of a relative he is the inheritor of a legacy.” This concludes the Fourth Operation.

It is always necessary for the Diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly “go through” a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, 8 of Swords, Ace of Pentacles being followed by other confirmative cards which justifies such an evil meaning of them.
The cards are to be again carefully shuffled by the Enquirer but not cut. The Diviner then takes the Pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the 10 Sephiroth in the Celestial Heavens.

This being done, the Diviner selects the packet containing the Significator for reading, noting carefully under which Sephirah it falls, and taking this as a general indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the Significator and this time in the direction in which the face of the figure looks. The cards are finally paired together as in the previous Operation. This completes the Mode of Divination called “The Opening of the Key.”! now give the conclusion of the example.

We will suppose that the cards have been shuffled and dealt in the following manner into 10 packets answering to the Sephiroth in the Tree of Life:
The packet containing the Significator falls under Binah, containing the 3, 13, 23, 33, 43, 53, 63, and 73rd cards dealt. This is an argument of sadness and trial. The cards are spread as follows:

The counting proceeds as follows: King of Cups - Star - Judgment - King of Cups again. Evil cards are in the majority, another argument of loss and trouble.

King of Cups - Star - Judgment
“He has hopes of thus establishing his fortunes and that a favourable result will ensue for him.”

The Diviner then pairs them thus:
King of Cups - 7 of Pentacles
“He plunges therefore into speculation by which he loses heavily (indicated by 7 Pentacles near Hanged Man.)
Knave of Cups - Hanged Man
“And his love affair comes to nothing.”

Star - Judgment
“All his expectations are disappointed,”

Knight of Pentacles - 8 of Swords
“And his life for a time is arduous, petty, and uninteresting.”
(The coming of trouble is here shown by the Knight of Pentacles looking against the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

**TABULATED RULES**

**SHUFFLING, CUTTING, DEALING AND EXAMINING**

In shuffling, the mind of the Enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up
without being noticed and the shuffling resumed. The shuffling being concluded, and the pack placed upon the table, if any cards fall to the ground, or become turned in a different direction, the shuffling should be done again, in less important matters. In more important matters see previous instructions.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly maintained. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the Reading.

THE SELECTION OF THE SIGNIFICATOR AND OF THE COMPLEXION ASSIGNED TO THE COURT CARDS

Wands generally        Fair and red-haired person
Cups generally         Moderately fair
Swords generally        Moderately dark
Pentacles generally     Very dark
Kings                  Men
Queens                 Women
Knights                Young men
Princesses (Knaves)    Young women

Therefore the Significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman, Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of them, thus: The Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of Swords and Pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Knights and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter, arrival, or departure, according to the way in which they face. While the Knaves show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

THE GENERAL SIGNIFICATION OF THE MAJORITY OF A PARTICULAR SUIT AND OF THE PARTICULAR SIGNIFICATION OF EITHER 3 OR 4 CARDS OF A SUIT IN A READING

A majority of Wands       Energy, quarrelling, opposition
A majority of Cups        Pleasure and merriment
A majority of Swords      Trouble and sadness, sickness, or death
A majority of Pentacles   Business, money, possessions, etc.
A majority of Keys   Forces of considerable strength, but beyond
the Enquirer’s control
A majority of Court Cards  Society, meeting with many persons
A majority of Aces   Strength often; aces are always strong cards
4 Aces    Great power and Force
3 Aces    Riches and Success
4 Kings    Great swiftness and rapidity
3 Kings    Unexpected meetings, generally shows news
4 Queens generally   Authority and influence
3 Queens generally   Powerful and influential friends
4 Knights   Meetings with the great
3 Knights   Rank and honour
4 Knaves    New ideas and plans
3 Knaves   Society of the young
4 Tens generally   Anxiety and responsibility
3 Tens generally   Buying, selling, commercial transactions
4 Nines generally   Added responsibility
3 Nines generally   Much correspondence
4 Eights generally   Much news
3 Eights generally   Much journeying
4 Sevens generally   Disappointments
3 Sevens generally   Treaties and compacts
4 Sixes generally   Pleasure
3 Sixes generally   Gain and Success
4 Fives generally   Order, regularity
3 Fives generally   Quarrels, fights
4 Fours generally   Rest and Peace
3 Fours generally   Industry
4 Threes generally   Resolution and determination
3 Threes generally   Deceit
4 Deuces generally   Conference and conversations
3 Deuces generally   Reorganization and restarting of a thing. The Keys are not
noticed as above, by threes and fours.

EXTRA AND BRIEF MEANING OF THE 36 SMALLER CARDS

WANDS

Deuce   Influence over another. Dominion.
Three  Pride and arrogance. Power sometimes.
Four    Settlement. Arrangement completed.
Five    Quarrelling. Fighting.
Six     Gain and success.
VOLUME NINE

Seven  Opposition; sometimes courage therewith.
Eight  A hasty communication, letter or message. Swiftness.

CUPS
Deuce  Marriage, love, pleasure. Warm friendship
Four   Receiving pleasures or kindness from others, yet some discomfort therewith.
Five   Disappointment in love. Marriage broken off, etc. Unkindness from friends.
       (Whether deserved or not is shown by the cards with it, or counting from or to it.) Loss of friendship.
Six    Wish, happiness, success, enjoyment.
Seven  Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.
Eight  Success abandoned, decline of interest in a thing. Ennui.
Ten    Matters definitely arranged and settled in accordance with one’s wishes. Complete good fortune.

SWORDS
Deuce  Quarrel made up, and arranged. Peace restored, yet some tension in relations.
Three  Unhappiness, sorrow, tears.
Four   Convalescence, recovery from sickness, change for the better.
Five   Defeat, loss, malice. Slander, evil-speaking.
Six    Labour, work; journey, probably by water. (Shown by cards near by.)
Seven  In character untrustworthy, vacillation. Journey probably by land. (Shown by cards near, etc.)
Eight  Narrow or restricted. Petty. A prison.
Ten    Ruin   Death. Failure. Disaster.

PENTACLES
Deuce  Pleasant change. Visit to friends, etc
Four  Gain of money and influence. A present.
Five  Loss of profession. Loss of money. Monetary anxiety.
Six   Success in material things; prosperity in business.
Seven Unprofitable speculations, employments; also honorary work undertaken for the love of it, and without desire of reward.
Eight Skill, prudence, also artfulness, and cunning. (Depends on cards with it.)
Nine  Inheritance. Much increase of money.
Ten   Riches and Wealth.

BRIEF MEANINGS OF THE 22 TRUMPS

0.    Fool. Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the Divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.
1.    Magician or Juggler. Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult Wisdom.
2.    High Priestess. Change, alteration, Increase and Decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.
3.    Empress. Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.
4.    Emperor. War, conquest, victory, strife, ambition.
6.    The Lovers. Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Hermit.) Motive, power, and action, arising from Inspiration and Impulse.
8.    Fortitude or Strength. (In former times and in other decks 8 Justice and 11 Fortitude were transposed.) Courage, Strength, Fortitude. Power not arrested as in the act of Judgment, but passing on to further action, sometimes obstinacy, etc. Compare with 11 - Justice.
9 The Hermit. Wisdom sought for and obtained from above. Divine Inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the 3 Magi.

