



Oracle *of the* Tarot

A Course on Tarot Divination

By Paul Foster Case

It is recommended that no more than a single lesson is studied each week, over the full study period of 10 weeks.

Out of Copyright.
*(From a 1933 mimeographed,
8 1/2 by 11 inch, softcover book.)*

The latest edition of this course
is available through the Internet at
<http://www.tarotworks.com/course/oracle/>

This document is a complimentary service of the **TarotWorks Web** site.
<http://www.tarotworks.com/>

Lesson 1: An Introduction

TAROT divination is not fortune-telling. The practice of fortune-telling is based on the false notion that human life is governed by luck, chance, or fate—by obscure powers at work outside the personality. True divination rests upon the occult truth that the causes of all events in human life are really internal, proceeding from the Cause of Causes—the Universal Intelligent Energy or Life-power which is the Source, Mover and Knower behind all the phenomena of the universe.

Because this Universal Intelligent Energy is omnipresent, it must necessarily be a real presence at any given point in space. Consequently it must be the real Presence at the heart of every human personality. That Presence is the True Self, the real I AM, the Concealed Divinity in the shrine of the temple of personality. This True self is the author of all phenomena, and its perfect knowledge includes all the details of phenomenal manifestation, past, present and future. It knows all events, and the significance of all events. Thus it knows the complete past, present and future of every human being.

Ordinarily this perfect knowledge of the True Self is hidden from us; but under certain conditions some part of it may be brought down into the personal level of awareness. The right use of Tarot provides the necessary conditions, because Tarot is a device invented by expert psychologists who understood the laws whereby the superconscious knowledge of the True Self may be brought to bear upon the specific problems which confront us as we function at the self-conscious level of our waking existence.

The Tarot Keys are composed of pictorial and geometrical symbols. These symbols are the natural “language” of the subconscious mind, a language older than any human tongue, a language from which all modes of human speech have been derived. Fundamentally we think in pictures, not in words, and this pictorial language, common to the whole human race, is the means whereby the subconscious mind may communicate to us the higher knowledge reflected from the superconscious levels of the True Self.

As you begin to study divination, bear in mind that it is not meant to satisfy your own or another’s idle curiosity about the future. Take the work seriously. What you are about to learn is a method whereby you may bring to bear upon your own problems, and upon the problems of those who consult you, the light of the superconscious knowledge of past, present and future which is characteristic of the mental activity of the One Life-power. To deal lightly with this is truly to profane the most sacred of mysteries, and the penalty for such profanation is inevitable. He who debases Tarot to mere fortune-telling will rob himself of whatever insight he may possess. He will deceive himself and others by false visions, and may open the door to dangerous obsession by inimical astral entities.

The practice of divination offers you a real opportunity to serve, and will aid you to unfold intuitive powers of a high order. As you become more and more proficient, you will be called upon by persons beset by all sorts of perplexities, faced by all sorts of seeming obstacles, troubled by all sorts of appearances of inharmony. As you gain their confidence they will tell you their inmost secrets. **Never abuse that confidence.** Make it a rule not to discuss the affairs of your consultants—not even anonymously. There is altogether too much comparison of horoscopes, altogether too much discussion of the affairs of clients, in certain circles of persons interested in astrology, palmistry, numerology, and other divinatory arts.

Furthermore, avoid personal judgement of the lives of your consultants. Even when their views and conduct differ radically from your opinions and standards, remember that every condemnatory judgement is evidence that he who makes it is himself more or less in the dark. To divine well you must be in sympathetic rapport with your consultants, and there can be no sympathy where there is condemnation.

After these preliminary observations we may proceed to a brief examination of . . .

The Tarot Pack

For divination the best pack of Tarot cards now available is that given with this course of Lessons. It was drawn by J. A. Knapp under the supervision of Manly P. Hall, and is an excellent example of the exoteric Tarot. It has, furthermore, the decided advantage that the cards are of such size that they may be conveniently shuffled and dealt.

In calling this an *exoteric* pack I mean that it is simply a better-drawn and better-colored version of that version of Tarot issued, some centuries ago, by the Western School of occult adepts, who purposely disguised it as a game. The Keys of this exoteric pack, particularly the picture-cards called major trumps or greater arcana, are neither so exact nor so explicit in their symbolism as are the cards of the esoteric Tarot. The later, at this writing, has not been published. The Rider pack, designed under the supervision of A. E. Waite, approximates the esoteric version. So does the set of major trumps drawn by Jessie Burns Parke some years since at my suggestion. Waite's version and mine approximate the esoteric designs we have both seen. The present pack of Mr. Knapp's is practically the same as any good example of eighteenth century exoteric packs, except for the small symbols added at Manly Hall's suggestion, which are mostly good. And the symbolism of these Keys is sufficiently exact for every purpose of divination. Even for the higher uses of Tarot it is not wholly incorrect.

In the original exoteric Tarot no Hebrew letters were printed on the major trumps. Since Eliphas Levi wrote *The Dogma and Ritual of Transcendental Magic* nearly all books on Tarot have reproduced the "blind" attribution of the letters to the major trumps first published in that remarkable volume. C. C. Zain uses yet another attribution, but if it is compared with that given below its inadequacy becomes evident. I have dealt with this whole matter in other of my writings. Here it is enough to say that Levi knew the correct attribution, but was under

obligation not to reveal it. Hence he chose a blind which would lead the more discerning among his readers to discover the correct arrangement. Unfortunately, those of his admirers and disciples who have written books about the Tarot (including Papus, Stanislas de Guata, Dr. and Mrs. Curtis, Manly P. Hall, and others of lesser note) have either failed to perceive Levi's blind, or else have felt themselves bound to perpetuate it.

The true arrangement, long held in reserve by the School of Adepts who originally issued the Tarot as we now have it, came by accident into the possession of the founders of the Hermetic Order of the Golden Dawn. A former member of that society, convinced that its claim to direct connection with the Secret Chiefs of the True Rosicrucian Order was a false claim, broke away from the Hermetic Order, published its rituals, and also made public the attribution given below. Three years prior to this I had myself been led to the discovery of the true arrangement, which follows:

Figure 1-1
Hebrew Attributions of the Major Trumps

1	Aleph	(A)	0	Le Fou
2	Beth	(B)	1	Le Bateleur
3	Gimel	(G)	2	La Papesse
4	Daleth	(D)	3	L'imperatrice
5	Heh	(H)	4	L'empereur
6	Vau	(V)	5	Le Pape
7	Zain	(Z)	6	L'amoureux
8	Cheth	(Ch)	7	Le Chariot
9	Teth	(T)	11	La Force
10	Yod	(I)	9	L'ermite
20	Kaph	(K)	10	La Roue de la Fortune
30	Lamed	(L)	8	La Justice
40	Mem	(M)	12	Le Pendu
50	Nun	(N)	13	La Mort
60	Samekh	(S)	14	La Temperance
70	Ayin	(O)	15	Le Diable
80	Peh	(P)	16	Le Feu Du Ciel
90	Tzaddi	(Tz)	17	Les Etoiles
100	Qoph	(Q)	18	La Lune
200	Resh	(R)	19	Le Soleil
300	Shin	(Sh)	20	Le Jugement
400	Tau	(Th)	21	Le Monde

This arrangement enables us to determine the astrological meanings of the major trumps. The key to these meanings is partially given in the various printed versions of the Hebrew *Book of Formation*, or *Sepher Yetzirah*. All versions of this book agree that the mother letters, Aleph, Mem and Shin represent the elements Air, Water and Fire. All versions also agree that the simple letters Heh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi and Qoph represent the signs of the zodiac. But none of the published versions agree as to the attribution of the seven heavenly bodies known in ancient astrology to the seven double letters, Beth, Gimel, Daleth, Kaph, Peh, Resh and Tau. These were probably kept secret when the Book of Formation was first published, for fear that the correct arrangement might lead to the premature disclosure of certain practical secrets. But as the correct arrangement has now come to light, its accuracy will be obvious to every really competent symbolist. Learn these attributions by heart, so thoroughly that you recall them without the least effort.

