

The Sacred Tarot and Hermetic System of Names and Numbers

Lesson 4

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Issued under the auspices of The Brotherhood of Light.

Course VI Serial #25.

Box 1525, Los Angeles, Calif.

April 1918

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and

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Theosophical involution and evolution having been explained in the previous lesson we will now investigate it further. The power of any number being obtained by dividing by 9 and adding 1 to the quotient, the root being the remainder, it will be seen that the power so obtained when large also contains a root and a power. The root, which is easiest found by adding together the digits, is always the most important factor, the sub-roots and power being secondary factors. But by calculating these sub-roots and substituting their Arcana, a complete spiritual chart of the number is formed, which may be converted into an astrological chart by substituting the corresponding astrological influences. Thus take the year in which the world-war started, 1914. $1914 \div 9 = 212$ with a remainder of 6. 6 is the primary root. $212 + 1 = 213$, the power. $213 \div 9 = 23$ with a remainder of 6. 6 is also the first sub-root. $23 + 1 = 24$, its power. $24 \div 9 = 2$ with a remainder of 6. 6 is also the second sub-root, and $2 + 1 = 3$ is the sub-power. Now place these roots and the sub-power in a row - VI-VI-VI-III. The primary factor is Temptation, the first sub-factor is Temptation, the second sub-factor is Temptation, resulting in the sub-power Action. Such an excess of Temptation as here shown means choosing the left-hand path and acting upon that decision; which in this case meant war. Converting these Arcana into their astro-correspondences we have: Venus, Venus, Venus, Libra. Venus is not a warring planet, but loves luxury, and rules cash. The excessive desire for these things resulted in Libra, the symbol of war, natural ruler of the house of enemies.

The above method gives the most details; but where only the primary factors are needed the digits are repeatedly added together until a number below 23 results, which if above 9 is called a super-root. Then subtract the super-root from the number and divide the result by 9, adding 1 to the quotient, and reducing by involution, adding its digits, until a number is obtained less than 23, which if more than 9 is called the super-power; for it is the true root of the super-root's power. Thus, $1914 = 1 + 9 + 1 + 4 = 15$. Arcanum XV shows the true cause of the war. $1914 - 15 = 1899$. $1899 \div 9 = 211$. $211 + 1 = 212$, whose root is 5. Arcanum V shows the secondary cause of the war. The war, therefore, read by the Tarot was caused by the V. Religion of the XV Devil, or, in other words was inspired by Inversive powers influencing those in authority (V). The same figure in astrological terms shows Saturn, or greed and selfishness as the cause, with

Jupiter, wealth and desire for authority as secondary influences. As a matter of fact it was precipitated as soon after the conjunction of Jupiter and Uranus, March 1914 as an excuse could be found, Arcanum V and X, showing the precipitate change of fortune for those in authority. But this event in the heavens dates back to the conjunction of Jupiter and Saturn, November 1901, so we may be sure the war was planned definitely and prepared for then.

To illustrate this brief method by a further example let us take the date of American Independence, 1776. $1 + 7 + 7 + 6 = 21$. Arcanum XXI shows the primary cause to be the desire for just recompense. $1776 - 21 = 1755$. 1755 divided by $9 = 195$. $195 + 1 = 196$. $1 + 9 + 6 = 16$. Arcanum XVI shows the secondary cause was to bring about the downfall of the proud and arrogant. Converted into Astrological terms 21 is the Sun, indicating independent ambition, afflicted by 16, or Mars, the dominant aggression and tyranny of others. Such was the year 1776.

In all cases the most pronounced influence of a number is its super-root. thus if a street number is 1492, it involves to 16, its super-root, the root being 7. Arcanum XVI is ruled by Mars, indicating accident or violence, which would be an unfortunate address for anyone having Mars afflicted in their birth-chart. And this brings us to the most important part of the whole subject. For the things that are fortunate for one may be unfortunate for another. The reason of this is to be found in the astral body of different people, due to vibrations set up at their birth by planetary influences. And the precise influence a certain number, tone, color, letter, herb or mineral will have depends entirely upon the power of its astrological ruler in the radical or progressed birth-chart. All matter and force is merely different modes of motion that act on one another causing resultant motions. The molecules of the body are in rapid oscillation, and the astral body is a combination of vibrations.

