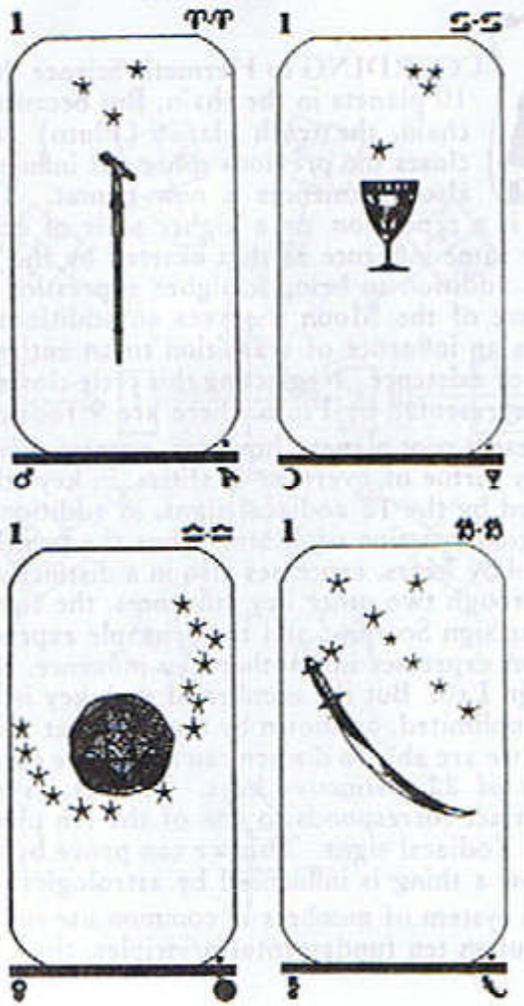




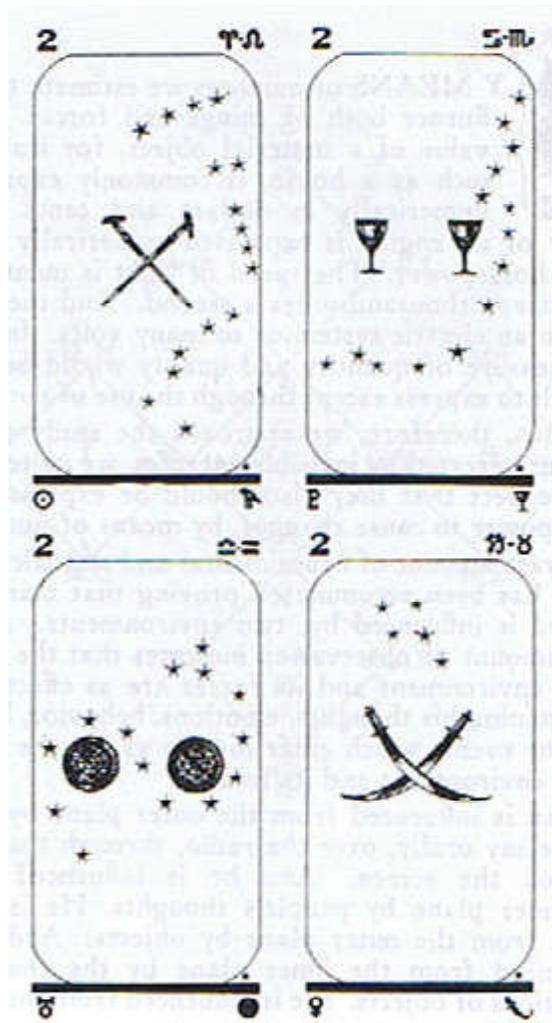
**The Magus**



Veiled Isis



THE ACES



THE DEUCES

*Chapter 3* 

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**Scope and Use of the Tarot**

**I** AMBLICHUS, a Neoplatonist of the fourth century and an initiate of The Brotherhood of Light, has left us an important document entitled, *An Egyptian Initiation*.

It contains an account of the trials of initiation, and of certain information given to the neophyte while passing these tests, in the Mysteries of Ancient Egypt. The different steps in this initiation as thus described, and what each step signifies, are set forth in full detail in Chapter 9 of Course 2, *Astrological Signatures*.

At one point in his journey the candidate is stopped before 22 frescoed paintings which picture the 22 Major Arcana of the tarot, and it becomes his duty to commit to memory these pictures, as well as their symbolism, which is then explained to him. As these pictures, together with such of their symbolism as is then explained to the neophyte, are fully described by Iamblichus, his work affords an accurate description of the Egyptian Tarot.