10 Wheel of Fortune. Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

11 Justice. Eternal Justice and Balance. Strength and Force, but arrested as in the act of Judgment. Compare with 8 - Fortitude. Also in combination with other cards, legal proceedings, a court of law, a trial at law, etc.


13 Death. Time. Ages. Transformation. Change involuntary as opposed to The Moon. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14 Temperance. Combination of Forces. Realisation. Action (material). Effect either for good or evil.


16 Tower. Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17 Star. Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18 Moon. Dissatisfaction, voluntary change (as opposed to Death). Error, lying, falsity, deception. (The whole according to whether the card is well or ill-dignified, and on which it much depends.)

19 Sun. Glory, Gain, Riches. Sometimes also arrogance. Display, Vanity, but only when with very evil cards.


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THE SIGNIFICATION OF THE CARDS

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, weaken it greatly for good or evil. Air and Earth are contraries as also are Fire and Water. Air is friendly with Water and Fire, and Fire with Air and Earth.

If a card of the suit of Wands falls between a Cup and a Sword, the Sword modifies and connects the Wand with the Cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card pass between two which are naturally contrary, it is not affected by either much, as a Wand between a Sword and a Pentacle which latter, being Air and Earth, are contrary and therefore weaken each other.

Here the question being of the Wand, this card is not to be noticed as forming a link between the Sword and Pentacle.

A FEW EXAMPLES

By
G.H. FRATER S.R.M.D.

9 SW. 10 SW. 5 SW.
Very strong and potent in action. Very evil.

10 W. 10 SW. 2 W.
Not quite so strong. Ruin checked and perhaps overcome.

6 C. 10 SW. 10 C.
Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure.

9 P. 10 SW. 10 C.
Very weak, evil, slight loss in material things, but more anxiety than actual loss.

5 SW. 2 W. 9 SW.
Moderately strong. Rashness which brings evil in its train. Evil.

9 P. 2 W. 6 P.
Fairly strong. Good. Considerable gain and victory.

10 C. 2 W. 6 C.
Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment.

9 SW. 10 C. 5 SW.
Medium strong. Evil. Sorrow arising from pleasure and through one’s own pleasures.

9 P. 10 C. 6 P.
Perfect success and happiness.
Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it.

Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there.

Fairly good. Some trouble, but trouble which is overcome. If 6 C. were a bad card the evil would carry the day.

Death accompanied by much pain and misery.

Recovery from sickness.

An active woman, courageous and reliable with dark chestnut hair, and open fearless expression.

A rather fair man but very deceitful and malicious.

**PAIRING THE CARDS IN READING**

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the Divination only. If an evil card and the other good, it would modify the good.

If it be the Significator of the Enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is, that it is alone and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

**THE EXERCISE OF CLAIRVOYANCE AND INTUITION**

In describing any person from a Significator in the actual reading, the Diviner should endeavour, by Clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next to them; e. g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of Pentacles, she might be even quite dark, though the Wands would still give a certain brightness to hair, eyes, and complexion.
COUNTING
In all cases of counting from the card last touched, the card itself is 1, that next it is 2, and so on.
From every Ace count 5.
From every Knave count 7.
From every other Court card 4 is counted.
From every small card the number of its pips.
From every Key answering to an Element (Aleph, Mem, Shin) 3 is counted.
From every Key answering to a Sign 12 is counted.
From every Key answering to a Planet 9 is counted.

UNOFFICIAL
DESCRIPTION OF THE TAROT TRUMPS
By
G. H. SOROR Q. L.

The cards of the Lesser Arcana present to us the vibrations of Number, Colour and Element - that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number Ten and tertiary colours, citrine, olive, and russet, working in Malkuth, the material plane. In the Ten of Wands we have the number Ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four Honours of each suit taken in their most abstract sense may be interpreted as:

Potential Power is the King
Brooding Power is the Queen
Power in action is the Knight
Reception and Transmission is the Knave.

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, however, we are given the Keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic not human forces.
TRUMPS

0. The Fool.
This card as usually presented shows a man in motley striding along heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the Divine Folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose-tree bearing yellow roses - the golden Rose of Joy as well as the Rose of Silence. While reaching up to the Roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow - suggestive of the early dawn of a spring day.

1. The Magician.
It represents the union and balance of the elemental powers controlled by mind. The Adept dedicating the minor implements on the Altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the Intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the Path, 12, suggests the synthesis of the Zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey and indigo, point to the mysterious astral light surrounding the great Adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

2. The High Priestess.
She rules the long path uniting Kether to Tiphareth, crossing the reciprocal Paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energising forces and holding them in solution until the time of release. Her colours, pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame, carry out these ideas.

3. The Empress.
She is an aspect of Isis; the creative and positive side of Nature is suggested here. The Egyptian trilogy, Isis, Hathor and Nephthys, symbolised by the crescent, full moon, and gibbous moon are represented in the Tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus give the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the Sun of Tiphareth while in Yesod, transmitting the rays of the Sun in her path Gimel. In interpreting a practical Tarot it is often admissible to regard the Empress as standing for Occultism. The High Priestess for religion, the Church as distinguished from the Order.

The Empress, whose letter is Daleth, is the Door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green and cerise or rose-pink.

4. The Emperor.
Here we have the great energising forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries,
the Emperor, the Pioneer, the General, is blood and deep crimson, red, pure vermillion or glowing fiery red. He is Ho Nike the Conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

5. **Hierophant.**

The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the Sun, so Taurus is the house of Venus and exaltation of the Moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours unlike those of the Emperor vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

6. **The Lovers.**

The impact of inspiration on intuition, resulting in illumination and liberation - the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the Dragon of fear and the waters of Stagnation. (Consult the Golden Dawn Tarot Deck, Wang & Regardie, U.S. Games Systems.)

The colours are orange, violet, purplish grey and pearl grey. The flashing colour of orange gives deep vivid blue while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

7. **The Chariot.**

Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue violet of the night sky elucidate this symbol. It is the sublimation of the Psyche.

8. **Strength.**

This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours, pale greenish yellow, black, yellowish grey and reddish amber, suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

9. **The Hermit.**

Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle, and carrying a lantern to illuminate the Path and a staff to support his footsteps. He is the eternal seeker, the Pilgrim soul. His hood and mantle are the brown of earth, and above him is the night-sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.
10. **Wheel of Fortune.**

In the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, Victory to Mercy. It is the revolution of experience and progress, the steps of the Zodiac, the revolving staircase, held in place by the counter-changing influence of Light and Darkness, Time and Eternity - presided over by the Plutonian cynocephalus below, and the Sphinx of Egypt above, the eternal Riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

11. **Justice.**

Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the Sword and the Scales. Like her sister, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilising the flashing colours that we can find the hidden warmth and steadfastness.

