

The Sacred Tarot and Hermetic System of Names and Numbers

Lesson 6

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and

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The names conferred upon people were once not selected in the careless fashion now prevalent. Trades or characteristics common to families were used to designate them, the given names being selected to denote some difference in temperament, or some act distinguishing them from other members, or the resemblance to an ancestor who had acquired the name in this manner. Such is the family origin of the Smith's, Bales, Browns, Blackmans, Wrights, and scores of others; frequently the locality from which a family came being used in the same manner. The Christian names in common use may easily be traced to their original import. Thus, Clarence means illustrious, Charles means strong, David means beloved, George means a husbandman, William means a helmet of resolution, Mable means lovable, Martha means lady, Catherine means pure, etc. This instinct of conferring a name of characteristic significance is still followed by people living close to nature who have not been subject to the soul-warping pressure of an artificial environment. Thus we find the North American Indians not only naming individuals after some prominent trait of character; but should the character of the individual outgrow the name, which is not uncommon, and he proves by some action that the original appellation is no longer an appropriate title, he is given a new name expressing the new quality.

This innate sense of the eternal fitness of things is one of several reasons why writers, artists, musicians and actors often choose a name for their public work; and this pen or stage name will usually be found to indicate the nature of the work and life associated with it more than the birth-name. The reason is that by taking a new name they have given birth to a new epoch in life apart from that signified by the old name. It is not infrequent for people to change the spelling of their name, and such change in spelling will be found to be coincident with some change of character or temperament. And by the same law of sympathetic relations, Nick-Names have an effect upon life, and will be found to express the qualities and fortune of the individual during the periods in which they are substituted for the birth-name. These secondary names do not entirely supplant the birth-name except when the new name becomes permanent, and even then this change of fortune is indicated in the birth-name. But they do have an influence over the period of life in which they are used, and indicate its eventualities.

In the Bible we find numerous examples of names being changed to conform with acquired characteristics, Abram, upon completing his covenant with God was renamed Abraham, meaning a father of a multitude. The full significance of both names can be learned by substituting the Tarot for the Hebrew spelling and finding the super-roots and super-powers. Suffice it here to point out that the difference in the two words is the insertion of the Hebrew letter He, which in English is E and not H, corresponding to Arcanum V, indicating that Abraham had turned to Religion. In the case of Sarai, his wife, the letter He is also placed in her name when she came to an understanding of Divine Law. The covenant Abraham established with God was kept by Circumcision; signifying the perpetuation of spiritual powers thru complete union unhampered in any way, yet subject to the law of periodicity; and the observance of this covenant wrought changes in the life of both, for we read that Sarah became the mother of nations. And here is wisdom for him who hath understanding. It is also noteworthy that Jacob, meaning a supplanter, was renamed Israel, a soldier of God, when his fortune radically changed.

We will now cite a contemporaneous instance of change in the spelling of a sovereign's title, and the official change in the name of the capitol of a nation being followed by drastic changes in fortune. In the old magazines the ruler of Russia was referred to as the Tsar, but subsequently the common spelling of the word in English has become Czar. T-S-A-R = 22+21+1+20 = 64, with the super-root 10, and the power 7. As a Tarot chart it is X-XXII-I-XX-VII: Changing fortune, early Foolishness followed by pronounced Success sustained by Intelligence and Will, and a final awakening resulting in Victory. But this Victory over Changeable Fortunes becomes altered when the word becomes C-Z-A-R = 11+7+1+20 = 39 with a super-root 12 and a power of 4 thus: XXII-XI-VII-XX-IV; being a life of Sacrifice denoting early Power and Triumph sustained by Will and Intelligence until the Awakening which brings full Realization of the root, or Sacrifice. Briefly Tsar means Fortune terminating in Victory, and Czar means Martyrdom Realized. The Russian Capitol before the beginning of the world-war was spelled in English St. Petersburg = 164, involving to the super-root 11 and super-power 18, signifying Power used in Deception. But the name of the Capitol was changed to Petrograd = 108, with the root 9 and super-power 12, meaning Wisdom Sacrificed; and immediately after this change of name a revolution overthrew the old government. In marriage, also where the Surname of the husband is adopted by the wife, considerable change in fortune is coincidental with the changes of name.

