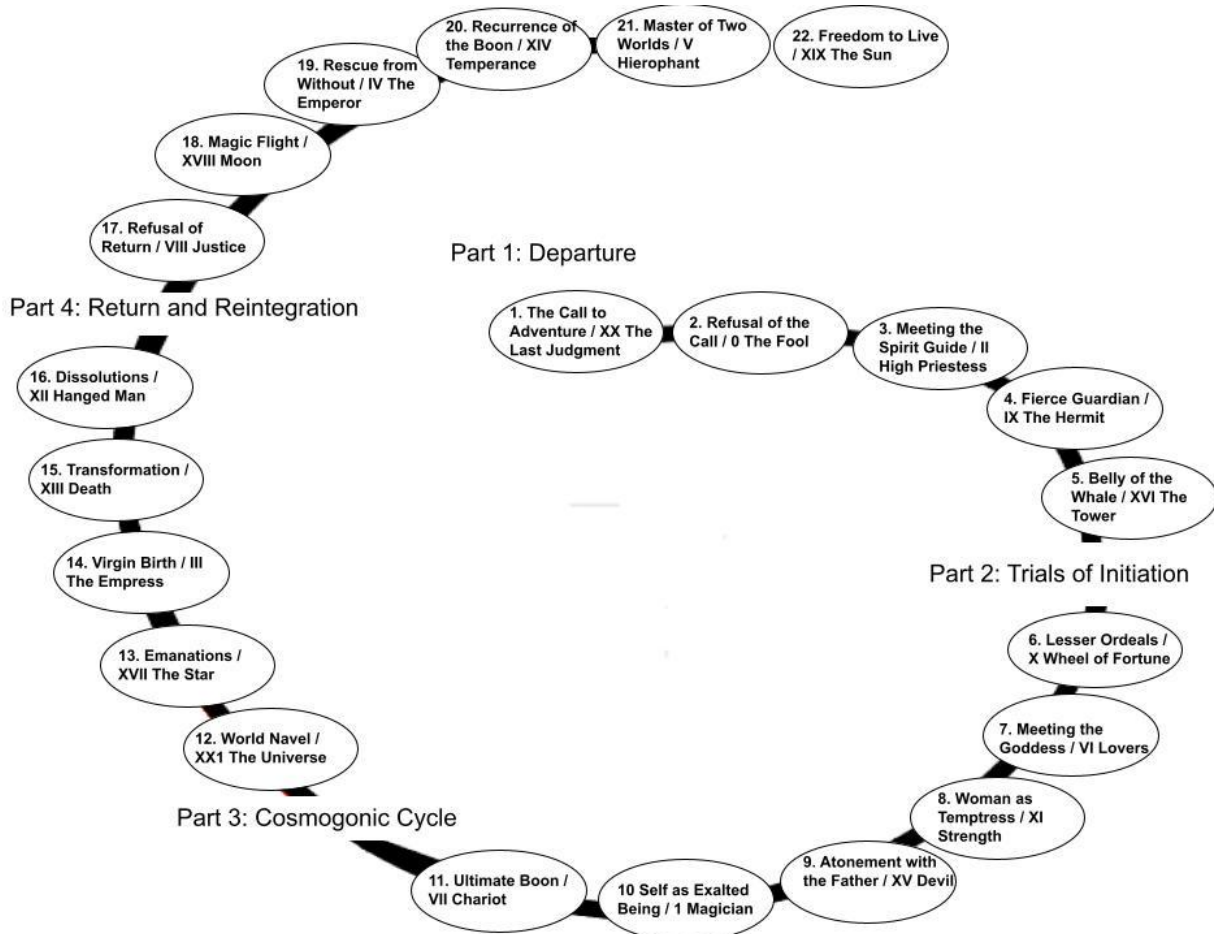


The Hero's Journey and the Major Arcana



The twenty-two cards that are known as the Major Arcana are distinguished by the appearance of Roman numerals at the top of each card. Each trump card (from the Italian, *Triumfhe*) also has an appellation at the bottom which qualifies it. These cards are quite unlike the others in that they cannot be assigned to any of the four suits, thus they are outside of the actions of the four elements, and by default, are assigned to spirit. The trump cards resemble the Italian iconography of the late middle ages, and most particularly the paintings representing classical Christian allegories. The trumps are also called the *Atus*, and this name comes from the French *Atout* or the Italian *Atutti*, which means trump, and they are also called in French, *Honour*; and so each of these twenty-two cards represents a specific allegorical virtue (honor). The allegorical concepts, however, seem to stand as a collection of individual statements, and do not seem to form any kind of unified expression or concept, despite the fact that they are ordered in sequence by Roman numerals.

