

Tarot Card Meanings with Benebell

A Seventeen-Part Video Lecture Series

Part IV: The Kings

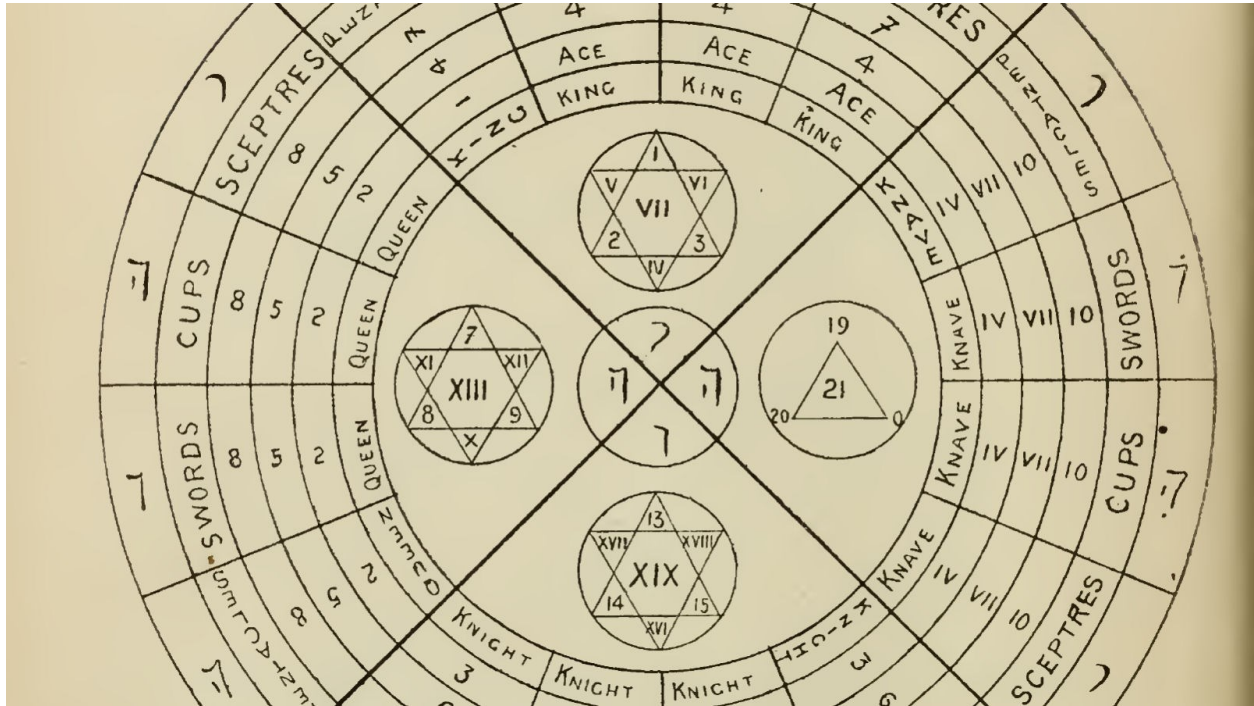
The video length for The Kings became unduly long, so for those who might not be able to sit through and take notes during the entirety of the lecture, here is an illustrated transcript of that lecture.



THIS IS THE FOUR-LETTERED DIVINE NAME, Yod He Vau He, and the four letters in Hebrew are (please forgive my mispronunciation here), Yod, which corresponds with the element Fire, He, or the first of two He, which corresponds with the element Water, Vau, which corresponds with the element Air, and the second He, which corresponds with the element Earth. The significance of this concept with the tarot is expounded upon in *Tarot of the Bohemians* by Papus, and if this interests you, the video, “Jailbreaking Tarot of the Bohemians” will be linked in the description box, but regrettably, closed captioning wasn’t included.

In *Tarot of the Bohemians*, and Crowley reiterates this in his *Book of Thoth*, the four letters of the Divine Name and four elemental attributions correspond with the four court cards. Yod and Fire correspond with the Kings in tarot, if you’re referencing the titles in the Marseilles or Rider-Waite-Smith, and Knights in the Thoth deck, though there is some debate about this. For now, following the *Book of Thoth*, we’ll say it’s the Knights.

The first He corresponds with the rank just below the Kings, the Queens. Vau corresponds with the ranking below the Queens, the Knights. In the Thoth, the title of this court card is the Prince.



The second He, or Earth energy, corresponds with the Pages in tarot, or in the Thoth, the Princess cards. Recall earlier in the Aces video of this lecture series, we noted how Crowley drew a connection between the Princess cards and the Aces. Here, though, Papus is stacking the Kings with the Aces as bearing the significant relationship.

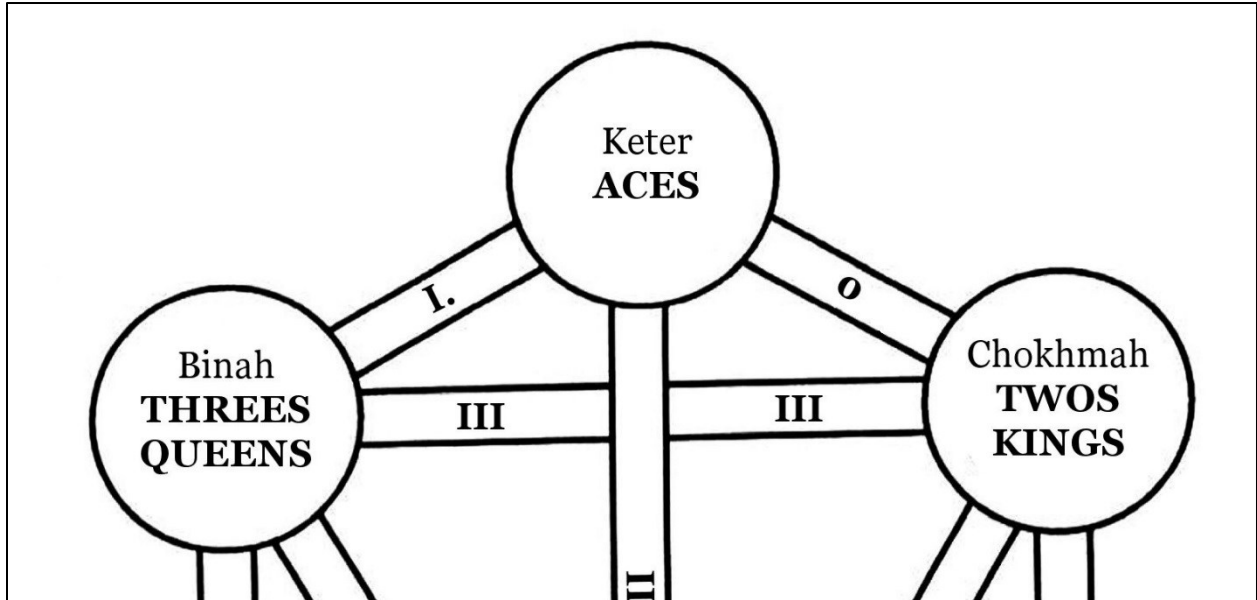
A key concept in esoteric tarot is the Three, or Holy Trinity that is equivalent to, encoded into, and always reconciled with the Four, the four letters of the Holy Name, the four elements that are the building blocks of the material world and all of life, the four directions, and all aspects of the spiritual quaternary.

