



www.crossroads.wild.net.au/inspiral.htm

THE BOOK OF KAOS

TAROT DECK

by Orryelle Defenestrade-Bascule

INTRODUCTION

This tarot deck was originally published as two 100-copy limited editions of the **major** and **minor arcana** separately, under the name '*The Bohemian Tarot*' in 1991. Since then it has evolved considerably. While most of the minors have remained unchanged, about half of the **major arcana** have in recent years been redrawn (some several times) to accommodate my progressive understanding of the layers of symbology therein.

Some of the earlier cards I drew over a decade ago have a rawness and simplicity (I was still learning the tarot as I drew them!) which I would not want to tamper with, others I have felt the need to transform with my own soul's journey deeper into the realms of mysticism and magickal symbolism, particularly in recent years the energies of the *aeonic double-current* of **Horus and Maat**, *Norse mythology* and the **Sabbatic Tradition**.

There is resultantly some inconsistency in both imagery and text, as it thus ranges from the basic and direct to the obscure and complex. But the scope of human life, which is what the Tarot attempts to represent, is itself diverse and inconsistent, so I hope there is something herein for everyone – from direct emotional and pictorial representations of the many facets of existence to the subtle nuances of the esoteric formulae embedded herein...

'**Chaos Magick**' is a modern integration of the many different cultures and their mythologies which are available to us in this *information age*. Thus the syncretic approach of this deck, drawing upon these different symbols and maps and hybridising them into something new – is akin to this idea.

But I would like to point out that this work is just as much about *Order*, for a **Book** -in this case one of images and symbols- is itself an *ordering of chaos*, a formulation and presentation of information and inspiration.

PAGE of PENTACLES:

A Studious, careful, conscientious youth. Hard-working, thoughtful, rather solemn, slow and deliberate in thought and action, responsible, thrifty but not ungenerous. She is worthy and steadfast with good business sense and responsibility, but can get lost in details.

Sound management, thrift, economy, application, study.

KNIGHT of PENTACLES:

Getting the job done –labour. A ponderous, hardworking man or aspect, slow-moving, heavy-going. A useful member of society. Achievement, work, not of inspiring or creative nature but rather slow and steady consistency to achieve a goal. Not a leader, he likes to know and keep his place. Good and honourable, he exhibits his symbol but does not look therein.

Usefulness, serviceableness, practical work.

QUEEN of PENTACLES:

A sensible, warm-hearted and comfortable woman, generous, kind and charming. Sometimes moody or impetuous, but practical, busy, truthful and supportive. Not an intellectual but intuitive and understanding. Compassionate and wise, she rules her small domain with warmth and generosity, but can be self-indulgent. Earthy, maternal, she takes care of those close to her (thus the child beside her in the image)

Security and opulence, Nurturing.

KING of PENTACLES:

A practical, successful, steady man. Solid, down-to-earth, trustworthy, a good worker or manager. Unemotional, even insensitive, but very practical, methodical. Not easily moved, slow to react, he is solid and positive, but blind to refinement and often resentful of change.

Energy applied to practical matters.

6 of PENTACLES: Charity, Transcience, gifts. Here magic mushrooms are shown to represent transient treasures –they must be eaten when picked for full effect. The finder distributes them amongst his friends. Generosity, impermanence.

7 of PENTACLES: Failure, Demotivation. An expected outcome or plan has failed to be fulfilled.. Energy invested has failed to yield fruitful results. There are other possibilities, as represented by the seedlings, which may be overlooked in the disappointment of the failure.

8 of PENTACLES: Regeneration, vocational attainment. Accomplished at one's trade –the apprentice becomes the master. Past learning has borne its fruits. Transmutation, alchemy, learning. Personal effort brings its own rewards.

9 of PENTACLES: Self-reliance, discipline, safety. Wisdom, a life well-organized, material wellbeing, accomplishment, prudence. Fruition of labour, carefully planned and developed. Foresight, self-awareness and certainty. Reaping what you have sown, while continuing to sow. Putting back in from whence you have taken.

10 of PENTACLES: Establishment, material fulfillment. Gain, riches, inheritance. Retirement or time to enjoy your profits. Maturity. The home becomes the centre of power and social activity. Time to share the accumulated resources. Established family of material prosperity. Worldly success, cornucopia. The card of abundance and security. Reaping of harvest for work completed. Inheritance, leaving foundations beyond your own lifespan. Retirement with comfort; Legacy

The change of the 'ChAOS' of the last edition to the 'KAOS' of this one is for two reasons: By traditional Hebrew Qabbalistic *Gematria* (a system intimately related with the Tarot) **KAOS=151=QNA**, The '*Double-Wanded One*' or horned hermaphrodite so prevalent in this deck's imagery, especially the new alternate **ATU VI** and **ATU XV** presented for the first time in this edition, showing different aspects and interpretations of these trumps.

But primarily because **K** in the Hebrew alphabet is *Kaph*, the letter corresponding with **ATU X, The Wheel**, which is the **Cross-X-roads** of the Tarot Lemniscate and thus the fulcrum of the Major Arcana. Indeed the **TARO** itself is this **ROTA** or **Wheel of Fate**. Thus the **Book of KAOS** is the **Holy Book (TORA) of the Wheel (ROTA): TARO**, and the **Gate (ATOR) Beyond (ATU XXIII)**...

The **AOS** of the title thus also pays tribute to *Austin Osman Spare*, the '*grandfather of chAOS magick*' who set this **K-AOS Wheel turning** - founder of the *Zos Kia Cultus* whose legacy is continued in Works such as this which promote **Art** as the prime menstruum of Magick...

For the **Kia** is symbolized by the *eye* (vision), **Zos** is symbolized by the *hand* (action). And the eye appears in the centre of the **KAOS Wheel (=Kaph=palm of the hand)**, the eye in the centre of the cyclone, vision earthed in action...

This is evident on the box of this deck, where the eye is dropped in the *Well of Wyrd* on the back (**ATU XII**) (and upside-down from the Tree) is reflected in the centre of the *Wheel of Wyrd* on the front (**ATU X**). The *3 Fates / Norms* are likewise seen from each side of the X-roads.

This is also a Tribal Tarot deck, depicting kindred spirits within **The Order of ChAOS** (www.crossroads.wild.net.au/order.htm) and the spider clans.

Many thanks to Rain Wolf and to Lightning Wolf (they're not related!); and to all those (wherever you are) who posed for pictures or reference photographs when I did the original set thirteen years ago.