Figure 1-2:

Astrological Attributions of the Major Trumps

0	Le Fou	Air; Uranus
1	Le Bateleur	Mercury
2	La Papesse	The Moon
3	L'Imperatrice	Venus
4	L'Empereur	Aries
5	Le Pape	Taurus
6	L'Amoureux	Gemini
7	Le Chariot	Cancer
8	La Justice	Libra
9	L'Ermite	Virgo
10	La Roue de la Fortune	Jupiter
11	La Force	Leo
12	Le Pendu	Water; Neptune
13	La Mort	Scorpio
14	La Temperance	Sagittarius
15	Le Diable	Capricorn
16	Le Feu du Ciel	Mars
17	Les Etoiles	Aquarius
18	La Lune	Pisces
19	Le Soleil	The Sun
20	Le Jugement	Fire; Pluto(?); Vulcan
21	Le Monde	Saturn; Earth

N.B. In the esoteric Tarot the numbers of the Keys corresponding to Leo and Libra are different from those given above. In the esoteric pack Strength, corresponding to Leo, is numbered 8, and Justice, corresponding to Libra, is numbered 11. So also in Waite's Tarot and in those which I use for philosophical work.

Besides the 22 major trumps there are 56 minor trumps similar to ordinary playing-cards, which are derived from the Tarot. The minor trumps comprise ten spot-cards numbered from Ace to 10, arranged in four suits, which are: Wands (Clubs); Cups (Hearts); Swords (Spades); Pentacles or Coins (Diamonds).

In addition to these numbered cards, each suit includes four court-cards. In the Knapp pack these are designated by letters, as follows: King (K); Queen (Q); Knight or Warrior (W); Page or Servant (S).

Kings represent Spirit; Queens are symbols of Soul; Knights or Warriors correspond to the astral body; Pages or Servants represent the physical body. These are their more general meanings. Their particular divinatory meanings will be given in the lessons wherein the separate cards of each suit are explained from the divinatory standpoint.

The general divinatory meaning of the four suits of minor trumps is as follows, but each card has a separate meaning to be considered later:

Figure 1-3:
Divinatory Meanings of the Four Suits

This suit...	...represents these concepts...	...and element.
Wands	Work, enterprise, ideas; the energies of the spiritual plane or archetypal world (Plato's world of ideas)	Fire
Cups	Desires, hopes, wishes; emotional activities; the states and forces of the mental plane, the creative world in which mental patterns are formulated;	Water
Swords	Action, and therefore conflict of forces; the states and activities of the astral plane, the formative world of unseen forces which build the conditions of the physical plane;	Air
Coins or Pentacles	Things, possessions; the concrete objects and bodies of the physical plane; the objectification of the energies and forces of the higher worlds or planes represented by Wands, Cups and Swords;	Earth

The Significator

This is the card chosen to represent the Querant, or person for whom a divination is made. This may be Le Bateleur (Key 1) for a man, or La Papesse (Key 2) for a woman. In a subsequent lesson you will find a method for selecting the Significator, based on the Querant's birth-date; but many good diviners invariably use Le Bateleur for a man, and La Papesse for a woman.

Formulating The Question

This is the first step in a divination. When you divine for yourself, state the question as you begin to shuffle the entire pack. If you are divining for another person, let the Querant formulate his question as you begin to shuffle the cards. If the Querant has formulated his question before sitting down opposite you at the table where the divination is to be made, bid him or her concentrate upon the question, and, if possible, endeavor to restate it while you are shuffling. This formulation of the question by the Querant is wholly mental, and the Querant should be careful to say nothing whatever, at the beginning of the divination, that will indicate the nature of the question.

First Operation

The diviner shuffles the entire pack until he feels like stopping the shuffle, or until the pack begins to feel heavy in his hands. One comes soon to recognize this feeling. **While shuffling the diviner should mentally and most earnestly invoke the aid of the true self to assist in the operation.**

After the shuffle the diviner hands the entire pack to the Querant, who cuts it once, completing the cut so that the portion of the pack which was at the bottom when the Querant received it from the diviner is now on top.

The diviner now takes the cards, and with his left hand cuts the pack into two piles, from right to left, on the table before him, thus:

Pile	Pile
1	2

He then cuts each of these into two piles, again to the left, and with his left hand, so that Pile 3 is taken from Pile 1, and Pile 4 from Pile 2, as shown below.

Pile	Pile	Pile	Pile
4	2	3	1

These four piles of cards, counting from right to left, represent the four letters of the Hebrew divine name, YOD-HEH-VAU-HEH (IHVH, or Jehovah), thus:

HEH 2	VAU	HEH 1	YOD
Pile	Pile	Pile	Pile
4	2	3	1

The diviner now examines these piles of cards, to find in which one the Significator, (Bateleur or Papesse) is located.

If the Significator appears in the YOD Pile (No. 1) the diviner says to the Querant: “Your question is about the beginning of some enterprise, about the root-ideas behind some matter. It is more concerned with causes than with outward conditions, and may have to do with the spiritual life.”

If the Significator appears in the HEH Pile (No. 3), the diviner says: “Your question has to do with your desires and wishes, with the formation of plans, with some state of your emotions or affections, with matters in which your feelings are deeply affected.”

If the Significator is in the VAU Pile (No. 2), the diviner says: “You want to know what to do, what action is best to bring about some result, either to avoid some conflict with others, or to overcome some conflict which has already come up. Your question is somehow connected with inharmony, with disappointment, either actual or threatened.”

If the Significator be in the 2nd HEH Pile (Pile 4), the diviner says: “Your question has to do with the things of the outer world, or practical life. It is almost wholly concerned with material affairs.”

The beginner will do well to commit these paragraphs to memory, until he has progressed far enough to depend more completely on intuition. In any case the substance of what the diviner says to the Querant is always as above.

Be careful at this point not to let the Querant state his question to you. You should be able to state it to him, by reason of the position of the Significator. You may have to add some few words of explanation to those suggested above, but unless the Querant acknowledges that you have correctly determined the main substance of his question, abandon the attempt to divine for him, and do not resume it for at least two hours. Better still, wait until the next day. If you are unable to determine the nature of the question by the position of the Significator the divination is “not radical,” as astrologers say of those indications in a horary chart which indicate that no attempt should be made to give advice or delineation. **Never proceed with a divination unless you have been successful in this first operation.**

Practice

Before continuing with the next lesson, you should practice every day, at first by yourself, and then with a sympathetic friend. Carry the whole first operation through, up to the formulation of the question, in accordance with the position of the Significator. Put a different question, and a different kind of a question, each time. Keep a record of your practice, in which you note:

1. the number of attempts;
2. the number of times the Significator fell in a pile that corresponded to the question;
3. the number of times the Significator did not so fall.

Continue this preliminary practice for at least one week before going further.

Lesson 2: The Suit Of Wands

TAKE the 14 cards of the suit of Wands from your pack, and put the Servant or Page face up on the table before you. On this put the Warrior, then the Queen, then the King, then the spot-cards, 10, 9, 8, 7, 6, 5, 4, 3, 2, Ace. You will then have all the Wands in a pile, face up, with the Ace on top and the Servant at the bottom. This is the order of the following paragraphs. As you read a paragraph look again and again at the card it describes. When you have finished the first paragraph, turn over the Ace, to the left, as you would the page of a book. Continue until you have read the 14 paragraphs. Do this at least once a day for a week, and you will find that you know the cards. Do not write anything on the cards.

The suit of Wands corresponds to the first letter of IHVH, the letter Yod, to the archetypal world of ideas, to spiritual energy, to force and initiative, and to the element **Fire**. This element is represented by the upright triangle.

Ace of Wands

The triangle is black, but radiant, symbolizing the Radiant Darkness or Potential Energy in which all beginning, symbolized by the white, dotted circle, concentrates itself. The white circle symbolizes Kether, the Hebrew idea of the number 1, called the Crown, or Primal Will. Another symbol shows the circle, Unity, the Spiritual Triad or Triangle, and the Square of the Lower Quaternary, indicating that the card represents the **life-power in man**. Behind the Ace (which symbolizes the concentration of Spiritual Fire for works of creation) is a sun rising over the horizon of the waters of creation, and this sun also suggests the dawn, or beginning of a matter. Astrologically the Ace of Wands governs the quarter of the Heavens from Aries 0 to the last degree of Gemini.

Time period

March 21st to June 20th, inclusive.

Occult title

The Root of the Powers of Fire.

Meanings

Natural, as opposed to invoked, force. Strength, force, vigor, vitality, and particularly the force of concentrated Will. The principle, or beginning of an enterprise.

Keyword

Initiative.

