

BOOK OF MAPS

Reference Manual to the

SPIRIT KEEPER'S

TAROT

Vade Mecum



S A P E R E A U D E



D A R E T O K N O W

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FIRST EDITION.
Oakland, California.

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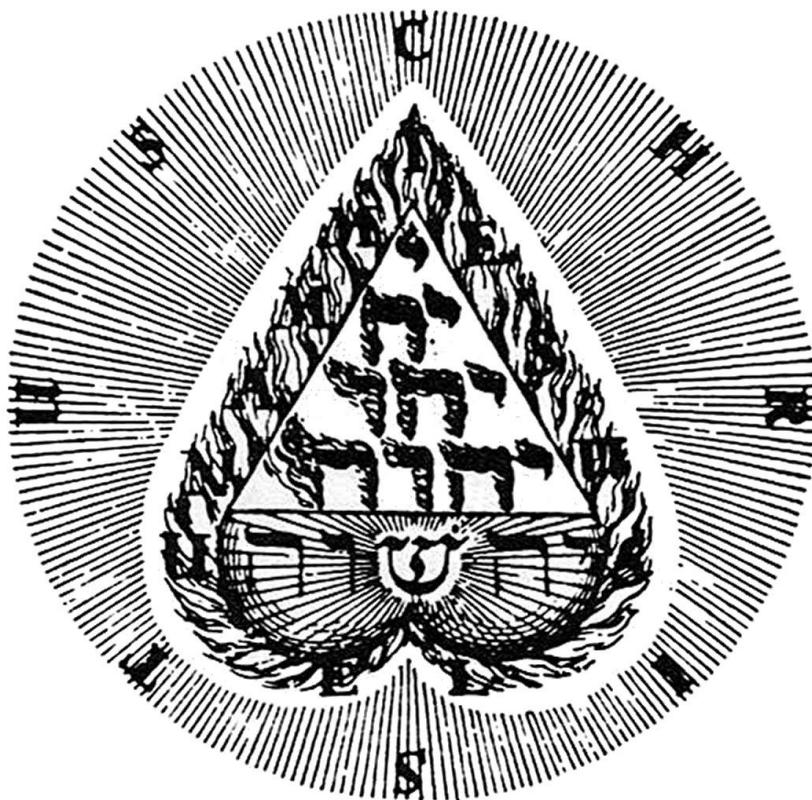
Other books by Benebell Wen:

- *Holistic Tarot: An Integrative Approach to Using Tarot for Personal Growth* (North Atlantic Books, 2015)
- *The Tao of Craft: Fu Talismans and Casting Sigils in the Eastern Esoteric Traditions* (North Atlantic Books, 2016)

THE RECORDING ANGEL



ANGEL WHO RECORDS, whose Hand seals upon the Book of Remembrance, who bears witness to All to enumerate every deed, since Creation, from the beginning of the world to this day, from my cradle to my grave, I invoke you to read to me, to show me, to transcribe upon my heart, to place upon the mantle of my mind the pages of the Book I petition for. Let it be the Truth. Let that Truth, come what may, ever be used to work the Highest Good. And so may it be.



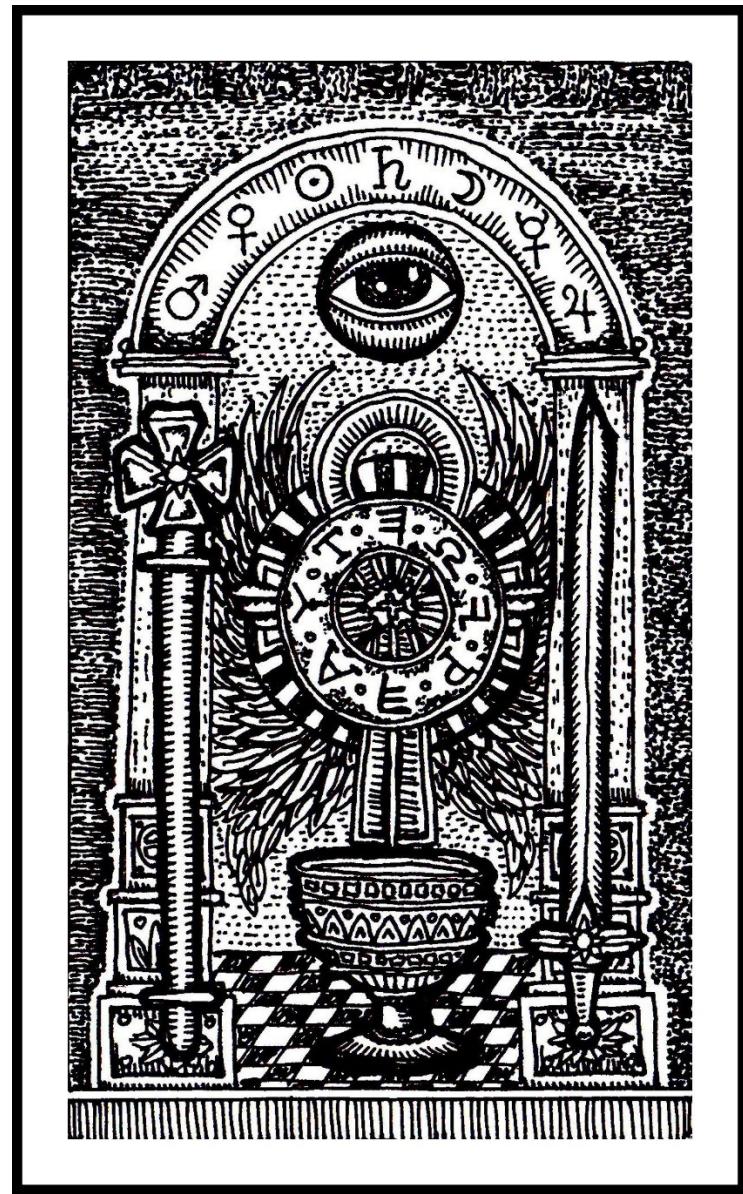
Sacred Inverted Heart with the Tetractys IHVH
and Pentagrammaton (1730) by Jakob Böhme

THE LORD'S PRAYER

Our Father in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive others their trespasses against us. Lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory, for ever and ever. Amen.



FOR WHOSOEVER LOOKS UPON HER will feel Her emanations of formidable and Almighty Light. What had been drained from my body is hereby restored. What had been empty inside me is now filled with Edifying Tonic. She is the Healer of healers, the Guide of guides, Luminary to the luminaries. She gives Strength to those who must be strong. She lights the Path for those who light the Way. She lights my Path so that I might always find my Way.



“There is no science so ancient as that of symbolism.”

From Albert G. Mackey's
The Symbolism of Freemasonry (1882)

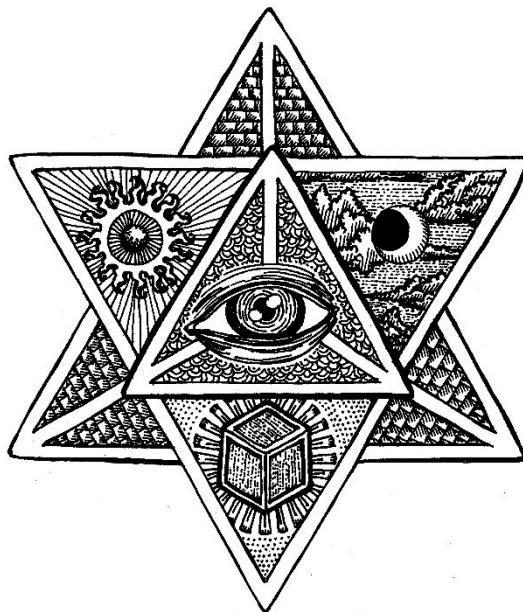


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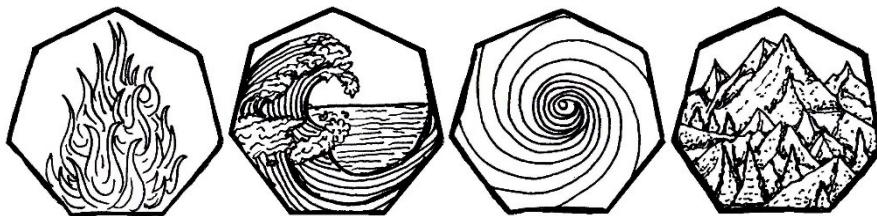
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Book of Maps

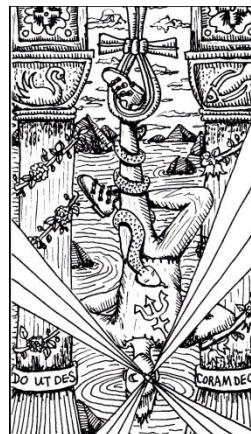
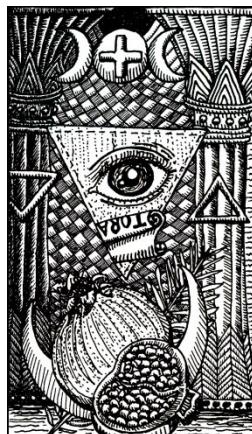
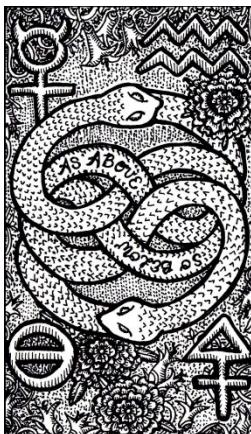
REFERENCE MANUAL TO THE

SPIRIT KEEPER'S TAROT

Vade Mecum



Benebell Wen



Author's Introduction

After *Holistic Tarot* was released in 2015 and I became a bona fide tarot author, I often got asked whether I had any plans for publishing a tarot deck. I cannot recall if I ever explicitly said no, but I am sure that I responded in ways that suggested a no.

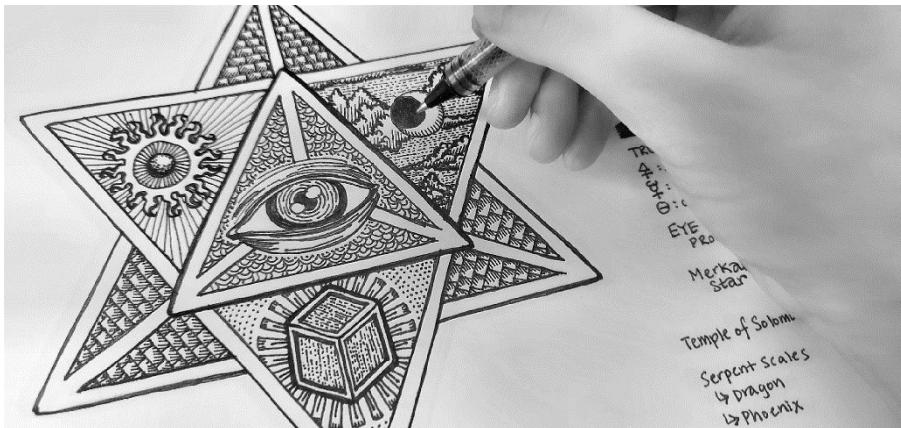
That's because I wasn't certain I had anything meaningful to contribute to the world of tarot decks. I wasn't interested in producing a Rider-Waite-Smith clone or a Thoth derivative, and also wasn't interested in devising an entirely new tarot system. And then anything in between those polar extremes felt like it would require a level of artful execution that I did not believe myself to be capable of.



Then in the summer of 2018, a fancy idea sprung into my mind on a whim: what if I drew my own tarot deck, entirely by hand, cut out each card manually, and produced a single-copy original set of cards for my personal reading use? Each originally-drawn card would in effect be a sigil, I fantasized. And the entire process would be a religious ritual. When I approached the concept of creating a tarot deck as intended entirely for myself only, never to be shared with the public, all inhibitions disappeared. That's how I got the courage to undertake such a project.

Within the night, I assembled the materials I would need and got to work, beginning with Key 0 and going in numerological order through the Keys of the Major Arcana. I did not intentionally time my thoughts to the new moon in Gemini. That's just how it happened. I completed the First Septenary,

ending with Key 7: The Chariot on the day of the summer solstice. When I completed the Second Septenary of the Major Arcana, my Holy Guardian Angel was revealed to me, and then I saw that Her presence had been with me all along the journey, shrouded in omens I wasn't paying close enough attention to.

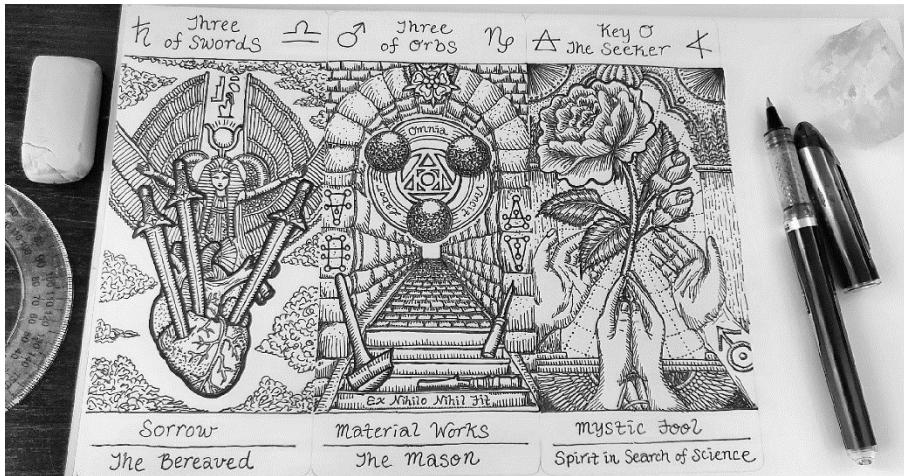


In about seventeen days, exactly on a full moon in Capricorn, I completed line drawings of the Major Arcana. After completing Key 21: The World, I looked back on The Fool card I had drawn back in the beginning and was dissatisfied, so I re-drew The Fool, which I had renamed The Initiate. Thus, for the Majors, I began with Key 0 and yet also ended with Key 0.

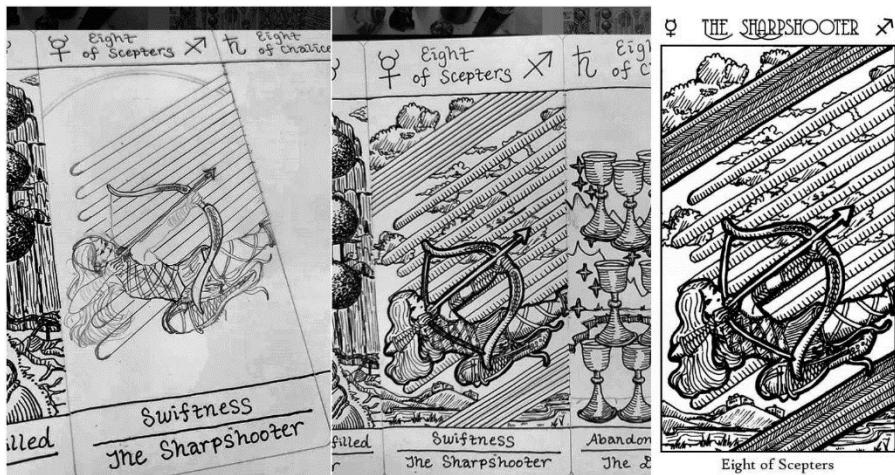
I then released freely to the public the black and white line drawings of the Major Arcana cards and a companion guidebook I had written on ritual coloring of the cards to reveal each one's own Holy Guardian Angel. Meanwhile I got to work on the Minor Arcana, beginning with the seven lower realms, so that meant starting with the set of Fours in the pips, then Fives, up to the Tens. After the Tens, I commenced the seven upper realms, which are the Aces, Twos, and Threes, and the four elemental Courts.

From the first Key 0 I drew to the final card, the King of Pentacles, which I renamed to the Archangel of Mysteries, the pen and ink line drawings took me exactly 38 days. Not only did I finish the line drawings for all 78 cards and a card back design, but I also completed the first draft of this guidebook that explained my conception and point of view for each card.

INTRODUCTION

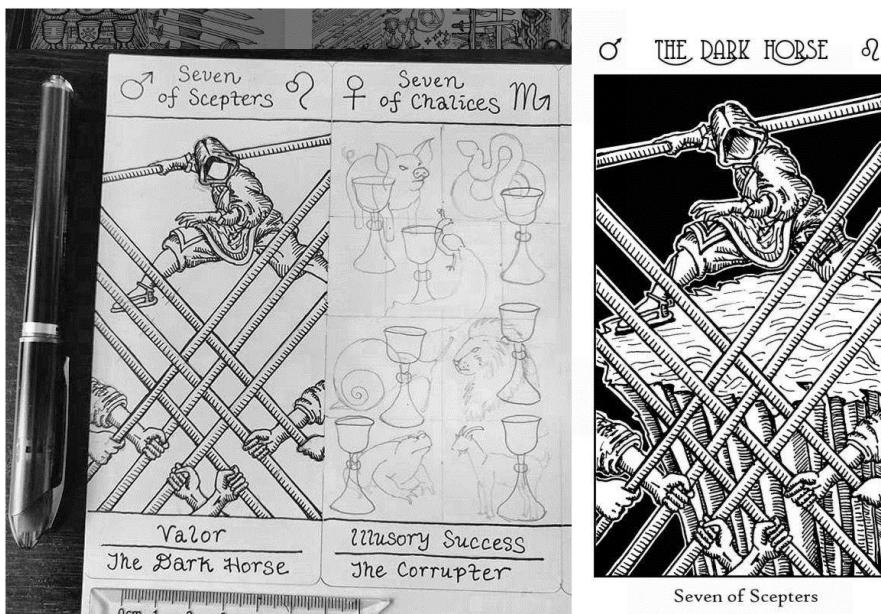


I understand that by most standards, that seems very fast, and I have no explanation for how it happened so quickly. I can tell you how I felt. I felt pushed and prodded by the Voice of Spirit, who drove me to keep going, to persist, to be unrelenting, and to stay focused. I devoted every free moment I had to this undertaking. I slept less. I ate less. I eliminated all leisure time from my life. I stopped responding to calls, queries, and personal communications. Working on this deck project took over my life.



That said, the math is reasonable, and when you consider it, you'll realize it wasn't magic: eighty-one hand-drawn works of art (that's the seventy-eight

cards in tarot plus the extra signifier cards and a card back design; actually, it was more than that, because I finished many card designs that were later rejected) in thirty-eight days means I had to go at the rate of completing about two to three cards per day. Each card takes me between one to two hours (remember: I'm drawing these cards actual size, where each image is 7 cm x 12 cm, so each original work of art is literally the actual size of a tarot card) so as long as I put in two hours in the morning before work and two hours at night after work every weekday and devoted the entire weekend to this undertaking, finishing all cards of the tarot deck in under two months was manageable.



I began the project with the intention of a single-copy tarot deck for my private, personal use only. I shared the black and white outlines for the Major Arcana with the public in the event others might find the set of cards meaningful. However, after I finished the project, I changed my mind. Or, dare I say it, the forces around me, both human and otherwise, convinced me to change my mind.

I now believe in good faith that I have something meaningful to contribute to the world of tarot decks. Each card's design represents my personal reconciliation of the Rider-Waite-Smith deck and the Thoth, with the occasional nod to the Tarot de Marseille. Prior to work on each (and every)

card, I would read its entry in Waite's *Pictorial Key* and Crowley's *Book of Thoth*, then constantly reference Papus, Macgregor Mathers, Ouspensky, and Wynn Wescott. While working on this deck, I was reading the *Corpus Hermeticum*, *The Physiologus*, *The Book of the Cave of Treasures*, *The Cloud of Unknowing*, Albert Mackey's *The Symbolism of Freemasonry*, the Avestan texts of Zoroastrianism, the Gathas (Songs of Zarathurstra), *The Chaldean Oracles of Zoroaster*, *The Oracles of Nostradamus*, Kapadia's *The Teachings of Zoroaster*, and would always have on hand the Torah, Holy Bible, and Quran, which I read from intermittently. Egyptian, Persian, Gnostic, and Hermetic texts on magic and medieval grimoires from both Europe and the Middle East were consulted during the crafting of *Spirit Keeper's Tarot*. I also found myself frequently reciting the Lord's Prayer while continuing my ordinary routine of the Great Compassion Mantra.

Yet I didn't merely transcribe from those texts onto my tarot cards. I filtered it all through my own perspective, my life, my experiences, and painted those ideas through the colors of my own emotion (despite the cards being in black and white). Thus, the final expression for each card is decidedly my own perspective, reflecting how the realms materialized by the Key energies looked to me in my own mind's eye. Every single card was an attempt to memorialize in pen and ink the landscapes I traversed through pathworking and depictions of the angelic beings guiding me.

In terms of the angelology I've based this tarot deck on, the primary angel you as the Keeper of this deck would work with is your Holy Guardian Angel, which in Zoroastrian angelology is referred to as the *Arda Fravash*, or *Fravashis*. According to the belief system I've built my deck around, each one of us is accompanied by a Holy Guardian Angel who is our guide throughout our lifetime, a beneficent celestial entity that connects us directly to God, or a divine monad. We can invoke our Holy Guardian Angels whenever we are in danger, whether that is danger that threatens us externally, or danger that threatens us from within.

There is a vast realm and a hierarchy of angels, or celestial beings on a spiritual plane created by a Supreme Being, which Zoroastrians refer to as Ahura Mazda. These angels are in essence beneficent immortals that are personifications of ideas or archetypal aspects within our cosmos.

To that end, every tarot card in *Spirit Keeper* identifies one such immortal personifying a key aspect of our cosmos. (Key 0, which in my particular deck will always be the signifier card, is not so much an angel as it is the

astral self that also stands in for your higher self, or super-consciousness. Key 0 is the potential of you as a beneficent immortal.)

The cards are heavily encoded with protection symbols and sigil-crafting to cast a ward around the deck and design its own built-in security defense system. My purpose is to produce a deck system where the collective design taken altogether shields itself from interference by malefic spirit energies of any kind or nature. Furthermore, gatekeepers are employed to patrol the bounds of every threshold for oversight. Though darkness, shadow, revelations of pain, suffering, trauma, and tribulations can come through (and, if we're being honest and realistic with ourselves, often will), such feeds are always in the beneficent spirit of truth, never malefic. If and when they appear, malefic entities remain at the bounds and the gatekeepers of the deck serve as informants to the tarot reader, transmitting the information needed from or about those malefic entities.

Every card is drawn with consecrated ink only. I anointed myself with holy oil prior to working on the cards and I only worked on the cards within closed sanctified sacred space. I began each session of work with prayer and closed with prayer. I constantly stopped to monitor my own frame of mind and my environment to ensure a steady atmosphere of beneficence. I say all that not to convince you or to even presume we share similar spiritual belief systems. I say all that to document the heavy sense of responsibility I felt throughout the crafting of this deck and the measures of faith I took to honor that responsibility.

The final result, I hope, is a working tarot deck that will read like a sacred text, one imparting directly to you the Divine Word. It is a book with passages that are ever changing and always tailored to what you need to see, cognizant of the Path you need to take to be resonant with your own highest good. It is a book that reveals the verses of truth and psychic knowledge that will uplift you, empower you, teach you, and change you for the better, in the ways you seek to be changed. When you read this book and operate the cards for others, you will be an interpreter of the Divine Word. When the deck is used daily, it becomes a book of common prayer, yielding the insights that will nourish you and those who are your kindred. It is with those intentions ever weighted on my mind that I set out to produce this tarot deck and this book for you.

BENEBELL WEN

Design Statement

A speculative (and oft-chided) premise in Western occultism is that tarot cards are living beings, that there is a spirit embodying each one. Each card is ascribed certain characteristics, tendencies of behavior, and qualities, just like any sentient creature. It's subject to predictable habit, but also subject to spontaneity in any arbitrary moment.

Modern day tarot readers dismiss that premise as superstition. I did, too. In the face of science and contemporary rationalism, animism—this belief that objects, such as a deck of cards, might possess an animated spirit essence—is ridiculed, even censured. To believe that a deck of cards can hold spirited life is to reveal an unsophisticated intellect.

Yet that is exactly the point where I start my journey with crafting this tarot deck. What if there *is* a roster of known essential spirit energies in our universe that influences human events, both on the macroscopic and microscopic, and if encoded in just the right manner, a tarot deck (really, any intelligently designed system) *can* become much more than just pieces of cardstock? What if there really is a mad method to giving a tarot deck sentience?

My ambition was to transform lines of ink and pieces of cardstock through a precise, formulaic code—an intelligent design—into a sentient roster of spirit calling cards. A tarot reader who wields such a roster would then become a spirit keeper. My ambition was to give life.

I have set out to craft a tarot deck by a precise formula that can and will enliven every manifestation of that deck into living beings. That is the aspirational premise with which I begin the journey of creating the *Spirit Keeper's Tarot*.

Although the intricate or “busy” art style of this deck might give the first impression that it's going to be complex, I assure you it is not. I aspired to design a tarot deck that any Rider-Waite-Smith or Thoth tarot reader would be able to pick up and start reading, without any dependency on a guidebook. Except to the Thoth readers, they'll need to make do with the Strength card in the position of Key 8 and the Justice card in the position of Key 11. Also, Crowley (and to be fair, others) noted that the Keys of the Major Arcana should be written with Roman numerals, not Arabic numerals. However, here I've opted to go with all Arabic numerals for

numbering the Major Keys, in part as a tribute to Leonardo de Pisa (1175-1250), who is often credited for popularizing the Arabic numeral system in Europe. By the way, he's better known as Fibonacci, the namesake for Fibonacci numbers forming the spiral sequence and a fundamental basis in sacred geometry. See what I did there? Considering a more global perspective, the Hindu-Arabic numeral system, historically, was used across a broader region of our world than the Roman numerals, and so in this seemingly minor decision, I've taken a very particular stand.

For each and every card, I referenced Waite's *Pictorial Key* and Crowley's *Book of Thoth* so that I would include their intentions for each card as best as I could, while still designing the cards in a way that expressed me. However, Waite and Crowley differed (and disagreed) significantly on the interpretation of many keys in the tarot, so harmonizing both approaches wasn't always easy. I acknowledge that some of the resulting cards I've drawn might end up alienating both camps.

Nonetheless, rudimentary knowledge of either the RWS or Thoth should be more than sufficient for operating *Spirit Keeper's Tarot*. Apply your approach to tarot reading to the cards and go from there.

For the court cards, just remember that all Page cards feature the rook chess piece with a sealed envelope in the bottom right corner; all Knight cards feature the elemental in a septagon along with a horse; all Queens feature shields; and all Kings feature a magic square, and are titled "Archangel." With those points in mind, proceed with the courts as you would with any other tarot deck.

If, however, you seek to read the Empyrean Courts aligned with my original intentions as the deck creator, then in my approach, the court cards in *Spirit Keeper's Tarot* always represent guardian spirits that are around the querent (which, admittedly, does require a certain degree of religious faith, and therefore can be omitted entirely from your practice if such faith is not there) and seeking to make their presence known. Ancestors can embody the courts. Deities can also embody the outline of the court card's imagery, so they're not necessarily angels. (This applies to the Major Arcana cards as well—now and then deities might make their presence known through the Majors in a reading.) If you work with archangels, then the Kings are always the presence of archangels (or prominent gods or goddesses at the top of the hierarchy in their respective pantheons).

I've also illustrated *Spirit Keeper's Tarot* with the purpose of conveying esoteric knowledge and creating a comprehensive platform for divine transmissions. To that end, a deck such as this one requires intricacy of symbolism and allegory—each card is also designed to tell a story, to introduce you to a complete psychic realm, and to invite you to pathwork and journey into that realm.

From the early Egyptian and Greek mystery traditions down the ages to Freemasonry and even in the reconstructionist mystery traditions of the modern era, the science of the occult traditions that the Seeker undertakes knowledge of are veiled in allegory. Symbolism encoded into rituals, the tradition's religious iconography, religious and alchemical texts or grimoires, and parables are designed to instruct an Initiate on the tradition's teachings. In other words, it is through imparting symbolism that esoteric and occult teachings take place, not in the literal transmission of ideas or practices. Pictorial keys, not spoken or written words, illuminate the mind's darkness.

The intricate or “busy” art styles of the medieval and Renaissance periods were deeply symbolic and intended to transmit esoteric knowledge. Alchemical texts are a classic example: illustrations of lions, eagles, serpents, eggs, etc. interacting with one another were symbolic of specific alchemical instructions and processes. The illustrations were by necessity intricate and detailed because a significant amount of instruction was being conveyed through that single leaf illustration.

It is with that spirit that the *Spirit Keeper's Tarot* is cast: to amplify a tarot reader's psychic knowledge through symbolism.

In the creation of *The Spirit Keeper's Tarot*, I imposed stringent rules on myself: I completed the line drawings of the Major Arcana following the Fool's Journey. I began with the first version of Key 0, which I renamed to The Initiate, because I began the creation of this deck as an initiate, with the intention that by the end of this journey, I would have become fully initiated into that point beyond the mountains. In the crafting of this deck, I found that though I began with Key 0, I also ended with Key 0, because after completing the New World Order, I produced a revised Key 0 and set aside the initial drawing I had done. After completing the Minors in part, I produced yet another Key 0, this time one named The Seeker. When I completed the work, the final Key 0 I produced was named The Keeper.

These three Key 0s in consecutive order convey my statement of purpose for *Spirit Keeper*.

Major Arcana: Primordial Realm, 22 (= 4)

1. First Septenary: Integrate the Self - 7
2. Second Septenary: Integrate the Cosmos - 7
3. Third Septenary: Integrate the Divine - 7
4. The Fool - 0 / 4

In *Spirit Keeper*, Keys 1 through 21 represent primordial spirits. They form the formless. Key 0 is the spirit of the Keeper, whether that Keeper comes to the tarot deck as the Initiate, the Seeker, or the realized Keeper. Thus, Key 0 will always be the signifier card when using *Spirit Keeper's Tarot*. There are three Key 0s to choose from: Key 0: The Initiate, for initiation into gaining access to the compendium of spirits the deck gives access to; Key 0: The Seeker, for divination; and Key 0: The Keeper, for communion and an interactive relationship with the spirits roster.

After completing the Majors, I then proceeded with the lower realm of spirits, which begins with the set of Fours in the Minor Arcana. I go in the elemental order of Fire, Water, Air, and Earth (order in the Opening of the Four Worlds) or in terms of suit names, Scepters, Chalices, Swords, and Orbs. The order of the Minor Arcana cards in this *Book* is the order in which I completed each card.

Minor Arcana: Seven Lower Realms, 28 (= 1)

1. The Realm of Fours: Building - 4
2. The Realm of Fives: Expanding - 4
3. The Realm of Sixes: Nurturing - 4
4. The Realm of Sevens: Reasoning - 4
5. The Realm of Eights: Manifesting - 4
6. The Realm of Nines: Culminating - 4
7. The Realm of Tens: Mounting - 4

The lower realm is the world that has been formed. It is, by itself, removed and severed from the primordial spirits, and it is the upper realm that bridges the lower realm with the primordial spirits. The lower realm represents the mundane aspect.

The upper realm, then, is the touch-down point from the primordial form of the formless. The upper realm designs the spiritual and metaphysical architecture that the lower realm is based upon. The upper realm consists of Aces to Threes, and then the four court sets, or the Holy Guardians. As I had done for the lower realm, in the upper realm, I followed the elemental order of Fire, Water, Air, and Earth, rendering each card from the set in the order of Scepters, Chalices, Swords, and Orbs.

Minor Arcana: Seven Upper Realms, 28 (= 1)

1. The Aces: Nucleic Seeds - 4
2. The Twos: Provision - 4
3. The Threes: Fruition - 4
4. Holy Guardians of Fire - 4
5. Holy Guardians of Water - 4
6. Holy Guardians of Air - 4
7. Holy Guardians of Earth – 4

The artistic style of *Spirit Keeper's Tarot* is rendered in the spirit of Renaissance humanism (circa the 14th, 15th, and 16th centuries), a time when Christian mysticism and paganism merged. Thus, Hermeticism, traditional Western astrology, Platonic philosophy, alchemy, and the Kabbalah are the heavy-hitting influences over the imagery of this deck. The historic art styles that inspired *Spirit Keeper* were in turn inspired by Byzantine, Islamic, Viking, Carolingian, Celtic, Romanesque, and Gothic art styles, so those were the classic works of art I studied and referenced while drawing *Spirit Keeper's Tarot*.

I tried to simulate medieval woodblock print art. All art in this deck are original pen and ink works hand-drawn by me, and not taken from actual historic woodblock prints. My only tools for drawing these cards were pencil, pen, straight edge, compass, and protractor.

There are, of course, instances where what I've drawn was heavily influenced by an existing historic woodblock print, but this is not a digitally cut and paste or multi-media collage deck. I did not draw these illustrations digitally on a tablet where I could simply hit the “undo” button when I made a line error. The artwork was done—as best as I could manage it—in the spirit of a Renaissance artist producing a hand-crafted tarot deck. Each and every illustration was drawn at actual tarot card size, so each original pen and ink drawing is approximately 7 cm x 12 cm, with the full card itself, including the handwritten captions, at approximately 7 cm x 16 cm.

Also, for the primordial realm of the Major Arcana, I wanted to make sure patterns could be observed in Keys with familial relations. When I say familial relations between the Keys, I mean they parallel one another within the path of the Three Septenaries, by numerology, or by astrology. Thus, Key 1, the first milestone in the First Septenary, would need to share a noticeable common trait with Key 8, the first milestone in the Second Septenary, and with Key 15, the first milestone of the Third Septenary.

THE THREE SEPTENARIES

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21



For Keys 1, 8, and 15 (the first column), it's the coiled serpent, appearing as a double ouroboros for Keys 1 and 8, and forming as the tail of the Demon, manifesting as a typhon. With Keys 2, 9, and 16, it's the Eyes of God for Keys 2 and 9, and then an Act of God for Key 16 (also, the God's Eye formed by the fumes from the volcano and the two moon blocks suggesting

the union of both Eyes for prophesy). There's also the staff resembling a thunderbolt in Key 9 and a thunderbolt resembling a staff in Key 16. In other familial sets, such as Keys 3, 10, and 17, or the set of Keys 4, 11, and 18, the common trait to be found is in the shape or configuration of objects in the card. In Keys 7, 14, and 21, it's in depicting the astrological modes: the shield on Key 7 depicts the cardinal signs; the sash in Key 14 depicts the mutable signs; and the four corners of Key 21 depict the fixed signs of the zodiac.

Thus, septenary patterns should emerge among the keys both laterally and vertically. For instance, Key 12 depicts the dying god, with light directing toward Key 13, the mystic death, with light directing it from Key 14, the Holy Guardian Angel.

NUMEROLOGY

1	2	3	4	5	6	7	8	9
10	11	12	13	14	15	16	17	18
19	20	21	0					



Patterns of common traits should also emerge among Keys with numerical relations. For instance, both the swan and pelican allusions appear in Keys 3 and 12, and then there is the messianic figure appearing in Key 21. (According to medieval lore, in dire times, a mother pelican will

peck a wound into her own body to feed her young with blood, preventing her babies from starvation. Thus the pelican became an allegorical symbol for Christ the Messiah.) Consider the twin pillar motif connecting Keys 2, 11, and 20, or depictions of zodiac constellations for Keys 8 and 17. Other times, linking traits were subtler, and I worked with concepts rather than draw the patterns too literally.

When you examine the tarot architecture through these familial relations, the cohesiveness of that architecture will impress you. For instance, in terms of numerological relations, only the 1s, 2s, 3s, and 4s, are families of three cards while the 5s through 9s each only have two. The families of three correspond with the transition points between realms in the Minor Arcana (between the Seven Lower Realms and the Seven Upper Realms). The primordial family of 4s link the Self (Key 0) to the spiritual plane, and also the touchdown point between Heaven and Earth with the Realm of Fours in the Lower Realm. The primordial family of 1s link the Aces and the Tens, where the Realm of Tens is a mounting point into the Upper Realms. Otherwise, the remainder Lower Realm sets all only link to primordial families of two, born of a primordial yin and a primordial yang. All Upper Realm sets (Aces to Threes) are linked to a primordial family of three.

Also, per the *Sepher Yetzirah*, or *The Book of Creation*, a text on Jewish esotericism, the 5s correspond with what is Above, and here we see The Angel in the family of 5s. The 6s correspond with what is Below, sealed in the Deep, where we find The Demon.

I've designed each family of cards, whether it's familial by the septenaries, numerology, or astrology, to tell their own story, to have a shared voice. Each Key speaks for itself and yet at the same time, is also part of a collective voice as well.

The astrological families in the Major Arcana also correspond with the characters of the letters in the Hebrew alphabet, per the *Sepher Yetzirah*. The three mother letters are the foundation and beginning of beginnings, where we find the Apocalypse, The Outlaw, and The Initiate/Seeker/Keeper. These three cards also correspond to Fire, Water, and Air respectively. They beget the seven double letters, which also correspond to the planetary Sacred Seven. The double letters are the foundations of materialized essences that come in a light-dark dichotomy. For instance, Key 1: The Magus exemplifies the primordial dichotomy of Life vs. Death; Key 2: The Priestess is Peace vs. War; etc. These correspondences will be provided in their respective card entries under the line “*Sepher Yetzirah*” for Keys 1, 2, 3, 10, 16, 19, and 21.

DESIGN STATEMENT

ASTROLOGY (TRADITIONAL RULERSHIPS)

20 Fire			12 Water	0 Air	(Earth)	
19 ⊕	16 ♂	10 ☽	2 ☽	1 ♀	3 ♀	21 ☽
8 ☽	4 ☽	14 ☽	7 ☽	6 ☽	5 ☽	15 ☽
	13 ☽		18 ☽	9 ☽	11 ☽	17 ☽



Then come the single letters, which correspond with the twelve zodiac signs with Key correspondences as noted in the previous table.

The table of astrological families shows the relations. All Keys below Key 20 are relatives of that Key. Thus, even though the sign Scorpio is elementally Water, with its ruling planet as Mars, Scorpio is different from the rest of its Water siblings—a bit like the black sheep of the Water family in the zodiac—because it tends to exhibit Fire qualities despite being a Water sign.

Likewise, you may note that Virgo (Key 9) is an Earth sign, and yet it tends to exhibit the qualities of Air. As siblings, Taurus and Capricorn tend to be closer to each other in qualities than either one is to Virgo, whereas despite having a distant kinship, Virgo shares many qualities with Gemini.

I mention all this in the Design Statement because I've designed *Spirit Keeper's Tarot* to exhibit cognizance of these familial relations so that the mindful tarot reader will be able to spot the patterns in a spread and more keenly hear the Voice of God through the cards.

Speaking of God, I came in to this project with the conviction that there is a God, though my personal experience of that God is far removed from how God is often expressed in dominant religious doctrine. I liken myself to a single cell within a human body, and as a cell, I'm part of a particular type of tissue that makes up an organ that's part of a system in that physical body. All of that is physical. I am a physical entity. God, then, is the mind inside the brain, the soul inside the body. (Thus, we were made in God's image—God created mankind in his own image, in the image of God, He created them, male and female, paraphrasing from Genesis 1:27— or, as occultists like to say, as above, so below.)

Through my physical senses, as this single cell, I can't sense very far and therefore might not comprehend what type of tissue I'm part of, let alone what organ system or greater function I serve. It's through the psychic sense that I stand any chance of determining my larger role in the machine of the body and, using religious terms, how I serve that God, that mind and soul of the body. Divination, such as tarot, is a tool that helps to amplify that psychic sense.

I speculate that the reason that socialized religious establishments might be against divination (and, extrapolating upon that, why of the senses we humans possess, that so-called sixth sense did not evolve in the majority of the population the way sight, hearing, smell, etc. did) is because divinatory

insight empowers that mere cell with independent far-sighted intelligence, and that form of far-sighted full-context intelligence can be dangerous when influenced by the Devil.

When I say Devil, again my experience of it is removed from popular religious notions. I experience the Devil as an inherent, embedded impulse within the machine of the body that desires to sabotage that body (and through the body, sabotage the soul) by destroying what is good, to ruin that God, and to do so, begin by destroying the God within each of us single cells so that, one by one, the physical pieces of that God can be annihilated.

We all know the Devil and have felt the sway of that influence—that compelling desire within us to sabotage the good others possess, and the good in ourselves. We carry out the Devil’s work when we acknowledge something good in this world, whether that’s someone else enjoying success, enjoying beauty or happiness, and after that acknowledgement, we get that dark impulse from within desiring to destroy it.

That unshakeable impulse to wipe the genuine smile off someone’s face or to thwart someone’s happiness, to undermine success, is the Devil at work. It’s also self-sabotage—when we get that dark impulse to destroy even what’s good within us, to destroy the good we’ve come to enjoy, to sabotage the good in our own lives. For instance, I believe that those driven to suicide are pushed there by the Devil, because these are individual cells who fundamentally possess an inordinate, extraordinary Light, an innate good that is threatening, and so from inception, from the very moment the Devil has identified this threat of Light and good, efforts are put forth to eliminate it—to drive that Light to eliminate itself.

The Holy Trinity is another recurring topic I explored in illustrating these cards. Beyond Father, Son, and Holy Ghost as a motif, this is the structure of every Initiate’s path, no matter the tradition: to understand Man, then to understand the Universe, and finally, to understand God, or the Divine (i.e., Homo, Rota, and Deus). In Eastern tradition, this is the Holy Trinity of Man, Earth, and Heaven, which is reflected in the Hermetic Trinity (“First, God; Secondly, the World; Thirdly, Man,” from *Corpus Hermetica*). This is also the Trimūrti of creation, maintenance, and destruction—Brahma, Vishnu, and Shiva—and how the three can form a Union Incarnate, a three-headed avatar, Dattatreya. The Trinitarian Principle will also be expressed through the mythology of Osiris, Isis, and Horus. It is the Tria Prima, or ingredients for the Bread of Life. In *Tarot of the Bohemians*, Papus quotes Hesiod: “I feel that hidden beneath this mystical formula of the Trinity is one of the

most important scientific laws that man has ever discovered.” And so on the spiritual quest, Key 0: The Seeker is the Spirit in Search of Science.

My ambition for the *Spirit Keeper’s Tarot* and its companion *Book of Maps* is to go beyond any ordinary tarot deck. First, transmitted through symbolism, the Major Arcana cards are designed to reveal to you your Holy Guardian Angel and to enable direct communion with your Angel. Through an Initiation process, you’ll gain access to a direct line and will be able to use a very precise pictorial string of keys (like a telephone number or the unique series of numbers for an IP address) to commune with your Angel.

Second, as a direct line to beneficent immortals, the deck facilitates divination where the process isn’t “what happens, happens” as it can often be when intentions are not set with precision, but rather, it’s divining by presenting your inquiries to those beneficent immortals. Finally, it’s a deck crafted to be a grimoire, enabling more efficient spirit petitions and spell-casting, and specifically, with the roster of spirits named in these cards.



Divinity in Man: Powers of the Spirit

Sanctuary of Isis

Last Judgment

Crown of the Magi

This is a book of changes intended to transmit the Divine Word to each individual, words transmitted to us by our higher angels. In sum, the purpose of the *Spirit Keeper’s Tarot* is for you to read from its pages (the cards in the unique arrangements of spreads you cast) messages direct from the divine realms and to connect with the archetypes of deity that are most prominent in the genetics of your astral spirit. The purpose is to guide every Initiate to become the Seeker, every Seeker to become the Keeper, and every Keeper to be both The Magus and The Priestess, with a reverent, profound, True, and deeply personal direct connection to the Divine, to the Holy, the Sacred, and through a collective empowerment, led by the charge of each one’s inner divine genius, progress toward a beneficent New World Order.

Ordering of the Keys

In the 78-page booklet (the “little white book” or LWB) that comes in the box with your tarot deck, the cards are ordered as follows:

- MAJOR ARCANA: THE PRIMORDIAL REALM
 - The Significators (three versions of Key 0)
 - First Septenary (Keys 1 through 7)
 - Second Septenary (Keys 8 through 14)
 - Third Septenary (Keys 15 through 21)
- MINOR ARCANA: SEVEN UPPER REALMS
 - Realm of Aces: Nucleic Seeds
 - Realm of Twos: Provision
 - Realm of Threes: Fruition
- THE FOUR EMPYREAN COURTS
 - Kings: The Archangels
 - Queens: The Shields
 - Knights: The Virtues
 - Pages: The Strongholds
- MINOR ARCANA: SEVEN LOWER REALMS
 - Realm of Fours: Building
 - Realm of Fives: Expanding
 - Realm of Sixes: Nurturing
 - Realm of Sevens: Reasoning
 - Realm of Eights: Manifesting
 - Realm of Nines: Culminating
 - Realm of Tens: Mounting

Within each realm, the keys are presented in the suit order of Scepters (Wands), Chalices (Cups), Swords, and Orbs (Pentacles or Disks). This is also the order of cards that your copy of the deck is first presented to you out of its box. The above order represents the order of Creation from the Divine and Supernal to the Human and Material.

This is the Order of Descent. The first identity of the Signifier is the Numinous and Infinite Void, the Bornless One, and then the Primordial Realm is created. Nucleic Seeds are the catalyst that form the landscape of the physical world. Then the Empyrean Courts of angels, or beneficent beings are brought to life to protect us and to mediate between our world and the Divine. Finally, the complete dimensions of our physical world come to being through the construction of the Lower Realms. However, in *The Book of Maps*, the entries of cards are ordered as follows:

- MAJOR ARCANA: THE PRIMORDIAL REALM
 - The Significators (three versions of Key 0)
 - First Septenary (Keys 1 through 7)
 - Second Septenary (Keys 8 through 14)
 - Third Septenary (Keys 15 through 21)
- MINOR ARCANA: SEVEN LOWER REALMS
 - Realm of Fours: Building
 - Realm of Fives: Expanding
 - Realm of Sixes: Nurturing
 - Realm of Sevens: Reasoning
 - Realm of Eights: Manifesting
 - Realm of Nines: Culminating
 - Realm of Tens: Mounting
- MINOR ARCANA: SEVEN UPPER REALMS
 - Realm of Aces: Nucleic Seeds
 - Realm of Twos: Provision
 - Realm of Threes: Fruition
- THE FOUR EMPYREAN COURTS
 - Holy Guardians of the Scepters
 - Holy Guardians of the Chalices
 - Holy Guardians of the Swords
 - Holy Guardians of the Orbs

This is the Order of Ascent. The differing order represents the journey of our return to union and communion with the Divine Supernal, or the transcendental experience. We are now in the placeholder of the Significator. We must then explore the three Septenaries of our own inner psychic landscape. Then we must understand the physical world we have been brought up in, so we journey through the Seven Lower Realms. From there, we can better understand our own origins story and finally journey through the Seven Upper Realms, beginning with the Aces, to understand the Four Nucleic Seeds. Finally, we gain full access to the Empyrean Courts.

Originating out of its box, the order of your deck expresses the chronology of our creation story and how seeds of the Divine brought us to life in the physical world and our departure from that Divine. The purpose of *The Book of Maps* is to navigate you back to that Divinity, and so the ordering expresses our return from the physical world back to the spiritual world, to unite once again with that Divinity, gaining full interactive knowledge of the Holy Guardians and the Four Empyrean Courts.

What is a Beneficent Spirit?

At numerous points throughout this *Book*, I refer to the spirits that you interact with through the *Spirit Keeper's Tarot* as beneficent, noting for comparison that malefic spirits, or spirits who do not support your highest good and best interests, are blocked from interacting with you through the cards. A psychic barrier has been crafted into place so that only that which seeks to do good, cause good to be done upon you, and to confer benefits can come through.



Passage to Initiation



Battling the Typhon



Material and Spiritual Colliding

However, what do I mean exactly by a beneficent spirit? Key 15: The Demon, for example, might not look beneficent to most of us. Few of us think of Death (Key 13: The Reaper) as beneficent, though if we're being realistic, we can at least acknowledge that death is neutral. We might not be sure about what's going on in the Ten of Swords, but The Destroyer isn't our first impression of a beneficent spirit.

I would still categorize these spirits, even The Haunt in the Nine of Swords, and yes, all of the spirits herein as beneficent. Beneficent doesn't mean dressed in white, glistening with a pastel ombré, a golden halo, smiling, and the persona of gentility. That's dressing, and it's neither good nor evil. It's just dressing.

In fact, we've all encountered corruption and nefarious intents dressed up in a way that gives a superficial impression of goodness. It's only when you

look through the surface and past the superficiality can you pick up on the ill intent underneath.



Three of Swords



Eight of Swords



Nine of Swords

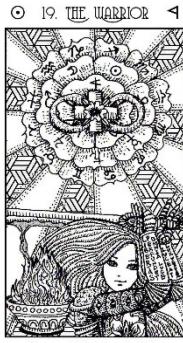


Ten of Swords

The beneficent spirits as depicted in *Spirit Keeper's Tarot* and as they can manifest through the cards can at times appear wrathful, ominous, or grim, but they are still by their natures beneficent spirits. Why? Because they act in your best interest. They seek to uplift you, not tear you down. They want to see you in a place of abundance, fulfillment, and empowerment, not a place of weakness, deficiency, or damnation. They never want to see you under prolonged suffering. However, they may let you endure pain in the short term if it means that tribulation will build the strength and character you need to achieve greatness.



The Tamed Lion



Master of the Mystic Light



Power and Authority of Air



Seven of Scepters

Fearlessness and tenacity are required traits to cultivate before achieving greatness and beneficent spirits help us to cultivate that fearlessness and tenacity. Those who smile sweetly, in the dressing of goodness, who absent-mindedly tell you everything will be okay and that you are perfect even while all that you hold dear is crumbling around you, or who deliver false

promises of easily-attained happiness and prosperity are the sinister creatures I would keep at bay.

Happiness and prosperity never come at the behest of a few simple incantations, the pseudo-law of attraction, or your professed dedication to a charismatic spiritual leader. Even when we consider the most privileged and elite among us, who seem to have it all, having inherited happiness and prosperity (or that's how it looks from our vantage point), they are no exception to the universal rule. It is so hard for us to fully understand that what we see is never the full story.

Gratuitous wealth obtained by crime and avarice incurs a debt that will be paid back in full, even if at the moment we envy that wealth, we don't yet see the inevitable karmic consequences. When we see someone endowed with every blessing, either we are looking at a mirage and judging our reality against a mirage, or those blessings came after an untold toil of labor pains, industry, and unrelenting grit—work we could very well do ourselves and then enjoy the same blessings, but have instead given in to passivity and indolence, imprudently wondering why we cannot be gifted with what somebody else has earned. True happiness can only be had after enduring profound suffering. There is no happiness without the initiatory suffering.

Beneficent spirits do not abandon you in an illusory realm of virtual reality, so when that's where you are, they try to shake you out of it by the means necessary to do so, which is why beneficent spirits do not shy away from being the bearer of bad news. Being the bearer of bad news doesn't make them bad—that's a concept that I've noticed requires a certain level of maturity to fully grasp.

The *Spirit Keeper's Tarot* is not unique or specialized in its connectivity to the spirit realm. It only seeks to remove some of that obscuring veil from your awareness and give you full disclosure.

In the genres of tarot decks, I guess I would say that *Spirit Keeper's Tarot* is an esoteric or occult tarot deck, but one that strives hard to be user-friendly. Intention setting is also boundary setting, and so what *Spirit Keeper* has gone out of its way to do is set clear intentions, and thereby set clear boundaries. The filters of beneficence are not set through pretty colors, beauteous smiling angels that look like lingerie models, or monotone notes of love and light. That is still dancing on the surface, mired in superficiality and materialism. I sought to get to the nucleic seeds, a reverse engineering of creationism to return to source.

The filters implemented in *Spirit Keeper* are built upon a dedicated and devotional toil of what I've called in jest the Big Data of esoteric knowledge and traditions throughout human history, organized by a data-processing application in my mind that took not just a lifetime, but lifetimes, to craft.

A part of me, whether it's because of my religious beliefs, just self-aggrandizement, or genuine psychosis, or all three, believes that this tarot deck was lifetimes in the making. It didn't just happen in 38 days. It is the Work I had left unfinished for far too many incarnations. It didn't happen quickly; it happened finally.

I cannot recall any time in my life when I wasn't in full faith of a God's existence and the presence of beneficent spirits all around me. What I questioned—and often—was which religious doctrine has this God's character and the identities of these beneficents figured out, and who has the best explanation for their presence. The omnipotence of a divine Holy Spirit has always been the one constant in my life, the one thing I was sure of.

That this Holy Spirit comes by many names and many manifestations also served as constants. That nature-based religions, shamanism, and mysticism may have arrived at a closer understanding of God's presence than the domineering religious institutions mired in bureaucracy soon formed as another one of my core beliefs. Even when I tried on atheism to see how it might look on me, I approached atheism as one more religion for the consideration and contemplation of God—could I arrive at truths about God by inspecting what God is not?

All my life I've felt a divine presence enveloping me, a luminescence that's referred to in Chinese as Guāng (光). It's a Light you cannot see, but can feel, that gives the sensation of being protected and watched over, akin to how blind people can still detect light—exposure to light, though the blind are not able to see it physically, triggers brain activity that indicate an awareness and subconscious perception of the light.

It's that Guāng, that Light, which I associate with beneficent spirit presence. I now look to Zoroastrianism for reference in explaining what is a beneficent spirit. I am using the term synonymously with "angel," which I acknowledge may be too loose and inaccurate an association for many.

In Zoroastrian angelology, facilitating connection between the spirit realm and the Holy One (Ahura Mazda) are beneficent immortals, or angels. There

are the *amesha spenta*, or archangels, who might be likened to personifications of virtues.



For instance, the archangels relating to the four elements: *Asha Vahista* for Fire; *Haurvatat* for Water; either *Vohu Mano* for Air or staying in line with more Eastern expressions of the elements, *Khshathra Vairyā* for Metal, equating to Air; and *Ameretat* for Earth. The archangel of Fire is the personification of truth and righteousness. The archangel for Water is the personification of perfection and health. The archangel for Air is the personification of the intelligent mind, and the archangel for Earth is the personification of immortality.

The *fravashis*, then, are guardian angels, and the *arda fravashi* are the Holy Guardian Angels. We are each born under the watch of a Holy Guardian Angel, a bornless one who accompanies us throughout life and lifetimes to ensure we walk the path of our highest good and, eventually, return or transcend back to the godhead.

Holy Guardian Angels can navigate between the heavenly realms and the earthly realms. One of our ultimate goals as humans is to cultivate our energetic and psychic bodies in such a way that we embody the *fravashis*, our inner divine genius.

♐ 14. THE ANGEL ♐



A Divine Higher Genius



Then there are the *yazatas*, or the angels, who like the archangels, are personifications of virtues, concepts, and natural phenomena. Altogether, these are the beneficent spirits I refer to in *Spirit Keeper's Tarot*. The spirits identified throughout the Minor Arcana are likened to the angels, personifications of their corresponding concepts expressed in each tarot card. Within the concept of the *amesha spenta*, I've subdivided the expression into the various courts and rankings among the Holy Guardians (or court cards), with four main archangels identified as the personifications of four main aspirations (the tarot Kings).

The tarot deck itself is crafted to be a powerful and sacred talisman—sacred because of the intentions you send into it—that can connect you to your personal Holy Guardian Angel. In Zoroastrian theology, the Holy One instructed Zoroaster to tell the people that they should invoke and call upon their Holy Guardian Angels for insight, guidance, support, protection, and help, so that they might better navigate the physical world.

Spirit Keeper's Tarot is one means for doing just that. I've provided self-initiation instructions in this *Book* for ritual coloring these pages that help you to forge an irrevocable communication line to the angelic realm. The initiation instructions call upon various psychological and mystical methods that walk you through the step by step construction of your inner temple, the temple where the angels can descend down, reside in, and appear to you.

Prayers and invocations from many different religious traditions are also provided to you throughout the *Book*. The beauty and genius of these words are why I believe they facilitate such strong bonds between your awareness of you as you and your awareness of you connected to God, or spirit Source.

I want to make clear that I'm not saying with any certainty that angels are absolutely these separate and distinct entities that operate independent of our minds, rather than acting as a direct result of our minds. Meaning, I find a psychological explanation for the perception of angelic beings to be

perfectly plausible, though I simply do not know enough about psychology to explain my perception of angelic beings through psychological terms.

I also believe there is a notable difference between evocation of angelic presence and invocation of angelic presence. Sometimes I believe I am operating at a heightened state because I've aligned myself with a force resonant with the divine and thus have activated that inner divine genius, The Angel within. Other times, I have to acknowledge that I have had nothing to do with the miracle I've been presented with.

Three incidences from recent memory (though I am aware that memory is faulty and we often remember what we want to remember, not what actually was) are incidences in which I interpret as having been externalized divine intervention.

One time while driving on a multi-lane freeway, a CD suddenly popped out of the player. I hadn't been playing music. In fact, I recalled the audio being off. The flying CD startled me and I lost control of my wheel, causing my car to drift into the right lane. Luckily there were no oncoming cars in that right lane. At that same exact moment, a sixteen-wheeler truck honked in alarm, changing from the left-most lane into the lane I had been driving on, not having seen my vehicle, perhaps due to it being in the truck's blindspot. Had I not drifted into the right-most lane at that exact moment, the sixteen-wheeler truck changing lanes without seeing me would have crashed straight into my vehicle at 70 miles per hour. Someone like James, my husband, doesn't necessarily interpret that as divine intervention, just extremely good luck.

While I was in law school, on the eve before my Copyright Law final exam, a burglar climbed up a tree outside my second story studio apartment, broke open the window, and entered. I panicked, scrambling around for my phone, but couldn't immediately find it. I was able to run to the window and scream out. By some extremely good luck (James would say), two patrol officers happened to be walking by and I was able to call down to them for help. They immediately ran into the building and broke down my front door to subdue the attacker. The attacker was high on drugs, and so once he had entered my apartment, he seemed to be paralyzed, and didn't come near me. I was not harmed at all. Again, extremely good luck: despite being high on drugs, he could manage to climb up a tree, break a window, and enter a second-story apartment, but was too high to take even a single step near me once he had entered, as if frozen in place?

An even more bizarre incident was when I inadvertently caused a kitchen fire while home alone, with flames so large it melted the microwave above the stove. I stupidly and very irrationally decided to take the flaming wok and run it to the parking lot just outside my condominium. As I ran from the kitchen to the front door, the flames climbed out of the wok and seared my right hand. Once I got the wok outside, which was still in flames, an older man with a head of white hair rushed out of the next door unit.

He reached for the fire extinguisher outside his unit, and I distinctly recall hearing the shattering of glass. The man ran over and put the fire out for me. He ordered me to run back in and get cold water running over my hand, then wrap a towel around it and get myself to the hospital. I clearly heard his voice with my physical ears, because he was yelling at me. At first I was too stunned to move, so he yelled again. “Go!” (In retrospect, it would have been kind of rude if an actual neighbor had yelled at me like that. Just saying.) The only car in that area of the lot was my own. I recall that because to get to the hospital, I was driving with just my left hand, trying to alternate between the steering wheel, the transmission shifter (reaching over with my left hand), and signal lights, only to realize I could back out any way I liked, since there wasn’t a single parked car in sight.

I got to the hospital, which by a stroke of luck was less than five minutes away, got treated for second and third degree burns, and very late that evening, James and I returned home. (He met up with me at the hospital.) The charred wok was still outside in the parking lot. However, James was confused by the intact fire extinguisher still behind glass, installed along the outer façade of the neighbor’s unit. While at the hospital I had recounted to him the whole story, how our neighbor (who we had never even known about) came out to help me, breaking the glass on the fire extinguisher, and used the fire extinguisher to put out the fire. “That fire extinguisher hasn’t been touched,” James noted, pointing at it. We both found it odd, but I was a bit too self-absorbed over my wounds to care more at that moment.

The next day I wanted to go immediately to the neighbor’s unit and thank him. I looked through the slats of the blinds over the front window and the unit looked empty. No one answered the doorbell. I wasn’t startled yet because it seemed plausible that a person might not have a lot of furniture in the living area or might not want to answer an unexpected doorbell.

Yet I knew I had to thank this neighbor, so I went to the condominium complex’s management, relayed to them the whole evening’s events, and said I really just wanted to personally thank the neighbor. That’s when management told me I must be mistaken, because there is no one living in

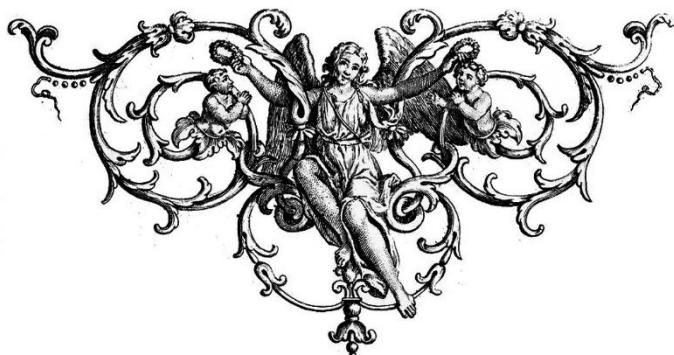
Unit 111. Oh, by the way, the adjacent unit to ours would have been 111; we were living in unit 109. Repetitions of 11s tend to follow me around, the way we perceive some numbers to do.

Unit 111 was the last apartment on the block. Beyond it was an iron fence. There were no apartment units across from us—it was the parking lot. The man I saw that night could not have come from anywhere but Unit 111, and anyway, that's where I clearly saw him emerge from. Were the events of the night attributed to extremely good luck paired with hallucination brought on by the pain of my burning hand? Well, I still like to believe that I had physically witnessed divine intervention.

Another interesting aspect of the incident is my burnt hand. At the hospital, because I'm vain, my biggest worry, even more than the throbbing pain, was whether the burns would leave a scar. The nurses looked at me sympathetically and very gently told me yes, that it would, but there were probably surgeries or measures I could undergo to help the scarring. Although the wound took close to a full calendar year to heal, I count it a miracle that I was left with no scarring or discoloration in my hand, at all. In fact, the event had burnt off a mole I disliked.

These incidences and many others are what form my world view that beneficent spirits exist, and that they are not always just an inner divine genius, though that exists, too. I'm slow to deliver sweeping conclusions about names or identities, correspondences, claims or doctrines to define what exactly those beneficent spirits—or as I'm calling them, angels—actually are. I think somehow we are connected psychically to the angelic realm, and therefore if we attune ourselves in just the right way, we can embody a heightened level of achievement. Yet I don't think angels are just our higher selves. I don't believe my higher self could have kept me out of harm's way in the incidences I mentioned.

Thus, *Spirit Keeper* is about activating your inner divine genius, but it's also about clarifying and strengthening your lines of communication to the angels, the angels that the Holy One revealed to Zoroaster, which are peculiarly syncretic with the angels of Judaism, continuing as a constant through the development of the Abrahamic faiths into Christianity and Islam, with angelology forming the basis of nearly every esoteric school that branched from these faiths.



YE HOLY ANGELS BRIGHT

Excerpted Verses

By Richard Baxter, 1681 A.D.

Ye holy angels bright,
Who stand before God's throne,
And dwell in glorious Light,
Praise ye the Lord each one
Assist my song, or else the theme
Too high doth seem for mortal tongue.

My soul, bear thou thy part,
Triumph in God above,
And with a well-tuned heart
Sing thou the songs of Love;
And all my days, let no distress
Nor fears suppress His joyful praise.

Initiation: Gaining Access

The *Spirit Keeper's Tarot* is designed and empowered so that it can be used right out of the box. It is, after all, just another tarot deck and operates as any tarot deck would. No initiation process is required to operate this deck.

The initiation process outlined here is about deepening the practice of tarot with *Spirit Keeper*. It is designed specifically for those who seek to unlock a deeper layer to the craft of the deck.

This *Book of Maps* is your tool to activating a link to the system design of *Spirit Keeper's Tarot*. Once that link is activated, you will gain cleared access to that occulted spirit realm behind the cards—any copy of the deck at all; it's not limited to the physical copy you've colored.

Think of the physical copy of your deck as keys to the physical plane, and therefore powered to help you read and interpret the events, people, and conditions of that physical plane you dwell on. Yet there is an equivalent non-physical plane behind the physical, a realm of spirits—it is the Divinity of the cosmos, the personality behind the person, the mind to the brain. Initiation gains you access to that non-physical plane behind the cards, and well beyond the cards. This is a ritual formula designed to advance the Craft of any practitioner, irrespective of where you are in your own developmental path.

Initiation will consist of coloring key symbols on the black and white line drawings of the cards here in this *Book of Maps*. Begin by reading the corresponding section in this book about the card. Then gaze intently into the full-page line drawing herein. Scan the landscape in either a clockwise or counter-clockwise path around the page. Here, you can also pathwork through the card by entering the landscape depicted, then navigating the realm mentally and psychically. When you've seen enough of the realm, emerge and study the two-dimensional drawing.

Finally, choose one symbol, omen, or design element on each card to color in. Fill in with colored pencil, crayons, colored markers, colored pens—any instrument of choice. You only need to color in one prominent symbol on each card to forge the link.

The ritual coloring should begin with Key 0: The Initiate. However, then skip over Key 0: The Seeker and Key 0: The Keeper. Go straight into the

Major Arcana after Key 0: The Initiate and after The Initiate, color in Key 1: The Magus.

Go through the First Septenary of the Major Arcana, coloring one key symbol on each card, the one you are most drawn to after careful study and meditation of the landscape, and then move on to the next card entry in this *Book of Maps*.

Take a break—short or long, your choice—in between the septenaries. Thus, after completing ritual coloring of symbols in the seven cards of the First Septenary, take some time to collect your thoughts and ruminate on the seven Keys. Then, once you've had a moment to reflect on the First Septenary, continue on to the Second Septenary. After the Second Septenary, take a break to collect your thoughts before moving on to the Third. I liken this pause as giving all the energies you've just accumulated to settle in and integrate with your pattern of personal energies.

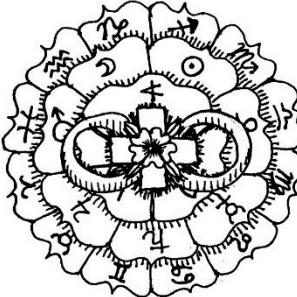
After completing the twenty-one Keys of the First, Second, and Third Septenaries, return to the signifier card section and color in Key 0: The Seeker.

After Key 0: The Seeker, continue into the Seven Lower Realms and go in the order as the cards appear in this *Book*, i.e., the set of Fours, then the set of Fives, and so on.

When you have completed ritual coloring of the Seven Lower Realms, return to the signifier card section and color in Key 0: The Keeper. After The Keeper, move on to the Seven Upper Realms and finish ritual coloring and the initiation process with the Archangel of Mysteries.

Prior to ritual coloring in this *Book of Maps*, anoint yourself with holy anointing oil, which will be covered in the next section. Also, prior to ritual coloring, set sacred space for yourself. One method is prescribed in this book, for Setting the Impermeable Shield.

You are, of course, free to diverge from the prescription I've outlined and proceed in any manner of your choosing. You can choose not to go in the order set forth or select ritual coloring of only certain cards while skipping over others. However, you will then need to account for your own chosen path. As a fellow practitioner and Keeper, I can only account for the path I've prescribed. If you diverge from the prescribed path, then you are a pioneer treading in your own uncharted direction.



Checklist for Completion of Ordered Key Activation

- Key 0: The Initiate

First Septenary

- Key 1: The Magus
- Key 2: The Priestess
- Key 3: The Empress
- Key 4: The Emperor
- Key 5: The Holy See
- Key 6: The Lovers
- Key 7: The Chariot

Second Septenary

- Key 8: The Force
- Key 9: The Erudite
- Key 10: Wheel of Life
- Key 11: The Chancellor
- Key 12: The Outlaw
- Key 13: The Reaper
- Key 14: The Angel

Third Septenary

- Key 15: The Demon
- Key 16: The Tower
- Key 17: The Healer
- Key 18: The Necromancer
- Key 19: The Warrior
- Key 20: Apocalypse
- Key 21: New World Order

- Key 0: The Seeker

Seven Lower Realms

- The Fours
- The Fives
- The Sixes
- The Sevens
- The Eights
- The Nines
- The Tens

- Key 0: the Keeper

Seven Upper Realms

- The Aces
- The Twos
- The Threes
- Guardians of the Scepters
- Guardians of the Chalices
- Guardians of the Swords
- Guardians of the Orbs

This *Book of Maps* will be your link to the spirit network behind the *Spirit Keeper's Tarot*.

For the line drawing of each card in this *Book*, color in one symbol or image. Through ritual coloring, you'll connect to the spirit network and gain access to the spirit embodiment of that card.

Your Holy Guardian Angel

I have designed (and I believe was divinely inspired to create) the Major Arcana of *Spirit Keeper's Tarot* to facilitate connection to your Holy Guardian Angel. Then the entire tarot deck represents architectural plans for your life path and for connecting to divine consciousness facilitated directly by your Holy Guardian Angel.

In trying to explain the concept of the Holy Guardian Angel, I like to begin by reminding you of your own moments of spontaneous genius, those "ah ha" moments you've had when all the pieces seem to come together by a force and nature of their own, and you are but a conduit for the current of genius that is coming through. It is a moment when you think in your heart of hearts that you've gone beyond your own confessed abilities and know-how—where you have even surprised yourself—and yet what has been produced is very much still *you*. Those are moments when the Holy Guardian Angel has endowed you with a gift—a Gift of the Spirit, a Power of the Spirit, bringing Divinity into Man.

Now the question comes: is there a way to control that divine higher genius? Is there a way to identify it, acknowledge it, and then work with it in a more controlled, consistent way? I believe the answer is yes, and my purpose for designing *Spirit Keeper's Tarot* is to achieve just that.

The single and exclusive purpose of the Major Arcana Keys in *Spirit Keeper* is for you to attain knowledge of your Holy Guardian Angel and then to use the Keys to converse with your Holy Guardian Angel.

I believe to those ends, an externalized projection of that Holy Guardian Angel, with an acknowledgement and understanding that this projection is ultimately an inner, internalized, and fused part of who you are fundamentally, helps you to more consistently embody and manifest that divine genius—in simplest material terms, to truly be the best that you can be, at all times forward.

I hope the design and imagery of the Majors here will convey an important point: your Holy Guardian Angel is one single, consistent entity that is bornless and yet has been with you since your birth, who never leaves you, even during the endurance through the Demon and the Tower and the many other trials and gauntlets of your life path. It is a matter of *you* who

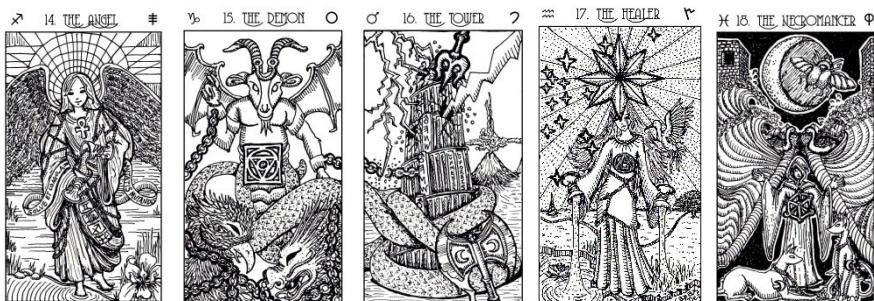
determines whether and when you can sense that Angel's presence and to what extent that Angel can come through and assist.

Yet, as acknowledged through the cards' imagery, the Angel can take on many forms, has many manifestations throughout your life path, all while remaining still that one single, consistent entity.

For some, the Holy Guardian Angel appears in deity or messianic form, through the manifestation of an iconic deity or messiah. When that inner divine genius has a name, has a face, has a body and persona with aspirational powers that is separate and distinct from your ego, you can more readily call upon that divine genius to manage your ego.

Also, whether it appears in an inner divine masculine or inner divine feminine form is going to be very specific to who you are, your nature, and the landscape of your personal unconscious. Others might need their Angel to appear as a familiar face, in a familiar form they can connect to the real world, their lineage, or religious history. Still others work best if the Angel comes in an abstract, conceptual form.

For the more experienced occultists who have already established a working relationship with their Holy Guardian Angel, then the discerning process of working with *Spirit Keeper* will merely re-affirm that connection, and what is revealed to you will simply be what you already know, or have known all along.



I do believe that when the Angel first comes, you question it, you challenge it, putting it through a rigorous process of discernment, and the pure-form of your Angel will pass the interrogation and walk you through to the other side. The Divine will always pass the challenge of interrogation, and never try to suppress it. Only weaker, less beneficent entities try to suppress the

interrogation. Divinity understands that the interrogation process is required for Divinity to exist in Man.

In the consecutive order of the Keys, first comes The Angel, and immediately after comes The Demon. In this order we are given the cautionary message that not all that appears to us at first blush is in truth our Holy Guardian Angel, our divine higher genius. Discernment is critical to truly break through the septenaries and toward transcendence and true communion with the Angel.

When activating a process toward communion of such natures, there is a risk of inadvertently creating an opening for other spirit entities to come through. That is why painstaking design and construction of that impermeable shield is so important.

There is no single-set formula—as some may try to assume I’m claiming here (I am not claiming that at all)—that can guarantee communion with your divine higher genius. Attainment is dependent on factors that are very personal to you. It depends on the foundation you’ve built from birth until now. It depends on your chosen lifestyle. It depends on your karmic accounting, your actions and conduct up to this point. Given that the formula I’ve designed here utilizes the tarot, it’s going to depend rather heavily on the depth and breadth of your skill with the tarot.

You have to understand that the “formula” for revelation of your Holy Guardian Angel is not in the literal design of my cards, or the process I’ve set out, or the text herein. The platform I’ve designed here, which I refer to as a formula (even though it isn’t one) is nothing more than a meticulously well-cast space built from potently packed power to ensure that, at the very least, you start with a leg up, flanked on all sides with safeguards, so that at that very least, you can proceed in a manner that is at your personal best. From there, access to your own divine higher genius is just a *little* less complicated.

It is the meditative state, the calmness, the power unfolding around you that merges with your own while you proceed with ritual coloring of these particularized symbols, that comes from a beneficent part of the collective unconscious, which enables you to hear the Voice Within and truly See the revelation of the Angel.

Everyone you see, whether they realize it themselves or not, who operates at their highest capacity is in direct communion with their Holy Guardian Angel.

Know also that the first Sight of your Angel will in turn necessitate confrontation of your Demon, and to maintain that communion with your Angel, with that higher genius, you must defeat the inner Demon, move through the work of the Tower, and get through to the other side where your Angel will manifest as your Healer. Only then can you attain and fully control the powers of the Necromancer. (As noted for Key 18: The Necromancer, “In the compendium of spirits, it is only the embodiment of the Necromancer who can unveil the passageway to the Grail.”).

Ritual Coloring of the *Book of Maps*

In Eastern religious art, monks would work with the outline of a mandala by coloring it in as Spirit moves them. That ritual coloring of a mandala is one process for gaining Divine Insight. With that spirit of practice in mind, ritual coloring of key omens for each tarot card in this *Book of Maps* is a means for gaining access to Divine Insight embedded into each card.

The ritual coloring process will reveal one key aspect about the card’s essential powers and how those powers manifest specifically in you. You may be revisited by memories of your past, insights into who you are, the choices you’ve made, or even revelations of your destiny, your capabilities, and your responsibilities.

In my prescription, I advise anointing yourself with holy oil prior to ritual coloring and initiation to gain access. Secure for yourself at least 10 ml of holy anointing oil crafted by a recipe that is resonant with you. Here there is no fixed prescription for the holy anointing oil to use, except to go with one that you intuit strongly is reliable and that you feel sentimentally connected to the ingredients and the methodology. More on holy anointing oil will be provided in the subsequent section of this *Book*.

Before you sit down in your work space to color the cards, anoint yourself with the holy oil. If you know your skin is hypersensitive, then opt for a recipe that is more heavily reliant on the craft than the potency of ingredients infusion. In other words, work with a holy oil recipe where the proportion of essential oils is less (for reduced irritation), the carrier oil is

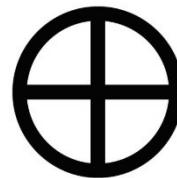
more (non-irritating to the skin), and the consecration or sanctification process over the oil is more involved.

If you have an established process of steps for anointing yourself, then go with those steps. If you follow an established tradition or faith that prescribes a certain order for self-anointing, follow that prescription and not mine.

Otherwise, only if you are at a loss for what to do, anoint each wrist by forming a cross and then encircling the cross with the oil over the wrist (i.e., draw the above symbol onto your skin with the oil). A symbol of the prescribed formation is provided on the subsequent page.

Then anoint your chest, over your heart, and place one dab of the anointing oil at your crown, or the top of your head. I do so while invoking a deity of protection that I've already been working with regularly and have a close personal connection to.

(Here, I would offer that in terms of divine invocations, this is not the time to try something new or be experimental. Work with what you know works for you because you've already established a close attunement to that divine force.)



Next, anoint the work space first by visualizing a geometric shape around that space, which can be a circle, a triangle, a square, an octagon, or other set geometric shape that is resonant with you.

Visualize the points around your work space that will form the geometric shape. Then walk a line around the work space that will in effect connect those points to energetically form the closed perimeter around the space. For a circle, go with visualizing 3, 4, 5, 6, 7, or 12 points to anoint, and then walk in a circle rather than the polygon formed by those points.

Anoint each point with the circle and cross. As you do so, call upon your deity for protection, however that may manifest for you pursuant to your religious inclinations. If you have no religious inclination, you can either consider the recitation provided in the earlier section “Setting the Impermeable Shield” or no recitation at all—use the power of silence to emanate out the life force that will cast the enclosure of protection.

Then settle yourself down comfortably in that work space, which should already have ready your coloring tools and your copy of the *Book of Maps*. You may also want to have a copy of your deck to consult for further reference, to study, or to work with and do divinatory tarot readings while you ritual-color.

The follow-up rumination process after completing the ritual coloring of each card is significant. Between the folds of your contemplation, which is a balanced process of both logical analysis and psychic-based intuition, the Voice of your Angel may begin to come through. In the beginning of the process, it may very well be non-existent. It may not happen for every single card you work on, but it will certainly happen for the significant ones, i.e., the essential forces significant to you personally. Suddenly the Voice may get seemingly quite “chatty” for a particular card.

Whatever the specific case may be for you, go through the rumination process for each and every card to at least cultivate the platform for possibilities and the opportunity for that Voice to speak through.

Challenge yourself to go in the order prescribed by the card entries in this *Book*. My explanation for this prescription: When constructing a building, you cannot build walls before you have built the foundation, and if you try to build a roof on arbitrarily erected posts without a firm and well-calculated establishment, the final structure will not be as strong as it could be. So if you want assurance that the initiation process and gained access is as I have intended it for you, then please follow the prescription. Nevertheless, of course you are free to go in your own direction at your will and guided by the beacon of your own psychic intuition.

Why Ritual Coloring Works

Before we talk about ritual coloring, let's talk about art therapy. Psychology researchers have proven that art therapy works. The process of producing artwork helps you to sit with your feelings and allow your mind and psyche to explore those feelings while your physical senses are occupied. Coloring happens to be a universal childhood pastime, and so because of that, the precise act of coloring awakens your inner child and you integrate how that inner child looked at the world with how you look at the world now.

Neuroscientists explain to us that art therapy, in particular coloring, stimulates your prefrontal cortex, which they say is where your personality is, how you make decisions, and governs your social behavior. It may very well also be the residence of your intuition, given some of the current studies neuroscientists are conducting on our brains in evidence-based decision-making versus intuition-based decision-making.

A ritualized act of coloring, especially when you pair it with reading the text entry for each card, harmonizes your evidence-based decision-making skills with your intuition-based decision-making skills. Ritualized coloring forces many different and disparate parts of your brain to work in cooperation. It's training your brain to work in a more empowered and cohesive way.

The main reason I chose to produce a black and white tarot deck rather than color in the cards is because I'm intending *Spirit Keeper's Tarot* to be an occultist's deck. It's human nature to look at a black and white illustration and intuit that something is missing, and yet a black and white copy of a card versus its colored version is the same. Color symbolism doesn't add significantly to the inherent meanings that I, the deck creator, want to convey about the card (and if it does, then I have not succeeded at my job as an occultist-illustrator).

That sentiment of "something is missing" is almost always the catalyst for a personal journeying into the esoteric, because our intuition-based knowledge tells us that the missing piece is beyond that veil, in the realm of the esoteric. Adding features of color to this *Book*, which is linked to your cards as its grimoire, seems to raise up to the surface something that was below the surface in the cards. In other words, it takes a key element of yourself that had been "esoteric" to you and renders it "exoteric," and finally a recognized and acknowledged insight.

I do believe that when you color aspects of the cards in this *Book of Maps* and then return to look at the actual black and white tarot card in your hand, something within you shifts, and that energetic chemistry between you and the tarot deck also shifts—something that was hidden to you becomes revealed.

Let's return to the rationale that ritual coloring seems to harmonize your inner child's perspective of the world with your current perspective: as this happens, you start to recollect signs and messages from beneficent spirits that came to you when you were younger, but didn't quite know how to

make sense of. Now, recollecting it and being able to discern those moments with your present perspective, it will feel like pieces of a puzzle finally coming together. That's why I believe ritual coloring helps to reveal your Holy Guardian Angel.

You'll find that the representations of Deity you've always seemed to gravitate toward and what you picture in your mind when prompted by words such as "good," or "beneficence," or "protected" will be visible and perceivable key features of your Holy Guardian Angel. Most important of all, I believe more likely than not, you'll realize that Holy Guardian Angel is an emanation that has always been with you, and you intuited that presence very early on in your life. That's why ritual coloring is so powerful.

Holy Anointing Oil

To begin, I am going to insist that you craft for yourself a dedicated vial of holy anointing oil that you anoint yourself and your work space with during the initiation process of enlivening your cards through this *Book of Maps*.

In accordance with the Book of Exodus, holy anointing oil consists of the following:

- 27% tears of myrrh resin
- 14% Ceylon cinnamon back
- 14% sweet calamus root
- 27% cassia cinnamon back
- 18% olive oil

The ingredients then undergo a prolonged infusion process. Harvest the resulting oil for anointing and discard the plant material. "Sweet calamus" has also been translated to cannabis or lemongrass. In fact, many Biblical scholars today reject the translation to calamus root and opt for either the cannabis or the lemongrass interpretation.

Another variation of holy anointing oil, called the Oil of Abramelin, sourced from the Book of Abramelin is as follows:

- 38% myrrh
- 29% Ceylon cinnamon bark
- 7% fresh galangal root
- 50% olive oil

Again, a traditional infusion process is used to create the anointing oil. Crowley also offers a holy anointing oil recipe, but the proportions are such that, realistically, it is going to irritate your skin. Since the prescription for the initiation calls for anointing the self, I'm not going to recommend the Crowley recipe.

A secular one I like that can readily and quickly be made in contemporary times, and one that generally won't irritate sensitive skin, is as follows:

- 50% olive oil (for the carrier)
- 20% frankincense essential oil
- 10% cinnamon essential oil
- 10% cedar wood essential oil
- 10% angelica root essential oil

Alternatively, instead of angelica root essential oil, which can sometimes be harder to source than the dried version, infuse with actual angelica root by filling the container as densely as you can with the root, then adding the oils. You'll then need to let the mixture infuse for at least one month. Discard the root and keep the final infused oil.

Typically, ritual is involved to sanctify the oil. Simply mixing the listed ingredients together to form the physical product isn't enough. Different paths will have different approaches to the rituals, consecration method, or prayers and recitations involved.

If you're unsure about crafting your own holy anointing oil, then find a reliable practitioner or master craftsman of mixed oils to help craft one for you.

Setting the Impermeable Shield

Objectively, the history of tarot, in particular its occult applications, is steeped in Christianity, so if you lean in faith toward a monotheistic God or Christ consciousness, I recommend that you begin ritual coloring of your deck with prayer to God or Christ in the ritualized manner that you're familiar with, as instructed by the particulars of your faith. Use of holy water or keeping a sacred relic close on hand will be beneficial.

In crafting this deck, I worked closely with Christ consciousness and dialing in to a monad God principle. (However, my perception of that consciousness

and principle is not so much religious and Christian as it is from a spirit of science.)

I'm unable to offer specific instruction to you on how to set sacred space because I don't know your specific personal background.

In martial arts, there are myriad different forms and each form will train the martial artist to become particularly strong in a specialized technique. Perhaps in one system, it's the kick. In another, it's the punch. If you're trained in a system that has honed your kicking technique for a defensive strike, then when it counts, you should probably be kicking or maneuvering yourself to such a position so that you can land a solid kick, not trying out some new technique because somebody somewhere who doesn't even know you or know anything about your system tells you to punch instead.

Likewise, all I can say to you is to work with the techniques that are strongest for you, which you are best trained in, to set up an impermeable energetic shield around you while you craft your cards so that in no uncertain terms can malefic spirits creep in.

For myself, I begin by working in space that is already regularly cleansed and consecrated, space I routinely hold sacred. Habit strengthens. So if you dedicate one special place in your home to sacred work or meditation, then you're habitually consecrating that space and strengthening the protective properties there, which inevitably extends out and protects the whole of your home. If your circumstances bar you from having a dedicated sacred space, I don't think that deters one bit from setting a strong impermeable shield, so don't worry about the whole habit thing.

Casting a circle or forming a borderline energetically with an incense you consider sacred or by some other intentional act of calling forth Divinity will immediately set up a cleansed and consecrated space, irrespective of regularity or habit.

I then anoint myself with holy anointing oil and also, as a second measure, establish a closed perimeter around my work space by anointing points forming a geometric grid, whether that's a circle, square, triangle, or octagon, etc. The underlying principle is to follow sacred geometry to a simple extent.

The reverberating and echoing sound of bells, the thickening energetic fortress formed by the beat of drums or wood blocks, or the impermeable veil that sacred incense smoke casts are all useful measures to take.

Within that space while I work, close at hand is always a physical talisman, a sacred relic of some kind that is holds profound value to me *because* of my religious faith.

Before commencing ritual work on designing, drawing, or coloring the cards, I will clasp my hands in a prayer mudra to close the circulation of my personal life force and then recite the following:

We call upon the many names of Spirit
 To send a Guardian to our Eastern Gate;
 Send a Guardian to our Northern Gate;
 Send a Guardian to our Western Gate; and
 To send a Guardian to our Southern Gate.
 Guard us from above; guard us from below.
 We entreat these Guardians
 To invite in those of our divine higher genius
 Who emanate of sincere benevolence.
 We entreat these Guardians
 To safeguard us; and to raise the Impermeable Shield
 To block those who seek to do us harm
 And block those who emanate of malevolence.
 Such has the ward been set.

My recommendation (and it is arguably a strong one) is to only work on ritual coloring of your cards within sacred space, inside an impermeable shield you've set. After you have completed the ritual coloring and your Holy Guardian Angel has been revealed to you, then sure, I don't think there's any need to go through the involved process of sacred space when you work with the cards in readings. It's only during the initial coloring that I would urge sacred space be regularly and proactively set.

Landscapes of an Inner Universe

Although the common phrasing in both Western and Eastern mysticism is the reference to an inner temple, I believe it will help with the Initiate's understanding to describe what you're building through self-initiation as a universe. When we say "temple," there's the possible error of visualizing one building or even the construction of a single room.

Here, through working with the *Spirit Keeper*, what's being constructed is a universe, and yes, that universe you construct through *Spirit Keeper* can exist alongside other universes, or other inner temples you've constructed,

past, present, or future. Your inner landscape as an occultist can be and, in all likelihood, will be a multiverse.

