

# The Sacred Tarot and Hermetic System of Names and Numbers

## Lesson 12

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The Sacred Tarot  
and  
Hermetic System of Names and Numbers.  
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### Lesson 12

Proficiency in any art, physical or metaphysical, largely depends upon systematic methods. This is very true of Tarot Reading. In the first place the student should permit no one to handle the cards but himself, except when some person shuffles them preparatory to a reading. The more the student himself handles the cards, if he be in earnest and striving for proficiency, the more they will become impregnated with his magnetism and alive with psychic intelligence, and consequently the quicker they will respond and the more accurate they will become. Therefore new cards are usually not so good as those having seen considerable use. In order that the magnetism imparted to them during use may not disseminate, and that thru contact with other objects containing human magnetism, such as household furniture, this pure psychic quality may not be contaminated, it is essential the cards be kept in a special case when not in use. This case should not be too large, a wooden box lined with silk being preferable, and of all woods for such purposes sandalwood is the best. If the student expects to devote much time to the Tarot and use it for personal readings extensively, as well as for occult research, it is desirable to have two sets and keep them in separate cases. The set to be used in spiritual research should under such circumstances never be used for any purpose but to divine spiritual things, and should never be touched by any other person. In this manner they will be kept free from participating in the mental attributes of other people who may have biased convictions, and also be uninfluenced by selfish or physical desires. When the cards are not extensively used one set will answer both purposes. If used much it is preferable, tho not imperative, that a table be kept particularly for the purpose of laying out the cards, a new sewing table answering the purpose admirably, or one specially constructed of soft pine lumber, unvarnished. A new table will impart no human thought-forms to the cards, and the unvarnished soft pine quickly absorbs the mental magnetism of the reader and lends psychic strength to the formation of the oracle. A room which is the scene of constant domestic discord is not best for any psychic work or divination, as the vibrations impair the vision and destroy the soul tranquility that is essential for a proper reading. If these ideal conditions are not at hand the student may proceed to read the cards as circumstances dictate, knowing that diligence will be amply rewarded in spite of difficulties.

A definite system of shuffling and cutting should be decided upon which should not be varied except there is a strong impression at some time to do so. The psychic

intelligence, sub-conscious and super-conscious mind of the Reader combined with other psychic factors, learns to look for a certain systematic manipulation of the cards by which it may give them a suitable arrangement, and if this routine is varied it finds difficulty in adjusting its forces to the unexpected method. The person desiring the reading should be seated at the opposite side of the table facing the Reader, and if a table is reserved for this purpose the seer should always be seated in the same place at the South, or negative, side and the client placed opposite on the North, or positive, side of the table. Before the cards are touched the Diviner should ascertain what matter is to be elucidated and determine in his own mind what Spread is to be used in giving the reading. Then he should tell the client to concentrate his mind on desiring an unbiased solution of the matter. Other desires entering the mind during the shuffling will be reflected in the cards and confuse the reading. Triviality will make the reading superficial. If there is a strong desire on the mind of either to receive a certain answer, unless the Reader's psychic force is strong enough and his desires unprejudiced, to overcome the force of the biased influence, the cards will be influenced and give that answer. Where there is an earnest wish to know the truth regardless of preconceived opinion, the cards will surely arrange themselves in a manner to give a correct answer. With both their minds vacant except to desire a truthful reading of the matter, the cards are handed to the client and he is instructed to shuffle them in a manner that will reverse the ends of some of them. He is next told to cut them at random into three piles, and collect them again into one pack in a manner giving them different positions than they occupied before cutting. This process is gone thru a second, and then a third time, all the while keeping the minds of both on the matter in hand so as not to bring extraneous matters into the psychic arrangement of the cards. When they have been thoroughly shuffled, cut and recollected the third time by the client, the Diviner takes the cards and deals them face downward in the form of the spread chosen at he beginning.

