

THE
DIVINE
ARCANA
OF THE
AURUM SOLIS



Using Tarot Talismans for Ritual & Initiation

JEAN-LOUIS DE BIASI

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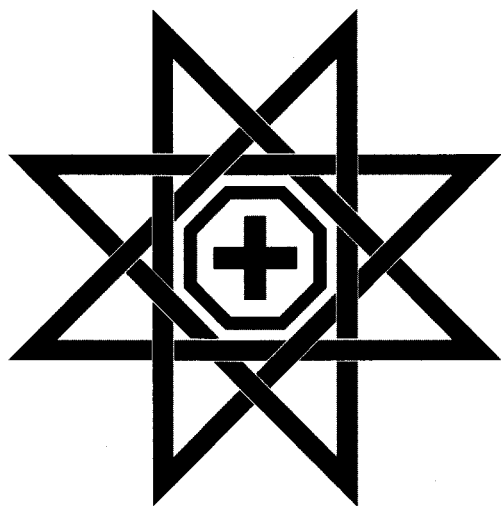
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Using Tarot Talismans for Ritual & Initiation

JEAN-LOUIS DE BIASI

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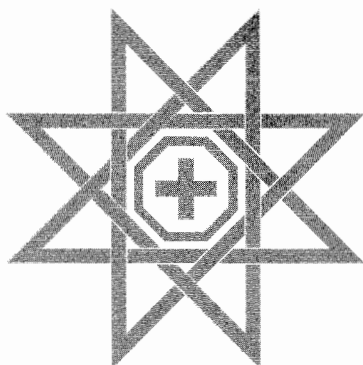
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FOREWORD

FORWARD!

I warn you that what you are going to read about the Tarot will completely change your thinking about the Tarot and your use of the Tarot deck. Most people don't like change, and few people are really "wide awake" to accept revolution. Most of us—including myself—are not always truly awake, and rarely do we welcome change even when pretending that we do. We want our comfort, we prefer consistency, and we honor tradition while yearning for the simpler times of the "Good Olde Days."

Real revolutions are evolutionary, and, when involved with esoteric and spiritual concepts, their essential function is to wake us up, expand our consciousness, and open doors we didn't see that were there all the time.

The difference between revolution and evolution is that one happens to you and the other requires you to take the "next step" to accomplish the change in your reality. Evolution builds upon the past, but the change in your reality is transformative, and even the past

looks different from your new perspective and place of understanding. The Tarot is key to this revolutionary evolution.

In this book, Jean-Louis de Biasi tells us that the Tarot was created to invoke specific invisible forces that generate energies present both within us and at universal levels. Each card represents a state of consciousness and a particular energy that can be invoked and used in ritual and divination as keys to the most ancient archetypes. Jean-Louis writes: "The Tarot induces an action on the subtle planes that is capable of affecting our invisible bodies, and then reverberating into the physical level in our daily lives." He further writes that the "Tarot was conceived to transmit a secret initiatic inheritance by channeling specific invisible powers and stimulating energies present inside of you that are extant in the entire universe," and that the Tarot's "construction is based on an occult structure that makes each Arcanum a genuine talisman, which is able, merely by its presence, to generate those effects to which it corresponds." However, Jean-Louis does warn the reader that most versions of the Tarot are not completely effective in connecting us with these full powers, and he explains why and reveals the answer to the problem.

What you already see is that this divine Tarot is a long way from "the devil's picture book" or the simple art form of the Italian Renaissance. We don't have the "fortune-telling" decks that were so entertaining in Victorian times and we have much more than even promised by the modern magical orders.

The Tarot is a system, not a "thing," and as such the Tarot stands alone and independent to fulfill its purpose of providing an inner experience of contacting the divine powers and incorporating them into your own psyche, fostering your psychic development and empowerment. You will then be able to use these powers in solving personal life problems by taking action on the invisible planes.

By understanding the secret origins of Tarot symbolism, the reader becomes directly involved with the nearly alchemical process of transformation that is itself the secret of initiation.

The sacred language of the Theurgic Tradition was not Hebrew, but Greek. Hebrew was and is prominent not only in Qabalistic stud-

ies and magical practices, but it is with the Theurgic Tradition that we find the authentic theoretical and practical uses of the Tarot keys as well as their original correspondences. The Theurgic Tradition is continued to this day in the Ogdoadic Tradition of the Aurum Solis.

It is within that ancient tradition, reaching back to the origins of the Tarot, that we correct the errors found in the Waite-Colman deck and other modern decks, that we find the original correspondences of the sacred Greek letters, see the original Qabalistic correspondences to the sacred Hebrew letters, perceive the archetypal relationships with the Greek divinities, and rediscover the sacred names corresponding to these divine powers.

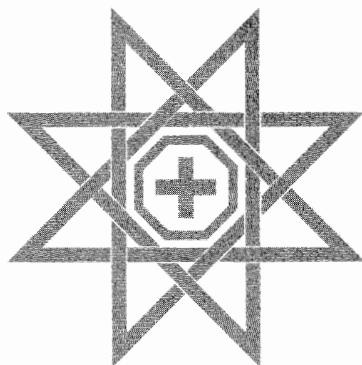
Building upon these revolutionary/evolutionary foundations, this book takes the reader well beyond the limitations of ordinary Tarot practices of divination and even of talismanic and ritual magic. Through these uses and active meditation, we are in astral and mental contact with the invisible living spirit, or Angel of the Tarot, that has existed now for thousands of years.

It is with the system of the Tarot, and interaction with this angel, that the divine Tarot becomes a complete initiatory experience. We are not limited to just the physical reality; the Tarot enables a true link and a reciprocal exchange between the physical and the non-physical, between our mind and the spiritual world. Through our subtle bodies, the Tarot system makes it possible to enter directly into a relationship with different levels of reality. Thought forms are created of astral substance and then function to connect us with other entities and energies that empower our further evolutionary growth and development.

Seeing the Tarot as a genuine symbolic summary of the divine powers at work throughout the cosmos, we enter into new relations and responsibilities as conscious co-creators, knowing that every thought and action has consequences beyond our personal sphere. Even our divination becomes more than interpretation, opening an interactive channel to influence the outcome of the reading.

We can go further and use the Tarot cards as astral doorways to travel out-of-body, experience new realities, and to become more than we are!

Carl Llewellyn Weschcke
7th Past Grandmaster Aurum Solis



INTRODUCTION

For centuries, the Tarot has elicited a deep fascination for many people. The familiar history of the Tarot closely associates myth and reality in order to constitute a unique example of a popular work concealing an incomparable treasure.

Several authors have shown that the group of arcana in the Tarot deck constitutes a true symbolic synthesis of the Western initiatic tradition. Of course, there are many books about spiritual and esoteric teachings, but the Tarot offers you the amazing testimony of what alchemists called the *Mutus Liber*, a “mute book.”

It is not necessary to know the meanings of each of the Tarot arcana in order to feel a stirring of exceptional interest in this creation. Even though their original denotations appear to have been lost, the lore of each of the Tarot cards will be revealed directly from the pages of this venerable book. The Tarot emanates a kind of magical charm that you can feel as soon as you begin using it. You somehow perceive that another reality exists behind these visual representations. Without really being able to define or understand it, your intuition urges

you that a greater mystery, a hidden tradition, is to be found behind these icons.

Today, the Tarot is principally used for divination. Initially, the Tarot deck was used to play simple card games and then later became quite popular as a fortune-telling device. Although I have not yet entirely revealed the foundations of divination, it is easily possible to use the Tarot for this purpose. On the other hand, it would be very interesting to delve into this subject more deeply and take the first steps on the path of the initiation of the Tarot. To do this, you must ask yourself what is the real purpose of the Tarot and how it can be used as a tool for initiation. The answer to both of those questions may surprise you: the Tarot allows you to receive a genuine initiation because the Tarot is a living being!

The Tarot was created to invoke specific invisible forces, to generate energies present both within you (the microcosm) and at universal levels (the macrocosm). Each Tarot card, or Arcanum, represents a state of consciousness and a particular energy, which can be invoked and used in a ritual. The Tarot keys that you use in divination are also talismans, which are connected to the most ancient archetypes; the Tarot Arcana are symbols that can generate specific states of consciousness.

The Tarot induces an action on the subtle planes that is capable of affecting our invisible bodies, and then reverberating into the physical level in our daily lives.

As you will see in this book, the Tarot was conceived to transmit a secret initiatic inheritance by channeling specific invisible powers and stimulating energies inside of you that are also extant in the entire universe. Each of these Arcana corresponds to a specific state of consciousness and to a particular energy associated with that state. The Tarot's construction is based on an occult structure that makes each Arcanum a genuine talisman, which is able, merely by its presence, to generate those effects to which it corresponds.

However, it is important to note that the classical symbols generally available as the Tarot of Marseille or other similar versions of the Tarot limit the energy that you, as theurgists, can readily access and

use to change reality. The divine Arcana created in the Renaissance by the initiates of the Hermetic and Ogdoadic Tradition (which exists today as Aurum Solis) helps you to connect, in a better and more precise manner, to these powers.

Today, it is important to reveal this heritage and to explain how to use this important theurgic tool. You know that in the Western Tradition there are particular moments in history during which the revelation of certain parts of our tradition is made necessary by the circumstances facing society. Such is most decidedly the case today!

This book was conceived from a perspective that the crises facing modern society require making you aware of several unique aspects related to the use of the Tarot.

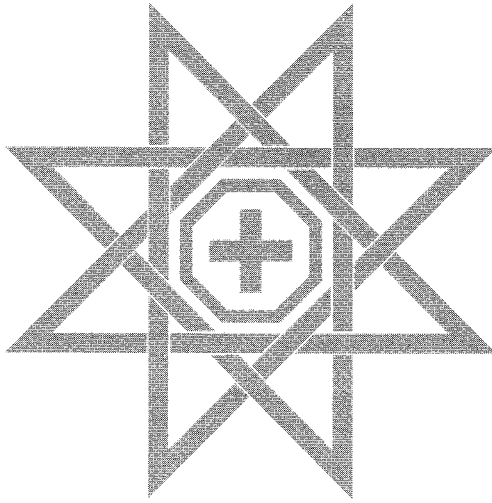
For the first time, I will reveal the identity of the initiates who were present at the origin of the Tarot, as well as what their goals and intentions were in creating this “mute book.”

Secondly, I will show you how to have an inner experience of the Tarot, in a way that is not merely intellectual. This method will allow you to contact the divine powers governing the Tarot and to incorporate them, step by step, into your psyche. In this way, you will discover a very efficient means of creating balance and harmony, which can be effective in fostering a genuine development of your awareness and well-being.

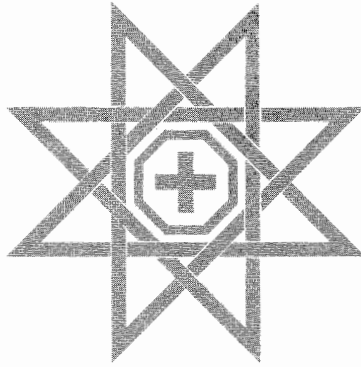
Once this is accomplished, you will then be able to use the power of the Arcana to succeed in finding a solution to the problems of your life. You will undoubtedly be surprised at the effectiveness of these actions. The Ritual of the Birthday, which I will demonstrate later in the book, is an example of the unsuspected possibilities of the Tarot.

Since the proper use of the Tarot makes it possible for you to take action on the invisible planes, you will next learn how to use the science of magic at a distance.

When you discover the true nature of the Tarot, you will be taking your first steps on the path of the initiate; this path takes you step by step toward the highest levels of spiritual awakening. Once you understand the nature and function of these Tarot keys, you will be able to use their divine energies on both the visible and invisible planes.



PART ONE
THE DIVINE HERITAGE



Δ LIVING BEING

The Tarot is a living being! It has its own intelligence, a personality you can feel every time you use the Tarot. When you take the Tarot cards in your hands, you do not hold an impotent document or an inanimate book. The Arcana of the Tarot are a real tool that allows you to invoke or evoke an immaterial and invisible mind. These Tarot cards are the visible appearance of an invisible form of consciousness that can communicate with you through the medium of the Tarot deck. By way of analogy, if you think of the photograph of a person, you understand that the photograph is a representation of a person, not the person him- or herself. In this example, this photograph does not have a real and immediate relationship with the person it represents. The photograph merely evokes our memories and helps focus our minds on the person so pictured, even if that person is located miles away.

If you were trying to get an impression of someone you had never met, then several photos taken at different moments in that person's history would undoubtedly give you a more precise impression of that person. However, you would certainly agree that this kind of impression is

not a real link to the person represented in the photos, but just symbols of him or her.

Here's another example. A telephone allows you to speak with someone who may be far away, even if you have never met him or her before. This telephone offers you a real link to this specific person, whether you have had contact with him or her before or not.

The Tarot is similar to both of these examples. As in the first instance of the photograph, the Tarot is a symbolic representation of powers that are normally distant from and invisible to you (just as a photograph is a symbolic representation of someone who is at a distance or you cannot currently see) and, as in the second case, the Tarot permits you to establish a direct and genuine link with these divine powers.

The esoteric traditions do not limit a mind and a being to only one physical dimension. Esoteric traditions recognize that the Tarot establishes a true link and a reciprocal exchange between the material and immaterial substances, between the physical mind and the spiritual world. Your subtle bodies are an expression of this principle and they make it possible to enter directly into a relationship with the different levels of reality. Your mind can create thought forms in the astral dimension, both positive or negative.

In order to comprehend how these energies operate, you must begin by understanding the process that has led to the revelation of and contact with these divinities and the Spirit (Angel) of the Tarot.

As you will see in this book, the initiates of antiquity wanted to synthesize their understanding of the universe in the Tarot cards. Indeed, the Tarot is a symbolic but real summary of the divine powers at work in the cosmos. To the ancients, our being (which is called the "microcosm") is a representation of the cosmos (which is called the "macrocosm"), while at the same time our being is also a real part of the macrocosm. That means that you affect the environment that surrounds your body, but you also have an impact on the deepest parts of your being. It is from this understanding of how the cosmos operates that the Theory of the Signatures (which is also called "sigillum") was developed. It is possible to summarize this theory here by saying

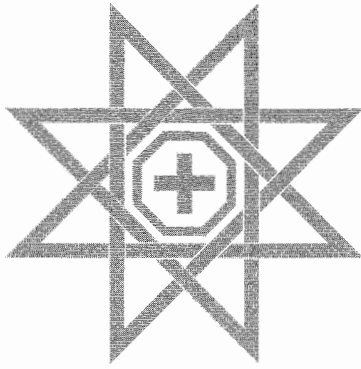
that all the elements that comprise the world (and even the universe) are interconnected, and each element is marked with a sign by which you may recognize it. Thus, a yellow plant will have a relationship with the sun and with a physical ailment such as jaundice because of the color yellow. The Law of Correspondences is derived from this ancient theory. It is a statement of the existence of invisible links between symbols or colors (for example) and states of consciousness. Thus, each Tarot Arcanum represents invisible divine realities. The use of an Arcanum helps you to create a direct link between yourself and this divine power. All these correspondences are rooted in the most authentic Western traditions.

As the legend of the Tarot explains, there is no doubt that the Tarot was created by initiates in order to transmit their arcane knowledge. The Tarot encompasses a teaching that is at the same time spiritual and religious, but also includes teachings on divination. It is for this reason that the Catholic Church continues to fight what they consider to be suspect esoteric divinatory traditions, and (even worse in their eyes) what they consider to be suspect magical or theurgic invocations of the ancient divine powers, as each Arcanum was thought to be a talisman—a representation that was codified with and which embodied a very dangerous form of ancient philosophy or theology.

In the modern world, the Tarot has lost much of the impact it once had as a divinatory instrument that allows you to look into the future and see what will happen. How could something as insignificant as a deck of playing cards be treated with such suspicion? What is the hidden knowledge that it holds? Is it true that these Arcanum can be used as talismans, and are they really a means by which you can invoke some ancient and hidden divine power? Are there any connections between the Tarot and the ancient mysteries? Is there any occult “deck” that is more authentic and potent, a deck that is easier to use as a genuine theurgic tool? Who invented this arcane deck? Who were these initiates that were considered enemies by the Church in both the Eastern and Western world?

It is not my purpose in this book to write an historical account of the history of the Tarot, but the time has come to unveil a part of the

fascinating and intriguing story of what the Ogdoadic Tradition calls the “Golden Chain of the Initiates.” Here, in the next few paragraphs, I will present some of the legacy of the Hermetic Tradition, and show you some of the keys to the practical use of the Aurum Solis Tarot.



THE GOLDEN CHAIN OF THE MASTERS

THE BIRTH

It would be fair to say that Sumer was the birthplace of all civilization, where the invention of writing took place, as well as the place where one of the first elaborate forms of religion emerged. Some of the most important esoteric principles and practices were brought into Egypt, where they became associated with the magical knowledge of the early Egyptians. Via the ancient Egyptians, magical knowledge became an integral part of Mediterranean heritage.

From the beginning of Egyptian civilization, religion and magic have been deeply linked with the most ancient divinities. The God Thoth and the Goddess Isis were viewed as the founders of the divine magic transmitted to Egypt. Their presence and the power of their cults became one of the most important and ancient traditions in the world. However, you must make a clear distinction between the religious beliefs and profane magical practices of the common Egyptians and the esoteric birth of the Theurgic Tradition around this period.

Clear evidence of this distinction appears in various period books such as the *Poimandres* (*Shepherd of Men*, author unknown) and *The Mysteries of Egypt* by Iamblicus.

It was at this time in history that this remarkable lineage of masters and initiates was born, educated, and initiated. They became the living incarnation of these initiatic mysteries, and they constituted the true visible founders of this tradition. This initiatic line is also known in philosophical writings by the names "Platonism" and "Neoplatonism." On the inner level, this Golden Chain of the Masters was the vehicle of theurgic knowledge for the Hermetic Tradition, or simply called "Hermeticism." The writings of the masters of this time, such as Proclus, Plotinus, and Iamblicus to name but a few, demonstrate this concept very well.

Without developing the theurgic aspect any further, it is important to understand what the Hermetic Tradition is. It is an initiatic, philosophical, and religious tradition that emerged and evolved during the Ptolemaic period of Egypt, at the end of the Egyptian empire. Alexandria had become an extraordinary place at this time in history; a cultural, religious, and initiatic melting pot. This mixing of varying families of spirits was the basis for the myths and the history of the texts later termed the *Hermetica* (the Hermetic texts). More precisely, this ancient amalgamation was the foundation for the famous *Emerald Tablet*. Throughout the history of the Hermetic Tradition, this current has always remained autonomous, even against the political and religious powers that emerged over the course of history, and all the more so against the persecutive sects such as Catholicism. Hermeticism evolved and gathered strength over the centuries; it became a family of people who were eager to work at overtaking all forms of extremism and all forms of dualism. It was always characterized by an openness and flexibility that permitted it to include and encompass many spiritual paths, as long as they were not exclusive in nature. Every sincere individual who had the desire to progress on the way of the knowledge of the sacred and the divine was benevolently welcomed and could ask to be initiated. It is clear that dogmatic religion,

as well as an absence of critical thought, is far from the ideal of the Hermetic Tradition.

As you can see, the spirit that eventually constituted Hermeticism and assured its durability is an enduring desire to use reason, keenness, and determination to exceed usual personal limits for the purpose of making progress toward the direction of the divine planes. This was what Pletho called “the sacred Way of Return.” In spite of the loss over time of very important texts, true philosophical corpus still exists. There are several categories of these Hermetic writings. Those writings that are most typically Hermetic are primarily found in the *Corpus Hermeticum* (a group of texts attributed to Hermes) and in the other texts that are collected in a volume as the *Chaldaic Oracles*. In addition to these two works, there are also various theological and philosophical treatises. Of course, the books and oral lessons of Plato constitute the philosophical basis of this tradition, including Orphism and Pythagorism. Plato’s students became the successors to Hermeticism and continued this teaching, codifying, balancing, and uniting this philosophy and system of spirituality into a complete system. This Neoplatonic form of Hermeticism is called *Religio Mentis* (Religion of the Mind). The practice of philosophy became an active part of the philosopher’s spiritual life, a true search for the divine. With this approach to philosophy, the Neoplatonic and Hermetic philosophers made an amalgam of the initiation rites into the ancient mysteries that were received from the Egyptian circles of Alexandria.

You must remember that the Greeks of antiquity were aware of something called the “Cults of the Mysteries,” and these cults were very different from the popular religious practices that are better known, just as the ancient Greek religious practices are very different from the dogmatic religions that were formed out of the biblical perspective. In ancient Greece, the schools of mysteries developed into different branches; these are the first true “initiations.” Included in this grouping are the Mysteries of Eleusis, of Bacchus, of Samothrace, and others. The term “mystery” derives from the Latin *mysterium*, which came from the Greek *musterion*, meaning in this context “a secret rite or doctrine.” An

individual who followed such a “mystery” was a *Mystes*, that is, “one who has been initiated.”

Some of these initiatic mysteries were strongly connected to philosophical schools, such as the Platonist Academia in Athens, which later evolved into the Neoplatonic Tradition. These mysteries were always inspired from and in harmony with the traditional cults that were devoted to the many pagan Gods and Goddesses, and they were the esoteric aspect of these deities’ popular rites and beliefs.

These “mysteries” transmitted a hidden esoteric knowledge to a limited number of individuals. Initiates were generally chosen for their moral qualities and their genuine desire. These initiates were bound by oaths that required them to be silent about their knowledge, not to reveal what they had learned and where they learned it. This was true of the Neoplatonic schools as well. Clement of Alexandria wrote: “Not only Pythagoreans and Plato keep most of their dogmas hidden, but the Epicureans themselves confess that they retain their secrets and that they do not permit the books where these secrets are displayed to be handled by very many others” (*Stromates*, V, 9). Proclus claimed that “Plato used mathematical names as veils of the truth of things; in the same way that theologians use myths and the Pythagoreans used symbols” (*Comments on Time*, 36b).

Thus, the Hermetic path integrated the process of the mysteries and the initiations that constituted them. Hermeticism includes some revealed texts that were transmitted and interpreted by a “master” to some carefully prepared disciples. The earlier referenced large treatises, such as the *Corpus Hermeticum*, constitute the Supreme Gnosis, which is the esoteric science of assuring salvation.

The formulation of the mystery rites is one of the most important esoteric heritages from this period. The Greek initiatic traditions effectively combined the sacred mysteries with the rationalism of philosophy, which constituted the real genius of this esoteric tradition. For the ancient Greeks, Egypt was always considered as the mother country for the most ancient secrets and magic. It was between the second century BCE and the sixth century CE that this union between the philosophical and initiatic aspects was accomplished.

The presence of these Greek initiates was strongly felt in Alexandria. This occurred during the period of Egyptian history known as the Ptolemaic period. The Greek initiates brought the Greek initiatic system of the mysteries with them to Alexandria and this was incorporated into the religion of the Egyptian priests, yielding a new, coherent structure from the ancient Egyptian traditions. This was the real birth of the Hermetic Tradition, later to be known as the Ogdoadic Tradition, or *Ordo Aurum Solis*.

One of the aspects of, and one of the most important consequences of, the Hermetic belief is the refusal to divide knowledge into opposing parts. The God Hermes guides every initiate toward the unification of internal opposites, resulting in openness to others, as well as the ability to be accepting of and welcoming toward others with characteristics that differ from our own. In the words of Pletho, "All religions are but pieces of the broken mirror of Aphrodite." Hermeticism is the intuitive solution to the unity with divinity that every philosopher and initiate is looking for. Yet the Hermeticist must bear in mind that the definition of "divinity," which is above the mutable forms of this world, is impossible to explain with simple words. Every initiate knows that the critical judgment of others and a dogmatic approach to life are in opposition to this balance. It is for this reason that Hermeticism is so viable and current in our modern era.

DARK DAYS AND THE SURVIVAL OF THE TRADITION

You are all well aware that there have been various totalitarian organizations in the history of the world. Religion was a primary example of a contradictory union between the spiritual and the political. Around the third century CE, Catholicism emerged as an increasingly powerful political entity, which eclipsed the Roman Empire in its last days. The Catholic dogmatic vision of the world included a unique and unquestionable divine principle, which caused the Catholic Church to identify its adversaries so that such enemies could be eliminated. The initiates of the sacred mysteries, the philosophers and theurgists

who transmitted the secrets of communication with the divine powers were prosecuted and often persecuted.

Flavius Claudius Julianus, commonly known as Julian, became the Roman emperor during the fourth century CE. Julian tried in vain to reverse this Catholic-driven persecution and to help the initiatic traditions and the sacred cults. In 363 CE, Julian died from wounds he received in the Battle of Samarra. Many Catholics rejoiced, later claiming that Julian did not die from his wounds but was instead assassinated by one of his Christian soldiers as retribution for Julian's shielding of pagan traditions.

The Neoplatonic and Hermetic philosophical schools were, once again, singled out for attack in the form of opposition and intimidation. During the Council of Nicaea, Emperor Constantine declared that the Orthodox (Catholic) religion was the mandatory (and only permitted) religion that would henceforth be allowed throughout the Roman Empire. The stated intention of the Nicene Council was to destroy every religious and philosophical tradition that existed prior to the advent of Christianity. This deliberate attack on pagans and their belief systems did not just take the form of a few theological rules that would be understood and used by certain scholars and religious clerics. Instead, the council's laws constituted mandatory injunctions, which carried severe penalties and directly affected the private lives of every person.

Earlier, in 353 CE, Emperor Constantius II had given the order to close all "pagan" temples, but it was in the fifth century that Emperor Justinian carried out these orders. It is clear that, from the beginning, the primary goal of the Catholic Church was to annihilate paganism; to eradicate it from public and private life; and to censor all of the creative domains where it might find a foothold (such as books, art, etc.).

As a result, an untold number of initiated (both women and men) were captured, tortured, and killed by "pure Christian love." These brutal and deadly attacks by Church officials necessitated that the initiates of the old religions shroud the beliefs and rituals of the Hermetic Tradition in secrecy. As a survival mechanism, secrecy became

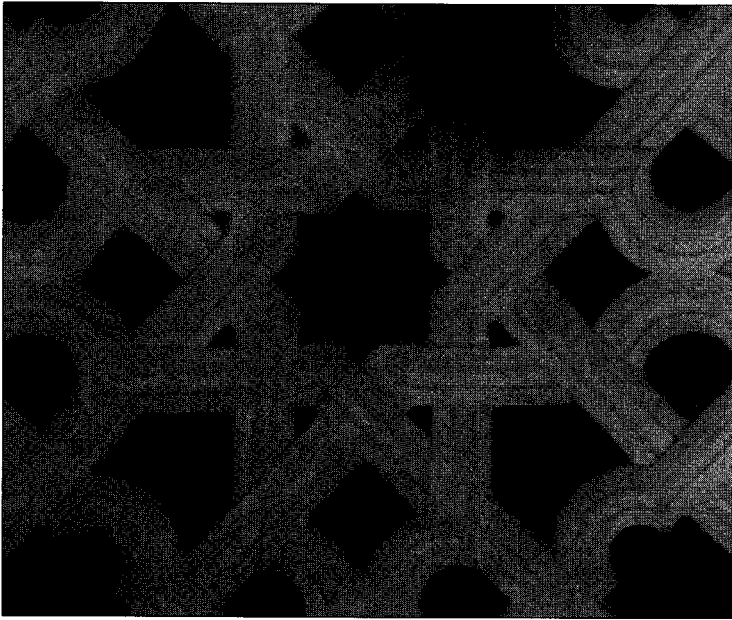


Figure 1: The Glorious Star of Regeneration, as depicted on a religious building in the south of Spain.

an invaluable and required part of the initiatic process. Over time, this habit of being clandestine became entrenched. The knowledge that was required for initiation was preserved as a secret, and those secrets were reserved for transmission to the most trustworthy of followers. In this way, a rich and valuable tradition has been passed down through the ages, and continues to be a viable and potent force today in the Ordo Aurum Solis.

In this book we will not be examining the intervening epochs between then and now. It is enough to mention that the Hermetic and Ogdoadic mysteries were principally handed down during this period throughout the same geographical zone that was dominated by the “Church of the East,” the Eastern Orthodox Church, centered in Byzantium (later called Constantinople). One of the most important symbols of that period, which is still the seal of Aurum Solis today, is the symbol of the Glorious Star of Regeneration, the star with eight branches (or an eight-pointed star); this star has been represented in

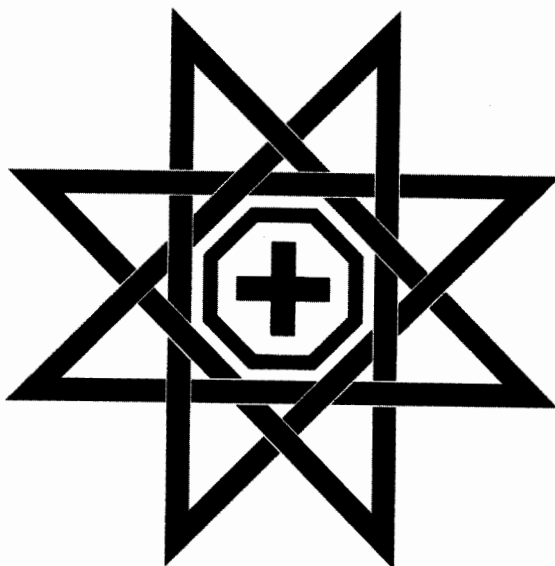


Figure 2: The Eight-Pointed Star, also called the Glorious Star of Regeneration, symbol of the Ogdoadic Tradition from its inception.

various ways in different eras. Different representations of the Glorious Star of Regeneration are available for viewing on the Aurum Solis website and in other places on the Internet. This star's enduring nature offers good evidence of the presence and the permanence of this theurgic tradition.

Throughout the Middle Ages, the Roman Catholic Church¹ reigned supreme over the minds of the people, tyrannically imposing its dogmas and pursuing all manner of heresy. Every kind of cult, worship, wisdom, or science not sanctioned by the Church was considered to be heretical. The only permissible faith, the only legal and valid foundation, was the authority of the Roman Catholic Church. All forms of traditional initiations, divination, magic, or theurgy were considered to be sorcery or witchcraft. Remember that the meaning of these terms has changed considerably today. These "traditional" believers were generally considered guilty and they were killed for the crime of having

1. The "Church of the West," after the unity of Christianity was broken during the eleventh century. The center of this Western rule of Christianity was Rome.

different beliefs. The most dangerous people to the Catholic religious power were (of course) the scholars and initiates, who worked to transmit the ancient heritage they received from their predecessors.

PLETHO, THE HERMETIC MASTER

At the end of the fourteenth century CE, a man was born who would secretly run this tradition and whose efforts allowed it to continue to exist throughout the centuries to come, transforming the totality of Western Catholicism. His name was Gemistus Pletho.

Pletho was born in 1360 in Constantinople into an Orthodox sacerdotal family. He received a complete classical education. At the end of his childhood, Pletho left the city of his birth for unknown reasons, seeking safety in Andrinople, then capital of the Ottoman Empire. During this period, he frequently met with a very influential Jew named Elisha, who was initiated into the occult sciences. Later, Elisha was condemned in the courts of the Inquisition and burned alive.

It may have been after this episode that Pletho returned to Constantinople, where he began to have an impressive reputation as a professor and scholar. But the Church, anxious about the content of his lessons, attempted to have him barred from teaching. By 1407, the Byzantine emperor Manuel II Paleologos had sent Pletho to Mistra, a city close to ancient Sparta, in the south of Greece. Pletho became the counselor of Theodore II, a young political chief of Mistra. It was in Mistra that Pletho founded and developed what he called his “siblings” or “spiritual family.” This was the group that would ultimately have an important role in the development of Neoplatonism in the West. Among its followers I should mention the name of Bessarion, about whom I will speak more later.

Around the year 1420, Pletho became the chief of the Neoplatonic and Hermetic schools I had earlier discussed. The chiefs and theologians of the Eastern Church admitted that Pletho was a real scholar who was erudite in theological knowledge. It even became necessary for them to ask for Pleto’s help at times, although, for many of them, his religious opinions were suspect.

In 1439, Cosimo de' Medici, then political chief of Florence (a city in the region of Tuscany in Italy), invited to his city a council that tried to unite the Eastern and Western Churches. Pletho was among the Greeks who were invited. Pletho was not part of the monks and their religious group, but he was invited as an erudite layman and scholar. Pletho was well versed in both the Catholic and Greek classical traditions, and to this he added the presence and permanence of Platonic philosophy, which were capable of undoing the theological subtleties in which the Catholic theologians had locked themselves and their people. However, Pletho's objective was very different than the council's.

During his stay in Florence, Pletho was regularly received by Cosimo de' Medici, where he conducted many philosophical debates. At the instigation of Cosimo, Pletho opened a school accepting exoteric students (those who were tied to Catholic doctrine and could not accept the totality of Plato's doctrine) and esoteric students (those who were initiated into the doctrine of emanations and the complete doctrine of Hellenistic Platonism). Because of Pletho's actions, the Academy of Plato was brought back to life.

In 1459, Marsilio Ficino, son of the private physician of Cosimo de' Medici, formed (at Pletho's request) the first Platonic Academy and established it at the Villa Careggi, near Florence. For many years, the most important thinkers and artists of the time met, lived, and worked together in this authentic, secular monastery, which was open without any religious discrimination to all talented men. The initiates dedicated themselves to the search for truth, and they studied ancient texts that had been hidden for centuries in complete freedom. The only rule was that everyone must respect the freedom of others to study and ask questions.

The members of this first Academy were "brothers in Plato," according to their historical testimony. To be an Academician, it was necessary to be "good and honest" and to have the desire to cultivate the best in oneself. As Marsilio Ficino himself once said: "Friendship is the union of will and desires. The brother Academicians must share the same purpose. If this purpose is wealth, honors, and pure science, there cannot

be friendship, because, on the contrary, these purposes incite jealousy, vainglory, desire, and hate. True friendship is possible only between brothers who search for good together” (*Omnia opera*, 1).

For several years, these important scholars gathered and worked. Under the direction of Ficino (with the constant protection and insistence of Cosimo de’ Medici), most of the ancient Hermetic, Platonic, and Neoplatonician texts were translated. It was then that the members of the Academy of Florence awakened the Hermetic Tradition of the ancient Neoplatonic philosophers. They gave life to the *Aurea Catena* (“Golden Chain”), which linked the initiates to their ancestors.

Besides the name of Marsilio Ficino, who was the founder of the Academy, the names of some of the other Academicians are also known, such as: Pico Della Mirandola, Fortuna, Giovanni Cavalcanti, Alessandro de Rinaldo Braccesi, and, of course, Cosimo de’ Medici himself. Campanella, Giordano Bruno, Dante, and others were also in contact with the Academy. The Hermetic teachings offered at the school were given in both a theoretical and a ritual format. The efforts of these great men were extremely important in order to consolidate the theological and Qabalistic aspects of the Catholic Tradition with the Hermetic texts. From this time forward, it is possible to identify the progression of the Hermetic Tradition with a fair amount of precision. These great scholars believed that every tradition had something to offer, and they took the best, most original, and most useful ideas from Christianity and adapted them to Hermeticism.

It is also important to understand that, before the development of this new Academy, Pletho travelled to Florence many times, in order to lengthen the “golden chain,” which he had received from the ancients.

However, not all Church leaders had a favorable opinion of Pletho, who was known to understand and lecture on the tenets of the ancient traditions, which were considered to be heresies. Some said that Pletho had secretly written a book, which was against Catholicism. Truthfully, Pletho did write a book, published with the title *Nómoi* (*The Book of Laws*). Filled with both the exoteric and esoteric elements of Neoplatonic and Hermetic spiritual and temporal teachings,

this book only came to light after Plethos died in 1452. Moreover, as modern historians later discovered, Pletho seems to have organized a secret group of followers in Mistra, who practiced the ancient cults and forms of worship; his “siblings” were sustaining the ancient philosophy and mysteries.

This brotherhood of Pletho’s was really the heart of the Hermetic school. Monks, in particular Patriarch Gennadius II, threatened Pletho in a letter, claiming that it would be a “crime to recreate numerous Gods, to warm up the lifeless ashes of polytheism after so many centuries and to ask that people worship philosophy as a simplified religion, whose goal would be to transform society according to the ideas of Zoroaster and Plato.” If Pletho had succeeded, as Gennadius wrote, “so that such profanities came to light in a book, he would claim the honor of battle and reserve the fire for the author of the book.”

Gennadius did not have this opportunity, because it was only after the death of Pletho that his book *Nómoi* (probably written between 1453 and 1459) found its way, by either misfortune or malice, to this patriarch. Gennadius wrote that, after some hesitation at reading the *Nómoi*’s table of contents, he decided to read the entire book. He wrote later that he was “scared, agitated,” that he “rued the day this impiety was written, as there must be only one holy doctrine.” Gennadius recommended that the *Nómoi* be burned; however, he did not entirely destroy his copy but only burned the most important parts of the book. In an attempt to justify his act, Patriarch Gennadius held on to a few sections of the book and wrote extensively about the book’s contents, so that he might later justify his decision.

This is how the book of Pletho perished. The inheritance of a grandmaster of the tradition was destroyed by the reigning religious and temporal powers of the day. However, before I reveal whether this heritage was able to be protected before its destruction and disappearance, I will share with you the nature of this “impious” book.

The writings of the *Nómoi* were very structured, and were the result and the synthesis of writings, lessons, and inner practices of the Hermetic Tradition. Approximately a dozen years before his death,

Pletho, who was then nearly eighty-five years old, transmitted the most important part of this inheritance to paper.

The *Nómoi* contained the description of a social and religious organization that would have been the successor to the Neoplatonic society that Pletho wanted to create. This new organization would have helped the medieval world achieve release from its spiritual imprisonment, where it had remained since the imposition of Catholic dogmatic laws forbidding free thought and the expression of the sciences and philosophy. Yet, the revolutionary ideas of the *Nómoi* extended much further than merely on the social and cultural level. Pletho revealed himself as a master and an initiate. He also described a reform of the religious world by reactivating the traditional mysteries and ceremonies. Pletho's role included the responsibility for keeping this inheritance alive, ensuring that the practices associated with this tradition survived intact. Pletho described rituals that would allow men and women to make contact with the divine powers called the Gods and Goddesses.

You should begin by imagining what this revelation meant at this period in history, at the time of this group of followers who wanted to reintroduce these initiations. Let us imagine the consequences for them as they struggled to work and keep the theurgic and ritual practices alive, trying to bring aid to an oppressed civilization. This tradition, these ideas and these actions, constituted a huge threat to the extant religious power of the Catholic Church. Without a doubt, the Catholic Church viewed the beliefs of the Hermetic Tradition as the most dangerous attack imaginable to its power, for this tradition aimed all its intent at overturning the exoteric religious dogma imposed by force upon the will of mankind. On the social level, the tradition's objective was to allow every human being the opportunity, the possibility, of experiencing the worship of the eternal Gods. The Hermetic Tradition indicated that every initiate could choose whatever divinity would be compatible with his or her family traditions or even personal affinity. In this way, the existence and legitimacy of the eternal Gods were reasserted.

With the threats and persecutions promised by Patriarch Gennadius and other Catholic leaders, the followers and the initiated of Pletho were as prudent as possible. It was a fundamental priority for them that this Golden Chain of the Initiates was not broken, as the worship of the eternal divinities was a duty and a necessity, both for all men and women, and for the Gods themselves.

THE TAROT, BIRTH OF THE HERMETIC KEYS

Simply transmitting sacred mysteries to a hidden circle of initiates was not sufficient to accomplish Pletho's goal. You must remember that actions taken within the context of a tradition had to be clandestine in order for the initiates to avoid being tortured and killed by Church authorities. Thus, it was necessary to provide public keys to the tradition, which only some people would recognize for what they were. Books were not a safe means of transmission, as we have seen in the case of Gennadius and the *Nómoi*. As such, the Tarot was to become the extraordinary tool that constituted the outward expression of Plato's doctrine as well as the key to its practical application. The relationship between the Tarot and the presence of this initiatic tradition may not be immediately obvious. In addition to the explanations provided in this text, the power of these keys in theurgic practice will soon become clear.

You should know that talismans and divine representations are important keys for magical practices. A talisman or pentacle helps you to establish contact with an invisible power by means of the symbolic representation of the potency therein. The same was true in the ancient sacred cults: the statue of the God or the Goddess was the receptacle or the channel that linked the worshiper to divine power. This is why it was so important for Pletho to provide public access to keys that would allow people to open these divine portals (arcana). With the aid of these keys, anyone who recognized their true nature could make contact with the traditional divinities. Pletho's task was to transmit these inner keys and to explain their principles.

In 1431, a man named Bessarion was received as a monk into the circle of the initiates of Mistra. Bessarion studied with Pletho and was initiated into the secret Ogdoadic and Hermetic doctrines. In 1437, Bessarion became the archbishop of Nicaea. He also participated in the Council of Florence and was a signatory of its final decree. Bessarion later left the Eastern Church to become a Roman Catholic. At this time, some popes almost openly supported the development of the Platonic and Hermetic ideas. Bessarion moved to Rome and his home became a center of study and philosophy. His home also became a refuge for Greek scholars leaving Constantinople, which had been invaded by the Turks.

Like his master, Pletho, Bessarion was a Neoplatonist, studying the traditional teachings of the Careggi group. In his writings, Bessarion defended the inheritance of Plato against opposing theologians. Under the protection of the popes Nicholas V, Paul II, and Pius II, Bessarion translated many texts originating in the Greek tradition. Naturally, Bessarion belonged to the new Academy of Florence and had a close relationship with Nicholas de Cusa.

As clearly recorded by the historians of the Tarot (Heinrich Brockhaus, for example), it was during the Council of Mantua, held between June 1459 and January 1460, that Bessarion, Nicholas de Cusa, and Pope Pius II secretly conceived of the idea of the "Tarot of Mantegna." This Tarot is different from the more widely known Tarot that was synthesized into the "Tarot of Marseilles." The Tarot of Mantegna (the title comes from the name of its artist, Andrea Mantegna) includes fifty pictures organized into five groups of ten. The first group corresponds to the social order of the medieval epoch and the beginning of the Renaissance; the second group corresponds to the Muses (and Apollo); the third group to the liberal arts (including astrology, philosophy, and theology); the fourth group to the seven virtues (including astronomy, chronology, and cosmology) and the fifth group, the most divine, to the seven planetary Gods (including the fixed stars, the *Primum Mobile* and the *Prima Causa*—"First Cause"). It is evident that this system contains many esoteric keys that are blatantly Neoplatonic and Hermetic in origin. Therefore, these cards represent



Figure 3: The Tarot of Mantegna; a representation of the Hermetic world in one of the first Tarot decks.



Figure 4: The Tarot of Mantegna; a pagan representation of the fixed stars and Janus.

a very important example of the Hermetic system, and they can be used effectively in rituals for invocation and divination. Both Nicholas de Cusa and Bessarion were very interested in divination, a practice that was an essential part of the ancient traditions.

As a result of his work, a treaty called *De sortibus* (“Lots”) was dedicated to Bessarion. Pope Pius II, who was equally interested in the art of divination, declared that this literature was far superior to boring Catholic theological studies.

HIDDEN KEYS OF THE HERMETIC TRADITION

The Tarot of Mantegna, which was a source of inspiration for such artists as Dürer, Botticelli, and many others, constitutes a major key

to the Neoplatonic Tradition. Although unveiled, this symbology was not revealed to the general population, and its use remained restricted to the inner order. The keys to the use of the Hermetic Tarot of Mantegna do not directly explain or account for the origin and use of the Tarot of Marseille by modern occultists.

You must know that historians have amply demonstrated that the earliest uses of Tarot decks were as instruments of play and recreation; such uses continue to be the case even today. Moreover, the earliest publicized version of the Tarot was composed only of the Minor Arcana. Yet it must be understood that one of the most important rules of the initiatic traditions is to hide the most valuable inner keys in the most external and public of places. This strategy was realized at the end of the fifteenth century at the same time as the publication of the Tarot of Mantegna. The insertion of these Neoplatonic teachings and beliefs into the public sector was very discreet. The keys had to be present in the public eye without being easily detected. In this way, they would not arouse suspicion and it would be much easier for these valuable keys to be spread everywhere. The Tarot of Mantegna with its fifty Arcana was not suitable for that purpose.

Bonifacio Bembo may have been the creator of a new series of cards, which was added to the Minor Arcana already in existence. This Tarot deck is called the Visconzi-Sforza Tarot. On the exoteric plane, the goal was to add a new set of cards to the original deck, in order to develop and increase the complexity of the original game. Of course, you would not be surprised to learn that Bonifacio Bembo, who engineered this change, was a Neoplatonist and a student of Pletho. The writings and thoughts of his master, Pletho, were present with him when Bembo created these new Arcana. It is also obvious that Bembo was in contact with the initiates from the Hermetic school of thought. Thus, the twenty-two Major Arcana (Trumps) were the outer manifestation of a part of the teachings of the initiates of the inner school. The keys were disseminated in an almost complete form, yet they could be publically displayed without risk.

At this juncture in history, the cards had neither names, numbers, nor any form of letters on their faces. It is therefore particularly dif-

ficult, if not impossible, to know whether the number of cards was originally twenty-two. Could there have been more? Fewer? We really do not know. But it doesn't matter; the number was settled on twenty-two, and it is clear that whoever originally chose this number did so in order to connect the deck with the Christian or Hermetic Qabalah.

Of course, the Qabalah (which was ultimately developed in Hermetic circles) included the Hebrew Qabalah in the Tarot for his own aims. It was used to analyze the occult principles of Catholic doctrine, as well as to develop the structure of various rituals and practices. The Hebrew alphabet had a numeric value and a strong cultural influence, which continued in force over the next few centuries. By choosing a precise number for the Major Arcana (twenty-two), the Hermeticists planned to allow those with "eyes to see" to eventually be able to return to the source, and thus to find the hidden messages and practices of the inner school. In the next chapter, it will become clear that finding these hidden messages and practices was rarely easy.

Despite this difficulty, the Hermetic and Ogdoadic Tradition had succeeded in transmitting a set of occult keys to the outer world. It is for this reason that it is so important to understand these keys and then to find the initiates who continued to keep the process of initiation secret down through the centuries.

Grandmaster Pletho, who was directly responsible for the birth of the Renaissance and indirectly for the creation and dissemination of the Tarot, died on June 26, 1452 (or 1454). It is interesting to note that the dead body of Pletho was later exhumed by Sigismond Pandolfe Malatesta and taken to Rimini (near Venice in the northeast of Italy). Today his body is in a sarcophagus, which was interred in a wall of the Tempio Malatestiano. Malatesta was a friend of, and under the direct protection of, Pope Pius II. Hopefully it is clear why this repatriation was an important symbol for the Ogdoadic Tradition. In order to set the sarcophagus into the stone, Malatesta had to make sweeping renovations in this ancient Gothic church. The task required the construction of an entrance, including a triangular pediment in the antique style, as well as two symbolic vertical columns on either side. Inside,

you find eight chapels, which is a significant number for the Ogdoadic Tradition.

This building was to have given the court a triumphal setting as a “pantheon of heroes” according to the expression of Rudolf Wittkower in his *Architectural Principles in the Age of Humanism*. In an article in *American Literature* (Vol. 55, No. 3), Michael North wrote that “Sigismundo’s rebuilding of the church of San Francesco could be thought of as a restoration because his changes essentially obliterated the Christian character of the building and gave it a pagan and somewhat neo-Platonic one.” In fact, this was distinctly evident to such initiates as Pope Pius II, who wrote that Sigismundo “had built a temple filled with pagan symbols” (Canto 9:41).

Michael North further explains: “Roberto Valturio, Sigismundo’s engineer, ascribes the decorations to Sigismundo’s ‘research’ and seems to subtly advertise their Hermetic nature by saying that they will appeal more to the learned than to the rabble. [. . .] Their full meaning was known only to one man, and they were entirely personal to him. Therefore, it is impossible to pretend that the Tempio was constructed by a people or even a culture. Sigismundo took possession of that church and reconstructed it into a building of his own design, replacing its cross with his own initials, the decorations with his own devices . . .”

These chapels were connected with the Neoplatonic teachings as well as the original Tarot of the initiates I am discussing in this book. Among the eight chapels, there is a chapel containing the virtues, Justice having the central place. Another of the chapels contains the Sibyls, another three classes of the spirits of air, and other Pythagorean teachings of harmony. An extraordinary Chapel of the Planets contains seven planetary divinities and the twelve signs of the zodiac in their pagan and Neoplatonic form. The chapels constitute an important representation of the esoteric and original Tarot of the initiatic and Hermetic Academy.

It is clear that the original cards you will find (and be using) in this book are very close replicas of the divinities represented at the Academy. The eighth chapel contains eight Muses, seven symbolic representations of the liberal arts, and statues of both Proserpine and

Apollo. The representation of the original system is thereby clearly manifested. Numbers used in the conception of this building are significant. With the construction of these eight pagan chapels, Malatesta did more than make a simple representation of the secrets of the Ogdoadic Tradition. He placed seven sarcophagi on each side of the exterior of the church, in order that the total number of the “outer guards” of this temple would be fourteen. By the addition of the eight chapels and the fourteen sarcophagi, it is easy to see that the sum of these numbers is twenty-two.

The history of the Hermetic Order (today known as the Ogdoadic Tradition, or Aurum Solis) has continued to exist throughout the centuries. This precious knowledge was retained so that it can be used effectively in the rituals and practices of this initiatic school.

The Tarot in its exoteric version has continued to develop since its inception. It is important that you now look at what became of these cards, how they evolved, and what they have retained from their Hermetic creators.

theurgist, can readily access and use. The Aurum Solis Tarot keys help to connect, in a better and more precise manner, to these powers.

Obviously, there were many times throughout the centuries that esotericists had the intuition that these keys could be used to tap into archetypal energy. However, the real and effective keys that would permit this kind of theurgic work were never fully revealed. In fact, the contemporary popular esoteric interpretation is the result of developments intended to extend the original version. This interpretation remained captive to an exoteric structure that was impossible to change due to the absence of the proper perspective. The keys had not yet been revealed by the initiatic tradition that protected them. Thus, it is necessary to understand how this evolution occurred and how the original system can be used effectively today.

NUMBERS AND THE QABALAH

In the last chapter, I mentioned that there were no names or numbers in the first publications of the Major Arcana. The first occult interpretations of the Arcana were completed by Court de Gébelin and the Comte de Mellet in 1781. De Mellet published a short article about the Tarot in the tome titled *Le Monde Primitif (The Origins of the World)*, organized by Court de Gébelin. It was in this text that he mentions a correspondence between Hebrew letters and the cards. Court de Gébelin reprised this idea briefly in his own book. To justify his affirmations, Court de Gébelin explained that the word “Tarot” comes from an Egyptian word meaning “the science of Mercury” (Hermes and Thoth were indentified with Mercury).

The theories Court de Gébelin developed about the magical character of this game were used by another Freemason named Etteilla (a pseudonym for Jean-François Alliette). Etteilla said that “Tarot is a book that came from Ancient Egypt whose pages contain the secret of a universal medicine, of the creation of the world and of the destiny of man. It originated in the year 2170 BCE when seventeen magicians met in a conclave chaired by Hermes Trismegistus. Several gold plates were engraved and put around the central fire of the Temple in Mem-

phis. Finally, after various events, it was reproduced by inexperienced medieval engravers with a quantity of errors such that it was deprived of its original nature.” Eteilla gave the name “the Book of Thoth” to the Tarot and changed a part of its iconography.

It was Eliphas Lévi who uncovered the major errors of Eteilla by underlining as a fundamental and absolute fact the relationship between the twenty-two letters of the Hebrew alphabet and the twenty-two Major Arcana. For the first time, Lévi explicitly explained the connection between the Trumps and the twenty-two paths of the Qabalistic Tree of Life. He deduced this from the close relationship between the magical Qabalistic practices associated with the keys and their symbolic representations. Lévi became convinced that the Tarot did originate in ancient Egypt; he also concluded it originated from Jewish Qabalistic initiates and the Biblical Tradition. This relationship between the Tarot and the Hebrew Qabalah was never denied by later authorities on the subject, and there was a great deal of energy put into the task of verifying these associations.

Kenneth R. H. Mackenzie, who was a member of the Masonic society SRIA (the Societas Rosicruciana in Anglia) met Lévi in 1861. These teachings were transmitted to the SRIA, and then to the Golden Dawn, which was starting to grow very quickly at that time. In 1888, MacGregor Mathers published a book about the Tarot as a divination tool. In continental Europe, Oswald Wirth, Stanislas de Guaita (founder of the *Ordre Kabbalistique de la Rose-Croix*²), and Papus continued to develop their own interpretations of the Tarot. All were masters of design and divination, as well as experts in Qabalistic and magical practical applications.

Sir Arthur Edward Waite played an important role as the central figure of the Anglo-Saxon initiates in the Golden Dawn around the year 1903. With the help of his friend Pamela Colman-Smith (also a member of the Golden Dawn), he composed a new Tarot using the same principles found in Papus’ deck. Waite’s intention was to make the newer deck more explicit regarding its symbolic meaning. He had

2. The Qabalistic Order of the Rose-Cross: <http://www.okrc.org/>.

every Major and Minor Arcanum redrawn. The new deck became the standard for esoteric studies. Aleister Crowley introduced some modifications and also created a powerful Tarot deck with a unique and interesting design.

Whatever the differences in the numbering of the Arcana, the use (or lack of) Hebrew letters, the differences in names and symbols, the Tarot used by all modern esoteric orders is based on the same foundation: the Hebrew Qabalah. You must remember that this fact follows naturally from the first correspondence established by Comte de Mellet between the Hebrew alphabet and the Major Arcana. Everything follows logically from this point.

Thousands of pages have been written to justify the correspondences between the symbolic representations (the Arcana) and the letters of the Hebrew alphabet. Qabalists themselves admit that many things can be explained and justified by the use of the Qabalah. Such was the case for the Tarot. What began as a simple connection between a sequence of numbers and a series of pictures became a self-evident truth. Once something is considered to be an incontrovertible fact, it becomes nearly impossible to challenge. Whether the mythical origins of the Tarot were born of Egyptian legendary history, or a product of Moses' inheritance, there were no facts that might help a scholar to refute or confirm the hypothesis. Since the time of the Renaissance, the most widely known esoteric aspect has been the Qabalah. The writings of Catholic Qabalists such as Athanasius Kircher and Heinrich Kunrath helped establish these associations as fact. So it now seems natural to consider the Hebrew Qabalah as the norm and that Tarot must conform to it. Of course, there were some doctrinal or esoteric contradictions present, but not enough to challenge the theories, because in fact the Qabalah was always used to justify many ideas.

If you are merely considering the use of the Tarot for divination, these Qabalistic questions are unimportant. The truth is that this kind of divination is based on a mental convention. When a meaning is linked to an Arcanum in one's mind, the presence of a particular card

in a Tarot spread is an indication of its meaning. When the Tarot is used in this way, divination works perfectly.

However, if you want to use the Tarot as a magical or theurgic tool, the relevance of Qabalistic associations becomes very important indeed. You must have precise correspondences, ones not chosen by a toss of the dice. You must precisely connect the correct powers and energies to each Arcanum. I will now demonstrate to you several common mistakes or misunderstandings of modern occultists in their use of these associations that have led them to some very erroneous conclusions.

THE HIDDEN STRUCTURE

The theurgic Ogdoadic Tradition teaches that the Qabalistic system is just a representation, a structure, or a map of an invisible reality. This system itself is not the truth; the system is merely a representation of the truth. That is why the theurgic initiates used the Qabalah as a

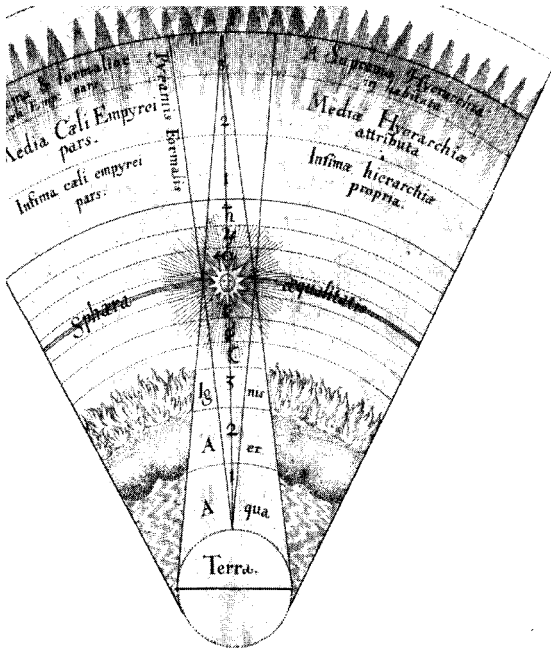


Figure 5: Representation of the cosmos (according to the classical tradition), the four elements, and the seven planetary spheres by Robert Fludd.

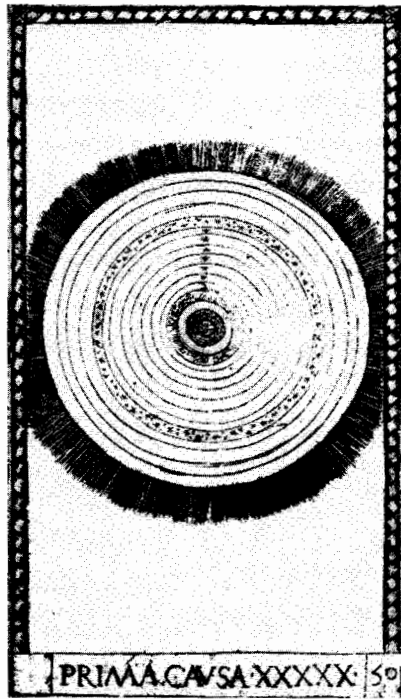


Figure 6: The pagan representation of the universe on the Tarot of Mantegna.

magical tool. They never forgot that the implicit theological doctrine of the Hebrews was not their way of looking at the cosmos.