The occultists of the 19th century continued to place the cards in this numerical order, they resolved the issue associated with the Fool card as being the number 0, and then associated the sequence of the cards to the paths found upon the Tree of Life, which were originally the twenty-two letters of the Hebrew alphabet. The Tarot Trumps added greatly to the correspondences of the twenty-two paths of the Tree of Life, and allowed these paths to gain a

greater significance, and the twenty-two trumps also seemed to gain a greater significance by this association. But the mystery of the overall meaning of the trump appellations were not resolved by this association. The ascent and descent of the Tree of Life by means of the twenty-two paths seemed to be the only explanation for the traditional ordering of the trumps. And for many years this association represented the furthest point in the evolution of the overall structure and meaning of the twenty-two trumps.

It was hardly better than no explanation at all. Further scholarship seemed to be incapable of elucidating any other order within the Tarot Trumps, and so the overall significance of the trump appellations appeared to be an unresolvable mystery. However, the trumps, as associated with the paths of the Tree of Life seemed to indicate some kind of cycle, and most likely, a cycle of transformation or initiation, where the passage up the Tree represented the evolution or initiation of the individual, and the passage down the Tree represented the involution of Deity as it produced ever more dense emanations of itself. This turned out to be a most fruitful association, and so I concluded that the trumps were the cycle of initiation.

The cycle of Initiation is the archetypal pattern of human spiritual evolution. This pattern consists of twenty-two stages within four sections that depict the passage of the initiate into and out of the domain of the collective unconscious. Once entry is gained, the initiate undergoes a supreme transformative ordeal, and then he/she returns to the world of the light, bearing a renewed vision of the self and its place in the world. The cyclic nature of this pattern is continually repeated in the magickal progress of the magician, thus giving a spiral nature to the process of spiritual evolution.

The origin of this decisive pattern of twenty-two stages is found in the writings of Joseph Campbell, particularly in the book, *The Hero with a Thousand Faces*. The reasoning that led Campbell to choose exactly twenty-two stages is unknown, and therefore it was probably an arbitrary deduction on his part. However, when discovering that the twenty-two stages in the literary examples of the mythic hero's journey matched the twenty-two trumps of the Major Arcana of the Tarot, there was also found the key to understanding this pattern of initiation. It is a truism that a magician seldom believes in coincidences, especially when the results are so meaningful. Therefore, the original initiation cycle was deliberately hidden in myth, literature and in the trump cards of the Tarot.

What was undefined and hidden were the actual detailed stages of this pattern, which Joseph Campbell abundantly supplied. In his book Campbell gave a detailed explanation of each of the twenty-two stages in the hero's journey and split these stages into four sections, representing the major distinctive features of the process. The first was the Descent wherein the hero gains entry to the Underworld or faraway land and experiences a transformative change. The second was the Ordeal (the Supreme Ordeal), as the process whereby the hero was united with his shadow half, and through this integration received in the form of a vision a renewed basis for life, the magickal boon. The third section was the revelation of the vision, the Cosmic Cycle, which was the basis for the magickal boon. The final section was the Return, where the hero

and his vision (boon) was reintegrated into the world of humanity.

The twenty-two stages of the initiation cycle can now be compared to the Trumps of the Tarot; however, the sequence of this progression is not the same as that numeric sequence which is printed at the top of each card. The sequence of Roman numerals at the heading of the Trumps (except the Fool) appears to represent the arrangement of the cards as they compare to the Paths on the Tree of Life in the Qabalah, with the Fool starting the sequence with the value zero. But the arrangement of the cards for the Cycle of Initiation is based upon the mythic journey of the hero. The resultant pattern is logical only in terms of the sequence of events of the hero's journey.

Therefore, because it has been revealed that the twenty two stages of the cycle of the hero match the twenty-two trumps, it remains to be shown that the two systems indeed directly correspond.

The Twenty-two Stages of the Cycle of the Initiation

Part I - The Separation or Departure

1. The Summoning or Call to Adventure; the Revelation of the Vocation of the Hero (Atu: XX - The Last Judgment)

As a proclamation that the process of self-transformation is about to commence, the initiate receives a warning from the mythical herald that announces the coming crisis. The call occurs not when our lives are comfortably sheltered, but only when we come to the precipice of our psychic existence. This occurrence of warning or the heralding of drastic changes can be seen in the unfolding of world history, and as an analogy, the call is not always perceived as such both by the individual facing a personal crisis and by the world. However, if the call is heeded then it begins a process of self-awakening that represents the first step in the transformation of the self. The crisis has occurred because the present institutions and societal solutions are no longer effective. In the individual, this represents that stage of life where the old methods of living and coping have become outmoded and the identity of the self is dangerously unsupported.

2. The Refusal of the Call; Folly or Internalization (Atu: 0 - The Fool)

The call has its opposite in the powers of inertia and resistance to change. Often this problem of inertia can only delay the inevitable changes, and it can make them more difficult, even negative. The powers of inertia preserve the fabric of the social structure and bolster the identity of the individual with contrived defense mechanisms. However, these forces also dull the initiative of resourceful individuals and insulates the self from new ideas and information. But the resistance is ultimately futile and changes come whether or not the individual or the world is prepared.