On the Kabbalistic Tree of Life, though here we are following the Golden Dawn system of attributions and the Kircher Tree, which itself is controversial, we kicked off this course with the Aces, at the crown of the Tree, Keter.

We then moved into Chokmah, residence of the Twos. After that, we made a lateral move over to the Threes, Binah.

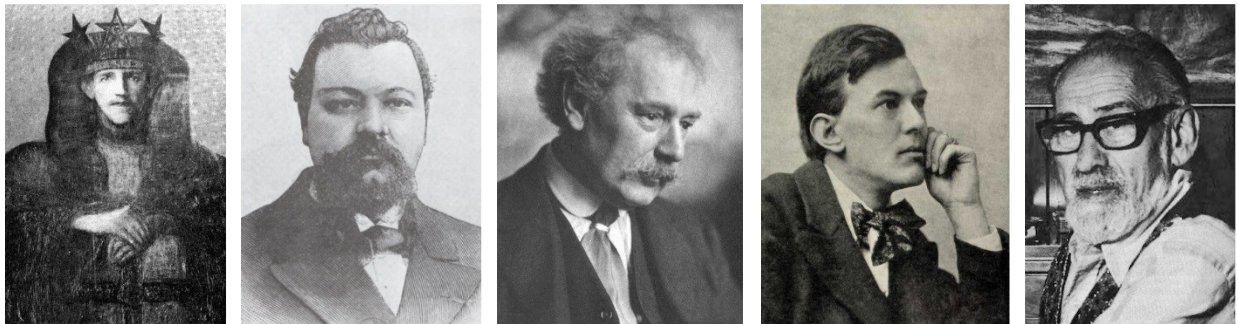
If this fourth video was to address the Fours in tarot, here's where we'd be heading to on the Tree of Life. A bit, well, out of the way, can we say that?

Instead, let's stay in the upper Triangle of Divinity of the Tree, and move from Binah back to Chokmah, because here in this sephirah, in addition to the residence for the Twos, this is also the residence for the Kings in tarot.

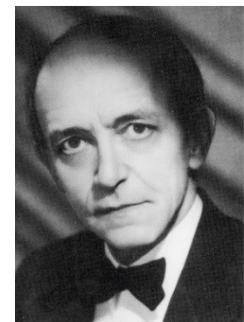


And so we are progressing from the Aces to the Twos, and then to the Threes, and back to the previous sephirah, to reveal the Kings. And now you can totally see why the Kings are Video 4 in this series, rather than the Fours. Yeah?

So that's why Video 4 in this series will not be the tarot Fours, but rather, the tarot Kings. When we cover the Thoth deck, however, we'll be addressing the Thoth Knights. Confusing, I know. Don't blame me. Take it up with Crowley.



For the court card videos, in addition to MacGregor Mathers, Papus Tarot of the Bohemians, Waite's book Pictorial Key, and Aleister Crowley's Book of Thoth, we will also be referencing Israel Regardie's The Complete Golden Dawn System of Magic, Volume 9, on the tarot. We are also going to reference Paul Foster Case's 1947 The Tarot: A Key to the Wisdom of the Ages. And of course, check out Holistic Tarot, specifically Chapter 12 on Interpreting Court Cards. Study Chapter 12 of the text as you go through the four videos on the tarot courts.





From the Spirit Keeper's Tarot deck, we're going to be talking about the four Archangels, corresponding with the classical tarot Kings. Perhaps the immediate point of some minor dissonance for you is the appearance of the Archangel of Healing and the Archangel of Mysteries, who present themselves to you as more feminine, maybe more feminine than you're used to for a King? Rest assured all four of the Archangels are intersex. How they present to you is way beside the point.

Here, we want to look at the court cards residing in the sephirah Chokmah on the Tree of Life, the Yod force, and in the Rider-Waite-Smith, that's the Kings. Generally speaking, the RWS Kings are said to indicate men, and both the physical appearance and the personality traits are denoted based on the elemental suit correspondence. They're also the personification of certain ideals.

The King of Wands is the personification of Honesty, for instance. The King of Cups is the personification of Arts and Letters, or artistic and literary achievement. The King of Swords is the personification of the Law and the Military. And the King of Pentacles is the personification of Business.

Let's take a look at the court cards in the Thoth Tarot. We're focusing on the Knights, or the archetype of the Father, corresponding with the Yod force and residing in the sephira Chokmah.

It's because of the Yod, Fire, and Chokmah correspondences noted by Crowley that we're drawing the equivalent between the Thoth Knights and the Marseille-Rider-Waite-Smith Kings. They are the most sublime, original or innovative, active force in their respective suit and for the element that suit corresponds with. Knights are swift and violent, notes Crowley, and so they're all mounted on steeds and clad completely in armor.

This is where it gets confusing and where there is a split in interpretative approach. Some attribute the Princes to the Marseille and RWS Kings. In Crowley's own words, the Princes are the true kings, but—here's the but—it's because they are the sons of the knights and queens. Sons of the knights and queens. That kind of suggests the Thoth knights are...uh...kings?



Thoth Knights (equivalent to the commonly attributed tarot Kings, Fire elementals)



Thoth Princes (equivalent to the commonly attributed tarot Knights, Air elementals)

It's more that the Princes in the Thoth tarot are the heirs apparent, meaning they're going to be King. Crowley connects the Princes to Vau and Tiferet, which is where the classical tarot Knights reside. That's why the majority approach is to attribute the Thoth Princes to Marseilles and RWS Knights.

