

The Sacred Tarot and Hermetic System of Names and Numbers

Lesson 2

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Iamblichus, a Neo-Platonist of the fourth century, and an Initiate of The Brotherhood of Light, has left us an important document entitled "An Egyptian Initiation", containing a correct description of the Egyptian Tarot and its symbolism. This work was translated from the original MS. By P. Christian. Those who have written learnedly of the Tarot have directly or indirectly drawn much of their information from this treatise. It was translated into English in 1901 for English speaking members of the Hermetic Brotherhood of Luxor from the French MSS. of Christian by one of that venerable order. In so far as it goes, the description and meaning of the symbols found upon the Major Arcana as there given can not be improved, and we have incorporated them into the present lessons with very little alteration. Symbols found upon the cards and not there explained we have given the Egyptian interpretation. And most important to the student seeking a foundation for Spiritual Science, we have added the correct astrological correspondence of each card, which has never before been placed in writing, correlating each with its proper tone and color, occult science, function in man, herb or natural remedy, talismanic gem or mineral. So that with its letter and number the whole vibratory range of each card is disclosed, and its inner association with any terrestrial object or force or person whose astrological nature is known can be easily ascertained. The vibratory value of a name or number is thus revealed as it exists in nature without recourse to the present arbitrary and unsatisfactory method in common use. The spiritual meaning of a name will be shown by substituting the appropriate card for each letter. This will give an astrological chart of the name, whose vibratory influence upon an individual will be disclosed by comparing it with the chart of birth. Much information concerning the spiritual possibilities of a person can be obtained by substituting the right cards for the signs and planets in the chart of birth and the progressed horoscope. And in a variety of ways the Tarot will be found of value to the practical astrologer.

Alchemy is almost wholly dependent upon the interaction of the astro-vibratory nature of substances and forces, each of which corresponds, and is symbolically defined by, one of the Tarot. The study of the appropriate Tarot will reveal the inner quality of each, and by combining the cards the reaction of substances can be ascertained. Thus alchemical problems can be solved in terms of the Tarot as a chemist, knowing the atomic composition of substances and the valency of each atom, can mathematically determine the chemical result of combining them, before actually carrying out the experiment. By applying the Tarot the student will be able

to avoid the necessity of interpreting the difficult and misleading jargon of medieval alchemical works, give scientific certitude to his work, and conduct his experiments along profitable lines.

The spiritual ideas symbolized by the Tarot are the foundation of all religious doctrine, every important religion of the world having been reared upon an astrological basis. The various sacred writings of different nations are an elaboration of spiritual verities ascertained by the wisest of the ancients, much distorted and veiled by a subsequent priesthood, and written in a manner to suit the times and temperament of the people to whom they were given. The correct interpretation of these sacred books may be obtained by correlating their allegories with the Tarot, and to aid the student in such research we will give an example of the application of each of the 22 Major Arcana to portions of the bible.

The ritual of ancient initiation followed strictly the symbolism of the Tarot, formulating a science of the Will, and enacting the various steps of the soul's journey from its differentiation until the final goal of attainment has been reached, thus revealing the source and ultimate of human destiny and indicating the means by which that ultimate may be gained. The 32 steps of this initiation are represented by the 22 Major Arcana and 10 Minor Arcana. The members of the lodge by whom the initiation was conducted being symbolized by the Court cards. This ancient ritual is the parent of Modern Masonic ritual with its 33 degrees. The 33rd step in both instances indicating complete attainment and transition to a new field of endeavor. Consequently the whole of Modern Masonry may be correctly interpreted by means of the Tarot, some of whose symbology will be considered in connection with each of the Major Arcana.

Magic as a science was anciently held in great esteem, and its doctrines and methods of procedure rigidly adhere to the spiritual laws symbolically contained in the Tarot. Today the name Magic is open to ridicule as meaning something supernatural, a wholly erroneous conception of the word - which is derived from a root in common with imagination. There is nothing above nature in the application of mental images in the production of physical results. Divination, spiritism and hypnotism are properly branches of Magic, upon which the Tarot will shed great light.