The Diviner then starts the reading by taking the first card by the top and turning it over, top to bottom, face upward. He looks at this card noting any impressions he receives concerning it, and tells its meaning to the client. In giving this interpretation he is merely guided by its usual meaning and not obliged to conform to it. The brief divinatory interpretation of each card as given in these lessons should be learned and adhered to by beginners until they gain more confidence in their own powers. But these meanings are subject to variations. The true Artist will recognize every card as a symbol of some astrological rulership, and his intuitions will select the particular phase or event under that rulership coinciding with the facts. Thus if Arcanum XVI turns up he may read the event as an accident, its commonest meaning; but he also recognizes Arcanum XVI is an expression of Martial energy, and if there were cards preceding this indicating sickness he would read Arcanum XVI as a surgical operation, which is also a Mars event. If the Nine of Scepters turns up in the spread, its usual significance is a profitable friendship; but it really signifies a fortunate influence of the sign Aquarius on business, for 9 is Aquarius, and Scepters indicates business. So if the other cards gave it that signification it might be read as business concerning a charitable institution, or progressive methods leading to business success; for Aquarius is both humanitarian and progressive. If the Eight of Cups turns up it usually means extravagance; but as Cups signify the home and affections and Eight is the sign Capricorn which is inimical to these things, in some particular instance it might not mean extravagance, but the loss of someone's affection thru closeness in money matters, such as the loss of the wife thru failure to provide or under other circumstances it might bring disrepute thru the conduct of some member of the family. The various things ruled by each sign and planet can be learned from astrological books, and these things

may be associated with the number of the Arcanum to which the sign or planet corresponds and considered as influencing the department of life each suit rules, when reading the Minor Arcana. Only advanced students need to attempt this as the ordinary interpretation is sufficient for most work. It will be seen, however, that as all things, events and even thoughts have astrological rulerships, every possible combination of events and condition may be indicated by the Tarot, and a reading is not circumscribed by a few arbitrary meanings.

It is a mistake to turn over all, or a number of the cards at one time, as it permits the mind to wander from one influence to another without drawing definite conclusions from each. After reading the first card, which usually indicates some incident of the past, turn over the next one and read it as a subsequent influence or event that modifies the first, then the third card as still another circumstance modifying all that has preceded, and so on from past thru the present and into the future, each card being a single petal of the opening bud of events which alters the shape as it opens, but all required to form the full blown flower of the future. The proper blending of the influence of a single card with those already read requires considerable practice. Some of the cards will be found right end up and some reversed. This reversal of cards does not reverse the meaning of the cards, as is sometimes taught. Each card actually represents an astrological influence having a definite rulership, and this rulership does not change. When the card is right end up it signifies the benefic influence of that astrological influence in so much as it is able to give, and when reversed it indicates the affliction of that astrological correspondence. The meaning we have given is the average. Therefore every card right end up should be read as slightly better than the average meaning, and every card reversed as somewhat more unfortunate than its usual significance. Saturn is never a benefic planet even when well aspected, and Arcanum XV is never a good card, even when right way up. But reversed it has the significance of an afflicted Saturn, and is so much the worse. Jupiter is never a malefic planet, even when evilly aspected, therefore the fives are always somewhat good, even reversed, but right end up are very good, for they then represent a well aspected Jupiter. The Arcana corresponding to the signs are considered in the same way, as if their ruler were well fortified when the card is right end up, and debilitated when the card is reversed. This explanation is to assist older students in forming conclusions as to why a card is not the same if reversed; all younger students need to remember is that a card right way up is more fortunate than reversed.

The common Court Arcana indicate the people whose influence is felt. It is enough for beginners to keep in mind that the four suits represent the four different temperaments as stated in Lesson 1; and that if the card is pictured by a man it signifies a woman of that temperament when reversed, or if it pictures a woman, it is a man of that temperament when reversed. But as the student advances in proficiency he can indicate the general characteristics of the people shown in the readings by memorizing the dispositions we have given under each of the 12 common Court Arcana. Further along in his work by learning the physical appearance of each of the zodiacal types to which the Court Arcana correspond, the student will be able to give a correct detailed description of the appearance and qualities of each person that is indicated in the reading, in unmistakable terms. The Warriors represent the plans and motives of these people toward the client, usually being the thoughts of the person nearest whom found in the spread, revealing their inward motives, whether friendly or not. The influence a given person will have upon the client is usually indicated by the card just preceding the Court Arcana by whom represented; and the action of that person is usually determined by the card immediately following the Court Arcana. The student can read the cards for himself,

or for an absent person in which case he both shuffles and reads them. Constant practice will enable anyone having sufficient spirituality to become interested to become a good Tarot Reader, as the necessary psychic insight evolves thru effort.