12. **The Hanged Man.**

An elusive, because a profoundly significant symbol. It is sacrifice - the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the Spirit into Matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green and greenish fawn.

13. **Death.**

The sign of transmutation and disintegration. The skeleton which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built. The type which persists through the permutations of Time and Space, adaptable to the requirements of evolution and yet radically unchanged. It is the transmuting power of Nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

14. **Temperance.**

This is the equilibrium not of the balance of Libra but of the impetus of the Arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the Bow. It requires the counterchanged forces of Fire and Water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between Earth and Water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.
15. **The Devil.**
This card should be studied in conjunction with No. 13. They are the two great controlling forces of the Universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process; hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilise the life-force and preserve continuity. The colours are indigo, livid brown, golden brown and grey.

16... **The Tower.**
As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge. It is revolution as distinguished from transmutation or sublimation. Destructive as opposed to the conservative, energy attacking inertia. The impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

17. **The Star.**
This shows the seven-pointed Star of Venus shining above the Waters of Aquarius, the guiding force of love in all its forms and aspects, illuminates the soul during her immersion in Humanity. Thus bonds of Saturn are dissolved in the purified Waters of Baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment - and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning Star - amethyst, pale grey, fawn, dove colour and white, with the pale yellow of the Star.

18... **The Moon.**
Here also is a river but it is the troubled waters of Night, wherein is to be descried a crayfish, counterpart of the Scarabeus. From the water's edge winds the dark path of toil, effort and possible failure. It is guarded by the threatening watch-dogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson and plum colours - but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

19. **The Sun.**
The Watery Paths of trial and probation are counterbalanced by the fiery paths of Temperance, Judgment, and Decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the Sun and Fire. The too-aspiring Icarus may find his waxen wings of Ambition and Curiosity shrivelled and melted by the fiery rays of the Sun and the heat of Fire. Approached with humility and reverence, the Sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the Waters of repentance, the Pilgrim may submit himself humbly but without fear to the searching Light and absorb warmth and
vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

20. The Last Judgment.
The three trumps attributed to the Elemental Paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the Supernals upon the sublunary.

In the Air we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in Fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the Sepulchre until the voice cries out, "Come forth!" Nor can he cast aside the conflicting grave-clothes until the command, "Loose him!" is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by passive greens.

21. The Universe.
Observe that this represents not the World but the Universe. It should be remembered that to the ancients, Saturn represented the confines of the Solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the Zodiac, marked at its cardinal points by the symbols of the Kerubim forming the Cross, was a comprehensive glyph of the whole.

Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT - man prays. ATOR - to the Great Mother, TARO - who turns, ROTA - the wheel of Life and Death.

The colours like those of the Wheel of Fortune include the colours of the Spectrum and those of the elements, but they are placed against the indigo and black of Saturn, with the white gleam of the Stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical Tarot, this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now reviewed the 22 Atous or Trumps in succession, it will be wise for the Student to reverse the process and seek to follow the Path of the Pilgrim from below upwards, thus seeking to comprehend the interior process of Initiation and Illumination. It is a process in which the whole Universe does not disdain to take part, for Man is himself the Microcosm of the Macrocosm and the Child of the Gods. And again, the Macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish - fit emblems of Earth and Water.

Cease not to seek day and night the Purifying Mysteries
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

By

V.H. FRATER S.R.M.D.

The Planets’ sphere which illustrates this manuscript, as part of the Z.A.M.’s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the Heavens polarized on the plane of the Ecliptic, not on the plane of the Equator of our Earth, so that its North Pole is the veritable North Pole of our Heavens and not merely that part of them to which the North Pole of our Earth now points.

Another very important difference is that, throughout the true Tarot, the teaching assigns the commencing Point of the Zodiac to the bright Star “Regulus” which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and called the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or western astronomy and astrology.

By this now usual way of reckoning, and the Procession of the Equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the Zodiac) no longer coincide with the constellations of the same name, and each decade shows them slowly but surely receding.

But the Tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the Signs and the Constellations coincide.

“Regulus” is also named Cor Leonis - “The Heart of the Lion.”

“Regulus” means “Star of the Prince.” “Regulus” coincides with the position of the “heart” in the figure of Leo upon the Star Maps.
THE NORTHERN HEMISPHERE
THE SOUTHERN HEMISPHERE
TABULAR VIEW OF THE DOMINION OF THE SYMBOLS
OF THE TAROT IN THE CELESTIAL HEAVENS.

The Zelator Adeptus Minor shall know that the great “King Star” or “Heart of the Lion,” which is in Leo upon the path of the Ecliptic and one of the “Four Tiphareth Points” (see later) of the Celestial Heavens, is the commencement and Ruler of all our reckoning of Longitude (or Ecliptic). The Path of the Sun itself is the commencement of our reckoning of the Latitude in the searching out of our Hidden Wisdom.

Also the Dragon, the constellation Draco, surroundeth the Pole Kether of our Celestial Heavens.

But the Northern Pole and Kether of the Material Planet (even of our Erthe, earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its Natural Governor. To what part of the Celestial Heavens the Kether of a Planet constantly looketh, by that part is that Planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves rule the celestial Heavens from the North Pole of the Zodiac to the 45° of Latitude North of the Ecliptic. They form the Thrones of the Four Aces, who rule in Kether. The Four Kings, 4 Queens, 4 Knights rule the Celestial Heavens from the 45°of North Latitude down to the Ecliptic. The 12 Tarot Keys attributed to the 12 Signs of the Zodiac rule the Celestial Heavens from the Ecliptic down to the 45° of South Latitude. The 36 smaller cards of the Suits (from two to ten) rule the Celestial Heavens from the 45° South of the Ecliptic to the South Pole, or the Malkuth place therein. All calculation arises from the Star “Regulus,” the 0° of our Led.

SYMBOLS

These Four Aces revolve in Kether, their Thrones are the central portion of 45° of Longitude in extent in the dominions of the Knaves of their respective suits.

STAR GROUPS

Ace of Wands
A part of the tail of Draco, fore-feet of Ursa Major, tail of Ursa Major, and of the Northern dog of Canis Venatici.

Ace of Cups
Head of Draco, body and legs of Hercules.

Ace of Swords
Ace of Pentacles

Knave of Wands
Rules from North Pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The Throne of the Ace of Wands extends 45° from 22° - 30° of Cancer to 7° - 30° of Virgo within the limits of 45° Latitude.

Star groups corresponding to above.
Tail of Draco, Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the Northernmost dog of Canis Venatici. Tail and Back of Ursa Major, (ancient Italian name was Septemtriones, the 7 Ploughing Oxen). This includes the celebrated Seven stars of the constellation called “Charles Wai.n” by the English; “Seven Rishis” by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, “The Seven bright ones who follow their Lord, the Thigh of the Northern Heaven.” In the Zodiac of Denderah, and in the Tablet of Edfus, that Ursa Major is represented as the thigh of an Ox.