In order to facilitate study and reference the following system has been adopted in presenting the Tarot. The name of each Major Arcanum is given; followed by its alphabetical letter in Egyptian, Hebrew and English: its number, astrological correspondence, color, tone, occult science, human function, natural remedy, gem or mineral. The ideas expressed by the card are then given as applied to each of the three planes of existence - The Spiritual plane or Divine world, the Astral plane or Intellectual world, and the Material Plane or Physical world. This is followed by the divinatory meaning of the card as applied to personal card reading and its substitution in the horoscope or as one of the letters in a name. Then the description of the card and the interpretation of each of its pictured symbols is taken up, after which the correlation of the Arcana with nine different subjects is explained, embracing:- (1) Its numerical meaning, (2) Why it is allotted to a particular astrological principle, (3) Why it corresponds to a certain human function. (4) Its significance in Alchemy, (5) some reference to the principle it represents as found in the Bible, (6) It is explained as a Masonic symbol, (7) The application of the principle in practical Magic, (8) Its importance as a step in Initiation, (9) Its correlation with one of the Occult Sciences is dealt with. Lastly, each of the four Minor Arcana or Court Arcana having the same numerical value has its meaning

scientifically presented, showing not only its true interpretation as a common divinatory symbol, but how and why that meaning necessarily attaches itself to it, and is not in the slightest degree arbitrary, but is founded upon the natural principle that lie at the basis of occult science. And after every second Arcana treated, some practical method of laying out and reading the card for practical purposes is explained. This manner of presentation will not afford as easy reading as could be devised, but which would require the addition of much matter of little real value. Rather than to afford entertainment, we have condensed as much information as possible into these lessons, making them a complete text-book upon the Tarot, suitable for serious study, whose limit of usefulness is bounded only by the ability and diligence of the student. Each is left to expand and elaborate the principles set forth, and furnish the local color as seems fit, instead of our inserting it and increasing the volume of the work many fold.

The Magus

Arcanum I.

Letter: Egyptian, Athoim; Hebrew, Aleph; English, A.

Number, 1.

Astrologically, the planet Mercury.

Color, violet.

Tone, B.

Occult science, psychology.

Human function, the spiritual body.

Natural remedy, mental treatment.

Mineral, the metal mercury.

A - 1, 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 beings, 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 briefly read 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 that 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- 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 sign of aspiration to science,

wisdom and force. Above is a four-pointed 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 produce 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 slaves. The sword signifies the work, the struggle which traverses obstacles and the trials which sorrow submits us to. The pentacle, or money, sign of determined value, is symbol of realized aspirations, works 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 pentacle is marked, announces the accession 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.

(1) Numerically number 1 expresses the absolute, also is the starting point of all measurement, and suggests infinite possibilities. All that is proceeds from one Cosmos, which contains all, and to which all must ultimately return. One is a synthesis, for nothing can be thought of without parts. In 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 for unlimited potentiality, and in man for relative potency. It expresses the law of the conservation of energy and the indestructibility of matter.

(2) The Magus is allotted to the planet Mercury which observation has shown to rule the mind of man. One, or the beginning of all work is its formulation, which requires mental action. Before the universe was manifest it was conceived within the spaces of the Divine mind, from whence it was launched into objective existence by the power of creative thought. A Magus is one skilled in the science of Magic. Magic is performed chiefly thru the creation and vitalization of mental images; and a Magus is essentially one in whom mental powers are a chief requisite. Thus this Tarot naturally falls to the rulership of the planer of mind.