In Israel Regardie's text on the Tarot, he writes about this Knight-King discrepancy: the Four Kings have to be mounted on Steeds. This would further confirm that Crowley's Knights are intended to be the tarot Kings, as they're the ones mounted on Steeds, or horses. Regardie continues: "This is very important due to the general confusion even in these papers between Kings and Knights; all Kings should be on horses and all Knights should be on thrones or chariots."

Yikes. So...this really throws a wrench in how we might understand the Rider-Waite-Smith. All Kings must be on horses. All the Rider-Waite Kings are...not on horses. You may recall, however, that the RWS Knights are. On horseback, that is. Um. Ya know. Make of that what you will. I'm moving on.

Well, wait, I'll mention one thing. Superficially, Waite here is maintaining a continuity from the earlier Tarot de Marseilles, whereas Crowley and later Israel Regardie's expositions on the tarot transform it for more intentionally esoteric, occult, and magical purposes.

THE SIXTEEN COURT CARDS

THE FOUR KINGS

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

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

From Israel Regardie's *The Complete Golden Dawn System of Magic*, Volume 9, "The Tarot"

What separates the court cards in the tarot Minor Arcana from the Ace through Ten pips, such as what we covered in previous video installments on the Aces, Twos, and Threes, the court cards, at least historically in fortune-telling and divination, were assigned personality traits.



Here, the King of Wands is traditionally assigned to men and the traits we might describe as masculine. In modern times, that's no longer the prevailing mode of interpretation. The King doesn't necessarily indicate a man or male energy.

The Roy de Baton, or King of Wands in the Marseilles tradition is the "country gentleman," or someone of high status in a small town. This is someone who is going to be a big fish in a small pond. The King of Wands can also represent higher education.



Reversed, the King of Wands ushers in harsh advice that the querent needs to hear. The cards surrounding or neighboring the reversed King of Wands will convey those important words of advice to heed. Here, we also see an autocrat, someone tyrannical who overexerts control over others. This is someone acting like a dictator or a destructive monopoly within a particular industry of trade.



In the Rider-Waite-Smith King of Wands, we see a king in fiery red with a red head covering underneath his crown, and even the three visible points of the crown and his sleeve cuffs look like flames. In medieval times the salamander was believed to withstand and be impervious to Fire, and is also symbolic of passion, protection, an unbreakable willpower, and immortality—someone who rises in fame to become a legacy.

The personality traits associated with the King of Wands is that of someone strong-willed, creative, and masculine. Here is someone in a position of high status and authority. Think of Alexander the Great here in the King of Wands, but across the suit of Wands in general. The Two of Wands, for instances, calls to my mind the story of young Alexander who inherits his father's kingdom, but chooses to venture beyond his world anyway to conquer what he didn't

even know he didn't even know. In both of these cards, there is also the theme of cultural exchange. This is the card that personifies business management or an industry leader.



In reversed, you're often going to find that the card stands for the negative attributions and character traits associated with the card's element and court standing. So the King of Wands reversed embodies the negative attributes of passion, leadership, and status. Here's someone who's condescending or patronizing. The King of Wands in reversed might signify an oppressive force holding you back or weakening you, a challenge you have to overcome, perhaps one related to personalities of influence. This card reversed can represent nepotism, or being rash and overbearing.



In the Thoth Tarot, Crowley directs our attention to the knight's helmet, which features a winged black horse, complementing the black horse that the knight rides upon. The Knight of Wands is emblematic of lightning. Crowley notes that it is essential for you to know what each of the Knights are emblematic of— lightning as in the case here for the Knight of Wands, because it's critical to your mastery of practical magic. His words, not mine. He tells us that deep, thorough knowledge of the Knights will translate into powers of the magus.

The Knight of Wands rules from the 21st degree of Scorpio to the 20th degree in Sagittarius. That's related to the personalities of those with a sun sign or rising sign with a decan ruler of Venus in Scorpio, Mercury in Sagittarius, or the Moon in Sagittarius, and remember, these are following traditional rulerships for the decans, not modern.

The moral qualities of the Knight of Wands is someone fierce, generous, impetuous, proud, and impulsive. You're swift and unpredictable with your actions. When your ill-dignified or reversed qualities come out, you're evil-minded, cruel, bigoted, and brutal. This is the personification of impotence or ineffectual leadership.

See how this card reversed looks like some scary flames burning the belly of the horse, who is knocked upside down and the armored knight is falling head first? So when I see that, I just think rather simply, "Ooh! Getting burned." And basically, that's how I interpret the Knight of Wands reversed.

Crowley also ascribes the Knight of Wands to Hexagram 51 from the I Ching. If you're following a Crowleyian approach to reconciling the tarot and the I Ching, then when you pull the Knight of Wands card, remember that's the King of Wands in Marseilles and Rider-Waite, also integrate the prophetic messages from Hexagram 51.



Please note that I've taken a different approach in the Spirit Keeper's Tarot, where each key in the tarot corresponds with one of eight trigrams to form the 64 hexagrams. And so each of the four Kings correspond with just one of the eight trigrams. Also check out the Book of Maps for an in-depth explanation of my correspondences and reconciliation-integration methodology. I guess of course I would prefer my approach over others, but to defend myself, I put a lot of thought for years and years into this and instead of a superficial surface to surface connect the dots approach, I believe that my correspondence system digs deep, and starts at the root, rising up, working with common elemental denominators.

In the Spirit Keeper's Tarot, the King of Wands is depicted as a Chief Angel and the highest status of spirit manifestation associated with the element Fire. Israel Regardie notes that the title for the King of Wands is Lord of Flame and Lightning. This king is secondarily known as the

King of the Spirits of Fire. And so how I always read the Archangel of Glory when this card appears to me is as noting the Divine presence of Fire or Glory. Yes, in other words, through a polytheistic observation of Spirit, this is going to be a facet of the Holy One, a god or goddess from a pantheon close to you that is going to personify Fire, Art, Glory, or Grace.

If you lean more atheistic or agnostic, the Archangel of Glory, then, is an aspect of your unconscious Higher Self coming through, or a personification of Glory revealed, prophesied to come for you. This card is a sign for you to clear your own way so that a personal miracle or extraordinary success in the realm of your career or creativity can shine through and manifest.



Onward to the King of Cups. In old school fortune-telling, the King of Cups is commonly associated with a fair to moderate toned man in appearance, light hair, light eyes, light skin, and possibly someone with softer, rounder features along with a calmer, more serene and diplomatic demeanor.

There's a strong Water temperament to this character, someone who is sensitive, emotional, and empathic. This could also be a card that indicates effective and capable management of interpersonal relationships. It's a strong indicator for love and romance.