An Egyptian Initiation was translated from the original MS. into French by P. Christian, and those who have written much of value concerning the tarot have drawn heavily upon his translation. In 1901 it was translated into English, for private circulation, by my friend Genevieve Stebbins. And I am indebted to her for permission to use her translation of the description of the Egyptian Tarot.

In these lessons I have faithfully followed the description of the plates, the meaning of the symbols found upon the Major Arcana, and the interpretation of the Arcana in each of the three worlds, just as given in the translation of Genevieve Stebbins; and also the admonition after each Arcanum which runs, "Remember, then, son of earth," etc.

As to this admonition, although it probably will be used seldom by tarot students, I have thought it better not merely to include it, but to preserve it without change. It is a part of the old initiation ceremony, and may serve a more important function in the future than can now be discerned.

Modern translators of the old squareformed alphabet have changed the numerical value of some letters, and have transposed some letters. And modern astronomers, thinking to be more scientific, have sought to abolish the pictured constellations in the sky, using areas not identical in space and bounded by straight lines. Yet the original connotation of each letter revealed its vibratory significance and astrological relationship; and the original pic-

**The Admonition**

ture which each constellation presented revealed, as fully set forth in Course 7, *Spiritual Astrology*, the spiritual teaching it was designed to convey to later generations. Obeying an old Masonic command to "Alter not the ancient landmarks," The Brotherhood of Light has preserved the original vibratory significance of the letters, and here faithfully reproduces the Egyptian Tarot, including the admonition associated with each Major Arcanum.

This admonition has a practical application both in cardreading and in astrology. Usually in a tarot spread, there is one card which is the key to the situation, or which indicates the individual for whom the reading is being given, or, perhaps, what this individual should do. And in a birthchart, or in a horary figure, some sign or planet usually indicates the person for whom the reading is being given. When, therefore, it is desired to give an admonition to this person, the admonition given below the Arcanum which is the key influence in the spread, or indicates the person, may be used. And the admonition given below the Arcanum which corresponds to the dominant sign or planet in an astrological chart may be used in a like manner.

### Correspondences

The corresponding letter and number are a part of the translation of An Egyptian Initiation. But in order to handle the cards in the solution of any conceivable problem, as wide a range of accurate correspondences to the principles depicted by the Major Arcana as possible should be at hand. I have, therefore, given the astrological correspondence of each Major Arcanum. In the past this has been attempted in a desultory manner by one or two others, but those who attempted this were quite ignorant of astrology. My own familiarity with astrology dates from the year 1900, and by virtue of teaching it for years in classwork and writing courses of lessons on its various branches, which have become standard works upon the subject, I feel that I can speak in this matter with some authority. In these lessons the astrological correspondences of the tarot cards are given correctly in writing for the first time.

In addition, I have added the corresponding color, corresponding musical tone, corresponding occult science, corresponding human function, corresponding natural remedy and corresponding mineral, to each Arcanum.

### The System of Presentation

In order that the student shall have at hand concrete explanations of the application of the tarot, examples which he can use as models to follow in his own researches, after each Major Arcanum I have given some application of the principle which the arcanum represents in ten different domains as follows:

1. Number: The numerical significance of the principle is stated.
2. Astrology: It is shown why the principle pictured by the arcanum inevitably corresponds to a certain planet or zodiacal sign.
3. Human Function: It is pointed out which one of man's various forms and activities are expressions of the principle.
4. Alchemy: How this principle, indicated by the arcanum, operates in alchemical procedure.
5. Bible: As an aid to Bible studies, and the interpretation of allegories by means of the tarot, Bible passages are quoted which are exemplifications of the principle pictured in the arcanum.
6. Masonry: To aid the Masonic student to use the tarot to gain the eso-

teric meaning of his rituals, it is shown what Masonic teaching is conveyed by the arcanum.

7. Magic: In magic, also, the tarot is a valuable aid; and some magical principle corresponding to the arcanum being considered is set forth.
8. Initiation: If I were to omit examples of the use of the tarot in pointing out the steps in the soul's pilgrimage, it would be sadly remiss. This most valuable application is illustrated in connection with each arcanum.
9. Occult Science: For those who desire to use the tarot in special occult studies, the correspondence to some occult science is given under each arcanum.
10. Minor Arcana and Court Arcana: As a transition function, it is shown why the exoteric divinatory significance of the Minor Arcana are derived from their numerical relation to the Major Arcana, and how their esoteric and more spiritual significance derives from a corresponding decanatedivision of the zodiac; also how the Court Arcana acquire their significance from the zodiacal signs.