Arcanum I typifies the creative energy directed intelligently, and is to be distinguished from Arcanum X (ruled by Uranus) which expresses the one universal force operating in obedience apparently to blind law; and from Arcanum XIX (governed by Leo) which discloses the application of the same principle is the elaboration of domestic happiness. Theosophic addition reduces each of these cards to number 1, the universal principle of virility: Arcanum X ($1 \text{ plus } 0 = 1$), revealing its undirected operation in the field of human events; Arcanum XIX ($1 \text{ plus } 9 = 10 = 1$) disclosing its legitimate application to the attainment of the highest human bliss; and Arcanum I indicating its purport and importance in the realm of magical possibilities. In these three cards the discerning student will find a clear commentary upon that most important of all topics to those interested in spiritual development, "The Mysteries of Eros", which is too delicate a subject to treat in a work of this nature.

(3) The spiritual body of man is a mental body constructed by the action of the higher forms of thinking. Man's unselfish thoughts and noblest aspirations take

definite shape and consistency upon the spiritual plane and become the structural substance of his spiritual body. This spiritual form constructed my metal processes corresponds to the planet of mind, Mercury, and consequently to Arcanum I.

(4) Alchemically, Arcanum I is the most important discovery the operator can make, for it represents "The Philosopher's Stone" which has the property of transmuting base metal into gold. Considered numerically alone it is typical of the element sulphur which enters so importantly into the work of calcination; but more broadly viewed we find in the Arcanum not only the other three elements of "The Philosopher's Stone", Mercury, Carbon and Azoth, but also the fifth principle which is more important than all the others, enabling the operator to dissolve the gross into the subtle and again after transmutation to coagulate and fix the subtle into its new and valuable form permanently.

(5) Even as Arcanum I is the opening page of "The Book of Thoth". So the Bible opens with reference to the same spiritual idea, that of the principle of creation. Gen. 1:1. "In the beginning God created the heaven and the earth". The creative principle was greatly revered by the Jews, and we find constant reference to it thruout the Bible; the last chapter of the last book containing a clear tho brief exposition of Arcanum I. Rev.22:13. "I am the Alpha and Omega, the beginning and the end, the first and the last".

(6) In Masonry the E.A. Degree is founded upon Arcanum I, which represents the candidate who has been admitted and presented with the Masonic implements, prepared to undertake his initiation. In the picture a robe of white has been substituted for the lamb-skin apron, but its form is of similar significance; the scepter is symbolically the same as the plumb; the chalice represents the thought expressed by the level; the circular coin upon which is engraved the cross typifies the same idea as the compass; and the sword is an emblem similar to the square in import. The cube upon which the implements rest is the rough ashlar of masonry; and the circle surmounting the scepter transforms the latter from plumb into a symbol whose meaning is that of the common gavel; in fact, the gavel of masonry more nearly represents the thought conveyed by Arcanum I than any other single symbol.

(7) In Magic, Arcanum I reveals the importance of thorough preparation, together with the possession of the proper paraphernalia; revealing the secret of the Magic Wand and indicating the source of all magical power by the scepter and star. The most important point in all magical operations is clear formulation. Formulation must be followed by vitalization of the form; after which Execution is completed by utilizing the creative attribute as a controlling factor. The forth operation, that of Reception does not pertain to this Tarot. All Magic may be summed up in the four mentioned terms, and beyond these four operations there is no Magic.

(8) Arcanum I represents the stage in the soul's cyclic journey in which manhood has been attained and self-consciousness realized. The struggling soul has discerned the illusions common to physical life and has turned back upon purely physical attractions, placing his feet in the path leading toward adeptship. He realized that success depends entirely upon himself, but he has confidence in his own ability, is sustained by an unwavering determination, and places absolute faith in the overshadowing presence and intelligent guidance of his spiritual Guru.

(9) The science of Psychology with which Arcanum I is associated embraces the complete field of mental action, the most important branch to the occult student

being that pertaining to Will-Power and its cultivation. In this connection it is instructive to note that the ancients attached so great importance to will-development and its direction into proper channels that they formulated a Science of Will, whose various factors from their natural correspondences automatically attach themselves to the various cards of the Major Arcana. That is, the name of each card is taken to represent a special phase of will-culture. Quoting from the ancient ritual of initiation as practiced in Egypt:- "In uniting successfully the twenty-two significations which emanate from these symbols, their ensemble is summed up in the term, the Syntheses 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 regions 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 (0), or 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. Recompense (21), eternal of freed spirits".