In the Tarot de Marseilles, the King of Cups will stand in for a kind, fair-minded, liberal, and generous personality, likely someone who presents a little more on the masculine side, someone confident, of high rank or status, and who exudes leadership. We mentioned earlier that this is someone who is sensitive, emotional, and empathic, and between a more masculine or a more feminine manifestation of emotional sensitivity, this is going to be more masculine.

Reversed, the King of Cups represents shady dealings going on, so beware. There is someone you should not trust who is close to you, within arm's length. The cards are warning you that there is someone you've let in to your life who you should be suspicious of. Finally, this card can indicate the lack of generosity or the mismanagement of emotions.



In the Rider-Waite-Smith King of Cups, Waite wants us to pay attention to the ship riding along the waves on the right, closest to the King’s scepter of rulership, and also to the dolphin leaping above the waves, appearing closest to the King’s “great cup,” as Waite describes it. “Hidden in plain sight,” he keeps reminding us, right? Okay. In Gothic, Byzantine, and Renaissance art, a ship juxtaposed with fish as you see here symbolizes movement along a spiritual path and, being so close to the King here with the scepter, this detail conveys to you Divine Protection. So the King of Cups is a Divine Protector. This is the Holy Emperor Charlemagne, Pater Europae, or the Father of Europe, the synthesis of temporal and spiritual power.



As for the leaping dolphin– Waite is intentional in describing the dolphin as “leaping”– this is emergence from the underworld, or afterlife, the return after death or cessation. This is the carrying of souls up to Heaven. The dolphin close to the “great cup”– again, remember that Waite himself is telling us it’s a (quote) “great cup” so we know there must be something sacred to this chalice. I interpret this as suggesting a shamanic king, shamanism itself, and someone closely tied to spiritual healing.

Let's talk about the reference in Pictorial Key to the Sign of the Cup. So by referencing both the "great cup" and the "Sign of the Cup," we can infer that the King here bears the cup of sorrows, but also the cup of thanksgiving, and the cup of joy. There are also references here to the Cup of the Eucharist.

Generally, in a divinatory reading, Waite says that the King of Cups signifies a man of business, law, or divinity. Here's someone who in some ways owes a moral or fiduciary duty to the querent. For example, he mentions law, so the metaphor of the attorney-client relationship, or priest and penitent.

The King of Cups in a reading can also represent mastery in a field relating to the sciences, law, or liberal arts. It's a sign of high creative intelligence.



Reversed, the King of Cups portends dishonesty, or warns you of a double-dealing man. It can prognosticate a scandal, con, plundering, or emotional manipulation. This is about injustice or unfair treatment toward another, one with profound emotional or spiritual consequences. This is the violation of someone's personhood or personal rights.

In the Thoth Tarot, we see a knight of slightly different depiction from the rest. For starters, there's the angel wings. Second, this is the only knight who does not wear a helmet. There is both a fearlessness and a vulnerability here.

The crab rising above the knight's chalice symbolizes the zodiac sign Cancer, which is the cardinal sign, or leading seasonal sign of Water. Point of note: Crowley tells us that the Cancerian crab symbolizes aggressiveness. The peacock in the bottom right corner is the animal totem of the Knight of Cups, Crowley tells us. In terms of practical magic, note that the Knight of Cups is emblematic of rain. The abstract lines and curvatures depicted here represent fluorescence, a radiation of White Light.

The Knight of Cups rules the heavens from the 21st degree in Aquarius to the 20th degree in Pisces. So this court card is a signifier for those with a sun or rising sign ruled by the decan

Moon in Aquarius, Saturn in Pisces, or Jupiter in Pisces, and the personality traits commonly associated with such astrological placements are the traits exuded by the Knight of Cups.

In all, this personality is someone with a masculine quality of grace and sensitivity. We also see here someone who loves the fine arts and sciences, a dilettante.

Reversed, the Knight of Cups demarcates the feelings of sensuality and idleness. There may also be white lies or fibs to look out for. The nature of this fellow, however, is pure and innocent, and the intentions are good, it's just that the actions come out a little reckless.

In the Book of Thoth, the Knight of Cups corresponds with the I Ching Hexagram 54, the Marrying Maiden, or Affection in Moderation. So when the Knight of Cups comes up in a reading, also read Hexagram 54 in the Book of Changes, as the prophetic message from the Knight of Cups.



The King of Cups is the Lord of the Waves and the Waters and secondarily, known as the King of the Hosts of the Sea. Because of the connections to Divinity, White Light, and spirituality here in the King of Cups, the Archangel of Healing in the Spirit Keeper's Tarot is the card of spiritual purification, of salving emotional wounds, and therefore one who saves, who shows mercy to all, who exemplifies unconditional love. When the Archangel of Healing appears to you, this is the form taken by a god or goddess from a pantheon of divinities you work with that personifies Water, spiritual healing, or a form of divine protection and purification.

If you're uneasy about the whole god and goddess spirit talk, I think of this vocabulary as just the mythological terminology for an aspect of your own higher self, so it's a perfected or transcendent form of You. So the Archangel of Healing is inner knowledge of the Medicine you need to heal yourself. This is an omen trying to lead you to your own Remedy.

Due to the nature of Water in both Eastern and Western mystical traditions, I take that iconography further and designate the King of Cups as the card of miracles in the realm of personal spirituality or healing. This is to restore health, make whole, to be free of ailments, to be free of pain and suffering. To be free of evil, to be cleansed and purified. This is the key to the Cure.



Although Waite associated the King of Cups with the profession of law, I and dare I say a majority of modern tarot readers today might associate the profession of law with the King of Swords. Because here is the realm of the mind, of logic and reason, and of media and communications.