One simple way to think about the 22 Majors is as 22 continents or major regions in this world you're building. (Key 0 is always the domain of the Keeper's own astral spirit.) The First Septenary cards are the regions of the Self; the Second Septenary cards are the regions of the Cosmos; and the Third Septenary cards are the regions that lead the Initiate to yet another universe: one in merger with the Divine.

The Seven Lower Realms are populated by the essential spirits that most influence everyday life. These are provinces upon those continents. The Aces, Twos, and Threes of the Upper Realms are spirits of the mind, of conceptions, creation power, and the alchemical process that the Formless enters the Formed World. The Empyrean Courts are the angelic beings that protect the inner universe.

Also, just as there are varying degrees of global influence among nations of any world, the influences of these provinces do vary. In my inner universe built with the architecture of *Spirit Keeper's Tarot*, certain Keys may be most prominent and influential; yet in yours, that same architectural blueprint will yield a different pattern of dominant Keys.

Note further that in Western occult thought, traditionally the tarot cards depicted with twin pillars of any styling symbolize one of the more significant gateways in that inner universe. They would be the main halls of the temple. Likewise, the notable cards in *Spirit Keeper's Tarot* that depict twin pillars flanking either long-side of the card indicate to the Initiate which provinces bear the greatest global influence over the inner universe. Any time twin pillars or archways are involved in the imagery, the card indicates a significant threshold and that spirit embodied by the card also serves the role of a threshold guardian.



Daily Recitation of Gratitude

“Holy Guardian Angel, ever you are by my side, to light and guard, to love and guide. Hear my thanks for all that you provide.”

Seeking: Gaining Knowledge

After you have completed the initiation process of ritual-coloring in this *Book of Maps*, gaining cleared access to the spirit realms underlying the *Spirit Keeper's Tarot*, you'll want to utilize that access to gain knowledge. That is the embodiment of Key 0: The Seeker.

If you're a seasoned tarot reader, then you really do not need to be saying another word to you about how to use these cards. So what this section of the *Book* offers is merely a selection of specific ways I like to use the deck. What this section provides does not represent the only way to gain knowledge through *Spirit Keeper's Tarot*. It is just a sample offering of what the deck is capable of.

The set of 22 Major Keys from *Spirit Keeper* is for you to interact with your Holy Guardian Angel and, led by that divine higher genius, interact with the 22 primordial spirits who you have now built spiritual altars for—the ritual coloring of each card is the altar, the nexus point between spiritual and physical that you've built.

The Four Empyrean Courts, or court cards in *Spirit Keeper* are the holy guardians of this vast psychic realm. They facilitate the divine sparks from the non-material, non-physical into the material, physical.

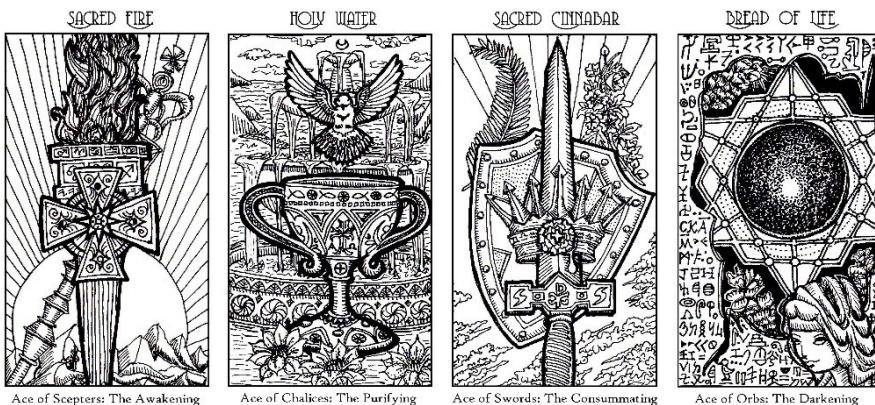
The Aces are the seeds of divine spark. The Twos are the first point of contact between the non-material, non-physical and the material, physical. Then the Threes are fruition.

From there, we enter the Seven Lower Realms. Buried somewhere in the Seven Lower Realms are your Four Sacred Relics to be discovered.

The Four Sacred Relics

I've encoded the Major Arcana Keys to reveal to each deck's Keeper his or her Four Sacred Relics: the Spear (or Lance) of Destiny, the Holy Grail, the Sword of the Spirit, and the Bread of Life (or the recipe for it). Key 9: The Erudite, Key 18: The Necromancer, Key 19: The Warrior, and Key 20: Apocalypse are four realms to pathwork for further clues. The primordial spirits resident within these four realms will offer you further insights on where your Four Sacred Relics can be found.

I perceive the Four Sacred Relics as metaphors that help us to better define and understand our own higher purpose and life goals. How does the Spear of Destiny manifest in your life path? What does that instrument look like for you? What is your personal Holy Grail?



The relics correspond to the pinnacle of each elemental suit in the Minor Arcana. The four Aces mark the alchemical process for producing the philosopher's stone—the manifestation of the practitioner's Great Work. Yet the completion of the Great Work is not an ending; it is only a beginning. Only after completion of the Great Work will it be revealed to the practitioner the exact location and specifications of the Four Sacred Relics. You may gain insights into what they are for you well before achieving them, but you can't achieve them without first achieving the Great Work.

The Minor Arcana cards will illuminate the minutiae for attaining these Four Sacred Relics. The Majors show the individual Keeper *what* each of these metaphors represent specifically for that particular Keeper, and these insights are revealed by the Keeper's one Holy Guardian Angel.

The Spear of Destiny manifests your courage and audacity. It imparts knowledge, which then becomes wisdom, and it fosters your utmost creativity, willpower, and ability to innovate. It infuses everything that you do with passion and zeal. Those who find their figurative Spear of Destiny will achieve the pinnacle of career success and productivity in their lifetimes.

The Holy Grail manifests as not only your connection to the spiritual universe around you and the unseen energies that influence that which is seen, but the Grail is what nurtures and feeds your soul, that saves your soul, that brings alchemical concord to your life, your emotional wellbeing, your interpersonal relationships, and your internal sphere. Those who find their figurative Holy Grail will achieve an unshakeable sense of inner peace and spiritual conviction.

The Sword of the Spirit helps you to achieve knowledge of all things, a knowledge and wisdom that advances what was attained through the Spear of Destiny, and empowers you to become an indomitable spirit, to be undefeatable and to achieve the penultimate of sophistication.

The Bread of Life is what brings you access to a plenitude of resources, always. It is what avails to you at all times the abundance in all things that you need. It is your physical health, your material assets, your industry, and the physical accoutrements of your dominion. The Bread of Life feeds you in such a way that you always have the physical capability to do what you seek to do.

Seeking Glory: The Inner Flame

Call upon the Archangel of Glory, the King of Scepters, directly for insight about your Inner Flame. Your Inner Flame is what begets personal glory in your life path. How do you attain glory? In mundane terms, what is it that you most need to know to achieve the highest echelons of professional success, career advancement, scholarly advancement, and to become notable in your society?

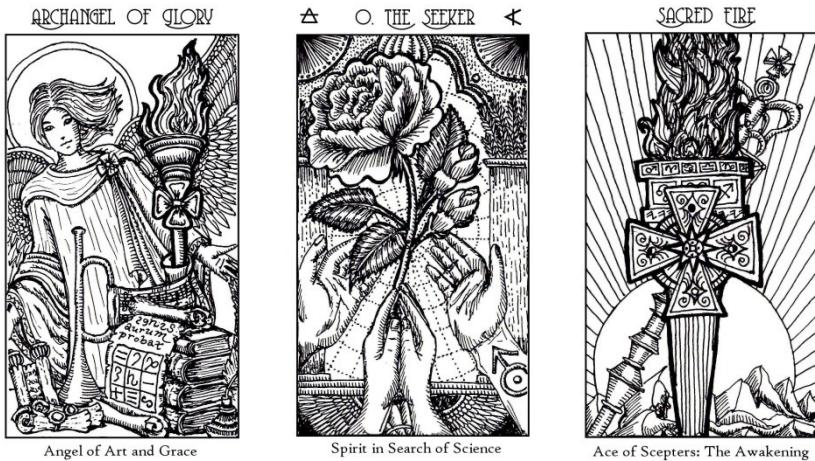
Begin by extracting the Archangel of Glory card from the deck and place it down on your working surface. Place next to it the signifier card, Key 0: the Seeker. The rose is presented as an offering.

Also extract the Ace of Scepters—Sacred Fire. Place the three cards in a row and connect to them. Present your question to the Archangel of Glory that relates to attaining glory and notability in your life path. Close your eyes and clasp your hands in prayer if you find that it helps you to focus and connect to that divine power.

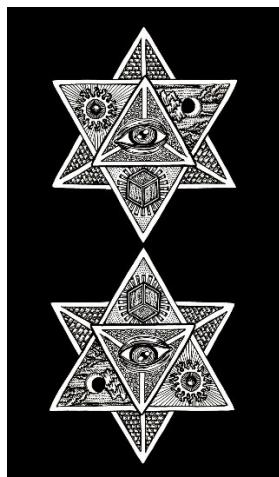
Next, separate out the Majors and Minors. Approach this process as a form of active meditation and prayer. The physical act of separating the cards into

THE SEEKER

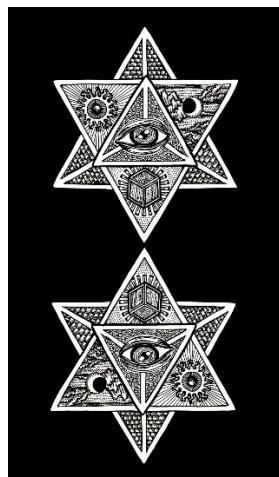
the two piles is integral to the divination process, so keep sentiments of impatience at bay and lean into the spiritual and psychic importance of this step.



Once you have the Majors and Minors separated out into two card piles, begin by placing the Archangel of Glory, The Seeker, and the Ace of Scepters cards into the pile of Majors. Shuffle the Majors with these three cards thoroughly, all while anchoring the cards to your inquiry about your Inner Flame and the path to seeking glory.



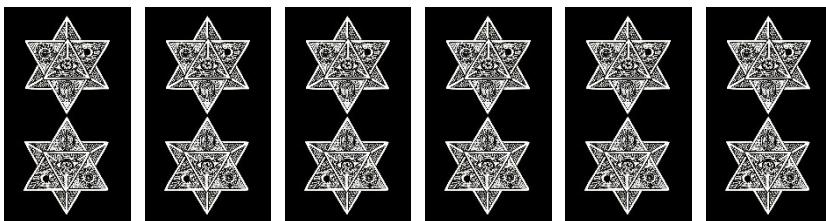
Card Pile of Major Arcana



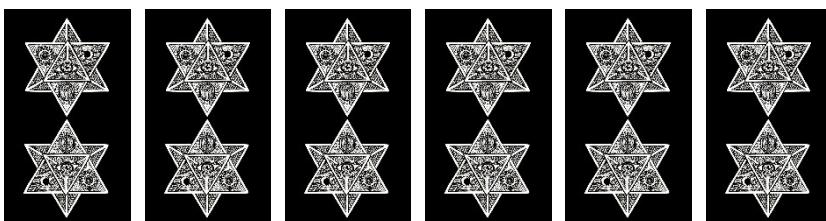
Card Pile of Minor Arcana

Turn over the cards and seek out the three cards—the Archangel of Glory, your Seeker card, and the Ace of Scepters. There will be a card in front of it and a card behind it. Extract out both from the pile as you will be reading both.

If any of these three cards are the first card in the pile, then for the second card, take from the back of the pile. If one of these three cards is the last card in the pile, then for the second card, take the top-most card in the pile.



Thus, you will have extracted a total of six Major Arcana cards.



Repeat the same procedure for the pile of Minor Arcana cards. Place the Archangel of Glory, The Seeker, and the Ace of Scepters into the card pile of Minors, shuffle, focus on your inquiry, and then seek out the three cards and the pairs each produces for you.

The two Majors and the two Minors revealed by the Archangel of Glory are divine omens delivered to you about your inquiry.

The two Majors and the two Minors revealed by Key 0: The Seeker represent inner strengths, the present, capabilities, past achievements or past influences on the matter at hand, and what you already have within that is necessary and significant.

The two Majors and the two Minors revealed by the Ace of Scepters will reveal where to go from here, what you must do to achieve success and the glory that you seek.

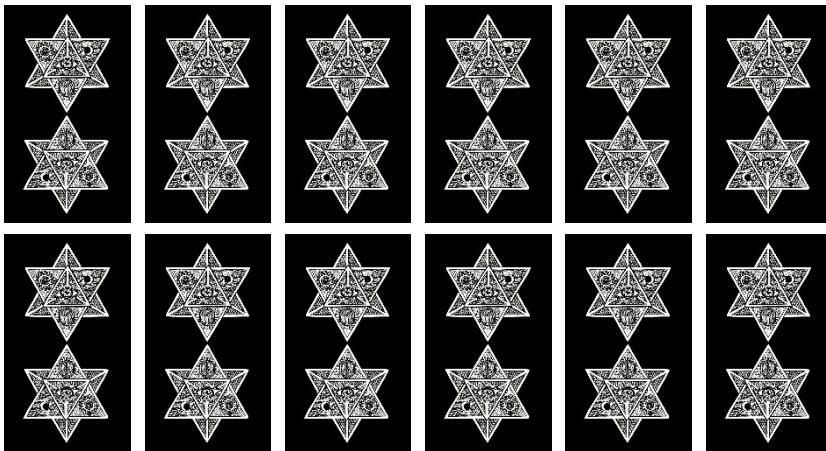
The number six is the vibrational frequency for harmony of heaven, earth, and man, or harmony of spirit, mind, and body. Pythagoreans called it the Number of the Soul, and the Mark of Perfected Wisdom. The numerological reduction of the tarot deck (seventy-eight cards) is six.

Seeking to Heal: The Inner Dew

The same divinatory operation outlined for Seeking Glory: The Inner Flame can be used for those who seek to heal, for gaining divinatory insights into healing, reparations, restoring balance, restoring to wholeness, or to fix what is broken in your life.



Set out the Archangel of Healing (the King of Chalices card), Key 0: The Seeker, and the Ace of Chalices, or Holy Water. Using the same procedure outlined in the previous section, seek out the three cards in the pile of Majors, then place the three cards into the Minors card pile, seek out the three cards again, and produce a total of twelve cards: six from the Majors and six from the Minors.



Seeking Dominion: The Inner Wind

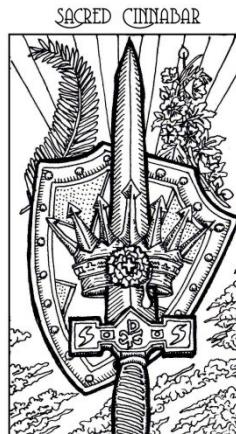
The same divinatory operation outlined for Seeking Glory: The Inner Flame can be used for those who seek dominion, meaning conquest. How do you conquer? When “to conquer” is the theme of the inquiry at hand, seek insights by calling upon the Archangel Commander.



Angel of Storms and Battles



Spirit in Search of Science



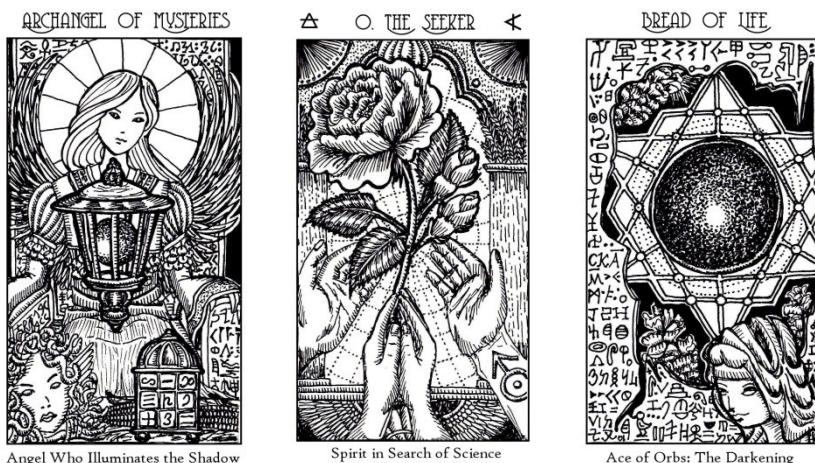
Ace of Swords: The Consummating

Set out the Archangel Commander (the King of Swords card), Key 0: The Seeker, and the Ace of Swords, the card that is a beacon for conquest and achievement of the Great Work. Using the same procedure outlined in the previous section on Seeking Glory, seek out the three cards in the pile of

Majors, then place the three cards into the Minors card pile, seek out the three cards again, and produce a total of twelve cards: six from the Majors and six from the Minors. The panel of twelve cards will reveal important insights and an instructive revelation on how to conquer what it is you seek to conquer.

Seeking the Mysteries: The Inner Quarry

The same divinatory operation outlined for Seeking Glory: The Inner Flame can be used for those who seek to unearth the foundation, core, or that which is hidden in a matter. The quarry is also the base of your assets, resources, supply of powers and energies, and your personal foundation for building the tallest structure you can.



Set out the Archangel of Mysteries (the King of Orbs card), Key 0: The Seeker, and the Ace of Orbs. Using the same procedure outlined in the previous section on Seeking Glory, seek out the three cards in the pile of Majors, then place the three cards into the Minors card pile, seek out the three cards again, and produce a total of twelve cards: six from the Majors and six from the Minors.

The panel of twelve cards will reveal important insights and an instructive revelation on your assets, your personal foundation, what materials you are made of, and what abundance or source of supply you need to tap in to as your building materials in Life.

Dialogue with an Angel

The primary purpose I've designed *Spirit Keeper's Tarot* for is fellowship with the spirit realm. Working in temperance with divine natures and in beneficent partnership with the spirit realm keeps you close in relationship to your Holy Guardian Angel.

In other words, such inner and outer harmony is what allows you to be at your optimum in terms of productivity while maintaining a sense of peace, compassion, and agape.

Daily card draws with *Spirit Keeper* can be a grounding way to stay actively engaged with your divine higher genius. I would consider such daily card draws to be a routine act of communion with your Holy Guardian Angel and with the spirit realm that you have gained access to through *Spirit Keeper*.

One operative technique for engaging in dialogue with the angelic realm is to select a card from the tarot deck or from a different tarot deck that represents what it is you want to say to the higher angels.

First, consider the fundamental properties or essential nature of the card you've chosen to represent what you want to say. In terms of its essential nature, is it more in line with Fire, Water, Air, or Earth elementally? Select the Stronghold from the corresponding realm.

For example, to express your skepticism of even the existence of higher angels, perhaps you choose the Five of Swords, Seven of Swords, Key 15, Key 16, Five of Pentacles, or whichever card in the tarot that, to you, memorializes that sense of skepticism or questioning you feel.



THE SEEKER

STRONGHOLD OF THE FLAME



Herald of the Awakening

STRONGHOLD OF THE GRAIL



Herald of the Purifying

STRONGHOLD OF THE ZEPHYRS



Herald of the Consummating

STRONGHOLD OF THE VALE



Herald of the Darkening

Just to demonstrate, let's say the selected card is the Five of Swords. Elementally, that's Air, so work with the Stronghold of the Zephyrs, or the Page of Swords, to send your message to the angelic realm. Place the card next to the Stronghold of Zephyrs, the messenger card from your Empyrean Courts, and then shuffle the deck.

If you are using a different tarot deck, you'll be able to locate that selected card with ease. Otherwise, seek out that card you selected. Once you've located it, take all cards that were in front of it into a pile and place it behind the card pile that the selected card is on top of.

From there, the next series or string of cards subsequent to your selected card is the message back to you, the response from the angelic realm. The Stronghold card nearby is just the messenger angel you've sent, so it's not necessarily read as part of the message, since the card represents the messenger. You can read just one card after, two cards, three, ten, twelve, or the entire series of seventy-seven cards thereafter. This is the divine stream of consciousness responding to your skepticism (your initial inquiry).

To the other end of the spectrum, you can use this method to express your love and devotion, and to demonstrate your faith. This is also a divinatory method for inquiring about a specific matter at hand.

Use Key 0 as the signifier. Hold on to the signifier card (your choice from the three Key 0s) and psychically tie your question to the signifier card. Think about whether the essential nature of your question is elementally Fire, Water, Air, or Earth. A concise reference table categorizing inquiries by element is provided on the subsequent page.

Locate the Stronghold (the tarot Page card) from that elemental realm, place it side by side with your signifier card (Key 0), and then shuffle the deck focusing on your inquiry, presenting the question to the angelic realm. Then flip the entire deck over and seek out the signifier card (Key 0). The string and series of cards after Key 0 is the response to your inquiry from the angelic realms. Read one card, three, or as many as you'd like from the divine stream of consciousness that has been produced in response.

FIRE	WATER	AIR	EARTH
			
Knowledge Wisdom	Healing Purification	Courage Strength	Sacred Mysteries Gift of Prophecy
			
Work, Career Passion Project Personal Identity Scholarship Expansion Innovation	Home, Family Love, Romance Relationships Domestic Issues Spirituality Poetry, Art	Ambitions, Glory Community Civic Matters Social Politics Your Public Face Science, Conflicts	Money Matters Assets, Resources Business Commerce Physical Body Industry, Property
			

I believe with every fiber of my being that the formula of this particular deck facilitates what will feel like a near-miraculous communion between your conscious-you and that higher genius within, and that it will feel like an externalized, outwardly projected, separate entity answers the questions you have presented.

Engaging in dialogue with my own divine higher genius is why I created *Spirit Keeper's Tarot*. I've offered the deck to the public with the hope that the formula can also facilitate such powerful connections for you.

The tone and nature of the angelic conversations will vary based on where you are at and your frame of mind. Sometimes, it will be an amicable conversation, a heart to heart. Other times, it may get combative and you are near-screaming at Divinity, demanding to know why you have been given the lot of misfortune you've received.

Not only do I think it's okay, but it's cathartic to interrogate the Divine, with your Holy Guardian Angel as the mediator, and get your hardest questions answered through *Spirit Keeper's Tarot*.

Kundalini Awakening

In Eastern esotericism, kundalini is described as a primordial life force, an inner divinity that is resident with every sentient being, though for the vast majority of us, that inner divinity is dormant. Awakening the kundalini is also referred to as awakening the serpent or awakening the sleeping dragon.

Visually, kundalini is described as a coiled serpent (or dragon) at the base of the spine. The primordial divine life force is slumbering within us, and as a result of its slumber, we remain ignorant or blind to much of the forces at play in our lives. Awakening the kundalini is therefore an awakening or expansion of consciousness.

Without further science on the matter, at this time the concept of kundalini awakening is a religious belief. It is therefore prone to subjective interpretation and what one believer defines as a kundalini awakening may differ from another believer's perception. So what I offer here is my own personal belief.

A wide array of circumstances and events can cause an expansion of consciousness within an individual that could be described as a kundalini awakening, where that primordial life force is suddenly no longer dormant, and becomes an electrified current surging through the channels of a body. It can be spontaneous, seemingly involuntary, and unintentional, or it can be an occurrence controlled and willed by an adept practitioner.

Kundalini awakening can happen multiple times. It doesn't have to be a life-changing spiritual awakening. It is simply the activation of a supply of dormant life force within an energy body. That life force can be overpowering, however, and can feel foreign to the existing life force within you, and that overpowering force can cause imbalances when one has not first cultivated sufficient wisdom and personal power for controlling that otherwise overpowering life force.

I often hear New Age adherents talk excitedly about attempts to awaken the kundalini. Here's my perspective. Don't try so hard. If you need to try that hard to awaken the kundalini within, then you're not ready for it, and premature awakening of the kundalini can cause trauma, bring on energy imbalance internally that can then manifest as difficult trials and complications in your life path. Kundalini is also not necessarily *healing* energy, and therefore it can do the opposite, i.e., cause greater health concerns, both physical and emotional, if the kundalini is awakened prematurely and without adequate, balanced control over that power.

You want a kundalini awakening to amplify your personal power, not weaken it. Therefore, a slow and steady, methodical process toward awakening is recommended.

I have designed the *Spirit Keeper's Tarot* to be a measured and methodical process toward kundalini awakening. First, follow the initiation procedures to gain access through your personal copy of the cards. The initiation procedure need only occur once to gain access through any copy of the deck—the architecture is not the physical manifestation of the cards themselves; it has already been built upon a formless plane and the physical cards are simply a map reminding you on the pathways to access that formless plane.

Then, at different moments over the course of your methodical work with *Spirit Keeper's Tarot*, the kundalini within will be awakened, and when it happens, it is with the oversight and protection of your Holy Guardian Angel. That Divine Higher Genius is the balancing and equalizing power to the sudden outflow of the kundalini. In other words, your higher genius helps you to control the awakened kundalini and therefore use that power productively rather than be succumbed to its flux.

Accessing the Akashic Records

An Eastern religious belief that has made its way into Western occultism is the belief that there exists a permanent record of everything that has ever transpired on the material plane—past, present, and future, even every thought, every emotion ever felt by every sentient being ever lived—and that an individual can become trained in accessing that archived record. (Or more precisely, can access those who have access to the Akashic Records and therefore receive transmitted information from the Records from the masters, teachers, and light beings with the direct access).

Across many Eastern and Asian religions is the principle that such a permanent records system is an infinite compendium enveloping space-time. Yet a barrier exists between our conscious thought and access to this compendium. To gain access to the Akashic Records, a practitioner needs to gain communication access with the masters, teachers, and light beings who are linked to these Records. We then seek out these spirit entities when we want to retrieve information from the Records.

The Records are also believed to contain answers to how to heal ourselves, or that spirit entities enlivened within the Records can come forth and psychically heal one who has dialed in and connected to the Records. Concomitant to the belief of an existing Akashic Records is the belief that there are “safe” and there are “risky” ways to access those Records. Traditions and lineages have sprung up over the course of time establishing systematic approaches to “safely” access the Akashic Records. These lineages often warn that self-taught, unorthodox approaches to accessing the Akashic Records, such as through innate psychic ability or through the tarot, can be dangerous, because it opens the doors for malefic entities to come through and influence the seeker or practitioner.

Working off the foregoing beliefs, I designed *Spirit Keeper’s Tarot* to be a self-taught, self-initiated approach to accessing the Akashic Records through the compendium of spirits that the deck is connected to. Every spirit resident in the *Spirit Keeper’s Tarot* has access to selected archives in the Records and can be called upon by the Seeker to gain insight and knowledge from the Records. The cards that show up in a reading bring forth the signs, symbols, omens, and pictorial communications from the Records that answer the Seeker’s inquiry. The identity of the spirits that show up in the reading are the primary custodians of those sections of the Records.

When working with *Spirit Keeper*, the initiated Seeker (after having gained access through the prescribed initiation process) will be accessing the Records under the protection and oversight of the Holy Guardian Angel. In that spirit, undue malefic influences cannot take place because they will be blocked by the Holy Guardian Angel and, what's more, warded off by the embedded protection measures that I have painstakingly crafted into the design of these cards.

For a more structured practice of accessing the Records, slow your breath, send Light from your crown chakra up to merge with a Light that pours down from above, and recite the prayer in the frontispiece of this *Book*, invoking The Recording Angel.

Then proceed with the tarot reading as a question-answer series: ask a question, draw three cards to answer, ask another question, draw three more cards to answer that specific question, and so on, until the close of the session. For example, ask about your life purpose, or why you've been feeling lost and confused, or ask about your optimal career path. You can ask a series of questions on different topics or ask follow-up questions to the previous inquiry. Think of it as a session with a wise one. The entirety of the divinatory experience thereafter will be an intentional access of pages from the Records.

When you're done, return the cards to a single pile, card backs up, clasp your hands in prayer, and close your eyes. Visualize that band of divine light still connected from above to your crown chakra. Visualize that light dissipating until it's gone. You'll feel a concentration of energy around your head area. Visualize that energy redistributing itself downward, throughout your body, making its way slowly down to your feet. Some of it leaves the soles of your feet and out into the ground beneath. Whisper words of genuine gratitude to the spirits and open your eyes.

An Akashic Records Reading

This section will set out a series of operations for an Akashic Records reading session. At least once through, follow the script as instructed for a personal Akashic Records reading. Then modify what didn't work for you and tailoring the outline of the process into one that's wholly your own.

Begin with the deck face down on your tabletop. Keep both feet planted firmly but comfortably on the floor. Sit up with your back straight, shoulders back, feeling a string at the top of your head pulling you skyward,

taut. Rest your hands on the tabletop with the deck in between, palms up, similar to the open palms pictured in Key 0: The Seeker.

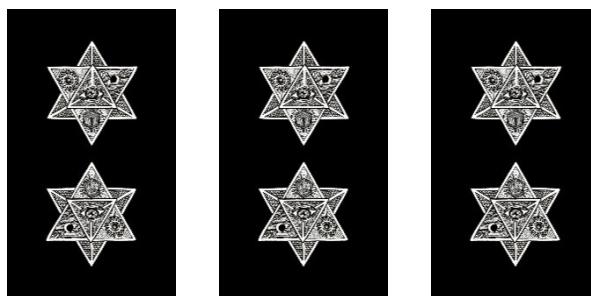
Invocation Prayer. Recite the following invocation:

Angel Who Records, whose Hand seals upon the Book of Remembrance, who bears witness to All to enumerate every deed, since Creation, from the beginning of the world to this day, from my cradle to my grave, I invoke you to read to me, to show me, to transcribe upon my heart, to place upon the mantle of my mind the pages of the Book I petition for. Let it be the Truth. Let that Truth, come what may, ever be used to work the Highest Good. And so may it be.

Three Closest Spirits. Shuffle the cards as you ordinarily would and recite:

I ask to know and acknowledge the spirits most present and influential over my life at the moment.

Repeat the request as a recitation as many times as you feel it necessary, until you feel the inquiry has been imprinted into the cards you've been shuffling. Then pull three cards.



Further Insights from the Three Spirits. To the spirit present through the first card, recite its title as noted in the top caption, incorporated into the below inquiry, and shuffle the cards:

[Spirit's title], I acknowledge you and I seek your counsel. Please send me the message I most need to hear from you, a message that empowers me in the ways I seek to be empowered, and gives to me the insight that I need to achieve my highest good.

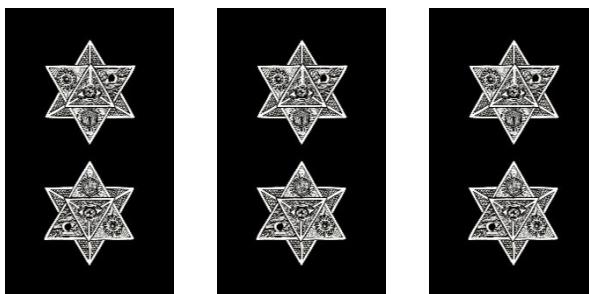
If, for instance, I pulled Key 2: The Priestess, then in the place of “[Spirit’s title],” I would say “Priestess, I acknowledge you and I seek your counsel...”

Then pull another card and place it close to that first spirit card, overlapping it slightly. Continue with the same inquiry for the second and third spirit cards. If you have specific questions for any of the three spirit guardians present, address that spirit guardian by its title and then present your question while you shuffle the cards. Then pull a card for the reading and place it close to and overlapping the card of the spirit guardian you addressed. If you have no specific inquiries for any of the three present spirit guardians, continue with the reading.

Past Life Karmic Influences on the Present. Set those cards aside. Shuffle the remaining deck and recite:

Angel Who Records, whose Hand seals upon the Book of Remembrance, reveal to me my reflection from another life. Why am I the way I am today? Why am I where I am today?

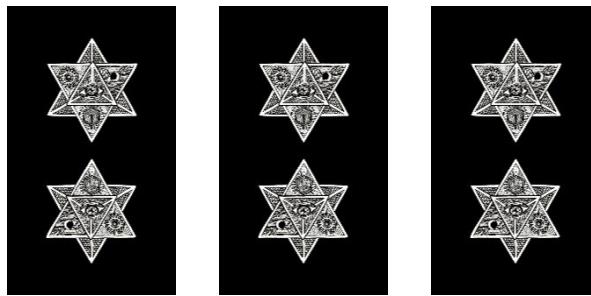
Repeat the request as many times as you feel necessary and then pull three cards. The three cards you pull will reveal a narrative relating to a past life that was the causation of why you are the way you are today, and why you are where you are today.



Ancestral Records: Forefathers. Set those cards aside. Shuffle the remaining deck and recite:

Angel Who Records, whose Hand seals upon the Book of Remembrance, take me to the archives of my ancestors. I seek a revelation from their pages. I seek to hear from my forefathers. Please deliver to me a message and insight from my legacy’s founding fathers.

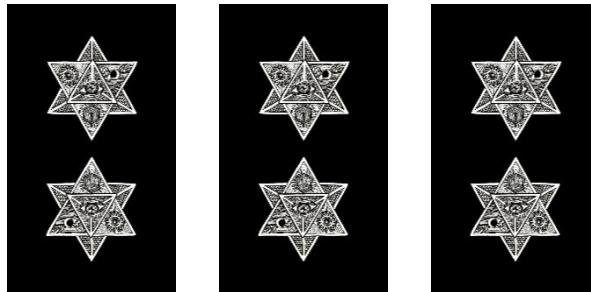
Pull three cards. Sometimes the three are interpreted cohesively as a narrative; other times they represent three distinct messages being transmitted to you.



Ancestral Records: Foremothers. Set those cards aside. Shuffle the remaining deck and recite:

At the archives of my ancestors, I seek to hear from my foremothers. Please deliver to me a message and insight from my legacy's founding mothers.

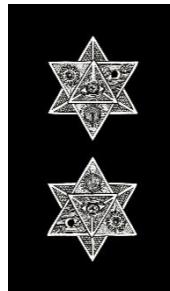
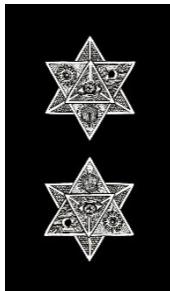
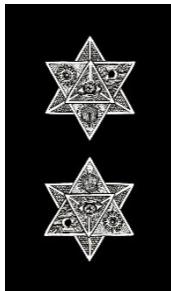
Again, pull three cards.



Life Path Archetypes. Set those three cards aside as well and continue shuffling the deck. Recite:

Angel Who Records, whose Hand seals upon the Book of Remembrance, reveal to me the primary archetypes and roles I embody in this life path.

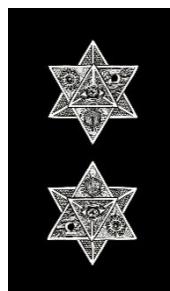
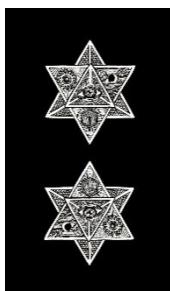
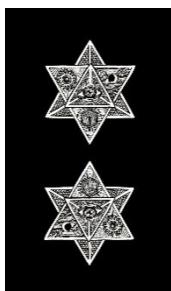
Again, repeat the request as many times as you feel necessary, then pull three cards. The titles of the cards reveal to you the key facets of who you are in terms of the roles you occupy in your world. These can change if you've directed your willpower to create significant changes in your life or in your character, so Akashic check-ins every few years can be useful.



Greatest Gifts. Set those three cards aside and continue shuffling the deck. Recite:

Angel Who Records, whose Hand seals upon the Book of Remembrance, reveal to me the greatest gifts the Holy Ones and the Fates have endowed me with.

Pull three cards.

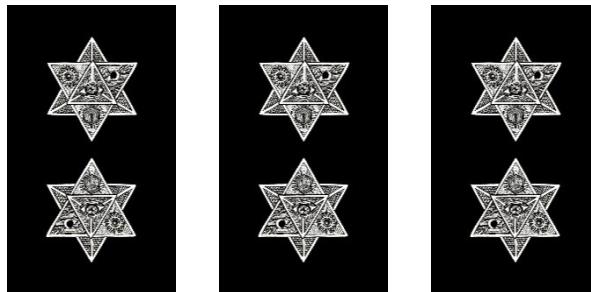


Make sure to take time and sit with these insights. I would write down the reading results and journal in a reflective manner on the reading at a later time. Take up to a month if not longer, dedicating concentrated time to reflecting on these gifts and what the Records have revealed through the cards. Write down for yourself concrete ways you've observed those gifts manifesting. Reflect on how you can better cultivate and nurture those gifts going forward.

Greatest Challenges. Set those three cards aside and continue shuffling the deck. Recite:

Angel Who Records, whose Hand seals upon the Book of Remembrance, reveal to me the greatest challenges I face in this incarnation, along my life path. What are the crucial obstacles that I must overcome to achieve my greatest success?

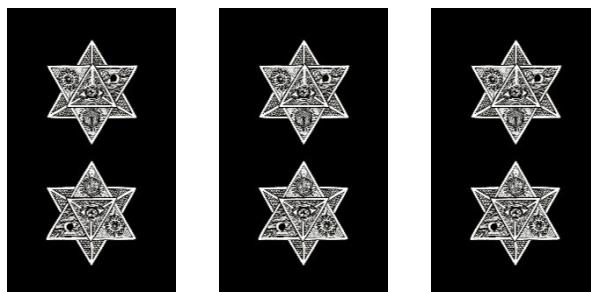
Pull three cards. Again, you may want to ruminate on the resulting reading over an extended period of time, rather than attempt to interpret it fully in the immediate moment. Deeper, more impactful insights are likely to arise later on in time, after you've given the reading an opportunity to sit in your conscious mind and marinate with reasoning, memory, and creative thought.



Meaning of Life. Set those cards aside and continue shuffling the deck. Recite:

By the Graces of the Angel who Records, I call out to the masters, the light beings, and the wise ones. Deliver to me three insights through which I may ponder and thus understand the meaning of my life.

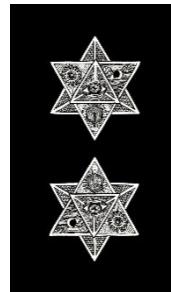
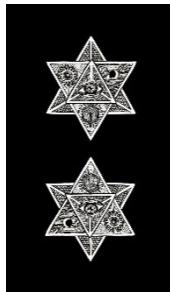
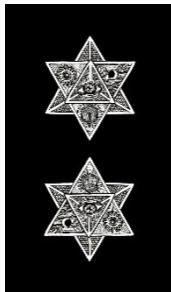
Repeat the request as many times as you feel necessary and then pull three cards. Note the results.



Who Are You? Set the cards aside and continue shuffling the deck. Recite:

By the Graces of the Angel who Records, I call out to the masters, the light beings, and the wise ones. Deliver to me three insights through which I may ponder and thus understand: who am I? See into my soul imprint and reveal to me what you see.

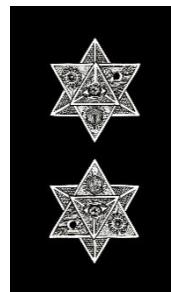
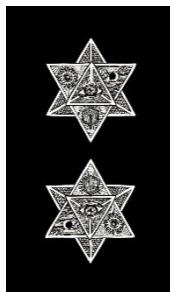
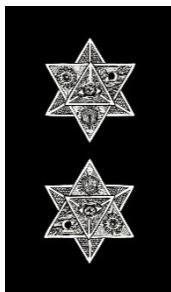
Repeat the request as many times as you feel necessary and then pull three cards. Note the results.



Path to Greatness. Set the cards aside and continue shuffling the deck. Recite:

By the Graces of the Angel who Records, I seek to achieve the full heights of my personal greatness. I seek to be extraordinary and to leave behind an exceptional legacy. I ask that you reveal to me insights and instructions that if I follow and honor, will lead me to consummation of my personal best, so that I might enjoy an extraordinary life.

Repeat the request as many times as you feel necessary and then pull three cards. Note the results.

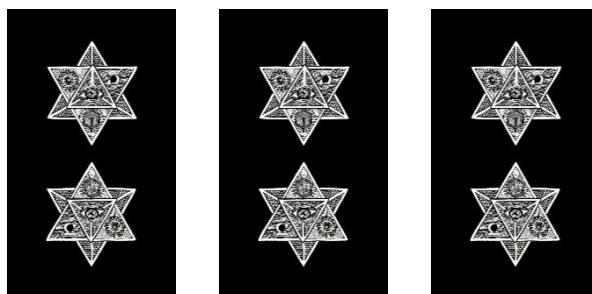


Balance of the Anima and Animus. Per analytical psychology, we each possess an unconscious inner masculine and inner feminine, and often imbalances of that internal yin and yang are what cause imbalances in our physical and mental health. Through the guides you interact with in the Akashic Records, you can gain a neutral and objective “third party” insight into the balance of your own anima and animus, which can help you self-

audit. Set the previously read cards aside and shuffle the remaining deck. Recite the subsequent inquiry.

I call out to the masters, the light beings, and the wise ones. In the first response, ascertain and reveal to me whether my inner masculine and inner feminine are in balanced harmony. In the second response, reveal to me what I most need to know about my anima and animus so that I may achieve optimal personal health. In the third and final response, show me what I do not see, tell me what I do not know about the gender of my inner psyche.

Pull three cards. The first card you draw answers your inquiry proposed as the “first response.” The second relates to the “second response” and the third card answers what you requested for the “third and final response.”



Specific Questions. At this stage of the session, present any specific questions you may have. As noted in the previous section on Accessing the Akashic Records, proceed as a question and answer series. Before commencing this stage, recite:

I call out to the masters, the light beings, and the wise ones. I come humbly before you with my most pressing queries. I seek your guidance, your knowledge and wisdom.

Then ask your first specific question, such as a question relating to your business or employment, or a relationship you are having trouble understanding. Ask about the trajectory or progress of important personal projects. Inquire further about your spiritual path. Ask about psychic development. Ask about the esoteric or metaphysical practices and studies that best suit your constitution. There are no limitations on what to ask, other than limitations you self-impose. The subsequent listing are sample queries and how to phrase them optimally for presenting to the Records.

- Begin by stating your predicament or conflict. Then request, “I would like to know more” or “Please give me insight into the matter I have presented before you.” You might also consider phrasing the request as what you most need to know in order to succeed or to achieve the outcome you’d like to achieve.
- In a matter where you are struggling to choose between two different paths or options, state your predicament, the two sides, then request, “What is the best course of action for me to take?”
- “What can I do today, tomorrow, and in my immediate future to ensure that I am in harmonious, perfected alignment with my soul’s purpose?”
- Asking “why” can be profoundly insightful and productive. Phrase your inquiry as a “why” question.
- Asking “how” can also present you with practical measures you can take for problem solving. I’ve personally found that with the *Spirit Keeper’s Tarot*, the “how” tends to indicate metaphysical measures I can take, or what I call “mind over matter” solutions. Perhaps due to the deeply intricate Hermetic encoding of the deck, answers from your *Spirit Keeper* cards are more likely to indicate how you can mentally change the physical manifestations of your reality. Sometimes the cards presented are the identities of spirit guides that can assist you on your quest.
- Asking what needs to change so that you can achieve your goals is a great way to pinpoint specific measures and action plans.
- If you’re in search of a teacher or mentor, you might present the query to the Records. First, state your intention, such as, “I seek a teacher to enlighten and endow me with the knowledge of...” and state what it is you seek to master. Then the query, “Reveal to me a sign so that I might recognize my teacher when that teacher comes along my path.”
- “Reveal to me what I am not seeing about...” then proceed to ask about a particular relationship that has been giving you grief or about your professional track.
- “How can I best serve my financial security?” Or in the alternative, if you’re contemplating a particular endeavor and want to know whether it will be financially productive for you, ask, “Does it serve

my financial security to proceed with..." and state the course of action you're contemplating.

- "What am I neglecting about myself that I need to be more attentive to?" can help shed insight for self-awareness.

It is probably best if you formulate your specific questions and write them down in advance, before you start the session and open the Records. That way you're not struggling to craft your queries while the Records are open.

Although theoretically there is no indelible law that limits the number of questions you can present in a session, be moderate and always seek temperance. A good number for reference might be six specific questions. In any one open session, after the general inquiries, which are the scripted inquiries outlined in this section, ask up to six additional specific questions.

When you are done, collect all the cards into a single pile again and restore it to the same position the deck was in before you opened the Records. Shuffle the cards one last time, set it down, then clasp your hands in prayer, like the centered set of hands in Key 0: The Seeker.



Close your eyes. Visualize a vibrant, exquisite rose between your fingertips. Raise your prayer hands upward above your crown, then open your palms, releasing the rose upward and envision it floating upward into the heavens, into a luminescent White Light above you.

Clasp your hands in prayer again and recite:

I hereby close the Records, conclude this conference, and in gratitude, emanate loving-kindness from my heart out to the universe, and may that light touch those who need that loving-kindness now and lift their hearts, clarify their minds, and direct them to their highest good. And so may it be.

As an in-kind offering for the revelations granted to me by the Graces of the Recording Angel, after closing the Records for the session, I'll linger for a few moments longer in prayer-meditation to send out a benevolent emanation that Buddhists call Mettā (or in Sanskrit, maitrī). Mettā is selfless love. It is the physical, emotional, and psychic embodiment of benevolence and compassion. Summon from within that reservoir of sincere loving-kindness and send it out of your body and into the world.

Close your eyes and visualize that luminescent White Light descend down from above you, from where you had offered your psychic rose in gratitude for access to the Records. The White Light envelops the whole of your body and as it ripples through every fiber of your being, it purifies, cleanses, and soothes. Then recite the following:

What had been drained from my body, may the Holy Light hereby restore. What had been empty inside me, may the Holy Light now fill with Curing and Invigorating Love. Mend my fractures. Purify my impurities. Soothe the disturbances of my spirit. And so may it be.

Closing the Records reading by either this method or the one instructed in the earlier section will be effective, so choose the one that resonates with you. You can keep this *Book* open as reference during the Akashic Records reading, though when your attention shifts from reading the lines of text to the divinatory reading, take extra time to make sure your focus fully shifts and transitions over from activated consciousness (which you needed to read the text and understand the instructions) to that heightened and altered state of psychic openness and receptivity.

Improvisational Reading (Intuitive Reading)

The *Spirit Keeper's Tarot* can accommodate those who are improvisational tarot readers, a method often referred to as intuitive reading. Improvisational reading is when you sidestep deck creator intentions and, without reading any books on the tarot or guidebooks for the deck, interpret a card by connecting directly and personally to the imagery in front of you. To read in an improvisational style (or intuitively) with the *Spirit Keeper's Tarot*, consider what story is being told by the imagery on the card and which stage of that narrative arc the image is portraying. Is this the beginning of a story or is it near the end? The title on the top caption of the card is a character or major theme of this story. Now tell me about it.



Gloria Mundi: Ourania's Gate



Seven of Swords

Let's demonstrate with an example. Say you've drawn two cards: Key 3, The Empress and The Seven of Swords, named The Rogue. Here, I'll start. "I see a woman who is concealing the truth about herself. She's capable of bringing to fruition something of incredible, extraordinary beauty. The swan here is what suggests to me something of extraordinary beauty, but I don't know if she can see it for what it's worth." Moving the narrative on to include the Seven of Swords, "But I wonder if it's naysayers around her who have caused her to have this doubting, hesitant view of herself. I sense that someone around her is doing a great deal of significant harm to her sense of self-worth."



Four of Orbs

Irrespective of whether you can recall any textbook meaning for the Four of Orbs (or Four of Pentacles; Four of Disks) and even if you never bother to read the card entry for this card in this *Book*, I hope I've illustrated the card sufficiently for you to tell a story. What do you see? Perhaps the building blocks of life, but this builder is holding all resources too close to himself and not putting up the investment and resources needed to multiply productivity. Maybe you see suspension: something that has already been started is now just hanging mid-air and something needs to give to break out of the box for the desired business productivity or career advancement.

Another approach is to first describe something that is going on in the card's imagery, in one sentence. Then consider which keyword in that sentence links to the querent's life. Then channel out a sentence about the querent's life that utilizes that keyword in the new, second sentence. For example, "There's a stubborn, ornery figure keeping possessions too close, who needs to give to receive. You're being stubborn here, and the message coming through for you is you need to give to receive."

I have designed each and every card to tell a story. What I have to say as the deck creator about the symbolism in each card doesn't need to matter to you as a reader. It only matters if you want it to matter.

A rule or guideline I had set for myself when I crafted each card was that it needed to be a gateway into a complete, well-built, detailed world, culture, and a world that has its own concretized ethos, which I hope desperately has been expressed by my illustrations. Then, what is within view inside the four corners of the frame will tell you a prophetic tale.

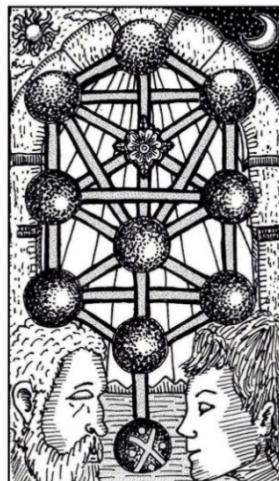
Daily Book of Prayer

The *Spirit Keeper's Tarot* can also serve as a daily book of prayer for those seeking to integrate personal spirituality into their lives. Keep the deck on altar or in a specially designated space with a single crystal or gemstone of your choice on top. I have found that my own personal copy of *Spirit Keeper* is best served when stored with a piece of lapis lazuli, iolite, malachite, smoky quartz, snowflake obsidian, red onyx, or ruby zoisite, though certainly any precious or semi-precious gemstone or crystal of your preference will do.

For a designated quiet fifteen minutes each day, close your eyes, steady and deepen your breaths, and clasp your hands in prayer, as depicted in Key 0: The Seeker card, visualizing an ardent blooming rose between your clasped hands. Reciting a mantra here for a few minutes is optional, though in my own daily practice, I find it to be essential. The one I work with is, "Namo Amitofuo Guanshiyinpusa," which is a Mandarin Chinese recitation that invokes the Amitābha Buddha and Kuan Yin.

Then open your hands as pictured in The Seeker card, both palms up to receive, and scoop the deck of cards into both palms. Shuffle and ask your Holy Guardian Angel for a divine message to ponder this day (or evening). Take time to sit with the many different facets and implications of that card. Also consider the guardian spirit present in that card, as noted here in the *Book*.

Oftentimes the cards that seem most elusive to you in the immediate moment turn out to be the most impactful, profound, and have the most to teach you.



Conversing with a Spirit

I have found this to be immensely therapeutic, and as odd (and embarrassing to admit) as it may sound, this operation soothes me when I just need someone to talk to, but for my own reasons, don't actually want to talk to another human being about my situation. I begin by lighting a candle and incense, and perhaps cleansing the space first with sage.

Hold the deck in both palms. Close your eyes and focus on the situation or matter you want to talk about. It is okay if you are incoherent or you can't articulate your thoughts in clear sentences. Lean in to the emotions and push those emotions out of your hands into the cards. Emotion-dump and word-dump however you want to, whatever releases. Then shuffle the cards and recite an evocation, such as the following:

“Spirits of the Light, Spirits of the Sun, Spirits of the Moon, Spirits who Illuminate the Dark: I call upon you. I call forth the One who hears my cries, who feels my present pain, who knows the conflicts in my heart. I call forth the One.”

Extract a single card from the deck. This is the spirit who has come forth to listen to you and to converse with you. To demonstrate, I'll share one of my own reading experiences. The spirit that came forth was The Ferryman.



At the risk of you, the reader judging me as silly, or crazy, or worse, I'll then gaze at the spirit now occupying the card and talk out loud. I'll say what's on my mind.

I have found that the particular card pulled—the spirit coming forth to listen to me—always seems to make sense. The essential nature of the spirit is relevant to what I want to talk about. Results are uncanny like that.

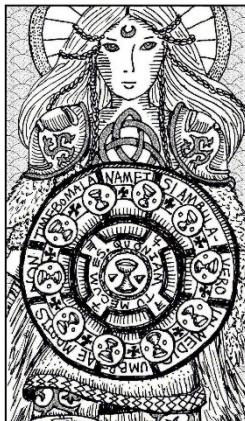
When I feel I have finished emptying out what I wanted to say, irrespective of whether I have a question or not, I'll shuffle the cards in my hand and pull three cards. These three cards are the spirit's response to what I've just said. (The initial spirit card, here The Ferryman, acts as a signifier card.)

7. THE CHARIOT ☰



Chariot of Osiris

THE IVORY SHIELD ☱



Power and Authority of Water

2. THE CHAMPION ☲



Six of Scepters

Here is where you exercise your clairaudience, claircognizance, and clairsentience. Clairaudience, or psychic hearing, is when you can hear messages that seem to get spontaneously implanted—it feels like—somewhere in your ear canal, and it tickles like a whisper. If you’re not yet experienced with listening through clairaudience, then oftentimes at the start of such practice, what comes through are short, succinct phrases, or a few words. Claircognizance is an instantaneous knowing of the response from spirit, based off the cards you’ve drawn. Clairsentience is being able to intuit the emotional response of the spirit through the cards.

Sit with the cards for a long while. Take time to reflect on them. Close your eyes and meditate. That’s often when the psychic hearing and claircognizance take effect. Train yourself to sit with the three cards for at least five minutes in stillness and quiet, focused on trying to receive as much as you can from the cards. Think of it as being polite and actually listening to another talking to you. You wouldn’t show your impatience or boredom, would you? Likewise, take your time letting the fullness of the response come through. In my own reading, the Latin phrases in the Chariot and the Ivory Shield were eerily prescient, and that might happen for you, too, so pay attention to any wording on the cards.

You can then respond again, talking, and when you’re done, shuffle your deck and pull three more cards. In that manner, have a conversation with the spirit named in the first card you pulled, back and forth, through the tarot. When you’re done, bid your goodbyes to the spirit, give genuine gratitude, and close the reading. Is this childish imagination? Even so, I’ve found this

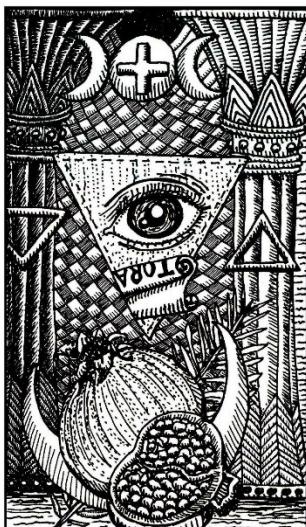
practice to allay my anxieties and to be a much better sounding board for my thoughts than most human beings.

Another approach is to select a spirit from the roster and extract that card only as the significator. For instance, I want to have a conversation with the spirit of The Priestess.

Even though I don't think it's necessary, I do like to begin with an opening recitation that calls forth the spirit. I see it as just good manners. When we meet people, we don't jump right into what we have to say. There's always the preliminary banter of introductions, so that's how I view the opening. I'll recite:

"Priestess, I call upon you, I come to your side and may you be close to mine. Lend me your ear, lend me your wisdom, be the help that I seek. In you, Priestess, I seek refuge, I seek guidance, and I see direction."

2. THE PRIESTESS 1



Sanctuary of Isis

Then like before, I'll hold the deck between clasped palms in prayer. Then focus on the imagery of The Priestess card, psychically dialing in to the spirit through the symbolism of the imagery. The precise pattern of symbols acts as a sigil, or calling card. Then I'll just speak openly, candidly, unfiltered, and lay it bare emotionally to The Priestess. When I feel a natural stopping point, I'll shuffle the cards and lay a few out, which are the spirit's response to what I've just said (or asked).

The reading style here, where you're conversing with a spirit, doesn't need to end with just one string of three cards. It can go on for as long as you intuit is going to be helpful (and comforting) to you. You don't even need to limit yourself to three-card spreads. Pull just one card for the spirit's responses. Or do a full tarot spread for each of the spirit's responses.

My approach to this reading process is like having a vulnerable conversation with a therapist or a trusted friend. Most of the time, you don't have a question. You just need to get what's inside you out, purged energetically in some way, onto a sentient sounding board that will be able to return an

intelligent response. I believe *Spirit Keeper's Tarot* can do that, and be that sentient sounding board.

Other times, you do have questions. You want to know how you can process emotionally or rationally process your situation. You want to know how you can change the predicament. You want to know why. You want to know what is within your control and maybe what's not. These are all questions you can then present to the spirit during this conversation.

The Tarot as a Spirit Talking Board?

Can you use a tarot deck in the same manner as a spirit talking board, better known by its most popular brand, the Ouija board? My best guess of the answer is yes, you can use a tarot deck to open and invite communication with whichever spirits happen to be nearby. However, I would not recommend it.

First, I've designed the *Spirit Keeper's Tarot* not to do that, to not let uninvited spirits in your periphery to connect to you through the cards, unless they have shown themselves to be beneficent and seeking your best interest. So, my hope is I have effectively crafted a tool that won't take open invites. I went out of my way to design the *Spirit Keeper's Tarot* to block the spirits in your periphery that are not beneficent and that do not seek your best interest. The deities you work with can (and will often) come through. The deities seeking to work with you can and will come through. The spirits of the deceased who have shown themselves to not harbor any ill will toward you can come through. An entity that in Chinese mysticism is referred to as hungry ghosts cannot come through. Fallen angels, the asura, and demons are blocked. (Key 15: The Demon is not a demonic spirit. It's the darkness or Beast that is resident in every one of us that causes us to act in ways that sabotage our own interests and higher good.)

However, I'm perfectly aware that many of you are more than capable of hacking the system and changing the programming so that the deck can be used to take open calls. I'm just saying that I don't recommend it, unless you've been well-trained and you know what you're doing. Are you well-trained and prepared enough to use *Spirit Keeper's Tarot* as a Ouija board? If you even have to ask that question to get validated, then the answer is a definite no.

Operamini non cibum, qui perit,
sed qui permanet in vitam aeternam,
quem Filius hominis dabit vobis.
Hunc enim Pater signavit Deus.

IOANNES 6:27

Labor not for the food that perishes,
but for the food that endures to eternal life,
which the Son of Man will give to you.
For on him God the Father has set his seal.

JOHN 6:27

Recipe for the Bread of Life

The Tria Prima according to Paracelsus (1493—1541) consists of Sulfur, Mercury, and Salt, corresponding with Fire, Air, and Earth. In considering the Bread of Life, which is not a physical sustenance that perishes, but a “food that endures to eternal life,” we’re looking to the metaphysical counterpart of these ingredients. Sulfur is the soul and the inner masculine; Mercury is the spirit and the inner feminine; and Salt is the material body and vehicle for the alchemy between the masculine and feminine. The Tria Prima are formed from binary combinations of the four elements.

Fire	Air	Air	Water	Water	Earth
					
King of Swords	Queen of Swords	Queen of Orbs			
Knight of Scepters	Knight of Chalices	Page of Chalices			
Sulfur	Mercury	Salt			
					
Alchemy of the Soul	Alchemy of the Spirit	Alchemy of the Body			

Binary combinations of the four elements correspond with the court cards in tarot, or in *Spirit Keeper*, the Empyrean Courts are the intermediaries between the spiritual and temporal. For instance, Sulfur is formed when the quality of Air from Fire and the quality of Fire from Air combine. The Knight of Scepters is the quality of Air in the elemental suit of Fire. The King of Swords is the quality of Fire in the elemental suit of Air. The quality of Earth in the elemental suit of Water is the Page of Chalices and the quality of Water in the elemental suit of Earth is the Queen of Orbs, and so on, as noted in the reference chart above.

These six Holy Guardians, when assembled together into the Seeker's personal spiritual team, can help guide the Seeker to discovering the recipe for the Bread of Life, which I interpret as the step by step alchemical process for achieving that which will most bring nourishment to your soul, spirit, and body and harmonize within the anima and animus.

					
Archangel Commander Angel of Senses and Bodies	The Shining Flame Lightning and the Fire	The Scarlet Shield Power and Authority of the Sun	The Shining Dew Water and Water	Archangel of Mysteries Angel Who Illuminates the Shadow	Stronghold of the Grail Herald of the Purifying
Archangel Commander	The Scarlet Shield	Archangel of Mysteries			
The Shining Flame	The Shining Dew	Stronghold of the Grail			

Alchemy of the Soul	Alchemy of the Spirit	Alchemy of the Body
		

A six-card reading (six corresponding numerologically to the perfected harmony of the soul, the mind, and the body, and here, the personal Tria Prima) guided by six Holy Guardians will yield a divinatory revelation for what it is exactly you must achieve, or manifest into your life path, or do, either in terms of action or inner cultivation, to fully nourish your soul, spirit, and body. This reading method can be performed routinely at critical juncture points in the stages of your life path to help you here the whispers of angels, to stay on track and to bring beneficent spirit guidance when you are unclear or unsure about the steps you've been taking.

Set out the six court cards as noted above. You can start with any Guardian and go in any order, or for convenience just go left to right or right to left. Pick up the Guardian card, place it into the deck as the signifier. Shuffle and invoke that Guardian with a recitation, such as, "I call upon you, [address the Guardian by titles], for I seek your divine counsel. I seek

revelation to guide me at this time and space, that illuminates to me the Alchemy of my [*Soul, Spirit, or Body, as applicable*]. I call upon you to consider where I have been, where I am, and where I need to be going.” Recite the invocation as you shuffle the cards.

For example, when you place the Archangel Commander into the deck to divine upon the Alchemy of the Soul, recite, “I call upon you, Archangel Commander, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Soul. I call upon you to consider where I have been, where I am, and where I need to be going.”

Then turn the deck over, seek out the Guardian (now working in the deck as the significator card) and the card in front of the significator is the card to set down in your tarot spread. If and when you turn over the deck and the very first card at the top of the pile is the Guardian, the Guardian *is* the message. Thus, set the Guardian down into the tarot spread and consider why the Guardian in this case *is* the message itself.

For the significator the Knight of Chalices, recite, “I call upon you, The Shining Dew, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Spirit. I call upon you to consider where I have been, where I am, and where I need to be going.” Then seek out the Knight of Chalices card in the deck and the card in front of it (or if it is the very first card at the top of the pile, then that Guardian court card itself) is the message to consider.

In my personal experience, often when the Guardian card itself (the significator in the operation) is the top-most card and presenting itself as the answer, signs and omens have already been delivered to you to shed light on the matter, but you have not been paying attention. Thus, this is often a sign to think back on the signs and omens you’ve encountered as of late. A Holy Guardian spirit often works (...in mysterious ways...) by sending a sign that you will come directly upon on your path that is of the elemental the Guardian spirit is from and it will be a correspondence or association that you, personally, will recognize (and therefore might not necessarily follow standardized correspondence associations). For me, the Archangel Commander is Air, and might send a blue jay that flies directly into my path as I’m walking along, a moment when I will definitely take notice and see the blue jay. The Stronghold of the Grail, for another example, might consistently, in a string of instances, repeatedly send me images that I cannot help but come across and pay attention to that relate to Water.

Reference for the Bread of Life Reading

Alchemy of the Soul



I call upon you, Archangel Commander, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Soul. I call upon you to consider where I have been, where I am, and where I need to be going.



I call upon you, The Shining Flame, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Soul. I call upon you to consider where I have been, where I am, and where I need to be going.



I call upon you, The Scarlet Shield, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Spirit. I call upon you to consider where I have been, where I am, and where I need to be going.



I call upon you, The Shining Dew, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Spirit. I call upon you to consider where I have been, where I am, and where I need to be going.



I call upon you, Archangel of Mysteries, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Body. I call upon you to consider where I have been, where I am, and where I need to be going.



I call upon you, Stronghold of the Grail, for I seek your divine counsel. I seek revelation to guide me at this time and space, that illuminates to me the Alchemy of my Body. I call upon you to consider where I have been, where I am, and where I need to be going.

Alchemy of the Spirit



Notes: If the Holy Guardian is the top-most card in the deck when you turn it over after shuffling and so there is no card in front of it, then the Guardian card itself is the divinatory message and is part of the reading. If the Bread of Life card comes up, it is an incredibly strong omen. Nonetheless, read the card as you would the Ace of Pentacles/Ace of Disks.

Becoming the Keeper

The cards in *Spirit Keeper's Tarot* are calling cards or petition sigils that activate a connection to a roster of spirits that can be identified by the titles I've provided for each card. When using the deck as a Keeper, beyond ordinary divinatory purposes or reading the cards for regular insight, the cards themselves take on an emboldened level of independent consciousness (or at least that was my intentional design for the cards).

Thus, on an exoteric level, when reading the tarot deck as a tarot deck, the way you would read any tarot deck, Key 9 would be read as you would ordinarily read any Hermit card in tarot; the Three of Swords would be interpreted within the scope of a reading in the way you have become experienced and knowledgeable in reading the Three of Swords, etc.

Yet I hope to take the tarot deck system to an occult level, and therefore an esoteric use of the cards is to hear what The Erudite (Key 9 in the tarot) has to say, or what message The Bereaved has for you.

These spirits also possess characteristic powers, in particular the realm spirits from the Minor Arcana. In the example of the Three of Swords, the spirit resident in that card is The Bereaved, which comes forth to help the Keeper navigate sorrow, loss, and to demonstrate empathy through the Mourning of Isis. Through the Mourning of Isis, The Bereaved as a spirit can also lend the magical restorative powers of Isis. The Three of Swords is also a talismanic sigil card for clairaudience and aeromancy.

Who Is the Spirit Keeper?

The Keeper is one who operates the roster of beneficent immortals that this deck gives residence to. In equivalent terms, the Keeper is someone who assumes responsibility over and has control of the different aspects of the inner self. You've developed a significant mastery over your emotions, your thoughts, and your actions.

Spirit petitions with *Spirit Keeper's Tarot* is in effect harnessing control over selected aspects of that inner self, aspects that represent beneficence and reflect the highest good you're capable of emanating. Ritualized and religious thinking of those inner aspects as spirits is one way to achieve that level of control you need to achieve what it is you seek to achieve.

Spirit Petitions

Any systematic method for spirit petition can be used with the roster of spirits expressed by the *Spirit Keeper's Tarot*. Here's one of those methods that can be considered by the Keeper.

Cut out or produce a long, narrow rectangular piece of paper that can wrap around a tarot card through a tri-fold. Thus, if you fold the paper twice to create thirds, that piece of paper can wrap around one of the tarot cards snugly.

Upon that piece of paper, write a petition in the form of a letter of request for what it is that you seek to manifest. This can be protection, specific financial gains or prosperity, successful achievement of a goal, etc.

Use the card entries in this *Book* to identify the spirit best suited to assist in fulfilling your request. Note here that in petitions for mundane matters, such as financial gains, career success, small victories, or interpersonal relations, I recommend working with the spirits from the Seven Lower Realms and not necessarily reaching for the primordial spirits of the Major Arcana. For spirit petitions where you seek to take something still formless, such as an idea in your mind, and bring it to productive fruition that takes on physical form in the material world, work with the Aces, Twos, or Threes from the Upper Realms.

However, if you're seeking divine support in self-improvement, such as advancing as an occultist, strengthening psychic ability, improving personal fertility or virility, or you are in search of an established esoteric tradition or lineage to initiate into, the Keys from the First Septenary would be the recommended spirit petitions to work with.

To fundamentally change the course of your life path and fate, work with Key 8: The Force, Key 10: Wheel of Life, or Key 13: The Reaper. Key 11: The Chancellor can help with rectifying karmic injustices. Those walking the Path of the Mystic may find petitioning spirits from the Third Septenary to be most beneficial.

For this prescribed petition ritual, you'll also need Key 0: The Keeper. Set The Keeper card out on your work space.

Commence the petition ritual by lighting incense. Consider working with an incense that corresponds elementally with the Key you've have selected. Thus, if the selected card from the Suit of Scepters, then light incense that corresponds elementally with Fire.

Anoint a candle with the same elemental correspondence. Then place that candle into a fire-proof basin. Ring ceremonial bells or beat on a ritual drum to consecrate the air with sound. Light the candle in the basin.

Wrap the petition around the selected Key. Place the petition-wrapped card between two palms in prayer and visualize the image of the card in your mind's eye. Call out to the spirit by its given name (or title), and while it is best for you to use your own crafted words, here is an example for reference:

“I call to you who dwell in the Realm of Sevens. I, the Keeper, Benebell Wen, hereby call to The Dark Horse. I seek your counsel, your alliance, your strength, and your powers. Please receive my petition and carry forth my prayer.”

Then place the petition-wrapped card over The Keeper card on your work space. Open your palms out to receive from the Divine. For an illustration of the described hand gesture, look to the two open palms in Key 0: The Seeker card. The petition-wrapped card and Keeper should be on a work space in between your two open palms.

Close your eyes and focus on sensing the environment around you. Be patient and keep your heart calm and still. You will at some point sense an energy shift in the room. After that has happened, open your eyes, unwrap the petition from the selected card, and burn the paper petition you've written with the candle flame in the fire-proof basin. The act of burning the petition sends it off to the heavens, or spiritual realm.

THE DARK HORSE



Elemental Correspondences for Stones, Oils, and Herbs

 Fire	 Water	 Air	 Earth
<p><i>Stones:</i></p> <ul style="list-style-type: none"> Amber Carnelian Cinnabar Fire Agate Red Goldstone Red Tiger Eye Ruby Sunstone 	<p><i>Stones:</i></p> <ul style="list-style-type: none"> Blue Lace Agate Chrysoprase Fluorite Kunzite Moonstone Pearl Rose Quartz Selenite 	<p><i>Stones:</i></p> <ul style="list-style-type: none"> Amazonite Aquamarine Azurite Blue Tiger Eye Chrysocolla Dumortierite Iolite Sodalite 	<p><i>Stones:</i></p> <ul style="list-style-type: none"> Bronzite Dark Agates & Jaspers, Jade Emerald Green Aventurine Hematite Moss Agate Smoky Quartz
<p><i>Oils & Herbs:</i></p> <ul style="list-style-type: none"> Angelica Root Apricot Basil Bergamot Chili Pepper Citrus Clove, Garlic Ginger Marigold Nutmeg Sunflower 	<p><i>Oils & Herbs:</i></p> <ul style="list-style-type: none"> Aloe Vera Chamomile Cucumber Jasmine Lavender Lilac, Lily Melon Rose Tansy Willow Ylang Ylang 	<p><i>Oils & Herbs:</i></p> <ul style="list-style-type: none"> Frankincense Hazel Lemongrass Marjoram Mint Myrrh Parsley, Sage Sandalwood Star Anise Tea Tree Oil Witch Hazel 	<p><i>Oils & Herbs:</i></p> <ul style="list-style-type: none"> Apple Cedarwood Cumin Cypress Fern, Grain Jujubes Mugwort Oak Oak Moss Patchouli Vetivert

Invocation References

I believe invocations need to be words uttered from the heart and for the heart, and so blindly following the invocations written by another tend not to work with any efficacy. An invocation is a prayer that petitions or calls upon the presence of a divine entity, requesting aid or protection. It is spoken within the context of a ritual—however simple or elaborate—that induces an altered state of consciousness.

The wording of an invocation for calling upon any spirit entity from the roster this tarot deck encompasses need to come from your heart. Original phrasing is best. Opt for wording that you are emotionally, spiritually, and psychically invested in.

Note: Refer also to the chapter “Invocation and Evocation of Spirits” later in this text.

Yet for some reference and direction, the following phrasing inspired by psalms might help you to craft your own invocations.

“You, I call upon you, The [*addressing the Arcanum spirit by its title*], do not be far away. Be the help I seek. Come quickly to my aid.”

“You, I call upon you, The [*Arcanum spirit's title*], be my refuge, my fortress, in whom I trust.”

“I seek you, The [*Arcanum spirit's title*], come answer my call and deliver me from my fears.”

“You, I call upon you, The [*Arcanum spirit's title*], come sit at my right hand until we have made my enemies my footstool.”

Each Arcanum spirit's title is provided on the card. For example, working with Key 17 from the Major Arcana, “You, I call upon you, The Healer, Oh Healer, do not be far away. Be the help I seek. Oh Healer, come quickly to my aid.”

To invoke any Arcanum spirit with the cards, I begin by lighting incense, using sacred sound from ceremonial bells or drums to clear the air, anointing myself with holy oil, and then sitting meditatively with the tarot card before me. I'll focus on the card's imagery, recite the name of the spirit a few times, e.g., “The Politic” (for the Three of Scepters card) and steady my breath so I'm becoming more amenable to entering an altered state of consciousness. I'll keep my focused gaze on the imagery on the card.

Then with my dominant hand (for me, it is the left), I'll use my finger to trace the outline of a symbol on the card's imagery. In the example of the Three of Scepters, it might be tracing the formation of the three scepters forming a six-pointed star. Among the Major Arcana cards, it might be the Proto-Canaanite alphabet letter associated with that Key.

As I trace it, I'll recite an invocation. For example, “You, I call upon you, The Politic, do not be far away. Be the help I seek. Come quickly to my aid.” I'll repeat that invocation multiple times and continually trace and retrace the symbol on the card that I've selected to work with as a sigil or seal.

With dedicated cultivation, the subsequent result is arriving at an altered state of consciousness and physically and psychically sensing the presence of that spirit you've called upon, resonating with an energy that pulses with the same energy you feel from the imagery and classic meanings of the tarot card in question.

You then present your question, petition, or proceed with communication with the entity. You may want pen and paper close by to channel writing. Or work with a divinatory tool to receive responses from the spirit through the divinatory tool. This might be a second tarot deck on hand for the divination, a spirit talking board, runes, performing geomancy, or any other mode of divination that you feel called to use.

What I've provided here are not prescriptive, but suggestive. These are examples of how I might work with the cards as a Keeper. Consider it nothing more than a reference point for you to devise your own system of petitioning and invocations.

Petitioning the Angels

Beyond working with the Major Arcana to reveal your Holy Guardian Angel, you can also use the cards to call upon a compendium of angels from the celestial choir.

For the pip cards in the Minor Arcana, Aces through Nines, correspondences for the seventy-two Angels of the Shem HaMephorash are given for each card entry herein. So, for instance, to invoke Aniel with the *Spirit Keeper's Tarot*, you might focus on the Ace of Swords upright, then recite, "You, I call upon you, Aniel, the Angel. Let your face shine, and come quickly to my aid and my counsel."

The tarot Minors to Shem Angels correspondences come from the published works of Christine Payne-Towler, who runs Tarot University, author of multiple books (every one of which has a revered place in my home library), and creator of the *Tarot of the Holy Light*, one of my favorite tarot decks of all time. Then the Ruling Angel correspondences are sourced from the works of French Martinist Robert Ambelain (1907-1997).

The cards from the Four Empyrean Courts are all seals for calling upon angelic beings. Working with Catholic angelology, the tarot court Pages are

Stronghold angels, the tarot Knights are angelic Virtues, the Queens are Powers, and the Kings are Archangels.

In using angel terminology here, I define angels in line with the Zoroastrian concept of beneficent light beings from heaven, who mediate between the realm of Heaven and the realms of Earth and Man. While angel personalities vary as diversely as human personalities, unlike humans where more often than not we do not act in the service of a collective good, angels always act in the service of a collective good.

When coming to the aid of humans, protecting them, or giving them counsel will serve a greater good, angels will descend down, appear before humans, and help or protect us. They also come before us when commanded by Divinity, and I acknowledge both a monotheistic sense of a divine monad and a polytheistic sense of deities each with dominion over different facets of the cosmos.

The Holy Guardians for the four elements in *Spirit Keeper* are ideal for use in spell-crafting because they amplify the practitioner's Craft with the power and assistance of the spirits. Here, these spirits are beneficent immortals who, after initiation has been complete, recognize you, the Keeper, and when called upon, will come to your aid as best as they can (karma, stronger extenuating forces, etc. can hinder these angelic beings' abilities to help in a particular situation, though at the very least, they'll lend their best).

Pages are messengers. Call upon them to bring messages from you to the spirit realm. They're more than just messengers: they can also help the Keeper find information, find what is lost, or uncover that which is concealed to the Keeper. Pages are investigators, too. Integrate into your practice of the Craft this concept and these abilities of the Strongholds in *Spirit Keeper* to amplify your Craft. Work with the Page of the element that makes the most sense, given the essential nature of the subject matter of your Craft.

Knights are elemental spirits. The Knight in each respective court is the primary controller over how that element manifests on earth. They are the element in action. Petition the Knights to send a strong dose of their respective element, physical or metaphysical, into your life as needed.

The Queens are a line of metaphysical or psychic defense. The design of their shields are talismanic sigils, which their respective Key entries in this

Book will explain further. Once access to the full depths and scope of this tarot deck has been Initiated, the Keeper will have connection to the spirit roster and the shields for the four queens become seals that can be used in any capacity, in any context, by the Keeper to call upon the powers of that respective guardian Authority and the shield invoked will be cast around the Keeper for divine protection. One use of these Shield seals is to cast sacred space, psychic protection by warding a home or room, and sending the Shield to each of the corresponding directional points, based on the compass correspondences that the Keeper observes. Thus, the Queen cards and their respective Shield sigils work as directional and elemental watchtowers. They help to build the Seeker's fortress.

The Kings are Archangels and are invoked in the manner one who works with angels would use to call upon the Archangels. Note how on each Archangel card, a nine-cell magic square is given. Per Islamic occultism, these magic squares correspond with the four titled Archangels and can be used to call in their powers and presence. Like the Shields of the queens, these four magic squares can be worked into any context of Craft to draw in the powers or presence of that respective Archangel.

Premise of the Keys as Summons

I use the term “summons” here to indicate the act and intention of calling upon one to appear before you, to send out a signal and request an appearance, and to do so because you, as a Keeper, are authorized by the Divine to do so. It does not necessarily imply hierarchy or rank between you and those within the compendium of spirits. It is merely to indicate a calling forth of another.

In Western occult practice, one general consensus is that any tarot deck by its very construction can be used to work with the occulted spirit facet of the cards, and while I agree with that notion, I do not believe all tarot decks are created equal to that end. Using a deck for occult purposes that wasn't designed artfully to that end may require greater efforts to be exerted on the part of the practitioner, whereas a deck designed specifically for such purposes will facilitate an effortless connection. I've designed *Spirit Keeper's Tarot* specifically to facilitate a more effortless connection.

Healing Yourself After Readings

A consecutive series of divinatory readings or intense ritual work can leave you feeling energetically depleted. In the front pages of this *Book of Maps*, there is an image of the Unnamed Healing Beneficent, whose identity you will come to know for yourself, along with a prayer (beginning “FOR WHOSOEVER LOOKS UPON HER will feel Her emanations of healing Light.”). Note further that the two Merkabah stars in her hands are the two stars inscribed onto the card backs of your tarot deck.

Use that prayer after readings to rejuvenate yourself and over time, routine recitations of the prayer will help you replenish your personal store of energy and to keep you feeling spiritually filled.

Another recitation invoking the Healing Angel is provided in the end pages of the *Little White Book* that accompanied your tarot deck. It reads as follows: “What had been drained from my body, may the Holy Light hereby restore. What had been empty inside me, may the Holy Light fill with Curing, Invigorating Love. Mend my fractures. Purify my impurities. Soothe the disturbances of my spirit. And so may it be.”

Either invocation or one of your own crafting tailored with similar intentions will be effective for invoking beneficent healing spirits into you to restore your personal energy body.

A Trinitarian principle consisting of Heaven, Earth, and Man exists in both Eastern and Western esoteric or alchemical traditions. My approach to personal healing is to integrate that principle energetically. Plant the soles of both feet firmly on the ground, ideally as close in contact to the natural earth as possible. Call forth and visualize a luminescent beam of white light coming from above, as if from the heavens, entering the crown of your head.

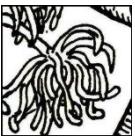


Then feel a luminescent beam of green light if on land and blue light if close to a natural body of water enter up from the ground, through the soles of your feet. These two beams then temper and rectify your personal energetic field so that you're in a more harmonious and healthy alignment with both Heaven and Earth. Then recite the words of the prayer.

Though what I instruct next may sound like common health advice, there are metaphysical and holistic implications as well. Drink plenty of clean water for the next forty-eight hours and try to eat healthy, foods you know your body likes. Being mindful of nutrition, diet, and physical exercise after intense metaphysical or divinatory work helps the body's energy fields heal and replenish more efficiently.

Herbs and Stones for Angelic Connections

The Hermetic doctrine of correspondences is explained later in this *Book* under “Hermeticism and *Spirit Keeper’s Tarot*.” Correspondences, guided by the religious belief in animism, can direct a keeper to assemble natural amplifiers for heightening angelic communication. I think of it as tempering the electromagnetic frequency waves in your sacred space so that spirits from the nonphysical realms can come through with greater ease.

			
			
Angelica Root	Chamomile	Witch Hazel	Apple Blossom

Four key plants for working with angels are illustrated in the four Strongholds (or court Pages). Angelica root, with an essential quality of Fire, chamomile, with an essential quality of Water, witch hazel, with its quality of Air, and apple blossoms, with its quality of Earth, all contain healing properties sourced from beneficent immortals.

Returning to the belief in animism, what gives these particular plants their strong healing and nutritive qualities on the metaphysical dimension is the connection to the angelic realms.

There are, of course, many others, and most of the established esoteric traditions around the world will have discovered which herbs of their respective regions are connected to the beneficent immortals. So one way I recommend approaching your deliberation on which herbs would work for facilitating angel connections, just think medicine and herbalism. What herbs are widely associated with powerful healing, have regenerative and curing attributes, or are attributed with removing toxins (or in esoteric traditions, are associated with exorcisms)?

For stones and minerals, my classic go-to would be selenite or the beautiful pale blue angelite. Clear quartz crystal points that you have intentionally programmed with your Craft to connect you with the angelic realm would be highly effective. Keep those nearby alongside gemstones and crystals that correspond with a particular element that you are working with will also amplify angelic petition work.

However, what I've found to work the absolute best is to begin by clearing your mind, centering yourself, feeling a luminescent light of beneficent surround you, and sending out a message to the angelic realm, specifically addressing your Holy Guardian Angel, the Bornless One who has been with you since the beginning and who will be with you at the very end. In prayer or mantra form, request that your Holy Guardian Angel direct you to a white stone, one that will amplify your psychic connection to the angelic realm.

Then over the course of the next moon cycle, on your walks out and about, pay attention for white stones. At the risk of sounding vague and cryptic, when you come upon the right one for you, you will just know. You will feel externally pulled toward that white stone and you will intuit immediately that it is for you. Clean and rinse it well when you return home, pass it a few times through the smoke of incense, and set it out on your altar or in sacred space. When you intend angelic communications, keep that white stone close by.

Assembling a personal collection of herb and stone amplifiers for angelic connections is not necessary, but is certainly efficacious for enough of us that the idea warranted a mention in this *Book*. Smudging the deck with herbs corresponding with angels helps to amplify the energetic waves of the cards that render it resonant with angels and beneficent spirits. Incorporating angelic herbs and stones into Craft invites in their assistance. Over time, frequent and regular use of the same stone for angelic connections eventually transforms that stone into a powerful protection talisman.



Prayer from the

HYMN TO THE GUARDIAN ANGELS (1352 A.D.)

Frawardin Yašt, Thirteenth of the Zoroastrian Yašt

I honor the good, the mighty, and the beneficent Holy Angels,* who have pledged first to do no harm, who uplift me so that I might conquer every battle I face.

I honor the good, the mighty, and the beneficent Holy Angels, to whom I am faithful and who are faithful to me, who are dreadful to those who vex them and formidable against those who vex me. They work most powerfully. They are of magnanimous beneficence.

I am a warrior for the Angels and the Angels are warriors for me.

I honor the good, the mighty, and the beneficent Holy Angels, who are valiant and strong, who bestow welfare upon me when I most need it, who endow me with abundance when I most deserve it, and who restore my health when I am ailing.

I honor the good, the mighty, and the beneficent Holy Angels, who fight bravely and gallantly, who defeat malice and the malicious, and as I would smite any who threaten them, they would smite any who threaten me.

I honor the good, the mighty, and the beneficent, the sword-bearing and the shield-bearing Holy Angels, who form battalions for me, girded with their holy weapons, lifting their spears of destiny, and who are fearsome and formidable in the face of evil.

I honor the good, the mighty, and the beneficent Holy Angels who show the way through luminescent paths toward the sacred waters, the purifying and healing waters of The Holy One.[§]

I honor the good, the mighty, and the beneficent Holy Angels who show me the way through fertile and verdant paths toward affluence, wealth, plenitude, and prosperity.

I honor the good, the mighty, and the beneficent Holy Angels who show me the way of the stars, and the moon, and the sun, so that I might know the Star of the Magi, the Moon of the Magi, and the Sun of the Magi, and may I possess the wisdom of the revolving and evolving Wheel of Life, forever and ever, until the time comes for the Good Restoration of the World.

I honor the good, the mighty, and the beneficent Holy Angels, who watch over the bright Vourukasha,[†] the Mystic Sea, and may it wash over my Great Salt Sea of Awareness diffusing across the universe in nines.

I honor the good, the mighty, and the beneficent Holy Angels, who watch over the bright Polaris and the Big Dipper,[‡] and may my Fate be ever blessed, diffusing across the universe in nines.

I honor the Holy Angels who fight at the right hand of the Reigning Lord, who smite all enemies of the Holy One and all enemies of mine.

I honor the Holy Angels who are glorious and victorious and powerful.

I honor the Holy Angels who heal in ways that I cannot express in words.

I honor the Holy Angels who protect the tame animals, the wild animals, the animals of the waters, the animals beneath the ground, the animals that fly in the skies, the running ones, and the grazing ones.

I honor the skies. I honor the earth. I honor the living man. I honor all that is of Holy Creation.

In honor of the good, the mighty, and the beneficent Holy Angels, I honor the waters; I honor the plants; I honor the waters by their Holy Names; I honor the plants by their Holy Names; I honor the Many Names of the Holy Spirit.

I honor the Seven of One Thought, the Seven of One Speech, the Seven of One Deed, whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, the Holy One.

I honor the Mithra,^{||} the Divinity of Covenants, Oaths, and Sacred Contracts, the Protector of Truth, the Angel of Justice.

I honor the good, the mighty, and the beneficent Holy Angels who safeguard my flock, who stand against oppression, who avert the droughts that might destroy my pastures, and who stand against the deaths that creep unseen.

I honor the good, the mighty, and the beneficent Holy Angels who stand against the fevers and the colds, against illness, maladies, infirmity, and disability.

I honor the good, the mighty, and the beneficent Holy Angels who endow me with bright, clear eyes, with good intellect, wisdom, and who keep me from falling into impiety.

I call upon the Holy Angels to come quickly to me. I call upon them to come to my aid. I call upon the Holy Angels to protect me when I am in distress, to manifest assistance, to bring the might force and protection of The Holy One.

And so may it be, that I honor the good, the mighty, and the beneficent Holy Angels, here and forever, from my cradle to my grave, every lifetime from the dawn of the world to this day, since the beginning and to the very end.