We earnestly recommend each student to memorize the above summary of the Major Arcana and meditate frequently upon its meaning in part and as a whole, for vastly more is contained within it than appears upon the surface. Its importance can hardly be overestimated, and used as a mantram it will be found a source of singular potent force.

It having been established that number One corresponds to the planet Mercury it is not a difficult matter to determine the correct divinatory interpretation of each Ace. It should be born in mind that the suit Scepters, or in playing cards clubs, symbolizes the element fire, which in human life becomes enthusiasm, ambition, enterprise; and therefore properly belongs to that department of life having to do with occupation, station, honor and profession, typified in astrology by the M.C. or noon-day position of the Sun. In like manner the suit Cups, or hearts in common cards, represents the element water, symbol of the emotions, typical of affectional and domestic relations, corresponding broadly to the Western angle of a horoscope. Swords, or in common cards spades, represents the element earth which is symbol of struggle, affliction and death, corresponding to the lower, or Northern angle of a nativity, Pentacles, or in playing cards diamonds, represents the element air, upon which more than any other factor human life depends for continued existence.

Pentacles, or money, is really used to purchase food and the necessities for sustaining life, and so has become the symbol of life itself, corresponding to the ascending angle of a birth-chart being interpreted in terms of personality and cash.

Mercury in astrology is general significator of study, writing, correspondence, and local travel; therefore each of the Aces being ruled by Mercury, must relate to these things as concerning the particular phase of life governed by its suit.

The Ace of Scepters is interpreted as news of a business opportunity.

The Ace of Cups represents a letter from a loved one.

The Ace of Swords signifies news of a sickness or death.

The Ace of Pentacles means a short journey.

Veiled Isis.

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, 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 the 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; science perception of things visible and invisible.

In the Physical world, woman the mould of man, uniting herself with him on 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 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 to all to which he aspires. If Veiled Isis appear in 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 be briefly 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, the one at 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 which a veil falls over her face. She wears upon her bosom the symbol of the planet Mercury and carries upon her knee an open book which she half covers with her mantel. This symbolic ensemble personifies occult science which awaits the initiate at the threshold of the sanctuary

of Isis in order to tell to him the secrets of universal nature. The symbol of Mercury (Hermes) upon the bosom of the Virgin Isis signifies that matter is fecundated by spirit in order to evolve mind and soul. The cross below is matter, the circle is spirit; together they figure the Hindu Lingam which is figurative of the union of the sexes; and the crescent above the union of spirit and matter typifies soul which is the evolved product of their union. The seal on nature's bosom expresses 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 gaze of the profanely curious. The book half hidden under the mantle signifies that but half of the truth can be discerned by the physical senses, the exoteric side only; while the esoteric must be apprehended thru the use of the psychic senses. Reason divorced from intuition can discern but the realm of effects; but rewedded to intuition can remove the mantle from nature's most secret page and peruse her mysteries at pleasure. 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 three stories. The lunar crescent, typifying the feminine attribute is above the tiara to indicate that in occult science the intellect should be guided by the intuitional, or soul powers. That is, in occult science the feminine attributes of the mind are of superior value to the masculine, or rational. The woman is seated to show Will united to Science is immovable.

(1) Numerically, Two expresses Polarity. It suggests night and day, inhalation and exhalation, heat and cold; in fact the most evident thing in nature is duality, truth itself being dual, exoteric and esoteric, the truth of appearances and the truth of reality. It represents the universal law, sex, attraction and repulsion, love and hate, centripetal and centrifugal force, which alone makes possible existence of any kind. In science it stands for the law that every action is accompanied by an equal and opposite reaction. In man it represents reason and intuition and his differentiation into the polar opposites, man and woman.

