

# The Sacred Tarot and Hermetic System of Names and Numbers

## Lesson 1

by C.C. Zain, Elbert Benjamine January 1918

Issued under the auspices of The Brotherhood of Light.

Course VI Serial #22.

Box 1525, Los Angeles, Calif.

January 1918

The Sacred Tarot  
and  
Hermetic System of Names and Numbers.  
By C.C. Zain

## Lesson 1

Man shares with all other life the instinct to live. Life continues possible only thru adaptation to its environment. The survival of any organism depends upon the ability of that organism to successfully adapt itself to its surroundings. In proportion as the adaptation is complete so will the life prove abundant; and as adaptation fails so does life diminish. As environment constantly changes, continuous life necessitates continuous adaptation to ever varying conditions. Nature is inexorable. Lack of adaptation results in the dissolution of the organism. Individuals, species, genera, families, all bow to the same stern code, and survive or perish by success or failure to conform to it. The result is a fierce competitive struggle between individual organisms, between different species, and between different families, to establish a continuous and perfect adaptation to their surroundings, prompted by the inherent desire for life. In this struggle for survival the pressure of organisms upon one another force specialization by which mutual advantages are gained by lessening the competition. The vegetable kingdom exists by virtue of its reproductive powers and its ability to appropriate inorganic matter. Herbiverous animals are sustained by vegetation; but do not exterminate it as a whole, for as its members are decimated the animal kingdom is reduced in numbers for lack of food; so there is opportunity again for new growth. The animal kingdom has the more adaptable organisms and lives more fully; for what it may lack in length of life it is more than compensated by freedom. Man exists and lives more fully than other inhabitants of the terrestrial sphere thru his superior adaptability.

The chief specialization of man, by which he dominates all other forms of life is his intellect. He possesses less resistance to climatic changes than the trees of the forest, lives on food less easily procured than the beasts of the field, and has less strength for combat than the carnivorae that roam the forests; but he possesses an intellect that enables him to devise means by which these handicaps are easily overcome. Possessed of a rational faculty and a memory he observes the reactions taking place about him, formulates them into systematic knowledge, and conforms his life to the deductions so obtained. His adaptation to environment depends upon the accuracy of his observations and deductions. Man devoid of knowledge would soon perish: he could not hope to compete with the surging life about him. The greater his knowledge in scope and detail the greater his adaptability to changing conditions and the fuller his life becomes. Life is a struggle for survival, which in

man becomes an effort to gain and apply knowledge. On this alone depends his survival as an individual, a community, a nation, and a whole.

Man is surrounded by countless other forms of life, and it is absolutely essential to his preservation that he observe a proper code of conduct towards them, otherwise he would work his own injury. He must not obey the impulse of the moment, but consider the effect of his actions as influencing his future welfare. He subsists upon other organisms, and only thru co-operation with those of his kind can he hope for long to withstand the forces that oppose him. Successful co-operation is only possible with a mutual establishment of aims. A single tribe with united purpose is stronger than the individual. A nation is better fitted to survive than the tribe.

Members of either with variant aims weaken the whole. For mutual advantage there must be a code of conduct between individuals to prevent all from dissolution. This code of conduct necessarily aims to provide the greatest advantages to the community as a whole and thereby confer them upon its individual members. The advantages to be striven for are determined by the knowledge of the people concerned. Upon the correct interpretation of the true relation of individual life to life as a whole will depend the establishment of aims that are advantageous or otherwise. This interpretation is the ethical standard of a people, the most dominate factor in shaping the course of their lives.

In national life those things thought to add to the fullness of the life are advocated, and those destructive prohibited. Unable to thwart physical dissolution thru continuous adaptation to physical surroundings the possibility of adaptation to a life in other environments has been considered, one after the entity leaves the terrestrial world. Investigation favored the idea, and as a result there were religious teachings concerning a future life. But even as other knowledge in the dark periods of the world has been mostly surmise, so also has been that of religion. If there is a life beyond the tomb it cannot fail to conform to the general law that survival depends upon adaptability to environment, nor to the fact that man's survival depends upon the possession and application of knowledge. Even as knowledge has enabled man to enjoy advantages on earth not obtained by other forms of life, so we may be sure knowledge becomes an essential to an after environment.