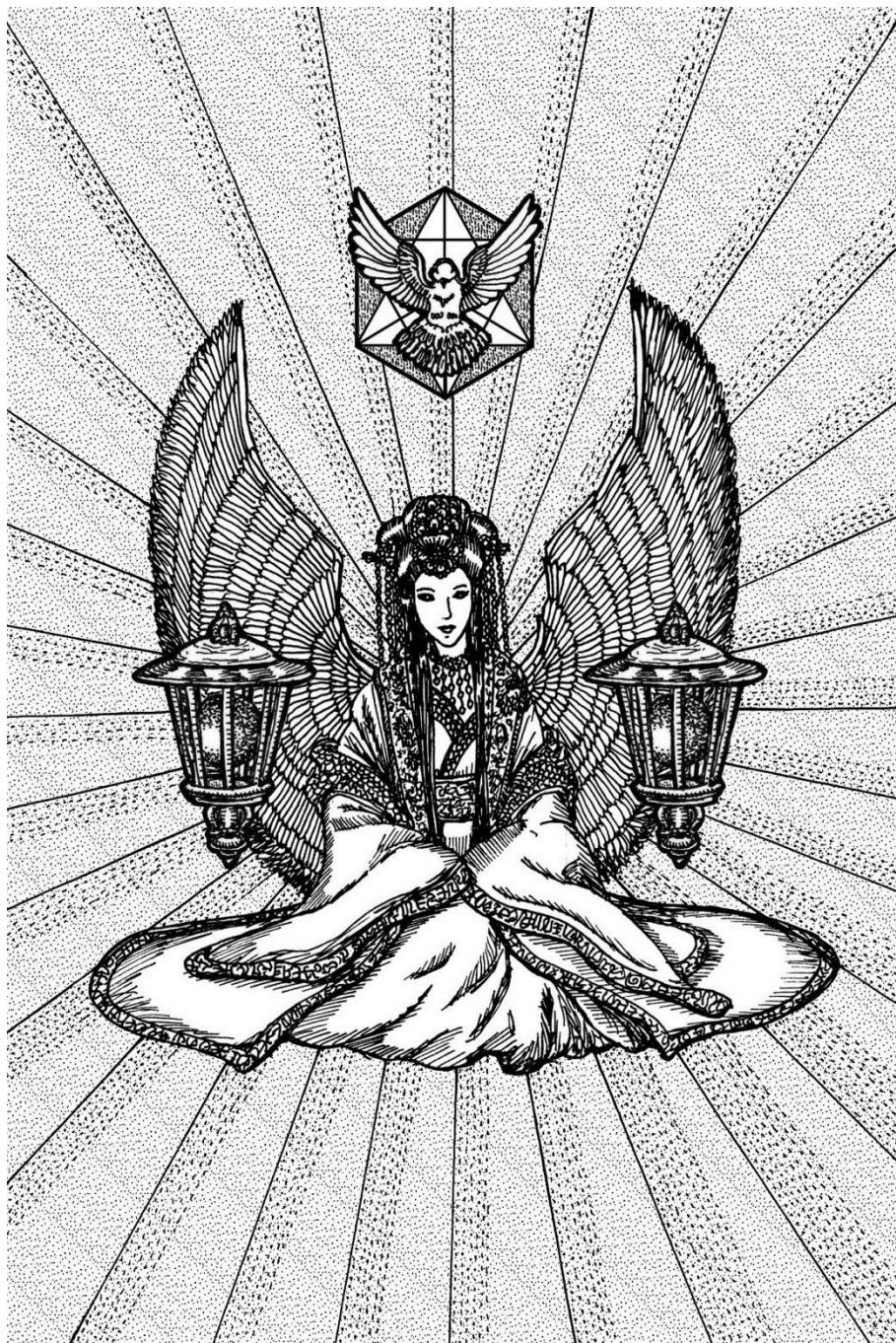
From the Avesta



- * Fravashi was reworded to Holy Angels
- † In Zoroastrian mythos, Vourukasha is the name of the heavenly sea that sprang the Tree of All Seeds, a Tree of Life, and it is the waters of the Vourukasha that purifies the earthly realm (throughout the Major Arcana, references are made to the Vourukasha as the Mystic Sea).
- ‡ Haftorang was reworded to Polaris and the Big Dipper
- § Ahura Mazda was reworded to The Holy One
- || In the Zoroastrian tradition, Mithras is a beneficent deity-like figure likened to the Angel of Justice, or Key 11: The Chancellor.

Although I am not Zoroastrian in established faith, in my personal religious practice, dedicated recitation of the “Hymn to the Guardian Angels” is a demonstration of gratitude for the spirits around me, who are always on alert, watching over me. For me, these verses speak to something that transcends religious institution, subscriptions of faith, or even socialized culture. These verses are the words I want to use to practice gratitude for the Divinities that are ever present around me. Miraculously, I’ve also found that making a routine out of reciting this prayer enhances your Divine Sight, perception, and ability to interact with the Divinities.

THE KEEPER



Major Arcana: Primordial Realm

The Major Arcana of this deck is used by its Keeper for calling upon primordial spirits that govern universal order, and for drawing forth the ones who can answer a given question at a given moment—as oracles conducted by the Keeper’s own Holy Guardian Angel.

Thus, the Keeper is advised to approach the enlivened deck with the respect and dignity one would approach a sacred oracle. These are spirits possessing the cards who will reveal themselves, as relevant, to be the core essential influences over any given situation.

Each unique physical copy of the deck will be different from every other physical copy of it, because once empowered by its Keeper, it will take on many of the fundamental qualities of its Keeper. It is therefore strongly urged that during the initiation process, the tarot reader who shall become the deck’s Keeper must be ever mindful of personal temperament, thought, and behavior, as all conduct, even that which may appear insignificant, will affect the caliber of spirits encoded into your copy of the cards.

The cards of the Major Arcana are the primordial spirits in the compendium, the ruling lords, and how each one manifests to you and works with you will depend entirely on the Initiate’s particular process of induction.

Just as there are 22 letters in the sacred alphabet of Western esotericism, 22 Paths in the Kabbalistic Tree of Life, 22 fundamental roots in the Chinese celestial (10 heavenly stems and 12 earthly branches), an esoteric system in operation since 1200 B.C., and the 22 sacred astrological features, the numbering of the 22 Keys of the Major Arcana represent the perfected compendium of primordial spirits that build every universe, macroscopic and microscopic. YHVH corresponds to Keys 9, 4, 5, and 4 respectively, with the total sum of 22.

Thus, the inner temple you build where you will enter to meet and commune with your Holy Guardian Angel will be constructed with the 22 primordial spirit elements.

Once the initiation stage has been completed, the Keeper will have unlocked the different gateways within the inner temple and thus maintain an active, constructive relationship with the spirits therein.

The Significator

A classical divinatory technique in tarot reading transplanted in from horary astrology is the use of a significator. In *Spirit Keeper*, the significator card will always be Key 0. However, which version of Key 0 being used will depend on where in the path of discovery the operator of the deck is at.

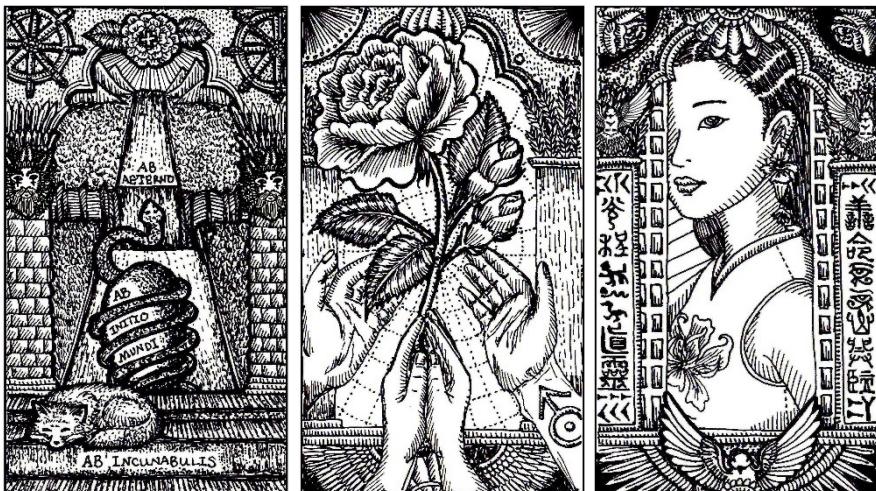
When working with the Major Arcana of the deck exclusively toward the intention of initiating the deck into personal work with your Holy Guardian Angel, use The Initiate in place of Key 0, the classic Fool card. Also, use The Initiate card in all readings with the deck during the time period that you are working through the initiation process to gain access.

Once that initiation has taken place and a realized, conscious connection between you and your Holy Guardian Angel has been established, henceforth use The Seeker for your Key 0. At that point you can retire Key 0: The Initiate from personal use. However, select Key 0: The Initiate as the significator card in readings for others when the reading inquiry is about a commencement matter, new beginnings, or in any situation that makes sense to you as one where an Initiate card would be called for. For readings that pertain to the cycle of growth and the tradition of reading The Fool card in tarot as personifying the spring of one's life path, use The Initiate.

Otherwise, when using the cards for divinatory purposes, use The Seeker. After you've self-initiated through the coloring of key omens on all cards (80 card entries in total), work primarily with The Seeker. Thus, for readings that are about seeing an answer, seeking spiritual salvation and that which is "peculiarly sacred" (noted from Crowley), work with The Seeker card to express that tradition of The Fool.



After a sense of self-adjudicated mastery over the deck, switch to using The Keeper as the signifier. Also, when using the deck as calling cards to the roster of spirit entities, use The Keeper for Key 0. Note further that The Keeper expression of Key 0 emphasizes the presence of the Holy Spirit as a Sacred Triune. The active practitioner of the sacred arts and anyone who navigates between the realms should be using The Keeper when working with the deck. Which Key 0 to use in any given reading situation needs to be a matter of self-assessment by the tarot reader. Thus, trust your own intuition when deciding on which signifier to go with.



In *The Book of Thoth*, Crowley notes three distinct traditions of interpreting The Fool card: the Green Man, the Great Fool of the Celts, and the Holy Ghost. The Green Man personifies the return of spring and the cycle of growth. The suggestion here is of rebirth and perhaps even the idealization and romanticizing of spring. One notable symbol here is the Easter Egg, a symbol we can find on Key 0: The Initiate.

The second distinct tradition is the Great Fairy Fool of the Celts. Waite, W.B. Yeats, and Crowley all reference Dalua, the Great Fairy Fool of the Celts, from a poem by William Sharp, who also wrote under the pseudonym Fiona Macleod. Sharp, writing under the pseudonym Fiona Macleod, described Dalua as being the “Dark Fool, the Faery Fool, whose touch is madness or death for any mortal: whose falling shadow, even, causes bewilderment and forgetfulness.” Contemporary mystic Ellen Goldberg notes about The Fool: “We start our spiritual quest because we’ve been bitten by the shadow.” The Dark Fool, or Faery Fool is that shadow and thus, Key 0 is the start of a spiritual quest.

The Great Fool as a doctrine conveys the human tendency to seek out its own savior, a savior who must appear “as the result of some extraordinary accident.” Here, the Fool denotes a sense of unreasonableness to salvation: salvation cannot be obtained on reasonable terms. Thus, salvation and the messianic archetype are personified in the Great Fool: there is a requisite madness to religion and the pursuit of salvation—so it is the pursuit of the Fool. The Fool *is* the savior.

Finally, there’s the tradition of reading The Fool card as the Holy Ghost, the spirit of God. In this tradition, the Fool is on a quest for the Holy Grail, much like Percival, one of the knights of King Arthur’s Round Table. Here, there is an interpretation of fate and destiny woven into Key 0—Percival was born to a noble knight, but after the father dies, Percival’s mother raises him secluded in the woods so that he would never walk his father’s path. When a band of knights pass through the woods and encounter Percival, the boy walks the path of his destiny anyway, despite his mother’s best efforts to thwart it, and becomes a Knight of the Round Table.

Early on Percival comes across the Holy Grail, kept by the Grail King, a wounded man who cannot walk, and so fishes in a small boat. However, at the time, the young Percival does not recognize what he sees as the Holy Grail, so he misses his opportunity. Later, in retrospect when he realizes he had in fact found the Grail but did not know he had, he makes a vow to rediscover it once again. Later, it is Sir Galahad who finds the Grail, but does so accompanied by Percival and led to the Guardian Ship of the Grail by Percival’s sister. In this third tradition, Percival is The Fool. Key 0 is interpreted through the allegory of Percival’s quest for the Grail, an embodiment of the Holy Ghost.

The three versions of Key 0 skate upon these three traditions of interpreting The Fool. In The Initiate card, there are the two reliefs of the Green Man in the archway and the Easter Egg. In The Seeker, the hands in prayer and the hands seeking to receive from the divine powers suggest the quest for salvation. Note that in *Spirit Keeper’s Tarot*, Key 0 signifies the astral self, and so it is the astral self—The Fool—who is the savior, though it will take a long and arduous externalized quest before the seeker realizes who, after all this time, the savior is. The Keeper, or “Spirit in Petition of Spirit,” is a rendering of the Holy Ghost and the depiction of one appointed to lead the Keeper to the Guardian Ship of the Grail. Here, the trinity of doves also stands in for the Triune God.

Key 0: The Initiate

Upon the first step of the threshold is a resting dog, or is it a fox spirit? Layered here are references to the warrior Cuchulain, the Hound of Ulster, and the goddess Morrigan; Hecate; the kitsune fox spirit of Japanese lore; and Anubis. A fox is a faithful companion and guide to the mystic. The fox is also emblematic of the Norse goddess Sigyn, consort to Loki. Here is both a familiar waiting for the Initiate to take the first steps over the threshold and an omen of guardian spirits standing by. In Zoroastrian magic, the dog symbolizes a beneficent spirit companion who protect a magus against demons and curses.

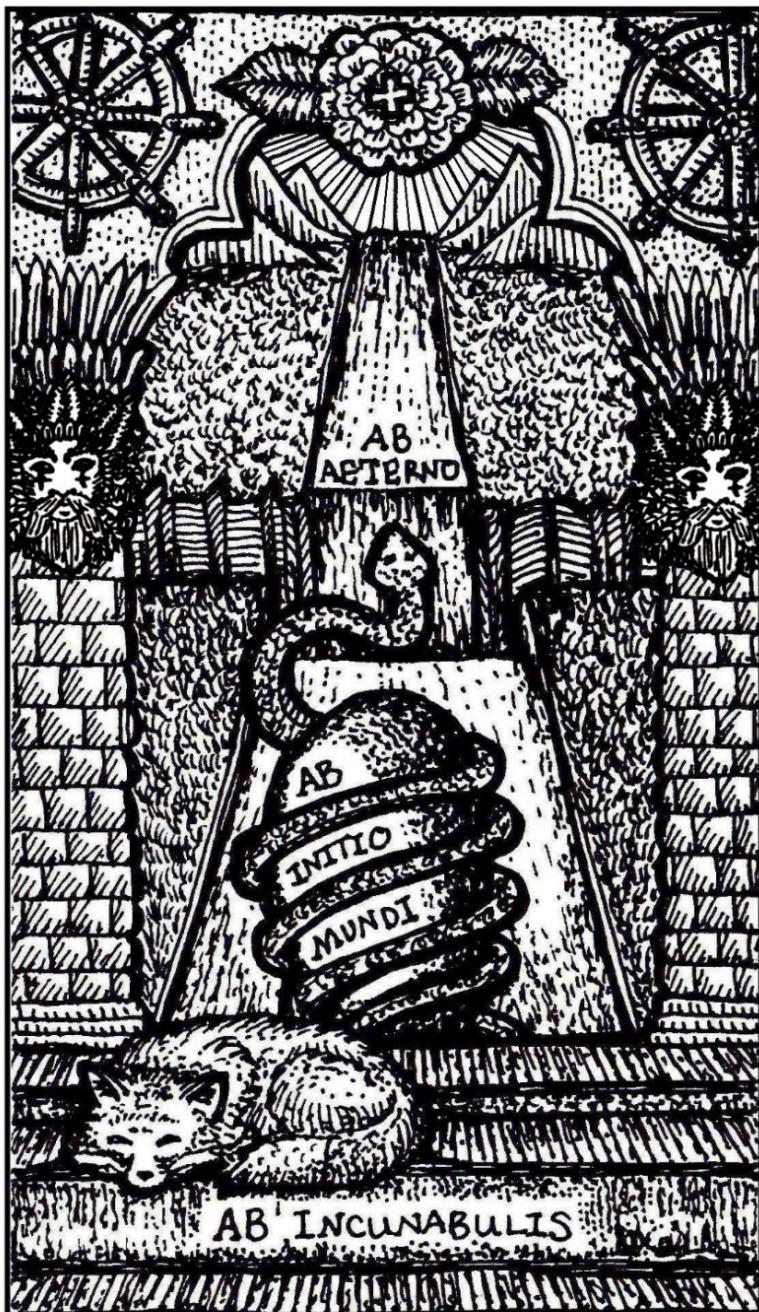
To mark the beginning, note the words on the first stair leading to the threshold: *Ab Incunabulis* (“from the cradle” or “from cradle to grave”). The Initiate vows a life-long commitment to The Path, and no matter when the Initiate has come now before the threshold, it is known by all of Time and Space that the Initiate has always, since birth, been destined to stand here and take this Path.

Awaiting the Initiate at the front gates is the primordial cosmic egg of creation, born from the aether, the embryo of the Divine Androgyn, the embodiment of Pangu, the legend of the first living being created by the gods. This is the Orphic Egg. Inscribed upon the egg are the words: *Ab Initio Mundi* (“from the beginning of the world [to this day]”). No matter what point the Initiate takes the steps onto this Path, this Path in wait of the Initiate has always existed, will always exist.

Note also that the two Latin phrases presented so far in the card’s imagery are also encoded into the invocation prayer to The Recording Angel on the frontispiece to this *Book*.

The cosmic egg depicted here is also the alchemical Hen’s Egg, where the four elements are joined together (the yolk is Fire, the white is Water, the membrane between the white and the shell is Air, and the shell is Earth) with the fifth element, which is that potential for life at the center of the yolk. The Hen’s Egg is said to be the perfected metaphor for producing the philosopher’s stone.

The serpent coiled around the egg symbolizes the creative life force, a divine masculine, and both the power of healing and potential for immortality. The serpent is also a manifestation of the Green Man, a symbol of spring and the cycles of nature. The many lifetimes and incarnations of The Initiate is what has led to this moment.



Spirit in Search of Experience

(continued from Key 0: *The Initiate*)

The egg also calls to mind the mythical stone egg of the Monkey King. According to legend, the Monkey King was born from a stone egg, which was an enchanted womb. A wind blew across that stone egg (the elemental power of Air, corresponding with Key 0) and the Monkey King was hatched. His first act was to bow in reverence and acknowledgement of the four quarters and four directional guardians.

In the near distance there is a chasm that the Initiate must cross. To cross, it will require a leap of faith. At the two top corners of the twin pillars marking the first threshold is the wheel of the ogdoad, symbolizing the eight primordial deities of Egyptian mythos and the eight immortals of Chinese mythos, relaying the first message: The gods are always watching as we take each intrepid step forward on our destined paths. The path leads into the horizon line where rays of a white sun shine down. Supplementing the eight-spoke wheels, there are eight rays of light emanating forth. The mountains symbolize knowledge attained.

It is also the circular ichthys symbol (ΙΧΘΥΣ), for Christ consciousness. At the top center is a white mystic rose. The center cross indicates divine oversight and protection on the journey. Once the Initiate has chosen to cross the threshold and journey beyond, the animal familiar will wake up and follow faithfully behind.

Marking success after the leap of faith has been taken and the Initiate has reached the other side: *Ab Aeterno* (“since the beginning”). Since the dawn of Time, this Path has marked the Initiate’s destiny.

The twin pillars feature the relief of angel wings, portending to the Initiate what awaits beyond this threshold. In the architecture of the pillars, there are also the twin heads depicting the Green Man, who personifies a rebirth, return of spring, and the cycle of growth.

This is the Mystic Fool, a Spirit in Search of Experience. Use The Initiate as Key 0 in the tarot deck when inquiring about a new undertaking, when a Path has not yet been chosen or taken, or when insight is needed on which road to take forward. Use this embodiment of the Mystic Fool when what is sought is experience. For common use of the deck, this version of Key 0 can be used for The Fool, as the symbolism here is more familiar to RWS readers. This is the astral Self commencing a journey to reunite with God.

△ O. THE SEEKER ▲



Spirit in Search of Science

Key 0: The Seeker

Before the threshold, marked by the twin pillars, two hands clasped in prayer offer three white roses to the divine spirits. One is in full bloom and two are still rose buds. White roses symbolize reverence, esotericism, *to keep silent*, and purity of spirit. It indicates that the Seeker has been cleansed and consecrated, and in a serene state prior to coming before the threshold for communion with the Divine. This is the adept as a Mystic Fool.

The two closed rose buds indicate that which still has not been revealed to the Seeker. After crossing over to the other side of the threshold, upon communion with the divine, the closed rose buds will open in full bloom.

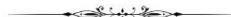
Supporting the clasped hands on either side are palms open and ready to receive. Upon the right wrist of the open palm, the astrological glyph for Uranus, the planetary correspondence for Key 0. Astrologically, Uranus represents science, progress, ingenuity, and unconventional knowledge.

Decorative adornments on the bottom platform of the threshold indicate a gateway into the realm of the celestial and angelic. In the top two corners of the archway are emanating rays of light and at the tips of each corner, an arc of eleven orbs, the numerological sign of the angels, the master number for The Tao, The Way, the sky and earth, and knowledge of God. This is the mystical number of prophesy and connection to angels, devas, and bodhisattvas, or spiritual power in combat against darkness.

A luminescent halo of light shines out from the other side of the pillars. It is the light that the Seeker is about to enter and, on the other side, find illuminated the Answers the Seeker has been looking for.

This is the Mystic Fool, a Spirit in Search of Science. The Seeker commences the inner and outer alchemical journey to Know God. Use The Seeker as Key 0 in the tarot deck when divinatory insight is sought, when the adept needs guidance mid-stream along a path, or when divine communion is sought. This is the Mystic Fool who seeks knowledge, wisdom, truth, and to better understand the operations of the Universe and of the Divine. This is the Seeker in search of systematic knowledge of the cosmos. Use this embodiment of the Mystic Fool when what is sought is systematic knowledge, wisdom, and truth; the Key endows the powers of Ars Notaria, the ability to interpret the Light by seeing the Light. This card is the Divinatory Anchor.

To commence divination, gaze into Key 0: The Seeker card with hands clasped in prayer, envisioning that same rose within your clasped hands. Calm the heart, center the mind and spirit with the pale golden light, and then open the palms as pictured on the card to receive the light. Visualize yourself crossing the threshold into the golden light, ready to receive divine insight. Open your eyes, place Key 0 as the signifier card into the deck and proceed with the divination.



A signifier card need not be used. In such cases, The Seeker marks the confrontation of a threshold, a decisive act that must be taken to initiate a journey. How Key 0 is read in a tarot reading will differ just the slightest based on which of the cards are used. With The Initiate, the journey to come is one for gaining experience. With The Seeker, the journey to come is one for gaining advanced knowledge.

When The Keeper card is used in the place of Key 0, how this Key is interpreted may diverge substantially from the precedent that has classically been set for interpreting The Fool card. With The Keeper, the card's appearance in a reading (when no signifier card is used and therefore Key 0 could be a card pulled into a spread) we see that enigmatic woman looking back at us. She is a handmaiden to the higher gods and angels, a messenger between realms who is now here to wait on the querent, as if asking the querent, "What is it that you want? What is it that you need?"



The significance of Key 0 in *Spirit Keeper's Tarot* diverges from more common interpretations of the card. Typically, a trickster energy is read into Key 0: The Fool. In *Spirit Keeper*, the primary function of Key 0 is to designate the astral self of the querent. Thus, when it is not in the capacity of a signifier card and Key 0 shows up in a reading, it is the querent being confronted by the querent's own inner self, and needing to reflect on why such a mirror would be held up compelling the querent to face the inner self.



Note: My drawing of Key 0: The Keeper is based on an old wedding photograph of my mother in a bridal *qipao*. Everything I am able to do is because I've inherited it from her. So it makes sense to me to memorialize her in the Keeper card.

Key 0: The Keeper

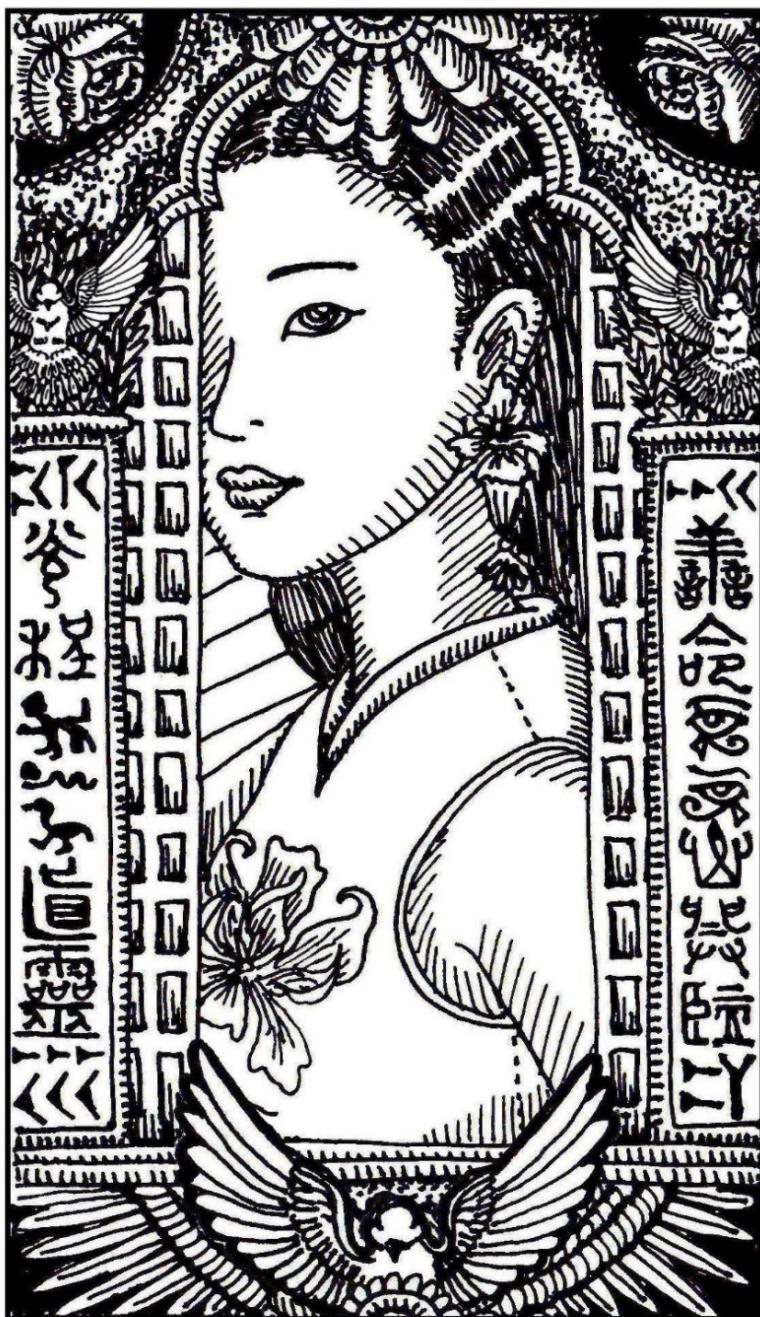
This is the astral Self in communion with God. Through paneled doors, an unnamed spirit guardian who sees you and takes note. In time, the Keeper will come to recognize the Keeper. An iris earring hangs from her left ear and an iris is embroidered onto the front of her dress. It is the personification of the goddess Iris, messenger of the gods, symbolic of the nexus between the physical world and the spirit. She is the personification of the rainbow, symbolic of Divinity, liminal space, and lucid dreams. She is in consort with Zephyrus, the god of the western winds, residing in the Stronghold of the Zephyrs that the Holy Guardians of the Swords protect. The iris is also a powerful symbol and talisman for pathworking through otherworldly realms. Behind the guardian at the gates are pale golden rays of light.

The two rose buds from Key 0: The Seeker are now in full bloom and hanging from the two top corners of the card. Just below each are white doves and at the bottom foreground rising is a third: the presence of the Holy Triune, the many names of the Holy Spirit. The dove also calls to mind the Ace of Chalices, portending a divine prophesy to the Keeper.

Words, here as sigils and commands, are inscribed upon the two pillars. Upon the left pillar, top to bottom: “king” in Old Persian cuneiform; “luminescence” in Chinese oracle bone script; “journey” in bone script; “path” or road in Egyptian hieroglyphics; “path” or teachings in oracle bone script; “spirit” in oracle bone script; and “earth” in cuneiform. Upon the right pillar, top to bottom: “god” in Old Persian cuneiform; “benevolence” in Chinese oracle bone script; “fate” or destiny in bone script; the divine right eye of Ra or *utchat* in Egyptian hieroglyphics; the divine left eye of Ra; “*ka* priest,” priest, or shaman in hieroglyphics; “Keeper” or guardian in oracle bone script; “open” or commencement in oracle bone script; and an ideograph in cuneiform that would be pronounced with a “B” sound, *beta*, (one of the earliest alphabetical letters in human history, over 3,000 years ago). The letter means “house.”

This is the Mystic Fool, a Spirit in Petition of Spirit. Use The Keeper as Key 0 in the tarot deck when engaging in spirit contact. This is used by the seasoned practitioner of the Craft to empower the tarot deck as calling cards for the roster of spirits embodied within the sigils and seals of these cards. While The Seeker card is used for communion with the Divine in the sense of a monad, The Keeper card is used to contact and seek service from the population of the spirit realm. Use this embodiment of the Mystic Fool when what is sought is the petitioning of spirits to assist the Keeper.

△ O. THE KEEPER △

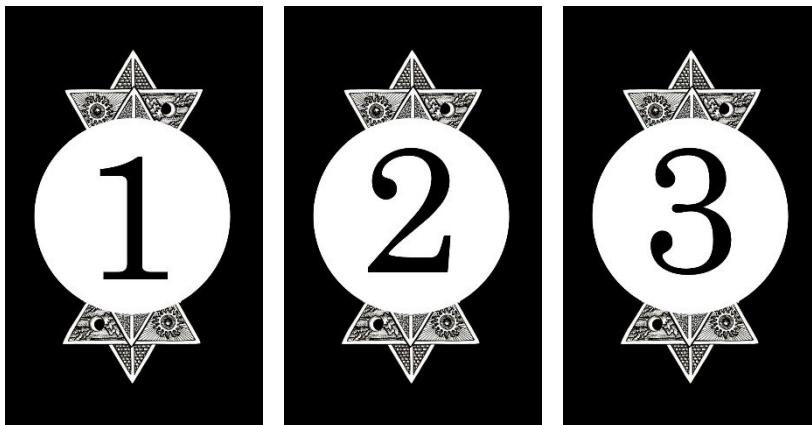


Spirit in Petition of Spirit

Reviewing Your Spiritual Journey

Where exactly are you at the moment in the progress of your own spiritual journey? The following operation working with the three signifier cards in *Spirit Keeper* can confirm the milestone you've achieved in the recent past, where you are the moment, and a prophetic message from Spirit about what's coming up next. Bear in mind that this will be a reading about your spiritual path, so the implications of each card will be interpreted specifically through that lens. The signs and omens will conform to the mystery traditions you subscribe to, the manifestations of Divinity you work with, and the metaphysical practices most resonant with you. I'll demonstrate by sharing my personal reading and interpretation.

The Three Significators



Begin by shuffling the three Key 0s, The Initiate, The Seeker, and The Keeper. Since you're only shuffling three cards, you may need to take concerted effort to ensure randomization and that you aren't subconsciously tracking the cards. You do want to act in good faith to yourself and get the three cards as randomized as possible.

I like to settle into a meditative state, shuffle the three cards while focusing on a mantra recitation, that way I'm thinking about the recitation, not the cards in my hand, or definitely work with the invocation of a divinity while you shuffle, so your focus is on the divinity and not on the cards. Then set the three cards aside and continue on your day. Return a long while later and, with the three cards face down, unknown to you, repeat the invocation and shuffling. Observe this a few times to really ensure randomization.

Since this is the type of personal reading you would only do once annually or only at the cusp between milestones of your journey, take your time with the preliminary work, such as the shuffling, meditation, and invocation of Divinity.

When you're ready, lay out the three Key 0s, face down, in a row, intending that the first card you set down (Card 1) will signify to you what you have last achieved. The second card you set down (Card 2) will signify where you are at the moment, and who you presently embody. The third card (Card 3) will signify the role Divinity is presenting to you to embody after you complete your current milestone.

Card 1: What I have last achieved.

Card 2: Who I presently embody.

Card 3: Prophetic message about my next divine assignment.

I did this reading for myself while I was still working on the *Spirit Keeper's Tarot*. Knowing that helps with the context for this reading, and continue to bear in mind that the explanation of my reading here is only to demonstrate what I mean by reading the tarot cards through the lens of your own spiritual journey, rather than reaching for textbook meanings or even what I've written about the cards here in this *Book*.



Spirit in Search of Science



Spirit in Search of Experience



Spirit in Petition of Spirit

The order the three Key 0s appeared to me, left to right, are as follows: for Card 1: The Seeker; for Card 2: The Initiate; and for Card 3: The Keeper. The Seeker card in the position of the recent past makes sense to me, because lately I've been obsessed with trying to understand whether there is

a science behind the tarot and if yes, what that science is. Over the last few years, I have absolutely been embodying the role of the Seeker, reading, researching, and exploring by both empirical knowledge (i.e., magical experimentations) and deductive reasoning.

Creating this deck was absolutely a private initiatory process for myself and since this reading took place mid-stream of the process, The Initiate card coming up for the present also makes sense. That means what is up next for me, what Divinity is presenting to me as the next adventure awaiting me, is The Keeper. To me, this means deepening my practices in ceremonial magic, especially when it comes to working with spirits and also trying to deepen my own understanding of this technology—this tarot deck—that I've just produced.

The next step of the reading is to take the full deck (the remaining 77 cards), shuffling, and divining a clarifying message for each of the three phases of your spiritual journey that you're examining. Focus in on Card 1 (which for me is The Seeker) and ask Divinity to comment further. Pull a card. Then focus in on Card 2, and again, ask Divinity for comment. Repeat again for Card 3. My own results are pictured below.



There's an undeniable pictorial connection between the Two of Chalices, The Joined One, and Key 14: The Angel, which you'll read later in this *Book* as being ascribed a secondary title—The Two Urns. This links The Angel with Key 6: The Lovers, ascribed a secondary title—The Two Ways. Then there is the sentimental parallel between The Lovers and the Two of Chalices.

I interpret the Two of Chalices here as an affirmative validation that I've succeeded at a union or synthesis of essential polarities and that "both cups are now filled." I also read it as a confirmation that I have achieved a certain level of communion with the Holy Spirit, and this is feedback that the communion I perceived was significant.

The Archangel of Healing appearing as the herald for my present tells me my current developmental phase is toward cultivating knowledge of healing modalities and further contemplation of spiritual or psychic medicine. Finally, as for what's up next, there's the Stronghold of the Grail as the angelic messenger appearing to me.



Specific to the *Spirit Keeper's Tarot*, Strongholds (or Pages) indicate that an additional card can be drawn, because the angel comes bearing a message, which is in that sealed envelope. Thus, pull an additional card and place it by the Stronghold, acknowledging that this additional card is the message that the angel brings to you from Spirit. Here, I pulled my additional card next to the Stronghold of the Grail: The Golden Shield.

Note also that with a majority of Empyrean Court spirits appearing here, I would read that as strong angelic presence and affirmation of the angelic work I've been doing throughout the crafting of *Spirit Keeper*. How I look ethnicity wise in tandem with how The Golden Shield looks to me ethnicity wise is also not lost on me in this specific personal reading.



I also consider the elemental balance of these cards: all three of the initial cards are elementally Water, and I find that consistent pattern to be significant. My focus is going to then go to my correspondences for Water, which for me calls to mind ritual purification and purification of karma, in addition to healing and intuition development (or developing a stronger and more faithful trust of my intuition).

Then there is the Fire correspondence of The Golden Shield to consider. In elemental dignities, whether you're looking at Eastern or Western esoteric correspondences, Fire and Water clash. Yet in terms of alchemical processes we must undergo toward achievement of our magnum opus, that Great Work, after *albedo*, the purification process corresponding with Water, is *citrinitas*, which is yellow or gold, corresponding with Fire. The alchemical chronology from Water transitioning into Fire in the near future tells me at present, in Initiate mode, I'm about to pass on and, shall we say, level up very soon. (Or at least that's how I'm reading the cards here.)

I might further interpret this reading as an omen to work more attentively with the Archangel of Healing, and if I subscribe to the four archangels

named in the Abrahamic faiths, then the name of the archangel I associate with Water and/or healing.

When Spirit communicates with us, every symbol holds multiple layers of meaning. So The Joined One, or Two of Chalices, for example, is presented to me for one reason on a mundane psychological level, perhaps conveying a concrete incident from my daily life, and equally for a second reason on an emotional, creative level, and equally for a third reason on what might be deemed a paranormal level, and so on. For many of us, matters of mundane concerns are still very much tied to our spiritual concerns, so don't dismiss everyday meanings of the cards here just because they don't feel transcendent or esoteric to you.

<p>ARCHANGEL OF HEALING</p>  <p>Angel Who Salves and Purifies</p>	<p><i>Physical Implication.</i> This is going to point to the area of life pertaining to the liberal arts, humanities, and creative or artistic endeavors. I would also read this as someone serving the archetypal role of an ambassador, to some capacity. This is the card of a compassionate leader.</p>
	<p><i>Mental Implication.</i> Social charisma, the capacity to emotionally connect with people, my emotional quotient, my religious or spiritual beliefs, artistic and creative qualities, and empathy—these are the mental implications I associate with the King of Cups.</p>
	<p><i>Spiritual Implication.</i> For me, I will see Kuan Yin through the lines of the Archangel of Healing. I also read a divinatory message directing me toward cultivating higher skill level in holistic healing modalities.</p>

Which of those three prongs of implications is the Archangel of Healing (traditionally the King of Cups) presenting to me in my reading? I would say all three. The three implications represent three parallel points on different levels of depth in my spiritual journey at the moment, so all three are worth my consideration.

Final point about my reading: in my private interpretation of it, these cards yielded more specific messages, though it did not feel right to me to share all of it, and I also believe what I have shared is sufficient to convey the general instructions on how to approach this reading operation.

First Septenary: Integrate the Self



Divinity in Man: Powers of the Spirit



Sanctuary of Isis



Gloria Mundi: Ourania's Gate



Commander of Intellections



Master of the Arcanes



Mystery of the Covenant



Chariot of Osiris

The First Septenary is the exposition of the narrative arc where the precise setting of a life path is revealed. Key 7: The Chariot marks the rising action.

Note how Key 0: The Initiate transitions into Key 1: The Magus when the serpent coiled around the cosmic egg in Key 0 arranges itself into an intelligent design of the double ouroboros in Key 1. This is the initiated power of the self, of Spirit evident in Man.

The first four keys bear many cross-relations. There is the intuitive pairing of Key 1 and Key 2 as the divine masculine and divine feminine, then Key 3 and Key 4 as the temporal feminine and temporal masculine. Yet Key 1: The Magus and Key 3: The Empress are also related by their common trait of manifestation and productivity. Meanwhile Key 2: The Priestess and Key 4: The Emperor are related to each other by their common trait of intelligence, aptitude, and reasoning. The Priestess is psychic intelligence while The Emperor is social intelligence.

The First Septenary of Keys represent the primordial family, both in terms of a divine pantheon that governs us and as the relatives that make us who we are. The First Septenary is about making sense of who we are, based on where we've come from, what influences us, and how we commence the journey of self-actualization. Reading Papus, these Keys convey Divine Providence and how to make sense of that Providence as it pertains to our inner selves. Initiation through the first seven Keys alongside a set intention for ancestor work can raise profound insights about the initiate's ancestors, ancestral memory, and psychic or spiritual heritage, such as the mystery traditions the Initiate may have been linked to in past lives.

When pathworking through the Keys of the First Septenary, the landscape pictured within the frame of the card is your starting point. As you navigate that realm, the Initiate will be receiving a gift or be given instructions or directions by the spirit of that Key to acquire something. It will differ for each Initiate, though the essential nature of the gift is in line with the essential energies of the card. For example, a sacred tool or altar tool is acquired after pathworking The Magus. A scholarly book or grimoire that helps the Initiate advance in Craft is come upon after pathworking The Priestess; successful production from Craft is achieved after pathworking The Empress; a pantheon or particular esoteric tradition presents itself to the Initiate that resonates deeply, after pathworking The Holy See, etc.

Key 1: The Magus

Attribute Manifested: Focus, Mastery

Theosophical Septenary: Self

Saint-Germain Key: The Magus

Path on Spirit's Journey: Divinity in Man

Sepher Yetzirah: Life vs. Death

This is the primordial Mark of Creation. A double-headed ouroboros forms a double lemniscate knot. Inscribed upon its scales: As above, so below. At the four corners within reach of the magus are the four alchemical symbols. Top left: mercury for Air, the quality of enforcement; to know. Top right: water for Water, the quality of fluidity; to keep silent. Bottom left: salt for Earth, the quality of fruition; to do. Bottom right: sulfur for Fire, the quality of synergy; to dare. Of the four symbols, only mercury touches the serpent.

Surrounding the ouroboros are vines upon which fifteen white lilies and three mystic roses bloom. Fifteen is the sum of numbers in the Lo Shu magic square, a basic periodic table for the magician and the alchemist. Three calls to mind the Holy Trinity. Note that the magic squares for invoking the Four Archangels from the Empyrean Courts all add up to the sum fifteen. The three mystic roses are the Tria Prima. The coiled serpent here is reminiscent of the serpent coiled around the cosmic egg in Key 0: The Initiate. Here, that serpent has begun to form itself into an intelligent design.

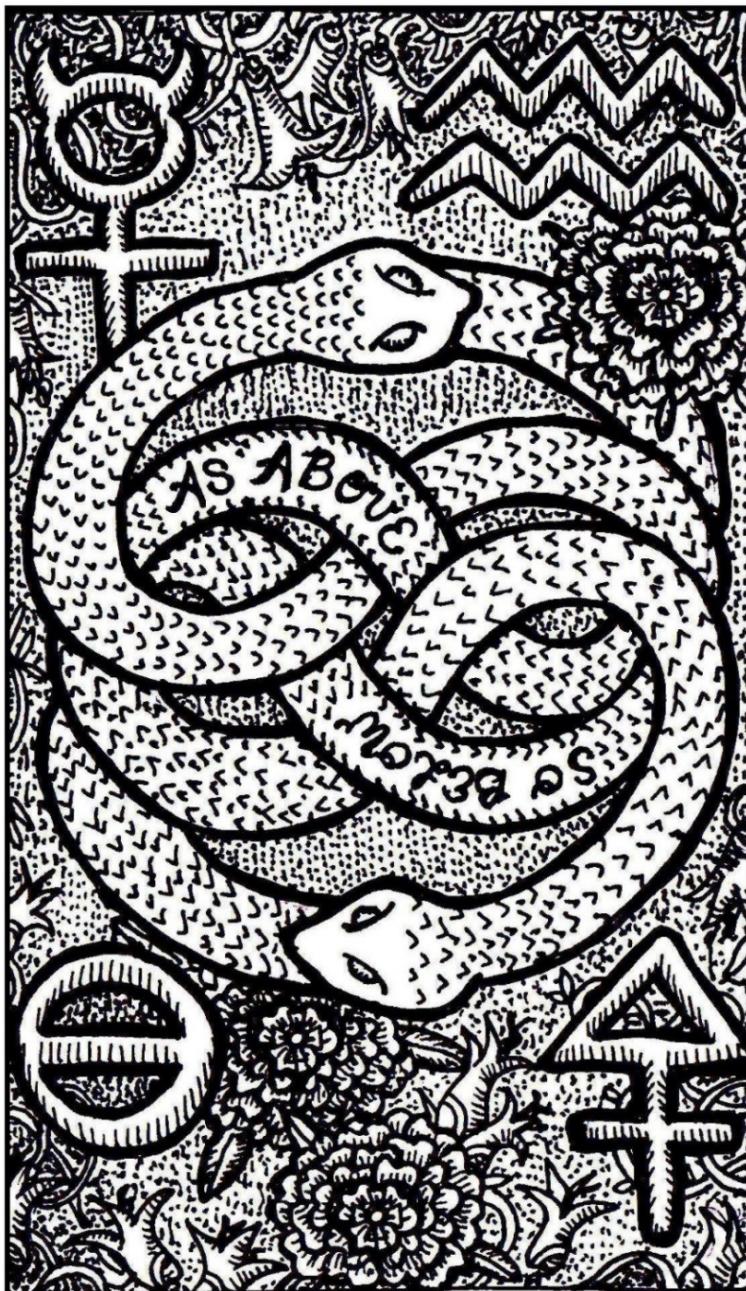
The Magus is the touchdown point of Divinity in Man, when the Divine Unconscious Will becomes the Conscious Personal Will. The card is emblematic of the Powers of the Spirit. As above, so below: worldly knowledge is psychic knowledge. What you master inside of you, you will also master beyond you.

Successfully working through the lessons and the trials of Key 1 will endow you with a gift from The Magus, one of technical mastery over the four fundamental elements of the universe—actual and measurable development of a key ability in you: here, the Initiate pledges reverence to Wisdom, Will, the Word, and the Logos. Key 1's message: in the beginning, the Magus must speak the Truth (Crowley's *Liber B vel Magi*).

I took pains deliberating between the title The Magus and The Alchemist, which I believe is now reflected in the imagery on the card. Instead of the more iconic imagery of the wand, chalice, sword, and pentacle on a working table, I've decided to represent the same meaning with the four alchemical symbols for the four elements.



I. THE MAGUS



Divinity in Man: Powers of the Spirit

Key 2: The Priestess

<i>Attribute Manifested:</i>	Esoteric Knowledge
<i>Theosophical Septenary:</i>	Soul
<i>Saint-Germain Key:</i>	Gate of the Sanctuary
<i>Path on Spirit's Journey:</i>	Creative Power
<i>Sepher Yetzirah:</i>	Peace vs. War

The Left Eye of Providence opens within the alchemical symbol for Water. The crown of the Triple Goddess appears above it, inscribed with the solar cross. In front of the Eye, a scroll inscribed with *Tora*—the Greater Law, the Secret Law, and the Word.

Behind the Eye, a veil woven of dark and light shrouds the Mystic Sea. Guarding the Eye stands the dark and light pillars of Jachin and Boaz from Solomon's Temple, featuring the sculptural relief of lily petals and pomegranate seeds. White lilies represent the Milk of Hera and that which gives sustenance to the gods. In the foreground, a rippling pool, upon which floats a crescent moon, palm leaf for eternal life, and pomegranates.

The Priestess is the Queen of the Angels. This Key marks the threshold into the Sanctuary of Isis. The codification of this Key is also a portal by which Artemis can come through. In Key 2, the Initiate communes with the Daughter of the Stars.

Woven into the Major Arcana is coded revelation of the Eleusinian Mysteries, an occult religious rite honoring Demeter and Persephone. In Key 2, the dark pillar is symbolic of Persephone's hair and eyes darkening when she descends to the underworld in winter; the light pillar is spring, when her hair and eyes lighten.

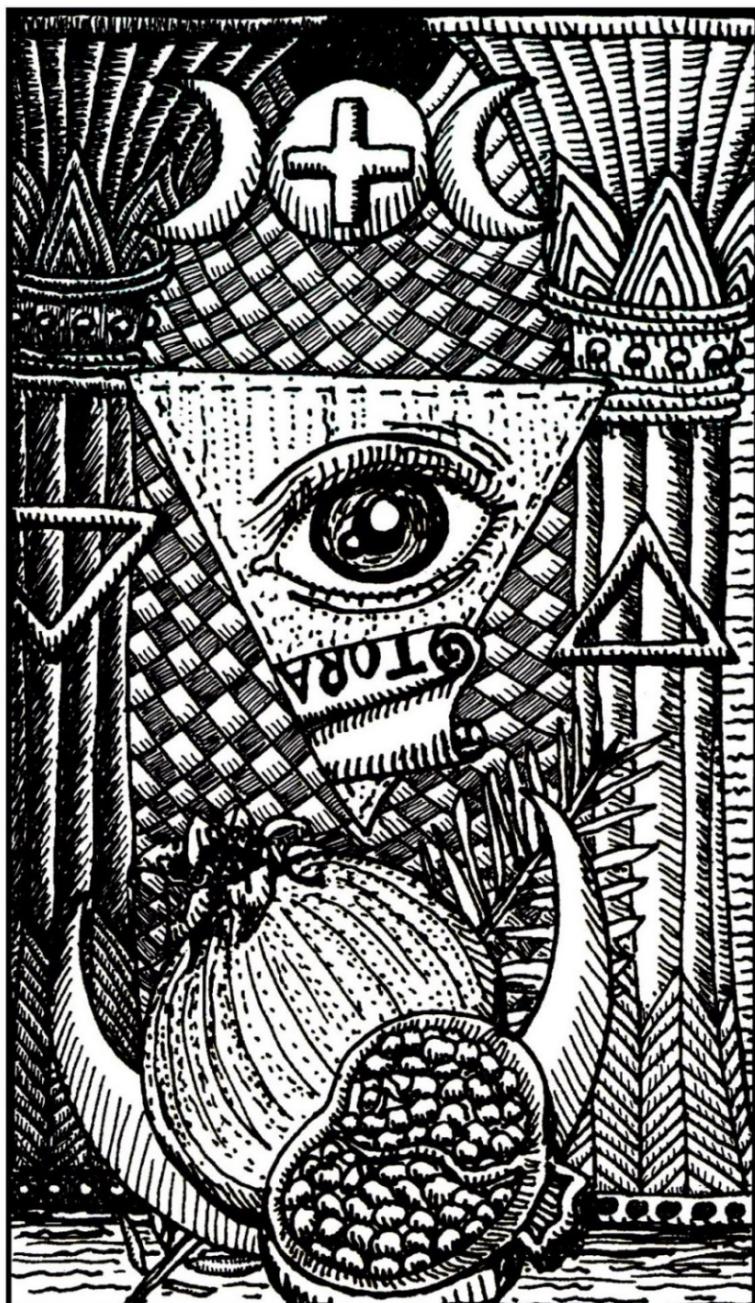
The prominent symbolism of the pomegranate in Key 2 associates the Key with the Temple of Solomon. It is symbolic of knowledge, wisdom, and divine teachings. According to the Torah, images of pomegranates are woven into a High Priest's robes. The pomegranate symbolizes spiritual and psychic abundance. The Priestess is also Sophia, the personification of wisdom and intelligence. This is the spirit of Holy Wisdom.

With the Key's association to the moon and moon cycles, marked by the crown of the Triple Goddess, Key 2 also designates the power and potency produced from the menstrual cycle. It is blood magic empowered by the Divine Feminine.



2. THE PRIESTESS

1



Sanctuary of Isis

(continued from Key 2: *The Priestess*)

Key 2 is a protected sanctuary in the underworld, whereas Key 18: The Necromancer gives access to the vast terrain of the dark realms. Consistently across Western occult texts on the tarot, Key 2 is noted as one of the most important cards in the deck, if one identifies as an occultist. Thus, if the Initiate fancies the study of the occult, then consider taking greater pains through ritual working of Key 2.

Key 3: The Empress

Attribute Manifested: Creativity, Mettā

Theosophical Septenary: Will

Saint-Germain Key: Isis-Urania

Path on Spirit's Journey: Desire, Restlessness

Sepher Yetzirah: Riches vs. Poverty

The Mother of Thousands wears a crown inscribed with the twelve signs of the zodiac, a tribute to Ourania (Urania), and the seal of a lotus blossom with three orbs symbolizing the Holy Trinity and also the Three Pure Ones. Ourania is the daughter of Zeus, granddaughter to Uranus, and the divine feminine personification of the Holy Spirit. This is also the card of prophesy and sooth-saying through the study of stars, celestial configurations, and the Key of astrology. Note: Compare it to the prophesy from *The Priestess*.

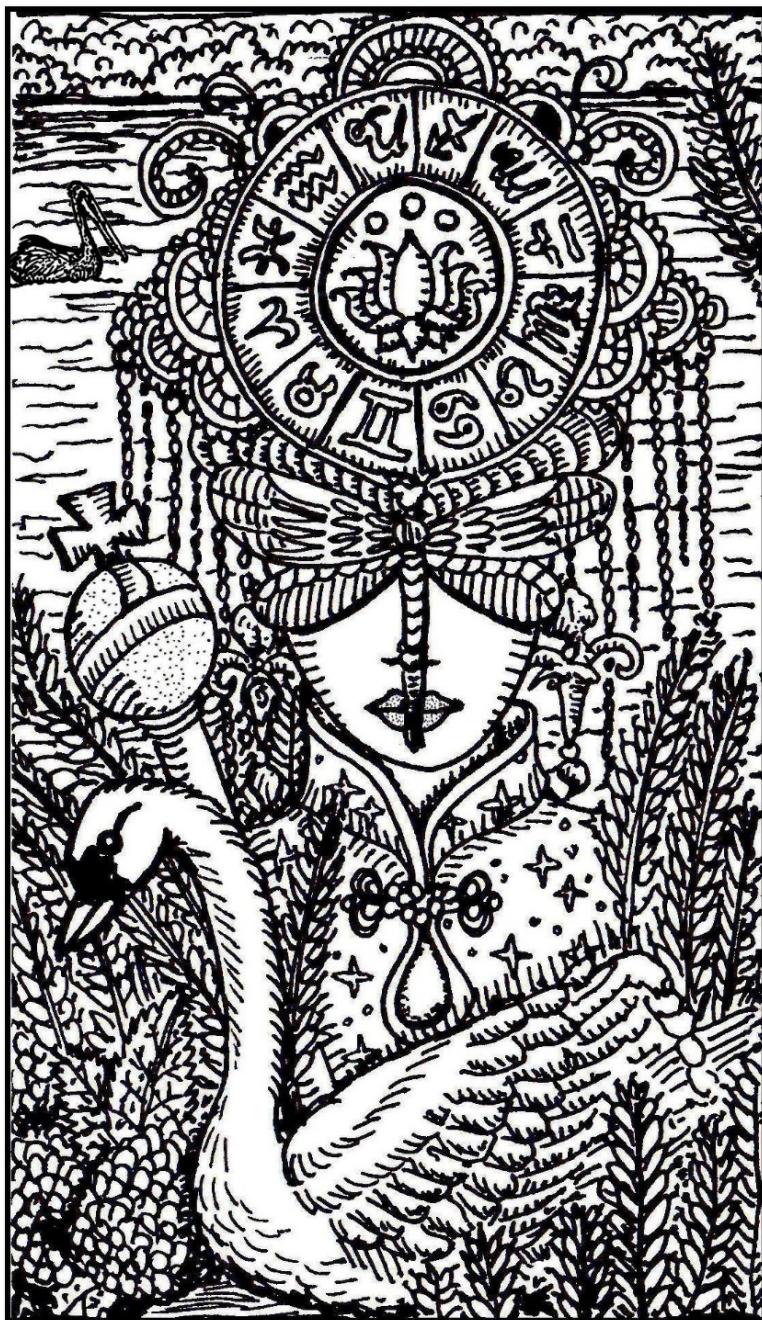
Her crown also symbolizes Musica Universalis—the Harmony of the Spheres. The constellations are a form of music, a harmonic of mathematics and the Holy Spirit. The dress of The Empress features a mandarin collar and is embroidered with stars; the single knotted button on her collar is reminiscent of a raspberry. Irises hang from her ears. A dragonfly masks her true identity. She is an encoded revelation of the Holy Grail.

In the foreground, a swan guards the Empress Mother's scepter, the swan being an emblem of Venus, symbolic of poetry, the arts, and creativity. The orb atop the scepter is reminiscent of the alchemical symbol for salt. Placed before the swan are raspberries, symbolic of fertility.

The swan and scepter are fenced in by an abundance of golden grain. She is the Giver of Plenitude, emanating of Ceres or Demeter; she can manifest as the Empress Mother of the West. Deep green waters in the distance are symbolic of how humankind evolved from algae blooming in the seas. In the background, behind her right shoulder is the resting alchemical Pelican: only by blood, sacrifice, and resurrection comes to fruition the Great Work.



3. THE EMPRESS



Gloria Mundi: Ourania's Gate

(continued from Key 3: The Empress)

The Empress is connected to Venus, and so she is the Bringer of Light. Note that Key 19, The Warrior, is the Bringer of Dawn. The spirit of Key 3 is Gloria Mundi—the glory of the world. The pelican behind her conveys a Mother’s Love. Cf. The spirit of Key 21 is Anima Mundi—the soul of the world. Their numerical relative Key 12 is the bridge between glory and soul.

Key 4: The Emperor

Attribute Manifested: Temporal Power

Theosophical Septenary: Desire

Saint-Germain Key: The Cubic Stone

Path on Spirit’s Journey: Power to Control

The crowned Father of Thousands holds the Sovereign’s Orb and Scepter. Here, the Father manifests as an eagle, his wings outstretched, with the horns of a ram. Or is that the face of a hawk? As noted in the Chaldean Oracles of Zoroaster: “God is He having the head of a hawk... He is the Father of Equity and Justice, self-taught, physical, perfect, and wise—He who inspires the Sacred Philosophy.”

Feathers upon the Emperor’s head form a subtle ecclesiastical sign of the Divine Secrets, in rivalry against Key 5: The Holy See. Both his beak and his crown form the astrological glyph for Aries.

The Biblical reference to the eagle reveals the Emperor’s power, endurance, and formidable character: the eagle is one of four dimensions of creation. He is a protector. The golden eagle is also iconic of Zeus. Call upon The Emperor to restore order in your life path, to enhance personal discipline, and to sharpen your discernment. Key 4 is the fiery masculine power that the Initiate must master.

The Orb features a pictorial map of the formulas for creation and destruction. The Scepter, an ankh, is the Key of Life that the Emperor wields. The ankh is also the Knot of Isis, implying the subtext that the Emperor cannot rule without the blessing of the Divine Mother (and perhaps also The Priestess). Embroidered upon the chest plates of his armor: cubic stones featuring the glyphs for Mars, and Phoenician letters standing for Keys 11 and 18, Key 4’s relative cards, and wheels of the ogdoad. The Emperor is the Commander of Intellections, holding dominion over the Cubic Stone. Upon the sleeve of his right shoulder, a dragonfly facing the direction of Key 3: The Empress.

♀

4. THE EMPEROR

☰



Commander of Intellections



Of the Mystical Orphic Hymns (100-300 AD)

IV
T O H E A V E N

Recited while burning frankincense.

Great Heaven, whose mighty frame no respite knows,
Father of all, from whom the world arose;
Hear, bounteous parent, source and end of all,
For ever whirling around this earthly ball;
Abode of Gods, whose guardian power surrounds
The eternal world with ever during bounds;
Whose amble bosom, and encircling folds
The dire necessity of nature holds.
Ethereal, earthly, whose all-various frame,
Azure and full of forms, no power can tame.
All-seeing, source of Saturn and Time,
Forever blessed, deity sublime,
Propitious on a novel mystic shine,
And crown his wishes with a life divine.

V
TO AETHER

Recited while burning saffron incense.

Oh ever untamed aether, raised on high
In Jupiter's dominions, ruler of the sky;
Great portion of the Stars and lunar light,
And of the Sun, with dazzling luster bright;
All-taming power, ethereal shining fire,
Whose vivid blasts the heat of life inspire;
The world's best element, light-bearing power,
With starry radiance shining, splendid flower;
Oh hear my suppliant prayer, and may thy frame
Be ever innocent, serene, and tame.

X
TO NATURE
LAST OF THE DEMIURGIC CAUSES

An excerpt. Recited while burning aromatic incense.

Nature, all-parent, ancient and divine,
Oh much mechanic mother, art is thine;
Heavenly, abundant, venerable queen,
In every part of thy dominion seen.
Untamed, all taming, ever splendid light,
All ruling, honored, ever still the same,
Nocturnal, starry, shining, powerful dame.
Thy feet's still traces in a circling course,
By thee are turned, with unremitting force.
Mingling, all-flourishing, supremely wise,
And bond connective of the earth and skies.
Leader, life-bearing queen, all various named,
And for commanding grace and beauty famed.

Key 5: The Holy See

Attribute Manifested: Spiritual Power

Theosophical Septenary: Force

Saint-Germain Key: Master of the Arcanes

Path on Spirit's Journey: Highest Intellect

Between twin pillars is the Right Hand giving the ecclesiastical sign of Divine Secrets. In front of it, the crossed Keys and triple crown of the supreme hierophant, watched over by two ministers. Upon their cloaks is the letter “Vav” (Y) in the Proto-Canaanite alphabet.

At the top of each pillar: the mystic rose and below it, the stone relief of an elephant with a solar cross upon its head. This calls upon a reference to Hindu cosmology of the world elephants, and also of the elephant’s elemental correspondence to Earth (the elemental correspondence of Key 5). Here, the elephants also call in the presence of Ganesha.

Coiled around the pillar to the Hand’s right, a vine of red roses; around the pillar to its left, a vine of white lilies. Inscribed upon the triple crown: “Vicarius Filii Dei” (Vicar of the Son of God, in reference to Saint Peter, though by another view, also denotes the Antichrist, where the Latin phrase, reduced to its Roman numerals, sums up to 666). Inscribed in the red and orange halo surrounding the hand: $\chi\xi\xi$ (Greek, “cxz”), Man’s Number associated with the Beast. Standing in the foreground is the white bull, with one black horn and one gold, and sapphire eyes. Behold the powers of the divine, manifested as exoteric, orthodox doctrine. An inverted ankh adorns the bull’s head, representing the absence of the blessing from the Divine Mother. In a different light, this is also the Holy Bull, the beneficent bull of the Avestan scriptures.

The Holy See is a spirit who is known as the Master of the Arcanes and a Channel of Grace. These are the gates of established thought, sovereignty concomitant with The Emperor’s temporal power. The Holy See acts and speaks for Thousands. In *Spirit Keeper*, The Holy See is the card of challenge: challenge authority, defeat the papal bull, and walk through, beyond, and to the other side of the twin pillars toward Key 12: The Outlaw, the counterpart to Key 5: The Holy See. These two cards reveal the building and establishing of your inner temple so that you might commune directly and personally with the Divine, no longer relying on intermediaries.

At the point of Key 5, the Initiate must begin to open the inner ear to hear the voice of the Holy Guardian Angel. Begin developing clairaudience.

♉ 5. THE HOLY SEE ♈



Master of the Arcanes

Key 6: The Lovers

Attribute Manifested: Passion
Theosophical Septenary: Astral
Saint-Germain Key: The Two Ways
Path on Spirit's Journey: Love

In the foreground, a dragon and phoenix face off. The dragon guards the Tree of Life, rendered per the Ari Paths, though the tenth sefirah Malkuth is concealed from view. The phoenix guards the Tree of the Knowledge, upon which the Kundalini serpent is coiled, guarding a single born fruit, a fruit implying the hidden sefirah Malkuth. A bow and arrow forms the Arch of Swords over the dragon and phoenix, cast by their Holy Guardian Angel—the feathers of the arrow are from the Angel's own wings. The arrow is also a symbol for Mercury, the planetary ruler for Gemini.

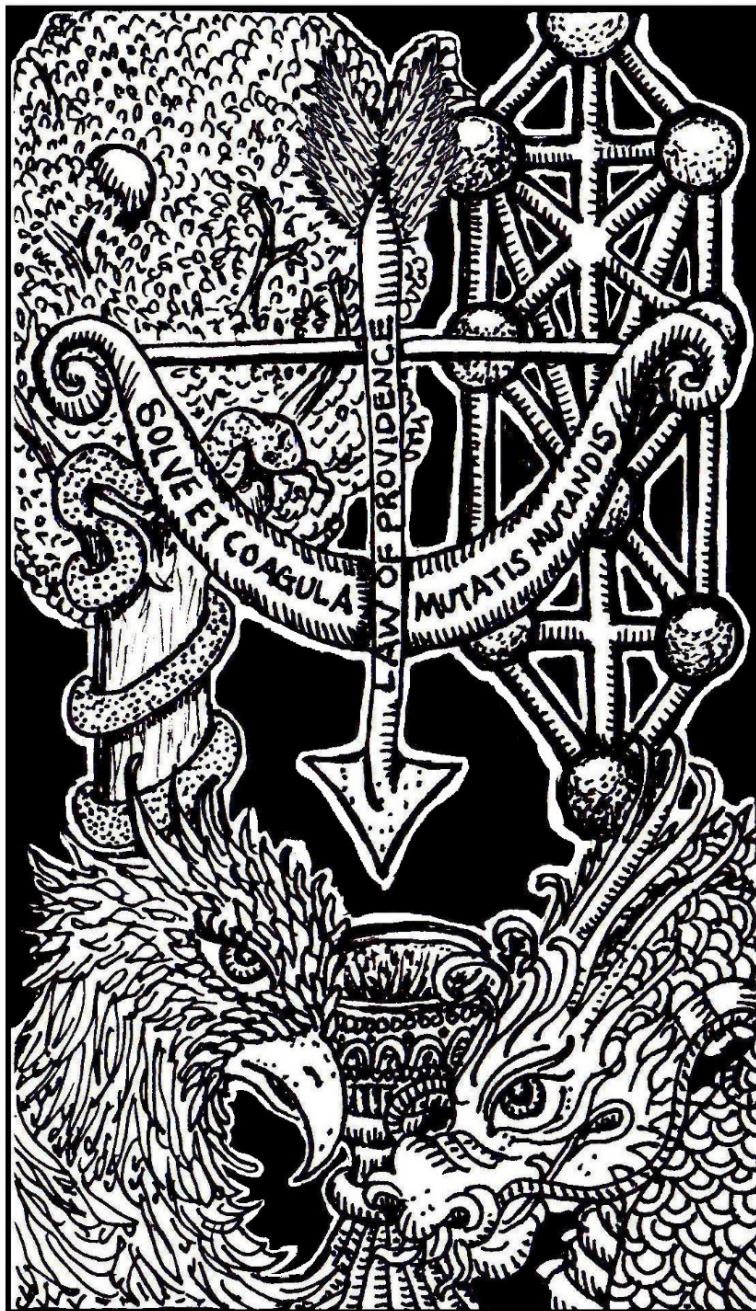
Inscribed on one side of the bow: *Solve et Coagula* (“dissolve and concentrate,” an alchemical maxim balancing a time to rest and a time to act, which leads to successful completion of the Great Work). Inscribed onto the other side: *Mutatis Mutandis* (“the necessary changes having been made”). Upon the arrow itself: Law of Providence. The arrow is aimed into an empty chalice placed between the dragon and phoenix. This is the Secret Law of Divine Providence. The bow and arrow reveal God's love for humanity. This is the sacred marriage of the higher self and the ego.

In Chinese symbology, the phoenix and dragon together represent the perfected marriage of yin and yang, matrimonial bliss, and are a power couple, as two of the most powerful celestial animals of heaven's kingdom.

Key 6 marks The Two Ways. First is the choice that must be made between the Two Ways. Key 6 is also the choice between instant gratification in your Path and delayed gratification. Second in the Mystery of the Covenant comes the marriage of both ways so they become one and the same. It is the anima and the animus in conflict, in struggle, and then in perfected harmonious union. In alchemy, the Two Ways are Analysis then Synthesis.

Successfully working through the lessons and the trials of Key 6 will endow you with a gift from the spirit of The Lovers, one of attracting into your personal sphere compatible and harmonious relationships. The realm that Key 6 leads to is the first realm to achieve dominion over toward Perfection of the Soul. This is the card of interpersonal relationships to integrate.

II 6. THE LOVERS I



Mystery of the Covenant

(continued from Key 6: *The Lovers*)

Although I'm not fond of interpreting Key 6 to mean love, romance, or marriage, I've embedded those implications into the card's imagery nonetheless, or at least I hope I have. Also, is it just me, or is the sexual subtext in the imagery on this card (e.g., the single fruit jutting out on the Tree of Knowledge, the slithering serpent heading toward it, or the arrow and chalice) palpable?

Key 7: The Chariot

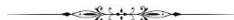
Attribute Manifested: Creating Change

Theosophical Septenary: Material

Saint-Germain Key: Chariot of Osiris

Path on Spirit's Journey: Freedom by Knowledge

This is the primordial spirit and personification of Free Will. Successfully working through the lessons and the trials of Key 7 will endow you with a gift from the spirit of The Chariot, one of achieving an ambitious undertaking and mastery over exoteric knowledge. The realm that Key 7 leads to is the first realm to achieve dominion over the self, and toward attaining wisdom and knowledge of the Divine Law.



An armored knight, adorned with an eight-pointed star on the helmet—the Seal of Prophets, steers a canopied chariot pulled by two sphinxes, dark and light, representing the Urim and Thummim. One sphinx has eyes for seeing the light; the other has only an open mouth, for speaking the truth. The hind leg of the sphinx who speaks is crushing its own tail, symbolizing the self-inflicted pain of speaking the truth. Crescents on their headdresses are reminiscent of divination moon blocks.

Visualize the canopy as blue as a summer night sky. It is held up by the four pillars symbolic of the Tetragrammaton, YHVH, in the Proto-Canaanite alphabet. A shield bearing the cardinal zodiac signs: Aries, Cancer, Libra, and Capricorn, indicated by the ram, crab, balancing scales, and goat respectively, conceals the knight's acquired treasures: the Sacred Relics. Inscribed upon the chariot: Lux et Veritas (light and truth), a translation of the Urim and Thummim. In the journey toward the godhead, Free Will must be steered by Light and Truth.



7. THE CHARIOT



Chariot of Osiris

(continued from Key 7: *The Chariot*)

This card is a recognized achievement of the first series of challenges presented to the Initiate. A tangible glory will have manifested for the Initiate at this point. The Initiate will have become The Chariot, holding within the inner self acquired insight. The Initiate is now a carrier of attained knowledge. Yet how the Initiate can use the knowledge, what is to come of this knowledge, the Initiate still does not know. At this point, the attained knowledge is materialized, but useless, without discernible practical application.

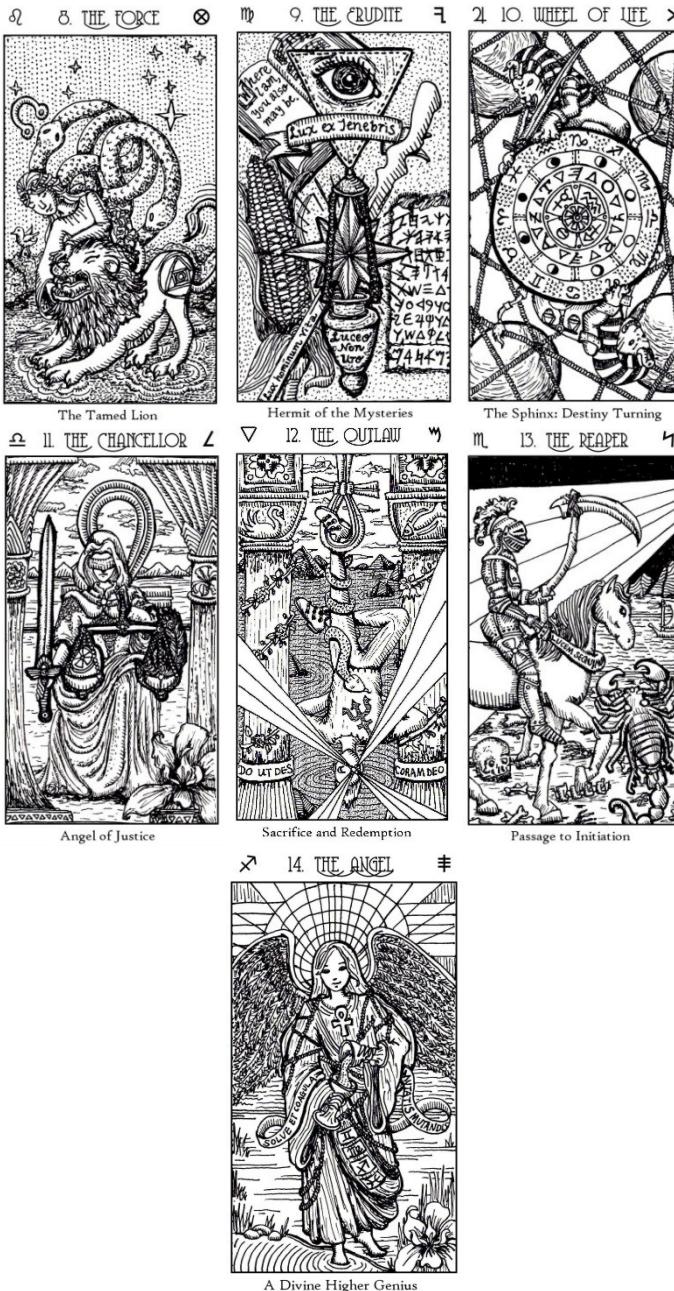
Manifestation of this card is an omen to the Seeker that the Grail has been attained; however, the Seeker appears to lack knowledge of how exactly to utilize the attained knowledge.



When the sun is in a cardinal sign (Aries, Cancer, Libra, or Capricorn, though when the sun is in Cancer would be optimal, given the astrological correspondences for the Key), pathwork through The Chariot. An evening hour after sunset is also optimal.

Begin by ringing ceremonial bells or beating a ritual drum to clear the space. Light incense that is personally amplifying. Sit or lie down comfortably. Gaze at the imagery of the card. Recite the words “Lux et Veritas” repeatedly—Light and Truth. Chant it to yourself in a manner that the chant will alter your state of consciousness. Study the imagery on the card and inscribe it into your memory. Set the card aside when you’re ready and close your eyes. Before continuing further, call in your Holy Guardian Angel by title, so if no name is yet known to you, simply call out, “Angel who has been here from the beginning to this day, who has been with me and will be with me from my cradle to my grave, Angel who safeguards and protects me, please see that no harm comes while I’m away.” (or any variation on that recitation). Then lift your astral self out of your physical body and propelled by the engine in your mind, push your astral self forward and into the imagery of The Chariot card. Say your respectful greetings to the charioteer, then step into the chariot. As you turn to face the same direction shoulder to shoulder with the charioteer, the landscape you see will be unique to you. You will see what is ahead of you. The chariot will move forward. Continue the astral journey and when you return to your physical body, you will bring with you knowledge or insight you did not have before.

Second Septenary: Integrate the Cosmos



The order of Keys in the Second Septenary initiates your understanding of the cosmos, or as Papus notes, the keys to understanding the Constitution of Man. That is the collective system of principles governing the human condition and understanding the compositional nature of humanity. In the Second Septenary, the Initiate gains understanding about the metaphysical laws that govern nature (including magic and how the human world interacts with the spirit world) and the physical laws of nature (chemistry, mathematics, physics, etc.). After successful navigation of the Second Septenary, at the end of it with Key 14, the Initiate's Holy Guardian Angel is revealed. Where the First Septenary revealed Divine Providence so that the Initiate might integrate the Self, the Second reveals Destiny.

The Key 8 and Key 11 Discrepancy

I struggled with my decision between following the Tarot de Marseille and Thoth (and also Papus), with Key 8 as Justice and Key 11 as Strength, or following the Rider-Waite-Smith for the assignment of Key 8 as Strength and Key 11 as Justice. Though Waite never publicly explained why he switched the two Keys in the Second Septenary, one obvious reason to speculate over is the order of the zodiac signs.

The zodiac signs go in the order of Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, etc. Next, note how the iconic imagery of the Strength card lends itself well to be assigned with Leo and the imagery on the Justice card lends itself well to Libra.

If the order is Justice as Key 8 and Strength as Key 11, the order of zodiac signs would be Aries, Taurus, Gemini, Cancer, Libra, Virgo, Leo—in other words, not in the natural order that the zodiac goes in. So it seems one of the most obvious reasons for switching the two keys out is for astrological consistency. Yet I speculate there is more to it than that.

Tarot de Marseille and Thoth

Key 8	Key 9	Key 10	Key 11	Key 12	Key 13	Key 14
Justice/ Adjustmt.	Hermit	Fortuna	Strength/ Lust	Hanged Man	Death	(HGA)
Libra	Virgo		Leo		Scorpio	

First, let's start with the ending of the First Septenary—Key 7: The Chariot.

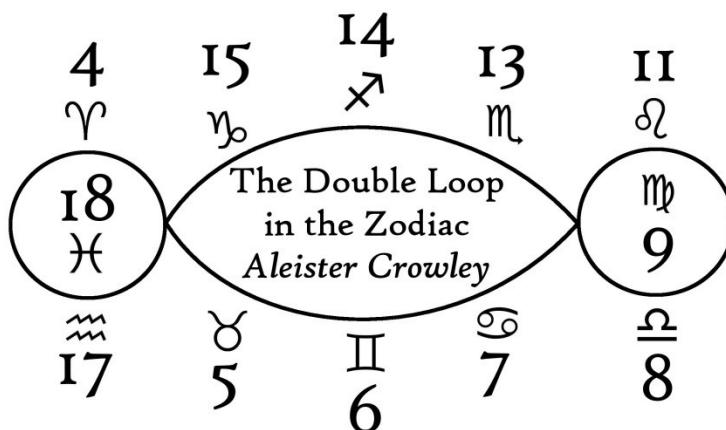
Under the Marseille/Thoth framework of the Initiate's Journey where Justice follows the Chariot, worldly knowledge and tools acquired in Key 7 must be

applied to integrate Justice into the path of the Initiate, and then only after integrating the Hermit can the Initiate come to terms with Fortuna, the Wheel of Fortune.

In other words, the Initiate must embody the Chancellor first, then become the Erudite, and then only after the consecutive series of Key 7, Key 8, and Key 9 can the Initiate come to understand the Wheel of Life, which is distinguished from the Code of Law represented by The Chancellor. In contrast, Key 10, the Wheel of Life, represents greater Universal Laws.

Under the Marseille/Thoth framework, Justice and the Wheel of Fortune are not juxtaposed, suggesting that they are separate and mutually exclusive of each other. Crowley even acknowledged this in his writings on Key 8 (Justice/Adjustment) and Key 10 (Fortune). This is the separation of church and state, both within the inner temple of the Initiate and also the external socialized state of mind.

Numerologically, Justice assigned to the Eighth Key designates an earthly, temporal justice (whereas the Eleventh Key is the angelic plane and designs a spiritual form of justice). Crowley's insistence on such an order for the Thoth deck, where the Hermit separates Key 8 and Key 10, creating a divide between the temporal and the spiritual, would make sense, again speculatively, given his inclinations toward a more secular form of magical practice. In this ordering of the Keys, there is symmetry: the Holy Guardian Angel (HGA) appears at the start of the Second Septenary, disguised in The Chancellor, and then is revealed at the end of the Septenary, appearing in Key 14: The Angel.



Furthermore, Crowley noted reconciliation between the order of the zodiac signs and the Majors through a diagram that is referred to in the *Book of Thoth* as the Double Loop of the Zodiac, which he noted as a more perfected symmetry to the twelve signs. Thus, following the Double Loop, Key 8 as Justice (for Libra) and Key 11 for Strength/Lust now makes sense astrologically.

Rider-Waite-Smith (Christian Mysticism)

Key 8	Key 9	Key 10	Key 11	Key 12	Key 13	Key 14
Strength	Hermit	Fortuna	Justice	Hanged Man	Death	(HGA)
Leo	Virgo		Libra		Scorpio	

In the 1903 schism of the Golden Dawn, dividing the organization into two branches, the branch led by A. E. Waite, focused more on Christian mysticism (whereas the other, led by W. B. Yeats, focused on magic and occultism). Crowley disagreed with Waite's approach to merging the tarot with Christian mysticism.

Waite's reordering of Key 8 and Key 11, which he noted in *Pictorial Key* were "for reasons which satisfy myself," giving no further explanation. Yet here I interpret the reordering as significant, not just for astrological consistency as noted earlier, but this ordering of the Keys is more in line with the theology Waite and his deck artist, Pamela Colman Smith espoused (shortly after completing the deck, Smith converted to Catholicism).

Under the RWS framework, after acquiring worldly knowledge and tools in Key 7: The Chariot, the knowledge manifests immediately in Key 8: Strength, which in *Spirit Keeper* is The Force. The Initiate uses that knowledge and the tools acquired in the journey to summon up The Force. This follows the logic of $F = ma$, or Force equals mass times acceleration, where "mass times acceleration" corresponds with The Chariot.

After the Initiate has integrated the Force, the Initiate must then work through and integrate the Erudite, and only then is the Initiate in a position to create the Code of Law for the inner temple.

I interpret the RWS framework as the path of fusing religion with occultism. The Marseille/Thoth framework is the path of separating church and state because it expresses a separation between divine law (Key 10) and social justice (Key 8) in the Initiate's path, with the Erudite—or Hermit—in

between. In contrast, under the RWS framework, the Initiate must integrate divine law (Key 10) with justice (Key 11), where the two Keys are side by side, indicating their relationship, interdependency, and diplomacy.

In that sense, the RWS framework expresses a theocracy. It suggests that the inner temple of the Initiate should be theocratically governed, whereas the Marseille/Thoth framework that Crowley used for the Thoth suggests that there needs to be persistent separation of church and state within the Initiate's inner temple.

Under the RWS order, the Code of Law expressed by Key 11 on the earthly plane must be a carrier of the Universal Law expressed by Key 10, and must hinge on the Universal Law (hence the theocratic government over the inner temple). In the Marseille/Thoth order, the Code of Law expressed by Key 8 should have no bearing on the Universal Law of Key 10.

Given that the creation of *Spirit Keeper's Tarot* for me was a religious experience and based on the insights I accumulated in my own initiation up to the point of the Second Septenary, after Key 7, my decision was to go with Key 8 as The Force (Strength) and Key 11 as The Chancellor (Justice).

PATHS OF THE MAJOR ARCANUM	ASTROLOGICAL MODALITY	ZODIAC SIGNS
First Septenary (Keys 1-7)	Cardinal (Key 7)	♈♉♊
Second Septenary (Keys 8-14)	Mutable (Key 14)	♊♋♌♍
Third Septenary (Keys 15-21)	Fixed (Key 21)	♑♒♓♒

The three modalities in astrology are Cardinal, Mutable, and Fixed. The First Septenary corresponds with the Cardinal zodiac signs (which are the signs depicted on the shield of the charioteer in Key 7: The Chariot). The Second Septenary corresponds with the Mutable, so at the parallel point to Key 7, which is Key 14, the Angel's robes feature the Mutable signs. Finally, later in Key 21, the four Fixed signs corresponding with the pathworking of the Third Septenary are depicted along the four corners of the New World Order.

In astrology, the Mutable signs (Gemini, Virgo, Sagittarius, and Pisces) are keenly attuned to the world around them, and perceiving the unseen that is underneath the seen comes easier for the Mutable signs. Likewise, the Second Septenary of the Initiate's journey is to gain perceptivity of that unseen beneath the seen, which is to understand how the world works, and by what divine and natural laws it seems to operate.

Key 8: The Force

Attribute Manifested: Audacity; Bravura

Theosophical Septenary: Self

Saint-Germain Key: The Tamed Lion

Path on Spirit's Journey: Willpower

Successfully working through the lessons and the trials of Key 8 will endow you with a gift from the spirit of The Force, one of fearlessness, gentle strength, and the Force needed to achieve your Great Work. Key 8 leads to revelation of the Eleusinian Mysteries as it later unfolds in Key 9.

A maiden in white radiates with the double-headed ouroboros in a double lemniscate knot—it is the same lemniscate knot of the manifested Magus.

The astrological glyph for the north lunar node hovers above the awakened serpent that has manifested itself from within the maiden. One head of the serpent emerges from her crown, and the other from her root, the Gate of Life and Death, where the serpent is first awakened. She wears a garland of roses. This is the adept who has acquired some active, working knowledge of the mystic arts, and mastery over fears and fearsome situations.

The maiden has Tamed the Red Lion. Visualize the ground beneath the lion as green, symbolic of the previous incarnation of the lion (the Green Lion force). The maiden's right hand is in the Lion's mouth and the Lion's paws move the earth below it: the three are connected, interdependent, related. Upon the Red Lion's back, the squared circle, an alchemical symbol for the philosopher's stone. In the heavens shining down is the constellation for Leo, with Regulus the star illuminated the brightest. Perched upon a bush in the background is a baby eagle facing leftward back toward The Emperor.

Sublimation from the Green Lion alchemical force to the Red Lion represents having achieved balance and reconciliation of the polarities within us, and when the Green Lion has transformed into the Red, the serpent Kundalini is awakened. Thus, the maiden in white—our higher self—has overcome the first series of gauntlets (the First Septenary) toward manifesting the Great Work. She is Inviolable Innocence because in spite of all that the maiden has endured, she remains willful, strong, resilient, and untainted. Note that the “Eagle devours the Lion,” which reveals an inherent rivalry between Key 4 and Key 8: alchemically, the eagle symbolizes Spirit, prophecy, and imagination, which is about to challenge the matured lion, which symbolizes materialized dominance, achievement, glory, and success (this is the foretelling of the coming Key 15, parallel to Key 8).



8. THE FORCE



The Tamed Lion

Though I walk through the valley of darkness,
 I will fear no evil, for You are with me.
 Your rod and Your staff—they comfort me.

Key 9: The Erudite

<i>Attribute Manifested:</i>	Wisdom, Guidance
<i>Theosophical Septenary:</i>	Soul
<i>Saint-Germain Key:</i>	The Veiled Lamp
<i>Path on Spirit's Journey:</i>	Conquest of Emotions

The Right Eye of Providence opens within the alchemical symbol for Earth, formed from the triangle and the banner, upon which is inscribed: “Lux Ex Tenebris” (Light from Darkness). The Initiate will recite the phrase three times, then the passage from Psalm 23 noted in the above right corner.

Hanging from the Right Eye, the Veiled Lamp is illuminated by a shining eight-pointed star. Inscribed upon the lamp’s urn: “Luceo Non Uro” (Shine, Not Burn): The Erudite’s preliminary words of wisdom to the Initiate. Behind it, the Staff of Moses is inscribed: “Lux Hominum Vita” (Light the Life of Man): The Erudite urges the Initiate to live by those words.

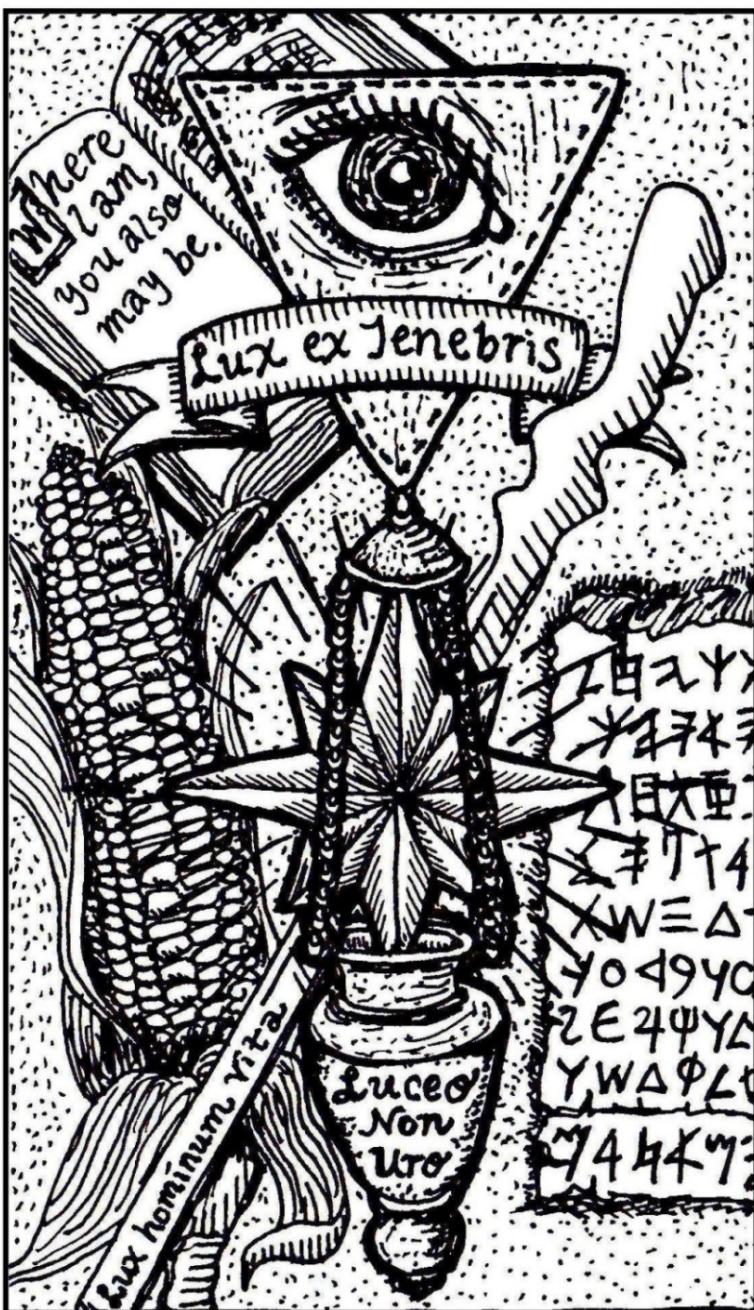
An ear of corn symbolizes the Virgoan essence of The Erudite—“Fertility in its most exalted sense” (Crowley’s *Book of Thoth*). It represents the fertile mind. In early Christian symbology, the corn symbolized spiritual abundance in the afterlife. The curse tablet is a reference to subterranean and underworld spirits with their princess, Persephone, who answers petitions for curses from the human world. The tablet can also be a reference to the Commandments received by Moses. (Each line on the tablet alternates between a line copied from a historic relief of the Ten Commandments and one of an excavated curse tablet.) Key 9 is also a reference to the Eleusinian Mysteries, Greek religious rites based on the mythology of Persephone’s abduction, her mother Demeter, and Hades: use Key 9 to navigate the crust over the Underworld, and the Descent into Matter.