Kia vel Eros
Enjoy!
-Orryellé Defenestrate-Bascule, May 2004

ATU 0 THE FOOL

With the innocence of a babe, the **Fool** sets out upon his journey. Head in the clouds and his own sweet tunes, s/he dances off the edge of a cliff, oblivious to the possible consequences of impulsive motion. Perhaps that recklessness will plunge him into the *Abbyss*, or perhaps somehow his own naivety will miraculously carry him through? (thus the wing)

The **Alpha and Omega** -*first and last*- card in the deck, s/he is the innocence re-*turned* to after the culmination of each cycle; that inner *harlequintessence* that -after the entirety of **The Universe (ATU XXI)** has opened up before oneself- can only laugh in wonder and begin anew.

The **Fool** as *Zero* is not a part of the great **Wheel of TARO ROTA**, but journeys upon it, through the other cards which present different reflections of himself in transition. (Or perhaps the Fool *rides* the **Wheel**, like a Uni-verse Uni-cycle? -one song, one wheel, one cycle, endless variations...)

Chasing his heels is the serpent. This represents the *kundalini*, that force and fire of creativity and desire which impels the fool to action; and also the great *Oroborous* serpent, forever chasing its own tale (on the other side of the image) in the cycle from 0 to 0...

Innocence irrespective of experience. Adventure

2 of PENTACLES: -Balance, and the Dance of its attainment - The Juggler. Depicted is the balance between the Magician and the Fool; the aspect which ponders and contemplates and the aspect which frolics and plays. Change, transition between one polarity and another.

3 of PENTACLES: - Work, craftsmanship. The best work is achieved by a combination of intellect, represented here by a sylph or air spirit; emotion, represented by an undine/water spirit; creativity, represented by a salamander/fire spirit; and physical labour, represented by a gnome/earth spirit.

4 of PENTACLES: - Possessiveness, material possessions. Hanging on to what one has. Taken to an extreme this is the miser, the hoarder who is dependent on material objects and refuses to let anything go. But in can also be about taking care of the body (thus the human figure on one pentacle) as the material shell of the soul, and ensuring its needs are accommodated practically.

5 of PENTACLES: - Destitution, poor material circumstances. Poverty, lack of means. Spirituality often flourishes in materially-barren circumstances. The vagrants depicted seem unperturbed by their situation.

QUEEN of SWORDS: - A dark, clever woman, subtle, intelligent, an individualist, highly perceptive. Confident and charming, a skilled diplomat good at managing other people. Meticulous, quick to see any opportunity to further her cause; can be devious, even insidious, bitter. She has a severe countenance, the stone-face mask of the warrior, but can be playful (as represented by the porcupine hidden in spiky hair).

This card may represent sterility, deprivation and mourning, yet also determination.

KING of SWORDS: - An intellectual, an authoritative figure, mistrustful and suspicious, highly intelligent, full of ideas and plans, dedicated to rational solutions but in practice can be unrealistic and ineffective. Mental, rational yet inventive; young in spirit, an advocate of order and organization.

The power of life and death. Power, command, law, judgement, authority.

Creative intelligence, depth of character.



ACE of PENTACLES:

-The root of the powers of Earth / matter.

The material, the physical. Practicality, grounding, the manifestation of visions.

Buried treasures, the fruits of the earth.

ATU I - THE MAGICIAN

The Fool now (presumably after a possibly painful fall) decides to take *Fate* into his own hands, wielding the elements (*Fire, Water, Air and Earth*) as Magickal Tools -the *Staff, Cup, Sword and Pentacle* (these are the gateways to the minor arcana elemental suites)- attempting to manipulate the Universe through active (phallic) assertion of his Will. He has taken the *kundalini* serpent(/s) and bound them around his *caduceus Staff* -consciously wielding the *kundalini* or shakti power, the *ida and pingala /od and ob* winding up his spine/sushumna nadi as exteriorised on the wand.

This is the flipside of **The Fool** - he is in *Control* rather than surrendering to the tao of Fate -or so it would seem; but **The Magician** soon discovers that he may only succeed in asserting his Will if it is *TRUE Will* -that is, Will in accord with the flow of tao, as discovered by the magickal operation of communion with the *Holy Guardian Angel* or *divine /future (wode-)self*.

The Magician conjures a *draconian* apparition -is it visible to others or only his own *magickal perception*?

Creative Power. Control; assertion of Will.

ATU II - THE HIGH PRIESTESS

This is the archetype of *Mystery*, that elusive feminine mystique which can be seen as a wo-manifestation of the Holy Guardian Angel. A guide for the soul, it is She who helps the Fool/Magician cross the *Abbyss* (**The Priestess** is the path of *Gimel* on the Tree of Life, spanning *Daath*). She guards the *Book of Shadows* or Secret Lore, but its labial pages reveal that the secret(ion)s therein are more than just abstract *Knowledge* - they are the lunar menstruum between the physical and other planes. Her pathway on the *Tree of Life* carries one between the twin pillars of *Mercy* and *Severity*, which are the Gateway to the temple of balance and Unity.

Mystery, Guidance, Intuitive Wisdom, Feminine secrets. Knowing.

ATU III - THE EMPRESS

She is Mother Nature, abundance personified, and as Goddess of Ma-tter she is also the Door (Hebrew letter *Daleth*)-way to and from the Stars. Nurturing and fruitful, **The Empress** blossoms with fertility, pregnant with potential, ever about to birth another new form into the world of Ma-nifestation.

Her shield is the seven stars of the *Pleiades* -known as the Seven Sisters in Australian Aboriginal, Incan ('*Sayhuas*') and Greek mythologies- and of *Netzach*, sephiroth of *Love* and *Victory*, forming the seven-pointed **Star of Babalon**, the life-force.

*Female procreative power in full bloom.
Fecundity, Nurturing. Gateway.*

8 of SWORDS: - Blindness, blocked senses –self-imposed shutters, refusal to acknowledge situation, unwillingness to face external reality, inner turmoil (dragon in belly), emotional congestion.

9 of SWORDS: - Worry, Anxiety, despair. Concern about a loved one. Dwelling on problems or possibilities, fear created or exaggerated by the mind.

10 of SWORDS: - Ruin, Defeat, death of dreams. The destruction of hopes, plans and expectations. Devastation, persecution, injury. The death of intentions, painful but can eventually be empowering when accepted and released.

PAGE of SWORDS: - A clever, watchful, sharp-eyed, subtle and acute person, a good negotiator and go-between. Tactful and perceptive, graceful and dexterous, alert and shrewd. A clear thinker, eloquent and active, but can be treacherous.
Overseeing, vigilance, secrets, cunning.