The magnetic vibrations of the earth's atmosphere, the result of vibratory rays from the stellar bodies, impress their rates indelibly upon every child at birth. In his magnetic constitution thruout life persists the strong undulations that bring strength and harmony, and in other parts the angry vortices that tend to discord and dissolution. And only by consulting the birth-chart can these conditions be recognized, and the power for good or evil of any sign or planet determined.

When, in consulting the horoscope the influence of any sign or planet is found to be beneficent, its vibrations and power for good can be strengthened by association with the things it governs. But if the sign or planet is found inimical, the things it rules should be shunned. For like vibrations strengthen like vibrations. Also it will be found, by the same fundamental law of sympathies and antipathies by which astro forces influence beings, that the portion of the horoscope in which a sign or planet is found at birth will be stimulated into activity by one's proximity to things ruled by the planet or sign. Numbers are not mere nothings, but possess an active vibratory character expressive of certain astrological forces, and when a number becomes attached to a person in some prominent way it will have a corresponding influence upon life. For example should Saturn be in the house of honor at birth, and the street number of the business be 1266 ($15 = \text{Saturn}$) this number will increase the power of Saturn for good or ill as he is aspected in the chart of birth or progressed chart. If Saturn be well aspected the business would be increased and benefited, and the channel thru which the benefit would come is indicated by the super-power thus: $1266 - 15 = 1251$. 1251 divided by $9 = 139$ plus $1 = 140$, which involves to 5. Arcanum V indicates increase of business thru the good graces of those in authority. But if Saturn be afflicted it would show loss of business thru the enmity of those in power.

Let us suppose in a birth-chart no planet is in the fifth house, and Sagittarius is on its cusp, and its ruler, Jupiter, is very much afflicted; but Venus, general significator of love, tho ruling another house is unafflicted. It is desired to make a date for a call or to send a number of flowers for the purpose of prosecuting affectional interests. Now if the date of the month, or the number of flowers selected be 25, $2 + 5 = 7$ (Sagittarius) it will stimulate the fifth house of the first party, but unfavorably. And the reason is shown by the super-power. Thus $25 - 7 = 18$ divided by $9 = 2$. $2 + 1 = 3$. Your triumphant (7) action (3) is displeasing to the second party. But if the number chosen is 24 the root is 6, corresponding to Venus, and as Venus is fortunate in the chart so will be the number 24, and the reason is shown by its super-power, $24 - 6 = 18$. 18 divided by $9 = 2$. $2 + 1 = 3$, or Arcanum III. But as Venus is a benefic, in this case your affectionate actions are pleasing.

Such illustrations may be multiplied indefinitely; and the application of the influence of numbers on life, or as stimulating different departments of human endeavor, has a broad field of application. As the numbers obtained by finding the sub-roots and sub-power may be different from the super-root and super-power, and is if the latter are above 9, it may be thought that two opposite readings may be obtained from the same number. But not so, for the sub-roots and sub-power, simply reduce the number to more abstract principles, giving its spiritual meaning, while the super-root and super power give the concrete ideas expanded into the worldly domain. Therefore whenever a number's influence over a horoscope is sought it should be reduced to super-root and super-power the Arcana and their astrological correspondence being all that is needed in such delineation; but when the inner factors are sought they may found by the sub-roots and sub-power; but the latter is only another way of expressing the former influences in different terms, just as the same quantity may be expressed either as $2/3$, $4/6$, or $6/9$.

The Hierophant

Arcanum V.

Letter: Egyptian, Eni; Hebrew, He; English, E.

Number: 5

Astrologically: the planet Jupiter.

Color: indigo

Tone: A

Occult science: Spiritual Astrology.

Human function: the electro-magnetic form.

Natural remedy: proper diet.

Mineral: the metal tin.

E-5, expresses in the Spiritual World, universal law, regulator of the infinite manifestations of Being in the unity of substance.

In the Intellectual World, Religion, the relation of the Absolute Being to the relative being, or the infinite to the finite.

In the Physical World, Inspiration, communicated by the vibrations of the astral fluid. The trial of man by liberty of action in the impassible circle of universal law.

Remember then, son of earth, that before saying of a man that he is fortunate or unfortunate thou must know the use to which he has put his will; for every man creates his life in the image of his works. The genius of good is at thy right and the

genius of evil at thy left. Their voice can be heard only by the conscience. If the hierophant should appear in the prophetic signs of thy horoscope, retire into the sanctuary of thy heart, listen to the voice of the silence, and guided by it thou wilt reach the goal of thy aspirations.