Behind the Eye is an open book, upon which the words are printed: “Where I am, you also may be.” On its adjacent page, sheet music symbolizes the language of Key 9, the Erudite speaking with the Voice of Light. The Voice, the universal language that unites all of mankind, is music.

No physical figure for the Hermit of the Mysteries is visible because the Hermit intends to remain unseen from the physical senses, and only visible with the psychic. The Erudite is thus the Veiled Lamp. This Key reveals one of the Mysteries: the Staff of Moses is the Spear of Destiny, and thus the next Key on the path is the Wheel of Life.



9. THE ERUDITE



Hermit of the Mysteries

(continued from Key 9: The Erudite)

Papus notes that Key 9 is linked to the ideas of protection, wisdom, and circumspection. With that in mind, the design for The Erudite here produces a sigil for protection. The Erudite card can be used to thwart injustice and errors in judgment. Key 9 is “humanity fulfilling the function of God the Holy Spirit.”

I renamed this card to The Erudite because becoming the hermit is one path manifesting from the spirit essence of Key 9, while becoming the teacher is another; this is the omen of whether to be the ascetic or to return to the world with your acquired knowledge and help advance others. Erudition is contemplation plus comprehension after mastery over The Force in Key 8.

Key 10: Wheel of Life

Attribute Manifested: Consequence, Karma

Theosophical Septenary: Will

Saint-Germain Key: The Sphinx

Path on Spirit's Journey: Destiny Turning

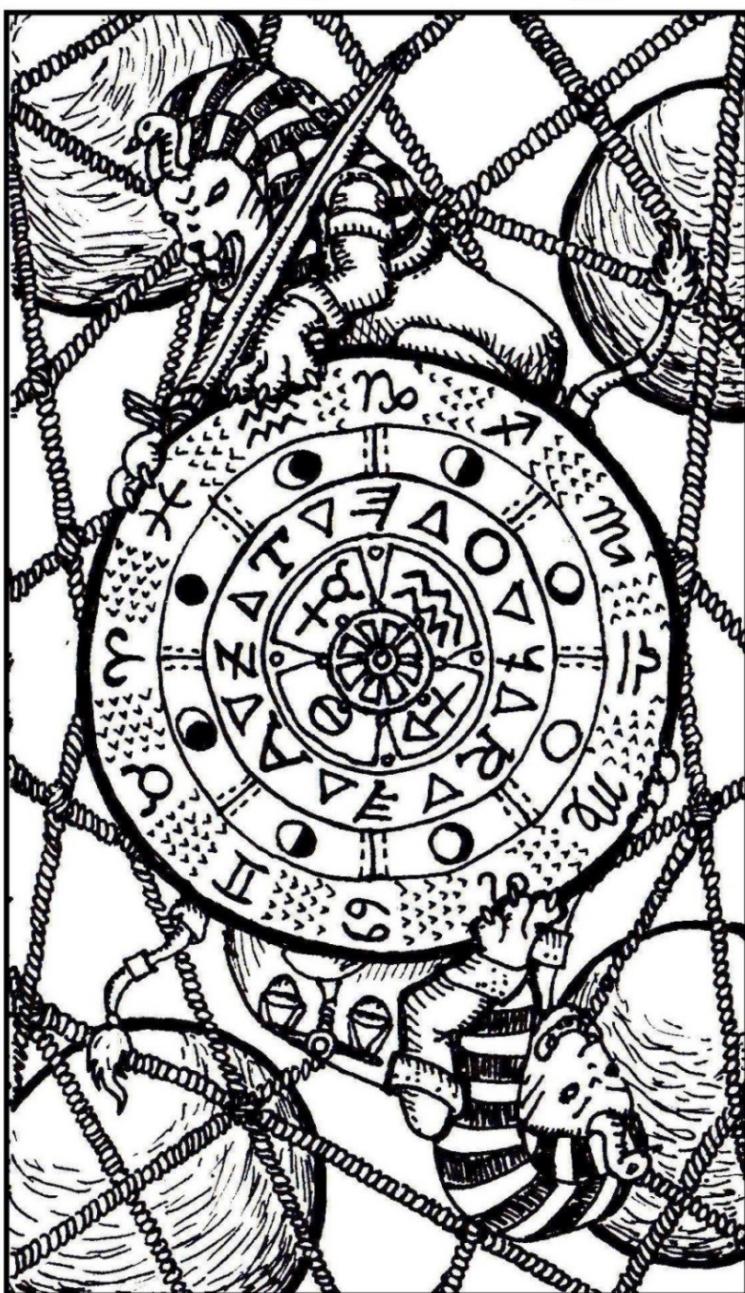
Sepher Yetzirah: Beauty and Reputation vs. Deformity and Disrepute

A sphinx wielding a sword perches atop the Wheel of Life, guarding its Mystery. Only those who can solve its riddle may continue on the path. A dark projection of the sphinx's shadow appears below the Wheel. Upon the shadow sphinx's back, the emblem of balancing scales.

At the center is the wheel of the ogdoad—the eight primordial deities. The next ring features the four alchemical symbols: counter-clockwise, mercury, salt, sulfur, and water. The ring beyond that features the Proto-Canaanite letters for YHVH, alternated with TARO (TORA, recalling The Priestess, and ROTA, or Universe), alternated with the contrasting symbols for masculine and feminine.

Then symbols for the eight moon phases indicate the passage of time. The twelve zodiac signs converge time and space, upon a ring reminiscent of a serpent's back. Threads of Fate wind and knot around the Wheel: they also represent the interplay, ever revolving Guṇas of Hindu philosophy. Four orbs floating along the four corners are encoded manifestations of the Four Books and the four directional watchtowers.

24 IO. WHEEL OF LIFE K



The Sphinx: Destiny Turning

(continued from Key 10: *The Wheel of Life*)

Key 11: The Chancellor, the Angel of Justice, follows Key 10, which reveals to us that the Laws of the Universe (Key 10) must govern the Laws of Humanity (Key 11), that the two must be reconciled if we are to advance onward in the path. To advance further in the Integration of the Cosmos, the Initiate must consider the personal theology governing the inner temple, and that theology then governs the Initiate's conduct in the physical world.

The Wheel of Life signals to the Seeker a message the Seeker knows intuitively but has failed to apply to the self: the universe is in perpetual change. The Seeker, do not forget, is part of that universe. The sphinxes symbolize intelligence and rectification. That is how you navigate the turns of the Wheel of Life.

Key 11: The Chancellor

Attribute Manifested: Truth, Veracity

Theosophical Septenary: Desire

Saint-Germain Key: Balance and the Sword

Path on Spirit's Journey: Cycle of Judgement

An angel blindfolded, who has concealed her wings, wields a sword in her right hand and balancing scales in her left. The Initiate's heart, represented by the cosmic egg from The Initiate, now inscribed with the cross from The Emperor's crown, symbolizing the integration of rationalism, discipline, logos, and dominion, is weighed against the Feather of Truth.

Here the angel has manifested as The Chancellor, seated between two pillars. One features the relief of a rose and the other a white lily, in reference to The Holy See. At the base of one is an iris, in reference to The Empress. An ankh appears behind her. The Chancellor is the Angel of Justice. She brings rectified balance with her Sword. Before the Initiate can continue onward, the Initiate must profess and give testimony to the established Code of Law.

In Crowley's Thoth, he changed the old title Justice because he wanted to convey that this Key is about the Laws of Nature, beyond just the Laws of Man. Thus, the Thoth card "Adjustment" depicts Maat embedded with the Uraeus serpent. Waite disagreed with that approach to the Key, because in Waite's deck, "Justice" is distinguished from the "High Priestess." The High Priestess is more indicative of a spiritual justice, whereas Key 11 in Waite's deck is indicative of moral justice that man must deal upon his work.

II. THE CHANCELLOR



Angel of Justice

(continued from Key 11: *The Chancellor*)

Likewise, the pillars of The Priestess in this deck hold up an entirely different temple and realm from the pillars of The Chancellor. They are two spirits of entirely different universes, though within their respective universes, assume similar or at the very least related roles, of facilitating discernment. To note: the pillars of The Holy See also indicate a different temple and realm, one with more illusory undertones than either The Priestess or The Chancellor. Key 11 is the Key of Ordained Restitution.

Key 12: The Outlaw

Attribute Manifested: Mindfulness

Theosophical Septenary: Force

Saint-Germain Key: The Sacrifice

Path on Spirit's Journey: A Probationary Cycle

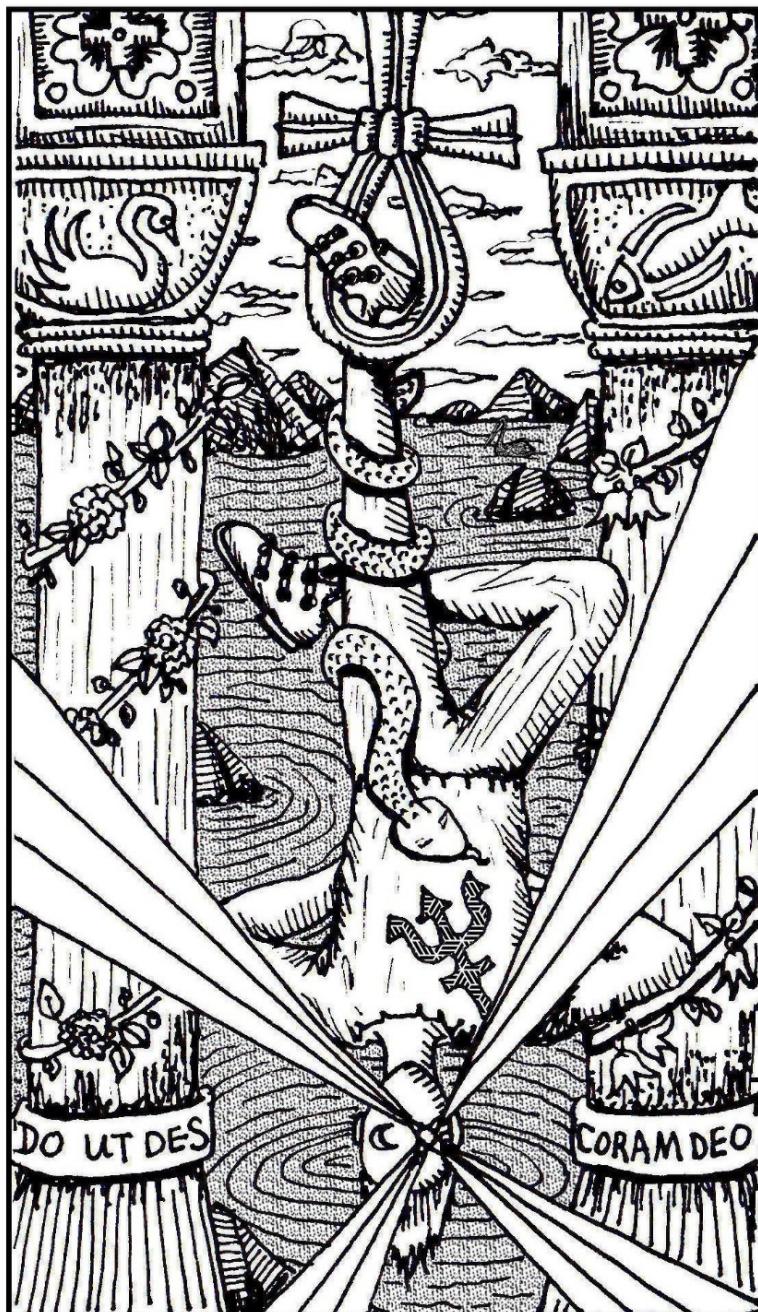
The realm that Key 12 unlocks is the realm in which the Initiate will be able to attain full mastery and understanding of the tarot. Successfully working through the lessons and the trials of Key 12 will endow you with a gift from the spirit of The Outlaw, one of mastery over the divinatory arts, and the gift of prophecy. The appearance of Key 12 designates a figurative baptism: a spiritual purification by the element Water. This is the Key of Grace.

Between twin pillars, from the opposite direction viewed in The Holy See, is the hanging Outlaw with a serpent coiled around his left leg, which dangles from an inverted ankh. One pillar bears the relief of a swan, symbolizing Grace, and at the pillar's base, "Do ut des" (I give that you may give"); the other, a fish, symbolizing prophecy and wisdom—consciousness at the subconscious and unconscious level—and at its base, "Coram Deo" (In the presence of God"). The Outlaw's right eye is the sun and his left, the moon—a symbolic reference to Horus. Upon his shirt is the Trident of Poseidon. (The Trident will appear again in Key 16, the Third Septenary.)

After the Initiate has given testimony before The Chancellor, professing the established Code of Law, now the Initiate is put in a position of having to break that Code, pay the consequences of the violation, and evolve through the probationary cycle. Sacrifice and redemption are necessary trials along the Initiate's path. The Outlaw is that spirit of Sacrifice and Redemption, though Crowley notes that it may not necessarily be Sacrifice; rather, it is casting the illusion of Sacrifice. The Outlaw is therefore a state of psychic mindfulness. In that mindfulness, do not overlook the pelican in the distant background, gliding across waters.



12. THE OUTLAW



Sacrifice and Redemption

(continued from Key 12: The Outlaw)

This is the expression of a Probationary Cycle. Pictured here is the other side of the same temple of The Holy See, having moved past fundamentalism and now facing the deep sea of unconsciousness.

I've renamed the card from The Hanged Man to the Outlaw to convey what happens when you operate outside of and in contention with the established rules of institution. This is about both the consequences and also the necessity of nonconformity, noncompliance, and willing yourself to be the Sacrifice so that others coming after you can be Redeemed. Without the Outlaw, there cannot be the New World Order. The designs of the pillars symbolize the Outlaw's opposition to the Holy See: the prophesied messiah is not one who aligns with establishment, but one who challenges it.

Key 13: The Reaper

Attribute Manifested: Transmutation

Theosophical Septenary: Astral

Saint-Germain Key: The Reaping Skeleton

Path on Spirit's Journey: Passage to Rebirth

Together, Key 13 and Key 18 endow the Initiate with shamanistic powers to traverse the underworld, over the realms of the dead and the undead, mediumship, and spirit summonings.

A skeleton concealed in knight's armor wields a scythe and rides a white horse with blue-green eyes. The Reaper marches across ground that is strewn with skeleton bones. A scorpion ascends upward in the foreground, symbolic of Scorpio and also of the caution, change, decay, and yet also potent psychic power.

The river Styx flows in the background. Beyond that, the mountain landscape and fiery red skies are reminiscent of The Emperor, an astrological and numerological relative of The Reaper. Inscribed upon the reigns: "Lucem Sequimur" (We Follow the Light). An outpouring of light spills forth from ahead, though at this point of the journey, the Initiate does not know from where the light originates.

Key 13 is the card of the Mystic Death. It is the card facilitating passage toward Initiation. Alchemically, it is putrefaction, or *rigor mortis*: the first to decompose is the larynx, the Initiate's voice; then comes the mind; then the heart; yet of interest here is in *rigor mortis*, the last to decompose is the uterus: the giving of Life.

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13. THE REAPER

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Passage to Initiation

(continued from Key 13: *The Reaper*)

Where Key 12: The Outlaw revealed itself to be an embodiment of Horus, here Key 13: The Reaper tells the story of the Dying God. Key 13 is the descent of Light into Darkness. It is a time of transitions. One god will come to an end while another god is ascending. The darkness here is the advantage. One begins the resistance of light under the veil of darkness. The secret name of The Reaper is The Redeemer.

I changed the title from Death to Reaper because to me, Reaper is more precise. Key 13 in the Initiate's path is about reaping what has been sown up to this point, the Work that has been done, and becoming an adept. The reaping is the time before the completed initiation. The Initiate must endure through the trial of The Reaper to become initiated (with successful Initiation marked by Key 14 and the invocation of The Angel). Reaping also implies cutting down, cutting away, and to arrive at the end of a growth cycle.

Key 14: The Angel

Attribute Manifested: Equanimity

Theosophical Septenary: Material

Saint-Germain Key: The Two Urns

Path on Spirit's Journey: Ability to Harmonize

A pure-form manifestation of the Holy Guardian Angel appears to the Initiate. One foot of the Angel is dipped into the Great Salt Sea of Awareness while the other keeps balance on the material plane. Written upon one sash: *Solve et Coagula* ("dissolve and concentrate," an alchemical maxim balancing a time to rest and a time to act, which leads to successful completion of the Great Work); and upon the other: *Mutatis Mutandis* ("the necessary changes having been made")—reminiscent of the bow from Key 6, the astrological polarity of The Angel. Key 6, The Two Ways, hinted at the presence of The Angel, who is The Two Urns. This is also the Time card—the indefinite progress of events and existence; the fourth dimension.

Four patches stitched onto the Angel's gown features the mutable zodiac signs: Gemini, Virgo, Sagittarius, and Pisces. Tempered between her goblets: the Universal Medicine.

Threads of Fate knotted around Her gown symbolize her vow to stay intertwined with the Initiate's life path, always. The iris by Her foot reveals to us that She was the Angel of Justice and a protégé of The Empress. The Angel now reveals that the light in Key 13 was Her all along.



14. THE ANGEL



A Divine Higher Genius

The Greek goddess of the rainbow and a messenger of the gods, Iris, was often depicted as having wings like an angel and a water pitcher or jug in her hand, standing by Zeus or Hera, Divine Father and Divine Mother, serving nectar from her jug. The imagery here can also call to mind Hebe, the cupbearer who serves ambrosia.

The Angel has been close to the Initiate since the beginning, manifesting in different forms at the various stages of the Initiate's journey. The inverted ankh from Key 5 (the Angel's numerological relative) is now upright upon the Angel's breast; the Chariot itself was an earlier manifestation of Her (the parallel Key from the First Septenary); and the Threads of Fate connect Her to Key 10 (astrological relative). It is here in Key 14 that the Angel first appears to the Initiate in Her highest form, a pure-form.

I opted for the caption “A Divine Higher Genius” to call in the archetype of the Artist-Scientist: thinkers, inventors, seekers, and dreamers—the family of mutable signs.

Key 14 can be used by the Keeper to invoke the Holy Guardian Angel and used in any context or capacity of Craft to send in the powers, protection, and presence of the Holy Guardian Angel. To restore physical, emotional, or spiritual balance, craft with the imagery of Key 14. When the Keeper feels psychically depleted, use Key 14 to restore the Keeper's personal energy and cleanse the aura. Key 14 alongside Key 17 can be used for energetic healing practices.





Doctrine of the Grail and the Two Paths

I'm just speculating here, but perhaps another reason why Crowley kept the Strength card in the Key 11 position (and renamed it Lust), so that it would definitively precede what is often designated the most important Key to understanding the tarot and the universe, Key 12, is to express Crowley's doctrine of the Grail. That perspective differs in contrast from Waite's, which is why the Justice card in Waite's deck is in the Key 11 position.

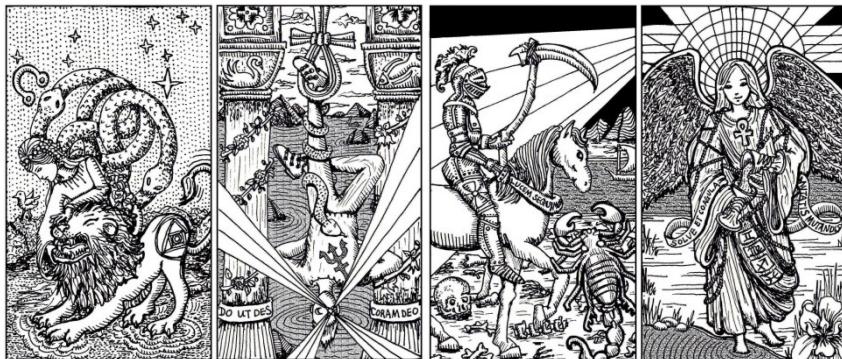
Key 12, with its Kabbalistic association to the letter Mem and the association with elemental Water, signifies baptism and being ready for initiation, which Crowley noted in *The Book of Thoth* when discussing Key 12. As Crowley notes about Key 12, "This card is therefore specially sacred to the Mystic, and the attitude of the figure is a ritual posture in the Practice called 'The Sleep of Shiloam.'" I didn't have a clue what the Sleep of Shiloam could be a reference to, so I went on an adventure to find out.

Though I searched far, I shouldn't have had to. The answer was right there in Thoth's Key 11. Crowley's doctrine of the Grail points to sex magic and penetration as the metaphors for how to attain the Grail. The pursuit of ecstasy and exhaustion are the keys to Heaven. The Sleep of Shiloam is therefore Crowley's perspective on how to commune with God and/or the Devil. Sex magic, he proposed, facilitates a transcendental experience. Transitioning into the Minor Arcana, the suit of Wands and the implications of that imagery come first, followed immediately by the suit of Cups, where we see iconography of the Grail in the Ace.

In the above string of three cards, the card preceding Key 12 in a tarot deck will reveal the designer's perspective on the doctrine of the Grail. Here in *Spirit*

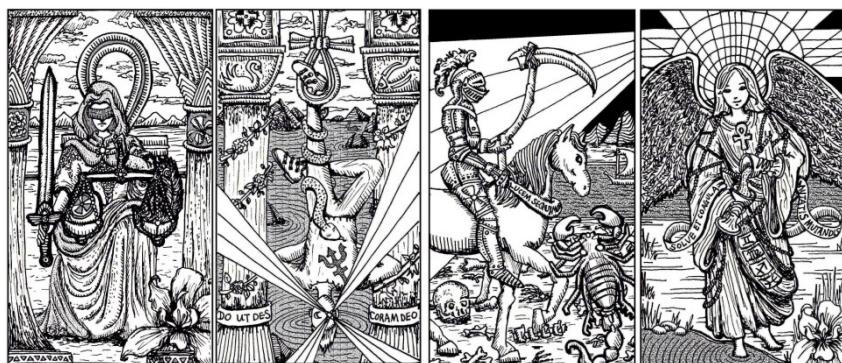
Keeper, following Waite, the Justice card, which I've renamed to The Chancellor, the key to attaining the Grail is the Middle Path, the Libran forces of Justice. Waite's doctrine of the Grail points to morality, judiciousness, and submission to the Divine Order. Recall earlier the discussion of theocracy, where Crowley's doctrine would insist on separation of church and state within the occultist's inner sanctum, while Waite's doctrine implies a need to reconcile church and state for the governance of the inner sanctum.

Crowley's Doctrine of the Grail



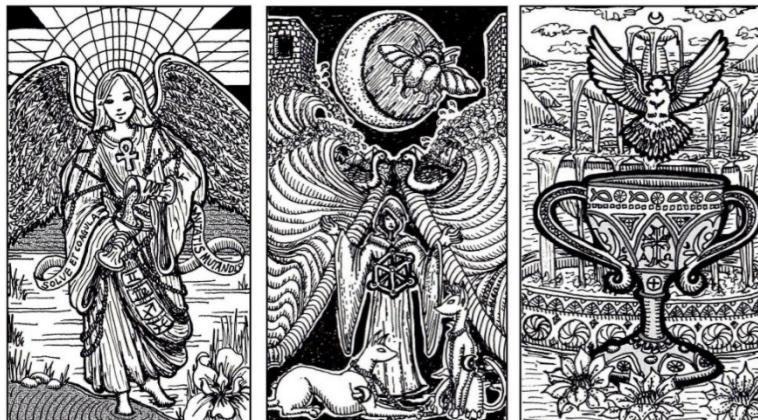
Since the Majors in *Spirit Keeper* followed Waite's doctrine, you won't be able to see Crowley's as clearly in the above series of keys, whereas it is evident when Keys 11, 12, 13, and 14 in the Thoth Tarot deck are studied in a row similar to the above.

Waite's Doctrine of the Grail



The Angel in Key 14 begins the concerted alchemical process of transformation into the Divine Androgyne of Key 21. A revolution, reconstruction, a catalytic transformation or transition needs to take place in the inner universe before any seeker would be prepared for

finding the Grail. Once the internal changes or adjustments have been made, those changes will be reflected in the external universe and it is then that the seas part and the path clears for the seeker to walk toward attaining the Grail.

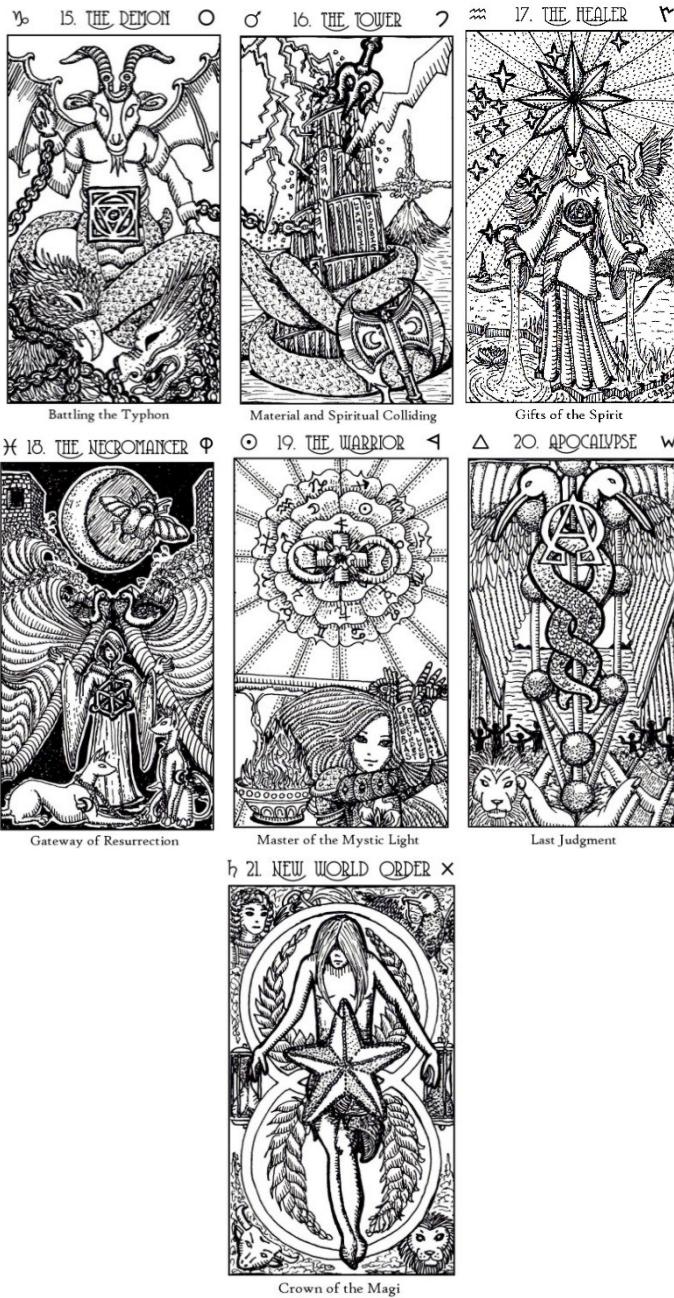


I find it intriguing that medieval Arthurian texts also interpreted the Grail as a stone, which I can't help but to think of the philosopher's stone and the alchemist's Great Work. Thus, I read the doctrine of the Grail, no matter which path a seeker chooses to endeavor upon, as edifying the seeker on how to transform that which is material and base into the spiritual and transcendent.



In summation, revelation of the Angel, your HGA, reveals the Two Paths: the Return to God and Manifestation of the Inner God. That is the binary within the doctrine of the Grail.

Third Septenary: Integrate the Divine



The Third Septenary reveals the Keys toward ascension. This is a figurative Return to God or to Manifest the Inner God (the Two Paths). Papus describes it as the revelation of the Human Will, or more precisely, the divinity and power of Will, integrating Providence and Destiny. The Initiate knows that the Third Septenary in the Path has been reached when adversarial forces and antagonists seem to thwart every effort the Initiate exerts toward higher cultivation. As Hildegarde of Bingen (1098—1179) known as the Sibyl of the Rhine put it, to reach God, man must first pass through Hell. It is here the Initiate is truly tested: do you give up and abandon the Path because of the obstacles or do you dig deeper, persist, perspire, and confront those obstacles? A talisman in *Spirit Keeper's Tarot* is given to the Initiate in Key 16: The Tower. A battle axe must be wielded by the Initiate to remove those obstacles in the way. Detach, break the chains, and defeat the typhon. Once the brutal yet necessary trial is over, the Holy Guardian Angel returns to heal the Initiate's wounds. Then comes revelation of access to the powers of the Moon. Then comes revelation of access to the powers of the Sun. The two join in union, the anima and animus harmonized, and the omens of an Apocalypse begin to show.

In the Third Septenary, six of the cards (all except Key 21) correspond with a divinatory art based on the seven mystic arts in Renaissance magic. The Threes in the Minor Arcana correspond with four of the mystic arts: pyromancy, hydromancy, aeromancy, and geomancy (Scepters, Chalices, Swords, Orbs, respectively). The remaining three are found in the Third Septenary: Keys 15 and 18 together represent the dark arts, both demonology and necromancy; Keys 16 and 19 together represent oracle bone divination; and Keys 17 and 20 represent the integration of palmistry and astrology.

Key 15: The Demon

Attribute Manifested: Rapture

Theosophical Septenary: Self

Saint-Germain Key: Typhon, The Serpent

Path on Spirit's Journey: Evil Conditions

The Demon, with its serpent tail, bat wings outstretched, and the head of a goat, has chained the Lovers—the dragon and phoenix. Though he has cast an illusion that he controls the chains binding the Lovers, the ends of his chain, which go off-frame, do not in fact link to the chains around the dragon and phoenix. An inverted alchemical symbol of the squared circle appears in front of the Demon's belly, indicating the sacral chakra. At his

crown, the astrological glyph for the south lunar node. Together, the symbols reveal the Demon's relationship with Key 8, The Force, its parallel counterpart back in the Second Septenary. The serpent's tail bears his relationship with the Magus.

The Demon also calls to mind the Ophiotaurus in Greek mythology—part bull and part serpent. The entrails of the Ophiotaurus have the power to defeat the gods when burned. The Demon is Exalted Creativity.

Key 15's preceding neighbor card, Key 14, The Angel, reveals itself to have been the earlier manifestation of the bow and arrow in Key 6, The Lovers. Here, The Lovers are chained, but there is a divine implication that the Angel is still with them, encoded in the Threads of Fate (from the Wheel of Life) on the Angel that profess her vow. Though the Initiate must now battle the Demon, it is with the Angel's careful, protective watch. She is not close enough in presence because the Initiate has pushed Her away, so She watches from a distance. This is a battle in the greater war that the Initiate must confront with only the personal knowledge and tools attained thus far. This is a test of the Initiate's accumulated powers. To that end, The Demon is a threshold guardian at the gates of the Third Septenary.

Of the seven mystic arts in Renaissance magic, the Threes in the Minors correspond with four of the mystic arts: pyromancy, hydromancy, aeromancy, and geomancy (Scepters, Chalices, Swords, Orbs, respectively). The remaining three are found in the Majors. Here, Key 15, paired with Key 18, together are associated with the dark arts (demonology and necromancy). This is the moment the Initiate must Battle the Typhon. This is the expression of Rapture. The typhon is a symbol of destruction, sloth, and ignorance. Oftentimes (though there are wide variations) the Demon manifests to the Initiate as delusions, inordinately strong hostile emotions such as hatred, lust, or loathing, or as sudden deaths or news of deaths around the Initiate.

In Buddhist mythos, when the Buddha defied the Mara, or demons, he closed the defeat of the Mara with bended right knee, left knee up, his left hand upon the left knee, palm facing upward to the heavens, and his right hand clasped around his right knee, with the fingertips touching the earth. This posture is the Earth Witness Mudra, which a practitioner can utilize now as a means of receiving divine power from above, powers of the earth and nature spirits from below, and now fortified, face The Demon and defeat the typhon. From Key 15, the Initiate must learn: the Mystery of Sorrow; the Mystery of Change; and the Mystery of Selflessness. (*Liber B vel Magi*)

15.

THE DEMON

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Battling the Typhon

Key 16: The Tower

<i>Attribute Manifested:</i>	Demolish, Oust
<i>Theosophical Septenary:</i>	Soul
<i>Saint-Germain Key:</i>	Thunderstruck Tower
<i>Path on Spirit's Journey:</i>	Evil Conditions
<i>Sepher Yetzirah:</i>	Wisdom vs. Ignorance

The blasted Tower is struck: the Staff of Moses from Key 9 has transformed into a lightning bolt. Alongside it, the trishula descends down—the Trident of Shiva, which in mythos, was used to sever the first head of Ganesha (recall the imagery evocative of Ganesha in Key 5). The trishula is also symbolic of the Holy Trinity. This is a Fall, a trial that will test the Soul.

In the background, an erupting volcano makes known the presence of Pele. The bolts of lightning strike the Tower, which begins to crumble, but also, it strikes to break the chains that had linked the Tower to the chains of the Demon from Key 15—the Initiate now realizes that the Demon’s chains bind the material Tower, not the Lovers.

Note that the serpent’s tail of the Demon is still wound around the base of the Tower. Yet acknowledge that it is ambiguous whether the coiled serpent here is the Demon or is a manifestation of Shiva—what the tail reveals is determined by the Initiate’s chosen Path.

On the columns of the Tower are inscribed the glyphs for Mars, the alphabet letters for Key 4, then Key 13, and finally Key 20, which are Key 16’s astrological relatives. Along the walls are inscribed: “Lux Mentis Lux Orbis” (Light of the Mind, Light of the World).

In the foreground, a battle axe dripping with blood is offered to the Initiate. The Seeker must find this battle axe to face the prophecy of the Tower. The Keeper must use the battle axe as a talisman. Blood dripping from the blade symbolizes past experience, which must now be utilized and applied to the situation. The center tip of the battle axe is a closed lotus blossom. The two crescent moons from the headdresses of the two sphinxes in Key 7—Key 16’s numerological relative—are inscribed upon the axe. (The crescent moon is also an iconographic representation of Shiva.)

This Key marks the misuse and abuse of the powers that the Spirit had endowed the Magus with. We know that Key 2 and Key 9 are The Tower’s parallel points in the earlier two Septenaries. Thus, we also know that the Eyes of God are watching as the events of The Tower take place.



16. THE TOWER



Material and Spiritual Colliding

(continued from Key 16: *The Tower*)

Of the seven mystic arts in Renaissance magic, the Threes in the Minors correspond with four of the mystic arts: pyromancy, hydromancy, aeromancy, and geomancy (Scepters, Chalices, Swords, Orbs, respectively). The remaining three are found in the Majors. Here, Key 16, paired with Key 19, together are associated with scapulimancy (oracle bone reading).

This is the Host of the Mighty, the collision of the material and spiritual. From Key 16, the Initiate must learn: there is Joy in Sorrow; Stability in Change; the Self in Selflessness. (*Liber B vel Magi*)

Key 17: The Healer

Attribute Manifested: Healing, Mending
Theosophical Septenary: Will
Saint-Germain Key: Star of the Magi
Path on Spirit's Journey: Gift of the Spirit, Hope

Successfully working through the lessons and the trials of Key 17 will endow you with a gift from the spirit of The Healer, one that is restorative and remedial. Petition your Holy Guardian Angel and activate Key 17 when healing energy is needed, when reparations of the spirit need to be made.

This is the Star of the Magi, Queen of Infinite Space. The Holy Guardian Angel manifests as Our Lady of the Stars to heal the Initiate's broken world. She sheds a Tear of Compassion, feeling the pains of the Initiate as her own. She pours from one chalice into the Great Salt Sea of Awareness, purifying the soul and unconscious, and from the other onto the material plane, healing the physical realm and restoring the body. This Key is a blessing.

An eight-pointed star, the Seal of Prophets—a reference to the Islamic prophecy of The Last Messenger—and Star of the Magi, radiates overhead, casting its light down onto the Initiate's world, emanating with alternating rays of violet and pale blue. This star, the Seal, is also emblematic of the masonic Keystone. The smaller stars form the constellation Aquarius.

The Healer's companion, a scarlet ibis, flies close. Or is that a pelican? This is for the Seeker to ponder and the Keeper to know. In the distance, the structure of the Tower has been restored, visible along the horizon—this time, built in accordance with the Divine Will. A winding path behind the Healer marks where in the Seeker's Path Key 17 has taken the Seeker—past the Tower and to the next milestone in the Septenary.



17. THE HEALER



Gifts of the Spirit

(continued from Key 17: *The Healer*)

In the bottom right corner, letters floating in the waters: “Capax Dei” (capable of receiving God)—The mind is the image of God, in that it is capable of Him. A lotus blossom floating in the Sea reminds the Initiate: No Mud, No Lotus.

The Initiate now receives the Gifts of the Spirit. The ibis here is symbolic of Thoth, the ancient Egyptian god of the sciences, the inspiration for Hermes and medieval alchemy, Hermeticism, and even Middle Eastern magic.

Of the seven mystic arts in Renaissance magic, the Threes in the Minors correspond with four of the mystic arts: pyromancy, hydromancy, aeromancy, and geomancy (Scepters, Chalices, Swords, Orbs, respectively). The remaining three are found in the Majors. Here, Key 17, paired with Key 20, together are associated with chiromancy (integrating palmistry and astrology to read an individual’s fate; at present, the Keys can relate to either palmistry or astrology, or a combination thereof).

Note: The woman in The Star card is more commonly depicted as nude, to associate her with the Egyptian sky goddess Nut. In lieu of nudity, Nut is represented here by the veil of emanations covering the sky and her presence is made known by the sycamore tree in the background.

Key 18: The Necromancer

Attribute Manifested: Revealing

Theosophical Septenary: Desire

Saint-Germain Key: Twilight

Path on Spirit’s Journey: Bringing into Form

Together, Key 13 and Key 18 endow the Initiate with shamanistic powers to traverse the underworld, over the realms of the dead and the undead, mediumship, and spirit summonings. Key 18 teaches how to navigate the threshold of life and the threshold of death. When Key 13 appears in a reading, listen to “the mental echo of subconscious realization.” (Crowley)

This is the Moon of the Magi. Oftentimes it can mark the dark night of the soul or having to pay closer attention to your dreams. A waning crescent moon—the moon of witchcraft and sorcery—appears at the zenith point of the skies. A scarab flies close, symbolic of eternal life, divine teachings, and a spiritual crossroads. Twin stone pillars symbolize a sacred gateway and mystic passage into the unknown. A cut-out window in one pillar suggests the Eye of Spirit watching over.

♓ 18. THE NECROMANCER ♓



Gateway of Resurrection

(continued from Key 18: *The Necromancer*)

In the foreground, two jackals, which the Initiate will visualize as being of contrasting colors, face each other. The crescent moons on their armbands are reminiscent of the headdresses of the two sphinxes in Key 7. Anubis, the Egyptian god of the dead and afterlife, is associated with the jackal.

The Necromancer's arms are outstretched, bringing into Form a cubic stone—it is the occulted interior of what the Emperor manifested in the First Septenary. Only now are the hidden inner facets of the cubic stone revealed to the Initiate.

The Necromancer parts the Mystic Sea from the Great Salt Sea of Awareness and in doing so, reveals a path that leads to twin swans, who guard yet another path, this one—the Initiate can intuit—leads to the Holy Grail. The Necromancer's back is turned to the path, to show that senses beyond the physical are needed in this Quest. In the compendium of spirits, it is only the embodiment of the Necromancer who can unveil the passageway to the Grail.

In divination, Key 18 is the spirit of resurrection. As Moses parted the seas and Jesus resurrected Lazarus, this is the Key of a Climactic Miracle.

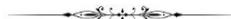
Of the seven mystic arts in Renaissance magic, the Threes in the Minors correspond with four of the mystic arts: pyromancy, hydromancy, aeromancy, and geomancy (Scepters, Chalices, Swords, Orbs, respectively). The remaining three are found in the Majors. Here, Key 18, paired with Key 15, together are associated with the dark arts (demonology and necromancy). So the Key affirms sublimation of the shadow and the light.

Here, Key 18: The Necromancer is the primary gateway of the shaman. After building the inner temple of The Necromancer, the Initiate will be fully ready for the Lower and Upper Realms of spirits.

The principle theme I wanted to express here is distinguishing the “life of the imagination apart from life of the spirit” (as noted by Waite). The jackals are a reference to Anubis while the scarab beetle is a reference to Khepri, and they symbolize the contrast between that which is in the light and that which is in the dark, the exoteric and the esoteric. Khepri is also solar light, and the moon is but a reflection of sunlight. The scarab close to

the moon is emblematic of that illusion: when we see moonlight, we are looking at sunlight.

Of the Majors, Key 18 varies the most historically in terms of deck creator interpretation. What remains generally consistent: a crescent moon, water imagery, canine reference, twin pillars to indicate a gateway, Dewdrops of Heaven, and an anthropod (crayfish, scarab beetle, etc.), so in my rendering, those themes remained.



In *Pictorial Key*, Waite notes that the “moon is increasing on what is called the side of mercy, to the right of the observer.” Likewise, here in The Necromancer, the scarab is flight right-ward.

The pathway depicted in The Moon card of the RWS and here in Key 18 suggests heading into the unknown, with the emotional expression of the The Moon card in tarot intended to evoke fear (“The dog and the wolf are the fears of the natural mind[.]” – Waite). This is the card of mystery and the animal nature in us that comes out when we succumb to fear or have to face the unknown.

In *The Book of Thoth*, Crowley notes that The Moon card designates midnight. I read that as a metaphor for the dark night of the soul. Like Waite, Crowley sees Key 18: The Moon card as “sinister and forbidding. . . . This is the threshold of life; this is the threshold of death. All is doubtful, all is mysterious.”

To me, this designation for Key 18 expresses the cyclic nature of life and death, and therefore the Key is the Gateway of Resurrection. The uninitiated masses are wise to fear the implications of Key 18, and so in fortune-telling, The Moon card is typically foreboding with its grave, ominous messages of uncertainty and illusions. Yet to the initiated, The Moon card has the stark opposite of meanings. To the initiated, who understands the principle of rhythm and cycles, there is nothing uncertain or illusory about The Moon; it’s just that some of the truth remains concealed at the moment. Key 18 in *Spirit Keeper* is the Key of the Shaman because when the seeker is confronted with this card, the divinatory message is to enter the Underworld, submerge yourself into the deep of the dark waters, to witness what is underneath.

Key 19: The Warrior

<i>Attribute Manifested:</i>	Heroic Acts
<i>Theosophical Septenary:</i>	Force
<i>Saint-Germain Key:</i>	Dazzling Light
<i>Path on Spirit's Journey:</i>	Expanded Consciousness
<i>Sepher Yetzirah:</i>	Fruitfulness vs. Sterility

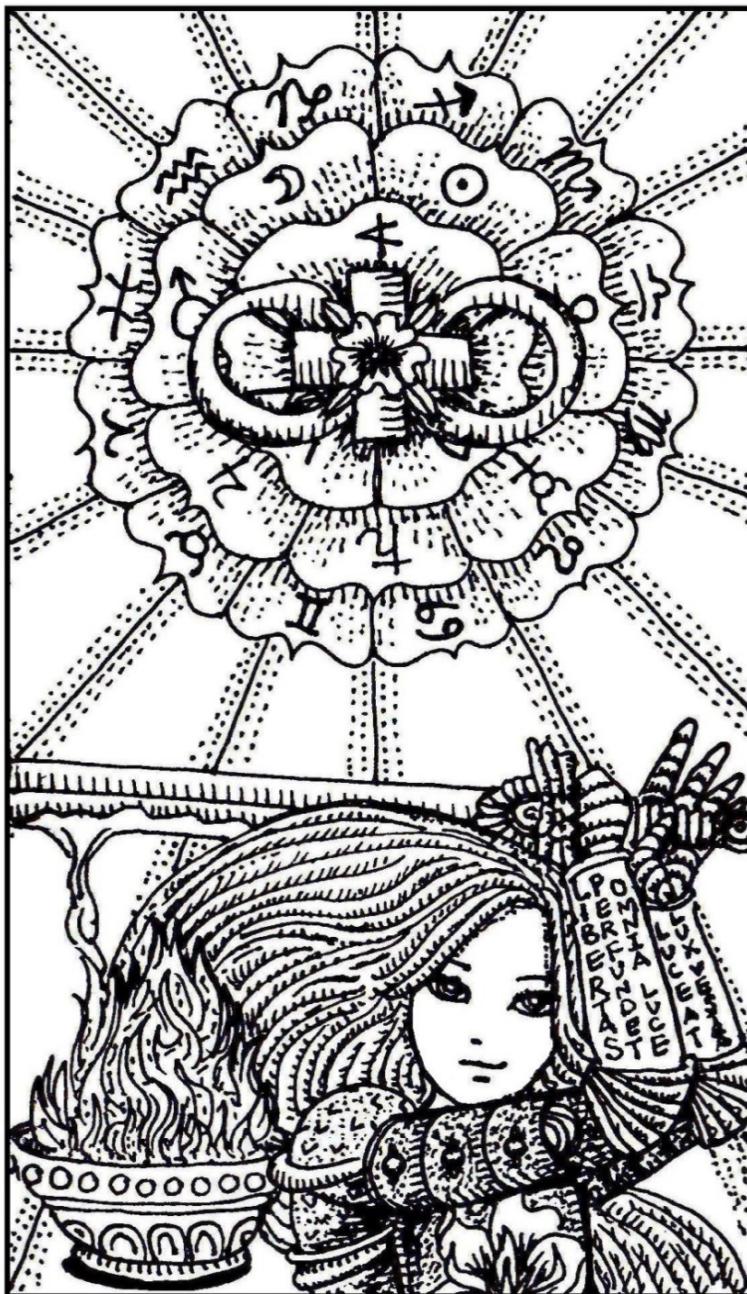
This is the Sun of the Magi. This is the Key of Expanded Consciousness, the Sun, charged with a Rose, the budding of solar influence, with Aries rising in the east. The Sun—a mystic rose—illuminates at the zenith point of the skies. Inscribed in the three petals from the top clockwise: Aleph, Mem, Shin in the Proto-Canaanite alphabet, for the three mother letters. The ring of seven petals bears the symbolism of the sacred seven planets, also for the seven metals of antiquity, and the seven double letters. The outer ring of twelve bears the symbolism for the twelve zodiac signs. Within the Sun, an amber lemniscate bears a cross for the four directions and rose. The Sun radiates its Mystic Light—here, visualize rays that alternate between the colors of apricot and vermillion—emanating out into the world.

In the foreground is the Warrior, child of the Sun—the Bringer of Dawn—with the Sword of the Spirit raised. The armor she wears is made of serpent skin. An iris is emblazoned across her breastplate. Upon the Warrior's gauntlets, or armored gloves, are the phrases: “Libertas Perfundet Omnia Luce” (Freedom will flood all things with light) and “Luceat Lux Vestra” (Let your light shine).

The Dew of Heaven drips from the Warrior's blade into an alchemical dish of flaming water... Or is the Dew rising from the alchemical dish, a power that the Warrior is drawing into her sword?

Emanating through the Master of the Mystic Light is a goddess of the sun. Perhaps she is Aurora, Saulè, or Amaterasu, Atarapa, or Sunna—by this time, the Initiate will know, and will acknowledge accordingly.

Of the seven mystic arts in Renaissance magic, the Threes in the Minors correspond with four of the mystic arts: pyromancy, hydromancy, aeromancy, and geomancy (Scepters, Chalices, Swords, Orbs, respectively). The remaining three are found in the Majors. Here, Key 19, paired with Key 16, together are associated with scapulimancy (oracle bone reading).



Master of the Mystic Light

Key 20: Apocalypse

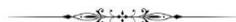
Attribute Manifested: Epiphany, Announce

Theosophical Septenary: Astral

Saint-Germain Key: Rising of the Dead

Path on Spirit's Journey: Higher Consciousness

Petition your Holy Guardian Angel and activate Key 20 to activate prophetic revelations through dreams or spiritual visions. Key 20 gives access to disclosures of divine knowledge, prophecies, and revelation.



The Initiate has just passed through the Gateway of Resurrection, come out the other side into the Mystic Light of the Sun, and now Judgment Day has come. Here, an Awakening transpires, a time of reckoning when the Initiate must account for actions and fulfill final obligations.

The Burning One, Lord of the Gates of the Universe, is represented in the Key by a glyph of the Alpha and Omega (an omen of what's to come in Key 21), rendered in a glorious emerald, and by twin ibis heads that intertwine in a caduceus, the herald's wand, the sign of a divine message transmission—this a syncretized reference to Thoth and Hermes.

The symbology here also calls upon the old powers of Ningishzida, throne bearer of the underworld and Lord of the Productive Tree, a Mesopotamian deity who has appeared in both male and female forms. The scene unfolds between twin pillars reminiscent of Key 2, the Temple of the Priestess.

At the base of the Tree of Life, Malkuth, the one sefirah that was not visible in Key 6, is cupped in two protected hands, left and right—here it is an egg, the coming scion of the dragon and phoenix. Interlocked, the Tree of Life and caduceus formed from the serpent tails resemble DNA (deoxyribonucleic acid), the hereditary material of sentient beings, the very code of life.

The outstretched hands are the Initiate's hands, who wields that code and is about to cross through the threshold beyond the pillars and release the code into the open waters. You are the Lord of the Double Wand of Power.

The Lion of Judah appears at the bottom left. In the bottom right corner, a flag bearing a red cross against a white background—the Cross of the

△

20. APOCALYPSE

W



Last Judgment

(continued from Key 20: *Apocalypse*)

Warrior Saint. Seven silhouettes of figures rising personify the Seven Seals. Key 20 marks a point of no return.

Of the seven mystic arts in Renaissance magic, the Threes in the Minors correspond with four of the mystic arts: pyromancy, hydromancy, aeromancy, and geomancy (Scepters, Chalices, Swords, Orbs, respectively). The remaining three are found in the Majors. Here, Key 20, paired with Key 17, together are associated with chiromancy (integrating palmistry and astrology to read an individual's fate; at present, the Keys can relate to either palmistry or astrology, or a combination thereof).

Key 21: New World Order

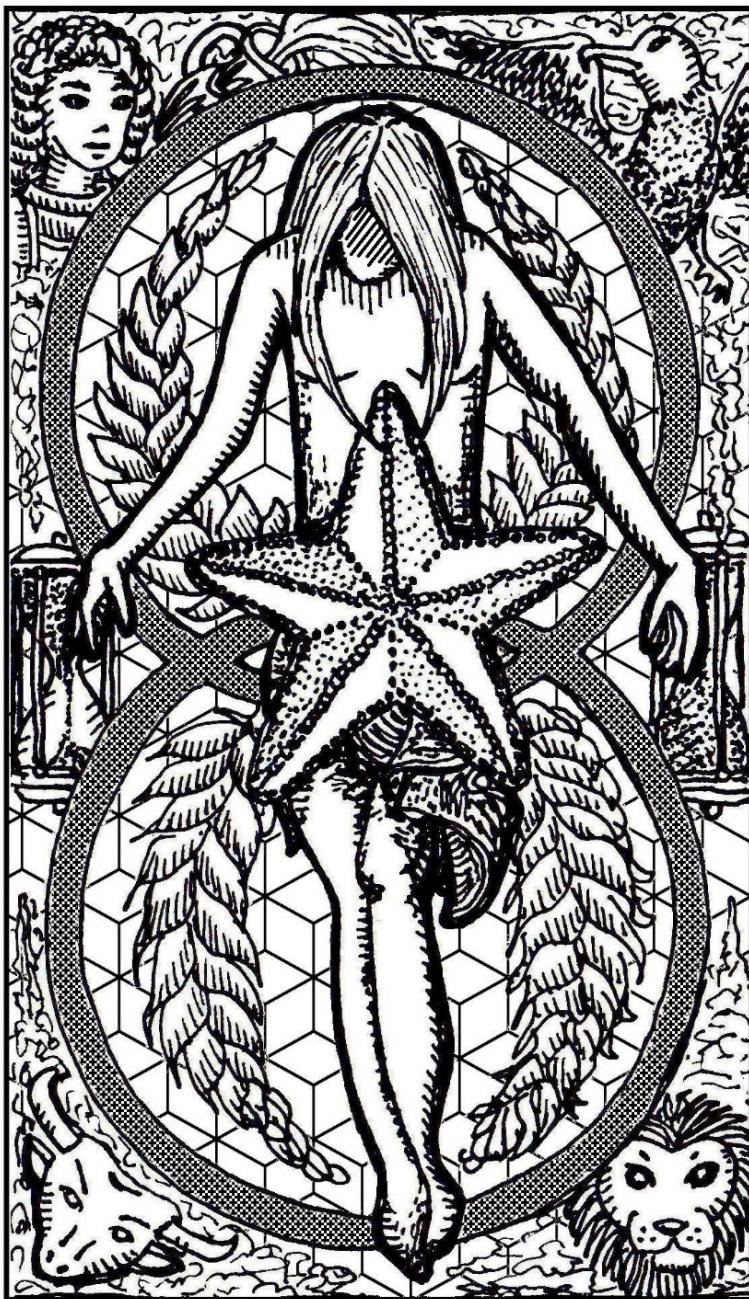
<i>Attribute Manifested:</i>	Divine Adrogyn
<i>Theosophical Septenary:</i>	Material
<i>Saint-Germain Key:</i>	Crown of the Magi
<i>Path on Spirit's Journey:</i>	Cosmic Consciousness
<i>Sepher Yetzirah:</i>	Power vs. Servitude

This is the Crown of the Magi. It is both the beginning and the end of the Great Work. It is Oneness with the Great Calling, and the final state of actualizing divine consciousness. Key 21 marks the World to Come, Heaven on Earth, and the materializing of a new Paradise.

A starfish—a hermaphrodite who spends one part of its life male and another female—appears at the center: the divine godhead is unity manifested as duality. The five arms of the starfish represent the five ingredients for bread: flour, water, oil, salt, and yeast. The starfish is also reminiscent of the Shield of Solomon, or Pentagram of Solomon. Here, it designates the powers accrued. As if suspended by an unseen force, an androgynous messianic figure hovers behind the starfish, and as if by that unseen force, each hand is pinned to an hourglass. The hourglasses on either side defy the laws of space and time. Together, one with sands to spare above, and the other with sands to spare below, symbolizes perpetual change. In Western alchemy, the hourglass represents balance between Heaven and Earth.

Whether green wreaths for victory or the golden grains of the Empress adorn the figure from behind—by this time, the Initiate will know, and will acknowledge accordingly. In divination, the card marks a personal Golden Age, the prophecy of a Renaissance.

h 21. NEW WORLD ORDER X



Crown of the Magi

(continued from Key 21: New World Order)

Around them, two rings intersect: Gloria Mundi and Anima Mundi conjoined. Whether they are coming together into a lemniscate symbolic of the ouroboros, the eternal return, or coming apart through cell division to create new life—by this time, the Initiate will know, and will acknowledge accordingly.

Tiled across the background is the cubic stone, here symbolizing multiplication of the Stone of Foundation—the stone believed to have been set in the foundations of the Temple of Solomon, formed in the shape of a perfect cube, placed in the Temple by the Holy Spirit so that it might be the cubic stone that supports the corners of the earth.

At the four corners of the card, following their order around the astrological wheel, are stone statues carved to represent the four fixed zodiac signs. From top right corner clockwise: Aquarius represented by the water bearer; Scorpio represented by the eagle; Leo, represented by the lion; and Taurus, represented by the bull. Whether they emerge from smoke and ash or from clouds of serenity—by this time, the Initiate will know, and will acknowledge accordingly. The four fixed signs now reveal themselves to be Ezekiel's Wheel, the Merkabah vision of a chariot throne pulled by four beings, one with the face of a man, one of an ox, another of a lion, and a fourth of an eagle, and corresponding with the Four Worlds of Kabbalah. The Merkabah vision is a metaphor for the four building blocks of life. What's more, it is now revealed to us what it means to be the charioteer upon the Chariot: we are the charioteer and The Chariot is the Divine Will.



Key 7 from the First Septenary was the Initiate's own Merkabah vision of the Chariot, realizing now that all along, the Initiate was and has always been the charioteer. Key 14 from the Second Septenary is the Angel revealing to the Initiate the Divine Will. Key 21 is the Initiate carrying forth that Divine Will and manifesting Creation aligned with that Will.



Christ in Vesica Surrounded by the Four Evangelists (1220)
By Evangelistar von Speyer; From an illuminated manuscript in Germany

And when he was demanded of the Pharisees, when the kingdom of God should come, Jesus answered them and said, "The kingdom of God cometh not with observation: Neither shall they say, 'Lo here!' or, 'Lo there!' for, behold, the kingdom of God is within you."

Luke 17:20-21, King James

Emblem of the Four Evangelists. The four evangelists are a motif in Early Christian art taken from the vision of Ezekiel and Revelation of St. John. St. Matthew is represented by the winged man, the human incarnation of Christ. St. Mark is represented by the winged lion, symbolic of the resurrection and the "voice of the crying wilderness." St. Luke is represented by the winged ox, symbolic of passion, and the beast of sacrifice. St. John is represented by the eagle, for ascension, soaring in spirit toward heaven.

Your Holy Guardian Angel and the Majors

How your tarot deck operates is entirely dependent on the intentions you set. So bear that in mind when you read my instructions. My instructions are irrelevant if you set different intentions, and therefore feel free to sidestep my approach and work with the cards in your own way.

I offer this section only in the hopes of reducing potential questions that may arise. How do I work with my *Spirit Keeper's Tarot*? When I am intending *only* to communicate and interact with my Holy Guardian Angel, after the revelation and actualization of the Angel's identity to me, I will use the Major Arcana cards only in divinatory readings.

In other words, if my intention is to communicate with my HGA directly, then I only use the Majors. I'll do readings with the 22 cards (my selection for Key 0 out of the three options, plus the 21 Keys). When I'm using the full deck, then the intention is wide open, with the HGA present along the sidelines to safeguard and watch over my work.

My insistence would be that you work with your go-to tarot spreads, divinatory operations with the cards, or design your own spreads or operations for communicating with your HGA with the Majors.

Only for those interested in my personal and private approach, I'm offering explanation of a five-card cross spread I like to use almost consistently and with minimal deviation when my specific intent is to commune with my HGA with *Spirit Keeper's Tarot*.

For me, consistency helps reinforce my intentions, so when I know that my specific intent is to use this particular tarot deck to commune with this particular spirit entity, namely my HGA, then I will almost always use this particular tarot spread, unless an exception to the rule arises. By establishing personal consistency, I find the results to be more powerful, more convincing, and more reliable.

I'll begin by setting down my signifier card (my choice of the three Key 0s). The signifier card is placed in the "Card 5" position of the diagram that appears on the subsequent page. Then I set down the cards into the spread arranged as shown, with the final card drawn, the fifth card, placed over Key 0, my signifier. This spread is a fusion of the four alchemical

stages for achieving the Great Work with the Wirth Cross, a spread attributed to Oswald Wirth in *Tarot of the Magicians* (1927).

Card 1: Actualization

This is the most probable outcome, given the variables currently in play. This is the short answer to my question. Whether the card is positive or negative to me is also significant. This card hints to me just how much work will be in order to get what I want.



Card 3: Purification

This is divine insight and intuitive discernment. This is a message from my divine higher genius about how best to navigate the most probable outcome. This is what my mind can transform and transmute into reality.



Card 4: Awakening

This is a pragmatic divinatory message on what my next step or immediate course of action should be to ensure that I am positioned most advantageously and therefore can still achieve what I want.



Card 2: Darkening

Generally, this is about how best to optimize my current resources and assets to get the optimal outcome. It can also indicate what needs to be released or severed in order for me to succeed.

Card 5: Synthesis. This is the wrap-up or concluding message from my Holy Guardian Angel about the matter I've inquired into. This is the take-away point, what my HGA thinks is most important to be conveyed to me about the matter.

Optional. **Card 6: Wild Card.** Sometimes, depending on the situation and the trajectory of the reading, I might pull a sixth card, a wild card that is not designated a meaning, but is kept open, and then I utilize my intuition to best interpret it.



Minor Arcana: Seven Lower Realms

If the Majors are the primordial spirits, then the Minors are the spirits of our world who operate among us to orchestrate the mundane. Each Key in the Seven Lower Realms has primordial influences (from the Major Arcana) that are astrological in nature and numerological.

All the Keys in a number set correspond with the Key number from the Majors. For instance, all the Keys in the Realm of Fours are influenced by the primordial spirits of The Emperor (Key 4), The Reaper (Key 13), and to an extent, the signifier card (Key 0, whether that's The Initiate, The Seeker, or The Keeper, i.e., the astral self). All Keys in the Realm of Fives, then, correspond numerologically with The Holy See (Key 5) and The Angel (Key 14) from the Major Arcana.

The astrological primordial influence is marked by the decan ruler over the Key. For example, the decan corresponding with the Four of Scepters, The Demiurge, is Venus in Aries, and so the astrological influences four The Demiurge are The Empress (Venus) and The Emperor (Aries), the Mother of Thousands and the Father of Thousands, who beget The Demiurge. The Ten of Orbs is ruled by the decan Mercury in Virgo, and so the primordial astrological influences over The Dynasty are The Magus (Mercury) and The Erudite (Virgo). The combined forces of The Magus and The Erudite beget The Dynasty.

The Seven Lower Realms correspond with the two lower Triads of the Kabbalistic Tree of Life: the Ethical Triangle and the Astral Triangle, passing into Malkuth below the two Triads. Thus, within the inner temple, the landscape of that internalized universe, the Seven Lower Realms inform on codes of morality (or “what is the Will of my God?”), codes of self-governance, and seeking to understand both the persona of the self and the persona of the world that the self occupies. For the Seeker on a Path of Craft, the Seven Lower Realms are where that Craft is learned and mastered.

In the purpose I've set out for *Spirit Keeper*, the Minor Arcana gives the actual formula for the philosopher's stone: it gives the logistical step by step instructions for achieving the Initiate's Great Work. The Minor Arcana reveals to the Initiate how to achieve that Great Work. The Minors are the interior design, styling, and psychic accoutrements of the inner temple.

The Four Elemental Suits

The classic structure of a tarot deck is 78 cards, with 22 cards (Keys 1 through 21, plus The Fool card, which is often identified in modern times as Key 0) classified as the Major Arcana and 56 cards classified as the Minor Arcana. The 56 cards of the Minor Arcana are then subdivided into four suits, which are often linked to the four classical elements—Fire, Water, Air, and Earth. The subsequent table shows what the four suit names are in the Rider-Waite-Smith (RWS) tarot deck by A. E. Waite and Pamela Colman Smith and the suit names in the Thoth deck by Aleister Crowley and Lady Frieda Harris. The one notable difference between the suit names of RWS and Thoth is the suit name corresponding with the element Earth—the RWS calls that suit Pentacles and the Thoth calls it Disks.

	 Fire	 Water	 Air	 Earth
RWS	Wands	Cups	Swords	Pentacles
Thoth	Wands	Cups	Swords	Disks
Spirit Keeper	Scepters	Chalices	Swords	Orbs

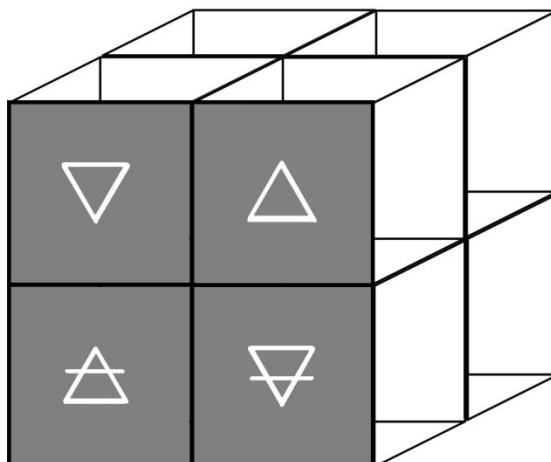
In *Spirit Keeper*, the one suit name that remains the same with RWS and Thoth is the suit of Swords, corresponding with the element Air.

The scepter, chalice, sword, and orb each represent key imperial insignia emblematic of sovereignty. Together, they are the crown jewels. Mystery traditions will often use the symbols of the four imperial insignia as altar tools emblematic of spiritual sovereignty. Each relic or tool facilitates control over the corresponding metaphysical element.

Key 1: The Magus, features the ouroboros arranged in the lemniscate, or infinity symbol, transmitting the message, “As above, so below.” The card also features emblems of the four elements and control over those four elements. Following the message, “As above, so below,” each of the four elements appears in each of the Realms, and so, for instance, the Realm of Fours, the province of Building, contains the four elements, Fire, Water, Air, and Earth, symbolized by the four insignia of your sovereignty over these elements within the Realm of Fours. Thus, your keys to the Realm of Fours are the four imperial insignia of your sovereignty: the Four of Scepters, the Four of Chalices, the Four of Swords, and the Four of Orbs.

Continuing on, your keys to the Realm of Fives represent your access and control over that Realm, the province of Expansion. How you harness the forces of that realm—or the spirits—is through, again, the four insignia: the Five of Scepters to harness the fiery aspect of expansion, the Five of Chalices to harness the fluid and aqueous aspect of expansion, the Five of Swords to harness the dissemination, transmission, interchange, and collision aspects of expansion, and the Five of Orbs to harness the production and material coalescing aspect. And on it goes throughout the Seven Lower Realms.

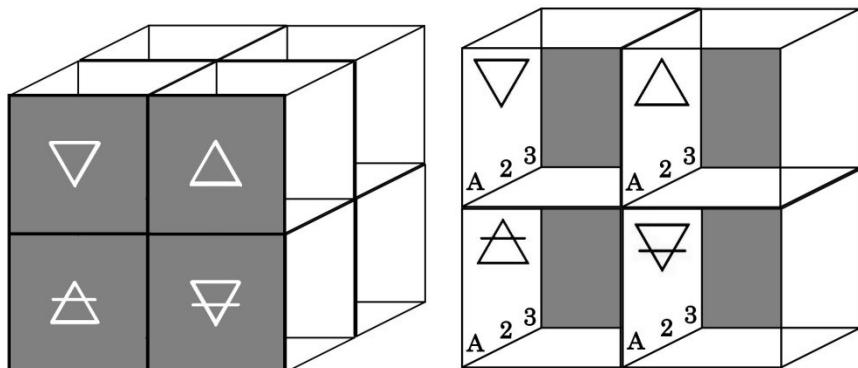
Each Realm exists within the landscape of your inner universe, a specified area of the inner temple. When you can harness controlled access over that area of the inner temple, you will realize productivity, achievements, attainments, and success in the outer world you're resident upon. So, for instance, if matters in your mundane life necessitate acts of manifestation, start by looking to petition or invoke the spirits resident in the Realm of Eights: Manifesting. If acts of nurturing are sought, look to petition or invoke the spirits in the Realm of Sixes: Nurturing.



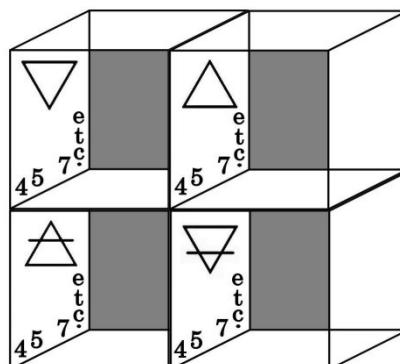
Then the four elements correspond with Four Worlds through and within which God is hidden. Thus, each of the Four Worlds corresponds with one of four letters denoting the name of God. Once more we see the message of the Magus: As above, so below. In the below cube diagram, assign the frontal face of the cube closest to you as “above” and the back end of the cube as “below.”

Visualize the Four Worlds as spanning one dimension, which I’ve pictorialized in the above diagram. Each world is the depth of the cube.

Thus, the World corresponding with the element Fire spans the full depth of the cube, as does the World corresponding with Water, etc.

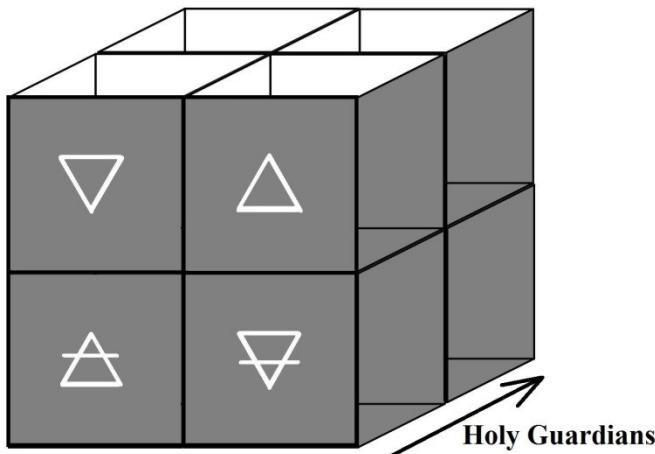


The first dimension of each elemental World (the frontal dimension of four cubes) consists of the Upper Realms, or Aces, Twos, and Threes.



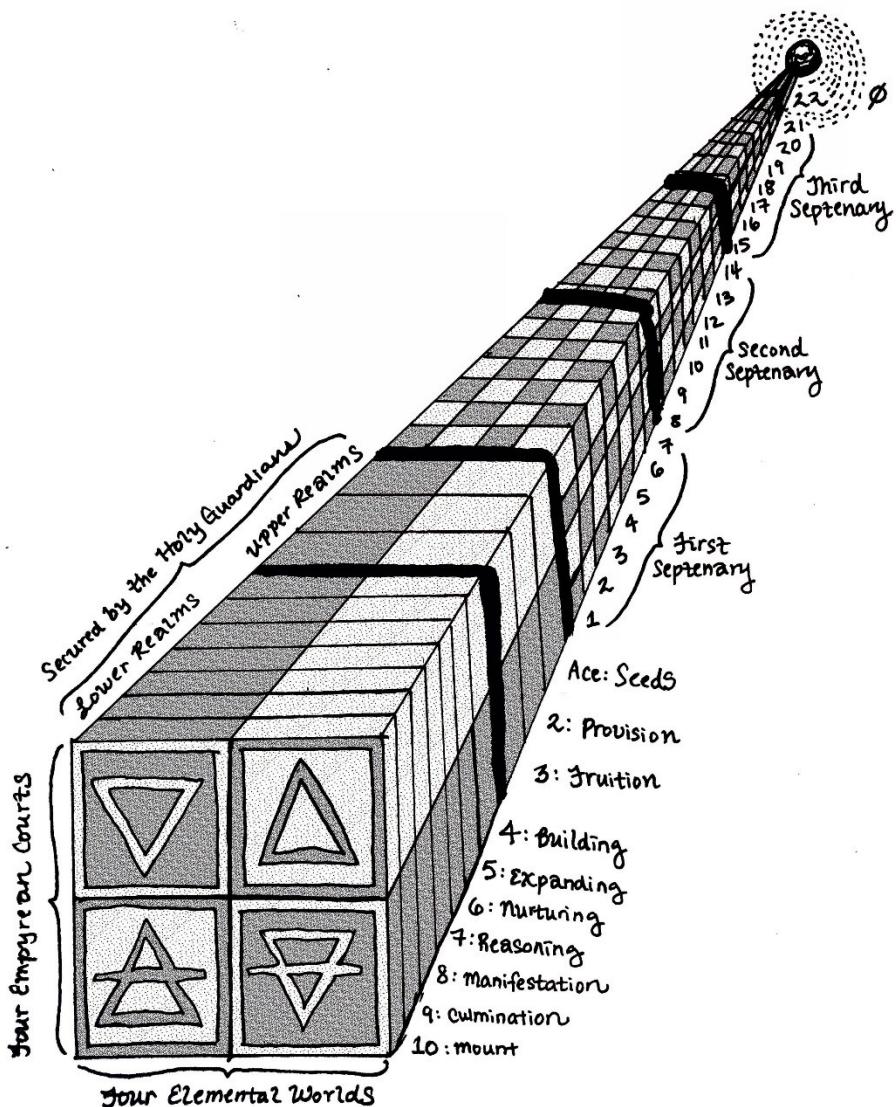
Then the second dimension of each elemental World (the back dimension of four cubes beyond the Upper Realms) consists of the Lower Realms, or Fours through Tens. (For example only, the preceding cube only shows 4, 5, and 7, but is intended to represent all seven of the Lower Realms.) The Holy Guardians of the Four Empyrean Courts patrol the entire area—the full depth of their elemental World—pictorialized here by the cube, and serve as intermediaries between God, the Upper Realms, the Lower Realms, and you. The Empyrean Courts are considered part of the Upper Realms, since that is their residence, but they are, in a certain sense, frequent and familiar visitors throughout the Lower Realms.

The Major Arcana, or primordial spirits, are the 22 facets of God that created Four Worlds subdivided into the Upper and Lower Realms. Key 0, as you may recall, is your astral self, higher self, and your inner godhead.



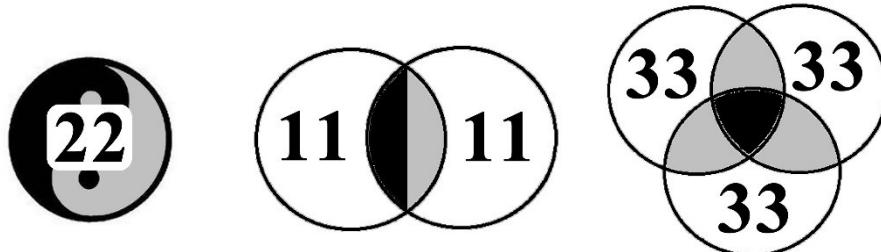
Just so we're clear, these cube diagrams are certainly not intended to be precise and actual depictions of the inner temple (or inner universe). They're here to lend some pictorial, geometric reference only, so a spatial sense for the span and depth of the Worlds in relation to the Realms can be conveyed.

As for what the elemental suits correspond to in our everyday lives (e.g., Fire and Scepters for career matters, Water and Chalices for interpersonal, etc.), everything I've written on the subject in my first book on the tarot, *Holistic Tarot*, can be integrated into reading with *Spirit Keeper*, as can any book about the tarot.

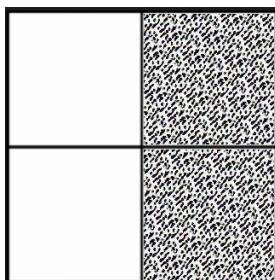


The four quadrants of the human condition, which are governed by the four elemental worlds, are mapped out in the above Cartesian-based diagram. The checkered pattern found in Freemasonry and Western mystery traditions are symbolic reminders of this architectural structure for delineating the universe. The four suits of the Minor Arcana express to us the four elemental temporal worlds that govern our human condition, and how the Holy Guardians, or Empyrean Courts of these respective elemental worlds

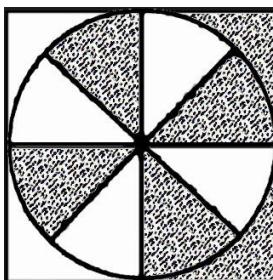
watch over us. To transcend and return to God, or Divine Source, we need to journey through the First Septenary, then Secnd, and finally Third, in that order, to achieve 22, or union through the 0.



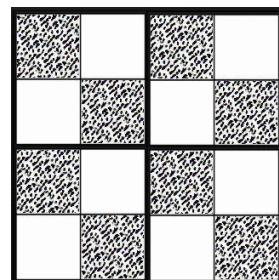
The 22 Keys of the Major Arcana represent the 22 facets of the Divine, before Mind, Spirit, and Light become temporal. The transition from psychic to temporal undergoes a cellular division, where 22 becomes the separation into 11 and 11. Multiplication thereafter transitions the dual 11s into a trinity of 33s. Thus, 11, 22, and 33 are the Master Numbers in numerology. The Egyptian ogdoad, or primordial gods and their consorts, which also symbolize the eight trigrams of the Chinese *ba gua*, are also encoded into the tarot architecture, and thus the geography of the inner temple you are constructing through the *Spirit Keeper's Tarot*.



Elemental Worlds (4)



The Ogdoad (8)

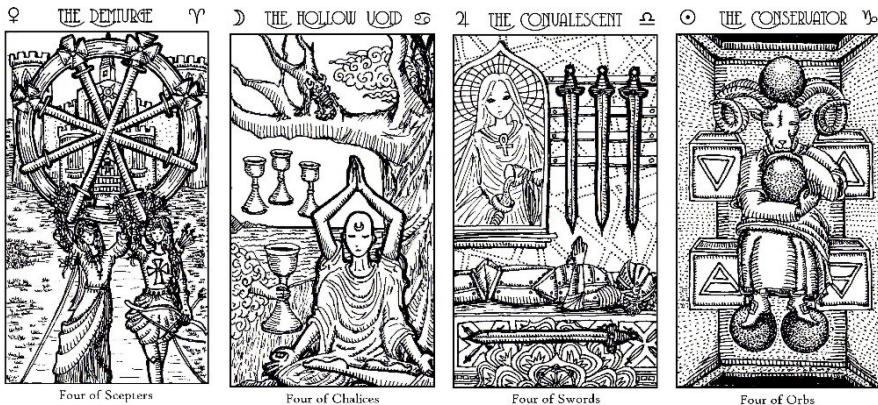


Empyrean Courts (16)

○	☽	♀	♀	♂	၄	၄
FATE OF SPIRITUAL AND PSYCHIC REALMS (ACES, TWOS, THREES)						
FATE OF TEMPORAL (SEVEN LOWER) REALMS						

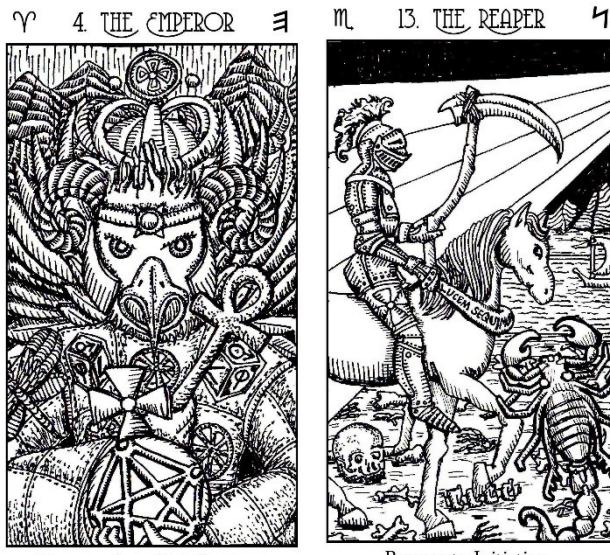
As noted in the *Hermetica*, the Sacred Seven are the ruling lords over our fate, which is why the Tria Prima in the three Mother Letters, the Sacred Seven, and the twelve zodiac signs are the primordial correspondences.

Realm of Fours: Building



The fours represent reign, rule, and order. Here, we also see God's presence below the abyss, initiating the architecture of the Divine Plan into material reality. The fours represent the sequence that formulates the Rule of Law. In the Kabbalistic Tree of Life, the Realm of Fours arises from the sefirah Chesad, the emanation of virtue, justice, and receptive intelligence.

Numerological Progenitors in the Major Arcana:



Commander of Intellections

Passage to Initiation

Four of Scepters: The Demiurge

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Haziel	<i>Ruling Angel:</i>	Jophiel
<i>Reversed:</i>	Aladiyah	<i>Ruling Angel:</i>	Jophiel

The four scepters form an eight-spoke wheel. Visualize a band of golden light encircling the wheel, connecting the spokes. This is the wheel of the ogdoad, symbolizing the presence of the eight primordial spirits—the four elemental gods and their consorts. Garlands of raspberries, in reference to The Empress, connect the two figures depicted on the card to the Seal.

This is the Seal of the Demiurge, the architect of the physical universe—the Perfected Work is by its nature beneficent. The two female figures appear in human form, but they are angels sent by God to assist in the creation of the Perfected Work. One wears her faith: she lives peacefully in accordance with the Holy Spirit. The other is a warrior who fights in the name of the Holy Spirit. One figure is a maiden nurse in white with rosaries (or mala prayer beads) around her neck. The other is an archer, symbolic of God's infantry. Archers on a battlefield instigate the action and are at the frontlines. In the background, a manorial fortress. Near the top bears the four-pointed medallion from the Emperor's headband, and upon the door, the cross from the Emperor's crown.

SPIRIT OCCUPANT: The Demiurge

This is the spirit sent down to manifest into matter that which was in spirit. This is the attending spirit that conducts or chaperons the intangible and formless into tangible form, taking ideas and the conceptual and turning them into that which is real and perceptible. Though in Gnostic principle, the demiurge is considered malevolent, it is more accurate to say that the spirit is neutral, objective, and practical. Its dominating purpose is to cull from the spiritual and intellectual and bring into form on the physical plane.

PRIMORDIAL INFLUENCES:

- Astrological: The Empress, The Emperor
- Numerological: The Emperor, The Reaper, The Initiate

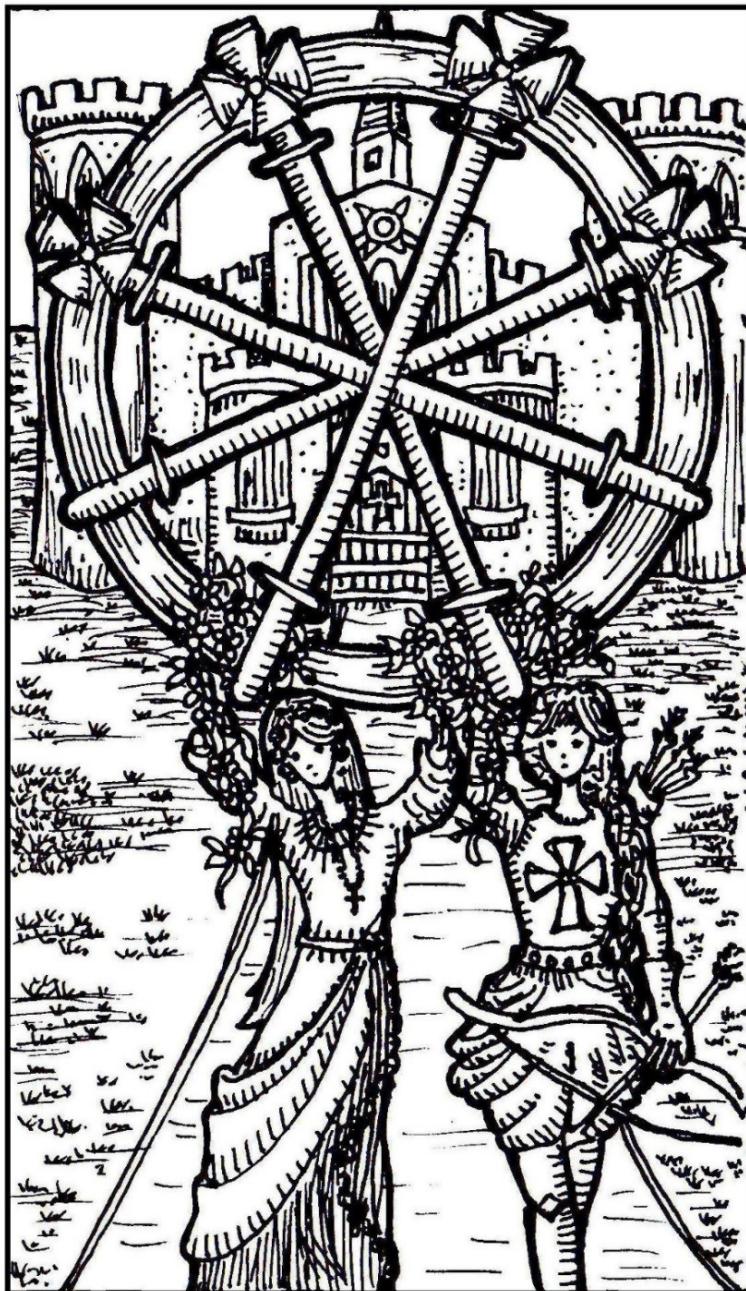
MATHERS ATTRIBUTION:

Perfected Work

♀

THE DEMIURGE

♂



Four of Scepters

Four of Chalices: The Hollow Void

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Yeratel	<i>Ruling Angel:</i>	Zadkiel
<i>Reversed:</i>	Seheiah	<i>Ruling Angel:</i>	Zadkiel

Under a camphor tree that has become a snag—a dead or dying tree still standing—sits a four-armed seeker. The seeker forms a hand mudra for connecting outward, to cultivate outer alchemy, and another hand mudra for connecting inward, to cultivate inner alchemy. A profound discontent has driven the seeker here. The crescent moon on the seeker’s forehead symbolizes alchemical water.

From divine clouds emerges a Hand that offers a single chalice. The seeker does not appear to acknowledge the offering. Suspended nearby are three more chalices. The Reaper’s scorpion is perched on the tree. Here the scorpion also represents Serket, goddess of magic and healing. The Mesopotamian goddess Ishara is also symbolized by the scorpion, as is Malinalxochitl, the Mesoamerican sorceress goddess. Through the Hollow Void, these ancient sacred powers come to being manifested in you. A single cloud passes across the right side of the sky. This is the card of Blended Pleasure: the waters in the background symbolize the blending of the Mystic Sea and the Great Salt Sea of Awareness.

SPIRIT OCCUPANT: The Hollow Void

This is the spirit of reviewing that which has been brought into physical form, but has manifested errors, suffering, and there is a sense of discontent for that which has been created. This is the spirit that conducts reevaluation. The spirit’s name is the Hollow Void because it is the sense of meaninglessness for that which was intended to hold meaning. The Hollow Void is the space in between, formed after the collapse of physical mass.

PRIMORDIAL INFLUENCES:

- Astrological: The Priestess, The Chariot
- Numerological: The Emperor, The Reaper, The Initiate

MATHERS ATTRIBUTION:

Blended Pleasure

THE HOLLOW VOID



Four of Chalices

Four of Swords: The Convalescent

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Sehaliah	<i>Ruling Angel:</i>	Raphael
<i>Reversed:</i>	Ariel	<i>Ruling Angel:</i>	Raphael

Three swords hang from four bars across the wall, forming a two-way coordinate grid symbolizing the construction of space-time. Four squares formed by the grid call to mind the four building blocks in the Four of Orbs.