Knave of Cups
Rules from North Pole to 45° of Latitude and from 0° of Libra to 30° of Sagittarius in Longitude. The Throne of the Ace embraces from 22° - 30° of Libra to 7° - 30° of Sagittarius within the above limits of Latitude.

Star Group
Head of Draco. Left arm, body and legs of Hercules, part of head, right shoulder and club of Bootes.

Knave of Swords
Rules from North Pole to 45° Latitude and from 0° of Capricorn to 30° of Pisces Longitude. The Throne of the Ace extends from 22° - 30° of Capricorn to 7° - 30° of Pisces as before.

Star Group
Body of Draco, part of Lyra. Head, body and right arm of Cepheus, the King and Father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

Knave of Pentacles
Rules from North Pole to 45° Latitude, and from 0° of Aries to 30° of Gemini Longitude. The Throne of the Ace embraces from 22° - 30° of Aries to 7° - 30° of Gemini within the Latitude as above.

Star Group
Body of Draco, legs and part of right arm and Sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the Pole Star of our Earth, head and neck of Camelopardalis (Giraffe), body and right arm, throne and legs of Cassiopeia, the Queen of Cepheus and Mother of Andromeda, head of Ursa Major.

Prince of Wands
Rules from Ecliptic to 45° North Latitude and from 20° Cancer to 20° Leo in Longitude.
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Star Group
Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa
Major, head and fore-quarters of Southern dog of Canis Venatici.

King of Pentacles
Rules from Ecliptic to 45° North Latitude and from 20° of Leo to 20° of Virgo.

Star Group
Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of
Southern dog of Canes Venatici, hind feet of Northern dog of Canis Venatici.

Queen of Swords
Rules from Ecliptic to 45° and from 20° of Virgo to 20° of Libra.

Star Group
Right leg of Virgo, body and right arm and right leg of Bootes. Beam and part of Scales
of Libra.

Knight of Cups
Rules from Ecliptic to 45° and from 20° of Libra to 20° of Scorpio.

Star Group
Part of Scales of Libra, left claws of Scorpio, body and legs of Ophiucus, the holder of
the Serpent. Front half of Serpent’s head, right arm and club of Hercules.

The King of Wands
Rules from Ecliptic to 45° North Latitude and from 20° of Scorpio to 20° of Sagittarius.

Star Group
Top of head and bow of Sagittarius, head and right arm of Ophiucus, rear half of Serpent.

Queen of Pentacles
Rules from Ecliptic to 45° North Latitude and from 20° of Sagittarius to 20° of
Capricorn.

Star Group
Top of head, neck and horns of Capricorn, left hand of Aquarius, the man who carries the
Water, the whole of Aquila, the Eagle, the greater part of Delphinus, whole of Sagitta, the
Arrow, forefeet and body of Vulpecula the Fox, and the tail of the Cygnet which he seizes.

Knight of Swords
Rules from Ecliptic to 45° North Latitude, and from 20° of Capricorn to 20° of Aquarius.

Star Group
Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the
winged horse who sprang from the blood of Medusa near the sources of the ocean, the whole of
Equilaus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of
wing of Cygnus, the swan, part of head of Pisces.

King of Cups
Rules from Ecliptic to 45° of North Latitude and from 20° of Aquarius to 20° of Pisces.
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Star Group
Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock, tail of Lacerta.
Queen of Wands
Rules from Ecliptic to 45° North Latitude and from 20° of Pisces to 20° of Aries.
Star Group
The other Fish and part of Band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand left arm of Cassiopeia, the winged instep of Aries.
Knight of Pentacles
Rules from Ecliptic to 450 North Latitude and from 20° of Aries to 20° of Taurus.
Star Group
Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, Charioteer, and part of Capella, the she-goat which bears kids in her arms.
King of Swords
Rules from Ecliptic to 45° North Latitude from 20° of Taurus to 20° Gemini in Longitude.
Star Group
Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.
Queen of Cups
Rules from Ecliptic to 450 North Latitude, and from 20° Gemini to 20° of Cancer in Longitude.
Star Group
Head and body of Pollux, the other of the Gemini; greater part of Cancer, crab; face ol Leo; head and face of Ursa Major.

THE TWELVE KEYS WHICH GOVERN THE CELESTIAL HEAVENS
FROM THE ECLIPTIC TO 45° OF SOUTH LATITUDE

Fortitude
Rules the whole of Leo, from the point of Regulus or Cor Leonis. Stars
The fore-legs and hind-feet of Leo, greater part of the Sextans and of Crater, the cups. part of the body of Hydra, the great Water serpent, greater part of Antlia Pneumatica, the air Pump, greater part of Pisces Nautica, a small part of the ship Argo.
Hermit
Rules the whole of Virgo.
Stars
Left arm, hand, and arm of Virgo, and her ear of Corn; part of the body of Hydra, Corvus, the Crow, part of Crater, tail and right hand of Centaurus, the man horse, smal part of Air Pump and of Argo.
Justice
Rules the whole of Libra.
Stars
Part of the South Scale of Libra, tail of Hydra, head, body, arms and forefeet of Centauri. Legs, body and tail of Lupus, the Wolf which he is killing. Right claw of Scorpio.

Death
Rules the whole of Scorpio.
Stars
Body and tail of Scorpio, head and neck of Lupus, whole of Ara - Altar, two feet of Ophiucus, point of arrow of Sagittarius, part of Norma, Mason’s square.

Temperance
Rules the whole of Sagittarius.
Stars
The whole of Sagittarius, the Archer, except right hind leg, the tail, the crown of the head, extreme points of Bow and Arrow, Corona Australis, Telescope, Pavo - Peacock.

The Devil
Rules the whole of Capricorn.
Stars
Whole lower half of Capricornus, the he-Goat, part of Piscis Australis, Southern Fish, Microscope Part of Grus, the Crane. Part of Indus.

The Star
Rules the whole of Aquarius.
Stars
Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of apparatus Sculptorum, part of Cetus.

The Moon
Rules the whole of Pisces.
Stars
The connecting band of Pisces, the body of Cetus, the sea Monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of Fornax.

The Emperor
Rules the whole of Aries.
Stars
Legs of Aries, part of body of Taurus, head and fore-part of Cetus, part of Fornax and of Eridanus.

The Hierophant
Rules the whole of Taurus.
Stars
Head and forepart of Taurus the Bull. The Bull sent by Neptune to frighten the horses of Sol and those of the Hippolytus. The greater part of Orion the Giant, and hunter. The beginning of the River Eridanus into which Phaeton was hurled when attempting to drive the horses of the Sun, greater part of Lepus, the Hare.
The Lovers
Rule the whole of Gemini.
Stars
Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the Unicorn, except the hind-quarters. Head and fore-part of Canis Major, the greater Dog.

The Chariot
Rules the whole of Cancer up to Regulus in Leo.
Stars
One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pisces Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

IN CONCLUSION
The Keys answering unto the Seven Lords who wander (planets) and the Three Spirits (the elements) are not assigned any fixed dominion. The following 36 small cards (2’s to 10’s) rule the decans of the signs in the Celestial Heavens and their Dominion extendeth from 45° South of the Ecliptic unto Malkuth at the Southern Pole.