In Divination Arcanum V may be briefly read as Religion or Law.

Arcanum V is pictured by a hierophant, master of the sacred mysteries. This prince of the occult doctrine is seated between two columns of the sanctuary; he leans upon a cross of three bars, and with his right hand makes the sign of the pentagram; from his brow the sacred serpent thrusts its head; and at his feet kneel two men, one dressed in red and the other in black. The hierophant, supreme organ of sacred science; represents the genius of good inspiration of the mind and of the conscience. The column at the right symbolizes divine law, that on the left symbolizes the liberty to obey or disobey. The triple tau, or cross of three bars, is emblem of the divine-fire penetrating the three worlds, spiritual, astral, and physical, in order that all manifestations of universal life may be given birth to. The left hand of the hierophant on the triple tau indicates his receptivity to the divine force; and the gesture of his right hand, that of the pentagram, indicates his use of this divine energy to command the obedience of all sub-mundane atoms of life, enabling him to hear the voice of heaven in the silence of the passions and the instincts of the flesh. The sacred serpent at his brow signifies enlightenment, and the two kneeling men, the one red the other black, figure the genii of light and shadow who both obey the force of the pentagram.

(1) Numerically, Five expresses the union of the first four digits into a harmonious unity, and thus explains all the apparent contradictories of nature. The One Principle, One Law, One Agent and One Truth are not separable from one another, but mutually imply and sustain. These four ideas, as represented by the four animals typical of the different quadrants of heaven, are brought together in one form in the sphinx, even as they are portions of the zodiac and comprise it, and likewise find full expression in the constitution of one man. Man or woman alone is symbolized by the number five. The hands, feet and head form five positive points from which the magnetic fluid is projected, health depending largely upon the equal distribution of the forces to these five points. So also man, himself an entity, has passed thru and subjugated the four elemental realms of being, and is there thru rightful sovereign. If he has attained true manhood, by virtue of his spiritual supremacy these sub-mundane atoms of life which are within his domain become his obedient and obliging servitors. As composed of 4 and 1 it signifies realization, the result of intelligently used will.

(2) Astrologically, Jupiter is the ruler of religion, of good inspiration, of church and state and the authority of established institutions, and governs Popes and Hierophants, and religious potentates of all kinds. Therefore the correspondence between the hierophant and the planet Jupiter is so obvious as to need no further comment. The second power of V is XIV. Arcanum XIV, ruled by Uranus, represents the hierophant functioning on the plane of Arcanum II, hence in possession of the Elixer Vitae.

(3) The carrying power of the Will upon the physical plane depends upon the strength of the Electro-magnetic form. The strength of this form depends upon the extent of Vitalization, Arcanum III and Polarity, Arcanum II. It implies the ability to both receive and transmit the ethereal essences inspired from the surrounding atmosphere as shown by Arcanum V. These essences of force are circulated thru

and build up the electro-magnetic form even as the blood, ruled by Jupiter, carries nourishment to the physical body.

(4) Alchemically, Arcanum V represents the process of collecting and properly purifying and consecrating all the utensils and instruments that are to be used in transmutation. If the crucible be not clean, or if impurities cling to the instruments that are made use of in the process, this foreign matter may become mixed with the metals and quite prevent transmutation; or make the product impure and of little value. Therefore to insure success all the paraphernalia should be consecrated to the purpose by purification.

(5) The most significant thing about the hierophant in Arcanum V is the sign of the pentagram, or five-pointed star, which he makes with the right hand. This is the symbol of man, of the intellectual power that dominates the 4 elemental kingdoms, and of the magical force of the human mind, as well as symbolizing man obedient to the laws of deity, and participating in divine authority over other entities. The Pentagram, or Arcanum V, is the blazing star that led the wise men of the East to the place where the new sun-god was born that they might worship him. Their gifts of gold, frankincense, and myrrh, symbolize the three worlds, spiritual, astral and material, represented by the triple tau in Arcanum V. These wise men, having been led by the star of religious devotion into a knowledge of the three worlds and the laws governing them, departed into their own country another way: for having the knowledge of truth they would not return by the devious route of the struggling neophyte, but by the path of conscious attainment. This five-pointed star, having the same import as Arcanum V, when inverted becomes the opposite of Law and Religion. It is then chaos, the devil, and evil inspiration: the Lamb of God is then converted into the goat of Mendes, and the sign of Black Magic is made by closing the hand so that two fingers are up instead of three. Jupiter, or Jove, thus becomes Saturn, or Satan, represented by Arcanum XV. Rev. 8:10 "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters, and the name of the star is called wormwood." In Arcanum XV the lamp is seen, and the servants of evil are making the sign of inversive magic.