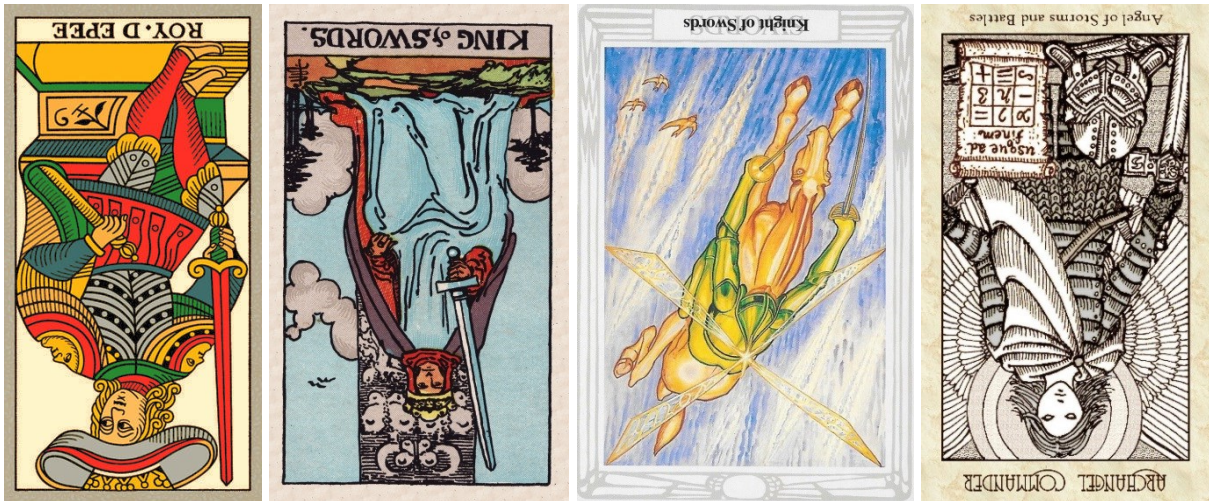
We probably get this association of the King of Swords to a man of the law from the Marseilles tradition. In the Marseilles tradition, this is a man of the law and letters, a symbol of political power or command.

Now take a look at the Marseilles King of Swords. At least in the popular Conver deck, he's got some really special, eccentric sleeves, especially near the shoulders and the only King in the Marseille with this detailing. To me, I interpret this as being able to see three ways when others can only see one. This is the sign of an acute mind, high intellect, someone who is shrewd and percipient. Here's someone who is very perspicacious, with keen mental perception and keen, discerning vision.

In reverse, we're going to get the negative attributes of such a character. What happens when intelligence and a shrewd mind are used for evil means? Well, a wicked man, or the warning sign of someone with evil intentions toward you. A reversed King of Swords might also be a sign of humiliation or disappointment, or getting outwitted, outsmarted. In summary, this is the omen of a mental disturbance.

Now let's take a look at the King of Swords in the RWS. Note that in the Rider-Waite-Smith, he is the only king to face forward, suggesting his confrontational demeanor. This is a warrior-king, someone self-righteous, and likened to the Biblical King David. This is a very powerful man. Waite tells us that he holds the power of life and death by virtue of his office, rank, and title. Waite also wants us to compare the King of Swords with the Major Arcanum card Justice. What's the difference, then, between the King of Swords and Justice? The Major Arcanum Justice is an abstract, conceptual, or karmic force, an intangible prevailing energy of influence. The court card King of Swords is a person or personality.

While the King of Cups could be a man of the law, perhaps it's more along the lines of social justice? Whereas here, the King of Swords is a man of the law with a sterner and more shrewd demeanor, someone less compassionate, less, I don't know, heart-centered the way the King of Cups might be? This is also a card that stands for military power and intelligence. This is the government. Also, quite simply, this card denotes higher education, a doctorate degree of some kind.



In reversed, the ill-dignified energies of the King of Swords will bring out cruelty. A reversed King of Swords might indicate that there has been a breach of good faith or trust. This may be a sign of someone who has been unfaithful. This is inhuman behavior. Brutality. Corruption. To persistently act in a way that's corrupt. This is fighting and causing conflict when you should be peaceful, and cowardice or cold feet when you should be assertive, courageous, and brave.

In the Thoth Knight of Swords, the King equivalent, study the posture of the knight and compare it to the other knights in the Thoth court. The posture of the Knight of Swords most resembles the rider of a racehorse or even a warrior horse charging into battle. The knight is wielding a sword in the right hand and a poniard in the left, both narrow, tapered, and exacting in focus. Also, notice the helmet: it's got propellers, like a helicopter, indicative of Air and inducing rapid movement through Air. This is a knight in attack mode.

The Knight of Swords is emblematic of wind, a point that Crowley reminds us is important in practical magic. The Knight of Swords rules the heavens from 21 degrees in Taurus to 20 degrees in Gemini. So the personality traits and attributes will correspond with the decan rulers Saturn in Taurus, Jupiter in Gemini, and Mars in Gemini.

The Knight of Swords is clever, fierce, someone who possesses great social influence. This is someone who is highly skilled in his field and typically, that's a field requiring quick wit, being able to think on your feet, and to be persuasive.

In reverse, the Knight of Swords is the symbol of weakness, of being purposeless, spineless, and indecisive. Crowley makes reference to a Latin phrase, "Chimaera bombinans in vacuo." Or a chimera buzzing in a vacuum. This is to be want of any purpose, direction, or intelligence.

In the reconciliation of the tarot and the I Ching, Crowley associates the Knight of Swords with Hexagram 32, so when the King of Swords appears, it bears the message delineated in Hexagram 32 of the Book of Changes.



The King of Swords equivalent in the Spirit Keeper’s Tarot is the Archangel Commander, the Angel of Storms and Battles. Under the Western mystery tradition as referenced in Israel Regardie’s work, this is the Lord of the Wind and the Breezes. He also bears a secondary title, the Lord of the Spirits of the Air.

This is a higher aspect of you coming through who is ready and willing to fight, who is pushing you to take a stand. This is about shifting gears to go on the offensive. Enough with getting pushed and bullied around by the winds of change! It’s time to stand your ground. At least that’s what comes through to me when the Archangel Commander appears. I’ll also interpret the Archangel Commander as the form that a god or goddess is taking, one who personifies war or, reading the Mercurial planetary facet of Air here, of communications, writing, persuasion through media and communications, who appears now to help me choose my battles.

Finally, note the imagery in the Archangel Commander or my King of Swords card. The main sword you see is the one that the Archangel wields in his right hand. Then what you don’t necessarily see but know to be true is there’s another sword in his left hand as well. So he’s wielding two weapons, similar to the Marseilles and Thoth.

However, he also has two to spare, one in the foreground resting underneath the helmet and one sheathed that he’s wearing. This is in homage to something I used to say to myself growing up. “Two swords and two to spare.” It is the ultimate fighting spirit.

However, he also has two to spare, one in the foreground resting underneath the helmet and one sheathed that he’s wearing. This is in homage to something I used to say to myself growing up. “Two swords in hand and two to spare.” It is the ultimate fighting spirit.



And now the King of Coins in the Marseilles, King of Pentacles in the Rider-Waite, and Knight of Disks in the Thoth. This masculine energy is more reserved, dignified, introverted, a quiet yet still powerful presence. Stereotypically, we say this guy is kind of boring, a bit dull, but always reliable, a hard worker, though may possess a propensity to get jealous or be somewhat materialistic. Money and personal worth go together.