Visualize golden yellow pathways of energy forming across the blue wall. From an arched window, framed in green, is the Angel, though here there is a ghostly appearance to the Angel. The skeleton concealed in knight's armor from the Reaper now lays in rest upon a tomb. The knight's scythe has transformed into the fourth sword, hanging upon the tomb below the knight. The partial relief of a mystic rose appears in the foreground and at its center, the eight-spoke wheel.

This is the pictorial expression of Truce between the Reaper and the Angel. There's also a subversion of the classical death and the maiden motif—here, rather than the maiden being overtaken by the personification of death, the depiction expresses the interdependency between death and the maiden. In Buddhist theology, there are four phases: life, death, transition, and rebirth. Between death and rebirth is a transition phase, and The Convalescent is the spirit of that transition phase.

SPIRIT OCCUPANT: The Convalescent

The title of the spirit is The Convalescent, both an energy of illness and an energy body of recovery and the regaining of strength after that strength was taken away. This is the spirit of ailment, affliction, relapse, mental disturbance, and infirmity, but placated, the spirit brings rehabilitation, restoration, and cures.

PRIMORDIAL INFLUENCES:

- Astrological: Wheel of Life, The Chancellor
- Numerological: The Emperor, The Reaper, The Initiate

MATHERS ATTRIBUTION:

Rest from Strife

2 THE CONVALESCENT Ω



Four of Swords

Four of Orbs: The Conservator

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Anael	<i>Ruling Angel:</i>	Michael
<i>Reversed:</i>	Mehriel	<i>Ruling Angel:</i>	Michael

A human figure with a goat's head—embodying Capricornus—sits upon an unseen throne. The figure also calls to mind Baphomet, or the Sabbatic Goat symbolizing the sum total of the knowledge availed in this universe and the materialized product of Astral Light. We also see an association to Pan and thus here in the suit of Orbs in the realm of Fours, we see the product of created nature. Above his head, in his arms, and at his feet are a total of four orbs. Behind him are cubic blocks of the four elementals: water in the top left, fire in the top right, air in the bottom left, and earth in the bottom right.

The Conservator will be distributing his four orbs to the four cubic elementals, ensuring all aspects of construction are attended to. He is efficient and pragmatic, empirical and orderly, with no surplus or waste. Above and below him is the numinous void that he fills with his material constructions. The numinous void is also the Ein Sof of Kabbalistic mysticism—the Endless One, the infinite and unending, the negation of attribute from which the Infinite Light of Divinity was born. The Four of Orbs can also indicate inordinate attachments to the material.

SPIRIT OCCUPANT: The Conservator

The conservator is a custodian spirit who guards over the building and development of the material world. The conservator is an appointed protector who manages how the spiritual is being transformed into the material. The Initiate is a ward under this spirit's conservatorship. To some, Cernunnos the horned god may appear in occupancy of the Four of Orbs key. When he does, the four orbs symbolize his purse of coins. He brings messages of fertility, energies from the underworld present on the terrestrial that's close to you, and important revelations about wealth or financial matters.

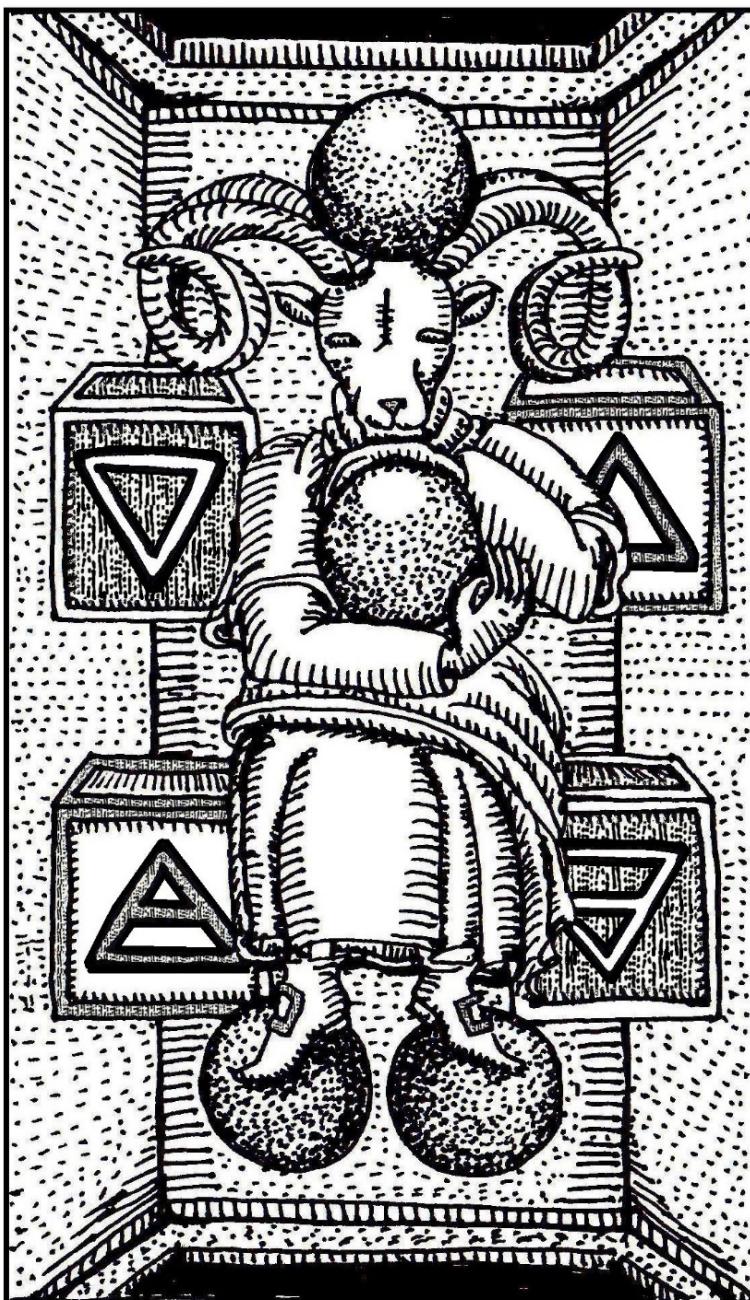
PRIMORDIAL INFLUENCES:

- Astrological: The Warrior, The Demon
- Numerological: The Emperor, The Reaper, The Initiate

MATHERS ATTRIBUTION:

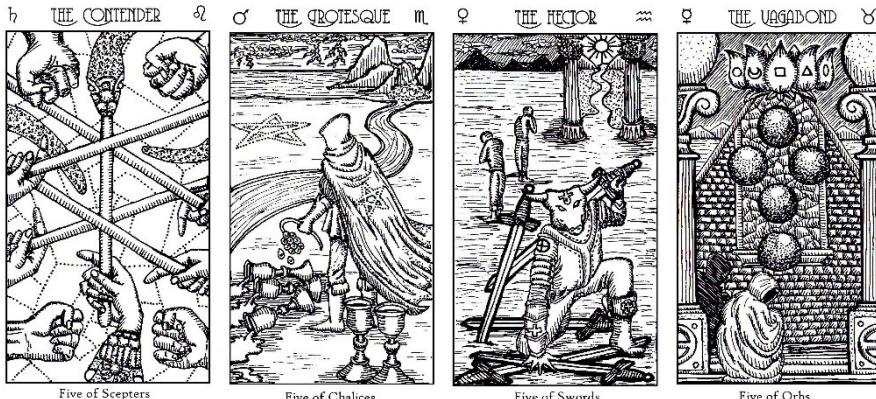
Earthly Power

○ THE CONSERVATOR ▷



Four of Orbs

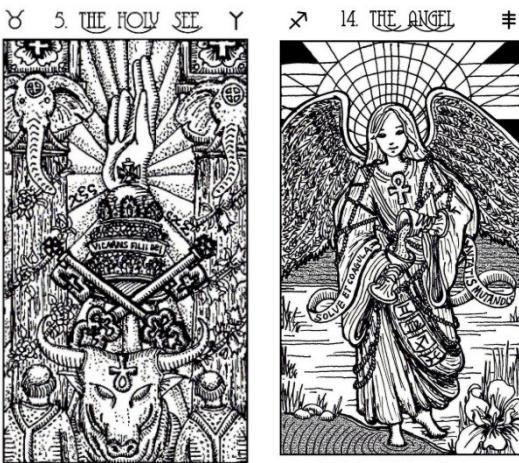
Realm of Fives: Expanding



Five of Scepters Five of Chalices Five of Swords Five of Orbs

The fives represent the principle of Motion coming to propel Matter. Fives indicate destabilizing forces, yet necessarily destabilizing. The theme of the fives in the Minor Arcana is storm and stress, and yet emerging from the tensions of conflict will be that which enables greatness. The fives express the discernment of spirits, both good and evil. In the Kabbalistic Tree of Life, the Realm of Fives arises from the sefirah Gevurah, the emanation of strength, the power to create change, and an active intelligence. This is warrior consciousness, perspiration, the source of courage, and that which is the inner drive. To expand, you must first correct, and to correct, you must test the strength and resilience of the Initiate. Rectification is expansion.

Numerological Progenitors in the Major Arcana:



Master of the Arcanes

A Divine Higher Genius



The Green Lion Alchemical Allegory for Vitriol
by Johann Theodor de Bry for Michael Maier's Atalanta Fugiens (1687)

THE ZOROASTRIAN ETERNAL FLAME PRAYER

Listen with your ears, the highest ideals—Consider the most enlightened thoughts—Then let the path between the two be chosen—person by person, each for oneself.

On three noble ideals, be ever intent—the good thought well thought; the good word well spoken; the good deed well done.

Every good thought, every good word, every good deed is of wisdom born. Every good thought, every good word, every good deed is the best existence.

I am of good thoughts, not evil thoughts. I am of good words, not evil words. I am of good deeds, not evil deeds.

Five of Scepters: The Contender

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Lauviah	<i>Ruling Angel:</i>	Jophiel
<i>Reversed:</i>	Hahaiah	<i>Ruling Angel:</i>	Jophiel

Five scepters, here manifesting as plain rods, form the Proto-Norse Elder Futhark rune Ingwaz, which petitions Yngvi, son of Odin, the progenitor of kings. Here, the five hands of five princes extend their scepters in battle to be the king. The five rods here also symbolize the essential nature of strife in this card: each hand wielding a rod points an index finger at another, in blame of what troubles, uncertainty, and instability have come to pass.

A serpent bites one end of the center rod. Note how the sleeve of the hand at the bottom, wielding that rod, is the head of a serpent. This is the hand of the prince who is prophesied to become king. The tails of the two serpents are both visible in the frame.

While the four closed hands can suggest fists in combat, there can also be a secondary and less combative indication here: that of games and competition. The closed hands are paired off, and can suggest a game of rock-paper-scissors. Yet even here, the suggestion is that of a zero-sum game, with a clear winner and a clear loser. An infinite tiling of energetic pathways looped in pentagons form the background. Pentagons form a polygon, or closed circuit around the five points of Mankind, and therefore symbolize not just the material world, but the material world occupied by Mankind's intelligence, ingenuity, and zealotry.

SPIRIT OCCUPANT: The Contender

The contender is the spirit of competition and the zero-sum game. This is the rivalry for supremacy, vying for honor. Worked in conjunction with the Six of Scepters: The Champion will amplify the powers of the Keeper to ensure victory, success, and the receipt of honors.

PRIMORDIAL INFLUENCES:

- Astrological: New World Order, The Force
- Numerological: The Holy See, The Angel

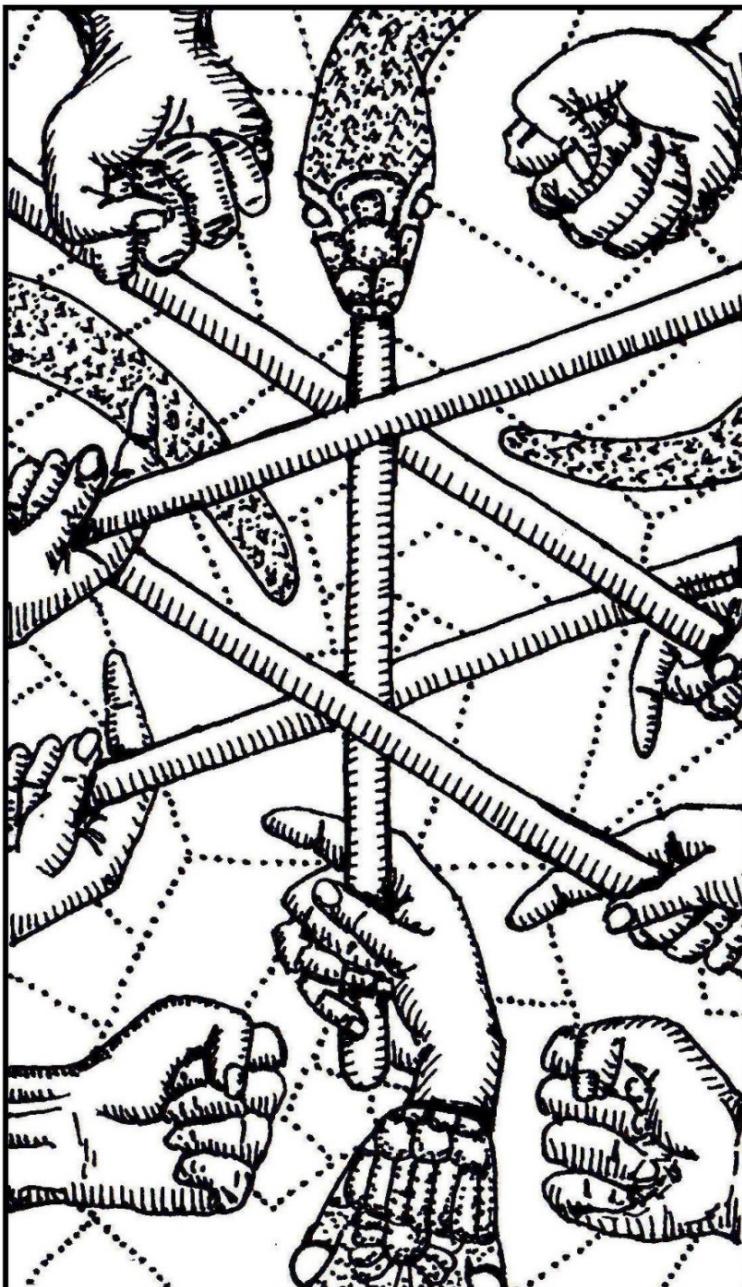
MATHERS ATTRIBUTION:

Strife

h

THE CONTENDER

q



Five of Scepters

Five of Chalices: The Grotesque

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Reiyel	<i>Ruling Angel:</i>	Zadkiel
<i>Reversed:</i>	Omael	<i>Ruling Angel:</i>	Zadkiel

A cloaked figure holds a wilting dahlia, with two of its petals falling. Here the dahlia is a talisman for navigating a major life change, one where the change is uncomfortable and unsettling. Though there can be an ominous undertone to the dahlia, we also see a symbolic stand-in for Dalia, the goddess of fate. (Note that Dalia also manifests in other cards of the tarot as a dog or swan.) At the cloaked figure's feet, three overturned chalices spill forth water, blood, and oil. The spilled chalices also represent expended blood, sweat, and tears that have yielded no fruition or meaning. Yet behind him, which the figure cannot see, are two intact chalices.

The figure faces a rolling stream, originating from a waterfall over cliffs in the distance. On the other side of the stream, stones are in the formation of a pentagram, like the one patched to the back of the figure's cloak. The pentagram is the Shield of David, symbolic of Spirit ruling the four elements of Fire, Water, Air, and Earth, and is therefore emblematic of the master craftsman with mastery over both the physical and spiritual realms. Storm clouds and lightning form in the dark skies over the Mystic Sea. The lightning is reminiscent of the thunder bolts from The Tower. Note the cloud to the very right side of the skies, reminiscent of the Four of Chalices.

SPIRIT OCCUPANT: The Grotesque

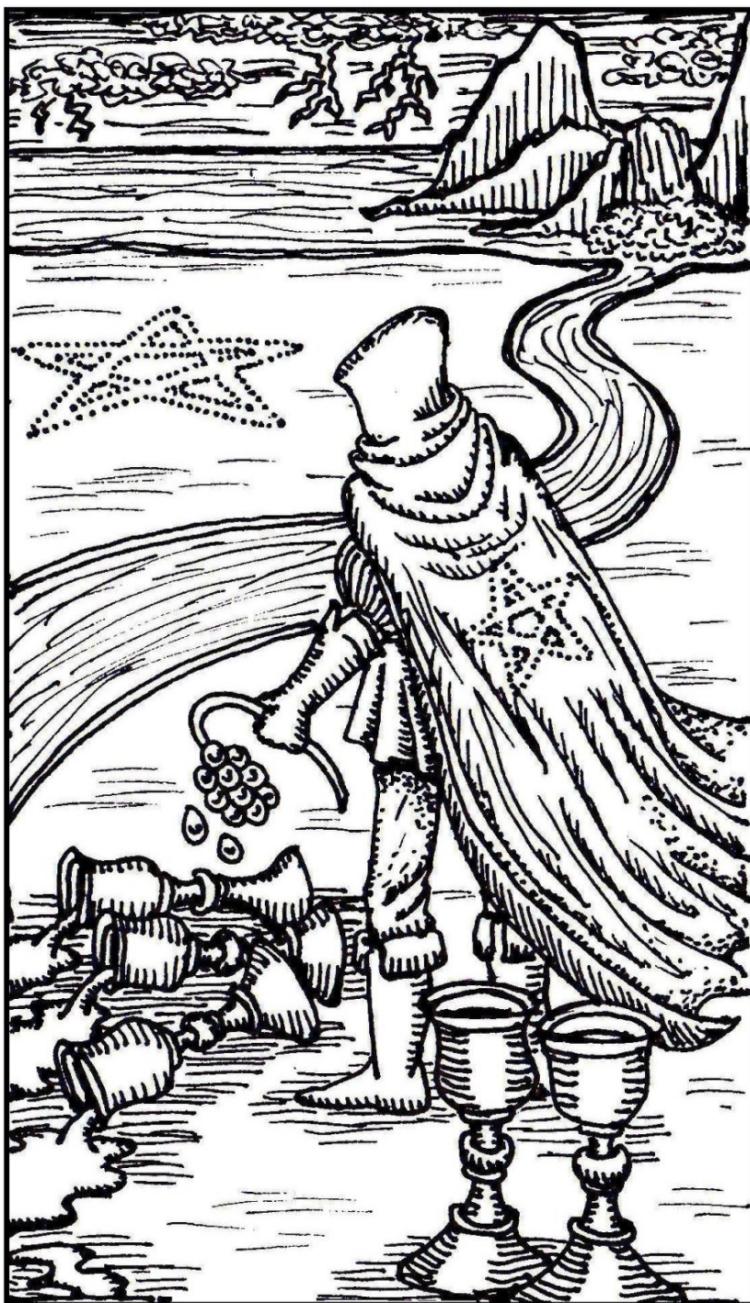
The figure is cloaked, as if intentionally hiding his appearance. The implication here is that of a figure who is odd or unnatural in physique, who is born with a trait that might not be acceptable to society. The spirit occupying this card is one of distortion in design. The spilled chalices hint at the disfigurement. Here is a spirit of the strange and mysterious, the fantastical and the incongruous. The Grotesque is a spirit that can bring discomfort, and yet is gifted as one of the most powerful interpreters of the arcane. The Shield of David is emblematic of The Grotesque because it represents power, control, and mastery of the Craft that is so formidable that to the lesser, it is grotesque. Those born different and not yet empowered by that difference can call upon The Grotesque for support and guidance.

PRIMORDIAL INFLUENCES:

- Astrological: The Tower. The Reaper
- Numerological: The Holy See, The Angel

MATHERS ATTRIBUTION:

Loss in Pleasure



Five of Chalices

Five of Swords: The Hector

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Asaliah	<i>Ruling Angel:</i>	Raphael
<i>Reversed:</i>	Mihael	<i>Ruling Angel:</i>	Raphael

A left-handed swordsman with a human body and bull's head, an inverted ankh between his eyes, has attained and now possesses five swords, wielding one in the swordsman's left hand, three at his feet, and one erect, stabbed into the ground. Behind the swordsman, two figures, defeated and lamenting. An unfair advantage is commonly implied in the Five of Swords, and while the scene depicted here would suggest that the swordsman has an unfair advantage of strength and skill over his opponents, he is left-handed, and so in fact, from his start, was in a position of disadvantage, which he overcame. There is an emotional brutality conveyed here, but let's dig deeper to uncover where that brutality comes from. Twin pillars serve as a portal that leads into another realm, one where the skies are bright and the sun shines, in contrast to the dark skies and storm clouds of the current scene. This is a symbolic omen that for the matter at hand, it's better to walk away from the conflict. The sun here also resembles an eight-petal flower blossom and the wheel of the ogdoad, signifying the primordial spirits watching over this moment, in anticipation of how you will approach your next move based on your present position. Here, the barren lands is dry and parched, to express a scorched earth.

SPIRIT OCCUPANT: The Hector

There is a reference to Hector, the greatest warrior of ancient Troy and an heir apparent, but the spirit of the hector could in certain instances also be the spirit of a bully, one who torments others and domineers over them. This is the spirit of indomitable strength, at any cost. Per mythos, Patroclus disguises himself in Achilles's armor and charges at Hector. Hector defeats Patroclus, kills him, strips him of Achilles's armor, and puts it on himself. The gods punish the insolence and soon after, Achilles, with the aid of Athena, defeats Hector.

PRIMORDIAL INFLUENCES:

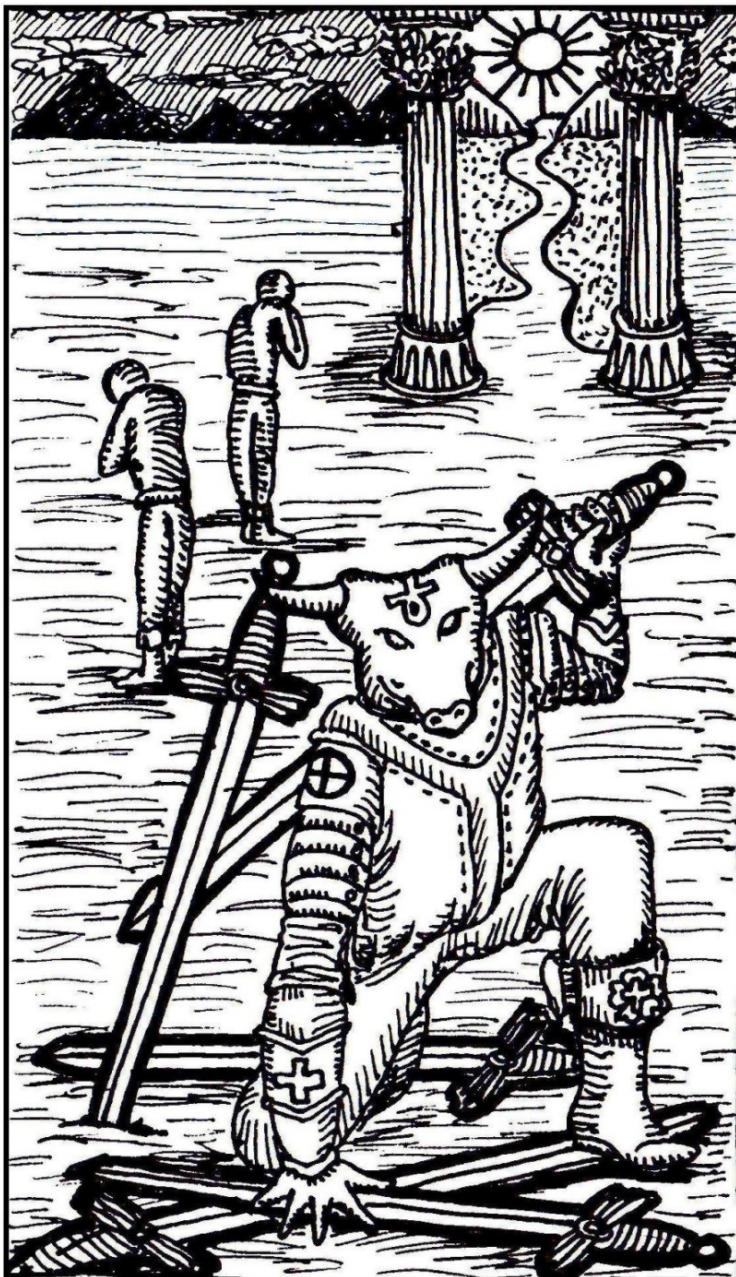
- Astrological: The Empress, The Healer
- Numerological: The Holy See, The Angel

MATHERS ATTRIBUTION:

Defeat



THE HECTOR



Five of Swords

Five of Orbs: The Vagabond

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Damabiah	<i>Ruling Angel:</i>	Gabriel
<i>Reversed:</i>	Manakel	<i>Ruling Angel:</i>	Gabriel

A cloaked indigent is hunched down on the ground, perched in front of a threshold guarded by twin pillars. At the base of the pillars, though only visible in part, are the reliefs of the alchemical symbol for salt.

On the other side beyond the threshold, a holy temple, built brick by brick, is crowned with a lotus blossom. Five petals are visible, facing the vagabond. They symbolize the five aggregates of suffering: Sensation, Consciousness, Physical Forms, Perception, and Thought Forms.

In front of the stained-glass window are five orbs. The five orbs form the lower sephiroth on the Tree of Life: Tiferet, Netzach, Hod, Yesod, and Malkuth, symbolic of the Seven Lower Realms. The dark shadow of the cloaked vagabond is cast upon the wall of the temple, which the vagabond does not see. Along the horizon line, a mountain range.

SPIRIT OCCUPANT: The Vagabond

The spirit resident in this card is the Vagabond, a wanderer with no sense of home or even identity, and also, one who is still in search for meaning. This is the spirit of restlessness, the spirit of the nomad, and a transience necessary for the wanderer-seeker to leave behind the material and cross over the threshold into the realm of the spiritual.

The archetype of the Vagabond is one who feels alienated, solitary, yet stubborn and insists on self-sufficiency, refusing help (compare to the Six of Orbs). And yet noting its primordial influences, the Vagabond is tough, resourceful, and a survivor. Call upon this spirit to help you navigate out of your own material troubles. This spirit teaches toughness and resilience.

PRIMORDIAL INFLUENCES:

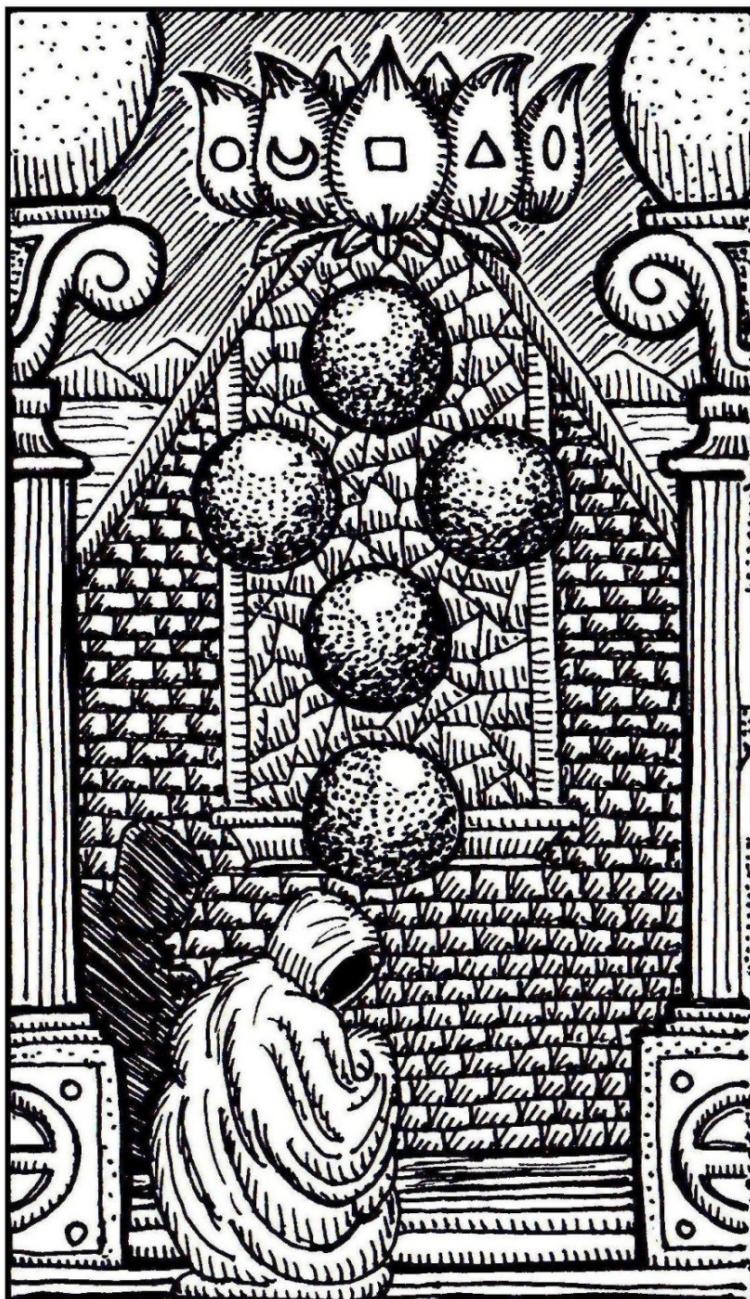
- Astrological: The Magus, The Holy See
- Numerological: The Holy See, The Angel

MATHERS ATTRIBUTION:

Material Trouble

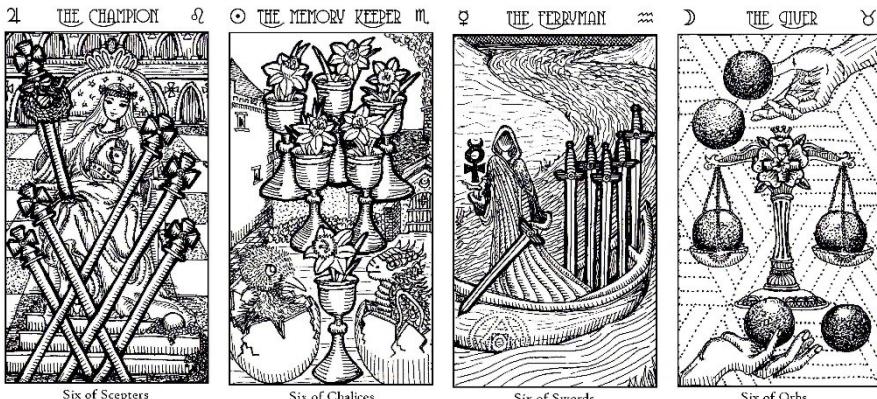


THE VAGABOND



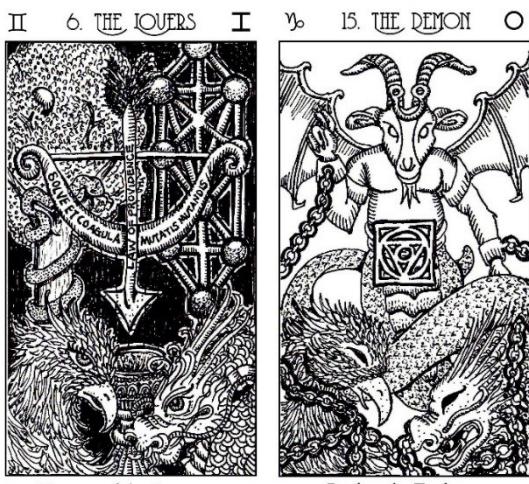
Five of Orbs

Realm of Sixes: Nurturing



Pythagoreans called the number six the Number of the Soul. This is harmony between heaven, earth, and man. After the material world is formed, it remains connected to the spirit realm from where it came, and the sixes in the Minor Arcana are the remaining tethers and bridge between the material and spirit. In the Kabbalistic Tree of Life, the Realm of Sixes arises from the sefirah Tiferet, the emanation of heart-centered consciousness, the quest for balance, and pulchritude. This is the consciousness of spiritual teaching. Six is of particular importance in the tarot, as the deck itself resonates with the numerological frequency wave of six ($7+8=15$, $1+5=6$).

Numerological Progenitors in the Major Arcana:





AVE MARIA

The Hail Mary Prayer

Áve María, grátia pléna,
Dóminus técum.
Benedícta tū in muliéribus,
et benedíctus
fructus véntris túi, Iésus.
Sáncta María, Máter Déi,
óra pro nóbis peccatóribus,
nunc et in hora mórtis nóstrae.
Ámen.

Hail Mary, full of grace,
the Lord is with thee.
Blessed art thou amongst women,
and blessed is
the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.
Amen.

Images from Valentin Weigel's *Astrology Theologized* (1886).

Six of Scepters: The Champion

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Achaiah	<i>Ruling Angel:</i>	Metatron
<i>Reversed:</i>	Cahetel	<i>Ruling Angel:</i>	Metatron

The prince in the Five of Scepters who was prophesied to become king is now crowned ruler of the realm. It's revealed that this prince was a princess in disguise. The crowned princess wears a laurel wreath upon her head. Another wreath hangs from her scepter, which has punctured her leg, though she appears oblivious to the pain. Upon closer study of her expression, she is beset with pride, self-regard, just a trace of entitlement, and even self-congratulation. The Champion is the spirit of confidence and conviction: it is the resolve, confidence, and conviction needed for Victory.

In the foreground, five scepters guard her dominion. At the steps of her feet is a harvested single born fruit from the Tree of Knowledge, which the phoenix in Key 6, The Lovers had guarded. The floor of her dominion is checkered in a Masonic black and white, symbolic of an initiation ceremony—a reminder of the checkered dark and light of the Initiate's path to come. Along the back wall are archways that, counter-clockwise, featuring the Seven Double Letters corresponding with the seven planetary cards. This is the Victory of Wisdom, Wealth, Seed, Life, Dominance, Peace, and Grace, but also the opposites: Folly, Poverty, Desolation, Death, Subjugation, War, and Ugliness.

The narrative links the Five of Scepters and the Six of Scepters, where in the Five, it was prophesied that a prince would be the champion, and here in the Six we learn that prince is in fact the crown princess: thus, we understand that how prophecies manifest will not always align with our preconceived socialized notions (be careful what you wish for?).

SPIRIT OCCUPANT: The Champion

The spirit resident in this card is the Champion, the spirit that defeats all opponents in competition or combat. This is also the spirit of confidence. The spirit of the Champion lifts the Initiate up to the top, but never forget that even when earned through merit, victory always comes with a price.

PRIMORDIAL INFLUENCES:

- Astrological: Wheel of Life, The Force
- Numerological: The Lovers, The Demon

MATHERS ATTRIBUTION:

Victory

24

THE CHAMPION

8



Six of Scepters

Six of Chalices: The Memory Keeper

ANGELS OF THE SHEM HAMEPHORASH

Upright: Nilaiyah *Ruling Angel:* Zadkiel
Reversed: Haaiah *Ruling Angel:* Zadkiel

An infant phoenix and infant dragon are on either side of a chalice. Within each of the six chalices, a single white daffodil, or a narcissus, a flower that can bloom even in the cold of winter.

Here, the daffodils in the six chalices symbolize six aspects: top left for hope, top center for honor, top right for joy and cheer, middle left for good fortune, middle right for self-love, and one, the center bottom, between the phoenix and dragon, for unrequited love. The chalice that the Seeker's attention had been first attracted to on the card reveals which of the six aspects is coming through in the divinatory message.

In the background stands an old manorial house. Smoke rises from the chimney, indicating that it is occupied. After calling upon The Recording Angel to give access to the Records and reveal to the Seeker insights into a past life or latent memory long forgotten, pathwork through the imagery of The Memory Keeper (or call upon The Memory Keeper directly, whichever approach feels more resonant to you) to retrieve the lost memory, in particular childhood memories. For deeper Inner Child workings, work directly or in conjunction with the Six of Chalices: The Memory Keeper.

SPIRIT OCCUPANT: The Memory Keeper

The spirit resident in this card is the Memory Keeper, the custodian of the Initiate's past memories, both fond and adverse. To access such past memories, call upon the spirit of the Memory Keeper. This is the spirit of recollection, of a return to the inner child.

PRIMORDIAL INFLUENCES:

- Astrological: The Warrior, The Reaper
- Numerological: The Lovers, The Demon

MATHERS ATTRIBUTION:

Pleasure

○ THE MEMORY KEEPER M.



Six of Chalices

Six of Swords: The Ferryman

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Veuliah	<i>Ruling Angel:</i>	Raphael
<i>Reversed:</i>	Yelahiah	<i>Ruling Angel:</i>	Raphael

A cloaked ferryman wields a sword in the left hand, and in the right, presents the astrological glyph for mercury. This is the Universal Alchemical Mercury wielded when you have activated engagement in the alchemist's Red Work. The amulet here gives the power of Enforcement. The key to navigating the turbulent waters here is from the Intellectual Plane: analysis, logic, rationalism, to be the warrior, to be the advocate, to use communication and to outsmart the adversary.

Behind the ferryman, five more swords are propped up inside the boat. Along one side of the boat, behind it, the waters are turbulent; in the foreground, the waters are calmer and smooth. The boat makes its way down a winding river that snakes through a ravine. An alchemical symbol for Squaring the Circle symbolizes the quest for the philosopher's stone and about having panoramic, holistic vision of the circumstances at hand (the Squared Circle meaning unity of the four directions). *Compare:* This is the card of Earned Success, whereas the Six of Orbs is the card of Material Success. The success factors here that empower the Keeper when The Ferryman is invoked are intellectualism, acute and accurate analysis, and claircognizance.

Note here how The Ferryman is also the passenger on the boat. To some, Arianrhod may appear disguised as the Ferryman, her Silver Wheel concealed from view. When she appears in the Six of Swords, the key indicates reincarnation, the full moon, perhaps even retribution, and the river is the Aurora Borealis.

SPIRIT OCCUPANT: The Ferryman

The spirit resident in this card is the Ferryman, a guide to help the Initiate navigate through difficult travails. The Ferryman is the spirit of navigating troubled waters. This is the archetype of Charon of the River Styx.

PRIMORDIAL INFLUENCES:

- Astrological: The Magus, The Healer
- Numerological: The Lovers, The Demon

MATHERS ATTRIBUTION:

Earned Success



THE FERRYMAN



Six of Swords

Six of Orbs: The Giver

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Umabel	<i>Ruling Angel:</i>	Michael
<i>Reversed:</i>	Iahhel	<i>Ruling Angel:</i>	Michael

Above, a hand reaches down to give. Below, a hand reaches up to receive...or is the hand above receiving from an unseen giver even higher up, and the hand below gives in offering? Let the karmic circle remain unbroken: give to receive; receive, but give back.

At the center appears balancing scales where two orbs are being measured and found to be of equivalent weight. The balancing scales feature an emblem: the five-petal mystic rose, a cross at its center, and four leaves pointing out at the four directions.

In the background, pathways of energy lines are marked to form hexagons arranged in bands of six.

Compare: Where the Six of Chalices is the spirit of the Memory Keeper, here the Six of Orbs is the spirit of the Giver.

SPIRIT OCCUPANT: The Giver

The spirit resident in this card is the Giver, a spirit of provision. It is not about exchange, but of gifting, to transmit to another without expecting compensation or anything in return. The Giver bestows. It is one of the most beneficent of spirits in the Lower Realm, one who gives freely, mercifully, and one who seeks to nurture.

The Giver is a Knowledgeable One, with vast and immeasurable access to the Akashic Records, and who transmits that information to the Keeper.

PRIMORDIAL INFLUENCES:

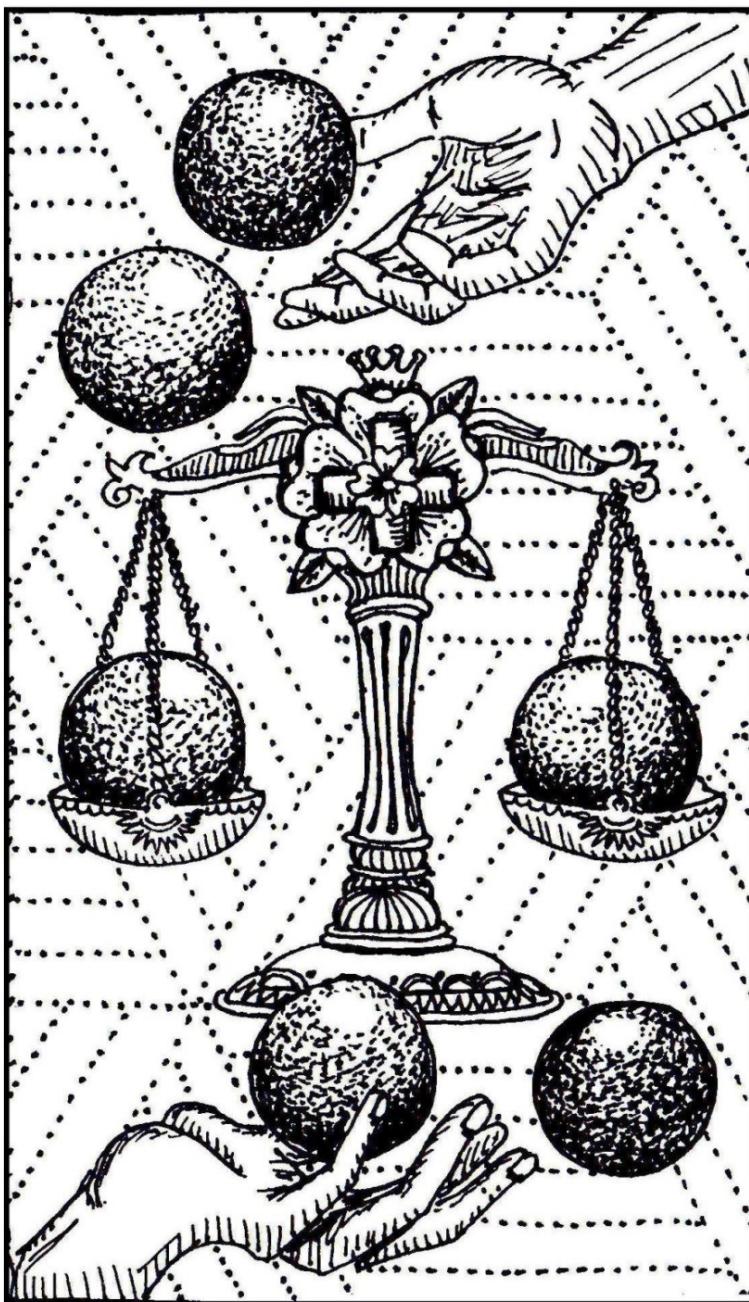
- Astrological: The Priestess, The Holy See
- Numerological: The Lovers, The Demon

MATHERS ATTRIBUTION:

Material Success

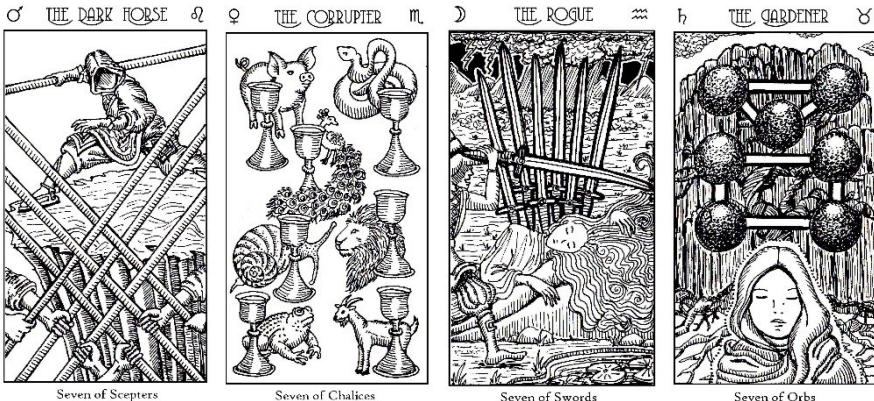


THE GIVER



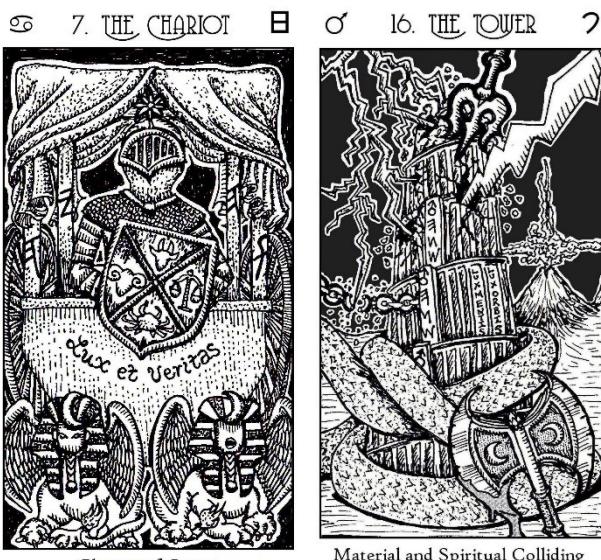
Six of Orbs

Realm of Sevens: Reasoning



Seven is a sacred number that represents the Divine Law. Pythagoreans called it the Number of Life. The Realm of Sevens is the realm of knowledge and wisdom. This is the world-weary spirit. In the Kabbalistic Tree of Life, the Realm of Sevens arises from the sefirah Netzach, the emanation of optimism, faith, and an awareness of Oneness. It is the emanation of endurance. Seven also signifies challenge and interrogation.

Numerological Progenitors in the Major Arcana:



Chariot of Osiris

Material and Spiritual Colliding

Prayer of the Magus

In an Avestan text dated to the 9th and 10th centuries, Ahura Mazda reveals to Zoroaster the magical powers of the falcon feather. The Magus who prays over a falcon feather can empower the feather into a charm that will ward off evil, cure and cleanse one of evil possession, and protect whosoever wields the feather against demons.



The prayer of the Magus is as follows:

The Will of the Magus
is the Law of Righteousness.
The Gift of the Good Mind
is the Good Deed done for the Holy One.
To give relief to the downtrodden
is to bring honor to the Holy One.

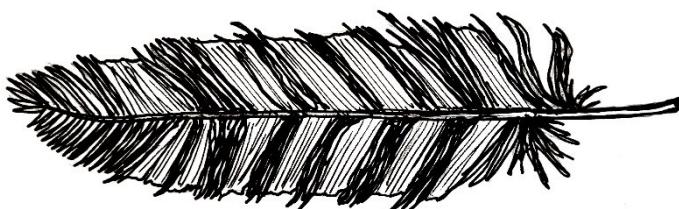
Who is the victorious
who protects the teachings
of the Holy One?
Be it known that I am;
I am the Guide for both Worlds.
May Conscience come with Wisdom
and deliver us all to the Holy One.

Notes.

First verse is a translation of the Ahuna Vairyā from the Gāthic canons.

The second verse is based on the Kēm Na Mazdā, an Avestan exorcism incantation.

Vohu Manah has been reworded to “Good Mind.” Ahura Mazda has been reworded to “the Holy One.” References to a “Good Priest” has been translated to “Magus.”



The Magus consecrates the feather during the prayer by passing it across the smoke of a sacred fire (the modern practitioner might consider the smoke of sacred incense) and anoints it with sacred water (the two forms of purification in Zoroastrian magic). The falcon feather is then empowered as a protection talisman that wards evil. The Prayer of the Magus is also used as a routine mantra recitation for sustaining the powers of the Magus to connect to both Worlds.

Seven of Scepters: The Dark Horse

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Hariel	<i>Ruling Angel:</i>	Jophiel
<i>Reversed:</i>	Hakamiah	<i>Ruling Angel:</i>	Jophiel

At the edge of a cliff and outnumbered, a hooded fighter—an unknown—wields a staff and readies in a wushu fight stance. The opposition comes with six staves against the fighter's one. Partially visible along the fighter's pants are the triangular symbols for Fire. The spirit of the Dark Horse must fight and stay balanced atop a cliff, symbolizing high stakes.

Aleister Crowley notes that the Seven of Wands (here the Seven of Scepters) “brings out the defect inherent in the idea of Mars.” It is energy cornered, compelling the choice between fight or flight, and the clear choice here that the beneficent spirits are leading the Seeker toward: fight.

SPIRIT OCCUPANT: The Dark Horse

The spirit resident in this card is the Dark Horse, the spirit of an underdog, one who is unknown at the moment, but about to emerge in prominence and glory. This is the spirit of valor, the fighting spirit, and an inner motivation to overcome all odds. It is marginalization personified, but it is also the power, the strength, the fearlessness, and audacity to overcome that marginalization. This is the spirit of the underdog defeating formidable adversaries. This is also the powerful Spirit of Defiance. When you need spiritual and psychic assistance to help you stand your ground, especially when you know you are outnumbered, marginalized, or in the minority, call upon The Dark Horse to be your fighter.

The Dark Horse is a formidable and extraordinary spirit of both strength and stealth. The Keeper can call upon The Dark Horse to assist in matters where you want to defeat an adversary by taking that adversary by surprise. When other people, specifically individuals, have intentionally gone to block your path, forcing you to a standstill, call upon The Dark Horse to remove that block and clear your path, driving such individuals away and to defeat.

PRIMORDIAL INFLUENCES:

- Astrological: The Tower, The Force
- Numerological: The Chariot, The Tower

MATHERS ATTRIBUTION:

Valor

♂ THE DARK HORSE ♀



Seven of Scepters

Seven of Chalices: The Corrupter

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Yehuiah	<i>Ruling Angel:</i>	Zadkiel
<i>Reversed:</i>	Lehahiah	<i>Ruling Angel:</i>	Zadkiel

There are seven golden chalices and by each, an allegorical depiction of a deadly sin. The pig symbolizes gluttony. The snake symbolizes envy. The peacock symbolizes pride. The snail is for sloth; the lion for wrath; the toad for avarice; and the goat for lust. (The animal symbols are taken from the Tableau de Francois-Marie Balanant.) This is pursuit of wisdom that derails into folly, pursuit of wealth that leads to poverty, the sowing of seeds that becomes desolation, life to death, seeking dominance but finding subjugation, peace that becomes war, grace that becomes ugliness.

When The Corrupter comes up in a reading, take care that The Corrupter spirit has not been swaying the Seeker in the wrong direction. Crowley notes about the card: “This is one of the worst ideas that one can have; its mode is poison, its goal madness.” This is about falsehoods appearing as truths, fantasies and illusions, or being deluded into believing you have many options and opportunities when in reality you do not. The Seven of Chalices can be the beneficent spirits and the Seeker’s higher angels giving a warning signal about possible imbalance or a false perception that the Seeker needs to correct before proceeding further.

If one has been deprived, then the appearance of this card in a reading can indicate withdrawal, and that withdrawal causing a form of delirium that could lead to the wrong decision.

SPIRIT OCCUPANT: The Corrupter

The spirit resident in this card is the collective personification of daimons of the seven sins. It is the presentation of a mirage that can compel another to make the wrong choice, or to err in judgment. This spirit can be called upon by the Keeper to cast an illusion of success that lures another ultimately toward self-destruction, and that person’s own undoing. This spirit is the Corrupter.

The spirit has seven heads, and so here, the Keeper identifies which specific head to unleash upon the other: the pig to bring gluttony to the other and corrupt beauty and health; the snake for the other to become consumed with envy; the peacock to hit a plateau of achievement due to self-pride; the snail

♀

THE CORRUPTER

♂



Seven of Chalices

(continued from *Seven of Chalices: The Corrupter*)

to stunt progress; the lion to wreak havoc on another's social relations; the toad to amplify the other's greed; or the goat to inhibit one with lust.

PRIMORDIAL INFLUENCES:

- Astrological: The Empress, The Reaper
- Numerological: The Chariot, The Tower

MATHERS ATTRIBUTION:

Illusory Success

Seven of Swords: The Rogue

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Hahasiah	<i>Ruling Angel:</i>	Haniel
<i>Reversed:</i>	Imamiah	<i>Ruling Angel:</i>	Haniel

This is the story of Loki cutting off Sif's beautiful golden locks of hair while she slept. Sif is the Norse goddess of the earth, of plenitude and the grains, affinity, fertility, family, marriage, Mother of Might and Magnificence. She was also a seer. In elemental dignities, Air and Earth weaken and conflict; here, Loki wields a sword, symbolizing Air, and cuts off the golden locks of Sif, who symbolizes the earth. The mind, the thought plane, and the intellect are the weakening barriers to materialized success. Thus, efforts exerted prove to be unstable, because the mind is unstable.

Lily pads floating in the water below correspond with the moon energy of the card's astrological correspondence. The toad on one of the lily pads—a common familiar of the witch. The Chinese symbolism for toads is akin to the characterization of a rainmaker, an omen of ambition that begets plenitude.

SPIRIT OCCUPANT: The Rogue

The spirit resident in this card can be dishonesty or mischief personified. It can cast a cloud of exhibiting unprincipled behavior. This spirit is a scoundrel, yet not one who will do any irreparable harm. Ultimately, there is a trickster essence here.

PRIMORDIAL INFLUENCES:

- Astrological: The Priestess, The Healer
- Numerological: The Chariot, The Tower

MATHERS ATTRIBUTION:

Unstable Effort



THE ROGUE



Seven of Swords

Seven of Orbs: The Gardener

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Rochel	<i>Ruling Angel:</i>	Gabriel
<i>Reversed:</i>	Jabamiah	<i>Ruling Angel:</i>	Gabriel

There are seven orbs, three forming an inverted triangle—the chalice—calling upon the symbolism of the triquetra and the triskelion. This is the symbol of a doorway. Here, it hints at the presence of a goddess. The lower four orbs form a rectangle, anchoring the spirit essence in earth, order, rationalism, form, and security. It is the construction of physical matter. Below it, a cloaked figure with eyes closed. Visualize an aura of pale green forming around the Gardener. Here, the title of Gardener is a metaphor. The garden is deep within the internal landscape of the Initiate and the Gardener is the one who tends to that inner landscape.

Clouds in the skies symbolize that this garden is abstract, and conceptual in its nature. Clouds also indicate the temporary nature of the moment, as if messaging to the Initiate: “This, too, shall pass.” Dominating the background is a willow tree, which corresponds with the zodiac sign Taurus. The Gardener is also the Magna Mater, the goddess Cybele, or Rhea.

SPIRIT OCCUPANT: The Gardener

The spirit resident in this card is the Gardener. The Gardener is a spirit who oversees forms of low magic and can be called upon to assist with Craft that utilizes herbs, stones, roots, oils, and the crafting of charms from natural materials, bringing that which is non-physical into the physical form.

When the Keeper has a formless matter within the mind, spirit, or emotional plane that has struggled to take form in the physical realm, call upon The Gardener to assist in bringing that formless matter into form, in particular through the additional supplement of low magic.

PRIMORDIAL INFLUENCES:

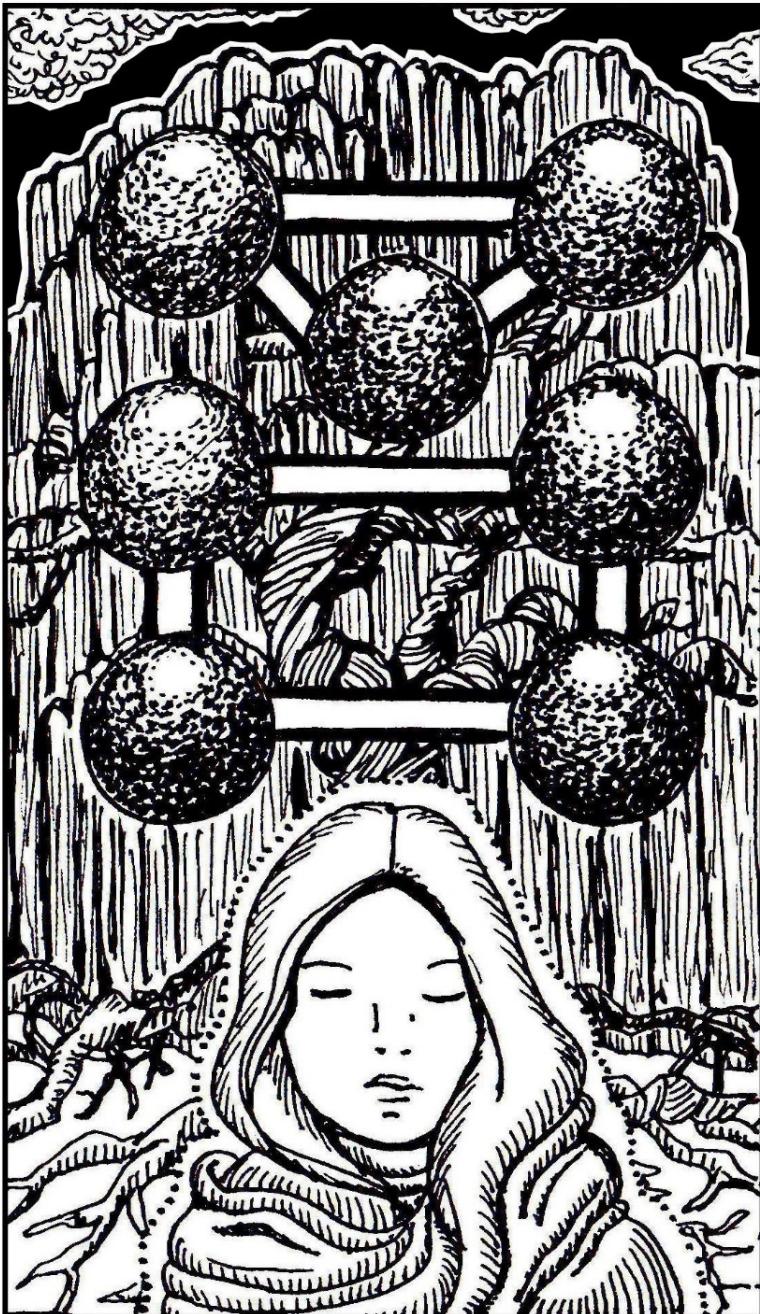
- Astrological: New World Order, The Holy See
- Numerological: The Chariot, The Tower

MATHERS ATTRIBUTION:

Success Unfulfilled

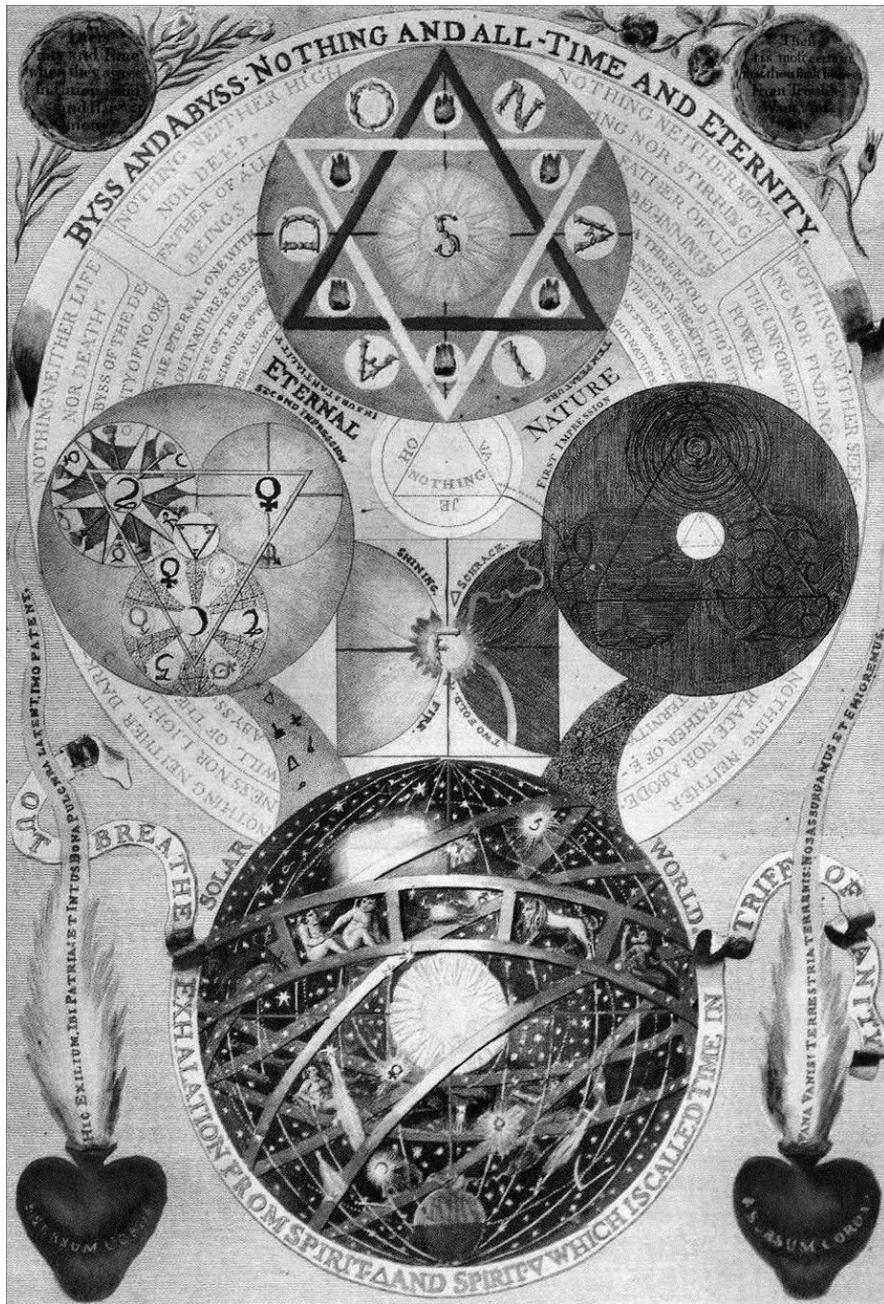
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THE GARDENER



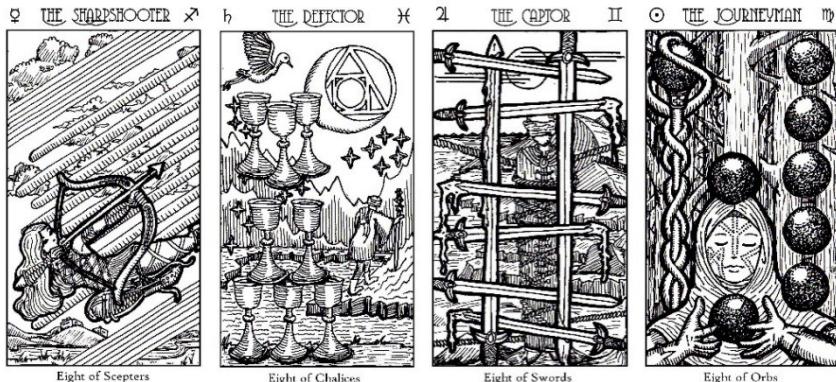
Seven of Orbs

BOOK OF MAPS



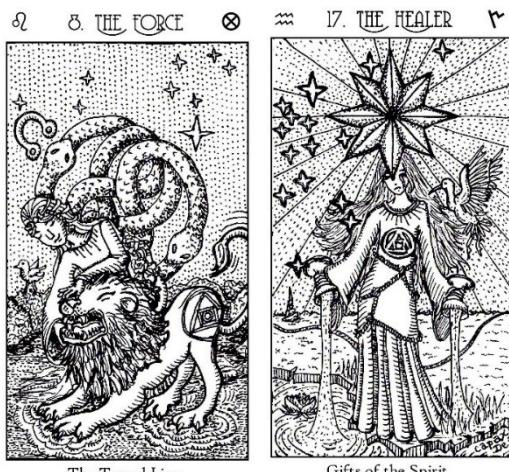
From *The Aurora Manuscripts* (1612) by Jakob Böhme
(Bibliotheca Philosophica Hermetica)

Realm of Eights: Manifesting



The Realm of Eights is the realm of manifestation. It is the number of the Universal Order and said to symbolize the Eleusinian Mysteries. In Burmese astrology, the number eight symbolizes cosmic balance and energetic equilibrium. In the Kabbalistic Tree of Life, the Realm of Eights arises from the sefirah Hod, the emanation of glory and splendor. Hermetic associations for Hod relate the emanation to intellection, communication, and analytical reasoning. Judaism connects the emanation to meditation and prayer and, in the face of obstacles and tragedy, yield to faith in the Divine rather than try to struggle against the conflict.

Numerological Progenitors in the Major Arcana:



Eight of Scepters: The Sharpshooter

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Laviah	<i>Ruling Angel:</i>	Zaphkiel
<i>Reversed:</i>	Caliel	<i>Ruling Angel:</i>	Zaphkiel

An archer aims a bow and arrow skyward. Prior to the scene depicted, she had leapt off her galloping horse, bow readied, focus steadied, and now she is taking her shot. In response, eight scepters descend down toward the archer in a parallel direction. In the background: cumulus clouds, rolling green hills spotted with manorial homes, and a winding placid river. The river is a deep Prussian blue. A rainbow band appears near the top, and another near the bottom. Visualize the skies as periwinkle blue.

The essence of this card is the interaction between the Magus and the Angel.

Note the depiction of relationships here when the Eight of Scepters is placed side by side with any of its familiar cards, such as the other three cards in the Realm of Eights—the Sharpshooter is aiming and shooting at a luminary in the heavens, and in the case of the Eight of Orbs, at the one orb set into the Journeyman’s staff. When placed next to the subsequent card in the Suit of Scepters, i.e., the Nine of Scepters, again, the Sharpshooter is aiming and shooting at a luminary in the sky.

When The Sharpshooter appears in a tarot spread of cards, pay attention to what she is aiming and shooting at in the context of the spread’s landscape.

SPIRIT OCCUPANT: The Sharpshooter

The spirit resident in this card is the Sharpshooter, one who can hit the target that the Keeper is aiming for. This is the spirit personification of experienced and proficient marksmanship. The Sharpshooter spirit is a protégé of Anat, an old Canaanite maiden goddess of war and also a messenger from Artemis. The Sharpshooter is the exalted state of the elemental Fire.

PRIMORDIAL INFLUENCES:

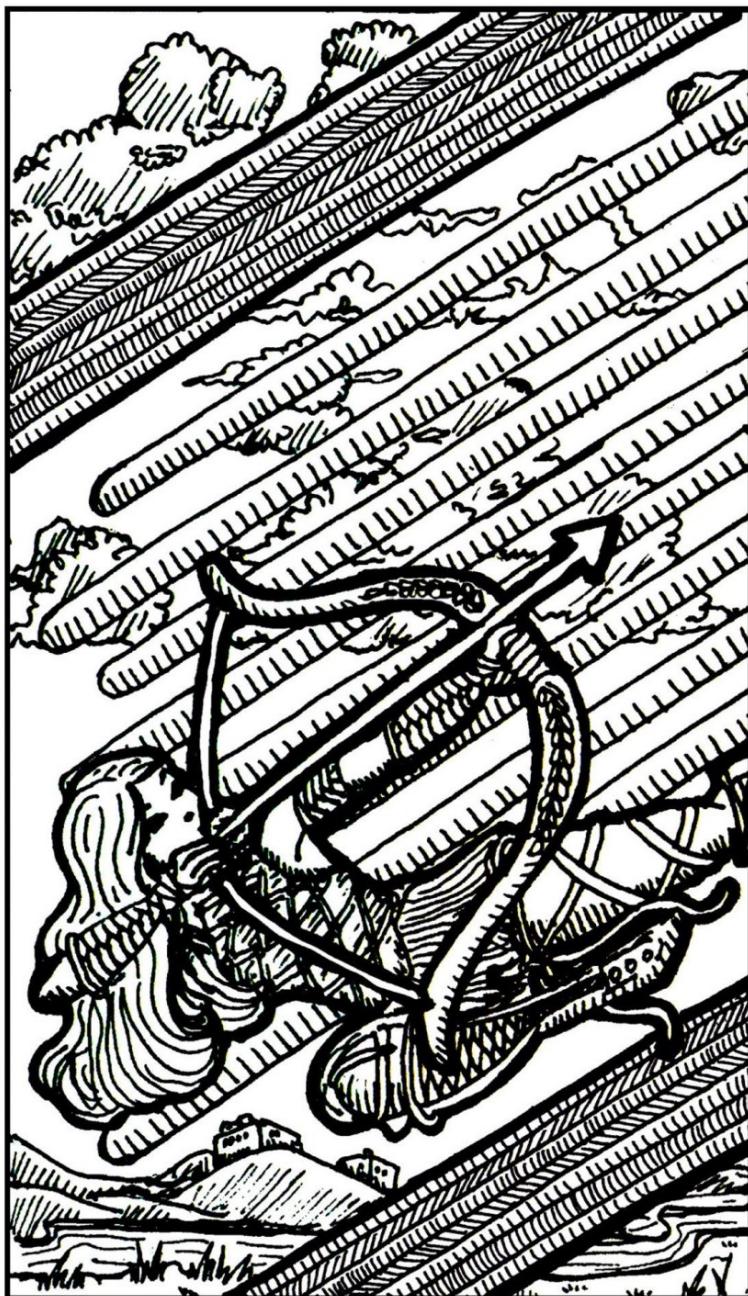
- Astrological: The Magus, The Angel
- Numerological: The Force, The Healer

MATHERS ATTRIBUTION:

Swiftness



THE SHARPSHOOTER



Eight of Scepters

Eight of Chalices: The Defector

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Chavakiah	<i>Ruling Angel:</i>	Kamael
<i>Reversed:</i>	Menadel	<i>Ruling Angel:</i>	Kamael

At the base of the card there is a careful arrangement of three chalices at the banks of a river and two stacked on top of it. Floating on their own above the arrangement are three more chalices. The five stacked on the ground symbolize the material work the Defector leaves behind; the three hovering above symbolize the beliefs and ideologies the Defector is now abandoning.

A waning crescent moon hangs in the dark skies along with stars forming the constellation Pisces. The alchemical symbol of the squared circle appears behind the crescent moon, symbolic of the waning or darkening phase of the alchemical process toward the philosopher's stone.

A cloaked figure ascends up a steep mountain. Mountains here symbolize knowledge. Whether the figure is wearing a red hat, blindfolds, or is bandaged is for the Initiate to discern. The figure's staff is adorned with three jewels. A scarlet ibis with wings outstretched flies overhead, watching on—the material manifestation of a guardian deity observing the figure's difficult journey ahead.

SPIRIT OCCUPANT: The Defector

The spirit resident in this card is the Defector, the personification of abandoning one path to walk a contrasting and entirely different one. There are multiple layers of the meaning “to defect” here. It is to abandon or desert what the Seeker had devoted a great deal of effort to. Yet it is doing so with the understanding that previous efforts were wasted on what was faulty or deficient. It is severing ties from the Corrupter (Seven of Chalices) in search of that which will be more spiritually fulfilling.

PRIMORDIAL INFLUENCES:

- Astrological: New World Order, The Necromancer
- Numerological: The Force, The Healer

MATHERS ATTRIBUTION:

Abandoned Success

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THE DEFECTOR

♓



Eight of Chalices

Eight of Swords: The Captor

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Nanael	<i>Ruling Angel:</i>	Haniel
<i>Reversed:</i>	Nithael	<i>Ruling Angel:</i>	Haniel

Six swords slice across horizontally, blood dripping from a few of the blades, and two more swords plunge vertically to form prison bars. Behind the swords, a blindfolded figure appears trapped, bound by the Threads of Fate that pull and tug at the captive in four different directions. The ground upon which the captive stands is barren and lifeless. A full moon hangs in the night sky.

Here is the story: a kind-hearted, good-natured, and Innocent One has been ensnared by malefic, ill-intentioned forces who have taken advantage and exploited the good nature of the Innocent One. Now that Innocent One is held captive. There has been undue interference in the Seeker's path.

The spirit occupying this realm is the Captor, and when it possesses another, the possession causes the total perception of captivity.

Crowley's *Book of Thoth* gave a reference to "mice and men" for the Eight of Swords. Looking to Steinbeck's book titled with the same name, themes here are the evils of oppression, aggressions of those in a superior position to hurt those who are helpless and meek, and themes of fate, isolation, and also the prophesies delivered through dreams.

SPIRIT OCCUPANT: The Captor

The spirit resident in this card is the Captor, a spirit that can capture another, gain control by force over another, guile another, or place another into a position of stalemate. This spirit can help its Keeper gain an advantage over another by casting the perception of immobility, an impasse, gridlock, or captivity, and in effect blind the other.

PRIMORDIAL INFLUENCES:

- Astrological: Wheel of Life, The Lovers
- Numerological: The Force, The Healer

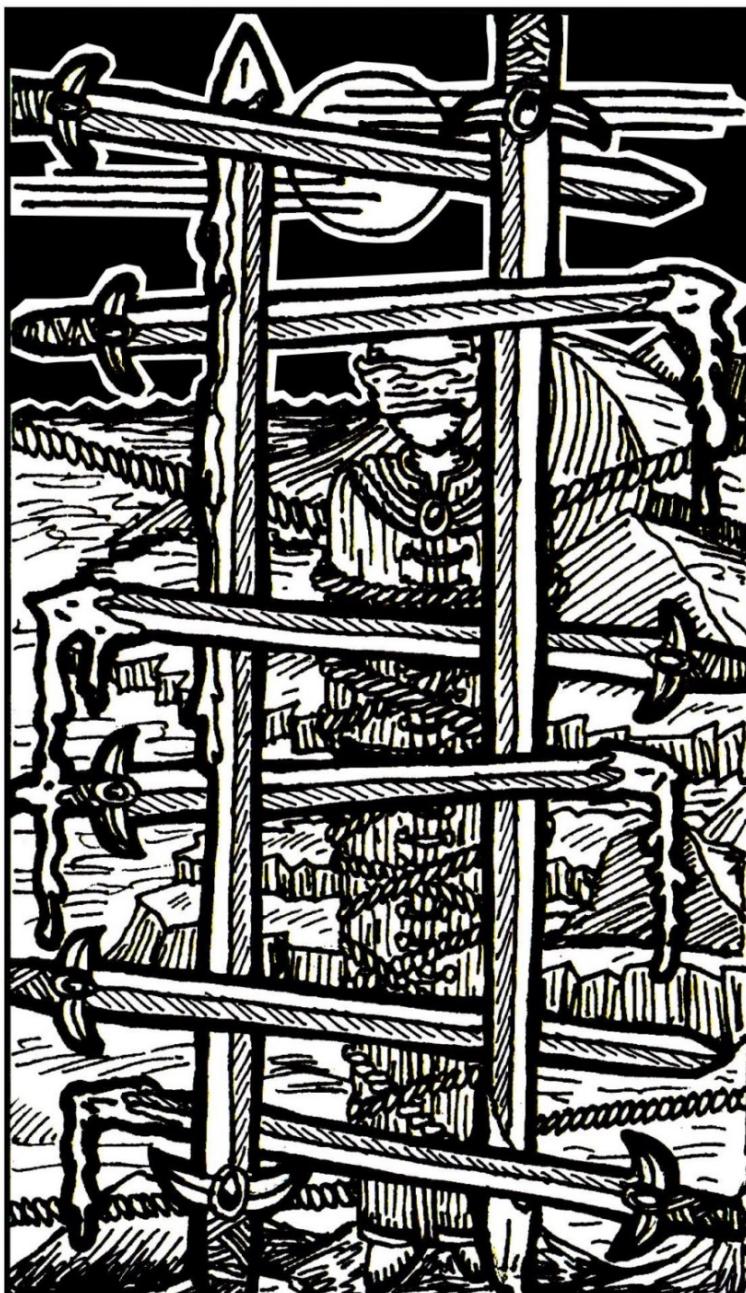
MATHERS ATTRIBUTION:

Shortened Force

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THE CAPTOR

II



Eight of Swords

Eight of Orbs: The Journeyman

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Haiyael	<i>Ruling Angel:</i>	Gabriel
<i>Reversed:</i>	Mumiah	<i>Ruling Angel:</i>	Gabriel

The Journeyman crafts an orb and manifests it between her gloved palms. This is the practitioner building up fundamentals in a specialized craft, learning to manifest orbs of concentrated power. At her crown is an orb, symbolizing her potential and the untapped power she wields, but perhaps is not yet aware of. Displayed along the right side is a vertical line of five orbs that the Journeyman has completed, symbolic of a strong work ethic, discipline, commitment to cultivation, and hard work. One orb has been set into a master's staff, symbolic of what this adept will someday be capable of achieving.

Down The Journeyman's forehead through the bridge of her nose is the runic symbol Algiz. On her right cheek (the onlooker's left) is the runic symbol Mannaz. On her left (the onlooker's right) is Kenaz. Behind her, the dark woods: Can you see the forest through the trees? When The Journeyman appears in a divinatory reading, the Seeker must discern a holistic pattern from the current details. Look to the bigger picture.

SPIRIT OCCUPANT: The Journeyman

The spirit resident in this card is the reliable worker spirit, one of discipline personified, strong work ethic, and both the skill and perseverance to complete an assigned task at hand. There is also an athletic quality to the spirit's resilience, strength, and stamina. The Journeyman is the grind of dedicated work, practice, and careful, methodical study of a specialized craft.

PRIMORDIAL INFLUENCES:

- Astrological: The Warrior, The Erudite
- Numerological: The Force, The Healer

MATHERS ATTRIBUTION:

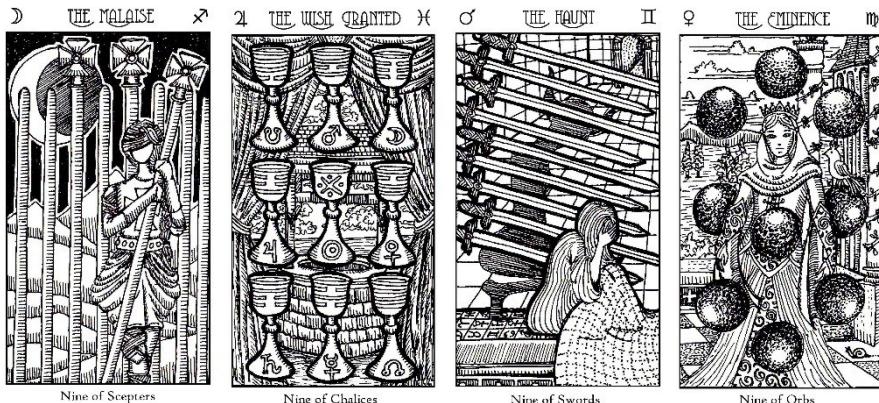
Prudence

○ THE JOURNEYMAN ☽



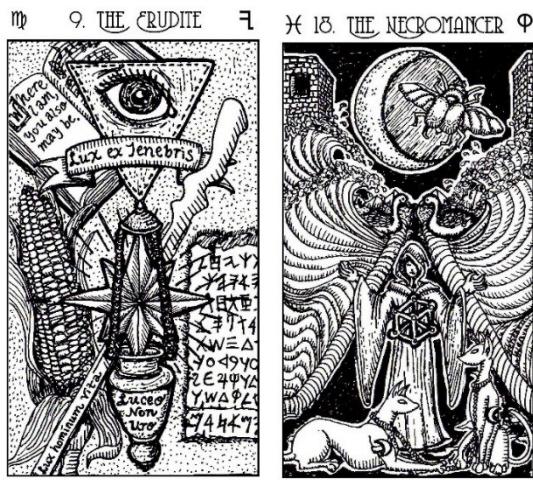
Eight of Orbs

Realm of Nines: Culminating



The Realm of Nines is the realm of spiritual ascension. It is the realm of artists and healers. With nine comes spiritual cultivation and karmic lessons. In the Kabbalistic Tree of Life, the Realm of Nines arises from the sefirah Yesod, the foundation upon which God built the material world. In Hermetic Qabalah, Yesod is the emanation of communication, connections, dream consciousness, and the source where magic begins to take form toward manifestation. The number nine is divine, receiving completion from three triads—it is the summit of theology. Nine is the number of crystallization.

Numerological Progenitors in the Major Arcana:





Temple of the Rose Cross (1618) by Teophilus Schweighardt Constantiens

He who doth say too much or hear too much, who spendeth time in arguing and hearing arguments doth shadow-fight. God and the Good are not to be obtained by speech or hearing.

Excerpt from the Hermetica, or Corpus Hermeticum (Latin translations circa 1471 AD)

Nine of Scepters: The Malaise

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Yezalel	<i>Ruling Angel:</i>	Jophiel
<i>Reversed:</i>	Mebahel	<i>Ruling Angel:</i>	Jophiel

A figure, reminiscent of the archer from the Four of Scepters, is wounded, and leans on one of the scepters for support. Eight additional scepters are erected into the formation of a wall behind the figure. In the skies, the Necromancer's waning crescent moon.

The Malaise is a spirit that can affect the mental state: it indicates a condition of weakness, feeling feeble, a sense of profound discontent, and feeling both unfocused and hyper-defensive.

When the Nine of Scepters appears in divination, the Seeker is being reminded by the higher angels: Change is Stability. To ensure stability through effective defense strategy, the Seeker must be open to change.

If she can summon the power within, then she will become the human embodiment of The Angel and, possessing Divine Will, overcome her malaise and rise. This is, after all, the key of Great Strength.

SPIRIT OCCUPANT: The Malaise

The spirit resident in this card is the personification of malaise, which can conjure a feeling of debility or weakening health, and plant it in any other individual as directed by the Keeper. This is also the spirit of despair, pessimism, cynicism, and even acedia. It can cause apathy toward one's otherwise dynamic circumstances. The Malaise is a great strength, powerful and potent, which can be wielded strategically by the Keeper. Call upon The Malaise to assist in a binding spell, to restrain another by weakening that other's physical strength and reducing that other's vitality.

PRIMORDIAL INFLUENCES:

- Astrological: The Priestess, The Angel
- Numerological: The Erudite, The Necromancer

MATHERS ATTRIBUTION:

Great Strength



THE MALAISE



Nine of Scepters

Nine of Chalices: The Wish Granted

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Lecabel/Ieuiah	<i>Ruling Angel:</i>	Kamael
<i>Reversed:</i>	Vasariah/Lehahaiah	<i>Ruling Angel:</i>	Kamael

Nine chalices are arranged in the formation of a magic square. Upon their cups, trigrams from the Ba Gua and a power cross on the center chalice. Upon their bases, the Sacred Seven and the two lunar nodes positioned in astrological correspondence with the trigrams of the Ba Gua and the number arrangement of the magic square.

The nine chalices also symbolize the Divine Feminine of the number nine—the three triads that create a completion, a summit. The chalices have emerged from parting curtains. Visualize the curtains as being blue. Behind the chalices is a wishing well: speak your words to The Wish Granted and your wish will be granted. The Nine of Chalices is a profound card in the tarot deck, for it is a Water card possessed by gift-giving deities and folk spirits. The Nine of Chalices is symbolic of a sacred space within the inner temple. The well here is also iconic of Mimir's Well from Nordic mythos, where Odin's eye was sacrificed. At Mimir's Well is where the Seeker will find wise counsel from the gods. Drink from Mimir's Well to gain knowledge.

SPIRIT OCCUPANT: The Wish Granted

The Wish Granted is the spirit of fulfillment and material happiness. The Nine of Chalices is the Keeper's Wish Card, which can be used to petition the Wish Granted, a spirit who will fulfill the Keeper's wish. This calling card for The Wish Granted is a powerful talisman for controlling the turns of the Wheel of Life and to activate the powers of the Necromancer that will fulfill a Keeper's wish. Note: the knowledge and wisdom of The Erudite must be observed if and when allying with the spirit of The Wish Granted.

To call upon The Wish Granted, recite, "Light, Love, Life" three times: three by three becomes nine, with each recitation focusing on one of the nine chalices until you have connected with all nine. (*Liber B. vel Magi*)

PRIMORDIAL INFLUENCES:

- Astrological: Wheel of Life, The Necromancer
- Numerological: The Erudite, The Necromancer

MATHERS ATTRIBUTION:

Material Happiness

24 THE WISH GRANTED ♐



Nine of Chalices

Nine of Swords: The Haunt

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Vehuel	<i>Ruling Angel:</i>	Haniel
<i>Reversed:</i>	Daniel	<i>Ruling Angel:</i>	Haniel

Restful sleep eludes a figure, who sits upright in bed, face buried in hand, in slight fetal position. Nine swords appear across the back wall descending downward at a diagonal. Visible through the slats of the swords is a dark horned shadow. The shadow is the Haunt. Mars in Gemini can bring on anxiety, yet we also see the future potential of great achievement as a model of inspiration to others.

The background is an illusion of space, a seemingly endless, spacious checkered room (emblematic of Hermetic duality) that leads through an archway to an endless hall. Inspired by Crowley's description of the Nine of Swords as calling upon the imagery of "a cathedral of the damned," the figure is depicted in such a cathedral at the moment of insomnia. Upon the figure's bedding: astrological glyphs for the planets and zodiac signs: she feels haunted and bound by her Fate.

Note: The woman pictured in the Nine of Swords is the same woman pictured in the Nine of Orbs.

SPIRIT OCCUPANT: The Haunt

The spirit resident in this card is haunting personified. It can send to another the emotion of feeling haunted. This spirit can be cruel. It brings on despair when the Keeper infects another with The Haunt. It can bring on agony of the mind.

In the event the Keeper is being haunted or seeking to identify a haunting spirit, The Haunt can also be activated to help detect haunting spirits in the vicinity. The Haunt can be a spirit ally to help discover shadows and malefic energies nearby.

PRIMORDIAL INFLUENCES:

- Astrological: The Tower, The Lovers
- Numerological: The Erudite, The Necromancer

MATHERS ATTRIBUTION:

Despair and Cruelty



THE HAUNT



Nine of Swords

Nine of Orbs: The Eminence

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Eyael	<i>Ruling Angel:</i>	Gabriel
<i>Reversed:</i>	Habuhiyah	<i>Ruling Angel:</i>	Gabriel

Three orbs form a triangle, blade up near the top of the frame; three orbs form another triangle, the chalice, near the bottom. Three more orbs surround a noblewoman along with her bird. She is standing on the terrace of a beautiful palace, overlooking verdant pastures. Cirrus clouds pass across the skies.

A snail in the bottom right of the frame is an homage to the Nine of Pentacles from the Rider-Waite-Smith Tarot.

Note: The woman pictured in the Nine of Orbs is the same woman pictured in the Nine of Swords, and yet upon first impression, they appear so different. Inner lives vs. outer lives can be unrecognizable from one another.

When the Nine of Orbs appears in a divinatory reading, the higher angels relay one message among the others that this card evokes a particular aphorism from Voltaire, requited by Crowley for the Nine of Orbs: “Everything is for the best in the best of all possible worlds.”

SPIRIT OCCUPANT: The Eminence

The spirit resident in this card is The Eminence, an ally the Keeper can call upon the elevate rank, reputation, or to bring material gains. The energy of The Eminence is that of elevation and prominence. The Eminence is a beneficent spirit, borne from the primordial spirits of The Empress and The Erudite, and has inherited the powers of The Necromancer. All this can be conferred to the Keeper when The Eminence is called upon through the Nine of Orbs.