(2) Veiled Isis is none other than the Immaculate Virgin whose pictured symbol in the sky is the constellation Virgo. The Virgin who is later to become a mother thru union with the Holy Spirit, sits in the doorway of the temple of nature veiling that knowledge which can only be revealed thru experience in union, which is explained by Arcanum III when Isis is shown during gestation. Arcanum II typifies science, which is the harvest of experience assimilated to become knowledge, even as the zodiacal sign Virgo is scientific by nature and rules the harvest and assimilation.

(3) Mind implies perception; and chief among the perceptive faculties is that of sight, which as well as mind comes within the domain of Mercury, being assigned more especially to the two signs of the zodiac in which he has his home. When the sun is shining physical sight is available, but when the night comes on, or physical sight proves inadequate, the inner sight becomes necessary, and as the night home of Mercury is Virgo we see why it corresponds to the faculty of Clairvoyance.

(4) Alchemically Arcanum II is the universal solvent which will reduce any metal into its first matter. Raymond Lully says in regard to this: "Metals cannot be transmuted... in the minerals, unless they be reduced into their first matter... Therefore I council 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." Which means in plain English nothing more or less than that the principle of polarity is applied in alchemy just as in smelting ores the lowest melting point is obtained by using fluxes

that take advantage of the principle of Polarity.

(5) In the Bible the most conspicuous reference to Arcanum II is the account of the Virgin Mary. This story is borrowed directly from Egypt, where it had been taught for thousands of years that Isis conceiving immaculately gave birth to Horus, the Sun-God. The Egyptian Virgin is often pictured with a new moon in her arms, the child Jesus being substituted when Isis became an object of Christian adoration. Many nations of antiquity were familiar with the tradition of Immaculate Conception of the Virgin; the mistletoe being held in veneration by the Druids as its emblem. The mistletoe clinging to the giant oaks sprang apparently from the air, symbol of spirit, a gift of the gods whose ever green verdure symbolized immortality. From this ancient Druidical belief handed down to Christianity comes the custom of considering mistletoe the proper decoration for yuletide when the Sun-God is born of the Virgin. Not only is mistletoe an emblem of Christmas and its message of promised immortality; but it is a custom of young people at yuletide to place a sprig of it over the door, it being thought the legitimate right of any young man to kiss any girl that he catches passing under the mistletoe. At an earlier period in some sections a girl so kissed became engaged to become his wife. Among the Druids a young lady at marriageable age was sent into the forest by the high priest when the planets were favorable. There under the mistletoe she awaited the coming of her lover, the mistletoe signifying to him her chastity and purpose of marriage. Under the mistletoe they consummated the nuptial union, confident the mistletoe would confer fruitfulness, and keep their affections green.

The interior meaning of the Immaculate Conception is that matter, or the feminine principle in nature, is impregnated by spirit, or the positive principle; gestation consisting of evolution, which finally gives birth to intelligent man with an immortal soul, potentially a God.

(6) The F.C. Degree of Masonry is founded directly upon Arcanum II. The two masonic pillars Jachin and Boaz are prominently pictured in the Arcanum which shows the entrance to Solomon's Temple. The woman there seen expresses convincingly the truth that not only is man dependent upon woman for physical existence but also for spiritual birth. He enters the door of self-conscious life thru the womb of woman and he can only pass the dweller on the threshold to higher realms by her aid. Spirit can only gain consciousness thru experience in matter, the feminine, and so evolve soul. In the E.A. Degree physical realms were explored which required intellect and will as typified by Arcanum I, but in the F.C. Degree the astral realm is the plane of action which requires the development of the feminine, or soul qualities also, as shown by Arcanum II.

(7) In Magic, Arcanum II corresponds to the principle of Reception, the polar opposite of that involved in Arcanum I. It represents the feminine reaction of the magical agent, and teaches us the androgyne nature of the astral light. When any phenomena of a physical nature is to be produced there must be present in some person the magnetic pabulum that is necessary to form the contact between the operator's mental images and material substance. The Magus uses this magnetic substance as a vehicle for the full expression of his mental force in producing what ever material conditions suit his purpose.

