

41 The Transcendental Cards

At this point we need to describe a very special aspect of the Senet Tarot Deck of Ancient Egypt. That is the presence in the deck of two optional “Transcendental Cards”. If you draw one of these cards it automatically ends the reading.



One card is called the “Cover Card”. Above are examples from two editions of the deck. It has on it a smaller picture of the High Priest (Thoth) along with publication information about the deck. This card symbolically represents all the information that is present in the entire deck. I thought Thoth was appropriate since the cards are educational and communicate ideas. The suggestion of this card is that the querent expand his or her viewpoint to digest and embody the entire deck. This is an encouragement for the querent to realize that all the archetypes, energies, and processes in the deck are inherently already present within a person. With this knowledge it is not necessary to ask the cards questions. You only need to consult your own intuition. You already have all the answers to any problems you face.

The “Cover Card” is a transcendental wake-up call for the intellect. It informs a person that all knowledge is available to those who allow their intuition to awaken their inner resources. This reality can be revealed in remarkable ways in everyday life. Information can arrive from

surprising “external” sources or simply as inspirations. Pay attention and listen up to conversations that flow around you and in the media. You will begin to hear things and discover information you never suspected.

The other Transcendental Card is about Transcendental Romance. This card is based on one of the most beautiful works of art from ancient Egypt. It was etched on a wall in the Great Temple of Luxor as part of a complex series of tableaus about the importance of the pharaoh producing an heir. However, the art is transformed into the myths about the primordial archetypal figures of Min and Mut (Amen and Amenet) in their Theban forms and the story of Isis giving birth to Horus.

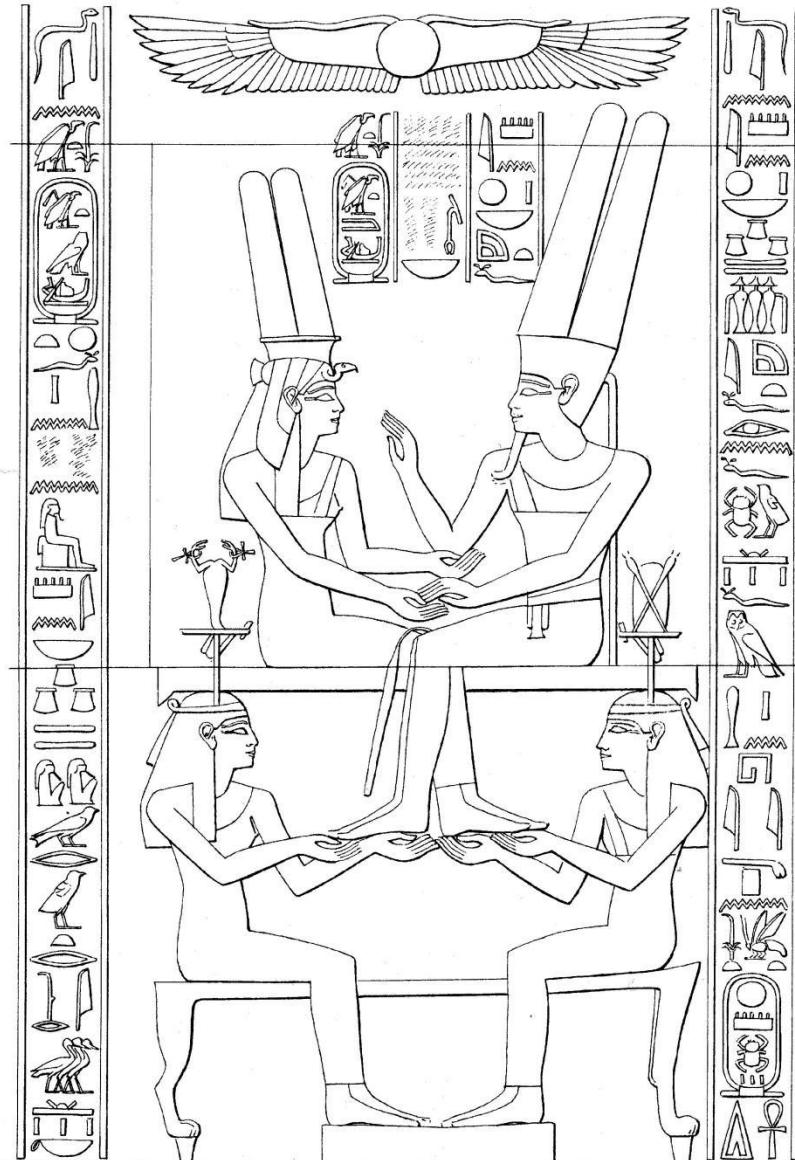
The original centerpiece of the composition shows young pharaoh Tutmose IV, grandson of Tutmose III, and his beautiful wife Mut-em-Waa dressed as the primordial archetypal couple, wearing their extremely tall divine crowns, and sitting on top of the glyph for Heaven (Pet, 10 of Feathers in the Senet Deck).