Two of Wands

The coiled serpent in the triangle symbolizes Wisdom, the idea associated with 2 in Hebrew occultism. Crossed wands symbolizes balanced force.

Time period

1st decanate of Aries, March 21st to 30th inclusive, ruled by Mars.

Well-dignified

This key means force, enterprise, boldness, resolution, originality, some combativeness.

Ill-dignified

It shows fierceness, shamelessness, ambition, restlessness, turbulence, obstinacy, revenge. A card of enthusiasm, but strong self-interest.

Keyword

Dominion.

Three of Wands

The radiant triangle encloses a lamp, symbol of Understanding, represented by the number 3 in Qabalah. The three wands form a fire triangle, and suggest the enclosure of power in form.

Time period

2nd decanate of Aries, March 31st to April 9th, ruled by the Sun.

Meanings

Mental energy, leadership, ambition, determination are among the meanings. It is also a card of the realization of hope, of success after struggle.

Well-dignified

Courage, persistence, pride, nobility.

Ill-dignified

Conceit, arrogance, insolence.

Keyword

Established strength.

Four of Wands

The T-cross in the triangle symbolizes measurement and order. The same ideas are related to the number 4, symbol of Beneficence in Qabalah, which also calls 4 the Measuring Intelligence. The square formed by the 4 wands has the same meaning.

Time period

Third Decanate of Aries, April 10th to 19th, ruled by Jupiter.

Well-dignified

This Key symbolizes success through personal merit, good social standing, influential friends: the perfection of something built up after labor; benefit through travel, shipping and business with foreign countries.

Ill-dignified

Loss in the same things, or in consequence of unpreparedness or hast action.

Keyword

Perfected work.

Five of Wands

In the triangle are the Tables of the Law, referring to the Hebrew attribution of 5 to Justice. But 5 is also Severity, and is called the Sphere of Mars, which somewhat modifies the meanings of the card.

Time period

First decanate of Leo, July 23rd to August 1st, ruled by the Sun.

Meanings

Power, and pleasure in exercising it; adventure, speculation, and uncertainty; strong attachments.

Well-dignified

Boldness, command, generosity.

Ill-dignified

Cruelty, violence, lust, prodigality.

Keyword

Competition.

Six of Wands

The flying disk suggests the movement of solar energy in the atmosphere, and reminds us that Beauty, the Hebrew idea associated with 6, is also called the Sphere of the Sun. The balanced triangles of the six wands are types of balanced force.

Time period

Second Decanate of Leo, August 2nd to August 11th, ruled by Jupiter.

Meanings

Success, happiness, gain; gain through love affairs, or by opposite sex; pleasure in labor, gain after a period of uncertainty or competition.

Ill-dignified

Loss through the same sources, waste in pleasure, trouble through pride of riches or through insolence based on success.

Keyword

Victory.

Seven of Wands

The palm-branch in the triangle is a symbol of success, and connects with Netzach, or Victory, the Qabalistic name of the number 7. The wands form a septenary, three over four.

Time period

Third decanate of Leo, August 12th to August 22nd, ruled by Mars.

Meanings

Pleasure in strenuous action; some danger through love-affairs or self-indulgence; but strength and magnanimity unless ill-dignified.

Well-dignified

Adventure, strength, courage in the face of difficulties, influence over subordinates.

Ill-dignified

It indicates ignorance, pretence, vain-glory, quarrels and wrangling, threats, and very determined opposition, especially from subordinates.

Keyword

Valor.

Eight of Wands

In the triangle is a peacock feather, symbol of illusion and Maya. This connects with Splendor, the 8th Sefirah, called also the Sphere of Mercury, and said to be the seat of the lower manifestations of Intellect.

Time period

First decanate of Sagittarius, November 22 to December 1st, ruled by Jupiter.

Well-dignified

Aspiration, foresight; rapid expression of force, but quickly expended; the acceleration of anything in which the Querant is interested. Also generosity, confidence, freedom.

Ill-dignified

Violence, warfare, rapacity, insolence, theft or robbery.

Keyword

Swiftness.

Nine of Wands

A pillar in the triangle suggests support, and thus harmonizes with 9, called Foundation or Bias in Qabalah.

Time period

Second decanate of Sagittarius, December 2nd to December 11th, under rulership of Mars. It suggests originality, independence and daring.

Meanings

Strength in reserve, health after illness, success, but attended by some strife.

Ill-dignified

Danger of violence in foreign places, or on or through the course of long journeys; difficulties with the relatives of the marriage partner; conflict with persons prominent in religion or law; obstinacy.

Keyword

Preparedness.

Ten of Wands

The key in the triangle suggests the opening of hidden sources of power, and the discovery of hidden things in the realm of ideas. The number 10 relates to Malkuth, the Kingdom.

Time period

Third decanate of Sagittarius, December 12th to 21st, ruled by the Sun.

Well-dignified

Generosity, success and honor in connection with the law, religion and philosophy; possibility of posts of responsibility; gain through travel.

Ill-dignified

Ostentation, dogmatism, overbearing pride.

Keyword

Fullness of power.

King of Wands

The Hebrew letter Yod in the triangle represents spiritual power. The card represents the force of will in the world of ideas.

Time period

From the beginning of the third decanate of Pisces to the end of the second decanate of Aries, March 11th to April 9th, combining the forces of Mars in Pisces, Mars in Aries, and Sun in Aries.

Meanings

Ardent, impulsive, influential man, one possessed of authority, and strongly marked by the quality of leadership. Somewhat hasty in temper, but just, generous and friendly to the Querant.

Ill-dignified

He represents the same general type, but cruel, ill-natured, intolerant, and probably unfriendly to the Querant.

Appearance

Red-gold hair. Gray or hazel eyes.

Queen of Wands

The vesica pisces in the triangle represents spiritual substance, and is closely allied to the first letter Heh in IHVH. The card represents the operation of the human soul in the world of ideas.

Time period

From the beginning of the third decanate of Cancer to the end of the second decanate of Leo, July 13th to August 11th, symbolizing the influence of Jupiter-Neptune in Cancer, Sun in Leo, and Jupiter in Leo. A card of adaptability, attractive power, and power of command.

Meanings

Well-dignified, a kind and generous woman, but resolute in the face of opposition. Strongly psychic and intuitive, but practical in applying her psychic gifts. Intense, magnetic, friendly to the Querant, and favorable to the success and business of the Querant. If ill-dignified, inimical to the Querant, obstinate, dangerous to the Querant's affairs, revengeful and tyrannical.

Appearance

Red-gold hair. Blue or brown eyes.

Warrior of Wands

The ankh in the triangle symbolizes the union of positive and negative forces, and corresponds to the letter Vau in IHVH. The card represents the influence of the world of ideas upon the astral body, and also the idea of the astral body in the archetypal world.

Time period

From the beginning of the third decanate of Scorpio to the end of the second decanate of Sagittarius, or from November 13th to December 11th, representing the combined influences of Moon in Scorpio, Jupiter in Sagittarius and Mars in Sagittarius.

Well-dignified

An active, generous, impetuous, quick-moving man, younger than the King of Wands. Secretive, probably interested in the occult, somewhat psychic and mysterious. Friendly to the Querant, and may bring him news relating to his enterprises.

Ill-dignified

He will be evil-minded, false, cruel, bigoted, brutal, unfriendly to the Querant and dangerous to his affairs.

Appearance

Yellow, or yellow-auburn hair. Blue-gray eyes. This key sometimes signifies departure, or change of residence.

Servant or Page of Wands

The cube in the triangle symbolizes the world of things or objects, and corresponds to the second Heh in IHVH. The card represents the influence of the world of ideas upon the physical body, and is also a symbol of the archetypal idea of a physical body.

Time period

The whole first quarter of the zodiac, from the beginning of Aries to the end of Gemini, or from March 21st to June 20th, inclusive.

Meanings

A young person, youth or girl. Brilliant mind, courageous disposition, perhaps given to sudden anger, and desirous of power. Capable of great enthusiasm.

Ill-dignified

Revengeful at the least opposition, headstrong, theatrical, unstable, domineering, and decidedly superficial.

Appearance

Red-gold hair and blue eyes. Often this card is the indicator of a messenger.

N.B. Note carefully the time-attributions, for upon them and their astrological significance, blended with that of the numbers, the divinatory meanings are based. But at this point in your work you should not attempt to locate events by the time-period of the separate cards.

