

## Mythic Image week 6

### EPS

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## 4 Swords

### **Tradition**

Solitude, retreat, hermitage, exile, isolation, inhibited condition, abandonment. Tomb and coffin. Reversed: Economy, good conduct, circumspection, precaution, wise administration, testament, avarice, household, savings, order, etc.

### **Theory**

The element of *Earth* on the *Fourth house*, house of the home and the sign Cancer. This immediately explains why this card has been said to stand for economy, savings, even avarice and household affairs as well as for many things in connection with the end of life, since the fourth house in the horoscope relates to the end of life, and to the inner side of life as long as this lasts. Tradition is once more very correct in this case. When it enumerates "concord, harmony, etc.," amongst the synonyms of this card, however, there is some discrepancy, because the only thing that can be meant here is 'repose' or the condition of rest, as that of the grave, in which external differences are lost. So taken in the strictly etymological sense of the words, 'concord,' etc., have nothing to do with it. If in any case this card should relate to business, it certainly does not mean that anything like accord has been or will be reached, but that one of the parties retires or takes his proposals back. It may also relate to the condition of the soul, in which one harvests the results of material life in the world, whether spiritually, by meditation, or materially, by economy. In any case it points to a stillness and heavy condition of the mind. Further, to the tendency of collecting, gathering.

### **Conclusion**

*Solitude, repose, retreat, retiring from the world, "hermit's repose" (Waite); gathering, collecting, taking home one's savings or impressions, meditation, economy, avarice, precaution, testament, and the place occupied at the end of life, hermitage, grave, coffin. The place of the card in the horoscopic scheme indeed suggests the idea of being buried under the earth.*

## 5 Swords

### **Tradition**

Loss, dishonour, degradation, defeat, ruin, reversal of fortune, diminution, wronging, bad luck, destruction, etc. Reversed: Much the same, burial, obsequies. It is also said to represent a thief and theft, corruption, seduction, plague, and all that is hideous and horrible.



## Theory

The element of *Earth* with its influence of Mars and Saturn on the *Fifth house*, ruling the heart, cannot be very 'favourable' in the ordinary sense of the word and is certain to lead to a feeling of being wronged by the world, an inner bitterness and impotence, which hinders enterprise and business; so these will suffer. And the heart itself, being of precisely the opposite nature, will suffer and find things awkward, horrible, hideous, etc. In the same way this card must indicate affliction of honour, which is ruled by the Sun. Moreover, as "from the heart are the issues of life," the card may indicate vice and a bad use of the inner or spiritual forces. Still there is another possibility, and this is given by Mr. *Waite* when he says that this card's image signifies a man who "is master of the field." So he may be if the inner force is great enough to conquer the afflictions which assail him. In other words, it need not be a card of absolute defeat, for there may very well be a good result, but nevertheless it denotes serious difficulty and a critical moment or period in life, in which the querent or some one to whom it relates will be threatened with the above-mentioned sad effects.

## Conclusion

*Affliction, crisis, morose disposition, bitterness, impotence, lack of self-respect, or self-confidence; it may be that self-confidence is ascertained by some struggle or conflict; difficulties, which after all may prove very useful but necessitate much self-discipline. In the same way discipline of children is necessary. Enterprise or expansion is impossible or not advisable. Things indicated by this card may indeed be bad-looking or unpromising. There will be a question of a loss in most cases.*

## Ace Coins

### Tradition

Perfect contentment, felicity, happiness, ecstasy, perfect joy, perfect remedy, fulfilment of what has been asked in prayer. Reversed: Capital, riches, opulence, treasure. Something of principal value or valuable, dear, expensive, rare, highly esteemed.