Unfortunately the current state of this art work is a disaster. It is almost completely ruined by the ravages of vandals and air pollution that has caused the surface of the wall to peel off or simply dissolve.



The outlines are barely visible, and the inscriptions are almost all gone. Fortunately some archaeologists made drawings at an early enough time

so that much has been preserved in their drawings. Of particular value is the work done by Schwaller de Lubicz and his assistant Lucie Lamy. I found a beautiful drawing reproducing the tableau in Schwaller's huge 2-volume book, **The Temple of Man**. This work contains his many years of research on the Luxor temple.



The above is what we have from Schwaller. It includes the inscription on both sides of the tableau, but not the full text that extends farther on both sides. The pharaoh's inscription reads as follows.

"Jed medu: An Amen Ra, Neb Tawy, Khenet Apet-f. Ary nef kheperu-f me Hem en Hy pen Suten Baty [Men Kheperu Ra], Da 'Anekh!"


Speak the Mantra: The Hidden Sun, Lord of the Two Lands, Chief of His [Private] Quarter speaks. He makes himself his transformations as this Royal Husband, King of North and South, [Foundation of the Transformations of the Sun]. May he live!

The cartouche of Tutmose IV has the same Senet Game Board glyph that his grandfather had. The only difference is that “Kheperu” is plural.

The inscription for his queen is as follows.

Jed Medu: An Suten Mut [Mut-em-Waa] khet-f Hem en . . . en Shepes Amen Neb Tawy, Weru Tera Bayu-k.