Practice Work

1. Shuffle and cut the cards as in the first operation, in order to determine whether or not the question is radical.
2. Take the pile of cards in which the Significator is placed, shuffle it thoroughly, and cut once with the left hand, restoring the cut, as in the first operation.
3. Deal the cards, face down, in three piles, from right to left, thus:

Pile	Pile	Pile
3	2	1
Future	Present	Past

4. Turn Pile 1 face up, and look through it to see if it contains the Significator. If it does, say: "The dominant ideas in relation to your question had their origin in some idea which you held in the past." If the Significator is not in this pile, look to see if there are any cards of the **Wand** suit therein. Read each of these as you come to it, counting from the face of the small pack, held in your hand. But read it always in the past tense. If neither the Significator nor any cards of the Wand suit are in this pile of cards, put it aside, and say: "Your question is little concerned with any idea formulated by you in the past," and go on to the next step of the operation.
5. Turn Pile 2 face up, and look for the Significator. If it is in this pile say: "The dominant ideas in relation to your question have to do with something in the immediate present, or have just been formulated." If the Significator is not in this pile, read any cards of the **Wand** suit you may find in it, but always in relation to the present.
6. Turn up Pile 3, and repeat as before, except that all the reading from this group of cards in related to the future, and it is in relation to this pile that most of your advice to the Querant will be given.

*N.B. No matter what Pile the Significator is in, read whatever cards of the **Wand** suit you find in either of the three piles. The point about the Significator is simply that it shows the Querant's personal attitude to be more particularly related either to past, present, or future.*

Shuffle the cards so that some of them will be reversed. For the purpose of this kind of reading, those which are upside-down are regarded as being ill-dignified.

This type of divination, which will be elaborated in subsequent lessons so as to include the cards of all four suits, and those of the major trumps, may be used for practice in learning the attributions, and should be the only method employed for any but really serious questions. It is often surprisingly accurate for the solution of all minor problems, and has the advantage of being the only divinatory method which may be safely used for entertainment among persons who are not deeply interested in occultism, or among those likely to be sceptical.

Lesson 3: The Suit of Cups

ARRANGE the 14 cards of this suit as you arranged the Wands in the preceding lesson. Go through the entire series once daily, at least, reading the text with the cards before you.

The suit of Cups corresponds to the second letter of IHVH (HEH), to the creative world of mental patterns, to mental and emotional energy, and to the element of **Water**. In the Knapp Tarot pack this element is symbolized by the Vesica Pisces, a distinctively feminine symbol, corresponding to the equilateral triangle with its apex downward.

Ace of Cups

In the Vesica is a radiant crown, from which ten rays descend, for the Ace of Cups represents the power of the Qabalistic Kether, or Crown (No. 1 in the system of 10 Sephiroth), in the Creative World. It is the *will to differentiate*, or the *will to specific manifestation*. The Rose-Cross on this card reminds us of the essential Rosicrucian doctrine: *Let your heart's desire be unified with the basic pattern of creation*. This is symbolized by a rose (desire) fastened to the center of a cross (the cross representing the fundamental pattern of cosmic manifestation).

Time period

Astrologically the Ace of Cups governs the time-period from Cancer 0 to the last degree of Virgo, June 21st to September 22.

Occult title

The Root of The Powers of Water.

Meanings

The general meaning of the card corresponds to the time-period it controls, during which, in the temperate zone, all the fruits of the ground come to ripeness and perfection. This, also, is vacation time, and the period when the weather is most favorable to pleasure out-of-doors.

Fertility, productiveness, development, multiplication; happiness, pleasure, gratification, fruition of desires; cheerfulness, geniality, gaiety.

Keyword

Desire-force.

Two of Cups

In the vesica the Eye of Horus surmounts a sharp-pointed upright triangle. Both Eye and triangle are masculine emblems, corresponding to the Qabalistic notions of Wisdom (the All-seeing Eye) and masculine force associated with the number 2, which is called AB the FATHER in Qabalah. Two circles concentric to each other are behind the cups, suggesting harmony.

Time period

The first decanate of Cancer, June 21st to 30th, ruled by the Moon.

Well-dignified

Reciprocity, reflection; gain and benefit through parents; favors from opposite sex; changes of residence.

Ill-dignified

Reverses and losses through parents or the opposite sex; unfortunate changes of residence; fluctuations of mood; unwise decisions.

Keyword

Response to environment.

Three of Cups

In the vesica, the letter H is surmounted by a flame refers to the second letter of IHVH, which letter is attributed by Qabalists to Understanding, or the number 3. Compare with the lamp on the 2 of Wands.

Time period

The second decanate of Cancer, July 1st to 10th, ruled by the Scorpio aspect of Mars.

Well-dignified

Activity, determination, practicality; fondness for pleasure and comfort; attachments and attractions to the opposite sex; pleasure, merriment, eating and drinking, plenty of new clothes, etc.

Ill-dignified

Sensuality; danger of the “triangle” situation; trouble through attachments or the opposite sex; prodigality; misunderstandings.

Keyword

Enjoyment.

Four of Cups

In the vesica is a diamond, so cut that one face is a square, or 4. It is a symbol of wealth and substance, reminding us that 4 is associated with Beneficence in Qabalah, and is said to be the Sphere of Jupiter.

Time period

The third decanate of Cancer, July 11th to 22nd, under the rulership of Jupiter and Neptune.

Well-dignified

Success in material things, but desire for something higher; a period of comparative comfort, yet a little confining; thus the card suggests a degree of satiety; it is a symbol of contemplation, and of the turning away from pleasure in quest for higher things; intimates strong psychic influences.

Ill-dignified

Material gain, but through injustice; sorrows resulting from satisfaction of desire; getting what one has wanted, but finding no joy in it.

Keyword

Surfeit.

Five of Cups

A serpent rises in the vesica over the cups. It is the ancient symbol of the sign Scorpio, to which this card specifically refers. Yet it is also the serpent-power which brings illumination; so there is a flame of light over its head.

Time period

First decanate of sign Scorpio, October 23rd to November 1st, ruled by Mars.

Meanings

No meaning of this card is really good, but they are worse if ill-dignified. Loss in pleasure; vain regret; disappointment, sorrow and loss in those things which have been much desired; treachery, deceit; unexpected troubles and anxieties; disappointment in love, broken engagement, broken friendship.

Keyword

Defeated desire.

Six of Cups

The King in the Vesica is a reminder that one of the titles of the number 6, or Beauty, in the Qabalah is Melek, the King.

Time period

The second decanate of Scorpio, under the combined influences of Jupiter and Neptune, from November 2nd to 11th.

Well-dignified

Deep emotions, ardor, enthusiasm, generosity; money through marriage of business partner, or by inheritance; the beginning of steady gain in business or pleasure, but beginning only; peculiar circumstances.

Ill-dignified

Deceit in reference to partner's money; loss of money inherited through some sort of swindle; danger of death on water, or through poisons or anaesthetics; some reversal of fortune.

Keyword

Betterment.

Seven of Cups

The firmly-grasped battle-axe suggests adequate power. Here it may be noted that one of the ideas associated with 7 in Qabalah is that of the armed hosts of heaven.

Time period

Third decanate of Scorpio, November 12 to 22, under the rulership of the Moon.

Meanings

Possible victory, but the person to whom the card applies may be too indolent to take advantage of his opportunities for commanding circumstance (Note that the battle-axe is held in a *left* hand); success may be gained, but not followed up; necessity for choosing the highest possible objectives.

Ill-dignified

If definitely Ill-dignified, illusionary success; lying and deceit; drunkenness, violence, even lust.

Keyword

Illusion.

Eight of Cups

Note the Mercurial suggestion of the flying disk with its four wings, referring to the Qabalistic meanings of the number 8, Sphere of Mercury.

Time period

First decanate of Pisces, February 19 to 28th, ruled by Jupiter and Neptune.

Well-dignified

Renunciation of material success for something higher; interest in psychical and spiritual things; strong emotions; charity and helpfulness; love of travel.

Ill-dignified

Momentary success, but nothing lasting; over-impressionable; erratic and unsteady emotions; meaningless change of mood and purposeless journeying; querulous disposition.

Keyword

Instability.

Nine of Cups

Here the winged disk is stable in flight, and comes straight ahead, in contrast to the instability suggested by the four wings on the preceding card. This is the same as the Nine of Hearts, and is the traditional wish-card. It owes this significance to the original Tarot meanings.