The obstinate refusal of the call has its effects in the loss of personal direction and control, thus causing one to be at the mercy of capricious elements. The result of this loss of control may represent the disintegration of all order both in the self and in the world. However, the loss of control may instead indicate a willed introversion that represents the need of the individual to digest the purpose of the changes and then to submit to them under his/her own terms. The seeker who has received the call may need a pause in the action of life to integrate the new forces emerging in the wake of change and realize the overall significance of the event.

3. Supernatural Aid or Intervention; Meeting the Spirit Guide (Atu: II - The Priestess)

When change finally does occur it is experienced as a supernatural event that is all-encompassing and also predetermined. Herein the hero encounters the Guide of the Pathways, the teacher who will direct the seeker through the ordeals of self-transformation by offering hope as a protective force. The Guide offers to the hero a glimpse of what is to be gained if the ordeal can be mastered, that state of perfection that was known at the beginning of life, the singular, "I AM." The domain associated with the Guide is the sanctuary, the temple as refuge and place of spiritual teaching. The Guide often manifests

in society as leaders of great tenacity and resourcefulness who appear in times of trouble to assist humanity through a crisis.

4. Crossing the First Threshold; Meeting the Fierce Guardian (Atu: IX - The Hermit)

After the Guide has been met, the seeker encounters the Guardian who stands before the threshold of the underworld that presages the dark night of the soul. The threshold represents the limit of what is permitted by society or is capable of definition by the self. The Guardian is the principal obstruction or issue that has caused the transformative powers to be unleashed, and the seeker must resolve this issue and receive its wisdom in order to freely pass. In the act of crossing the threshold this limit has been irreparably penetrated and the consequences are represented by the fact that there can be no turning back. Beyond the boundaries of the known are the limitless possibilities of the unknown. Therein the conscious identity faces the prospect of being absorbed into the world of the shadow (our negative self image) and the magic of the collective unconscious.

5. The Belly of the Whale; the Underworld (Atu: XVI - The Blasted Tower)

Once the threshold is crossed and the Guardian overcome, the seeker enters the world of the collective unconscious, which is the domain of the inner mind, the soul of humanity. The underworld is like a subterranean temple or grotto wherein the mysteries of the soul are revealed. The structure of the old self is completely destroyed and the seeker is forced to reintegrate the self along new parameters. This begins the process of the transformation of the self, for the old outmoded ways have been invalidated and the new way has yet to be Defined.

Part II - The Trials and Victories of Initiation

1. The Road of Trials; the Dangers and Lesser Ordeals (Atu: X - The Wheel of Fortune)

After the seeker has crossed the threshold and undergone the death of the old self, the fragmented facets that remain are forced into awareness so that the seeker may succeed in overcoming the lesser ordeal of the trials of life and death. These trials cause the annealing of the seeker's purpose and the corresponding purgation of all the irrelevant ideals and beliefs that were part of the fragmented facets of the old self. This is a process of purification through attrition and negation, but it also defines what is newly relevant and significant.

2. Meeting the Goddess; Infancy Regained (Atu VI - The Lovers)

The ultimate ordeal is represented as the marriage of Light and Darkness, the reunification of the self. This can be perceived as a peaceful joining, the result of the successful completion of the trials. It can also be represented as the choice between alternate possibilities, or as the conflict of good and evil, Light and Darkness. The world has been reduced to a mythic polarity that requires either a peaceful integration, the domination of one force by the other or a complete annihilation, which is the reduction of the self to its core. The dominant theme in this stage consists of the revelation of the powers of the Goddess, the feminine archetype.

These powers are the dual forces of life, death and their associated metamorphosis in the World of the Spirit and the world of the flesh. The womb of the feminine archetype is also the tomb, making the regenerative process beyond all evaluations of good and evil despite the fact that it manifests as both Light and Darkness. The Goddess is also the Queen of the Mysteries because of her association with the cycles of the Moon and the rebirth of nature in the Spring. Therefore, she is also the agent of transformative powers both in physical nature and the human psyche. Thus the powers of magic are both within and without the self.

3. Woman as Temptress; Agony of Separation (Atu XI - Strength)

This particular stage has two distinct definitions associated with it: The first represents the perspective that is part of the old age of Pisces; that is the joining of the Light and Darkness in the prior stage must not imbalance the seeker and cause him/her to seek the Darkness over the Light. It also represents the fact that self-indulgence must be avoided in order to purify the self, and therefore it is also the path of asceticism.

The second definition is nearly the opposite: Through the passions evoked by the stimulation of the senses and the resultant ecstasy that they cause, the seeker is delivered to the transcendent level of existence. This is done not by the denial of human nature, but by its affirmation and exaltation.

These two definitions are like the opposite sides of the same coin in that they both represent the same thing. The most basic and common spiritual issue is found in both the renunciation of the world for the spirit and the renunciation of limitation and denial. Both definitions

represent a divergence from the blind acceptance of societal values. The world as it has been conceived is thus rejected.