In using the Tarot to give personal readings only the meanings in Divination should be considered. But for solving philosophical, occult and spiritual problems the meaning should be chosen that corresponds to the plane of enquiry. In this latter form of research the Major Arcana are all important. The 12 Court Arcana signify the 12 zodiacal degrees of intelligence, and the Warriors are typical of the 4 elemental kingdoms. The Minor Arcana are used to designate the numerical differentiation of the four forms of intelligence represented by the 4 suits. Frequently the Major Arcana will be all that is required; or if the problem is occult the Aces may be added to show the action of each form of intelligence. But except in Divination the Court Arcana and Minor Arcana have no meaning except as astro forces influencing the Major Arcana. The Major Arcana have each three meaning besides the one used in divination, and the one used as an advice to those whose name reduces to a given root, or whose horoscope is ruled by the sign or planet to which the Arcanum corresponds. If the problem concerns the physical plane, such as the destiny of a nation or its success in war or commerce; the geological epochs of the earth; the growth of plants and animals; the physiological functions of man; etc., the meaning given for the Physical world should be used. If the enquiry pertains to the soul world, to mental action, to the interaction of magical forces, the meaning given for the Intellectual world should be applied. When the solution concerns universal principles and spiritual verities, the Interpretation of the Spiritual world should be given. Premise and conclusion must always be on the same plane.

Much benefit may be obtained by meditating on all the significances in the different worlds of a single card, taking the Major Arcana one at a time on successive days. Later any two Major Arcana may be joined and their combined influence studied; or several may be studied together as a combination of universal principles. Thus the three cards representing any astrological triplicity may be considered, and finally the planetary ruler of one conjoined to first one and then another. If it is desired to know the true use and value of good and evil, combine V and XV; or if one would know the effect of controlling the desires, combine I and VI. Any physical or occult problem may be solved by combining the Tarots representing each of the factors involved. Thus the possibilities of gasoline as a generator of power is shown by Arcanum XI, for Neptune has long been known to rule gas and oil. The principles of the alternating current in electrical science is shown by the combination of X and VI to produce XVI. When scientists learn to unite III and XI, they will utilize the natural magnetic currents that constantly flow thru the earth's atmosphere and perpetual motion will become a fact. And when occultists unite I and II they will no longer be dependent on others or upon books for knowledge.

Any problem in which the Tarot correspondence is unknown should be solved by using one of the spreads that seems to meet requirements, and using the Major Arcana alone. Shuffle and cut and lay out as in divination, only reading the meaning as given for the plane the query occupies. By this means, and many others that will suggest themselves to the student, he will be able to solve any problem, spiritual or physical, which he has capacity for understanding, by the Oracle of the Sacred Tarot.

The Adept.

Arcanum XXI.

Letter: Egyptian, Sichen; Hebrew, Schin; English, S.

Number: 21

Astrologically: the Sun.

Color: orange  
Tone: D.  
Occult science: Divination.  
Human function: the Ego.  
Natural remedy: light and color.  
Mineral: the metal gold

S-21, expresses in the Spiritual world Angelhood.  
In the Intellectual world, the triumph of Adeptship.  
In the Physical world, the highest possible attainment.

Remember then, son of earth, the empire of the world belongs to the empire of Light, and the empire of light is the throne God reserves for the sanctified Will. If Arcanum XXI should appear in the prophetic signs of thy horoscope thou wilt gather the fruit of the knowledge of good and evil and drink of the eternal fountain if thou art sufficiently master of thyself to approach it without coveting; obstacles will disappear from thy path, and thy destiny will have no limit save those of thy will.

In Divination, Arcanum XXI may be read as Success or Attainment.