Time period

Second decanate of Pisces, March 1st to 10th, under the rulership of the Moon.

Well-dignified

Complete realization of desires; almost perfect pleasure and happiness; wishes fulfilled; physical well-being.

Ill-dignified

Vanity, conceit, egotism; foolish generosity; easily led; one spoilt by prosperity.

Keyword

Desire fulfilled.

Ten of Cups

The uplifted hands suggest surrender, and one of the old Egyptian hieroglyphic meanings was slavery.

Time period

Third decanate of Pisces, from March 11th to March 20th, under the rulership of Mars in its Scorpio aspect. The meanings are not fortunate unless the divination refers to spiritual matters, for the combined forces of Mars, Jupiter and Neptune in Pisces on physical levels, while they mean tremendous power of desire, and sometimes the satisfaction of those desires, point rather to unbalanced force than otherwise.

Well-dignified

Relating to spiritual matters only, permanent and lasting success, through inspiration from higher levels of consciousness; high psychic development; realization of the highest aspirations; happiness. On questions at a lower level, even if well-dignified, great ambition, ultra-sensitiveness, great power of realizing desires, but equally great danger of misuse of that power.

Ill-dignified

In spiritual questions, danger from psychism; probability of being injured mentally through unwise attempts at meditation. On all other questions, danger of self-undoing from psychism, prodigality, and liability to being influenced by others through the desire-nature; tendency to drug-habits and drunkenness; disgust resulting from over-indulgence; excess in pleasure.

Keyword

Excess.

King of Cups

The YOD in the vesica refers to the attribution of all Kings to the Sephirah of Wisdom, and to the letter Yod. He represents the positive aspects of desire-force in the mental realm.

Time period

From beginning of last decanate of Gemini to end of second decanate of Cancer, June 20th to July 10th, combining the rulerships of Saturn-Uranus, the Moon, and Mars. Subtle and secretive; crafty, psychic, artistic; strong, violent desires, but calm exterior.

Well-dignified

Friendly to the Querant, and really wise.

Ill-dignified

Evil and merciless, and likely to be attracted by occult studies promising power and wisdom for the satisfaction of desire without purification of character.

Appearance

Fair-haired and blue eyes.

Queen of Cups

The white rose in the vesica indicates the highest possible development of the character portrayed by this card, not by any means always met with.

Time period

From the beginning of the last decanate of Libra to the end of the second decanate of Scorpio, October 12th to November 11th, combining the rulerships of Mercury, Mars and Jupiter-Neptune.

Meanings

She is mentally alert, yet somewhat superficial, probably has a touch of the poetic in her nature, and is kind-hearted, though not likely to go to much trouble for anyone. Has strong desires, and is emotionally responsive to the opposite sex. Very psychic, and if her higher nature is developed, is a very powerful spiritual force.

Appearance

Gold-brown hair, blue eyes. Friendly to Querant if Well-dignified. If Ill-dignified, she is more subtle, decidedly coquettish, and may be even a deliberate heart-breaker.

Warrior of Cups

The swastika in the vesica is a symbol of good fortune.

Time period

From the beginning of the last decanate of Aquarius to the end of the second decanate of Pisces, February 9th to March 10th, under the rulerships of Venus, Jupiter-Neptune, and Moon.

Meanings

He is a graceful, somewhat indolent personality, generous and enthusiastic, if he can be really interested. Somewhat impressionable and psychic. Fond of home, and probably puts all women more or less on a pedestal. Friendly to Querant. If Ill-dignified, lazy, untruthful, very likely effeminate and more or less “catty.”

Appearance

Brown hair. Gray or brown eyes.

Slave or Servant of Cups

The sun in the vesica suggests the warmth and radiance of a generous personality.

Time period

The same as that of the Ace of Cups, but the Servant represents the outward manifestation of what the Ace typifies.

Well-dignified

The character has sweetness, poetry, gentleness and kindness. Fond of home and all that it stands for. Imaginative, dreamy, yet with a good deal of latent courage. Friendly to Querant, and one who will further his hopes and wishes.

Ill-dignified

Too indolent to help, or possibly one who promises far more than he can perform.

Appearance

He typifies either a young man or a young woman.

Practice Work

For practice this week, repeat the formula given in [Lesson Two](#), but read the Cups in addition to the Wands. This will give you insight more particularly into the desires of the Querant.

Lesson 4: The Suit of Swords

THE suit of Swords corresponds to the Spades of ordinary playing-cards, but it is noteworthy that the divinatory meanings are by no means so unfortunate as those assigned to Spades by ordinary fortune-tellers. Just as the Cups in Tarot are not, on the whole, so fortunate as Hearts are taken to be in ordinary fortune-telling, so the Swords, as symbols of **Air** or the Life-Breath, are less adverse than Spades are usually supposed to be. Lay out the cards for study as in the preceding two lessons.

Ace of Swords

The ankh cross, similar to a Venus symbol, represents the union of positive and negative forces, and thus corresponds to VAU, the third letter of the Great Name, IHVH. The Swords are all symbols of AIR, which is alchemically the mixture of the hot and dry nature of FIRE with the cool and moist nature of WATER, but with the heat and dryness predominant over the cold and moisture. Thus AIR is more fiery than watery, and there is a closer affinity between Swords and Wands than between Swords and Cups. The Ace of Swords symbolizes Invoked Force, by way of contrast to the Natural Force typified by the Ace of Wands.

Occult title

The root of the powers of air.

Meanings

In the Knapp Tarot it is shown point downward, but this represents its evil and negative significance, for in ceremonial magic the sword in this position is used for the invocation of the evil and demonic forces. On ancient exoteric and esoteric versions of this Key the single sword often is shown with its point upward, and the point is surrounded by a radiant Crown, symbolizing the invocation of spiritual Radiance. Thus, in using this card, it is to be considered Ill-dignified if it appears with the point of the sword down, and Well-dignified if in the reverse position.

Time period

From Libra 0 to the end of Sagittarius, September 23rd to December 21st, representing the conjoined powers of Venus, Mars and Jupiter.

Keyword

Activity, particularly mental force in operation.

Two of Swords

Here also the symbolism is better when the points of the swords point upward. The combination of the trumpet with the ankh suggests the announcement of something. It is a symbol of balanced force, but the balance is like that of a dead center. At the moment no action is possible.

Time period

the first decanate of Libra, under the rulership of Venus, from September 23rd to October 2.

Meanings

Contradictory characters in the same nature: strength through suffering; pleasure after pain. Delay in the realization of objectives. It intimates a period of uncertainty, in which the Querant, through he has a sense of adequate power, does not know just what to do with it. Justice, unselfishness, and the restoration of peace.

Ill-dignified

Falsehood, sorrow; injury from another who means the Querant well, or injury by the Querant to another in the same way. It is always a symbol of tension, of want of tact, and suggests power held in abeyance, awaiting some announcement or revelation that makes decision possible.

Keyword

Indecision.

Three of Swords

The radiant Eye in the circle suggests understanding. But it is understanding gained through sorrow.

Time period

Second decanate of Libra, under the combined rulership of Saturn and Uranus, from October 3rd to October 12th.

Meanings

Sorrow, disappointment, tears. Delay, absence, separation, divorce. Disruption of friendship, interruption of cherished projects, quarrels; mischief-making acquaintances; yet sometimes the position in the layout suggests Platonic friendships and is usually a symbol of honesty and fair-dealing in money matters.

Ill-dignified

Slander; selfishness and dissipation; deceit and with respect to promises; loss in legal affairs.

Keyword

Sorrow.

Four of Swords

The scales combined with the ankh remind us that a Qabalistic name for the number 4 is *the measuring intelligence*.

Time period

The last decanate of Libra, under the rulership of Mercury, from October 13th to October 22nd.

Well-dignified

Rest from sorrow, yet after and through it; relief from anxiety; rest after illness; quietness; change for the better; success in legal affairs; association with others in Mercurial pursuits; strong mental attraction to a person of the opposite sex; activity in writing or short journeys.

Ill-dignified

Inharmony with partners; unsettled conditions in legal affairs; disorder and loss through ill-considered writings or needless short journeys; vexations through petty strifes and sarcastic speech.

Keyword

Rest.

Five of Swords

The scourge combined with the ankh is a symbol of suffering, of the slings and arrows of outrageous fortune. Yet the pains and sufferings bring understanding, and are the result of the Querant's own Karma. The suffering is not really unjust.