### Theory

The element of *Fire*, of the nature of the Sun and Venus, on the *house of the Sun, the Fifth*: indeed this card has been well defined by the traditional renderings, which give it all as very benefic. How could it be anything else? The aces are all more or less a commencement, new prospects, etc. If you get the ace of pentacles

or hearts on one of your houses in the horoscopic figure, you may be pretty sure that the matters to which the house in question relates will be beneficial and, on account of the fiery element, irresistible. It means the commencement of that what is wished for, desired, and this is what man calls his happiness. It is the spark of the Ego demonstrated in the practice of daily life; and this is what may well be called the note of good, which also brings good luck to other people. So there is creative energy in this card. Not yet worked out into details, but originally decided and fairly sure to work out in the future in lucky events and prosperous happenings. So there is promise in it and it is above all a card of good augury of a new and prosperous beginning. It is like a bright spark. Even among very bad cards it is the bright spark of hope and good-will, though of course in such cases it may be too weak to conquer adverse circumstances immediately. It may mean further a person or thing of first ranking. A child. A speculation.

## **Conclusion**

*Creative energy, fulfilment of hope, wish and desire, good luck, bright prospects, beginning of a new era in life, happiness, good augury; a child; a speculation. As to material effects it is benefic without being in itself the indication of riches or gold. It may be a present, a donation. Profit. Promise. Goodness. Favour. It may indicate the person, who is chiefly of interest, and of benefic influence.*

## **Ace Wands**

### **Tradition**

Birth, source, principle, beginning, origin, cause, reason, creation, invention. Some say also: family, but this is probably to be taken as 'family-descent,' or parentage or origin of the family, which is a different idea. Reversed: Fall, perdition, decadence, decline, ruin, etc.

### **Theory**

The element of *Air* on the *First house* or ascendant has of course to do with birth and beginning, because it is the coming through of the message from above to the regions of the physical plane; the ascendant indeed is the synthesised appearance of the heavens at the beginning of . . . whatever it may be, and so this card signifies on one hand the inflow of light from above into the world of matter and fact, which can have several meanings. On the other hand, seen from the side of light itself, it is the 'fall in matter' and the decline of the higher, as well as the enlightening of the lower. The cards of the airy element have always and in every instance a double meaning and not only in the sense of right and

reversed, but a meaning on two sides. And apparently this has been wrongly introduced as 'right' or 'reversed' in some cases. So the ace of wands will represent the effect of suddenness, of the incidental, even accidental, showing some appearances of the planet Uranus. It denotes something that is making its appearance all of a sudden; a sort of manifestation, creation such as the birth of a child. This, by the way, is generally considered to be a joy for the parents, etc., but may not be for the soul, which has to accept once more the limitations of life in a body of earth. And this is the two-sidedness of the significance.

## **Conclusion**

*Birth, beginning, innovation, creation initiative, impulse, origin, principle, source, cause reason, parentage, handing over of a message, news revelation, initiation.* On the other hand come the meanings derived from *fall, decline, descent, depreciation, profanation, etc.* But it means *that which will happen once only and which cannot be taken back.*

## **King Coins**

### **Tradition**

Dark man, banker, trader, speculator, mathematician, master, professor. Success in mathematics and science in general. Reversed there are given: Vice, weakness, corruption, deformity, etc.

### **Theory**

Very often the 'reversed' meanings are nothing else but the expression of the lack of the quality given as 'right.' But this scarcely seems worth taking into account, because all qualities, which are not indicated are wanting, and moreover there are cards which decidedly indicate vices, as will be shown.

The King is the higher octave of the ace, and this particular king heads the cross of fixed signs, so has to do with economy, agriculture, art, vast business, devotional service of the church. The general effect of this card must consequently be to afford protection, and as it shows a very favourable attitude on the part of superiors or influential people, though these will be rather young, or at least, not very old. There is above all noblesse in this card, integrity, honesty above all doubt, nor is anything in it which can be turned to evil, were it thrice reversed. The only sort of faults that could be observed in people coming under it would be pride coupled with some vanity, love of pomp, gambling. The Leo-type will naturally dominate the card. Here is a man whom you must go to see

and visit, because he will never come to you. He has a widespread influence, which is for the good of everybody who wishes to profit by it, and against which it is hopeless to contend. The card means further everything in the way of sanction, agreement, consent, etc., and gives success in love-affairs and marriage.