There are many instances in which it is necessary to choose a name for something with which one must be closely associated, and which will consequently have a bearing upon life. In such a choice it is not enough to select a name whose root, letters and power seem fortunate; for the thing itself may bear out the name and yet not prove beneficial to the one associated with it as its vibrations may be discordant to the astro-constitution as shown in the chart of birth. Therefore, in choosing a name for the home or business it is advisable to select one whose root primarily, and whose power and letters also if possible, tend to strengthen the good vibrations in the horoscope. We will illustrate this principle by the name C.C. Zain under which all the writings of The Brotherhood of Light are issued, trusting to be pardoned for mentioning personal affairs as no better example is convenient.

Whoever reads this name aright will know the source from which these writings come, the motive prompting them, the method by which the information they contain was gained, and the inner life of the author. Zain is the seventh letter of the Egyptian alphabet, or Arcanum VII of the Tarot, the English Z. Z is a most peculiar letter, representing two 7's one above and one below, or really two open trines. An

open trine symbolizes giving rather than receiving, and the object of Zain in writing is to give out, rather than conserve, truths that have been in custody for centuries. In the author's horoscope the Sun is rising in Sagittarius, so the word Zain accentuates and harmonizes with the personality and individuality ruled by the ascending sign and sun-sign. C. is astrologically Neptune, in the Tarot meaning Spiritual Power. It is the planet of Secret Societies and of altruism and well aspected in the author's house of work and service. The initials C.C. enables the author to gain whatsoever spiritual knowledge he desires either thru the external Society or thru psychic channels as indicated by Neptune, thereby increasing his power for service. The chart of the name in full is: IX-XI-XI-VII-I-X-XIV-VI, read as Wisdom and early spiritual Power followed by Psychic Strength; Will and later changes of Fortune bringing Regeneration and ultimate Trials. Aquarius being on the cusp of the house of writing at birth, representing the Root which is always the key to any name, stimulates the activity of Mercury, general signifier of writing, and the letter I gives Uranus an impetus. Uranus in the birth-chart is in the house of professions, so the letter I in this case inclines toward professional occultism. The letter N, Arcanum XIV, is the sign Taurus, and this sign in the birth-chart is on the cusp of the house of service, N increasing the ability to work persistently. The power of the name is VI, or Venus. Venus in the chart of birth is a benefic so far as occult work is concerned, and it is desired that the houses it rules should be stimulated to activity, Arcanum VI is the signifier of Temptation and Indecision, as Venus, its ruler is inclined to follow the line of least resistance. If Venus is strong at birth these Temptations are easily surmounted. The two chief factors of the name C.C. Zain are the Root IX and the Power VI, so it will bring both Wisdom and Temptation, following increase of Knowledge and Power; but the strength of Venus at birth will off-set the latter largely, tho the weakest point in the name is the tendency to follow the easiest way.

At first thought it may seem that using a name in business other than the birth name is uncommon except in a few professions; but as a matter of fact almost every business man abbreviates his name in signing it; and this business signature becomes the name associated with his public life, consequently exerting more influence over it than the birth name. What influence the signature, or business name, will have over the business life may be determined by comparing it with the chart of birth as illustrated in the above example. Those who understand the influences of the signs and planets in a horoscope will find it easy to make such an analysis without further explanation, by referring to the astrological rulership of each letter and number as given in this work.

The Sage

Arcanum IX.

Letter: Egyptian, Thela; Hebrew, Teth; English, Th.

Number: 9.

Astrologically: the zodiacal sign Aquarius.

Color: the lighter shades of blue.

Tone: high G.

Occult science: mental alchemy.

Human function: Clairaudience.

Natural remedy: such herbs as myrrh, frankincense and spikenard.

Mineral: the talismanic gem sky-blue sapphire and such stones as obsidian and black pearl.

Th-9, expresses in the Spiritual world Absolute Wisdom.

In the Intellectual world, prudence, director of the Will.
In the Physical world, circumspection, guide of actions.

Remember then, son of earth, prudence is the armor of the wise, circumspection enables one to avoid snares and abysses, and foresee treason. Take it for thy guide in all thy actions, even the least. Nothing is indifferent here below. A pebble can overturn the chariot of the master of the world. If Arcanum IX should appear in the prophetic signs of thy horoscope keep in mind that Speech is Silver and Silence is Gold.

In Divination Arcanum IX may be read briefly as Wisdom or Prudence.