The Tarot itself expresses a complete Religious doctrine founded on Spiritual Science. Each of the Major Arcana represents one tenet of this Wisdom Religion; and Eliphas Levi has rendered the theological meaning of all in verse, each line being preceded by the number whose significance it reveals.

1. All things announce a conscious active cause,
2. Vivific Oneness based on number's laws;
3. Who all containing is by naught confined,
4. And all preceding hath no bound assigned.

5. This only Lord should man adore alone,
6. Who doth true doctrine to pure hearts make known;
7. But acts of faith require a single chief -
8. Hence we proclaim one altar, law, belief.

9. The changeless God will never change their base,
10. He rules our days and rules thru every phase,
11. His mercy's wealth, which vice to naught will bring,
12. His people promises a future King.

13.The Tomb's a path which to new worlds ascends,
And life thru all subsists, death only ends.
Pure, sacred, steadfast truths we here repeat
The venerated numbers thus complete.

14.The angel blest doth calm and moderate,
15.The evil is the friend of pride and hate.
16.God doth the lightening and the fire subdue;
17.He rules the dewy eve' and the evening's dew.
18.The watchful moon he sets to guard our heights,
19.His Sun's the source of life's renewed delights,
20.His breath revivifies the dust of graves
0.Where crowds descend who are of lust the slaves;
Or, the mercy seat he covers with his crown,
21.And on the cherubs pours his glory down.

These impressive words are full of mystic significance, and when repeated in earnestness and devotion with the soul lifted to the Author of all being, they form a powerful mantram; and supplement the mantram of the will given in Lesson II, which asserts man's supremacy; by adding to it Faith, which is the avenue to the soul plane. The mantram of the Will is to be used to increase the efficacy of the will; and the Theological mantram to contact inner planes and attain Inspiration.

(6) In Masonry, the Past Master's degree is founded upon Arcanum V. Arcanum V represents the past master who having passed this degree of initiation is capable of presiding over a Master Mason's Lodge. The Microcosmic lodge is the human temple, over which the master must exercise constant dominion. Therefore in this degree a riot is started to indicate the rebellion of the sub-mundane atoms of life within the human domain. Unless the Master can successfully use the sign of the pentagram to quell the elemental forces, which is done in Arcanum V, he is overpowered and made the slave of the forces he sought to control, as represented in the fifth degree of masonry, and illustrated in the XV Tarot. Arcanum V explains the Blazing Star of the Masonic Lodges. The compass joined to the square typifies union, or Arcanum III. The Law of Polarity is indicated by Arcanum II in which a book is pictured. By adding these symbols, or 3 plus 2 we arrive at Arcanum V, picturing obedience to that Law, being the same in symbolical import as the open Bible on which is laid the compass and square, as it is found in the fifth degree of Masonry. The suit of Pentacles is a five-pointed star within a circle. It signifies man, obedient to universal law by which he is circumscribed, hence it signifies a new life, life more abundant; for the higher laws of union are being obeyed. Diamonds, the same suit in common playing cards, is nothing more or less than a united compass and square, the G being removed from the center to show that the higher has superseded the lower, the four sides of the diamond expressing the relation of the divine Jod-He-Vau-He summed up in a single word which means harmonious unity.

(7) In Magic, Arcanum V expresses the importance of the use of proper symbols in all invocations and in Ceremonial Magic. Herein is revealed the use of rituals and symbols both in secret societies and by the Church. The pentagram is the symbol of White Magic, and is the most powerful of all magical pantacles; for it expresses the power of the mind that has devoted itself to assisting in the progressive evolution of creation and which knows and is obedient to divine law, over all elemental beings. All beings communicate by symbols, and invisible entities perceive in the pentagram the truth of man's rightful lordship over all sub-mundane forces. To be effective, there must be an interior realization of the meaning and

power of the pentagram, that the will and intelligence of man is greater than that of the denizens of the astral world; the symbol serving to keep the mind concentrated upon this fact, and rendering it more potent.