KNIGHT of SWORDS: - Forceful, clever, capable, brave –inclined to dominate others and sweep them along with him. Punctual and punctilious, a warrior, a strong and dynamic youth. Inclined to stick to decisions made and see them through no matter what, he is not a good person to cross. A man of focused action; headstrong, forceful in crisis and confrontation. His code of honour can make him stern.
Practical virtues. Bravery, wrath, capacity. Can mean enemies and opposition.

ATU IV THE EMPEROR

2 of SWORDS: - Blocked emotions. Inner turmoil (symbolized by the turbulent sea) due to unexpressed feelings. Someone who will let no-one become close to them -her face is stony, the two swords cross her heart defensively, she is blindfolded to exterior input

3 of SWORDS: - Pain, loss, suffering. Jealousy, heartbreak, grief.
May sometimes represent a difficult lovers' triangle.

4 of SWORDS: -Rest from strife. Self-examination and recovery from injuries. Laying down of arms, withdrawal to sanctuary. Reflection, healing, retreat.

5 of SWORDS: -Defeat. Acceptance of losses, admitting when something is beyond your control or capacity; walking away, avoiding malice or revenge.

6 of SWORDS: - Journey to a more peaceful situation or environment. Moving away from strife, with Guidance.

7 of SWORDS: - Cunning, trickery, unstable effort. The thief's card. Brains not brawn, but often with ill motives. The intellectual warrior. Deceit.

He is the virile male force who complements **The Empress** - the strong and centered man as Lord of his domain, in his power and potent to offer his seeds -whether physical or those of ideas put into action- for the Empress's garden to bloom anew. His is the Will of **The Magician** *earthed* in the physical domain, to create of his environment an empire -the *Kingdom* of the World.

The man depicted is not overly laden with jewels or lavish garb, for the *Kingdom* lies also within, and needs no outer display of wealth. It is stable in its own fortitude.

Virility. Masculine strength of soul and creation of a sound environment from this.

ATU V THE HIEROPHANT/PRIEST

He is the *medium* between mortal humans and the Gods, spirits and Loa.

The *Initiator*, the Teacher, he instructs us in the systems and symbols which may help lead us to enlightenment or realization. The power and wisdom of **The Emperor** is here conveyed to others.

...But with these maps **The Hierophant** may only give us the tools and point the Way - ultimately only the self may find its own divinity.

(In this *information age* we may be our own **Hierophant**, accessing many tools and teachings without a priest as intermediary, in the path of self-initiation.)

Teaching. Knowledge and Wisdom conveyed.

ATU VI THE LOVER/S

Union in love and lust, passionate sexual and spiritual congress - divine ecstasy.

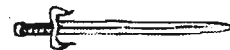
One cannot unite with another with such rapture as portrayed however, if one has not first united with the self.

Atu VI is about union with the *anima* (female within the male) or *animus* (male within the female) within the self as much as about union with another being.

To demonstrate this more extantly I have included in this new edition a depiction of **Ardhanarishvara-An**, the Hindu *horned HermAphrodite*, complete in HirSelf, as an alternate **ATU VI**.

For this card was once called, '**The Lover**'. Self-love is the foundation of Love. In this image the trunks of two elephants - a third between them forming *Trimukka Ganapati*, the three-faced form of Hindu *Ganesh* as the *Opener of the Way* -entwine hir kteis-phallus, for s/he is the '*Double-Wanded One*'. This Caduceus of kundalini is echoed above in the cobras encircling the head of this *Shiva-Shakti* figure, who sits in the four-petalled *Muladhara* base chakra with each other chakra also opened, and the web of stars from the candle as the thousand petals fountaining up from hir *Sahasrara* crown chakra. Hir three horns imply an active tantric sexuality rather than self-satisfied isolation.

The Lovers card also implies *Division* (another early name of this trump was, '**The Parting of the Ways**'), as represented by the *Sword* (symbol of the Hebrew letter *Zain* corresponding with this arcana), for as Crowley wrote, we are '*...Divided for Love's sake, for the Chance of Union*' (-Liber AL).



ACE of SWORDS:

-The Root of the Powers of Air / Space.

Intellect, reasoning, logic. The calculating mind, the focused decision.

For this edition this card has been redrawn at *Tintagel, Cornwall* -the reputed birthplace of *King Arthur*- with the ruins of the castle there at the foundation of the image -stone structure weathered back into raw rock. Arthur's last name was *Pendragon* -apt as his story may be more myth than history? and yet is believed now by so many due to the power of the *pen(nae)*.

So I have depicted the Ace of Swords as a **Quill**, for the sword is the weapon of the mind, and the Quill is a more creative tool to earth its ideas. The **Quill** is also a symbol which connects the *ZosKia* (and its cult of the artist-magickian), to the *Maat* (hieroglyph: the feather) current, and the *SwordQy* a two-edged tool of destruction and creation via the mind's sharp focus...

Twain kundalini dragons entwine the grip (the inspiration earthed through the Quill) and the double-headed **AZOTH** eagle crests the hit.

PAGE of CUPS: -Childlike Wonderment, romantic dreaming. A quiet, reflective soul, vague but imaginative. A young introvert, highly articulate and aware.

Musing and reflection, virginity, curiosity, meditation. She gazes into the cup of life, inquisitive and pondering.

KNIGHT of CUPS: -A Romantic, a dreamer, an aesthete. Sensitive, graceful, amiable but sometimes superficial, enthusiastic if aroused but can be languid and idle. A dilettante, he is cheery and congenial, but can be carried away by his own enthusiasm, making wild and empty promises. A lover, a poet, someone with their head in the clouds.

This card may represent arrival, a proposal or proposition.

QUEEN of CUPS: -An intuitive, imaginative woman, fair, dreamy, good-natured, calm and tranquil. She is very receptive to those around her, and can sometimes be easily impressed or influenced. Her intuition is faultless, she has the potential of an oracular priestess, open to visions and communication with spirits. A medium between earth and astral realities.

Success, happiness, pleasure.

KING of CUPS: -A powerful, ambitious, worldly man. Probably in a position of responsibility, respected and even feared. He is 'deep' as water is, and behind an imperturbable, calm exterior he is a man of violent passions and emotional intensity. Secretive, subtle, crafty and ruthless, sharpwitted, helpful if it suits him, but always determined to get his own way. Discreet, inscrutable, self-contained, he usually inspires respect rather than affection.

Passion beneath a calm surface.

As written on the arms of **BaphoMetis** (the *Knights Templar's* name for the horned HermAphrodite) this card is the 'solve' of the **Art** card's '*coagula*' -dissolving via sexual union into the spirit of the UniVerse (OneSong).

And in the dissolution of ego in such union -whether 'alOne' or with a partner(/s)*- there is ultimately no 'self' or 'other' anymore anyway, as Two (or more) become One, then None.