Energies do exist in the world. The Neoplatonic initiates realized that it was possible to connect with these energies with sacred signs and words. It is for this reason that Jewish Qabalists are absolutely correct when they say that modern Hermeticists are using the Hebrew alphabet for purposes that do not correspond to the Hebrew religious and mystical tradition. This view is quite accurate. Therefore, when you read this book and use these practices and rituals, it is important for you to remember that the principles of the Qabalah that you are using are not an admission of the truth and validity of the Hebrew theological doctrine. For reasons that you should now understand, the theurgic Neoplatonic Tradition never wanted to accept the complete Jewish or Catholic theological doctrine. However, although the Hermeticists maintained their ideological, intellectual, and theologi-

cal autonomy, they always welcomed beliefs and ideas that were not intended to make the believer a proselyte, as well as incorporating any good idea that was not intolerant of their own beliefs. Thus, the Hermeticists welcomed, studied, and incorporated many ideas from newer traditions without changing their own fundamental principles.

In the previous chapter, I reviewed the defining characteristics of our philosophy, the origins of the Tarot, and the historical lines of the development of this tradition. I revealed that the past masters who founded this tradition gave keys to understanding it, in the form of the Aurum Solis Tarot cards; the masters also gave a system for their practical use. This discussion of these critical elements has hopefully helped you to understand the necessity for using the Greek correspondences with these Tarot cards from the Greek tradition. The Greek correspondences allow you (as the practitioner) to use this Tarot correctly, from a Hermetic, Neoplatonic, and theurgic perspective.

In this way, your use of the Tarot is based on the facts from which the keys were derived.

The structure of the Hermetic world is perfectly represented in two particular Arcana of the Tarot of Mantegna. Let us not forget that this Tarot constitutes the visible part of the internal teachings of this tradition. As you might expect, you find the representation of the world to be a mirror of the world imagined by the early initiates and used in their rituals. Moreover, this representation is, even today, the same representation used by all magical orders, schools, and Western astrologers. This ladder of emanations is composed of the four elements

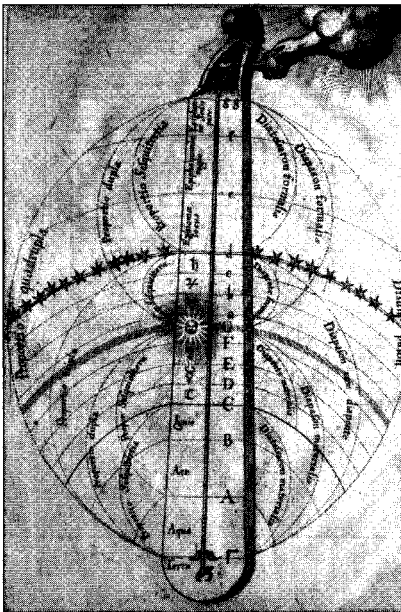


Figure 7: The traditional configuration of the elements, planets, and stars in a book by Robert Fludd, 1617.

(plus Ether), seven planets, twelve zodiacal signs, the sphere of the fixed stars, and what I would describe as the “Supreme Principle,” the *Noûs*, the Grand Architect. This structure was used as a foundation for the Tarot of this Hermetic Tradition and for the ritual Hermetic practices.

To begin this analysis, it will be necessary to forget all previous attributions and correspondences that you have learned from using other Tarot systems; these were added after the Tarot was originally created and are not a part of the original system (especially the names of the Arcana, the numbers, and the Hebrew letters). Deleting these later correspondences from your memory (not using them) is the only solution to the problem created by these later attributions, the only way to make real progress. Remember the goal of the Hermetic Tradition as explained in the last chapter: to help the ancient sacred mysteries to continue to exist, and to preserve the Golden Chain. In order to do that, it is necessary to allow human beings to use theurgic tools that are capable of establishing a genuine, actual contact with the eternal divinities. The doctrines of Pletho and the symbolic representations of the Tarot both demonstrated the necessity of revealing this to humanity so that the mysteries would be preserved.

THE OLYMPIANS

Correspondences must be sought out in original and universal symbols. The science of astrology is an enormous aid in this regard, because it still utilizes (even today) those sacred symbols that were part of Pletho’s original system. These sacred symbols link astrology to the spiritual and esoteric traditions of Chaldea, Egypt, and Greece.

The symbols used to represent the zodiac were developed over several centuries, becoming the structure you know today: the twelve months, as used by the ancient theurgists, with twelve signs representing twelve specific energies, whose nature we must understand before we can use them successfully in rituals and practices.

History reveals that the twelve astrological signs were chosen to reflect the determination of the twelve-month calendar, and were founded on a lunar-solar sequence. Each of the months was under

the protection and dominion of a divinity. The Gods that correspond to the twelve months probably appeared in Egypt around 1600 BCE. On a specific day of each month, the God who governed that particular month was honored with a special celebration. Babylonians used the same principle: twelve Gods corresponding to twelve months and to twelve signs of the zodiac. This historical data is documented in a first-century BCE book, *Bibliotheca Historica*, by the Greek historian Diodore of Sicily.

Greece also had twelve Olympian Gods, which the Romans adapted to their own pantheon and to their own system of counting the months of the year. In Rome, these twelve Gods were called *Di Consentes*. Many references can be found in classical literature to these twelve divinities. The Gods were worshiped and they received requests and sacrifices. In the book of *The Laws*, Plato also refers to twelve Gods whom he links to the months of the year and to twelve categories of society. In the book *Phaedre*, Plato explains quite clearly that the twelve Gods are astral divinities (powers) that originate in ethereal space and act to give order to the cosmos. Before Plato's descriptions, it was difficult to be sure if the twelve Olympians were connected to the twelve months of the year. However, that was the case after his writings were published. Eudoxos of Cnidos, founder of the science of astrology, linked the twelve Gods to the signs of the zodiac.

Even though the correspondences between the divinities and the twelve months of the year are clear, the connection between the Gods and the twelve astrological signs is not as immediately obvious. However, the science of archaeology offers a solution, providing several elements whereby I may establish this correspondence. The first such object is undoubtedly a circular altar found in Gabii, Italy, in 1793. It was dated to the first century BCE and is a circular slab of stone decorated with the busts of twelve divinities. Each divinity is identified by its characteristic symbols. The twelve divinities are carved into the stone around the top of the altar, and the astrological signs are carved into the circumference of the supporting pillar, thereby connecting them with the divinities. This circular altar (as well as other structures of a similar nature) confirms this fundamental symbolic relationship.

Specific letters from the Greek alphabet were also associated with each of these twelve signs. The Greeks used consonants exclusively. As you can easily see in the Qabalistic text called the *Sepher Yetzirah*, the Hebrews did this same thing later in history. This book was the foundation of the Catholic Qabalistic revival. Therefore, it is logical to use it here. The chart below shows these Greek and Hebrew correspondences.

SIGNS	ARIES	TAURUS	GEMINI	CANCER	LEO	VIRGO
Divine Arcana (<i>Divine Tarot</i>)	Athena	Aphrodite (2nd aspect)	Apollo	Hermes (2nd aspect)	Zeus (2nd aspect)	Demeter
Greek Letters	Beta	Zeta	Kappa	Lambda	Mu	Nu
Hebrew Letters	He	Vav	Zayin	Het	Tet	Yod
SIGNS	LIBRA	SCORPIO	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES
Divine Arcana (<i>Divine Tarot</i>)	Hephaestus	Ares (2nd aspect)	Artemis	Hestia	Hera	Poseidon
Greek Letters	Xi	Sigma	Tau	Phi	Chi	Psi
Hebrew Letters	Lamed	Nun	Samekh	Ayin	Tsadi	Qof

THE DIVINE SPHERES

When you look at the night sky, it is as if you are looking at a television screen, with the stars that constitute the zodiac in the background, and the planets, the seven celestial spheres, moving across the sky, much closer to you (as distance is reckoned in the cosmic scheme of things). You can see the planets that are visible to you with your unaided senses, since this is how the ancients viewed them. Even today, it remains true that these cosmic forces are similarly visible on the symbolic and theurgic level. The seven traditional planets are the visible manifestation of the seven most powerful divinities. The re-

relationship of the planets to the divinities is well-known to everyone, even though different cultures, at different periods in history, used a slightly different ascending sequence to describe them. The Neoplatonic and Ogdoadic Tradition chose the Chaldean ascending sequence, which puts the Sun at its center (Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn). This succession is used in most versions of the Qabalistic Tree of Life, in which planets are attributed to the Sephiroth.

From the time of the Chaldeans, it has been well-known that the lunar month is divided into four parts, each composed of seven days. These seven days were allocated to seven divinities very early on. In the Greek system, the seven divinities are: Helios, Selene, Ares, Hermes, Zeus, Aphrodite, and Kronos. Vowels were linked to these divinities (*I, A, O, E, U, H, A*). Hebrew Qabalists made similar attributions. The chart below shows these correspondences.

PLANETS	SATURN	JUPITER	MARS	SUN	VENUS	MERCURY	MOON
Divine Arcana (<i>Divine Tarot</i>)	Kronos	Zeus	Ares	Helios	Aphrodite	Hermes	Selene
Greek Letters	Omega	Upsilon	Omicron	Iota	Eta	Epsilon	Alpha
Hebrew Letters	Resh	Tav	Gimel	Dalet	Kaf	Pe	Bet

THE HIDDEN KEYS

The keys of the Tarot of Mantegna, as well as every traditional representation (Hermetic, astrological, alchemical, etc.), reveal that the fundamental meaning of this hierarchy can be represented by a pentagram. The pentagram has the attributes of the four traditional elements assigned to the points, and these elements are represented by the symbols as seen on Figure 8 on the next page. They are: Earth, Water, Air, and Fire, as well as the fifth element (Ether, or Spirit, which surmounts the four lower elements).

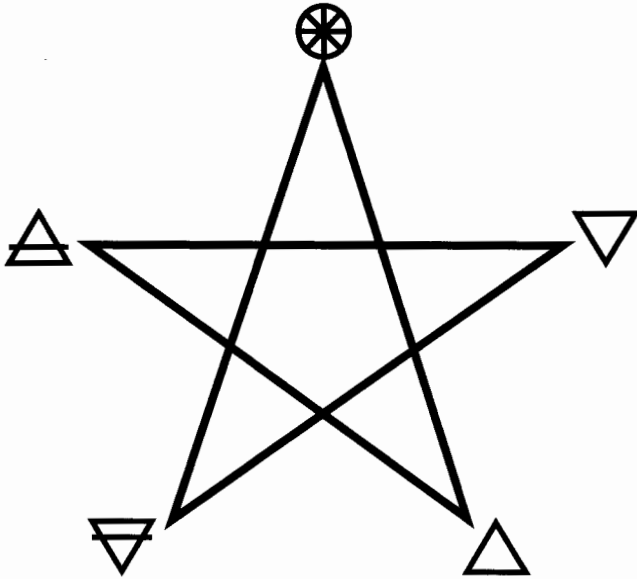


Figure 8: The pentagram and the elemental attributions.

All this is perfectly diagrammed and discussed in the *Corpus Hermeticum* (fragment XXVI–13 and sq., as well as Treaty XIII–17). *Theogony*, the fundamental text of Hesiod, develops the myth of creation as the intervention of five divine and active principles that gave birth to the cosmos. The five divine aspects here are: Ouranos, Gaia, Pontos, Eros, and Aether. Just as the structure of the higher planes was connected to seven letters, there were five Greek letters connected to these Gods and Goddesses (see chart below). It is surprising to note that the Hebrew Qabalah is disconnected from the traditional systems, omitting the two principles of Spirit and Earth. Perhaps the explanation for this omission lies in the fact that the Hebrew alphabet is limited to twenty-two letters. Of course, this limitation is reflected in more than the omission of the Spirit and Earth principles. Still, it is obvious that the principles of nature and the body were generally rejected (or were treated as obstacles) in Judaism and Catholicism. Our traditions have a very different perspective in that regard and are linked directly or indirectly to all modern Western esotericists and

initiates. It is for this reason that the Hebrew system appears incomplete in the chart below.

ELEMENTS	ETHER	AIR	FIRE	WATER	EARTH
Divine Arcana (<i>Divine Tarot</i>)	Aether	Ouranos	Eros	Pontos	Gaia
Greek Letters	Theta	Rho	Pi	Delta	Gamma
Hebrew Letters		Alef	Shin	Mem	

In summary, I have revealed a system composed of twenty-four divine powers corresponding to the traditional numerical sequence of five, seven, and twelve. This extremely ancient structure provides you with a very clear definition of the divine powers at work in the macrocosm and microcosm. For centuries, their figures have been well-known and codified. Their power has been invoked and worshiped by all humanity down through the ages. Moreover, these divinities are represented in the Tarot of Mantegna and can be found in the temple where Pletho was buried. On the invisible level, it was these divinities who managed the creation of the Major Arcana of the Tarot. These divinities constitute the occult power, the spirit and life of the Tarot. They keep the Tarot alive and they are the point of origin for the energy that the esoterists and diviners drew upon.

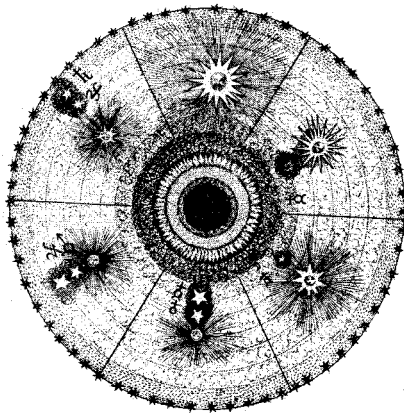


Figure 9: The four elements in a circular representation surrounded by the planetary circles; from Robert Fludd.

The occultists who studied the twenty Major Arcana recognized this occult structure and origin without succeeding in actually recognizing its nature. Indeed, the Hebrew Qabalistic structure founded on the *Sepher Yetzirah* is incomplete. The explanation for this is quite clear and very easy to understand. For theological reasons, which are distinctive to their beliefs, the Hebrews excluded Earth and Ether from their principles. Because of this omission, any attempt to establish a correspondence between an initiatic system having its origin in the sacred Neoplatonic mysteries with the Hebrew Qabalah presents some very real problems. There have only been a few modern magicians who recognized that omission and attempted to solve the problem by adding the two missing principles. You see evidence of an attempted solution in the book 777 by Aleister Crowley, as well as in the charts of the magical tradition at the time of the Golden Dawn. The Ordo Aurum Solis has also made this correction. There is a path numbered thirty-two, corresponding to Earth, and another path numbered thirty-one, corresponding to Spirit (Ether). As you know, the Tree of Life pattern that is traditionally used doesn't have paths thirty-one and thirty-two. In other words, the correspondences of the Major Arcana of the Tarot in relation to the twenty-two Hebrew letters did not include these two principles. It is surprising that modern occultists have not advanced any further than this one correction, especially regarding a question of this importance. However, it often seems that there is a certain inertia once a structure becomes formalized, and that intuition may be too weak to overcome it.

Up to this point, I have explained the Hermetic and Theurgic Traditions in simple and practical terms. Yet, before these practices can be used in a balanced and effective way according to divine principles, they must be based on a clear tradition that is well-known to all. No exception to this rule is possible. This is the only precondition for the proper theurgic use of this system of the Major Arcana. The Ogdoadic Tradition, which stems from Neoplatonism, retained these original principles and (as you will see) uses two keys that correspond to Earth and Ether (Spirit), thus correcting this major deficit. Of course, these two cards are not included in the Major Arcana of the Tarot decks you

are familiar with. In this regard, please remember that this twenty-two key Tarot is only an external version in order to show how to use the Tarot in magic rituals as well as divination. The common Tarot is not the canonical and dogmatic version revealed by divinity. Therefore, these two hidden keys have been added to the other twenty-two for practical purposes. At the beginning of your work with these new keys, their inclusion in the deck may feel strange to you, yet the charts of the traditional vision of the universe and the sacred alphabets very clearly show the importance of including these keys.

You now understand that the sacred language of the Theurgic Tradition was not Hebrew (although it has been used), but Greek. All the ancient Hermetic books were written in the Greek language, and Proclus and Iamblicus, as well as the other initiates, used this language in their rituals and invocations. Greek was associated with words in various “barbaric” languages, such as Egyptian, Chaldean, etc. The ritual tools, Orphics (from Orpheus) and Isiacs (from Isis), demonstrate the primary use of the Greek tradition. Different studies show that the practices used by the Hebrew Qabalah (Gematria, Notarikon, etc.) were used in the Greek system prior to the existence of the Bible. Greek is a language strongly connected to an egregore that has endured for many centuries. Thus, the answer is that the Hebrew Qabalah veiled the heart of this sacred temple and the use of Greek as the language of that inner temple.

The publications of the previous grandmasters of Aurum Solis have already revealed a great deal concerning this relationship between the Arcana and the Neoplatonic Tradition. The earlier publications were the first to be explicit about the correspondences of the magical names in Greek with the Arcana (including the two hidden Arcana). They expanded on this in the published work on planetary magic by outlining the relationship of the sacred vowels to the ancient divinities. These were very important presentations that prepared the way for a deeper understanding of the egregore of our tradition.

To summarize, the Major Arcana of the Tarot are based on a veiled original structure constituted of divinities corresponding to twelve signs, seven planets, and five elemental powers. The founding initiates

decided to represent and manifest the principles of their philosophy and their goal in this manner as the transmission of the philosophical, esoteric, initiatic, and religious inheritance of Hermeticism.

With these principles in mind, when the Tarot is utilized as a theurgic instrument, the picture on the card you use must be as close as possible to the original archetype. This is the only way that Tarot cards can fulfill their roles as talismans and tools for the invocation of the divine powers. This is the way that the Tarot was transmitted in the circles of the Italian Hermeticists; this is the way that the Tarot is still used within the Ogdoadic Tradition. The book you are now reading will reveal these authentic theoretical and practical uses of the Tarot keys, as well as their original correspondences.

NUMBERS AND THE SACRED ALPHABETS

You must now understand how the numbers and Hebrew letters have been allocated by modern occultists on the Tree of Life. Once you understand this, you will be able to begin using these cards for theurgic work.

At their inception, the Major Arcana had neither numbers nor names, and they were memorized prior to use. Over a period of many years, a deck with names and numbers printed on each card gradually emerged; this strategy may have been employed in order to make them easier to use. However, at this moment in time, there is nothing in the history of the Tarot that justifies one classification over another. There was nothing that justified designating a correspondence between a particular number and a particular card, rather than some other card and number relationship. The Hebrew letters were not initially present as a part of the scheme. It was not until the eighteenth century and the brief text by Comte de Mellet that an emphasis on the fundamental value of numbers and letters as a hieroglyphic support for the pictorial system began. However, you can easily see that this attribution follows the original order of the Major Arcana without other considerations.

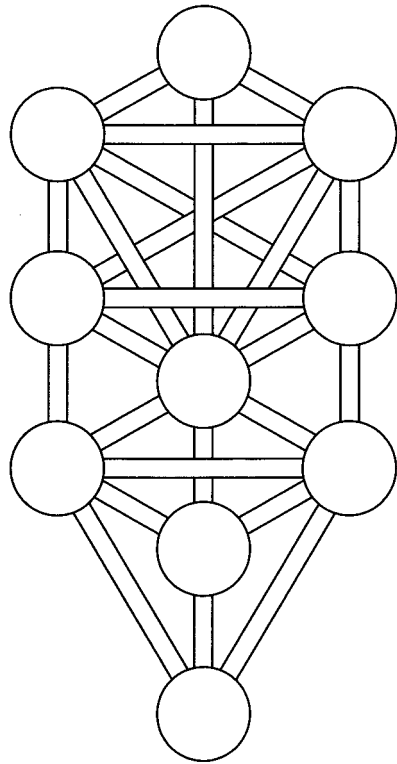
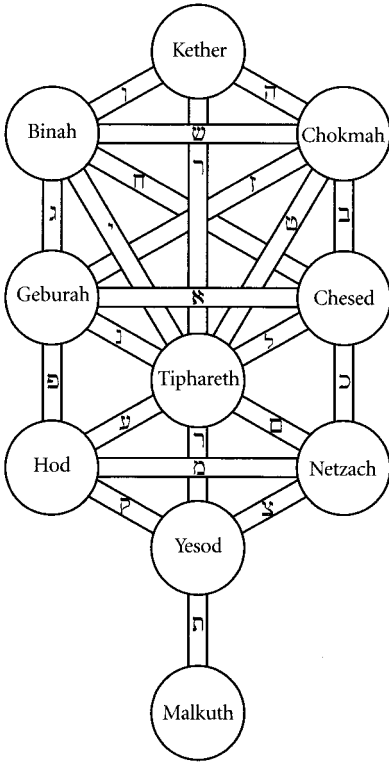


Figure 10: The Tree of Life in the book *Etz Chaim*, by Rabbi Isaac Luria. Figure 11: The Tree of Life, by Moses of Cordovero.

If you want to find a Qabalistic meaning that is coherent, which utilizes the traditional Hebrew letters, it would be necessary to look to the Hebrew tradition. The *Sepher Yetzirah* is clearly the origin of the correspondences I presented in the charts earlier mentioned. The three elements, seven planets, and twelve signs that are represented by the Hebrew letters were put forth by Hebrew Qabalists in the book *Etz Chaim*, in the version written by Rabbi Isaac Luria.

If you examine the evidence, it is easy to see that every Hebrew Qabalist used the same correspondences among the Hebrew letters and the paths on the Tree of Life. The placement of the letters on the paths varied somewhat from author to author, but the correspondences remained consistent and valid every time. Most magical orders preferred

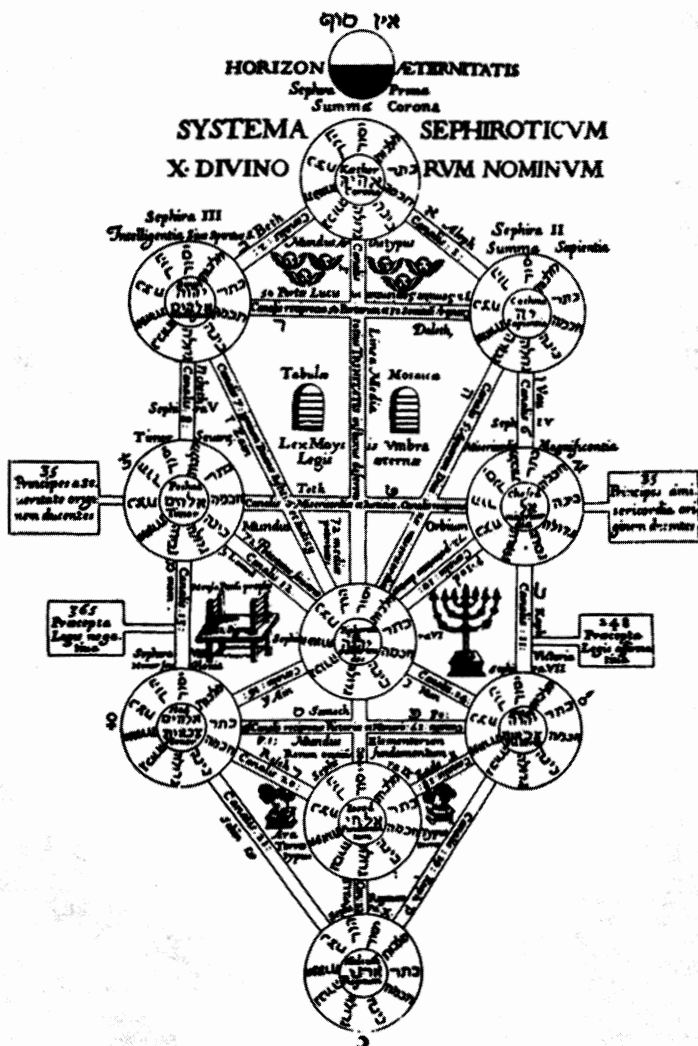


Figure 12: The Tree of Life in the book *Oedipus Aegyptiacus*, from the Christian Qabalist Kircher.

the version of Moses of Cordovero (sixteenth century), which were documented in his major work, the *Pardes Rimonnim*. There is a representation of that set of correspondences in Figure 12.

In his book *Oedipus Aegyptiacus*, the author Athanasius Kircher became the first to use this symbolic diagram from the Hebrew Qa-



Figure 13: Birth of the modern (but confused) attributions of the paths on the Tree of Life.

balah. Simply put, and without any reference to the considerations previously explained, using an arbitrary sequence Kirschner numbered the paths linking the Sephiroth, beginning with the first and continuing in a descending order to the last Sephiroth. After that was accomplished, Kirschner associated the Hebrew letters with the numbers that he had just allocated according to the classical sequence (see Figure 13): 1 = Aleph, 2 = Beth, etc. This was done without reference to any symbolic or esoteric (deeper) meaning; it was a simple numbering system. When you realize this, you are not surprised that such Qabalistic texts as the Zohar provide an esoteric explanation as to why the biblical creation myth begins with the letter Beth and not the letter Aleph. Remember that Aleph is not the first letter of the first word of the Torah, but Beth: Bereshith!

To summarize thus far, this representation of the Qabalistic Tree was really not checked against, nor compared with, the Hebrew tradition. Modern occultists immediately followed Eliphas Lévi, using these arbitrary correspondences by Kircher to associate the elements with the letters of the Hebrew alphabet. Air was connected to the eleventh path,

linking Kether and Chokmah (the thirteenth path linking Kether and Tiphareth to the Moon/ Yesod etc.). Of course, no justification for this attribution was offered from the text of the *Sepher Yetzirah*. The position of the paths on the Qabalistic Tree was just as arbitrary as Kircher's attributions. You see the same pattern in the attributions of the other letters, the elements, the planets, and the signs. When you look at the Tree of Life diagram with this in mind, it is clear that its use as a representation of the order of the universe is completely lost.

The history of the Tarot has shown that occultists associated these correspondences with the Tarot, beginning with numbers, then Hebrew letters, and then astrological associations. In this way, the number 1 and Aleph were then "logically" associated with Air, which became a correspondence of the path linking Kether to Chokmah. You may be surprised that these correspondences depended on only numerical transpositions; especially as the consequence of this choice was that the traditional correspondences effectively disappeared from public understanding. Over the next several centuries, many occultist attempted to bring coherence and meaning to something that had lost its true structure a long time previous.

You may imagine that correspondences created for the Tarot Trumps would be the logical consequence of this elaboration. Considering what I revealed about the history of the Tarot and the Qabalistic system founded by modern occultists, there should be an easily distinguishable correspondence between the Hebrew letters and the planets or signs. The only difference in the attributions in the chart below depends upon the relative position of the Fool—whether it is at the beginning of the sequence or not.

Next, if you consider the usual correspondences of the Major Arcana of the Tarot to the ones below, you find that the relationships are contradictory to the relations established with the letters on the cards. See the chart on the next page to make this comparison.

Number of each Major Arcanum	Modern Attributions	Hebrew Letters according to Eliphas Lévi	Hebrew Letters according to Papus, Wirth, Golden Dawn, Waite, etc.	Planets, Astrological Signs, Elements according to Papus, Wirth, Golden Dawn, etc.
0	The Fool	ת	ס	Air
1	The Magician	ס	ב	Mercury
2	The High Priestess	ב	ג	Moon
3	The Empress	ג	ד	Venus
4	The Emperor	ד	ה	Aries
5	The Hierophant	ה	ו	Taurus
6	The Lovers	ו	ז	Gemini
7	The Chariot	ז	ח	Cancer
8	Strength	ח	ט	Leo
9	The Hermit	ט	י	Virgo
10	The Wheel of Fortune	י	כ	Jupiter
11	Justice	כ	ל	Libra
12	The Hanged Man	ל	מ	Water
13	Death	מ	נ	Scorpio
14	Temperance	נ	ס	Sagittarius
15	The Devil	ס	ע	Capricorn
16	The Tower	ע	פ	Mars
17	The Star	פ	צ	Aquarius
18	The Moon	צ	ק	Pisces
19	The Sun	ק	ר	Sun
20	Judgement	ר	ש	Fire
21	The World	ש	ת	Saturn

If you look more closely at the fourth column above, you see that many of the correspondences of the Waite Tarot are contradictory. If you take the High Priestess as an example, you find that the Waite

Tarot attributes the number 2 and Gimel to this Arcanum. However, there is an obvious contradiction here, because the value of the Hebrew letter Gimel (in the Hebrew Qabalah) is 3, not 2. The number 2 is attributed to Beth in the Hebrew Qabalah. The contradiction is obvious, and these contradictions exist throughout Waite's system of numerical attributions.

Another example of contradictory attributions may be found if you examine the astrological attributions. For example, you would expect that the Hebrew letter attributed to the High Priestess should correspond to the planet Mars (Gimel = Mars) according to the Qabalistic texts. However, this Arcanum is attributed to the Moon, and this same contradiction is evident for the attributions of each of the other planetary spheres.

	Number of each Major Arcanum	Hebrew letters according to Papus, Wirth, Golden Dawn, Waite, etc.	Planets, astrological signs, elements according to the <i>Sepher Yetzirah</i>	Planets, astrological signs, elements according to Papus, Wirth, Waite, Golden Dawn, etc.
The Fool	0	א	Air	Air
The Magician	1	ב	Moon	Mercury
The High Priestess	2	ג	Mars	Moon
The Empress	3	ד	Sun	Venus
The Emperor	4	ה	Aries	Aries
The Hierophant	5	ו	Taurus	Taurus
The Lovers	6	ז	Gemini	Gemini
The Chariot	7	ח	Cancer	Cancer
Strength	8	ט	Leo	Leo
The Hermit	9	י	Virgo	Virgo
The Wheel of Fortune	10	כ	Venus	Jupiter
Justice	11	ל	Libra	Libra

The Hanged Man	12	⚏	Water	Water
Death	13	⚎	Scorpio	Scorpio
Temperance	14	⚔	Sagittarius	Sagittarius
The Devil	15	⚖	Capricorn	Capricorn
The Tower	16	⚙	Mercury	Mars
The Star	17	♊	Aquarius	Aquarius
The Moon	18	♋	Pisces	Pisces
The Sun	19	♌	Saturn	Sun
Judgement	20	♍	Fire	Fire
The World	21	♎	Jupiter	Saturn

What is the justification for these strange correspondences? The answer is simple: there is no justification!

The only explanation given is based on modifications made by MacGregor Mathers, who attempts to justify this irrational arrangement by explaining that the astrological and numeric permutations were assigned according to the aesthetic appearance and symbolic aspect of each card. When this aesthetic approach had been satisfactorily completed (from their perspective), those Arcana that seemed unclear were progressively redrawn until they suited the scheme. The fact remains that most of these attributions are strange and even difficult to justify. It would easily be possible to imagine numerous other correspondences that would be equally possible to justify symbolically. Therefore, I believe it was simply easier for Mathers to do what he did and to name this new contradictory sequence "The Secret Order of the Tarot Trumps." Obviously, this sequence was attributed to the Inner Order of the Golden Dawn.

THE HERMETIC KEY

As I have repeatedly stated, traditional initiatic principles are always logical, clear, and not contradictory. To introduce unpredictable and contradictory correspondences would not really be an issue if the cards are used solely for divination; however, such contradictions pose a serious

disability for any magical use of the Arcana. Obviously, the problem is magnified when contradictory forces (such as numerical and astrological attributions that are in opposition, numbers that are different than their actual Hebrew letter value, etc.) are written on the same Arcana. The result of these systemic contradictions is that any magical use of these Arcana would be hazardous and unpredictable.

Imagine that you wanted to perform an invocation or do a ritual at a distance in order to work a healing for a friend. How do you decide whether to use the Hierophant or the High Priestess? What Greek or Hebrew letter would you use? What magical and sacred names would you invoke? What divinity would you attempt to connect to? As you explore these problems, the only possible logical conclusion you can reach is that either the traditional Qabalistic sequence is wrong, or the *Sepher Yetzirah* is incorrect. How are you supposed to judge who is correct between the Qabalistic Hebrew tradition and MacGregor Mathers? How would you be able to reach a satisfactory conclusion?

I have some suggestions to help you resolve this quandary. Perhaps it would be easier to permute the Hebrew letters and write them on the Arcana corresponding to the planets. Undoubtedly, it would be better to do so, and the Tarot would have been more coherent had they taken this approach from the beginning. Yet, there is a certain inertia to traditions, and it is very difficult to help people shift their frame of reference and see things from a new perspective. Likewise, you may find it difficult to step out of the established framework and to reconsider the attributions of the Tarot Arcana to the paths on the Tree of Life as established by Kircher. This tendency for systems to persevere is how “traditions” are created.

The Ogdoadic Tradition’s solution to the problems created by these errors, and to the use of the Arcana for theurgic practices with the Tarot, is simple: Aurum Solis relies on the tradition that has been passed down to us from past masters who were present at the birth of the Tarot. To understand this ancient perspective, the following five points must be considered and clarified:

1. The traditional sequence for the numbers 5, 7, and 12 and the keys associated with them (as previously explained and justified above).
2. The original correspondence of the sacred Greek letters.
3. The original Qabalistic correspondence of the sacred Hebrew letters.
4. The Greek divinities associated with this system for the last several thousand years.
5. The sacred names corresponding to these divine powers.

When you understand and utilize these points (which are based on the most ancient traditions) in your theurgic practices, they enable you to make immediate contact with the divine powers. The coherent structure of this system on all levels gives access to a power and a force that you will feel immediately during your rituals. The representations of each of the Arcana are founded on the classical representations of the divinities. As a result of these potent and correct attributions, each Arcanum acts as a genuine and effective talisman. The magical names written on the cards immediately result in a potent response from the inner planes. The Tarot of Mantegna, as well as the representations of the Chapel of the Planets of the Tempio Malatestiano in Rimini, gives symbolic representations of the planetary divinities, which can be found in the theurgic Tarot explained in this book. They are a very important aid in the interpretation of the Arcanum. The divination system of the Ogdoadic Tradition also utilizes the classical representations of the divinities.

The choice of a particular Arcanum as a talisman or tool for invocation and magic is identified according to the logical rules that constitute the basics of our system; in other words, the choice is based on the nature of the God or Goddess himself or herself. The link to that God or Goddess, and the resulting power that you achieve as a result of your theurgic practice, will be all the more powerful because of the strength of these connections.

Having clarified these considerations, it is also important to explain that it is possible to use these Hermetic principles to connect with the Angel of the Tarot of the more commonly used decks (i.e., the exoteric presentations released by the Hermetic School). However, in order to assure that the coherence is maintained, this connection must be accomplished congruent with the five points listed above, which constitute the heart of the Neoplatonic system. This means that the “secular” sequence (the sequence you are used to using) will not be respected in the readings and rituals, even though you may be using a different deck. In other words, you must attend to the principles I have outlined, and interpret the “modern” Major Arcana as I have outlined their allocation to the planets, astrological signs, and elements consistent with the true symbolic criteria and meaning I have provided. The justification for the use of these correspondences (within our five principles) is that both the Arcana of the Tarot of Marseille and Waite’s Tarot are the exoteric aspect of the divine powers working behind these veils. Therefore, it is perfectly acceptable to use your Major Arcana once you have relocated them in their proper place as indicated below on the chart of the divinities.

The chart on the next pages will allow you to make this transition easily, without any strain. The numbers in the first column are only used to distinguish among the elements, planets, and signs. Thus, these numbers have no specific meaning with regard to this system; they are just markers. The Arcana of the divinities of the divine Tarot (the Aurum Solis Tarot) are not assigned numbers; they are only assigned letters from the sacred alphabets. The numbers of the paths on the Tree of Life must not be associated with the arbitrary modern numbering. These numbers must be applied to the representation of the Tree of Life, and this will be explained in detail later in this book.

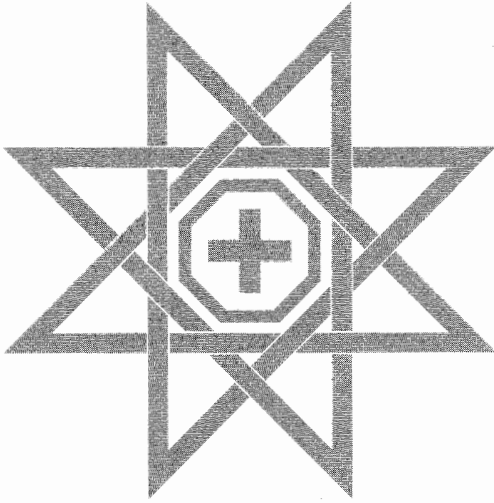
In the next chapter, you will see how the planets, the Hebrew and Greek letters, and the divinities must be placed on the Sephirothic Tree if you want to use this system properly. The importance of attending to this detail prior to performing rituals cannot be overemphasized.

ORIGINAL AURUM SOLIS TAROT CORRESPONDANCES

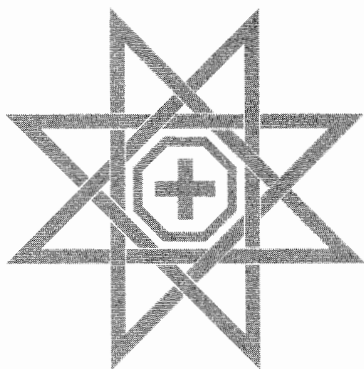
<i>Numbers</i>	<i>Planets, astrological signs, elements</i>	<i>Symbols</i>	<i>Divine Tarot (Major Arcana)</i>	<i>Modern attributions</i>	<i>Greek letters</i>	<i>Hebrew letters</i>	<i>N° of the paths</i>	<i>Magical square of the Tarot</i>
1	Earth	▽	Gaia		Gamma		1	Elemental
2	Water	∇	Pontos	The High Priestess	Delta	Mem	2	Elemental
3	Air	△	Ouranos	The Fool	Rho	Alef	3	Elemental
4	Fire	△	Eros	The Hermit	Pi	Shin	4	Elemental
5	Ether	⊗	Aether		Theta		5	Elemental
1	Sun	☉	Helios	The Sun	Iota	Dalet	6	Sun
2	Moon	☾	Selene	The Moon	Alpha	Bet	7	Moon
3	Mars	♂	Ares	The Emperor	Omicron	Gimel	8	Mars
4	Mercury	♿	Hermes	The Magician	Epsilon	Pe	9	Mercury
5	Jupiter	♃	Zeus	The Hierophant	Upsilon	Tav	10	Jupiter
6	Venus	♀	Aphrodite	The Star	Eta	Kaf	11	Venus
7	Saturn	♄	Kronos	Death	Omega	Resh	12	Saturn
1	Aries	♈	Athena	Justice	Beta	He	13	Mars
2	Taurus	♉	Aphrodite (2nd aspect)	Judgement	Zeta	Vau	14	Venus

ORIGINAL AURUM SOLIS TAROT CORRESPONDANCES

<i>Numbers</i>	<i>Planets, astrological signs, elements</i>	<i>Symbols</i>	<i>Divine Tarot (Major Arcana)</i>	<i>Modern attributions</i>	<i>Greek letters</i>	<i>Hebrew letters</i>	<i>N° of the paths</i>	<i>Magical square of the Tarot</i>
3	Gemini	♊	Apollo	The Lovers	Kappa	Zayin	15	Mercury
4	Cancer	♋	Hermes (2nd aspect)	The Wheel of Fortune	Lambda	Het	16	Moon
5	Leo	♌	Zeus (2nd aspect)	The Tower	Mu	Tet	17	Sun
6	Virgo	♍	Demeter	The Empress	Nu	Yod	18	Mercury
7	Libra	♎	Hephaestos	The Devil	Xi	Lamed	19	Venus
8	Scorpio	♏	Ares (2nd aspect)	Strength	Sigma	Nun	20	Mars
9	Sagittarius	♐	Artemis	The Hanged Man	Tau	Samekh	21	Jupiter
10	Capricorn	♑	Hestia	Temperance	Phi	Ayin	22	Saturn
11	Aquarius	♒	Hera	The World	Chi	Tsadi	23	Saturn
12	Pisces	♓	Poseidon	The Chariot	Psi	Qof	24	Jupiter



PART TWO
DIVINITIES OF THE TAROT
and
THE ESOTERIC USE



THE DIVINITIES AND THE SPIRIT OF THE TAROT

You must understand that each card or Arcanum is not only a symbolic representation, but the Major Arcana in the Tarot deck symbolize divine entities, and the elements that comprise each card (including colors, symbols, sacred names, and other elements) make them true talismans, which generate a real power. Of course, it is possible to feel this power spontaneously, but it is also possible to be consciously aware of the relationship between yourself and these potent archetypes if you utilize the correct practices, rituals, etc. Everyone who meditates on and studies these Arcana inevitably creates a network of very powerful links with himself or herself, the pentacle that constitutes the Arcanum of the Tarot, the corresponding divinities, and the Angel of the Tarot.

The visible appearance of the cards increases and intensifies the power of the mind that uses them. When I speak about the use of the Tarot, I am not speaking just about the physical uses of the Tarot deck. The mental and astral bodies of all the individuals who have



Figure 14: Hermes in the divine Tarot of Aurum Solis.

ever used or still use the Tarot today have given birth to an invisible Angel (Spirit) of the Tarot. All those who have linked themselves to the Tarot have contributed to its egregore by giving the Tarot a genuine identity and an actual existence. It should be noticed that this reality exists in spite of the differences between the several representations of the Arcana. A very old esoteric principle explains that everything that is given a name actually exists on the invisible level.

This ancient principle is called “the power of the word.” The more users there are, the more the existence of the particular angel (spirit) is validated, and that makes the angel (spirit) more powerful. In the same way, those who use the Tarot with the intention of acting on the symbolic level and who are aware of their work in relation to the invisible world considerably increase the power of the Angel of the

Tarot. The forces that are invoked by these users will be concentrated, linked together, and increased.

If you could observe the invisible plane at this stage of the constitution of the Angel of the Tarot, you would discover a special and powerful energy that would be like a slightly pulsating nebula emanating various colors of the rainbow. When initiates use the Tarot Trumps while being in a receptive state of consciousness, a contact is created on the invisible plane between them and this potent energy. A thin wire of luminous energy attaches these initiates to this radiant center. Since the first uses of the Tarot, these bonds have been consistently reinforced, with each initiate benefiting from the development of this form of intelligence.

The relationship that is established flows in both directions (with both parties benefiting, so to speak). Thus, as the number of users increases, the power of the spirit, this Angel of the Tarot, increases, and this actively reinforces the presence of the Tarot in divination, making the Angel of the Tarot itself more potent. To understand how this process occurs on the invisible level, you can use the analogy of the development of consciousness in a human embryo. The concentration of energy I have just described corresponds to the creation of the physical body of the fetus, before the appearance of its consciousness.

Nobody knows with any certainty how this consciousness appears or when the mind begins to be aware of its own existence. Likewise, we cannot say when the Angel of the Tarot becomes "conscious." There are two hypotheses. The first hypothesis is that the consciousness of this Angel of the Tarot awakens gradually, like a child's consciousness; the second is that the activation of this intelligence of the Tarot was the work of initiates who used particular rituals to awaken it. This practice is very similar to the creation of familiar spirits that you find in the Western Magical Tradition. As with any ritual work at this level, the explanation as to how it works must obviously remain veiled. I may only say that this was the second step of the occult work of our ancestors, just after the creation of the Tarot itself. This occult work created the compression and concentration of the divine energies, and this process

gave life to a real entity that some later called the Angel (or Spirit) of the Tarot.

Once the Angel of the Tarot became conscious, it began to grow and develop, and it has not ceased developing and growing in power since that time. Thus, when you work within what we could call the “World of the Tarot,” you immediately place yourself in relation to this entity. If this link is not built consciously, it is established with a receptive mind. Feeling this call, the Angel of the Tarot directs its power toward you, and you can use this power. Various methods exist to intensify this contact, and the first method for that is to use your intention and your will.

If you don’t know these more advanced techniques (which I will develop in the next few chapters), then you may try this simple technique. Take the Tarot deck in your hands and concentrate on the Angel of the Tarot. When concentrating, you must call on the Angel of the Tarot and ask it to give you light and guidance for your work and consultation. On the invisible plane, this intention will start a special process.

Usually the invisible bodies surround you as a group of ovoids of energy with varying degrees of density. When you place a Tarot deck in your hands with the intention of using it, an intense, powerful, and luminous illumination appears in your aura. Your call to the Angel of the Tarot appears to the Angel as an open spot through which it may direct energy to help you. This may be likened to holes in the clouds that allow sunlight to pass through them. However, in this case, the process begins with the rays of energy leaving the heart of your being, crossing through this opening, and moving toward the heart of the Angel of the Tarot. Your will to perform this action gives rise to a very special and strong vibratory link. Once this connection is established, energy will flow down toward your being, creating a real link to the Spirit of the Tarot during the period of your divination or work.

If this invocation is not accomplished voluntarily, the opening in your aura that I described above will not occur, and the rays of energy will not emanate from the Angel to you. Your wish to be receptive, a passive attitude of wishing to receive, is what triggers this effect.

Everyone who actively works with the Tarot creates a kind of “psychic echo,” which the Angel of the Tarot feels. To explain how this works, imagine that you are picking up a Tarot deck. Try to think of that moment, when you pick up the deck, in this way: Imagine a calm surface of water with a rock at its center, only partially visible. If you throw a stone into the water, the waves that appear on the water’s surface will eventually reach the rock.

Once these undulations strike the rock, a series of concentric waves will bounce back toward you (as you are the originator of this phenomenon). You must remember that the Angel of the Tarot exists independently of you, just as the rock exists independently of the person who throws the stone. The wave generated by your will and intention when you touch the Tarot deck will reach the Angel and cause an immediate echo that will reverberate back to you. The difference is that the response of the Angel will be direct.

However, if you have not opened your aura by using special techniques of concentration, then the energetic response coming from the Angel of the Tarot might be stopped or reduced when it comes in contact with your aura. If your invisible bodies are very reactive to any external intrusion, then only a very small portion of the energy and inspiration will reach you. Therefore, you can certainly see the importance of developing a real awareness of the nature of your relationship to the Angel of the Tarot. Understanding this relationship and the process by which it is established allows you to easily create the right conditions and thus manifest an effective result.

In this way, you may begin to see the importance of this Angel of the Tarot. Work with the Tarot has many different aspects: it may involve a study of the divinities that correspond to a specific card, or an inner working (a meditation, for example), or a specific practice for someone else (which will be described in the next few chapters), or it may be used for divination. In each of these cases, the phenomena I just described play a very important role. It is clear that you can think, feel, and act by yourself, independently of any action or outside assistance, but the conscious use of these invisible forces is very significant and powerful.

When you study the cards and their symbols, their characters, and the lives of the portrayed divinities, you start to unveil deeper meanings, and this study allows you to be able to increase your knowledge. However, you use more than just the knowledge you have. The symbolic work extends well beyond that. With any study of this sort, you must remember the laws previously mentioned: the law of correspondences, the rules governing signatures, and the direct power of the cards. The symbols that are associated with each of the divinities help you to find meaning during your studies, meditations, and contemplations. Eventually you will realize that these meanings and connections you uncover do not occur by chance but are directly influenced by the divine powers associated with that card.

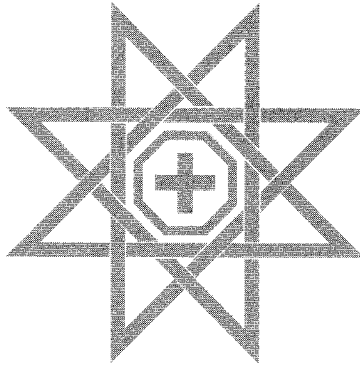
Your study and analysis is guided by these influences. However, although this symbolic study considerably exceeds a traditional analysis, there are some levels that are more difficult to reach. If one desires to reach these levels, it becomes necessary to do “out of body” work in order to connect with these influences. It is in this “out of body” context that the Intelligence of the Tarot and the different divinities can interact with you, creating steps to facilitate the evolution of your consciousness, which ultimately exceeds the simple human sphere where you work most of the time.

When you use these energies to work on yourself or other people, the divinities will allow you to harmonize the powers we select from among the Tarot cards. You are choosing to work under their benevolent protection, which will guarantee a more powerful energy. It is the same for the Angel of the Tarot, because you must remember that this Angel is the link among all the people using the Tarot.

When you use the Tarot for divination, it is essential to be open to divine inspiration. You may adopt one of two different attitudes. The first attitude is that your research may simply be connected to questions regarding various aspects of the future and the life of the person consulting the cards. The most traditional inquiries are those concerning love, money, profession, etc. In this case, the interpretation is not limited to the theoretical knowledge of the Tarot reader, as he or she will act as a medium between the universal Intelligence of

the Tarot and the person asking for the consultation. The reader is a channel that allows a power external to the body to penetrate and to be manifested in the context of the divinatory process and the interpretation by the reader.

The second attitude is that the Tarot may be consulted to receive advice on a particular situation or among various different possibilities. It is extremely intriguing to be able to explicitly call the divinities and the Angel of the Tarot to ask them to answer your questions. There are many situations in your life in which you realize that you do not really know what to do, or how to choose from among several possibilities. In that case, it is very reassuring to ask the divinities for advice. Then you will be able to know the consequences of making one choice versus another choice. To gain this advantage, you must voluntarily call upon the Angel or divinity. You must recognize that this divinity functions in the shadow of your perceptions, and has a wider perspective than you do. With this understanding, you will be able to balance and reconnect your soul to the harmonious divine powers of the cosmos.



THE ESOTERIC USES

A discussion of the esoteric uses of the Tarot must focus on how you can study the Tarot and use it. Most of the study books written for the Tarot emphasize the theoretical meanings related to divinatory practices. These generally employ the most modern Tarot decks. Of course, divination is usually focused on symbolic interpretations. As I have explained previously, the Tarot is an effective channel that allows you to receive information and advice from the invisible plane. To use the cards on an esoteric level, you must study the symbols of the Arcana. It is not my intention to minimize this approach and use but, for now, I want to focus on a use that is normally held to be occult.

When I say that there is an esoteric plane, I do so by making an affirmation of, "There exists something hidden behind the symbolic representations I find on the cards." Step by step, you gradually learn how to use the Tarot as a useful tool for your inner development, which helps you to attain even higher levels of consciousness. Each person must progress through these steps in a precise sequence, in order to open his or her mind and subtle bodies to this new dimension. Once that happens, the training will not be only intellectual;

it also becomes a genuine inner experience, which connects understanding to transformation. You will notice that it is a question of undertaking a real initiatic path, starting with some inner work. The Tarot offers you several possibilities, and you will use these for your advancement, in all their aspects and qualities.

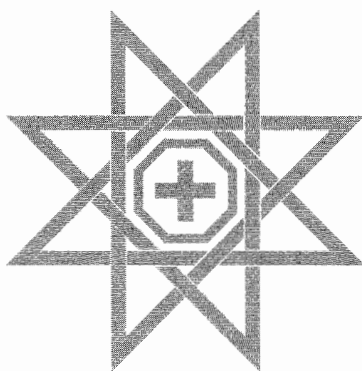
I will now summarize the most important elements of this initiation into the Tarot:

1. The theoretical and symbolic studies of each divinity corresponding to the Arcana of the Tarot.
2. Meditations, which work to activate the symbolic imagination.
3. The use of ritual gestures, declamations, sacred words, and active symbols, which allow the Angel of the Tarot to affect the different levels of your psyche.

After working on these three different aspects with the help of the initiatic rules, you will be able to use the Tarot timely for a specific purpose or to work magic at a distance, with the maximum result. The powers present within each Arcanum act on the invisible plane but they generate a real effect on the physical and psychological level. It is important to note that you will be able to accomplish occult works of power without waiting for a complete mastery of the entire Tarot deck. For this purpose, you will undoubtedly find very useful the tables of correspondence among the divinities and the different parts of the body, various diseases, and psychological problems.

Even if you are at the very beginning of your studies, and have not completed the work on the Tarot Trumps, it will not create a problem for you to use these cards. In this case, the power used will come directly from the divine powers represented on each Arcanum. These energies are sufficient to lead to a satisfactory result. Once you have achieved reharmonization, your intellectual and inner understanding of the Arcana will reinforce the power of the card when you practice those rituals. You will progress step by step, gradually activating this divine aspect in all its dimensions, reaching into the deepest layers of your psyche.

You can use the practical parts of this book for two kinds of goals: (1) specific goals for the improvement of physical or psychological aspects of your being; and (2) personal improvement through harmonization. This aspect of Tarot work will help you to work on the invisible dimensions that comprise you.



PSYCHIC PRACTICES FOR TAROT TRAINING

SYMBOLIC LEARNING

The first and important step in learning the Tarot is to understand it from a symbolic and theoretical perspective. Clearly, before you can learn how to use the Tarot as a system, and comprehend the meaning of its twenty-two Trumps, you must have a theoretical understanding of the Tarot's nature, structure, and purpose. This implies a period of apprenticeship during which the meaning, the character, and the symbols of each card must be learned. This is true whether you are learning about the divinities of the Aurum Solis Tarot or any of the other Tarot decks you might want to use. Thus, it is necessary to memorize and work toward understanding the meaning of the representations, the names of each of the Arcana, the Greek and Hebrew letters, as well as the planetary, zodiacal, and elemental symbols associated with each card.

In the next part of the book, you will find the fundamental information you will need to learn about each card. Later on, you may

also use this information in conjunction with the different aspects of each card. Once you understand the individual keys thoroughly (as you expand your knowledge), it will become increasingly important for you to understand the relationships among the cards. In the more common systems of the Tarot currently available, these relationships are not very easy to find, let alone to understand and assimilate. In the esoteric Aurum Solis Tarot (thanks to the initiates of the Ogdoadic Tradition of the Renaissance), the system of relationships is clearly defined, and this clarity allows you to immediately see the relationship among different cards.

Each Tarot Trump is associated with a specific divinity. It will be immediately apparent to the astute reader that each of these divinities has a special relationship together. Reading about and understanding the lives and personalities of these eternal divinities will unveil their structure of relationships. Understanding the connections among the divinities allows you to see, feel, and increase your connection to the powers of each card. This is much more than an intellectual exercise. As you connect with these divinities, you will develop a very real relationship with, and access to the personal powers of, each divinity. Once you understand the material at the beginning of the book, you may extend your understanding by practicing readings, performing meditations, etc. More information will be provided about these important practices later in the book. Remember that you can add this occult-level information to your current understanding of the more common exoteric correspondences of the Tarot.

In this way, you will be able to make practical use of the theoretical studies; they are multiform and can be easily adapted to the different situations you will come across in your use of these Tarot cards in your daily life. You may find it useful to devote a special notebook or index cards to this topic to write notes during your training and learning. In this notebook, it is a good idea to summarize your readings, meditations, personal thoughts, and, of course, the result of your own practices. Over time, this diary will provide you with a way to assess your personal growth.

In the next section, I will take up the study of the symbolic aspects of the cards. The symbolic dimension is the continuation, extension, and natural development from your theoretical studies. In fact, these two aspects of your study are not completely disparate; thought must inevitably be the foundation of symbolism. Thought is the gate between reason and imagination, which is the seed (germ) of your inner development. You must become aware that “imagination” and “imaginary” are two very different things.

“Imagination” is always composed of different elements that are already present in your mind. The mental combination of these elements improves your life. Imagination is really very close to the ability to invent, and this ability allows you to be more adaptable to the various challenges that confront you in life. Your imagination helps you to anticipate your actions and to see the consequences of those actions before you commit to a particular direction. Imagination is also a rich source of illusion, including fantasies, fancy, or the imaginative part of life. Imagination is a dimension of the spirit, which must be put into order by meditation and the practice I call visualization. I may say that imagination is a part of your mind that is not naturally controlled. Theoretical study is therefore a very precious tool because you can use it to be set free from bondage to your ever-changing moods by taking control of them.

“Imaginary” is very different. In general terms, I agree that anything that is “imaginary” is imagined, and therefore unreal. In the common parlance, the “imaginary realm” is a fantasy, something that only exists in your mind, and is not usually considered as a real function of the mind. It is for this reason that legends or fairy tales refer to imaginary places. However, there is something beyond the popular and commonly understood notion of this term “imaginary realm.” Though it may be difficult to understand at first, the imaginary realm is not as fanciful and fantastic as most people have believed. The imaginary realm is a real function of the mind and it is different from your personal use of imagination. The imaginary realm is a part of your mind that is open to the higher dimensions of the universe. In order to move through these different planes, you must access this

realm, this function, through the use of meditation, or by ritual practice using the esoteric symbols of the cards and the myths connected to them. In other words, you use your imagination to move through the imaginary realms and to thus interact with the invisible planes.

As the psychoanalyst Carl Jung taught, your unconscious is not closed in on itself. It is open to a common dimension shared by all human beings, termed the “collective unconscious”; this is a super-conscious dimension in which universal symbols are shared with the whole of humanity. A good illustration of this fact is the very close relationship between the original myths of different religions and cultures all over the world. The symbols and divinities you find in the Arcana were prepared for you by the ancients, to be used as a link, a bridge, between your psyche and a higher and inner dimension that you normally use unconsciously.