We have ceased to be content with mere surmise about our earthly environment, and as knowledge has been classified into exact science we have prospered and live more fully. But a span of years separates us from the time when scientists were punished for daring to explore the physical realms, and each new discovery was subject to ridicule and condemnation. Ancient ruins give indisputable evidence of great scientific achievement before history began. We have surpassed them in many respects, it is true. The same ruins give mute testimony of a Spiritual Science as well. May we not even surpass in this? Upon the marvelous accuracy of the Chaldeans in calculating celestial phenomena modern astronomy, that most exact science, places the utmost reliance. Why then should we scoff at a Spiritual Science formulated by the same keen minds with the same careful precision? The influences of the heavenly bodies upon life as indicated by a chart of the heavens at birth was a part of that Spiritual Science, and we defy any modern scientist to prove the planets do not have the exact influence as stated by the ancient Magi; and we have proven to the satisfaction of many hundreds the correctness of their observations. Any good astrologer can quickly demonstrate to an unprejudiced mind that such influences exist and have a part in molding the destiny of every man. He can prove it by outlining the trend of events in the life of any person, living or dead, whose birth data is known.

The same prejudice and intolerance used to impede the progress of material science is used as a weapon against Spiritual Science. The same obstructions are placed in the path of the investigator. On every hand we find notions, pseudo-science, dogmatic assertions of those who claim to be spiritually enlightened, and the mystical folly of the fanatic. It seems to the candid investigator that occult science taken as a whole is a medley of confused beliefs based on fantasy. But hold! So also was the materialist confronted by a not less formidable maze of nonsense not so long ago. It became necessary to discard all prevalent opinions and build the structure of science upon the foundation of actual observation of phenomena, each fact subjected to critical test that none might be used of doubtful quality. Their stability proven by positive methods, they were fitted together piece by piece and bound into a rigid whole thru the application of inductive thought. Even so carefully selected, some have proven faulty, been removed and replaced by others; but the masonry as a whole gives evidence of being able to withstand the ravages of time. Upon this unyielding foundation the framework of science was reared, each timber fitted to its proper place by deductive thought, and over all fastened the protective covering of practical application, which alone constituted the sheltering reward of physical fitness to survive, for which the labor was expended.

The edifice so built, the alterations and repairs become necessary at times, serves admirably the requirements of the common span of physical life; but it has been utterly incapable of prolonging that life indefinitely, and death claims her victims as of yore. And humanity still imbued with a desire for life looks beyond the tomb catching glimpses of another life, about which so much is said and so little really known. This life is lived not for itself alone, but preparations are made for fitness in that future life. But there is no agreement as to what this preparation should be; it is only felt by all that fitness is required that some will be better adapted to the life than others. All feel the necessity for knowledge concerning the environment to which they will be forced to adapt themselves or perish. All feel that as effort is necessary for physical life, effort is well spent in adaptation for a future life. The nature of the effort that should be made requires exact knowledge of the at present unseen realms in which later the entity will dwell. This exact knowledge is pretended to be held by many, but as cling to different views no great reliance can be placed in their opinions.

The necessities of man demand a Spiritual Science. Such a science can only be soundly constructed in the manner that has proved so successful in building the material scientific edifice. The foundation must be formed of critically observed phenomena, the framework deduced by strict adherence to logic, and the sheltering protection for a life to come fastened there to by application to practical effort. We depend upon our physical senses to report phenomena because deductions from their evidence proves subsequently correct in practical affairs. But they deceive us frequently, and experience teaches us it is necessary to check their reports by numerous methods and repeated trials before accepting them. Man possesses psychic senses that in some are as well developed as the physical. Their dependability is tested by applying their interpretation to subsequent events and experiments. Subjected to the same test of accuracy as the physical senses their reliability may be ascertained. They are often deceiving, just as are the physical senses, and few possess them sufficiently developed to render them as reliable as the physical avenues of perception; but that does not invalidate their usefulness, but only restricts it, and makes the necessity for keen scrutiny and extensive methods for checking results in all possible ways more apparent. Because a man cannot track a hare by scent does not prevent a hound from doing so. Because some hounds fail to follow a cold trail is no argument that another may not; nor

does it prove the hounds sense of smell is valueless because some trails are too cold to follow. It only denotes there are limits beyond which his senses are unreliable. So with the psychic senses, they are occasionally deceiving, have a limit to their range of power, and their evidence needs checking with care, yet they may wonderfully increase the perception of man, and often yield information of astounding correctness and utmost value. They should, therefore, not be discarded by the scientist, but cultivated with care and used in conjunction with his physical senses, care being taken that neither lead him to hasty and unwarranted conclusions. From the unimpeachable observations made with both sets of senses a secure foundation may be built to support a Spiritual Science.