*{(Crowley's sex-magickal formula of $2=0$ (*Liber Al vel Legis*) has been advanced by Nema's formula of $2(+x)=0$ (*Liber Pennae Praenumbra*) and my HermAphroditic self-love formula of $1(=2)=0$ (*Liber Pennae-Ultim-Atum*)}

*Sexual Union. Division for the sake of this Joy.
Ecstatic convergence of Polarities.*

ATU VII - THE CHARIOT

Strength in Motion. The balanced soul drives **The Chariot** through hir social environment. This *MerKaBa* (Hebrew word for the Chariot, translating in Egyptian as 'light-spirit-body') is drawn by two *sphinxes*, the double lions *Sef* (*Yesterday*) and *Tuau* (*Tomorrow*) which later became the double lion *Aker* then *HruMachis*, the *Double-Wanded One*.

The charioteer has these primal powers reined in hir control, hir spine has become the caduceus staff entwined with the double powers of *Ida and Pingala* (Hindu)/ *Od and Ob* (Hebrew & Vodoun), the kundalini serpents which are the tails of the Sphinxes who draw hir **Chariot**.

The Wheel of **The Chariot** is the **ROTA ChAOS Wheel** of the **TARO** cycle.

The two leonine-human beasts are separate beings here rather than the composite **HruMachis** (see **ATU XI**), for they move through the manifest world of form, the realm of duality. Thus they are polar aspects, male and female, of the genderless essence or soul of the charioteer which they draw forth dna kcab through timemit andna spacecaps in the realm of division.

If the soul has these forces in hir power, aware of the illusion of duality yet able to play with it effectively in the realm of form, steering a course twixt extremes, s/he can move freely in the World.

Strength in Motion, Balance in application.

The Go-ing of the Gods.

ATU 8 ADJUSTMENT/ JUSTUS

The **Justice** archetype of **Maat** as *Goddess of Truth*, is ultimately faceless. S/he is an intangible essence, as *No-thing is True*, in terms of Absolutes.

From this source-void come the different *masks* crafted by our perceptions and experiences, either collectively or alone. Depicted here are different cultural and mythical masks and forms of Maat.*

The Egyptians represented **Maat** with the Hieroglyph of the *Feather*, here doubled to represent the positive and negative permutations of duality as No-thing manifests into form. The symmetry of the image is indicative of the Balance and Equilibrium which Maat represents. Implied too is Norse *Hel/Hela/Holla*, who is also a Goddess of **Judgement** and **Justice** and is depicted half-black and half-white, both decaying crone and blossoming maiden.

6 of CUPS:

- Pleasure, Sexual fulfillment, Sensual gratification. Can also relate to nostalgia, memories, and childlike innocence.

7 of CUPS:

- Fantasy, Mystical Experience, Magickal Initiation. Strange chalice of vision, especially of fantastic spirit. Faery favours, images of reflection; indulgence of dreams, 'castles in the air' –can be delusion, but if engaged in deeply enough can become magickal reality. Initiation, magical realms, elusiveness. Inspiration from the subconscious.

8 of CUPS:

- Journey within, seeking enlightenment. Removing oneself from society to seek inner strength. A spiritual quest. Leaving outside concerns behind, turning within. Vision quest.

9 of CUPS:

- Simple pleasures, comfort, contentment.

10 of CUPS:

- Tribe, clan, emotional harmony and completeness. The individual commitment takes into account a need for others. Reciprocated love, harmony, co-existence with other people who make you happy, sharing and kin.

End of a growth period, bringing peace of mind.

Attainment of heart's desires, success, completeness.



ACE of CUPS:

- *The Root of the Powers of Water / Time.*
Emotions, feelings, intuition.

The open heart, love, uninhibited expression.

2 of CUPS:- Romance. Courtship, sharing, intimacy before commitment begins, the foundations of love.

3 of CUPS: - Abundance, joy, celebration. Dancing in gratitude for abundant harvests. Harmony, happiness, grace, plenty.

4 of CUPS: -Dissatisfaction, decadence. One whose heart is not in what they are doing or where they are. They wish for or dwell on other situations, other relations or possibilities, and thus fail to appreciate their current situation. Removal from the Here and Now –'the grass looks greener on the other side of the fence'. Too much of a good thing?

5 of CUPS: - Regret, Dis-appointment. Something planned or expected (an appointment) has been missed or failed, and the figure dwells on the spilled cups of wasted opportunities. There has been a loss, but hope remains –there are alternative potentials and possibilities (the standing cups) that should be looked at also.

The two-edged *Sword (Zain)* of Division shown is an extension of this, the mind's perception cleaving the essence into pattern, the tapestry of *Maya (Illusion)*. The hilt of the sword is engraved with Ibises, the totem of **Thoth**, Scribe-God of Records and Measure and consort of Maat, and from it hang the *Scales of Justice*, on which Maat weighs the Heart of the deceased against Her feather of Truth, as in Egyptian mythology.

The Serpent of the Ages coils in a Lemnisc8 (infinity symbol) of Eternity around this Sword, which as its axis forms a sigil of the Word of Maat, **IPSOS** ('By the Same Mouth').

The *Book of Law*, the holy Logos which shapes reality, in which the Scribe Thoth measures the form-u-las of civilization, is receptive to the tip of the Sword (elemental tool of air and the mind, our intellect which orders the chaos of the UniVerse via perception), which is engraved with the bind rune of *N'aton*, the Collective Consciousness. This Groupmind is represented by the *Hive*, the hexagonal cells (atu) which branch out in a web of interconnections. There is no real right or wrong, no ultimate Justice –**JustUs: We** create our own Truths from our individual and collective perspectives.

Overlapping circuits of **The Tree of Life (Qabbala)**, as a primary model for mapping this interconnectivity, are depicted with other symbology and inherent sacred geometries as infrastructures in the awakening Hivemind.

The Abyss, *Daath*, the perilous crack in the Journey up the Tree, forms a spiraling web through the Hive, connection beyond ego. From this rift emerges *Sebekh*, crocodile God/dess to whom are fed the souls whose hearts are too heavy for the Feather.

The Dance of Maat is one of **Equilibrium**. It is about following one's *True Will*, thus in accord with the Universe and the Self simultaneously, finding that sacred **Balance** so that *Light-Heartedness* may be maintained.

Weighing of different potentials, and making the appropriate **Adjustments** therefrom...