Arcanum XXI is figured by a kneeling young girl playing on a harp of three strings. Above is a wreath of twelve flowers, each flower having three blossoms. At each of the four angles of the wreath is a head; the two below being a crowned eagle and a bull, the two above being the heads of men, one the low-browed head of primitive man, the other the head of civilized man with the serpent's head at the brow to denote mental fertility. In the center of the wreath is a Phallus and Yoni conjoined. This sacred lingham is soaring upward thru the wreath, sustained by two wings. The young girl symbolizes purity of life. She is modestly clothed, to indicate simplicity and moderation of desires. She kneels as she plays the harp to indicate absolute devotion to the higher laws, and prayerful aspirations to live a spiritual life. The harp has three strings, signifying perfect harmony of body, mind and soul. The twelve flowers of the wreath above are the twelve zodiacal signs in which all experience is gained. The tree blossoms of each flower indicate the two souls, represented by the winged lingham in the center of the zodiacal circle, have garnered the flowers of zodiacal experience on all three planes, physical, astral and spiritual. The head of the primitive man is adorned with a Lion's skin to signify the creative force of the Solar sign Leo. It is the Courage necessary for attainment. The head of the Bull, or Taurus, is the fructifying agent of nature, indicating the necessity of labor in order to progress. The crowned Eagle is the spiritualized sex attribute of Scorpio, denoting Love as the basis of the aspirations leading to development. The head of the civilized man represents Knowledge and Will, which are necessary guides in unfoldment. These four signs ranged about the zodiac signify the process of evolution. They are the four forms of the sphinx, symbolizing the passage of the Sun thru the zodiacal quadrants. They also indicate the means used by the Magus in attaining Adeptship. First there must be energy and courage to sustain his efforts. He must have will and intelligence to direct that energy into proper channels. He must labor unceasingly for the realization of his aspirations. And he must transmute the desire for selfish gratification into a pure spiritual love whose wings will carry the soul aloft. These four attributes - Wisdom, Perseverance, Courage and Love are usually rendered in occult schools; "To Know, to Do, to Dare, to be Silent." The winged lingham in the center of the wreath of zodiacal flowers symbolizes the permanent union of dual souls, and their ascension into Angelic worlds above by virtue of that eternal union. The girl kneeling by the harp indicates this union was brought about by living the life of the spirit while on earth. Spiritual aspirations and

devotion to God's work, the loving unselfish endeavor to accomplish the highest mission on earth brings about the conscious rapport of the twin souls across the spaces. Even the unconscious of each other's physical whereabouts there is a magnetic communion established, a mutual sympathy of mental interests, and an identity in spiritual aims. This harmonious fusion of magnetic forces, thoughts and souls, in all purity and devotion is signified by the harp of three strings. All strength depends upon harmony, and the music of their souls reverberating across the spaces endows both with the strength to evolve thru and subjugate physical, astral and spiritual planes, and finally become united as One Angel. This is the significance of the winged lingham ascending thru the 12 zodiacal flowers, the three planes being represented by the three blossoms of each flower. This ensemble symbolizes the attainment of Adeptship while still on the physical plane, as well as the Crown of Angelhood awaiting in the vistas of the future for those who accomplish their spiritual mission.

(1) Numerically, 21 is the third power of 3, or Arcanum III operating on the plane of Arcanum III, hence manifesting its highest function being Marriage on its true plane of Action, devoted to spiritual attainment. It is the perfect nuptial union signified by 7 evolved thru all three planes, and devoted to the perfection of the Angelic form. It represents the highest goal of development possible for embodied man to imagine for it indicates there has been perfect development thru united effort on the physical plane, the astral plane and the spiritual plane; finally resulting in the perfection of the Angelic form thru the Marriage of the Lamb, as it is called by St. John.

(2) As in truth the Sun is the source of all physical, mental and spiritual power received by the inhabitants of the earth; the planets merely refracting this force into specific attributes, and the signs being mediums for its manifestation, all combining as the perfect expression of Solar Power; so Arcanum XXI signifying perfection, union and attainment on all three planes corresponds to the Sun.

(3) Arcanum XXI, symbolizing the unlimited spiritual possibilities of re-united soul-monads, pictured by the Lingham, in the field of Cosmic progression, represented by the efflorescence of the zodiac, corresponds to the One Spiritual Ego which unites these two monads into One perfect angelic form, completing the trinity of Life Light and Love.

(4) In Alchemy, Arcanum XXI is the completion of the Great Work. The Quintessence of Arcanum VII finally resulted in the production of the pure Gold of Arcanum XIV. The Elixir was then formed for the indefinite sustentation of life, and partaken of freely resulting in perpetual youth. With pure gold and perpetual youth the Great Work is soon accomplished.