Arcanum IX is figured by an old wanderer leaning on a staff and carrying before him a lighted lamp which he half conceals behind his mantle. This Sage personifies experience gained in the journey of life. The cloak is of square form symbolizing the physical world in which man acquired knowledge of good and evil. That this knowledge has been gained is signified by the man having partially removed the cloak of material limitations, and by the lamp which means intelligence shedding its rays over the past, present and future. The lamp being concealed by the mantle symbolizes discretion, and also expresses the truth that if we are ever to know the real nature of anything we must delve deep beneath the cloak of external appearances. The staff, which in form is the sixth letter of the Hebrew and Egyptian alphabet, indicates that man progresses thru struggle, alternately yielding to and triumphing over his animal desires, and that when the final Victory is won this knowledge of good and evil becomes his staff of prudence supporting his endeavors.

(1) The number 9 is the Deific number, being the highest digit and possessing the peculiar property that it may be multiplied by any number and the resulting digits added together will always resolve into 9. This sacred number thus becomes the symbol of manifest Deity whose different manifestations all may be reduced to the one primal source. It is the figure unlocking the cycles of the ancients, and as composed of 3 X 3 indicates action on all three planes. As representing 4 and 5 combined it shows man realizing all that earth can teach. It is the number of Wisdom. As consisting of 7 and 2 it adds polarity, or intuition and reason to the union of man and woman, giving knowledge of good and evil, or Wisdom gained thru union. As 8 and 1 it is death, mortality and stagnation overcome by Will and Intelligence, hence new action, life, immortality.

(2) The sign of the Sun, Leo, is represented hieroglyphically by a serpent. This serpent becomes the symbol of desire, for Leo is that natural home of love-affairs and pleasures. The Man of the zodiac, Aquarius was anciently represented hieroglyphically as two serpents, or desires, kept in equilibrium thru knowledge gained in experience with good and evil. Hence the serpent is sometimes taken as the symbol of the tempter and sometimes as the symbol of wisdom. Math. 10:16 "Be ye therefore wise as serpents and harmless as doves."; refers to the wisdom signified by the sign Aquarius to direct the love nature, symbolized by the doves which are sacred to Venus. This is a clear statement of the import of Arcanum IX. Aquarius, astrologically represents the highest form of intelligence expressing itself in progressive and scientific tendencies, such as are symbolized by the Sage.

(3) The highest Wisdom, such as is symbolized by the Sage, comes from within as well as from without. Experience with good and evil in the external world is garnered and stored, together with those inner experiences that come from contact

with psychic realms. Aquarius hieroglyphically is two serpents, not one, indication wisdom gained from within as well as from without. The Sage has sat at the feet of external teachers, and also listened to the voice of those occupying the inner planes of life by means of that faculty corresponding to Arcanum IX, which is Clairaudience.

(4) Alchemically, Arcanum IX, strictly speaking, is Azoth, but it also represents the knowledge of the second process. The impure and coagulated gold produced by the first process is placed in a proper receptacle, and guided by that Wisdom gained in experiment with the first process a gentle fire is started in the furnace and the stream of Azoth is applied to the mass. The amount of Azoth used should equal the gross volume of the metals; and it is important that a draught of air be directed over the furnace to carry away the fumes that arise from the crucible. Many unwise alchemists, impatient to attain results commence operations with the second process, omitting, or only partially completing the first process. The result of such procedure consumes what wealth they already have and they die in poverty still endeavoring to accomplish the Great Work, but never succeeding.

(5) In the Bible we find that the tempting serpent of desire denies the words of God that when man eat of the forbidden fruit he should surely die: "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Gen. 3:4. As a matter of fact when spirit descended into matter it died to its celestial nature and was no longer pure and innocent; but by yielding to Temptation, or Arcanum VI, and entering into material incarnation, the words of the serpent were also verified - Gen. 3:7 "And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons." That is, having partaken of Arcanum VI, the tree of good and evil, they gained knowledge and immediately put forth the effort to overcome matter and triumph over circumstances, as indicated by Arcanum VII. After the Judgement, or Arcanum VIII, of the transgression, 8 expressing solidification, we find "Unto Adam, also, and to his wife, did the Lord God make coats of skins and clothed them." In other words, they had spiritual bodies while living in the realm of spirit, but upon descending to the material plane they were clothed in physical bodies. The result of incarnation thru the various lower forms of life symbolized by the coats of Skins, verified the wisdom of the serpent and corresponds to Arcanum IX in the result attained. Gen. 3:22 "And the Lord God said, behold, the man is become as one of us, to know good and evil." Another reference to Arcanum IX is Solomon's choice of Wisdom instead of worldly things.