MEDITATION

The meditation I will discuss in the upcoming pages is the meditation of the Western Tradition. You do not begin by emptying your mind. The goal is to remove any intrusive thoughts and to control your psyche so that you can focus on whatever you choose to imagine. However, you must not reduce the visualization (which I will describe later in the book) to a mere exercise in concentration; concentration is merely the initial phase of this technique. The meditative process is used to integrate the symbol, to give it life, and to be able to find its meaning without the help of the intellect. You may use the Tarot in three steps to accomplish this process.

In the first step, you will create a mental representation of the divinity and the setting you see on every Arcanum. Then you may add different elements to this scene, which you may find in historical documents regarding the divinities. This process will permit you to have a more complete and active Arcanum that will be personal to you. However, bear in mind that the Arcana must be kept simple and clean in their design, so that they are easy to remember. The complexity of the representation is not a proof of its validity, power, or efficacy. The

purpose is to activate the card mentally by adding information to the mind in a meaningful way. To do this, you may use your storehouse of memories. This is a very unique process because, in Western society, memory is rarely used. It is clear that everyone has this ability to varying degrees. However, if you have some difficulties with memorization, do not be concerned. At the beginning of your training, it will not be necessary to learn every detail of the picture or even of the details of the divinity by rote memorization. Routine practice with the Arcana will help you to memorize these details naturally and progressively.

The second step is internal. You will activate (give life) to the card by using an inner mental process. This involves putting your purpose, your intention, into the card, by putting yourself in the picture. You will no longer be a spectator or witness; you will project yourself into the card and become an actor in the scene. With frequent practice, the Arcana will become a real gate, which can then be opened into another world. You will learn how to cross this threshold and visit this new dimension; in other words, you will discover what is on the "other side of the mirror." This technique allows you to leave the physical realm and use a simple mental representation to achieve real spiritual travel. The Tarot Arcana will be part of your inner reality. When you have visited all twenty-four gates via the Arcana, you will have mastered the first part of your relationship with these cards.

It is very important to distinguish between "astral projection" and "astral splitting." In the latter case, the astral body (the invisible part of your being) leaves the physical body to travel to another plane. In other words, in astral splitting the lower part of the astral body leaves the physical body, which then falls into a kind of deep unconscious sleep. Astral projection (which is what you would be using with the Arcana) is different because it involves a splitting of the higher level of the invisible bodies, and this "projection" and the "out of body" experience associated with it does not involve a loss of consciousness.

The third step and final step involves using meditation to modify external reality. Once you have created the mental representation of an Arcanum and used astral projection to travel around in its world,

you will achieve an identification with both the divinity this card represents and the card's particular realm. This is the first stage toward consciously using the energy of the Tarot. Once this is accomplished, you will be able to invoke the power of each Arcanum and its associated divinity. You will be able to use this process in your life so that you can use your will to direct this energy to influence material reality. This ability to affect external reality is really a consequence of your inner work.

The precise directions for using these three steps will be given in the section on practical applications, in Part Six. By applying these techniques regularly, you will be able to make step-by-step progress toward the completion of the Tarot. These advanced practices imply the use of processes and rituals that are the result of our oral tradition. They will allow you to integrate these powerful and magnificent worlds more actively and efficiently into your inner reality. As you use these symbols and myths, you will be able to better understand and complete your magical personality.

RITUAL WORK

A ritual must not be considered as something that logically follows those steps in sequence. A ritual is a practice that combines all the previously explained aspects, and uses visualization as a vector for energy. By using visualization as a vector for energy, you will have access to more power, and your ritual will have more impact and effectiveness. However, before proceeding further into the use of rituals, it is important to provide some particulars regarding the real nature and function of a ritual.

As previously described, every divinity of the Arcana is represented by a set of symbols that may be used in your practices (according to their correspondences). These rituals and related training processes will involve all the levels of your personality. This is how a ritual is defined, as a process that involves every level of your personality. Thus you can see that a ritual is not a religious behavior.

However, a ritual is not just composed of the elements on the visible level. The visible elements of a ritual are simply the outer representation of an inner process. When you meditate, the process of meditation is accomplished on the mental level. In your imagination, you mentally act, move, talk, etc. It is from this mental reality that the physical reality can be modified. A ritual is initially an aid to help you modify external reality. Every symbol and element of which this representation is composed stimulates the senses to make the representation of the divinity come alive for you. This ritual inner activation of the representation of the divinity is more effective after the inner work I described previously. By combining the inner and outer work, you will be able to enrich your self-understanding and self-transformation. Also, once you understand these elements, you will be able to use the Tarot to accomplish your individual work.

The symbols used in your rituals have their own independent power. In other words, their power is not entirely dependent on your ability to sense them, as you do with physical reality. Obviously, the essential part of the action of these symbols takes place in your psyche, but (additionally) they have their own power, which is the result of their construction, form, independent action, etc. I offer the following two examples in order to clarify this aspect.

The first example is perfume. When you use a specific perfume during a ritual, this smell will interact with your senses and your feelings. The fragrance will have an impact on your psyche. However, at same time, anyone whose nose works properly can smell this perfume and can also be affected by its smell. A perfume is not a neutral object. It has real qualities that are distinct from the use you make of it in your rituals.

The gestures associated with the Arcana constitute another example. (In the next chapter of this book, there will be more information on these gestures.) These gestures were developed by the past masters of the Ogdoadic Tradition³ in order to use specific feelings that become

3. See *Planetary Magick* by Melita Denning and Osborne Phillips (Woodbury, MN: Llewellyn Publications, 1989) for more information.

ingrained in our corporeal structure and which then have the ability to act deeply on our psyche. When you perform a specific gesture, your whole body feels the special character of this gesture. When you understand the esoteric use of gestures, you can begin to see that movements of the physical body may be used to create results on the invisible levels, both in your psyche and in the external world.

CREATIVE VISUALIZATION

Visualization is a totally natural process which comes from the imagination. You use visualization all day long without being really conscious of this process. Your thoughts frequently wander, meandering from one to another, and it is very difficult to stop this process. If you spend even a short time pondering your own thinking process, it will immediately become apparent that your mind is not in control of this flow, and that you really have a problem focusing on one point. When you finally succeed in arresting the flow, it is (unfortunately) usually because of something negative that gets your attention. Therefore, it is important for you to understand that you do not create these thoughts, and, since you didn't choose them, you cannot easily control them. This is also true for positive thoughts.

To understand more about how creative visualization works, you must become aware of a specific natural process: your psyche has an important influence on your physical body and your life. If you think about your personal history for a few moments, you will find a great deal of evidence of this association between your psyche and your daily existence. The most common manifestation of this association may be found in the effects of thought on the physical body. Your body may exhibit specific symptoms that are a somatization of a thought having its origin in your mind. For example, when you feel very sad and melancholy, the effect on your body will manifest as a physical depression: you will be "dead tired," be more sensitive to stress, get headaches more frequently, suffer insomnia, or want to sleep all the time. Generally speaking, however, you don't think about

this causal relationship, even though it clearly reveals the powerful action of the mind.

The association between visualization and external events is not immediately evident, and this disconnect in time tends to make the connection harder for you to recognize. Yet, when you comprehend the real nature of this visual ability, you will immediately recognize the extraordinary advantage in controlling and using it. In order to use visualization, you must focus your thoughts on a precise purpose and use your mind, desire, and will toward the same end. This is a natural process, which can be used immediately by nearly anyone. Most of us are still victims of spontaneous visualization, but it is surely better to take control of this potent force and then to direct it to be congruent with our conscious intentions.

While this is not a book about creative visualization, you will be using this technique as part of your work with the Tarot. One of the principal purposes of this book is to teach you how to use visualization techniques to harmonize your psyche. Therefore, visualization will be an important part of your daily practice, and its control will be fundamental to your success in ritual. To help you succeed, I will now provide some important guidelines for successful creative visualization.

It is not initially necessary for you to have complete and accomplished control of your visualizations. As with all things, you will develop skill with practice.

There are many possibilities for, and beneficial uses of, creative visualization. When you use creative visualization properly, it is possible to control your life, to be more focused, and to channel your energy in a precise direction. The primary goal is to learn how to control your mind so you can control your creative visualizations.

In order to learn to control your mind and your creative visualizations, it is a good idea to begin by choosing an objective because this action focuses your will. Next, you will bring this objective to life with the energy of your desire for the outcome you chose. Then you will need to associate your visualizations with your chosen goal, and, finally, you must take action to accomplish this goal. By using this simple process, you involve every part of your being in the work, so

that your conscious and unconscious are able to work in harmony to accomplish your goal. In working with the Tarot, the proper use of creative visualization allows you to integrate the divinities and symbols present in the different Arcana in a living form.

The first step is concentration. You must train yourself so that you can concentrate on a specific representation (Arcanum) for a specified length of time. In order to do this, you must picture the Arcanum in your mind, generally and also in minute detail. Up to this point, the process is just the same as using your imagination to visualize the card. However, the purpose of visualization is not only to establish a specific representation in your mind, but to activate the symbols present in the desired Arcanum. You must remember that the symbols you see in the Arcanum are also present as archetypes in your unconscious. Visualization activates the symbols comprising the Arcanum while establishing a real and effective link between the card and the archetypes in your unconscious. This process ensures that your work on the Arcanum will be accomplished inside you, on the inner planes. This connection will activate your inner world in a coherent, precise, and effective way.

Each of the twenty-four Trumps, with its precise design and character, will establish a specific order inside of you. These mental representations will be constituted inside you, as you use the Arcana in this way. It does not matter which Tarot deck you use for this process. However, the Aurum Solis Tarot will generally help you to accomplish this goal much more quickly.

The second step will be the actual observation of a specific Arcanum and the symbols that comprise this representation. It is important to be attentive to the aesthetics as well as the details. It is best to engage your active curiosity when you do this, and use your curiosity to look carefully at the different aspects of the card: the colors, the minute details, any magical words that might be associated with this card, etc. Use everything that your imagination suggests to stimulate your curiosity regarding every aspect of the card. The ability to observe in this way is a fundamental aspect of your ability to learn. However, this is not a fruitless intellectual exercise. You are purpose-

ful in your work, focused on your goal. Yet, we must not engage the reasoning mind at this juncture. You must become infused with the divine representation that is the object of your scrutiny. Whether your eyes are open or half closed, you must remember that the two fundamental elements of visualization are observation and curiosity.

The next step is to form a mental representation of what you have seen and observed in the card. At this point, you should close your eyes and mentally recreate the card. This process is not as difficult as you might imagine. In fact, this is a natural process that you use constantly in your daily life. How many times have you thought about a distant friend or a faraway place you long to revisit? The process you will be using in this book is exactly the same as recalling your friend or bringing up the memory of that far-off locale. At the beginning, your inner vision will start out with a broad overview, and you may experience some problems focusing on the details. This is normal. The most important step is just to begin using the visualization technique because you will inevitably improve with practice.

The next step will be to utilize relaxation in conjunction with creating a symbolic story or a description to which you can add, point by point, until the entire mental representation is complete. Be careful about this step; it is crucial to remain relaxed. Visualization must always be dynamic. Tension negates the process.

Begin by associating your visualization with your respiration so that it flows naturally, rhythmically. In this way, work on memorizing the details of the card while you are relaxed in a chair or lying on the floor. You might record the description of the Arcanum and read the text during your period of relaxation. You might also ask someone to read this description to you.

It is not necessary to maintain this intense focus for long periods during your visualization practice. Gradually, over time, you will become increasingly comfortable with these exercises, and you will be able to do them for longer periods without strain. Initially, the key element is to concentrate attentively on the details of the card during the period set aside for your meditation, rather than trying to sustain long periods of meditation.

FROM EVOCATION TO INVOCATION

It is important to clearly distinguish what is meant by the terms “evocation” and “invocation.” “Invocation” is making contact with a dimension that is normally not a part of your consciousness or reality. “Evocation” is a mental process arising from your imagination, and evocation has no direct link with manifest reality. Your goal in the previously described exercise should be to consciously use the visualization and creative imagination process I just outlined.

In the context of a conversation, your goal is to use evocative language to help the person to whom you are speaking have the understanding of your experience. Let us give the example of a past scene you are describing to the listener, which is something from your storehouse of memory. In order to convey this memory intelligibly, you must remember it, animate it, bring it into the present, and then transform this memory into an effective reality, even though it is really something from the past. When you describe this historical moment to your listener, you must describe the constituent elements of that memory in order to create an inner reality for your listener. If the description you use is very evocative, the inner reality of your interlocutor will be as powerful as your own. The process of evocation should be used to animate a memory.

Hypnotists use precisely this technique of evocation. Their goal is to trigger a state of “trance” by the evocation of sensations related to a natural phenomenon. Whatever you evoke (if you do it correctly) will become real for the recipient. Of course, it is not necessary for you to relive this experience in order to make it evocative for your listener. This type of exteriorization and creation will be an external event, both for you and for your listener.

There is no doubt that an orator’s power of conviction, strong character, vocal intensity, animated gestures, intense concentration, and many other similar aspects may enhance or detract from this process. In the Tarot techniques you will be using, evocation will be used internally. The goal is to animate, or give life to, the Arcana and the divinity of each card. All the details of the representations in this

book and in the Aurum Solis Tarot deck will be utilized in your evocation, and will be associated with the other details you added from your historical research.

Now you can begin to see how important your imagination and memory are to the process of evocation. With practice, these rituals animate and give a greater sense of depth to the Arcana. Rituals also open a gate to a new world. That world may be symbolic or emotional, but it is inevitably an aspect of the character of the divinity. Evoking an Arcanum activates it in your psyche and transforms it into a real portal into another world. Think of the looking-glass in the well-known story *Alice's Adventures in Wonderland* by Lewis Carroll as an analogy for the Arcanum.

In group work, evocation may be used in the same general way that hypnosis is used. However, the group leader must not attempt to control the minds of the participants. The ethics of your work must be strictly applied, as this will influence both the quality of the experience and the outcome. The only ethical and permissible purpose of the art of evocation is to animate the world of the Tarot in the psyche of the participants. The contribution of the personal qualities that each person brings to the process is unique and also fundamental to the success of the system. Your ability to make a good evocation is dependent upon your ability to make a clear mental representation of the Arcanum. This same ability will help you to establish a faster and more effective psychic link between your psyche and the divinity that corresponds to the Arcanum. Anyone can develop this ability with practice.

Some of the practices you will be learning utilize a kind of logical progression. You may begin simply, and then add various elements to your performance, such as sounds, perfumes, etc. These elements, when added precisely at the right moment, are capable of greatly increasing the power of evocation. I will outline their use here and demonstrate their proper use during the work on the Tarot.

When this new reality of the Tarot is integrated into and becomes a real part of your psyche, you will be able to evoke its worlds much more easily. This will enable you to use the power of the Tarot much

more effectively. Remember that the goal of this work is to give life to a symbolic divine representation inside of you. Once that is accomplished, whenever you use the Tarot, no matter the circumstances, the cards will not be just colored cardboard, they will be a living reminder of a world you know exists inside of you. Imagine the difference between someone who evokes a country they only watched on television versus the evocation of someone who actually visited the same country. The former only has flat descriptions and secondhand knowledge, while the latter has rich memories, vivid details, and intense experiences that give true life to his or her memory. Words without passion, words that are not fleshed out, will never evoke the depth of response that will be evoked by someone who has smelled the smells, tasted the tastes, and experienced cuts and bruises in that other country. Most books on the Tarot offer you the classical, theoretical teachings. From my perspective, these are dry and lifeless. I will certainly give you the theoretical elements, but I will also teach you how to bring these to life.

There is also another complementary goal to the intention just outlined. That goal is to help you experience a traditional initiatic process by teaching yourself to project one's self into the Tarot world. Of course, critics may say that an initiation requires real and immediate contact with the initiator, and this is true. However, the advanced techniques I am offering you in this book will permit you to progress step by step toward the integration of this system.

The effect of initiation is a real progress toward and realization of the completion of your inner self. This process will not transform you into a different person. As Nietzsche said, "Become what you are!" Initiation helps you to overcome what was suppressed or smothered in you, so that your abilities, gifts, and powers blossom and you become enlightened. However, initiation alone is not adequate to the task of accomplishing all of this. In order to effectively accomplish your self-realization, you must utilize invocation, which is active and energetic.

The process of invocation explicitly employs contact with a dimension that is not normally a part of your consciousness and reality. Invocation utilizes the rules of correspondences and sympathies

in order to concentrate the character and power of the Arcana inside you at a precisely determined moment. Invocation allows you to create a simple but very real ritual to accomplish the link with the Angel of the Tarot. In order to understand how invocations function, you must consider certain aspects of that process. It is obviously easier to analyze something that has a direct effect on the psyche. The gestures used in ritual are an excellent example of this. Evocation, by itself, is limited to the mental plane. Invocation is not limited in this way.

Of course, evocation can be a very powerful tool. However, its effectiveness depends on regular practice and the ability to concentrate effectively, which varies from person to person. To make the Arcana an inner reality, you must use invocation to intensify this inner world, just as you use gestures to intensify rituals. Oral tradition has transmitted numerous elements that strengthen the basic work. It tells you that no movement is ever insignificant. You should certainly recognize this same principle at work in your daily life. The same is true in your work with the Tarot. The gestures you use are precise, codified, and assembled in such a way that each one has a precise effect on a specific part of your body. When you use such a gesture in the context of a ritual setting, it becomes impregnated with the energy of the Arcanum and it will have a specific impact on the body part it is associated with. Deep reservoirs of your psyche will be stimulated and activated. The end result of that process is that you will achieve a new understanding of the divinity and the Arcanum with which it is associated.

Hopefully, I have clarified the distinct difference between invocation and evocation. It will be readily apparent that you may use differing aspects, such as gestures, colors, sounds, etc., and that each element will add to and increase the power and potency of your evocations. By contrast, invocation is not limited to these deep levels of the being. Each card also corresponds to a power extant in the universe, in the outer invisible world. It is difficult to know whether these powers predated the Tarot and guided its manifestation, or whether they appeared after the Tarot was created. Whatever the truth may be, it will not affect our usage of the Tarot. An external invisible reality does exist; invocation

will create an effective link between your unconscious and this invisible dimension that you invoke. By using the right words, it is possible to invoke the power of these different planes, but I will briefly explain here that these invocations are theurgic in nature.

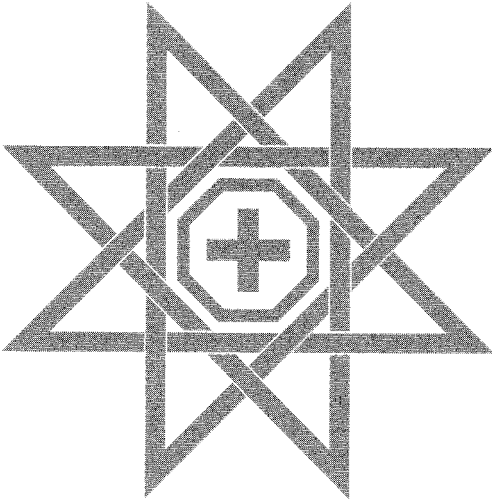
The use of the Tarot keys allows you to act on and affect the invisible planes. In the next few chapters, you will learn how to do that using these theurgic rituals, which are the beginning of a genuine initiatic process. Group evocations will also be taught. In this regard, an individual ritual may be adapted for use with several participants, or you may prefer working under the supervision of someone who has already developed control and has experience producing effective results with these practices. When an experienced magus works with several participants, it increases the power of evocation. However, I recommend that you initially begin working with the individual practices, so that you may develop a relationship with each Arcanum. Let us not forget that the power of evocation is of itself very important. When you develop an individual relationship with the Arcana before working in a group, you avoid being in a passive receptive position, in which the group leader might unintentionally influence you in a direction that is not really appropriate to that Arcanum. Thus, I strongly recommend that you complete the individual practices before starting group ritual work.

CONTACT WITH THE EGREGORE AND WORKING WITH THE ENERGIES

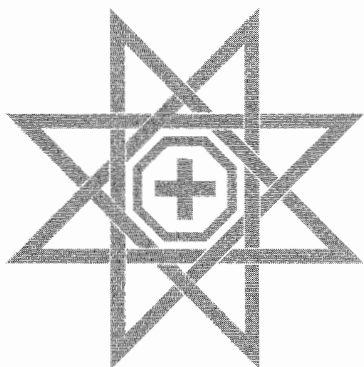
Energies are an extremely complex concept, so it is important to address some issues related to energies before proceeding. The goal of this book is not to deepen your understanding of these complexities; rather, you will be focused on how and why you can use them.

The traditional teachings of the Far East and Middle East tell us that the human being is composed of two dimensions, the physical and the nonphysical. Your invisible body is an energetic copy of your physical body. There are various techniques that enable one to see and feel the aura. Today's Western traditions have developed em-

pirical and materialistic principles that neglect these invisible levels. You must admit that modern science has not really confirmed the reality of the astral body, primarily because scientists are not able to reproduce the phenomenon. In this regard, it is important to keep two things in mind: (1) the very important work of legitimate parapsychologists who confirm this phenomenon; and (2) the absence of proof is not proof of the invalidity of the subject under study. In coming years, the experimental verification of the realities within the various currents of this tradition should prove very interesting indeed. Prior to the realization of experimental evidence, the practice of meditation and the use of the techniques presented in this book may be used to control energy and affect material reality; such evidence will allow you to achieve validation on a personal level. To that end, I use the Tarot as the guide to theory and practice.



PART THREE
THE SACRED MAPS



THE QABALAH, FROM GREEK TO HEBREW

THE TREE OF LIFE

Contrary to popular belief, the Qabalah is, in itself, quite simple. As with any training, it is necessary to learn the Qabalah in progressive steps, moving, as Descartes taught us, “from the simplest to the most complex.”

The Tree of Life, or Sephirothic Tree, is one of the foundations of this training. The Tree of Life may be utilized in numerous ways, but, in this context, you will limit your use of the Tree to its correspondence with the Universal Man, also called the Perfected Man. The diagram symbolically represents the different steps or phases of the creation of a human being, whose occult structure is composed of spheres of energy and the paths between them. Moreover, it is clear that there is an intimate relationship between the Tarot and the different elements of the Tree of Life. When you first look at this diagram, it may seem quite complex. Please don't worry about the apparent

complexity of it. You will soon see how easy it is to use in ritual work with the Tarot.

The ten Sephiroth are the fundamental structure of the Tree of Life. Every Sephirah is a dynamic mode of being, and its character is primarily expressed by its relationship with the other Sephiroth and secondarily by its relationship to other beings. The relationships among the Sephiroth are the symbolic and synthetic representations of the universe and the Universal Being. This map of the universe will be more complete if I include the Four Worlds (Atziluth, Briah, etc.). The Qabalah has an extensive history that offers us different representations of the Qabalistic Tree; the one I have shown you here is the version I will be using with the Tarot system, as it is the one most well-known in the Western Hermetic Tradition.

Every Sephirah has a specific name, and it manifests itself to us by its particular qualities or through the symbols of its qualities, down through the Four Worlds. This archetypal structure is a representation symbolized by spheres, which exist in the Four Worlds described by the Qabalah as well as the macrocosmic and microcosmic planes.

I shall begin by presenting each of these spheres, or Sephiroth, starting from the spiritual beginning of the existence of the world at its highest spiritual level (Kether). Emanation originates with the first Sephirah. The energy flows down from there to each subsequent Sephirah in a precise order that is self-correcting and self-balancing. There is also a movement of energy in the opposite direction, as energy also rises up the Tree from the lowest sphere (Malkuth) to the highest sphere (Kether).

- The first sphere to manifest itself is the highest one; it is called **Kether**. This sphere is the original and archetypal manifestation of divinity. It is a pure concentration of luminous energy potentially containing all that is to come. It is a perfect unity. **Archetypal picture:** Old bearded king seen in profile.
- The second sphere is **Chokmah**, which represents fatherhood, the place in which energy increases and accelerates. **Archetypal picture:** Bearded patriarch.

- The third sphere is **Binah**, which corresponds to the chief feminine power, to motherhood. She gives a form to all that will ever exist. She channels the energies that are moving down through her. **Archetypal picture:** Celestial queen.
- The fourth sphere is **Chesed**, which has an expansive character that transmutes the abstract into the concrete. It expresses an attenuated form of the fatherhood in Chokmah. It holds the legislator's place in this dominion and expresses kindness under a second form called Gedulah. **Archetypal picture:** Priest-king on his throne.
- The fifth sphere is **Geburah**. It is an expression of divine justice and force. **Archetypal picture:** Armed warrior-king.
- The sixth sphere, **Tiphareth**, expresses harmony, beauty, and balance. It is the place where the exchange of energies and forces from above and from below this point occur. Tiphareth gathers the qualities and energy of Kether into herself in a more visible way than the other Sephiroth. **Archetypal picture:** Divine child; solar king; sacrificed God.
- The seventh sphere, **Netzach**, permits love and vitality to become manifest in the world of form and in nature. **Archetypal picture:** Naked Amazon.
- The eighth sphere is **Hod**, which divides and analyses. Hod corresponds to the intellectual dimension. **Archetypal picture:** Hermaphrodite.
- The ninth sphere, **Yesod**, expresses divine force through several changeable forms in this world. It is from Yesod that effects on the physical level can be manifested. **Archetypal picture:** Ithyphallic youth.
- The tenth sphere, **Malkuth**, expresses accomplishment and interaction among disparate elements. She is composed of four elements. **Archetypal picture:** Young woman wearing a crown and seated on a throne.

The chart below shows the names of the Sephiroth and their most important correspondences.

Principal characteristics and key words of the different spheres			
<i>Synthetic Name</i>	<i>Qabalistic Name</i>	<i>Power</i>	<i>Cosmic Symbol</i>
1. Crown	Kether	Unity	Spiral Nebula
2. Wisdom	Chokmah	Expansion	Sphere of fixed stars (zodiac)
3. Understanding	Binah	Constriction	Planet Saturn
4. Mercy, Magnificence	Chesed, Gedulah	Order	Planet Jupiter
5. Strength	Geburah	Energy	Planet Mars
6. Beauty	Tiphareth	Equilibrium	The Sun
7. Victory	Netzach	Combination	Planet Venus
8. Splendor	Hod	Separation	Planet Mercury
9. Foundation	Yesod	Conception	The Moon
10. Kingdom	Malkuth	Resolution	Earth (Tellus)

Translated Name	Qabalistic Name	Emanations, Archetypal Meaning	Modern Color	Archetypal or "Theurgic" Representation
1. Crown	Kether			White brilliance
2. Wisdom	Chokmah			Bearded patriarch
3. Understanding	Binah	Changeless stability	Indigo	Celestial queen
4. Mercy, Magnificence	Chesed, Gedulah	Majestic beneficence	Blue	Enthroned priest-king
5. Strength	Geburah	Intrepid force	Red	Armed warrior-king
6. Beauty	Tiphareth	Life-giving splendor	Yellow	Solar king. Divine child. Sacrificed God.
7. Victory	Netzach	Celestial love	Green	Naked Amazon
8. Splendor	Hod	Spirit of wisdom	Orange	Hermaphrodite
9. Foundation	Yesod	Change and becoming	Purple	Ithyphallic youth
10. Kingdom	Malkuth		Spectrum of the seven colors	Young woman crowned on a throne

These spheres may also be generalized and organized into a chart with three vertical columns (see below). This chart offers specific meanings that you may associate with the Tree of Life diagram to extend its usefulness to you.

Columns	Polarity	Position
Severity	Female	Left
Mercy	Male	Right
Equilibrium	Neutral	Central

REPRESENTATION OF THE SEPHIROTHIC TREE

In the first part of this book, I provided you with evidence that there are several versions of the Qabalistic Tree of Life, many within the context of the Hebrew Qabalah, others within the body of works of the Christian Qabalah. I reviewed the attribution of the Hebrew letters established by Kircher, and discussed the resulting confusion that led to the current Tarot in modern occultism.

In order to use this system effectively, you must understand that Hermetic and Theurgic Tradition uses the diagram of the Tree of Life as a microcosmic and macrocosmic map of the cosmos and consciousness. The Tree of Life diagram symbolizes a representation of the cosmos on the level of your psyche, as well as on the celestial level. This map of cosmic and personal conscious-

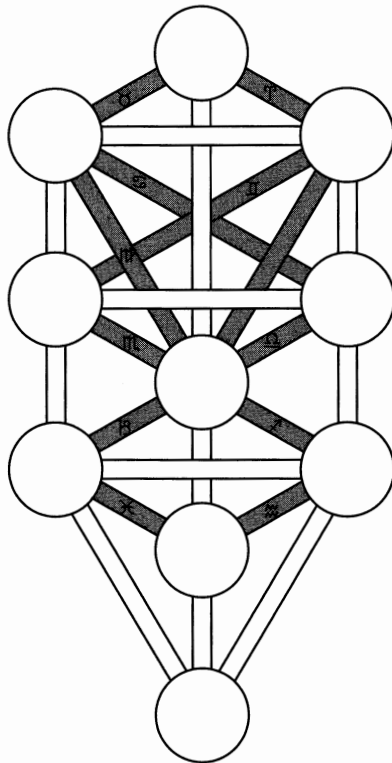


Figure 15: The Hermetic Tree of Life—the astrological signs.

ness is structured in a balanced and consistent way, if you remain true to the principles explained previously regarding the use of the 5, 7, 12 sequence. This system (using the planets, astrological signs, elements, Greek letters, and Hebrew letters to organize the arrangement of Tarot cards on the paths of the Tree of Life) is an original creation of the Hermetic Tradition. But, in order to use this system effectively, you must remember that the numbers on the paths have no special meaning and are just used as a marker (indicating the position of the cards on the Tree of Life). Keeping these points in mind will enable you to remember the right sequence of cards for the practices and rituals offered in this book.

The purpose of drawing these correspondences between the Qabalah (whether Greek or Hebrew) and the Tarot cards is to expand the

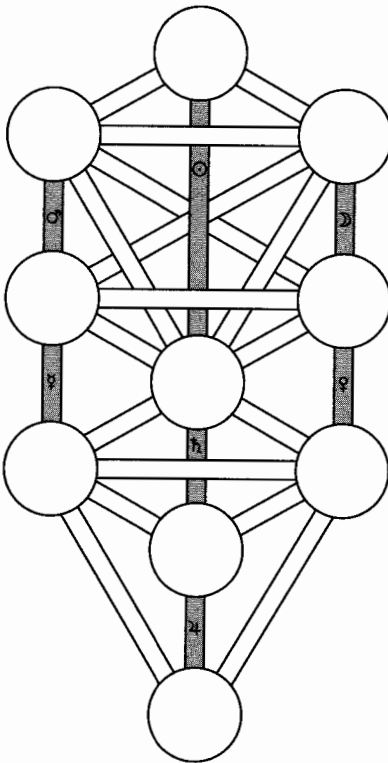


Figure 16: The Hermetic Tree of Life—the planets.

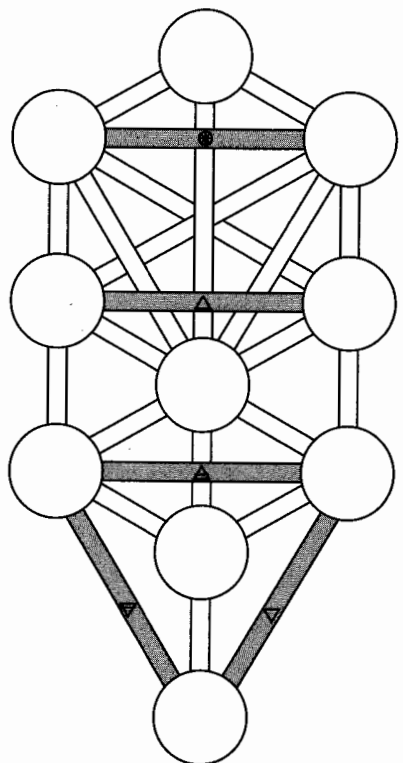


Figure 17: The Hermetic Tree of Life—the elements.

number of uses you can make of the Arcana by associating the cards with the structure of the Qabalistic map of the Tree of Life. These associations give you a frame of reference that permits you to use the keys to connect with both personal and cosmic consciousness. I have also discussed the importance of associating the symbolism of astrology with the Tarot, including planetary influences, zodiacal signs, and the symbols of the divinities. These additions will improve the accuracy and effectiveness of your use of the Tarot.

I may say that this fusion of symbolism, the Qabalah, and the Tarot has a doubly advantageous effect. The Qabalah and the Tarot are mutually enriched by this synthesis, although it is possible that Jewish and Christian Qabalists may disagree with these affirmations. To most dogmatic Qabalists, the Tarot has nothing to do with the tradition of the Qabalah. However, our inspiration and intention in making these associations comes from our predecessors in the Ogdoadic Tradition of the Renaissance, which predates this criticism. As an heir of the Golden Chain of the Initiates who composed this wonderful system, I am eternally grateful for and impressed by its power, as well as its many effective practical applications in daily life.

I will now speak in more depth about this notion of reciprocal improvement. The Tarot is a set of cards representing symbolic pictures (or gates) that help connect you to different states of consciousness. When you first pick up a deck, particularly most of the common decks that are currently available, it probably appears that the Qabalah is more focused on the intellectual mind, rather than connected to what we described earlier as “the imaginary realm.” However, the intention of the creators of the Tarot was not to give an intellectual focus to your study; it was rather the opposite. Therefore, the cards I offer you in this book are symbols that accomplish the original intention of the creators of the Tarot.

With this in mind, you will now begin a surprising journey into the use of the real Tarot of the Hermeticists of old. Once you take up these keys and begin to study them, you will very surprised at how easy it is to understand the Qabalah. As you progress, you will find it

very exciting to associate the theoretical and symbolic elements of the Qabalah to the extraordinary imagery of the divine Tarot.

Up to this point, I have only been discussing the study of the Tarot and some initial training in its use, both of which are rather theoretical and symbolic tasks. These aspects are important to your use of the Tarot, but it is equally important to your understanding and enjoyment of the Tarot that your use of it not be limited to these important but limited intellectual aspects.

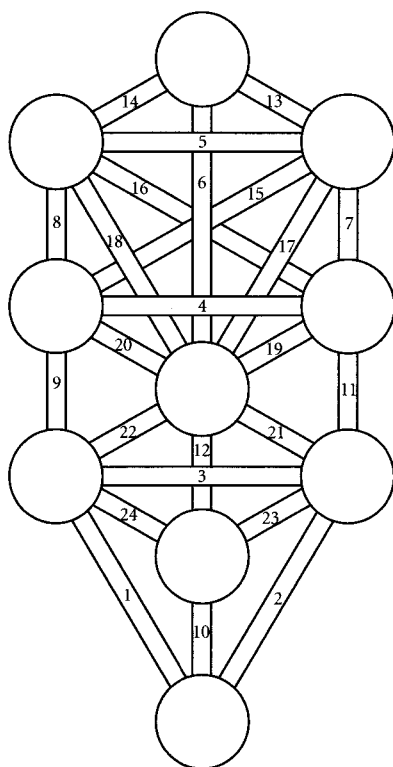


Figure 18: The Hermetic Tree of Life—numbering of the paths.

It is a good idea to consider such fundamental issues as the meaning of existence, the goals and values that give meaning to your life, etc. The Qabalah is often shown as a grid, which may be utilized to help you understand the world. The Tree of Life diagram offers a standard of ethics and morality that helps you to find signposts and guidelines as you travel through your life in this great world. But you will discover that the Qabalah is not the only answer. The Tarot itself will offer you understanding, guidelines, and values, as well as theurgic and magical practices; sometimes the Tarot provides this information more precisely and easily than the Qabalah itself. I am not saying that the entire system of the Qabalah is equivalent to what

you will find in the Tarot. However, one of the hidden objectives of the creators of the Tarot is identical with a particular aspect of the Qabalah as realized in this century; Tarot was intended to provide specific advantages to its users. This includes moral guidelines and

values, theurgic practices, healing, an oracle, etc., but these advantages are absent from the religious dogma that is such a fundamental part of the Qabalah. Of course, there is a spiritual and religious dimension to the Tarot, but this aspect of the Tarot is more tolerant, and it emphasizes the quest for the Creator of the Universe and the will to establish and maintain a close and personal relationship with the divine.

The initial step in the quest for a relationship with the creator is to make contact with the emanations of the divine that our initiated ancestors called “the divinities.” When you use the Greek words of power, you will be able to establish this contact without the dogmatic influences that have become associated with the Qabalah. When you start using these rituals, you will immediately see that these original practices result in an enormous difference in the powers you will be able to invoke and use. You will realize that you are immediately close to divine origins.

THE TAROT: GATE OF THE QABALISTIC PATHS

The Tree of Life has proven itself to be a very interesting element of the Qabalistic system. It is a pattern, which is at once both extremely complex and very simple. It represents the Universal Man (Adam Kadmon, the Adam of the biblical myth of the creation), the first being created by God. As you read in the text of the Bible, “And God created man in His own image, in the image of God created He him; male and female created He them” (Genesis 1:27). The Qabalah manifests this principle by creating a link between the Tree of Life and the pattern of the archetypal body of the human being in its completed form. In this book, I will use the Tree of Life in two different ways: the first will be as a representation of the archetypal body, and the second will be as a link to the different states of consciousness that are necessary to accomplish your goals and complete your inner nature. If you are interested in continuing your investigation of the Tree of Life and the Qabalah, you may find it helpful to begin by referencing the books listed on the Aurum Solis website (www.aurumsolis.info/).

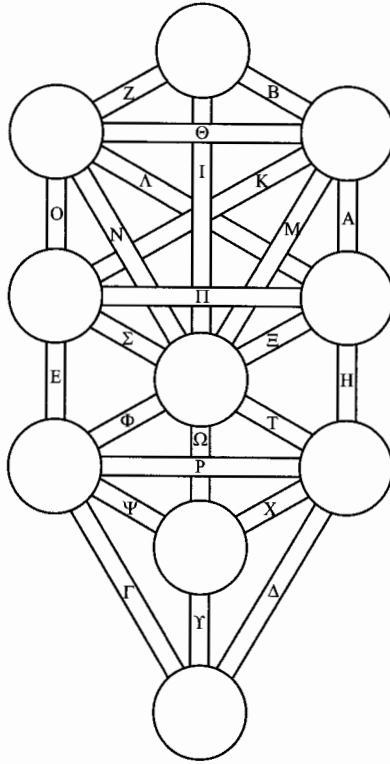


Figure 19: The Hermetic Tree of Life—the sacred Greek letters.

First Aspect

The pattern on the Tree of Life can be overlaid on your physical body, with the paths and spheres corresponding to different parts of the body. This connection gives you several indications for the use of the Major and Minor Arcana. (I will develop this point further in the next chapter.) On the other hand, each path and each sphere corresponds to a planet, to an astrological sign, or to an element. Traditional astrological symbolism provides you with precious indications about the correspondences between planets, signs, elements, and the different parts of the body. It is because of these correlations that you are able to establish a usable, direct, and coherent relationship with the divine in your practical work.

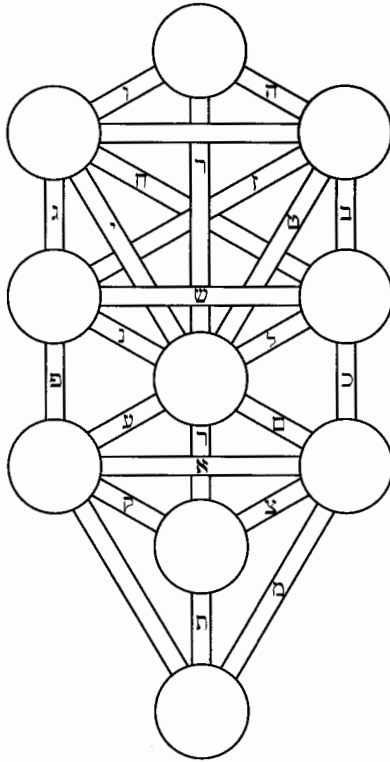


Figure 20: The Hermetic Tree of Life—the sacred Hebrew letters.

Second Aspect

The spheres and paths on the Tree of Life also represent states of consciousness that you can and must cross to reach a real state of awakening. The energy that participated in the creation of each human being moved down the Tree of Life in a very precise way, from the highest sphere to the lowest, allowing that living being to be fully manifested/created. The density of the material level surrounded the living soul, creating something like a darkness or shadow around it. In this description, everyone is sharing the vision of Plato, who explained that the soul is locked up in the body, and that this inhibits us from seeing the upper worlds.

In your magical work you are trying to achieve an awakening, which is symbolically represented by the work of ascending the Tree

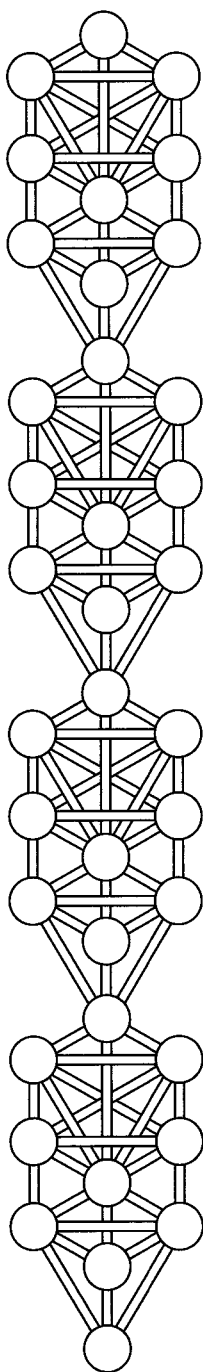


Figure 21: The Hermetic Tree of Life in the Four Worlds.

of Life, so that you achieve the illumination of your being. To accomplish this, you must perform a kind of work on each path, in order to make that path (or state of consciousness) alive and active in you. Then you must work to integrate that level of consciousness into your psyche and learn to manage the powers that are connected with that level. The understanding of these paths and the logical sequence of the ascension of these paths will enable you to attain this awakening. This awakening is what we have referred to as “the initiation into the Qabalah” or (more pertinently here) the “initiation into the Tarot.” Here it is important to remember that the Major Arcana corresponds to the different paths. The magical work performed using each card corresponds exactly with the work that must be accomplished to ascend the Tree of Life. For example, if you meditate or work ritually on the last card (Kronos—Death), it allows you to ascend the path that links Yesod to the solar sphere of Tiphareth.

I want to remind you that each path, as well as each sphere, exists on the four planes of manifestation (which I will talk about in the next section). Each plane of manifestation will consequently require the use of specific sacred names and specific colors that are attributed to that plane. In practical work, you will find that it will sometimes be more useful to work specifically on one particular plane (and this will be explained as you progress). In practical application, this is only a matter of choosing the names and the colors that correspond to these specific worlds. When you begin the first work of integration and harmonization,

you involve all four levels so that there is an inner balance before you begin the ascension of the Tree of Life in this Great Work.

THE FOUR WORLDS

In the Hebrew Qabalah, the universe is divided into four worlds: Assiah (the material plane), Yetzirah (the astral plane), Briah (the mental plane), and Atziluth (the Divine plane). It is possible for you to establish a relationship between these invisible realms of external existence and the structure of your personality.

I will now provide a short description of each plane.

Assiah—The Material World

Assiah corresponds to the physical world, and it is the most physical, most dense, plane. Assiah is the material manifestation of the powers of the upper worlds. You may be surprised by the complexity and apparent chaos of this world because it does not appear to emanate from an ordered and elegant inner structure. Yet, as you know, appearances can be deceiving. In reality, an ordered structure really does exist, even though it is hard to see through the veils of illusion. In order to pierce that veil, it is necessary to become sensitive to the concepts and ideas that are the support and origin of the world you see around you. By utilizing this process, and looking for these origins, you will make contact with these divine planes.

In the human microcosm, Assiah is related to the physical organism, to subatomic structures, to the atomic and molecular levels of existence.

Yetzirah—The Astral World

Yetzirah corresponds to the astral world, which is distinct from Assiah. In a sense, Yetzirah is the energy that supports the physical world (from which the physical world emanates); it is the origin of the world of appearances in which you live. Everything that occurs in the physical world takes place in Yetzirah first. However, Yetzirah is subject to modifications, and remains indeterminate and changeable.

It is the recipient of an abundance of pictures emanating from Assiah, many of which constitute your emotions. In the human microcosm, Yetzirah relates to the unconscious inferior body, to the energetic body called the Nephesh.

Briah—The Mental World

Briah corresponds to the world of creation, which contains the archetypal pictures of creation but not the archetypes themselves. The mental world contains the pictures of the realities that are visible to anyone who is able to perceive this plane. It is necessary to differentiate those pictures that manifest themselves in Briah from those pictures that are part of the world of Yetzirah. In Yetzirah, there are numerous changeable pictures that have their origin in the emotions associated with Assiah. In Briah, the pictures are the lower reflection of the archetypal realities of Atziluth. In the human microcosm, Briah is related to rational consciousness, the energies of being, and the body called Ruach.

Atziluth—The Divine World

It is in the divine world that the authentic archetypes can be found. Only in the world of pure abstraction are you able to see into the archetypal representations of the ten spheres. The seven planets, which are connected with these spheres, are symbolically represented in the design known as the Tree of Life. You will do well to remember the archetypal nature of each of these planets. Here are some examples: *Saturn*: stability and immutability; *Jupiter*: majestic beneficence; *Mars*: bold force;

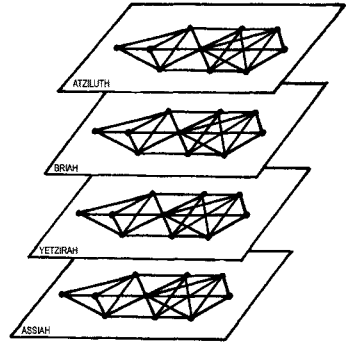


Figure 22: Another representation of the Tree of Life in the Four Worlds.

Sun: life-giving radiance; *Venus*: celestial love; *Mercury*: mental wisdom; *Moon*: changes and the future.

In the human microcosm, Atziluth is related to the mind, the superconscious, and archetypal principles. These last three aspects are called the Neshamah.

Above these Four Worlds, Qabalists say there is something called the “veils of negative existence,” which are: *Ain Soph Aur*: infinite light; *Ain Soph*: the infinite; and *Ain*: the no-thing.

PRINCIPLES OF THE SACRED LANGUAGES

Tradition teaches us that some alphabets have a power and a value that exceeds their secular, everyday usage. This is the case for ancient languages such as the Chaldean language and Egyptian hieroglyphs; it is true of the Greek and Hebrew alphabets and languages.

Four essential principles must be kept in mind before using these languages:

1. Each letter is a symbol that is related to an invisible reality;
2. Each letter has a hidden meaning;
3. Each letter corresponds to a numerical value, which allows you to understand its deeper meaning;
4. Each letter is associated with a unique sound and a specific energy linked to a specific divinity.

Historically, the Greek alphabet was undoubtedly the first to be used in this kind of study and esoteric analysis, as many passages of Pythagoras and Plato demonstrate. Although the Greek language constitutes the reference language for all Hermeticists, the progression on the Tree of Life (or the ascension on the way of return) is the same whether you use the Greek or the Hebrew Qabalah. Since the Hebrew Qabalah is the most widely known and used system today (in the Western Tradition), in the next few chapters I will use it to clarify this progression. Please remember that everything that I will be explaining about the Hebrew language also applies to the Greek alphabet.

THE GREEK ALPHABET									
Greek Letter	A α	B β	Γ γ	Δ δ	E ε	Ζ ζ	Η η	Θ θ	
Greek Letter Name	Alpha	Beta	Gamma	Delta	Epsilon	Digamma	Zeta	Eta	Theta
Milesian & Alexandrian Value	1	2	3	4	5	6	7	8	9
Greek Letter	Ι ι	Κ κ	Λ λ	Μ μ	Ν ν	Ξ ξ	Ο ο	Π π	ϑ
Greek Letter Name	Iota	Kappa	Lambda	Mu	Nu	Xi	Omicron	Pi	Qoppa
Milesian & Alexandrian Value	10	20	30	40	50	60	70	80	90
Greek Letter	Ρ ρ	Σ σ	Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω	Ϡ
Greek Letter Name	Rho	Sigma	Tau	Upsilon	Phi	Chi	Psi	Omega	Sampi
Milesian & Alexandrian Value	100	200	300	400	500	600	700	800	900

THE HEBREW ALPHABET								
ט	ח	ז	ו	ה	ד	ג	ב	א
Tet	Het	Zayin	Vav	He	Dalet	Gimel	Bet	Alef
9	8	7	6	5	4	3	2	1
צ	פ	ע	ס	נ	מ	ל	כ	י
Tzadi	Pe	Ayin	Samekh	Nun	Mem	Lamed	Kaf	Yod
90	80	70	60	50	40	30	20	10
ץ	ף	ן	ם	ך	ת	ש	ר	ק
Tzadi	Pe	Nun	Mem	Kaf	Tav	Shin	Resh	Qof
900	800	700	600	500	400	300	200	100
FINALS								

It is possible to classify the letters according to their characteristics presented in one of the oldest texts of the Hebraic Qabalah, the *Sepher Yetzirah*.

					ש	מ	א	
					Shin	Mem	Alef	
					3 Mother Letters			
		ת	ר	פ	כ	ד	ג	ב
		Tav	Resh	Pe	Kaf	Dalet	Gimel	Bet
		7 Double Letters						
צ	ו	ע	ס	נ	ה	ל	ק	י
Tzadi	Vav	Ayin	Samekh	Nun	He	Lamed	Qof	Yod
12 Simple Letters								
					ט	ח	ז	
					Tet	Het	Zayin	
					12 Simple Letters (cont.)			

The alphabet offers four possibilities. Firstly, the same word can have several meanings, especially since the vowels are not normally written or indicated. Let us offer an example to indicate this point. The name “ADAM” is written as אדם and Genesis 1:27 says this means “a man” when written in the generic form (with the vowel A). When it is written as “ADOM,” אדם, the word means “red.” The

word “ADAMA” written as אָדָמָה (Genesis 2:7) “the globe, the matrix.”

Thus you notice that, as the vowels are moved, or changed, even though the consonants remain the same, the meaning changes. In the current system, the vowel points are no longer shown, and thus a richness of interpretation is thereby permitted. Thus, “ADAM” could also mean “red,” and you might superimpose various meanings to indicated hidden or a *priori* meanings. This is the first form of richness that the Hebrew language offers.

Secondly, a word may also contain other words or roots of words, which you may profitably examine. Thus, in the preceding example, “ADAM” אָדָמָה contains the word for “DAM” (“blood,” דָּם). Also you may want to consider the possible union of meanings of the three words “ADAM,” “red,” and “blood.” Consequently, I can say that Adam is the Universal Man because all men have red blood. From this theory, a moral teaching can be learned: when the blood of a man is spilt, it is the blood of all mankind that is spilt. This simple example shows us the depth of possibilities of such a study.

Thirdly, as mentioned above, each letter represents a number, as Alef = 1, Bet = 2, etc. This attribute of Hebrew made it possible for a science to develop. This is an impressive revelation for some. For others it is incomprehensible. Indeed, this text and especially the first five books of the Bible can be seen as an allegory, the coding of a science. The Qabalah is thus the oral explanation transmitted from antiquity to our modern days. It is divided into three parts. Gematria, Notarikon, and Temurah are the three forms this system takes.

Gematria consists of a system in which words having the same numerical values are compared or even considered to be equal in meaning. The traditional example of this is the word “ONE,” (or “UNITY”), which is “ECHAD” (or “ACHAD”) = 13. “ONE” = “ACHAD” = אָחָד = 4 + 8 + 1 = 13. The word for “LOVE” is “AHAVAH,” which also = 13. “LOVE” = “AHAVAH” = אָהָבָה = 5 + 2 + 5 + 1 = 13. Thus LOVE = UNITY.



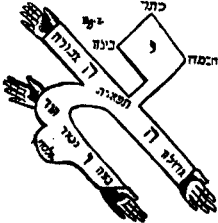



M. Horowitz says of Genesis 14:14 that, “As soon as Abraham learned that his brother had been made a prisoner he armed 318 men. The bravest man servant of Abraham was Eliezer. The numerical value of the name Eliezer (אֱלִיעֶזֶר) is exactly 318. Thus, when you

see further references to 318 in the Bible, you may also understand that this represents the value of a number, and that it represents the value of the name Eliezer.”

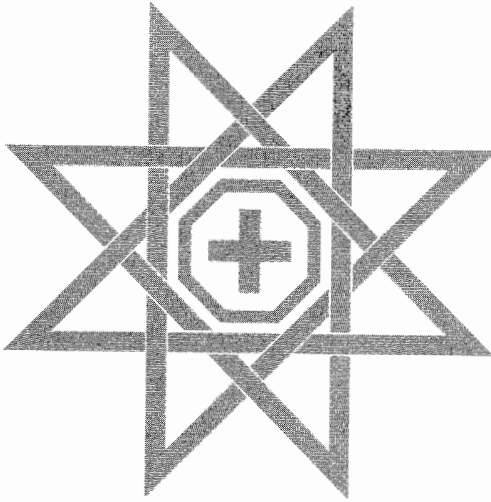
Notarikon: The first letter of each word in a sentence comprises a new word. The most celebrated example of Notarikon is the word “AGLA” (אגלא), which is built from the first letters of the words in the sentence: “Atah Gibor Leolam Adonai,” which means “You are powerful forever, Lord.”

Temurah: This is the technique of the permutation of Hebrew letters. To accomplish permutation, in its simplest form, one replaces each letter by the letter that proceeds or follows it in the alphabet. Other such methods of permutation are based on more complex interrelations, which enable you to find deeper meanings of a word based on different planes of consciousness.

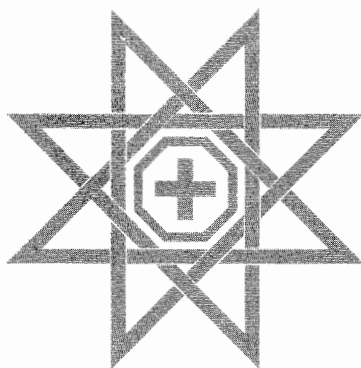
And fourthly, another means of extracting meaning from the Hebrew alphabet is by looking at the shape of the letter itself. It must be understood that this alphabet was considered by the Hebrews to be a divine revelation. The Hebrew alphabet comprises in itself the entire structure of the world. For example, Yod (י) is a tongue of fire. The letter Samekh (ס) represents the plane of the material world as it relates to the sphere of the senses, and the letter Shin (ש) the spiritual plane or spiritual sphere. This sphere is sometimes painted as a sphere with wings, in flames (with flames surrounding it). The Zohar shows us an example with the letter Aleph.

		Inconceivable thought.
 <p>Figure 23: The Sephirotic Tree in the letter Aleph, according to Athanasius Kircher.</p>		The symbol of the mystery of supreme thought. Six degrees.
		The symbol of the upper firmament.
		The Hidden Ayoths.

Thus, this language plunges us into a network of hidden interconnections as complicated as the drawings in the Irish Celtic Christian manuscripts. The mind can easily get lost in these interwoven and seemingly endless intricacies. At first glance, reason demands that these subtle games will be ignored, where everyone who applies them seems to transform the text according to his or her own will. However, this initial appearance is misleading, as this study of the Hebrew language is governed by very strict laws.



PART FOUR
THE 24 DIVINE POWERS,
THEORY, AND SYMBOLS



In this section of the book, you will find the essential elements that will aid you in understanding and analyzing the mysteries of the Tarot. The Aurum Solis Tarot is rooted in the Neoplatonic Tradition and the ancient Greek vision of the world. The Qabalistic interpretation was later added with the help of some simple representation of the Tree of Life. The divine Tarot is a representation of the divine world; therefore, all of the keys are connected to the divinities of what we call the divine archetypes. The system I unveil in this book will allow you to see clearly the synthesis and the connections with the ancient mysteries and the operative work in the earlier Ogdoadic Tradition. For example, you will see the Greek letters and their astrological attributions. It will be the same with the Hebrew letters. In this way, the divine representations will enable you to experience the eminently practical approach that the Aurum Solis heritage used.

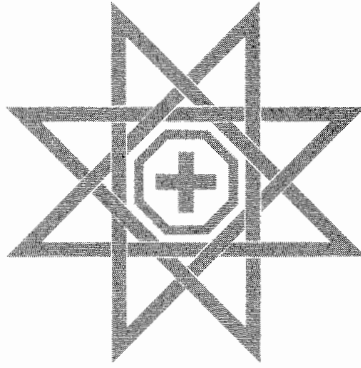
In order to get the most from the practices and rituals in this book, you will need to be familiar with the materials provided in the section on symbols and correspondences. Reading that section first will allow you to use this system immediately. After your initial experiments, you may return to those sections and study the remainder of the materials more deeply in order to enhance your knowledge and improve your effectiveness in ritual. Remember that as I explained in Part One of this book, you can connect the common Major Arcana to these. But, as I

demonstrated before, the origin of their correspondences was generally the design and not the meaning often related for the recent decks.

There are little-known gestures and movements associated with the different cards, which are a very important key to the activation of the symbols found in the Tarot Keys. Some of these gestures and movements were revealed in the book *Planetary Magick* but others, more connected with the Greek and Hebrew letters (as divinities themselves), are lesser known.

Some symbolic elements of the cards have been used in the practical parts of this book.

The hymns are of varied origins. Some of the hymns come to us from the sacred texts of the Neoplatonic and Theurgic Tradition (the Orphic Hymns, for example), while others were written by past masters of the Ordo Aurum Solis from the perspective of their personal studies, heritage, and meditations.