Observation has established the fact of a sympathetic relation between celestial bodies and all terrestrial things by means of which the former have an influence over the latter. These observations were extended over thousands of years by the ancients and carefully tabulated into the science of astrology. No psychic faculties are needed for proving the correctness of their deductions, and anyone can verify them who will take the pains to do so. Astrology has also an esoteric side, and the observations of the Magi were not confined to the physical world, but sought for knowledge concerning the past and future state of man. With their keen psychic senses, cultivated generation after generation, they explored the invisible worlds and from the result of their observations founded a Spiritual Science, to the end of determining the true relation of the soul to the Universe, both seen and unseen, here and hereafter. Such knowledge would enable man not only to adapt his life not only to the requirements of this life, but to the future life. It was found that the soul, as well as the body, has a sympathetic relation with the stars, that the inner worlds have similar relations; in fact, that there was strict correspondence between Spiritual Science and Astrology.

Exoteric astrology has become the science of mathematics applied to the influence of celestial bodies upon terrestrial life, and the precision of mathematics became the source of its unfailing accuracy. It was desired that Esoteric Astrology, the science of the soul, should share in this mathematical precision. Consequently the result of their combined spiritual researches were formulated into definite ideas and thru their correspondence to celestial influences allied with them, and to the numbers appropriate to both. By substituting the number for the idea it could be handled with ease, combined with other ideas expressed as numbers, and the numerical result then represented ideas whose accuracy was as precise as mathematics itself. Carefully verified spiritual facts were treated as today we reduce complicated problems involving material facts into algebraic formula, confident that the various factors so operated upon will yield correct results. In order to handle these spiritual verities with facility it became necessary to condense them into appropriate formula containing the terms of the forces involved as well as their numerical value, as today the x-y-z is prefixed by a number and each letter expresses a fact. For this purpose symbols were used that would instantly convey to the trained mind the nature of the ideas they represented. For convenience in handling, symbols were engraved upon plates. Each plate contained in symbolism the spiritual ideas allied to a certain number and corresponding to a definite celestial influence. By combining these plates any desired combination of spiritual ideas could be studied, and by combining their numerical equivalents a number would be obtained which would express the result in terms of a resultant spiritual idea. In this manner sophistry could be avoided and mathematical certainty insured for spiritual conclusions.

These plates were called by the Egyptians - from the fact that their study gave to

man the knowledge of the method of attaining immortality - The Royal Path of Life. In Egyptian 'Tar' means path, and 'Ro', Royal; from which we derive the word Tarot, which is the present day appellation. They were a part of the Mysteries divulged to the candidate after hazardous tests and trials of his physical, mental, and spiritual fitness to receive them, and they have largely remained the property of Secret Schools of Occultism who jealously guard them to the present day. Their importance has been generally recognized by occult students, but the information concerning them has been vague and unsatisfactory. The magical wheel discovered by Raymond Lully in the thirteenth century which could solve all problems, and on which he founded his famous work "Ars Magna" was the Tarot. In the sixteenth century William Postel wrote concerning it as "The Genesis of Enoch" in a book entitled "The key of things kept secret from the foundation of the world", stating it antedated the Bible. Court de Gebelin wrote concerning it, and St. Martin studied it. Eliphas Levi was inspired to write his masterpiece, "The Dogma and Ritual of Transcendental Magic", from his studies of it, and S.L. MacGregor Mathers, Papus, and A.E. Waite have contributed each a work upon the subject.