(8) Arcanum V represents that point in the ascending cycle of life where man hears or feels the voice of conscience urging him to a worthier life. He turns his back upon the flesh-pots, and heeds the promptings of the spirit. He silences the demands of the flesh for sensual enjoyment, and in the silence is inspired to live a better life, and by this very resolution he becomes receptive to ethereal forces that endow him with greater knowledge and power.

(9) The science of spiritual astrology is the science of the soul in its relation to the stars. It includes astro-interpretation of scripture Astro-Masonry, Astro-Theology, etc. Thus in mythology Arcanum V which we are now considering, was the bright evening star Vesper, the five-point star; but when the star is inverted it becomes Lucifer, the angel that rebelled against Deity and strove to establish chaos, disorder and confusion instead of law, order and method. Going still further back we find the followers of Zarathrustria and Zoroaster reverencing a star composed of five A's, which symbolized to them Ahura-Mazda and the four first Amesha-Opentas, or God and His first manifestations. The same idea is expressed kaballistically by the four rivers flowing from one head in the garden of Eden, and even more precisely in the sacred name of Deity, Jod-He-Vau-He; the four letters of the word combine in it as one, or five.

Eliphas Levi truly says: "Four signs always express the absolute and are explained by the fifth. Thus the solution of all magical questions is that of the Pentagram, and all contradictories are explained by harmonious unity." Space permits of but one illustration of this method of solving occult problems, and as we are here concerned with spiritual astrology and the Tarot we will apply it to solving the true correspondence between each Tarot and its astro counterpart. The four suites of any numbered Minor Arcana arrange themselves about the Major Arcana of the same number in the form of a diamond, Scepters being above, Cups at the right, Swords at the bottom, Pentacles at the left, expressing Jod-He-Vau-He; while the Major Arcanum in the center of the pentagram expressing a planet or zodiacal sign explains the whole pentagram. This is exemplified in giving the divinatory meaning of the Minor Arcana. The rulership of each Major Arcanum is similarly found by forming a Grand Pentagram of all 22, as illustrated on the frontispiece. It will be seen that the Grand Pentagram is composed of five lesser pentagrams, each must represent the zodiac with its twelve signs in their proper order; with planets in each heavenly quadrant explaining its significance. It will be seen that the quadrant of life is explained by Saturn, the planet of Selfishness, showing that in lower life the law of the survival of the fittest obtains. But the esoteric and higher interpretation of a quadrant is explained by a planet more interior to the figure; thus Neptune, symbolizing Universal Brotherhood is the spiritual law of life. The top pentagram, or quadrant of honor is exoterically explained by Uranus and Arcanum X symbolizing the constant struggle to climb to the top thru the overthrow of others, and the sudden changes fortune is ever subject to. Venus explains the interior truth that "Love lieth at the foundation" of all attainment worth while. The throne of domestic life and association is occupied by Jupiter, indicating the generosity and leniency engendered towards the family. But upon the interior plane it is shown that both Will and Intelligence are necessary in spiritual union, and that a lavish purse does not compensate for their lack. Finally the lower quadrant is exoterically interpreted by the Moon. This angle is the grave, which exoterically is the end of life when the tides of vitality cease to sustain. The changeable Moon signifies the ephemeral

nature of life, and Arcanum XX the tomb. But interiorly this is not true as Mars explains, for the lightening of the soul defies death and rends the tomb, or pyramid, asunder. Finally, at the center of the Grand Pentagram, and explaining the whole figure either exoterically or esoterically, as you choose to view it geocentrically or heliocentrically, materialistic or spiritualistic, is the Earth or Sun.

Jupiter in astrology is general signifier of good fortune; therefore each of the fives, by the principles of the pentagram just explained must relate to good luck in the particular phase of life ruled by it.

The Five of Scepters means good fortune in business.

The Five of Cups indicates good fortune on love.

The Five of Swords indicates a fortunate escape from a danger.

The Five of Pentacles signifies abundant health.

The Two Paths.

Arcanum VI.

Letter: Egyptian, Ur; Hebrew, Vau; English, V-U-W.

Number: 6.

Astrologically: the planet Venus.

Color: Yellow

Tone: E.

Occult science: natural alchemy.

Human function: astral body

Natural remedy: rest and recreation.

Mineral: the metal copper.

U-6, expresses in the Spiritual world, the knowledge of good and evil.