And in addition to these examples of the use of the tarot, the lessons give instructions in the science of vibration, in divination by numbers, and after each second Major Arcanum there is given a different method of spreading and reading the cards.

If, however, the student goes no further than what is explained in these lessons, he has merely learned the fundamentals of the use of the tarot; for in the treatment here the attempt is to give accurate information, and to set forth examples, to the end of establishing proper methods of procedure which the student can apply at greater length in his own researches.

The Egyptian Tarot pictures illustrated and described in these lessons, teach in still greater detail the same spiritual ideas that are taught by the constellations. Both constellations in the sky—the stars of which usually offer not the slightest suggestion of the design pictured—and the Tarot pictures adorning the walls of the ancient Egyptian initiation chamber, make use of primitive symbolical pictograph writing to convey the most important things the ancient wise ones had found out about the human soul. The Egyptian Tarot, then, portrays the spiritual conceptions of the Egyptian initiates, as derived from a still more remote past. There is a peculiar sympathy, however, between the thoughts of man and actions for which he finds no rational motive. That is, the same sympathy that exists between the happenings on earth and the positions of the planets in the sky also manifests through the unconscious mind.

If we but analyze our dreams we shall find that symbolism is the common language of the unconscious mind. And the successful use of the tarot cards as instruments of divination depends upon their sympathetic response to invisible factors of intelligence. So it would be indeed strange if they responded merely in the transitory laying of the spread, and not also in their symbolism to the minds of those who handle them.

When, therefore, the Tarot cards came into the hands of a people with a different conception of life, it would be remarkable if, at least in those tenets wherein they felt most strongly, the pictures on the cards were not changed sufficiently to portray these intense convictions.

Gypsy fortunetelling cards differ markedly from the Egyptian Tarot pack,

## Different Tarot Packs

but I am sure their symbolism is more correct in portraying the Gypsy philosophy and the Gypsy mode of life.

English, German, Italian and French packs differ from each other, because of national characteristics, and from the Egyptian and Gypsy cards because Christianity has made its impress upon them. But each pack, through that sympathetic response to the minds of those who use it, more correctly than the others, portrays in symbolical pictograph the deeper convictions of those who have thus somewhat altered its designs.

Even the playing cards, which are derived from the Tarot, show variations from the Tarot quite characteristic of their constant use as instruments of gambling.

To indicate more clearly what I mean, consider that in one of the best English packs the knight (horseman) of swords is an armored crusader, dashing across the frontier into another's domain in the wellknown effort to spread enlightenment by means of the sword. The picture suggests instantly the conquest of farflung empires and the forceful dissemination of Christian creeds among the benighted heathens thus conquered.

Variations of quite as important significance are to be found on almost every card in the different tarot packs; but I shall be content with indicating one more, which is, perhaps, the most striking of all.

The Egyptian Initiates believed justice to be the operation of an undeviating natural law. The number 8, by its two loops, is a symbolical pictograph of the two pans of the scales. The number 8 also represents an equal division; two realizations (4's) in equilibrium. In the Egyptian pack, the number 8 is attached to the Major Arcanum picturing the Goddess of Justice holding the balances in her hand, and, even as in the picture adorning the front of our court houses, Justice is pictured blindfolded, to signify that she is unprejudiced and not subject to bribery.

The Jews, however, believed that they were a chosen people; that Jehovah was a God of favoritism who could be cajoled into granting unmerited rewards to those who gained His good graces. Christianity inherited the same idea. In many Christian packs, therefore, we find Justice, although holding the balances, not associated with 8, but with 11. Because the scale of digits is complete with 9; and 10, by adding the circle of spirit, commences a new gamut on a higher plane, we have no difficulty in conceiving 11 as a force operating from the spiritual plane. But as the digits of 11 can never be equally divided, rewards, according to this Christian conception, are never exactly according to merit. They are meted out from above, not according to the Egyptian belief in an undeviating and blind law, but according to the whim of some higher power.

To make this conception of Divine Justice even more obvious, which seems to be patterned after the kind prevalent in some courts of earth, in these various Christian packs the eyes of Justice are not blindfolded, but wide open to prejudice.