In the Marseilles and Rider-Waite-Smith, this is typically someone associated with money, finance, business, trade, commerce, and economics.

In the Thoth, this character is related to agriculture, nutrition and health sciences or healthcare. The Roy de Deniers or King of Coins in the Marseilles corresponds with a more wide-set man, perhaps someone with broad shoulders and a stalwart physique. In terms of character, he's wise and trustworthy. This card is commonly associated with someone in business, and more likely than not, someone who achieves high status and a lot of success in trade and commerce. Yet there may also be a conservatism associated with the King of Coins. This card can also be indicative of economic regulation, meaning when it shows up, it's about the impact of, say, the stock exchange, maybe a chamber of commerce, or customs if we're talking international trade. You get the idea.

Reversed, this card will indicate the negative aspects of everything we just said. It can also indicate unemployment. It's negligence of your own financial situation, where you are kind of being the ostrich with your head in the hole, trying to pretend away your financial issues and the King of Coins reversed is a nudge to be more self-aware. It can also indicate being too idle, not being hard-working enough. It can indicate the downfall of a financial institution or economy. A reversed King of Coins is self-destructive materialism.

In the RWS deck, Waite describes the figure here in the King of Pentacles as having a face that "is rather dark, suggesting courage, but somewhat lethargic in tendency." This character is embodied by the likes of Julius Caesar or King Solomon.

Waite wants us to pay attention to the bull's head carved onto the king's throne. As this king's animal totem, we see someone who is patient, hard-working, both a team player and a great

manager, and someone with a lot of tenacity. This is someone stable, grounded, and financially dependable. Well, at least when the card appears upright.

Here, though, Waite makes it clear that he's deviating from the Marseilles King of Coins common attributions, which relate to money. Waite's King of Pentacles isn't just the physical money, money as he says the Marseilles King of Coins implies, but rather, his interpretation of this King is acumen, or business and financial intelligence. This is also someone who is mathematically inclined or logic-based. Kings are about leadership and here, the King of Pentacles knows how to use his alliances and manage his finances in a way that maintains his leadership and influence over others.



In reverse, the King of Pentacles is about vice, weakness, or personal ugliness. It's when your bad or self-destructive habits take a hold over you and prevent you from securing financial stability or success. Bad behavior or personal shortcomings is what's holding you back. Waite tells us that the reversed King of Pentacles can also portend peril or risk of loss. There's jeopardy and danger. Be careful!

The general technique of reading reversed court cards as the negative or destructive personas means the King of Pentacles reversed can come across as Machiavellian, someone who isn't afraid of stooping down to the lowest common denominator to achieve a goal or desire.

In the Thoth deck, the Knight of Disks is emblematic of mountains. Since Knights in the Thoth (the Kings) correspond with the element Fire, and the suit of Disks is Earth, this is the force of fiery earth. The Knight of Disks can therefore refer to earthquakes or gravitation.

Crowley directs our attention to the knight's helmet. The helmet features the antlers of a stag, or male deer, creatures highly adept at climbing mountains. The knight is armed with a flail in his right hand, a very particular weapon of war, which can also be used for thrashing grain, so symbolically, this is both power and harvest. The shield he bears in his left hand represents nutrition. I'm not saying that, Crowley said that. So according to the deck creator, the shield represents nutrition. This is a card that represents the production of food and nutrition.



The Knight of Disks rules from 21 degrees in Leo to 20 degrees in Virgo. The three decan rulers associated with the Knight of Disks is Mars in Leo, Sun in Virgo, and Venus in Virgo.

The environment that this knight is standing in is described as fertile. So here, we see themes of agriculture, cultivation, and nutrition. Nutrition can be further expanded upon to account for physical health.

Crowley describes the Knight of Disks as “exceedingly complex,” and yet someone admirably well put together. Overall, this is someone who is very diligent, patient, and who exudes a nurturing aspect of masculinity.

Reversed, this is the card of seeing illusions, or what isn’t really there. Crowley makes the reference to the will-’o’-the-wisp phenomenon, of seeing ghost lights when traveling alone at night. Another perspective of the reversed Knight of Disks is seeing ghosts, fairies, or elemental spirits.

In both the Thoth Knight of Disks and the Rider-Waite King of Pentacles reversed, both Waite and Crowley talk about this card reversal portending perils. There’s the cautionary tone that there is risk of loss in the path that the querent is currently on. Or risk of bodily harm. Maybe it’s not that serious, but it’s alerting you to a lacking in nutrition or just having to pay closer intuitive attention to what your body is trying to tell you.

This earthly suit is the realm of the Material World, what you can touch and measure. Solids. And so the reversed King-Knight is about losses or jeopardy to body or property.

Also interesting of note is the Thoth Knight of Disks is the only one of the knights to carry a shield. Also note the golden light emanating from that shield. There is extraordinary protective power here. Compared to the other three Knights, the Knight of Disks is a talisman or calling card in the Thoth deck that invokes the spirits of protection.

For Crowley, the Knight of Disks corresponds with Hexagram 62 from the I Ching Book of Changes. When the King of Pentacles appears in a reading, consult the divinatory lines of Hexagram 62 and integrate it into your tarot reading.

According to Regardie's text, the King of Pentacles is the Lord of the Wide and Fertile Land and secondarily, known as the King of the Spirits of the Earth. Recall how Crowley's Thoth Knight of Disks is connected to nature spirits. In the Spirit Keeper's Tarot, this King of Coins, King of Pentacles, Knight of Disks character manifests as the Archangel of Mysteries, an Angel Who Illuminates the Shadow. Please note that there are two ears of corn depicted on the card, not one long wonky looking one. That's just bad drawing. Sorry about that.