From this it might be thought there is little left to be said about the Tarot. But unfortunately for the general student he is led purposely into confusion by some writers and unwittingly so by others. It was not the purpose of the Secret Schools to give the Tarot to the world. Some of it escaped from them clandestinely, and once abroad could not be recalled. This portion has been treated conscientiously by some writers but others have deliberately attempted to reveal it, contending it could rightfully be given only to those who passed into their midst in a formal manner. Even so fearless an expounder of occult doctrines as Eliphas Levi left much unsaid he knew, and without doubt purposely distorted some of the information he gave. In fact, he openly admits that it is the aim of the Initiate to reveal rather than reveal the mysteries, and makes apology for the discrepancies and blinds in his own writings by the assertion that those for whom he wrote would understand, and it was not intended to illuminate the unworthy. And the mistakes he made were so palpable, and so ingeniously near the truth, they can be ascribed neither to carelessness nor ignorance. Levi knew vastly more than he cared to place in writing.

One of the most conscientious of mystical writers, Mr. A.E. Waite, explains the matter thus: "There is no extant ritual, as there is no doctrine, which contains, or can possibly contain, the secret of mystical procedure or the essence of mystical doctrine. The reason is not because there is, or can reasonably be, any indictable secret, but because the knowledge is question is in the custody of those who have taken effectual measures for its protection; and tho from time to time, some secrets of initiation have filtered thru printed books into the world at large, the real mysteries have never escaped." In "Pictorial Key to the Tarot" he further comments: "There is a secret tradition concerning the Tarot, as well as a Secret Doctrine contained therein; I have followed some part of it without exceeding the limits which are drawn about matters of this kind and belong to the Laws of Honor. This tradition has two parts, and as one of them has passed into writing it seems to follow that it may be betrayed at any moment, which will not signify, because the second, as I have intimated, has not so passed at present and is held by very few indeed. The purveyors of spurious copy and traffickers in stolen goods may take note of this point, if they please".

The motive in offering the present work to the public is to furnish students with the materials for as sound a foundation for the erection of a Spiritual Science as that now supporting Material science. The spiritual facts symbolized by the Tarot cards have been tested for ages by the greatest souls of earth. And as the student's

powers increase he will do well to test them experimentally for himself. Until then he must accept them as he might scientific discoveries of others whose verity he had not had opportunity to test in detail. But as his soul expands and one after another he demonstrates the truth of the spiritual ideas represented by each card, he can combine them fearlessly and learn the inmost secrets of nature as surely as if the factors were stated in terms of algebraic formula. The Tarot is the silver key unlocking the door of the spiritual sanctuary. With the end in view of enabling each to solve for himself the nature of life to come and the method by which he can best fit himself for adaptation to that environment as well as this; to avoid the confusion of cult and 'ism' by the application of strictly scientific methods to scientific research in the spiritual; to gain the knowledge that is so essential to survival on either physical or spiritual plane - we are constrained to treat the Tarot from a point of view differing from other writers.

We hold that secrecy in any matter that will aid the soul in gaining knowledge as to its true relation to the universe, or that will assist in making physical life happier, or that attainment of spirituality easier, is no longer a virtue. The reader will find no blinds or subterfuges in this work. As to traffickers in stolen goods, what we present here has been in the custody of The Brotherhood of Light for ages, but were it otherwise we would not hesitate to present any information we deemed might in any manner assist human progress and happiness, from whatever source it be gleaned. The time has ceased for the few to possess a monopoly on the truths regarding spiritual things. The reader will find here all that it is necessary for him to know about the Tarot and its Secret Doctrine to put him on the right path, and he could hope for no more within the most exclusive circles, for attainment is not vicarious. As to the method of mystical procedure so carefully guarded, supposed never to have been committed to writing, possessed by so very few, whose mysteries have never escaped to the world at large; we take pleasure in pointing out that it is the method by which man reaches God directly. Also that it is not the exclusive possession of the occident, but is known as well to initiates of the orient. To give the Western version might be deemed trafficking in stolen goods; and as the Eastern interpretation is fully as accurate and valuable we will state where it can be found. The original work is exceedingly ancient and rare, is inscribed on palm leaves, and found only in the remotest parts of India and Tartary. It is called 'The Atma Bodha' or 'Book of Soul Knowledge'; is divided into three books, the second being a commentary on the first. The third book contains but seven statements which form a brief summary of the whole subject. The work translated into English is possessed by members of The Hermetic Brotherhood of Luxor, and is fully as lucid in explaining mystical atonement as are the traditional teachings of any Western Order. Space prevents us giving more than the summary, the key to the whole matter, which meditated upon in connection with the Tarot will prove quite sufficient for anyone whose spiritual development will permit of illumination; which is all that any outside help can give, altho the whole work is of utmost value.