It is not that one pack is better or worse than another, but that each pack of tarot cards has been unconsciously modified by the philosophy of life of those who designed it.

## The Magus

**Arcanum I.** Letter: Egyptian, Athoim; Hebrew, Aleph; English, A. Number I. Astrologically, the planet Mercury. Color, violet. Tone, B. Occult science, esoteric psychology. Human function, the spiritual body. Natural remedy,

mental treatments. Mineral, the metal mercury.

A—I expresses in the spiritual world, Absolute Being, which contains, and from which emanates, the infinity of possibilities.

In the intellectual world, unity, principle and synthesis of numbers, and the will principle of acts.

In the physical world, man the highest placed of relative being, who is called upon to raise himself by a perpetual expansion of his faculties in the concentric spheres of the Absolute.

Remember, then, son of earth, that man should, like God, act without ceasing. To will nothing and do nothing is more fatal than to will and do ill. If the Magus should appear in the prophetic signs of thy horoscope, it announces that a firm will and faith in yourself, guided by reason and a love of justice will conduct you to the end that you wish to attain and will preserve you from the perils of the way.

In Divination, Arcanum I may be read briefly as Will or Dexterity.

Arcanum I is pictured by a Magus, type of the perfect man, that is to say, in full possession of his moral and physical faculties. He is represented standing; it is the attitude of will which precedes action. His robe is white, image of purity, original or regained. A serpent biting its own tail serves him for a girdle; it is the symbol of eternity which alone circumscribes his endeavors. His forehead is girt with a circle of gold. Gold signifies light, and the circle expresses the universal circumference in which gravitate all created things.

The right hand of the Magus holds a scepter of gold, surmounted by a circle representing spirit; symbol of the authority conferred by spiritual attainment. He raises it toward heaven in the sign of aspiration to science, wisdom and force.

Above is a fourpointed star, its rays extending heavenward; it is the overshadowing genius of his spiritual master directing his efforts and counseling him in his upward struggles. The left hand extends the index finger to the earth to show that the mission of the perfect man is to reign over the material world. This double gesture also expresses that the human will should reflect the Divine Will in order to procure good and prevent evil.

Before the Magus, upon a cubic stone, are placed a cup, a sword, and a piece of gold money in the center of which is engraved a cross. The cup signifies the mixture of the passions which contribute to happiness and unhappiness according as we are their masters or their slaves. The sword signifies the work, the struggle which traverses obstacles, and the trials which sorrow submits us to. The coin, sign of determined value, is the symbol of realized aspirations, of work accomplished; and shows the sun of power conquered by the perseverance and efficacy of the will. The cross, seal of the infinite, by which the coin is marked, announces the ascension of that power in the spheres of the future. The cube upon which these symbols rest typifies the physical world; and has graven on its side an ibis, to indicate that eternal vigilance is a necessity if physical limitations are to be surmounted.

Numerically, I expresses the absolute. It is also the starting point of all measurements, and suggests infinite possibilities. All that is proceeds from one cosmos, which contains all, and to which all ultimately must return.

One is a synthesis, for nothing can be thought of without parts. It is the universal principle of existence, the creative intelligence of Deity, the motive force of the universe, which in man becomes will. In the macrocosm it stands

**Number**

for unlimited potentiality, and in man for relative potency. It expresses the law of the conservation of energy and the indestructibility of matter.

### **Astrology**

The commencement of all work is its formulation, and this is a mental activity. Before the universe became manifest it was conceived within the spaces of the Divine Mind, from whence it was launched into objective evolution by the power of creative thought. Thus does mental activity correspond to number I.

A Magus is one skilled in magic. And magic is performed chiefly through the creation and vitalization of mental images. The Magus, therefore, is one in whom the power of the mind has been highly developed, and as in astrology mental ability comes under the rulership of the planet Mercury, this planet must correspond to both I and the Magus of Arcanum I.

Thus does Arcanum I represent the creative energy being directed intelligently, in distinction to the 2nd decave of I, which is pictured by Arcanum X, the planet Uranus, representing the one universal force unrestrained. It also differs markedly from the 3rd decave of I, pictured by Arcanum XIX, corresponding to the zodiacal sign Leo, representing the application of this energy to the attainment of happiness and the elaboration of domestic bliss.