## **Conclusion**

*Noble, good and honest man; generally of influential position, central power, honourable intentions, whom you may trust, but whom you cannot counteract successfully; whom you must go out to meet and whom you must not expect to come and visit you. May be banker, speculator, gambler, commander, general or manager. Benefic influence, wealth, luxury, good cheer. In weak cases vanity, pride. Success in mechanics and machinery.*

## **Queen Swords**

### **Tradition**

Widowhood, female sadness, privation, absence, sterility, poverty, vacancy, unemployment, mourning, separation. Reversed: Bad woman, malice, bigotry, prudishness, hypocrisy, artifice, deceit.

### **Theory**

The female rulership of the element of *Earth* on the house of Taurus, in which the Moon is exalted and 'womanhood eternal' is contained. The house of money, in worldly affairs. So this card must mean either woman ruling by matter, material or magnetic attraction, purely physical charm, or ruled by material elements herself. The latter may be seen as: ruled by the desire of luxury and money, or as: overpowered by material difficulties, weighed down under the burden of a material world. A woman of Saturnian and Martian qualities is seldom charming unless in a purely physical and sexual way; there may be higher virtues, however, which in this case will be developed by suffering, such as chastity, severity, continence--from which it will be easily seen, that sterility, privation and mourning may derive, personally. Astrologically the Martian and Saturnian qualities are seldom found to be very 'benefic' for women, being very often signs of an unpleasant character or injured reputation. On the one hand this card may be a woman under affliction and severed from her natural protector or protection--widow, divorced, separated, though not the unmarried; on the other hand we have to see in this card the woman who is paid for her 'love,' and the fact that "woman costs money," a fact of more occult significance than the world at large

understands. It is indicated in the commandment of JHVH that 'man' should till the soil (Taurus) after the loss of the paradisaical state. So this card has to do with the material necessity of married life, with peasantry and husbandry and economical exploitation. Well aspected, it may indicate art in general and sometimes wealth after assiduous struggle and toil.

## **Conclusion**

*Suffering, afflicted woman, widow, divorced or separated; or woman of a lower sort of character, hateful, spiteful, paid love, deception in love; material stress, heavy expenses, burdening; also exploitation, peasantry, possibility of wealth after enduring toil. In many cases it means sterility, privation. Only strong characters can stand this card. To weak characters it is full of menace and may cause grief, mourning, failure in the face of the hardship of life and unemployment. It may mean the absence of woman where she is wished for or desired. It warns against the evil influence of (a) woman.*

## **7 Wands**

### **Tradition**

Discussion, negotiation, conference, conversation, deliberation, dissertation; measure; correspondence, words and language; generally success, but there may be also some hesitation, uncertainty, irresolution, light-heartedness.

### **Theory**

All this is very strikingly typifying the element *Air* on the *Seventh house*, that of the airy *Libra*, house of relationship, marriage, meeting of the Self and the Not-self, which rules contracts, books and manuscripts. Here only comes 'discussion' into play. In the Fifth house the individuality was alone, and for discussion you want two persons.

### **Conclusion**

*Discussion, relation, negotiation, entertainment, discourse, lecture, reasonable explanation, contract, marriage proposed, society-rulership and orders given out to inferiors, arrangements, regularisation and measurement; measure, proportion, rules given for conduct. There is uncertainty or opportunism in so far as rules are given in relation to circumstances, which may change. The personal interests are brought in, in relation with those of others. Fair weather*



## 6 Wands

### **Tradition**

Servant, inferior, mercenary man, commissioner; interior of a house, the household; it is also said to denote great news and expectation, hope and trust, but sometimes not without some misgivings or a slight apprehension of treachery.