(6) The Select Master degree of Masonry is founded upon Arcanum IX. It signifies the ninth arch of the secret vault of Solomon's Temple where are stored exact copies of all that is contained in the sanctum sanctorum above. It is what might be called the lowest degree of adeptship on the physical plane, being the Intellectual degree in which man has recognized the correspondence between the heavens above and his own soul. Arcanum IX corresponds also to the three triangular tables arranged in a row with a triangular plate of gold in the center of each and a lighted candle at each corner; and to the three times three of the ritual.

(7) In Magic, Arcanum IX corresponds to the various magical methods of obtaining information about occult subjects. It also reveals the power of the soul to travel in the astral and spiritual realms and bring back to earth full remembrance of all seen and learned. By far the most successful of these methods is "The Sacred Sleep of Sialam" which exercises one of the grandest powers of the human soul. This transcendental power is exercised thru utilizing the electro-magnetic forces inspired

with the air while the mind is concentrated upon the object desired. The result is a gain in soul-power enabling it to subdue sense and bid defiance to the boundaries that hamper it awake, asleep or in the mesmeric state. By this means man may gain whatsoever knowledge he desires providing it lies within the soul's capacity of understanding when revealed. Such powers should never be trifled with, and a solemn warning is here offered to any who hope to use this force for worldly advantage or from selfish motives; as the sanctity of these inner states are not to be violated by the profane without punishment. The soul of man can not be omnipresent, but it is capable of being mentally and spiritually in many places at the same time, even as the lamp of the Sage sheds its rays in many directions.

(8) In the soul's pilgrimage Arcanum IX indicates the realization of Cosmic Consciousness, also the state where the candidate for higher initiation becomes the accepted disciple of his Master and starts active training to fill his place when the latter ascends to still higher spheres of endeavor. Upon the plane to which the Neophyte is now striving to raise his forces love manifests mentally, ideas uniting with ideas, thoughts impregnating thoughts, and aspirations harmoniously blending and supporting one another. All forms of passion are being gradually overcome and held in complete subjection that the soul can put forth its highest energies and powers free from passional excitement. But before this state, represented by the Sage, can be reached it is necessary that all subordinate degrees be passed and that the Neophyte shall have experienced fully the Triumphant expression of his physical nature as indicated by Arcanum VII. Then having accepted his life-work, and established a state of equilibrium between his higher and lower obligations, he realizes for the first time the true relation of his soul with the universe. His consciousness expands and a portion of the universal consciousness filters into his mind. He then perceives not only his mission as a co-worker in constructing the universal living Temple; but he understands the true relation of man to the above and below.

Man occupies a middle realm between heaven and earth, the chain of being is complete in him, but he also is the most important link in that greater chain uniting the soul with the stars. He receives the stellar forces converging upon the earth. One part of this universal life principle is retained and utilized by his own organism. The grosser portions of the astral influx is reflected from his body to the seven degrees of sub-mundane life that extend from man to the mineral, and thru which he has ascended; and it is this influx radiated from the spinal column and the base of the brain of man that forms the supply of mental and spiritual sustenance received by these lower manifestations of life that enables them to progress. The finer ethereal essences from the stars are reflected from his odylic sphere, where they undergo a change of polarity, to the aerial races of the seven super-mundane realms above that extend from man to the angel, where bright immortal souls of spiritual beings who never incarnate on earth depend upon these etherealized essences from earth to sustain their external life forces. Neither cosmic elementals - Fauns, Elves, Nymphs and Fairies; are sustained by the life forces radiated by man; but they do depend upon him for differentiated existence. Interiorly realizing that he is the sustainer of universes below, and that he generates the essences that sustain the life of higher planes than ours, and that his thought and desires arouse swarms of astro-magnetic elementals into activity, and when he has the knowledge compelling their obedience; then the lamp of Cosmic Consciousness is lit, and illumined by its rays he conducts his efforts wisely, knowing who and what he is.