In these three Arcana, each picturing the one universal virile force being used on a different plane, we have a complete commentary on the necessity of using the creative energies properly if any high degree of spirituality is to be attained. Without virility, without an abundance of creative power, nothing of importance can be accomplished in any field. Yet if this creative energy is generated in abundance and is permitted to act without proper guidance, it brings many abrupt changes in fortune, and through instability prevents little worth while being accomplished. If it is directed into mental channels alone it yields intellectual power. But when diverted into refined emotions such as true love and holy aspirations, it furnishes a power which attracts to the soul the highest spiritual bliss.

### **Human Function**

The spiritual body of man is constructed by states of consciousness having intensity enough to affect spiritual substance. Man does not possess a spiritual body merely by virtue of being man. He possesses it when, through the refinement of his thoughts and aspirations he has provided energy of a proper quality to build it. And only when the creative energies are active is there generated enough power, if it can be directed by ecstatic emotions, quickly to build anything on any plane. By a proper mental attitude toward them, all experiences may be made to contribute to this finer form. But to build anything on any plane quickly, there must be an abundance of the proper kind of energy, and this applies to the building of a spiritual body as well as to more material things.

### **Alchemy**

In alchemy, Arcanum I represents the most important of all discoveries, the philosopher's stone. Tradition informs us that any object touched with this stone is converted into gold.

This touchstone of alchemy is Truth; for when truth is pressed against anything its eternal principles are revealed, and these allenduring qualities thus obtained constitute the gold of their underlying nature. Truth is correct knowledge, and this correct knowledge, if comprehensive, embraces the proper relation of souls and things to all other entities and forces. Thus truth is a freeing and transmuting power, a feeling as well as an intellectual percep-

tion. And when fully realized it results in deep aspiration, and in an unutterable longing and determination for a more perfect life.

Even as Arcanum I is the opening page of The Book of Thoth, as the Egyptians sometimes called the tarot, so the Bible also opens with the principle of creative activity: Gen. I:I; "In the beginning God created the heaven and the earth."

It is a principle especially revered by the Jews, constantly referred to throughout the Bible. Nor has it been entirely ignored in the New Testament, for the last chapter of the last book contains a clear, even if brief, exposition of Arcanum I.

Rev. 22:13; "I am the Alpha and Omega, the beginning and the end, the first and the last."

The E.A. degree of Masonry is founded upon Arcanum I. This Arcanum represents the candidate who has been admitted into the Lodge, presented with the Masonic implements, and prepared to undergo initiation.

Arcanum I indicates the importance of thorough preparation before any feat of magic is attempted. Every principle involved, and every implement used, should also be fully understood. The chief implements, including the magic wand, are depicted. The scepter indicates that the virility of some intelligence, either on this plane or another, is back of all magical phenomena. The star indicates the participation of an intelligence from another plane in the work.

In magic there are four operations, which are here symbolized by the four implements; the first operation, that of formulation, which means building the thing clearly in the mind, is also represented by the arcanum as a whole.

In the soul's pilgrimage Arcanum I represents the stage in which manhood has been attained and selfconsciousness realized. He has learned the transitory and illusive nature of physical possessions, and has placed his feet once for all upon the road leading ultimately to adeptship. He realizes that success depends entirely upon his own efforts. In his aspirations he has raised his vibrations so that he tunes in on an intelligence of the spiritual plane, as signified by the star, and at critical times asks and receives guidance from this source. He moves forward henceforth with supreme confidence and sustained by an unwavering determination.

The science of esoteric psychology embraces the complete field of mental activity; not merely on the physical plane, but on all planes where intelligence has expression.

The ancients placed so great importance upon the development of will power that they formulated a science of the will, the various phases of which each have a correspondence to one of the Major Arcana of the tarot. In expressing this, the name of each major card is taken as the emblem of some special principle involved. This science of the will, as given in An Egyptian Initiation, is as follows:

In uniting successfully the twentytwo significations which emanate from these symbols, their ensemble is summed up in the

**Bible**

**Masonry**

**Magic**

**Initiation**

**Occult  
Science**

term, The Synthesis of Magic.

The human Will (1), enlightened by Science (2), and manifested by Action (3), creates the Realization (4), of a power which it uses or abuses according to good or bad Inspiration (5), in the circle which has been traced for it by the laws of universal order. After having surmounted the Trial (6), which has been imposed by Divine Wisdom, he will enter by his Victory (7), into possession of the work it has created, and establishing his Equilibrium (8), upon the axis of Prudence (9), he will rule the oscillations of Fortune (10).