*The masks (forms/perspectives) of **Maat** depicted here are, left from the centre:

* the Egyptian lioness-headed solar Goddess **Sekhmet** (the earliest known form of the Egyptian **Maat** is lioness-headed **Tefnut/Mayet**, the 'World Order', and **SekhMaat** is another manifestation of Isis), whose symbol like 'Maat, is the *Ankh of Life*, and who is represented by honey, bees and the Lemniscate ;

* the Greek lunar crone **Hecate**, an aspect or composite of the *The Three Fates* or **Moerae** , who weave/s the web of destiny which is also the collective hivemind of our intertwined paths. (Another composite of the *Three Fates* is **Motera** , the Greek version of the **Justice** archetype with sword and scales)

*the Egyptian **Hoor-Paar-Kraat** (*Harpocrat* to the Greeks), innocent child form of Horus, who, as hawk-headed **Ra-Hoor-Khuit**'s twin represents the passive/receptive aspects of existence, as signified by his *Sign of Silence*

*the elephant-headed Hindu God **Ganesh**, who as creator and remover of *Obstacles* is very much concerned with *Balance*

*...and the enigmatic **HarleQuin** , *HarleQuintEssence* of the *Cosmic Joke*.

Branching out to the right from the centre are the masks of :

* **Isis**, Egyptian Stellar Mother Goddess of the waters of the Nile, who with Her dark sister **Nephtys** are the **Maati**

* The Hindu creator and destroyer **Kali**, beautiful and terrible black Goddess of blood, death, birth and nurturing -as destroyer of fear, she draws one closer to the *Truth*

* **Baphomet** -a hermaphroditic form of **Pan**, Greek name of the Horned God of most ancient cultures. Pan (=131=Truth=Baphomitr) means *'All'* and combined with the *'Naught'* of **Nutt** everything is encompassed. A manifest *Mask of Maat*, **Baphomet** is *'Form in BeComing'*;

*...and a **Bee**, insectoid emissary of **Maat** and representing the *Hivemind of Naton*.

These masks are only some examples, they stretch out infinitely on either side like stars in the void, the multitudinous *'Ma-nifestat-Ions of*

***Nutt**, the Goddess of the *Universe* whose starry body arches over the top of the picture.

KNIGHT of STAVES: - An impulsive energetic man; Impetuous, a maker of swift decisions. Unpredictable and startling, generous and extroverted. Active and alert, this person/aspect is fiercely energetic but lacks staying power. Intuitive, fast-acting, often charming, attractive but can be very provocative.

Sudden departure, journey, flight, moving, separation. Sometimes a warning against precipitate action.

QUEEN of STAVES: - A practical, dominant woman.

Warm, affection, charming, of settled and stable character.

Popular, authoritative, determined, generous, but distinctly intolerant of opposition. A creative, outgoing person, intelligent, sensuous, loving. Protector of the natural world.

Authority, charm, popularity; can be over-bearing, given to unprovoked venom. Business success or a 'good harvest'.

KING of STAVES: - A strong and admirable character or aspect, honourable and honest, fair-minded, romantic and passionate, intensely proud. Gifted with courage, endurance and a strong sense of humour, he is a lover of hard work for its own sake. Not an intellectual—he jumps to conclusions about minor matters and may state his opinions over-forcefully, but is slow to make up his mind about more important matters. Dark, ardent, lithe, brave, noble and impassioned, heroic and just, but moody and quick to act. Headstrong like the Knight of Staves, but is more in control of his passions. Fire enthroned.

ATU IX - THE HERMIT

6 of STAVES: - Victory, Triumph. Success after strife or struggle –Strength has prevailed. Not only the fulfillment of personal desire, but recognition of this by others. Public acclaim, achievement of goals.

7 of STAVES: - Conflict. A struggle for your beliefs. Fighting against opposition to your intentions. Mustering the inner strength of your spirit to ward off opponents to your convictions. Battle, standing up for what you believe in.

8 of STAVES: - Swiftmess, seduction. Fast movement, action upon impulse. Who seduces who? Fire and desire in motion.

9 of STAVES: - Defense of Principles. Dedication, conscious control of inner strength. Determination to succeed in spite of obstacles. A warrior. Preparedness, strength in reserve; personal power and stability.

10 of STAVES: - Burdens. Excessive responsibilities. Overwhelmed by commitments, but ones the bearer has taken on himself (thus in the image the 'staves' are dreadlocks growing from the character's own head). Perseverance, self-sacrifice, oppressed by one's own creativity.

PAGE of STAVES: - An attractive 'fiery' person or aspect of self –quick, enthusiastic, energetic. A faithful lover, pleasing stranger; a reliable messenger, a trustworthy person. An envoy –a bringer of good news or exciting information. An able and ambitious representative.

The soul retreats from social interaction to find inner light. Inner journeys of self-discovery to find personal power and illumination. To do this the outside world is reduced to a background void, the focus turned within. The initiate appears as an old man to the outer world, as he seeks his rejuvenation beyond environmental concerns.

Physical withdrawal is not always integral to this process. It is the focus of the self on internal illumination, which this card signifies.

Withdrawal to find inner enlightenment

ATU X - THE WHEEL

The cycles of existence, the **Wheel of ROTA/TARO** from **0 The Fool** to **0 The Fool**. Although cyclical, it is more akin to layers of a progressive spiral than a single circle –thus the spiraling *web of Fate* within the Wheel. Here the Ten Spokes of Tradition (The ten Sephiroth of the *Qabbala*) are replaced with the **ChAOSphere** (as the Tree of Life begins to implode into a Sphere, ala *Frater Achad*'s prophecy), to demonstrate the shifting and flexible nature of Time, Fate and Will according to perception. The elemental *pentagram* (fire, water, air, earth, and spirit) is the foundation beneath the Wheel.

These five arms united with the eight spokes of the sphere/wheel (also implying the eight sabbats of the witches' year, the eight directions, etc) make the thirteen lunar cycles of a year. Presiding over these lunar cycles are the *Three Fates or Moerae*, spinner (maiden) weaver (mother) and cutter (crone) or waxing, full and waning moon.

The crone's scythe is the waning moon arcing over the top of the image even as the lower rim of the Wheel is the waxing moon, forming a *lemniscate* (infinity symbol) between them, even as **The Wheel** forms the fulcrum or **Crossroads** of the *Lemniscate spread* of the **Major Arcana**.

The MINOR ARCANA



ACE of STAVES:

-*The Root of the Powers of Fire/Energy.*
Kundalini, Shakti or Sekhem energy, the raw power and passion of sexuality and creativity (as expressed through art, music, dance...)
The primal energies of Pan, Babalon and Sekhmet.

2 of STAVES: - Dominion. Being the sovereign of one's domain, whether this be just one's own body or extending out into a familiar environment. Leadership, reigning power over place. To be centred, located.