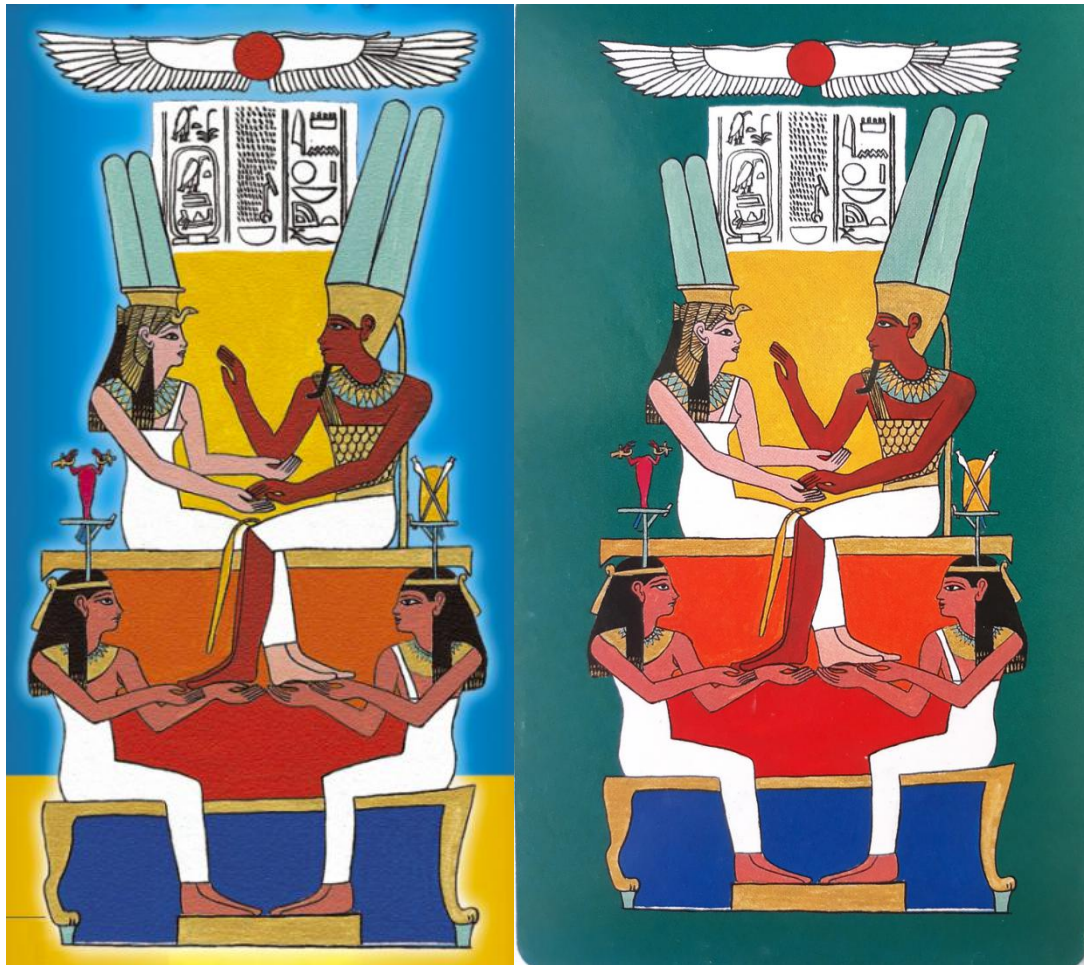
Speak the Mantra and the Royal Mother [Mut in the Boat] follows the Majesty for . . . [and] for the Noble Hidden Lord of the Two Lands, and the Great Ones Honor Your Souls.

A couple of glyphs are missing on the queen’s side, probably hacked out for some reason. Also the middle column with two short columns of glyphs between the two figures is also all hacked away except for two glyphs “. . . [anekh, jed,] was neb” . [all life, stability, and divine discipline] The “Souls” probably refer to the future children the queen will bear. The Great Ones are the archetypal nature gods who bless and honor her role as the Royal Mother. The “Boat” is the Solar Boat in which Mut-Hathor is usually in front of Ra. The word “boat” also refers to the meditation practice of the ancients. The queen prepares with many deep meditations and identification with Amen Ra for the honor to bear royal children for the pharaoh.

Above the divine royal couple the Aten flies high in the sky. Below the couple are two “angels” who sit on a bench with lion legs and support the feet of the royal couple. On the left is the nanny goddess Serqet. Above her head is a divine perch on which a red scorpion raises its claws, each of which holds a Key of Life. Serqet represents the brain stem with its primitive instincts of survival (breathing, feeding, evacuating, sleeping, and crying). She will handle the infant in the beginning of life when it lives only by these instincts. On the right is the protective goddess Neith. Above her head is a divine perch on which is a shield with two crossed arrows. This is her insignia, for she represents the optic chiasm in the

midbrain. She is a harbinger of the awakening of Osiris (the pineal just above the chiasm) and the higher perceptive faculties in the brain.

The feet of the two angels rest on a rectangular slab that is just about the right size for a Senet Board and no doubt represents the World into which the future pharaoh will be born.



The Transcendental Romance card from two recent editions of the Senet Tarot deck.