The Force (11), of man, sanctified by Sacrifice (12), which is the voluntary offer of himself upon the altar of devotion or expiation, triumphs over death. This divine Transformation (13), raises him beyond the tomb into the serene region of infinite progress and opposes the reality of Initiative (14), to the eternal falsehood of Fatality (15). The course of time is marked by Ruins (16), but beyond every ruin one sees reappear the dawn of Hope (17), or the twilight of Deception (18).

Unceasingly, man aspires to that which ever flees from him, and the Sun of Happiness (19), will only rise for him beyond the Tomb (20), after the renewal of his being by death, which opens to him a higher sphere of Will, Intelligence and Action.

Every will that lets itself be governed by the instincts of the flesh abdicates its liberty and is bound to the Expiation (22), of its errors. On the contrary, every will which unites itself to Deity in order to manifest truth and work justice, enters even in this life, into a participation of divine power over beings and things, Recompence (21), eternal of Freed Spirits (0).

I not only earnestly recommend to all students that they commit the above summary of the Major Arcana to memory and meditate upon it frequently, but that they use it as a mantram. It contains vastly more of truth and power than appears upon the surface, and used as a mantram has been singularly potent in establishing selfconfidence and in building up positiveness and constructive power of will.

### **The Relation of Minor Arcana to Major Arcana**

As previously indicated, the suit of Scepters, which in common playing cards is the suit of Clubs, symbolizes the element fire. This in human life becomes enthusiasm, ambition and enterprise. Consequently, this suit belongs to the department of life having to do with business, occupation, station, honor and profession. In astrology, it is represented by the M.C., where the sun appears at noon.

The suit of Cups, which in common playing cards becomes the suit of Hearts, represents the element water, symbol of the emotions and typical of domestic and affectional relations. It thus broadly corresponds to the western angle of a birthchart, where the sun sinks below the horizon.

The suit of Swords, which in common playing cards becomes the suit of Spades, represents the element earth, symbol of struggle, allied to affliction and death. It thus corresponds to the Nadir, where the sun is in its grave, or lowest point in the diurnal cycle.

The suit of Coins, which in common playing cards becomes the suit of Diamonds, represents the element air, the breath of life. Air is merely one

form of food, although the most essential of all. The other foods may be purchased with money, and thus money has become the symbol of life itself. It therefore corresponds to the Ascendant of a birthchart, where the newborn sun each day rises above the eastern horizon.

In astrology, Mercury is general significator of study, writing, correspondence and travel. As the Aces correspond numerically to Mercury, in their more common divinatory significance they relate to one of these things, according to the particular department of life signified by the suit. But in their application to higher planes, they reveal the influence of, and can be interpreted by, the first decanate of each zodiacal triplicity, starting, of course, with the movable signs.

The divinatory significance of the Ace of Scepters is news of a business opportunity; its inner interpretation is **ACTIVITY**.

The divinatory significance of the Ace of Cups is a letter from a loved one; its inner interpretation is **MOODS**.

The divinatory significance of the Ace of Coins is a short journey; its inner significance is **POLICY**.

The divinatory significance of the Ace of Swords is news of sickness or death; its inner interpretation is **ORGANIZATION**.

**Arcanum II.** Letter: Egyptian, Beinthin; Hebrew, Beth; English, B. Number 2. Astrologically, the zodiacal sign Virgo. Color, the darker shades of violet. Tone, low B. Occult science, the doctrine of signatures. Human function, clairvoyance. Natural remedy, such herbs as barley, oats, rye, wheat, privet, succory, skullcap, woodbine, valerian, millet and endive. Mineral, the talismanic gem Jasper, and among stones the flints.

B—2 expresses in the spiritual world, the consciousness of Absolute Being, which embraces the three terms of all manifestation; the past, the present, and the future.

In the intellectual world, the binary, reflection of unity; and the perception of things visible and invisible.

In the physical world, woman the mold of man, uniting herself with him in order to accomplish an equal destiny.

Remember, then, son of earth, that the mind is enlightened in seeking God with the eyes of the will. God has said, "Let there be Light," and light inundated space. Man should say, "Let truth show itself and good come to me." And if man possesses a healthy will, he will see the truth shine, and guided by it will attain all to which he aspires. If Veiled Isis should appear in the prophetic signs of thy horoscope, strike resolutely at the door of the future and it will open to you; but study for a long time the door you should enter. Turn your face toward the sun of justice, and the knowledge of the true will be given you. Keep silent in regard to your intentions, so as not to be influenced by the contradictions of men.