4. Atonement With the Father; Establishment of Inner Values (Atu: XV - The Devil)

Once the seeker has abandoned the normally accepted social values and renounced self limitation and denial, then the seeker must abandon the old personal identity itself, with all its associated habits and superstitions. Therefore, the seeker experiences the lifting of the guilt of self-judgment and reestablishes a connection with the Deity that is more relevant to the true nature of the inner self than what he/she had previously held. The abandoning of the old self-image is very difficult, for we are bound to our petty ego by ingrained habits and self-sustaining defense mechanisms. To undergo this process of severing, we must seemingly die a second time since crossing the Underworld threshold. The subsequent rebirth of a spiritual identity represents an atonement for harboring the false identity that had erected a barrier between the self and the Absolute.

This stage also represents the traditional idea of an initiation. After the candidate has been stripped of all egocentric support and purged of all inferior motivations and pursuits, he/she is invested with the vocation and responsibility of being a proper mediator for the Absolute Spirit. Thus he/she becomes the agent for forces that are beyond the domain of the narrow perspective of individuals, and these concern the societal and cosmic levels of being. The initiate has received a role in the divine plan and a vocation as a reward for having passed the tests of initiation. Thus the initiate has taken a great step towards becoming the initiator and dispenser of a spiritual lineage and has assumed the earthly role of that of the All-Father, filled with the peace and serenity associated with the replacement of blind faith with knowledge and the certainty of experience.

5. Apotheosis; Self as Exalted Being (Atu: I - The Magician)

The initiate has now reached the core of the underworld, having bravely passed all tests and assumed all transformations. Thus he/she has achieved oneness with the highest spiritual expression of the self and has passed beyond the veil of bondage and the vicissitudes of life. The initiate is now truly liberated, and the values of good and evil are no longer meaningful. Because the self is no longer encumbered by the cares of life and reunited with its eternal spiritual double (the Higher Self, or God/dess Within), the seeker is wrapped in the mantle of glory and exaltation of his/her own spiritual truth. The seeker is also prepared to share in the greater mystery of the Cosmic Cycle, for the barriers between the Absolute and the individual have been removed with the destruction of the petty ego and there is nothing that stands in the way of the pure vista of the Absolute Spirit and its evolving and emanating Processes.

6. The Ultimate Boon; the secret knowledge of the soul is revealed. (Atu: VII - The Chariot)

The initiate receives from the Absolute Spirit a vision that consists of the secret knowledge of the seeker's soul, which is his/her place within the divine plan. This potent affirmation causes the part of life that it touches to become inviolable, and thus it takes upon itself the

transcendent qualities of the Absolute. Armed with this reaffirmation of life, the seeker's purpose in life has become profoundly renewed and regenerated. The seeker has thus received the boon, the gift of grace that reinvigorates and inspires anew the seeker's direction and quest for truth.

The boon actually consists of a vision that imparts knowledge to the seeker. This vision is a revelation of the Cosmic Cycle as the Birth of the World and all that it contains. The progressions of creative emanations coming forth from the Absolute Spirit are symbolically realized in the physical and historical processes of the world. Also revealed is that this process has an end, a termination of all that exists, and the final spiritual affirmation of the design and plan of the Absolute that comes to fruition. The seeker is shown the place in this progression that he/she occupies, and thereby through this vision gains an understanding of his/her future destiny and purpose.

Part III - The Cosmogonic Cycle

The Cosmogonic Cycle unrolls the great vision of creation and destruction of the world that is granted as a revelation to the successful hero. The vision is revealed to be the boon that is the goal of the heroic quest.

0. World Navel; the Central Origin of All Things (Atu: XXI - The Universe)

The background of the Cycle of Initiation and the Cosmic Cycle is the ever preexistent source of all that was, is and will be. The Source of all things is the principal provider of all manifestation, the grace of the emanations of the Spirit and its role as that which sustains all manifestation. The Cycle of Initiation reaffirms the placement and importance of the Source and reestablishes its effectiveness from the diminishment that necessitated the advent of the threshold crossing. The individual as well as the world draws from this resource and when it is obstructed, all manifestation perishes.

The place wherein the Source dispenses its bounty is the very center of being itself, the invisible yet always present source of good and evil, life and death. It can be symbolized as the World Tree, the World Mountain, the Ladder of Lights, the Limitless Well of Souls and by other symbols. However, this Eternal Source and the relationship that all manifested nature has with it, represents the hidden, basic motif of the Cosmic Cycle, as well as the Cycle of Initiation of the individual.

1. Emanations; Emergence from the Void (Atu: XVII - The Star)

From the background of Eternal Night, which is the domain of the Eternal Source, emerges the first principle of Creation. As this creative effort moves from the highest levels of being to the lowest, the emergence of consciousness presages the evolution of physical life. The first principle is the Light or the Logos, the intelligible will to act and create. The first principle is not eternal, for it also has a beginning and an end. However, the eternal twilight of the world of the Source remains forever.

