

Tarot Notes

While it is impossible to lay down any definite laws or definite discoveries at this point, or go into details on what might be taken up in the study of any card or cards, it is easy to see that the Tarot does contain the key to many mysteries.

Take the Eighth card. In the judgement hall of Osiris, Thoth held the scales in which the soul of the dead man (really Neophyte) was weighed, and if he had conquered (seventh card), he was admitted into the fields of Aa En Ru. The word Thoth recalls the Grecian Thetis, the goddess of Justice, here representing the 8th card. Thetis was thermometer of Achilles, the hero of the Iliad, who roared around in his chariot, killing all who dared to oppose him.

A word at this point about the chariot and the charioteer. We shall have to refer to them later in the study of the mysticism of the Bible, and of course, the Kabbalah. There was a mural tapestry in the French building at the P.P.T. Exposition representing the entrance of Alexander the Great into Babylon. If we regard Babylon as the city of materialism, the Vanity Fair of Pilgrim's Progress, this was the charioteer who chose the opposite course in card six.

The ninth card might historically represent Diogenes, who is generally represented searching for the honest man. Diogenes did actually meet Alexander (7th card) before the young hero had embarked upon his career of empire conquest and Alexander is supposed to have said: "If I were not Alexander, I would rather be Diogenes above all men."

The ninth card represents the old man of the Book of Revelations, with the long beard; here we have the staff instead of the word and the lamp instead of the candlesticks and stars, with the number seven represented on the staff. It is Gurnemanz waiting for Parsifal (7th card), Tannhauser returning from his pilgrimage, Evangelist in Pilgrim's Progress. But the rod, like the chariot will be referred to later on in the work. This is also Nestor of the Iliad, the old man, the prudent ancient. This brings us to our first Trinity.

In the Iliad we would therefore have the seventh card, Achilles, the eighth Thetis, and the ninth Nestor. The seventh card represents a male/female, and Achilles was actually disguised as a woman to keep him from going to wars. It is also stated in the myth that Thetis would have to marry a mortal because her son would be greater than herself. But we shall refer more to these points later on in our work, especially when we take up the card called "The Dragon."

The ninth card is also John the Baptist meeting Jesus (7th card) saying, "Art Thou he or must we look for another." It is also Elijah with his mantle. It is Samuel, David being the 7th card and Saul the 4th. In the sixth card David chooses between the daughter of Saul and Bathsheba. In general the 9th card represents the Rabbi.

Referring for a moment to our cards. The first card is male, the second female, the third male/female; the seventh card is hermaphrodite, the eighth female and the ninth male, the positions in this regard being reversed. The first card represents Yod He Vau He; the seventh card represents Yod He Vau He as man or Yod He Shin Vau He, Jehoshua or Jesus.

Relating the eighth card to the 2nd. Both represent the female, the one the divine Sophia and the other the earthly Sophia, the virgin Mary. In the second card we have the Book as the Law, the

Sepher Torah; in the eighth card we have the sword representing the enforcement of that law. The two keys may represent intellect and intuition, and in the conqueror (7th) they must be balanced, and this brings us to the eighth card. Jesus represents or is the conqueror (7th card), the virgin Mary is the incarnation of the Sophia, and like Thetis gives birth to a son who is greater than the mother; Joseph is always regarded as being much older than Mary, every record stating so. Just as Thetis married a mortal, so Mary married an inferior.

In the Old Testament, this Trinity is Joshua, Miriam and Moses. Joshua conquered the enemies of Israel and led them into the promised land; Miriam, which is the same name as Mary, was the prophetess, the woman of the second card functioning on this plane, or rather, as it is put, woman functioning as the mouth-piece of the divine; the 9th card is Moses, with his rod. Here we have a key to many stories of Moses and the rods and serpents. The lamp is the tablets of the law, and remember that the Law was written on two tablets; recall also that the first five commandments are positive, the second five negative.

We can now begin to see that the Bible is really the story of the Neophyte, as well as possibly, the history of the people. There are many other analogies quoted above, however, to prove beyond question that history is the revelation of God's will.