In Divination, Arcanum II may briefly be read as Science.

Arcanum II is figured by a woman seated at the threshold of the Temple of Isis. She is seated between two columns, the one on her right being red to signify pure spirit and its luminous ascension over matter, and the one on her left being black to represent the bondage of matter over the impure.

The woman is crowned by a tiara of three stories surmounted by a lunar crescent. From the tiara a veil falls over her face. She wears upon her bosom the symbol of the planet Mercury, and carries upon her knees an open book

**The  
Aces**

**Veiled  
Isis**

which she half covers with her mantle. This symbolic ensemble personifies occult science, which awaits the initiate at the threshold of the sanctuary of Isis in order to tell him the secrets of universal nature. The symbol of Mercury (Hermes) upon the bosom of the Virgin, signifies that matter is fecundated by spirit in order to evolve mind, or soul. The cross below is matter, the circle is spirit. Together they figure the lingam of the Hindus, representing the union of the sexes; and the crescent above the union of spirit and matter represents the soul which is the evolved product of their union.

The seal on the breast of Nature also expresses the thought that knowledge comes from God and is as limitless as its source. The veil falling over the face announces that Nature reveals her truths only to the pure in heart, and hides them from the curious and profane. The book half hidden under the mantle signifies that but half of the truth can be discerned by the physical senses, the exoteric side. The esoteric, or other half, must be apprehended through the application of the psychic senses. Reason, divorced from intuition, can discern only in the realm of effects; but rewed to intuition, can remove the obscuring mantle from Nature's most secret page and pursue her mysteries at leisure.

These mysteries are revealed only in solitude, to the sage who meditates in silence in the full and calm possession of himself. The tiara represents the power of the intellect to penetrate the three realms of existence—physical, astral and spiritual—which are signified by its stories. The lunar crescent, symbolizing the feminine attribute, is above the tiara to indicate that in occult science the intellect should be guided by the intuitional, or psychic powers. That is to say, in the occult sciences the feminine qualities of the mind are often of superior value to the masculine, or rational.

The woman is seated to show that Will united to Science is Immovable.

<b>Number</b>	Numerically, 2 expresses polarity. It suggests night and day, inhalation and exhalation, heat and cold. In fact, the most evident thing in existence is duality, truth itself being dual, esoteric and exoteric, the truth of the real and the truth of appearances.
<b>Astrology</b>	Veiled Isis is none other than the immaculate Virgin who becomes a mother through union with the Holy Spirit. She sits in the doorway of the temple of Nature, veiling the knowledge that can only be gained through union, as depicted in Arcanum III. Arcanum II represents science. This is the harvest of experiences which have become assimilated as knowledge. Virgo is a scientific zodiacal sign, and it rules both the harvest and the processes of assimilation.
<b>Human Function</b>	Mind implies perception, and chief among the perceptive faculties is the sense of sight. Both the mind and sight are ruled by the planet Mercury, and Mercury also rules two zodiacal signs. When the sun is shining physical sight becomes available, but in the darkness of night the inner sight may be more effective. And as the night sign of Mercury is Virgo, it indicates that both this sign and Arcanum II correspond to the inner sense of sight, to clairvoyance.
<b>Alchemy</b>	Alchemically, Arcanum II is the universal solvent which, when properly used, can be made to reduce any metal to its first matter. Raymond Lully says in regard to this:

Metals can not be transmuted...in the minerals, unless they be reduced into their first matter...Therefore I counsel you, O my friends, that you do not work but about Sol and Luna, reducing them into their first matter, our Sulphur and Argent Vive.

This means, in plain English, that in smelting ores the lowest melting point is obtained by mixing them so that the amount of acid is exactly equal to the amount of alkali; and that in fluxing experiences, when the polar opposites are exactly equal their vibratory rate is raised to a point in which transmutation is more readily accomplished.

The most notable mention of Arcanum II in the Bible is the story of the Virgin Mary. Many nations of antiquity were familiar with the tradition of the immaculate conception; and the Christian account was borrowed directly from Egypt, where the Jews at one time were held captive and became familiar with traditional lore. For thousands of years in Egypt it was taught that Isis, conceiving immaculately, gave birth to Horus, the Sun God. The Egyptian Virgin is often depicted with a New Moon in her arms, instead of the baby Jesus, which was substituted when Isis became an object of Christian adoration.