(9) Mental Alchemy is the science of transmuting desires into aspirations and the consequent mastery of the body by mind. The conscious intellectual dominion of

mind over matter indicated by the number 5 was treated under Arcanum V and we found that four signs express the absolute and are explained by the fifth. Apparently this is a paradox for we now find that the number 9 symbolizes the Absolute in expression. But when we use the lamp of the Sage to look beneath the illusions of appearances we find that 5, or intelligent man, must have a medium in which to move and work, as signified by the philosopher's mantle. This universal medium is expressed by the number 4, which applied to mental alchemy becomes the realm of sub-conscious and super-conscious mind. Mental suggestion and the use of mantrams and all other methods of controlling the mind thru realms usually not conscious are symbolized by Arcanum X. This whole subject will be made clear by a study of the lower diagram on the frontispiece. The square marked 1 should be colored yellow; 3 should be green; 5 should be purple; 7 should be red and 9 violet. These are the five odd or active numbers. The colors yellow and red signify power and motion. Activity must take place in a medium, therefore the four squares marked with even numbers should be the other primary color blue; and the two squares 5 and 3 representing reaction of yellow and red on blue should be colored green and purple, and the central square indicating the highest vibration, the evolution of all must be violet. And the border round the whole figure, the solar combination of power and activity should be colored orange. By inserting the colors indicated and studying the numbers and symbols one each square in connection with its color the whole subject of color vibration will be made plain.

The sign Aquarius is general signifier of friends, associates, hopes and wishes, therefore each of the Nines relate to these things subject to the phase of governed by its particular suit.

The Nine of Scepters is a wise and profitable Friendship.
The Nine of Cups is the Wish-card signifying hopes realized.
The Nine of Swords indicates a quarrel resulting in enmity.
The Nine of Pentacles indicates money spent on associates.

The Wheel

Arcanum X.

Letter: Egyptian, Ioithi; Hebrew, Jod; English, I-J-Y.

Number: 10

Astrologically: the planet Uranus.

Color: dazzling white.

Tone: the astral chimes.

Occult science: Kaballism.

Human function: intuition.

Natural remedy: electricity and mesmerism.

Mineral: radium and uranium.

I-10, expresses in the Spiritual world, the active principle which vivifies all being.
In the Intellectual world, the governing authority.
In the Physical world, good or evil fortune.

Remember then, son of earth, that for power thou must will, that is will strongly; thou must dare, and to dare with success thou shouldst know how to be Silent until the moment of action. If The Wheel should appear in the prophetic signs of thy horoscope know that to possess the Key of Power you must learn to will persistently only for what is good and true; and in order to maintain thyself upon the heights of life shouldst thou reach them thou must have learned how to sound with

a look and without dizziness the vastest depths.

In Divination Arcanum X may be read as Change of Fortune.

Arcanum X is figured by a wheel of eight spokes suspended by its axis upon a dual column. At the right Hernanubis, genius of good, strives to mount to the summit of the circumference. At the left, Typhon, genius of evil, is precipitated. On a circular platform in equilibrium on the wheel is poised a Sphinx holding in its claws a javelin. At the foot of the dual column two serpents raise their heads. This is the wheel of destiny. The circular platform upon which the sphinx stands is marked off in points to represent zodiacal degrees; and the Sphinx as a composite of the four genii of the zodiac, Eagle, Lion, Man and Bull, signifies the passage of time. It holds a javelin in its claws to indicate that time is always fructifying events and ever ready to strike to right or left according as the wheel turns under its impulsion raising the humble and lowering the proud. The wheel having eight spokes symbolizes that time and opportunity in the course of divine providence are Justly meted out to all. The dual column supporting the wheel indicates that all nature is polarized into positive and negative; and the serpents signify the Law of all action is fundamentally that of sex.

(1) The number 10 is the number of the complete cycle and indicates transition to a new condition, plane or phase of existence. The absolute has expressed itself thru all the various manifestations up to and including 9 which signifies perfection, not alone of form as indicated by 7, but perfection of consciousness also. 9 presents the aspect of being the highest attainment possible on a single plane, or in a single orbit, and 10 shows the orbit completed and the transition to a new round of endeavor, or plane, or set of functions. 1 is the Absolute unmanifest. 9 is the Absolute in perfect manifestation. 10 is both the manifest and the unmanifest, the cycle of completion. In humanity as composed of two 5's it indicates the whole man to consist of both man and woman, that their union commences a new cycle of experience, and that higher planes may be contacted thru their united endeavor. As 1 typifies Will and Intelligence, so 10 signifies their use by both in a new field of effort.