Time period

The first decanate of Aquarius, under the rulership of Saturn and Uranus, from January 20th to January 29th.

Well-dignified

Decision adverse to Querant in any matter of material nature; but in spiritual questions the end of a course of action in apparent defeat which will nevertheless produce a good ultimate result. In any case a card of failure, defeat, trouble, poverty, and anxiety. The Querant is probably the subject of more or less slander.

Ill-dignified

The troubles are intensified, and are probably more definitely the result of the Querant's own failings; particularly, in this instance, does the Five of Swords suggest loss through the Querant's own avarice.

Keyword

Defeat.

Six of Swords

The two ankh's balanced suggest balanced force, as do the two triangles of swords.

Time period

Second decanate of Aquarius, under the rulership of Mercury, between January 30th and February 8th.

Well-dignified

Success after a period of trouble or anxiety; difficulties overcome; change of scene, possibly a journey by water; something mysterious effects a change of circumstances for the better; success earned by the Querant's laborious efforts.

Ill-dignified

Sudden changes; circumstances dominate the Querant; he is in danger of being over-confident or conceited; too much effort expended for small results.

Keyword

Patience.

Seven of Swords

A rose is combined with the ankh, but it has many thorns. The rose is a Venusian symbol, and in Qabalah No. 7 is sometimes called the Sphere of Venus.

Time period

Third decanate of Aquarius, under rulership of Venus, from February 9th to February 18th.

Well-dignified

Partial success; the Querant is a little too easy-going, or does not draw on his reserve force sufficiently; has good opportunities, but may not make the most of them; given to compromise too easily.

Ill-dignified

Love of ease and display cause loss; the Querant suffers from the insolence of others, and may be insolent himself; danger of the betrayal of confidences.

Keyword

Instability.

Eight of Swords

The twined serpents around the vertical line of the ankh refer to the attribution of the Sphere of Mercury to the number 8, for they make a caduceus, or wand of Mercury, out of the ankh.

Time period

First decanate of Gemini, from May 21st to May 30th, under the rulership of Mercury.

Meanings

Force wasted in petty affairs; too much talk; too much ill-directed action; the state of being terribly busy without accomplishing much; over-careful about details. This card is also to be regarded as portending a crisis in affairs, and probably much talk, correspondence, and moving about.

Ill-dignified

Signifies ill-natured gossip, malice and pettiness. Too much concern with personalities, and disagreements with brothers and sisters.

Keyword

Mediocrity.

Nine of Swords

The crescent on the ankh refers to the Qabalistic attribution of the number 9 to the Sphere of the Moon.

Time period

The second decanate of Gemini, under the rulership of Venus, from May 31st to June 9th.

Meanings

Faithfulness, obedience, unselfishness, patience; fortunate news about legal affairs or partnerships, especially if the outcome has been delayed or in doubt; aid or gain through relatives, short journeys, or writings, but not until the Querant has passed through a period of more or less uncertainty and worry; ultimate good fortune resulting from a series of events which present unfavorable appearances at first.

Ill-dignified

Despair, cruelty, unfaithfulness; want, loss, misery; bad outcome of legal affairs, disagreements with relatives, unfortunate journeys.

Keyword

Worry.

Ten of Swords

The lower part of the ankh, like an arrow, pierces a serpent. This is similar to the Seal of Cagliostro, and signifies the ultimate victory over an evil or adverse force.

Time period

Third decanate of Gemini, under the rulership of Saturn and Uranus, from June 9th to June 20th.

Meanings

in spiritual matters, the end of delusion; the overthrow of limiting conditions; breakup of limitations. In material affairs, sudden and unexpected changes, not necessarily unfortunate in the long run, but disappointing when experienced. Interference from others, and loss through indiscretion in writing or signing contracts.

Ill-dignified

Complete failure, desolation, ruin.

Keyword

Destruction.

King of Swords

In the circle of the ankh is the letter YOD, as in the other Kings. This card refers primarily to the exercise of will-force on the astral plane. It symbolizes *will to action*.

Time period

From the beginning of the last decanate of Virgo to the end of the second decanate of Libra, or from September 13th to October 2nd, under the combined rulerships of Venus in Taurus, Venus in Libra, and Saturn-Uranus in Aquarius.

Meanings

A man of strong and powerful imagination; hard worker, and having authority; keen in understanding law, and capable of excellent co-operation; yet somewhat distrustful and suspicious, therefore hard to convince. At the same time he sometimes surprises his friends by sudden changes of attitude, although he is usually over-cautious and analytical. Very observant.

Well-dignified

He is friendly to the Querant, and will co-operate with him.

Ill-dignified

He is inimical, harsh, malicious and plotting; obstinate, and wholly unreliable.

Appearance

Dark hair and dark eyes.

Queen of Swords

The vesica combined with the ankh refers to the letter Heh. This card refers to mental and creative activity in the astral plane. It is the power of mental imagery directing subtle astral forces.

Time period

From the beginning of the third decanate of Capricorn to the end of the second decanate of Aquarius, January 10th to February 8th, under the combined rulerships of Mercury, Saturn Uranus, and Venus.

Meanings

A woman of some authority, outwardly agreeable and complaisant, but inwardly ambitious and subtle. Keen perceptions, good observer, self-confident. Accurate in superficial details. Graceful, fond of dancing.

Well-dignified

Friendly.

Ill-dignified

Deceitful, sly, cruel.

Appearance

Light-brown hair. Gray eyes.

Warrior of Swords

The smaller ankh combined with the large one refers to the letter VAU of IHVH. This card represents the astral forces at work in the astral plane itself.

Time period

From the beginning of the third decanate of Taurus to the end of the second decanate of Gemini, May 11th to June 9th, under the rulerships of Saturn, Mercury and Venus.

Meanings

A youngish man, with some talent for governing, rather materialistic, though with some artistic appreciation, active, clever, fond of travel, dexterous, and skilful in management.

Well-dignified

Favorable to the enterprises of the Querant.

Ill-dignified

He is inimical, domineering, inclined to overvalue small things, tyrannical and crafty.

Appearance

Dark hair and dark eyes.

Servant of Swords

The cube surrounding the vertical line of the ankh refers to the letter Heh at the end of IHVH. This card refers to the astral influences at work on the physical plane, and affecting the physical body.

Time period

From the beginning of the sign Libra to the end of Sagittarius, September 23rd to December 21st, combining the rulerships of Venus, Mars and Jupiter.

Meanings

A young person of either sex. Artistic, active, generous. Capable of weighing evidence, more or less interested in occult matters, and naturally aspiring. Graceful, subtle in all material things, somewhat interested in philosophy or religion.

Ill-dignified

Frivolous, cunning and prodigal.

Appearance

Light-brown hair and blue eyes.

Practice Work

For this week add to the consideration of the cards of the Sword suit to the Wands and Cups that appear in the divination. Read them with especial reference to the types of activity bearing on the Querant's problem. From them, also, may be gained some hints as to the subtler forces playing upon the Querant and those other persons who are involved in his problem, for the Sword suit always refers to the influences of the astral plane.

You will notice that the 2, 3, and 4 of a suit always refer to the decanates of the cardinal sign of the element to which the suit corresponds. The 5, 6 and 7 always refer to the three decanates of the fixed sign of that element. The 8, 9 and 10 always refer to the three decanates of the mutable and common sign.

Kings have their principal influence in the cardinal sign of the element to which the suit corresponds. Queens refer to the fixed sign of that element. Warriors refer to the mutable or common sign. Thus there is an affinity between Kings and the 2, 3 or 4 of a suit; between the Queen and the 5, 6 or 7; and between the Warrior and the 8, 9, and 10. In the more extended system of divination to be taken up in detail in later lessons, all this has a direct bearing upon the judgement of the dignity of the cards.

Aces and Servants or Pages are related to the cardinal sign of the element to which the suit is referred. The Aces represent the causal aspect of the element. The Pages or Servants represent persons and conditions which bring the force of that element into manifestation externally. Their influence extends during the whole quarter of the year which is under their influence.