PRIMORDIAL INFLUENCES:

- Astrological: The Empress, The Erudite
- Numerological: The Erudite, The Necromancer

MATHERS ATTRIBUTION:

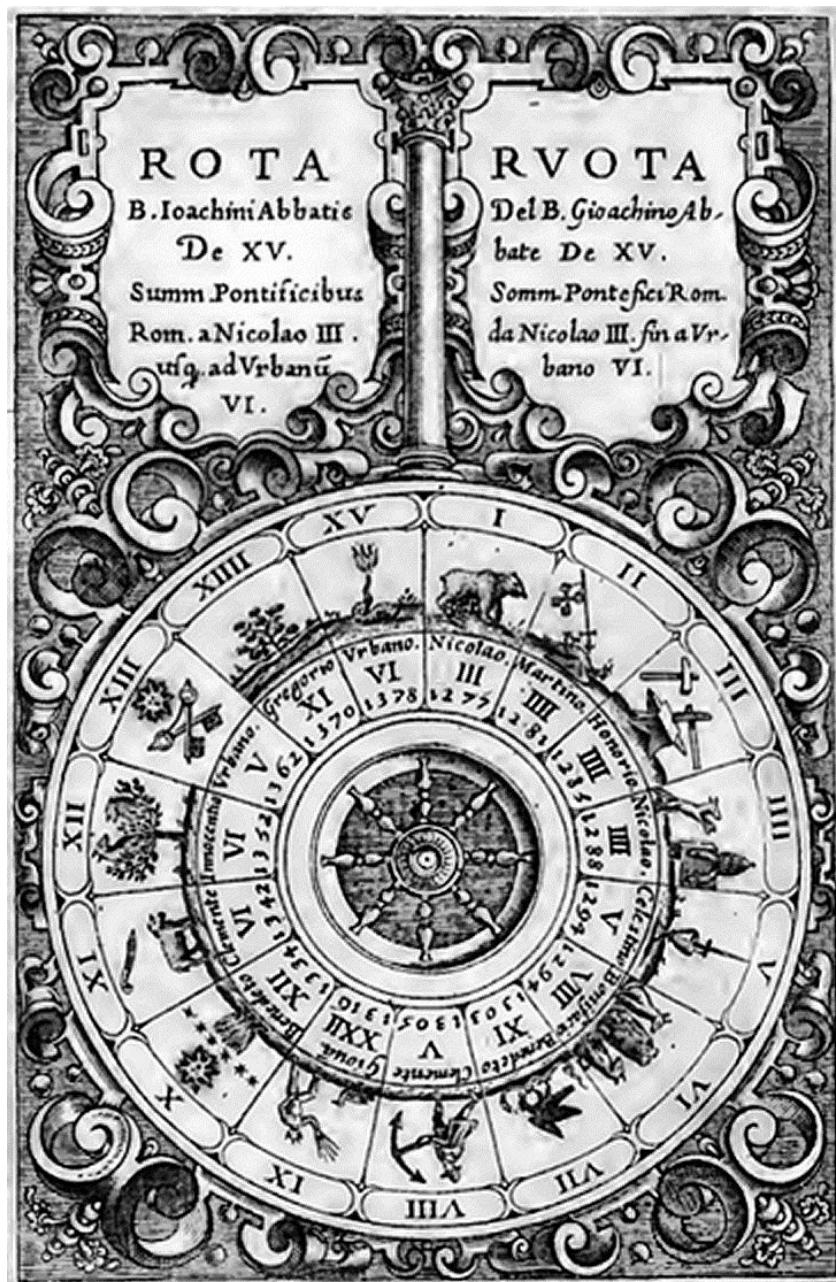
Material Gain



THE EMINENCE

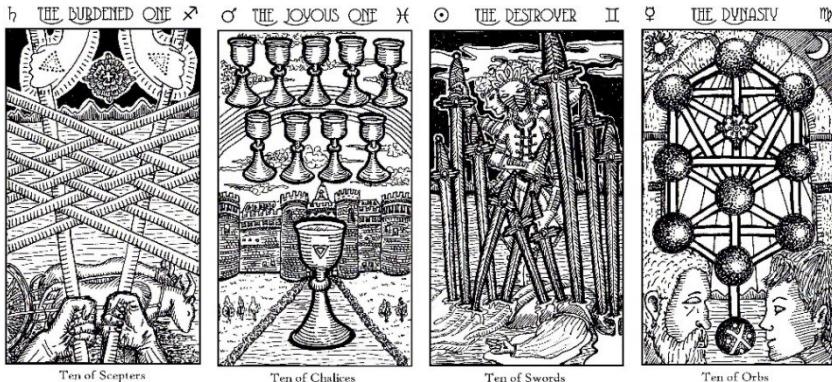


Nine of Orbs



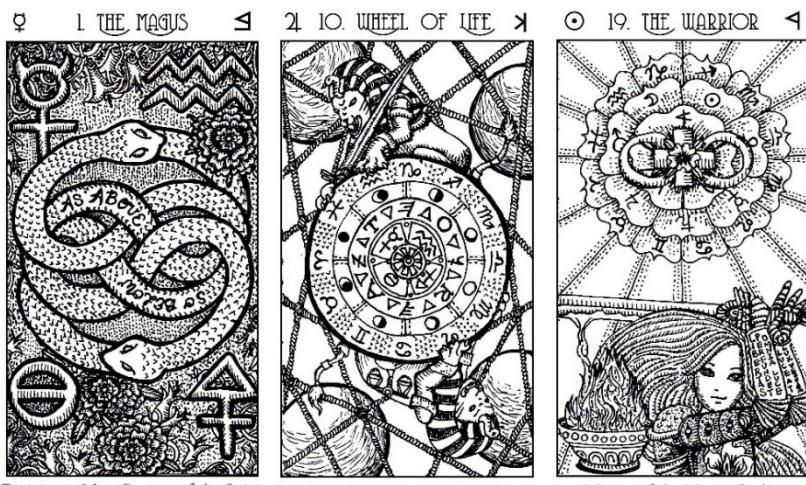
Rota a Pio Quarto: Solis et Lunae
From *Vaticinia* by Joachim, of Fiore (1589)

Realm of Tens: Mounting



Ten is the number of transformation. It is the mounting atop a peak and now the waning or unwinding period down, to repeat the cycle in another incarnation. In the Kabbalistic Tree of Life, the Realm of Tens arises from the sefirah Malkuth, the emanation of the material world. It is the concentration of the four elements, Fire, Water, Air, and Earth. Malkuth comes not directly from God, but from God's creation. It is the planets and solar system. Malkuth is the tangible form of all other divine emanations. It is the great potential that Man is capable of: the spirits of The Burdened One, The Joyous One, The Destroyer, and The Dynasty.

Numerological Progenitors in the Major Arcana:



Ten of Scepters: The Burdened One

Along the bottom, two human hands grasp on to two parallel scepters. Eight more scepters, with four crossing four, form an “X” balanced on top of the two parallel scepters, which the two struggling hands must have the strength to sustain. Considering weight and angle, these hands are at a significant disadvantage for keeping these scepters balanced. Along the top, the transparent Hands of Spirit grasp the other end of the two vertical scepters. Are the Hands of Spirit helping the human hands balance the burden? Or are the Hands of Spirit presenting the burden to test the human’s strength and perseverance? Is this a Divine Trial or is this Divine Assistance? The Keeper will know.

On the Right Hand of Spirit, the glyph for Fire; on the Left Hand, the glyph for Water. Between the Hands of Spirit, a mystic rose. The petals surround a cross, where the cross symbolizes the Mystery of the Center: the Secret is concealed within the mystic rose. Here, that rose is an emblem of the blooming of higher consciousness, of union with the Divine.

At the base of the card, two oxen plow the fields. A dark range of mountain peaks form along the horizon line.

SPIRIT OCCUPANT: The Burdened One

The spirit resident in this card is the carrier of sorrows. When the Keeper feels like the two materialized hands at the bottom, call upon the spirit of The Burdened One to be the Hands that help carry the load. Another way the spirit can be called upon by the Keeper is to inflict Oppression on another. The Burdened One can place undue burdens on another, as directed by the Keeper. The Burdened One can radically change the dynamic of another’s world, through the powers it inherited from the New World Order, The Magus, The Priestess, The Warrior, and to control the turns of the Wheel of Life.

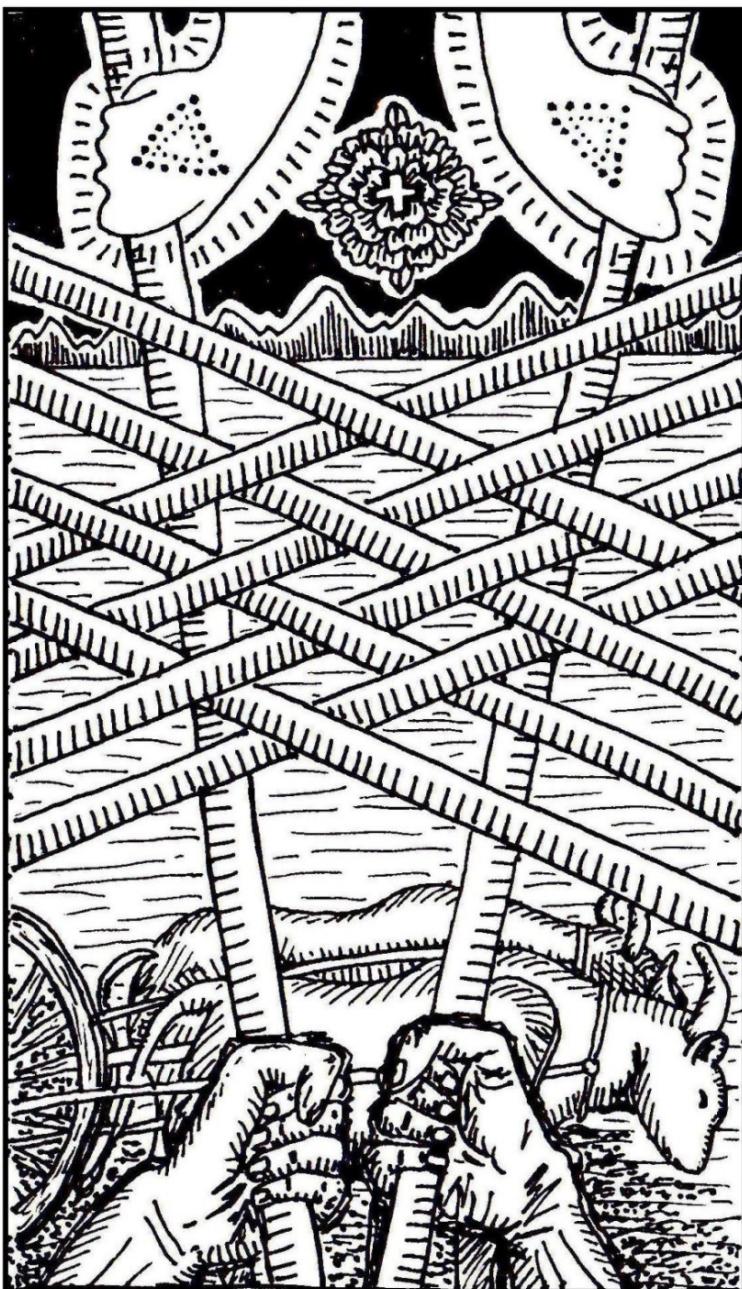
PRIMORDIAL INFLUENCES:

- Astrological: New World Order, The Priestess
- Numerological: The Magus, Wheel of Life, The Warrior

MATHERS ATTRIBUTION:

Oppression

h THE BURDENED ONE ♂



Ten of Scepters

Ten of Chalices: The Joyous One

Nine chalices appear in the skies and behind it, a rainbow. In front of a castle, a tenth chalice, with the glyph for Water inscribed upon it. This is also an emblem of the Divine Feminine, the Holy Womb, and emblematic of *Hagia Sophia*, Holy Wisdom. Here we see the presence of God the Mother. The rainbow is an omen from the Divine Heavens: God has made a promise to the Seeker.

Note the primordial influences over the Ten of Chalices. To arrive at this state of joy and perpetual success, a dismantling of preconceived and false notions first had to take place. This is the inner Magus and inner Warrior navigating the Wheel of Life.

Note that the decan rulership of Mars in Pisces suggests immense amounts of innate creativity, but a likely lack of the discipline, focus, and drive it takes to bring productivity to that creativity. Thus, that essential energy could be conveyed in a tarot reading that yields the Ten of Chalices. Nevertheless, the final outcome prognosticated is an auspicious one.

SPIRIT OCCUPANT: The Joyous One

The spirit resident in this card is The Joyous One, who is the essential energy and powers of Perpetual Success. It manifests the beneficent and beneficial side of The Tower, can direct the powers of The Magus, The Necromancer, and The Warrior toward manifesting intimacy, a happy and emotionally fulfilled family, strengthen family or kindred bonds, and to cast an air of fulfilling joy.

When The Tower card or The Necromancer card appear in a divinatory reading and the interpretation is possibly toward a negative outcome, invoke The Joyous One alongside the Wheel of Life and either The Magus or The Warrior (whichever of the two Keys seem more fitting for the circumstances) in spell-crafting to overcome adversity and to divert the path of energies away from the negative outcome.

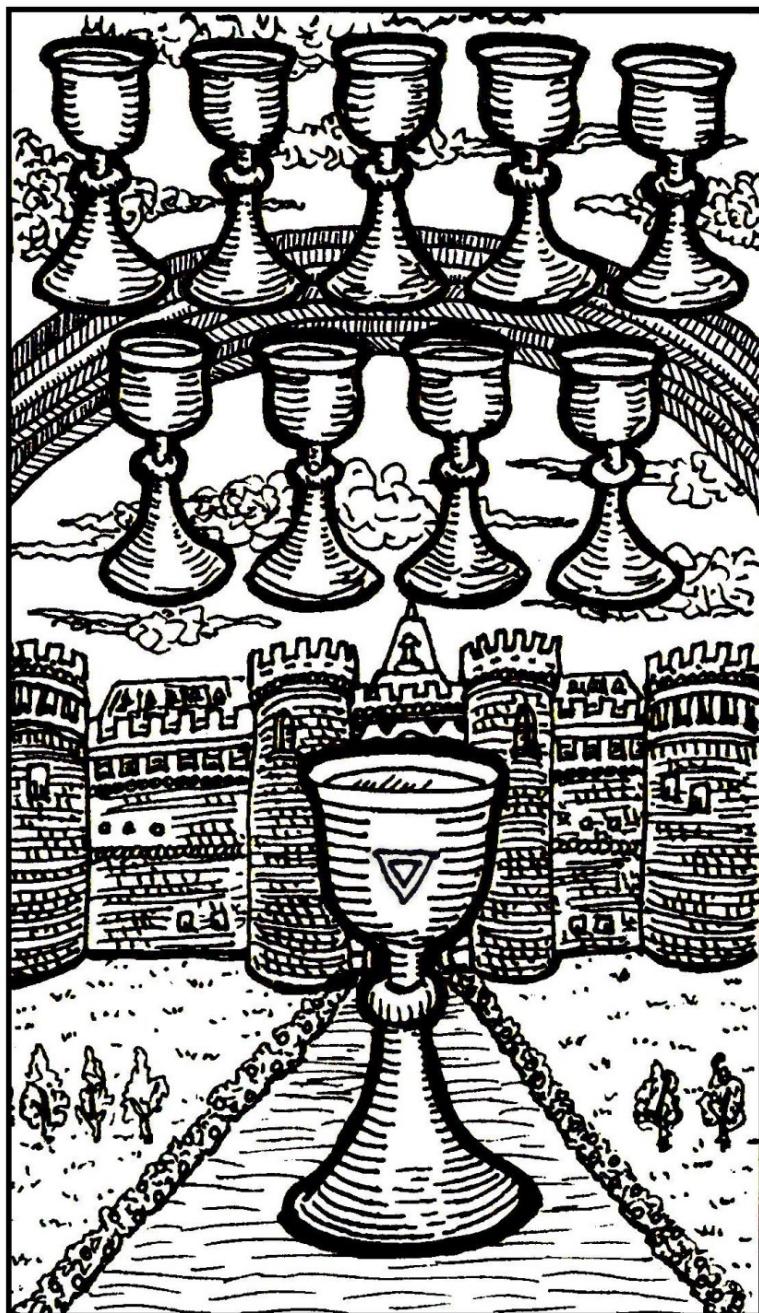
PRIMORDIAL INFLUENCES:

- Astrological: The Tower, The Necromancer
- Numerological: The Magus, Wheel of Life, The Warrior

MATHERS ATTRIBUTION:

Perpetual Success

♂ THE JOYOUS ONE ♀



Ten of Chalices

Ten of Swords: The Destroyer

A three-headed warrior spirit with four arms grasps on to three swords that have been pierced into a wounded figure on the ground. Seven other swords are already stabbed into the figure. The front-facing head has her mouth covered; the one to the left is deaf; the one to the right is blindfolded. Is the warrior spirit stabbing the swords into the wounded figure or is the warrior spirit here to help pull those swords out of the wounded figure?

Blood pours from the wounds and pool in the foreground. The skies are black, but for streaks of golden yellow—an aurora. A range of dark mountains is in the back. The ground is like scorched earth. This is Ruin personified. This is the Dance of Kali—a wave of catharsis will crash onto the shores of your psyche.

The largest of the swords is pierced into the Point Opposite the Heart, which is the anatomical energy switch in the human body for spirit problems and emotional wounds. This Point is also called the Wing Point. When strong, it activates the Halo of Shen, or Divine Protection. Here, it has been macerated, implying a Fall from Grace. One back arm of the warrior spirit is raised, close to the hilt of that largest sword.

SPIRIT OCCUPANT: The Destroyer

The spirit resident in this card is the Destroyer, and in alliance with the Keeper, operates two different purposes. The Destroyer spirit can be called upon by the Keeper to heal Ruin that the Keeper is experiencing. In other words, the Destroyer is called upon to pull out the metaphorical swords that have wounded the Keeper. Another way the Destroyer spirit operates is to be called upon and sent to another to inflict Ruin and destruction. The Destroyer can also be called upon as an ally of the Keeper's to metaphorically stab the ten swords of Ruin to destroy the Keeper's opponent.

PRIMORDIAL INFLUENCES:

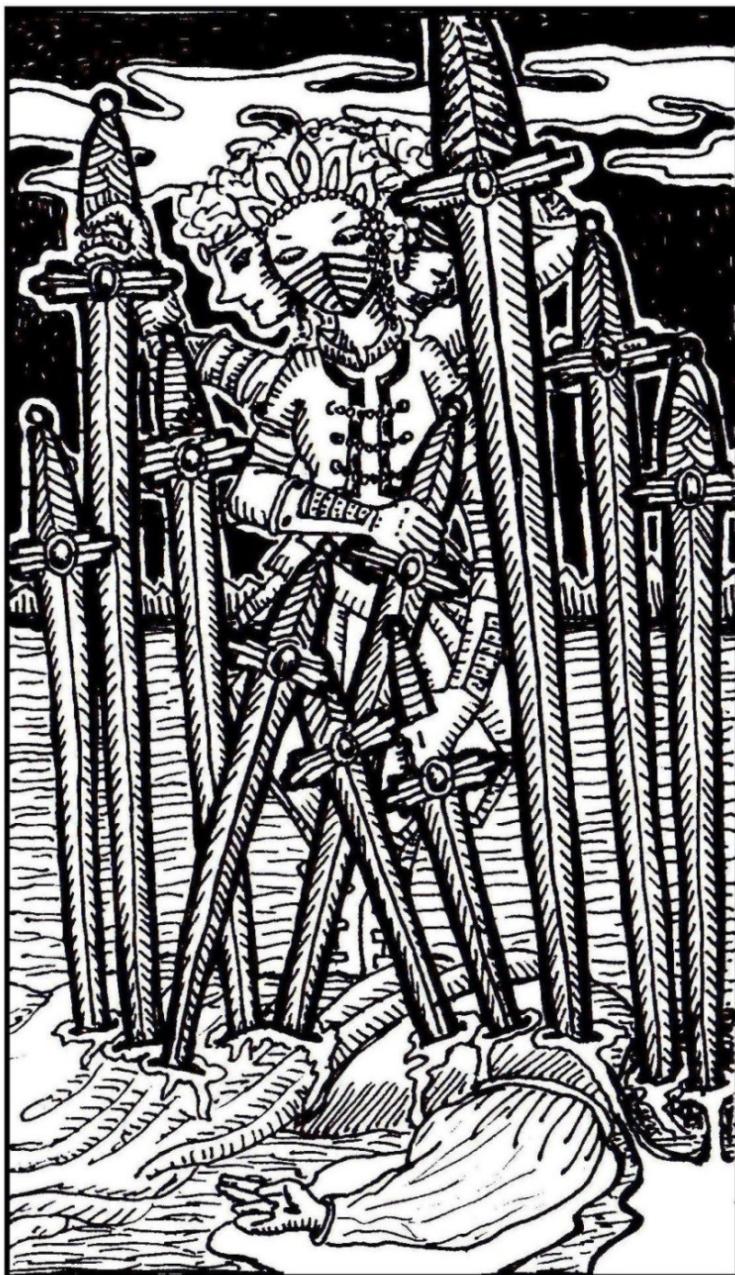
- Astrological: The Warrior, The Lovers
- Numerological: The Magus, Wheel of Life, The Warrior

MATHERS ATTRIBUTION:

Ruin



THE DESTROYER



Ten of Swords

Ten of Orbs: The Dynasty

Ten orbs form the ten emanations of the Tree of Life, connected by the Ari paths. At the point of Daath, a five-petal mystic rose with four leaves in the four directions, forms a cross.

From Keter the crown, golden light shines down. A power cross marks Malkuth. There is an archway behind the Tree. On the right side above the old man is the sun, for Anima. On the left above the young man is a waxing crescent moon, for Spiritus. In the foreground, the old man faces the young man—it is inheritance, legacy, and the multigenerational dynasty. The young faces the day; the old faces the night.

However, there is an underbelly to The Dynasty. Although it marks a pinnacle of material wealth, abundance, and economic success, that success will quickly go inert and from inertia, degenerate and rot, if the pinnacle is not immediately put to productive use toward the greater good. As Crowley notes in *The Book of Thoth*, that is the inner meaning of the card.

The Ten of Orbs is the final card of the Seven Lower Realms in the Minor Arcana, and so it symbolizes a sum total and to mark its significance, the whole figure of the Tree of Life is depicted on the card. That depiction is found in both the Rider-Waite-Smith and the Thoth to convey the significance of this card's positioning. There is also a close correlation between Key 21: New World Order (The World card in the RWS or The Universe in the Thoth) in the Major Arcana and the Ten of Orbs (Ten of Pentacles or Ten of Disks) in the Minor Arcana.

SPIRIT OCCUPANT: The Dynasty

The spirit resident in this card is The Dynasty, a spirit of collective power that strengthens and fortifies a tribe, a stock, or group. It can be used in inheritance and successorship matters within a family or institution. It is a powerful spirit to call upon for support in national affairs. The Dynasty manifests the combined and integrated powers of The Magus, The Erudite, and The Warrior to control the turns of the Wheel of Life, as directed by the Keeper.

PRIMORDIAL INFLUENCES:

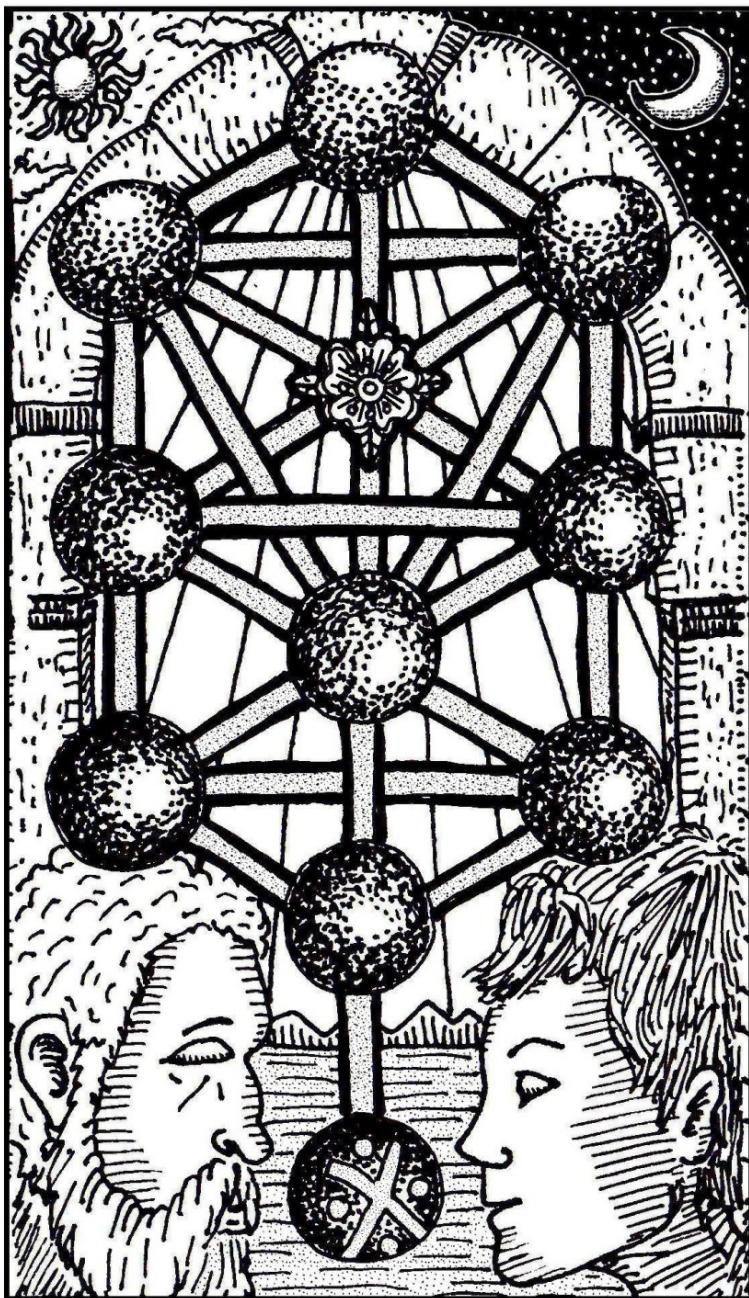
- Astrological: The Magus, The Erudite
- Numerological: The Magus, Wheel of Life, The Warrior

MATHERS ATTRIBUTION:

Wealth



THE DYNASTY



Ten of Orbs

Minor Arcana: Seven Upper Realms

In lay terms, the Upper Realms relate to conception and the first signs of growth or development. The Aces are the divine seeds that are implanted into our minds and hearts, which we then channel outward to materialize. The Tens from the Lower Realms are linked to the Aces because, after the material pinnacles that the Tens represent, what had manifested is returned to dust, back into the intangible realms from where they first sprung—and that's the Aces. The cycle continues, and what is in the intangible realm of the Aces will begin to manifest in the Realm of Twos. The Threes, then, give birth descending from the Upper Realm to the Lower Realm, and the first sign of what has materialized having function is in the Fours.

MINOR ARCANA KEYS WITH TRINITARIAN PRIMORDIAL INFLUENCES

Lower Realm		Upper Ream			Lower realm
Ten	Ace	Two	Three	Four	
Key 1	Key 1	Key 2	Key 3	Key 4	
Key 10	Key 10	Key 11	Key 12	Key 13	
Key 19	Key 19	Key 20	Key 21	Key 0	

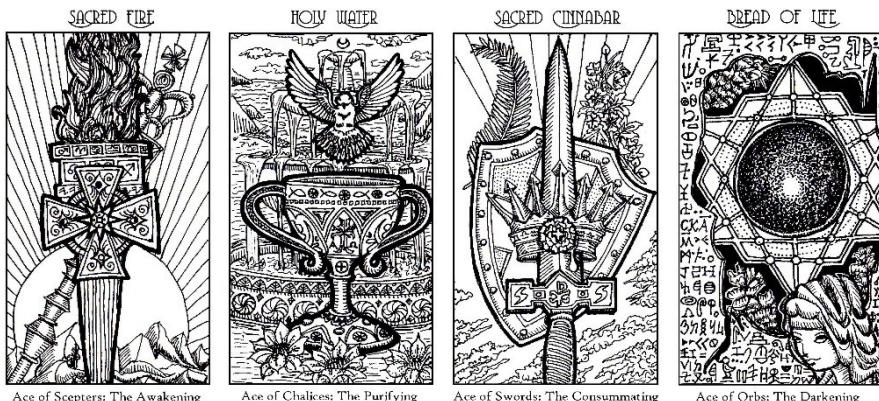
Note that only the Aces, Twos, and Threes in the Upper Realms and the connecting point between the two realms of the Minors—the Tens and Fours—are the sets with three numerological progenitors from the Major Arcana. All other numerological sets in the Lower Realms are linked to only two progenitors from the Majors.

NUMEROLOGICAL FAMILIES IN THE MAJOR ARCANA KEYS

<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	5	6	7	8	9
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	14	15	16	17	18
<u>19</u>	<u>20</u>	<u>21</u>	<u>0</u>					

The energetic path of Divine Will flows from the Primordial Realm into the Aces, the seeds that are planted and sowed, that take root, grow, and move from Aces to Threes, then their Holy Guardians are given Life, and then into the Lower Realm entering with the Fours. However, since the path of Humanity in receiving revelations of the Divine Will flow from understanding the Primordial Realm, then dwelling in the realm of Fours, the Lower Realms were addressed first in this book.

Realm of Aces: Nucleic Seeds



There are four elemental worlds that the One Creator bore from Logos, the four letters of the Creator's name. From those four elemental worlds, we can see the 22 facets of the Creator, which are the 22 primordial spirits of the Major Arcana. To then materialize from the spiritual realm into the material and corporeal realm, four nucleic seeds are planted, and those are the Aces.

In the *Book of Thoth*, Crowley noted that the Aces are not materialized forms of their respective elements but are the root from which materials of their respective elements will spring from. The Ace of a suit is the formless essential nature of the element, which is needed for the forming of that elemental realm.

Geographically, per Crowley, the Ace of each suit also corresponds with a geographical region of the world: Root of Fire, or Ace of Scepters, for Asia; Root of Water, or Ace of Chalices, for the Pacific Ocean; Root of Air, or Ace of Swords, for the Americas (North and South); and Root of Earth, or Ace of Orbs, for Europe and Africa. The German theologian and occultist Heinrich Cornelius Agrippa associated Fire with the Orient, Water with the North, Air with the Occidental West, and Earth with the South.

In the Kabbalistic Tree of Life, the Realm of Aces arises from the sefirah Keter, the Crown, and that which is beyond the human mind's comprehension. It is the primordial intentions of Ein Soph, or the infinite void from which God manifested.

The four elemental Aces are also the tools upon the Keeper's altar. By the Ace of Scepter, you Create. By the Ace of Chalices, you Preserve. By the Ace of Swords, you Destroy. By the Ace of Orbs, you Redeem. And so it is told by Crowley in *Liber B vel Magi*.

Ace of Scepters: Sacred Fire

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Vehuiah	<i>Ruling Angel:</i>	Metatron
<i>Reversed:</i>	Jeliel	<i>Ruling Angel:</i>	Metatron

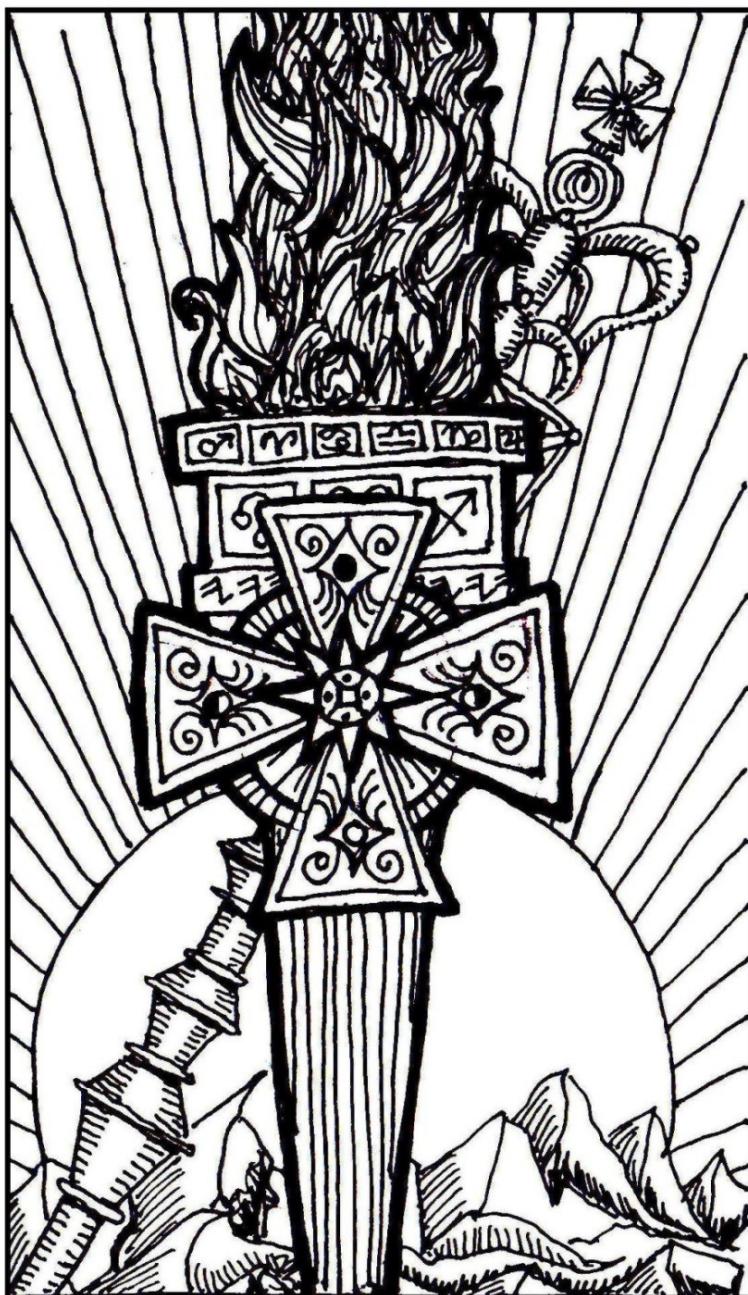
Above the Celestial Lights is an Incorruplicable Flame, always sparkling, the Spring of Life, the Formation of all Beings. This Flame produces all things—and so states the Chaldean Oracles of Zoroaster.

This is the card of primordial Fire. It is the Awakening stage of the Initiate's path to achieving the Magnum Opus. Alchemically, the Ace of Scepters corresponds with Sulfur. It first descends down to manifest on the physical plane during the season of Cardinal Fire, or the vernal equinox. The color associated with the Ace of Scepters is yellow, symbolizing the transmutation of silver into gold, or the yellowing of lunar consciousness. It is the Initiate realizing the inner Solar Light.

A torch features a power cross and upon it, emblems counter-clockwise for the four moon phases. This is the Torch of Knowledge and Wisdom, the quality of Synergy. At the center, an eight-ray sun and at its center, a square within a circle, for the union of heaven and earth. Inscribed upon the torch, just below the flames, are the glyphs for Mars and Jupiter on either end—the Fire planets—and then in between, Aries, Cancer, Libra, and Capricorn—the Cardinal signs. Below it, the three astrological glyphs for the Fire signs of the zodiac. The letter Yod appears in the third row.

Behind the torch at a diagonal, a sovereign's scepter. It features a spiral sequence reminiscent of the eye of a peacock's feather. Concealed behind the torch and upon the scepter is the formation of the cubic stone. There are in effect two different scepters represented here to symbolize the balance, the dichotomy, and sometimes even the innate tensions between spiritual authority and temporal authority. It is also to signify the Double Wand of Power, as first referenced for Key 20. Mountain peaks are at the base and from it, a rising sun with rays illuminating the skies a citrine orange and yellow. The Ace of Scepters marks the Seeker's personal Spear of Destiny, which manifests your courage and audacity. It imparts knowledge, which then becomes wisdom, and it fosters your utmost creativity, willpower, and ability to innovate. It infuses everything that you do with passion and zeal.

SACRED FIRE



Ace of Scepters: The Awakening

(continued from *Ace of Scepters: Sacred Fire*)

Those who find their figurative Spear of Destiny will achieve the pinnacle of career success and productivity in their lifetimes. The Ace of Scepters and Sacred Fire gives rise to the spring equinox.

Ace of Chalices: Holy Water

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Leuviah	<i>Ruling Angel:</i>	Zaphkiel
<i>Reversed:</i>	Pahaliah	<i>Ruling Angel:</i>	Zaphkiel

This is the seed of primordial Water. It is the Purification stage of the Initiate's path to achieving the Magnum Opus. Alchemically, the Ace of Chalices corresponds with Water. It first descends down to manifest on the physical plane during the season of Cardinal Water, or the summer solstice.

The color associated with the Ace of Chalices is white, symbolizing the washing away of impurities. This is about first separating the Initiate into two oppositional principles, then later coagulating the oppositional principles to create a unity of opposites (forthcoming in the Ace of Swords, or The Consummating).

A three-tiered fountain contains the essence that is the *prima materia*, or first matter to begin the Great Work. The top tier pours forth three streams of the alchemical primes, or *tria prima*: sulfur, mercury, and salt. The crescent moon symbolizes alchemical water. The second tier pours forth the five elements of life: fire, water, air, earth, and ether (or Quintessence). The third tier: streams for the Sacred Seven (the seventh is unseen, in the back). In alchemy, the flying dove symbolizes the spiritual force that tempers the opposites—it is the spirit of Divine Union. The dove emerges and ascends to heal; it submerges and descends to purify; the Ace of Chalices is the quality of Fluidity. Here, the dove symbolizes the presence of the Holy Ghost.

The Grail is inscribed with the ichthys, and the circular ichthys symbol (ΙΧΘΥΣ), for Christ consciousness. Embedded into the detailing is also signs for the triple goddess. Three lotus blossoms lay at the foot of the Grail. In the back: the Mystic Sea. The Ace of Chalices marks the alchemist entering the White Stage of the Work, or White Work. It is purification of the subconscious and realization of lunar light. White Work is meditation, channeling, and the magus as a receiver of divine communications.

HOLY WATER



Ace of Chalices: The Purifying

(continued from Ace of Chalices: Holy Water)

The Ace of Chalices marks the Seeker's personal Holy Grail, which manifests as not only your connection to the spiritual universe around you and the unseen energies that influence that which is seen, but the Grail is what nurtures and feeds your soul, that saves your soul, that brings alchemical concord to your life, your emotional wellbeing, your interpersonal relationships, and your internal sphere. Those who find their figurative Holy Grail will achieve an unshakeable sense of inner peace and spiritual conviction.

The Ace of Chalices and Holy Water gives rise to the summer solstice.

Ace of Swords: Sacred Cinnabar

ANGELS OF THE SHEM HAMEPHORASH

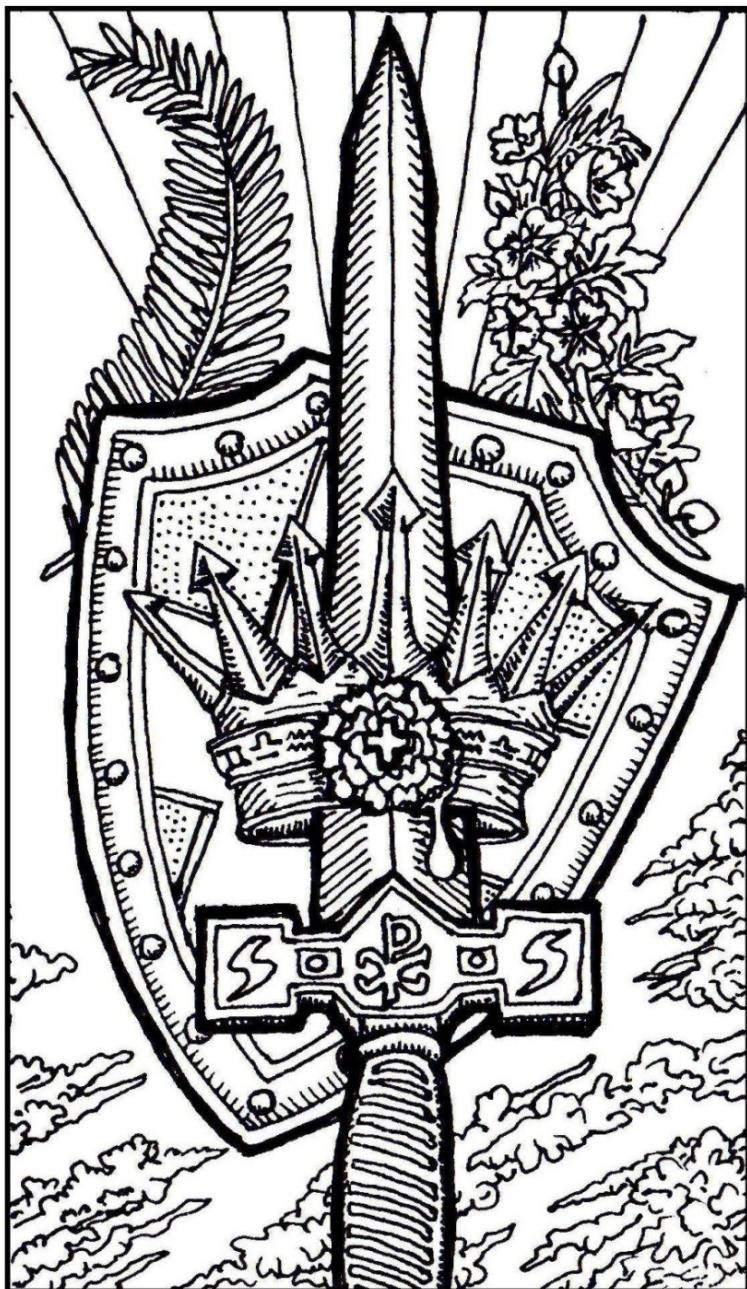
<i>Upright:</i>	Aniel	<i>Ruling Angel:</i>	Kamael
<i>Reversed:</i>	Haamiah	<i>Ruling Angel:</i>	Kamael

A sword is encircled by a gold and silver crown. The crown—symbolic in Hermetic Qabalah as Keter, for completion of the Great Work and access to the Initiate's most potent source of personal power—is adorned with the mystic rose: a cross at the center, a ring of three petals for the *tria prima*, or three primes of alchemy; a ring of five for the elements of life—fire, water, air, earth, and quintessence; and twelve for the zodiac, the confluence of space and time. The rose is bleeding a single drop of blood, a symbol of Rubedo, the alchemical stage of success.

The band around the crown features the Air signs: Gemini, Libra, and Aquarius. Upon the hilt of the sword, at the ends, are the symbols for the Hebrew letter *Yod*, symbolizing twin drops of Heaven's Dew. This is the divine spark of creation, which can also induce the Initiate to become filled with the Holy Spirit and speak in tongues. At the center of the hilt, the symbol for Chi Ro, symbolic of just cause and the incarnation of Christ (the preexistent divine Logos).

To either side of the Chi Ro, spherical rubies. At its tip, the sword emanates with eleven rays of alternating colored light. Behind the sword, a shield with a cinnabar red cross bordered in white.

SACRED CINNABAR



Ace of Swords: The Consummating

(continued from *Ace of Swords: Sacred Cinnabar*)

Cinnabar is the key to producing the philosopher's stone. Above to the sword's right is a palm leaf symbolizing victory; to its left, red hollyhock for ambition. At the base of the image, clouds across a pale blue-gray sky. Courage and strength are the final measures to produce Sacred Cinnabar; the Ace of Swords is the quality of Enforcement.

This is the card of primordial Air. It is the Actualization stage of the Initiate's path to achieving the Magnum Opus. Alchemically, the Ace of Swords corresponds with Mercury (cinnabar is refined mercury in a brilliant scarlet form—hence, the phase name Rubedo). It first descends down to manifest on the physical plane during the season of Cardinal Air, or the autumnal equinox. The color associated with the Ace of Swords is red. The Ace of Swords signals alchemical success.

The Ace of Swords marks the Seeker's personal Sword of the Spirit, which helps you to achieve knowledge of all things, a knowledge and wisdom that advances what was attained through the Spear of Destiny, and empowers you to become an indomitable spirit, to be undefeatable and to achieve the penultimate of sophistication.

The Ace of Swords and Sacred Cinnabar gives rise to the autumnal equinox.

Ace of Orbs: Bread of Life

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Mebahiah	<i>Ruling Angel:</i>	Haniel
<i>Reversed:</i>	Poyel	<i>Ruling Angel:</i>	Haniel

This is the card of primordial Earth. It is the Darkening stage of the Initiate's path to achieving the Magnum Opus. Alchemically, the Ace of Orbs corresponds with Salt. It first descends down to manifest on the physical plane during the season of Cardinal Earth, or the winter solstice.

In the bottom right, there is the image of an illuminated virgin mother. She is at the entrance of a dark cave. The outer walls of the cave are etched with the letters from various ancient ideographic writing systems: pre-Columbian Aztec/Nahuatl logograms; Egyptian hieroglyphs; Chinese oracle bone script; Old Persian cuneiform; ancient Aramaic; the Proto-Canaanite alphabet; the Ge'ez script from the Horn of Africa; Old Nubian; Elder Futhark runes; and Hebrew.

BREAD OF LIFE



Ace of Orbs: The Darkening

(continued from Ace of Orbs: Bread of Life)

The wall of ancient languages makes reference to some of the essential natures of Air and from the realm of Swords that beget Earth and the realm of Orbs: in the Opening of the Four Worlds in Creation, Air begets Earth: The Intellectual Plane to the Material Plane, the Formative World opens the Active World. “And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.” (John 1:14)

Inside the cave is the sacred orb, the essential ingredient in the recipe for the Bread of Life. The orb is set within a hexagonal six-pointed geometric pattern, symbolizing God’s role as a sacred geometer. This is the geometric blueprint for the origins of the universe. Within the pattern are sixteen nexus points that encircle the sacred orb. In Biblical numerology, sixteen symbolizes agape love. The way the light hits the orb, it is clear what illuminates it: you. It is the onlooker who is the light shining into the dark cave, onto the orb.

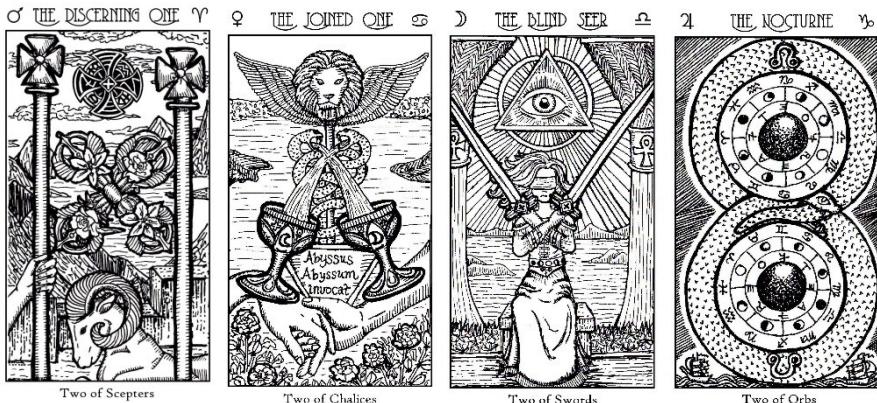
Also, inside the cave, two at the bottom and one in the top left corner, are three pine cones. The pine cones symbolize enlightenment and the Sacred Seed within that can be nurtured into divinity. The pine cone is an emblem of Divine Wisdom, spiritual ascension, and immortality.

The Ace of Orbs endows the Keeper with access to the Sacred Mysteries and the Gift of Prophecy. The quality of this card is Fruition—the fruit born after the achievement. The color associated with the Ace of Orbs is black, for putrefaction. It is the state of decomposition and decay. It is black matter. The Ace of Orbs represents the Initiate’s Black Work, a necessary stage prior to accomplishing the Initiate’s Great Work.

The Ace of Orbs marks the Seeker’s personal recipe for the Bread of Life, which is what brings you access to a plenitude of resources, always. It is what avails to you at all times the abundance in all things that you need. It is your physical health, your material assets, your industry, and the physical accoutrements of your dominion. The Bread of Life feeds you in such a way that you always have the physical capability to do what you seek to do.

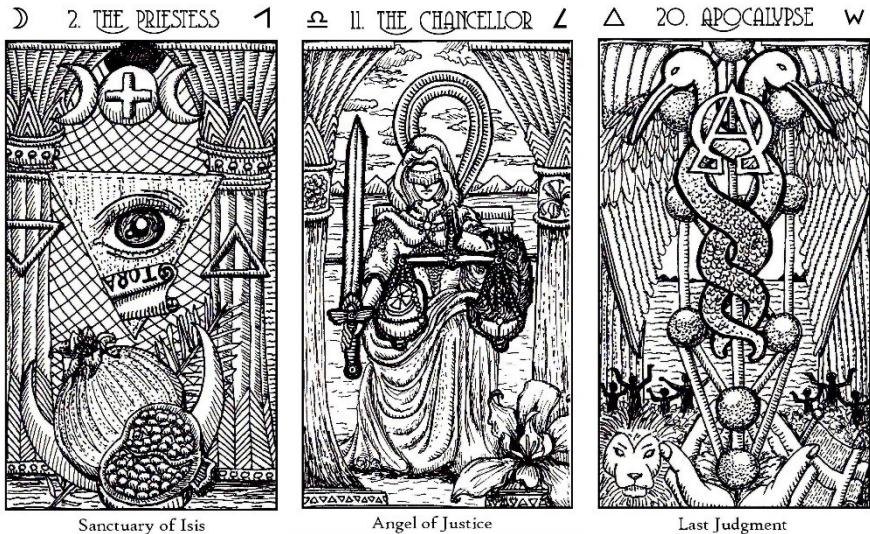
The Ace of Orbs and Bread of Life gives rise to the winter solstice.

Realm of Twos: Provision



In the Kabbalistic Tree of Life, the Realm of Twos arises from the sefirah Chokhmah, or Divine Wisdom. It is God's agent in Creation. It is the intellection behind creation. This is the number of balance and cooperation. It is the sacred number of the Minister.

Numerological Progenitors in the Major Arcana:



The Ogdoad in the Four Twos

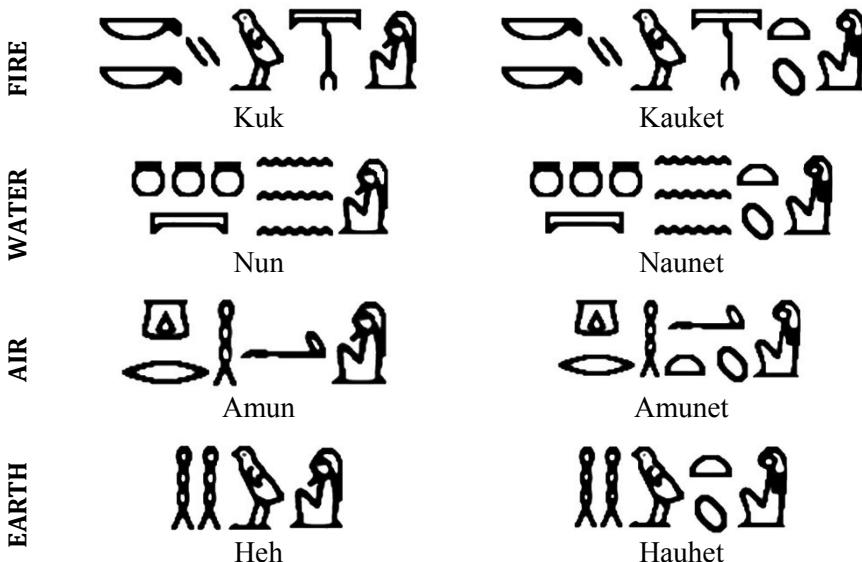
In *Spirit Keeper*, the four Twos also designate the Egyptian ogdoad, or Eight Primordial Deities. These are the four gods and their four consorts, born out of the Numinous Void after the Monad, or One Divinity. Through the Nucleic Seeds, the One gave birth to the Two, and here, the four aspects of the Two are the Eight.

 <i>Fire Scepters</i>	Kuk & Kauket	<p>Kuk is the dawn and the bringer of light. Kuk and his female consort Kauket are also the darkness of night, the obscurity from which dawn and light arise. They also reign over thunder and lightning. In hieroglyphs, they are identified with a staff or scepter.</p>
 <i>Water Chalices</i>	Nun & Naunet	<p>Nun and his female consort Naunet are in every droplet of water. They are the Sacred Lake and forces of chaos from which the world was born. In hieroglyphs, they are identified with water jugs and ideographs symbolizing water (similar to the alchemical glyph for water).</p>
 <i>Air Swords</i>	Amun & Amunet	<p>Amun, god of both the air and the sun, along with his female consort Amunet are the hidden ones. Amun reveals and transmits the Divine Will through oracles. There is an inherent contradiction to Amun's expression: he is both what is seen and what is unseen.</p>
 <i>Earth Orbs</i>	Heh & Hauhet	<p>Heh is the god of the infinite and of eternity. He and his female consort Hauhet are the floods and forces majeure that created the material world we dwell upon. This is the black of the earth along the Nile river.</p>

The Discerning One in the Two of Scepters is the union of Kuk and Kauket manifested in our physical world. The Joined One in the Two of Chalices is Nun and Naunet in union. The Blind Seer is Amun and Amunet joined. The Nocturne in the Two of Orbs is Heh and Hauhet in union.

Upon further examination of the illustrations for these four Twos, you'll see how the Egyptian ogdoad are depicted in the keys. The vajra in Eastern esotericism invoke thunder and lightning, which are sigils placed in the Two of Scepters to allow possession by Kuk and Kauket. Nun and Naunet can be found in every droplet of water in the Two of Chalices. Amun and Amunet are both what is seen (the all-seeing eye above) and that which is unseen (the blindfolds) and the contradicting balance of the two represented by the

two swords. Heh and Hauhet are the infinity and the eternity, so here in the Two of Orbs, we see the lemniscate, or infinity symbol. They are also the floods, and so at the bottom of the card is the depiction of the dark waters.



It is probably inevitable that I would compare the Egyptian ogdoad with the eight trigrams of the Chinese Taoist ba gua. The trigrams of changing yang (the two trigrams for Fire and Thunder) correspond with elemental Fire; changing yin (Water and Wind) with elemental Water; plenary yang (Heaven and Lake) for Air; and plenary yin (the trigrams Earth and Mountain) for elemental Earth.

In Taoist creation theory, these are the primordial building blocks of life. In the Major Arcana, we saw omens of the ogdoad's presence in the wheels on Key 0: The Initiate (which corresponds numerologically to 4), on the patches of Key 4: The Emperor's armor, and encoded into the eight-pointed star of Key 17: The Healer.

The Twos in *Spirit Keeper's Tarot* can be used to invoke the primordial ogdoad deities and their consorts, in pairs, as part of a practitioner's spellcrafting. How exactly that is to be executed is for each individual practitioner to intuit and decide.

Two of Scepters: The Discerning One

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Sitael	<i>Ruling Angel:</i>	Metatron
<i>Reversed:</i>	Eleemiah	<i>Ruling Angel:</i>	Metatron

Twin crossed thunderbolt and diamond vajra, symbolizing irresistible force and indestructible force, express the primordial nature in the Two of Scepters. The center orb where the two intersect symbolizes the Great Void. From the orb on each side, a five-petal lotus represents the five elements of creation and destruction. On one vajra, the outer prongs feature roses; on the other, white lilies.

On the left is the left hand of the Discerning One grasping the scepter. In the foreground is a ram facing and marching toward the Discerning One. In lieu of the traditional globe symbolism found on the RWS Two of Wands is a protection cross symbolic of the universe: the center is a protection cross with stylized YHVH inscribed into the four wings. The circle around it features alchemical glyphs for, clockwise from the top left, mercury, water, sulfur, and salt. Understanding of this cross is to have dominion.

Citrinatas, the Awakening stage of realizing the inner Solar Light, is associated with the archetypal nature of the Wise Man or Wise Woman. That is the archetypal nature of the Discerning One.

Mars is home under the sign Aries, or in domicile, so the spirit resident in this card is particularly strong.

SPIRIT OCCUPANT: The Discerning One

The spirit resident in this card is the Discerning One, who on the physical plane, holds the highest office in the realm of Fire, born from the spiritual seed of the same elemental Ace. The Cross of The Discerning One is a talisman to safeguard your venture out beyond your comfort zone when you go in search of your passions.

PRIMORDIAL INFLUENCES:

- Astrological: The Tower, The Emperor
- Numerological: The Priestess, The Chancellor, Apocalypse

MATHERS ATTRIBUTION:

Dominion

♂ THE DISCERNING ONE ♀



Two of Scepters

Two of Chalices: The Joined One

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Nelchael	<i>Ruling Angel:</i>	Zaphkiel
<i>Reversed:</i>	Yeiyael	<i>Ruling Angel:</i>	Zaphkiel

The Caduceus of Hermes features a lion's head, angel wings, and a rod upon which two serpents are intertwined. Sixteen visible rays of sunlight emanate from the lion's head: sixteen is the number of true love, perfected love blessed by the Divine. Four rays can be inferred behind the angel wings: the unseen presence of God's love.

From the serpents' open mouths, Holy Water pours forth into two chalices below. The water is tinged with a pale brilliant light. Each chalice features a crescent moon, reminiscent of the sphinxes in the Chariot. Between the chalices is a triangle—the elemental glyph for Water—and inscribed within the triangle are the words: “Abyssus Abyssum Invocat” (translated to the sea calls to the sea, or the deep calls unto the deep, from Psalms 42:7), which evokes the Initiate's deepest and darkest longing for God, to be one with the Divine, and to be Divine. When the Initiate calls to God, the sea calling to the sea, the outpouring of Divine Love comes forth, overcoming all that had separated the Initiate and God.

Below the chalices, two hands join as one. Supporting the hands, five red roses. The setting is the Mystic Sea—deep sapphire blue—and along the horizon, a wall of rose bushes. The sky is pale blue. Albedo, the Purification stage in the alchemical process of realizing the Great Work, is associated with the archetypal nature of the Anima and Animus coagulating.

SPIRIT OCCUPANT: The Joined One

The spirit resident in this card is the Joined One, who on the physical plane, holds the highest office in the realm of Water, born from the spiritual seed of the same elemental Ace. This is the spirit of Love in all its forms, from agape love, romantic, to friendship. It is fidelity and devotion.

PRIMORDIAL INFLUENCES:

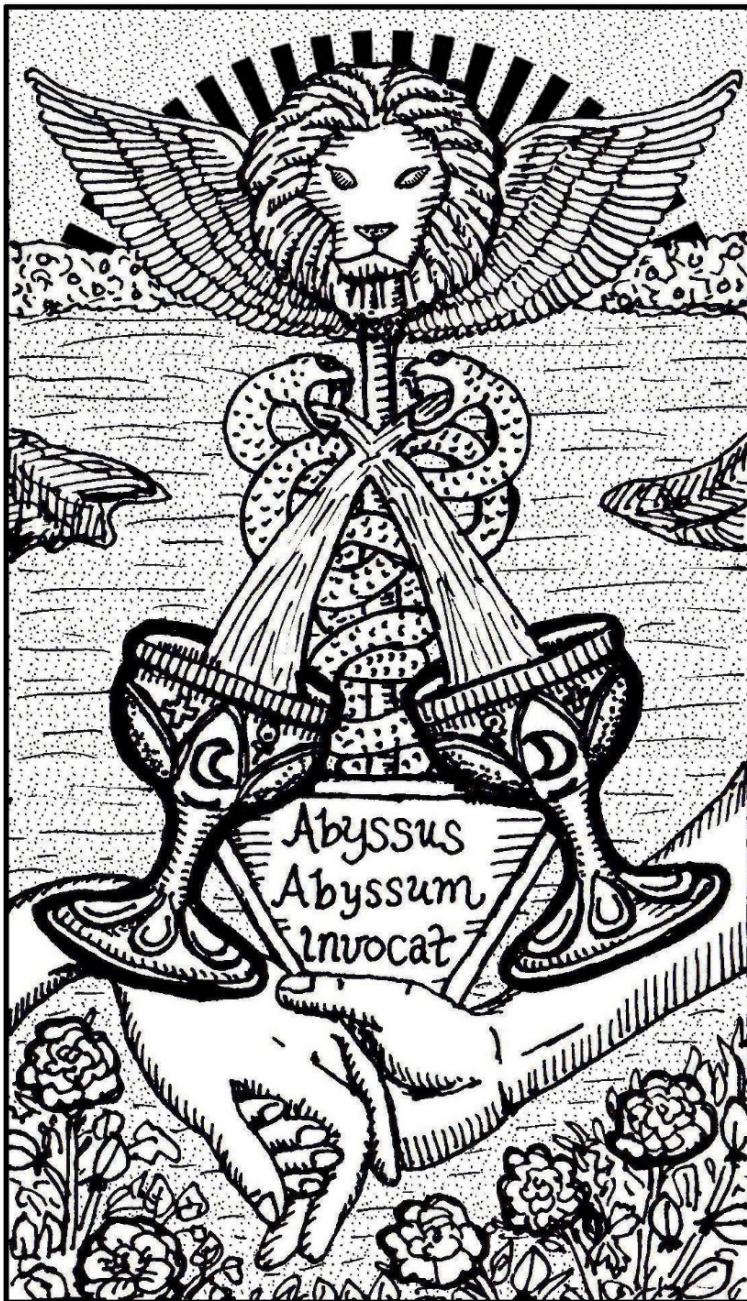
- Astrological: The Empress, The Chariot
- Numerological: The Priestess, The Chancellor, Apocalypse

MATHERS ATTRIBUTION:

Love



THE JOINED ONE



Two of Chalices

Two of Swords: The Blind Seer

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Rahael	<i>Ruling Angel:</i>	Kamael
<i>Reversed:</i>	Yeiazel	<i>Ruling Angel:</i>	Kamael

A blindfolded Seer sits on a stone bench, wielding two crossed swords over her heart. Upon her belt are the phases of the moon. Above her is the Eye of Providence radiating with light, encircled by a vermillion ring emblematic of the monad. The twin swords are the Ego and the Self. Her crossed wrists form a double vajra. Behind her, the Great Salt Sea of Awareness merges with the Mystic Sea.

Behind the Seer on either side are twin pillars reminiscent of The Priestess and The Chancellor's realms. The pillars feature reliefs of the sacred ankh and near the top of each pillar, sculpted palm leaves. Along the base and behind her bench is a green threshold of seven blooming hollyhock flowers.

Rubedo, the Actualization or Consummation stage in the alchemical process of realizing the Great Work, is associated with the archetypal nature of merging the Ego with the Self. The spirit occupant is the Blind Seer—sightless to ongoings of the lower realms, yet one who sees that which those of the lower realms cannot.

The Blind Seer is also a threshold guardian for The Priestess and The Chancellor. She can also appear to prophesy an Apocalyptic vision.

SPIRIT OCCUPANT: The Blind Seer

The spirit resident in this card is the Blind Seer, who on the physical plane, holds the highest office in the realm of Air, born from the spiritual seed of the same elemental Ace. The Blind Seer can be called upon to confer moral or spiritual insight, or to help facilitate greater understanding of esoteric knowledge. This is the spirit to seek out for guidance when the Keeper is at an impasse or stalemate between the Ego and the Self.

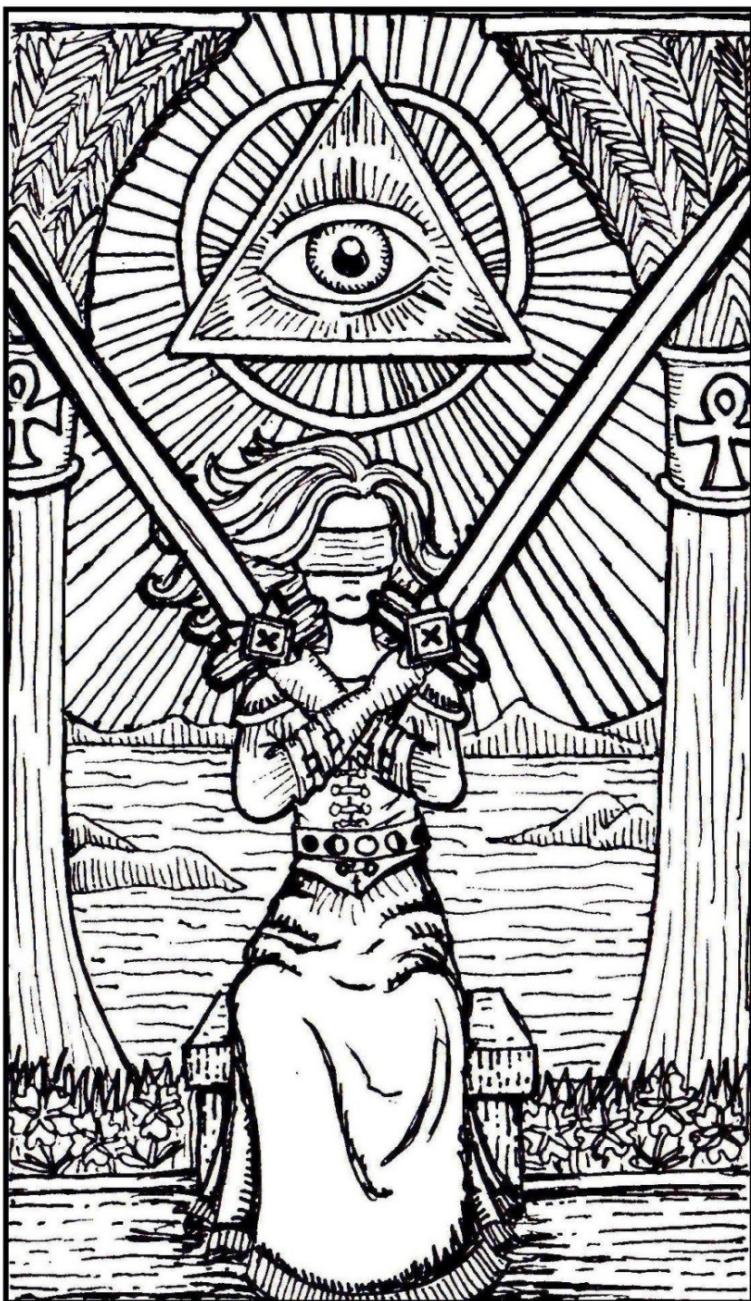
PRIMORDIAL INFLUENCES:

- Astrological: The Priestess, The Chancellor
- Numerological: The Priestess, The Chancellor, Apocalypse

MATHERS ATTRIBUTION:

Peace Restored

☽ THE BLIND SEER ☾



Two of Swords

Two of Orbs: The Nocturne

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Nemamiah	<i>Ruling Angel:</i>	Michael
<i>Reversed:</i>	Yeialel	<i>Ruling Angel:</i>	Michael

Revelation this card brings: “To make gold, you must first have it.” Two wheels, reminiscent of the Wheel of Life from Key 10, appear before a dark night sky. The top wheel is similar to the one from Key 10; the bottom, however, has the same symbols, but in reverse arrangement. At the center of each wheel is an orb. Coiled around the two wheels to form a lemniscate is a serpent—the ouroboros swallowing its own tail. Near the top, along the serpent’s body is the sign of the north lunar node; near the bottom, the sign of the south lunar node. Along the bottom is the open sea with large waves, and two ships sailing in opposing directions. The ships are symbolic of commerce, enterprise, ventures, new and far-reaching experiences, and risk.

Nigredo, the Darkening stage in the alchemical process of realizing the Great Work, is associated archetypally with the Dark Night of the Soul. The Nocturne is the alchemical Black Dragon (a reference to the works of Nicolas Barnaud, 1538—1603) gnawing its own tail, where venom is the Great Medicine.

SPIRIT OCCUPANT: The Nocturne

The spirit resident in this card is the Nocturne, who on the physical plane, holds the highest office in the realm of Earth, born from the spiritual seed of the same elemental Ace. The Nocturne is a spirit who will be a faithful companion through the dark night of the soul. This is a congenial spirit who walks in step and orchestrates circumstances toward a harmonious change.

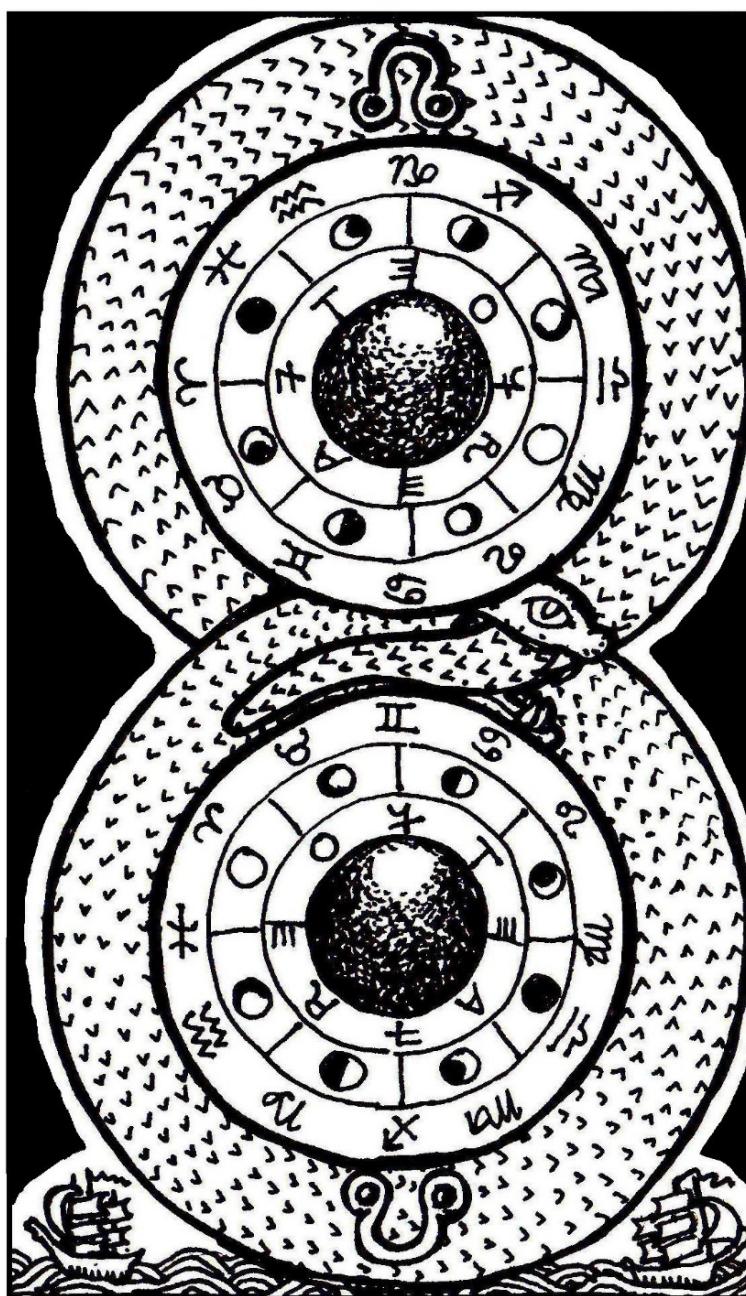
The Nocturne is the spirit to call upon during evening prayer and during transitional phases, when one phase is winding down and another on the cusp of beginning. The Nocturne is a spirit who can aid in facilitating harmonious transitions from one to another.

PRIMORDIAL INFLUENCES:

- Astrological: Wheel of Life, The Demon
- Numerological: The Priestess, The Chancellor, Apocalypse

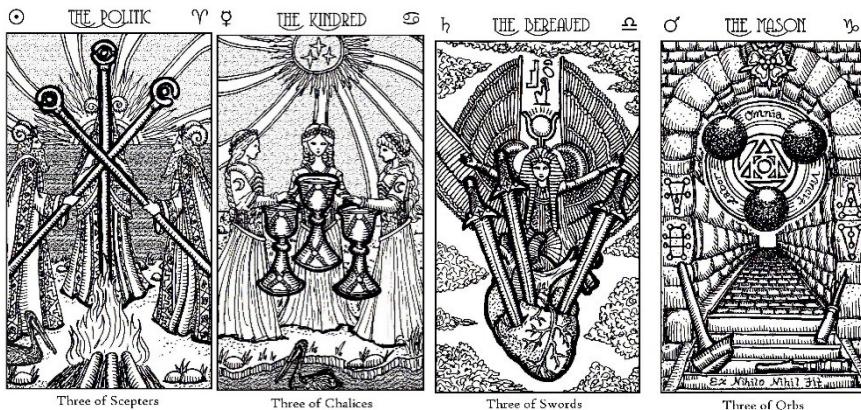
MATHERS ATTRIBUTION:

Harmonious Change



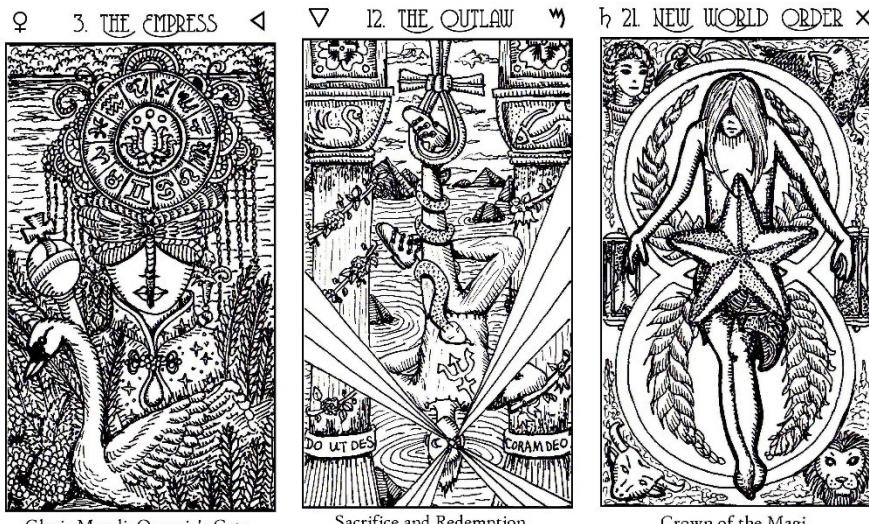
Two of Orbs

Realm of Threes: Fruition



In the Kabbalistic Tree of Life, the Realm of Threes arises from the sefirah Binah, or intuitive understanding. If the Realm of Twos is knowledge, then the Realm of Threes is contemplation. The Realm of Threes is also known as the Palace of Mirrors. It is the number associated with Divine Awakening.

Numerological Progenitors in the Major Arcana:

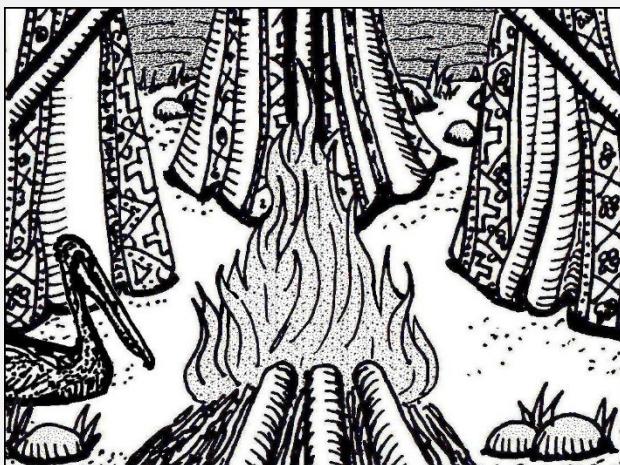


Gloria Mundi: Ourania's Gate

Sacrifice and Redemption

Crown of the Magi

ZOROASTRIAN PRAYER OF PROTECTION



Said Ahura Mazda, the All-Knowing Creator, the Wise Mighty Lord of Heaven, to Zoroaster: "I am the Keeper. I am the Creator and the Maintainer. I am the Discerner. I am the Most Beneficent Spirit. My name bestows Health. My name is the Holy, the Glory, the Farsighted, the Protector, the Well-Wisher. My name bestows Prosperity."

Said Zoroaster: "He is the Light and the Source of Light. He is Wisdom and Intellect. To the Righteous One who is upright in thought, upright in words spoken, and upright in deeds, the Keeper, the All-Knowing Creator shall grant *Vohumano*—Good Mind, *Ameretad*—immortality, *Haurvatad*—health, *Asha Vahista*—the best truth, *Armaiti*—devotion and piety, and *Khshathra vairyā*—abundance of every earthly good."

I honor the Keeper. I honor the Creator and the Maintainer. I honor the Most Beneficent Spirit. I honor the Light and the Source of Light. I honor Wisdom and Intellect.

I am the Righteous One. I invoke the name of the Keeper and the Creator: direct me always to be upright in thought, upright in my words spoken, and upright in my deeds, so that I might be worthy of Good Mind, immortality, health, the best truth, devotion and piety, and abundance of every earthly good.

Three of Scepters: The Politic

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Mahasiah	<i>Ruling Angel:</i>	Metatron
<i>Reversed:</i>	Lelael	<i>Ruling Angel:</i>	Metatron

Three priests stand around an open fire, each wielding a scepter of prophesies—one tip of a scepter opens on the left, the other opens on the right, and the center one has its circle open on both sides. In all three, a numinous void symbolized by a sphere is suspended inside the circles of the three scepters. The spherical concentrations of numinous void were culled from the center Void of the double vajra from the Two of Scepters.

The priests are performing a ritual to commence divination—to scry into the flames of the open fire. Upon their heads they wear headdresses with ram's horns, calling to mind The Emperor. Behind them in view is the shore of the Mystic Sea, golden in hue from this light. A scintillating sun rises along the horizon. Note three stones near the bottom foreground that also appear in the Three of Chalices. There is also a pelican in the foreground, reminiscent of the pelican allusion in Keys 3 and 12.

Of the seven mystic arts in Renaissance magic, the Three of Scepters corresponds with mastery over pyromancy, the art of divining with an open fire, where deity is invoked, then a material reactant is tossed onto the flame, and the pattern of flames interpreted.

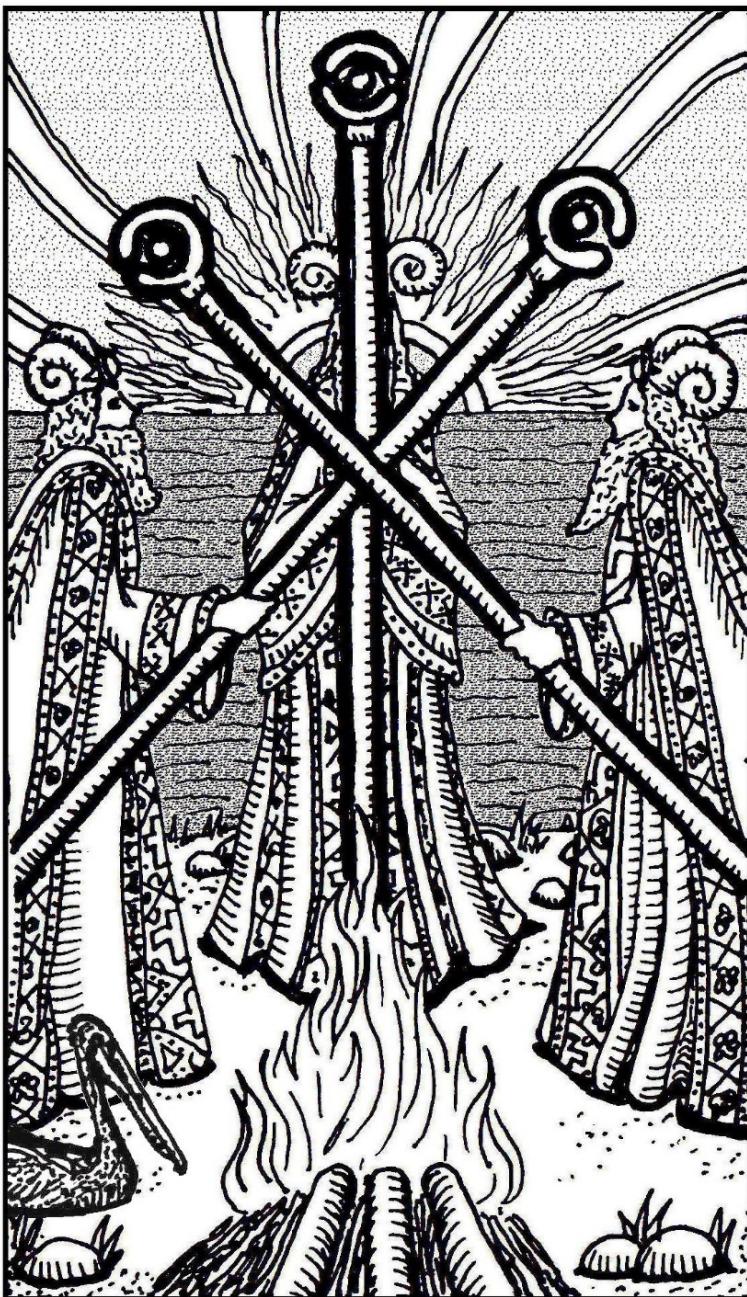
SPIRIT OCCUPANT: The Politic

The spirit resident in this card is the Politic, depicted by the sigil formed by the outline of the three scepters, charged by the powers of Fire. The character of this spirit is willful and domineering, shrewd yet tactful, demonstrating diplomacy to achieve a targeted purpose, and a spirit energy that will expedite the Keeper's progress toward achieving the Great Work, expanding the Keeper's vision, expanding opportunities and possibilities, and for formulating architectural plans to facilitate the design and construction of the Keeper's Great Work. This is the spirit of Established Strength.

The sun is exalted under the sign Aries, so the spirit resident in this card is particularly strong.



THE POLITIC



Three of Scepters

(continued from *Three of Scepters: The Politic*)

PRIMORDIAL INFLUENCES:

- Astrological: The Warrior, The Emperor
- Numerological: The Empress, The Outlaw, New World Order

MATHERS ATTRIBUTION:

Established Strength

Three of Chalices: The Kindred

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Melahel	<i>Ruling Angel:</i>	Zaphkiel
<i>Reversed:</i>	Haheuiah	<i>Ruling Angel:</i>	Zaphkiel

Three priestesses stand by the waters of the Mystic Sea, sea green in hue from this light. One with a crescent waxing moon on her sleeve is a young maiden; the center with full moons on her sleeves (not visible) is a mother; the third priestess with a crescent waning moon is the crone. They wear diadems made of golden grains, calling to mind The Empress. Their breastplates are reminiscent of the exoskeleton on a scorpion or crayfish. In the foreground, a pelican glides across the Sea.

By the powers within, each priestess has caused a chalice of prophesies to appear before her. Two hover an open palm over the waters of the chalice. The center priestess has her hands clasped in prayer, though her prayer mudra is not visible from this angle. Threads of Fate are tied around each chalice. The priestesses are scrying with the waters in their chalices, waters collected from the Mystic Sea. In the skies above, a scintillating sun is at its zenith point. Three stars appear within the disk of the sun. Note three stones near the bottom foreground that also appear in the Three of Scepters.

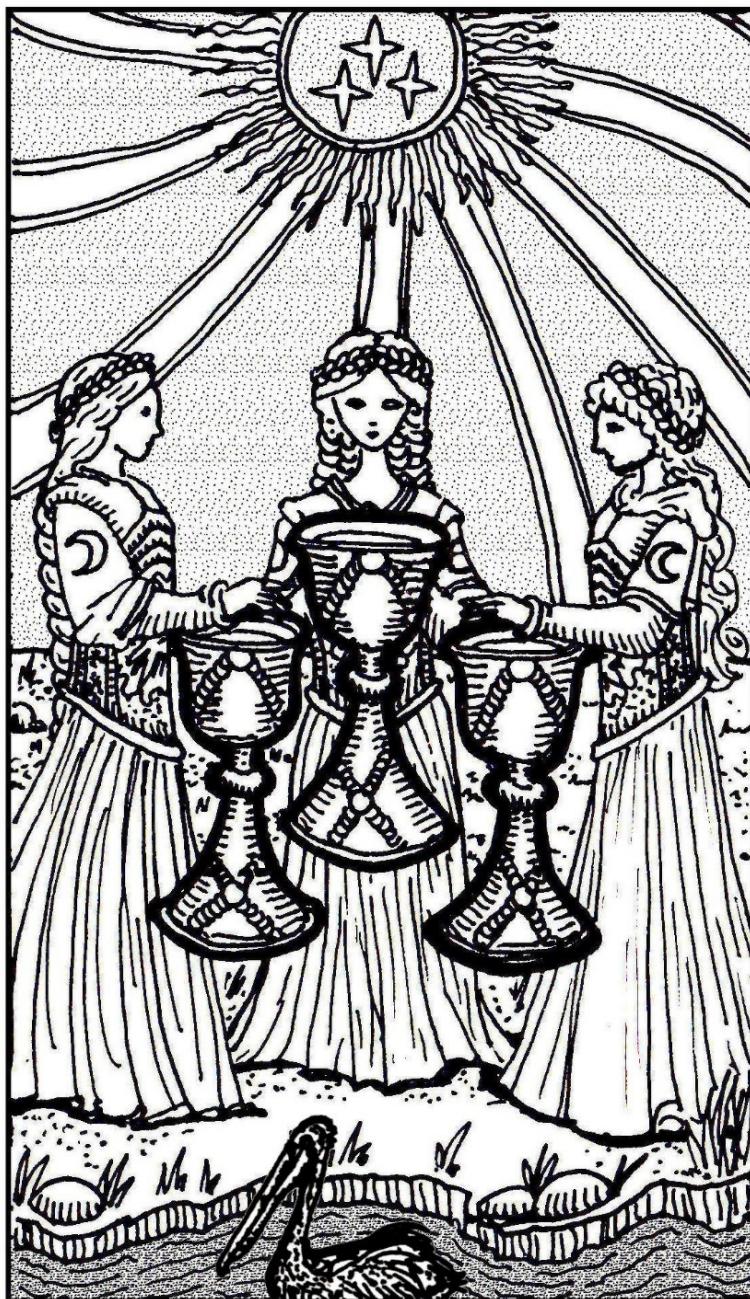
Of the seven mystic arts in Renaissance magic, the Three of Chalices corresponds with mastery over hydromancy, the art of scrying into consecrated water.

SPIRIT OCCUPANT: The Kindred

The spirit resident in this card is The Kindred. The Kindred can endow the Keeper with a fresh, spirited supply of personal energy for cultivating charisma, love for the collective, and for manifesting material abundance.



THE KINDRED



Three of Chalices

(continued from *Three of Chalices: The Kindred*)

The astrological influences here, where the decan ruler Mercury is in Cancer, generates the powers of empathy, social intuition, an eidetic memory, and strong familial ties, which can all be accessed through the Kindred. The Three of Chalices can also be used as a talismanic sigil card to aid in divinatory work with hydromancy or clairsentience.

Note: Activating the Kindred alongside the Memory Keeper from the Six of Chalices can help with memory recall, in particular past life memories. The Kindred and the Memory Keeper, led by the Kindred, can escort the Keeper to Ourania's Gate through The Empress and access sealed sections of the Akashic Records through the New World Order. Do so only after the Keeper's Holy Guardian Angel has given the affirmative encouragement to do so. Also, per Zoroastrian theology, water and fire purify, so The Politic and The Kindred can be worked with in combination for ritual purification.

PRIMORDIAL INFLUENCES:

- Astrological: The Magus, The Chariot
- Numerological: The Empress, The Outlaw, New World Order

MATHERS ATTRIBUTION:

Abundance

Three of Swords: The Bereaved

ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	<i>Reversed:</i>	<i>Ruling Angel:</i>	<i>Ruling Angel:</i>	<i>Raphael</i>
Hahahel	Mikael	Raphael	Raphael	

This is the story of Isis mourning her husband, the god Osiris, and through the primordial influences of The Empress, The Outlaw, and New World Order, she resurrects Osiris with mystic arts and conceives Horus.

A winged figure emblematic of Isis mourns, with arms and wings outstretched, in preparation for divine sorcery. Before her, a bleeding heart pierced with three swords. Above her crown, Her Name in Egyptian hieroglyphs. The skies are a somber gray, and the clouds forebode rain. Blood vessels running down the front side of the heart are reminiscent of lightning.

h

THE BEREAVED

Ω



Three of Swords

(continued from *Three of Swords: The Bereaved*)

Of the seven mystic arts in Renaissance magic, the Three of Swords corresponds with mastery over aeromancy, the art of divination by interpreting pattern formations in clouds, or hearing the voice of Deity in the sounds of thunder.