3 of STAVES: -Initial Completion. The first major stage of a venture, project or journey is completed, although more work or further travels (represented by the boat in the image) are still necessary for the final fulfillment of the project. The figure grasps the middle tree-staff, the Mother (fruition) between the Maiden and Crone.

4 of STAVES: - Peace, Security and Prosperity. A haven of refuge; the Foundations of Family, passionate contentment. The family have begun to build a nest of security around them, preparing to enter a period of domesticity, containing the smaller family unit for protection and a degree of necessary isolation from the larger clan.

5 of STAVES: - Challenge. A test, a staged conflict, a fray, a spar, a game of competition.

The spinner is the **Priestess**, presiding over **The Wheel** - and also the *Sphinx*, representing one of the three *Gunas* or states of being in the Hindu cosmology. The *Sphinx* (with sword of Will from third eye) represents the state of *Sattvas* (enlightenment, calm) at the top of the Wheel, the state attained from that of Activity or *Rajas*, as represented ascending on the left of the Wheel by *Hermanubis* (an alchemical hybrid of the Greek Messenger God Hermes, the Egyptian Psychopomp Anubis and the Hindu God of Service Hanuman). However the calm state of *Sattvas* can lead back to *Tamas* - inertia and sloth - represented by the crocodilian *Typhon* descending on the right of the Wheel. This stagnant state inevitably leads eventually back to the activity of *Rajas*, thus as the Hindus say, '*The Gunas revolve*'.

The **Eye** in the centre of the Wheel is the *Kia* enthroned in the *Zos*, for the *elemental pentagram* beneath the **Wheel** is also the five-fingered **Hand** of the physical senses. Thus *vision* (the eye) is earthed in the Wheel (=Hebrew letter *Kaph* = the palm of the hand) as the hand (*action*) of fate, and from this union doth ...timemit...

This Wheel of time at the **Crossroads** of the **Major Arcana** is depicted as a visual paradox to demonstrate the mutability of time: The 3-dimensional illusion of the central ChaosSphere flattens to the 2-dimensional rim, *OroBorous* or *Ob* the serpent which eats its own tale around the periphery of the web of Fate. The paradoxical intersection of these 2D and 3D realms offers a Gateway to **Arcana 23** - outside the circles of time of the cyclical Wheel. The Frog or Inter-dimensional *Voltiger* leaps off **The Wheel**. The frog is the symbol of Egyptian *Heket*, from whom the Greek Lunar Goddess *Hecate* originates, thus the way off the wheel is implicit within the lunar loom itself, via the path of blood or dark moon *between* the visible cycles.

Crossroads. Fate and Will intersect at a decision node of the Web

{ATU XXIII refuses to be captured in a static image, but ever-morphing animations and vor-text-ural w-rite-rings may be found at www.crossroads.wild.net.au/ATU23.htm or on the CD accompanying *RazorSmile* magazine #3 and the first 30 copies of this tarot edition.}

ATU XI STRENGTH/LUST

Traditionally the corners of this card contain the four beasts of the *Tetramorph* –lion, eagle, bull/serpent and human- collectively the *Sphinx* (see **ATU XI**). The four elements these creatures represent can be corresponded with the cosmic forces depicted here: sun- fire/energy, star- air/space, moon- water/time (tides, subconscious), death/birth –earth/matter (spirit is eternal –forms change). Thus this card is both summation of the **major arcana** and gateway/s to the **minor arcana**.

The skeletal reaper's vertebrae hatch into butterflies as in the **Death** card. The emerging winged figure is greeted by an angel's trumpet as in the **Judgement** card. Death's scythe is the waning moon reflecting the waxing moon below.

The central HermAphroditic figure via the union of two genders into one figure represents the union of All (the manifest world of duality) into One – yet s/he stands in the position of the **Hanged Man**, tethered to the *Tree of Life*, showing that **The Uni-verse** can be inverted and viewed from another perspective; it is but one potential reality in the infinite Multiverses of possibility.

This card represents the opening of full awareness to the cycles of time and space, the *Macrocosm (Nuit/Kia)* or bigger picture of the cosmos and its refraction into the *Microcosm (Hadit/Zos)* of our individual lives through the lens of our identity and will. It is the revelation of the ultimate *Unity* of All in its *Diversity* of form and pattern. The fullness of this vision is difficult to apprehend, and the result of its revelation is usually thus the re-turn to zero, the childlike state of innocence of **The Fool**, off on a new cycle of the infinite spiral with a new wisdom and appreciation of '*Lila*', the Play of Form...

Perceiving the bigger picture. Cosmic vision, integration of microcosm and macrocosm.

*The patterns of interconnectivity unveiled.
Everything & Nothing.*

The traditional **Strength** card depicts a woman holding apart the jaws of a lion- the Self finding the courage to confront the beast or shadow side of nature. Crowley updated this image in his *Book of Thoth* deck with the fiery Goddess *Babalón* riding on the biblical 7-headed *Beast* – not only facing but in control of the animal side of herself.



I have taken the image a step further by showing the wo/man fully *integrated* with the Beast. Having fully accepted and integrated the bestial aspect of hir being, S/He has become half-Beast half-human.

This image depicts *Sekhmet*, the Egyptian solar Goddess of both rage and compassion –animal and human instincts entwined- and the raw Power of *Sekhem/Shakti/Kundalini* fire –with head of lioness, body of woman- conjoined with her *inverse image* of the *Sphinx* – head of man, body of lion. Together they form the Double Lion/ess **HruMachis**, God/dess of the Nu Aeon, *Horus (Hru)* mutated through the effects of *Maat (Ma)* from the future aeon.

HruMachis, God/dess of the *Double Horizon* (rising and setting sun) is a symbol of balance, and here represents the *integration* of male, female, human, animal and God/dess within the Self. From this wholeness comes True Strength, not aggression or force but the *power within* to deal with and from All and Nothing.

*Integration of instincts and intellect.
Power within, and its fearless passionate expression*

ATU XII THE HANGED MAN

Norse God **Odin/Woden** hangs from the *World Tree*, **Yggdrasil**, co-weaving with the three *Norns* (*Past, Present and Future*) below Him the Rune of *Gebo / Gifu* - X - representing *Sacrifice* and the *Gift*. This rune is also the X-roads of the *Lemniscate* (infinity symbol) through which the tarot trumps twist and turn. The runes  (**TARO**) are also woven around *Gifu* as the bindrune .

The **Well of Mimir / reMembrance** below the Tree is formed by the coils of the *World Serpent Jormungandr*, whose body contains the runes or glyphs which Odin sees after his ordeal (9 days & 9 nights) upon the Tree, whose axis mundi trunk the great Dragon of *Kundalini* also winds up, caduceus-like.