The first emanation is represented by the passage of individual consciousness out of the collective unconscious source. The origin of all beings is steeped in dreamlike mythic images that defy translation, buried as they are in the fabric of Creation itself. This process of emanation has its representation in the human psyche, as the passage from deep sleep to waking has its intermediary in the manifestation of dreams.

2. Virgin Birth; Creative Roles of Women and the Mythical Golden Age (Atu: III - The Empress)

The first principal emanation requires a transforming medium so that the potential residing in the Source can become the actualized product of Creation. That transforming medium in numerous guises was the great Mother Goddess, the primal mediatrix who was instrumental in the release of the creative emanations from the Source. The unmanifest is drawn out of its complacency by the magnetic powers of the feminine, thus the medium of transformation becomes the womb of the Virgin Birth, the creation of life directly from the unmanifest.

The first Creation becomes the pattern by which all else is modeled, and it represents the archetypal patterns that imprint all creation. The archetypal level is symbolized by the

Golden Age of Greek myth or the Paradise of the Garden of Eden. In this place there is no decay, change or birth. All the potential that will ever be has already been formulated, for there is no change in Paradise, only the interplay of various archetypes.

3. Transformation; the Age of Death and Suffering (Atu: XIII - Death)

The archetypes of Creation manifest the world of physical forms and organic being, giving its structure and a sense of order. The merging of consciousness and physical life represents the activating powers of transformation that are inherent in physical manifestation. For Herein there is birth, life, corruption, decay and ultimately, death. The physical world is continuously changing, and the spirit that is locked in matter must learn to master the process of transformation in order to complete its spiritual process of evolution. Here is the paradox, that as physical matter corrupts and decays it brings forth new life to replenish itself as a whole. The Egregore of life resides in the consciousness of its individual parts, and these may experience a psychic evolution within a single manifestation, sharing in the collective fate of the group. Thus there are two processes at work simultaneously, the action of entropy on physical matter and the action of synergy on the part of consciousness.

The Age of Death is also represented by the age of history, the time of human endeavors and accomplishments. History is the emanation process as it manifests through the space-time continuum and it highlights the godlike accomplishments of the human spirit. As beings of flesh and spirit, we are forever shifting and seeking, searching for that which represents for us the eternal purpose of existence.

4. Dissolutions; the End of the World (Atu: XII - The Hanged Man)

The fate of all physical manifestation is dissolution, termination in death and disorder. For many, it is the only moment where the individual becomes aware of the transcendental process, the imposition of the supernatural upon the mortal connection of flesh and spirit. Herein the power of transformation reaches its final goal, the end of change and the return to the archetypal level of existence. The descent of spirit into matter is analogous to the ascent of consciousness into union with its source. Thus both evolution and incarnation partake in the synthesis of spirit and matter.

The ending of life represents the return to a higher level, and this is the mystery of the dying God, the sacrifice of divinity for the sake of the spiritual immortality of humanity. The individual spirit of human consciousness unfettered by the limitations of physical existence makes its progression from conscious awareness to superconscious via the transcendental process. Therefore, the stage of dissolution is yet another form of transformation, a symbol for the end result of spiritual evolution, which is enlightenment.

Part IV - The Return and Reintegration with Society

1. The Refusal to Return; the World Denied, the Completion of the Path of the Mystic (Atu: VIII - Justice)

The attainment of the boon and the metamorphosis of the seeker still requires him/her to return to the mundane world. It is customary for the cycle of the inward and outward pathways to be completed by a corresponding return from the depths of the inner-world of the collective unconscious. However, for some paths to enlightenment (especially those that are mystical) the attainment of the blessing of the Deity is all that is required of the individual, and having renounced the physical world, the seeker lives in the world of the spirit and never returns.

For the magician the cycle must be completed so that the wisdom of the inner-worlds is able to regenerate and restore the purpose and beliefs of the outer world. The seeker who completes the cycle must now confront the issues that prevent his/her return, and they are associated with the tasks of translating the knowledge of the boon into the language of the everyday world.

2. The Magic Flight; Escape/Crossing the Return Threshold (Atu: XVIII - The Moon)

The return cycle has its own associated resistances and trials that the seeker must undergo. The pristine state of accomplishment is followed by the darkness and pain associated with the rebirth and reintegration of the newly formulated self back into the mundane world. There is another threshold to be crossed and it has a guardian at its gate similar to the guardian of the threshold of the entrance. Thus there are obstructions and potential self betrayal in the process of reintegrating with the physical self, and the seeker must hold fast to what is true rather than what is illusory.

3. Rescue from Without; the Healing of the Fisher-king (Atu: IV - The Emperor)

The seeker may require assistance from a mediator to complete the process of reintegration. The mediator consists of the affirmation that links the World of the Spirit with the world of humanity. That mediator is the communion of spirit within and without the flesh. Throughout the inner journey of the spirit of the inner self, the outward self has been an automaton, acting without the inspiration or the intuition of the soul, being merely a cog in the machine of social intercourse. The process of reintegration consists of the realization of the sacredness of physical conscious existence and the return of the spirit to the flesh.