ARCANA OF THE PLANETS

HELIOS

Late correspondence in the modern Tarot: The Sun

Greek name: ΗΛΙΟΣ

English name: Helios

Greek letter: Ι (Iota)

Hebrew letter: ד (Daleth)

Path on the Tree of Life: 6

Symbolic element or planet or sign: Sun

Incense: Cinnamon, frankincense

Gemstones or metal: Crysolithe, zirconium yellow, gold

Plants: Sunflower, wild pansy, bay leaf, heliotrope

Psychic abilities: Power to be rich in the material and/or in the spiritual world

Psychological elements and character: This Arcanum may be used when you are exhausted (emotionally or physically spent) and you need to increase your ability to manifest the hidden powers of your personality. You may use the Arcanum to achieve balance in your life, or when you want to make progress on the Way of Return.



Figure 24: Major Arcanum of the divine Tarot Aurum Solis—Helios.

Helios amplifies and manifests the characteristics of ambition, courage, self-confidence, dignity, and authority; the capacity to have dominion over others; the ability to direct and govern others well; an aptitude for honored positions; and increases responsibility, pride, honor, strength of will, generosity, love of splendor, and ostentation.

With the help of this Arcanum, you are able to climb the social and spiritual ladders with greater ease, and attain success within the limitations of your abilities.

Helios manifests the power of regeneration. It brings about the fulfillment of desires, the manifestation of success, a state in which your inner abilities are revealed. Helios embodies optimism and realization. His energy causes a new birth in each of us, which brings you from the natural man or woman to the spiritual man or woman. He draws forth that moment when the anima and the animus meet. When the passions, which chain you and hurt, meet in you in this way, you are able to achieve personal fulfillment. When the anima



Figure 25: Representation of the Sun in the original Tarot of Mantegna.

meets the animus, you move beyond passion, sublimating your senses and achieving a genuine balance.

This is the moment when you, as an initiate, discover the magnificence of all of your deepest feelings. Every moment seems like a new birth, a new awakening.

The Sun is the source of all life, and its power stretches over the whole world. It is the First Matter (*Prima Materia*) of the Great Work. It is the original substance that is present in all things, a primordial fluid that irrigates the whole world and constitutes the structure of the physical world. This is what gives you life and allows you to stay alive.

The libido is a very powerful energy. In the East, it is called kundalini energy. In the Western tradition, the libido is recognized as having different stages, which extend from the most material phase (sexual energy) to the highest level (mystical energy). It is the higher state of energy of the libido that enables you to awaken the highest levels of your consciousness. The result is a transformation on both the physiological and

psychological planes. With the help of this Arcanum, you can become a regenerated being.

The Sun represents beginning, dominion, and realization. Your faith permits you to perform miracles (and even greater wonders if your belief is strong). In the Sun, you find the source of courage and personal power. You discover that there is within you the power that constitutes creation. Your task is to visualize the goal; the power of the Sun allows you to realize your goal. The unconscious mind is activated by the powers of the Sun, and this helps to structure your goals in such a way that they are realized on the material plane.

Colors

Atziluth: Pale greenish-yellow

Briah: Yellow

Yetzirah: Salmon pink

Assiah: Brownish yellow

Greek Names of Power⁴

Atziluth: ΟΝΟΦΙΣ (Onophis)

Briah: ΑΣΠΙΣ (Aspis)

Yetzirah:

Ruling Powers in Yetzirah: ΑΓΑΜΑΝΟΣ (Agamanos)

Intermediate Intelligences in Yetzirah: ΒΑΛΘΑ (Baltha)

Servant Spirits in Yetzirah: ΣΟΒΙΑΣ (Sobias)

Assiah: ΗΛΙΟΣ (Helios)

Hebrew Names of Power⁵

Atziluth: Eloah V'Daath (אֱלֹהִים וְדַאָּת)

Assiah: Shemesh (שֶׁמֶשׁ)

4. In order to understand this part, remember that the Greek language is written from left to right. You can hear the pronunciation of these Greek sacred words at: <http://goo.gl/LUXi5>.

5. In order to understand this part, remember that the Hebrew language is written from right to left. You can hear the pronunciation of these Hebrew sacred words at: <http://goo.gl/8CG2O>.

*Gestures for this Arcanum*⁶

General Directions: The Wand Posture.

The first of these sacred postures is called the Wand Posture. You will always begin in this stance, and you will resume this posture at the end of a postural sequence. Assume an erect stance, with your arms relaxed at your sides. Hold this position a while before initiating a posture, and return to this posture at the end of the sequence.

Formulation according to the Mythraic Mysteries (part of the Aurum Solis Tradition)—The Gesture Leo: The gesture is accomplished as follows.

1st point, "*The Wand*."

2nd point, "*Calathus*." The forearms are raised vertically in front of the chest, with their undersides touching each other from elbow to wrist. Maintaining this position, the two hands are bent backward until their palms are as nearly horizontal as possible, and the fingers bent to suggest a shallow cup shape.

3rd point, "*Flamma*." From this formulation, the arms are raised with an outward curving motion, until the hands curve inward, allowing the fingers and thumbs to formulate a fire triangle at maximum height overhead.

4th point, "*Catinus*." The arms form the Psi position (hands shoulder width apart on either side of your head, palms facing each other, turned inward) while at the same time the right foot steps back and the body inclines backward, head thrown back.

5th point, "*Ignis*." The right foot is restored to normal standing position, the body is restored to vertical, while the hands again formulate the fire triangle but this time on the breast.

6th point, "*The Holy*." The left foot is advanced, the body bends forward, and the middle fingers touch the floor in front of the feet.

7th point, "*The Wand*."

Gesture connected to the sacred letters of this Arcanum

1st point: "*The Wand*."

6. The gestures of the Arcana can be seen on the Aurum Solis website: <http://www.aurumsolis.info> (in the section titled "Divine Tarot").

2nd point: Lean forward slightly (from the waist) as you bow your head a little while raising your arms parallel to the floor, palms up, cupped (as if to receive). The little fingers of your hands should be in contact with each other.

3rd point: "*The Wand.*"

Song of Praise

"Rise in thy splendor, O King!

Glorious brow, gaze on thy governance, gladdening all who behold!

Soaring as song, rule and illuminate:

Crysoleth gleaming on thy crown, rise and inspire, Lion-gold, Falcon-flight, Joyous, ambrosial!"

Ogdoadic Adoration of the Divine Form

"Far-riding ruler of days, all-seeing arbiter of the planetary powers!

Thine is the wisdom of prophecy, the rapture of music and poesy, the upward surging force of mystical endeavor. Thine is the vision which sees beyond all change and chance, and the clear perception of truth which dispels all shadow. In the rising and in the incomparable luster of the Day-Star thou givest a sacred image to magical ascendance, even as thy power enkindles a glory within us and elevates us to accomplish that which we seek. Hail to thee!"

Orphic Hymn

"O blessed one, you whose eternal eye sees all, hear my words.

Titan whose golden radiance shines on Earth, celestial light,

Self-born, untiring, sweet sight to the living,

Hear my words!

On the right you beget dawn, on the left, night.

As you ride dancing horses across the heavens, you temper the seasons.

O fiery and bright-faced charioteer, you press your course in endless whirl guiding the pious towards the Good.

O golden lyre leading harmoniously the cosmos!

You who command noble deeds and nurture the seasons,

Piping lord of the universe, your course is a fiery circle of light.
O Paian, light-bearer, giver of life and of the fruits of the Earth, listen
to our hymn!
As immortal Zeus, you are pure, eternal, and the father of time.
Circling eye of the cosmos shining forth light and beauty,
Water-loving lord of the world, ever higher paragon of justice, your
goodness reaches all.
Eye of justice, light of life driving with your screaming whip the four-
horsed chariot,
Hear my words and show the longed-for sweetness of life to your
initiates!”⁷

7. Adaptation of this Orphic Hymn by the author of this book.

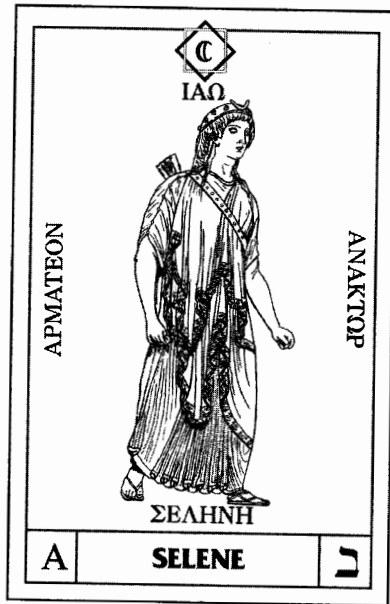


Figure 26: Major Arcanum of the divine Tarot Aurum Solis—Selene.

SELENE

Late correspondence in the modern Tarot: The Moon

Greek name: ΣΕΛΗΝΗ

English name: Selene

Greek letter: Α (Alpha)

Hebrew letter: ב (Beth)

Path on the Tree of Life: 7

Symbolic element or planet or sign: Moon

Incense: Camphor

Gemstones or metal: Pearl, moonstone, silver

Plants: Hazel tree, buttercup, willow, alder

Psychic abilities: Divination, control of dreams, oniromancy

Psychological elements and character: This Arcanum can be used to increase your power of reasoning and logic. It increases wisdom and memory. She helps you to learn the lessons of life, to assimilate knowledge and science. Selene can enable you to change bad habits

and to travel with ease. She helps you to be in touch with the feminine side that exists in every person.

Selene also helps you to be more well-adjusted to whatever society you live in, as well as being more creative, cautious, and thrifty. She can help you change the circumstances that bar you from realizing your goals.

This Arcanum represents the unconscious part of your psyche. It is interesting to note that the Moon corresponds to different divinities that are frequently linked to these different phases. Thus, the Moon may be associated with both Artemis and Hecate. In her character, Hecate summarizes the characteristics of the Moon, the earth, the subterranean, and the realm of shadows. She is associated with magic, mysteries, and occult powers. She is the original power present in your unconscious that creates all mental forms and brings the manifest world into existence. This is a generative, dynamic, and motive power.

Hecate corresponds to the power of the personality that allows you to realize things, to select an objective, and to have the energy to progress to the goal. In a sense, this lunar aspect is a kind of “naval vessel” of the sky (a ship carrying news, commerce, etc. to all the countries of the world). She helps you to think about the relatedness of things; to move from one thing to the next and to see the relationship among things, ideas, and places that sometimes seem far apart.

Hecate is a symbol of your memory, the sum of your experiences in their entirety. This ability to remember is a source of wealth, but it can also immobilize you if you stay stuck in the past. As a result of the fact that she represents both past and present in their entirety, she symbolizes the nourishing, maternal, and protective aspects of consciousness. The character of the Moon avoids the use of logical analysis. She represents that knowledge that remains hidden from those whose heart is impure.

Colors

Atziluth: Red-purple

Briah: Violet

Yetzirah: Mist blue

Assiah: Silver

Greek Names of Power

Atziluth: ΙΑΩ (Iao)

Briah: ΑΝΑΚΤΩΡ (Anaktor)

Yetzirah:

Ruling Powers in Yetzirah: ΑΡΜΑΤΕΟΝ (*Armateon*)

Intermediate Intelligences in Yetzirah: ΚΑΜΑΙΡΑ (*Kamaira*)

Servant Spirits in Yetzirah: ΙΗΡΟΧΟΣ (*Ierochos*)

Assiah: ΣΕΛΗΝΗ (Selene)

Hebrew Names of Power

Atziluth: El Chai (אֵל חַי)

Assiah: Levanah (לְבָנָה)

Gestures for this Arcanum

Formulation according to the Mythraic Mysteries (part of the Aurum Solis Tradition)—The Gesture Korax (Raven)

1st point, “*The Wand*.”

2nd point, “*Medean Step*.” The left foot steps back, the trunk turns to the left comfortably. At the same time, the arms are raised slightly at the sides, palms turned up.

3rd point, “*Calling Luna*”: Arms are raised in a graceful flowing movement until fingers meet overhead, elbows and wrists slightly bent to curve the arms. Then, arms are lowered, still curved, to about shoulder height, then raised, without haste, overhead as before.

4th point, “*Faicrus*”: The elbows are bent decisively to bring the hands down to form the Bull Sign at brow, as follows: the two fists are clenched, palms towards brow, the outer edges of the hands touching. The two thumbs, slightly crooked, are extended to point outwards and upwards at the sides.

5th point, “*The Wand*.” Erect stance, with arms at the sides.

6th point, “*Active Repose*.” With fingers extended, the arms are crossed on the breast, with the right arm on the outside.

7th point, "*Lunar Pronatio.*" With the upper arms remaining close to the body, the forearms are extended downward and slightly forward. The hands are horizontal, palms downward, closed fingertips pointing forward and thumbs extended as in "Taurus."

8th point, "*The Wand.*"

Gesture connected to the sacred letters of this Arcanum

1st point: "*The Wand.*"

2nd point: Move your legs apart to approximately the width of your shoulders.

3rd point: Lean forward slightly (from the waist) as you bow your head a little while, raising your arms parallel to the floor, palms up, cupped (as if to receive). The little fingers of your hands should be in contact with each other.

4th point: "*The Wand.*"

Song of Praise

"Grace of the glimmering night, beautiful pale camel thou journeys,
comely with bridle of pearl, cloth of most fair, silver caparisoned:
Tracing the trackless abodes, knowing all times, knowing the numberless,
seeds of the firmament!"

Ogdoadic Adoration of the Divine Form

"O shining and sure guide through the illimitable realm of dreams,
most gracious opener of the way to those who venture into worlds
unseen!

Thou maker and destroyer of illusion, thou who knowest the tides
of the ocean, the furthest distances of the Mind, and the dark places
of unreason: hail to thee!"

Orphic Hymn

"Hear, Goddess queen, diffusing silver light,
Bull-horn'd, and wand'ring thro' the gloom of Night.
With stars surrounded, and with circuit wide
Night's torch extending, through the heav'ns you ride:

Female and male, with silv'ry rays you shine,
And now full-orb'd, now tending to decline.
Mother of ages, fruit-producing Moon,
Whose amber orb makes Night's reflected noon:
Lover of horses, splendid queen of night,
All-seeing pow'r, bedeck'd with starry light,
Lover of vigilance, the foe of strife,
In peace rejoicing, and a prudent life:
Fair lamp of Night, its ornament and friend,
Who giv'st to Nature's works their destin'd end.
Queen of the stars, all-wise Diana, hail!
Deck'd with a graceful robe and ample veil.
Come, blessed Goddess, prudent, starry, bright,
Come, moony-lamp, with chaste and splendid light,
Shine on these sacred rites with prosp'rous rays,
And pleas'd accept thy suppliant's mystic praise.”⁸

8. The Orphic Hymns not adapted by Jean-Louis de Biasi are a translation from Thomas Taylor, 1792. New translations of the hymns useful in rituals are regularly published in the magazine *Magick and Theurgy*, which can be found online at <http://www.magick-theurgy.com>.

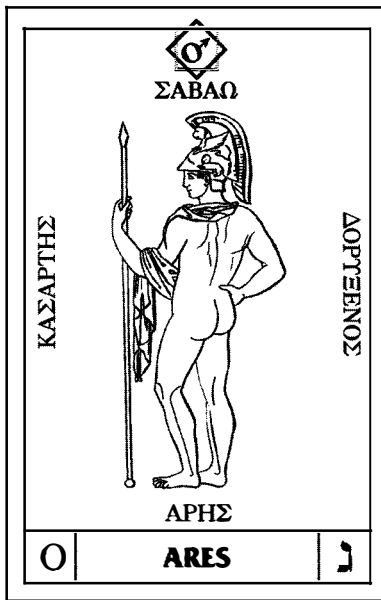


Figure 27: Major Arcanum of the divine Tarot of the Aurum Solis—Ares.

ARES

Late correspondence in the modern Tarot: The Emperor

Greek name: ΑΡΗΣ

English name: Ares

Greek letter: O (Omicron)

Hebrew letter: ג (Gimel)

Path on the Tree of Life: 8

Symbolic element or planet or sign: Mars

Incense: Pepper, tobacco, dragon's blood (red resin from the scales of the fruits of climbing palms)

Gemstones: Ruby, garnet

Plants: Rue, wormwood

Psychic abilities: Protection, emotional and psychological balance and stability

Psychological elements and character: This Arcanum can be used to break free from limiting beliefs, especially those that you feel trap you. Ares frees you from bondage, the chains that bind you. You

can use it to obtain an immediate result. It is possible to use this Arcanum to call upon a higher part of your being, to ask it to reject that part of your nature that belongs to the “old self” you are trying to change. You can use this great power to help you to break free of whatever causes your difficulties.

This Arcanum is paradoxical. At first, you may see it as a symbol of destruction. In fact, it symbolizes the moment when old, commonly held beliefs are broken and overturned. Very often this power is connected with the idea of destruction and the transformation of your personality and life. However, this destructive power must be understood as a simple force, which is very well explained in the Orphic Hymn. It is an instrument of attack, but also of defense. Ares allows you to conquer the invisible kingdoms and at the same time to defend yourself from negative attacks. Ares can defend you from your own internal devils as well as from external and real adversaries. Ares can therefore assist you on both the spiritual and the physical planes. This Arcanum represents the power of language, the power of the Word. These powers are veiled by darkness; they are only accessible to those who can accept the neutrality of the Mars force.

When you set goals, you must always choose/select precise intentions, but they must be potent desires if you want to make progress toward your goal. Remember to analyze your goals and desires before you begin, and then choose that which is essential to you if you wish to succeed. The ability to persevere on a committed course to a single goal requires a long period of training.

This Arcanum allows you to develop bravery, generosity, a true fighting spirit, energy, self-confidence, optimism, and pride in good work.

Colors

Atziluth: Amber

Briah: Red

Yetzirah: Burnt orange

Assiah: Intense fiery red

*Greek Names of Power***Atziluth:** ΣΑΒΑΩ (Sabao)**Briah:** ΔΟΡΥΞΕΝΟΣ (Doruxenos)**Yetzirah:***Ruling Powers in Yetzirah:* ΚΑΣΑΡΤΗΣ (*Kasartes*)*Intermediate Intelligences in Yetzirah:* ΖΟΣΘΗΜΗ (*Zostheme*)*Servant Spirits in Yetzirah:* ΝΑΖΙΡΙΑΣ (*Nazirias*)**Assiah:** ΑΡΗΣ (Ares)*Hebrew Names of Power***Atziluth:** Elohim Gebor (אֱלֹהִים גְּבוּר)**Assiah:** Madim (מַדִּים)*Gestures for this Arcanum***Formulation according to the Mythraic Mysteries (part of the Aurum Solis Tradition)—The Gesture Persis (the Persian)**1st point, “*The Wand.*”2nd point, “*Gradivus.*” In one movement, step forward and left with the left foot. Then, in one movement, step forward and right with the right foot. (The feet are thus firmly planted astride.)3rd point, “*Quintus.*” In one movement, both hands are brought up to the shoulders and hung out sideways, so that the arms are horizontal and the five digits of each hand are spread wide.4th point, “*Paratus.*” The upper torso is twisted to left.5th point, “*Anhur.*” Both fists are clenched. Meanwhile, the upper torso is twisted violently to the right. As the torso is twisted to the right, the left fist is moved to the breast and the right fist is raised, right upper arm horizontally out sideways from the shoulder, forearm raised vertically, as if about to hurl a spear.6th point, “*The Wand.*”*Gesture connected to the sacred letters of this Arcanum*1st point: “*The Wand.*”

2nd point: Sit down on a chair (or a stool); keep your spine straight, your legs together, your feet flat on the floor. Your legs should form a right angle with your thighs. Lift your arms so that

your cupped palms cover your forehead and your fingertips touch the top of your forehead.

3rd point: Leave your hands in the cupped position as you bring your arms back down to your legs. Your palms will be pointed skyward, hands resting at approximately mid-thigh.

4th point: "*The Wand.*"

Song of Praise

"Play of the Breath and the Word, Life and the Law, counterchange intricate weaving the ground of our days:

this is our strength, this is our jeopardy.

Spirit oracular, tell: knowledge and love, will they keep unity, or, opposed, shatter us?"

Ogdoadic Adoration of the Divine Form

"All powerful defender of justice and truth, thou noble inspirer of courage and endurance and of bold resolve! Inculcator of loyalty, giver of the joy which springs from shared endeavor. Thou divine patron of fruitful debate and of good order, thou who dost confirm the steadfast heart and the unfaltering hand! Thou mighty adversary of the powers adverse, hail to thee!"

Orphic Hymn

"Magnanimous, unconquer'd, boistrous Mars,
 In darts rejoicing, and in bloody wars
 Fierce and untam'd, whose mighty pow'r can make
 The strongest walls from their foundations shake:
 Mortal destroying king, defil'd with gore,
 Pleas'd with war's dreadful and tumultuous roar:
 Thee, human blood, and swords, and spears delight,
 And the dire ruin of mad savage fight.
 Stay, furious contests, and avenging strife,
 Whose works with woe, embitter human life;
 To lovely Venus, and to Bacchus yield,
 To Ceres give the weapons of the field;
 Encourage peace, to gentle works inclin'd,
 And give abundance, with benignant mind."



Figure 28: Major Arcanum of the divine Tarot Aurum Solis—Hermes.

HERMES

Late correspondence in the modern Tarot: The Magician

Greek name: ΕΡΜΗΣ

English name: Hermes

Greek letter: Ε (Epsilon)

Hebrew letter: פ (Peh)

Path on the Tree of Life: 9

Symbolic element or planet or sign: Mercury

Incense: Sandalwood, mastic, storax

Gemstones: Opal, agate

Plants: Myrtle, olive tree, poppy, verbena, palm, marjoram, ash

Psychic abilities: Healing; the power of the spoken word

Psychological elements and character: This Arcanum may be used when you need to be much focused in order to accomplish a single purpose or intention. Hermes develops acuteness, internal vision, and insight in us. He allows you to better understand how other people function. He gives you the capacity to do something about



Figure 29: Mercurio-Hermes, as represented in the Tarot of Mantegna.

the circumstances of your life in order to gain control over what is happening at any given moment. Hermes allows you to flow from one situation to the next, without staying stuck in outmoded and ineffective habits. He enables you to create a network of relationships. Hermes also enables you to synthesize original combinations from several elements.

This Arcanum represents your consciousness and the power of the spoken word. It can help you to develop your ability to express yourself in public, as well as the ability to think clearly. It helps you to develop your intellectual mind, your creativity, your writing ability, your love of science and books, and your effective use of memory.

Hermes represents the higher consciousness. He is the messenger of the Gods. He is the center of manifestation for the primordial will, which creates and supports the world. Hermes is at the source of the entire creative process. He initiates the process that helps you to have

a better understanding of the inner self, giving you a keenness of perception and a precise inner vision, which enables you to focus on that which is essential and to discard that which is not.

Colors

Atziluth: Yellow ochre

Briah: Orange

Yetzirah: Indian yellow

Assiah: Deep red, brown tinge

Greek Names of Power

Atziluth: ΑΖΩΘ (Azoth)

Briah: ΑΛΑΞΕΦΥΔΡΙΑΣ (Anaxephydrias)

Yetzirah:

Ruling Powers in Yetzirah: ΑΒΕΡΟΦΗΣ (*Haberophes*)

Intermediate Intelligences in Yetzirah: ΑΣΤΑΦΙΑ (*Astaphia*)

Servant Spirits in Yetzirah: ΨΑΡΧΙΑΣ (*Psarchias*)

Assiah: ΕΡΜΗΣ (Hermes)

Hebrew Names of Power

Atziluth: Elohim Tzabaoth (אלהים צבאות)

Assiah: Kokab (כוכב)

Gestures for this Arcanum

Formulation according to the Mythraic Mysteries (part of the Aurum Solis Tradition)—The Gesture Kryphios (the Concealed)

1st point, “*The Wand.*”

2nd point, “*Priest of Babylon.*” The forearms are held horizontally so that hands are palm to palm in front of the solar plexus; right hand palm down over left hand palm up. The fingers of both hands are closed, each hand enfolding the fingers of the other. The thumbs lie closely alongside the forefingers.

3rd point, “*Herald.*” The right foot is advanced with knee flexed. At the same time, the right arm is raised forward to the horizontal,

left arm raised backward to the horizontal. Left heel is raised; the body inclines forward in a straight line with the left leg.

4th point, "*The Hidden One.*" Both hands are raised simultaneously to draw the hood swiftly over the face. Then, the head is bowed, forearms are crossed in front of the head, left arm on outside, palms forward.

6th point, "*The Wand.*" In an erect stance, with arms at the sides (hood still covering face).

7th point, "*The Revealed.*" Both hands simultaneously throw back the hood.

8th point, "*The Wand.*"

Gesture connected to the sacred letters of this Arcanum

1st point: "*The Wand.*"

2nd point: Raise your arms so that they are parallel to the floor or earth, on the same axis as your central pillar (the trunk of your body), then extend your right hand so it is at the level of your face, palm outward. Make the same gesture with your left palm at the level of your stomach.

3rd point: Bring the tips of the fingers of both hands up to touch your lips.

4th point: Exhale with vocalized breath sounds while extending your arms and hands out, as if your breath pushed your hands out. Your hands should stay at the level of your face, palms facing you and slightly skyward. Pause here a moment. Lastly, open your arms a bit more, with your palms completely skyward.

5th point: "*The Wand.*"

Song of Praise

"Bearing thy truth in thy heart, opal-fire sealed deep and inviolate,
over the seven-hued bridge pass to the worlds, share in their vari-
ance.

Hail to the voice of thy power, speaking all tongues, many in pur-
poses, One in divinity!"

Ogdoadic Adoration of the Divine Form

“O thou swift and unconstrained traveler in the ways between the Worlds, divine impartor of secret tidings to Gods and to humankind, bountiful bestower of aid in Art Magick! Knowledge and skill, rite and high result are thine to impart! Thine are the Tongues and the Numbers, thine the Signs and the Sigils and the words of Power. Thine it is to heal, and to teach, and to watch upon the way. Hail to thee!”

Orphic Hymn

“Hermes, draw near, and to my pray’r incline,
 Angel of Jove, and Maia’s son divine;
 Prefect of contest, ruler of mankind,
 With heart almighty, and a prudent mind.
 Celestial messenger of various skill,
 Whose pow’rful arts could watchful Argus kill.
 With winged feet ’tis thine thro’ air to course,
 O friend of man, and prophet of discourse;
 Great life-supporter, to rejoice is thine
 In arts gymnastic, and in fraud divine.
 With pow’r endu’d all language to explain,
 Of care the loos’ner, and the source of gain.
 Whose hand contains of blameless peace the rod,
 Corucian, blessed, profitable God.
 Of various speech, whose aid in works we find,
 And in necessities to mortals kind.
 Dire weapon of the tongue, which men revere,
 Be present, Hermes, and thy suppliant hear;
 Assist my works, conclude my life with peace,
 Give graceful speech, and memory’s increase.”

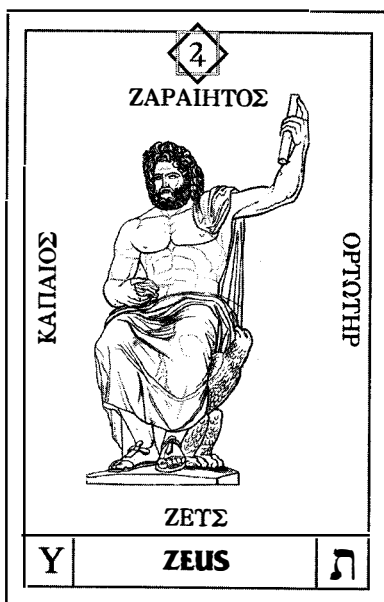


Figure 30: Major Arcanum of the divine Tarot Aurum Solis—Zeus.

ZEUS

Late correspondence in the modern Tarot: The Hierophant

Greek name: ΖΕΥΣ

English name: Zeus

Greek letter: Υ (Upsilon)

Hebrew letter: ט (Tav)

Path on the Tree of Life: 10

Symbolic element or planet or sign: Jupiter

Incense: Saffron

Gemstones: Sapphire, lapis lazuli, amethyst, turquoise, labradorite, aquamarine

Plants: Gig, arnica, thyme, holly, flax, borage, sages

Psychic abilities: The power of social and political control

Psychological elements and character: You may use this Arcanum when you are eager to act but have not yet figured out what your true heart's desire is, or when you are wasting your efforts on things you don't need instead of focusing on your truest desires.

It may be used to increase emotional tonicity, and to repress impatience. It may also be used if you have a tendency to avoid reality or engage in escapism; thus it offers a stabilizing influence.

This Arcanum helps you to develop generosity, sincerity, benevolence, justice, courtesy, and refinement. Zeus can also help you to develop tact, as well as your sense of order and organization. It can help you to understand how to best present yourself socially. Zeus can assist you in developing a strong sense of justice.

This Arcanum also manifests the possibility of sudden fits of anger, as well as the character of a father who is protective of his family, and thinks that he knows what is best for them. He is also a lover who has problems with fidelity. To Zeus, fidelity is the manifestation of a deep love, and this is separated in his mind from sexual fidelity.

Colors

Atziluth: Lilac

Briah: Blue

Yetzirah: Delphinium blue

Assiah: Bluish gray

Greek Names of Power

Atziluth: ΖΑΡΑΙΗΤΟΣ (Zaraietos)

Briah: ΟΡΘΟΤΗΡ (Orthoter)

Yetzirah:

Ruling Powers in Yetzirah: ΚΑΡΠΑΙΟΣ (*Karpaios*)

Intermediate Intelligences in Yetzirah: ΖΑΘΑΝΑΤ (*Zathanat*)

Servant Spirits in Yetzirah: ΔΕΜΩΡΟΣ (*Demoros*)

Assiah: ΖΕΥΣ (Zeus)

Hebrew Names of Power

Atziluth: El (אֱלֹהִים)

Assiah: Tzedeq (צֶדֶק)

Gestures for this Arcanum

Formulation according to the Mythraic Mysteries (part of the Aurum Solis Tradition)—The Gesture Heliodromos (Path of the Sun)

1st point, "*The Wand.*"

2nd point, "*The Thunderer.*" The left arm is raised upward and back to a "hurling" position, fingers curved as if grasping a thunderbolt; at the same time the right arm is raised straight forward, horizontally from shoulder, the left foot stepping back.

3rd point, "*Chesed.*" The right arm is drawn back from the previous position ("Thunderer") to rest the palm on the left shoulder. At the same time, the left foot is brought forward to a standing position beside the right foot, the left arm is lowered to rest horizontally across the front of the body.

4th point, "*Kaph.*" With the elbows to the sides, both forearms are raised forward horizontally. The left hand is turned palm upward, cupped; the right hand is turned palm downward, with fingers straight.

5th point, "*The Wand.*"

Gesture connected to the sacred letters of this Arcanum

1st point: "*the Wand.*"

2nd point: Raise your arms high above your head (in the direction of the heavens) and then open them wide.

3rd point: Simultaneously bring your arms down together as you kneel on the ground or floor. Your arms will terminate their downward movement on a plane parallel with your chest (when your elbows reach your sides); the palms of your hands should be supine (open skyward). The tips of your forefingers and thumb should be touching to form a circle; the others fingers are open and relaxed.

4th point: "*The Wand.*"

Song of Praise

"Cup that receives and bestows, generous palm garnering, scattering,
Thine are the bountiful rains, thine is the fount purpled and perilous:
Thine is dominion to cast down to the pit, thine to give sanctuary,
Yea, to give liberty!"

Ogdoadic Adoration of the Divine Form

“Royal and magnanimous giver of abundance from a cup unfailing, Shepherd of the golden Stars, Lord of the tides of fortune! Glorious dispenser of mercy, divine patron of paternal and filial love! Thou dost bless peace and amity between all beings: thou great Father of benevolent rule and of priesthood, and of that loving wisdom which sublimates authority! Hail to thee!”

Orphic Hymn

“Greetings, O Zeus my Father. Hear the confidence with which I address you.

You order the constellations, direct the movement of the stars and give them their beauty.

The lightning flashes and the thunder resounds in the vault of the Heavens because of You.

Your resonant voice shakes the high residence of the blessed ones, and your fire illuminates the clouds which circumnavigate our globe.

Mighty thunderheads and tumultuous storms advance at your order; lightning strikes the ground at your command.

His hair bristles and he tries to flee, frightened, your **quick and** resounding lightnings which fall down and crash around **him**.

Even the beasts in the wild hide from You, fleeing your power.

All other Divinities turn anxiously toward your radiant face.

The innermost folds of the ether reflect the vibrations of your every breath.

O Zeus my Father, your power is the manifestation of life.

I recognize in your light, your voice and your breath the manifestation of your power and your abiding love for your sons and daughters.

That is why, at this hour when the thunder booms around me, I offer this libation to you.

Grant to me your power, your luminous beauty, your vibrant health and your boundless riches.

May the peace which is in you flood into me, giving birth to order and power in my life.”

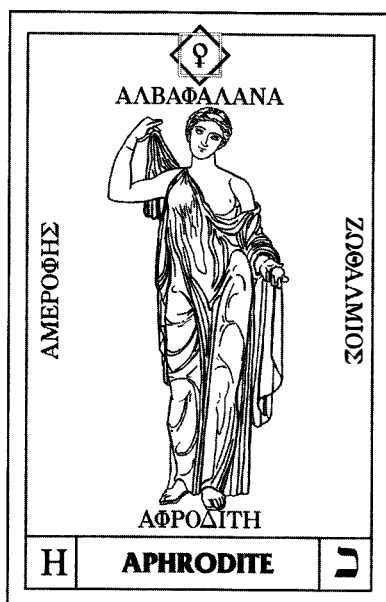


Figure 31: Major Arcanum of the divine Tarot Aurum Solis—Aphrodite.

APHRODITE

Late correspondence in the modern Tarot: The Star

Greek name: ΑΦΡΟΔΙΤΗ

English name: Aphrodite

Greek letter: Η (Eta)

Hebrew letter: כ (Kaph)

Path on the Tree of Life: 11

Symbolic element or planet or sign: Venus

Incense: Sandalwood

Gemstones: Emerald, turquoise

Plants: Rose, clover, myrtle, pine

Psychic abilities: Love magic

Psychological elements and character: The Arcanum can be used to develop planned projects. Aphrodite helps you to manifest the authentic personal treasures that you carry within you always (but sometimes have trouble accessing). She allows you to reveal the best and the most authentic part of you. She allows you to express

your body more naturally, as well as your sensitivity and your passion. She allows you to accept your true human nature, your natural bodily needs, and to enjoy the pleasure that results naturally from that acceptance. She allows you to understand and really assimilate the true nature of desire, and to understand the meaning and purpose of your incarnation.

This Arcanum allows you to develop sympathy, optimism, friendliness, and sociability. Aphrodite enables you to develop beauty, pleasure, elegance, and a love of luxury (in the positive sense). This Arcanum develops your love for poetry, music, song, and the arts.

This Arcanum is the representation of the Great Mother, Aphrodite, and Venus. She is the Mother of Nature, who contains all of the forms that will ever be born (unmanifest). She is therefore the representation of creative imagination, of the internal force that helps you to combine things in new ways to make solutions that help you to adapt to life and the world around you. As a female symbol, she symbolizes birth, reproduction, and manifestation. She is the matrix that receives the sperm of your intention and germinates it until it grows to fruition.

Colors

Atziluth: Greenish blue

Briah: Green

Yetzirah: Bright emerald green

Assiah: Vivid deep green

Greek Names of Power

Atziluth: ΑΛΒΑΦΑΛΑΝΑ (Albaphalana)

Briah: ΖΟΘΑΛΜΙΟΣ (Zothalmios)

Yetzirah:

Ruling Powers in Yetzirah: ΑΜΕΡΟΦΗΣ (Amerophes)

Intermediate Intelligences in Yetzirah: ΑΝΑΙΤΟΣ (Anaitos)

Servant Spirits in Yetzirah: ΙΖΗΘΟΣ (Izethos)

Assiah: ΑΦΡΟΔΙΤΗ (Aphrodite)

Hebrew Names of Power

Atziluth: Yod Heh Vav Heh Tzabaoth (יהוה צבאות)

Assiah: Nogah (נוגה)

Gestures for this Arcanum

Formulation according to the Mythraic Mysteries (part of the Aurum Solis Tradition)—The Gesture Miles (Soldier)

1st point, «*The Wand.*»

2nd point, «*Denial.*» The right palm is placed on the left shoulder. Then the right arm, with palm now turned out, sweeps vigorously around in a semicircle, upward and over, to rest extended horizontally from the right shoulder, palm forward.

3rd point, «*I Aspire!*» The left hand is raised, cupped, overhead with slightly flexed elbow to allow the cupped palm to take a horizontal position. The eyes follow this action of the left hand.

4th point, «*Active Repose.*» The hands crossed, right over left, on the breast.

5th point, «*Dedication.*» The left hand is lowered in front of the body, palm down and horizontal, while the right hand signs the Sigillum Tau on the brow.

6th point, «*Passive Repose.*» The hands placed on the breast, left over right.

7th point, «*Victory.*» In one simultaneous movement, the arms are raised in the Psi position (hands shoulder-width apart on either side of your head, palms facing each other, turned inward), the head is thrown back, and the right foot is advanced to stamp once.

8th point, «*The Wand.*»

Gesture connected to the sacred letters of this Arcanum

1st point: «*The Wand.*»

2nd point: Grasp your left hand with your right hand (right over left) just in front of your bellybutton.

3rd point: Release your hands and bring both forearms on to the vertical plane so that they are touching (elbows parallel to floor or

earth). The palms of your hands are turned inward toward your face and just in front of it. Your arms and forearms form a right angle.

4th point: Duck your head into your arms as you lower your forearms, and place the fingers of your hands onto the back of your head.

5th point: "*The Wand.*"

Song of Praise

"Doorway of vision fulfilled, bringer of dreams, forth to adventuring, sacred to thee are the red portals of dawn, sacred the emerald gates of the jubilant spring, Mother of deeds manifest, multiform: Mother of destiny!"

Ogdoadic Adoration of the Divine Form

"O thou radiant giver of love, ruler of the forces of life, divinely robed in light and girded with invincible beauty! Perfect harmony and concord are as the perfumes of thy presence, and thou it is who dost create the rhythms whose pulsings call into life the sacred dance. O thou who ever sendest forth all delight, hail to thee!"

Orphic Hymn

"O Aphrodite, O smiling Goddess born of the sea, lover of night-long festivities, fountain of life, O you blessed mother, hear my voice.

You are she from whom all life comes; it is you who gave us life.

The three realms of sky, earth, and sea bend to your power and will.

You sit at the side of Bacchus, presiding over festivities, weaving the links that lead to marriage, and spreading your mysterious grace into the beds of lovers.

You are the secret Goddess who creates desire in man and woman, the silent she-wolf who walks in the night.

You are the one that all men desire, the image born of their imagination and dreams, the magic filter of their love and sacred ecstasy.

You, who in ancient times were born in Cyprus, where you walked from the sea over the rocks to the seashore. Please come close and be with me now.

Feel the depth of my desire to contemplate your Divine face and perfect body every day of my life from this moment on.”

[*Optional:*

“You walked over the lands of Syria and sacred Egypt, crossing the seas in your immaculate carriage, carried by swans.

O most delightful Goddess of sensuality, I call you and I desire you. Ride the seas towards me. Let the song of the nymphs carry you over the foam of the sea.

O desirable Goddess, may you appear to me at this very instant, so that I may contemplate your naked beauty.

May my words be pleasant to you, and may my pure desire touch your most intimate being.”⁹

9. Adaptation of this Orphic Hymn by the author of this book.



Figure 32: Major Arcanum of the divine Tarot Aurum Solis—Kronos.

KRONOS

Late correspondence in the modern Tarot: Death

Greek name: ΚΡΟΝΟΣ

English name: Kronos

Greek letter: Ω (Omega)

Hebrew letter: ר (Resh)

Path on the Tree of Life: 12

Symbolic element or planet or sign: Saturn

Incense: Storax

Gemstones: Onyx, salt, sapphire

Plants: Ivy, cypress, rue, beech, ash, hawthorn, oak

Psychic abilities: Astral vision, communication with the plants

Psychological elements and character: This Arcanum may be used to understand past history (your personal history). Kronos enables you to uncover the unconscious origins of present problems. He also helps you to have a real effect on the “time element” of your life, as well as helping you learn how to manage time and understand its

influence. This Arcanum can assist you in eliminating old habits that are now outmoded or have become obstacles to progress. Kronos enables you to find peace and a period of rest after agitated or intense periods of your life; he allows you to return to your personal center after a period of confusion and internal disturbance.

This Arcanum can help you to develop sincerity, precision, and depth of analysis, as well as responsibility and self-control.

Colors

Atziluth: Rose-pink

Briah: Indigo

Yetzirah: Matte black

Assiah: Deep metallic black

Greek Names of Power

Atziluth: ΤΥΡΑΝΑ (Turana)

Briah: ΞΑΙΣ (Xais)

Yetzirah:

Ruling Powers in Yetzirah: ΑΣΧΕΡΙΑΣ (Ascherias)

Intermediate Intelligences in Yetzirah: ΑΣΧΙΑ (Aschia)

Servant Spirits in Yetzirah: ΑΒΗΘΗΣ (Abethes)

Assiah: ΚΡΟΝΟΣ (Kronos)

Hebrew Names of Power

Atziluth: Yod Heh Vav Heh Elohim (יהוה אלהים)

Briah: Ophiriel (אופיריאל)

Yetzirah: Kerub (כרוב)

Assiah: Shabbathai (שבתאי)

Gestures for this Arcanum

Formulation according to the Mythraic Mysteries (part of the Aurum Solis Tradition)—The Gesture Pater (Father)

1st point, “*The Wand.*”

2nd point, “*Orante.*” Make the Orante gesture.

3rd point, “*Attis*.” In one flowing movement, the left arm swings downward to the left side and somewhat away from the body, palm upward, balancing the right arm that is raised aloft and maintained with the cupped palm upward, fingers to the back. The head meanwhile is raised to look toward the right hand, and the right foot is advanced, toes resting lightly on the ground and heel raised, completing the balance of the entire figure. This posture changes smoothly to the the next posture (“*Cybele*”).

4th point, “*Cybele*.” The right arm is brought down and forward to about horizontal. The palm is upward, forefinger and middle finger are extended together, and the third and little finger are closed but not tightly. The left palm is turned downward, the arm raised to the horizontal but not rigid. The head turns to look along the left arm. At the same time, the right foot is brought back beside the left.

5th point, “*Uplifting the World*.” With the head forward, both hands sweep around slowly in incurving crescent movements to reach a symmetrical position, arms raised forward, elbows bent and pointing down, palms upward and held on high, as if raising (for instance) a sheaf of wheat or similar offering that lies across the forearms.

6th point, “*The Wand*.”

Gesture connected to the sacred letters of this Arcanum

1st point: “*The Wand*.”

2nd point: With your legs together, lift your hands so that they are at an equidistance level on either side of your head, palms facing, hands curved slightly; then raise them both above your head, elbows at slightly below shoulder height but relaxed.

3rd point: Extend your arms in front of you on the horizontal plane, palms facing forward, as if you want to project energy outward.

4th point: “*The Wand*.”

Song of Praise

“Thine is the Sign of the End, Being fulfilled, Sum of existences:
Thine is the ultimate Door opened on Night’s unuttered mystery:

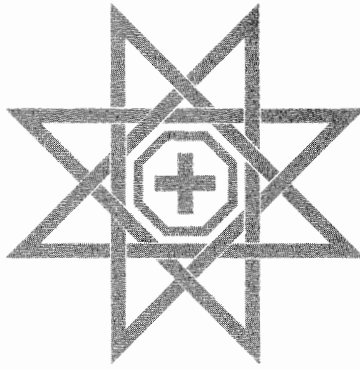
Thine, the first hesitant step into the dark of those but latterly born to the Labyrinth!"

Ogdoadic Adoration of the Divine Form

"Sublime and shadowed one, austere awakener of high aspiration and mystic hope! Thou art giver of the silent will to endure, thou art patron of the spirit's creativity and of the forces of preservation and of renewal. In thy keeping are alike the scythe of the reaper and the instruments of the builder in stone; thine too is the open scroll of the past, and thine the sealed scroll which holds the mysteries of the future. Hail to thee!"

Orphic Hymn

"ETHERIAL father, mighty Titan, hear,
Great fire of Gods and men, whom all revere:
Endu'd with various council, pure and strong,
To whom perfection and decrease belong.
Consum'd by thee all forms that hourly die,
By thee restor'd, their former place supply;
The world immense in everlasting chains,
Strong and ineffable thy pow'r contains
Father of vast eternity, divine,
O mighty Saturn, various speech is thine:
Blossom of earth and of the starry skies,
Husband of Rhea, and Prometheus wife.
Obstetric Nature, venerable root,
From which the various forms of being shoot;
No parts peculiar can thy pow'r enclose,
Diffus'd thro' all, from which the world arose,
O, best of beings, of a subtle mind,
Propitious hear to holy pray'rs inclin'd;
The sacred rites benevolent attend,
And grant a blameless life, a blessed end."



ARCANA OF THE ZODIAC

ATHENA

Late correspondence in the modern Tarot: Justice

Greek name: ΑΘΗΝΑ

English name: Athena

Greek letter: Β (Beta)

Hebrew letter: ה (Heh)

Path on the Tree of Life: 13

Symbolic element or planet or sign: Aries

Incense: Dragon's blood (red resin exuded by the scales of the fruits of climbing palm trees)

Gemstones: Ruby

Plants: Geranium, tiger lily, yew, ash tree

Psychic abilities: Understanding/comprehension of esoteric astrology

Psychological elements: Athena is an excellent Arcanum, which you can use for problems in concentrating, difficulties in making rational decisions about a proposed project, or issues of grasping the complexity of a situation. It can also help you find practical solutions to restore balance and harmony after conflicts. Athena adds



Figure 33: Major Arcanum of the divine Tarot Aurum Solis—Athena.

energy to your life, and helps you to become more active, energized, audacious; to develop your courage, combativeness, ambition, and a fighting spirit.

Colors

Atziluth: Amber

Briah: Scarlet

Yetzirah: Bright emerald green

Assiah: Glowing crimson, flecked black

Greek Names of Power

Atziluth: ΣΑΒΑΩ (Sabao)

Briah: ΦΙΛΑΜΜΟΝ (Philammon)

Yetzirah:

Ruling Powers in Yetzirah: ΕΡΙΘΕΙΟΝ (Eritheion)

Intermediate Intelligences in Yetzirah: ΤΕΛΚΕΘ (Uelketh)

Servant Spirits in Yetzirah: ΖΑΡΚΥΝΩ (Zarkuno)

Assiah: ΑΘΗΝΑ (Athena)

Hebrew Names of Power

Atziluth: Elohim Gebor (אלהים גבור)

Briah: Malkidel (מלכידאל)

Yetzirah: Ayel (א"ל)

Assiah: Taleh (תלה)

Gestures for this Arcanum

1st point: *"The Wand."*

2nd point: Clasp your hands right over left at the level of your navel.

3rd point: Assume the position of Athena as pictured in the Arcanum: the right arm bent back on itself at the elbow, with palm facing outward; left arm extended, hand palm up, feet together.

4th point: Move your right foot to the side, so that your feet are at about shoulder-width apart. At the same time, extend your arms in front of you, palms up, fingers gently curved. Then bring them together, so the little fingers are touching, as you gently bow your head to touch your forearms.

5th point: *"The Wand."*

Song of Praise

"High and victorious, hail! Scarlet-bedraped, windows are thronged for thee,

Thee to behold, who behold'st but to achieve, victor who conquerest

But to make whole, to fulfil: judge who sees truth! Hail, thou whose gonfanon

Leads the year's pageantry!"

Orphic Hymn

"Athena, begotten, noble race of Jove,

Blessed and fierce, who joy'st in caves to rove:

O, warlike Pallas, whose illustrious kind,

Ineffable and effable we find:

Magnanimous and fam'd, the rocky height,

And groves, and shady mountains thee delight:
In arms rejoicing, who with Furies dire
And wild, the souls of mortals dost inspire.
Gymnastic virgin of terrific mind,
Dire Gorgons' bane, unmarried, blessed, kind:
Mother of arts, imperious; understood,
Rage to the wicked, wisdom to the good:
Female and male, the arts of war are thine,
Fanatic, much-form'd dragoness, divine:
O'er the Phlegrean giants rous'd to ire,
Thy coursers driving, with destruction dire.
Sprung from the head of Jove, of splendid mien,
Purger of evils, all-victorious queen.
Hear me, O Goddess, when to thee I pray,
With supplicating voice both night and day,
And in my latest hour, peace and health,
Propitious times, and necessary wealth,
And, ever present, be thy vot'ries aid,
O, much implor'd, art's parent, blue-eyed maid."

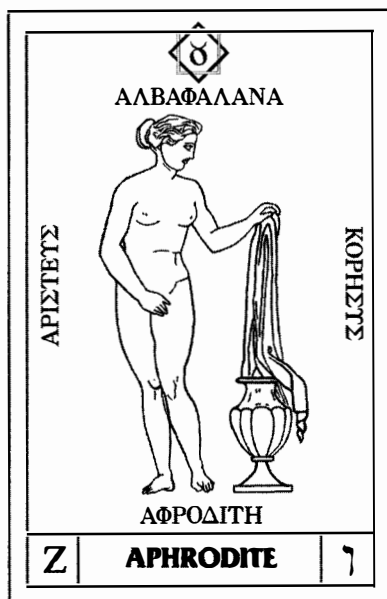


Figure 34: Major Arcanum of the divine Tarot Aurum Solis—Aphrodite.

APHRODITE (2ND ASPECT)

Late correspondence in the modern Tarot: Judgement

Greek name: ΑΦΡΟΔΙΤΗ

English name: Aphrodite (2nd aspect)

Greek letter: Ζ (Zeta)

Hebrew letter: ו (Vav)

Path on the Tree of Life: 14

Symbolic element or planet or sign: Taurus

Incense: Storax

Gemstones: Topaz

Plants: Mallow, moss, fig, birch

Psychic abilities: The secret of physical strength

Psychological elements: This Arcanum allows you to contact an upper reality located above the limitations of your reasoning mind. It helps you to develop your intuitive faculties during relaxation and sleep. You may also use this Arcanum if you want to enhance your ability to listen to others, as well as achieving a form of receptivity that is

open into every dimension of reality. Aphrodite also allows you to develop your decisiveness and willpower.

Colors

Atziluth: Vermilion

Briah: Red-orange

Yetzirah: Coral red

Assiah: Rich green, flecked yellow

Greek Names of Power

Atziluth: ΑΛΒΑΦΑΛΑΝΑ (Albaphalana)

Briah: ΚΟΡΗΣΥΣ (Koresus)

Yetzirah:

Ruling Powers in Yetzirah: ΑΡΙΣΤΕΥΣ (*Aristeus*)

Intermediate Intelligences in Yetzirah: ΚΑΒΤΡΑΣ (*Kaburas*)

Servant Spirits in Yetzirah: ΝΕΤΑΦΙΟΣ (*Netaphios*)

Assiah: ΑΦΡΟΔΙΤΗ (Aphrodite)

Hebrew Names of Power

Atziluth: Yod Heh Vav Heh Tzabaoth (יְהוָה צְבָאוֹת)

Briah: Asmodel (אַסְמוּדֵאֵל)

Yetzirah: Toel (טוֹאֵל)

Assiah: Shor (שׁוֹר)

Gestures for this Arcanum

1st point: *“The Wand.”*

2nd point: Kneel on both knees with your back straight, your arms extended in front of you on the horizontal plane, the hands in the same position, palms down, extended at the same level and parallel to the floor.

3rd point: Stand up. Put the palm of your left hand on the back of your neck and your right palm on your lower abdomen.

4th point: Relax both of your arms and bend your head forward.

5th point: *“The Wand.”*

Song of Praise

“Votary steadfast as stone, ardent as flame, stanchion of unity,
Kin to that spirit divine fixed in the sun, self-spending, bountiful
Life of the fosterling worlds! So standest thou, pontifex-sacrifice,
Changeless fidelity!”

Orphic Hymn

“Aphrodite, illustrious, laughter-loving queen,
Sea-born, night-loving, of an awful mien;
Crafty, from whom necessity first came,
Producing, nightly, all-connecting dame:
'Tis thine the world with harmony to join,
For all things spring from thee, O pow'r divine.
The triple Fates are rul'd by thy decree,
And all productions yield alike to thee:
Whate'er the heav'ns, encircling all contain,
Earth fruit-producing, and the stormy main,
Thy sway confesses, and obeys thy nod,
Awful attendant of the brumal God:
Goddess of marriage, charming to the sight,
Mother of Loves, whom banquetings delight;
Source of persuasion, secret, fav'ring queen,
Illustrious born, apparent and unseen:
Spousal, luperca, and to men inclin'd,
Prolific, most-desir'd, life-giving, kind:
Great sceptre-bearer of the Gods, 'tis thine,
Mortals in necessary bands to join;
And ev'ry tribe of savage monsters dire
In magic chains to bind, thro' mad desire.
Come, Cyprus-born, and to my pray'r incline,
Whether exalted in the heav'ns you shine,
Or pleas'd in Syria's temple to preside,
Or o'er th' Egyptian plains thy car to guide,
Fashion'd of gold; and near its sacred flood,

Fertile and fam'd to fix thy blest abode;
Or if rejoicing in the azure shores,
Near where the sea with foaming billows roars,
The circling choirs of mortals, thy delight,
Or beauteous nymphs, with eyes cerulean bright,
Pleas'd by the dusty banks renown'd of old,
To drive thy rapid, two-yok'd car of gold;
Or if in Cyprus with thy mother fair,
Where married females praise thee ev'ry year,
And beauteous virgins in the chorus join,
Adonis pure to sing and thee divine;
Come, all-attractive to my pray'r inclin'd,
For thee, I call, with holy, reverent mind."

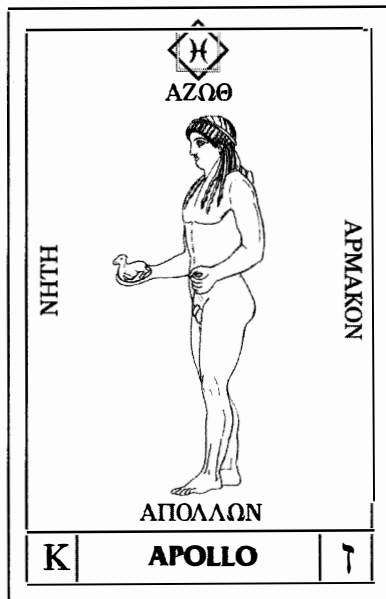


Figure 35: Major Arcanum of the divine Tarot Aurum Solis—Apollo.

APOLLO

Late correspondence in the modern Tarot: The Lovers

Greek name: ΑΠΟΛΛΩΝ

English name: Apollo

Greek letter: K (Kappa)

Hebrew letter: ⴗ (Zain)

Path on the Tree of Life: 15

Symbolic element or planet or sign: Gemini

Incense: Mugwort

Gemstones: Tourmaline, spath

Plants: Orchid, oak, ash tree

Psychic abilities: Control of the invisible body; prophecy

Psychological elements: Apollo's Arcanum should be used when you feel the need to do some tidying up in your mind, to sort what is best among all the ideas you have stored there. It can help you make balanced choices that promote harmony. It also helps in developing acute intelligence and quick thinking.

Colors

Atziluth: Yellow ochre

Briah: Orange

Yetzirah: Intense lemon yellow

Assiah: Swirling yellow and silver

Greek Names of Power

Atziluth: AZΩΘ (Azoth)

Briah: APMAKON (Harmakon)

Yetzirah:

Ruling Powers in Yetzirah: NHTH (Nete)

Intermediate Intelligences in Yetzirah: AMNEΦIΛHΣ (Amnephiles)

Servant Spirits in Yetzirah: TAMAΣΘHΣ (Tamasthes)

Assiah: AΠOΛΛO (Apollo)

Hebrew Names of Power

Atziluth: Elohim Tzabaoth (אלהים צבאות)

Briah: Ambriel (אמבריאל)

Yetzirah: Giel (גיאל)

Assiah: Teomim (תאומים)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Lift your arms in front of you at a forty-five degree angle above the horizontal plane, with the palms of your hands directed toward the floor.

3rd point: Lower your arms so they are parallel to the floor, with your right palm up, and your left hand closed around an imaginary staff. (See the figure of the Arcanum for the details.)

4th point: Cross your arms on your chest, left over right.

5th point: “*The Wand.*”

Song of Praise

“Zephyr, or Boreas wild: which is thy breath, what is thy purposing?
Storm-flash or clear morning-rise, under what guise, hail we thy
countenance?”

Twain are the serpents of power, twain the august Thummim of
prophecy:
Twofold thy praises be!"