(2) Uranus is the octave expression of Mercury, even as Arcanum X is the second power of Arcanum I, ruled by Mercury. The unsexed nature of Uranus is expressed in Arcanum X by the two serpents in equilibrium. Uranus transits one sign of the zodiac in about 7 years, the whole zodiac in about 84 years, or 7×12 , perfection and completion of form in each of the 12 houses of life, making an octave cycle that coincides with the natural life of man. Uranus is the planet that gives sudden changes of fortune, either for good or evil; also sudden alterations in the mental views, as is indicated by the fact that his moons move in their orbits the reverse of those of the less distant planets.

(3) In practical astrology it is found that those individuals having Uranus prominent in their horoscopes have the faculty of intuition unusually developed; which is sufficient reason, tho not the only one, for assigning its rulership to this planet and Arcanum X.

(4) Alchemically, Arcanum X represents the second process under way and the alterations that accompany it. It should be known that these changes should not be forced too rapidly, but take place gradually. Sudden changes produce a reaction that is apt to spoil the whole process, but if the alterations of the substance is kept well under control these violent oscillations of the metals will be prevented.

(5) In the Bible, Arcanum X represents the Wheel of Ezekiel. Exek. 1:15 "Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces." These faces were the composite symbols of the sphinx, Lion, Eagle, Man and Bull; and the genii upon the wheel in Arcanum X are mentioned thus, 1:13 "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down amid the living creatures; and the fire was bright and out of the fire went lightening." The change in the fortune of Solomon also has to do with Arcanum X; I Kings 2:3 "And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart."

(6) The Super Excellent Master degree of Masonry is based upon Arcanum X, the ritual depicting the Fate of Zedekiah, who did evil in the sight of the Lord, and as a consequence underwent sudden and extreme change of fortune.

(7) In Magic, Arcanum X represents the orbit of action of the blessing or cursing energy of the human soul. This orbit is of elliptical form, with a periodic action of its own whose effect is magnetic; for to cause a condition in another we must create in ourselves the matrix of that condition. Arcanum X is the astral light, which is shown by the serpents to be androgynous. the true magician is able to turn the wheel of fortune either to right or left as he desires thru polarizing the astral light into either an attractive or repellent current, and so rules the oscillations of fortune.

(8) In the initiation of the soul, Cosmic Conscious being realized and the soul at one with the universe, changes begin to occur both in the physical organism and the electro-magnetic forces of the neophyte. He is intensely sensitive and rapidly becoming refined, the grosser portions being replaced by more ethereal particles as the physical are thrown off. The vibrations impinging upon his organism from surrounding environment tends to annoy him and upset his magnetic equilibrium, due to increased sensitiveness. This inner change is also accompanied by changes in external fortune due to the opposition of associates who are not in sympathy with his aspirations, or due to his attention being absorbed by spiritual affairs. These forces that tend to destroy the equilibrium should be met with a resolute will, and there should be a determined effort to ignore surrounding inharmony and make light of reverses.

(9) Kaballism is the science of traditional knowledge, including the Tarot and the Jewish Kabala. The most important of all Kaballistical doctrines is regarding the Ten Emanations of the Sephiroth. As these emanations are the means by which the Ain-Soph-Aur, or unmanifest spirit of deity sprang into manifestation and produced external life, it follows they correspond strictly with the chain of Ten planets of our solar system. The Kaballistic scheme supported by three pillars is given in most works on the subject, but someone a hundred or more years ago inserted a blind by placing Hod on the left and Netzach on the right, knowing that Initiates would learn that Netzach is really the victory of Woman. This error has been copied by Kaballistical writers ever since. The correct astrological correspondence of each emanation has not been placed in writing heretofore, but will be found in the diagram on the frontispiece, the upper chart being the Emanations in their proper sequence and relations. Above all is the Limitless Light, Ain-Soph-Aur. 1 upper diagram is the Unknown planet, Kabalistically Kether or Crown. 2-Neptune, is Chochmah or Wisdom, 3-Uranus, is Binah or Intelligence. 4-Jupiter, is Chesed or Mercy. 5-Saturn, is Geburah or Justice. 6-Venus is Tippereth or Beauty. 7-Mars, is Netzach or Victory. 8-Mercury, is Hod or Splendor. 9-Moon, is Yesod or Foundation.