The seeker is awakened by a profound occurrence, which is the question that heralds the return of the spiritual dimension amidst the drudgery of mundane existence. The return is precipitated by the desire to know and the asking of the fateful question by either the seeker or some intermediary: "Who am I?" The answer is self-determining (I am a Man/Woman and more) and reestablishes the meaning of the inner journey, thus translating the vision into the beliefs and mythic motifs of the society of which he/she is still a part. The act of interpretation causes the message to lose something of its original purity. Thus it will eventually fail in its turn and have to be replaced in the trials of yet another inner journey.

4. The Reoccurrence of the Boon; the Expression of the World Redeeming Vision (Atu: XIV - Temperance)

The vision of the inner journey, which is the boon the seeker gained, integrates the inner and outer worlds. The vision presents the individual with his/her place in the process of the evolution of the world and a method of revealing to humanity their place in the divine plan. The message must be depersonalized and made to express the purer forms of the archetypal level. The medium may consist of art rather than religion, and the cycle of initiation becomes a process by which the soul of humanity expresses its inner self through the palettes and canvas of painters, the clay, wax or wood of sculptors, the sonnets of poets, or the visions and beliefs of great leaders. The expression of the vision represents the creation of new meaning for a culture or society.

5. Master of Two Worlds; the Key to the Inner and Outer Realities (Atu V - The Hierophant)

Once the seeker has learned the mysteries that surround the processes of the inner and outer journey, he/she becomes a mediator for their continuous cycle. The ability to readily translate the experiences of the World of the Spirit into newly formed ideals and the ability to control the process of transformation resulting in the mastery that restores the meaning of life are the ideal achievements of the Cycle of Initiation.

This mastery is symbolized by the Hierophant who holds the keys to heaven and earth, thus "Whatever is loosed in heaven is loosed on earth," and "As above, so below." The person who has attained this mystery must bypass all the ephemeral pleasures of egocentric existence for the vocation of spiritual service. Therefore, having been reborn in the light of truth, the relevancy of personal gain and glory is ended. Such a person has become the pure instrument of the divine plan, the channel of the Absolute Spirit, as it communes with the nature of individual humanity.

6. Freedom to Live; the Function of the Ultimate Boon (Atu: XIX - The Sun)

The seeker who has resigned his/her personal will, and thereby gained the mediation of the The Absolute Spirit, also receives the blessing of knowledge and the certainty of perfected faith. As an instrument of the divine, the seeker has been released from the bondage of all social and psychological restrictions and limitations and is completely liberated. There are no restrictions imposed on an individual who can easily travel between the inner and outer worlds, for what is not possible in one world is possible in the other.

The power of selfless actions and unworldly concerns are the domain of the enlightened seeker. He/She is powerful in insight and unencumbered in action, thus representing the pure spiritual archetype manifested in the human body. This is the nature of the spiritual master, as well as the incarnated avatar. The quality of eternal renewal has as its essential nature that which never truly dies. It only changes its outer appearance and remains inviolable in eternal Manifestation.

A Synopsis of the Cycle of Initiation - (Excerpt from Joseph Campbell's book, *The Hero with a Thousand Faces*, p. 245)

The Mythological Hero, setting forth from his common day hut or castle, is lured, carried away, or else voluntarily proceeds to the threshold of adventure. There he encounters a shadow presence that guards the passage. The Hero may defeat or conciliate this power and go alive into the Kingdom of the dark (brother-battle, dragon-battle; offering, charm), or be slain by the opponent and descend in death (dismemberment, crucifixion).

Beyond the threshold, then, the hero journeys through a world of unfamiliar yet strangely intimate forces, some of which severely threaten him (tests), some of which give magical aid (helpers). When he arrives at the nadir of the mythological round, he undergoes a supreme ordeal and gains his reward. The triumph may be represented as the hero's sexual union with the Goddess-Mother of the World (sacred marriage), his recognition by the Father-Creator (father-atonement), his own divinization (apotheosis), or again -if the powers have remained unfriendly to him - his theft of the boon he came to gain (bride-theft, fire-theft); intrinsically it is an expansion of consciousness and therewith of being (illumination, transfiguration, freedom).