(8) In the pilgrimage of the soul Arcanum II represents a definite point on both the descending and the ascending arc of the cycle. In involution it represents the differentiation of the ego into twin souls of opposite polarity in the paradisiacal realms of spirit 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 of woman alone are not complete but require another soul of opposite polarity; and that reason alone is not sufficient with the aid of the physical senses to solve the problems of life, but must be married to intuition and the psychic senses before adeptship can be hoped for.

(9) Signatures is the science of correspondences between celestial influences and other things. The spiritual atoms of all things have a point of differentiation from which they departed on their present journey, and this point of departure is within the spiritual vortex of one of the seven planetary families, making the internal nature ever responsive to the vibrations of one particular planet which is its ruler. The sign Virgo represents the point of differentiation where polarization to a planetary signature occurs, which is further elucidated by Arcanum II.

The sign Virgo is general signifier of science and labor, therefore each of the Deuces as ruled by Virgo must relate to these things as concerning the particular phase of life governed by its suit.

The Deuce of Scepters is a business dependent upon scientific methods.

The Deuce of Cups represents a work of love.

The Deuce of Swords threatens sickness thru overwork

The Deuce of Pentacles means money acquired by hard labor.

The Pyramid Method.

In working the Tarot by the pyramid method the whole pack is shuffled repeatedly and cut as prescribed in the first lesson. 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 in frontispiece; 21 cards in all. Before shuffling the cards a question may be concentrated on for solution, and the cards read as applying to the question, the combination of factors giving the answer. Or the method may be used merely to determine the general run of events in the person's life who shuffles the cards. To read properly, start at the lower right hand corner, every fifth card being a key counting it again as the first card in the next five to the next key as marked in illustration. Should one of the Major Arcana fall on one of the key-places it makes that part of the reading more important. First turn over Key I which shows the present, then the four cards to the right of it as being the factors in the past. Then turn over Key II as the next move in the wheel of circumstances; and the cards between Key I and II as the factors evolving from the present leading up to it. Then Key III is read as the next circumstance of importance in the future, the cards between II and III indicating the minor events between; then Key IV as the future, the cards preceding it as the incidental factors leading up to it; and finally Key V, the crown of the pyramid is read as the ultimate of the thing, or the distant future, the cards preceding it showing the intervening details.

Lesson 2

Examination Questions

Course VI

Branch of Science - Kabbalism.

Subject - The Sacred Tarot.

1. What is symbolized by the veil falling over the face of Isis?

2. What does Veiled Isis symbolize in the physical world?
3. What stage of the soul's pilgrimage is represented by Arcanum I?
4. What masonic emblems correspond to the scepter, chalice, coin and sword of Arcanum I.
5. What does Arcanum I. express alchemically?
6. What is symbolized by the cube?
7. What is the symbolical significance of The Magus?
8. Why does the deuce of Cups represent a work of love?
9. Why must there be magnetic pabulum present to produce physical phenomena of a magical nature.
10. What is the interior meaning of the Immaculate Conception?
11. Why does Arcanum II typify Science, and why related to the sign Virgo?
12. What is symbolized by the Tiara on the head of Isis?
13. What is the symbolical significance of the symbol of Mercury on the breast of the Virgin Isis?
14. In Divination, what is the significance of Arcanum I.
15. What is the most important point in all magical operations?
16. What is the significance of the Bible statement "I am the Alpha and Omega"?
17. What is the numerical significance of 1.
18. What is symbolized by the circle of gold about the head of the Magus?
19. What is the symbolical significance of the standing attitude?
20. What is the divinatory significance of the deuce of swords?
21. What portion of Solomon's Temple is represented by Arcanum II?
22. Why is the mistletoe considered the proper decoration for Christmas?
23. To what does Arcanum II correspond Alchemically?
24. What does the number 2 symbolize?
25. Why is the woman in Arcanum II. seated?
26. Why is the book on the knees of Isis half hidden?

27. What is the divinatory significance of Arcanum II?

28. How many cards are laid out in the Pyramid method?

29. In the Pyramid Method what is represented by the four cards to the right of the first Key?