In the Intellectual world, the balance of liberty and necessity.

In the Physical world, the antagonism of natural forces, the linking of cause and effect.

Remember then, son of earth, that for the common man, the allurements of vice has a greater fascination than the austere beauty of virtue. If The Two Paths should appear in the prophetic signs of thy horoscope, take care of thy resolutions.

Obstacles bar before thee the path thou wouldst pursue; contrary chances hover over thee, and thy will wavers between two resolutions. Indecision is, above all else, worse than a bad choice. Advance or recede, but do not hesitate; and know that a chain of flowers is more difficult to break than a chain of iron.

In Divination Arcanum VI may be briefly interpreted as Temptation.

Arcanum VI is figured by a man standing motionless at the angle formed by the conjunction of two roads. His looks are fixed upon the ground; his arms are crossed upon his chest. Two women, one at his right and the other at his left, each place a hand on his shoulder, showing him one of two roads. The woman at his right is modestly clothed and has the sacred serpent, indicating enlightenment, at her brow. She personifies Virtue. The one at his left wears less clothing, and is crowned with the leaves and vine of the grape. She represents Vice, the temptress. Above and back of this group, the genie of justice, hovering in a flashing aureole of twelve rays, draws his bow and directs toward vice the arrow of punishment. The genie is

crowned with a flame to show he is a spirit; and is represented in an aureole of twelve rays to indicate that justice will be meted out in due time to all as the sun passes thru the zodiacal signs. This ensemble typifies the struggle with Conscience and the Passions; and the crescent moon in the background signifies that the outcome of the struggle commences a new epoch in life.

(1) Numerically, six signifies two actions, or twice three. It does not represent forces in equilibrium, but a constant oscillation between action and reaction. It signifies wavering, or extreme tendencies that ultimately produce reaction, forces uncontrolled and actions that destroy one another.

(2) Astrologically, Venus governs the affectional and social domain of life, and gives a desire for ease, comfort, luxury and pleasure. When afflicted it is not actively evil, but lacks the stamina to resist the desire for pleasure. When Venus, or Arcanum VI, fails to resist thru negativeness, or Arcanum II, the result becomes actual evil, the second power of VI, or Arcanum XV, ruled by Saturn.

(3) The astral body of man is often called the desire because it responds to every wish and emotion. Like Venus it is receptive and yielding. And affections not only mould it, but also nourish it and give it strength when apart from the physical. Like Venus, it needs a strong controlling force associated with it, to prevent its submission to outside influences and the yielding to blind impulse.

(4) Alchemically, Arcanum VI is the testing the metals to be used in the production of gold. These must be chemically pure; and before they are reduced to the first matter and proportioned, they must be given a rigid test to see that each contains no corrosive admixture that might prevent their proper fusion, and not only bring the process to naught, but possibly endanger the life of the alchemist when the purifying Azoth is applied; if the process is carried that far; for Azoth acts with terrible force upon corrupt matter of any kind.

(5) In the Bible this Arcanum is typified by Isaac and his two sons. Esau is the voice of Vice that would cause man to sell his birthright for a mess of pottage. Jacob is the Voice of Virtue, the conscience that successfully wrestles with the spirit of temptation, even tho the struggle brings affliction. Math. 4:8. "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and said unto him, All these things will I give thee if thou wilt fall down and worship me."

(6) The Most Excellent Master degree of Masonry is founded upon Arcanum VI. "When the Temple of Jerusalem was finished, those who had proved themselves worthy by their virtue, skill and fidelity, were installed as Most Excellent Masters."

(7) In Magic, Arcanum VI represents the hardships and privations imposed upon the neophyte to test his will, and the temptations that always come hand in hand with power. There is no middle road for one who would arrive at practical occultism; it is either triumph and the master of elemental forces; or defeat and submission to them. It is either Adeptship and the royal glories that surround the true perfected man, or it is black magic and the hideous orgies of the Sabbat.

(8) Man contains two natures, or an animal and a divine soul. When he sets his feet upon the path there is a struggle as represented by Arcanum VI and anciently formulated by Hermes Trismegistus in The Laws of Death, from which we quote: "And there is a fierce warfare for the victory, between the upper and the lower, as

thy both desire to obtain the glorified as a noble state by the higher. Now if the man inclines toward the lower nature which is mortal, he thereby aids the lower imperfect powers to oppose the higher which is immortal, and must suffer the pains of slavery for his disobedience to the workman, his maker. But if he inclines to the higher, then he is truly wise and blest."