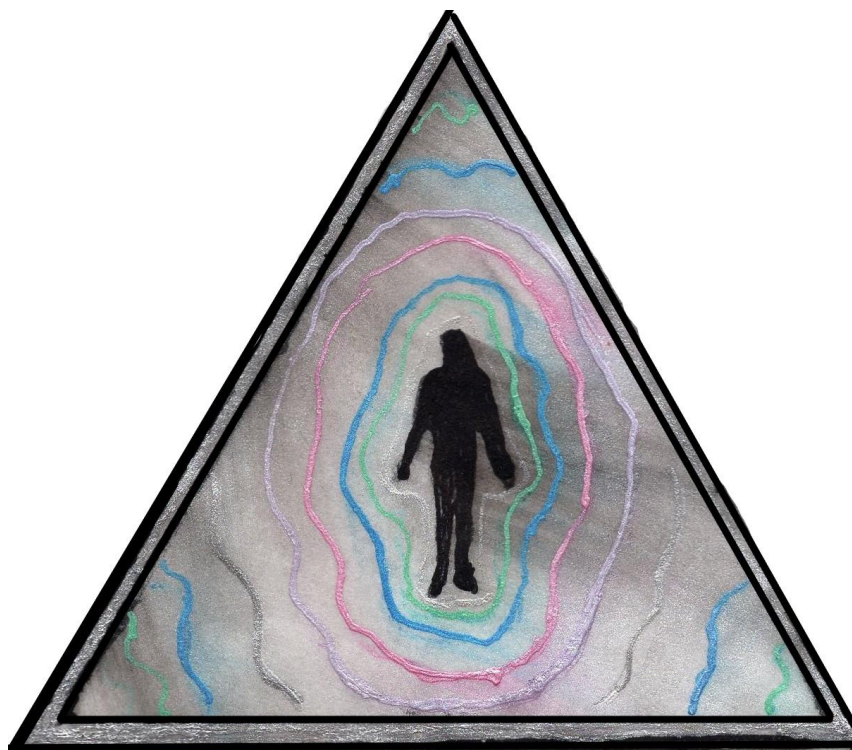
The final work is that of the return. If the powers have blessed the hero, he now sets forth under their protection (emissary): if not, he flees and is pursued (transformation flight, obstacle flight). At the return threshold the transcendental powers must remain behind; the hero re-emerges from the kingdom of the dead (return, resurrection). The boon that he restores the world (elixir).

The Cycle of Being: the Cosmic Cycle - (Excerpt from Joseph Campbell's book, *The Hero with a Thousand Faces*, p. 266)

The cosmogonic cycle is to be understood as the passage of the universal consciousness from the deep sleep zone of the unmanifest, through dreams, to the full day of waking; then back again through dream to the timeless dark. As in the actual experience of every living being, so in the grandiose figure of the living cosmos: in the abyss of sleep the energies are refreshed, in the work of the day they are exhausted; the life of the universe runs down and must be renewed.

The cosmogonic cycle pulses forth into manifestation and back into non-manifestation amidst a silence of the unknown. The Hindus represent the mystery in the holy symbol of AUM. Here the sound A represents the waking consciousness, U - dream consciousness, M - deep sleep. The silence surrounding the syllable is the unknown; it is called simply "the Fourth". The syllable itself is God as creator-preserved-destroyer, but the silence is God eternal, absolutely uninvolved in all the openings and closings of the world

The Gate of Revealing Ritual



Initially published in Frater Barrabbas' , "Mastering the Art of Ritual Magic." page 253, the Gate of Transformation fuses all of the ritual work done in a space to a single expression, then you enter that unified field. You could, for instance, invoke several Enochian angels and then fuse them into a more powerful angelic force. They don't mind, in fact I don't think they even notice, the way the tables work is that each letter is an angel, which group up to spell the names of more powerful angels, and so on. It will work with any sort of ritual work, and this pattern is also used in our method of Rising on the Planes, or exploring the Enochian Aeithers, and extensively in planetary magic. As I mentioned earlier, you can invoke the angels of the Tables of Union by invoking the four elemental angels and fusing them together, this is the method I used to first make contact, the initial contact is often very difficult to accomplish so I sometimes use more elaborate rituals at first, then simplify after I have an authentic connection.

The gate itself is a simple ritual, one you can even adlib once you know the underlying meaning and pattern. It is three fold, a triangular gate like those used to manifest spirits in so many systems. The triangle is the simplest and most solid shape, we have 3 nodes to invoke and then open the gate and step through. The design of this rite is taken from the Hero's Journey, which is an archetypal journey that we all take repeatedly in our lives. in "Hero with a Thousand Faces."¹ Joseph Campbell proposes that there is a metamyth, or monomyth that is repeated cross-culturally and across time, this is the human story, our story. Basically, there hero is called, they meet a guide, leave their local society, face challenges in some sort of other world, and then are transformed by the experience, the hero finally receives a boon, a solution to their problems that they must bring back to their normal life to solve the problem that initiated the

¹ Joseph Campbell (2008) The Hero with a Thousand Faces, New World Library

journey to begin with. Does this sound familiar? It should be what this book is about, magic is about the journey to the otherside to gain a boon from supernatural beings, then we return and apply their wisdom and gifts to transform and revitalize our lives, and a revitalized person transforms the world. The Bill Moyer interviews of Joseph Campbell are on YouTube, you need to watch them if you haven't and read his books too.