In divining, the less you say about why you make certain statements, as a rule, the better. Always say whatever you are impelled to say, even though in so doing you may be departing a little from the strict significance of the card that is your starting-point for the statement. Remember that you help your Querant to the degree that you get in touch with his subconsciousness, and to the degree that you keep open the channel leading to your own superconsciousness. If a person or a scene comes into your mental field of vision very definitely, do not hesitate to describe that person or scene. But to keep yourself from wandering off into mere personal fantasy, check your vision as you go along. You will find that if you make a statement with just a suggestion of a rising inflection, the Querant will usually respond with some word of assent or denial. Ask as few questions as you can, but watch carefully the expression of the Querant's face, especially his eyes and lips. Divination will lead to the unfoldment of clairvoyance, if you happen to be gifted in that direction. But successful divination demands that you exercise to the full your powers of observation, so as to keep yourself on the right track. But be careful that you do not so completely identify yourself with your Querant that you lose your own detached attitude toward his problem. It is his problem, not yours, and if you are to help him, you must not share his emotional bias, for that is just what usually clouds his judgement, and you cannot help him if your own judgement is overshadowed by the same cloud.

Lesson 5: The Suit of Coins

THE cards of this suit correspond to the final letter of IHVH, to the material world of objective forms, and to the element **Earth**. As the things of this lowest of the four Qabalistic worlds have money-value, Coins represent that value, as do the Diamonds of ordinary playing-cards. In the esoteric Tarot this suit is named Pentacles, from the circular wax or metal plate, engraved with the sigils and names used in an operation of ceremonial magic. In the Knapp Tarot each card of the Coins suit bears a cube, the Pythagorean symbol of the material world.

Ace of Coins

On the face of the small cube is a double vesica pisces, which also resembles the mathematical symbol of infinity and rhythmic whirling motion, the horizontal figure 8. This refers to the Qabalistic idea that physical form is the result of a series of whirling motions originating in the Primal Will—an idea practically the same as that to which modern physicists have been led by their investigations into the constitution of matter. The connection of the Ace of Coins with the Hebrew ideas relating to the Divine Number 1 is shown by the crown over the upper point of the pentagram, or five-pointed star. Behind the pentagram is a glory composed of forty rays, suggesting the operation of the ten Divine Numbers in the four Qabalistic worlds; and intimating also that the solidest physical forms are manifestations of the whirling motion of radiant energy. Of this motion the pentagram itself is another symbol, and its employment in various magical operations is based upon mathematical formulas directly connected with the figure itself, which formulas lead to mental control of the currents of the Astral Light.

Time period

From the beginning of the sign Capricorn to the end of Pisces, from December 22nd to March 20th.

Occult title

The root of the powers of earth..

Meanings

The power of *will* as expressed on the physical plane. Materiality in all its phases, whether good or evil. “The thing’s that are Caesar’s”. The power of the world-illusion. Material gain, wealth, contentment, and the things, conditions, works, and so on, which contribute to such gain.

Keyword

Materiality.

Two of Coins

On the face of the cube, surrounding a pentagram, is a zodiacal wheel, corresponding to the Qabalistic attribution of the Sphere of the Zodiac to the Divine Number 2. The faces on the two coins suggest polarity, for one is male and the other is female.

Time period

First decanate of Capricorn, from December 22nd to December 31st, under the rulership of Saturn.

Meanings

Harmony in the midst of change, alternation of gain and loss; change of occupation; travel in quest of wealth; ups and downs of fortune; a visit to friends.

Ill-dignified

It intimates discontent, foolishness in the management of resources, restricted condition of material affairs due to bad management; the Querant is probably too talkative and too suspicious. He is kind, but inconsistent, and should avoid arguments.

Keyword

Fluctuation.

Three of Coins

On the face of the cube is the symbol of Saturn, for among the Divine Numbers, 3 is called the Sphere of Saturn. Note that here, as in the succeeding numbers, up to and including 9, we are dealing with the *spheres* of planetary action, not with the planets themselves. The sphere of a person's activity is in the field in which he works. Similarly, the sphere of a planet's activity is the field of that planet's operation. Numerologists, and others accustomed to using other numbers for the planets, should remember that we have very ancient authority for these attributions. See Eliphas Levi's *Dogma and Ritual of Transcendental Magic*, Henry Cornelius Agrippa's *Natural Magic*, Knorr von Rosenroth's *Kabbala Denudata*, and other standard works on occultism. In the Knapp Tarot the evil hexagram, with the black triangle upward, is part of the symbolism, but it does not agree with the meanings of the card.

Time period

The second decanate of Capricorn, under the rulership of Venus, from January 1st to 10th.

Well-dignified

Construction; increase, growth; financial gain; the building up of favorable conditions; gain in commercial transactions; rank or prestige in vocation or business; beginning of matters to be perfected later.

Ill-dignified

Selfishness; cleverness in business, but lack of scruples; narrow and prejudiced; too much ambition.

Keyword

Constructiveness.

Four of Coins

On the cube is the symbol of Jupiter, for among the Divine Numbers 4 represents the Sphere of Jupiter.

Time period

Third decanate of Capricorn, under the rulership of Mercury, from January 11th to 19th.

Well-dignified

Opportunities for public service; an acute, sharp, penetrating, tactful temperament; economy in the arrangement of material affairs; activity in money-matters.

Ill-dignified

Dangers to reputation; troubles through changes not carefully considered; desire for money, but unwisdom in its management; the Querant will meet with sharp criticism.

Keyword

Management.

Five of Coins

On the cube is the symbol of Mars, for among the Divine Numbers, 5 is the Sphere of Mars.

Time period

First decanate of Taurus, under the rulership of Venus, from April 20th to April 29th.

Well-dignified

Labor, toil, the cultivation of the land; building, and plans concerning it; some anxiety over money.

Ill-dignified

Toil unrewarded; loss of money; poverty; trouble for the Querant through lack of imagination and foresight.

Keyword

Uncertainty; material trouble.

Six of Coins

The symbol of Sol on the cube alludes to the attribution of the Sphere of the Sun to the Divine Number 6.

Time period

Second decanate of Taurus, under the rulership of Mercury, from April 30th to May 9th.

Well-dignified

Practicality and determination; discretion and diplomacy; gain by letters, writing, speaking, travel, teaching, commissions, and through advertising, study, books, and all things ruled by Mercury.

Ill-dignified

Loss through the same things.

Keyword

Prosperity.

Seven of Coins

The symbol of Venus alludes to the attribution of the Sphere of Venus to the Divine Number 7.

Time period

Third decanate of Taurus, under the rulership of Saturn, May 10th to May 20th.

Well-dignified

Slight gains, but of small account; much labor for small returns.

Ill-dignified

Something promising turns out badly; loss in speculation and unprofitable employment; financial restriction; unrealized hopes and wishes.

Keyword

Loss.

Eight of Coins

The symbol of Mercury on the cube refers to the Sphere of Mercury.

Time period

The first decanate of Virgo, under the rulership of Mercury, from August 23rd to September 1st.

Well-dignified

Skill in the management of material affairs; industry; gain in subordinate positions, through writings, clerical work or travel; gain of ready money in small sums.

Ill-dignified

This card signifies avarice and hoarding; penny wisdom and pound foolishness; meanness in money matters; loss through travel or writings; the Querant is likely to be in difficulties with superiors and also with inferiors; he may lose through trying to overreach somebody else.

Keyword

Prudence.

Nine of Coins

The lunar crescent refers to 9 as Sphere of the Moon.

Time period

Second decanate of Virgo, under rulership of Saturn, from September 2nd to September 11th.

Well-dignified

Reserve, discretion, caution, frugality; some worries over money-matters, because of slow maturing of plans; gain through careful investment.

Ill-dignified

Discouragement, troubles through theft and knavery. Occasionally, when this card is especially Well-dignified, and other cards in the layout confirm it, this represents inheritance, material gain, and much increase of goods, corresponding to the positive meaning of Saturn in Capricorn.

Keyword

Harvest.

Ten of Coins

The symbol on the face of the cube is a synthesis of the alchemical emblems of the four elements, corresponding to the attribution of The Sphere of the Elements to the Divine Number 10.

Time period

Third decanate of Virgo, under the rulership of Venus, from September 12th to September 22nd.

Well-dignified

Money through servants or subordinates; gain in matters connected with medicine, drugs, food, nursing, farming or gardening; completion in material gain and fortune, but nothing beyond.

Ill-dignified

Material success, but heaviness and dullness of mind; sometimes loss through servants or subordinates; slothfulness.

Keyword

Wealth.

King of Coins

The Yod on the cube has the same meaning as on the other Kings.