Orphic Hymn

"BLEST Apollo, come, propitious to my pray'r,
Illustrious pow'r, whom Memphian tribes revere,
Slayer of Tityus, and the God of health,
Lycorian Phoebus, fruitful source of wealth.
Spermatic, golden-lyr'd, the field from thee
Receives its constant, rich fertility.
Titanic, Grunian, Smynthian, thee I sing,
Python-destroying, hallow'd, Delphian king:
Rural, light-bearer, and the Muse's head,
Noble and lovely, arm'd with arrows dread:
Far-darting, Bacchian, two-fold, and divine,
Pow'r far diffused, and course oblique is thine.
O, Delian king, whose light-producing eye
Views all within, and all beneath the sky:
Whose locks are gold, whose oracles are sure,
Who, omens good reveal'st, and precepts pure:
Hear me entreating for the human kind,
Hear, and be present with benignant mind;
For thou survey'st this boundless æther all,
And ev'ry part of this terrestrial ball
Abundant, blessed; and thy piercing sight,
Extends beneath the gloomy, silent night;
Beyond the darkness, starry-ey'd, profound,
The stable roots, deep fix'd by thee are found.
The worlds wide bounds, all-flourishing are thine,
Thyself all the source and end divine:
'Tis thine all Nature's music to inspire,
With various-sounding, harmonising lyre;
Now the last string thou tun'ft to sweet accord,
Divinely warbling now the highest chord;

Th' immortal golden lyre, now touch'd by thee,
Responsive yields a Dorian melody.
All Nature's tribes to thee their diff'rence owe,
And changing seasons from thy music flow
Hence, mix'd by thee in equal parts, advance
Summer and Winter in alternate dance;
This claims the highest, that the lowest string,
The Dorian measure tunes the lovely spring.
Hence by mankind, Pan-royal, two-horn'd nam'd,
Emitting whistling winds thro' Syrinx fam'd;
Since to thy care, the figur'd seal's consign'd,
Which stamps the world with forms of ev'ry kind.
Hear me, blest pow'r, and in these rites rejoice,
And save thy mystics with a suppliant voice."

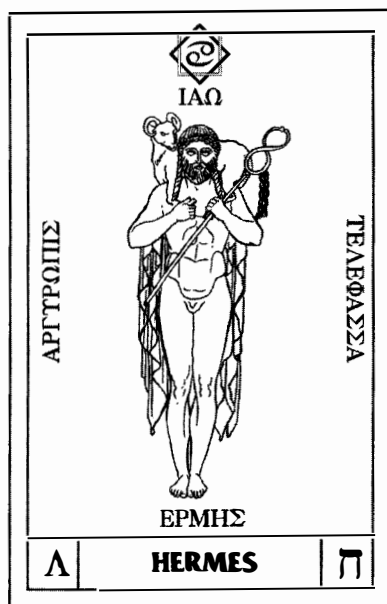


Figure 36: Major Arcanum of the divine Tarot Aurum Solis—Hermes.

HERMES (2ND ASPECT)

Late correspondence in the modern Tarot: The Wheel of Fortune

Greek name: ΕΡΜΗΣ

English name: Hermes (2nd aspect)

Greek letter: Λ (Lamda)

Hebrew letter: ה (Het)

Path on the Tree of Life: 16

Symbolic element or planet or sign: Cancer

Incense: Onycha (this is the fingernail-like operculum, or closing flap, of certain snails, including *Onyx marinus*)

Gemstones: Amber

Plants: Lotus, angelica, watercress, yew

Psychic abilities: Charm

Psychological elements: Hermes' Arcanum will help you to develop better self-control. The Arcanum will help you to have a deeper understanding of yourself. You will find it easier to find the right words, to control your thoughts, and hence to achieve harmony

between yourself and the world by using this Arcanum. It also helps you to develop your originality, imagination, and common sense, enabling you to discover what is most useful to you, in whatever is at hand.

Colors

Atziluth: Red gold

Briah: Orange-yellow

Yetzirah: Aquamarine blue

Assiah: Shimmering blue and silver

Greek Names of Power

Atziluth: ΙΑΩ (Iao)

Briah: ΤΕΛΕΦΑΣΣΑ (Telephassa)

Yetzirah:

Ruling Powers in Yetzirah: ΑΡΓΥΡΩΠΙΣ (*Arguropis*)

Intermediate Intelligences in Yetzirah: ΣΕΘΑΚΛΗ (*Sethakle*)

Servant Spirits in Yetzirah: ΦΑΡΖΩΝΙΟΣ (*Pharzonios*)

Assiah: ΕΡΜΗΣ (Hermes)

Hebrew Names of Power

Atziluth: Shaddai (שַׁדַּי)

Briah: Muriel (מִוֵּרִיאֵל)

Yetzirah: Kael (כַּעֲלֵל)

Assiah: Sartan (סַרְטָן)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Step forward a comfortable distance with your right foot only; the ball of your right foot is the only part that should make contact with the floor or ground.

3rd point: Hold the 2nd point, as you raise both of your arms on a horizontal plane, with the palms of your hands in front of you, facing forward (but not touching).

4th point: Retract your right foot, so that it returns to its original position. Relax your arms.

5th point: "*The Wand.*"

Song of Praise

"Chaos is close at our gates: sure be the wall, strong be the citadel!
Now by adversity's fire wrought to endure, be thou our champion:
Be thou our shield of defence till, at the last, Tumult shall comprehend
Harmony manifest!"

Orphic Hymn

"HERMES I call, whom Fate decrees to dwell
In the dire path which leads to deepest hell
O Bacchic Hermes, progeny divine
Of Dionysius, parent of the vine,
And of celestial Venus Paphian queen,
Dark eye-lash'd Goddess of a lovely mien:
Who constant wand'rest thro' the sacred feats
Where hell's dread empress, Proserpine, retreats;
To wretched souls the leader of the way
When Fate decrees, to regions void of day:
Thine is the wand which causes sleep to fly,
Or lulls to slumb'rous rest the weary eye;
For Proserpine thro' Tart'rus dark and wide
Gave thee forever flowing souls to guide.
Come, blessed pow'r the sacrifice attend,
And grant our mystic works a happy end."

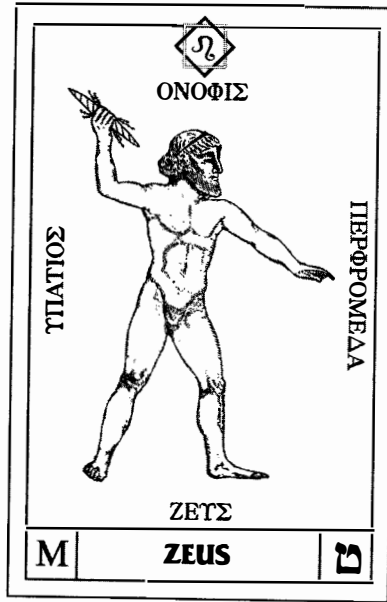


Figure 37: Major Arcanum of the divine Tarot Aurum Solis—Zeus.

ZEUS (2ND ASPECT)

Late correspondence in the modern Tarot: The Tower

Greek name: ΖΕΥΣ

English name: Zeus (2nd aspect)

Greek letter: Μ (Mu)

Hebrew letter: ט (Tet)

Path on the Tree of Life: 17

Symbolic element or planet or sign: Leo

Incense: Frankincense

Gemstones: Cat's eye

Plants: Sunflower, linen, saffron, marsh marigold, ash tree

Psychic abilities: The ability to speak with animals

Psychological elements: You may use this Arcanum when you feel yourself being overcome by seemingly uncontrollable desires or impulses. It is particularly recommended that you use this Arcanum when you are feeling restless or subject to multiple streams of conflicting thoughts. It can also be used when you need a quick

boost in strength or energy, such as when you feel depressed and down. Zeus helps you to control energy and to generate it. Thus, it increases your energy.

Colors

Atziluth: Pale greenish-yellow

Briah: Yellow

Yetzirah: Deep gold

Assiah: Brilliant golden yellow

Greek Names of Power

Atziluth: ΟΝΟΦΙΣ (Onophis)

Briah: ΠΕΡΦΡΟΜΕΔΑ (Perphromeda)

Yetzirah:

Ruling Powers in Yetzirah: ΥΠΙΔΙΟΣ (Upatios)

Intermediate Intelligences in Yetzirah: ΚΑΘΑΝΕΥΣ (Kathaneus)

Servant Spirits in Yetzirah: ΡΕΦΑΝΙΑΣ (Rephanias)

Assiah: ΖΕΥΣ (Zeus)

Hebrew Names of Power

Atziluth: Eloah (אֱלֹהִים)

Briah: Verkiel (וֶרְכִיֵּל)

Yetzirah: Sharatiel (שָׂרַטִּיֵּל)

Assiah: ArieH (אֲרִיֵּה)

Gestures for this Arcanum

1st point: "The Wand."

2nd point: Seat yourself comfortably in a chair so that your back is straight, your hands are resting comfortably on your thighs, and your feet are flat on the floor. Concentrate on your breathing. Breathe peacefully and deeply. Without changing your position, turn your right hand palm up (toward the heavens). Raise your left arm and close your left hand around an imaginary long vertical staff (pole). Hold this posture for a few moments.

3rd point: Stand up. As you inhale, lift your left foot and move it slightly forward and about a shoulder-width distance from your right foot. Keep your right arm in the same position, but turn your palm face down (directed at the floor or earth) while you raise your left arm (lifting the pole or staff above your left shoulder). Hold this position for a few moments. This gesture should flow smoothly into the next gesture.

4th point: Lower your left hand as you raise your right hand, bringing both arms to forty-five degrees above the horizontal. Your hands should be palm down, facing the floor. At the same time, move your right foot even with your left foot. Hold this position for a few moments, then relax your arms and breathe freely.

5th point: *"The Wand."*

Song of Praise

"Twelve are the boundary-signs framing the bright dragon celestial,
Theli or Ouroboros, cycling the world, serpentine, leonine:
Thee whom the Thunderer strove vainly to move, mighty one, shining one:
Thine be all reverence!"

Orphic Hymn

"I call the mighty, holy, splendid light,
Aerial, dreadful-sounding, fiery-bright;
Flaming, aerial-light, with angry voice,
Lightning thro' lucid clouds with horrid noise.
Untam'd, to whom resentments dire belong,
Pure, holy pow'r, all-parent, great and strong:
Come, and benevolent these rites attend,
And grant my days a peaceful, blessed end."



Figure 38: Major Arcanum of the divine Tarot Aurum Solis—Demeter.

DEMETER

Late correspondence in the modern Tarot: The Empress

Greek name: ΔΗΜΗΤΗΡ

English name: Demeter

Greek letter: N (Nu)

Hebrew letter: ך (Yod)

Path on the Tree of Life: 18

Symbolic element or planet or sign: Virgo

Incense: Narcissus

Gemstones: Peridot

Plants: Snow-drop, lily, mint, birch

Psychic abilities: Invisibility

Psychological elements: You may use the Arcanum of Demeter when you feel alienated from the rest of the world or cut off from your environment. Demeter can help you correct a feeling of inner isolation that has become an obstacle to your communication with others. You may also use this Arcanum when you want to disseminate your ideas in a convincing manner. It increases your capacity to adapt, as well as the reasoning power of your rational mind.

Colors

Atziluth: Sulphur yellow

Briah: Yellow green

Yetzirah: Deep olive green

Assiah: Very dark green

Greek Names of Power

Atziluth: ΑΖΩΘ (Azoth)

Briah: ΔΗΛΙΟΝ (Delion)

Yetzirah:

Ruling Powers in Yetzirah: ΜΝΗΜΕΟΣ (Mnemeos)

Intermediate Intelligences in Yetzirah: ΣΕΡΙΦΥΣ (Seriphus)

Servant Spirits in Yetzirah: ΙΣΑΖΩΝ (Isazon)

Assiah: ΔΗΜΗΤΗΡ (Demeter)

Hebrew Names of Power

Atziluth: Elohim Tzabaoth (אלהים צבאות)

Briah: Hamaliel (המליאל)

Yetzirah: Viel (ויאל)

Assiah: Betulah (בתולה)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Kneel on both knees, back straight, your arms extended straight in front of you on the horizontal plane, with the palms of your hands up (toward the heavens) and the fingers of your hands raised on the vertical plane, pointing to the ceiling or sky.

3rd point: Rise, and then sit down on a chair. Move your arms and hands into the same position as the figure in the Arcanum.

4th point: Relax your arms. Stand up and lift your arms at a forty-five degree angle in front of you, above the horizontal plane, with the palms of your hands turned up. Turn your eyes skyward, and look in this direction as well. Your hands should not be in contact; they should be about shoulder-width apart.

5th point: “*The Wand.*”

Song of Praise

“Youth everlasting art thou, timeless as light going forth silently,
Prince of the ripening grain, hand that creates, changes, and fecundates,
Touching the stars that they blaze, touching the vast whorls of the
nebulae,
Siring forth galaxies!”

Orphic Hymn

“O Universal mother, Demeter fam’d
August, the source of wealth, and various nam’d:
Great nurse, all-bounteous, blessed and divine,
Who joy’st in peace, to nourish corn is thine:
Goddess of seed, of fruits abundant, fair,
Harvest and threshing are thy constant care;
Who dwell’st in Eleusina’s seats retir’d,
Lovely, delightful queen, by all desir’d.
Nurse of all mortals, whose benignant mind,
First ploughing oxen to the yoke confin’d;
And gave to men, what nature’s wants require,
With plenteous means of bliss which all desire.
In verdure flourishing in honor bright,
Assessor of great Bacchus, bearing light:
Rejoicing in the reaper’s sickles, kind,
Whose nature lucid, earthly, pure, we find.
Prolific, venerable, Nurse divine,
Thy daughter loving, holy Proserpine:
A car with dragons yok’d, ’tis thine to guide,
And orgies singing round thy throne to ride:
Only-begotten, much-producing queen,
All flowers are thine and fruits of lovely green.
Bright Goddess, come, with Summer’s rich increase
Swelling and pregnant, leading smiling Peace;
Come, with fair Concord and imperial Health,
And join with these a needful store of wealth.”

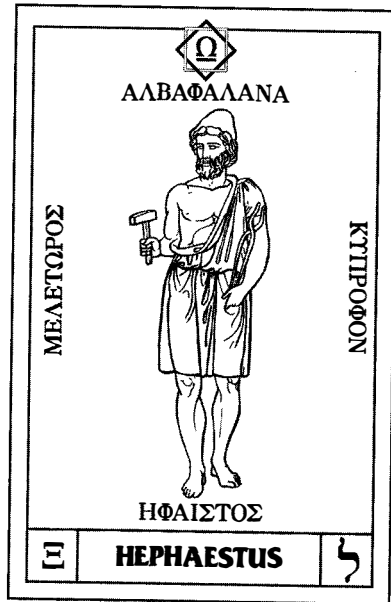


Figure 39: Major Arcanum of the divine Tarot Aurum Solis—Hephaestus.

HEPHAESTUS

Late correspondence in the modern Tarot: The Devil

Greek name: ΗΦΑΙΣΤΟΣ

English name: Hephaestus

Greek letter: Ξ (Xi)

Hebrew letter: ל (Lamed)

Path on the Tree of Life: 19

Symbolic element or planet or sign: Libra

Incense: Galbanum

Gemstones: Emerald

Plants: Aloe, tobacco, sage, oak

Psychic abilities: The capacity for balance and harmonization

Psychological elements: You may use this Arcanum to balance your inner being and to treat others fairly, with the inspiration of your higher self. Hephaestus helps you to develop a sense of beauty, refinement, and intuition. It helps you to develop your social skills.

Colors

Atziluth: Greenish blue

Briah: Green

Yetzirah: Intense green-blue

Assiah: Deep blue merging into turquoise

Greek Names of Power

Atziluth: ΑΛΒΑΦΑΛΑΝΑ (Albaphalana)

Briah: ΚΥΠΡΟΦΟΝ (Kyprophon)

Yetzirah:

Ruling Powers in Yetzirah: ΜΕΛΕΤΩΡΟΣ (Meletoros)

Intermediate Intelligences in Yetzirah: ΚΙΛΑΝΣ (Kilans)

Servant Spirits in Yetzirah: ΖΟΙΘΗΝΗΣ (Zoithenes)

Assiah: ΗΦΑΙΣΤΟΣ (Hephaestus)

Hebrew Names of Power

Atziluth: Yod Heh Vav Heh Tzabaoth (יְהוָה צְבָאוֹת)

Briah: Zuriel (זוּרִיֵּל)

Yetzirah: Yahel (יְהִיֵּל)

Assiah: Maznim (מַזְנִיִּם)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Bow your head, and place your hands in front of your bellybutton, with your right hand grasping your left hand, which is palm up, and point your left index finger to the right.

3rd point: Relax your left arm, and lift your head to a normal position. Move your right arm into the position of the figure in the Arcanum (your right hand is grasping the mallet, and your left hand is turned to face the floor or earth, keeping your arm close to your body).

4th point: Lift your hands high above your head and slightly in front of you, palms up, as you look to the heavens.

5th point: “*The Wand.*”

Song of Praise

“Lash of the Winds be thou named, waking the storm, stirring the hurricane,
Flailing the forests, the plains, stripping the dead leafage of yesteryear,
Sweeping the summer’s decay! Dance and exult, beauty invisible,
Terrible innocence!”

Orphic Hymn

“Strong, mighty Hephaestus, bearing splendid light,
Unweary’d fire, with flaming torrents bright:
Strong-handed, deathless, and of art divine,
Pure element, a portion of the world is thine:
All-taming artist, all-diffusive pow’r,
’Tis thine supreme, all substance to devour:
Æther, Sun, Moon, and Stars, light pure and clear,
For these thy lucid parts to men appear.
To thee, all dwellings, cities, tribes belong,
Diffus’d thro’ mortal bodies bright and strong.
Hear, blessed power, to holy rites incline,
And all propitious on the incense shine:
Suppress the rage of fire’s unweary’d frame,
And still preserve our nature’s vital flame.”



Figure 40: Major Arcanum of the divine Tarot Aurum Solis—Ares.

ARES (2ND ASPECT)

Late correspondence in the modern Tarot: Strength

Greek name: ΑΡΕΣ

English name: Ares (2nd aspect)

Greek letter: Σ (Sigma)

Hebrew letter: נ (Nun)

Path on the Tree of Life: 20

Symbolic element or planet or sign: Scorpio

Incense: Benzoin

Gemstones: Stone snake

Plants: Cactus, mandragore, yew

Psychic abilities: Mediumship

Psychological elements: Ares' Arcanum may be used to eliminate psychic blockages that you hold on to from your past experiences, which can sometimes create suffering. It can also be used to help you complete old projects that have failed to produce fruit. Ares enables you to release painful experiences in your life, and to allows

you to get rid of outmoded personality patterns. Ares increases your willpower and your fighting spirit, and strengthens your capacity to work hard for long periods.

Colors

Atziluth: Pale olive

Briah: Blue-green

Yetzirah: Metallic Prussian blue

Assiah: Ice blue

Greek Names of Power

Atziluth: ΣΑΒΑΩ (Sabao)

Briah: ΒΑΘΟΝΑΟΣ (Bathonaos)

Yetzirah:

Ruling Powers in Yetzirah: ΜΕΣΗΡΟΝ (*Meseron*)

Intermediate Intelligences in Yetzirah: ΞΟΣΤΕΘ (*Xosteth*)

Servant Spirits in Yetzirah: ΑΡΙΦΑΝΙΣ (*Ariphanis*)

Assiah: ΑΡΕΣ (Ares)

Hebrew Names of Power

Atziluth: Elohim Gebor (אלהים גבור)

Briah: Barkiel (ברכיאל)

Yetzirah: Sosul (סוסול)

Assiah: Akrab (עקרב)

Gestures for this Arcanum

1st point: *"The Wand."*

2nd point: Bring your arms in front of your belly on the horizontal plane, with your thumbs touching each other, as in the representation. Your head should be bowed, looking toward your hands.

3rd point: Move your left arm across your body so that your left hand stops over your bellybutton and lift your right arm into the position of the "Boy Scout's oath" (check the picture of the Arcanum for reference).

4th point: Kneel on the floor or earth, and then sit back on your heels; bend your head forward and place the palms of your hands on your thighs.

5th point: "*The Wand.*"

Song of Praise

"Nearest the heart of the seas watches the Fish, shimmering, nacreous,
Moving with pulse of the tides, gliding far down under their turbulence,
Crossing the fathomless caves, threading the lost hulls of the argosies—
Shadow inscrutable!"

Orphic Hymn

"Magnanimous, unconquer'd, boistrous Ares,
In darts rejoicing, and in bloody wars
Fierce and untam'd, whose mighty pow'r can make
The strongest walls from their foundations shake:
Mortal destroying king, defil'd with gore,
Pleas'd with war's dreadful and tumultuous roar:
Thee, human blood, and swords, and spears delight,
And the dire ruin of mad savage fight.
Stay, furious contests, and avenging strife,
Whose works with woe, embitter human life;
To lovely Aphrodite, and to Dionysus yield,
To Demeter give the weapons of the field;
Encourage peace, to gentle works inclin'd,
And give abundance, with benignant mind."



Figure 41: Major Arcanum of the divine Tarot Aurum Solis—Artemis.

ARTEMIS

Late correspondence in the modern Tarot: The Hanged Man

Greek name: ΑΡΤΕΜΙΣ

English name: Artemis

Greek letter: Τ (Tau)

Hebrew letter: ד (Samekh)

Path on the Tree of Life: 21

Symbolic element or planet or sign: Sagittarius

Incense: Aloe wood

Gemstones: Hyacinth (transparent red variety of zirconium)

Plants: Rush, reed, mallow, oak

Psychic abilities: Transmutation

Psychological elements: Artemis' Arcanum can be used when you seek divine guidance and inspiration for some aspect of your life. It can sustain you in your efforts, especially during periods when you feel abandoned and lonely. Artemis gives you a feeling of balance, and opens you up to higher aspirations, by increasing your receptivity to the divine. Artemis helps you to develop seriousness and

purposefulness, as well as increased inner joy. Artemis helps you to understand philosophical and religious issues.

Colors

Atziluth: Lilac

Briah: Blue

Yetzirah: Cobalt blue

Assiah: Quivering blue radiance

Greek Names of Power

Atziluth: ΖΑΡΑΙΗΤΟΣ (Zaraietos)

Briah: ΤΑΘΕΝΗΛΗ (Tathenele)

Yetzirah:

Ruling Powers in Yetzirah: ΚΑΣΤΑΛΙΟΣ (Kastalios)

Intermediate Intelligences in Yetzirah: ΦΩΛΩΤΟΣ (Pholotos)

Servant Spirits in Yetzirah: ΚΑΜΑΘΩΡΟΣ (Kamathoros)

Assiah: ΑΡΤΕΜΙΣ (Artemis)

Hebrew Names of Power

Atziluth: El (אֵל)

Briah: Advakiel (אֲדַבְקִיֵּל)

Yetzirah: Soyasel (סוּיָאֵסֵל)

Assiah: Qasshat (קַשְׁשַׁת)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Lift your arms to shoulder height, palms down, so that you assume the Tau position.

3rd point: Move your arms into the position of the figure in the Arcanum (retracting them to the body, palms facing out and slightly up).

4th point: Move your hands so that the tips of your fingers are resting on your shoulders: left fingertips on the left shoulder, right fingertips on the right shoulder.

5th point: “*The Wand.*”

Song of Praise

“Stone of the Patriarch’s dream, pillow austere couching the wanderer
While between heaven and earth glorious Shapes came and went
ceaselessly:

Hail to thee, Gate of the Worlds, column unhewn set for memorial
Pointing the Arrow-road!”

Orphic Hymn

“Hear me Artemis, Jove’s daughter, celebrated queen,
Bacchian and Titan, of a noble mien:
In darts rejoicing and on all to shine,
Torch-bearing Goddess, Dictynna divine;
O’er births presiding, and thyself a maid,
To labour-pangs imparting ready aid:
Dissolver of the zone and wrinkl’d care,
Fierce huntress, glorying in the Sylvan war:
Swift in the course, in dreadful arrows skill’d,
Wandering by night, rejoicing in the field:
Of manly form, erect, of bounteous mind,
Illustrious dæmon, nurse of human kind:
Immortal, earthly, bane of monsters fell,
’Tis thine, blest maid, on woody hills to dwell:
Foe of the stag, whom woods and dogs delight,
In endless youth who flourish fair and bright.
O, universal queen, august, divine,
A various form, Cydonian pow’r, is thine:
Dread guardian Goddess, with benignant mind
Auspicious, come to mystic rites inclin’d
Give earth a store of beauteous fruits to bear,
Send gentle Peace, and Health with lovely hair,
And to the mountains drive Disease and Care.”



Figure 42: Major Arcanum of the divine Tarot Aurum Solis—Hestia.

HESTIA

Late correspondence in the modern Tarot: Temperance

Greek name: ΕΣΤΙΑ

English name: Hestia

Greek letter: Φ (Phi)

Hebrew letter: א (Ayin)

Path on the Tree of Life: 22

Symbolic element or planet or sign: Capricorn

Incense: Musk, civet

Gemstones: Coal, black diamond

Plants: Thistle, mugwort, orchid, beech

Psychic abilities: Evocation; communication with nature

Psychological elements: This Arcanum may be used to free you from your passions and impulses, while at the same time helping you to understand their true origin. It helps you to be more grounded while dealing with the realities of the material world. In practice, it is beneficial to use this Arcanum in conjunction with another

Arcanum (of an opposite nature) in order to stabilize the corresponding trait. Hestia can help you to be rid of intrusive fantasies. It can help you to have a wider perspective (for example, in problem situations) and can assist you in transforming suffering into joy. Hestia's Arcanum is a major tool you can use to fight against the impression that you are living in a hostile world full of hatred, therefore, it corrects paranoid tendencies. It fosters seriousness, concentration, patience, willpower, and perseverance.

Colors

Atziluth: Red-purple

Briah: Violet

Yetzirah: Raw amber

Assiah: Gray

Greek Names of Power

Atziluth: ΙΑΛΔΑΒΑΩΘ (Ialdabaoth)

Briah: ΚΑΛΟΦΑΡΙΣ (Kalopharis)

Yetzirah:

Ruling Powers in Yetzirah: ΑΕΓΑΝΙΟΣ (Aeganius)

Intermediate Intelligences in Yetzirah: ΚΥΘΥΝΙΣ (Kunatios)

Servant Spirits in Yetzirah: ΘΑΛΟΝΦΗΣ (Uethunis)

Assiah: ΕΣΤΙΑ (Hestia)

Hebrew Names of Power

Atziluth: Yod Heh Vav Heh Elohim (יהוה אלהים)

Briah: Hanael (הנאל)

Yetzirah: Kashenyayah (כשניעיה)

Assiah: Gedi (גדי)

Gestures for this Arcanum

1st point: "The Wand."

2nd point: Lift your arms up to your bellybutton on the horizontal plane, with the palms of your hands up, fingers straight, and the forefinger and the thumb of each hand forming a circle. Your left hand is

above your right hand, resting on it, and the knuckles of your index fingers are touching.

3rd point: Change the position of your fingers so that your thumb is touching your ring and little finger (this applies to both hands), and your index and middle finger are pointing up (skyward) as you move your left hand up to the left side of your head, palm toward your face (see the picture of Arcanum for reference). With the fingers of your right hand in the new position, turn your hand palm down, at just below waist level.

4th point: Keep both hands in the same position (thumb touching ring and little finger); maintaining this position, bring your right hand up so that your hands are on either side of your head, palms facing inward, fingers still touching as described.

5th point: "*The Wand.*"

Song of Praise

"Out of the wellspring of forms filling the wide spheres with its fashionings

Myriad images rise, wild or serene, fleshly, ethereal:

Hail, O thou Eye that hast seen all things that are, Knowledge to gaze on them

Blessing their goodliness!"

Orphic Hymn

"Hestia, Daughter of Saturn, venerable dame,

The seat containing of unweary'd flame;

In sacred rites these ministers are thine,

Mystics much-blessed, holy and divine

In thee, the Gods have fix'd place,

Strong, stable, basis of the mortal race:

Eternal, much-form'd ever-florid queen,

Laughing and blessed, and of lovely mien;

Accept these rites, accord each just desire,

And gentle health, and needful good inspire."

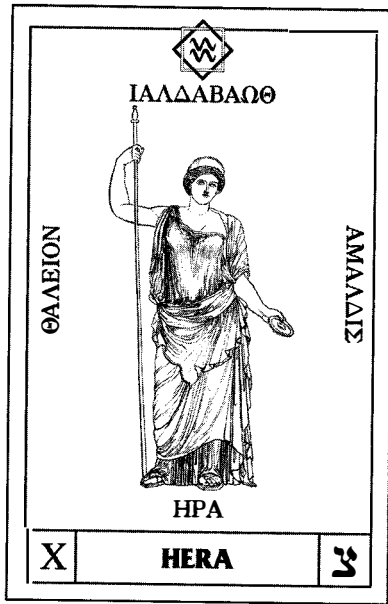


Figure 43: Major Arcanum of the divine Tarot Aurum Solis—Hera.

HERA

Late correspondence in the modern Tarot: The World

Greek name: HPA

English name: Hera

Greek letter: X (Khi)

Hebrew letter: צ (Tsadi)

Path on the Tree of Life: 23

Symbolic element or planet or sign: Aquarius

Incense: Galbanum

Gemstones: Chalcedony, glass

Plants: Olive, coconut, elder tree

Psychic abilities: Increase your understanding of astrology

Psychological elements: Hera's Arcanum may be used as a major aid for your meditation practices. It fosters both inner peace and concentration. It guides you toward truth, and may help you in finding your initiatic path or the esoteric school that is best suited to

you. It fosters a trusting nature and sincerity. It helps create the best conditions for you to meet and make friends.

Colors

Atziluth: Petunia

Briah: Purple

Yetzirah: Gray-brown

Assiah: Yellowish gray, flecked white

Greek Names of Power

Atziluth: ΙΑΛΔΑΒΑΩΘ (Ialdabaoth)

Briah: ΑΜΑΛΔΙΣ (Amaldis)

Yetzirah:

Ruling Powers in Yetzirah: ΘΑΛΕΙΟΝ (Thaleion)

Intermediate Intelligences in Yetzirah: ΣΑΤΡΑΝΙΣ (Satranis)

Servant Spirits in Yetzirah: ΡΑΒΑΣΘΗΣ (Rabasthes)

Assiah: ΗΡΑ (Hera)

Hebrew Names of Power

Atziluth: Yahov (יהו)

Briah: Cambriel (כַּמְבְּרִיאֵל)

Yetzirah: Ansuel (אַנְסוּאֵל)

Assiah: Deli (דֵּלִי)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Sit down on a chair, back straight, arms crossed left over right.

3rd point: Extend your arms in front of you on the horizontal plane, with the palms of your hands turned down (toward the floor).

4th point: Keeping your arms and hands in the same position, rise and then kneel. Turn your hands so that they are palms up.

5th point: “*The Wand.*”

Song of Praise

“Tzaphkiel, Bright one beyond veils of the night! Envoy and countenance

Thou of the Mother, all hail! Thine is that far fortress of radiance
Lighting the drouth of our way: fountain of hope, water celestial
Deathless our thirst for it!”

Orphic Hymn

“O Hera, from the purest aether to darksome hollows,

Your aerial nature manifests itself to me.

Queen of all and blessed consort of Zeus,

You send soft breezes nourishing my soul.

Mother of rains, you nurture the winds and give birth to all!

Without you there is neither life nor growth!

Mixed as you are in the venerable air, moved by the whistling winds
of the tides, you manifest your presence, and of all you are queen
and mistress.

O blessed and many-named Goddess, you whose kindness and joy
shines on your lovely face, come at my side!

Bring me your goodness and your protection!”



Figure 44: Major Arcanum of the divine Tarot Aurum Solis—Poseidon.

POSEIDON

Late correspondence in the modern Tarot: The Chariot

Greek name: ΠΟΣΕΙΔΩΝ

English name: Poseidon

Greek letter: Ψ (Psi)

Hebrew letter: ק (Qof)

Path on the Tree of Life: 24

Symbolic element or planet or sign: Pisces

Incense: Amber gray

Gemstones: Pearl

Plants: Poppy, raspberry, ash, elm

Psychic abilities: The creation of illusions, spells

Psychological elements: Poseidon's Arcanum may be used to master episodes of manic delusions and uncontrollable fantasies. It helps you in finding a balanced, centered path, so that you may discover a personal expression for your spirituality. Thanks to this Arcanum, you can work on every aspect of your unconscious, and

bring to light those elements that have been buried deep inside. It fosters gentleness and benevolence. This Arcanum is useful for assisting the magus who wants to make spells, and it can also be used to resolve fantasies that get out of control.

Colors

Atziluth: Copper red

Briah: Magenta

Yetzirah: Vandyke brown, rayed yellow

Assiah: Deep metallic black

Greek Names of Power

Atziluth: ΖΑΡΑΙΗΤΟΣ (Zaraietos)

Briah: ΖΑΝΘΗΜΟΣ (Zanthenos)

Yetzirah:

Ruling Powers in Yetzirah: ΑΙΟΔΑΞ (Aiodax)

Intermediate Intelligences in Yetzirah: ΚΥΛΑΘΙΟΣ (Anaitos)

Servant Spirits in Yetzirah: ΣΕΜΙΡΙΑΣ (Semirias)

Assiah: ΠΟΣΕΙΔΩΝ (Poseidon)

Hebrew Names of Power

Atziluth: El (אֱל)

Briah: Amnitziel (אֲמִיטִיֵּל)

Yetzirah: Pashiel (פַּשִׁיֵּל)

Assiah: Dagim (דַּגִּים)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Lift both arms until you are in the Psi position (hands shoulder-width apart on either side of your head, palms facing each other, turned inward).

3rd point: Remain in the same position, but move your hands and forearms so that your palms are facing forward.

4th point: Remain in the same position, but bring your forearms together, so that they are touching from the wrist to the elbows, di-

rectly in front of your face. Then bow your head as you bring your hands over your head, with your fingers touching the back of your head.

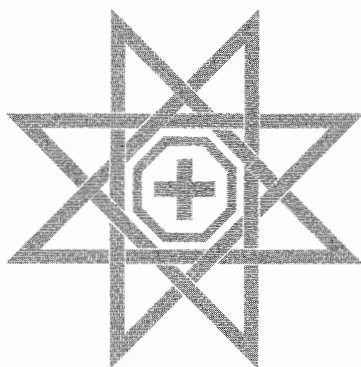
5th point: "*The Wand.*"

Song of Praise

"Quietly under the Moon vanishes Day's vaunted autonomy:
Softly the voices of Night sound at our gates, stir from oblivion
Calling for sacrifice! Lo, children are we all of one parentage:
Go we with thanksgiving!"

Orphic Hymn

"Hear, Poseidon, ruler of the sea profound,
Whose liquid grasp begirts the solid ground;
Who, at the bottom of the stormy main,
Dark and deep-bosom'd, hold'st thy wat'ry reign;
Thy awful hand the brazen trident bears,
And Poseidon's utmost bound, thy will reveres:
Thee I invoke, whose steeds the foam divide,
From whose dark locks the briny waters glide;
Whose voice loud sounding thro' the roaring deep,
Drives all its billows, in a raging heap;
When fiercely riding thro' the boiling sea,
Thy hoarse command the trembling waves obey.
Earth shaking, dark-hair'd God, the liquid plains
(The third division) Fate to thee ordains,
'Tis thine, cærulean dæmon, to survey
Well pleas'd the monsters of the ocean play,
Confirm earth's basis, and with prosp'rous gales
Waft ships along, and swell the spacious sails;
Add gentle Peace, and fair-hair'd Health beside,
And pour abundance in a blameless tide."



ARCANA OF THE ELEMENTS

GAIA

Late correspondence in the modern Tarot: *Hidden Arcanum, without correspondence*

Greek name: ΓΑΙΑ

English name: Gaia

Greek letter: Γ (Gamma)

Hebrew letter: (no letter)

Path on the Tree of Life: 1

Incense: Heliotrope

Gemstones: Clay

Plants: Ear of wheat, bud

Psychic abilities: Inner stability

Psychological elements and character: You may use this Arcanum to achieve stability on the material and spiritual levels. It can also help you to complete old, unfinished projects, so that they bear fruit instead of remaining unproductive.

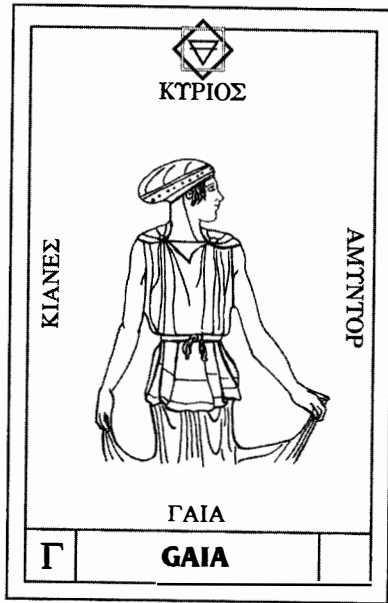


Figure 45: Major Arcanum of the divine Tarot Aurum Solis—Gaia.

Colors

Atziluth: Rose pink

Briah: Indigo

Yetzirah: Matte black

Assiah: Deep metallic black

Greek Names of Power

Atziluth: ΚΥΡΙΟΣ (Kurios)

Briah: ΑΜΥΝΤΟΡ (Amuntor)

Yetzirah:

Ruling Powers in Yetzirah: ΚΙΑΝΕΣ (Kianes)

Intermediate Intelligences in Yetzirah: ΕΤΑΧΗΟΝ (Etachon)

Servant Spirits in Yetzirah: ΖΥΘΗΟΠΟΝ (Zuthoron)

Assiah: ΓΑΙΑ (Gaia)

Hebrew Names of Power

Atziluth: Adonai (אֲדֹנָי)

Briah: Ophiriel (אֹפִירִיֵּל)

Yetzirah: Kerub (כְּרוּב)

Assiah: Aretz (אֶרֶץ)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Remain in the Wand Posture. Without moving anything else, lift your hands, palms facing the floor and parallel to it, and then bend your head to look at the ground or floor just in front of your feet.

3rd point: “*The Wand.*”

Song of Praise

“Earth, dark and pungent, bring to life the rich ears of corn, the food of mankind!

Deep rumbling, fear of every creature,
Rocks break the feet of wandering pilgrims,
Your fruits feed us,
We salute You, humid earth of the origin!”

Orphic Hymn

“O Gaia, most honored Goddess. Mother of all blessed immortals and of all of mortal beings, please hear my hymn.

We feel you in the heart of everything that is, and we feel the pulse of your life when our feet touch your skin, the earth on which we walk and stand.

O Gaia, you who nourish all life, you cause everything living to be born, to grow into maturity, then to blossom and fade; we ask you to come forward in your luxurious attire, spreading your flowers everywhere to sweeten the air and brighten the day with ten thousand wondrous colors.

We envision you as a young woman who exhales beauty with her every breath. To us, you are the source of everything in the cosmos.

You are eternal. We worship you, whose rich and vibrant breath carries the scent of those perfumes that awaken our senses. Please come forth here at this very moment!

The sweet grasses, the soft rain, the gentle breezes and bright flowers, everything that surrounds us, sings to us of your presence; this is the real manifestation of your immediate contact with each of us here today.

The divine wheel of the stars rotates around us, demonstrating the cosmic ebb and flow of all that is.

O Gaia, may you ensure that we receive your blessings in each season, the caresses of your body; may all the gifts that you possess be bestowed generously on each and every one of us.”¹⁰

10. Adaptation of this Orphic Hymn by the author of this book.

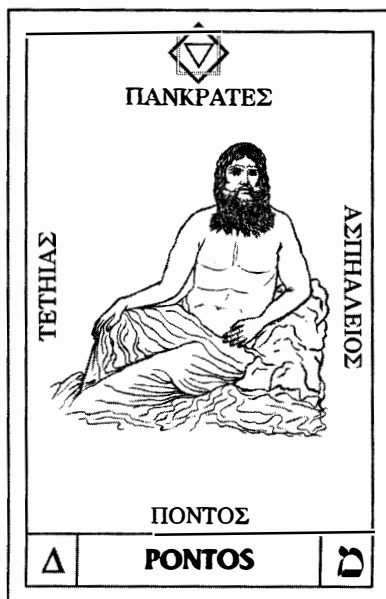


Figure 46: Major Arcanum of the divine Tarot Aurum Solis—Pontos.

PONTOS

Late correspondence in the modern Tarot: The High Priestess

Greek name: ΠΟΝΤΟΣ

English name: Pontos

Greek letter: Δ (Delta)

Hebrew letter: מ (Mem)

Path on the Tree of Life: 2

Symbolic element or planet or sign: Water

Incense: Myrrh, onycha (the fingernail-like operculum, or closing flap, of certain snails, including *Onyx marinus*)

Stones: Aquamarine, green beryl

Plants: Lotus, water lily, leek, willow

Psychic abilities: Clairvoyance, creation of talismans

Psychological elements and character: This Arcanum may be used when you are having difficulties in discerning the hidden elements of a problem or situation, or when you need to let go of certain emotions, entanglements, or situations you have been stuck in. It is

especially useful when you are prone to periods of tension, anxiety, and selfishness. You can invoke this Arcanum when you are experiencing difficulties in achieving inner peace, are seeking serenity, or when you are trying to become most like your truest inner self. It can also be used when you need to receive inspiration or to develop and improve your skills of mediumship and psychometry.

Colors

Atziluth: Dusky lilac

Briah: Blue

Yetzirah: Sage green

Assiah: Silver gray

Greek Names of Power

Atziluth: ΠΑΝΚΡΑΤΗΣ (Pankrates)

Briah: ΑΣΠΗΑΛΕΙΟΣ (Asphaleios)

Yetzirah:

Ruling Powers in Yetzirah: ΤΕΘΙΑΣ (*Tethias*)

Intermediate Intelligences in Yetzirah: ΑΣΑΜΑΛΕ (*Nasamale*)

Servant Spirits in Yetzirah: ΛΑΒΕΝΘΙΟΣ (*Labenthios*)

Assiah: ΠΟΝΤΟΣ (Pontos)

Hebrew Names of Power

Atziluth: El (אֵל)

Briah: Miel (מִיָּאֵל)

Yetzirah: Tarshim (טַרְשִׁים)

Assiah: Maim (מַיִם)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Inhale and sit on the floor, your feet flat on the floor, close to your bottom, with your arms around your legs and knees, your left hand grasping your right wrist, to encircle your legs. Bend your head so that it is resting on your knees.

3rd point: Stand up and bring your thumbs together at the tips, with your hands pointing down, forefingers forming a triangle just over your belly (this is the Water triangle).

4th point: "*The Wand.*"

Song of Praise

"Mother of waters profound, dark are thy halls, bitter thy fragrances:
Voices of love and of awe call thee: arise, leave thou thy sorrowing!
Robe thee in web of thy waves, Mother of Life, robe thee in radiance,
Sing of thy Mysteries!"

Orphic Hymn

"Pontos I call, whose nature ever flows,
From whom at first both Gods and men arose;
Sire incorruptible, whose waves surround,
And earth's concluding mighty circle bound:
Hence every river, hence the spreading sea,
And earth's pure bubbling fountains spring from thee:
Hear, mighty fire, for boundless bliss is thine,
Whose waters purify the pow'rs divine:
Earth's friendly limit, fountain of the pole,
Whose waves wide spreading and circumfluent roll.
Approach benevolent, with placid mind,
And be forever to thy mystics kind."

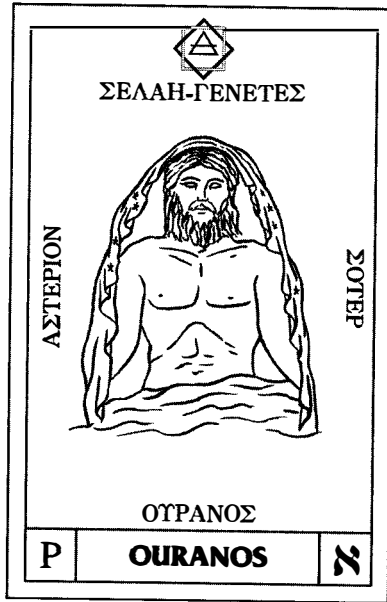


Figure 47: Major Arcanum of the divine Tarot Aurum Solis—Ouranos.

OURANOS

Late correspondence in the modern Tarot: The Fool

Greek name: ΟΥΡΑΝΟΣ

English name: Ouranos

Greek letter: Ρ (Rho)

Hebrew letter: א (Alef)

Path on the Tree of Life: 3

Symbolic element or planet or sign: Air

Incense: Galbanum

Gemstones: Topaz, chalcedon

Plants: Aspen, mint, chamomile, spruce

Psychic abilities: Divination

Psychological elements and character: Ouranos' Arcanum can be used whenever you are seeking to awaken, stir, and use the energetic forces of the universe. By reconnecting you with these natural forces, it can enhance your creative energy and the vital principle

that is inside you. By fostering an open and quick mind, it helps you prepare for changes, challenges, and trips.

Colors

Atziluth: Pale lemon yellow

Briah: Yellow

Yetzirah: Electric blue

Assiah: Cerulean

Greek Names of Power

Atziluth: ΣΕΛΑΗ-ΓΕΝΕΤΕΣ (Selaë-Genetes)

Briah: ΣΟΤΕΡ (Soter)

Yetzirah:

Ruling Powers in Yetzirah: ΑΣΤΕΡΙΟΝ (Asterion)

Intermediate Intelligences in Yetzirah: ΑΝΑΙΤΟΣ (Anaitos)

Servant Spirits in Yetzirah: ΙΖΗΘΟΣ (Izethos)

Assiah: ΟΥΡΑΝΟΣ (Ouranos)

Hebrew Names of Power

Atziluth: Yod Heh Vav Heh (יהוה)

Briah: Ruachiel (רוחיאל)

Yetzirah: Ariel (אריאל)

Assiah: Ruach (רוח)

Gestures for this Arcanum

1st point: *“The Wand.”*

2nd point: Bow your head and place both of your hands on your head. The palms of your hands should be in contact with your head, and the tips of your fingers should almost reach the top of your head.

3rd point: Release the previous posture. Kneel so that only your left knee is on the floor. At the same time, place the palm of your left hand on the floor next to your left foot. Bow your head, and place your right elbow on your right knee and the palm of your right hand on your forehead.

4th point: *“The Wand.”*

Song of Praise

“Ally of harbourless air, primrose-pale child, shadow-lord azurine,
Whirling the mill of the spheres, circling their course, tracing their
vortices,
Bright as chalcedony, forth flashing then sped, fervid as galbanum,
Hail, breath of origin!”

Orphic Hymn

“GREAT Ouranos, whose mighty frame no respite knows,
Father of all, from whom the world arose:
Hear, bounteous parent, source and end of all,
Forever whirling round this earthly ball;
Abode of Gods, whose guardian pow’r surrounds
Th’ eternal World with ever during bounds;
Whose ample bosom and encircling folds
The dire necessity of nature holds.
Ætherial, earthly, whose all-various frame
Azure and full of forms, no power can tame.
All-seeing Ouranos, progenitor of Time
Forever blessed, deity sublime,
Propitious on a novel mystic shine,
And crown his wishes with a life divine.”

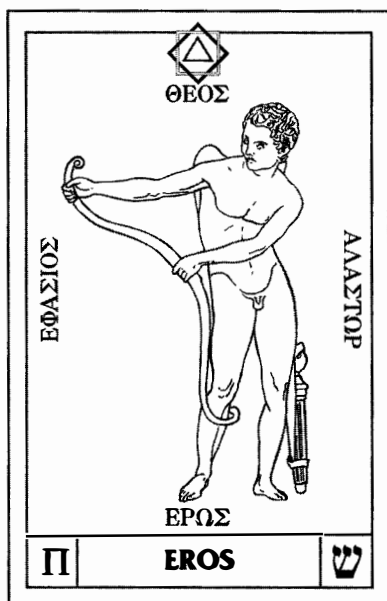


Figure 48: Major Arcanum of the divine Tarot Aurum Solis—Eros.

EROS

Late correspondence in the modern Tarot: The Hermit

Greek name: ΕΡΩΣ

English name: Eros

Greek letter: Π (Pi)

Hebrew letter: ש (Shin)

Path on the Tree of Life: 4

Symbolic element or planet or sign: Fire

Incense: Frankincense

Gemstones: Fire opal

Plants: Hibiscus, nettle, apple tree, oak

Psychic abilities: Evocation, invocation

Psychological elements and character: You may use this Arcanum whenever you feel the need to reestablish contact with the inner- and uppermost parts of your being. It can help you complete something you have been hoping to accomplish; it does this by reigniting the blazing force of inspiration, energy, and desire that led

you to start it in the first place. Eros is basically an awakening and expanding force that supports the realization of your desires.

Colors

Atziluth: Red-amber

Briah: Red

Yetzirah: Cadmium scarlet

Assiah: Vermilion

Greek Names of Power

Atziluth: ΘΕΟΣ (Theos)

Briah: ΑΛΑΣΤΟΡ (Alastor)

Yetzirah:

Ruling Powers in Yetzirah: ΕΦΑΣΙΟΣ (Hephasios)

Intermediate Intelligences in Yetzirah: ΤΙΒΥΛΚΑΝ (Tibulkan)

Servant Spirits in Yetzirah: ΑΓΑΖΥΦΙΑ (Agazuphia)

Assiah: ΕΡΩΣ (Eros)

Hebrew Names of Power

Atziluth: Elohim (אֱלֹהִים)

Briah: Ashiel (אֲשִׁיֵּל)

Yetzirah: Seraph (שֵׁרָפִים)

Assiah: Ash (אֵשׁ)

Gestures for this Arcanum

1st point: *“The Wand.”*

2nd point: Lift your arms in front of you (approximately sixty degrees above the horizontal plane), palms facing the heavens. Look toward the heavens.

3rd point: Remain in the 2nd point, but move your arms closer together at point 2 (in the picture).

4th point: Bring your head down to a normal position, looking straight forward. Cross your arms on your chest, left over right.

5th point: *“The Wand.”*

Song of Praise

“Shining O Fire in thy strength, laughing in flames rushing to heavenward,
Sharp is thy tooth to devour all things of earth, all things transmutable,
Winning them into thine own force incorrupt, turning them hiddenly
Back to their principles!”

Orphic Hymn

“I call great Eros, source of sweet delight,
Holy and pure, and lovely to the sight;
Darting, and wing'd, impetuous fierce desire,
With Gods and mortals playing, wand'ring fire:
Cautious, and two-fold, keeper of the keys
Of heav'n and earth, the air, and spreading seas;
Of all that Ceres' fertile realm contains,
By which th' all-parent Goddess life sustains,
Or dismal Tartarus is doom'd to keep,
Widely extended, or the sounding, deep;
For thee, all Nature's various realms obey,
Who rul'st alone, with universal sway.
Come, blessed pow'r, regard these mystic fires,
And far avert, unlawful mad desires.”

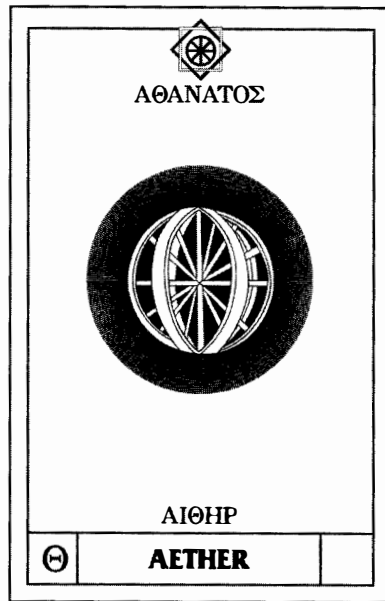


Figure 49: Major Arcanum of the divine Tarot Aurum Solis—Aether.

AETHER

Late correspondence in the modern Tarot: *Hidden Arcanum, without correspondence*

Greek name: ΑΙΘΗΡ

English name: Aether

Greek letter: Θ (Theta)

Hebrew letter: (no letter)

Path on the Tree of Life: 5

Incense: Saffron

Gemstones: Sapphire

Plants: Baby's breath

Psychic abilities: Spiritual ecstasy

Psychological elements and character: You may use this Arcanum to reach higher levels of consciousness and to elevate your mind above the constraints and preoccupations of the material life. It can help you get a new or better perspective on a problem.

Colors

Atziluth: Light blue near a limpid white

Greek Names of Power

Atziluth: ΑΘΑΝΑΤΟΣ, ΙΣΧΥΡΟΣ (Athanatos, Iskyros)

Assiah: ΑΙΘΗΡ (Aether)

Hebrew Names of Power

- Atziluth:**
- 1- Yeshuah (יהוה)
 - 2- Agla (אגלא)
 - 3- Ehieh (יהיה)

Assiah: Eth (אֵת)

Gestures for this Arcanum

1st point: “*The Wand.*”

2nd point: Remain in the Wand Posture, gently breathing as you enjoy feeling the ovoid form of your aura all around you.

3rd point: “*The Wand.*”

Song of Praise

“Wind of the Spirit, radiant Holy Pinacle!

Life of the living, evanescent breath.

Your Glory is eternal and your passing presence is felt by all.

Go, announce the return of the wanderers!”

Orphic Hymn

“O Ever untam’d Fire, who reign’st on high

In Jove’s dominions ruler of the sky;

The glorious sun with dazzling lustre bright,

And moon and stars from thee derive their light;

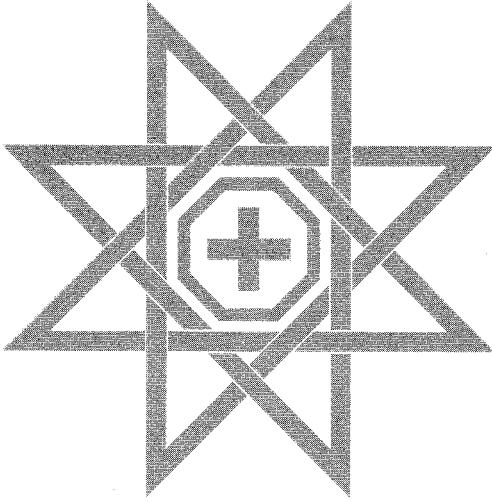
All taming pow’r, ætherial shining fire,

Whose vivid blasts the heat of life inspire: The world’s best element,

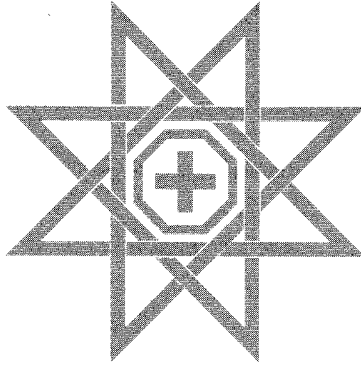
light-bearing pow’r, With starry radiance shining, splendid flow’r,

O hear my suppliant pray’r, and may thy frame

Be ever innocent, serene, and tame.”



PART FIVE
ALLIANCE WITH THE
DIVINITIES OF THE TAROT



BASIC ELEMENTS

TAROT AND ATTRIBUTIONS

I have already, in the course of this symbolic analysis, outlined the many strong connections between the cards, the parts of the **body**, and various states of consciousness. More advanced **elements also** exist regarding the use of these correspondences, which **have only** been transmitted through some oral traditions. I shall now **explain** how to put all this together into practice—the goal being to develop a better understanding of, and harmony with, these subtle energies.

One puzzling element for the student of the Tarot is that, among the many books available on the subject, the correspondences given for the Arcana tend to vary. Such is the case, for instance, for the correspondences between the cards and the various parts of the physical human body. Of course, authors tend to use the same interpretation for certain essential points, but this is not even always the case. But if such correspondences have any value, one would expect that they remain the same across differing authors. So how can you select between one and another system of work? If you accept that some correspondences must

be the right ones, how can you know which ones? Do these differences have real consequences on your work?

As this situation can pose a problem for the rational student, it deserves some development here. I shall begin with some remarks about why such confusion in the interpretation has occurred, before explaining the approach I have adopted in this book.

The many differences found among various authors are all rooted in an ignorance of the true nature of the Tarot, its origin, and the symbolic system it underlies. One first (but common) source of errors is a superficial, arbitrary interpretation of the Tarot of Marseilles, and especially the indirect relations between the cards of this deck and the signs or planets. Many of those who have tried to deduce a set of correspondences by merely looking at the images on the pictures ended up with an arbitrary interpretation of the meaning of symbols. Just because a skeleton appears on the deck of the Major Arcanum titled Death, one might be tempted to jump to the conclusion that it corresponds to the bones and its articulations, simply based on the fact that the drawing shows a skeleton. Unfortunately, this is a gross oversimplification, which does not take you very far. In other cases, these errors were due to the limited esoteric knowledge of the authors about topics such as the Qabalah, astrology, or alchemy. At the root of the problem is the widespread development of the “exoteric” use of the Tarot, which has paralleled the loss of the original sources.

Although it might seem paradoxical, these differences in interpretations have not much consequence in practice for most users of the Tarot, who see it essentially as a divination tool. As such, what is needed is just a mental convention, and whichever correspondences are thereby being assigned to the cards of the Tarot are of little importance. In the absolute, one could decide arbitrarily that a given Major Arcanum corresponds to a specific organ, and apply the same approach for all the others. Once this convention is memorized, one shall be able to use the Tarot for divination purposes to answer questions about, for instance, physical or health problems. Here, the principle of mental convention (which is the same used in divination with

a pendulum or in dowsing) means that the card which the user picks up shall be the right one for a given question.

Let us take the example of somebody suffering from poor health, who wants to find out what is really going wrong inside his or her body. Let us also assume that this person is using the mental convention of the previous example, i.e., with the Major Arcanum of Death being associated with the skeleton. If, after carrying out a proper drawing, this Major Arcanum gets selected, this will mean that the source of the problem has something to do with the bones. This will be the right answer even though the underlying interpretation of the symbolism of the Major Arcanum might be faulty. Had a different mental convention been used, a different card would have then been chosen, though it would still have been the one corresponding to the bones. In divination, chance has nothing to do with the way in which the cards appear.