5 of Wands
0° - 10° of Leo, Saturn, Part of Argo, part of Pisces Volcun.
6 of Wands
10° - 20° of Leo, Jupiter, Part of Argo, part of Pisces Volcun.
7 of Wands
20° - 30° of Leo, Mars, Part of Argo, part of Pisces Volcun.
8 of Pentacles
0° - 10° of Virgo, Sun, Part of Argo, part of Pisces Volcun.
9 of Pentacles
10° - 20° of Virgo, Venus, Hind feet of Centauri, part of Pisces Volcun.
10 of Pentacles
20° - 30° of Virgo, Mercury, Hind legs of Centauri, part of Chameleon.
2 of Swords
3 of Swords
10° - 20° of Libra, Saturn, Pt. of Crux, Musea and Chameleon.
4 of Swords
20° - 30° of Libra, Jupiter, Pt. of Musea, Circinus, Compasses, and Chameleon.
5 of Cups
0° - 10° of Scorpio, Mars, Pt. Circinus, Chameleon and of Triangulum Australis.
6 of Cups
10° - 20° of Scorpio, Sun, Pt. Triangulum Australis, Apus the Swallow and Octano.
7 of Cups
20° - 30° of Scorpio, Venus, Part of Pavo, Apus, Octano.
8 of Wands
0° - 10° of Sagittarius, Mercury, Part of Pavo, Apus, Octano.
9 of Wands
10° - 20° of Sagittarius, Moon, Part of Pavo, Apus, Octano.
10 of Wands
2 of Pentacles
0° - 10° of Capricorn, Jupiter, Part of Pavo, part of Hydra.
3 of Pentacles
10° - 20° of Capricorn, Mars, Part of Toncan, part of Hydra.
4 of Pentacles
20° - 30° of Capricorn, Saturn, Part of Toncan, part of Phoenix.
5 of Swords
0° - 10° of Aquarius, Venus, Part Phoenix, end of Eridanus.
6 of Swords
10° - 20° of Aquarius, Mercury, Parts Hydrus, Reticulus, Rhombus.
7 of Swords
20° - 30° of Aquarius, Moon, Parts Phoenix, Hydra, Reticulum and Eridanus.
8 of Cups
0° - 10° of Pisces, Saturn, Part Phoenix, Eridanus, Reticulum.
9 of Cups
10° - 20° of Pisces, Jupiter, Part Phoenix, Eridanus, Reticulum.
10 of Cups
20° - 30° of Pisces, Mars, Part Phoenix, Dorado, Reticulum.
2 of Wands
0° - 10° of Aries, Mars, Part Phoenix and Dorado.
3 of Wands
10° - 20° of Aries, Sun, Part Coelum Sculptori, and Dorado.
4 of Wands
5 of Pentacles
0° - 10° of Taurus, Mercury, Part Eridanus, Columba, Naochi, Dorado, Equilaus, Pictoris.
6 of Pentacles
10° - 20° of Taurus, Moon, Forepart of Lepus, Tail and Wing of Columba, part of Equilaus.
7 of Pentacles
20° - 30° of Taurus, Saturn, Part Equilaus and Lepus, Body of Columba.
8 of Swords
0° - 10° of Gemini, Jupiter, Feet of Canis Major, Prow Argo, part Equilaus Pictoris.
9 of Swords
10° - 20° of Gemini, Mars, Legs of Canis Major, Part of Prow of Argo.
10 of Swords
20° - 30° of Gemini, Sun, Hind quarters of Canis Major, part of Prow of Argo.
2 of Cups
0° - 10° of Cancer, Venus, Prow Argo, Tail Canis Major.
3 of Cups
10° - 20° of Cancer, Mercury, Prow of Argo.
4 of Cups
20° - 30° of Cancer, Moon, Prow of Argo.

While the greater number of the Northern Constellations are connected with classical mythology, the titles of many of the Southern Constellations, and especially of those near the South Pole, are of more or less recent nomenclature, and bear witness to absence of reference to Occult Knowledge, such names for instance as Reticulum, and Coelum Sculptores, Octanus, etc.

**RECAPITULATION**

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its Ruler, and the two outer portions are tinged with the nature of the Ruler of the dominion bordering thereon. For example, in the case of Leo, the Dominion of Fortitude, the central 10 degrees will have most of this nature. For the beginning 10 degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole Heavens then, are thus divided into Four Great Belts or Zones:

**The Uppermost**
Is the Dominion of the Knives like a Cross within a Circle.

**The Second Belt**
Under the Dominion of the other Court cards represents a Belt of Influence descending vertically.

**The Third Belt**
Is under the Dominion of the 12 Keys related to the Signs of the Zodiac, represents a Belt of influence acting horizontally. This Zone in union with the second Belt will therefore yield a great Zone of 12 Crosses encircling the heavens.

**The Fourth Belt**
Consists of 36 Decans under the Dominion of the 36 small cards of the four suits, the numbers 2-10 of each suit. In each of these sets of 3 parts of a Sign, the central one will be more pronounced in effect than the lateral parts.
Therefore the 3 Decanates of each of the Signs will be symbolised by a triangle. Thus are yielded twelve Triangles surrounding the lower heavens, and therefore there will ultimate twelve Crosses surmounting 12 Triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, 12 times repeated.

The central Rising Sun will represent the hidden influence of Tiphareth in the centre of the Sphere, as will be hereafter explained, rising above the waters of Space (the ethereal expanse of the Sky called by the Egyptians “The Waters of Nu which are the parents of the Gods,” The Shoreless Ocean of Space).

In the Golden Dawn initiation, the Cross surmounting the Triangle is preferably represented by a Calvary Cross of 6 Squares, as still more allied to Tiphareth.
When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected in the Sphere, the North Pole of the Sphere will coincide with Kether, and the South Pole with Malkuth.

As we have before sufficiently learned the Ten Sephiroth are repeated not alone in each whole figure, but also in the parts thereof, so that every material thing created, will have its own Sephiroth and Paths.

Now as the North Pole corresponds with Kether, and the South Pole corresponds with Malkuth, the central Pillar of the Sephirotic Tree will form the invisible Axis of the Sphere, the Central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the Sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netzach and Hod will be duplicated. As also the Paths, Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points on the sphere where the influence of each will be indicated.

As projected in the before-described Celestial Sphere, Kether will govern a Radius of 10° around the North Pole, thus embracing the whole body of the Constellation Draco.

Chokmah will be on the 60° North Latitude; embracing a radius of 10°, the right foot of Hercules, the left arm, hand, and part of head of Bootes. Also on the other side of the Heavens, a radius of 10° including the head and shoulders of Cephus, and the head of Lacerta.

Binah, has a similar radius and is posited on the same parallel of Latitudes, and includes the pole Star of the Earth, the head of Camelopardalies, the tip of the tail of Draco; also Lyra and left knee of Hercules in the opposite side of the Heavens.

Chesed with a similar radius, and posited in the 30° of North Latitude, will include part of Coma Berenices, of Bootes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other, Sephiroth of the outer Pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10°.

