

# Tarot & Kabbalah in the Gnostic Tradition – Notes 11

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## Arcanum 8 – Cheth ח

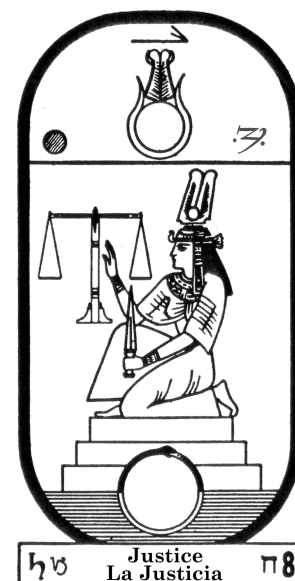
**English:** *Justice*

**Spanish:** *La Justicia*. Meaning “Justice, equality, rightness; righteousness; legitimacy; execution”

**French:** *La Justice*. Meaning “Fairness, justice, law, judicature, justness”

**Meaning:** The Arcanum of Job. Suffering, Ordeals, Hard Tests, Pain. PATIENCE. It is Rectitude, Justice, Equilibrium. One must seek the good, cost what it may, just as the Masters of Medicine when they treat an ill person who is dying, they intend to save them because that is the Law, they fulfill the Law by doing good.

**Transcendental Axiom:** “BUILD AN ALTAR IN YOUR HEART, BUT DO NOT MAKE AN ALTAR OF YOUR HEART.”



**Explanation of the Card:** In the Waters of Life the Serpent is shown biting its own tail, forming the sign of the Cosmic Mother, the Infinite (o), (zero). One finds a woman kneeling upon a tumulus (a tomb or burial mound) with 3 steps which represents the Arcanum A.Z.F. (Water plus Fire equals Consciousness). In her left hand the woman holds the Sword of Power pointing upwards, and with her other hand she balances the scales, indicating that a balance must exist between the MIND, HEART AND SEX. Ra appears in the upper part of the card, (this is the other symbol for Ra apart from the wings).

**Related Explanation:** Equilibrium, considered in its first cause, is the will of God. Causes are revealed by their effects, and effects are proportional to causes. Occultism seeks to comprehend the cause through the effects (contained, through the universal law of analogy, in the energy of the cause itself). In the occult sciences theories are established only upon the basis of experience. Realities constitute the proportions of the idea, and the magician only admits something as certain in the domain of ideas when it is demonstrated by realization. In other words one could say **that which is true in the cause realizes itself in the effect**. That which does not realize itself does not exist.

A thought is realized by becoming speech; it is realized by signs, by sounds and by the figures of the signs. The kabbalah could be called the mathematics of human thought. It is the algebra of faith. It resolves all the problems of the soul like equations, by extracting the unknowns. It gives to ideas the clarity and rigorous exactitude of numbers.

What one must propose to oneself, in studying the kabbalah, is to arrive at profound peace through the tranquility of the mind and through the peace of the heart. **Tranquility of mind is an effect of certainty and the peace of the heart comes from patience and from faith.** Without faith, science leads to doubt; without science, faith leads to superstition. Reuniting the two brings certainty, and in order to unite them one must never confuse them. The objective of faith is hypothesis, and this becomes a certainty when the hypothesis is necessitated by evidence or by the demonstrations of science.

Science establishes facts, and from the repetition of facts: it presupposes laws. The generality of facts in the presence of a certain force demonstrates the existence of laws. Intelligent laws are necessarily intended and directed by an intelligence or an intelligent understanding. Unity within the laws assumes the unity of a legislative intelligence. This intelligence (which we are forced to imagine after its manifested works, but which is impossible for us to define) is what can be called God!

Here, then, according to the kabalistic method, is how to form certainty:

Evidence . . . . .	}	certainty
Scientific demonstration . . . .		
Necessary hypothesis . . . . .		
Reasonable hypothesis . . . . .	... probability	
Doubtful hypothesis . . . . .	... doubt	
Absurd hypothesis . . . . .	... error	

By not departing from this method, the mind acquires a true dependability, since it affirms what it knows, believes what it must necessarily suppose, admits reasonable suppositions, examines doubtful suppositions, and rejects the suppositions which are absurd. However, the magician must not be a slave of the mind; instead, the mind must convert itself into a flexible and delicate instrument through which the majesty of the Inner Being can be expressed. This is why we must rely on those ‘hunches’ which are felt in the Heart (Intuition), if we wish to stay on the Path.

### Practice 1

Our disciples should learn to manage their business (the business of Karma), personally. There are forty-two Judges of Karma. The Lords of Karma grant credit to whoever asks for it, but all credit has to be paid working in the great work of the FATHER. When our disciples want to ask for help from the Lords of Karma they paint a Star of six points on the ground, they open their arms in the shape of a scale. And they move their arms in the shape of a scale, up and down, keeping the Mind concentrated on ANUBIS, who is the Chief of the Lords of Karma. Then we can mentally ask the Lords of Karma for the desired service. We must not complain because of KARMA, since it is negotiable. Whosoever has capital from good deeds, can pay without the necessity of suffering.

### Practice 2

Make a list of people whom you are indebted to, and of those who are indebted to you. What do you need to do to resolve those debts and balance the scales? Remember that in the Lord’s Prayer it says: “Forgive us our debts as we forgive our debtors...”