The Three of Swords also calls upon the Mysteries of Osiris, a mystery tradition of ancient Egypt rooted in the resurrection of Osiris, and so as much as the Three of Swords is about sorrow, it is also the prophesy of the Seeker's resurrection after sorrow and suffering.

SPIRIT OCCUPANT: The Bereaved

The spirit resident in this card is the Bereaved, a spirit sympathetic with the Keeper through mourning, sorrow, sadness, and for feeling deprivation of love. The Three of Swords expresses the Mourning of Isis, and the Bereaved is the spirit embodiment of Isis losing her husband Osiris, then using her magical powers to restore his body to conceive Horus. The sorcery of Isis in those moments brought into being the spirit of The Bereaved, who the Keeper may call upon for navigating sorrow or conflict—the access is through the gates of the Three of Swords.

The Three of Swords can also be used as a talismanic sigil card to aid in divinatory work with aeromancy or clairaudience.

PRIMORDIAL INFLUENCES:

- Astrological: New World Order, The Chancellor
- Numerological: The Empress, The Outlaw, New World Order

MATHERS ATTRIBUTION:

Sorrow

Three of Orbs: The Mason

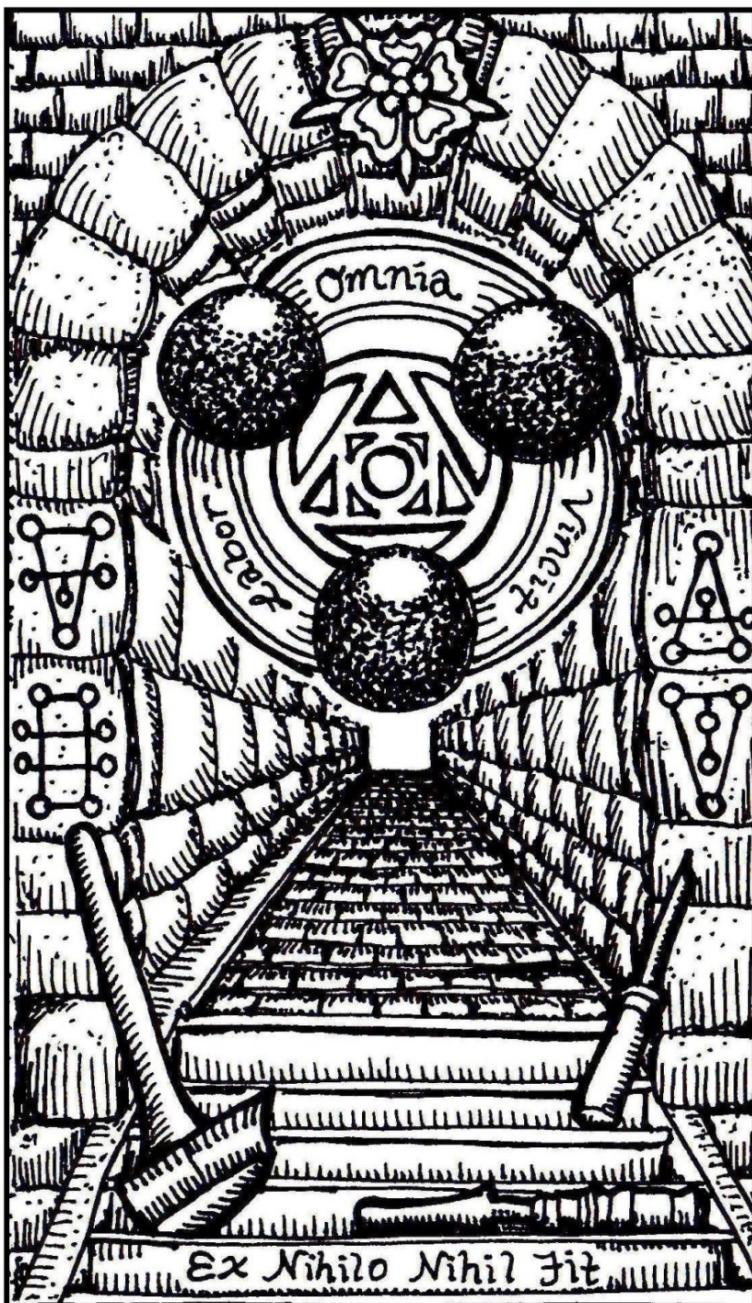
ANGELS OF THE SHEM HAMEPHORASH

<i>Upright:</i>	Harahel	<i>Ruling Angel:</i>	Michael
<i>Reversed:</i>	Mitzrael	<i>Ruling Angel:</i>	Michael

Five steps lead up to a stone archway and through it, a long tunnel. Upon the archway's capstone is the image of a white lily inscribed within a five-petal red rose. Under the archway is the Seal of the Mason, empowered with three orbs, connected in a circle.



THE MASON



Three of Orbs

(continued from *Three of Orbs: The Mason*)

The Latin phrase inscribed around the circle: “Labor Omnia Vincit” (hard work conquers all). Within the circle, the alchemical symbol of the squared circle.

At the base of the stone steps are the Mason’s tools of trade—a hammer leaning against the archway on the left and two chisels on the right. Carved into the first stair at the bottom: “Ex Nihilo Nihil Fit” (nothing comes from nothing).

Four of the front stone bricks are etched with medieval geomantic figures formed into sigils: top left is Fortuna Major (Great Fortune); top right is Fortuna Minor (Minor Fortune); bottom left is Populus (People); and bottom right is Caput Draconis (the Head of the Dragon). Of the seven mystic arts in Renaissance magic, the Three of Orbs corresponds with mastery over geomancy.

Just like the correlation between the Ten of Orbs and Key 21, as the final card among the Seven Upper Realms of the Minor Arcana, there is also a close correlation between Key 21: New World Order (The World card in the RWS or The Universe in the Thoth) in the Major Arcana and the Three of Orbs. Note, in fact, how Key 21 is one of the primordial influences of the Three of Orbs.

SPIRIT OCCUPANT: The Mason

The spirit resident in this card is The Mason, who is the spirit that facilitates the Great Work of architects, builders, inventors, and designers. This is the spirit of engineering—physically and metaphysically. The Mason is a workhorse spirit who assists the Keeper with that Keeper’s trade. Call upon The Mason when a design of the Keeper’s trade needs to be materialized brick by brick, stone by stone. The Three of Orbs can also be used as a talismanic sigil card to aid in divinatory work with geomancy or claircognizance.

PRIMORDIAL INFLUENCES:

- Astrological: The Tower, The Demon
- Numerological: The Empress, The Outlaw, New World Order

MATHERS ATTRIBUTION:

Material Works

THE MINOR ARCANA

STRONGHOLD OF THE FLAME



Herald of the Awakening

STRONGHOLD OF THE GRAIL



Herald of the Purifying

STRONGHOLD OF THE ZEPHYRS



Herald of the Consummating

STRONGHOLD OF THE VALE



Herald of the Darkening

THE SHINING FLAME



Lightning and the Pyre

THE SHINING DEW



Waters and Waves

THE SHINING WINDS



A Swirling Gale



Wild and Fertile Land

THE GOLDEN SHIELD



Power and Authority of Fire

THE WIND SHIELD



Power and Authority of Air

THE SCARLET SHIELD



Power and Authority of Air



Power and Authority of Earth

ARCHANGEL OF GLORY



Angel of Art and Grace

ARCHANGEL OF HEALING



Angel Who Salves and Purifies

ARCHANGEL COMMANDER



Angel of Storms and Battles



Angel Who Illuminates the Shadow

The Four Empyrean Courts

The four suits of pips—Scepters, Chalices, Swords, and Orbs—correspond with the four elements Fire, Water, Air, and Earth respectively. I correspond the fifth element of aether, or quintessence, referred in contemporary times as Spirit, with the court cards.

Thus, the bridge between the 22 Keys of the Major Arcana (occupied by the 22 primordial spirits) and the Aces through Tens in the Minor suits (occupied by 40 universal spirits) are the Four Empyrean Courts (occupied by 16 angelic beings). Each suit Court is held by four Holy Guardians—the angelic beings from an Empyrean realm.

Working within the framework of traditional tarot court titles Page, Knight, Queen, and King, in *Spirit Keeper*, the positions are occupied by a hierarchy of Guardians: Strongholds, Virtues, Powers, and Archangels respectively.

Page	Knight	Queen	King
Earth Stronghold	Air Virtue	Water Power	Fire Archangel

There are four Archangels that correspond with the four Kings in tarot. Although in the temporal world, “king” often equates to male, in the spiritual realm, “king” is a title of ranking. The Archangels manifest as Divine Androgynes, possessing both the male and female manifestation, a perfected union of anima and animus in their beings.



Angel of Art and Grace



Angel Who Salves and Purifies

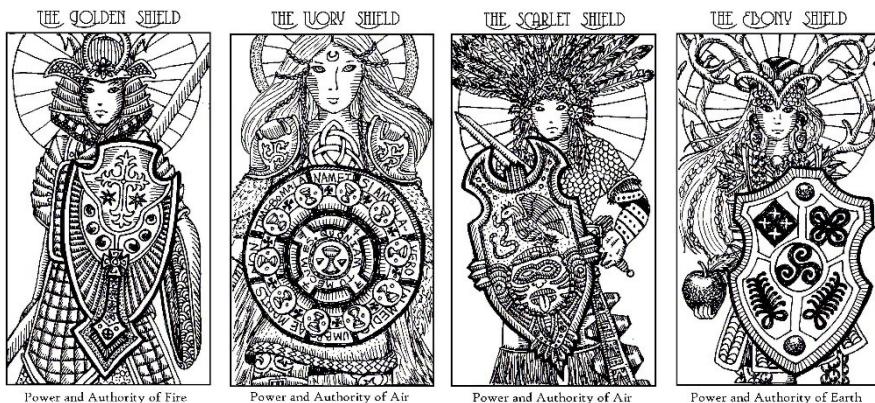


Angel of Storms and Battles



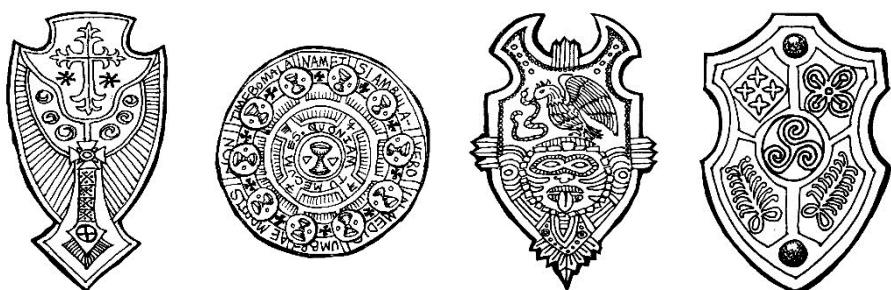
Angel Who Illuminates the Shadow

Thus, here in *Spirit Keeper*, for the purpose of appearing before the Keeper, the Archangels of the active suits appear before us as male, and the Archangels of the passive suits appear before us as female, even though the title of rank for all four are “king.”



The angelic Power in each court corresponds with the four Queens in tarot. Like the Archangels, the Powers are Divine Androgyne with perfected union of male and female, anima and animus, but to appear in the physical realm for us, the Powers of the active suits appear before us as male, and the Powers of the passive suits appear before us as female, even though the title of rank for all four are “queen.”

The Powers in each court wear armor and are formidable fighters. The Powers are the Keeper’s line of defense against demonic entities and malevolent spirits. Powers are always addressed by their respective titles, “The Shield.” Thus, the Queen of Scepters is The Golden Shield, the Queen of Chalices is The Ivory Shield, etc.



The Golden Shield

The Ivory Shield

The Scarlet Shield

The Ebony Shield

The angelic Shields, inspired by the traditional practice of heraldry, are emblematic of the achievements, glory, and divine pedigree of their respective elemental worlds. They protect, nurture, and maintain the integrity of their worlds. By extension, they are the fierce protectors of all you have accomplished in correspondence with their element.

One way a Keeper might distinguish work with the Archangels (Kings) and the Powers (Queens) is to invoke the Archangels for more proactive, active, or assertive workings, and invoke the Powers for defense and shielding.



The Virtues are angels who control the elements and sway the metaphysical forces behind the materialized forms of the physical world. Virtues are called upon to help the Keeper control that Virtue's corresponding elemental suit. Virtues correspond with the four Knights in the tarot. Here, the four Virtues appear to the Keeper as male. Virtues are always addressed by their respective titles, "The Shining One." Thus, the Knight of the Scepters is The Shining Flame, the Knight of the Chalices is The Shining Dew, etc.

The angelic Strongholds are messengers who bring signs and miracles. They make the Divine Will known to the Keeper. They are also the mediators and connecting points between the Keeper's constructed realms of the inner temple and of Heaven. The Keeper calls upon the Strongholds as heralds, to deliver messages to others. Strongholds correspond with the four Pages in the tarot. Here, the four Strongholds appear to the Keeper as female.

The Strongholds are also exemplary guides and navigators. When exploring or venturing through unfamiliar psychic terrain, especially in pathworking or astral travel where you'd like to go accompanied by an experienced

guide, first consider the elemental essence of the realm to determine which Stronghold to invoke as your companion guide. As a Keeper you might also decide to invoke all four as companions when you pathwork or astral travel.



Returning to the four Archangels who lend their Grace to the Keeper's deck, per Gnostic and Kabbalistic traditions, the four Archangels correspond with the four elements, four directions, and each governs a quadrant of the zodiac. However, texts will differ on the specific direction and elemental attributions of the four archangels. The earliest Kabbalistic texts do not assign directions, but positions.

It was said that Archangel Michael stood to the right of the throne of God, Archangel Gabriel stood to the left, Archangel Raphael protected from behind, and Archangel Uriel guarded from the front. It was later that specific directions and elements were ascribed, and then those correspondences differed and often contradicted. Still other sacred texts refer to the frontlines being occupied by the Seven Archangels, not Four.

So Biblical names of archangels are not used here, and instead, their respective titles are attributed to the Kings. The Angel of Glory and Grace is the King of the Scepters, Ruler of Fire. The Angel Who Heals and Purifies is the King of the Chalices, Ruler of Water. The Angel Commander of War is the King of Swords, Ruler of Air. And the Angel Who Illuminates the Shadow is the King of Orbs, Ruler of Earth.

Despite borrowing terms from Western angelology, god and goddess energies from pantheons around the world have descended down to lend symbolism, omens, and references as sigils into these court renderings so that they can use these cards to appear and send messages to Keepers as needed.

BOOK OF MAPS



Holy Guardians of the Scepters

STRONGHOLD OF THE FLAME



Herald of the Awakening

THE SHINING FLAME



Lightning and the Pyre

THE GOLDEN SHIELD



Power and Authority of Fire

ARCHANGEL OF GLORY



Angel of Art and Grace

Page of Scepters: Stronghold of the Flame

This is the Stronghold of the Flame, a divine messenger from the Archetypal World, harbinger from the Physical Plane, bringing an omen of Synergy. She has come to make the Divine Will known to the Keeper, bringing a significant celestial transmission of the Flames and of Awakening.

At the Divine's behest, she performs miracles born of Fire, from the Palace of Sacred Flames. She is the herald of an awakening. Here is the guardian angel of the fiery east.

The Page of Scepters would be an ideal guide for accompanying the Keeper and navigating the Keeper through the Archetypal World. A chess piece—the rook—symbolizes her stronghold. The scepter marks the realm for which she is a ward. In the foreground, a letter to symbolize a divine message or omen. Upon its wax seal is the alchemical glyph for Fire. To the right is a salamander, an animal spirit guardian of Fire and of supernatural powers. To the left is angelica root and behind it, the yellow-green angelica plant.

When the Stronghold of the Flame appears in a reading, the sealed envelope in the bottom right corner suggests an additional divinatory message for the querent. Thus, a clarifying card can be drawn and placed over or next to the Page card to indicate the additional message that the Page, as a divine messenger from the Archetypal World, is bringing. Since it comes from that World, it will relate to matters pertaining to elemental Fire, such as career, employment, passion projects, creativity, etc.

Divine or do a tarot reading by petitioning the Page specifically. When seeking a tarot reading on a matter that pertains to the elemental suit of Fire, first seek out Key 0, the signifier card, and the Page of Scepters. Place Key 0 on your receptive palm, the Page card on top of Key 0, and hover your dominant hand over the two cards. In the form of a prayer, present your question to the Page. Feel energy from your palm connecting to the angelic Stronghold of the Flame.

Then shuffle the deck with both the signifier and the Page. Turn the deck over and seek out both Key 0 and the Page. The card in front of your signifier reveals or reminds you of what you have control over or what is innate within you relevant to success. The card in front of the Page is a revelatory divine message delivered to you by the Page, from the angelic

STRONGHOLD OF THE FLAME



Herald of the Awakening

(continued from *Page of Scepters: Stronghold of the Flame*)

realms, about your question presented. If either card is the top-most card when you turn the deck over, the card itself is part of the answer to your question.

Knight of Scepters: The Shining Flame

The Knight of Scepters is an angelic Virtue from the divine choir of beneficents. He is called The Shining Flame. He is the spirit essence of all that materializes in the physical world as Fire. Every flame on earth is his dominion. Call upon him to move divine flame through the realms.

A septagon that unites the powers of the Sacred Seven into a concentrated cone of Lighting and the Pyre is the Seal through which a Keeper calls forth The Shining Flame.

The angel's red horse is called Bellum. Upon his head is the alchemical glyph for sulfur.

The Keeper petitioning spirits to assist or lend counsel in a matter that requires a potent dose of the element Fire can call upon The Shining Flame to unleash that dose of Fire and direct it toward the Keeper's matter at hand.

The Knight of Scepters is the spirit personification of Fire. He is Fire in action and Fire manifested. The Shining Flame is the Lighting Flash. Petition him to increase this element in your life and personal environment for increased success in matters pertaining to work, school or education, career matters, professional endeavors, virility, or to increase personal willpower or passion. The Knight can be called upon to spark personal creativity or motivation.

A strong dose of Fire sent from the Knight to one endowed with psychic ability or potential will enhance clairvoyance.

When The Shining Flame appears in a divinatory reading, the compendium of spirits is sending a message: let the angel of the Flame help control that element for the Seeker. Sway the metaphysical forces in your favor and materialize success by bringing the element of Fire into control. Thus, call upon The Shining Flame proactively, with intention, to help take fiery action.

THE SHINING FLAME



Lightning and the Pyre

Queen of Scepters: The Golden Shield

The Golden Shield is an angelic Power who appears to the Keeper in male form. This is the power and authority of Fire, whose shield is fortified with the almighty and most divine Sacred Fire to safeguard and defend.

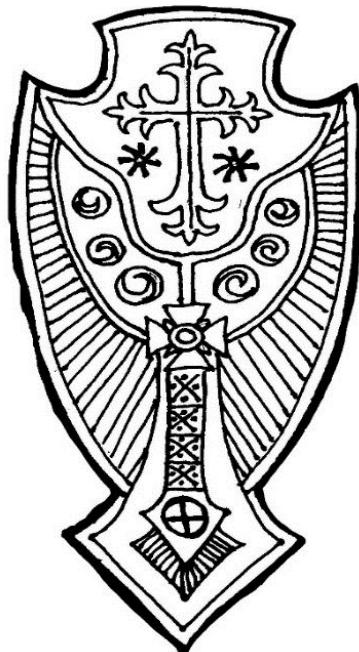
Behind the angelic Power, envision a bold vermillion backdrop and the Power emanating with a halo of alternating goldenrod yellow and citrine orange. The border of the shield and its dominant color is that of a glorious gold.

The Golden Shield's design consists of a flaming cross. On either side of the cross is a seven-pointed star symbolizing the perfection of God and the seven days of Creation. One star symbolizes the diurnal Sacred Seven; the other symbolizes the nocturnal Sacred Seven.

Below it in a V formation are six single-fold *tomoe* from Shinto, which put together would form twin *gankyil*, wheels of joy per Tibetan Buddhism, symbolizes pieces of the wish-fulfilling jewel.

Assembled into one, they form the philosopher's stone. One triplet forms the Power of Inspiration and the other, the Power of Exploration. At their midpoint is a solar cross and below that, a column of four power crosses that lead to another solar cross, in a different design. The crosses here are also reminiscent of a double vajra, for the powers of thunder. Visualize alternating bright colors of the sun and fire further fortify the shield.

Per Agrippa, Fire corresponds with the East, the Orient, and the Asiatic regions of the world. The angelic Power here has taken on features of those cultures in its revelation to the Keeper. He wears a *kabuto* helmet from feudal Japan and the armor of a Chinese Qin Dynasty warrior. The scepter he wields can also be used in the manner of a rattan fighting stick prevalent in the traditional martial arts of Southeast Asia.



THE GOLDEN SHIELD



Power and Authority of Fire

(continued from *Queen of Scepters: The Golden Shield*)

TALISMATIC SHIELD: The Golden Shield depicted here can be used as a talisman of protection and defense against malefic entities or psychic/metaphysical poisons. Specifically, the Shield protects and defends through the unleashing of potent Fire, by the authority of the angelic Power of Fire.

Invocation: “Holy Guardian, Power and Authority of Fire, be the Golden Shield around me, my Glory, my Flame, and the one who lifts up my head.”

King of Scepters: Archangel of Glory

The angelic title for the King of Scepters is the Archangel of Glory, a patron of the arts and bringer of salvation. This is the Angel of Glory and Grace. His symbol is both the flame and papyrus scroll, representing wisdom and knowledge.

The Archangel of Glory presents his gifts to the Keeper: books, an ink pot, quill, and papyrus scrolls symbolize knowledge; the trumpet with its scroll of music furled around the base of the flaming torch symbolize the gift of melody and harmony.

One scroll is an open revelation: the magic square for working with the Archangel of Glory, with the numbers inscribed in Brahmi numerals, the precursor to the Arabic number system, circa 300 BC. Above it in Latin: “*Ignis aurum probat*” (fire tests gold). Visualize the skies behind his halo are an apricot orange.

The Archangel of Glory is a divine teacher of the arts and all forms of scholarship. Call upon the Angel to facilitate success in artistic, literary, academic, or scholarly endeavors. He is also known as having the sharpest and clearest vision of all the heavenly spirits, and can be called upon to lend his Sight to the Keeper.

Prayer: Archangel of Glory, unto whom my heart is open, and unto whom I speak, and from whom nothing in my soul is concealed: I pray of you to illuminate my mind, endow me with clear Sight, and help me to deepen my knowledge and wisdom of all things. Amen.

ARCHANGEL OF GLORY



Angel of Art and Grace



The Four Horsemen of the Apocalypse (1498) by Albrecht Durer

'Tis very hard to leave the things we have grown used to, which meet our gaze on every side and turn us back onto the Old, Old Path. Appearances delight us, whereas things with no appearance make it hard for us to believe in them. Evils are the more apparent things, whereas Good can never show itself unto the eyes, for it has neither form nor figure.

Excerpt from the Hermetica, or Corpus Hermeticum (Latin translations circa 1471 AD)

Holy Guardians of the Chalices

STRONGHOLD OF THE GRAIL



Herald of the Purifying

THE SHINING DEW



Waters and Waves

THE LUORY SHIELD



Power and Authority of Air

ARCHANGEL OF HEALING



Angel Who Salves and Purifies

Page of Chalices: Stronghold of the Grail

This is the Stronghold of the Grail, a divine messenger from the Creative World, harbinger from the Emotional Plane, bringing an omen of Fluidity. She has come to make the Divine Will known to the Keeper, bringing a significant celestial transmission of the Purifying, and a revelation to the Keeper about the Holy Grail. At the Divine's behest, she performs miracles born of the Grail, from the Palace of the Floods. She is the herald of purification.

Here is the guardian angel of the watery north. The Page of Chalices would be an ideal guide for accompanying the Keeper and navigating the Keeper through the Creative World. A chess piece—the rook—symbolizes her stronghold. The chalice marks the realm for which she is a ward. In the foreground, a letter to symbolize a divine message or omen. Upon its wax seal is the alchemical glyph for Water. To the right is a crayfish, an animal spirit guardian of Water. To the left are yellow and white chamomile blossoms.

When the Stronghold of the Grail appears in a reading, the sealed envelope in the bottom right corner suggests an additional divinatory message for the querent. Thus, a clarifying card can be drawn and placed over or next to the Page card to indicate the additional message that the Page, as a divine messenger from the Creative World, is bringing. Since it comes from that World, it will relate to matters pertaining to elemental Water, such as domestic matters, matters pertaining to the internal sphere, personal spirituality, love, relationships, or even past lives.

Divine or do a tarot reading by petitioning the Page specifically. When seeking a tarot reading on a matter that pertains to the elemental suit of Water, first seek out Key 0, the signifier card, and the Page of Chalices. Place Key 0 on your receptive palm, the Page card on top of Key 0, and hover your dominant hand over the two cards. In the form of a prayer, present your question to the Page. Feel energy from your palm connecting to the angelic Stronghold of the Grail. Then shuffle the deck with both the signifier and the Page. Turn the deck over and seek out both Key 0 and the Page. The card in front of your signifier reveals or reminds you of what you have control over or what is innate within you relevant to success. The card in front of the Page is a revelatory divine message delivered to you by the Page, from the angelic realms, about your question presented. If either card is the top-most card when you turn the deck over, the card itself is part of the answer to your question.

STRONGHOLD OF THE GRAIL



Herald of the Purifying

Knight of Chalices: The Shining Dew

The Knight of Chalices is an angelic Virtue from the divine choir of beneficents. He is called The Shining Dew. He is the spirit essence of all that materializes in the physical world as Water. Every drop of water and dew on earth is his dominion. Call upon him to move divine waves through the realms.

A septagon that unites the powers of the Sacred Seven into a concentrated cone of Waters and Waves is the Seal through which a Keeper calls forth The Shining Dew.

The angel's pale horse is called Mortem. He is the twin of the horse in Key 13. Upon his head is the alchemical glyph for water.

The Keeper petitioning spirits to assist or lend counsel in a matter that requires a potent dose of the element Water can call upon The Shining Dew to unleash that dose of Water and direct it toward the Keeper's matter at hand.

The Knight of Chalices is the spirit personification of Water. He is Water in action and Water manifested. The Shining Dew is an elemental deity and natural force who controls the rains and springs of water on land, and can be called upon to bring forth elemental Water. Petition him to increase this element in your life and personal environment for increased success in love and interpersonal relationships, in domestic matters, a more harmonious family, in enhancing psychic abilities to reach into archives of memory pertaining to past lives, fertility and receptivity, or to increase intuition, empathy, or personal charisma.

A strong dose of Water sent from the Knight to one endowed with psychic ability or potential will enhance clairsentience.

When The Shining Dew appears in a divinatory reading, the compendium of spirits is sending a message: let the angel of the Grail help control that element of Water for the Seeker. Sway the metaphysical forces in your favor and materialize success by bringing the metaphysical element of Water into control. Thus, call upon The Shining Dew proactively, with intention, to help take more fluid action.

THE SHINING DEW



Waters and Waves

Queen of Chalices: The Ivory Shield

The Ivory Shield is an angelic Power who appears to the Keeper in female form. This is the power and authority of Water, whose shield is fortified with the almighty and most divine Holy Water to safeguard and defend.

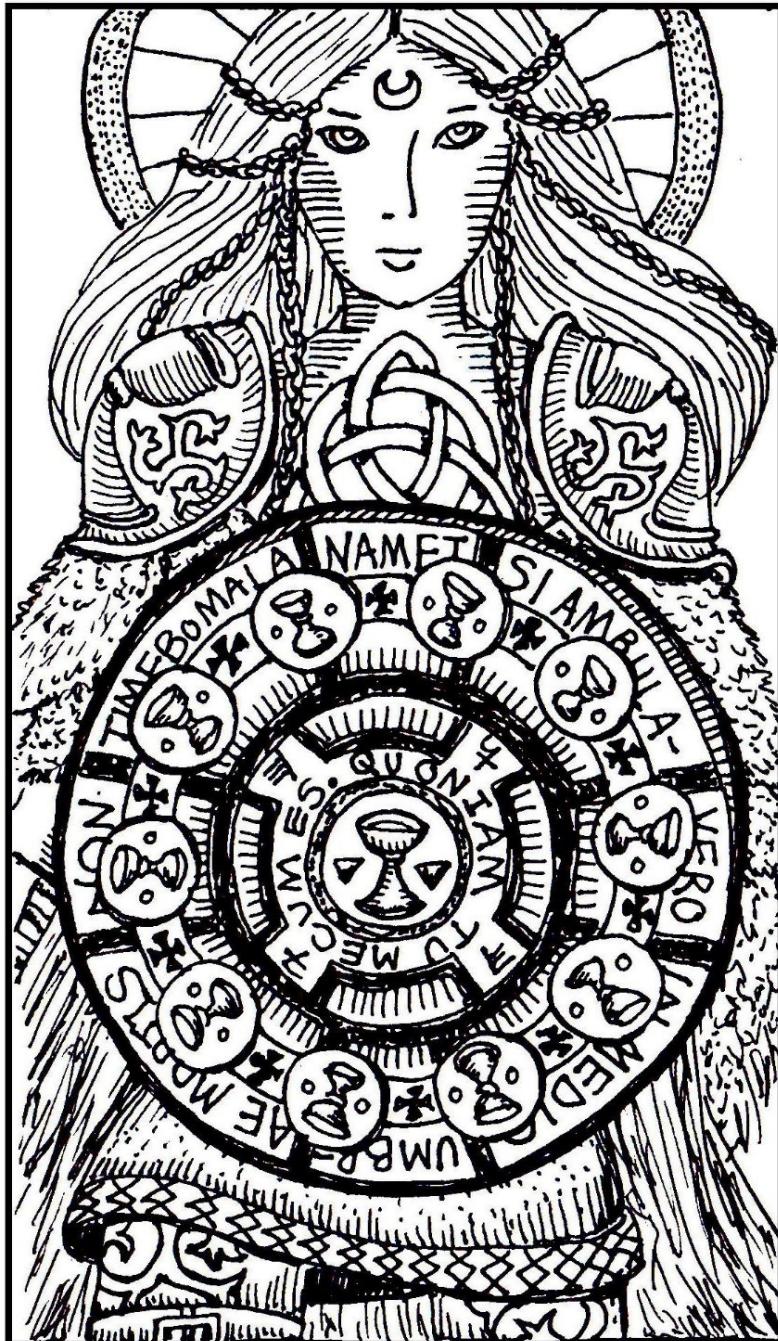
The Ivory Shield's design consists of ten chalices arranged in a circle and at the center, an eleventh chalice. Note that there are two more chalices on the Power's shoulder armor for a total of thirteen, indicating the thirteenth card in the suit of Chalices. One alchemical glyph for Water on the right and the outer cross formed on the shield calls in the Power of Concord; the other glyph on the left and the inner cross calls in the Power of Silence, the two pillar forces at the Ivory Shield's command.



Inscribed into the design of the shield are the letters forming the Latin phrase, “Nam et si ambulavero in medio umbrae mortis non timebo mala quoniam tu mecum es.” (Though I walk through the valley of the shadow of death, I will fear no evil, for You are with me.) In between the chalices are crosses that resemble the *mmusuyidee*, a West African adinkra symbol for purification and sanctity that brings good fortune and protection. The four symbols in the circle around the center chalice are the name of God, YHVH, written in the Proto-Canaanite alphabet. The rays symbolizing rays of light emanating outward in the circles around the shield's design amplify the power of the talismanic sigils.

Per Agrippa, Water corresponds with the northern regions of the world. Thus, the angelic Power here has taken on features of Viking and Celtic cultures in its revelation to the Keeper. A Trinity Knot on her chest symbolizes the powers and authorities of the Holy Trinity and calls in the divine protection of deities that this symbol represents.

THE IVORY SHIELD



Power and Authority of Water

(continued from *Queen of Chalices: The Ivory Shield*)

Twin trinity symbols on either side reinforce the magnitude and eminence of its power to the Keeper.

Note: If the Keeper corresponds the suit of Chalices and element Water with the north, then the furs that the angelic Power wears can be that of an animal of the north. If the Keeper associates Chalices and Water with the south, then render the furs from an animal of the south.

TALISMANIC SHIELD: The Ivory Shield depicted here can be used as a talisman of protection and defense against malefic entities or psychic/metaphysical poisons. Specifically, the Shield protects and defends through the unleashing of potent Water, by the authority of the angelic Power of Water.

Invocation: “Holy Guardian, Power and Authority of Water, be the Ivory Shield around me, my Healing, my Dew, and the one who lifts my heart.”

King of Chalices: Archangel of Healing

The angelic title for the King of Chalices is the Archangel of Healing. She is the Exalted One, of Fire (elemental essence of the tarot kings) and Water (elemental essence of the suit). The Archangel of Healing is a reigning angel over the healing arts and purification of mind, body, and soul. Her symbol is an alabaster jar filled with healing oil.

The Archangel of Healing presents her gifts to the Keeper: her own sacred heart—the mystic rose with a cross at the center woven from sweet grass, her alabaster jar of healing oil, and two stems of amaranth blossoms for immortality. Five bottles of oils are also gifted: the oil of myrrh; Ceylon cinnamon; cassia; sweet calamus; and olive oil—the ingredients for crafting the Holy Anointing Oil from the Book of Exodus.

Upon the Archangel’s chalice is an open revelation: the magic square for working with the Angel Who Salves and Purifies, with the numbers inscribed in Brahmi numerals, the precursor to the Arabic number system, circa 300 BC.

The Angel Who Salves and Purifies holds her alabaster jar in her left hand and floating above her right hand is a fish from her healing wells. Here, the fish also calls to mind the phrase, “a fish out of water,” and yet the fish looks calm and assured; likewise, the Archangel of Healing brings calm and assurance even when we are the fish out of water.

ARCHANGEL OF HEALING



Angel Who Salves and Purifies

(continued from *King of Chalices: Archangel of Healing*)

She guides us through precarious times, and she is there to salve, heal, and purify when we are diseased, debilitated, feeble, or unwell. Visualize the skies behind her halo are a calming blue. Some may see her robed in green with flaming red hair; others may see her robed in white.

Prayer: Archangel of Healing, unto whom my heart is open, and unto whom I speak, and from whom nothing in my soul is concealed: I pray of you to cleanse me, purify me, salve me, and heal me. Amen.



I LONG TO LEARN THE THINGS THAT ARE—AND COMPREHEND
THEIR NATURE—AND KNOW GOD.

From the Darkness, first came the Voice of Fire and out of the Light, a Holy Word. Air, being of the Light, followed after Fire. Water rose up to that Fire, as did Earth. Earth and Water stayed so mingled with each other, that Earth from Water, no one could discern.

God—the Mind, being male and female, as Light and Life subsisting, as he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the senses perceive. Men call the Seven Rulers their ruling Fate.

All motion is caused in stillness and by stillness. Motion of the cosmos is not caused by things exterior to the cosmos, but by things interior moving outward to the exterior, such things as the soul or spirit.

Yet God is not the Mind. God is the Cause that the Mind is. God is not Spirit, but the Cause that the Spirit is. God is not the Light, but the Cause that the Light is. One should honor God with these two names: the Good and Father. Though the Good is spoken of by all, it is not understood by all what that thing is.

Down to Earth God sent Man to the Cosmos of this Frame Divine—Man, a life that cannot die, and yet a life that dies. God filled a mighty Cup with Mind, with Spirit, with Light, and sent a Herald to take the Cup to earth. Men who understood the Herald's tidings baptized themselves with the Mind, and the Spirit, and the Light, and became partakers in the Gnosis.

Gnosis is the end of science, and science is God's gift. All science is incorporeal, the instrument it uses being the Mind, just as the Mind employs the body. All things must consist of antithesis and contrariety.

Excerpts from the Hermetica, or Corpus Hermeticum (Latin translation circa 1471 AD)

Holy Guardians of the Swords

STRONGHOLD OF THE ZEPHYRS



Herald of the Consummating

THE SHINING WINDS



A Swirling Gale

THE SCARLET SHIELD



Power and Authority of Air

ARCHANGEL COMMANDER



Angel of Storms and Battles

Page of Swords: Stronghold of the Zephyrs

This is the Stronghold of the Zephyrs, a divine messenger from the Formative World, harbinger from the Intellectual Plane, bringing an omen of Enforcement. She has come to make the Divine Will known to the Keeper, bringing a significant celestial transmission of the Zephyrs—the hallowed western winds—and of Consummating. At the Divine's behest, she performs miracles born from the winds of change, of victories in battle, and success in conflicts, from the Palace of the Zephyrs. She is a herald that a significant milestone in the Keeper's Great Work has been achieved or will be achieved.

Here is the guardian angel of the aerial west and occidental. The Page of Swords would be an ideal guide for accompanying the Keeper and navigating the Keeper through the Formative World. A chess piece—the rook—symbolizes her stronghold. The sword marks the realm for which she is a ward. In the foreground, a letter to symbolize a divine message or omen. Upon its wax seal is the alchemical glyph for Air. To the right is an owl, an animal spirit guardian of Air. To the left are two witch-hazel blossoms on a tree branch. Her hair is adorned with a falcon feather, a Zoroastrian charm.

When the Stronghold of the Zephyrs appears in a reading, the sealed envelope in the bottom right corner suggests an additional divinatory message for the querent. Thus, a clarifying card can be drawn and placed over or next to the Page card to indicate the additional message that the Page, as a divine messenger from the Formative World, is bringing. Since it comes from that World, it will relate to matters pertaining to elemental Air, such as a conflict that needs a resolution, a major battle in the querent's life, matters pertaining to political relations, the community, the external sphere or social environment that the querent is a part of, or the querent's public reputation.

Divine or do a tarot reading by petitioning the Page specifically. When seeking a tarot reading on a matter that pertains to the elemental suit of Air, first seek out Key 0, the signifier card, and the Page of Swords. Place Key 0 on your receptive palm, the Page card on top of Key 0, and hover your dominant hand over the two cards. In the form of a prayer, present your question to the Page. Feel energy from your palm connecting to the angelic Stronghold of the Zephyrs. Then shuffle the deck with both the signifier and the Page. Turn the deck over and seek out both Key 0 and the Page. The

STRONGHOLD OF THE ZEPHYRS



Herald of the Consummating

(continued from *Page of Swords: Stronghold of the Zephyrs*)

card in front of your significator reveals or reminds you of what you have control over or what is innate within you relevant to success. The card in front of the Page is a revelatory divine message delivered to you by the Page, from the angelic realms, about your question presented. If either card is the top-most card when you turn the deck over, the card itself is part of the answer to your question.

Knight of Swords: The Shining Winds

The Knight of Swords is an angelic Virtue from the divine choir of beneficents. He is called The Shining Winds. He is the spirit essence of all that materializes in the physical world as Air. Every wind and breeze, storm and gale on earth is his dominion. Call upon him to move divine winds through the realms.

A septagon that unites the powers of the Sacred Seven into a concentrated cone of a Swirling Gale is the Seal through which a Keeper calls forth The Shining Winds. The angel's white horse is called Victorum. Upon his head is the alchemical glyph for mercury. Like the figure in the Five of Swords and Six of Swords, the Knight of Swords is left-handed.

The Keeper petitioning spirits to assist or lend counsel in a matter that requires a potent dose of the element Air can call upon The Shining Winds to unleash that dose of Air and direct it toward the Keeper's matter at hand.

The Knight of Swords is the spirit personification of Air. He is Air in action and Air manifested. Petition him to increase this element in your life and personal environment for increased success in conquests, to defeat your opponents and adversaries, or in matters pertaining to social advocacy. The Knight of Swords enhances intellectualism, rationalism, and exoteric knowledge. When Air is needed to move that which has been stagnant or stale in your life, call upon the Knight of Swords by spirit petition.

A strong dose of Air sent from the Knight to one endowed with psychic ability or potential will enhance claircognizance.

When The Shining Winds appears in a divinatory reading, the compendium of spirits is sending a message: let the angel of the Zephyrs help control the metaphysical element of Air for the Seeker. Call upon The Shining Winds proactively, with intention, to help move stale or stagnant energy.

THE SHINING WINDS



A Swirling Gale

Queen of Swords: The Scarlet Shield

The Scarlet Shield is an angelic Power who appears to the Keeper in male form. This is the power and authority of Air, whose shield is fortified with the almighty and most divine metal from which the Spirit of the Sword is forged.

The Scarlet Shield's design consists of an ornamental Mesoamerican style mosaic mask made of precious stones of gold, silver, turquoise, obsidian, serpentine, amethyst, opal, and talismanic designs of a *chimalli*, or defensive armament. The head imagery at the base of the shield is also a subtle reference to the head of Holofernes and the Biblical story of Judith, which is often associated with the Queen of Swords.

Above the mosaic mask is the depiction of an eagle devouring a serpent—an important divine omen of establishing dominion under the blessing of the gods. This shield as a talisman confers the Power of Intellection, victory, and fortuitous good luck in all defensive battles.

Behind the angelic Power is a wall of adobe mud brick—one of the earliest building construction materials in global history, symbolic of methodical discipline behind the Power, the strongest of protection and defense, and ensuring barrier to entry so that what does not belong in the landscape of the Keeper's inner universe shall not enter.

Per Agrippa, Air corresponds with the occidental, or Western world, whereas Aleister Crowley further develops on Agrippa to note that it is the Americas and for directionality, the West. Thus, the angelic Power here has taken on features of indigenous American cultures in its revelation to the



THE SCARLET SHIELD



Power and Authority of Air

(continued from *Queen of Swords: The Scarlet Shield*)

Keeper. At the bottom right in the foreground by the shield is a *macauhauitl*, a sword-like weapon from Mesoamerican civilizations consisting of sharpened obsidian blades.

The angelic Power is dressed as a Shorn One from Aztec warrior culture, wearing golden *tlahuiztli* armor that identifies the Power's high rank. The headdress he wears indicates his priesthood, nobility, and prestige. The tattoos on his sword arm denote his victories. Like the figure in the Five of Swords and Six of Swords, the Queen of Swords is left-handed.

TALISMANIC SHIELD: The Scarlet Shield depicted here can be used as a talisman of protection and defense against malefic entities or psychic/metaphysical poisons. Specifically, the Shield protects and defends through the unleashing of potent Air, by the authority of the angelic Power of Air.

Invocation: "Holy Guardian, Power and Authority of the Zephyrs, be the Scarlet Shield around me, my Shining Wind, my General, and the one who safeguards my body and my name."

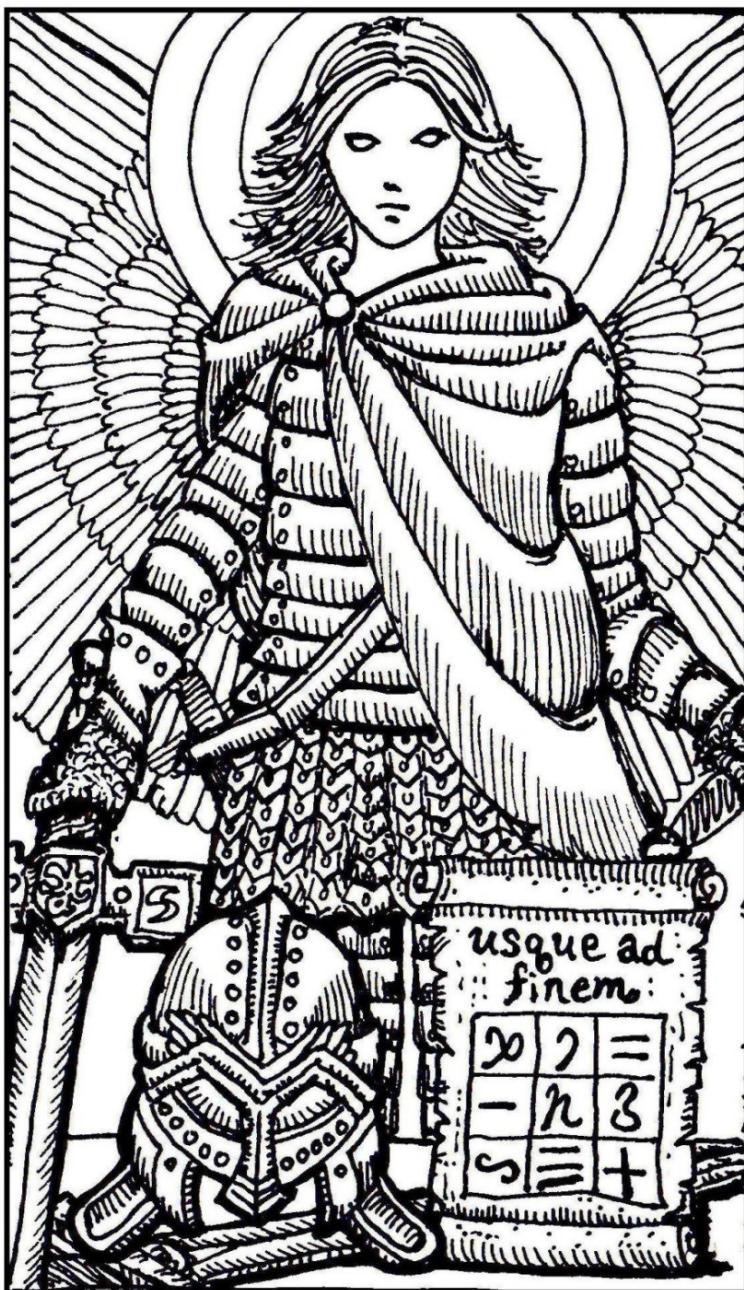
King of Swords: Archangel Commander

The angelic title for the King of Swords is the lead commander of the Divine Forces. He is the most powerful and most formidable of Heaven's Warriors. His full title is the Archangel Commander of the Light. The Archangel's symbol is the spear, though the spear can shapeshift into other weapons as needed. Pray to and invoke the Archangel Commander to bring strength, conviction, courage, and manifest fearlessness. He is tasked to assist the Keeper with navigating storms, inner and outer, and to defeat any demons that threaten to harm the Keeper.

The Archangel Commander presents his gifts to the Keeper. First is the helmet of salvation. Note that upon the helmet, there are 22 gemstones symbolic of the 22 Keys from the Major Arcana. The Archangel Commander also lends his strength, presented as his swords, which symbolize protection under the Angel of Storms and Battles. "Take the helmet of salvation and the sword of the Spirit, which is the word of God." Ephesians 6:17.

The scroll by the helmet of salvation gives an open revelation: the magic square for working with the Archangel Commander, with the numbers inscribed in Brahmi numerals, the precursor to the Arabic number system, circa 300 BC. Above it in Latin: "Usque ad finem" (to the very end).

ARCHANGEL COMMANDER



Angel of Storms and Battles

(continued from King of Swords: Archangel Commander)

The Angel of Storms and Battles will defend the Keeper and protecting against malefic attacks and snares of The Demon. His magic square can be used to facilitate exorcisms.

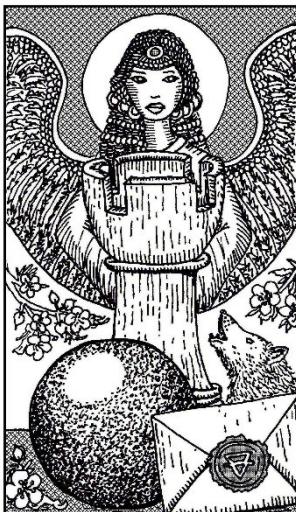
Prayer: Archangel Commander, unto whom my heart is open, and unto whom I speak, and from whom nothing in my soul is concealed: I pray of you to defend me, protect me from those who seek to harm me, to help me safely navigate the storms, and forge me with fearlessness to face my adversaries. Amen.



Engraving from Quinta Essentia by Thurneisser (1570)

Holy Guardians of the Orbs

STRONGHOLD OF THE VALE



Herald of the Darkening

THE SHINING QUARRY



Wild and Fertile Land

THE EBONY SHIELD



Power and Authority of Earth

ARCHANGEL OF MYSTERIES



Angel Who Illuminates the Shadow

Page of Orbs: Stronghold of the Vale

This is the Stronghold of the Vale, a divine messenger from the Active World, harbinger from the Material Plane, bringing an omen of Fruition. She has come to make the Divine Will known to the Keeper, bringing a significant celestial transmission of the Vale—the earthly world of the mortals—and of Darkening. At the Divine's behest, she performs miracles born of the Daily Bread, from the Palace of the Echoing Hills. She is the herald of transformation.

Here is the guardian angel of the earthly south. The Page of Orbs would be an ideal guide for accompanying the Keeper and navigating the Keeper through the Active World. A chess piece—the rook—symbolizes her stronghold. The chalice marks the realm for which she is a ward. In the foreground, a letter to symbolize a divine message or omen. Upon its wax seal is the alchemical glyph for Earth.

To the right is a howling wolf, an animal spirit guardian of Earth. Above the wolf's head and to the left are hanging branches of pale pink and white apple blossoms.

When the Stronghold of the Vale appears in a reading, the sealed envelope in the bottom right corner suggests an additional divinatory message for the querent. Thus, a clarifying card can be drawn and placed over or next to the Page card to indicate the additional message that the Page, as a divine messenger from the Active World, is bringing. Since it comes from that World, it will relate to matters pertaining to elemental Earth, such as business, money matters, property, commerce, economics, assets and resources, or liabilities, etc.

Divine or do a tarot reading by petitioning the Page specifically. When seeking a tarot reading on a matter that pertains to the elemental suit of Earth, first seek out Key 0, the signifier card, and the Page of Orbs. Place Key 0 on your receptive palm, the Page card on top of Key 0, and hover your dominant hand over the two cards. In the form of a prayer, present your question to the Page. Feel energy from your palm connecting to the angelic Stronghold of the Vale. Then shuffle the deck with both the signifier and the Page. Turn the deck over and seek out both Key 0 and the Page. The card in front of your signifier reveals or reminds you of what you have control over or what is innate within you relevant to success. The card in front of the Page is a revelatory divine message delivered to you by the

STRONGHOLD OF THE VALE



Herald of the Darkening

(continued from *Page of Orbs: Stronghold of the Vale*)

Page, from the angelic realms, about your question presented. If either card is the top-most card when you turn the deck over, the card itself is part of the answer to your question.

Knight of Orbs: The Shining Quarry

The Knight of Orbs is an angelic Virtue from the divine choir of beneficents. He is called The Shining Quarry. He is the spirit essence of all that materializes in the physical world as the element Earth. Every stone, speck of dust and dirt upon the terra firma is his dominion. Call upon him to move divine earth through the realms.

A septagon that unites the powers of the Sacred Seven into a concentrated cone of Wild and Fertile Land is the Seal through which a Keeper calls forth The Shining Quarry. Within the seal, mountain peaks are depicted, along with eight evergreen trees, for the primordial eight building blocks of life. The Shining Quarry is an angelic being of the mountains, with dominion over the mountains of the earth. The angel's black horse is called Denarius. Upon his head is the alchemical glyph for salt.

The Keeper petitioning spirits to assist or lend counsel in a matter that requires a potent dose of the element Earth can call upon The Shining Quarry to unleash that dose of Earth and direct it toward the Keeper's matter at hand.

The Knight of Orbs is the spirit personification of Earth. He is Earth in action and Earth manifested. Petition him to increase this element in your life and personal environment for greater prosperity, to help reduce or deal with debts, to increase assets and profit, or to help with industry and commerce. The Knight of Orbs can also send to the Keeper a strong dose of Earth energy for grounding and shielding.

A strong dose of Earth sent from the Knight to one endowed with psychic ability or potential will enhance clairaudience.

When The Shining Quarry appears in a divinatory reading, the compendium of spirits is sending a message: let the angel of the Vale help control the metaphysical element of Earth for the Seeker. Call upon The Shining Quarry proactively, with intention, to help build a stronger, earthy foundation, to increase access to the resources needed for success, and to help channel Earth energy in the direction of an Earth circumstance for the Seeker.

THE SHINING QUARRY



Wild and Fertile Land

Queen of Orbs: The Ebony Shield

The Ebony Shield is an angelic Power who appears to the Keeper in female form. This is the power and authority of Earth, whose shield is fortified with the primordial building blocks of Life.

The Ebony Shield's design consists of four quadrants with a Triskele, or Triple Spiral, at the center. It stands in for goddess protection over the three earthly realms of land, sea, and sky. In the top left quadrant is the West African *adinkra* symbol *eban*, meaning fence, which symbolizes safety, security, and protection. In the top right, *bese saka*, representing a cluster of cola nuts, which symbolizes abundance and affluence. In the bottom two quadrants, *aya*, representing a fern leaf, which symbolizes the Power of Industry. Above and below in total are two orbs of primordial matter encrusted into the Shield, empowering it.

In her right hand, the angelic Power holds an apple for knowledge of the Divine Mysteries per pagan lore. Her earrings are the symbol of the goddess; in her right ear, a crescent waxing moon and in her left, a waning moon. Upon her headdress is the full moon and above it, the rune *fehu* for wealth, luck, gains, fertility, and abundance.

Per Agrippa, Earth corresponds with the south, whereas Aleister Crowley further develops on Agrippa to note that it is Africa, but also Europe. West. Thus, the angelic Power here has taken on fusion features from the pagan cultures of Europe and also Moroccan culture in its revelation to the Keeper.



THE EBONY SHIELD



Power and Authority of Earth

(continued from *Queen of Orbs: The Ebony Shield*)

Note: If the Keeper corresponds the suit of Orbs and element Earth with the south, then the image of the Power can be rendered to reflect the African civilizations. If the Keeper associates Orbs and Earth with the north, then render the image of the Power to reflect the European civilizations.

TALISMATIC SHIELD: The Ebony Shield depicted here can be used as a talisman of protection and defense against malefic entities or psychic/metaphysical poisons. Specifically, the Shield protects and defends through the unleashing of potent Earth, by the authority of the angelic Power of Earth.

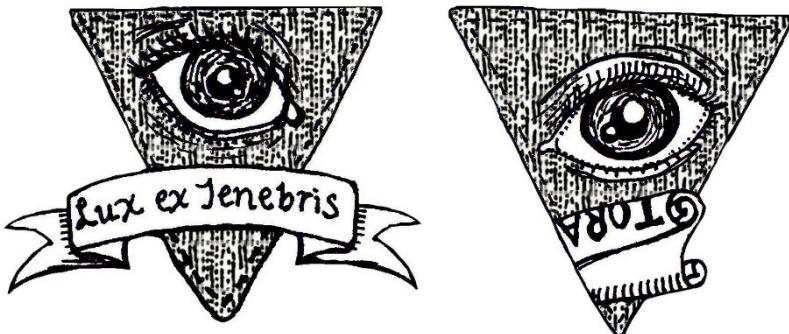
Invocation: “Holy Guardian, Power and Authority of the Quarry, be the Ebony Shield around me, my protector, my Vale, and the one who guides me on my journeys, who safeguards the path of my feet.”

King of Orbs: Archangel of Mysteries

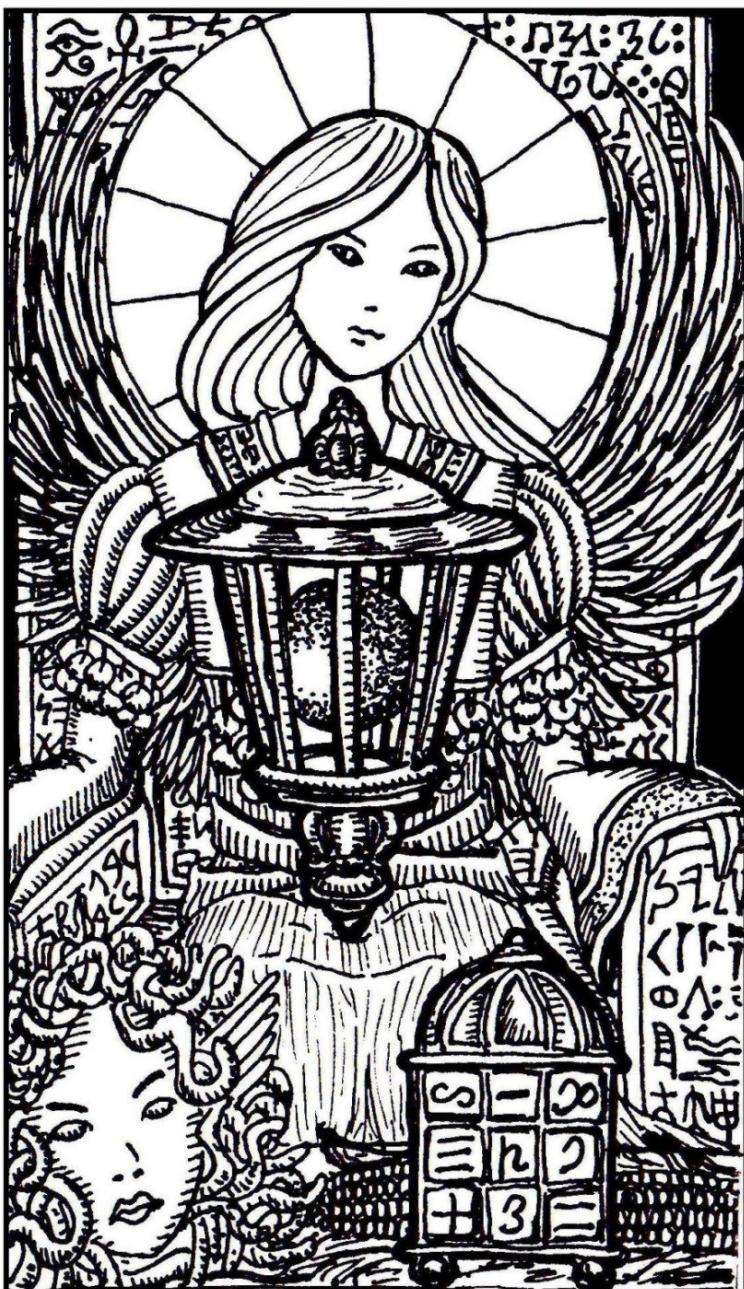
The angelic title for the King of Orbs is the Archangel of Mysteries. She reveals to the Keeper the Sacred Mysteries, of revelations direct from the Divine, and confers the Gift of Prophecy. She is also known by her title Archangel of Revelations.

She is an angel connected to the underworld, one authorized to act as an intermediary and mediator between the angelic realm still subservient to the Divine and the realm of the fallen angels. She can also traverse through all of the lower realms to guide lost souls.

The Archangel of Mysteries illuminates the darkness and assists those who traverse the realms of shadow and helps us to uncover mysteries. This is the Archangel who protects the Keeper against all forms of darkness. Her symbol is the illuminated lantern. Within her six-pointed lantern is a sacred orb.



ARCHANGEL OF MYSTERIES



Angel Who Illuminates the Shadow

“He who was seated on the throne said, ‘I am making everything new.’
 Then he said, ‘Write this down, for these words are true and faithful.’
 Revelation 21:5.

(continued from Archangel of Mysteries)

The Angel presents her gifts to the Keeper: in the bottom left corner, a Gorgoneion amulet of the Mother Goddess—a symbol of divine protection from the Angel. Two ears of corn (along with the lantern symbolism) call to mind Key 9: The Erudite. The ears of corn symbolize fertility, abundance, and the seeds of spiritual enlightenment. There are two to denote balance, to invoke Key 2: The Priestess, and embody the path of the Minister. Bringing in both Key 2 and Key 9, both Eyes are now present.

Upon a lantern that the Archangel offers as a gift to the Keeper is an open revelation: the magic square for working with the Angel Who Illuminates the Shadow, with the numbers inscribed in Brahmi numerals, the precursor to the Arabic number system, circa 300 BC.

Note that of the four Archangels, the Archangel of Mysteries is the only one depicted as seated upon a throne. This is the symbol of stability, of structured power, and the highest direct authority to transmit the Divine Word. While the Archangel Commander carries out the Word of God; it is the Archangel of Mysteries who reveals the Word of God to the people. (For that reason, the outer walls of the cave in which the sacred orb depicted on the Ace of Orbs is kept is inscribed with ancient languages.) Seated upon a throne also signifies the significance of the King of Orbs—as the last and final card among The Empyrean Courts, similar to the role of the Three of Orbs in the Upper Realms, the Ten of Orbs in the Lower Realms, and Key 21: The New World Order in the Primordial Realm.

Upon the Archangel’s throne are inscribed the Old Languages: Aramaic; Persian Cuneiform; the Geez script from the Horn of Africa; Egyptian hieroglyphs; Chinese oracle bone script; and the Phoenician or Proto-Canaanite script. The Angel Who Illuminates the Shadow is entrusted by the Divine to hold the most sacred of powers: To give Life and administer souls from the formless world into the material.

Prayer: Archangel of Mysteries, Angel of Revelations, unto whom my heart is open, and unto whom I speak, and from whom nothing in my soul is concealed: I pray of you to illuminate the darkness in my heart, the shadows that veil my eyes, I pray for safe journeying through the underworlds I traverse, and I pray of you to shine your Light on the path for me to walk, always. Amen.

The Four Archangel Magic Squares

Magic squares contain distinct positive integers where the sum, i.e., the magical constant, is the same for each row, column, and diagonal. The four Archangel magic squares depicted on the court Kings in *Spirit Keeper* are inscribed with Brahmi numerals, which are the precursors to the Hindu-Arabic numerals, which are what the numbers in the Major Arcana Keys of this deck are written in (an intentional decision on my part, despite Crowley noting that the Keys of the Major Arcana should always be written in Roman numerals). The magic squares are based in Islamic-Arabic ceremonial magic for working with the archangels. The following is a key for the Brahmi to modern Hindu-Arabic numeral correspondences:

Brahmi Numerals	Arabic Numerals	Phoenician Alphabet	Direction	Astrology (Traditional)	Astrology (Modern)
—	1	፩ ፪ ፪	North	Sun	Sun
—	2	፩ ፪ ፪	Southwest	Moon	Moon
—	3	፩ ፪ ፪	East	Jupiter	Jupiter
+	4	፩ ፪ ፪	Southeast	Lot of Fortune	Uranus
ḥ	5	፩ ፪	Center	Mercury	Mercury
፩	6	፩ ፪	Northwest	Venus	Venus
፩	7	፩ ፪	West	Lot of Spirit	Neptune
፩	8	፩ ፪	Northeast	Saturn	Saturn
፩	9	፩ ፪	South	Mars	Mars

Note. The Lots, also known as Arabic Parts, are personal sensitive points calculated geometrically within an astrological chart.

The Archangels in *Spirit Keeper's Tarot*, while based on Abrahamic angelology, are not named because traditions differ when it comes to correspondences for the Four Archangels. Contradictions abound among Islamic grimoires on angelology, Jewish texts, and Golden Dawn attributions. Thus, I opted to identify them by title (which would be the respectful way to be addressing them anyway) instead of by name. The Archangel names can then be filled in by the keeper based on the keeper's own observed associations.

=	γ	ϟ
ϟ	h	-
+	≡	ς

Archangel of Glory
Angel of Art and Grace

+	ϟ	=
≡	h	γ
ς	-	ϟ

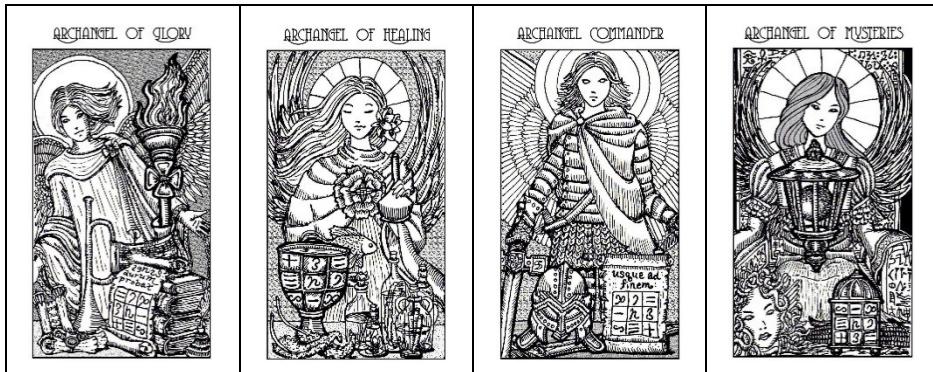
Archangel of Healing
Angel Who Salves and Purifies

ϟ	γ	=
-	h	ϟ
ς	≡	+

Archangel Commander
Angel of Storms and Battles

ς	-	ϟ
≡	h	γ
+	ϟ	=

Archangel of Mysteries
Angel Who Illuminates the Shadow



*Guards you
from the front*

*Guards you
from behind*

*Guards you
on your right*

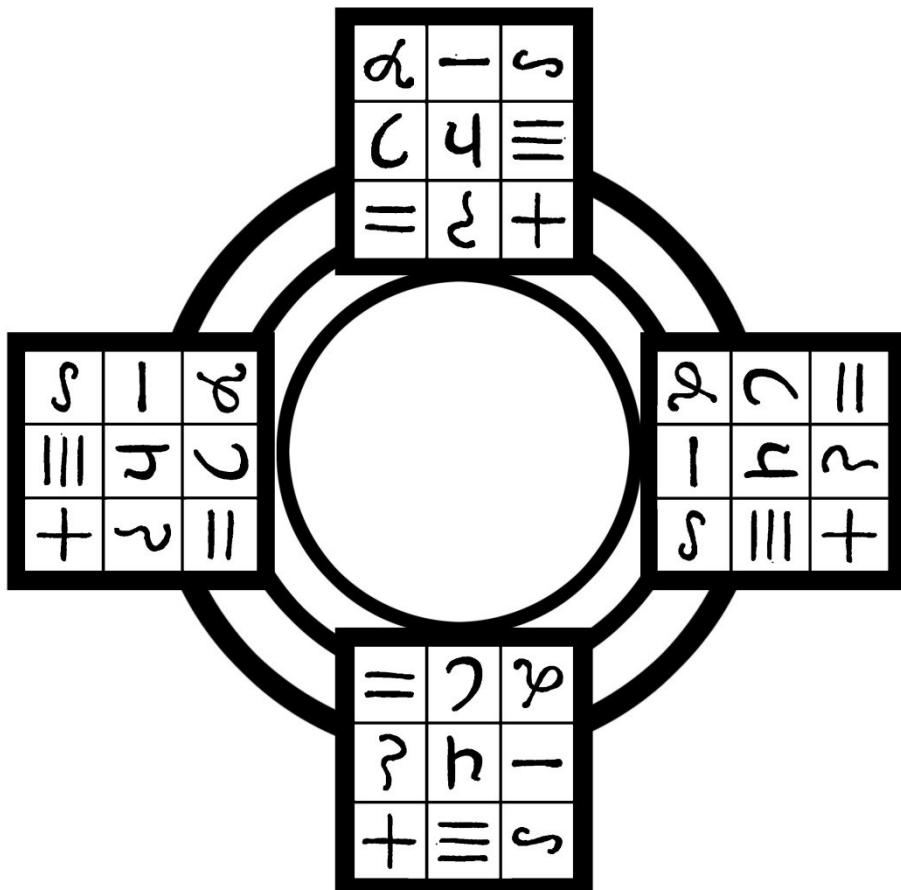
*Guards you
on your left*

The magic squares can be crafted into talismanic jewelry for protection. They can also be used to shield or ward a living space. Carve each magic square onto a clay tablet or paint it onto a smooth, flat rock. Then place them along the four directions of your home based on your directional or elemental correspondences for the Archangels.

For shielding and protecting a home through the divine powers of the angels, place the magic square for the Archangel of Healing behind your home, or at the very back; place the magic square for the Archangel of Glory in the front; place the Archangel Commander to your right (so if standing on the street facing your home, it would be to the left); and the Archangel of Mysteries to your left (standing on the street facing the home, it would appear to be on the right side).

The magic squares serve as direct lines connecting you to the angelic beings, and so can also be used for evocation of the corresponding Archangels. Evocation rituals can be as simple or as elaborate as you need them to be. However, complexity, a thorough and methodical discipline, and layers of symbolic meaning in ritual contribute greatly to achieving that altered state of consciousness. Nevertheless, the only critical requirement is achieving that altered state of consciousness where your energy levels feel raised, vibrant, and you're resonant with the essential beneficence of the angelic realm. Humility, faith, observing the virtues, and sincerity are how you achieve that needed psychic state.

A circle of protection can also be cast by calling upon the Four Archangels.



Archangel Circle of Protection

Note that the magic squares are arranged such that they are facing outward, as if “eyes out” to keep watch.

The foregoing diagram is for illustrative purposes only. Feel free to embellish upon or modify the basic structure. Additional sigils or inscriptions can go around the rings of the circle. Here, there are three solid rings for the Holy Trinity, but in lieu of three solid rings, you can have just one, or have three rings filled with inscriptions, etc.

The layout can be rendered onto a large sheet of cloth or canvas to be set on the ground for your magical workings. To cast the circle of protection by the Four Archangels, no matter how large or how small you’ve designed the layout, use a ritual wand, staff, or dagger to trace over the drawn lines.

Begin by tracing the magic square for the Archangel of Glory and reciting the following (or your own variation): “Archangel of Glory, you guard me from the front and keep watch, alerting me of any dangers.” Then trace the magic square for the Archangel of Healing and recite the following: “Archangel of Healing, you guard me from behind and keep watch, consecrating my space, ensuring its sanctity, and clearing it of all dangers.” Trace the magic square for the Archangel Commander and recite: “Archangel Commander, you guard me from my right and keep watch, defending me from all dangers, defeating all who might come and try to harm me or lead me astray.” Finally, trace the magic square for the Archangel of Mysteries and recite: “Archangel of Mysteries, you guard me from my left and keep watch, and by your powers of the Light, you extinguish the darkness that before it enters.”

Then trace the circles with the wand or dagger to energetically close the sacred space and form the fortified boundary lines. A closing line to the effect of or equivalent to “Amen” or “So mote it be” is then recited to conclude the ritual. From these basic instructions, embellish as much as you would like with additional ritual tools, ritual observances, invocations, candles, incense, stones and crystals, or color symbolism. In the “Seeking: Gaining Knowledge” and “Becoming the Keeper” chapters earlier in the *Book*, my own correspondence references tables for the four elements were provided, which can help give the initiate a starting point for incorporating energetic reinforcements. Also, please rearrange as needed and replace titles with angelic names (e.g., Archangel Michael, Archangel Raphael, Archangel Azrael, Uriel, Israfil, Gabriel, etc.) based on your own observed correspondences.

=	γ	ϡ
?	h	-
+	≡	♾

FIRE

+	?	=
≡	h	γ
♾	-	ϡ

WATER

ϡ	γ	=
-	h	?
♾	≡	+

AIR

♾	-	ϡ
≡	h	γ
+	?	=

EARTH

The magic squares are attributed by element, so the magic square I’ve ascribed to the Archangel of Glory is rendered so because of the association with Fire. You can therefore use the same magic square for the named archangel you work with that is attributed to Fire. The magic square for Archangel of Healing is the magic square for Water, so you can use that

magic square in connection to the named archangel you associate with Water, and so on.

The circle of protection arrangement can also be used as a talismanic sigil. Render the arrangement and then within the inner circle, write in your name and the names of all those to be blessed and protected by the Four Archangels. Again, ritualize the process as elaborately as you'd like. Do what you intuit needs to be done to achieve an altered state of consciousness and arrive at a vibrational resonance with the beneficent spirits.

To charge and empower the talisman, recite the following (or a variation of your own design): "Archangel of Glory, you lead me and direct safe passage through this life for all within my sacred circle. Archangel of Healing, you guard me from behind, and you protect the health and happiness of those within this sacred sphere. Archangel Commander, with the Sword of the Spirit ever raised and ready to my right, you defend me from all harms, and you defend those who I have named herein. Archangel of Mysteries, with lantern raised and illuminating me to my left, you ensure that I always see my path with clarity, with insight, and with wisdom, and you shine that light for those I've called in to this inner sanctum."

Taking the time to transform the barebones layout provided here into creative and original devotional art adds to the power of your Craft. Creating devotional art *is* Craft. The process itself nurtures a closer, tighter bond with the deities or spirits you're creating the art for. It enhances your emotional, psychic, and spiritual state.

I say playfully that the Four Archangel Magic Squares are like a direct line number you can use to call up the Chief beneficent and divine immortal beings associated with the four elemental worlds. Hierarchy-wise, they reign over all the spirits of the numbered pip cards within their respective suits.

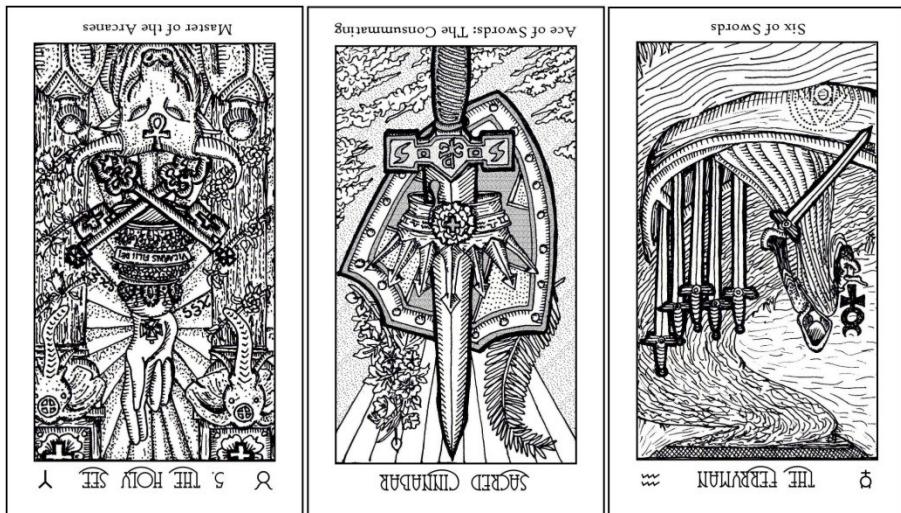
The Archangel of Glory can be called upon to be present in every flame, every spark, every energetic stream of metaphysical Fire. The Archangel of Healing can be called upon to imbue her divinity in every droplet of water, to influence every human condition associated with metaphysical Water. Each elemental Archangel is also closest to the primordial spirits of that element from the Major Arcana, which represent the key elemental faces of the Divine. With that understanding, the magic squares are used in any manner in which you would need to communicate with, petition, send a request to, or ask for a blessing or protection from the Four Archangels.

Reading with Reversals

The *Spirit Keeper's Tarot* is designed with the intention of being versatile enough to accommodate both readers who observe reversals and readers who do not. The *Book of Maps* is not intended to be a book on tarot card meanings, so I haven't explicitly included any explanatory material on each card's meaning, upright or reverse. A book such as my first one, *Holistic Tarot*, offers the classical card meanings that would apply here in reading with *Spirit Keeper*, as would any book on tarot card meanings.

First, it should go without saying that the best way to observe reversals when reading with *Spirit Keeper's Tarot* is to read those reversals by your own method, one you've established from experience and practice. So in no way is this section trying to teach the reader how to observe reversals.

Rather, this section is about offering a few insights into how I might work with reversed cards in a reading with *Spirit Keeper's Tarot*, beyond what I've said about tarot reversals in *Holistic Tarot*. Do I personally read with reversals with my own deck? Since it's my own deck, I have the luxury of two go-to copies: for one, yes, I read with reversals when using that physical deck; for the other deck, no, I do not, and all cards remain upright.

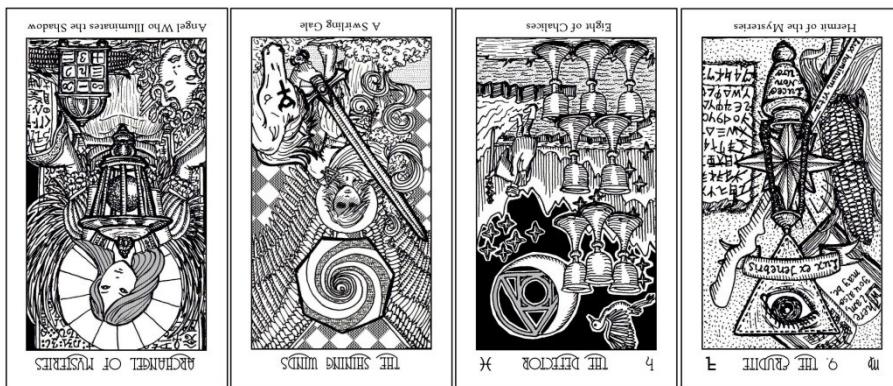


When I read with reversals, one of the key areas to notice is whether certain specific symbols in the card is coming up upright or reverse, especially

when it's a symbol that designates deity. For example, in Key 5: The Holy See, whether the ankh on the bull's head appears upright or reverse in a spread can be read through the metaphor of having the blessings of deity or not having the blessings of deity; same with any card that features the ankh, or the squared circle (I consider whether that alchemical symbol appearing upright or reverse to be significant to the reading).

Likewise, imagery of an overturned crown with a sword piercing through it, blade downward, as if grounding it, will likely have very different connotations to a reader than imagery of the crown right side up, with a sword propping that crown upward.

In the Six of Swords reversed, the boat is capsized and I might even consider reading the upside-down Mercury glyph as Mercury retrograde, as opposed to Mercury direct when the Six of Swords is upright. Water also flows downward, per gravity, so the reversed Six of Swords now depicts smooth waters flowing down into rough waters, whereas right side up, the water flows from rough waters to smooth. This, I should think, would be significant in the interpretation of a tarot spread.



Beyond what I would consider obvious signs because of the directionality of the imagery, for the most part I would read reversed cards in this deck as indicating a weaker influence, latent or dormant potential energy that isn't yet kinetic, or an energy that has a strong possibility of coming into being, if significant shifts and changes are not made in the querent's life path.

A reversed Archangel of Mysteries, which you can very well read as the King of Pentacles reversed, might be a beneficent spirit entity embodying a character expressed by the Archangel of Mysteries who is just at your doorstep, present, but not active because you have not acknowledged your

openness to having such a spirit entity be active in your life. The Shining Winds reversed (Knight of Swords reversed) might be a dormant yet potent and intense concentration of Air power ready for you to activate. The Eight of Chalices reversed could be your resistance to walk a particular path or direction that Spirit is trying to guide you toward. The Erudite reversed might be interpreted as either you rejecting certain wisdom that has been offered to you or it's prognosticating a spiritual teacher who may enter your life if you so choose for such an event to transpire.

More reversed than upright cards showing up over the course of a reading might indicate a lot of fluid, mutable energies, major flux, or a serious stalemate that is going to require the querent to summon up much more willpower than what he or she is currently exhibiting. In other instances, a lot of reversed cards or a particular concentration of reversed cards somewhere significant in the reading could indicate pushback from guiding spirits trying to nudge you in a different direction. Thus, the linked block of reversals (it often appears consecutively, as a linked block of reversals) could be a barrier or wall that guiding spirits are putting up to protect you.



To explain what a reversal indicates in a tarot reading is like trying to explain what any independent card or even pattern of cards in a reading might indicate: it depends entirely on the moment and how the tarot reader's intuition is being activated by that specific series of cards. Sometimes, the block of reversed cards is a barrier to protect the querent. Other times the

block of reversed cards is a barrier that the querent must overcome. Which it is necessarily requires the reader to exercise independent discernment, a discernment that can only be honed and developed through dedicated effort.

In the issue of whether to read with reversals when using the *Spirit Keeper's Tarot*, it is my faith that you will intuit almost immediately for yourself which way will work best for you. From there, my recommendation is to stay consistent. Codify your intention into the collective spirit of the deck so that it "knows" how to use the pictorial syntax of the cards to best communicate with you.



INVOCATION OF THE MAGI

Beneficent in command and word was Isis, the goddess of magical spells. The company of gods rejoiced at the coming of Horus, the son of Osiris, the triumphant, whose heart was steadfast, son of Isis, heir of Osiris. Khepri, creator of the gods, you are seated upon your throne, illuminating your mother Nut. Bull of Amentet, Thoth, the king of eternity, you are with me. My hair is the hair of Nut, goddess of the sky. My face is the face of Aten, disk of the sun. My eyes are the eyes of Hathor, goddess of joy. My ears are the ears of Wepwawet, god of war. May the Eye of Horus protect me, keep me in safety, and may my adversaries fall down headlong before me.

—*Egyptian Book of the Dead*

Mysticism and Creative Visualization

Mysticism is generally rooted in the belief that an altered state of consciousness can facilitate psychic knowledge or intuition of the Divine, of the supernatural, or that which is beyond the comprehension of our physical senses. Mystics presume a latent and hidden layer of truths in our universe. A form of religious ecstasy is required to leave our ordinary state of consciousness, enter that necessary altered state, and access that latent and hidden layer of truths.

Creative visualization is one approach to such an altered state and I've designed the *Spirit Keeper's Tarot* to be an optimized platform for such endeavors. I've called this text *The Book of Maps* because it is a collection of maps alongside written directions to help you navigate hidden realms. Navigating these hidden realms then become the catalysts for mystical experiences and, most significant of all, comprehension of the Divine.

Creative visualization typically consists of four parts:

1. **Image Generation.** I've completed part one for you. This is the imagery you'll find on each tarot card. What you see on the card in black and white is your beginning point.
2. **Image Maintenance.** Next you will mentally scan that image in to your memory. Then you'll need to maintain a reproduction of that image in your mind's eye.
3. **Image Inspection.** With your physical eyes closed and studying that image through your mind's eye, you'll inspect its details and assess your emotional response, intuitive impressions, and what seems to resonate strongest with you and what seems to repel you.
4. **Image Transformation.** Then the image will begin to shift. You will enter the image, become part of that landscape, and find that it is an entrance point to an entire world. Here your creativity becomes activated and *you* transform the original image by moving through it, transforming it from two dimensions to three dimensions, and with your mind's eye, adding full color.

Prior to commencing mystic creative visualization, recite the invocation prayer on the preceding page, from the Egyptian Book of the Dead. Then hold a selected tarot card from *Spirit Keeper* eye level and study the imagery. I like to scan it slowly, absorbing in all the symbolism, in a clockwise or counter-clockwise fashion.

I would say the Realms from the Minor Arcana, specifically the Realms of Twos or Threes from the Upper Realms and any of the Seven Lower Realms are best suited for mystic creative visualization (MCV).

With a card like the Two of Chalices: The Joined One, enter the landscape and see the identities of the two holding hands. Are you one of them? Or no, they are two other individuals? Do you recognize them? Look around the harbor. Walk around. What do you see, hear, smell? Observe the colors that begin to fill the black and white lines of the image generation. In a card like the Two of Orbs, once you transform the image, do you find yourself on one of the boats or do you find yourself in the waters? Or do you find yourself on the back of the coiled serpent? Does the serpent now take off and take you somewhere?

For the Major Arcana cards, you would MCV the Key to talk to the figure or figures depicted on the card. For example, in Key 9: The Erudite, you would enter the card, transform the image, and address spirit of The Erudite, though such a spirit would initially be concealed from your view. Eventually the spirit of The Erudite will appear and allow its identity to be known to you. In a card like Key 10: Wheel of Fortune, you would approach one of the sphinxes. Perhaps you climb the webbing made of the threads of fate.

The spirits depicted in the court cards, or the Four Empyrean Courts, are angelic and beneficent beings who safeguard your inner sanctum. You would MCV through these cards primarily to meet the angelic being of that card. Holding on to one of these Empyrean Court cards connects you most directly with that beneficent being, so doing so and then proceeding with MCV can bring incredible and powerful mystical experiences of communicating with these angelic beings, often resulting in revelations of prophecy.

Personally, I would think the four Aces are the hardest for MCV, though I hope after you've gotten a strong handle on the process, you'll venture into the four Aces on the more advanced path of seeking out your Four Sacred Relics.

I would call MCV a form of tarot card reading. It's a form of divination or psychic reading that the *Spirit Keeper's Tarot* is well equipped for. Start by noting the names of the spirits for each tarot card and deciding consciously which spirit to contact for the divination. For example, if I am stuck between two very difficult options and I don't know how to choose between the two, such as which of two different paths to take, I might work with The Blind Seer, and use the Two of Swords for MCV to get answers. If I'm trying to

make sense of heartache, heartbreak, or deep personal loss, I might work with The Bereaved in the Three of Swords, The Grotesque in the Five of Chalices, or if I feel pulled to it, maybe even The Memory Keeper in the Six of Chalices. If it's a physical health issue, I might call upon The Convalescent in the Four of Swords.

The spirit you work with does not need to be one that you choose based on an academic or textbook understanding of the card meanings or even how I describe a spirit in this *Book*. If the imagery of a particular spirit pulls at you, then there is a reason for it. Follow your hunches. If, say, the angelic figure in the Stronghold of the Vale seems to call to you, and you have a question you'd like answered, go to her for the answer and connect with her through MCV, and disregard whether some tarot expert or master-level occultist somewhere would agree with your choice. (Plus, I believe that if you were wrong or it wasn't the right place to get your answers, then that spirit will tell you as much and then point you in the right direction. So no matter how you look at it, it's best to follow your hunches.)

To demonstrate, say I select Key 18: The Necromancer because I've been trying to make contact with a deceased loved one, but haven't managed to succeed on my own. So then perhaps I might call upon the assistance of The Necromancer and through MCV, do what is in effect a tarot card reading to make spirit contact with that deceased loved one. I'll start by making sure I have at least 30 minutes of quiet time to myself, then sit comfortably and study the card imagery for Key 18. I'll also have incense burning or I'll first

anoint myself with holy oil. When I can picture most of the card as it is in my mind's eye, I'll turn off the lights in the room so I am in complete darkness and visualize the scene from that card. I'll then visualize myself, or my astral self, walking into the landscape and becoming part of the landscape. I then see the landscape in Key 18 in first person. From there, it's entirely up to my own creativity how I want to navigate this realm.

For me, I might go toward the two jackals to let them take in my scent, assess me, let them assess my intentions, and if they permit, pet them. Then I'd approach the cloaked figure and identify myself. I'd tell the figure my name and why I am here, who I am looking to make contact with.

Perhaps I then imagine the figure pointing me down the dark path revealed by the parting seas, leading to the two facing swans. So I take that path and what awaits me beyond the horizon line, beyond what's literally depicted on Key 18: The Necromancer, will be the spirit of the individual I've been trying to make contact with. I'll then have a conversation with that individual and when I'm ready, return to my ordinary waking state and have with me the answers to my questions. I will also have made spirit contact through the assistance of The Necromancer.

If you are initially resistant to the concept of MCV, consider why you're resistant. Is it because since childhood, we have been discouraged from confusing imagination with reality? If someone beyond yourself is not there to validate your experience and insights, does that mean your experience and insights are invalid? Truths perceived through imagination

For those who have spent much of their lives rejecting their imagination, not listening to their intuition, or who are cynical, the first attempts at MCV may be challenging. Be patient with yourself and be open-minded to the experience. Your MCV experience does not need to be validated as factual and "real" by someone else; it only needs to produce concrete results that improve you, that facilitate your achievements.

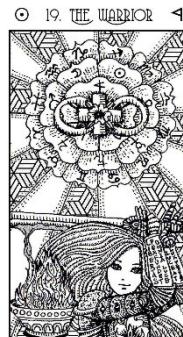
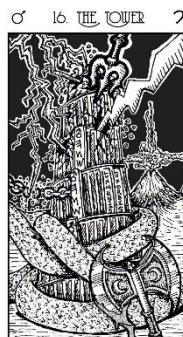
Thus, whether or not my MCV experiences were real or are validated by you is irrelevant because it materialized a significant work product for me—this tarot deck. Don't be desperate for validation; instead, be results-oriented. Open your mind and heart to the idea of MCV to see what significant results of self-improvement and life-enhancement you can gain from it.