(5) In the Bible Arcanum XXI is the Promised land on which Moses was permitted to look but into which he was unable to pass. The Kabbala states he was able to pass 49 gates but could not pass the fiftieth, or the one of Jubilee. Gen. 5:22. "And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God; and he was not, for God took him." Enoch was the perfect man who obeyed the laws of his Divine nature as indicated by the number 365, meaning there was a perfect correspondence between Enoch and God, even as one year to man is measured by one day of Cosmic motion, 365 days to 1 day being the true astro measure. The four cherubs seen in Arcanum XXI are the 4 astral kingdoms; but they no longer guard Eden with a flaming sword as mentioned Gen. 3:24. "and man has put forth his hand, and taken also of the tree of life that he may eat thereof and live forever." Gen. 3:22. Arcanum XXI is the Marriage of the Lamb, Rev. 19:7 "Let

us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:9. "And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true saying of God." The wreath above the girl in Arcanum XXI represents the "Holy Jerusalem, descending out of heaven from God." "And the city lieth foursquare, and the length is as large as the breath." Rev. 22:1. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

(6) In Masonry, the Degree of Perfection is based upon Arcanum XXI. Arcanum XXI is symbolized in Masonry by a two-headed Eagle. An eagle is the spiritual aspect of sex, and the two heads signify two intelligences united and occupying one spiritual body. The 33rd degree emblem is a perfect symbolical elaboration of the ideas presented in Arcanum XXI. The crown above the two-headed eagle represents the Ego of both which completes the trinity, the trine above the Cross being the Macrocosmic trinity, the cross being the quadrants of the angelic cycle upon which the souls are entering, emerging from the cycle of separate existence shown by the belt hung from the sword below.

(7) In Magic, Arcanum XXI represents the attainment of Adeptship. There are seven grades of humanity who live and move on earth in physical bodies, the seventh state of external human life being the perfect man or Adept. The Ego is never incarnated within the form until this seventh state, or Adeptship is attained. So far as physical Adeptship is concerned, it is this incarnation of the Ego when perfect manhood has been reached that is symbolized by Arcanum XXI. But from physical Adeptship reaching up to Angelhood there are also seven grades of Spiritual humanity occupying the interplanetary zones of life. It is on the boundary of the sixth and seventh state of spiritual humanity that the permanent reunion of the twin souls is accomplished and man becomes the angel, entering upon new cycles of Deific life as the Grand Angelic Hierophant who becomes the spiritual parent and guardian of future races on earth and whose sexive vibrations calls future souls from out the infinite void and differentiates them, projecting them on their cyclic pilgrimage into matter to gain wisdom and love and bring it back again.

The attainment of Adeptship on the physical plane is the grand climax of human success, and when accomplished, such a one already lives a large part of their lives consciously on a higher plane, only remaining on earth to complete their mission, and then passing to become the Spiritual Adept and finally the Angel. In the present age the attainment of Adeptship is rare, owing to the difficulty of making the body respond to the true inner nature at the present state of racial advancement. It is uncommon for anyone to completely subjugate their environment, but it is more and more frequent as the Sun enters the sign Aquarius, and we may look for many of these spiritual giants in the future.

The Adept must have naturally a strong mentality and spirituality. He must master all branches of the 21 occult sciences to be found in the physical world. We have designated these 21 sciences in this work as each corresponding to one of the Major Arcana, and these constitute the Scientific Degrees of initiation. The Lucidic Degrees include the development of 7 physical senses, 7 soul senses, and 7 moral attributes. And as the spiritual nature expands 7 states of consciousness are realized, constituting the Soul degrees. These total the 49 gates of Initiation and the

50th, is the incarnation of the Ego in the form. This embraces all it is possible for embodied man to attain on the external plane during the present cycle. The Adept, therefore, is one who is master of all branches of occultism, has developed all of his soul faculties to a state of reliability, has completely subjugated his animal nature and lives a life of purity and unselfish service, has evolved the various states of spiritual consciousness within himself, and has succeeded in perfectly expressing the mandates of the Divine Ego, which consequently incarnates in the form. It is the supreme Triumph of the Human Soul while yet incarnated in matter.

(8) In the soul's pilgrimage Arcanum XXI represents the permanent and eternal union of the two halves of the Divine Soul. When this state is reached the spiritual bodies blend to become a single Angelic form, both male and female soul occupying a single odyllic sphere, the man being the wisdom or intelligence and positive force and woman the love and plastic formative power; man in his acquired Wisdom and conscious knowledge of creation, and woman in all her matured beauty and realized Love. The Ego becomes absorbed within this Divine form, and the souls like two suns eternally revolve around each other, the Ego being the Central Spiritual focus, the Eternal Divine Atomic point of contact between the two which is as much the part of one as of the other. This is the mystery of the Microcosmic trinity as well as that of the Macrocosmic for there are not three gods, but One. Henceforth the united souls can not be considered human; for they have transcended all human conceptions in power and glory. It is enough to say that at this point they have only commenced their ineffable destiny, becoming conscious co-creators with Divinity in the elaboration of His Universe.