The central line of the Two Pillars of Mercy and Severity will respectively traverse that of Mercy the 15° of Virgo and 15° of Pisces; that of Severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of South Latitude, and at similar Zodiacal points. From which circumstances the path of Influence or nature of the Sun will be along the line of the Ecliptic, coinciding with Tiphareth, and that of the Moon will be on the 60° of South Latitude answering to the Yesod points on that line.
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Northern Hemisphere

Ecliptic Circle of Tiphareth with Four Points

Southern Hemisphere

Four Points Where Yesod's Influence Operates
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES
SYMBOLISED BY THE FOUR ACES ROUND THE NORTH POLE

In the Book “T,” it is written: “Also the Dragon (i.e. Draco, the constellation at the
Northern pole of the Heavens) surroundeth the Pole Kether of the Celestial Heavens.” It is
further laid down that the Four Aces, (symbolised by the Knaves), rule the Celestial Heavens
from the Northern Pole of the Zodiac unto the 45th Degree of Latitude North of the Ecliptic, and
from the Thrones of the Four Aces which rule in Kether.

And again it is stated that:
The Throne of the Ace of Cups is the head of Draco.
The Throne of the Ace of Swords is fore part of body.
The Throne of the Ace of Pentacles is the hind part of body.
The Throne of the Ace of Wands is the tail of Draco.

Regard thou then the form of this Constellation of the Dragon. It is convoluted in the four
places answering unto the rule of the Aces.
Head, First convolution is the Ace of Cups.
Second convolution is the Ace of Swords.
Third convolution is the Ace of Pentacles.
Fourth convolution is the Ace of Wands.
This convoluted course will represent the Law of the Aces.

Now in the Four Faces of YHVH, Fire and Water be contrary, and also Earth and Air be
contrary. The throne of the Element will attract and seize, as it were, the Force of that element,
so that herein be the Forces of Antipathy and of Sympathy, or what are known chemically as
attraction and repulsion.

Recall also the allotment of the Triplicities:
Aries, Leo, Sagittarius is Fire, Wands of the Tarot.
Cancer, Scorpio, Pisces is Water, Cups of the Tarot.
Gemini, Libra, Aquarius is Air, Swords of the Tarot.
Taurus, Virgo, Capricorn is Earth, Pentacles of the Tarot.

Now the order of the Knaves, and consequently of the Thrones, is formed from right to
left:
Yod
Knave of Wands is Leo and Fire.
Heh
Knave of Cups is Scorpio and Water.
Vau
Knave of Swords is Aquarius and Air.
Heh (final)
Knave of Pentacles is Taurus and Earth.

The order of the Aces is formed from left to right, though their motion is from right to
left:
Yod
Ace of Wands.
Heh
Ace of Cups.
Vau
Ace of Swords.
Heh (final)
Ace of Pentacles.
This, then will be the order of their movement. Let us first suppose the Aces on the following stations:
- Station 2
  - Ace of Wands.
- Station 1
  - Ace of Cups.
- Station 12
  - Ace of Swords.
- Station 11
  - Ace of Pentacles.

Now the Station 2 is the Throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the Throne of the Ace of Wands, attracts and arrests the movement of that Force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.
- Ace of Wands remains on Station 2.
- Ace of Cups passes also on to Station 2.
- Ace of Swords passes on to Station 1.
- Ace of Pentacles passes on to Station 12.
- Ace of Cups passes to Station 3.
- Ace of Wands remains at Station 2.
- Ace of Swords passes also onto Station 2.
- Ace of Pentacles passes also on to Station 1.
- Ace of Cups passes on to Station 4.
- Ace of Swords passes on to Station 3.
- Ace of Wands remains at Station 2.
- Ace of Pentacles passes also on to Station 2.
- Ace of Cups passes to Station 5.
- Ace of Swords passes to Station 4.
- Ace of Pentacles passes on to Station 3.
Ace of Wands still remains on Station 2.

But Station 5 is the Throne of the Ace of Cups. Therefore it attracts and arrests that Force, in the same manner that the Throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that Force which previously was leading become the last of the Four.

Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands, now at last passes into Station 3.

For it has now become the last of the Four, and the Ace of Cups has commenced to act through its Throne. The Ace of Pentacles, moving to Station 4, would create a hiatus in the movement of the Aces, if the Ace of Wands did not move forward to Station 3. Also there is the attraction of the motion of those Aces in front of it. Wherefore all these Forces combining, at length cause it to move forward.

The movement then continues, thus:
The Ace of Swords passes on to Station 6,
The Ace of Cups remains on Station 5,
The Ace of Pentacles passes also on to Station 5,
The Ace of Wands passes also on to Station 4.
The Ace of Swords passes on to Station 7,
The Ace of Pentacles passes on to Station 6,
The Ace of Cups still remains on Station 5,
The Ace of Wands passes also on to Station 5.
The Ace of Swords passes on to Station 8, its Throne,
The Ace of Pentacles passes on to Station 7,
The Ace of Wands passes on to Station 6,
The Ace of Cups still remains on Station 5.
The Ace of Swords remains on Station 8,
The Ace of Pentacles passes also on to Station 8,
The Ace of Wands passes on to Station 7,
The Ace of Cups now at length passes on to Station 6, and so on.
The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:

This will imply a much more sustained exercise of force through the Thrones than elsewhere. So that the generic effect of the Thrones will be that of the seasons, while the other stations will give the variations thereof in accordance with their natures and with the order of the movement of the aces in them.

Order of Movement of Elements
And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the Sun as the centre and focus of the Solar System. So that the Sun, according to his position with regard to the Equinox and the Earth’s surface will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the Equinoctial points coincide with what we call 0° Aries, and 0° Libra (reckoning from Regulus) or not. So that his effect North of the Equator shall produce when just leaving the Equinoctial point, the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the South of the Equator (as in the country of Australia) his quitting the Equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the Zodiac proper is inoperative. Nor that the nature of the Sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of the Earth’s surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

And now as the Forces symbolized by these Aces, pass in succession over these stations, so will they awake certain terrestrial action according unto the sign of the division of the Zodiac above which they pass in the domain of the Knaves and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its Throne will be of longer duration than at other points.

And hence it is that the Signs of the Zodiac be divided into Fixed or Kerubic, Moveable or changing, and Common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their Elements, for the Elements have a various classification.
It is here advisable to transcribe the following from Cornelius Agrippa:

Of The Four Elements and Their Natural Qualities:

“It is necessary that we should know and understand the nature and quality of the Four Elements, in order to our being perfect in the principles and groundwork of our studies in the Talismanic or Magical Art.

“Therefore, there are four Elements, the original grounds of all corporeal things, viz.:

Earth, Air, Fire, and Water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

“But there are none of the sensible elements that are pure. They are more or less mixed, and apt to be changed into one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

“Now every one of these Elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For Fire is hot and dry; Water cold and moist; and Air hot and moist; and so in this manner, the Elements, according to two contrary qualities are opposite one to the other, as Fire to Water, and Earth to Air.