Tarot and the Seven Mystic Arts

During the late fifteenth and sixteenth centuries, Renaissance humanism merged with Hermeticism in a developing practice of ceremonial magic. Seven studies of *artes magicae*, considered the esoteric and occult counterpart to the sevenfold studies of the liberal arts, arose as the core practice of the mystics. These seven *artes magicae* were subdivided into three divine disciplines and four elemental disciplines.

The Three Divine Disciplines of *Artes Magicae*:

1. The Dark Arts (Demonology and Necromancy)
2. Oracle Bone Divination (Scapulimancy)
3. Astrology and Palmistry (due to their linked correspondences, considered one cohesive discipline under Chiromancy)



The Dark Arts

Oracle Bone Divination

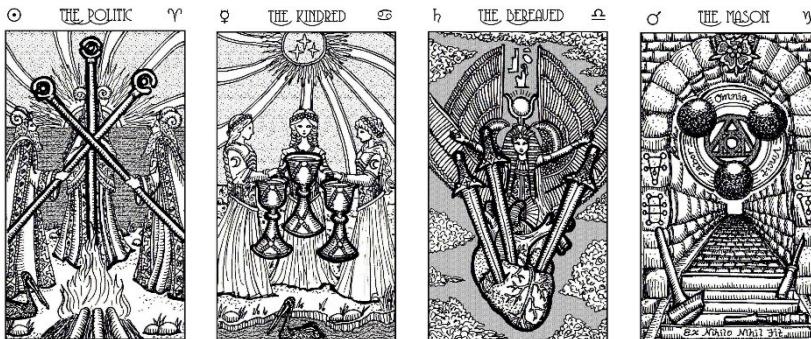


Astrology & Palmistry

Six of the seven cards in the Third Septenary of the Major Arcana pair with each other to correspond with the Three Divine Disciplines:

1. Key 15: The Demon and Key 18: The Necromancer are the spirit keepers of the Dark Arts (demonology and necromancy respectively)
2. Key 16: The Tower and Key 19: The Warrior paired together are the dual keepers of Scapulimancy, or oracle bone divination (the fire applied to bones that cause the cracking, wherein the cracks are read as oracular messages)
3. Key 17: The Healer and Key 20: Apocalypse represent the integration of astrology and palmistry, under Chiromancy (in classical astrological studies, the sign Aquarius is linked to astrology as a discipline)

Astrology and palmistry are linked because of how palmistry is expressed, i.e., the mount of Venus, mount of Jupiter, the Sun, etc. These two mystic arts are the arts that reveal to us God's Divine Plan. It is the mystic art connecting the keeper to Heaven. Scapulimancy is the mystic art connecting the keeper to Earth. The Dark Arts connect the keeper to the Underworld.



The Four Elemental Disciplines of *Artes Magicae*:

1. Pyromancy (Fire)
2. Hydromancy (Water)
3. Aeromancy (Air)
4. Geomancy (Earth)

Pyromancy is the divinatory art of scrying into flames. Hydromancy, then, is scrying into the surface reflection of water. Aeromancy is divination by

reading clouds or reading the keeper's sensations gathered from the winds. The clairaudient psychic hearing of divine messages from thunder or the rains is also within the purview of aeromancy. Geomancy is a method of divination where markings or patterns in the ground or in natural materials connected to the elemental of earth are interpreted.

The four cards from the Realm of Threes correspond with the Four Elemental Disciplines:

1. The Politic, spirit in the Three of Scepters is the teacher of Pyromancy
2. The Kindred, spirit in the Three of Chalices is the teacher of Hydromancy
3. The Bereaved, spirit in the Three of Swords is the teacher of Aeromancy
4. The Mason, spirit in the Three of Orbs is the teacher of Geomancy

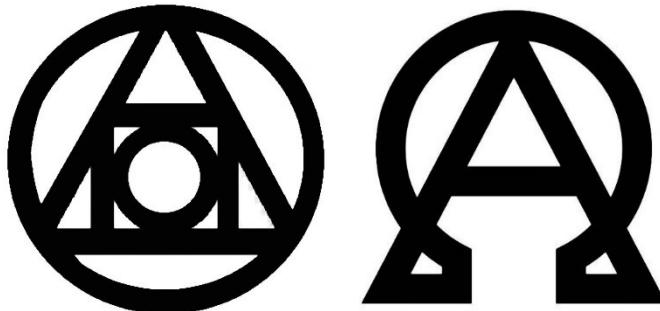
I would recommend that the spirit keeper aspire to attain a working and operable knowledge of all seven mystic arts (really, a total of nine: (1) demonology, (2) necromancy, (3) oracle bone divination, (4) astrology, (5) palmistry, (6) pyromancy, (7) hydromancy, (8) aeromancy, and (9) geomancy).

During your study of demonology, set a tarot altar for Key 15: The Demon as a spirit guide, or when studying necromancy, an altar for Key 18: The Necromancer to be your teacher and guide. The student of hydromancy might call upon The Kindred as a companion teacher. Spirit petitions were explained in the earlier chapter, "Becoming the Keeper."

In case-specific scenarios, the appearance of any of these identified cards from the *Spirit Keeper* deck can be a sign to pursue further study of that particular mystic art as part of the keeper's present spiritual path or occult development.

Thus, even though common textbook interpretations of, say, the Three of Wands don't account for fire divination, when using the *Spirit Keeper's Tarot* in a reading about one's spiritual path or esoteric developments, the presence of the Three of Wands in that reading could be a sign to deepen one's study of pyromancy. Recurring appearance of Key 15: The Demon or Key 18: The Necromancer in a practitioner's personal readings could be a sign from the higher angels to look further into demonology or necromancy.

Invocation and Evocation of Spirits



Usage of the words “invocation” and “evocation” seem to differ based on who is using the term. In the Catholic, Islamic, and Taoist texts I read, “invocation” as it relates to angelic or beneficent beings (in the case of Taoism, the invocation of celestial immortals) seems to imply an all-presence, inside and out (“Lord give me the strength to...”), and so the distinction between a spirit materializing external to the practitioner versus materializing internally within the practitioner isn’t made.

Reading context clues, sometimes the word “invocation” is used to suggest that an individual can then take on the qualities, characteristics, and even abilities of the spirit called upon while other texts have no such implications, and “invocation” is used in a way that seems to be more in line with “evocation.” Overall, case specific to angelic beings, the term “invocation” is used with greater frequency than “evocation.”

Yet “invocation” has also been used to indicate a form of channeling or body possession where the practitioner loses conscious control over motor functions. Invocation seems to suggest endowing you with a strength, ability, or persona that is beyond your ordinary identity.

“Evocation” as a term of distinction comes up more frequently in Western occultism. It implies that an independent spirit entity has been brought into the presence of the practitioner, and a means of communication and interaction between spirit and practitioner is granted.

In reference to angelic beings, I’ve used the term “invocation” to indicate the all-presence. The angelic being endows you with strength and power beyond yourself to achieve what you seek to achieve. Yet the angelic being

is also evoked and is present beyond you to protect you from a hostile environment. Thus, my references in this *Book* to angelic invocations is to inviting an all-presence, both inside and out, as needed.

When I make reference to an evocation, I mean that I have intended an identified and named spirit to materialize its presence in the room with me, and for a means of communication between that spirit and me to be facilitated.

You'll often hear wise occultists warn against frivolous invocation and evocation rituals. The practice comes with warnings of risks that these rituals can go awry. Invocation and evocation practices go awry when your state of mind is not sound, solid, and grounded. The risks of these practices are the direct result of one unknown variable: you. You're the scary unknown variable, not the spirits being invoked or evoked.

When you cannot be trusted to keep your emotions under control and maintain a calm state of mind, then invocations and evocations can be a risky practice for its psychological implications. You're altering your identity when you don't first begin with a strong sense of identity.

Delineating boundaries as part of an evocation ritual serves the purpose of delineating boundaries in your own mind. It is a measure that occultists before us have found to be effective at ensuring a stronger state of mind that resists undue influence. I personally do not believe that delineating boundaries is about subjugating the spirit called upon. It's about endorsing in yourself a stronger sense of personal control and power.

I'll share that in my personal practice, I do not delineate physical boundaries or intend subjugation of spirits, irrespective of whether the spirit to be evoked is purported to be beneficent or otherwise.

Instead, my ritual begins months in advance. My ritual begins with my lifestyle. I don't hold up a single physical artifact and call it my protection talisman against all evil. I don't even own such an artifact. Instead, over a long period of time, I steadily layer measures of protection around me through the work that I do and how I keep my own space. Over time, I establish resonance with patron deities to such degree of habit that in my darkest moments, my automatically-generated response is to enter into recitations of mantras to those patron deities.

I try to make decisions that will keep me free of guilt and shame, because these are the most vulnerable emotions that weaken all forms of defense systems. I believe that demons are the best at spotting guilt and shame, and we are the worst at hiding them. So when an occultist enters the universe of invocation and evocation practices and does so bearing guilt and shame, that individual is at great risk of undue influence from the malevolent.

Shadow work is an effective and powerful tool for confronting these darker aspects of our inner selves and integrating them with our conscious selves in such a way that the guilt and shame no longer hold power—power that can easily be conferred and transferred to the malevolent when you don’t disarm that shadow.

The namesake for my tarot deck conveys its main function: for the invocation and evocation of spirits. Here I’ve named the spirits of the Primordial Realm, the Seven Lower Realms, and the Seven Upper Realms. You, the keeper, now have access to any of these spirits through the connection and nexus points provided in the tarot deck.

Invoke a spirit when you need to embody the Grace of that spirit. For example, if you’re the underdog in a situation and you need to amplify your strength and resolve before facing the challenge, you could invoke The Dark Horse (the Seven of Scepters) so the fighting spirit of that key is unlocked within you and you *are* the figure of courage and audacity depicted on that card.

When it comes to invocation, the Primordial Realm and the angels of the Empyrean Courts are ideally suited. Invocation is the ritualized process of unlocking inside of you your own personal embodiment of that archetypal persona. I might invoke The Necromancer prior to shamanistic or underworld journeying work. I might invoke The Erudite prior to engaging in intense academy study and scholarship. From the Lower Realms, you could invoke The Memory Keeper to enhance your memory recollection when doing past life work. Or invoke The Sharpshooter when you have a target in mind and need to amplify your focusing abilities to aim, shoot, and hit the proverbial bull’s eye.

For a simple yet effective invocation ritual, light a white candle, burn incense of an element corresponding with the elemental assignment of the spirit you want to invoke, and hold the tarot card of that spirit steady in front of you. If you’re invoking the Archangel of Healing, then perhaps light the

incense of rose, lilac, lavender, or willow. Keeping a few sizeable pieces of rose quartz and selenite (i.e., gemstones corresponding with Water) also helps to modify the energy of the atmosphere and render it more conducive for the invocation.

Gaze upon the Archangel of Healing card and recite in repetition an invocation, such as, "I call upon you, the Archangel of Healing, Angel Who Salves and Purifies, do not be far away. Be the help I seek. Come quickly to my aid." Repeat it dozens of times until the repetitions have in effect altered your consciousness and frame of mind. For each individual, the number of repetitions needed to achieve that state will be different.

Embrace your imagination. Do not be cynical of it. When through that imagination of yours you feel that the presence and the divine powers of the Archangel of Healing has filled you, and you feel much bigger than yourself, brighter than yourself, illuminated by a white light from within, say out loud in the manner of an affirmation exactly what it is you seek to achieve, for why you've invoked the Archangel of Healing in the first place.

For example, "Archangel of Healing, Angel Who Sales and Purifies, mend my broken heart. Wash the wounds that have sustained. Send to me omens and messages of renewed purpose. Give my body and my spirit the strength to regenerate what was destroyed."

ARCHANGEL OF HEALING



Angel Who Salves and Purifies

Like medicine, for most, a one-time invocation will not be sufficient. Integrate the ritual into your daily practice and if only for those few transient moments of ritual and no other in your schedule, give in to that imagination of yours and channel a vibrant, enlivened, luminescent Archangel of Healing through the power of your recitations.

Evocation is when you intend to bring into form that spirit entity into a room and have that spirit be present with you, so you will feel its presence close by. You do not embody or channel the spirit entity in an evocation. Rather, you use the physical card in the tarot as a form of summons or petition that invites the spirit to come to where you are and appear to you.

To evoke a spirit from the *Spirit Keeper's Tarot* roster, first confirm a specific task that you are requesting of the spirit. Think of this as writing instructions for someone with sufficient clarity and thoroughness that a third party would be able to understand those instructions and actually execute them (presuming such a third party possesses the ability to execute such instructions). It therefore needs to be specific and not vague or overbroad. Don't petition for happiness, or fame, or wealth. You really need to know what it is you want, which can then result in happiness, or fame, or wealth for you, and be able to convey that very tangible action item in writing.

Once you can delineate exactly what it is you want, you'll need to consider which spirit in the compendium would be best suited for executing such a task. The Giver (Six of Orbs) might be evoked to be a benefactor, a spirit who will then go off to seek out opportunities or ways to push financial gains or increase in material assets onto your life path for you to seize. The Captor can be a spirit evoked by a witch in a binding spell cast on another, or evocation of The Rogue and sending it off to complete a trickster task on behalf of the spirit keeper.

To evoke a spirit using the *Spirit Keeper's Tarot* deck, work on a clean, flat surface, such as a tabletop or a cleared space on the floor. First, sanctify the space and consecrate it with the consecration ritual you're most familiar with. If you don't already have a go-to consecration ritual, clear the space by first washing it clean physically with water and soap or disinfectant, making sure it's dry, and either spraying it with a space-clearing spray, holy water, or anointing the surface area with holy oil. Smudging the area with white sage, black sage, or a purification herb incense bundle also works. Observing several of these methods in a layered series of practices is probably best.



On the cleared, flat surface, render the Squared Circle, as you see in the preceding image, at left. (It also appears throughout the *Spirit Keeper's Tarot* deck so by now you should be familiar with seeing the symbol.) I like to render it with salt (Epsom salt, kosher salt, the choice is up to you). Dirt gathered from a sacred site also works, or go with a combination of salt and crushed herbs, selecting the herbs based on their metaphysical correspondences. You can also draw the Squared Circle with ink or paint onto a plaque. If you know you'll be working with evocation of spirits with the *Spirit Keeper* deck frequently, then obtain a wood slice, with choice in wood also based on correspondences, and use a wood burner to burn the Squared Circle into the plaque.

Place the card atop the rendered Squared Circle and then step back. Situate yourself comfortably, standing or sitting—your choice, far back enough to give a theoretical spirit amble space to appear.

Enough esoteric traditions around the world and religions believe in the connection between incense smoke and the celestial realm for me to at least observe that practice as well. So for an invocation or evocation, I will always burn incense and ensure that the smoke of incense is filling the space to facilitate the spirit's passage into the physical realm. Frankincense and myrrh seem to be the popular choices in Western mystery traditions while frankincense and sandalwood are the popular choices in Eastern mystery traditions. So I think a safe bet is frankincense. I also like burning copal for ritual work.

Let's say, for demonstration purposes here, I seek evocation of The Ferryman, whose calling card is the Six of Swords. The spirit of The Ferryman is a navigator. So I'd call upon this spirit as my guide, to make sure I navigate safely through what I anticipate will be troubled waters up ahead in the near future. Or perhaps I seek a geographic relocation. Calling upon The Ferryman to help in the transition of a geographic move can also be of great help.

This would be an evocation, assuming that is my choice, because I don't want to *become* a Ferryman per se. (If your goal is to *become* or embody the spirit of the Ferryman, so that you can *be* the navigator, then you would go forth with an invocation rather than evocation.)

In my hypothetical case, I want to retain the services of a Ferryman to help me navigate the journey I am about to embark upon. Short term, tangible, and real everyday life journeys are best for evoking the Ferryman. Long-term, spiritual, deep personal journeys of the soul are probably not the type of situations for calling upon The Ferryman, though certainly you could if you feel called to, and I do believe that The Ferryman would be up for the task in certain exceptional instances.

Although in theory you can perform an evocation ritual at any hour of the day, I've found (and so have many others) that after sundown seems to work the best, and working by the illumination of candlelight also seems to add to the efficacy of evocation rituals.

Next I would anoint a triangle around the card, with the three points marked by the gray circles in the preceding image. I like to work with a trinity of oils that correspond with the Three Mother Letters, which in the Primordial Realm corresponds with Key 0 (elemental Air), Key 12 (elemental Water), and Key 20 (elemental Fire), though here, I do believe the correspondence with any Trinitarian Principle will work. Referencing the Three Mother Letters, I would select an essential oil crafted by the art of the apothecary that corresponds with Air, then one for Water, and thirdly, one for Fire.



An example of that might be witch hazel, lavender, and angelica root, respectively. I'll blend the three together and then anoint the three marked positions with the blended oil and as I do, recite, "I call upon you, The Journeyman, depart from your realm, the Six of Swords, and appear here before me. I invite you to my realm and I call upon you for your assistance. To The Journeyman from the Realm of Sixes, and the Formative World of Air, I call upon you to depart from your realm and I invite you into mine."

For identifying the realms and worlds of the four suits, I would use:

Suit of Scepters	Suit of Chalices	Suit of Swords	Suit of Orbs
Archetypal World of Fire	Creative World of Water	Formative World of Air	Active World of Earth

The resulting experience of an evocation will differ from person to person, in exactly the same way ten people can be eyewitnesses to the same event and give ten different eyewitness testimonies (a truism any trial lawyer comes to know...). Thus, it's hard for me to (and also no place for me to) tell you what you will experience.

Instead, I can only share with you my own experience. On average, it would take me about a half hour or longer of repeating the evocation incantation over and over, and even having to pause and re-light the incense because the first stick burnt out. So for an untalented brick like me, it takes a while. And I rarely succeed on my first try. When I can feel myself swelling with frustration and impatience, I abandon the effort and try again later. Frustration and impatience are killers and can all but guarantee failure. If I may brag, however, I can now achieve perceivable results in about fifteen minutes, so I do have the capacity to improve, and so do you. As anyone who has ever attempted a fitness program to gain muscle knows too well, it takes time, consistency, and persistence, and you need to be forgiving of your own physiology. Don't fight your physiology; work with it.

Also, I have no shame about reading off a written cue card. I'll write out the words I've crafted for the evocation and simply read off it during ritual. However, I try to make the card special, so I'll use quality paper, consecrate that paper, write the evocation words in consecrated ink, perhaps even take the time to draw a decorative border or frame around the card. So although I feel no need to memorize the words, I do feel the strong need to do what I can to render the written words sacred.

Assuming I have succeeded, I feel a noticeable shift in the air. Sometimes a random door will slam shut farther down the hallway, even though nobody is home, or the candles I've lit around the room all simultaneously flicker in an odd pattern. The weather outside might even suddenly change to me. If you're performing the evocation ritual outdoors, the strength of the winds might pick up. Sometimes a foreign scent might be eerily introduced into the room. Instead of the familiar scent of frankincense, suddenly there is a change in the smell, as if someone wearing unrecognizable cologne has suddenly entered.



In Eastern magical traditions, red moon blocks would be used to confirm the presence of a spirit. Moon blocks are two crescent-shaped pieces of wood that both fit in the palm of your hand. They're traditionally carved from peach wood and painted red with vermillion. You'd ask if the spirit you've called, identifying that spirit by name or honorific title, is present, then toss the moon blocks. A certain divinatory result from the blocks is designated as the "yes" answer and when you get that affirmative response, you've confirmed that the evocation is a success. I use the moon blocks in just such a way.

Back to the hypothetical example I gave with The Journeyman. Assume that I have successfully evoked the presence of The Journeyman spirit and a toss of my moon blocks confirms yes, The Journeyman is present. I will then

carry on a conversation with The Journeyman. Here, I tend to prefer speaking aloud, which yes, would appear as if I am talking to myself.

I present my request to the spirit. Then I first ask, “Can you help me with my request?” If the answer is yes, then I follow that question with, “Will you help me with my request?”

If the response to either inquiry is not a yes, then I would go to an alternative divinatory tool (moon blocks can yield one of three responses: yes, no, and a third response we call “laughing gods,” which is when the spirit does not answer the question; the third response is a non-response, so it would be “not a yes”). You can use a tarot deck, oracle cards, or spirit talking board, or really, any divinatory tool used to communicate with spirit entities. I would then use the divinatory communication tool to engage in conversation. Why? Why not? Can the spirit offer me advice? How can I manifest the outcome that I seek?

In my own experiences, I don’t get asked to engage in a bargained-for exchange, unless a demon or hungry ghost has appeared and is attempting to mimic a beneficent. Demons and hungry ghosts do like a good barter. The beneficent spirits that *Spirit Keeper’s Tarot* connects you to are not the nature of spirits who would engage in *quid pro quo*. If the answer is no, then there is a spirituality-based or karmic-based reason for the negative response. Perhaps you aren’t ready. Perhaps there are still tasks you need to do for yourself before the spirit can be in a position to help you. I would assert that if you perform an evocation ritual for a named spirit from the *Spirit Keeper’s Tarot* and a bargained-for exchange is presented to you, then something has gone wrong and you might not be speaking with who you think you’re speaking with.

No matter the outcome of the interaction, I always express sincere gratitude before closing. Think about how you have cordially implied to guests in your home that it is about time for them to leave and then the farewells exchanged at the door. The farewells or closing in the evocation ritual severs the nexus point that you had cast. From the spirit realm that the spirit you’ve called upon naturally dwells, it can wield power over the physical realm.

Please do not treat my offered thoughts here about invocation or evocation as gospel. There are innumerable ways to perform these rituals. Work with what you know. I offer these thoughts only for those who don’t know where to start.



Let every nature of the world receive the utterance of my hymn: Open, thou Earth. Let every bolt of the Abyss be drawn for me. Stir not, ye Trees. I am about to hymn creation's Lord, both All and One. Ye Heavens open and ye Winds stay still. Let God's Deathless Sphere receive my word. Ye Powers that are within me, hymn the One and All, sing with my Will, Powers all that are within me. O blessed Gnosis, by thee illumined, the Light that mind alone can see, I joy in joy of Mind. For Thou art God, Thy Man thus cries to Thee, through Fire, through Air, through Earth, through Water, and through Spirit, through Thy creatures. Tis from Thy Aeon I have found Praise-giving; and in Thy Will, the object of my search, have I found Rest.

From The Hymns of Hermes: Echoes from the Gnosis (G. R. S. Mead, 1906)

Evocation of Waite and Crowley

My purpose for including this section is to document my personal ritual practices in attempting to evoke the spirit presence of A. E. Waite and Aleister Crowley, with my own Holy Guardian Angel present, while conceiving *Spirit Keeper's Tarot*. This is not a how-to instructional nor does it purport to teach anything about evocation. Treat this section as nothing more than a memoir of what I did to create my tarot deck.

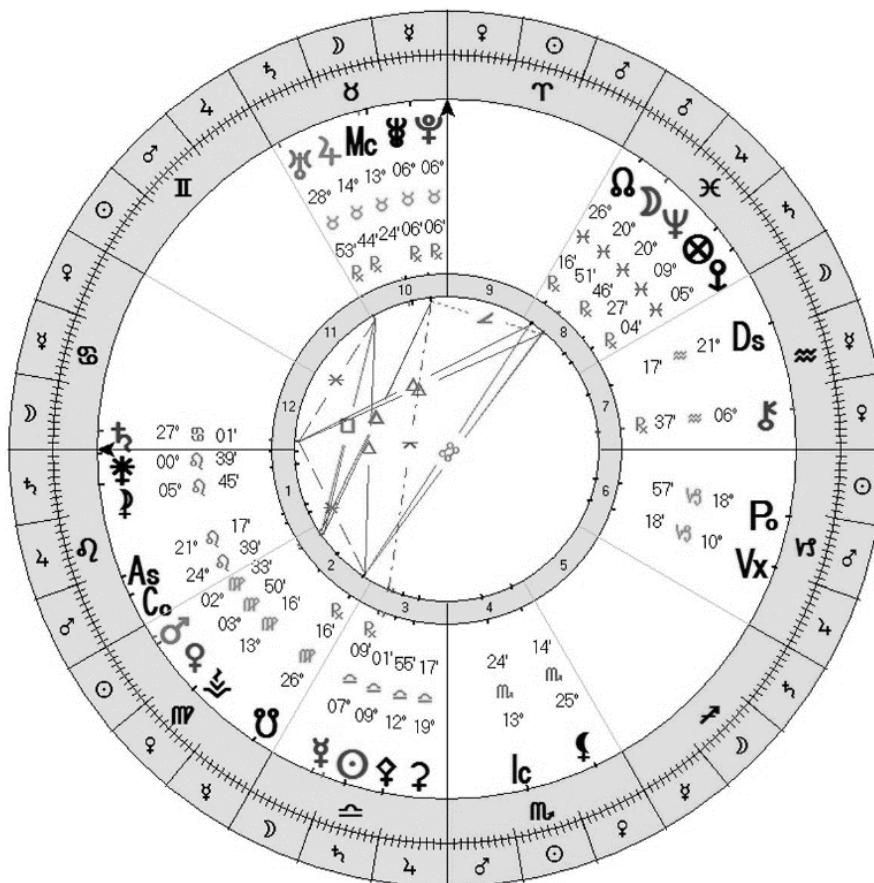
I set out on the Major Arcana cards with the intention of evoking Waite and Crowley, but sincerely did not feel like I succeeded during the crafting of the Majors. I never actually felt their presence (tenuous and subjective as it is anyway) but did feel the very strong and powerful presence of my Holy Guardian Angel, who I've opted to leave unnamed in this *Book*.

Instead, I felt like my work on the Major Arcana was being used as a test or trial, to see whether I was worthy of being given assistance in my endeavor. So the crafting of the Majors was very much my own. It wasn't until commencing the Minors, beginning with the Four of Scepters (Four of Wands) that I felt the very strong and powerful presence of both Mr. Waite and Mr. Crowley.

Before writing this chapter of the *Book of Maps*, I had decided to keep this part of my crafting process private, in large part because I had no idea what I was doing. I was also aware that revealing such practice could be construed as a marketing ploy, which I certainly did not want. So I made no mention of it.

Each and every session before beginning my work on the tarot cards, I'd light two long taper candles, one white and one black, with W etched in gold on the white candle and C etched in silver on the black. I placed the white candle on a hand-drawn mat of Waite's rectified birth chart (birth chart rectification is an astrological calculation used to best guess the time of birth when it is unknown). Considering the number of times the word "rectified" comes up in Waite's *Pictorial Key*, I personally found a lot of humor in having to use a rectified birth chart for his evocation.

Then I placed the black candle on a hand-drawn mat of Crowley's birth chart. The hand-drawn birth charts were as precise to the degree as I could render them, with both the traditional sacred seven, key personal sensitive points, Arabic Parts, and modern dwarf planets.



Arthur Edward Waite (Rectified Chart)

October 2, 1857, 2:00 am

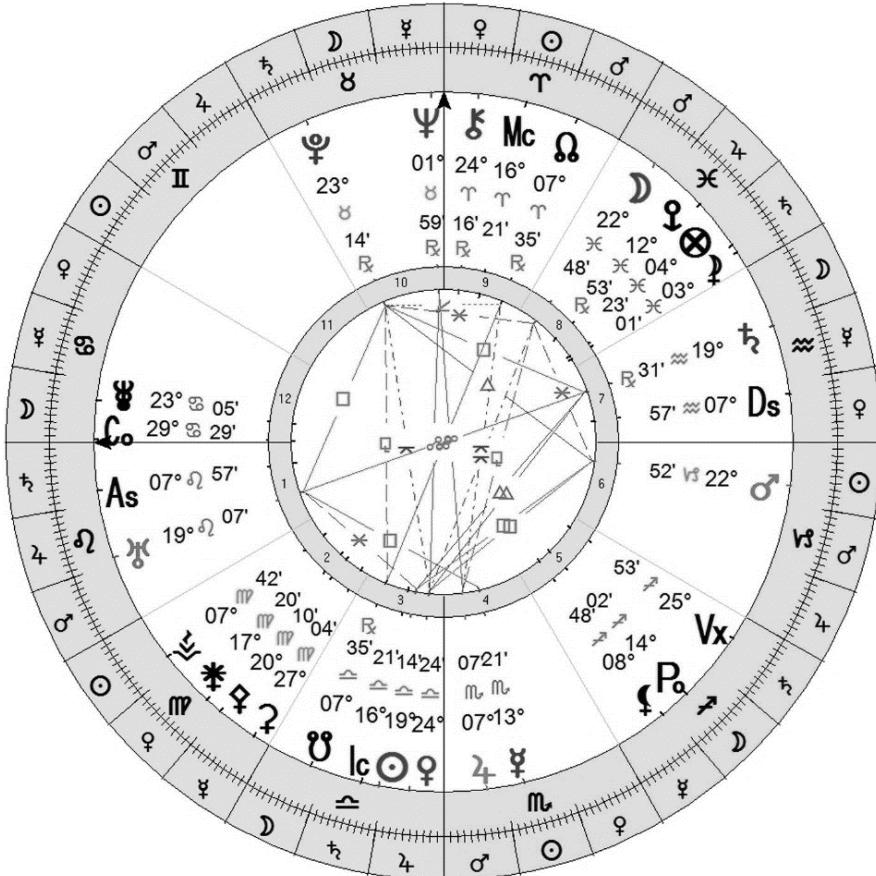
Brooklyn, New York

Chart generated with Solar Fire Gold v.9,

Here I'm presenting the software generated versions of their charts.

Let's address the astrological charts of Arthur Edward Waite and Aleister Crowley. I wasn't able to source reliable records of Waite's time of birth, but we do know his date of birth and location of birth.

Meanwhile, we seem to have Crowley's full birth and time details. Note that both charts pictured here are Tropical Whole Signs (not the more common Placidus charts that modern astrologers tend to use).



Aleister Crowley
 October 12, 1875, 11:42 pm
 Warwick, United Kingdom

Chart generated with Solar Fire Gold v.9.

Based on what we do know, both Waite and Crowley were sun sign Libras and, as it turns out, also both moon sign Pisces. Though Waite was born in 1857 and Crowley in 1875 (an 18-year difference), and on different days of October, the two days just happen to have the moon fall in Pisces and both happen to be born under a waxing gibbous moon phase.

Since we don't know Waite's time of birth, typically a sun chart would be read, where the time is set to the default 12:00 pm local time. However, given the fun equivalences between their two birth charts already, based on

the known and confirmed data, I decided to set Waite's hour of birth to Leo rising, so that both Waite and Crowley's charts would feature Leo rising. (Plus, Waite strikes me as a Leo rising type of guy anyway.)

The white candle would be placed to my right and the black candle to my left. Physical copies of *Pictorial Key* and *Book of Thoth* would be close by. Prior to commencing work on my cards, I'd place my left hand on the mat of Crowley's chart and my right hand on the mat of Waite's chart, then recite: "With [*naming my HGA*], my Holy Guardian Angel bearing witness, present, and standing guard, I hereby call upon the spirits of Arthur Edward Waite, born October 2, 1857, and Edward Alexander 'Aleister' Crowley, born October 12, 1875, and ask that both appear to me to lend guidance, instruction, commentary, inspiration, and tutelage in the crafting of my tarot deck. I am now working on [*state the set of keys I'm at work on for that session, ex., Realm of Fours, Realm of Sevens, the Aces, or the Court Queens, etc.*]. I am open and receptive of your presence, by me or through me, in the manner of your preference." (Yes, so to be more precise, I didn't just endeavor for evocations, but was open to either evocation or invocation.) Also of note, when I did feel their presence in-session, I'd always address them as respectfully as I could, with the title "Mr." so it was always Mr. Waite and Mr. Crowley.

At the close of each session, I'd recite: "I now close this space and send away any and all who have entered who do not belong here. Return to where you came from. I thank you for your time and instruction. I seek to end this session and now bid you farewell." (In one of the earlier incidences, I felt a mocking sense of, "Oh, okay, so that's how you do it. Sure. Is there no structure, honoring of traditions, and respect for ceremony anymore?" but the spirit presence left nonetheless.)

Earlier I acknowledged that while crafting the Majors, I didn't feel Waite or Crowley's presence. However, by the Minor Arcana, I definitely did. In the beginning (the Realm of Fours, Fives, Sixes, and Sevens), the collaboration was cordial enough, with what felt to me like polite, restrained, and dignified disagreements. I also felt babied, like perhaps whatever I had achieved in crafting the Majors impressed them, and so there was an eagerness in the collective spirit presence to help me and to give me very detailed, instructive guidance. My feeling was, I think I've impressed them with my diligence and dedication. I would also be honest and confessional when I did not understand something, and the response I felt was always

patient, sympathetic, and kind, followed by strong, effective nudges in the right direction.

The polite and restrained pleasantries, I felt, soon turned into more vehement disagreement, or at the very least a polarizing energy was airborne around me. By the Seven Upper Realms, I no longer felt a collective spirit presence, but it was either one or the other, and I felt very much stuck in the middle and ineffectively mediating.

The analogy I would give is I felt like a child caught in the middle of her two parents arguing with each other, on the brink of divorce, and while both parents were loving enough to not intend to take it out on the child, it inevitably happened and it just felt awkward.

I didn't want to say too much in the regard of my very personal, subjective, and wholly unverifiable impressions of the evocation experiences, but I did want to say one thing about Crowley. I never felt like he was evil. Actually, I found his presence to be nurturing (maybe the wrong choice of wording). There was an irreverence, maybe, but not toward me, so I wouldn't be able to attest to that irreverence anyway. If I had known nothing of Crowley's biography prior to the evocation experiences, I would not have gathered any of that popularized information from my experiences. He came across as kind, interesting, and paternal in his own way, without being authoritarian (whereas Waite felt to be more of a stickler for traditions, pushing me to read the Bible and to become more learned about Christian mysticism, Western alchemy, and Hermeticism). Mr. Crowley felt to be more open and interested in my Eastern esoteric background than I felt Mr. Waite was, though that makes sense, given some of the Taoist and Hindu influences in the Thoth deck and in Crowley's writings.

There were times I had the palpable impression that Waite was discouraging of my decision to call in Crowley and work with Crowley. The discouragement would come across as cautionary, with a sense of genuine concern for me, followed almost immediately by yet another push to go read the Bible. I often felt like Waite had rules for me, and wanted me to play by those rules. Waite would convey to me the absolute importance of boundaries so that I could stay focused and ever mindful of Spirit, rather than get distracted, whereas Crowley asserted that boundaries inhibited union, and inhibited union would impede the advancement of my training.

Waite also felt emphatically encouraging of my interests in connecting tarot and psychology. In my evocation experiences and perceptions, the general sense I would get was that Crowley directed me backward, to consider more ancient mythology, whereas Waite directed me forward, to consider how I could express the tarot through my own pictorial language, the one I speak at present in modernity. Waite encouraged me to think within the context of my own time period, and not try to parrot or resurrect the past. Crowley wanted me to unearth what had been lost. Waite wanted me to be more innovative and advance the tarot beyond what it has been.

I feel a strong kinship with Waite because I acknowledge harboring a certain degree of elitism and stuffiness myself, which is resonant with Waite. While crafting *Spirit Keeper*, I often felt like the messages I was learning from Mr. Waite was to show and not to tell—plant signposts but do not give the step by step instructions or explanations, because we must each discover the way for ourselves. Also, my instructions only apply to me and my path, and might not apply to another, so by giving too much explanatory material expressed through my subjective lens could risk misleading others—or that’s what I felt like he kept conveying to me. Thus, “plant signposts, but do not explain” was often the lesson I felt like I was being taught from the spirit of Waite. Signposts were more than enough to help others find their own way. Explaining too much risks being counter-productive and they’d be tempted to follow my way, meaning they would forego their own way, the true path they should be taking. Therefore, “show, don’t tell.”

Meanwhile Mr. Crowley taught a very different lesson: be transparent, and not only do you show all, but tell all. Everything I know, tell it all, even the subjective and unverifiable, I should put it all out there and trust that people have the intelligence and dignity to decide for themselves what applies to them and their paths and what doesn’t. I don’t need to be the decision-maker on their behalf. I am not their keeper. They are their own keeper. So what if they forego taking their own paths to follow mine? Eventually they’ll realize they took the wrong path and correct themselves, and they will be all the wiser because of it. Plus, if I am so convinced that what I have discovered is the Truth with that capital T, then why would I *not* share it with the world, explicitly in full detail, so that there would be no mistaking or misinterpreting of that incredible so-called Truth? Unless—he’d taunt—I did not in fact believe I had discovered the Truth with that capital T and therefore I am no Teacher with that capital T. Teachers Tell the whole Truth, he insisted. That is the way of Thoth.

In the issue of who bears a stronger influence over the final design of *Spirit Keeper's Tarot*, Waite or Crowley, I would emphatically insist that it is equal. But here's the thing. Waite (or I should give a caveat and say my imaginative perception of the evocation experience) could be more adamant about executing designs a certain way and could feel a bit more overbearing on me—for my own good. Meanwhile I felt like Crowley gave me a lot more leeway and breadth to be myself. He'd advise, offer thoughts, but then really make it clear that I'm being given the space to go in my own independent direction. So Crowley's influence is absolutely there in those cards, but his influence was more often of the kind that pushed me to be independent. I think as it is with any child, we tend to visibly resemble one parent more than we do the other, but if you get to know us well, you'll see that the indelible influence of both parents is absolutely there.

By the time I got to working on the court cards (my Four Empyrean Courts), I no longer felt supervised in the minutiae or attended to by either Waite or Crowley. When they were present, it was my perception that they were more interested in each other (and not in the pleasant, amiable way...) than in me. So with the courts, I felt I was left to handle it on my own, with only intermittent guidance from these two, and mostly to the effect of an indifferent, "Yeah, that sounds fine. You're doing fine. Keep going."

If it satiates anybody's curiosity, what I do find amusing is I don't think Waite or Crowley like the name of my tarot deck. If either had more say in the matter, they would have had me go with a different name, I believe.

The sentiment I intuited from the evocation experiences was that both insisted this was my deck and *Spirit Keeper* is not and should not be a transmission of their ideas. Instead, they were lending counsel to me on *how* I might best express my own ideas or how to find my own path. So, for instance, Crowley could very much be an all-or-nothing type of personality. Either it was his and therefore entirely his way, or it wasn't his and therefore he would give wide latitude for my personal viewpoints to come through, because he had no stake in the game. Whereas Waite would be more than happy to tell me that my viewpoint was wrong.

The relationship I perceive on my end is very much that of parents and child. To a large extent, I would assert that I was a respectful child and listened to my instructions as much as I could. However, I am still my own person with my own way of thinking, and as nearly every child does in adolescence, rebelled against some of those dictated instructions, especially

as I gained more and more confidence in myself, which was attributed directly to their tutelage. It's the irony of good parenting, right? If you're a wise parent, then you will have taught your child how to find her own voice and eventually she will use it to disagree with you.

Overall, I feel content and at peace with the crafting of my deck because I leave with the sense that both of these spiritual tarot parents are proud of me. Let me explain. It's like my actual parents. Overall, when all is said and done, I know in my heart that my parents are proud of me. Do they agree with every decision I've made? Absolutely not. If they had more control over me and more say over some of the decisions I've made, they would have pushed me hard to go in a different direction.

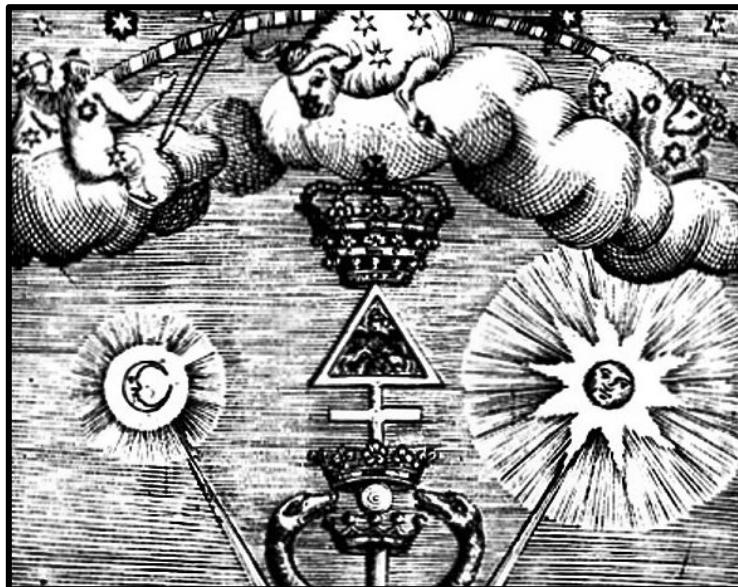
Yet my parents are proud of my accomplishments and proud of the kind of person I've become. Likewise, that's how I feel from my evocation experience and the final work product of the deck. My spirit mentors don't agree with every design decision I've made for my deck, but they are also understanding enough to know they need to leave the youth to their folly and the lattice of my choices do need to be my own. I feel they've come to appreciate my heart, my intentions, and that they are ultimately proud of how far I've come under their tutelage. So I am content and at peace with my Waite-Crowley reconciliation efforts.

Did I successfully evoke the spirit presence of Waite and Crowley? I would never give an unequivocal yes and I would not make such a wild claim. I can only say that's what it felt like to me. The 38-day religious, ceremonial, and mystical experience of crafting *Spirit Keeper's Tarot* is not one I will soon forget.

Was it all nothing more than fabrications from my own imagination? Hallucination? Faulty memory? Even if my experience was phantasmagoria, I say so what?

It produced a tarot deck I adore and am eager to share with you and anyone willing to give me the time of day. It caused a cosmic shift inside of me. It deepened my perspective of the tarot. In the mere span of 38 days, I am not the same person at the completion of this deck as who I was when I first started. I was a spirit in search of experience, and when I achieved that experience, I went in search of science, and when I found my science, the evocation petitions brought me face to face with Spirit.

Hermeticism and *Spirit Keeper's Tarot*



Frontispiece from *The Hermetic Triumph* (1604)

Hermetic principles rang true for me decades before I ever heard of the doctrine. When I was in grade school, I read an encyclopedia entry on Zoroastrianism, which inspired me to write a private diary entry fantasizing about a universal religion. *What if there was one religion that was the common denominator of all religions?*—I ruminated in longhand into a notebook as a child.

That is the cornerstone of Hermetic philosophy: *prisca theologia*, the pursuit of formulating a universal religion. Intuitively, all my life—with no knowledge of the work religious scholars have done on connecting Zoroaster with Hermes Trismegistus—*prisca theologia* has been my pursuit, the one passion for which I've consistently demonstrated the most zeal for.

The doctrine of a *prisca theologia* evolved in the 18th and 19th centuries to be integrated into the esoteric schools or mystery traditions of the time. Rosicrucianism, Theosophy, and Thelema integrated the principle of a primordial religion, one that the mystery traditions of that time believed could be learned through the ancient Egyptian religions, Zoroastrianism and

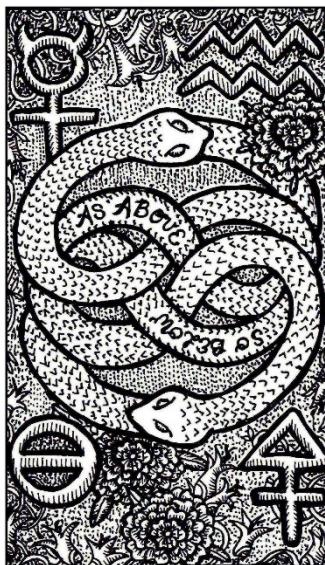
the Persian magi, Hinduism, the Eleusinian Mysteries of ancient Greece, and Jewish mysticism. So these were the systems of beliefs I looked to when crafting the stories, cultures, and worlds of *Spirit Keeper's Tarot*.

▲ ○ THE INITIATE ♫



Spirit in Search of Experience

♀ 1 THE MAGUS ♪



Divinity in Man: Powers of the Spirit

Yet let's begin our discussion of Hermeticism somewhere else. Perhaps the Hermetic principle best known among tarot readers is the maxim, "As above, so below." In other words, that which is above corresponds with that which is below, and that which is below corresponds with that which is above, and if you can operate in a manner where above and below are resonant with your intentions, you can achieve personal miracles. What is the Craft but the pursuit of achieving personal miracles?

Hermeticism is also rooted in a trinity of core practices, which I summarize as devotion to the Divine, alchemy, and divination. Devotion to the Divine encompasses dedicated ritualistic observances to connect with a defined sense of what that Divinity is, and to lead a lifestyle that honors that Divine. It's faith. The first of the three core practices is expressed by Key 0: The Initiate. This is the Spirit in Search of Experience.

▲ O. THE SEEKER ▾



Spirit in Search of Science

▲ O. THE KEEPER ▾



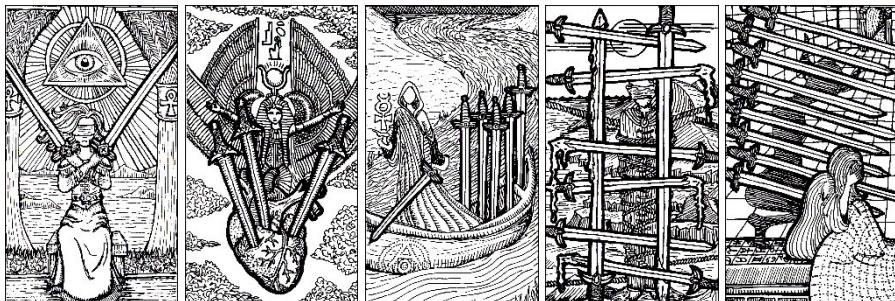
Spirit in Petition of Spirit

The second is alchemy, but for modern sensibilities, I would interpret this as science, or the notion of passionate endeavors toward scientific discoveries. The spirit of alchemy and paying homage to it through integration of classical alchemical symbology is very much embedded into *Spirit Keeper's Tarot*. Reconciling science and the formulation of a universal religion is, I think, the bedrock of alchemy. This second core practice is expressed by Key 0: The Seeker. This is the Spirit in Search of Science.

The third core practice is divination. Divination is the study of methods that facilitate the Voice of Spirit to be heard. Divination teaches us to always be listening to that Voice of Spirit. Here, divination includes astrology, but for me, also the tarot, and any mode of divination, such as the seven mystic arts. Weaving divinatory practices into everyday life directs your mind to harmonize your body and spirit with the world around you, both the seen and the unseen. That is expressed by the final Key 0: The Keeper. This is Spirit in Petition of Spirit.

Seven Hermetic principles as outlined in *The Kybalion: Hermetic Philosophy* (1908) also makes its way through the *Spirit Keeper's Tarot*, because these are the principles that my occult work is rooted in. The seven

principles are: mentalism, correspondences, vibration, polarities, rhythm, causation, and the divine androgyne, or union of the polarities. Most of Western occultism, especially as it has been permeated into the esoteric practices of the tarot, is rooted in these seven Hermetic principles.



The principle of mentalism conveys to us that “all is mind.” Through your mind, you are connected to the whole of the universe. All the cards in the tarot bear the imprint of that lesson, but perhaps it is most immediately prevalent in the suit of Swords.

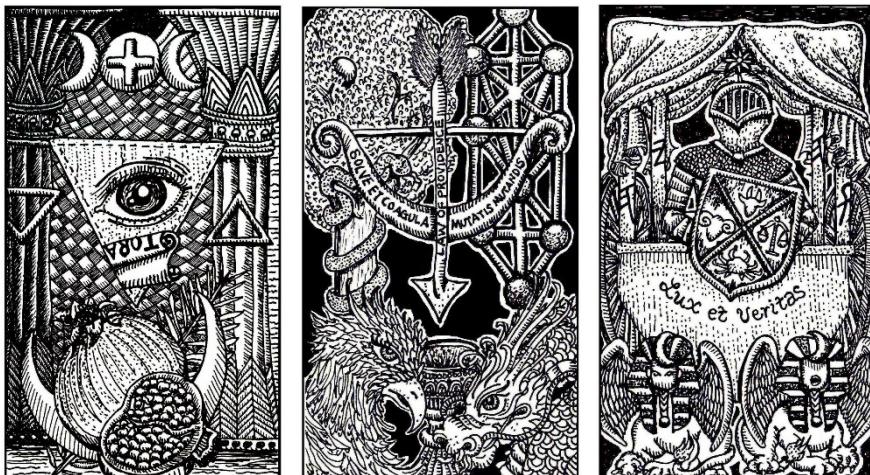


The recurring symbol of the lemniscate, or infinity symbol, often found in occult renderings of the tarot is the reminder to us of mentalism: the Magus can control the magnetic life force that binds together the fabric of the universe. The tarot, then, is a living, changing grimoire that instructs the Magus on how to operate that magnetic life force. The Force reminds us

again of our mental powers for wielding that life force. Even the Demon has lessons on mentalism to teach.

Then there is the principle of correspondences that practitioners of any mystery tradition will be too familiar with. The principle of correspondences holds that a pulse point on one plane has an equivalent point on every other plane, and if you can access one pulse point on one plane, then you can access every other plane through that pulse point. In the practice of Craft, that means each tarot card is a placeholder for every other system, from the Kabbalah to astrology to elements and numerology, to color waves and sound waves. We thus use the tarot as the access pulse point to trigger the equivalent points throughout the innumerable other planes. That is how personal miracles are achieved by the Magus.

The third principle is that of vibration. Hermetic philosophers borrowed the idea from the ancient Greeks, which modern science has confirmed as true: matter and energy are in constant motion, or vibration. In the philosophy of tarot reading, that is to say that no divination is static or fixed. Our fates are in constant movement and even the readings that tarot cards give reveal as much. Our fortunes are in perpetual shift beneath the surface of the cards, and it is guided by that conviction that I've tried to illustrate my deck in such a way as to convey that movement, that constant change, that vibration. I wanted a two-dimensional black and white deck to feel animated.



The principle of polarities, or dualism, is in short, yin and yang. It is the belief that all energies are expressed as dualities, creating a tension. We see

this in the Egyptian ogdoad of primordial deities: four deities with their four consorts, the male and female dichotomy of each primordial element that were the catalyst for Creation. For every One, there is in fact Two—that is the crux of the fourth principle of polarities. There are two sides to every truth and a pair of opposites in every One Thing. The Priestess, The Lovers, and The Chariot are but three of many keys in the tarot depicting that principle of dualism. Flip through your deck specifically in search for the principle of polarities and you will find it to be one of the most recurring themes in the tarot.



The fifth Hermetic principle is that of rhythm and cycles. Everything in life is cyclic, from the changing seasons to the cycle of life and death, and implied within that, a belief in reincarnation. According to Hermetic philosophy, our mental states operate in rhythms and cycles. Suffering and pain are of the same rhythm and cycle.

A card in the Minor Arcana that exemplifies that principle is the Four of Cups (in *Spirit Keeper*, the Four of Chalices). The Golden Dawn attribution for the card is “Blended Pleasure,” and Hermeticism bears a strong influence over the Golden Dawn. Here in the Four of Cups, which the RWS deck depicts as a solemn figure with arms crossed, chin down, in solace under a tree, rejecting a divine offering of a chalice. The imagery hardly conveys the sense of blended pleasure, and yet it does, if we read it through the fifth Hermetic principle of rhythm and cycles. The fifth Hermetic principle is best expressed by the sine and cosine, the unit circle, and the cycles of trigonometry.



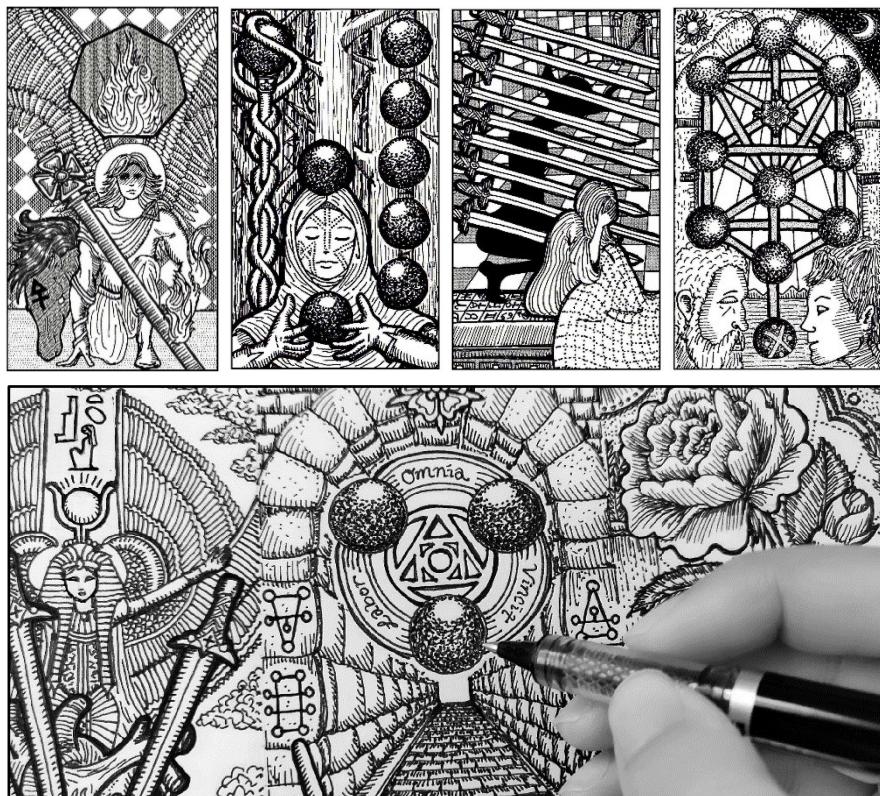
The sixth principle is that of causation: cause and effect is the universal law, both on the physical plane and on the spiritual. This is the principle that drives through the Second Septenary, most notably in Key 10, the Wheel of Life and Key 11: The Chancellor.

Finally, the seventh principle of divine androgyne, that there exists a divine masculine and a divine feminine within the One Divinity. The principle of gender here is psychic, however, not literal. The divine androgyne is a spiritual polarity that is ever present within the singularity: it is the anima and animus that must ultimately harmonize. Understanding polarity is the beginning of the Great Work, and harmonizing it into a divine androgyne is the end of the Great Work. Thus, the final card of the final Septenary in the Major Arcana is the New World Order: the Divine Androgyne, which has often been said in esoteric readings of the tarot to be a Key that depicts a hermaphrodite. Before Key 21, that harmony was prognosticated in Key 14: The Angel.

Yes, any tarot deck inspired by either the Rider-Waite-Smith or the Thoth deck is going to express these core principles of Hermetic philosophy. It's inevitable.

For me, rather than have it be inevitable, it was intentional. Each card in *Spirit Keeper's Tarot* tells a fable, parable, or is an allegory that expresses one of the core principles in Hermeticism, always in an effort to reveal that primordial religious tradition, that *prisca theologia*. The drawing techniques I worked with, such as pointillism in the suit of Orbs to suggest vibration, using illustration techniques with perspective and angles, or the contrasting checkered backdrop across The Shining Ones (the Knights), just to name a

few, were chosen intentionally to depict Hermetic philosophy and to convey an enlivening of spirits residing within the cards.

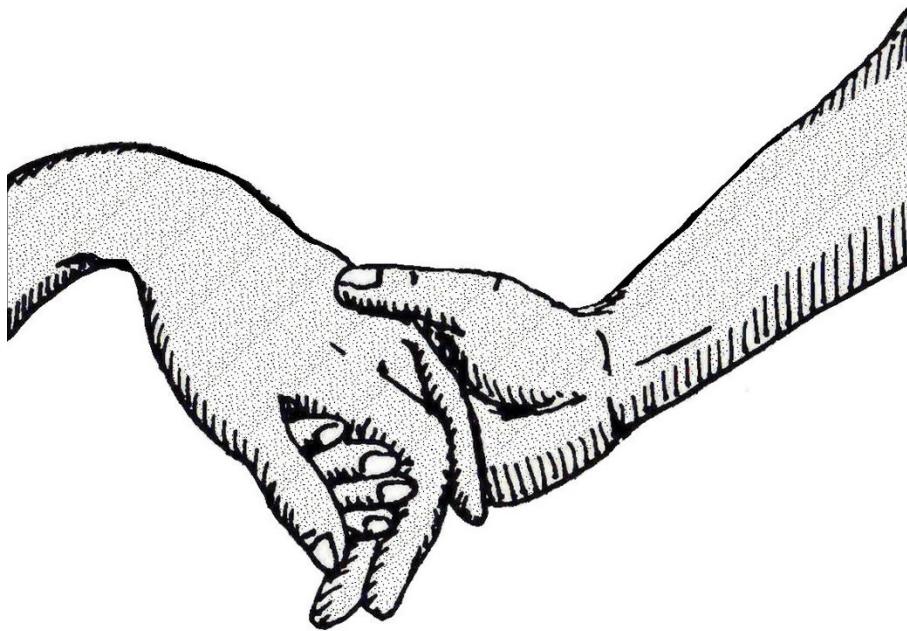


While Hermetic influences in the *Spirit Keeper's Tarot* are visible throughout and therefore undeniable, I would say the psychic nucleus of my tarot deck is to inspirit a sacred text, written under the tutelage and instruction of a cast of angelic beings and spirits, that could at its greatest potential direct each one of us to that *prisca theologia*.



THE PERSONIFICATION OF ANNEALING, the alchemical symbol for which is emblazoned upon her blouse. To anneal is to strengthen, to temper, and the working of craft to render malleable that which was too rigid or unyielding. She endows the power to make compliant that which had been incompliant, to bend the unbending, and change what had been fixed. She personifies the genius of the alchemist.

قدوس



WHEN THE HOLY ONE SHOWS HIS NATURE TO HIS CREATION, INTO WHAT MIRROR SHALL HE ENTER? The burden of proclaiming the Unity—not everyone bears. The desire to proclaim the Unity—not everyone tastes. In every dwelling God is adored, but the Adored cannot be confined by any dwelling. The earthly man wanders from the road. On the road of truth, you must abandon your passion. Rise and forsake the vile sensual nature. When you have come forth from your Sojourn of Life, then through God, you will see God.

From *The Enclosed Garden of the Truth*, or *Hadīqa*
By Hakim Sanai (1080—1141 AD)

Above: Quddus, “The Most Holy” in Arabic, one of 99 names of God in the Islamic tradition.

Cultural Integration and the *Prisca Theologia*

I commented on cultural appropriation in my second book, *The Tao of Craft*. So this chapter is not about my thoughts on cultural appropriation, of which I have many. This chapter is on cultural integration and its necessity when it comes to the doctrine of *prisca theologia*.

Medieval philosophers and mystics on the quest to memorialize a single, universal theology searched beyond the borderlines of their own traditions. While their doctrines were based largely in Christian and Jewish mysticism, metastasized by the integration of Platonic philosophy and Sufism, the quest for that universal theology led these thinkers to consider Hinduism, Buddhism, and even a return to unearth the deeper heritage of their own pagan roots.

Cultural integration is conceptual alchemy that blends what had been separate artistic, intuitive paths of wisdom into one unified system of evolved thought. Integration of diverse doctrines is necessary for the advancement of metaphysics and science. That which closes itself off from integration will not evolve, and if you don't evolve, then you can't transcend.

The advanced civilizations of history were products of cultural integration. At the age of twenty, a Macedonian king—and a student of Aristotle—succeeded his father to the throne and with his newfound reign, expanded his father's empire across Africa and Asia. Alexander the Great launched the Hellenistic Period (323 BC to 31 BC), when Greek culture, religion, mythos, and esotericism spread throughout Europe and later to the New World out West, changing the ideologies of the societies that Greek thought integrated into. Consequentially, the Hellenistic culture was indelibly changed by the people that Alexander's army conquered. Alexander himself personally adopted many of the customary practices of the Egyptians and Persians. Thus, Egyptian and Persian culture wove their way into the global fabric in ways that now cannot be untangled.

Greco-Buddhism, a religious syncretism between Hellenistic and Buddhist philosophies, produced mutual, tempered change in both the East and West. Alexander's reign changed the spiritual landscape of Central Asia, leaving notable Greek influences over the Buddhist art of antiquity. For instance, 4th century Mahayana Buddhist depictions of the Vajrapani bodhisattva—a divinity associated with the golden thunderbolt, heroic in character and a

great protector of the Gautama Buddha—were influenced by the Greek depictions of Hercules/Heracles. The Hercules-inspired Vajrapani bodhisattva depictions then in turn inspired the Niō, divine guardians in Japanese Buddhism.

Reciprocating, Buddhism made its way into Christianity. The Greek orthodox Christian story of Saint Barlaam and Prince Josaphat that was popular in the Middle Ages is just one example of that syncretism. The story of Barlaam and Josaphat is based loosely around the life story of the Gautama Buddha.

As permeating as Greek thought was across the ancient world, ancient Greek mystery traditions themselves were a syncretic blend of Mesopotamian and Persian thought, with Zeus being a Hellenized version of the Egyptian god Amun. During the Roman Empire, the polytheistic Roman traditions evolved to fold in Celtic and Germanic mythologies, in addition to the intimate syncretism between Greek and Roman mythology.

Gnosticism in the first and second centuries was a blending of Jewish and Christian mysticism and even religious thought from the East, such as Zoroastrianism, Aramaic and Mesopotamian thought, with modern scholars speculating syncretism with Mahayana Buddhism as well, given the undeniably strong parallels between Gnosticism and Buddhism.

The Byzantine Renaissance (867 to 1056 AD) was another period when cultural integration (and thus the arts and sciences) flourished. Greek and Roman aesthetics intersected with Latin, Persian, and Egyptian culture, all blending in to Orthodox Christianity, giving rise to Byzantine art, which later shaped the Italian Renaissance.

In the 12th and 13th centuries, Genghis Khan's reign over a broad and diverse empire brought about another wave of cultural integration. Though he was a tengrist (a form of Central Asian paganism that consists of shamanism and animism), he nonetheless invited a diverse range of thought leaders into his court. Genghis Khan is credited by historians as crystallizing the irrefutable economic relevance of the Silk Road, a trade network connecting the East and West, and the source of profound syncretism between Eastern and Western cultural thought so that the invention of playing cards could travel from China, through the Mamluk empire, and into Renaissance Italy.

However, the Silk Road precedes Genghis Khan by almost 1,500 years, its namesake coming from the precious silk trade during the Han Dynasty (202 BC–220 AD) and enduring for dynasties thereafter. In antiquity, spices, such as Ceylon cinnamon (which was also imported from Egypt into Europe), cassia cinnamon, and frankincense moved from East to West, becoming so prized in the West that the Abrahamic religious traditions considered them holy. The ingredients of the Biblical holy oil in the Book of Exodus, and even the ingredients listed in the later version memorialized in the Book of Abramelin, are all spices native to Asia brought to Europe through the Silk Road.

Still other cultures showcase fascinating instances of cultural integration. The Kingdom of Aksum, situated in what is now modern-day Ethiopia, was a formidable global power, in significant part because it was a critical connecting point between the Mediterranean and the Orient. It was also a kingdom open to integrating Judaism, Christianity, and Hellenism. Even the civilizations of antiquity were culturally integrated, such as ancient Egypt, where Cleopatra, ruler of Egypt, was of Greek ancestry, and her society was one that integrated Libyans, Berbers, Nubians, and Parthians.

Tarot itself is the product of cultural integration. It arose in popularity during the Italian Renaissance (between 1300 and 1600 AD), evolved from the Mamluk playing cards of Persia, which came from the invention of playing cards in China. The interest in tarot took a notable turn during the Age of Enlightenment (1685–1815), when the occultists of the time saw patterns of Egyptian magic, Jewish mysticism, Greek mystery traditions, and Hermeticism in the symbols on the tarot cards, paving the groundwork for the Victorian and Edwardian eras when the tarot became culturally integrated into Western ceremonial magic. Thus, although the tarot is not occult, study of Western occultism is tethered to the study of tarot symbology.

Aleister Crowley's work was influenced heavily by Eastern esotericism, from Hinduism to Taoist ceremonial magic. Crowley himself believed that he was the reincarnation of Ge Xuan, a 2nd century Chinese alchemist and occultist. During his travels through China, his magical work focused heavily on invocations of his Holy Guardian Angel, namely through recitations of the Bornless Ritual (adapted from a Preliminary Invocation, which Crowley and Macgregor Mathers linked to the *Goetia*, or the *Lesser Key of Solomon*).

Carl Jung, who seemed likely to have subscribed to a pantheistic spirituality, was convinced as a psychologist that the fundamental purpose of human life was spiritual transcendence, and to evolve beyond our physical bodies into a form of psychic or spiritual union with a Divine. His conclusions came from dedicated study of Eastern religions such as Hinduism, Buddhism, and Taoism, which he integrated with his studies of Christianity and Gnosticism.

Another renowned figure in occultism, Gerald Gardner traveled to East Asia in his 40s, making his way through Vietnam, China, Singapore, and the Philippines, where his primary interest was cultural anthropology. It's hard not to notice the remarkable similarities between Taoist esotericism and Asian folk magic with Wiccan thought.

Today in contemporary times, neither Eastern occultism nor Western occultism exists in pureform devoid of the other. Rather than decry it, I say let's embrace it.

I am going to assert that not only should we give wide latitude and bestow sympathy to those who integrate disparate mystery traditions, especially in the sphere of personal occult practices, but it is required. It is *required*.

The Holy One has many names and Spirit manifests through multi-dimensional faces. Anyone tuned in to the force field of Spirit is going to channel a pluralistic view of that Spirit because Spirit is pluralistic. As a human receiver of that divine wavelength, sometimes you're going to pick up Spirit through the vocabulary of one cultural system of beliefs and other times you are going to pick it up through the vocabulary of another altogether different system of beliefs. I dare say if you have always and only, exclusively picked up on the Voice of Spirit through one monochrome and homogenous ideological perspective, then perhaps it is not the Voice of Spirit you're hearing, but the voice of your own ego.

Emboldening cultural integration is not to dismiss cultural appropriation. The balancing plank between the two is a socially dangerous one to tread, with an ever unreliable fulcrum. To seize upon the ideas of a culture and not genuinely honor its people is to lack the compassion and empathy necessary for transcendence, and so that attempt at integration fails. To construct theology beholden to accommodating the materialist accoutrements and socialized dogma of the people chains the spirit to the body, binding it against transcendence, and so that attempt at integration also fails. Where is the Middle Path? Damned if I know.

To not know doesn't mean you don't dare. And yet when you dare, you need to acknowledge that there will be consequences if you fail. The seeker of the divine mysteries must dare to push boundaries and comfort zones, but also must accept the risks of treading so close to the tiger's tail. When the tiger bites, you cannot then say in retrospect that you had no idea you would be bitten.

If social inhibitions disempower you from daring to tread upon the balancing beam of cultural integration, then it is still a distant day before you can come to know the *prisca theologia* for yourself. Will you find yourself accused of doing the sinister rather than the divine? Probably. Does that mean you *are* doing the sinister rather than the divine? Probably not. I'm quite confident that the gods will let you know, one way or the other. So why give attention to the judgment of public opinion?

During earlier stages of my path, I believed ideas needed to be packed in boxes based on heritage and origin. I would not have been in favor of cultural integration at that time in my life and probably would have called it the dilution, even the pollution of my culture. I would have propped up the political consequences of cultural integration gone awry as validating my point of view, calling it cultural imperialism, not integration.

In every preceding historic instance of cultural integration I mentioned thus far, I only mentioned the positive and the light side. The negative, insidious, and the dark side is the subjugation, enslavement, and suppression of people, how cultural integration often leads to the erasure of parts in the conquered culture that the conquerors reject. Aborigine languages and shamanic practices have gone extinct because cultural integration kept the parts and not the whole, wiping out what the conquerors chose not to keep.

The extinction of native practices is a profound human tragedy, and as a global society, we need to do better. The more of shamanic intelligence we lose, the more out of touch with the spiritual dimensions of our world we get, and the farther that divide, the more inhibited we will become, constricted to the material world, which mystic thought of all cultural origins have warned us is evil, the true devil, is what's corrupt. Our contracts binding us to the physical body is what make us the beast.

Arriving critically to a mindset of endeavoring for cultural integration isn't and shouldn't be easy. If it's easy for you, then you've missed the crucial journeying through consideration of your accountability to others. And you

have to be accountable to others. Absolving yourself of that social responsibility is spiritual poison.

It took me a long time to arrive at a mindset that invited cultural integration with the mystery traditions of my ethnic heritage. I am a person of color, and every day I walk out into the world living the dissonance between how I look and how everyone around me looks, how I perceive equality and opportunity versus how the dominant culture gets to perceive equality and opportunity. That is the exhausting lived experience of the physical body my spirit is confined in. And so that is one of the greater shadows I personally have had to work through so that my spirit can transcend beyond its physical body, because body is limitation.

Cultural appropriation is a reality. It is as real as our perceptions of it, and those perceptions come from an exhausting, often inescapable lived experience of marginalization and in many cases, outright oppression. I've had quite the difficult time with breaking free from the chains of my body's lived experiences—and continue with the struggle even to this day. And yet it is absolutely and painfully necessary to let go.

Spirituality is shallow when you try to play matchy-matchy with culture, race, and religion. Yet it is just as shallow when you wear exotic spiritual customs as you do cosmetics simply because you've found the aesthetics to be fashionable (or perhaps you see exotic spirituality as a plausible alternative to the religion of your own native culture, because due to the shadow of the lived experience of your body, you reject your heritage with that religion). Both still place too much emphasis on the body and not enough on the mind.

It's self-evident that *Spirit Keeper's Tarot* is the product of cultural integration, because it is my thesis on the *prisca theologia*.

Your engagement with cultural integration will be *necessary* to read competently with the *Spirit Keeper's Tarot* deck. The line drawings of the cards are encoded with a universal intention so that specific divinities can enter those line drawings and fill the blank spaces with the colors of their tradition-specific identity. The lines of the Archangel of Healing card in this deck, for example, could be Archangel Raphael, or Kuan Yin, or her protégé Mazu, the shamaness immortalized as a sea goddess, or Brigid, or the Vedic water goddess Danu, Anahita, the Avestan divinity of the waters, and so on, through the many holy names of divinities associated with Water, or healing, or both.



When the Seven of Swords—The Rogue—shows up, a trickster divinity may be interfering or present in a very specific situation in your everyday life. The specific manifestation of that trickster divinity by holy name will defer depending on who you are, notwithstanding the culture-specific mythology that inspired the illustration.

I see the presence of several different deities from different pantheons staking claim in The Tower card. Weaving in symbology of animal totems is also rampant throughout the deck. When cards show up in a reading with depictions of herbs, check this *Book* to identify it; perhaps it is a message from Spirit with metaphysical recipe instructions on how to craft.

Thus, the many names of the Holy Spirit and the Spirit's many faces will appear in varying forms, depending on who is looking. That strikes at the core of the programming I've intended for this deck.

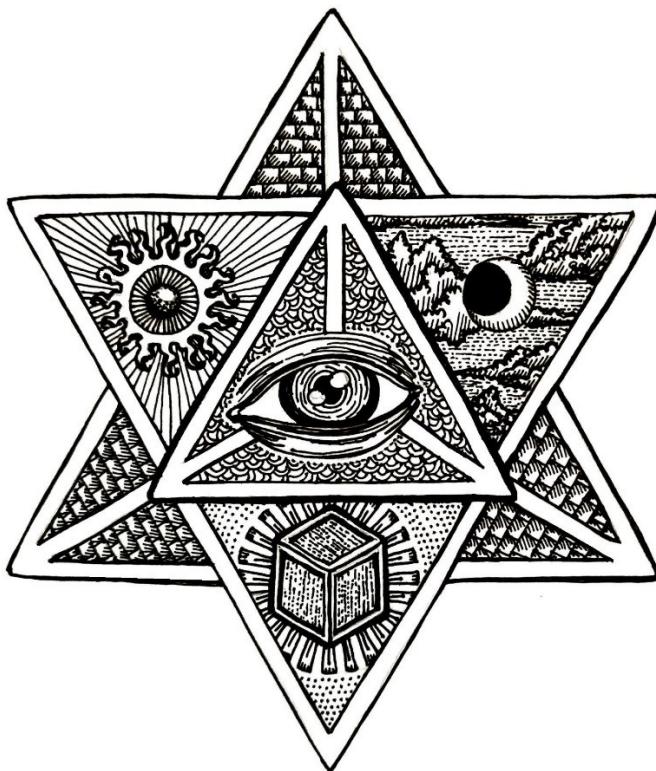


Johan Elverskog, *Buddhism and Islam on the Silk Road* (University of Pennsylvania Press, 2011). Katsumi Tanabe, *Alexander the Great: East-West Cultural Contacts from Greece to Japan* (Nippon Hōsō Kyōkai Publishing, 2003). Martin Booth, *A Magick Life: The Biography of Aleister Crowley* (Hodder and Stoughton, 2001). Philip Heselton, *Wiccan Roots: Gerald Gardner and the Modern Witchcraft Revival* (Capall Bann Publishing, 2000). Richard Foltz, *Religions of the Silk Road: Premodern Patterns of Globalization* (Palgrave Macmillan, 2010).



THE PERSONIFICATION OF SUBLIMATION, corresponding to Libra, she is Change. She is the wind that rustles beneath the leaves in the Book of Remembrance. She transforms that which was our shadow into that which is our light, endows us with the sacred powers of the pyramid, so that we might transmute the four elements in four directions, serving the foundation of Spirit.

Card and Box Design



The Card Back Design

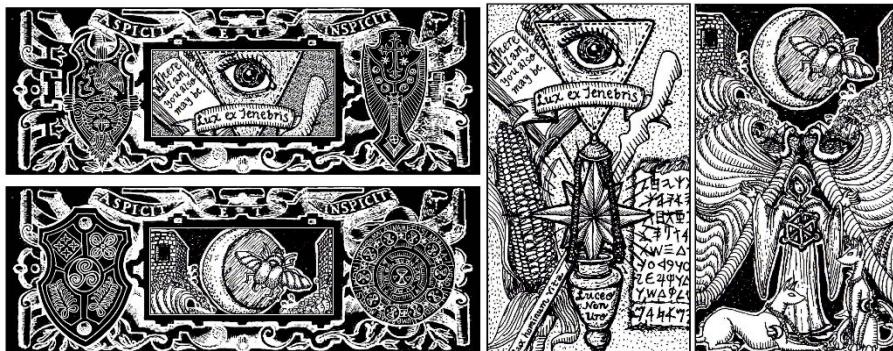
The card back design is inspired by the Merkabah star, which also forms a hexagram—the alchemical glyph for Fire and Water combined. The hexagram is also the center of a cubic stone (in linear algebra and geometry, the twelve midpoints of a cube form a hexagram). In esoteric Buddhism, it symbolizes a perfected meditative state and enlightenment. Finally, the pentagram is an amulet that safeguards against malefic forces.

At the center is the Eye of Providence (and an abstract rendering of the Eye of Horus). Within the inner-most triangle are the scales of the serpent, the awakened kundalini, the dragon and phoenix consummated. The middle triangle features a sun in the top left, representing sulfur; a waxing crescent moon in the top right, representing mercury; and a cubic stone, or the stone

of foundation, at the bottom blade point, representing salt. This is the Tria Prima. The outer-most triangle features layered brick, symbolizing the construction of an inner temple where one can commune with the Divine.

The Card Box Design

The *Spirit Keeper's Tarot* comes in a two-piece top and bottom lid black box. Along the short-width walls of the top lid are banners with the inscription: “Aspicit et Inspicit.” The banners are a reference to the Latin motto meaning to look at and look into. Aspicit means to look toward, to observe or behold outward. Inspicit means to examine or observe inward, to contemplate. With the tarot, look at both the exoteric and the esoteric implications of a matter.



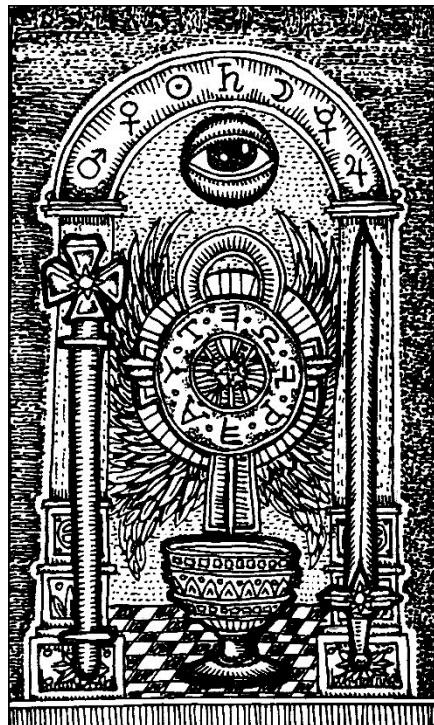
The two banners are complementary. One depicts Key 9: The Erudite, which features the Staff of Moses and the other depicts Key 18: The Necromancer, which features a mystic prophet parting the seas. One banner is flanked by the shields of the Queens from the active suits (Fire and Air) while the other features the shields of the passive suites (Water and Earth). The interior features a motto from the Age of Enlightenment, “Sapere Aude,” meaning dare to know.

The bottom of the box features Psalm 91:4 on the left, length-wise, and Psalm 23:4 on the right. Then on the back is a translated excerpt from the Egyptian Book of the Dead. The interior features an original illustration by me based substantially on a frontispiece from *Der längst Gewäschte und Versprochene* (1746) by Herman Fictuld.

Across the archway are the Sacred Seven. Arranged in positions corresponding with the equinoxes and solstices, and ascendant, *imum coeli*, descendant, and *medium coeli*, are the relics for the four suits symbolizing the four elements and four directions. The orb here is also an all-seeing eye. The center features an ankh with a mystic rose and cross at the center, and a wheel inscribed with YHVH in the Proto-Canaanite alphabet alternating with TARO in Greek.



Frontispiece by Herman Fictuld



From the Interior Design of the Box

Above the illustration is the phrase, “Vocatus Atque Non Vocatus, Deus Aderit,” which translates to “whether you call upon Him or not, God is present.” It is said to be a phrase inscribed upon the tombstone of Carl Jung, which he also had inscribed over the front entrance of his home while he was living. Below the illustration, “Pro scientia atque sapientia,” meaning “for knowledge and wisdom,” a three-word phrase repeated seven times in this *Book* and also corresponding with the Realm of Sevens.

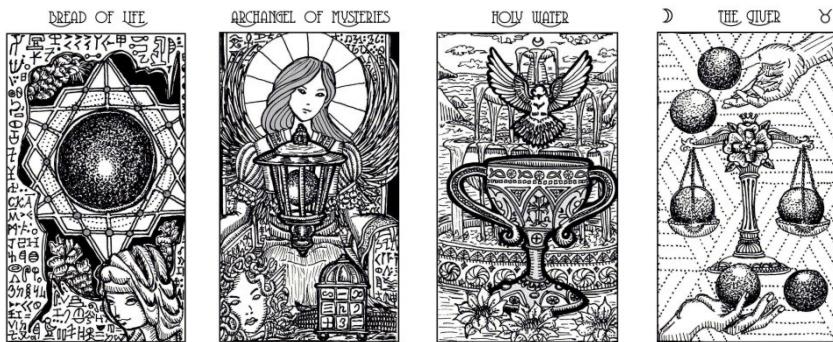


The above image, which appears earlier in the text and as the card back design on the signed First Edition Certificate of Authenticity, was the final illustration I did for this tarot project. Though I've left my own Holy Guardian Angel unnamed in this text, the above drawing is my vision of Her (well, one of many). While She is multifaceted and characteristically a lot fiercer than what is depicted here, I've chosen to share with all of you one of Her gentler (and rarely seen...) moments.

She may be my HGA, but She is not mine. She is a universal force out there, cosmic and omnipresent. So I have opted to depict Her here so that this

beneficent force can be part of your life, too, should you so choose to invite that force in.

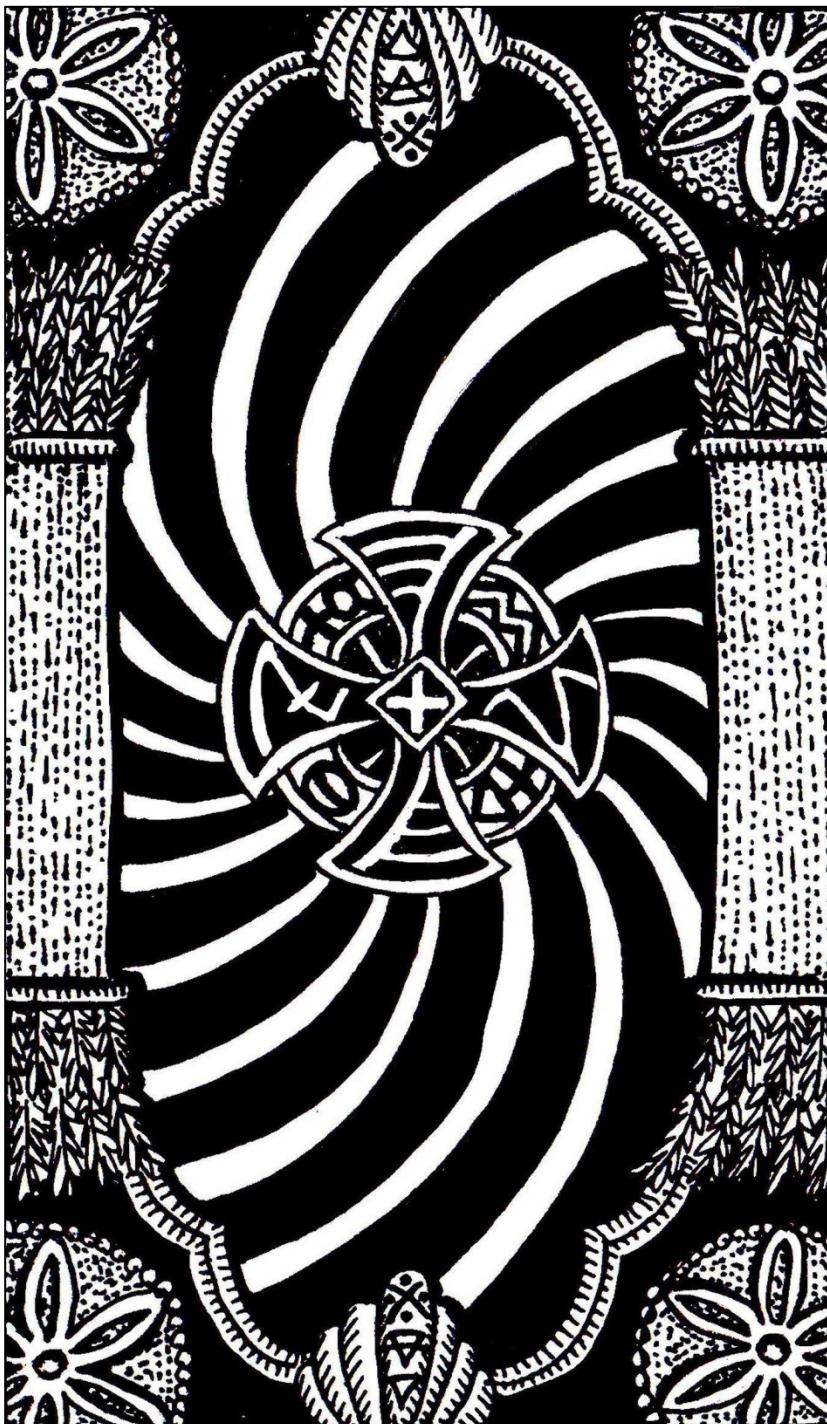
She bears the two lanterns symbolic of the Two Paths and the primordial dualism expressed throughout the tarot. The two lanterns remind us of the temperance we must engage in if we are to achieve union and communion.



The lantern imagery comes from the Archangel of Mysteries, which is also pictured, though cryptically, in the Ace of Orbs, where the Ace of Orbs card reveals a top view looking in to the lantern of the Archangel of Mysteries.

Above the Holy Angel depicted here, the hexagonal symbol with the bird is symbolic of the Holy Trinity, and the Holy One. The dove is sourced from the imagery on the Ace of Chalices and the sacred geometry of the hexagon, aside from being prevalent throughout the deck, is reminiscent of the Six of Orbs: The Giver. This is also the emblem of perfected union between the Two Paths, the Mystery of the Covenant revealed by The Angel—the Divine Higher Genius.

Fire and Water are the classical elements of ritual purification, and here the hexagram is the combination of the alchemical glyphs of Fire and Water. Yet noticeably, only the Fire glyph is visible to the onlooker of this image. The symbol for Water is therefore expressed by the dove. Its flight then denotes Air. Thus, the hexagonal symbol is the synthesis of Fire, Water, Air, and Earth as Spirit.



Of the Mystical Orphic Hymns (100-300 AD)

LXXXVI
TO THE DIVINITY OF DREAMS

*Recited while burning aromatic incense.
Invocation before sleep, to have and remember prophetic dreams.*

Thee, I invoke, blessed power of dreams divine,
Angel of future fates, swift wings are thine.
Great source of oracles to humankind,
When stealing soft, and whispering to the mind,
Through sleep's sweet silence, and the gloom of night,
Thy power awakens thy intellectual sight;
To silent souls the will of heaven relates,
And silently reveals their future fates.
Forever friendly to the upright mind,
Sacred and pure, to holy rites inclined;
For these with pleasing hope thy dreams inspire;
Bliss to anticipate, which all desire.
Thy visions manifest of fate disclose,
What methods best may mitigate our woes;
Reveal what rites the Gods immortal please,
And what the means their anger to appease;
Forever tranquil is the good man's end,
Whose life thy dreams admonish and defend.
But from the wicked turned averse to bless,
Thy form unseen, the angel of distress;
No means to check approaching ill they find,
Pensive with fears, and to the future blind.
Come, blessed power, the signatures reveal
Which Heaven's decrees mysteriously conceal,
Signs only present to the worthy mind,
Nor omens ill disclose of monstrous kind.

About the Author

I am the author of *Holistic Tarot: An Integrative Approach to Using Tarot for Personal Growth* (2015) and *The Tao of Craft: Fu Talismans and Casting Sigils in the Eastern Esoteric Tradition* (2016), both published by North Atlantic Books.

I've done speaking engagements about various metaphysical and occult topics—though primarily on the tarot—at the Bay Area Theosophical Society, San Francisco Bay Area Tarot Symposium 2015, Northwest Tarot Symposium in Portland, Oregon in both 2016 and 2018, Stanford University, U.C. Berkeley, PantheaCon 2018 in San Jose California, and most recently, was a headlining master class presenter at Readers Studio 2018 in New York, New York alongside Mary K. Greer and Rachel Pollack, and a key presenter with Rachel Pollack at the 2018 U.K. Tarot Conference in London, England.

When I'm not immersed in independent study of the esoteric arts, I'm working as a corporate attorney, licensed to practice law in California and New York. I currently work in-house for a venture capital firm in the San Francisco Bay Area and balance that full-time career with my metaphysical pursuits.

Although I am not professionally trained as an artist and have no formal education in the fine arts, the one single thing I was best known for in my childhood, adolescence, and in my hometown was my art. In my adulthood, drawing became my primary method for spiritual expression. My personal grimoire is, in essence, a work of devotional religious art. (If you're interested in seeing more illustrations by me, I've shared video walk-throughs of my grimoire on my YouTube channel and also on my website, shared line drawings of Chinese Taoist deities that I've dedicated to the public domain.)

After the publication launch of *Spirit Keeper's Tarot*, I'll be back to work on a book project I've been struggling with for the last few years. By my own timetable, it should have been completed by now, if it weren't for the unanticipated interruption (and disruption) of my life that this tarot deck caused (but I'm beyond glad it did!).



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