As Frater B. points out in MARM, there are 22 stages and 22 major arcana in the tarot, so if you have a tarot deck, you can use it in this small rite. We don't need to use all 22 stages, we can sum up the gate with just three nodes, the guide, the guardian and the ordeal. There is a gate for return as well, where the hero (you) needs to come back and so you face another similar set of challenges, in order to bring the gained boon back and use it universally. The rite itself is very simple, this is the version I use, I am sure you can rewrite it in your own words. Using the Tarot Major Arcana Cards is optional if you do not use the tarot, I have a set of large cards I use that I painted myself.

Gate of Transformation Entering the Underworld

Stand in the East, facing West. Say:

The journey within has begun by the crossing of the first threshold, opening the gate. That is transformed what was once established here.

Place the Tarot Trump The High Priestess in the Southeastern angle of the space. Draw an invoking spiral over the High Priestess (or in that direction) Say:

I open the gate between worlds. I invoke the Anubis, jackal headed guardian of the underworld and helper of the lost. Open the ways and be our teacher and protector in the trials before us.

Place the Tarot Trump The Hermit in the West, draw an invoking spiral over it and say:

I open the gates between worlds. I invoke the Sekhmet, lion headed lady of life, lady of death as the fierce guardian. My desire to see knowledge is challenged. Courage shall open the door and fear shall end my journey forever.

Place the Tarot Trump, The Tower in the Northeast angle, draw an invoking spiral over it, or towards that area and say:

I open the gates between worlds. I invoke the Apophis, serpent enemy of Ra and you represent all that is outside the ordered universe. I invoke you as the ordeal, the enemy in my heart that I strive to overcome.

Face West, make the opening of the portal gesture (use both hands, mime that you are opening heavy curtains), and Say:

I open the gates of mystery. Odo a aiyon de cicle.

Take 3 steps forward and turn facing the East and make the closing of the portal gesture (mime that you are closing heavy curtains).

You are now within the fused ritual expression and can work further magics, such as the calling of another angelic force, or a Pyramid of Power.

Gate of Return Coming forth by Day

When you have finished with your inner workings it is important to open a gate of return. We must symbolically unwind the ritual and return both so we are grounded again but also to provide a finality to the working, we must return transformed ready to apply our new wisdom and insights to our lives. This is a simple return gate structure I use based as before on the hero's journey, we must face the guardian, guided by our helper and face the ordeal of reintegrating with the world and applying our new insights more broadly than just to our own lives, we must transform the world with our boon.

Stand in the West, face East and say:

The return journey has begun, we will come from the darkness and into the light. Going forth by day.

Place the Tarot Trump, The Emperor in the Southwest and make an invoking spiral over it (or in that direction) and say:

I open the gates between worlds. I invoke thee Kephra, as you arise from the void so shall I. My new role and purpose I will define and awaken to my true will and glorified destiny.

In the East place the Tarot Trump, The Moon and draw an invoking spiral over it (or in that direction) and say:

I open the gates between worlds. I invoke thee Khonsu god of the moon as the fierce guardian of return, I will separate truth from illusion as I reintegrate with the world.

In the Northwest place the Tarot Trump Temperance, draw an invoking spiral over it (or in that area) and say:

I open the gates between worlds. I invoke thee Osiris as the ordeal. I will translate the boon from the innerworld into a symbol that will transform the whole world. As above so below, as within so without.

Face East, make the opening of the porta gesture (use both hands, mime that you are opening heavy curtains), and Say:

I open the gates of return, I come forth by day.

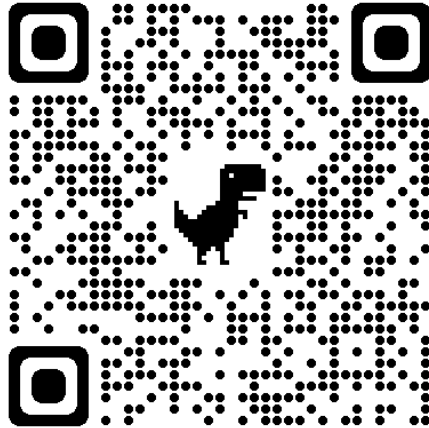
Take 3 steps forward and turn facing the West and make the closing of the portal gesture (mime that you are closing heavy curtains).

Close the rite in a way you find appropriate.

Contact Information

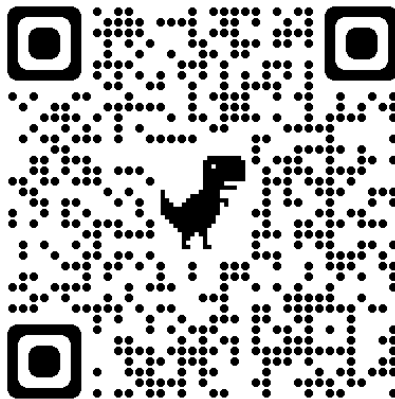
The Temple of Limitless Light is active in North Florida, feel free to join our Facebook Page.

Facebook



Oursite has demonstrations of all the rituals in this book as well as guided visualizations and pathworking.

YouTube



EVENTS!



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Crawfordville Florida, September 30th, 2023

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