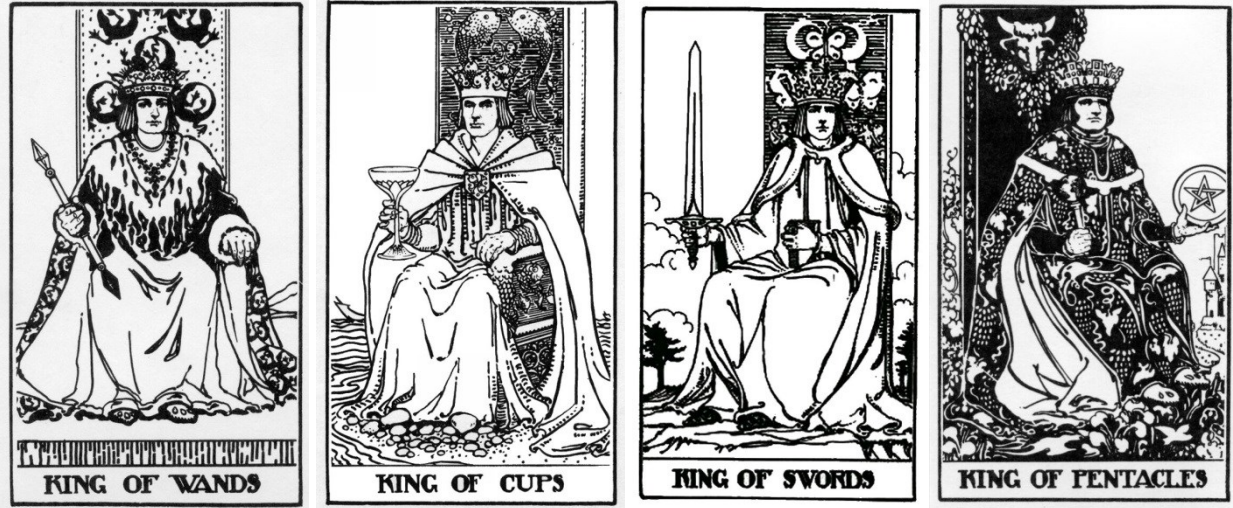


So. If there's anybody's skirt I would want to hide behind and be protected by, it would be the Archangel of Mysteries. When I was drawing these cards, this was the last card I drew to complete all 78 cards in the hand-illustrated tarot deck. This divine, beneficent spirit made Her presence known as the guardian over the SKT.

Okay, but beyond that, in terms of reading with the cards, when the King of Orbs, Archangel of Mysteries appears in a reading, this is a god or goddess with the power to navigate the underworld, to negotiate between realms. This is someone who illuminates the darkness.

This is the key to unlocking the mysteries of magic, esoteric knowledge, and also, a modality of divine fertility. It's a powerful connection to the Spirit underneath the Earth and enlivening the Earth.

By the way, on screen I put "dark" in quotations because I don't love the description of these particular manifestations of Divinity as "dark." Nonetheless, if I say "dark" here, then most pagans will know exactly what I'm talking about, and that's the only reason I use it. It's just a term of convenience.



Before we end this video, a quick review of how Paul Foster Case describes the physical attributions for the four kings. The King of Wands is a dark man, friendly, ardent personality born into privilege. The King of Cups is a fair-complexioned man with a calm exterior, someone artistic and intuitive. The King of Swords is distrustful and suspicious of others, a true skeptic. Yet he's full of ideas, thoughts, and designs. This is someone who exercises extreme caution. And finally, the King of Pentacles is a friendly guy, constant, and steady. This is a reliable married man, says Case.

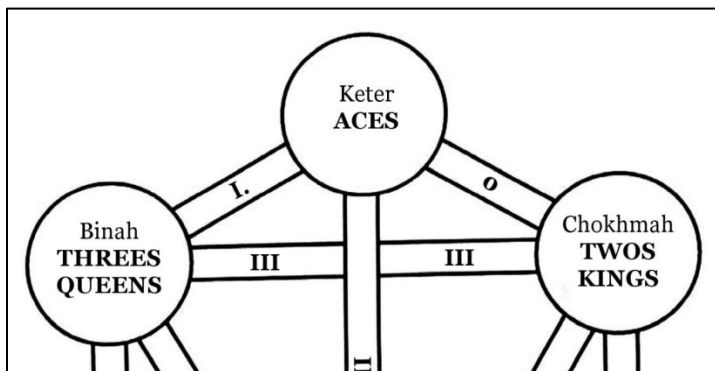
Case further notes that the Kings in general stand in for rank and honor, so the appearance of Kings in a tarot reading are going to portend to one rising in rank, visibility, or leadership.



There's a slightly different popular take to the physical appearance thing with the Kings. Let's consider how Eden Gray interprets the RWS Kings. Rather than a dark man, the King of Wands is a man with blue or hazel eyes and blond hair. The King of Cups is a man with light brown hair and hazel eyes. The King of Swords, mature man with dark hair and dark eyes. And finally, the King of Pentacles, a man with black hair and dark eyes.