10-Sun, is Malkuth or Kingdom. And below all is the region of Adonai-Shekinah. The three planets Uranus, Saturn and Mars form the tree of Evil. The four planets on the middle pillar of the diagram where good and evil join, The Unknown, Venus, Moon and Sun form the tree of Life. The upper story of the diagram is Atziluth or Emanation, the next lower realm is Briah or Creation, below this is the realm of Yetzirah or Formation, and the lowest story is the realm of Assiah or Action. Of course the river that waters the garden of Eden and parts into four heads is the planet Venus in the diagram and the four lines radiating from it. Each of the 10 emanations manifests in all four kingdoms better known as Fire, Earth, Air and Water. The 12 triangles of the circumference are the 12 houses of the heavens, and the 32 lines in the circumference represent those 32 paths of wisdom forming the book called Sephir Yetzirah. The ten emanations operating thru the four kingdoms, or suit cards of the Tarot are expressed in verse by Mr A.E. Waite in these words:

"Four signs present the Name of every name.
"Four brilliant beams adorn his Crown of flame.
"Four rivers ever from his Wisdom flow.
"Four proofs of his Intelligence we know.
"Four benefactions from his Mercy come.
"Four times four sins avenged his Justice sum.
"Four rays unclouded make his Beauty known.
"Four times his Conquest shall in song be shewn.
"Four times he Triumphs on the timeless plane.
"Foundations four his great white throne maintain.
"One fourfold Kingdom owns his endless sway.
"As from his crown there streams a fourfold ray."

The planet Uranus is general signifier of uncommon pursuits, sudden changes in fortune, inventions, discoveries, unconventional relations and actions; therefore the Tens signify these things.

The Ten of Scepters is an Invention or Discovery.
The Ten of Cups is a decidedly Unconventional affectional interest.
The Ten of Swords means sudden loss of employment
The Ten of Pentacles signifies alternate financial loss and gain.

Spread of The Kaballa

When the influences and outcome of anything is sought the Tarot cards may be dealt on a diagram similar to the upper one in the frontispiece one after another until 10 cards are placed on the numbers in their order. The cards on the tree of good or right indicate favorable forces and events, the three on the left or tree of evil are adverse influences and events, and those 4 in the middle or tree of life the outcome, 1 representing the spiritual result and 10 the material, 6 as concerning the life and 9 as the home. The cause of the particular influence exerted by each card is signified by the kaballistic name of the number it occupies. Thus if on 2 Wisdom is the cause, 3, Intelligence, 4 indicates Mercy as the cause and 5, Justice. 6 indicates love of beauty, 7 love of Victory, 8 Splendor and show, 9 home conditions, 10 physical powers and 1 spiritual powers.

Lesson 6 Examination Questions

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

1. What is the significance of the scriptural passage - "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them"?
2. What is the meaning of the scriptural passage - "Be ye therefore wise as serpents and harmless as doves"?
3. What is the divinatory significance of Arcanum IX?
4. What was signified by the name Abram being changed to Abraham?
5. What is the significance of choosing a name other than that conferred at birth?
6. In what realms do the emanations of the Sephiroth manifest?
7. Why does a blessing or curse always effect the one sending it?
8. What is signified by the wheel of 8 spokes in Arcanum X?
9. Indicate into what two channels the stellar forces received by man are again radiated?
10. Why are exact copies of all that is contained in the sanctum sanctorum above said to be stored in the 9th arch of the secret vault of Solomon's Temple?
11. To what does Arcanum IX correspond alchemically?
12. Why is the number 9 called the Deific number?
13. What is symbolized by a lamp concealed by a mantle?
14. What does an open trine symbolize?
15. In what way does the married name of a woman have a significance in her life?
16. Over what period of time will a new name have a particular influence?
17. How were names for people once chosen?
18. What planets form the Tree of Life in the Kabbalistical diagram of the 10 emanations?
19. What planet gives the most sudden changes of fortune?
20. What is the divinatory significance of Arcanum X?
21. What is the most successful method of obtaining information in higher realms called?
22. What significance has Arcanum IX in the spiritual world?

23. What is the significance of number 10?
24. Of what does Mental Alchemy treat?
25. What letter has the form of a double 7?
26. In Divination by the Spread of the Kabbalah what significance have the cards found on the Tree of Good?
27. In Divination by the Spread of the Kabbalah what significance have the cards found on the Tree of Life?
28. In the Spread of the Kabbalah how may the cause of the particular influence exerted by each card be determined?