### **"Book III. "The Aphoresmata of The Logos.**

Whatever exists, either exists as a whole, as God, or is a part, or emanation from God.

In the Whole as an angel, unconscious of the Whole, is an undescended spirit.

Parted from the whole, yet a portion of the Whole, and unconscious of the Whole, is the law of Differentiation.

Parted from the Whole, with the Whole, yet external to the Whole is a descended or fallen spirit.

Parted from the Whole, with the Whole, yet conscious of the Whole and knowing it has fallen away from. And that it should, and can, return to the Whole, is the Law of Reascension.

That which is parted from the Whole, and turns again to the Whole, is the Law of True Repentance.

That which was parted from the Whole, and has again returned to the Whole, is a part of the Whole, remains so forever as a blest spirit, and is the Law of Perfect At-one-ment."

The student of The Sacred Tarot should constantly keep in mind that every card represents definite spiritual ideas having correspondences on every plane of being, the whole interaction corresponding to the interaction of all possible forces in the universe by which is produced all manifestation, past, present, and future. Combing these ideas in the proportions found in nature will invariably give a resultant coinciding with fact, care being taken that the premise and conclusion occupy the same plane. The most important cards are 22 in number, strictly corresponding in the ideas they represent to the chief stellar forces - the 10 planets of the chain and 12 zodiacal signs. The ideas of each were condensed by Chaldeans and Egyptians into a hieroglyphic which came to be used as a letter of the written language. Each corresponds to a number and the hieroglyphic was used as a number as well as a letter. This was the origin of the square formed letters of both the Hebrew and Egyptian or Coptic alphabet. To further express the numerical interaction of forces in the four kingdoms - Fire, Air, Water and Earth, the scale of ten numerals was added and applied to each of four appropriate symbols, giving a total of 40 suit cards, each corresponding to some astrological sub-division of the primary 22. Then man, considered as the refracting point for these various forces, was allotted a place in the symbolic scheme. The four temperaments were designated by the symbols for the four elementary kingdoms, and the family of each temperament was divided into four members - Father, Mother, Offspring and Presiding genie. Thus the common Tarot consists of 78 cards - 22 Major Arcana, 40 Minor Arcana, and 16 Court Arcana.

Why the symbols were chosen to represent the 22 Planetary or Zodiacal ideas were selected in each case will be explained in treating them. The numerical value of each suit card is designated by the most simple means of merely repeating the emblem to the desired number. In the court cards there can be no room for doubt, as the Father is represented by a man, the Mother by a woman, the Offspring by a youth, and the protective influence of the guardian genie is denoted by a warrior. They are pictured as King, Queen, Valet and Courtier. They represent the four factors necessary for life, denoted by the Hebrew name of Deity: Jod-He-Vau-He; masculine, feminine, union, production. They also indicate the origin of the Holy Trinity worshiped by Christianity.

In Egypt Osiris the Father, Isis the Mother, and Horus the Issue, were popularly worshiped; and in addition there was a fourth Deity including the other three called the Holy Ghost, which overshadowed the whole. The Egyptians believed each family had a presiding genie or over shadowing spirit, also that each city and nation had its spiritual guardian. So when Athenasis came from Egypt to the Holy council

of Nice to assist in settling what was to constitute orthodox Christianity, he introduced into the original Trinity of Father, Mother, and Issue, copied from contemporaneous pagan nations, the Holy Ghost or Genie of the Trinity. And while the Mother, Mary, was still held in veneration by the church, and pictured as she had been for thousands of years as a Virgin, copied from Isis the zodiacal sign Virgo who holds a crescent moon in her arms as symbol of immaculate conception, it suited the purpose of the priests to deny that woman could have a share in divine nature. The Holy Ghost introduced from Egypt, the church straightway cut woman from the Trinity, the fanatical monks who retired to monastic life looked upon her as an instrument of evil to be strictly avoided, and with characteristic cunning shifted the blame for all the ills of humanity to her shoulders by teaching the fall of Adam to be the result of the guile of Eve. But tho the church had cut woman from the Holy Trinity she was powerless to efface her from nature; for life is the interaction of positive and negative forces, and cannot exist without the two; and she still appears in the common playing cards as Queen, joint ruler with the King, just as she will continue to exert her influence so long as life shall last. But just as the spirit of rectitude and justice departed from humanity, and spirituality left our midst, so the fourth card of the court, the spiritual card, vanished from the common pack, being retained only by initiates on the Tarot. People born under the fiery signs of the are of sanguine temperament, represented by the Court Cards of Scepters. Those belonging to the airy signs are of the nervous temperament denoted by Pentacles. Those dominated by the watery signs are of the lymphatic temperament, signified by Cups. And those ruled by the earthy signs are of the bilious temperament, indicated by Swords.