Thus the *Well of Wyrd* (Urd, 'Fate') is also the *Wheel of Wyrd* - **ATU X** - seen from the back of the *Crossroads* - the Norns another angle on the three Fates (Spinner, Weaver and Cutter) who turn this **TARO/ROTA** Wheel, and Yggdrasil is the *Tree of Life* the Serpent climbs (winding through the paths or trumps of the Qabbala).

Hugin, raven of Thought sits above Odin in the branches of the Tree, and is reflected by *Munin*, raven of Memory in the Well below (where two-faced *Hela* also dwells).

Odin has dropped his eye into the Well, sacrificing outer sight for inner vision, to see the *runes* within the serpent's coils - the book of symbols - with His inverted perspective...

The eye in the Well reflects the light of the *Ain Soph* above the **Tree of Life**, as the black light of the *phoS niA* below.

The Well is also a Gateway to *arcana 23*, even as the **Hanged Man** reflected therein is *path 23* on the Tree of Life. He hangs inverted and thus glimpses through **ATU XXIII** the *Nightside of the Tree* (realms of the subconscious) which is also averse.

inverted perspective. Sacrifice and Surrender.

The crack the sword forms in the egg is also the 'lightning-flash' of illumination, the descent of spirit from *Kether* to *Malkuth*. It is the realization that *Kether* (spirit/essence) is already here, within *Malkuth*, the World of form/ apparent duality.

Both the trumpet and the cocoon are *cornucopia* motifs, phallic yet hollow and thus also yonic, representing this potential union of dualities.

*The past affecting the future and the future affecting the past.
Karmic rebalancing. Judgement at a time of transition, usually by
the self (often subconsciously)*

ATU XXI THE UNIVERSE

The entire panorama of the **major arcana** is woven together herein, in the infinite cycles of death and birth. The spirit of **The Universe** dances the starry band of the lemniscate, the Oroborous rim of **The Wheel** of Fortune (**TAROTA**). S/He is *HermAphroditic* because *All that Is* cannot be represented by a single gender - it is *All polarities* united into *One* - *Uni-Verse*/song (ultimately, of course, it is beyond gender and this is only a metaphor of duality converging into *Unity*).

Pan, the creative force of nature and life, dances upon the lemniscate/ DNA mobius strip, piping forever his melodies of Earth. The *cornucopia* or horn of abundance interweaves its arc, representing the infinite potential of the universe.

The Sun, The Star, The Moon and the cycles of *Death/Birth* form the four corners of **The Universe** as seen from our *Geocentric* (Earth-central) perspective, being the forces which imbibe our World with energy and light and provide our sense of time and space with their cycles.

ATU XX JUDGEMENT/THE AEONS

In the *Book of Thoth*, Crowley replaced the traditional image of the **Judgement** Card with one to herald the new *Aeon of Horus*, changing the card's title to '**The Aeon**'. Since then the Maat current has been earthed by Soror Nema and others, forming the *double current*. The original **Judgement** image depicts an angel blowing a trumpet at the moment of rebirth; thus it represents the *Holy Guardian Angel/Augeodies*, which is often seen as our *future self* guiding us towards it, and thus associated with the 'future' *Aeon of Maat*. So I have returned to this traditional image, placing it in a new Aeon context and retaining both titles for the card.

The Horus hawk bursts forth from the cocoon of regeneration, head a blazing **Sun** of chaos. Maat as the aeonic Holy Guardian Angel (*/future self*) balances this against **The Moon**, which is also the 'mouth which devours' of *TiaMaat/TeyaMayeT*, the great Serpent of the Ages encircling the *Cosmic Egg* which the image forms.

The encompassing *yin/yang* symbol of this image is used because it represents *karma*, which beyond moral overlays is basically the idea of 'the past affecting the future'. Here the masculine/feminine dualities are reversed, demonstrating that the future may also effect the past, and that Horus and Maat exist within each other's aeons, even as the yang exists within the yin and the yin within the yang. Thus the double current is formed.

For those who embrace it, the potential is glimpsed within the egg that the yin and yang form. Maat's sword, the axis of her scales, cleaves it to reveal *AHArpocrat* - the *babe within the egg*, the Tao beyond gender - within the crack.

ATU XIII DEATH

The grim reaper with crescent scythe represents **Death** – either physical, or of some aspect or phase of the individual's persona or life. Decay is fecund compost for new growth. **Death** is merely a stage of the cycle, and from every termination or ending a new birth springs – as represented by the butterflies hatching from the pupal vertebrae of the skeleton's spine...

Termination. Ending. Transformation

ATU XIV TEMPERANCE/ART

Iris, Ancient Greek *messenger* between humans and the Gods, rides the *rainbow*, tempering the solar and lunar essences in Hir two cups, mixing these male and female elixirs to maintain balance. This is Hir alchymic **Art**. S/he is the *Double-Chaliced One*.

The second face of this figure suggests both *sunJanus* - the rehtaWatcher eht who looks kcab drand forth in timemit ; and also **Heimdall** who guards the Rainbow Bridge *Bifrost* twixt realms of mortals and Gods in the Norse pantheon. For this card offers passage to divine communication with one's angel or future-self in the sphere of *Tiphereth* above. At Heimdall's waist is the great *Gjallar* horn s/he blows to signal *Ragnarok*, the 'end of the World' when the *World Serpent* rises -but the microcosm of this is merely the blasting away of mundane perception for cosmic perception beyond timemit when the kundalini serpent rises through the colour spectrum of the chakras.

On the *Tree of Life* the path of **Art** (the letter *Samekh*) leads from the lunar sephiroth *Yesod* to the solar sephiroth *Tiphereth*, so Iris is the mediator between these energies, whose essence she mixes in her cups.

The *Rain-bow Serpent* s/he rides is the Rim of **The Wheel (ATU X)** of Fortune, the *KalaChakra Wheel of Time* -its colours or *Kalas* of timemit from the yoni of the black Goddess **Kali**, refracted through the peacock-feather-eye kteis of *Netzach*, and the Centaurian archer (*Sagittarius* is attributed to this card) who draws the (rain-)bow is the archer atop the **Blasted Tower** (below), whose path intersects that of **Temperance/Art** upon the *Tree of Life*.

Temperance is the **Art** of balancing moderation and excess, of knowing what proportion to include of each element in any project or relationship, to provide the necessary **Alchemy** for new forms to be born/divided.

' *We are united for Art's sake. For the chance of Division*'
(-Liber Pennae-Ultim-Atum - www.horusmaat.com/LPUC.htm)

*Alchymic Balance. Uniting and mixing different elements
in appropriate proportions.*

The third eye of the solar lion is the eye of Horus in the downwards pointing triangle, united with the eye in the upward triangle of Maat to form a *hexagram*, solar symbol of both the sephiroth *Tiphereth* and the corresponding *Anahata (heart) chakra*. In 3D this becomes a tetrahedron or *MerKaBa*, Chariot of the Sun.