(9) Divination is the science of foretelling the future or revealing secrets by the aid of various instruments, such as the magic mirror, crystal, tea and coffee grounds, etc., even as Arcanum XXI is the final revelation concerning the mysteries and nature of the soul.

The Materialist.

Arcanum 0

Letter: Egyptian, Thoth; Hebrew, Tau; English, T.

Number: 22

Astrologically: the Earth.

Color: black.

Tone: Silence.

In science: it is Materialism, and in all things else is negation.

T-22 expresses in the Spiritual world Annihilation.

In the Intellectual world, Atheism.

In the Physical world, Materialism.

Remember then, son of earth, that all things physical pass away; and before the soul can pass to higher realms every debt to nature must be paid to the utmost farthing. If Arcanum 0 should appear in the prophetic sign of thy horoscope, imprudence threatens to encompass thy ruin, and thou wilt be called upon to pay for thy folly unless thou immediately changest thy ways.

In Divination Arcanum 0 means Failure, Folly, or Mistake.

Arcanum 0 is figured by a blind man with a bag thrown over his left shoulder. He leans upon a black staff and walks toward a fallen obelisk behind which a crocodile

with open mouth awaits to devour him. Above is an eclipse of the Sun. The eclipse signifies that the spiritual light from within has been obscured by material interests. The bag over the left shoulder of the blind man indicates the material things his life has been spent in acquiring. The staff of experience with good and evil is black, indicating that prudence is subservient to the demands of the senses. The fallen obelisk symbolizes the final overthrow of all who are blind to spiritual things and strive only for material success. This blind man is the Atheist, the Materialist, and the man who is so absorbed in material aims that he neglects to develop his spirituality. It is likewise the man who has become the slave of his desires. This ensemble symbolizes the inevitable expiation of errors, and the punishment which follows all sin.

(1) Numerically, 22 is the third power of 4, representing Sex used to gratify the passions, or for magical and selfish purposes.

(2) Astrologically Arcanum 0 corresponds to the Earth.

(3) Functionally, Arcanum 0 corresponds to the Degeneration of Soul.

(4) Alchemically, Arcanum 0 is failure in transmutation.

(5) In the Bible we read that the Fool has said in his heart there is no God. Also, Math 16:26. "For what is a man profited, if he shall gain the whole world, and loose his own soul?" Math. 12:32. "but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

(6) In Masonry, the Sublime Knight Elected is based upon Arcanum 0 symbolically it is the Tau, indicating the creative forces devoted exclusively to material ends as signified by the letter T.

(7) In Magic, Arcanum 0 denotes the failure to understand and follow the systematic laws of magical procedure. The horizontal line on top of the vertical as in the Tau, or T indicate the feminine, or negative powers dominating the positive. But the inverted Tau, or T is the symbol of universal fecundity, positive forces controlling negative.

(8) In the soul's pilgrimage Arcanum 0 represents the failure of the soul to realize self-conscious immortality, and the purification that takes place in the soul world immediately after death.

(9) In science it is the soul-annihilating dogmas of materialism.

The Life Spread.

The life spread requires a large table, or space in which to lay it. After shuffling and cutting the cards as usual, deal them one at a time face downward in the form of a hollow square of 28 cards,  $4 \times 7 =$  Realization in perfection of form. These 28 cards  $2+8 = 10$  is the physical cycle of life, as shown by each side counting 8, or crystallization. This is the Sub-lunar cycle. Within this hollow square deal a triangle of 12 cards, 5 cards on each side of the triangle, dealing in both cases from the right hand lower corner around to the left. 5 is the number of realized Intelligence, and 3 is the number of Action. This trine of 12 cards indicates Sacrifice of the physical for the sake of Intellectual action. It is the Sub-Solar zodiacal cycle. In the hollow trine, starting at the bottom, next deal a circle of 9 cards. This is the cycle of

Divine Wisdom, and complete the 49 gates of life. Finally, in the center of the circle deal One card. This is the Jubilee, or point where, square, trine and circle blend, as shown in frontispiece.