The symbols used to denote the four elemental kingdoms are not arbitrary. The succession of the seasons were of profound interest to primitive man, and a knowledge of what to expect from each essential to his sustenance. The Spring brought the rose as token of renewed life; the trefoil or clover waxed luxuriant during the hot summer months furnishing feed for his cattle. In Autumn the wine was pressed from the grape, and harvest time was a period of feast and joy and libation. The stark dead earth in Winter furnished him no food except such as had been stored by nature or by his own forethought. So the rose became the emblem of spring, the trefoil the symbol of summer heat, the cup of libation the representative of fall when there was revelry and giving in marriage; and the acorn as a storehouse of natural food typified the afflictions due to the cold and privation of winter. Then, as the balmy air marks the spring, fierce solar heat the summer, libation the fall, and crystallization the winter, the Rose came to signify the Airy zodiacal signs, the Trefoil the Fiery signs, the Cup or cornucopia the Watery signs, and the acorn the zodiacal signs of earth. As the presiding Genie of their respective triplicity the zodiacal Man was associated with the rose, the Bull with the acorn, the Lion with the trefoil, and the Eagle with the Cup. Fire was obtained from wood, wood furnishes the scepter of kings, and the latter well represents the dominant fiery spirit, so we find the trefoil replaced in the Tarot by the Scepters of Power, and in common cards by clubs. Cups still represent water and the emotions in the Tarot, but in common cards the emotional element is denoted by hearts. The primitive acorn gave place to a symbol even more significant of the struggle for life, in the Tarot becoming Swords, and in common playing cards spades, denoting the toil for earthly survival. The ceaseless struggle of antagonistic forces is well represented by a cross, and so the death of the Sun takes place on the autumnal cross. The sword is an inverted cross indicating a triumphant struggle with death and affliction, and the Sun is resurrected on the militant cross of spring, but once victorious the sword is dispensed with and the rose placed on the cross to typify complete regeneration. The rose is symbol of life and regeneration, and life has a value. Later

life came to be dependent on money so Pentacles were substituted for the rose in the Tarot, and a still later age dazzled by tinsel display introduced diamonds into common playing cards. And it well characterizes the times, when our very life's blood must be sacrificed for gold, and the pomp of show is valued more highly than spiritual regeneration.

Eliphas Levi expresses great surprise that he should find at that date a set of the Tarot cards that had undergone scarcely any alteration from their primitive form. But altho he gives the data for the construction of better cards than those prevalent we are not aware that he indicated where the primitive set could be found, and the ones designed from his advice leave much to be desired. We, also, have discovered a copy of the original Egyptian Tarot in a most unexpected place, easily accessible to all. They constitute the most important part of a book misnamed "Practical Astrology" by Comte de St. Germain. The book really treats of Kabbalistical Astrology applied to divination, and gives little light upon true Scientific Astrology. This book may be purchased at most book-stores in paper for 50 cents and no better cards can be had than those made by cutting out the pictures of the Arcana there given and pasting on suitable cards. At the bottom of each Major Arcanum is its proper Egyptian letter whose name we give with its equivalent in Hebrew and English. The astrological characters on the pictures belong to the decanate system of Kabbalistical reading and should be ignored. We will supply the correct astrological correspondence of each.