The circle of twelve initiates in the earth serpent's jaws represent the twelve zodiacal archetypes, the starry constellations which revolve around our Sun reflected in the land (geomancy) and its people; and also the *Twelve Tribes* or source races of humanity; woven together by a 13th who represents the union of these tribes into the new global **13th Tribe**, the *Children* of our multi-cultural age.

This forms Frater Achad's *13-point star-diamond of Ma-nifestation* and the solar 13th and final (current) baktun of the Mayan calendar, *AHAU* -a symbol manifested in the **13th-Tribe Weaving** at Gaia's heart chakra, Glastonbury England -see <http://www.crossroads.wild.net.au/13thtribe.htm> and this picture was drawn years before that rite as the original vision of its eventual ma-nifestation.

The Arachnean weaver in the centre of the circle of initiates reflects the light of **the Sun** as lunar priestess.

As suggested by the web of stars at the top of the picture, the solar current comes via *Sirius*, through the lens of *Andromeda* (source of the Maat current) from *Hunab Ku*, the Mayan term for the galactic core at the centre of the Milky Way. Our Sun is only one of many...

*Radiant, outwards energy, tending towards ma-nifestation.
Light, Love and Life. An open heart*

ATU XIIX THE MOON

The Full **Moon** glows white and luminous in the dark space of the subconscious mind. She is the Mother of dreams, the weaver of destiny and the patterns of our intuition. The primal female figure looking up to her light tunes instinctively to her cycles and the corresponding tides of her menstrual flow. The ancient power of the feminine mysteries, **the Moon** reflects the light of **the Sun**, in the same way as the subconscious mind (*cerebellum* in the back of the head, represented by the Hebrew letter *Qoph*) reflects the conscious mind (*cerebrum* in the front of the head, the letter *Resh*). If we tune into the flow and rhythms of the subconscious via our dreaming, it may give us insight to and from the manifest world.

Dreams and visions, the subconscious and the astral planes.

ATU XIX THE SUN

The Sun shines radiant upon the earth, blessing us with light and heat. A great earth serpent (Gaian kundalini) rears its head in response.

In many mythologies the sun is represented as a lion/ess –*Mithras, Aion, Sekhmet, Hrumachis* –the Red or solar Lion of alchemy. The solar current of *Horus* is prevalent in our Aeon, as shown here in both hawk and lion (*Hrumachis*) form, with a mane of writhing fire-snakes (kundalini as the solar power of *Shakti/Sekhem*).

ATU XV PAN/ BAPHOMET

Goat-legged **Pan** is the primal pagan Horned God, (deer-antlered **Cernunnos** to the Celts). His is the power of nature, physicality, sensuality and sexuality, thus He is the *Lord of the Dance* of the material world, the eternal lemniscate (infinity symbol) of animal instinct.

In their condemnation of the body and matter, fundamental Christianity turned this ancient archetype into the *devil* and present Him as a negative archetype; But it is usually only materialism out of balance with or *seperated from* spirituality that creates problems. Ultimately the physical and spirital are one and the same, for **Pan** is the primal force of nature itself, the forms through which spirit plays.

He who plays forever melodies of Earth, His ancient music can bind (as in the traditional **Atu XV** image of human figures chained to the devil) or uplift **according to perspective**.

The figures in this picture seem bound to the music, but it is the music of their own animal natures which leads them on to the dance of life. Pan's seven-reed pipes play the seven tones of the seven chakras.

Another form of the Horned One is **Baphomet**, HermAphroditic God/dess of the *Knights Templar*, now included as an alternate **ATU XV** in this edition.

Double genitals and horns show the rampant sexuality of this figure, while the candle betwixt and great black **AZOTH** wings represent the illumination therein.

*Physicality, sexuality, the carnal dance of life.
Depending on context can represent bondage to matter.*

ATU XVI THE BLASTED TOWER

The **Tower** represents sudden and dramatic change. This can be catastrophic or releasing according to the degree of acceptance of those experiencing this de-stabilizing.

Depicted is the ancient *Tower of Babel*, which was built by the Babylonians in an attempt to reach the heavens. This tower crumbled when communications were lost between the lower and higher levels – the advent of hierarchy and the arrogance of humankind were their undoing.

This pattern of civilization is reflected in the individual. When one establishes set paradigms about their reality, an event or ordeal will often throw this structure into chaos, challenging the very foundations of the individuals ordered perspective of the universe. Thus the explosion in the image is in the shape of an eight-rayed *chaostar*.

The raising of kundalini up the spine can be one of these reality-shaking events – thus the tower is depicted with seven layers to represent the chakras, with the explosion in the top level being analogous with the energy shooting out the crown or Sahasrara chakra. The lightning flash with its ten angles is the illumination from Kether (Unity) to Malkuth (the physical plane) on the *Tree of Life*, a flash of realization which can be both devastating and revelatory in its union of subject and object. **AHA!**

The lightning flash comes from the middle Eye of *Ardhanarishvara* (Shiva-Shakti) or Horus-Maat. This is also the Ain (Ayin=eye) or limitless light above Kether.

The *eye* is a symbol of the kteis, the tower or *hand* the phallus, the orgasm as an explosion of change and renewal. Together (*Yod/Palm/10 + Ayin/Eye/70*) they equal the mouth, symbol of the Hebrew letter *Pe* (*/mouth/80*) corresponding with this card. The mouth of the cosmic jester (the whim of chance as the cosmic joke of the unexpected) explodes when the **Tower** card is inverted.

The strange perspectives and non-Euclidian geometries (hats/heads off to *M.C.Escher*) of the stairways and tunnels within the tower represent both the breakdown of communication between the layers of Babel and the strange and unexpected surreal twists and turns of fate which the **Blasted Tower** evokes.

The Babylonians sent an archer to the top of their Tower to shoot an arrow into the heavens. In the card this archer is also the Sagittarian centaur from the **Art/Temperance** card which the path of the **Tower** crosses on the *Tree of Life*.

Sudden change. The unexpected. Chaos and cataclysm

ATU XVII THE STAR

The **Priestess** pours the milky starlight from the breasts of the Egyptian sky-Goddess *Nuit* (arched across the top of the picture) to Earth. She is an avatar of Hope, the glimmering potential of distant stellar energies which can be transmitted via her arts and gnosis to the manifest world. She pours this cosmic essence into both the reflective sea of memory and the earth. Hers is the menstruum of vision.

Hope, yearnings, Potential