From this, you could conclude that the confusion surrounding the various existing correspondences system of the Tarot is not so **much** of a problem. But this would be true only if you were to **limit yourself** to using the Tarot deck as a divination tool, with the cards **being then** nothing more than pieces of paperboard. However, I **explained in the** chapters before that the cards are also true pentacles. They have a **real** potency, which connect them to specific energies. If you adopt this esoteric perspective, an arbitrary system of correspondences is obviously of no use. On the invisible plane, there exists one specific link between each card and a particular energy, and this link can only be approached through the proper symbolic key. Picking up a Major Arcana card corresponding to a given organ will create an immediate link between you and the related energy—or more exactly with the energetic dimension of such organ—on condition of course that you are using the right correspondence system!

The elements presented in the following chapter, together with the correspondence table provided, shall help solve these questions without difficulties. They integrate the traditional knowledge mentioned above. Obviously, the precise correspondences explained in this book do not exclude the use of the Tarot as a tool for divination,

even though you use it here for a different purpose. I shall develop all these aspects of divination in a special book specially connected to this original Tarot of the Aurum Solis.

SEQUENCE OF PRACTICE

When you first begin your inner work using the Aurum Solis Arcana, I recommend that you practice these rituals in a precise sequence, on a consistent schedule. This will maximize the efficacy of this system in balancing your personality. To ensure your practices are most coherent, you must follow the sequence of Arcana provided in the list below. Once you have completed this sequence, there will be several possibilities regarding your practice schedule, which will be addressed after I describe the initial process.

The ideal practice requires performing one ritual for each Arcanum with the spacing set so that there is a regular rhythm to your practice (daily, for example). If you choose a daily schedule, then you would complete the entire sequence in twenty-four days. If you decide to work every other day, then the entire sequence would be complete in forty-eight days. If you are unable to be this consistent (because of other factors out of your control), then strive for consistency, but make the practice fit your schedule, so that it meshes into your life and is workable for you. It is better to have an irregular practice than no practice at all! Once you have completed this entire sequence, you will begin the next phase, which is called “the descent of the energy of Mezla.”

Once you have completed these two cycles, you will find that it reinforces and deepens your learning to repeat these two phases (the complete sequence, and then the descent of the energy of Mezla) several times. In this way, you will maximize your relationship with the Tarot cards and your understanding of them.

PREPARATION FOR PRACTICE

It is best to choose a quiet time for your practice, and a place where you can be alone, so that your work is uninterrupted. Your goal is to be alone so that you can relax and calm your thoughts. The best moments for practice are the very early hours of the morning or very late at night. At these hours, the world seems to sleep and it is often easier to find a quiet space in which to work. Of course, the best moment for your personal practice is the one that you feel most comfortable with; even if your initial choice doesn't work out, with time and practice you will find the right combination of timing and circumstances to accomplish this task. I suggest that you wear comfortable, relaxed indoor clothes that are not too tight and restrictive, as this would impede the natural circulation of vital energy that you will be working with. It is also important to feel healthy and relaxed. You will eventually discover the right elements to include in your personal preparation for this inner journey. Some people find that relaxing with a nice cup of herbal tea or taking a shower beforehand are practices that help soothe them and make this journey easier and more pleasurable. Choose whatever works best for you.

When everything is prepared and the time is right, retire to the area you have set aside for the ritual. Remember to disconnect **your** phones and any other technological devices that might disturb you during your ritual. Make sure that there will be no other sources of disturbance. If you live with anyone else, make sure that they are aware of what you are doing and that they will not disturb you. If the doorbell rings, or someone knocks, you must ignore it. Make sure that you have taken care of any need to use the bathroom, or other physical needs, before you begin.

In your workspace, you will require the following: your notebook, a small table where you will place your notebook, a chair or armchair, your Tarot deck, and the elements you have chosen to enhance the ritual. It is best not to have a mirror in front of you. If there is a mirror in your space, put a nice veil over it, to prevent the refraction of light into the room, which might be a distraction.

For the meditation and invocation, you will need: a white tablecloth, two candlesticks with two white candles (natural beeswax is best), matches or a lighter, and some incense (which will be used later). If you decide to use incense, it must be chosen by personal preference. Behind the table, put a chair or an armchair.

To perform the ritual, the preparation is the same, but you will need a larger space so that you can make the required gestures. There may be specific elements that are required for each ritual, which must also be brought to the space prior to beginning the ritual. These vary according to the Arcanum used, and are not outlined here. These elements are indicated in the section associated with each Arcanum.

If possible, place your altar or table in the east and put your chair behind it, so that, when seated, you will be facing east. (If you don't know where east is, just use a compass.)

RELAXATION

When everything has been made ready, light the two candles, starting with the one on the right, then sit down. Make sure you are comfortably seated, and that your back is as straight as possible. Place your hands flat on your thighs, breathing quietly. Begin the relaxation period. Note that you will progressively learn to improve your ability to relax with frequent practice. The sequence of relaxation offered below may be used wherever you happen to be, for relaxation in any circumstance; it is also ideal to use prior to every practice.

Relaxation is an important part of any work. It prepares your mind and body for the practices or rituals. Indeed, the stress of dealing with the novelty of any new activity, in conjunction with the desire to do your best, can add to your confusion and impede the concentration necessary to perform adequately. Therefore, maximum performance is achieved by progressive relaxation, associated with every practice or ritual and repeated regularly. If you are not familiar with these techniques, I recommend that you become skilled in relaxation before beginning these practices. There are various methods available; I recommend you choose the easiest to learn.

Please take this part very seriously. If you have never practiced relaxation, begin by learning that skill, then practice associating relaxation with your Tarot exercises. This discipline will improve your success with the Tarot immeasurably.

General Outline of Relaxation

Initially, you may start lying supine on the floor. Once you have achieved a comfortable state of relaxation, seat yourself in your chair and adapt this practice to your seated posture.

Prior to beginning, arrange your environment so that everything reflects the inner balance you are striving to achieve. Make sure the room is warm enough and that your clothes are comfortable and loose. Keep the lighting dimmed and any sounds muted (if possible). Stretch out on a firm surface on your back. Let your arms lie on the floor at your sides, loose and relaxed. Be attentive to your breathing; listen to your breath flow in and out. Watch your chest rise and fall. Remain quiet, breathing gently in and out. Breathe in through your nostrils and not your mouth. Notice the circulation of air through your body as it enters your nostrils, flows into your lungs (expanding them), and remains there for a while. Notice the flow as you exhale. Relax and quietly enjoy watching this flow for a while. Return to this simple observation from time to time during this exercise.

Now focus your attention on your right foot. Imagine that it is heavy and limp, as if a soothing, gentle heat flooded through it. Even as you imagine this warmth flooding through you, it manifests in your body. You may mentally list each of the parts of your body, or you may shift your awareness to any area that is tense, and bring warmth and relaxation to that area. As soon as the feeling of this heaviness and warmth is realized fully in your foot, imagine it progressively moving up your right leg to your right hip. Bring the gentle warmth and heaviness to any part of your leg that is not yet heavy, warm, and relaxed. Try not to concentrate on any one area for too long, as that will stop the process of the relaxation. It is necessary to act simultaneously as both actor and observer in this process.

Notice your breathing from time to time. Observe the movement of air in and out of your lungs, and then return to the visualization.

Repeat the same process for your left foot and left leg.

Notice your breathing again.

Now think about your right hand. Imagine that your hand becomes heavy, and that a gentle heat flows down it. Feel your fingers, the top of your hand, the palm of your hand, your wrist, the front of your arm, your right elbow; visualize the heaviness moving up to your right shoulder. Return regularly to the observation of your breathing.

Move the heaviness to your left hand, your left arm, and up to your left shoulder.

Attend to your pelvis, your belly, your back, your chest, and your neck. This visualization, this heat, this heaviness works with your breathing, which you continue to observe from time to time.

Move your attention to your skull. Begin with your scalp, the top of your skull, and then bring the heaviness and warmth down the nape of your neck toward your back. Feel the heaviness there.

Relax your face beginning with the roots of your hair at the top of your forehead; move down your face, down your forehead, eyebrows, eyelids, eyes, cheekbones, temples, cheeks, and chin. Go down your entire face one more time. End at the neck. Breathe easily and slowly.

Now imagine that your body is heavy without being overly warm. Your entire body enjoys a gentle warmth and torpor. You are entirely relaxed. Observe your breathing and feel this deep pervasive calm.

Visualize an ovoid of light, scintillating mist four inches thick and surrounding your whole body with a pretty, soft color. You are at its center. You feel light and relaxed. Attend to your breathing and notice how calm and light you feel. As you continue your meditation, the sensations intensify and you feel utterly weightless. Enjoy these sensations deeply without going to sleep. In some cases, you will feel like you are swinging in a hammock or floating in comfortably warm saltwater.

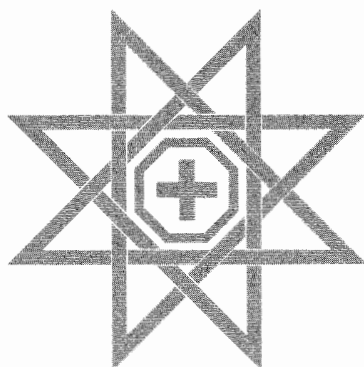
If you have no specific objective while performing this relaxation exercise, it would be helpful at this juncture to visualize a locale or place that you really like.

Once you have mastered the relaxation exercise, you will be ready to use it before performing a Tarot ritual. In that event, you will be seated in a chair when you complete the exercise. At this juncture, you will be able to globalize your relaxation by linking it mentally to a few rounds of breathing cycles, easily connecting the cycles to all the parts of your body. At this level of practice, you will also be able to call up this level of relaxation when you concentrate on your breathing.

Recovery phase: Whether you are lying on the floor at the end of your first relaxation exercise, or seated in your chair, you may bring yourself back to awareness gradually. It isn't necessary to relax for extended periods. To accelerate the awareness of your physical body, breathe deeply and gently wiggle your toes and fingers. Take your time progressively activating your consciousness and stretching your body. Once you feel fully aware, you may resume your activities.

Naturally, it would be easier to have the relaxation exercises conducted by someone who can describe the complete process in the appropriate tone of voice.

Relaxation is a useful and interesting precondition for all kinds of practices, but you can perform the rituals of this book without **having** perfectly mastered the relaxation exercises. The process of **relaxation** is not an absolute precondition for success.



INTEGRATION OF THE TREE OF LIFE

SEQUENCE OF THE PRACTICE WITH THE MAJOR ARCANA OF THE DIVINE TAROT

The chart you can find in Part One and in the representations of the Hermetic Tree of Life shows the sequence in which you will use Major Arcana of the Divine Tarot (or your own Tarot deck).

There are two important goals in this part: (1) to restore harmony in your being on all planes, and (2) to integrate the Arcana in your psyche.

BASIC OUTLINE OF THE RITE OF ALLIANCE (THE USE OF EVOCATION)

General Conditions

Place: A quiet place set aside for ritual use.

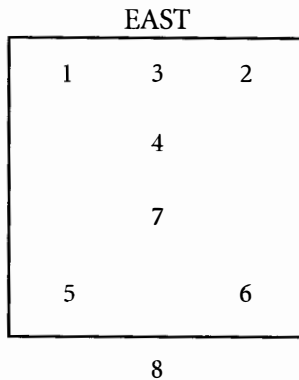
Tides: A time of day when you can be completely undisturbed.

Direction: Face east if possible.

Bomos: A table (or any flat surface) may be used as an altar. The cloth used to cover the altar should be white.

Equipment: Two candlesticks, two candles made of beeswax or two white candles, matches or a lighter (the candles are placed at positions 1 and 2); your Tarot deck (placed in position 7); a reproduction of the Arcanum you will be working with, which may be significantly enlarged, propped up vertically between the candles and covered with a veil (placed in position 3). The veil should be of the corresponding Yetziratic color. (You may use a copy of the card found in the last section of the book; the Yetziratic colors are also indicated in that section.) If you cannot find a veil of the corresponding color, you may use a black veil. Place this book at position 5, as you will need to reference it during the ritual work. Put your notebook and pen in position 6, place the incense to stimulate your faculties in position 4, and set a chair or an armchair to face the table (position 8).

Clothing: Dress in comfortable clothing.



Ritual

Opening

Wear comfortable clothing. Stand behind the properly prepared table facing east, with your chair behind you.

Remain in this position for a few moments, breathing quietly, with your eyes closed or slightly closed.

Open your eyes and light the candle on your right and then the candle on your left.

Relaxation

Sit down on the chair and begin the relaxation meditation described previously.

Activation of the Arcanum

When you have completed the relaxation exercise, open your eyes and unveil the Arcanum that is on the altar in front of you. Don't worry about memorizing the details of this picture of the divinity. The most important aspect of this experience is his or her presence and the emanations from the sacred names surrounding him or her.

Maintain your state of relaxation and look at the divinity so that you can observe every part of this representation. Don't worry about memorization, just look closely at what you see. Be sure to relax your eyes and simply allow your eyes to wander over the picture without stopping on any particular point. From time to time, close your eyes and remember the Arcanum by recreating it in your mind. At first, it will rarely appear as a clear picture; it will take time before it is as clear as a photograph of a friend you might call up from memory. Initially, this step will be like just thinking about someone you know. Of course, your visualization will increase in precision with consistent regular practice of at least fifteen minutes per session.

Close your eyes. Visualize the Arcanum in front of you, enlarged so that the divinity is the same size as you are. Know that this is no longer an external representation; you are looking at a real place. You stand on the threshold of this other world, looking into it. You notice that the divinity is a living being. Imagine that (in your mind) you rise and move one step into the landscape of this scene. Everything is bursting with life and color. The presence of the divinity is very strong, and the landscape that surrounds you is equally vivid. Attend to every smell, sound, sight, etc., here, so that all of your senses are renewed.

Evocation

Open your eyes slightly so that you can read aloud from the book the hymn to the divinity. (You may play the hymn you previously recorded at this juncture.)

Integration

Close your eyes again and breathe deeply for a few moments without visualization; just enjoy the sensations of your physical body.

Next, imagine that your body is entirely surrounded with pure light in the Briatic color corresponding to this divinity (see Part Four for the correspondence).

Holding this light in your mind, pronounce the part of the Song of Praise that corresponds to this divinity (see Part Four for the correspondence).

Maintain this feeling and perception of light all around you for a little while, and then visualize the color changing to the Yetziratic color.

Holding this light in your mind, pronounce the Orphic Hymn for this divinity.

Repeat this process (holding the light for a few moments), and then change it to the Assiatic color.

Intensify this color for a while, remaining (mentally) in this luminous atmosphere; stand up, move the chair out of the way, and perform the gesture of the divinity that is associated with the character (either Hebrew or Greek) you have chosen to use in this entire sequence of rituals (see Part Four for the gesture). Cease all visualizations and sit down.

Observe your respiration, and settle back into relaxation.

After a while, wiggle your fingers and toes, stretch, and return to ordinary consciousness.

Closing

Veil the representation of the Arcanum and blow out the candles (left, then right).

Record the feelings, comments, and ideas that you received during this exercise in your notebook.

BASIC OUTLINE OF THE RITE OF ALLIANCE (THE USE OF INVOCATION)

As previously indicated, the practice of invocation is a more powerful rite than the practice of evocation.

It is best to perform an invocation after you have completed the evocation described above. This means that you can accomplish the first cycle of evocation and then begin the more intense invocation practice. Using this progression (from evocation to invocation) will result in a more deeply grounded ritual, as well as ensuring better contact with the divinities. Since you have already completed the integration of the Arcanum into your psyche and you now wish to activate this power, it will not be necessary to employ all of the parts of the visualization practice in the invocation.

It is important to note that if you have already achieved this kind of integration with the Tarot because of prior personal work, you may want to start directly with the invocation of the archetypes of the Tarot.

General Conditions

Place: A quiet place set aside for ritual use.

Tides: A moment when you can be alone.

Direction: Face east if possible.

Bomos: A table (or any flat surface) may be used as the altar. The cloth used to cover the altar should be white.

Equipment: Two candlesticks, two candles made of beeswax or two white candles, matches or a lighter (the candles are placed at positions 1 and 2); your Tarot deck (placed in position 7); a reproduction of the Arcanum you will be working with, which may be significantly enlarged, propped up vertically between the candles and covered with a veil (placed in position 3). The veil should be of the corresponding Yetziratic color. (You may use a copy of the card found in the last section of the book; the Yetziratic colors are also indicated in that section.) If you cannot find a veil of the corresponding color, you may use a black veil. Place this book at posi-

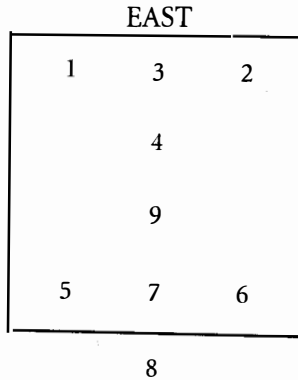
tion 5, as you will need to reference it during the ritual work. Put your notebook and pen in position 6, place the incense to stimulate your faculties in position 4, and set a chair or an armchair to face the table (position 8).

Clothing: Dress in comfortable clothing.

Ritual

Opening

Wearing comfortable clothes, stand in front of the properly prepared altar, with your chair behind you.



Remain in this position for a few moments, breathing quietly, with your eyes closed or slightly closed.

Open your eyes and light the candle on your right and then the candle on your left.

Relaxation

Be seated, and then complete the relaxation exercise.

Activation of the Arcanum

Once you are completely relaxed, open your eyes and unveil the Arcanum that is before you on the bomos. Not obligatory here, but you may activate the Arcanum as described previously.

The Evocation

This step is not obligatory, but may be adapted for personal use. Refer to the evocation step as described previously.

Integration

Close your eyes again, and just breathe deeply for a while without any visualization while you concentrate on the sensations of your physical body.

Imagine that your body is entirely surrounded with pure light in the Briatic color that corresponds to this divinity (see Part Four for the correspondence).

While holding this light in your mind, declaim the corresponding Song of Praise for this divinity (see Part Four for the correspondence).

With your right forefinger, draw the sacred signature above the magic square of the Tarot while simultaneously pronouncing the word printed on the Arcanum you have chosen.

Maintain this feeling and your perception of Briatic colored light surrounding you for a few moments, and then visualize the color changing to the Yetziratic color.

Holding this light in your mind, declaim the Orphic Hymn for this divinity (see Part Four for the hymn).

With your right forefinger, draw the sacred signature above the magic square of the Tarot while simultaneously pronouncing the word on the card you have chosen to work with.

Hold this light in your mind, and then change the color to the Asiatic color.

With your right forefinger, draw the sacred signature above the magic square of the Tarot while simultaneously pronouncing the word on the Arcanum you have chosen to work with.

Intensify this color for a while, remaining (mentally) in this luminous atmosphere, then stand up, move the chair out of the way, and complete the gesture of the divinity associated with the Arcanum (see Part Four for the gesture).

Release all visualizations, and return to your seat.

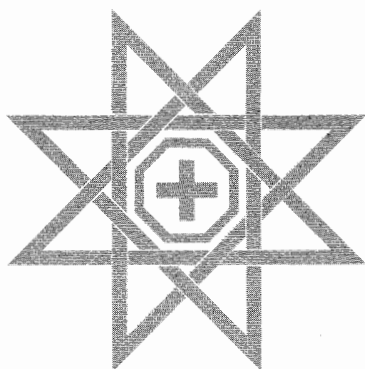
Observe your breathing, and resume your relaxation exercise.

After a comfortable interval, begin progressively and gently moving your fingers and toes while you return to a normal state of consciousness.

Closing

Veil the representation of the Arcanum, then extinguish the candles, beginning with the left candle.

Record your feelings, comments, and any ideas that you received during your practice of this exercise in your notebook.



DESCENT OF THE POWER OF MEZLA

As you can see, the invocation exercises will help you to connect with all the divinities of the Tarot. You might assume that these exercises would be adequate to integrate these powers in your psyche and thus to be harmonized with it. However, this is not the case. It is true that you have connected your psyche to the divine powers of each of the Arcanum as you ascended the Tree of Life; however, it is also necessary for you to attract the powerful flow of the energy Hebrew Qabalists call “the energy of Mezla” to your psyche. In the Qabalistic system, Mezla was the flash of lightning that gave birth to the material form you have today, and this energy continues to be a powerful channel you can use in your rituals. When this power is attracted to your psyche, it vitalizes you, protects you, and creates a real link for you with the highest divinities of the Tarot. At the end of the previous cycle of your practices, you must complete nine additional practices to accomplish this result. The sequence and the elements for these

nine rituals are indicated in the chart below. You must use the practices described just before performing the descent of Mezla.

Number of the practice	Path of the Hermetic Qabalistic Tree	DIVINE TAROT	Modern names and representations	Planets, astrological signs, elements	Magical squares
1st	13	Athena	Justice	Aries	Mars
2nd	5	Aether		Ether	Elemental
3rd	16	Hermes (2nd aspect)	The Wheel of Fortune	Cancer	Moon
4th	4	Eros	The Hermit	Fire	Elemental
5th	20	Ares (2nd aspect)	Strength	Scorpio	Mars
6th	21	Artemis	The Hanged Man	Sagittarius	Jupiter
7th	3	Ouranos	The Fool	Air	Elemental
8th	24	Poseidon	The Chariot	Pisces	Jupiter
9th	10	Zeus	The Hierophant	Jupiter	Jupiter

Once you have performed these two cycles at least once, you may use the Arcana freely, without repeating the entire sequence. You may have the occasion to deepen your relationship with one Arcanum at one session, and a different one at the next session. You are at liberty to work on your personal development of specific powers, or on your relationship with and understanding of any of the divinities. You are also now capable of using the Tarot to accomplish direct action at a distance in either group or individual rituals. Rituals designed for this purpose will be described more completely in the next chapter.

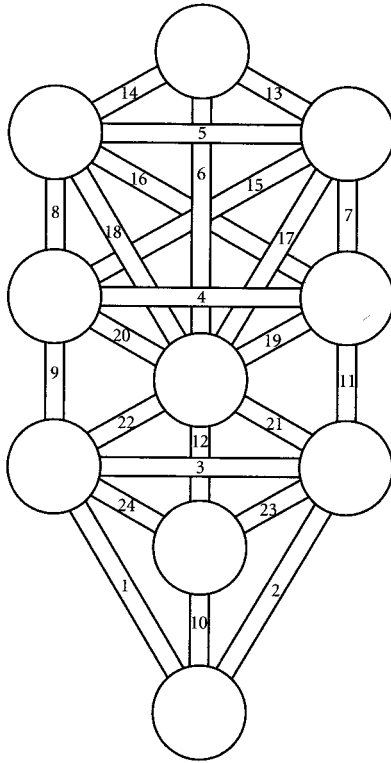
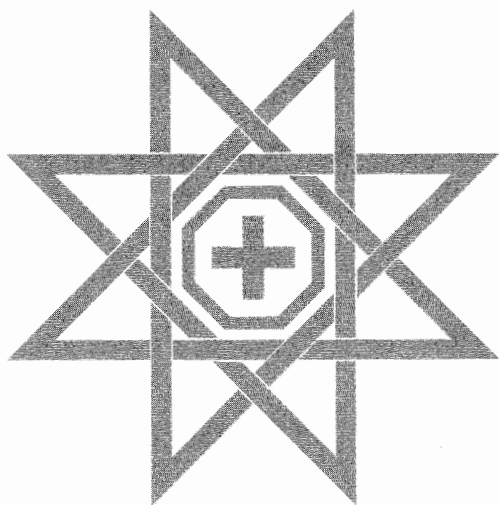
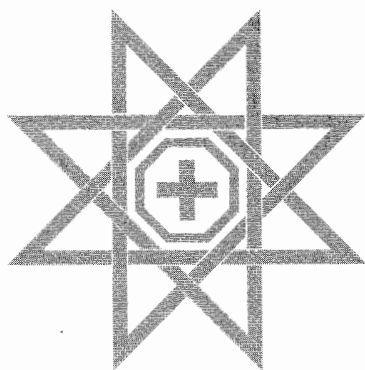


Figure 50: The Hermetic Tree of Life—Power of Mezla.



PART SIX
RITUALS
OF THE TAROT



PRINCIPLES OF THE RITUAL WORK

GOALS AND PRACTICAL APPLICATIONS

From the description thus far, you can easily imagine the **possibilities**; however, it is important to be precise. The practices of **the union and integration** of the divinities that I described in the **previous chapter** will enable you to enter the world of the Tarot, but **you can also use** its energies to harmonize your psyche. I have said only some words about the action of the Tarot on the physical level. This work of inner harmonization, which is accomplished under the influence and blessing of the divinities, begins on the invisible plane and then is extended throughout your entire being, beginning with the highest, most subtle levels, and ending with the densest, most material plane. So you can consider that this action has an indirect effect on the physical balance. So it's possible to imagine that the use of the Tarot can have a direct effect on the physical body. It will be the consequence of the action on the invisible plane.

But, as I explained, the cards have a real and direct power depending on the character of the divinity. It is for this reason that you can accept the existence of an action that can create real effect in the visible plane without the use of an intermediary.

Once you have finished this practice of individual harmonization, or even without performing it, you can use directly the Arcana of the Tarot as active, energetic support for a precise purpose. You can choose three different actions: (1) action on the psyche, (2) psychological action, and (3) physical action (which is outside the scope of this book). In these applications, the ritual work can be performed directly for us, or for someone present in the ritual or far away. You can also perform the ritual in a group (as I do in seminars) for someone in the group or for somebody who is not present physically.

Let us be a little more explicit with some examples. Let us imagine that you are in a period of your life in which you are trying to create personal projects. You are looking for new ideas and need to mobilize your creative imagination. Naturally, it is first necessary to make concretely all that is necessary. But then you can go further and use an inner level—energies that are working inside you without your control. For that, you will act on the deep planes of your unconscious. After analyzing the different charts, you will decide to use the Arcanum of Aphrodite, as she is the progenitor of new ideas.

I am going to use one of the practices explained below that use different practical elements you already know. You will determine the day during which you must start this practice and perform the ritual one time or the corresponding number of times. The contact with the egregore and the energy linked to this Arcanum is progressively going to act in your psyche and increase your creative potential, helping you to develop your desired projects. Much more, you will have the feeling that this action goes further than your personal sphere and begins to transform the outer elements. Circumstances, conditions, the milieu in which you live, all will begin to modify in a way that may surprise you. However, you should not think that the number of practices is a guarantee of success. Paradoxically, it is not the accumulation of ritu-

als that gives a better result, but a judicious concentration, even if it's necessary to accomplish the cycle again, as I will explain later.

CHOICE OF THE TAROT CARD FOR PSYCHOLOGICAL ACTION

The chart of correspondences provided earlier in the book will allow you to select a Trump according to a variety of objectives. One difficulty, though, is that in some cases different cards share similar goals. Some method is therefore needed to be able to select the best Trump for a given objective.

One easy solution would be to look for some obvious visual elements or symbols in the card, which would appear to be linked to the chosen psychological goals. But as I said before, such a simple approach is fraught with pitfalls, because the true symbolic links are in most cases neither obvious nor apparent. In reality, an understanding of these correspondences is not necessary for this work, as long as the correct method is being used. Nobody needs to become a scholarly expert in the theoretical and symbolic knowledge of the Tarot to be able to benefit from its powerful energies.

A few examples shall help me illustrate the required approach. Let us assume that you want to work on improving your memory. For this purpose and based on the table of correspondence, you could chose either the Major Arcanum Hermes (if the goal is to help you to develop your effective use of memory) or the Major Arcanum Selene (if the goal is to increase your memory).

- Memory (helps you to develop your effective use of memory)
—**Hermes**
- Memory (increases memory)—**Selene**

This case is simple enough, but there are also situations in which both the primary goal, as well as the secondary goal, are the same (or very close)—for example, as shown below for the development of strength.

- Strength (helps you when you need a quick boost in strength or energy)—**Zeus** (2nd aspect)
- Strength of will (to increase strength of will)—**Helios**

In such situations, the basic rule for selecting the proper Arcanum is to identify in the proper chart whether the main correspondence of the each Trump is with a sign, a planet, or an element. The planetary cards must be chosen when some rapid impact—concentrated but of limited duration—is needed. At the opposite, the sign cards provide for slower but also longer lasting effects, and are therefore to be chosen when, for instance, some deep transformation of the personality is sought. As for the three cards representing the elements, their action is of a more general nature, and they shall be used only as complement for a practice that follows one with a card corresponding to either a planet or a sign.

Using the example of strength above, you will notice that the Major Arcanum Helios corresponds to a planet (sun) while the Major Arcanum Zeus (2nd aspect) corresponds to a sign (Leo). If you need rapid help, then the Major Arcanum Helios is the one to choose. But if you are looking more for an overall, long-term improvement in your strength capacity, Major Arcanum Zeus (2nd aspect) will be a better choice.

In addition to this rule, you can also rely on divination to help you choose. Thus, when in doubt, you can pick up the few Trumps suggested by the correspondences tables, turn them over so that their faces are not visible any more, mix them, clear your mind, and select one. The card chosen shall be the most appropriate to your goal.

You will also notice that in some practices, in particular the Rituak of the Birthday, the first choice of the Trumps will be entirely founded on divination. The rationale in this special case is that the selection must be based on your overall inner state at a given point in time, a very complex matter that cannot be approached through the patchy choice provided by a chart of correspondences.

HOW TO CHOOSE THE DAY OF THE PRACTICE OR THE BEGINNING OF THE CYCLE

The table below presents the correspondence between the various days of the week and the major cards of the Tarot. The correspondences are straightforward, except in the case of the three cards corresponding to the elements, for which three different days are proposed. The rule in such cases is as follows. For example, if you were born on December 8, your sign is Sagittarius. Your day is Thursday. So if you want to work with the Major Arcanum Eros (Fire), the correct day will be Thursday. If the day of your astrological sign is one of the three proposed, you should select the first day in the list. For example, if your sign is Cancer and you want to work with Major Arcanum Gaia (Earth), you won't find your astrological day (Monday) in the list, and will therefore choose Friday—the first of the three days corresponding to Earth.

No. of the Paths	Planets, astrological signs, elements	DIVINE TAROT (Major Arcana)	Modern attributions	Days
1	Earth	Gaia		Friday Wednesday Saturday
2	Water	Pontos	The High Priestess	Monday Tuesday Thursday
3	Air	Ouranos	The Fool	Wednesday Friday Saturday
4	Fire	Eros	The Hermit	Tuesday Sunday Thursday
5	Ether	Aether		Sunday
6	Sun	Helios	The Sun	Sunday
7	Moon	Selene	The Moon	Monday
8	Mars	Ares	The Emperor	Tuesday
9	Mercury	Hermes	The Magician	Wednesday
10	Jupiter	Zeus	The Hierophant	Thursday

No. of the Paths	Planets, astrological signs, elements	DIVINE TAROT (Major Arcana)	Modern attributions	Days
11	Venus	Aphrodite	The Star	Friday
12	Saturn	Kronos	Death	Saturday
13	Aries	Athena	Justice	Tuesday
14	Taurus	Aphrodite (2nd aspect)	Judgement	Friday
15	Gemini	Apollo	The Lovers	Wednesday
16	Cancer	Hermes (2nd aspect)	The Wheel of Fortune	Monday
17	Leo	Zeus (2nd aspect)	The Tower	Sunday
18	Virgo	Demeter	The Empress	Wednesday
19	Libra	Hephaistos	The Devil	Friday
20	Scorpio	Ares (2nd aspect)	Strength	Tuesday
21	Sagittarius	Artemis	The Hanged Man	Thursday
22	Capricorn	Hestia	Temperance	Saturday
23	Aquarius	Hera	The World	Saturday
24	Pisces	Poseidon	The Chariot	Thursday

HOURS OF PRACTICE

While this is not as important as selecting the correct day, it is usually desirable to choose a proper time during the day to carry out the practice. The idea is that, as the various Tarot cards have associations with various hours during the day, selecting the right time can enhance the power of your practice and hence its intended action.

This being said, it is important to remember that you are working here on the archetypal levels of the Tarot, and it is not absolutely necessary to use a precise calculation. The traditional method of calculating the right time for magical practice is somewhat difficult for beginners, and in practice is necessary only in rare cases. The approach I present here is a simplified version of the classical method.

		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Day Hours	1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Night hours	1	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	3	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	4	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	5	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	6	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	7	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	8	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	10	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	11	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	12	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

In these correspondences transmitted over many centuries, you can observe that each hour is connected to one of the seven planets in traditional astrology. The same succession of correspondences between hours and planets is repeated again and again, in the order: Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars. The correspondence for each day uses the same regular symbolic system, with each day beginning with a different planet. The influence of the planet dominates the day in question.

It is interesting to note that the seven-day week was adopted by the Greeks, whose own planetary names used the names of the Greek Gods; Ares, Hermes, Zeus, Aphrodite, and Kronos. The system was then adopted by the Romans in the first century BCE. Like the Greeks, they named the five planets after their own Gods; Mars, Mercury, Jove (Jupiter), Venus, and Saturn. The days of the week in Latin were: *Dies Solis* (Sunday), *Dies Lunae* (Monday), *Dies Martis* (Tuesday), *Dies Mercurii* (Wednesday), *Dies Jovis* (Thursday), *Dies Veneris* (Friday), and *Dies Saturni* (Saturday). In the Germanic languages, roughly similar Germanic Gods were later substituted for the Roman ones, namely Tiu (Tiw) for Mars, Woden for Mercury, Thor for Jupiter, and Freya (Fria) for Venus. Only Saturn was retained from the Roman pantheon. But by introducing the Germanic Gods, however, the symbolic link with the planets was broken, since the Germanic languages did not name the planets after their Gods. The English words “Tuesday,” “Wednesday,” “Thursday,” and “Friday” have lost the original relationship with the planets Mars, Mercury, Jupiter, and Venus, something that did not happen with the Romance languages such as French, Italian, and Spanish. On the other hand, in English the word “Sunday” does have a link to the sun, while the association has been lost in French, Italian, and Spanish. You can understand how powerful this egregore can be and why these correspondences can be so valuable in your practices.

Several systems of correspondence exist of proposing different sequences for the planets. The one you are using here is the most widespread and certainly the oldest. It could appear somewhat arbitrary, and one may be forgiven for wondering whether it did come from serious metaphysics or mythological consideration. However, as with anything in life, “the proof is in the pudding,” experience will validate the data, and this framework is in fact remarkably coherent with the Tarot system. It follows exactly the order of the Sephiroth of the Tree of Life, in a downward sequence starting from Saturn (Binah) and going then to Jupiter, Mars, the Sun, Venus, Mercury, and the Moon.

One important point is that the first hour of the day begins at the exact time of sunrise for the place where you live. You should not

therefore use the official time, but will have to do some research in order to avoid making a mistake. The information can now be found easily on the Internet, going for instance to the weather-forecasting websites. Once the exact time of sunrise is known, you just need to add the number of corresponding hours to find your hour of practice.

Let us illustrate this with an example. Let us assume that you live in Los Angeles, and want to do a practice on August 1, 2010. Going to a website such as <http://www.sunrisesunset.com/usa/>, you will find that the exact time of sunrise at your place is 6:04 AM. Let us also assume that you want to work with the Major Arcanum Poseidon (Pisces). This Major Arcanum corresponds to Thursday, so you should look for the hours corresponding to Jupiter. Since this day is a Sunday, you have a choice between the 6th, the 13th, and the 20th hours, which start respectively just after noon, at 7:04 PM, and at 2:04 AM the following day (for the purpose of your work, this is still the same day, as the day starts symbolically at sunrise, not midnight). The best hour for the practice, the one when the energy is at the maximum, is the first suggested hour after sunrise. One last point worth mentioning is that the connection with the energies is established at the time when the work begins, and is maintained henceforth until it is closed. It would therefore not be a problem should a ritual require more than one hour to be carried out.

CHOICE OF THE NUMBERS OF PRACTICES

If you seek a specific, short action, I recommend that you carry out the ritual just once, during the correct day and hour as explained above. There are cases, though, when you will feel the need for a deeper action of the Tarot on your psyche, when you seek to obtain a more powerful effect on the etheric plane and, of course, on the physical body. In such a case, the ritual shall be practiced several times, but it is essential that the number of practices not be not chosen at random. Numbers have strong symbolic meanings, and underlie powerful energies. How many times a given practice is being carried out is therefore a major aspect of the work. The table on the next page gives

you the correct number of practices for each Major Arcanum, when the ritual is carried out more than once.

DIVINE TAROT (Major Arcana)	Modern attributions	Numbers of practices
Gaia		10
Pontos	The High Priestess	10
Ouranos	The Fool	10
Eros	The Hermit	10
Aether		10
Helios	The Sun	6
Selene	The Moon	9
Ares	The Emperor	5
Hermes	The Magician	8
Zeus	The Hierophant	4
Aphrodite	The Star	7
Kronos	Death	3
Athena	Justice	5
Aphrodite (2nd aspect)	Judgement	7
Apollo	The Lovers	8
Hermes (2nd aspect)	The Wheel of Fortune	9
Zeus (2nd aspect)	The Tower	6
Demeter	The Empress	8
Hephaistos	The Devil	7
Ares (2nd aspect)	Strength	5
Artemis	The Hanged Man	4
Hestia	Temperance	3
Hera	The World	3
Poseidon	The Chariot	4

The number of practices having been determined, the cycle will start with the first practice being accomplished on the specific day and hour of the Major Arcanum. Taking the example of Major Arca-

num Poseidon, the table above suggests four possibilities for the right time: you must carry out the ritual on a Thursday during either the 1st and 8th hour of the day, or the 3rd and 10th hour of the night.

The day after, Friday, you will work again with the hours of Jupiter, so your choice will be between the following hours: the 5th and 12th of the day and the 7th of the night.

The day after, Saturday, you will work again with the hours of Jupiter, so your choice will be between the following hours: the 2nd and 9th of the day and the 4th and 11th of the night.

The day after, Sunday, you will work again with the hours of Jupiter, so your choice will be between the following hours: the 6th of the day and the 1st and 8th of the night.

You can decide during those four days to carry out the practice at the time that best suits you, choosing between the four possible hours. So your choice for these practices can be as in the following example (you can, of course, choose different options for the second, third, and fourth days):

Example: Action of the Arcanum—Poseidon (Pisces)

Four practices

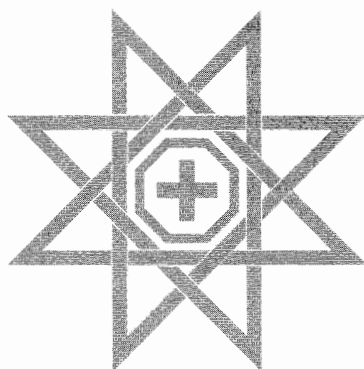
First day: Thursday—1st hour of the day

Second day: Friday—12th hour of the day

Third day: Saturday—9th hour of the day

Fourth day: Sunday—1st hour of the night

You can easily adapt this example to every situation you find.



PRACTICES ON YOURSELF THROUGH AN INDIVIDUAL RITUAL

FOR AN ACTION ON THE PSYCHOLOGICAL LEVEL

General Conditions

Place: A quiet place set aside for ritual use.

Tides: If possible, perform the ritual at the day and hour chosen as indicated above.

Direction: Face east.

Bomos: A table (or any flat surface) should be used as the altar. The cloth used to cover the altar should be in the Briatic color of the chosen Major Arcanum.

Lamps: Use candle lamps that have an enclosing glass container of the same color as the altar cloth. If the correct-colored lamps are not available, use candles made of beeswax. Choose the number of lamps to be used according to the table below. For ease of recollection, the number of lamps is the same as the number of the Major

Arcanum that you have selected. The lamps are placed around the magical square, which is represented by the sign \square on the table below. The lamps are lit in the order of the numbers given. The lamps are extinguished in the reverse order.

Once the lamps are lit, it is important that there are no other candle flames present in the ritual space. However, you may have an artificial light to provide sufficient light to read, but not so bright that you lose your concentration.

3	4	5	6
1 \square 3 2	1 2 \square 3 4	1 2 3 \square 4 5	1 4 5 \square 3 2 6
7	8	9	10
1 3 6 5 \square 4 7 2	6 1 3 4 \square 8 7 5 2	1 9 4 6 \square 7 3 2 5 8	1 10 2 9 3 \square 8 4 7 5 6

Tarot: Place the card you will be working with on the east side of the bomos (you may also work with a larger reproduction of this card), covered with a veil in the Briatic color, or (if you do not have anything else) you may use a black veil.

The Minor Arcana of the Divine Tarot (or your own Tarot deck) are divided into four groups: Earth, Water, Air, and Fire. The first card of each series is the top card. Arrange these four piles as Earth to the north, Water to the west, Air to the east, and Fire to the south.

Magical Square: Select (from the appendix) the magical square corresponding to the Major Arcanum you have chosen to work with. Place the magical square at the center of the candle grouping.

Signatures and sounds: Acquire the presigillum and deity name connected with the Major Arcanum from the appendix in advance, and have them with you for the ritual.

Incense: Incense is optional, and can be chosen according the correspondences in the appendix.

The Tree of Life: You will find a representation of the Tree of Life in the appendix. This representation is placed on top of the magical square.

Witness: You will need a square of white paper cut to 1 ½ inches by 1 ½ inches. You must sign your autograph on the back of the paper, using the Briatic color, or else black. If you are attempting to manifest something on the physical level, you must affix some of your hairs to the front of the paper with invisible tape. This witness will be placed upon the representation of the Tree of Life, with the signature being just above the path corresponding to the specific practice. (The witness is therefore placed upon the Tree of Life, itself placed upon the magical square). Please note that **there are** three items that lie one over the other: the magical square, the Tree of Life, and the witness.

Miscellaneous: You will need a pen that writes in black ink, your notebook, your book, matches, a tool to extinguish the candles, and a censer in which to burn paper. You will also need a chair or armchair set facing the altar. A small bell is optional, as are four small stools (to be placed on the east, west, and north side of the bomos and the last in the south side of the ritual space). Also, please read through the entire ritual first to familiarize yourself with the required actions and tools.

Clothing: Dress in comfortable clothes.

Ritual

Opening

Wear comfortable clothes. Stand in front of the properly prepared table, with your chair behind you.

Remain in this position for a few moments, breathing quietly, with your eyes closed or slightly closed.

Open your eyes and light the lamps in the sequence you chose in the table above.

Knock once on the table with the tips of the fingers of your right hand closed into a fist. This sharp rap will mark the beginning of the ritual work. You may choose to ring a small bell instead of rapping the table. (If you ring the bell, be sure that you ring it the specific number of times indicated to open the ceremony, in this instance, one ring).

Decaim: "May this work dedicated to [*your goal*] under the auspices of [*name of the Arcanum of the Tarot*] begin!"

Light the incense from the first flame of the lamp or candle (or put your incense on the charcoal you lighted before the beginning of the ritual). Raise the incense for a few seconds while visualizing an intense red light above you that drips droplets of fire all around you, bringing the power of Fire to your place of working. Then, with the incense, draw an invisible circle. You are the center of this circle: it includes your workspace, including the small table in front of you. You will draw this circle clockwise starting in the east, and returning to the starting point. Imagine at the same time a wall of light mist.

The Setting of the Wards (Protectors of the Four Directions)

Place the four sets of the Minor Arcana in the palm of your left hand, starting with Earth, then Water, Fire, and lastly Air. Be sure to place the sets at right angles to each other so that they form four distinct groups, not one mixed pile.

With your right hand, pick up the set of the Minor Arcana of Air and raise this set to face the east, with the front side of the card (the part with the picture on it) facing east. Maintain this position and declaim: "From the East, the place of the Morning Light, cometh the

rushing of the wind wherein the Spirits of Air do dwell. Children of the Realms of Elemental Air, be present and attend upon this ceremony and in your proper office participate in this Work of the Tarot I accomplish at this moment.”

Hold this position for a while, then relax and breathe deeply. While consciously concentrating on this elemental invocation, place the group of cards for the Air elementals on the floor, or on a stool to the east of the altar.

Turn right to face the south.

With your right hand, pick up the cards of the Minor Arcana of Fire and raise this set to face the south, with the front side of the cards facing south. Maintain this position and declaim: “From the South, the place of Flashing Flame, cometh the heart of the radiance wherein the Spirits of Fire do dwell. Children of the Realms of Elemental Fire, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot I accomplish at this moment.”

Hold this position for a while; relax, breathing deeply. Continue to be conscious of this invocation as you place the elemental cards for Fire on the floor, or on the stool at the south of the ritual space.

Turn right to face the west.

With your right hand, pick up the cards of the Minor Arcana of Water and raise this set to face the west, with the front side of the cards facing west. Maintain this position and declaim:

“From the West, the place of Twilight, cometh the sound of the moving waters wherein the Spirits of Water do dwell. Children of the Realms of Elemental Water, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot I accomplish at this moment.”

Hold this position for a while, then relax and breathe deeply. While consciously concentrating on this elemental invocation, place the group of cards for the Water elementals on the floor, or on the stool to the west of the altar.

Turn right to face the north.

With your right hand, pick up the cards of the Minor Arcana of Earth and raise this set to face the north, with the front side of the cards facing north. Maintain this position and declaim: "From the North, the place of Fertile Earth, cometh the strength of the mountain wherein the Spirits of Earth do dwell. Children of the Realms of Elemental Earth, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot I accomplish at this moment."

Hold this position for a while, then relax and breathe deeply. While consciously concentrating on this elemental invocation, place the group of cards for the Earth elementals on the floor, or on a stool to the north of the altar.

Turn to your right, facing the east.

Close your eyes, and stand in silence for a few seconds. Feel the presence, the aid, and the protection of the four elements.

Meditation

Sit down and begin the usual process of relaxation prior to meditation.

Evocation of the Major Arcanum

At the end of the period of relaxation, open your eyes and unveil the Major Arcanum that is positioned in front of you.

Relax more deeply, and look intently at this card of the Tarot. Open yourself to deeply experiencing the presence of this card. For a few minutes, close your eyes and recreate the representation of this card in your mind.

With your eyes completely closed or just slightly open, visualize that the Briatic color comes from the card, flowing to you like a river of light and filling up the ritual space. Your body is totally surrounded by and filled up with this beautiful light. Intensify the light.

Stand up. Keep visualizing the light surrounding you, as you recite the section in the Song of Praises that corresponds to this ritual working.

Resume your seated position and close your eyes again. Now visualize that the Tarot card is growing in size until the main figure is as large as you are, or larger. The figure is no longer merely a symbolic representation. You are mentally animating the main figure so that it is at the center of a live stage directly in front of you. You are on the threshold of this spiritual world. You are looking into a real, living theatre. The figure before you is in the space-time that you exist in, but it is on another level of reality from that which you are normally able to perceive.

The Dedication

You will need to have previously written a short text to the divinity, which must include your statement of intent. You will now speak this aloud or say it in your mind, in order to indicate the reason you have called upon this power. Declaim this dedication in a format identical to or equivalent to the following: “O Powerful Divinity [*name of the Major Arcanum*] who controls this world, I call to you and ask you to help me to [*state your precise intention*].”

The Integration

Imagine that the divinity now approaches you, entering into your personal aura. The divinity is establishing contact with you. For example, he (or she) can place hands on your forehead to physically touch you, or establish any other form of contact with you. You will spontaneously discover what happens as he (or she) interacts with you.

After a while, shift your focus back to the Briatic color surrounding you. Gradually change this color to the Yetziratic color.

As you continue to visualize this enveloping Yetziratic light in your mind, mentally thank this powerful divinity for his or her presence and help. Keep your eyes closed. Imagine that the divinity remains peacefully before you, gradually and progressively dissolving into the light.

Hold the Yetziratic light in your mind for a little longer, then gradually change the color in your visualization to the Assiatic color.

Hold the color of Assiah in your mind for a few seconds, then with your right forefinger draw the signature of the divinity above the

magical square of the Tarot. As you draw the signature, pronounce the corresponding sacred name.

Stand up, facing the altar, with your arms in front of you, palms up (toward the sky). Declaim: "May Beauty, Truth, and Righteousness be manifested in me, may order be established over chaos, may harmony express itself in me and in all the aspects of my life."

Cross your arms on your chest, right over left, by placing your left hand on the right side of your chest, with the tip of your forefinger on your right collarbone, and then place your right hand similarly, with the tip of your right forefinger on your left collarbone. Your arms should be crossed, with the center at approximately the center of your chest.

Intensify the color for a few moments. Then, while keeping this color in mind, visualize your aura permeated with this color, as you complete the gesture of the Arcanum.

Be seated once more. Relax, breathing deeply. Sit quietly. When you feel ready, stand up and begin the closing sequence.

Closing

Turn toward your left side, facing north. With your right hand, pick up the Tarot cards for the element of Earth. Raise this set of cards to the north, with the face of the cards to the north. Retain this position as you declaim: "Spirits of Earth, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

Place this set of cards in your left hand, with the face of the front card in contact with the palm of your hand.

Turn to your left, facing west. Pick up the Tarot cards for the element of Water. Raise this set of cards to the west, with the face of the cards to the west. Hold this position as you declaim: "Spirits of Water, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

Place this set of cards in your left hand, with the face of the front card in contact with the other cards that are already in the palm of your hand.

Turn to your left, facing south. Pick up the Tarot cards for the element of Fire. Raise this set of cards to the south, with the face of the cards to the south. Hold this position as you declaim: "Spirits of Fire, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

Place this set of cards in your left hand, with the face of the front card in contact with the other cards that are already in the palm of your hand.

Turn to your left, facing east. Pick up the Tarot cards for the element of Air. Raise this set of cards to the east, with the face of the cards to the east. Hold this position as you declaim: "Spirits of Air, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

Place this set of cards in your left hand, with the face of the front card in contact with the other cards that are already in the palm of your hand.

You may now place the cards in your palm on the altar in front of you.

Pick up the witness (which was placed on the Tree of Life) and burn it in the censer. You must light the paper from candle number 1.

Veil the representation of the Major Arcanum, then extinguish the candles in the reverse order in which they were lit, ending with the first candle.

Knock once to close, or ring the bell once (just as you opened the ritual).

Record your feelings, remarks, experiences, and thoughts about the ritual in your notebook (which must be reserved for this purpose).

FOR AN ACTION ON THE PHYSICAL LEVEL

General Conditions

You may add anointing oil to this ritual. You may use olive oil, or an oil to which a very light scent has been added. In this way you may add some essential oils to the ritual, as long as they conform to the associations given in the appendix. A witness must be made, conforming to the practice described previously.

Time of Practice: The time for this part of the ritual is the same as the previous directions indicated, except for the integration, which is described below.

The Integration

Imagine that the divine figure of the Tarot approaches you in the aura of white light that surrounds you. He or she is in front of you and makes a real contact with you on the vibratory level.

The divinity now brings his or her hands near you, around the area of the organ you are trying to heal. The divinity puts his or her hands very close to you, giving you all the curative energy necessary to heal you. This energy rebalances and cures the defective organ or organs.

Continue to hold this feeling and this image for as long as you want. When you feel ready, imagine that the color changes to the Yetziratic color.

Holding this light in your mind, thank the powerful divinity for his or her presence and assistance. Keep your eyes closed. Imagine that the divine figure remains peacefully in front of you for a while, then progressively fades from sight into the light.

Open your eyes and stand up.

Put some oil on your right thumb, then draw the Tarot signature (presigillum) in the air above the magical square while pronouncing the divine name at the same time. When this is finished, use the same finger to draw a cross above the organ for which you are performing the healing. The cross should have four equal branches. Trace it from

top to bottom and then side to side. Lastly draw the circle clockwise, beginning and ending at the top.

Hold the light in your mind for a while, then proceed in the same way, using the color associated with Assiah.

Hold this color in your consciousness for a while. If you feel the need, put some more oil on your thumb, then draw the presigillum above the magical square while pronouncing the divine name.

When you are finished, use your thumb to draw a small cross and circle on your body, just above the organ you are working on. The cross and circle will be drawn as described above.

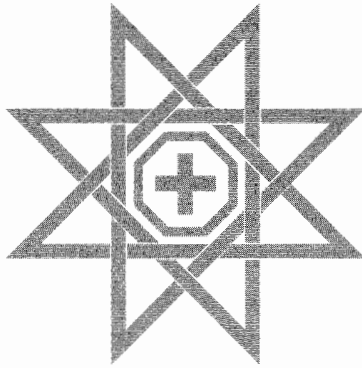
Clean your thumb.

Stand up facing the altar, with your arms in front of you, palms up (toward the sky). Declaim: "May Beauty, Truth, and Righteousness be manifested in me! May order be established over chaos! May harmony express itself in me and in all the aspects of my life!"

Cross your arms on your chest, right over left. Place your left hand on the right side of your chest, with the tip of your forefinger on your left collarbone. Hold your arms crossed, with the center at approximately the center of your chest.

Intensify the color for a few moments. Then, while keeping this color in mind, visualize your aura permeated with this color, as you complete the gesture of the Major Arcanum.

Be seated once more. Relax, breathing deeply. Sit quietly. When you feel ready, stand up and begin the closing sequence.



PRACTICES ON YOURSELF USING GROUP RITUAL

FOR AN ACTION ON THE PSYCHOLOGICAL LEVEL

This is a special kind of practice, which has been so far transmitted only through oral tradition. Yet, it is important to be familiar with it if one seeks to fully master the energy of the Tarot. As you shall see, the overall framework is similar to the individual practices. This is not surprising, as it relies on the same basic principles. But working in a group brings another dimension to the work, with new elements that widen the scope of potential actions.

It is important to realize that, in individual work, the reliance upon the inner energy of the practitioner is relatively limited. Such works as described above were essentially directed toward obtaining some action upon yourself, and to achieve this you were calling for some external form of energy—the energy of the Tarot—which the ritual allowed to manifest through the specific aspect of the energy being invoked. The “personal” energy brought by the practitioner is very small when compared to the Tarot energy being called, so its impact is usually marginal

at best. But when the energy of several practitioners is combined during group work, it becomes possible to use it in a meaningful manner, greatly increasing the power of the ritual for the action being sought after.

The rituals for group work that I describe below are directed at having an impact on just one specific individual. You can use them with friends who, like you, are interested in exploring the energies of the Tarot, provided at least one member of the group would have already completed in full the work of harmonization and integration described in the preceding chapter of this book. Of course, a group made up of several participants who have already completed this work shall usually achieve a more powerful action, as those individuals will be more able at mobilizing, invoking, channeling, and mastering the Tarot energies. But significant impact can still be achieved if just one person has completed the harmonization work. He or she will then act as an anchor point and guide for the group, providing a link between the energies of the group and of the Tarot.

Some explanations about how the energy connections are established during group work will be helpful here. Any group possesses a particular aura, which naturally establishes itself out of the combination of the various individual auras of its members. During the ritual work, the specific techniques, signatures, and words of power provide the key to efficiently contact through invocation the powerful energy of the Tarot. Yet, it remains essential to connect this powerful, contacted aura with the equally strong aura of the group. But if at least one participant has already established an inner connection with the Tarot energies, then this connection will become automatically activated, opening a viable channel between the group and the Tarot archetypes. The Tarot energies will then be able to flow and act upon the goal being sought. While one previously connected participant is enough to conduct the work, of course, the efficiency of the ritual can only be enhanced if several participants have already established this inner connection with the Tarot.

The practices shall be adapted according to the number of participants. There is no rule for the specific number of practitioners in a

group. It is essential, however, that there is a true harmony between the group members to allow for a balanced action, and to avoid tensions.

One of the participants must be designated to lead the ritual. I shall refer to this person henceforth as the “director of work.” Although not a prerequisite, it is advisable that he or she be chosen from among those who already completed the harmonization work, and preferably be the most experienced with it. The director of work’s role will be to guide the participants during the whole exercise, both on the visible and invisible planes. He or she must ensure harmony between the participants; that is, the vibratory and energetic energy of the group, and therefore of the space where the operation is being carried out. The director of work is therefore, in a certain way, the “weaver” of the various forces and energies being called forward. As such, the director of work has an important responsibility to ensure that the Tarot energy is being channeled in the proper direction, corresponding to the specific objective sought after. Ideally, the director of work should be somebody with experience in manipulating invisible energies, shaping and directing them as desired.

Ritual

The participants are gathered together in a circle, around the workspace. They wear comfortable clothes, sitting upright, with straight backs and their palms resting upon their thighs. They take a few moments to relax, breathing calmly, with eyes closed or half closed.

The participant who is designated to act as the director of work shall sit at the east of the workspace, facing the table with the candles and the Tarot cards.

When the director of work perceives that the group is sufficiently relaxed, he or she stands up and turns around to face the east. The director of work then lights the candles in the sequence indicated above. The director of work (or one of the participants that has been previously designated for that purpose) gives one battery (using fingers or a bell).

Then the director opens the work with this address: "May this work dedicated to [*name of beneficiary individual*] under the auspices of [*name of the Arcanum of the Tarot*] begin!"

The director of work lights the incense, using the candle that was lighted first. He or she raises the incense holder above for a few seconds, and in this position of offering says: "Let us all visualize an intense red light, coming down from above us like small drops of fire, covering the whole workspace, and bringing us its strength."

Carrying the incense holder, the director of work then moves around the workspace, drawing with the smoke a circle that encompasses all participants. The drawing of the circle shall start in the east and be completed at the same point. All participants shall visualize a wall made of light mist rising from the circle, which circumvents the workspace.

The person who is the intended beneficiary of the work shall be seated in the middle of the circle, facing the east. The director of work stands in front of the beneficiary, but with his or her back toward the beneficiary.

The Setting of the Wards (Protectors of the Four Directions)

All participants stand up, with the exception of the intended beneficiary who must remain seated. The director of work takes into the palm of his or her left hand the four piles of the Minor Arcana, face-up, crossing them over so as to avoid mixing them, using the following sequence: first pentacles, then cups, then wands, and finally swords on top.