And while the scientific, philosophical and religious interpretation of the Tarot is paramount, it is our intention to give practical instructions also for its use as a divinatory instrument. This is divided into two parts; the forming of the oracle, and its interpretation. The keen student can not doubt there are realms of consciousness and forces in nature superior to the physical. A hypnotized subject is able to reflect not only the conscious intelligence of the operator, but draw also upon information held by the latter's subconscious mind. A material object may be magnetized to possess intelligent energy. A pencil may thus be made to answer questions in writing possessed consciously by no one present, as in automatic writing, and a table in a séance room when magnetized jumps about and gives information by means of raps. This is not the place to discourse of the various psychic factors that go to produce these effects. That such is the case can be determined by an investigation of psychic phenomena. It is enough to state that thru the use of Tarots they partake of our magnetism and draw upon the intelligence of our subconscious and superconscious domain, and arrange themselves according to and guided by that intelligence. They fall in the right place.

There can be no such thing as chance in nature. All is the result of fixed mathematical law. The astronomer can predict the place of a planet in the future. If we plant a certain seed we can predict the herb that will grow. Prediction is anticipation of the effect produced by given causes. The astral is a realm of causes so far as earth is concerned, and we penetrate it thru the medium of a divinatory instrument and bring the symbols concerning the matter in hand to a focus in our minds. These symbols are reflections of causes combining to produce events. Their correct interpretation as prophesy depends upon the sympathy of the soul of the artist with the inner meaning of the symbols. Those who are sensitive can feel this sympathy and know when there is sufficient rapport to give correct information. This intuitive faculty is susceptible of cultivation and practice will lead anyone to become proficient; some more readily than others owing to their psychic and mental constitution.

There should be a strong desire to know something, for triviality in the mind will reflect itself in the cards. Also there should be the desire to know the truth regardless of preconceived opinion, for the cards are sensitive to the desire. During the process of using them the mind should be vacant except to formulate the desire to obtain a correct answer. If these directions are followed the Tarot will mirror the superior psychic intelligence. The cards should be shuffled, reversing the ends of some in the process, cut into three piles, recollected into a single pack in a manner that will place them different than before the cut. The shuffling and cutting is repeated three times, making nine cuts in all. They are then dealt one at a time face downward; and turned over from top to bottom as read. To answer a question Yes or No, 5 cards are dealt in a row from right to left. The middle card counts 2, the others 1. A majority of counts right end up is affirmative, a majority reversed is negative, a draw indecisive, and the symbols on the cards will reveal why. Seven cards dealt in a row from right to left will answer a question briefly, and nine so read will give greater detail. Cards to the right of the middle show the past, the middle card is the present condition of the matter, and those to the left indicate its future.

### **Lesson 1** **Examination Questions**

Course VI  
Branch of Science - Kabbalism.  
Subject - The Sacred Tarot.

1. What is the origin of the 33 Chaldean letters?
2. Name some of the notable occultists who have derived information from a study of the Tarot?
3. In what manner were verified spiritual facts associated with celestial influences and numbers?
4. What proof have we that the Chaldeans possessed much occult knowledge unrecognized by modern scientists?
5. What result to an organism follows lack of adaptation to environment?
6. Why is earnestness and a strong desire to know the Truth essential if the Tarot is to give a reliable answer?
7. In laying out the cards for divination is there any force which tends to arrange them to give a proper answer?
8. What seasons respectively were anciently represented by the rose, the cup, the trefoil and the acorn?
9. To what do the 22 Major Arcana correspond?
10. What is the nature of the method of mystical procedure so carefully guarded by certain Secret Occult Schools?

11. What is the Egyptian meaning of the Tarot?
12. Why is a Spiritual Science necessary?
13. What shapes the ethical standard of a people?
14. What zodiacal triplicities respectively are represented by the spades, clubs, diamonds and hearts of modern playing cards?
15. To what do the 4 Court Cards of each suit correspond?
16. What relation did the Chaldean letters have to numbers?
17. What is the nature of the Book of Soul-Knowledge?
18. Why is there so much confusion regarding the correct order and symbols of the Tarot at the present time?
19. What must be the foundation of a real spiritual science?
20. What is the chief factor of man's superior adaptability?
21. Indicate the origin of the Holy Trinity as worshiped by Christianity?
22. To what do the ten Minor Arcana correspond?
23. To what do the four suits correspond?
24. Explain the general method of shuffling, and cutting the cards previous to laying out a spread.
25. Should the cards be laid face up or face down as dealt?
26. What is the best spread to use when a simple answer of Yes or No is desired?
27. Upon what depends the ability of the artist to give a correct interpretation of a Tarot Spread when properly laid out?