“Likewise the Elements are contrary one to the other on another account. Two are heavy, as Earth and Water; and the others are light, as Fire and Air.

**TABLE SHOWING QUALITIES OF ELEMENTS**

<table>
<thead>
<tr>
<th>Element</th>
<th>Qualities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fire</td>
<td>Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid.</td>
</tr>
<tr>
<td>Water</td>
<td>Cold, moisture, weight, obscurity, solidity, motion.</td>
</tr>
<tr>
<td>Air</td>
<td>Heat, moisture, lightness, slight obscurity, subtlety, excessive motion.</td>
</tr>
<tr>
<td>Earth</td>
<td>Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest.</td>
</tr>
</tbody>
</table>
TABLE SHOWING THE QUALITIES OF THE ELEMENTS WHEN MIXED IN PAIRS

Fire and Water.
Slight weight, some subtlety, intense and rapid motion.
Fire and Air.
Great heat, intense lightness, slight brilliance, intense subtlety, intense motion.
Fire and Earth.
Great dryness, slight obscurity.
Water and Air.
Great moisture, intense motion.
Water and Earth.
Great cold, intense weight, intense obscurity, intense solidity.
Air and Earth.
Some weight, intense obscurity, little solidity, little motion.

Therefore the Stoics called the former ‘passives,’ but the latter ‘actives.’ And Plato distinguishes them after another manner, and assigns to each of them three qualities, viz.: To the Fire brightness, thinness and motion. To the Earth, darkness, thickness, and quietness. And according to these qualities the Elements of Fire and Earth are contrary. Now the other Elements borrow their qualities from these, so that the Air receives two qualities from the Fire, thinness and motion, and from the Earth one, darkness. In like manner, Water receives two qualities from the Earth, darkness and thickness; and from the Fire one, motion. But Fire is twice as thin as Air, thrice more moveable, and four times lighter. The Air is twice more bright, thrice more thin, and four times more moveable than Water. Therefore, as Fire is to Air, so is Air to Water, and Water to Earth. And again, as the Earth is to the Water, so is Water to Air, and Air to Fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the Elements and their mixtures shall bring to pass wonderful and astonishing things in Magic.

“Now each of these Elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the Supreme Unity upon which all virtue and wonderful things do depend. Of the first Order, are the pure Elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but through which the virtues of all natural things are brought forth to act. No man is fully able to declare their Virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

“Of the second order are Elements that are compounded, changeable and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things perfect all occult and common operations of Nature; and these are the foundations of the whole of natural Magic.
“Of the third Order are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the Middle Nature, or Soul of the Middle Nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees and orders, the perfection of every effect in what thing soever, whether natural, celestial, or super-celestial. They are full of wonders and mysteries, and are operative in Magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things - the knowledge and foretelling of things to come, also the expelling of evil and the gaining of Good Spirits. Let no one, therefore, without these three sorts of Elements, and the true knowledge thereof, be confident that he can work anything in the occult science of Magic and Nature.

“But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the nature, virtue, and power of them, into number, degrees and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things; but are in the Heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

“Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial earth is there without the grossness of water, and the agility of Air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat.”

Now the successive effect of the passage of the Aces over the Stations above the place of a sign in the excitement of the Forces of that Sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the Throne upon the Season as well, and the nature of the Sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the Four Worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the Synthesis of the Ten corruscations of the AOUR (Light) proceedeth the influence unto EHEIEH, the Kether of Atziluth. And the connecting thread of the AIN SOPH is extended through the worlds of the Ten Sephiroth and is in every direction. As the Ten Sephiroth operate in each Sephirah, so will there be a KETHER in every MALKUTH, and MALKUTH in every KETHER. Thus:
Adonai Melekh
This will be the Malkuth of Atziluth.
Metatron
This will be the Kether of Briah.
Sandalphon - Metraton - Nephesch ha-Messiah
These will be the Malkuth of Briah.
Chaiioth ha-Qadesh
This will be the Kether of Yetzirah.
Aschim
This will be the Malkuth of Yetzirah.
Rashith ha-Gilgalim
The Kether of Assiah.
Cholem Yesodoth
The Malkuth of Assiah.
Thaumiel
The Kether of the Qlippoth.

The symbol of the connection between MALKUTH of YETZIRAH and KETHER of ASSIAH will be of a form somewhat resembling that of an hour glass. The thread of the AIN SOPH before alluded to, traversing the centre thereof, and forming the AIN SOPH connection between the Worlds:

So that the symbol of the connection between the two planes is this. And also the modus operandi of the translation of force from one plane into another is in this, and hence doth the title of the Sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth. Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:
VOLUME NINE

Citrine
Air of Earth.

Russet
Fire of Earth.

Olive
Water of Earth.

Black
Earth of Earth.

From the diagram of the hour glass symbol it will be manifest then that MALKUTH of YETZIRAH will be the transmitter of the Yetziratic forces unto KETHER of ASSIAH, and that the latter will be the recipient thereof, and that the Hour-glass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetziratic nomenclature of the Tenth Path answering unto Malkuth, and of the First Path answering unto Kether.

The Tenth Path: It is called the Resplendent Intelligence and it is so-called because it is exalted above every head, and sitteth on the Throne of Binah, and it illuminateth the splendour of all the Lights, and it causeth the current of Influence to flow from the Knight of Countenances, i.e. Metatron.

The First Path: It is called the Wonderful or Hidden Intelligence (The Highest Crown) for it is the Light to cause to understand the Primordial without commencement, and it is the Primal Glory, for nothing created is worthy to follow out its essence.

Whence it is plain that MALKUTH is, as it were, the collector together and synthesis of all the forces in its plane or world. While KETHER being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hour glass symbol, and by means of the lower one translate its operation into KETHER below, but its mode of transmission will be through the cones by the thread of the Am Soph, or of the Unformulated.

So that in the transmission of force between two worlds the Formulate must first become Unformulate, ere it can reformulate in new conditions. For it must be plain that a force formulated in one world, if translated into another will be unformulated, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephira MALKUTH, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order Tarot teaching is there the Dominion of the four Knaves of the Tarot pack around the North Pole. Why then is it that it is the Four Knaves answering unto the final Heh of YHVH, that are here placed, rather than the Four Kings, Queens or Knights, or one of each nature?
We are taught that these are the Vice Regents of the Name in the Four Worlds, and that they are thus attributed among the Sephiroth.

Yod
Chokmah and King.
Heh
Binah and Queen.
Vau
Tiphareth and Knight.
Heh (final)
Malkuth and Knave.

Now as Kether of Assiah is to receive from Malkuth of Yetzirah, it is necessary that in and about Kether there should be a force which partaketh of the nature of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Knave force, has its dominion placed about Kether. They are so placed that they may attract from the Malkuth of the Higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a spirit and of a body, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. For unless the body be refined in nature, it will hinder the action of a spirit cognate unto it. And unless the spirit be willing to ally itself unto the body, the latter will be injured thereby and each will mutually react on the other.