In reading this Life Oracle, start with the lower right hand corner of the square and read entirely around the square to the left, turning and reading but one card at a time. The cards in this outer square are all read as factors concerning the physical life and material success, and having very little influence on the intellect or soul. After these material events in the life have been read, start with the lower right hand corner of the trine and read around to the left. These 12 card indicate the chief factors in the life that influence the Mental Attainment and should be considered as affecting the Intellectual development only. Then starting with the bottom and reading around the left, the circle should be read. These 9 cards show the chief influences and phases of life that affect the Spiritual and moral progress. Of course spiritual progress will be found to be affected by material happenings but only such cards as are found in the circle of 9 should be read as having an important influence on spiritual things. As the final revelation of the whole figure, the most important event of life affecting the physical, mental and spiritual nature, the central card, or Jubilee is read. The cards are read in the order of their number on frontispiece.

In concluding this, the first authentic exposition of the Tarot in modern times, we would draw the student's attention to the vast amount of occult knowledge and mystic lore whose correspondence to the Tarot has been indicated but whose verities we have scarcely touched upon. The student aspiring to complete Initiation will not find in the world today any treatment of most of the sciences mentioned, and much that is written about the others is misleading. It is the purpose of the Brotherhood of Light to remedy this deficiency by issuing lessons covering all 21 occult sciences. We have already issued lessons thoroughly covering Masonry; a lesson on Signatures; an important addition to Genethliacal astrology, so that with what may be found in astrological textbooks our Hermetic System of Directing will fill the requirements for studying that subject; and the present lessons on the Tarot, which is the most important branch of Kabbalism. The ambitious student need not be dismayed at the magnitude of the task of mastering all branches of occultism; for certain fundamental principles underly them all, and when these First Principles are understood any branch of occultism is readily mastered. Students are usually confronted with a maze of disconnected fragments instead of being systematically led up to these verities gradually and synthetically. Having no absolute certainty on which to stand they are washed about on the tide of heterogeneous opinion. Our next series of lessons on The First Principles of Occultism is written to overcome this difficulty, and leading up to profound truths thru gradual steps, each of which is subject to proof, will furnish a firm rock upon which the student may stand to carry out his most advanced researches. And again we would disclaim originality for the ideas set forth in this work. They are as old as the hills, in fact, are the legacy of our ancestors in a more Spiritual Age. The utmost the author can claim is that he has personally put them to the test of verification, and he heartily recommends the reader to do the same.

## **Lesson 12**

### **Examination Questions**

Course VI  
Branch of Science:- Kabbalism.

## Subject - The Sacred Tarot.

1. What are the all-important cards to be considered in solving scientific and philosophical problems?
2. What card indicates the influence upon the client shown by one of the Court Arcana?
3. Why may any possible event or circumstance be indicated by the Tarot?
4. What will be the effect of a strong desire to receive a given answer either by Reader or Client?
5. Why should a definite system of shuffling and cutting the cards be observed?
6. Why will using the cards frequently benefit them?
7. What is symbolized by an eclipse of the Sun?
8. What is embraced in the science of Divination?
9. What does the harp in Arcanum XXI symbolize?
10. In solving philosophical problems what method should be used when the Tarot correspondences to the different factors are unknown?
11. Under what circumstances should the meaning of the Arcanum given for the Physical plane be used?
12. What card represents the action a person represented by one of the Court Arcana will take?
13. If a Court card picturing a man is reversed what does it signify?
14. Why should but one card be turned over at a time?
15. How may the astrological significance of a card be used to widen its significance?
16. Should the cards be shuffled before deciding upon what spread is to be employed?
17. Why is it good to have a special table upon which to spread and read the Tarot cards?
18. Why should a set of the Tarot used only for Spiritual purposes never be touched by other people than the Reader?
19. What is the divinatory significance of Arcanum XXII?
20. Why is Adeptship so rare at the present time?
21. What does the young girl in Arcanum XXI symbolize?

22. Under what circumstances should the meaning of the Arcana given for the Spiritual World be used?
23. Why is Arcanum XV never a good card even when right end up?
24. In reading the meaning of a card is it necessary to conform to the usual interpretation given it?
25. Why is it well to have a special box to keep the cards in?
26. To what does Arcanum XXI correspond in Alchemy?
27. What is the divinatory meaning of Arcanum XXI?
28. Under what circumstances should the meaning of the Arcana given for the Intellectual world be used?
29. In the Life Spread to what sphere of life do the cards in the outer square refer?