### **Theory**

It is *Air* on the house of Virgo, the *Sixth*, house of the servants and work, of exact science and the academy, of health and food, of the art of decoration and the interior of the house, as well as of the retail dealer. The element of thought (Air) on the earthy house of Virgo must naturally bring forth knowledge of every detail and reveal mistakes or shortcomings; it promotes efficiency, and the latter is one of the principal meanings of the card. Here again is a double mercurial expression, so this card must denote special abilities, capacities, technical insight; moreover food questions and medicine, medicaments and nursing; practical arrangement of details, but as Virgo "kills the prophets," this card may contain some or other discrepancy in the philosophical or logical, theoretical or strictly just side of things.

### **Conclusion**

*Knowledge, exact and academical, decorative art, efficiency, work, servitude and servants, practical solution of problems, but at the same time perhaps some discrepancy; food, medicine, treatment, experiment; it may relate to persons in every subordinate position and to retail tradesmen; the personal attitude under this card is rather passive and indeed that of expectation, attention, waiting for orders or for the result of experiments, for the answer on question or demand; solicitation.*

## V. Le Pape

### **Description and Meaning**

The fifth step on the cosmic ladder is that of the Atma, the Spark in macrocosmos and that of childbirth and of the heart in particular on the physical plane. The latter is sanctified by the former and this fact is symbolised in the image of the

Hierophant. It may also be interpreted in its turn as the sanctifying of the profane (man) by the holy (man) in general, and this fact gave the reason for the other nomination of this card: *the pope*. Of course it may equally well be called the patriarch. In the masonic lodge it is the R.W.M., the sun in the solar system and the heart in every living body, as also the solar plexus in the etheric body. And as the teaching of St. Paul--and others--has it: from the heart are the issues into life. It is the dynamic centre of every living existence.

The Hierophant "is seated between the two pillars of Hermes and of Solomon" . . . "He is symbol of mercy and beneficence." (*Mathers*) This is exact. *Papus* says he is the principle "which attaches the material body to the divine spirit." Which is precisely that of the heart. So there remains little doubt with regard to identity. The same author identifies further the principle of the Hierophant with the Hebrew letter *He*, which means aspiration or breath. In fact the heart is the cause of this periodical movement, which we find in pulsation and respiration, in analogy with the Law of Periodicity in Cosmos.

In the different versions given by authors there is very little of value. The Hierophant is, in short; the heart and herein resides the motoric force for good or for evil, according to the more or less sanctifying force that comes through. In case of affliction there may be lack of courage, self-confidence, honesty, sometimes certain evil or bad character.

It is rightly asserted, that this card may denote "the man to whom the querent has recourse" (*Waite*), also some authority or official having power to sanctify or gratify demands. Leo is the 'king,' it is said by astrologers. And in mundane evolution the king derived his power from the emperor, as in the zodiac. He was invested by the latter with a power to wield and rule a definite and concrete organisation, for which he became individually responsible. So where the emperor was chosen and came forth from the soul of the people and apparently from below, the king is appointed from above, and seems more spiritual because more actually known. There ought to be no kings, however, without an emperor over them. The king is and remains the central official, as the heart is the central organ of the organism.

The triple crown of the Hierophant and his triple crossed staff both indicate his rulership in the three worlds, which I should like to name the spiritual, the psychical and the physical.

Some say the card means marriage. This may be, but only in the inner sense of true revelation to the heart, and consequently in the same sense as Jesus meant when He said: "Marriages are contracted in Heaven."

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In another way, in practical divination, the card means of course 'sanction,' be it of marriage or of something else, but always in the way of inner consent, not of outer law, which is ruled by another house.

Self-centredness and some sort of natural authority are the chief characteristics of Leo and the Hierophant.

### **Astrological Correspondence**

Leo

I took these meanings from

<http://www.tarotlore.com/marseille-tarot-cards/>

It is obvious the writer is following RWS meanings tradition and Paul Foster Case.