(9) Natural Alchemy is the science of production of abnormalities and prodigies by the application of natural principles, and includes transfusion. Such things are to be studied that their nature may be known and avoided or properly dealt with when they have unwittingly been brought into existence by others. Homunculus, Caballi, Baseliscs, Aspis and Leo are some of these creatures. Such things are usually the outcome of an attempted celibate life. Paracelsus says in this respect: "Imagination is the cause of incubi and succubi and fluidic larvae, or amor heroeos. To prevent such unfortunate occurrences it is necessary to be chaste, honest, pure in thought and desire; and whoever is unable to remain so should not remain single." Rev. 17:5. "And upon her forehead was a name written, Mystery Babylon the Great, the mother of harlots and abominations of the earth." Herein lies a great truth, for those who can resist the temptation of pleasure often imagine that either thru celibacy or thru union magical ends may be attained. Sex-Magic, or sex-practices of any kind that attempt to prematurely force spiritual development or mental intensity is a fearful delusion. The value of union in soul development lies not in any magical procedure at that time; but in the results that naturally follow when nature's affectional laws are not violated in any artificial or magical way. Nature chooses her own times for love-unions, and where not interfered with the love vibrations impregnate the germs within the soul and gestates them thru the ensuing harmony into magical powers which are the heritage of every loving soul capable of responding to the inner music of spiritual love. Neither magic nor passion nor any selfish aim nor method can awake the slumbering possibilities of the soul; and such teachings only lead to the arms of Babylon. Love lieth at the foundation of soul growth. Where there is soul-fusion the soul expands and the transfusion of magnetisms strengthens the electro-magnetic form, making will more potent; and thru the natural elevation of the mind enabling it to penetrate the inner spheres where grosser natures can never go.

Venus in astrology is natural significator of love, art, music, the drama and social functions; therefore each of the Sixes, being ruled by Venus must relate to these things in the phase of life it rules.

The Six of Scepters indicates music, art, or drama.

The Six of Cups means a love affair.

The Six of Swords represents dissipation.

The Six of Pentacles signifies a social event.

Method of The Three Seven

After shuffling and cutting, the cards are dealt from the top, one by one from right to left, starting with the bottom row, in three rows of seven cards each. The bottom row represents the past, the middle row the present, and the top row the future. In each row the central card is the key, and the others contribute to it. In all readings adjoining cards modify each other and all should be blended as parts of a whole.

Future 21 20 19 18*17 16 15 After middle line.

Present 14 13 12 11*10 9 8 Next

Past 7 6 5 4*3 2 1 Commence here

The cards marked * are the most important.

Lesson 4

Examination Questions

Course VI

Branch of Science: Kabbalism

Subject: The Sacred Tarot

1. To what does Arcanum V correspond alchemically?
2. What does the planet Jupiter rule astrologically?
3. What houses of the birth-chart are stimulated by the super-root of a number, and what are the secondary factors that show why certain results will obtain?
4. In what way may any vibration found in the birth-chart be intensified by association?
5. What is the super-root of a number?
6. How is the sub-root of a large number found?
7. What does each of the three rows of cards represent in The Method of the Three Sevens?
8. Of what is Venus the natural astrological significator?
9. What is the numerical significance of 6?
10. What is the divinatory significance of the 5 of Pentacles?
11. Why did the three wise men return to their country by another way?
12. Upon what does the carrying power of the Will depend on the physical plane?
13. What is symbolized by the triple Tau?
14. What is represented by Gold, Frankincense and Myrrh?
15. What is the most pronounced factor in reading the significance of any large number?
16. What is the Super-root of a number?
17. What is the divinatory significance of the 6 of Swords?
18. What is the divinatory significance of the 6 of Cups?
19. To what do the two women in Arcanum VI correspond in the human constitution?

20. What significance has Arcanum VI in Magic?
21. What is the significance of the two cross-roads in Arcanum VI?
22. What magical significance has the sign of the pentagram?
23. What two functions of a number are to be considered when a number's influence on the birth-chart is to be ascertained?
24. What is the divinatory significance of Arcanum V?
25. Why is the astral body called the desire body?
26. What is the divinatory significance of Arcanum VI?
27. What do the two men at the feet of the Hierophant symbolize?