Hourglass Connection of Malkuth and Kether.
Therefore, also, let the Adeptus Minor understand that there may be fault of the spirit as well as of the body, and that there is little difference between the material and sensuous person, and the envious, malicious and self-righteous person - save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the Spirit as to refine the body, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged! It is simply translating one sin into another.

And therefore are the final Heh forces so necessary in Kether, as it is said in the Tenth Path of the Sepher Yetzirah: “It is so called because it is exalted above every head, and sitteth on the Throne of Binah.” Now, in the Tree, the two Sephiroth, Chokmah and Binah, are referred unto the Briatic World which is also called the Throne or vehicle, that is of the Atzilutic World unto which latter Kether is referred on the Tree. And referring unto the dominions of the Four Knaves, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

Now there will be, not one, but four formulae of the application of the Four Forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed more or less in direct lines. In this case, seeing that Malkuth and Kether be in different planes or worlds, the lines of transmission of these forces are caught up and whirled about by the upper cone of the hour glass symbol into the vortex wherethrough passeth the thread of the unformulated, i.e. the Am Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hour glass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the Dragon, that is to say, moving in convolutions, and hence they are called the Dragon or Serpent Formulae.

Now imagining MALKUTH of Yetzirah to be in a vertical position above KETHER of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and acting fully.

Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately.

Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolised by the four Aces round the Northern Pole.

The first and most forcible in its immediate action will be that answering unto the Earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the Constellation Draco. It is called the Direct or Creeping Formula and
for this reason the Dragon may be wingless and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions Earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counter-changed with others, even as the Kerubim in the Vision of Ezekiel have each, not one but four heads and counterchanged.

The second and least forcible in its immediate action will be the Dragon formula answering unto the Air of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominions of the Knaves above them.

Now also the Throne in each Dominion is marked in the Book T as embracing more than a third of each dominion, because of the enduring effect of its force. This formula is also called the looped or Flying Formula, and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other
formulae. This formula of operation will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the aces. In this formula the heads of the four serpents will be above the four cardinal signs.

The Third Dragon Formula, moderately forcible in its immediate action, is that answering unto the Fire of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the Leaping or Darting Formula, and its serpents may be represented both footed and winged - footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown.

This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the Stations above the Cardinal Signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of Fire:

- Fire is strongly attracted by the Station above Fire,
- Fire is strongly repelled by the Station above Water,
- Fire is slightly attracted by the Station above Air,
- Fire is slightly repelled by the Station above Earth.
The Head rests on the Station above Aries.
The Serpent is repelled into the lower Cone by Pisces,
The Serpent is slightly attracted by Aquarius,
The Serpent is slightly attracted by Capricorn,
The Serpent is strongly attracted by Sagittarius,
The Serpent is strongly repelled by Scorpio,
The Serpent is slightly attracted by Libra,
The Serpent is slightly attracted by Virgo,
The Serpent is strongly attracted by Leo,
The Serpent is strongly repelled by Cancer,
The Serpent is slightly attracted by Gemini and Taurus.
The tail is strongly attracted by Aries, where it is united with the head again. (The course of the Four Serpents is shown in four different diagrams to avoid confusion.)
The fourth Dragon Formula and moderately forcible, is that answering unto the Water of MALKUTH of Yetzirah, transmitting into the KETHER of Assiah, and following the Law of the Zodiacal succession of the Signs in gradual Order. This is also called the Revolving or Flowing Formula, and its serpent may be represented neither winged nor footed, but with fins to symbolise its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve Signs, so that this latter in its turn revolves upon the stations above the Zodiac. The effect of the revolution of the Wheel of the Aces will be to excite by the Ace of Wands the Fiery Signs, by the Ace of Cups the Watery Signs, by the Ace of Swords the Airy Signs, and by the Ace of Pentacles the Earthy Signs. Yet through the forces of the revolution of the Serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the Serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the Constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the Serpents are with the Order of the Signs, and in the other two against the natural order of succession of them in the Zodiac.
Also the action of the Spirit of Malkuth of Yetzirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the “Thread of the Unformulate” MEZLA.

Recall that which is written in the Chapter of the Chariot - (Ezekiel, 1.45.)

“And I beheld, and lo! a tempestuous whirlwind came out from the North, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the Four Chaioth.”

THE TRUE SYSTEM OF ASTROLOGICAL DIVINATION

By
G.H. FRATER D.D.C.F.

(N.B. This paper belongs to the subgrade of Theoricus Adeptus Minor. It is mentioned in the preface to the document relating to the Ring and the Disc. Six diagrams accompany this document, and all relate to the various signs of the Grades - primarily to the Portal grade and the LVX Signs of the Adeptus Minor grade. These signs will be found in the drawings of the Signs of the Grades in this work. I.R.)

It is written: "His Father was the Sun, his Mother was the Moon, the Air carried him in her bosom, his nurse was the Earth." (The Smaragine or Emerald Tablet of Hermes.) Recall the analysis of the Keyword of the Adeptus Minor Grade.

I.N.R.I. is Yod, Nun, Resh, Yod.

The first "I" is Virgo, Isis, Mighty Mother - in this sense "Mother" being the producer of seeds and fruit on the Earth when the Sun is therein.

"N" is Scorpio, Apophis, Destroyer - the Destructive Force which is brought into play, to check or restrict the continuation of the action of Regenerative Force.

"R" is Sol.

The final "I" is Osiris Slain and Risen - the Sun in the Decadence of Force from the Autumnal, and his Increase of Force from the Vernal Equinox.

The Isis, Apophis, Osiris is I.A.O. The initials of these three produce the synthetical name IAO. This giveth a fresh Triad, of which again the beginning is Virgo, namely Air, TIPHARETH.

Now as the Adeptus Minor vibrateth these Names and maketh these Signs, he affirmeth certain correspondences in his own Atmosphere. That is to say that:

The Sign of Osiris Slain: representeth the Equinoctial Forces.

The Sign of the Mourning of Isis: the Force of Light illumining at its greatest pitch. Wherefore the space included between the hands is the "Semi Arc" of the Sun at the
Summer Solstice, which she thus recalleth as the affirmation of the Life Force of Osiris.

The Sign of Typhon and Apophis: the space between the hands above the head will mark the diminished extent of the whole "Arc" of the Sun and his Winter Solstice, thus representing the corresponding excess of the Darkness over the Light.

The Signs of the Rending asunder, and of the Closing of the Veil: mark the Arcs of Light midway between the Equinoxes and the Solstices.

The Sign of Osiris Risen: representeth the Synthetical extent of the variation between the utmost extent of the Light of the Solstices and the Equinoxes, as thus affirming that the power of the governance of these Forces may be found in the Self when depending on the higher illumination, as the New Name is found from the initials of the others.

In the diagrams the Light is therefore shewn as coming from above the figure; thus affirming its descent from, and also the Solar course of the Seasons dependeth from the movement of the Forces symbolized in the Book T, by the 4 Aces at the North Pole of the Universe, and their convoluted revolution.