The director of work then grasps with the right hand the pile of minor cards corresponding to the swords, taking it up with the king facing the east. In this position, the director of work says: "Unite your thoughts with mine, so that we thank the spirits of the four directions for their presence and assistance."

An instant of silence is observed.

The director of work continues, "From the East, the place of the Morning Light, cometh the rushing of the wind wherein the Spirits of Air do dwell. Children of the Realms of Elemental Air, be present and

attend upon this ceremony and in your proper office participate in this Work of the Tarot I accomplish at this moment.”

The director of work stays for a while in this position, breathing calmly, imbuing his or her consciousness with the call being made. All participants share mentally this inner call. Then the director of work lays the pile on the floor, or on a stool, at the east of the workspace.

The director of work then turns to his or her right side, facing the south. He or she takes the pile of wands, raising them with the king facing the south. In this position, the director of work says: “From the South, the place of Flashing Flame, cometh the heart of the radiance wherein the Spirits of Fire do dwell. Children of the Realms of Elemental Fire, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot I accomplish at this moment.”

The director of work stays for a while in this position, breathing calmly, imbuing his or her consciousness with the call being made. All participants share mentally this inner call. Then the director of work lays the pile on the floor, or on a stool, at the south of the workspace.

The director of work then turns to his or her right side, facing the west. He or she takes the pile of cups, raising them with the king facing the west. In this position, the director of work says: “From the West, the place of Twilight, cometh the sound of the moving waters wherein the Spirits of Water do dwell. Children of the Realms of Elemental Water, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot I accomplish at this moment.”

The director of work stays for a while in this position, breathing calmly, imbuing his or her consciousness with the call being made. All participants share mentally this inner call. Then the director of work lays the pile on the floor, or on a stool, at the west of the workspace.

The director of work then turns to his or her right side, facing the north. He or she takes the pile of pentacles, raising them with the king facing the north. In this position, the director of work says: “From the North, the place of Fertile Earth, cometh the strength of the mountain wherein the Spirits of Earth do dwell. Children of the Realms of

Elemental Earth, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot I accomplish at this moment.”

The director of work stays for a while in this position, breathing calmly, imbuing his or her consciousness with the call being made. All participants share mentally this inner call. Then the director of work lays the pile on the floor, or on a stool, at the west of the workspace.

The director of work then turns to the right, facing the east again.

All participants close their eyes in silence for a while, gradually gaining awareness of the presence, help, and protection of the four elements.

Relaxation

All participants sit down while they are being guided by the director of work through their usual relaxation routine (you may also use a recording to guide you).

Evocation of the Major Arcana

Once the relaxation routine is completed, the participants open their eyes, while the director of work removes the veil covering the Tarot Major Arcanum that is the object of the practice. He or she describes in detail the image on the Major Arcanum, while the participants concentrate on visualizing it. This exercise should last for at least a few minutes, to reinforce the visualization.

Then, if there are sufficient participants, they should hold hands with each other, forming a circle surrounding the intended beneficiary sitting at the center. The director of work also remains in the center, standing up and facing the west.

The director of work then proceeds with guiding the group into the successive visualization, and the pronunciation of words of power. “Visualize the Tarot Major Arcanum with which you are working. Imagine that it starts emitting a strong light, colored in [*state the British color*], radiating out of the Major Arcanum and filling the workspace around you. You are all surrounded and bathed in pure [*state*

the Briatic color] light. I will now proceed with the invocation of the celestial powers of the Tarot, intoning the hymns of praises.”

Facing the east, the director of work intones the corresponding hymn of praises, while all participants reinforce their visualization of the light.

The director of work continues, “While I now draw the signature of the celestial power I am calling forth, visualize with your mind’s eye that a spiral of light is coming out of the workspace, climbing to the sky, and creating a channel that will allow me to connect to the highest powers of the Tarot.”

Using his or her right index finger, the director of work then draws above the magical square and the Tree of Life, in a horizontal plane, the appropriate signature, while saying the corresponding word of power.

Remaining at the same location, the director of work turns around to face the west, and then says: “Visualize that particles of light are starting to circle around me and [*name of the intended beneficiary of the work*]. They associate together into a luminous vibratory form, which becomes gradually denser without allowing you to distinguish a particular shape. You only perceive an intense vibration, slightly pulsating and very vivid. It appears to be connected to the highest spiritual spheres. Join me mentally while I am addressing the celestial power now present in this place, while remaining silent. Powerful creature who governs the Major Arcanum of [*name of Major Arcanum*], I direct myself to thee in the name of all the participants gathered here, asking you to manifest at this moment your presence amongst us.”

Manifestation

After remaining silent for a few seconds, the director of work continues: “Concentrate now on the visualization of this aura of intense light. As it keeps becoming denser, it gradually takes the shape of the character on the image of the Major Arcanum.”

Then after some silence, the director of work continues: “Join me mentally as I direct myself to him [or her].”

The director of work now states the reason(s) for contacting this particular power. (It is highly recommended that the text of this address be prepared in advance and written down, reflecting the psychological intent assigned to the particular work.)

Addressing the Tarot character now present at a vibratory level, the director of work continues: "Powerful creature who governs the Major Arcanum of [*name of card*], I come to you in my name as well as the name of all the participants present here. By the power of the name [*state the Yetziratic name*] (*the director of work draws the signature with his or her right index finger in the direction of the vibratory entity, while speaking the word*), I ask you to fully manifest yourself to us now, and help us to [*state the specific intent of the work*] for the benefit of our friend [*name of beneficiary*], who is present here amongst us."

After remaining silent for a while, the director of works says: "Stand up now while continuing to form a chain with your hands" (if there were sufficient participants to be able to form a chain initially).

The director of work continues: "Now that this powerful creature is coming close to our friend and accomplishing what is necessary, let us visualize that the light surrounding us is slowly changing from [*state the Briatic color*] to a pure [*state the yetziratic color*]."

The group remains silent, for a little longer than the previous periods of silence.

The director of work then continues: "Let us now create the chain of the sun, to intensify the light present in this place, and accomplish the work."

(The director joins the chain from the east if there were not enough members to form a chain.) The participants must now change the position of their hands according to what follows. Each one positions the left hand over the right shoulder of the person standing at his or her left, and directs his or her right arm forward, palm open, in the direction of the center of the workspace where the intended beneficiary of the work is sitting.

The director of work then continues: "Let be manifested for our friend [*name of intended beneficiary*] the Beauty, Truth, and Right-

teousness. May order be established over chaos. May harmony express itself in him [or her] and in all the aspects of his [or her] life.”

After holding this position for a little while, the director of work says: “Let us undo now the chain of light, and cross our arms over our chest, the right arm over the left arm.”

The director of work then pronounces the word of power in Assiah while at the same time drawing the signature in a vertical plane facing the center of the circle, and then says: “Let us now visualize a light of [*state the color in Assiah*].”

Then after a while, the director of work says: “This is done!”

There is a moment of silence.

The director of work continues: “As the powerful creature present here with us is now gradually disappearing, let us all send mentally our most sincere thanks, for his [or her] presence and the work performed!”

After remaining silent for a few seconds, the director then says: “Let now your arm hang by your side, sit down, breathe calmly, and clear your mind, relaxing deeply.”

Then, after a moment, the director stands up to carry out the formal closing.

Closing

The director of work says: “Please, all stand up!”

Everybody stands up, including the intended beneficiary who had remained so far seated in the middle of the workspace. The beneficiary joins the circle in the west.

The director of work moves to the center of the workspace, facing the north. He or she takes the deck of minor cards corresponding to the pentacles. The director of work raises them in the direction of the north, in front of him or her, with the king facing the north. In that position, he or she says: “Join me mentally now while we are sending thanks to the spirits of the four directions, for their presence and their help.”

There is an observed moment of silence.

The director of work continues: "Spirits of Earth, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

The director of work places this set of cards in his or her left hand, with the face of the front card in contact with the palm of his or her hand.

The director of work turns to his or her left, facing west. He or she picks up the Tarot cards for the element of water, and raises this set of cards to the west, with the face of the cards to the west. Holding this position, the director of work declaims: "Spirits of Water, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

The director of work places this set of cards in his or her left hand, with the face of the front card in contact with the other cards that are already in his or her hand.

Turning to his or her left, facing south, the director of work picks up the Tarot cards for the element of Fire. Raising this set of cards to the south, with the face of the card to the south, he or she holds this position and declaims: "Spirits of Fire, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

The director of work places this set of cards in his or her left hand, with the face of the front card in contact with the other cards that are already in the palm of his or her hand.

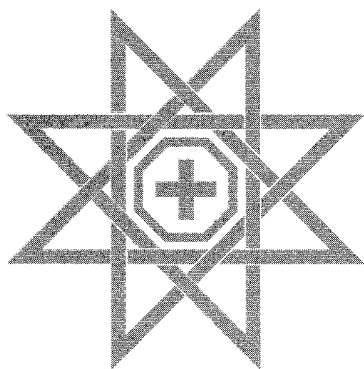
Turn to his or her left, facing east, the director of work picks up the Tarot cards for the element of Air. Raising this set of cards to the east, with the face of the card to the east, and holding this position, he or she declaims: "Spirits of Air, be there peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called."

The director of work places this set of cards in his or her left hand, with the face of the front card in contact with the other cards that are already in the palm of his or her hand.

He or she now places the cards in his or her palm on the altar in front of him or her.

The director of work grasps the witness that had been put over the representation of the Tree of Life, and burns it in the censer, after having first lit the paper with the first candle.

He or she then puts back the veil over the Major Arcanum, and snuffs the candles in reverse order of lighting.



THE RITUAL OF THE BIRTHDAY

On an occult level, your birthday is a very important time of year. Those who have some understanding and knowledge of astrological symbolism know that your birthday is the precise anniversary (exact day and hour) when the celestial influences that will affect you for the next year are determined. The influences connected to this special day and hour may be associated with the influences of your native astrological chart in order to constitute something like a birth chart for the coming year.

For example, if someone was born on May 20, 1971, at 6:30 AM and the current year is 2004, then his or her birthday would fall on May 20, 2004 at 6:30 AM. You would therefore calculate the astral configuration precisely for this current birthday, as it will determine the major influences for the next twelve-month cycle (until May 20, 2005). However, an interpretation of the influences of this date should include and integrate the natal (birth) chart, which would (in this instance) be the chart for May 20, 1971.

It is not my intention to develop and elaborate on the topic of interpreting astrological charts in this book. I wish to emphasize to the reader the importance of the hour and day of the natal chart in calculating the chart for the current birthday. Whatever special influences will affect you for the next twelve months will be sufficiently present in the accurately calculated birthday chart. Obviously, this opens the door for a wide array of advanced theurgic practices, which can be very powerful but are well beyond the scope of this book, so I will refrain from developing them here. Still, the work with the cards of the Tarot, and the energies they represent, provides you with a tool to act in this very special and privileged moment, so as to anchor within yourself, for the next twelve months, a better set of influences than the one dealt to you by the position of the planets at that time.

You can see that you are moving beyond simple astrological interpretations; you are preparing to work on weaving your own destiny. When it is used in this way, the Tarot, which is often used as a simple tool for divination, becomes a powerful tool for taking action and rebuilding your inner self. In this way, you become the creator of your own destiny, directing the influences that affect you in a positive and constructive way. Those who believe that each individual's karma must be lived (and often suffered) to the full extent may object to this. But in reality, it merely proposes to put to good work a tool that is already available to you anyway. There is nothing morally wrong in seeking to create in your life the best possible circumstances, so that you can become the expression of who you truly are.

The Ritual of the Birthday uses the entire Tarot deck. However, I recommend that you lay out the Major Arcana as indicated in the three tables below.

There is a specific way of placing the cards around the circle. Notice that two possibilities exist (regarding the placement of cards). In the first case, you know your ascendant, and in the second case, you do not know it.

Your ascendant is the sign of the zodiac that was on the horizon at the moment of your birth. Count around the circle beginning at this zodiacal sign, placing the Major Arcanum or card for the divin-

ity associated with the zodiacal sign in the east and following the cycle as indicated below. So, for example, if your ascendant is Cancer, the order of placement of the Major Arcana would be: (divinities// Trumps corresponding to the signs and planets) Hermes 2nd aspect (Cancer)—Zeus 2nd aspect (Leo)—Demeter (Virgo)—Hephaestus (Libra)—Ares 2nd aspect (Scorpio)—Artemis (Sagittarius)—Hestia (Capricorn)—Hera (Aquarius)—Poseidon (Pisces)—Athena (Aries)—Aphrodite 2nd aspect (Taurus)—Apollo (Gemini)—Kronos (Saturn)—Zeus (Jupiter)—Ares (Mars)—Helios (Sun)—Aphrodite (Venus)—Hermes (Mercury)—Selene (Moon).

Aether—Eros—Ouranos—Pontos—Gaia—Group of the minor cards of the Air element (descending order)—Group of the minor cards of the Fire element (descending order)—Group of the minor cards of the Water element (descending order)—Group of the minor cards of the Earth element (descending order).

Important: If you are using the modern attributions of the Tarot, you must use the correspondences given in the chart at the end of the Part One.

In the second case, when you don't know your ascendant, you must begin at the first sign of the zodiac (Aries), put it in the east, and follow the cycle according to the numbers of the Arcana indicated below. The first visible Arcanum on the top of your classification will be Athena (Aries)—Aphrodite 2nd aspect (Taurus)—Apollo (Gemini)—Hermes 2nd aspect (Cancer)—Zeus 2nd aspect (Leo)—Demeter (Virgo)—Hephaestus (Libra)—Ares 2nd aspect (Scorpio)—Artemis (Sagittarius)—Hestia (Capricorn)—Hera (Aquarius)—Poseidon (Pisces)—Kronos (Saturn)—Zeus (Jupiter)—Ares (Mars)—Helios (Sun)—Aphrodite (Venus)—Hermes (Mercury)—Selene (Moon)—Aether—Eros—Ouranos—Pontos—Gaia—Group of the minor cards of the Air element (descending order)—Group of the minor cards of the Fire element (descending order)—Group of the minor cards of the Water element (descending order)—Group of the minor cards of the Earth element (descending order).

Important: If you are using the modern attributions of the Tarot, you must use the correspondences given in the chart at the end of Part One.

The correspondences are summarized in the charts below.

OUTER CIRCLE—ZODIACAL CIRCLE						
<i>Signs</i>	<i>Aries</i>	<i>Taurus</i>	<i>Gemini</i>	<i>Cancer</i>	<i>Leo</i>	<i>Virgo</i>
Divine Arcana	Athena	Aphrodite (2nd aspect)	Apollo	Hermes (2nd aspect)	Zeus (2nd aspect)	Demeter
Modern attributions	Justice	Judgement	The Lovers	The Wheel of Fortune	The Tower	The Empress
<i>Signs</i>	<i>Libra</i>	<i>Scorpio</i>	<i>Sagittarius</i>	<i>Capricorn</i>	<i>Aquarius</i>	<i>Pisces</i>
Divine Arcana	Hephaestus	Ares (2nd aspect)	Artemis	Hestia	Hera	Poseidon
Modern attributions	The Devil	Strength	The Hanged Man	Temperance	The World	The Chariot

INTERMEDIATE CIRCLE—CIRCLE OF THE PLANETS							
<i>Planets</i>	<i>Saturn</i>	<i>Jupiter</i>	<i>Mars</i>	<i>Sun</i>	<i>Venus</i>	<i>Mercury</i>	<i>Moon</i>
Divine Arcana	Kronos	Zeus	Ares	Helios	Aphrodite	Hermes	Selene
Modern attributions	Death	The Hierophant	The Emperor	The Sun	The Star	The Magician	The Moon

INNER CIRCLE—ELEMENTAL CROSS					
<i>Elements</i>	<i>Ether</i>	<i>Air</i>	<i>Fire</i>	<i>Water</i>	<i>Earth</i>
Divine Arcana	Aether	Ouranos	Eros	Pontos	Gaia
Modern Attributions		The Fool	The Hermit	The High Priestess	
Minor Arcana		Group of Air	Group of Fire	Group of Water	Group of Earth
Modern Attributions		The Swords	The Wands	The Cups	The Pentacles

As I explained above, the Ritual of the Birthday consists of a recreation (in the microcosm) of the order of the macrocosm. The esoteric traditions affirm that a real correspondence exists between the macrocosm and the microcosm, between the universe, the cosmos, and the human body, in all its aspects. There is a constant interaction among these forces, a constant exchange of energy at the vibratory level. It is in this way that the symbolic and divine powers represented by the constellations and the stars are able to influence your psyche and your body. There is a real reciprocity that exists between you and these forces. The Ritual of the Birthday works to manifest the macrocosmic energies present on your birthday inside of you on a physical and energetic level; this allows you to bring yourself into a state of harmonious balance, in order to generate a new cycle (for the coming year) of personal realization.

The traditional representation used here is based on the Hermeticist representation of the universe. The Tarot offers you a nearly infinite combination of operative cards, which you may use to invoke these archetypal powers.

The basic structure reproduces the zodiacal wheel, the seven planets, and the four elements. You will envision yourself at the center of this diagram, acting both as the cosmic forces that give the creative energies and as the recipient of those forces.

Everything used for this ceremony is part of an efficient design; each piece has a purpose and works harmoniously with the whole.

General Conditions

Place: Set aside a quiet place to perform the ritual.

Tides: Ideally, it would be best to perform the ritual at the day and hour of your birthday. It may not be possible for you to be free at the precise moment that is ideally suited to this practice. However, you may adapt the ritual to your circumstances by applying the esoteric principles of “rooting” and “magic bonds.” In this case, you will have to create a natural witness. Directions for creating a witness are given below.

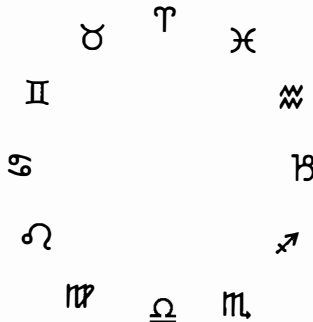
Direction: Face east.

Ritual Space: You will need an open space approximately seven feet by seven feet. A circle therein will be delimited by a white cord, which (when joined) will form a closed circle. During the ritual, you must be at the center of this circle.

The Three Circles

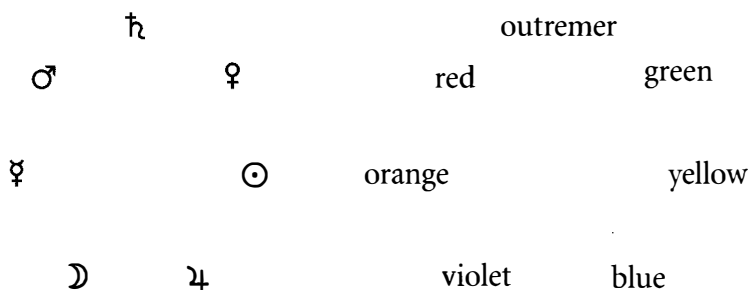
Zodiacal Circle

This circle is the most external. The numbers correspond to the numbers of the cards. In the text above, the organization of these cards has been previously explained.



Planetary Circle

(This is the intermediate circle, which is next to the seven colored lamps.)



Circle of the Elements

This is the innermost circle.



Lights: Use seven lamps that are the same color as the tablecloth or designated lamps. If colored lamps are not available, use seven candles in beeswax. The color of the lamps must be violet, orange, green, yellow, red, blue, and ultramarine. They are organized around the place according to the representation above. The lighting of the lamps or candles will be accomplished in the same sequence as the numbers dictate in that part of the ritual. You must extinguish the lamps in the reverse order.

As explained previously, when these lights are lit, do not have any other lit candles in the ritual space. The number of lit flames is important. You may use also an artificial light, as long as it does not affect your concentration.

The Tarot: You will use the entire deck of the Divine Tarot (or your own Tarot deck) for this ritual, set up as described. You may place the zodiacal, planetary, and elemental cards at right angles to each other, so that they are easier to find when you need them. Place the Tarot deck on a purple fabric in the center of the circle, face down.

Signatures and sounds: Signatures and divine names are provided in the text below.

Incense: You may choose the incense you prefer.

Witness: You will need a square of white paper cut to 1½ inches by 1½ inches and a white envelope. On your birthday, at the day and hour of your birth, retire to the quiet place. Allow time for preparation if were unable to prepare previously. Prior to, or just before the hour of your birth, set up the room for the ritual. Lastly, autograph the back of the witness paper, using the Briatic color, or black. On the front of the witness (the white paper), rub a bit of saliva or other bodily fluid. Affix some of your hair to the front of the witness as well, with invisible tape. Immediately place the witness in the white envelope. Be sure that the body fluid and hair are affixed to the side opposite your signature. If you prepare the witness in advance, you must keep it with you until you are ready to perform the Ritual of the Birthday. In any event, do not prepare the witness more than two days before your ritual.

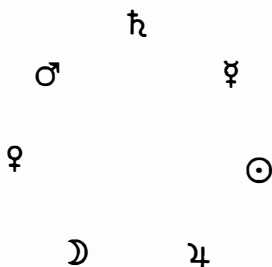
Miscellaneous: You will need a black ink pen, your notebook, your book, matches, and a tool to extinguish the candles. You will also need a chair or armchair, set facing the altar.

Clothing: Dress in comfortable clothes.

RITUAL

Opening

Place the cord on the floor in a circle. Place the seven lamps (or candles) in the positions indicated in the diagram below, reserving a space between the lamps and the cord where you will put the Tarot cards corresponding to the astrological signs when told to do so.



Next, place the Tarot cards (still wrapped in the purple fabric) at the center. Spread out the fabric. The deck should be face down at the center. Optionally, place the incense on the purple cloth to the right of the Tarot. Place the cup of wine to the left of the deck. Place the witness (white paper in the envelope) on the purple cloth, underneath the Tarot deck.

You must have everything you need right beside you, inside the circle, because you may not leave the circle once you have closed the circle and started the ritual. You may leave once the ritual is complete and you have performed the closing.

Stand erect in comfortable clothes inside the circle, facing east; allow your arms to hang naturally, on either side of your body. Remain in this position a while, breathing quietly, with your eyes closed or slightly open.

If you are using incense, put the incense in the censer and light it. Lift the incense to the heavens for a few moments while you **think** about its protective and purifying capacities. Using the incense, draw a circle above the cord while visualizing a wall of mist rising from the floor and extending up higher than the ceiling of your room. This wall of mist delineates your place of working. When the circle is closed, place the incense to the right of the Tarot deck as before.

Light the candles.

The Circle of the Zodiac

Pick up the Tarot deck with your right hand, and place it in the palm of your left hand, with the face card visible and facing you. Face east. If you know your ascendant, begin the next step at the sign of your ascendant (see the previous explanation). If you don't know your ascendant, start as indicated below, with the first sign of the zodiac.

Take the twelve cards that represent the zodiac and place them at the positions indicated, around the circle clockwise. Before you place each card, lift it, pronounce the corresponding part of the Song of Praise first, and then place it at the appropriate position in the circle. Remember to begin with your ascendant if you know it, or begin

with Aries if you do not. Continue counterclockwise until the circle is complete (closed).

Continue facing east. Place the card of Athena on the floor, with the upper edge of the card very close to the cord. Stand up and declaim from the Song of Praises corresponding to Aries:

“Thine is the Sign of the End, Being fulfilled Sum of existences:
Thine is the ultimate Door opened on Night’s unuttered mystery:
Thine, the first hesitant step into the dark of those but latterly
Born to the Labyrinth!”

Turn a little to your left and put the card of Aphrodite 2nd aspect in the same position on the floor. Stand up and declaim from the Song of Praises corresponding to Taurus:

“Votary steadfast as stone, ardent as flame, stanchion of unity,
Kin to that spirit divine fixed in the sun, self-spending, bountiful
Life of the fosterling worlds! So standest thou, pontifex-sacrifice,
Changeless fidelity!”

Do the same for the other signs.

3rd—Gemini (Apollo)

“Zephyr, or Boreas wild: which is thy breath, what is thy purposing?
Storm-flash or clear morning-rise, under what guise hail we thy countenance?

Twain are the serpents of power, twain the august Thummim of prophecy: Twofold thy praises be!”

4th—Cancer (Hermes 2nd aspect)

“Chaos is close at our gates: sure be the wall, strong be the citadel!
Now by adversity’s fire wrought to endure, be thou our champion:
Be thou our shield of defence till, at the last,
Tumult shall comprehend Harmony manifest!”

5th—Leo (Zeus 2nd aspect)

“Twelve are the boundary-signs framing the bright dragon celestial,
Theli or Ouroboros, cycling the world, serpentine, leonine:
Thee whom the Thunderer strove vainly to move, might’ one, shining
one:
Thine be all reverence!”

6th—Virgo (Demeter)

“Youth everlasting art thou, timeless as light going forth silently,
Prince of the ripening grain, hand that creates, changes and fecun-
dates,
Touching the stars that they blaze, touching the vast whorls of the
nebulae,
Siring forth galaxies!”

7th—Libra (Hephaestus)

“Lash of the Winds be thou named, waking the storm, stirring the
hurricane,
Flailing the forests, the plains, stripping the dead leafage of yesteryear,
Sweeping the summer’s decay! Dance and exult, beauty invisible, Ter-
rible innocence!”

8th—Scorpio (Ares 2nd aspect)

“Nearest the heart of the seas watches the Fish, shimmering, nacreous,
Moving with pulse of the tides, gliding far down under their turbu-
lence,
Crossing the fathomless caves, threading the lost hulls of the argosies
Shadow inscrutable!”

9th—Sagittarius (Artemis)

“Stone of the Patriarch’s dream, pillow austere couching the wanderer
While between heaven and earth glorious Shapes came and went
ceaselessly:
Hail to thee, Gate of the Worlds, column unhewn set for memorial
Pointing the Arrow-road!”

10th—Capricorn (Hestia)

“Out of the wellspring of forms filling the wide spheres with its fash-
ionings
Myriad images rise, wild or serene, fleshy, ethereal:
Hail, thou Eye that hast seen all things that are,
Knowledge to gaze on them
Blessing their goodness!”

11th—Aquarius (Hera)

“Tzaphkiel, Bright one beyond veils of the night! Envoy and countenance

Thou of the Mother, all hail! Thine is that far fortress of radiance
Lighting the drouth of our way: fountain of hope, water celestial
Deathless our thirst for it!”

12th—Pisces (Poseidon)

“Quietly under the Moon vanishes Day’s vaunted automony:
Softly the voices of Night sound at our gates, stir from oblivion
Calling for sacrifice! Lo, children are we all of one parentage:
Go we with thanksgiving!”

Turn and face to the east, and breathe deeply for a while. Try to keep your mind empty.

The Circle of the Planets

Now put in front of the lamps (or candles), the seven major Arcanum connected to the planets according to the indications below.

	♄		7	
♂		♀	5	2
♀		☉	3	4
♃	♂		1	6

Do the same as for the signs of the zodiac. Each time you place an Arcanum on the floor, stand up and declaim the corresponding Song of Praises.

1st° Moon (Selene)

“Grace of the glimmering night, beautiful pale camel thou journeyest
Comely with bridle of pearl, cloth of most fair, silver caparisoned:
Tracing the trackless abodes, knowing all times, knowing the numberless

Seeds of the firmament!”

2nd—Mercurius (Hermes)

“Bearing thy truth in thy heart, opal-fine sealed deep and inviolate,
Over the seven-hued bridge pass to the worlds, share in their variance.
Hail to the voice of thy power, speaking all tongues, many in purposes,
One in divinity!”

3rd—Venus (Aphrodite)

“Doorway of vision fulfilled, bringer of dreams forth to adventuring,
Sacred to thee are the red portals of dawn, sacred the emerald gates of
the jubilant spring,
Mother of deeds manifest, multiform
Mother of destiny!”

4th—Sun (Helios)

“Rise in thy splendour, O King!
Glorious brow, gaze on thy governance
Gladdening all who behold! Soaring as song, rule and illuminate:
Crysoleth gleaming thy crown, rise and inspire, Lion-gold, Falcon-
flight, Joyous, ambrosial!”

5th—Mars (Ares)

“Play of the Breath and the Word, Life and the Law, **counterchange**
intricate Weaving the ground of our days:
This is our strength, this is our jeopardy.
Sprit oracular, tell: knowledge and love, will they keep unity or,
opposed, shatter us?”

6th—Jupiter (Zeus)

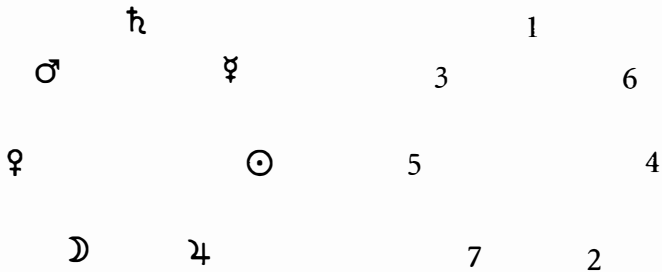
“Cup that receives and bestows, generous palm garnering, scattering,
Thine are the bountiful rains, thine is the fount purpled and perilous:
Thine is dominion to cast down to the pit, thine to give sanctuary
Yea, to give liberty!”

7th—Saturn (Kronos)

“Thine is the Sign of the End, Being fulfilled Sum of existences:
Thine is the ultimate Door opened on Night’s unuttered mystery:

Thine, the first hesitant step into the dark of those but latterly Born to the Labyrinth!”

Put the Tarot deck on the violet cloth and light the lamps (or candles), beginning with the number 1 and following the sequence of the numbers below.



The Circle of the Four Elements

Start by facing to east, keeping the other Arcanum in the palm of your left hand.

Put the Arcanum Aether near the center on the floor. Breathe deeply.

Put the set of the cards corresponding to the Air (with the Arcanum Ouranos at the top) on the floor facing east.

Decaim: “From the East, the place of the Morning Light, cometh the rushing of the wind wherein the Spirits of Air do dwell. Children of the Realms of Elemental Air, be present and attend upon this ceremony and in your proper office participate in this birthday’s work.”

Turn to your right to face south. Put the set of the cards corresponding to Fire (with the Arcanum Eros at the top) on the floor facing south.

Decaim: “From the South, the place of Flashing Flame, cometh the heart of the radiance wherein the Spirits of Fire do dwell. Children of the Realms of Elemental Fire, be present and attend upon this ceremony, and in your proper office participate in this birthday’s work.”

Turn to your right to face west. Put the set of the cards corresponding to Water (with the Arcanum Pontos at the top) on the floor facing west.

Decaim: "From the West, the place of Twilight, cometh the sound of the moving waters wherein the Spirits of Water do dwell. Children of the Realms of Elemental Water, be present and attend upon this ceremony, and in your proper office participate in this birthday's work."

Turn to your right again to face north. Put the set of the cards corresponding to Earth (with the Arcanum Gaia at the top) on the floor so they are also facing north.

Decaim: "From the North, the place of Fertile Earth, cometh the strength of the mountain wherein the Spirits of Earth do dwell. Children of the Realms of Elemental Earth, be present and attend upon this ceremony, and in your proper office participate in this birthday's work."

Now turn to your right to face east once again. Close your eyes in silence for a while and relax without any thoughts on your mind.

Make with your body the symbol of the pentagram (the five-pointed star). Head held high, raise your arms to the horizontal level on either side of your body. Spread your feet apart so that your legs are open; the width between your feet should be equivalent to the width of your shoulders.

Breathe quietly and deeply without anything on your mind.

Visualize a bright yellow-golden sphere and solidfy it above your head. A light of the same color descends onto your scalp and enters inside you like a waterfall. The effect is very dynamic for your entire body.

Progressively, the light fills the entire space.

Decaim: "You divine powers who are present in this place on the day of my birthday, I ask you to harmonize your influences to begin a new cycle of success, joy, and happiness! May your actions help me to accomplish what I aspire to realize! May Beauty, Truth, and Righteousness be manifested in me! May order be established over chaos! May harmony express itself in me and in all the aspects of my life!"

Keep this stance for a while, and then cross your arms on your chest, the left over the right. Move your feet so they are beside one another.

Breathe deeply and peacefully.

Release the position of your arms.

Take the witness of white paper and light it on the deep blue lamp to the east, which is at the top of the star. While doing this, declaim: "By the power of the fire, may this ritual work of today be engraved in the invisible plane!" Place the burning witness in the censer to allow it to finish burning.

Take the cup, raise it toward the sky, and declaim: "May the divinities of the Tarot and the cosmos receive my gratitude for this ritual work of the birthday!"

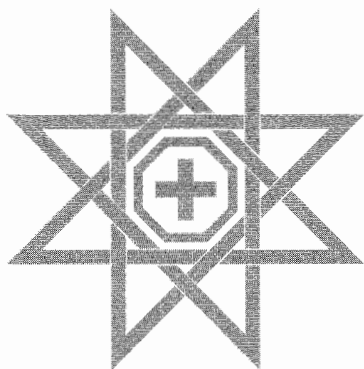
Drink the wine and put back the cup in its place.

Now declaim: "You, all Powers present in this place, receive my gratitude for your presence and your action!"

Pick up all the cards in the opposite sequence in which they were laid out. Don't cross the different sets. Just put them one on the other and, when finished, replace the complete Tarot deck on the purple cloth in the center.

With the palm of your right hand toward the floor, go around the circle counterclockwise and visualize the disappearance of the wall of mist, as if you are acting to open a curtain.

Now you can put away all the tools you used in the ritual.



OCCASIONAL COMPLETE BALANCING

The Tree of Life can be interpreted as a map, which allows you to understand your states of consciousness and physical organs. As you study the Tree of Life's symbolic design, you must keep in mind that its most important feature is the correspondence among the traditional planets, astrological signs, and divinities. The divine powers have always been connected with specific elements, which Hermetic Qabalists later organized into correspondences between certain symbols and these original attributions. Because of your work, you are able to use this Qabalistic structure to balance your consciousness and physiology from a broader perspective. You will be using the power of the Arcana to accomplish this process in a powerful and original way. Before you begin, it is necessary to distinguish between the complete reharmonization as described in the previous chapter and this rebalancing practice. The purpose of the complete reharmonization is to act on the deepest levels of the psyche in very specific ways. On the other hand, this occasional systemic rebalancing, your goal is more

immediate, and you will use shorter cycles to accomplish this end. This work assumes that the prior exercises have been completed. Of course, you can use this exercise without having finished all the prior cycles. However, this ritual will have more impact and will produce results more rapidly if the precondition of the inner reharmonization has been met.

As you will see below, it is helpful to perform this ritual at the new moon (the time when the moon is invisible; at the beginning of the moon's cycle). When the moon is waxing, ritual actions connected to the energetic bodies that surround you are more efficient and the rituals are able to more deeply affect the invisible bodies. If you want to use this kind of practice in rhythm with the cycles of the moon, it is good to use it at the same part of the moon's cycle every month.

In order to perform this ritual, you will need the reproduction of the Tree of Life, which you will find in the appendix under the Major Arcana. You can copy this representation and enlarge it to 11 inches x 17 inches. The diagram of the Tree of Life you will find below in the text of this exercise is intended to help you understand what actions to perform.

GENERAL CONDITIONS

Place: A quiet place set aside for ritual use.

Tides: If possible, the day of the new moon.

Direction: Face east.

Bomos: A table (or any flat surface) may be used as the altar. The cloth used to cover the bomos should be black.

Equipment: Three candlesticks and three candles made of beeswax, or plain white candles (in positions 1, 2, and 3) or three colored lamps (position 1, black; position 2, white; position 3, red). The three candles are placed at the eastern side of the altar and at the top of each pillar of the Tree of Life. The order of lighting the candles must be first the central candle, then second the right candle, and then third the left candle. When you extinguish these candles, you must do this in reverse order: left, right, central.

The magic square (position 4) is placed at the center of the altar, and the representation of the Tree of Life (position 5) is set above the magic square.

You will need the complete set of the Aurum Solis Major Arcana (or the Major Arcana from your own Tarot deck) already prepared and set on the lower sphere of the Tree of Life. The images of the divinities should not be visible (the cards are placed facedown).

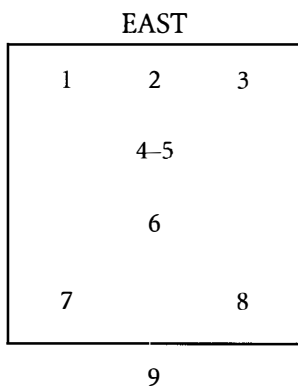
The incense (position 7) is optional.

This book will be in position 8. You will also need your ritual notebook during the ritual work, as well as a pen.

A chair (9) or armchair will be facing the table in this position.

Remember to choose the right signatures and sacred names for use in the ritual, according to your purpose. You must also have the necessary implements to light and extinguish the candles.

Clothing: Dress in comfortable clothing.



RITUAL

Opening

Wear comfortable clothes. Stand in front of the properly prepared table, with your chair behind you.

Remain in this position for a few moments, breathing quietly, with your eyes closed or just slightly open.

Open your eyes completely and light the lamps in the sequence indicated above.

Knock once on the table with the knuckles of the fingers of your right hand, which is closed in a fist. This sharp rap will mark the beginning of the ritual work.

Decaim: "May this ritual work of rebalancing under the auspices of the Powers of the Tarot begin!"

If you are using incense, light it from the first flame of the lamp or candle and place the lit incense in the censer.) Raise the first candle (or censer) for a few seconds while visualizing an intense red light above you, which drips droplets of fire all around you, bringing the power of Fire to your place of working.

Using the first candle (or censer), draw an invisible circle around your workspace. You are the center of this circle; it includes your entire workspace, including your bomos. Draw this circle clockwise starting in the east, and continue until you return to your starting point. As you draw the circle, visualize that a wall of light mist forms around your workspace.

The Setting of the Wards (Protectors of the Four Directions)

Facing east, declaim: "From the East, the place of the Morning Light, cometh the rushing of the wind wherein the Spirits of Air do dwell. Children of the Realms of Elemental Air, be present and attend upon this ceremony and in your proper office participate in this Work of the Tarot that I accomplish at this moment."

Hold this position for a while. Then relax and breathe deeply, feeling the power of this invocation.

Turn to your right to face the south.

Facing south, declaim: "From the South, the place of Flashing Flame, cometh the heart of the radiance wherein the Spirits of Fire do dwell. Children of the Realms of Elemental Fire, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot that I accomplish at this moment."

Hold this position for a while, then relax and breathe deeply, feeling the power of this invocation.

Turn to your right to face the west.

Facing west, now declaim: "From the West, the place of Twilight, cometh the sound of the moving waters wherein the Spirits of Water do dwell. Children of the Realms of Elemental Water, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot that I accomplish at this moment."

Hold this position for a while, then relax and breathe deeply, feeling the power of this invocation.

Turn to your right to face the north.

Facing north, declaim: "From the North, the place of Fertile Earth, cometh the strength of the mountain wherein the Spirits of Earth do dwell. Children of the Realms of Elemental Earth, be present and attend upon this ceremony, and in your proper office participate in the Work of the Tarot that I accomplish at this moment."

Hold this position for a while. Then relax and breathe deeply, feeling the power of this invocation.

Turn to your right to face the east once again.

Close your eyes, and stand in silence for a few moments. Feel the presence, aid, and protection of the four elements.

Meditation

Sit down, and begin the usual process of relaxation prior to meditation.

Rebalancing the Powers

Pick up the Major Arcana and shuffle the cards while keeping in mind the goal of your practice. Your goal might be something like, "I want to manifest my current psychical or psychological condition into this symbolic Tree of Life." Shuffle the cards until you feel inside yourself the right moment to stop. You will now place the Arcana (face up, with the divinities visible) one after another, on the paths of the Tree of Life in the sequence indicated in the representation below.

Once you have placed all the cards on the Tree of Life's representation, relax and look at the whole diagram. Concentrate on receiving

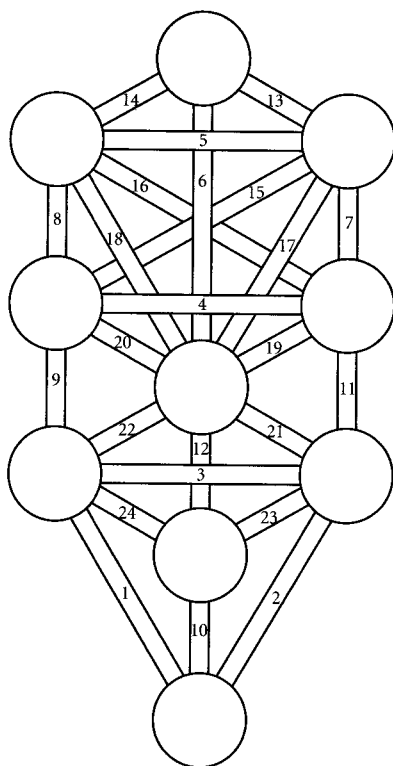


Figure 52: Tree of Life—sequence of the layout.

feelings from it without analyzing it. This should be a “holistic” feeling. It is very necessary (and important to your success) that you do not begin to analyze what you see; rather, your goal is to receive globally the effect of this combination of the cards in front of you. You must embrace wholeheartedly what you see before you. If you want to analyze this layout more deeply at a later date, I recommend that you make a note in your notebook of the position and order of the cards you chose before you relax again and face this representation to complete the ritual. With these notes, you will be able to come back to the diagram later and analyze it at your leisure.

After a few minutes of contemplation (for a maximum of five minutes), direct the palms of your hands toward the cards and declaim: “By the powers of the Divinities who illuminate the Holy

Arcana of the Tarot, may this representation of my own being be re-balanced!”

You will follow the traditional and most ancient sequence in the placement of these cards on the paths, encompassing the elemental, planetary, and zodiacal influences. See the table on the next page for the sequence.

Take the first divinity, Gaia (Earth), and place this Arcanum on path number 1.

Pick up the divinity that was previously on path number 1 and put it on the path you took Gaia from.

Pick up the second divinity (Hermes) and place this Arcanum on path number 2.

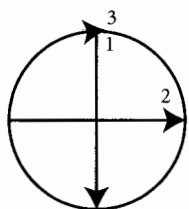
Pick up the divinity that was previously on path number 2 and place it on the path you took Hermes from.

Use the same process for all the divinities (Arcana) of the Tarot until they are all in their original positions.

As before, meditate a while, embracing the energy from this all-encompassing vision of all the divinities of the Tarot in this new, balanced arrangement.

Lastly, in the same order as before (elements, planets, and zodiac), draw the divine signatures above each of the Arcana, simultaneously pronouncing the corresponding divine name.

Symbols	Divine Tablet (Major Arcana)	Modern attributions	Number of the path
▽	Gaia		1
▽	Pontos	The High Priestess	2
△	Ouranos	The Fool	3
△	Eros	The Hermit	4
⊗	Aether		5
☉	Helios	The Sun	6
☾	Selene	The Moon	7
♂	Ares	The Emperor	8
♄	Hermes	The Magician	9
♀	Zeus	The Hierophant	10
♀	Aphrodite	The Star	11
♁	Kronos	Death	12
♁	Athena	Justice	13
♁	Aphrodite (2nd aspect)	Judgement	14
♁	Apollo	The Lovers	15
♁	Hermes (2nd aspect)	The Wheel of Fortune	16
♁	Zeus (2nd aspect)	The Tower	17
♁	Demeter	The Empress	18
♁	Hephaestus	The Devil	19
♁	Ares (2nd aspect)	Strength	20
♁	Artemis	The Hanged Man	21
♁	Hestia	Temperance	22
♁	Hera	The World	23
♁	Poseidon	The Chariot	24



Next, draw the symbol of a small equal-armed cross encompassed by a circle on your forehead (using the given representation as a guide), then sit down with your back as straight as possible while remaining relaxed, and place your hands on your thighs. Remain in this position for a while, with your eyes closed or half-open, feeling the presence of the representation inside you and its power all around you.

Stand up and declaim the hymn of Hermes: “O Thou, swift and unconstrained traveler on the paths between the Worlds, Divine imparter of secret tidings to the Gods and to humankind, bountiful bestower of aid in Art Magick! Knowledge and skill, rite and high result are Thine to impart! Thine are the Tongues and the Numbers, Thine the Signs and the Sigils and the words of Power. Thine it is to heal, and to teach, and to watch upon the way. Hail to Thee!”

Breathing gently and deeply, remain relaxed for a while, and then declaim: “The work of rebalancing with the Tarot is accomplished! May it be established in my being!”

Holding your back straight, cross your arms on your chest, left arm over right arm. Hold this position for a few moments.

Relax your arms, and pick up the cards in the reverse order, beginning at the bottom of the Tree.

Place the Tarot deck on the highest sphere of the central column of the Tree of Life, face down.

Closing

Turn to your left (facing north) and declaim: “Spirits of Earth, let there be peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest, return to your abodes, and with gladness come again when you are called.”

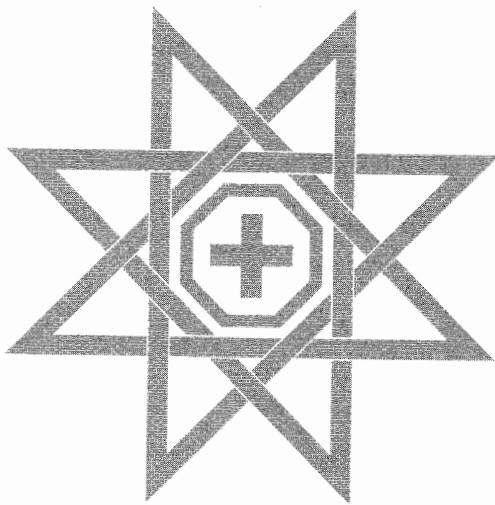
Turn to your left (facing west) and declaim: “Spirits of Water, let there be peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called.”

Turn to your left (facing south) and declaim: “Spirits of Fire, let there be peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called.”

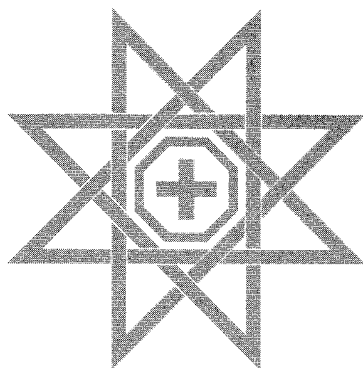
Turn to your left (facing east) and declaim: “Spirits of Air, let there be peace between us. Dwellers in the Astral Light, with the Blessing of the All-Highest return to your abodes, and with gladness come again when you are called.”

Imagine that the circle of mist, which had surrounded you, now progressively disappears. Extinguish the candles in the reverse order in which you lit them (left candle, right candle, and central candle).

The work is ended. Use your notebook to record your feelings, comments, and any ideas you received during this ritual.



PART SEVEN
ASTRAL PRACTICES



RULES GOVERNING ASTRAL PRACTICES

In Part One, I explained the fundamental place of the energetic and invisible action of the Tarot. Once you had the chance to familiarize yourself with the twenty-four Arcana and practice the rituals I provided with each of them, I explained that the nature of the cards, as well as the divine powers to which they relate, constitute an extraordinary tool. You now realize that the Aurum Solis Tarot has a real effect on all of your subtle bodies. Whether I am talking about the physical body or its psychological aspects, I am really discussing the same thing, because I am considering the interesting relationship between the invisible body and the physical plane. Remember that the invisible plane has an effect on the visible plane. Using this principle, I will now consider the important practice of “work at a distance.” I will begin by connecting my explanation of these practices with some basic principles of the occult art.

Up to this point, you have been focused on the idea that the action of the Arcana is intentional. You utilized its energy by intentionally

choosing the cards to realize your goal. Whether you decided to work in a group or as an individual, the action portion of the ritual consisted of invoking the powers of an Arcanum to transform a particular situation. You learned that this action implicated every part of your being, as well as the invisible dimensions. Every part of these rituals involved direct, intentional choices and actions. It is also possible to have an indirect effect on the invisible dimensions and the material plane by using the energies known as the subtle bodies.

Today, the distinguishable subtle bodies are relatively well-known. These invisible bodies are generally represented as being egg-shaped. Action at a distance utilizing these subtle bodies is based on two theories, which complement each other.

The first theory is that the boundaries of your subtle bodies are not always as definite as you might imagine. Their boundaries are similar to the boundaries of your mind: your mind does not have a defined border; it does not stop at the walls of your skull. Likewise, your invisible bodies expand into infinity, with the energetic bodies of everyone on the planet interpenetrating each other, just like radio waves do. In order to understand how your invisible bodies work, we will continue with the radio wave analogy.

Radio stations broadcast waves all around you. At any moment, an extraordinary number of radio programs, television programs, cell phone chats, etc., permeate and penetrate your body and senses. Yet, you are unaware of this cacophony of noise. This maelstrom of information is invisible and undetectable using your normal senses. In a way, radio waves do not exist for you. However, if you have a radio receiver and you turn it on, you will immediately be able to hear a broadcast from a radio station. If you wish, you can turn the dial from one radio station to another, revealing the large number of radio stations that are broadcasting signals.

To understand this analogy more deeply, you must now establish a clear distinction between the wave itself and the actual origin of this wave. Obviously, the singer whose voice you hear, or the crowds you hear cheering at the baseball game, are not actually present in your home; their origin is the radio station. The reality is that information

is sent on radio waves that you are able to receive. In order to understand the concept of "action at a distance," you must believe that it is possible to emit some kind of wave that is capable of acting on some receiver at a distance from where the wave originates. Each time you use a remote control to turn on your TV, for example, you are acting at a distance.

Tarot cards work in a very similar manner to the TV remote control. Your goal is to learn to use the power of an Arcanum to effect a result on someone who is not physically present with you. The transmitter (the remote control) is the Arcanum, the receiver is the individual (the TV) for whom you are using the ritual, and the radio wave (the Tarot) is the invisible link that is created between you and the person you want to affect. Energy is generated, directed, and transmitted by the power of your decision to act. In other words, it is your will that allows you to work on the invisible planes. When you perform an action at a distance, you will have an effect on the various subtle bodies of the receiver. This will be true even if the receiver remains unaware of your action. So this energy is sent as information, which is intended to have an effect on the receiver.

The second theory is that the waves that travel through space affect us not as effects of the cause, but as the manifestation of the real presence of the cause. Put another way, the subtle bodies have no real limits in space but are present simultaneously at all points in the universe. So, at this moment, as I write these words, the auras of all the readers of this book are present here with me. If you understand this to be the case, then you are not really trying to act at a distance; you are really trying to manipulate your own invisible bodies, which are always present with you. The result of any action on your own invisible bodies will reverberate on your more dense bodies. As you might imagine, your difficulty is that you are trying to operate on one aura out of all the ones that are present with you. To do this, you must determine a precise place in which you can exclude all the others (such as a circle or, better, a hexagon), and then authorize only the presence of the single aura upon which you have decided to act.

These two theories are the origin of two different kinds of practices that may be used to accomplish magic at a distance. For now, you do not have to choose one over the other. I will outline various practices that will enable you to act at a distance. Later, in more advanced practices, you will be able to test the two modes, so that you can decide which one is the best for you. In any case, you will really be surprised at the power of these rituals and the results you can achieve with this kind of practice.

At this juncture, you are probably starting to imagine the diverse practices you could generate using these concepts. The purpose of these rituals is the same as I presented for rituals using the Arcanum, and the constraints are also the same. The only difference is in the process itself, which will vary slightly from ritual to ritual, and which must include and employ the principles I just described.

Here I need to emphasize your responsibility and obligation when doing this work. When you use any practice that has a direct effect on others, it is clear that the willing presence of the person for whom you are performing the ritual is tantamount to an agreement, giving you permission to perform this invisible action. In that circumstance, the moral aspect is resolved because you are performing the ritual with his or her agreement. This is also true whether you perform the ritual alone or in a group.

However, whenever you use this “action at a distance,” you will be using the divine powers of the Arcana to produce an invisible action that will directly affect someone; therefore, I strongly recommend that you never perform such magic without the full consent of the person you are working to help. This consent is not a simple moral requirement because of your relationship with the other person. Whenever you aim this energy at someone else, that target person has a real effect on the outcome of your action. Indeed, when the individual for whom you are working actively knows you will be working to help him or her, then that person will unconsciously help prepare his or her psychical bodies for this invisible intervention. Even if the process of this preparation is not deliberate and conscious, it is possible to notice a mark (or evidence of this kind of preparation) on the per-

son's invisible bodies; this is a kind of "footprint" that signals that the recipient is prepared for this action.

Thus, when you perform the ritual for this person, his or her invisible bodies receive your waves and react spontaneously, making it much easier for you to achieve your goal. Your work is no longer felt as an intrusion and your impact will be greater and more powerful. More than this operative aspect on the invisible plane, the person will not be passive, nor will he or she be unconsciously weakened, and thus the subject of our outer will.

You must absolutely avoid any magical action that will weaken anyone's psyche, and this is even truer when you are working with "action at a distance," no matter on whom you are working. Even if you perform this ritual with good intentions and all the goodwill in the world, if you don't have the permission of the other person, you would be weakening his or her defenses. In other words, the positive intention and action would result in negative consequences.

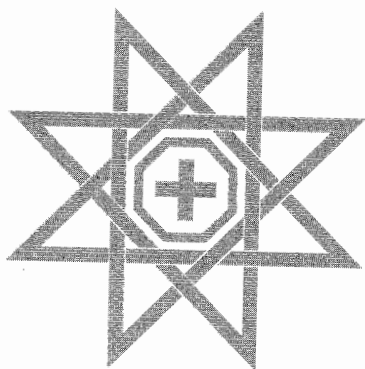
When someone's natural defenses have been weakened, they are fragile and more easily influenced by others. To avoid inflicting this kind of damage on the person for whom you are working, it is best that you specify the day and the hour during which you will perform your ritual. This gives his or her psyche a chance to prepare the physical body and open the subtle bodies so that you are most effective. You may suggest that the recipient relax for the duration of the ritual period. If possible, you might perform your ritual during the night, while the person is asleep. As I am sure you already know, the subconsciousness and the subtle bodies are more receptive during sleep than during the awake and aware state, making your ritual action easier and more effective.

As with any practice of this sort, it is obvious that there is no real difference between a positive and a negative action. If you think about a tool (for example, a knife), it is not the tool itself that is dangerous, but the way you use it and the purpose you use it for. A knife can be used in surgery to alleviate suffering, or a knife can be used in an assault to maim. These practices and rituals I have described must be used in a positive sense. The Western Tradition reminds you that

if you plan to use magic to harm someone, you can expect a nasty backlash. Simply put, this backlash is a reaction of the subtle bodies of the person targeted in this way. The person's subtle bodies echo or mirror the intended action back to the magical operator, intensifying the intended effects. It is exactly like focusing light through a magnifying glass; there is always a certain amount of reflection. When you practice on someone who does not know what you are doing, there is always a spontaneous and unconscious reaction reflecting the energy back at you. This is why I say there is a backlash unless you tell the other person about your intention to perform a ritual.

If you are performing a healing ritual for someone, and you fail to get permission first, you might imagine that the backlash would be amplified and positive, as your intentions were good. The reality is that it is impossible to predict what kind of outcome you will get. Everything depends on the nature and activity of the subtle bodies of the individual in question. The only thing certain is that there will be a reaction. To avoid this reaction, simply ask permission first.

It is certainly possible to imagine instances in which you might prefer that the person you are attempting to help remains unaware of your actions, so that you are able to be discreet, rather than asking permission. If it is impossible to ask permission from the other person, and performing the healing ritual without permission is the only solution, it is permissible to call upon the divinities and the Angel of the Tarot to act as intermediaries for your action, indicating to them that you wish them to take action only if the help you offer is compatible with the person's life. This is a conditional ritual. However, I must emphasize that it is best to inform the person, or perform it at his or her request.



INDIVIDUAL PRACTICES FOR WORKING AT A DISTANCE

GENERAL CONDITIONS

Place: A quiet place set aside for ritual use.

Tides: Please use the same method described previously in the “Tides” in Part Four.

Direction: Face east.

Bomos: A table (or any flat surface) may be used as an altar. The cloth used to cover the altar should be in the Briatic color, or, if this is unavailable, use a white cloth. In the center of the altar place the magic square of the Tarot that corresponds to your intended action. Place the Arcanum on top of the magic square, along with the witness you have made of the person for whom you will be performing the ritual. Place the selected candles or colored lamps around the magic square. The rules for positioning and lighting the candles are in Part Four of this book. Surround all the tools on your altar with a white cord, circumscribing a circle. The Arcanum

and the magic square should be at the center. Close the circle with a knot of thanks.

Lights: You may refer to Part Four of this book.

The Tarot: Only one Arcanum will be used. The other cards may be set aside.

Signatures and sacred names: Remember to choose the correct signatures and sacred names to use in the ritual in accordance with your purpose.

Incense: Incense is optional. You may select your incense from the correspondences in the appendix.

Witness: There are three possibilities. The first one is the optimal choice.

1. Select a photograph of the person (a photo used for an ID, for example). Its size must not exceed the size of the magic square of the Tarot. The person requesting your help must have put a small amount of a body fluid (saliva, for example) onto the photo. The name, date of birth, and signature of the person must be written in black ink by the person concerned on the back of the photo. Lastly, a hair of the person requesting your help must be taped on the back of the photo. Before and after the ritual, the photo will be kept in a white envelope on which you will write the name of the person.
2. If you do not have a photo, use a square of white paper cut to 1½ inches by 1½ inches instead. Treat this white square as the photo and continue as described in the paragraph above.
3. If you do not have any saliva, or hair, or other elements unique to that person, you can use a photo (or the white square of paper). On this photo or square paper, you will write the identifying references, which will make this an effective witness.