To help preserve this wonderful work of art that was rapidly disappearing at Luxor I commissioned Taiwan artist, Amy Hsiao, to paint a full color reproduction based on the drawing made by Schwaller de Lubicz and Lucie Lamy to be used on the cover of my Senet Tarot deck package. The picture did not make it onto the final first edition box cover, but the printer told me that the cards for the deck would be printed on two sheets with 40 cards on each sheet. One sheet had the 40 Process Cards, and the other sheet had the 22 Trumps and 16 Court

cards. He wanted to know if I had any use for the extra two card spaces left over on that sheet. I immediately designed a Cover Card and then chose the painting made by Amy Hsiao of the tableau of Tutmose IV and his wife as a “Transcendental Romance” Card. The full Senet Tarot deck now has 80 cards including these two optional cards.

Below is a photograph of Tutmose IV as he looks today after over 3500 years. He must have been a rather handsome young man and has a very kindly look on his face even after all these many centuries.



Photograph of Tutmose IV

I will now show you how the entire set of Trumps (as well as a number of Process cards) is encoded in this remarkable tableau. We will begin at the top and work down. We will also group the Trumps as explicit, suggested, or deeply encoded. We also point out that the Senet Board glyph occurs explicitly at the top of the tableau (in Amen’s name) and at the bottom (in the cartouche of Tutmose), as well as being suggested by the rectangular slab at the center of the base of the tableau.

At the very top we have the **Sun** in the form of the Aten flying disk, which is a form of the **Wheel of Fortune**. Below it sit the **Emperor** and the **Empress** with Mut-em-Waa explicitly dressed as Hathor and wearing her vulture crown. The pharaoh as Amen wears an extremely tall crown that recalls the creative power of the **Tower**. The Empress is also in the role of the **High Priestess** Isis, because she will give birth to “Baby Horus” (**Hanged Man**), the crown prince and future pharaoh. The inscription says that the Great Ones (the other Trumps) all honor her Souls -- the

offspring she will bring forth. (The other images in the room are explicitly about Isis giving birth to Horus.) The royal couple is clearly a pair of **Lovers**. The discreet exposure of the queen's left breast brings out the quality of the **Hermit's Heart**. The restrained but tender gestures between the couple indicate a spirit of **Temperance** in what is really a royal bedroom scene. The whole tableau is perfectly balanced with the Heaven glyph in the center in the role of the balance of Maat (**Justice**). Serqet plays the role of the **Moon**, and Neith plays the role of Osiris the **Magician** supporting the feet of the Emperor. She also suggests **Star**, because she looks forward with her penetrating arrows into the future of the royal house.

The bench with lion feet foreshadows the crib for the royal baby, and hints at his **Strength** and his future leadership in the **Chariot** of State. The clear intention of the couple to have a child expresses their firm **Judgment**.

The stone slab at the bottom represents the **World**.

Several Trumps seem missing. Where are the High Priest, the Fool, Death, and the Devil? Inscribing a record on the wall is the role of the **High Priest**. The **Fool** is expressed by the vandalism. Even in ancient times some glyphs were hacked off the tableau. Later "more degenerate" vandals just slashed and banged on the art. **Death** is clearly present in the current survival of the very dead mummy of the pharaoh who is depicted alive in the art on the wall. And the Devil secretly hides in the grandson of Tutmose who became Akhenaten and brought to ruin the 18th dynasty ironically by raising the Aten to the highest position among the Trumps just as it is in the tableau.

Egyptian art is filled with strange nuances, visions of the future, and deeply encoded secrets about the universe.

41 Study Questions

- * Why does drawing a transcendental card end a reading?
- * Why is the "Cover Card" transcendental?
- * Why is the "Transcendental Romance Card" transcendental?

- * Where is the original art for the Transcendental Romance Card?
- * Who commissioned that work of art?
- * How do both transcendental cards suggest that they each contain the whole deck?
- * Where are the transcendental lovers depicted as being in the art work?
- * How do we know that this tableau has to do with the Senet Oracle Tarot?
- * Study how the various Trumps and several important Process cards are encoded in the Transcendental Lover tableau. Can you find at least 8 process cards?
- * How does the material in this article relate to the Series Overview?