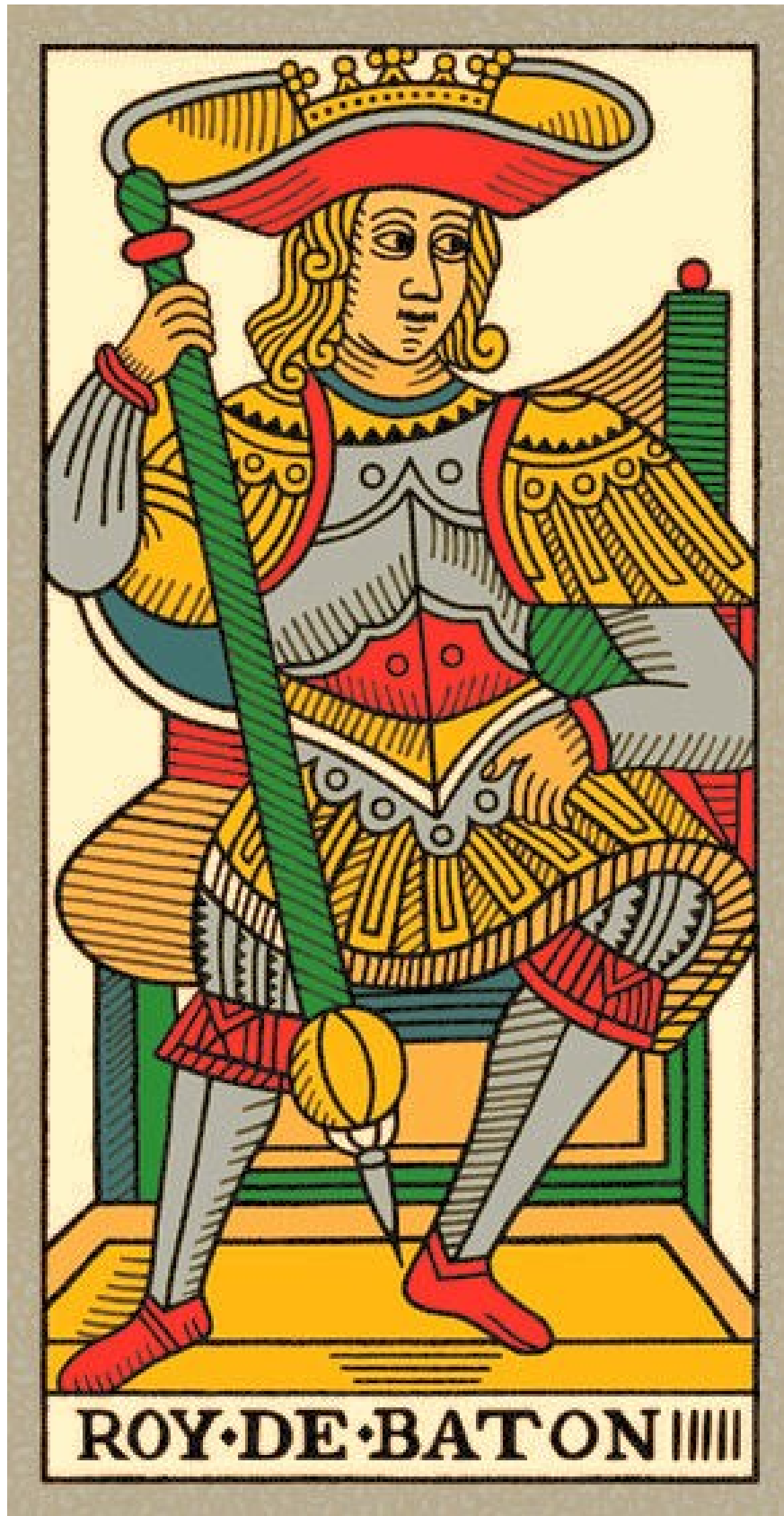


For the Spirit Keeper's Tarot deck, I don't read negative or inverse attributions in the Archangels. Instead, if you're reading with reversals with the SKT and an Archangel appears in reverse, it's a sign that you are the one blocking this divine force from coming through. So the reversal is a sign that you're the one putting up walls or blinders keeping you from actualizing higher consciousness or fostering a closer attunement with the particular god or goddess that is appearing before you through one of the Archangel manifestations.



In Video 5, we're headed back to Binah where we were for the Threes, but this time, we're there for the Queens.

End Transcript.









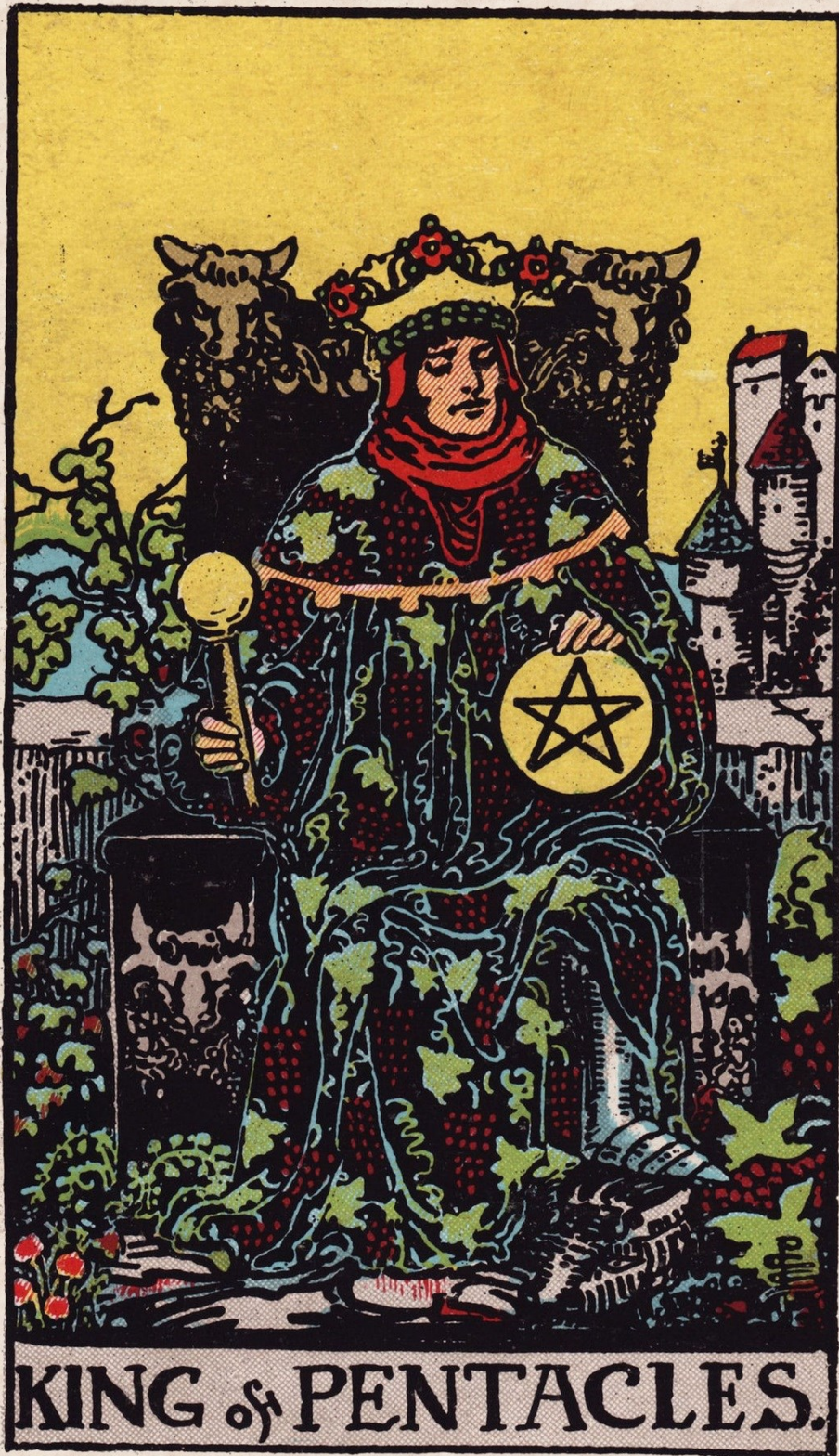
ROY·DE DENIERS





KING of CUPS.









Knight of Cups



SWARDS
Knight of Swords



Knight of Disks

ARCHANGEL OF GLORY



Angel of Art and Grace

ARCHANGEL OF HEALING



Angel Who Salves and Purifies

ARCHANGEL COMMANDER



Angel of Storms and Battles

ARCHANGEL OF MYSTERIES



Angel Who Illuminates the Shadow