The inner meaning of the immaculate conception is that matter, or the feminine principle in nature, is impregnated by spirit, or the positive principle. The gestation which follows is evolution, which finally results in the birth of man, who possesses an immortal soul and the potentiality of becoming a god.

The F. C. degree of Masonry is founded upon Arcanum II. The two Masonic pillars, Jachin and Boaz, are prominently pictured at the entrance to Solomon's Temple.

In magic, Arcanum II depicts the principle of reception, which is the polar opposite of the principle indicated in Arcanum I. It is the feminine reaction of the magical agent, and teaches us the androgyne nature of the astral light.

It is further exemplified in the production of physical phenomena by mental means; for in order thus to move physical objects—a process now recognized by university scientists as the PK (Psychokinetic) Effect—there must be organic electromagnetism present of sufficient volume to make the contact and do the work. Organic electromagnetism tends to take whatever form, and to do whatever work, it is directed to do by the mental energy associated with it.

The ectoplasm of a materializing medium is an impressive example of this. The electromagnetism present is employed by the directing intelligence to convert some of the material of the medium's body temporarily into a plastic fluid outside the medium's form. This plastic substance can then be molded into whatever image the directing intelligence holds in mind. Electromagnetism is the magical agent which forms the connecting link between mind and matter. And it must always be present in sufficient volume whenever material conditions are affected by the action of mind.

In the pilgrimage of the soul Arcanum II represents a definite point in both the descending and the ascending arc of the cycle. In involution it represents

**Bible**

**Masonry**

**Magic**

**Initiation**

the differentiation of the twin souls of one ego into opposite polarities. This takes place in the paradisiacal realm (highest spiritual state), just preceding their fall, as Adam and Eve, into material conditions.

In the upward cycle it signifies that point in initiation where it is realized that man or woman alone are not complete, but require another soul of opposite sex; and that reason alone is not sufficient with the aid of the physical senses to solve the problems of life, but that intuition and the psychic senses must be developed before adeptship is reached.

### **Occult Science**

Astrological Signatures is the science of the correspondences between celestial influences and other things. The soul of each lifeform had a point of differentiation from which it departed on its cyclic journey, and this point of departure is within the spiritual vortex of one of the seven planetary families. Thus the soul of any living thing responds more strongly to the vibrations of one particular planet, which is its ruler. And even things possessing no life, such as environments, also transmit the influence of one planet or zodiacal sign stronger than they transmit that of others, and thus the planet or zodiacal sign becomes their signature.

### **The Deuces**

The sign Virgo is general significator of science and labor, therefore the Deuces, corresponding numerically to Virgo, in their more common divinatory significance must relate to these things as applied to the department of life indicated by the suit. But in their higher application they reveal the influence of, and can be interpreted by, the second decanate of each zodiacal triplicity, starting with the pioneer, or movable, signs.

The divinatory significance of the Deuce of Scepters is a business depending upon scientific methods; its inner interpretation is EXALTATION.

The divinatory significance of the Deuce of Cups is a work of love; its inner interpretation is REVELATION.

The divinatory significance of the Deuce of Coins is money acquired by hard labor; its inner interpretation is INDEPENDENCE.

The divinatory significance of the Deuce of Swords is sickness through overwork; its inner interpretation is MARTYRDOM.

### **The Pyramid Spread**

In using the pyramid spread, the cards are first shuffled and cut, and this repeated three times, in the method employed for all the spreads.

Then they are dealt from the top of the deck, one by one, and laid face downward from right to left in pyramid form as illustrated on page 41, 21 cards in all being thus dealt.

The spread may be used to answer a question, to solve a problem, or merely to give the general run of events as they may be expected in some person's life. But before shuffling, what is desired from them should be clearly formulated, and held in the mind until the spread has been completed.

Starting at the lower right hand corner, and counting to the left, every fifth card is a Key, and this key is counted as the first card in the next five, as shown in the illustration. When a Major Arcanum falls upon one of the keys, it makes this key particularly important.

To read, first turn over, from top to bottom, key I, which shows the present. The four cards to the right indicate the past, the one farthest to the right as the more distant past, and the cards nearer the key as more closely approaching the present.

Then key II represents the next turn in the wheel of circumstances, and the cards between key I and key II represent the factors leading up to it.

Key III is read as the next circumstance of importance following this, and the cards between as the lesser factors; key IV is still further in the future; and key V, which crowns the pyramid, shows the ultimate of the thing, or the distant future.