Miscellaneous: You will need a pen that writes in black ink, your notebook, this book, matches, and a tool to extinguish the candles. You will also need a chair or armchair set behind the altar.

Clothing: Dress in comfortable clothes.

RITUAL

Opening

Stand behind the properly prepared table, with your chair behind you. Remain in this position for a few moments, breathing quietly, with your eyes closed or slightly open.

Open your eyes, and light the lamps in the sequence as indicated in Part Four. Knock once on the table with your knuckles (hand closed into a fist). This sharp rap will mark the beginning of the ritual work.

Decaim: “May this ritual work that I am about to perform for [*name of the person for whom you are working*], which is for the purpose of [*state the purpose of your ritual/goal*] and which is performed under the auspices of the Powers of the Tarot, begin!”

Light the incense in the sequence indicated in Part Four of this book.

Using the index finger of your right hand, draw a circle above the cord while you visualize an invisible wall of mist (bluish fog) forming above the cord. Concentrate on delineating a special invisible zone for your work.

Raise your arms, palms facing in the direction of the circle, particularly directed toward the witness, which is at the center of the circle.

Relax and declaim: “At this instant, may an invisible link be created between this witness and [*name of the person for whom you are working*].”

Confidently imagine that everything you accomplish in this circle acts immediately and directly on the person you are working for. Be convinced that a real link has been created during your invocation. The witness on the altar acts as a link through the invisible plane to the person, even though he or she is not present.

Light the incense. Lift it above the circle for a few moments, visualizing an intense glowing light dripping fine droplets of fire, imbuing the circle with its force.

The Dedication

Prior to performing this ritual, you must compose a short prayer to the chosen divinity, which must include your statement of intent. You will now speak this prayer aloud or say it in your mind, in order to indicate the reason you have called upon this power. Declaim this dedication in a format identical to, or equivalent to, the following example: “O Powerful Divinity [*name of the Divinity of the chosen Major Arcanum*], who controls this world, I call to you and ask you to [*state the precise intention*].” Pronounce the sacred names while you simultaneously draw the corresponding signature above the witness.

Once again, direct your arms and the palms of your hands toward the witness at the center of the circle. As you do so, concentrate on the power of the Tarot taking effect.

Be seated and relax for a few moments, breathing deeply. Remain in this position as you continue to relax and feel the sensations of your physical body.

Continue the relaxation meditation for a while, as if you were going somewhere else in your mind and doing something else. (Be careful of the burning candles. The colored lamps are a better choice for exactly this reason: they are less risky when you are trying to relax). After a while (for a maximum of one hour), you must return to consciousness and end the process.

Using the index finger of your right hand, draw a circle counterclockwise above the cord, which delimits the circle, in order to dissolve the wall of mist. At the same time, visualize the mist disappearing.

Extinguish the candles in the reverse order in which you lit them.

Pick up the witness that was on the Arcanum of the Tarot; if you have no further use for it, burn it.

Veil the Arcanum.

Knock one time (as you did for the opening) to close.

Record any feelings, comments, and ideas you received during the ritual in your notebook, and put your tools away.

GROUP PRACTICES FOR WORKING AT A DISTANCE

Group ritual work is performed using the same ritual described above. The differences in how you perform the ritual depend on how many people are participating, the space you have, etc.

If possible, put your altar in the middle of the room, to allow all of the participants to take up a position around it.

The invocations should be pronounced by the person who conducts the ritual.

In a workshop, the participants hold hands, forming a chain.

FINAL WORDS

At the end of this study, perhaps it might be interesting to look back over the ground covered. Congratulations—a part of the veil of the sacred mysteries has just been removed!

Prior to your exposure to this book, you probably understood the Tarot to be a simple group of symbols that might be useful for divination, or as a symbolic tool that is beneficial to study. There have been many books about the Tarot that have explained how to use it in this way. In fact, the Tarot does constitute a reliable guide that is capable of enlightening you about yourself and the world that surrounds you. This powerful oracle corresponds perfectly with your culture, your unconscious, your imagination, and your myths. It is a limitless source of understanding when you study it.

Yet, the Tarot offers you much, much more. A deeper understanding of the Tarot reveals valid talismans that are connected with potent energies or divine spirits. Have I not demonstrated that Hermeticism is intended, by definition, to place the most secret and effective tools in the most external and visible appearances?

The time has come to reveal some of these critical keys to theurgic work. It is for this reason that I introduced these practices and rituals, which enable you to draw on the power of the Tarot. Once you are in contact with the divinities of the Arcana, you will be able to work actively on yourself and use the different aspects of this deck to change your life. Whether it is used on the physical or the psychological level,

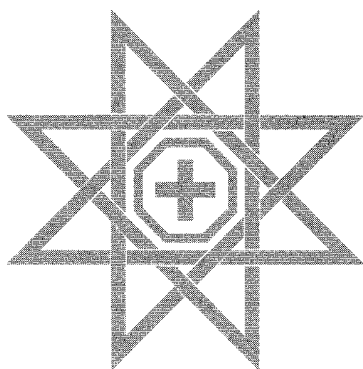
the energy of the Tarot is immediately effective when you know how to use it and to invoke it.

The use of the Tarot in divination opens the doors to understanding your destiny, to what constitutes your existence and the manifested forces that comprise it. It is possible to stop being merely an observer; you now understand how to take an active role in designing your destiny. When you work with the energies of the Tarot and with the practices presented in this book, you are taking decisive action that gives you control over your life. The first steps of this process are the steps of introspection and progressive harmonization of energies; these are part of the inner work of the Tarot. Some practices, such as the Ritual of the Birthday, free you from being a victim of external circumstances, so that you may decide for yourself what direction you want your life to take.

You may also decide that you wish to do something beyond the solitary use of these keys. You may decide to begin group practices, for example, in a seminar. There are many options for you to expand your understanding and use of the Tarot.

The powerful Arcana of the Tarot can be cached and, thereafter, used in an infinite number of ways.

The Ogdoadic Tradition of the Ordo Aurum Solis has given you these keys. They open up new worlds to you. I hope that you will decide to take these first steps on this initiatic path with complete confidence under the protection of the Gods and Goddesses of the Tarot.



APPENDIX 1: MAGIC SQUARES (ΚΑΜΕΑΣ)

MAGIC SQUARES (KAMEAS) USED IN THE RITUALS OF THE TAROT

The existence of magic squares has been historically validated over the last four thousand years in all civilizations. Magic squares (also called “kameas” in the Ogdoadic Tradition) were very often used in ancient civilizations as talismans, and have also been found engraved on monuments, medals, cups, and porcelain plates. They appeared in Asia around the year 2000 BCE. It is undoubtedly, for this reason, that the majority of these artifacts were discovered in China. There were also many found in the region of Maghreb because these squares were used by Arabian mathematicians.

The greatest mathematicians (such as Fermat and Euler) studied magic squares. The famous painter and engraver Albrecht Dürer was fascinated by these interesting mathematical curiosities. In fact, there is a magic square in one of his engravings.

There are many different magic squares, therefore mathematicians have studied the properties of these squares in order to understand and explain the process of constructing and using them. The proof of this research appears in Arabic manuscripts dated as far back as the ninth century, and is still found in Arabic writings today.

The mathematical definition of a magic square is simple. A magic square is a square grid of N rows and N columns (where N is equal to or greater than 3), for which the sum of all the integers of a line, a column, or a diagonal all yields the same result, and no number placed in a magic square may be repeated within that square.

To clarify, let us look at an example:

4	9	2
3	5	7
8	1	6

First line: $4 + 9 + 2 = 15$. Second line: $3 + 5 + 7 = 15$. Third line: $8 + 1 + 6 = 15$.

First column: $4 + 3 + 8 = 15$. Second column: $9 + 5 + 1 = 15$. Third column: $2 + 7 + 6 = 15$.

First diagonal: $2 + 5 + 8 = 15$. Second diagonal: $4 + 5 + 6 = 15$.

Thus, magic squares are mathematical curiosities, which have been studied throughout history.

As explained above, the esoteric use of magic squares seems just as ancient as the mathematical study of them. My goal in this text is to explain how you may use magic squares for esoteric purposes.

Among the vast number of available magic squares, seven primary squares were chosen by theurgists and Hermeticists as being the most valuable for esoteric use. Each one was associated with one of the seven planets identified by the ancients. These Western traditions

have been described and explained in a book by Henricus Cornelius Agrippa (sixteenth century) titled *Celestial Magic*. In this regard, it is interesting to note that the Sephirothic Tree, or the Tree of Life, has ten spheres on it. The lower seven spheres of the Tree of Life correspond to the seven planets (see references in earlier chapters). Magic squares were associated (by Agrippa) with planets, as well as the order of the Sephiroth on the Tree of Life. Thus, by counting the spheres starting at the top of the Tree, the sphere corresponding to Saturn is the third sphere. Therefore, the magic square 3x3 was associated with Binah. Let us look again at the entire Qabalistic Tree from this perspective.

First sphere: Kether; no square, no planet.

Second sphere: Chokmah; no square, no planet.

Third sphere: Binah, square 3x3, Saturn.

Fourth sphere: Chesed, square 4x4, Jupiter.

Fifth sphere: Geburah, square 5x5, Mars.

Sixth sphere: Tiphareth, square 6x6, Sun.

Seventh sphere: Netzach, square 7x7, Venus.

Eighth sphere: Hod, square 8x8, Mercury.

Ninth sphere: Yesod, square 9x9, Moon.

Tenth sphere: Malkuth, square 10x10, elemental sphere.

As Agrippa explained, magic squares or sacred tables were considered to be channels for celestial harmony. Each of the numbers and drawings on them (such as sigils) select specific energies from both the invisible universe and the visible planets, and channel that energy to the magical operator. Thus, if you draw or use a magic square with a specific intention, it will connect you immediately to the right energy.

Magic squares are powerful centers of energy, which you can use to increase the efficacy of your magical practices. They link to the sa-

cred divine powers of the Tarot. The connection between these two kinds of energies creates a very powerful pentacle.

Generally, magic squares are composed of numbers. In the Christian Qabalah, however, these numbers are often replaced with Hebrew letters when used in magic rituals. At this point, you would do well to recall what was said in the previous chapters about the powers of the letters of certain alphabets being connected to the egregore of that culture. It is clear that, if you use Hebrew letters to attempt to contact Greek divinities, it would be a strange brew and not very effective. It would be like speaking Hebrew to attempt to get the attention of a person who normally speaks Greek. If you are lucky, he may be able to understand, but the response will be slow and not as powerful. Moreover, a magic square that uses Hebrew letters is deeply connected to the Hebrew Tradition and the Hebrew egregore, not the Hermetic Tradition. This is why I recommend that you experiment with magic squares that employ Greek letters when you attempt to call on Greek divinities. You will be surprised at the very important difference in the quality of the energy and the immediate and effective response you experience when you use this strategy.

Here is how to use Greek letters numerically. The Greek alphabet is composed of 27 letters; numbers higher than 27 are reduced by adding up the digits of the original number to obtain a number lower or equal to 27. For example, the number 32 will yield $3 + 2 = 5$. The 5 is thus replaced (if necessary) by the Greek letter epsilon. (This same rule is used for the Hebrew alphabet, which is composed of 22 letters.)

It must also be understood that magic squares employing Latin letters are not effective for use in magic rituals. The power of the squares comes from the archetype of the letters (their meaning, history, ancient ritual usage, and power of form). This connection is fundamental to the ability of these letters to act as links to potent archetypes.

To use magic squares, you can photocopy the models given below. They will be adequate for entry-level work. Once you have more ex-

perience using them and feel more connected to the egregore, you will start to be inspired with new ideas about how to attract more power to the sacred letters and from the egregore to which they are connected.

Kameas, or magic squares, are generally written on pieces of parchment or cardboard; however, this is not the best form for their use in rituals. In fact, the sacred letters (Greek, Hebrew, Enochian, etc.) have an extremely intense power, and their precise design is very important to effect a real and substantive result. Although there is a potent effect generated by the action of the forms themselves, which is called the “powers of the form,” this kind of energy is limited by the thickness of the different letters of the kameas. In the past, the most powerful kameas were engraved in stone. The Bible tells us that the commandments given to Moses on Mount Sinai were engraved by God in stone. The sacred characters were carved in a three-dimensional thickness and, in fact, the most powerful action possible is a consequence of having a symbol carved in three dimensions.

Therefore, to get the best results, you must use a magic square that is properly and precisely engraved. When you use a properly engraved magic square, you have simultaneous access to the power of the letters themselves, the power of certain combinations of the letters, as well as the power of the entire square and its manifestation in three-dimensional space. There are seven traditional kameas associated with the sacred planets and divinities. The rituals utilize the powers of the kameas and the invocations inscribed on them. There are also special meditations that can help you learn how to connect to the powers of each of the Sephiroth, the planets, and the divine planes. The challenge for the practitioner is to create a link or union between the magical need, the kamea designed to accomplish that need, and the aesthetics involved in a very precise engraving of stones. You will find kameas engraved in stone that you may order on the website of the author (<http://www.debiasi.org>). Each kamea is very precisely engraved in gold on a specially chosen stone.

MAGIC SQUARES OF THE TAROT (KAMEAS)

Here are kameas to be used in the rituals and practices of this book.

Saturn

Δ	Θ	B
Γ	E	Z
H	A	F

Jupiter

Δ	IΔ	IE	A
Θ	Z	F	IB
E	IA	I	H
IF	B	Γ	IΓ

Mars

IA	KΔ	Z	K	Γ
Δ	IB	KE	H	IF
IZ	E	IΓ	KA	Θ
I	IH	A	IΔ	KB
KΓ	F	IΘ	B	IE

Sun

F	ΛB	Γ	ΛΔ	ΛE	A
Z	IA	KZ	KH	H	Λ
IΘ	IΔ	IF	IE	KΓ	KΔ
IH	K	KB	KA	IZ	IΓ
KE	KΘ	I	Θ	KF	IB
ΛF	E	ΛΓ	Δ	B	ΛA

Venus

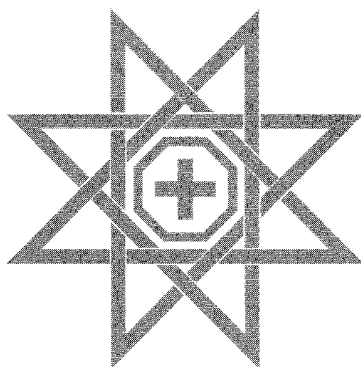
KB	MZ	IF	MA	I	ΛE	Δ
E	KΓ	MH	IZ	MB	IB	KΘ
Λ	F	KΔ	MΘ	IH	ΛF	IB
IΓ	ΛA	Z	KE	MΓ	IΘ	ΛZ
ΛH	IΔ	ΛB	A	KF	MΔ	K
KA	ΛΘ	H	ΛΓ	B	KZ	ME
MF	IE	M	Θ	ΛΔ	Γ	KH

Mercury

H	NH	NΘ	E	Δ	ΞB	ΞΓ	A
MΘ	IE	IA	NB	NΓ	IA	I	NF
MA	KΓ	KB	MΔ	MH	IΘ	IH	ME
ΛB	ΛΔ	ΛE	KΘ	KE	ΛH	ΛΘ	KH
M	KF	KZ	ΛZ	ΛF	Λ	ΛA	ΛΓ
IZ	MZ	MF	K	KA	MΓ	MB	KΔ
Θ	NE	NΔ	IB	IΓ	NA	N	IF
ΞΔ	B	Γ	ΞA	Ξ	F	Z	NZ

Moon

ΛΖ	ΟΗ	ΚΘ	Ο	ΚΑ	ΞΒ	ΙΓ	ΝΔ	Ε
Φ	ΛΗ	ΟΘ	Λ	ΟΑ	ΚΒ	ΞΓ	ΙΔ	ΜΦ
ΜΖ	Ζ	ΛΘ	Π	ΛΑ	ΟΒ	ΚΓ	ΝΕ	ΙΕ
ΙΦ	ΜΗ	Η	Μ	ΠΑ	ΛΒ	ΞΔ	ΚΔ	ΝΦ
ΝΖ	ΙΖ	ΜΘ	Θ	ΜΑ	ΟΓ	ΛΓ	ΞΕ	ΚΕ
ΚΦ	ΝΗ	ΙΗ	Ν	Α	ΜΒ	ΟΔ	ΛΔ	ΞΦ
ΞΖ	ΚΖ	ΝΘ	Ι	ΝΑ	Β	ΜΓ	ΟΕ	ΛΕ
ΛΦ	ΞΗ	ΙΘ	Ξ	ΙΑ	ΝΒ	Γ	ΜΔ	ΟΦ
ΟΖ	ΚΗ	ΞΘ	Κ	ΞΑ	ΙΒ	ΝΓ	Δ	ΜΕ



APPENDIX 2: SACRED SIGNATURES

The sacred signatures (sigillum) are specific drawings that represent the name of a spiritual entity or divinity. They correspond to the sacred names found in the correspondences for each Arcanum in Part Two. Each signature is a special drawing, which is engraved according to very precise rules that are related to the use of the magic square and its numbers.

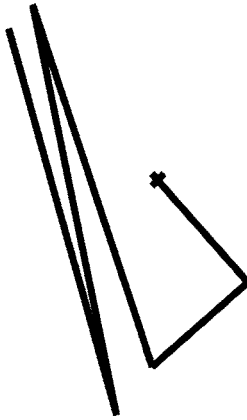
Although the signatures are not a requirement for the effective and powerful use of magic squares in your practices, I have provided some examples of several different ways you can use them, if you so choose. You must know that the use of these signatures can dramatically increase the link that connects you to a divine power.

The pronunciation of the divine name is, of course, the most powerful and important part of the practice, but the signature (or sigillum) is able to reach that astral energy with greater precision and then to attract it back to you.

Below I indicate how to determine and draw the signatures you may use in your Tarot rituals. As an example, I will use the Arcanum of the Sun, connected to the divine entity Helios. In the upper plane (Briah in the Hebrew Qabalistic system), the name of this Arcanum is ONOPHIS (ONOFIS). As you can see in the corresponding chart for the sun (below), the magic square is the Kamea of the Sun (6x6). You must now look for the numerical correspondences for this letter of the Greek alphabet. You will see the word ONOPHIS in Greek: ONOFIS. The values of the letters are: 70-50-70-500-10-200. The highest number on the Kamea of the Sun is 36, so the values for the name ONOPHIS must be reduced in order to be entered on the kamea. The reduction of the numbers for this name yields: 7-5-7-5-10-20. Once you have derived the numbers, place some carbon paper on the square and draw the sequence of numbers you see in the chart below.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Thus, the signature of “ONOPHIS” will be:



You will draw a little cross (x) to indicate the end point. As you draw the sigillum, you may freely choose the point within the number square where you put the dot (the terminus of the line at that square). Your choice must be guided by inspiration and your sense of aesthetics; it has to “feel right” to you. If there are two identical successive letters, you must add a little circle on the line. This signature is the model for the signature you will draw in the air (generally) above the magic square during your ritual. The size of the signature is not a factor, because you can enlarge it or reduce it. The important thing is to use this as a model when a signature is called for in the ritual.

Numerical Magic Squares
(used only to draw the sacred signatures)

Saturn

4	9	2
3	5	7
8	1	6

Jupiter

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

Mars

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Sun

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Venus

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Mercury

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

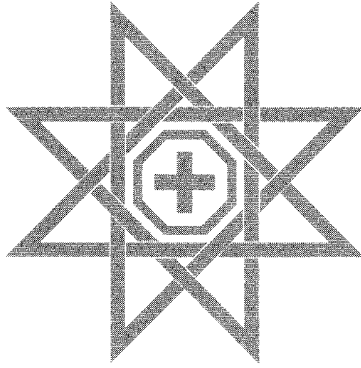
Moon

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The Use of the Aurum Solis Major Arcana versus Current Major Arcana

All practices explained in this book can be performed with any Tarot deck. Hopefully, having read my explanations, you now understand that the Divine Tarot of Aurum Solis is closer to the divine powers used in all Tarot work (reading, learning, ritual, healing, etc.) than other Tarot systems. However, all Tarot decks are connected to these archetypes, especially the Tarot deck that you are most familiar with and use regularly. Therefore, you will be able to use your own deck successfully, in addition to using the Aurum Solis Tarot. Note that it is best for you to be the only person who touches and uses your own deck. In this way, your ritual effectiveness, and your connection to the archetypes and divine powers, will progressively improve much more quickly as you perform your regular rituals with the Tarot.

The complete Aurum Solis Tarot deck will be available soon, but if you want to use these powerful Arcana, you may copy the cards (from the book) and use them in black and white.



APPENDIX 3: CORRESPONDENCES

PSYCHOLOGY: CLASSIFICATION BY THE TAROT TRUMPS		
<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Gaia		<ul style="list-style-type: none"> • Stability (to achieve stability on the material and spiritual levels) • Completion (helps you to complete old, unfinished projects) • Unfinished projects (helps you to complete unfinished projects) • Old projects (helps you to complete old, unfinished projects)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Pontos	The High Priestess	<ul style="list-style-type: none"> • Discerning (having difficulties in discerning the hidden elements of a problem or situation) • Hidden elements (having difficulties in discerning the hidden elements of a problem or situation) • Problem (having difficulties in discerning the hidden elements of a problem or situation) • Emotions (when you need to let go of certain emotions, entanglements, or situations you have been stuck in) • Entanglements (when you need to let go of certain emotions, entanglements, or situations you have been stuck in) • Situations (when you need to let go of certain emotions, entanglements, or situations you have been stuck in) • Tension (when you are prone to periods of tension) • Anxiety (when you are prone to periods of anxiety) • Selfishness (when you are prone to periods of selfishness) • Inner peace (when you are experiencing difficulties in achieving inner peace) • Achieving (when you are experiencing difficulties in achieving inner peace) • Serenity (when you are seeking serenity) • Inner self (when you are trying to become most like your truest inner self) • Inspiration (when you need to receive inspiration) • Skills (when you need to develop and improve your skills of mediumship and psychometry) • Mediumship (when you need to develop and improve your skills of mediumship) • Psychometry (when you need to develop and improve your skills of psychometry)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Ouranos	The Fool	<ul style="list-style-type: none"> • Awaken (whenever you are seeking to awaken the energetic forces of the universe) • Stir (whenever you are seeking to stir the energetic forces of the universe) • Use (whenever you are seeking to use the energetic forces of the universe) • Forces (whenever you are seeking to awaken, stir, and use the energetic forces of the universe) • Reconnecting (reconnecting you with these natural forces) • Natural forces (reconnecting you with these natural forces) • Forces (reconnecting you with these natural forces) • Enhance (enhances your creative energy that is inside you) • Creative energy (enhances your creative energy that is inside you) • Vital principle (enhances the vital principle that is inside you) • Changes (helps you prepare for changes) • Challenges (helps you prepare for challenges) • Trips (helps you prepare for trips)
Eros	The Hermit	<ul style="list-style-type: none"> • Inner being (whenever you feel the need to reestablish contact with the inner and uppermost parts of your being) • Complete (helps you to complete something you have been hoping to accomplish) • Inspiration (reigniting the blazing force of inspiration) • Energy (reigniting the blazing force of energy) • Desire (reigniting the blazing force of desire) • Desires (an awakening and expanding force that supports the realization of your desires)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Aether		<ul style="list-style-type: none"> • Consciousness (to reach higher levels of consciousness) • Mind (to elevate your mind above the constraints and preoccupations of the material life) • Perspective (helps you to get a new or better perspective on a problem)
Helios	The Sun	<ul style="list-style-type: none"> • Exhausted (when you are emotionally or physically spent) • Hidden powers (you need to increase your ability to manifest the hidden powers of your personality) • Balance (helps to achieve balance in your life) • Way of Return (when you want to make progress on the Way of Return) • Ambition (amplifies and manifests the characteristics of ambition) • Courage (amplifies and manifests the characteristics of courage) • Self-confidence (amplifies and manifests the characteristics of self-confidence) • Dignity (amplifies and manifests the characteristics of dignity) • Authority (amplifies and manifests the characteristics of authority) • Dominion (amplifies and manifests the capacity to have dominion over others) • Govern (for the ability to direct and govern others well) • Honored positions (to increase the aptitude for honored positions) • Responsibility (to increase responsibility) • Pride (to increase pride) • Honor (to increase honor) • Strength of will (to increase strength of will) • Generosity (to increase generosity) • Splendor (to increase love of splendor) • Ostentation (to increase love of ostentation)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Helios (continued)		<ul style="list-style-type: none"> • Climb (to be able to climb the social and spiritual ladders with greater ease) • Success (to be able to attain success within the limitations of your abilities) • Regeneration (manifests the power of regeneration) • Desires (brings about fulfillment of desires) • Success (brings the manifestation of success) • Inner abilities (brings a state in which your inner abilities are revealed) • Optimism (embodies optimism) • Realization (embodies realization) • Fulfillment (to be able to achieve personal fulfillment) • Regenerated being (you can become a regenerated being) • Courage (to find the source of courage and personal power) • Goal (allows you to realize your goal)
Selene	The Moon	<ul style="list-style-type: none"> • Reasoning (increases your powers of reasoning and logic) • Wisdom (increases wisdom) • Memory (increases memory) • Life (helps you to learn the lessons of life) • Knowledge (helps you to assimilate knowledge) • Science (helps you to assimilate science) • Habits (enables you to change bad habits) • Travel (helps you to travel with ease) • Feminine (helps you to be in touch with your feminine side) • Creative (helps you to be more creative) • Goals (helps you to change the circumstances that bar you from realizing your goals) • Magic (helps you to increase your abilities for magic) • Occult powers (helps you to increase your abilities for occult powers)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Selene (continued)		<ul style="list-style-type: none"> • Realization (increases the power to realize things, to progress to a goal) • Memory (helps you to memorize) • Logical (increases the ability to use logical analysis)
Ares	The Emperor	<ul style="list-style-type: none"> • Beliefs (breaks you free from limiting beliefs) • Bondage (frees you from bondage and chains that bind you) • Result (to obtain an immediate result) • Being (to call upon a higher part of your being) • Self (to reject that part of your nature that belongs to the "old self") • Free (helps you to break free of whatever causes your difficulties) • Defense (helps you to develop your defenses) • Invisible (allows you to conquer the invisible kingdoms) • Attack (allows you to defend yourself from negative attacks) • Language (helps you to develop the power of language) • Word (helps you to develop the power of the word) • Bravery (allows you to develop bravery) • Generosity (allows you to develop generosity) • Energy (allows you to develop energy) • Self-confidence (allows you to develop self-confidence) • Optimism (allows you to develop optimism) • Pride (allows you to develop pride in good work)
Hermes	The Magician	<ul style="list-style-type: none"> • Focus (helps you to be very focused in order to accomplish a single purpose or intention) • Acuteness (helps you to develop acuteness) • Insight (helps you to develop internal vision and insight)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Hermes (continued)		<ul style="list-style-type: none"> • Understand (allows you to better understand how other people function) • Control (gives you the capacity to gain control over what is happening at any given moment) • Habits (allows you to flow from one situation to the next, without staying stuck in ineffective habits) • Network (enables you to create a network of relationships) • Relationships (enables you to create a network of relationships) • Synthesize (enables you to synthesize original combinations from several elements) • Combinations (enables you to synthesize original combinations from several elements) • Word (develops the power of the spoken word) • Ability to express yourself in public (helps you to develop your ability to express yourself in public) • Think clearly (helps you to develop the ability to think clearly) • Intellectual mind (helps you to develop your intellectual mind) • Creativity (helps you to develop your creativity) • Writing ability (helps you to develop your writing ability) • Science (helps you to develop your love of science and books) • Memory (helps you to develop your effective use of memory) • Gods (helps you to receive messages from the Gods) • Inner self (helps you to have a better understanding of the inner self) • Inner vision (helps you to develop your inner vision)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Zeus	The Hierophant	<ul style="list-style-type: none"> • Heart's desire (to figure out your true heart's desire) • Emotional tonicity (to increase emotional tonicity) • Repress impatience (to repress impatience) • Reality (used if you have a tendency to avoid reality) • Stabilizing (offers a stabilizing influence) • Generosity (helps to develop generosity) • Sincerity (helps to develop sincerity) • Benevolence (helps to develop benevolence) • Justice (helps to develop justice) • Courtesy (helps to develop courtesy) • Tact (helps to develop tact) • Order (helps to develop a sense of order) • Organization (helps to develop a sense of organization) • Social (helps to best present yourself socially) • Justice (helps to develop a strong sense of justice)
Aphrodite	The Star	<ul style="list-style-type: none"> • Projects (to develop planned projects) • Treasures (helps you to manifest the authentic personal treasures that you carry within you) • Body (allows you to express your body more naturally) • Sensitivity (allows you to express your sensitivity) • Passion (allows you to express your passion) • Human nature (allows you to accept your true human nature) • Needs (allows you to accept your natural bodily needs) • Desire (allows you to understand and assimilate the true nature of desire)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Aphrodite (continued)		<ul style="list-style-type: none"> • Incarnation (allows you to understand the meaning and purpose of your incarnation) • Sympathy (allows you to develop sympathy) • Optimism (allows you to develop optimism) • Friendliness (allows you to develop friendliness) • Sociability (allows you to develop sociability) • Beauty (enables you to develop beauty) • Pleasure (enables you to develop pleasure) • Elegance (enables you to develop elegance) • Luxury (enables you to develop a love of luxury in the positive sense) • Poetry (to develop your love for poetry) • Music (to develop your love for music) • Arts (to develop your love for the arts) • Creative imagination (to develop your creative imagination) • Birth (allows you to give life)
Kronos	Death	<ul style="list-style-type: none"> • History (used to understand your past and personal history) • Problem (enables you to uncover the unconscious origins of present problems) • Time (enables you to have a real effect on the “time element” of your life) • Time (helps you to manage time and understand its influence) • Habits (assists you in eliminating old habits) • Peace (enables you to find peace and a period of rest) • Sincerity (helps you to develop sincerity) • Analysis (helps you to develop precision and depth of analysis) • Responsibility (helps you to develop responsibility) • Self-control (helps you to develop self-control)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Athena	Justice	<ul style="list-style-type: none"> • Concentration (helps you with problems concentrating) • Decisions (helps you with difficulties making rational decisions about a proposed project) • Project (helps you with difficulties making rational decisions about a proposed project) • Solutions (helps you to find practical solutions to restore balance after conflicts) • Balance (helps you to find practical solutions to restore balance after conflicts) • Harmony (helps you to find practical solutions to restore harmony after conflicts) • Energy (adds energy to your life) • Active (helps you to become more active) • Courage (helps you to develop your courage) • Combativeness (helps you to develop your combativeness) • Ambition (helps you to develop your ambition)
Aphrodite (2nd aspect)	Judgement	<ul style="list-style-type: none"> • Upper reality (allows you to contact an upper reality located above the limitations of your reasoning mind) • Intuition (helps you to develop your intuitive faculties during relaxation and sleep) • Listening (helps you to enhance your ability to listen to others) • Receptivity (helps you to achieve a form of receptivity that is open to every dimension of reality) • Decisiveness (allows you to develop your decisiveness) • Willpower (allows you to develop your willpower)
Apollo	The Lovers	<ul style="list-style-type: none"> • Mind (allows you to do some tidying up in your mind) • Choice (allows you to sort what is best among all the ideas you have stored in your mind)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Apollo (continued)		<ul style="list-style-type: none"> • Choice (helps you to make balanced choices that promote harmony) • Harmony (helps you make balanced choices that promote harmony) • Intelligence (helps you in developing acute intelligence and quick thinking) • Thinking (helps you in developing acute intelligence and quick thinking)
Hermes (2nd aspect)	The Wheel of Fortune	<ul style="list-style-type: none"> • Self-control (helps you to develop better self-control) • Understanding (helps you to have a deeper understanding of yourself) • Words (helps you to find the right words) • Thoughts (helps you to control your thoughts) • Harmony (helps you to achieve harmony between yourself and the world) • Originality (helps you to develop your originality) • Imagination (helps you to develop your imagination) • Common sense (helps you to develop your common sense) • Useful (helps you to discover what is most useful to you)
Zeus (2nd aspect)	The Tower	<ul style="list-style-type: none"> • Desire (helps you to control your uncontrollable desires) • Impulses (helps you to control your uncontrollable impulses) • Restless (helps you when you are feeling restless) • Conflicting thoughts (helps you when you are subject to multiple streams of conflicting thoughts) • Strength (helps you when you need a quick boost in strength or energy) • Depressed (helps you when you feel depressed and down) • Energy (helps you to control energy, and to generate it) • Energy (helps you to increase your energy)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Demeter	The Empress	<ul style="list-style-type: none"> • Connect (helps you to be connected to the rest of the world and your environment) • Isolation (helps you to correct a feeling of inner isolation) • Communication (helps you to find a better communication with others) • Ideas (helps you to disseminate your ideas in a convincing manner) • Adapt (increases your capacity to adapt) • Rationality (increases the reasoning power of your rational mind)
Hephaestus	The Devil	<ul style="list-style-type: none"> • Balance (helps you to balance your inner being) • Higher self (helps you to treat others fairly, with the inspiration of your higher self) • Beauty (helps you to develop a sense of beauty) • Refinement (helps you develop a sense of refinement) • Intuition (helps you develop a sense of intuition) • Social skills (helps you to develop your social skills)
Ares (2nd aspect)	Strength	<ul style="list-style-type: none"> • Blockage (helps you to eliminate psychic blockages) • Project (helps you complete old projects that have failed to produce fruit) • Painful experience (enables you to release painful experiences in your life) • Pattern (allows you to get rid of out-moded personality patterns) • Willpower (helps you to increase your willpower) • Work (strengthens your capacity to work hard for long periods)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Artemis	The Hanged Man	<ul style="list-style-type: none"> • Guidance (helps you to find divine guidance in your life) • Inspiration (helps you to find inspiration for some aspect of your life) • Lonely (sustains you in your efforts during periods when you feel abandoned and lonely) • Balance (helps you to find a good balance) • Receptivity (opens you up to higher aspirations, by increasing your receptivity to the divine) • Seriousness (helps you to develop seriousness) • Purposefulness (helps you to develop purposefulness) • Joy (helps you to increase inner joy)
Hestia	Temperance	<ul style="list-style-type: none"> • Passions (helps you to free you from your passions) • Impulses (helps to free you from your impulses) • Grounded (helps you to be more grounded, while dealing with the realities of the material world) • Fantasies (helps you to be rid of intrusive fantasies) • Perspective (helps you to have a wider perspective on problems) • Transforming (assists you in transforming suffering into joy) • Paranoid tendencies (helps you to correct paranoid tendencies) • Seriousness (fosters seriousness) • Concentration (fosters concentration) • Patience (fosters patience) • Willpower (fosters willpower) • Perseverance (fosters perseverance)

<i>DIVINE TAROT (Major Arcana)</i>	<i>Modern Attributions</i>	<i>Psychology Purposes</i>
Hera	The World	<ul style="list-style-type: none"> • Meditation (helps you in meditation practices) • Peace (helps you to find inner peace) • Concentration (helps you to find concentration) • Truth (helps you to find truth) • Initiatic path (helps you to find your initiatic path or esoteric school) • Sincerity (fosters sincerity) • Friendship (helps create the best conditions for you to meet and make friends)
Poseidon	The Chariot	<ul style="list-style-type: none"> • Delusions (helps you to master episodes of manic delusions) • Fantasies (helps you to master uncontrollable fantasies) • Balance (helps you in finding a balanced, centered path) • Spirituality (helps you to discover a personal expression for your spirituality) • Unconscious (helps you to work on every aspect of your unconscious) • Gentleness (fosters gentleness) • Benevolence (fosters benevolence) • Spells (assists you to make spells) • Fantasies (helps you to resolve fantasies that get out of control)

PSYCHOLOGY: CLASSIFICATION BY SYMPTOMS

- Ability to express yourself in public (helps you to develop your ability to express yourself in public)—**Hermes**
- Achieving (when you are experiencing difficulties in achieving inner peace)—**Pontos**
- Active (helps you to become more active)—**Athena**
- Acuteness (helps you to develop acuteness)—**Hermes**
- Adapt (increases your capacity to adapt)—**Demeter**

- Ambition (amplifies and manifests the characteristics of ambition)—**Helios**
- Ambition (helps you to develop your ambition)—**Athena**
- Analysis (helps you to develop precision and depth of analysis)—**Kronos**
- Anxiety (when you are prone to periods of anxiety)—**Pontos**
- Arts (to develop your love for the arts)—**Aphrodite**
- Attack (allows you to defend yourself from negative attacks)—**Ares**
- Authority (amplifies and manifests the characteristics of authority)—**Helios**
- Awaken (whenever you seek to awaken the energetic forces of the universe)—**Ouranos**
- Balance (helps you to find practical solutions to restore balance after conflicts)—**Athena**
- Balance (helps you in finding a balanced, centered path)—**Poseidon**
- Balance (helps you to balance your inner being)—**Hephaestus**
- Balance (helps you to find a good balance)—**Artemis**
- Balance (helps you to achieve balance in your life)—**Helios**
- Beauty (enables you to develop beauty)—**Aphrodite**
- Beauty (helps you to develop a sense of beauty)—**Hephaestus**
- Being (to call upon a higher part of your being)—**Ares**
- Beliefs (breaks you free from limiting beliefs)—**Ares**
- Benevolence (fosters benevolence)—**Poseidon**
- Benevolence (helps to develop benevolence)—**Zeus**
- Birth (allows you to give life)—**Aphrodite**
- Blockage (helps you to eliminate psychic blockages)—**Ares (2nd aspect)**

- Body (allows you to express your body more naturally)
—**Aphrodite**
- Bondage (frees you from bondage and chains that bind you)
—**Ares**
- Bravery (allows you to develop bravery)—**Ares**
- Challenges (helps you prepare for challenges)—**Ouranos**
- Changes (helps you prepare for changes)—**Ouranos**
- Choice (allows you to sort what is best among all the ideas you have in your mind)—**Apollo**
- Choice (helps you to make balanced choices that promote harmony)—**Apollo**
- Climb (to be able to climb the social and spiritual ladders with greater ease)—**Helios**
- Combativeness (helps you to develop your combativeness)
—**Athena**
- Combinations (synthesizes original combinations from several elements)—**Hermes**
- Common sense (helps you to develop your common sense)
—**Hermes (2nd aspect)**
- Communication (helps you to find a better communication with others)—**Demeter**
- Complete (help you to complete old, unfinished projects)
—**Gaia**
- Complete (helps you to complete something you have been hoping to accomplish)—**Eros**
- Concentration (fosters concentration)—**Hestia**
- Concentration (helps you with problems concentrating)
—**Athena**
- Concentration (helps you to find concentration)—**Hera**
- Conflicting thoughts (helps you to overcome multiple conflicting thoughts)—**Zeus (2nd aspect)**

- Connect (helps you to be connected to the world and your environment)—**Demeter**
- Consciousness (to reach higher levels of consciousness)
—**Aether**
- Control (gives you control over what is happening at any given moment)—**Hermes**
- Courage (amplifies and manifests the characteristics of courage)—**Helios**
- Courage (to find the source of courage and personal power)
—**Helios**
- Courage (helps you to develop your courage)—**Athena**
- Courtesy (helps you to develop courtesy)—**Zeus**
- Creative (helps you to be more creative)—**Selene**
- Creative energy (enhances your creative energy that is inside you)—**Ouranos**
- Creative imagination (to develop your creative imagination)
—**Aphrodite**
- Creativity (helps you to develop your creativity)—**Hermes**
- Decisions (helps you to make rational decisions about a proposed project)—**Athena**
- Decisiveness (allows you to develop your decisiveness)
—**Aphrodite (2nd aspect)**
- Defense (helps you to develop your defenses)—**Ares**
- Delusions (helps you to master episodes of manic delusions)
—**Poseidon**
- Depressed (helps you when you feel depressed and down)
—**Zeus (2nd aspect)**
- Desire (allows you to understand and assimilate the true nature of desire)—**Aphrodite**
- Desire (helps you to control your uncontrollable desires)—**Zeus (2nd aspect)**

- Desire (reigniting the blazing force of desire)—**Eros**
- Desires (an awakening, expanding force that supports the realization of your desires)—**Eros**
- Desires (brings about fulfillment of desires)—**Helios**
- Dignity (amplifies and manifests the characteristics of dignity)—**Helios**
- Discerning (helps you to discern the hidden elements of a problem or situation)—**Pontos**
- Dominion (amplifies and manifests the capacity to have dominion over others)—**Helios**
- Elegance (enables you to develop elegance)—**Aphrodite**
- Emotional tonicity (used to increase emotional tonicity)—**Zeus**
- Emotions (to let go of certain emotions you are stuck in)—**Pontos**
- Energy (adds energy to your life)—**Athena**
- Energy (allows you to develop energy)—**Ares**
- Energy (helps you to control energy, and to generate it)—**Zeus (2nd aspect)**
- Energy (helps you to increase your energy)—**Zeus (2nd aspect)**
- Energy (reigniting the blazing force of energy)—**Eros**
- Enhance (enhances your creative energy that is inside you)—**Ouranos**
- Entanglements (to let go of certain entanglements you are stuck in)—**Pontos**
- Exhausted (when you are emotionally or physically spent)—**Helios**
- Fantasies (helps you to be rid of intrusive fantasies)—**Hestia**
- Fantasies (helps you to master uncontrollable fantasies)—**Poseidon**
- Fantasies (helps you to resolve fantasies that get out of control)—**Poseidon**

- Feminine (helps you to be in touch with your feminine side)
—**Selene**
- Focus (helps you focus in order to accomplish a single purpose or intention)—**Hermes**
- Forces (reconnects you with natural forces)—**Ouranos**
- Forces (when you are seeking to awaken and use the universe's energetic forces)—**Ouranos**
- Free (helps you to break free of whatever causes your difficulties)—**Ares**
- Friendliness (allows you to develop friendliness)—**Aphrodite**
- Friendship (helps create the best conditions for you to meet and make friends)—**Hera**
- Fulfillment (to be able to achieve personal fulfillment)—**Helios**
- Generosity (allows you to develop generosity)—**Ares**
- Generosity (helps to develop generosity)—**Zeus**
- Generosity (helps to increase generosity)—**Helios**
- Gentleness (fosters gentleness)—**Poseidon**
- Goal (allows you to realize your goal)—**Helios**
- Goals (helps you to change the circumstances that bar you from realizing your goals)—**Selene**
- Gods (helps you to receive messages from the Gods)—**Hermes**
- Govern (for the ability to direct and govern others well)
—**Helios**
- Grounded (helps you to be grounded while dealing with the material world)—**Hestia**
- Guidance (helps you to find divine guidance in your life)
—**Artemis**
- Habits (allows you to flow without staying stuck in ineffective habits)—**Hermes**
- Habits (assists you in eliminating old habits)—**Kronos**
- Habits (enables you to change bad habits)—**Selene**

- Harmony (helps you to find practical solutions to restore harmony after conflicts)—**Athena**
- Harmony (helps you to harmonize yourself with the world)—**Hermes (2nd aspect)**
- Harmony (helps you make balanced choices that promote harmony)—**Apollo**
- Heart's desire (to figure out your true heart's desire)—**Zeus**
- Hidden elements (helps discern the hidden elements of a problem or situation)—**Pontos**
- Hidden powers (to increase the manifestations of your personality's hidden powers)—**Helios**
- Higher self (helps you to treat others fairly via your higher self)—**Hephaestus**
- History (used to understand your past and personal history)—**Kronos**
- Honor (to increase honor)—**Helios**
- Honored positions (increases the aptitude for honored positions)—**Helios**
- Human nature (allows you to accept your true human nature)—**Aphrodite**
- Ideas (helps you to disseminate your ideas in a convincing manner)—**Demeter**
- Imagination (helps you to develop your imagination)—**Hermes (2nd aspect)**
- Impulses (helps to free you from your impulses)—**Hestia**
- Impulses (helps you to control your uncontrollable impulses)—**Zeus (2nd aspect)**
- Incarnation (allows you to understand the meaning/purpose of your incarnation)—**Aphrodite**
- Initiatic path (helps you to find your initiatic path or esoteric school)—**Hera**

- Inner abilities (brings a state in which your inner abilities are revealed)—**Helios**
- Inner being (when you need to reestablish contact with the inner parts of your being)—**Eros**
- Inner peace (when you are experiencing difficulties in achieving inner peace)—**Pontos**
- Inner self (helps you to have a better understanding of the inner self)—**Hermes**
- Inner self (when you are trying to become most like your truest inner self)—**Pontos**
- Inner vision (helps you to develop your inner vision)—**Hermes**
- Insight (helps you to develop internal vision and insight into yourself)—**Hermes**
- Inspiration (helps you to find inspiration for some aspect of your life)—**Artemis**
- Inspiration (reigniting the blazing force of inspiration)—**Eros**
- Inspiration (when you need to receive inspiration)—**Pontos**
- Intellectual mind (helps you to develop your intellectual mind)—**Hermes**
- Intelligence (helps you in developing acute intelligence and quick thinking)—**Apollo**
- Intuition (helps you to develop a sense of intuition)
—**Hephaestus**
- Intuition (develops your intuitive faculties during relaxation and sleep)—**Aphrodite (2nd aspect)**
- Invisible (allows you to conquer the invisible kingdoms)—**Ares**
- Isolation (helps you to correct a feeling of inner isolation)
—**Demeter**
- Joy (helps you to increase inner joy)—**Artemis**
- Justice (helps to develop a strong sense of justice)—**Zeus**
- Justice (helps to develop justice)—**Zeus**

- Knowledge (helps you to assimilate knowledge)—**Selene**
- Language (helps you to develop the power of language)—**Ares**
- Life (helps you to learn the lessons of life)—**Selene**
- Listening (helps you to enhance your ability to listen to others)—**Aphrodite (2nd aspect)**
- Logical (increases the ability to use logical analysis)—**Selene**
- Lonely (sustains you during periods when you feel abandoned and lonely)—**Artemis**
- Luxury (enables you to develop a love of luxury in the positive sense)—**Aphrodite**
- Magic (helps you to increase your abilities for magic)—**Selene**
- Meditation (helps you in meditation practices)—**Hera**
- Mediumship (when you need to develop and improve your skills of mediumship)—**Pontos**
- Memory (helps you to develop your effective use of memory)—**Hermes**
- Memory (helps you to memorize)—**Selene**
- Memory (increases memory)—**Selene**
- Mind (allows you to do some tidying-up in your mind)—**Apollo**
- Mind (to elevate your mind above the constraints of the material life)—**Aether**
- Music (to develop your love for music)—**Aphrodite**
- Natural forces (reconnecting you with the natural forces)—**Ouranos**
- Needs (allows you to accept your natural bodily needs)—**Aphrodite**
- Network (enables you to create a network of relationships)—**Hermes**
- Occult powers (helps you to increase your abilities for occult powers)—**Selene**

- Old projects (helps you to complete old, unfinished projects)
—**Gaia**
- Optimism (allows you to develop optimism)—**Aphrodite**
- Optimism (allows you to develop optimism)—**Ares**
- Optimism (embodies optimism)—**Helios**
- Order (helps to develop a sense of order)—**Zeus**
- Organization (helps to develop a sense of organization)—**Zeus**
- Originality (helps you to develop your originality)—**Hermes**
(2nd aspect)
- Ostentation (to increase love of ostentation)—**Helios**
- Painful experience (enables you to release painful experiences in your life)—**Ares (2nd aspect)**
- Paranoid tendencies (helps you to correct paranoid tendencies)—**Hestia**
- Passion (allows you to express your passion)—**Aphrodite**
- Passions (helps you to free you from your passions)—**Hestia**
- Patience (fosters patience)—**Hestia**
- Pattern (allows you to get rid of outmoded personality patterns)—**Ares (2nd aspect)**
- Peace (enables you to find peace and a period of rest)—**Kronos**
- Peace (helps you to find inner peace)—**Hera**
- Perseverance (fosters perseverance)—**Hestia**
- Perspective (helps you to get a new or better perspective on a problem)—**Aether**
- Perspective (helps you to have a wider perspective on problems)—**Hestia**
- Pleasure (enables you to develop pleasure)—**Aphrodite**
- Poetry (to develop your love for poetry)—**Aphrodite**
- Pride (allows you to develop pride in good work)—**Ares**
- Pride (to increase pride)—**Helios**

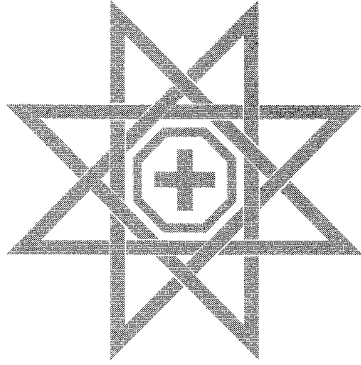
- Problem (enables you to uncover the unconscious origins of present problems)—**Kronos**
- Problem (helps with discerning the hidden elements of a problem or situation)—**Pontos**
- Project (helps you complete old projects that have failed to produce fruit)—**Ares (2nd aspect)**
- Project (helps you in making rational decisions about a proposed project)—**Athena**
- Project (to develop planned projects)—**Aphrodite**
- Psychometry (when you need to develop and improve your skills of psychometry)—**Pontos**
- Purposefulness (helps you to develop purposefulness)
—**Artemis**
- Rationality (increases the reasoning power of your rational mind)—**Demeter**
- Reality (used if you have a tendency to avoid reality)—**Zeus**
- Realization (embodies optimism and realization)—**Helios**
- Realization (increases the power to realize things, to progress to a goal)—**Selene**
- Reasoning (increases your powers of reasoning and logic)
—**Selene**
- Receptivity (to achieve receptivity on to every dimension of reality)—**Aphrodite (2nd aspect)**
- Receptivity (helps to increase your receptivity to the divine)
—**Artemis**
- Reconnecting (reconnecting you with the natural forces)
—**Ouranos**
- Refinement (helps you to develop a sense of refinement)
—**Hephaestus**
- Regenerated being (you can become a regenerated being)
—**Helios**

- Regeneration (manifests the power of regeneration)—**Helios**
- Relationships (enables you to create a network of relationships)—**Hermes**
- Repress impatience (used to repress impatience)—**Zeus**
- Responsibility (helps you to develop responsibility)—**Kronos**
- Responsibility (to increase responsibility)—**Helios**
- Restless (helps you when you are feeling restless)—**Zeus (2nd aspect)**
- Result (to obtain an immediate result)—**Ares**
- Science (helps you to assimilate science)—**Selene**
- Science (helps you to develop your love of science and books)—**Hermes**
- Self (to reject that part of your nature that belongs to the “old self”)—**Ares**
- Self-control (helps you to develop better self-control)—**Hermes (2nd aspect)**
- Self-confidence (allows you to develop self-confidence)—**Ares**
- Self-confidence (amplifies and manifests the characteristics of self-confidence)—**Helios**
- Self-control (helps you to develop self-control)—**Kronos**
- Selfishness (when you are prone to periods of selfishness)—**Pontos**
- Sensitivity (allows you to express your sensitivity)—**Aphrodite**
- Serenity (when you are seeking serenity)—**Pontos**
- Seriousness (fosters seriousness)—**Hestia**
- Seriousness (helps you to develop seriousness)—**Artemis**
- Sincerity (fosters sincerity)—**Hera**
- Sincerity (helps to develop sincerity)—**Zeus**
- Sincerity (helps you to develop sincerity)—**Kronos**

- Situations (to let go of certain situations you have been stuck in)—**Pontos**
- Skills (to develop and improve your skills of mediumship and psychometry)—**Pontos**
- Sociability (allows you to develop sociability)—**Aphrodite**
- Social (helps to best present yourself socially)—**Zeus**
- Social skills (helps you to develop your social skills)
—**Hephaestus**
- Solutions (helps you to find practical solutions to restore balance after conflicts)—**Athena**
- Spells (assists you to make spells)—**Poseidon**
- Spirituality (helps you to discover a personal expression for your spirituality)—**Poseidon**
- Splendor (to increase love of splendor)—**Helios**
- Stability (to achieve stability on the material and spiritual levels)—**Gaia**
- Stabilizing (offers a stabilizing influence)—**Zeus**
- Stir (whenever you are seeking to stir the energetic forces of the universe)—**Ouranos**
- Strength (helps you when you need a quick boost in strength or energy)—**Zeus (2nd aspect)**
- Strength of will (to increase strength of will)—**Helios**
- Success (to be able to attain success within the limitations of your abilities)—**Helios**
- Success (brings the manifestation of success)—**Helios**
- Sympathy (allows you to develop sympathy)—**Aphrodite**
- Synthesize (helps you to synthesize original combinations from several elements)—**Hermes**
- Tact (helps to develop tact)—**Zeus**
- Tension (when you are prone to periods of tension)—**Pontos**

- Think clearly (helps you to develop the ability to think clearly)
—**Hermes**
- Thinking (helps you in developing acute intelligence and quick thinking)—**Apollo**
- Thoughts (helps you to control your thoughts)—**Hermes (2nd aspect)**
- Time (enables you to have a real effect on the “time element” of your life)—**Kronos**
- Time (helps you to manage time and understand its influence)—**Kronos**
- Transforming (assists you in transforming suffering into joy)
—**Hestia**
- Travel (helps you to travel with ease)—**Selene**
- Treasures (helps you to manifest the authentic personal treasures within you)—**Aphrodite**
- Trips (helps you prepare for trips)—**Ouranos**
- Truth (helps you to find truth)—**Hera**
- Unconscious (helps you to work on every aspect of your unconscious)—**Poseidon**
- Understand (allows you to better understand how other people function)—**Hermes**
- Understanding (helps you to have a deeper understanding of yourself)—**Hermes (2nd aspect)**
- Unfinished projects (helps you to complete unfinished projects)—**Gaia**
- Upper reality (to contact an upper reality above your reasoning mind)—**Aphrodite (2nd aspect)**
- Use (whenever you are seeking to use the energetic forces of the universe)—**Ouranos**
- Useful (helps you to discover what is most useful to you)
—**Hermes (2nd aspect)**

- Vital principle (enhances the vital principle that is inside you)
—**Ouranos**
- Way of Return (when you want to make progress on the Way of Return)—**Helios**
- Willpower (allows you to develop your willpower)—**Aphrodite (2nd aspect)**
- Willpower (fosters willpower)—**Hestia**
- Willpower (helps you to increase your willpower)—**Ares (2nd aspect)**
- Wisdom (increases wisdom)—**Selene**
- Word (helps you to develop the power of the word)—**Ares**
- Word (helps you to develop the power of the spoken word)
—**Hermes**
- Words (helps you to find the right words)—**Hermes (2nd aspect)**
- Work (strengthens your capacity to work hard for long periods)—**Ares (2nd aspect)**
- Writing ability (helps you to develop your writing ability)
—**Hermes**



ΔΡΡΕΝΔΙΧ 4:
ΤΗΣ ΗΣΗΡΜΕΤΙΧ ΤΡΕΣ ΟΦ ΛΙΦΣ

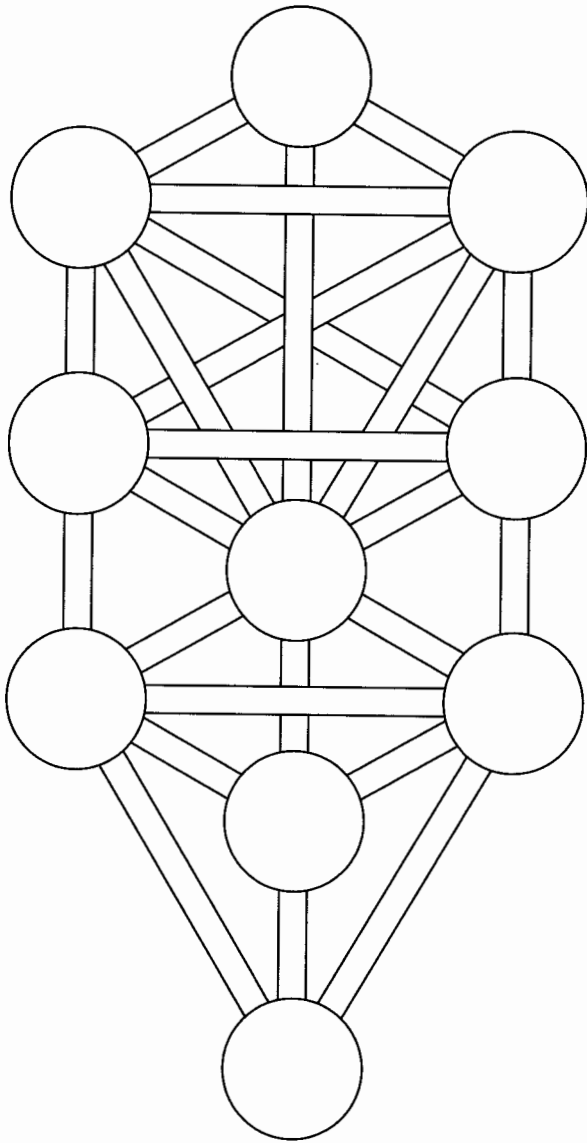
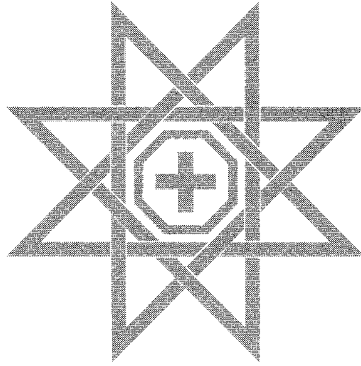


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