Time period

From beginning of the last decanate of Sagittarius to end of second decanate of Capricorn, from December 12th to January 10th. This period combines the rulerships of the Sun, Saturn and Venus.

Well-dignified

A dark man, friendly to Querant, practical, steady, reliable. Good at practical application. Things prosper and increase under his direction. Slow to anger, but furious when aroused.

Ill-dignified

Selfish, animal, material. Has great power of solidifying all evil forces directed against the projects of the Querant; but is nevertheless somewhat stupid.

Appearance

Dark hair and dark eyes.

Queen of Coins

The visca piscis on the cube corresponds to the letter H of IHVH.

Time period

From beginning of last decanate of Aries to end of second decanate of Taurus, from April 10th to May 9th. This period is under the rulerships of Jupiter, Venus and Mercury.

Meanings

A generous, somewhat ceremonious, great-hearted, charming, and graceful woman. Probably possessed of considerable means, and friendly to Querant.

Ill-dignified

Ostentatious, not too nice in morals, capricious, changeable, superficial. Likely to do Querant harm through foolish talk, exposure of his plans, etc.

Appearance

Dark hair and dark eyes.

Warrior of Coins

The ankh on the cube refers to the letter Vau of IHVH.

Time period

From beginning of third decanate of Leo to end of second decanate of Virgo, from August 13th to September 11th. This period is under the rulerships of Mars, Mercury and Saturn.

Meanings

A younger man than the King. Effective in action, with some power of command; good mind; but somewhat heavy and matter-of-fact. Not original or imaginative, but good at carrying out any plan that calls for intelligent action on the physical plane.

Ill-dignified

Avaricious, mean, jealous, somewhat violent, and cruel.

Appearance

Dark-brown hair, dark eyes.

Servant of Coins

The symbolism of this card suggests bondage to material conditions, but aspiration to higher things. the time-period is the same as that governed by the Ace of Coins, or the three signs of the winter quarter, ruled by Saturn, Uranus, and Jupiter-Neptune.

Meanings

A young person, of either sex.

Well-dignified

Has good sense in all practical matters, is friendly to Querant and friendly in disposition generally, probably with some leaning to the occult, or a touch of the psychic in the make-up. Generous, diligent, compassionate.

Ill-dignified

Unfriendly, dull, wasteful, thoughtless, self-centered, and if interested in the occult is so only for the sake of furthering selfish ends.

Appearance

Dark eyes and rich brown hair.

Practice Work

Continue the practice of last week. But now read the cards of all four suits. In order to develop skill in interpretation read the first heap as representing the morning, the middle heap as representing the afternoon, and the third heap as representing the evening. For this practice it is not necessary to formulate a question.

Keep a record of each morning's layout, and check the day's events to see how close you came to what actually occurs. If more convenient, the layout may be made at night. *The main point is to record it and check it.*

Lesson 6: The Major Trumps

FIGURE 1-1 shows the attributions of the major trumps of Tarot to the letters of the Hebrew alphabet, and to the elements, planets, and signs of the zodiac which are attributed to those letters in the Sepher Yetzirah, or Book of Formation. Readers of these pages who are familiar with astrology will at once see the connection between these astrological attributions and the divinatory meanings of the major trumps.

It should, perhaps, be said that although Uranus, Neptune and Pluto were unknown to ancient astronomy within the historical period, there is evidence that these planets were known in prehistoric times. The Tarot Keys which correspond to them are plainly symbolic representations of the particular planets to which they correspond. Furthermore, Uranus is predominantly a planet of the airy quality, and AIR is the element attributed to Aleph, first of the three mother letters of the Hebrew alphabet. Neptune, which corresponds to the letter Mem, to which the element of **Water** is assigned in the *Book of Formation*, is predominantly watery in its astrological significance. Pluto, the most recently discovered planet in our system, is little understood astrologically, but as time goes on, it seems probable that its influence will be found to be closely analogous to that of the fiery element depicted in Tarot by Key 20, The Judgement, the true correspondence to the letter Shin.

0, The Fool

The design for this Key is perhaps the least happy in its symbolism of all the cards in the Knapp Tarot. In the old eighteenth century exoteric packs the Fool was not blindfolded, nor was he the altogether idiotic figure shown in the Tarot which was drawn by Oswald Wirth in 1880. The oldest name for this Key was Le MAT, and this word MAT is the clue to the whole mystery of the card. For MAT is the transposition of the Hebrew word AMT, or Ameth, signifying **truth**. The crocodile in this picture was a suggestion of Eliphas Levi, and it does not appear in any exoteric Tarot prior to his time. It is, however, fairly good symbolism, because the crocodile is the Egyptian god regarded as the Vehicle of Horus, and as Horus himself. Thus the Fool, about to fall into the mouth of the crocodile, is a symbol of the power which is to be incarnate as Horus, and that power is the pure spirit of Truth or the *sky-power*, for which the Greek name is OURANOS, or Heaven. Thus, when the New Testament speaks of the “kingdom of heaven” the same word “Ouranos” is used, and this is the original of our English Uranus. Curiously, in drawing this design, Mr. Knapp has (unintentionally, he tells me) introduced a very obvious Uranian symbol. The notched ornaments of the Fool’s dress are so disposed that they bear a close resemblance to the familiar symbol of the sign Aquarius, ruled by Uranus. This is an example of the way in which the Tarot designs have been, so to say, protected through all their variations. For when an artist sits down with the intention of drawing a Tarot Key forces play upon him of which he may have no conscious knowledge.

Meanings

Much depends upon the position of this Key in relation to others in the layout.

In spiritual matters

Originality, audacity, a tendency to iconoclasm, venturesome quest of higher truth. Uranus upsets fixed conceptions. He disturbs habits, breaks up customary modes of expression, forces readjustments. Thus, whenever the Zero card appears in a Tarot layout it signifies sudden readjustment, and often indicates the unexpected onset of chaotic conditions. In spiritual matters this is all to the good.

In material matters

Folly, eccentricity, sudden action without sufficient consideration or forethought, stupidity, or even insanity.

1, Le Bateleur

“Bateleur” means “juggler,” or prestidigitator.” Thus the name given to this trump in the exoteric Tarot refers to the lower aspects of Mercury. Here is a symbol of manual dexterity, like that suggested by the rulership of Mercury in Gemini. The mountebank who surprises yokels by his sleight-of hand, the trickster in the commercial world, the subtle deceiver—these are the lower meanings of the card. That Manly Hall accepts the attribution of this Key to Mercury is sufficiently clear from his having had the caduceus, or wand of Mercury, put in the Juggler’s left hand. The sceptre, cup, sword and coins on the table are the emblems of the Tarot suits, the things which the Juggler plays with. And if we remember that the minor trumps of the Tarot are all related to definite time-periods, we shall understand something of importance here. For Mercury is also the personification of the self-conscious mind. He is the Thoth of the Egyptians, and in Egyptian symbolism he was sometimes represented as a dog. Thus the Juggler is the dog who bites the Fool’s leg in the preceding Key. He feeds on the movement, or motive power of the Spirit, on the motion principle of the sky. The secret of his magic power is that he can make suitable combinations of time elements.

Well-dignified

Skill, adaptation, constructive power, initiative, subtlety.

Ill-dignified

Craft, the power of sense-illusion, lying, deception, cunning.

2, La Papesse

The keys in the Knapp version repeat Oswald Wirth’s variation from the older symbolism. They do not belong properly to this card. The lunar crescent surmounting her crown identifies La Papesse as the Tarot symbol of the Moon. The symbol of Mercury on her breast suggests that she reflects the power of the preceding Key, just as the subconscious mind, whose principal power is memory, is responsive and reflective in all its activities, which are controlled from the Mercurial, or self-conscious, level.

Meanings

The divinatory meanings are the same as those of the Moon in astrology: Fluctuation, reaction, change, alternation, increase and decrease, instability, secrets, things hidden, the unrevealed future, Whether these meanings are good or evil depends altogether upon the dignity of the card in the divinatory layout.

3, L'Imperatrice

Even Papus, who was led astray by the mistaken attribution of the major trumps to the Hebrew alphabet, perceived that L'Imperatrice is a symbol of Venus.

Well-dignified

The divinatory meanings of the card all correspond to the astrological significance of that lovely planet. They include: Fruitfulness, Beauty, luxury, pleasure, success and happiness.

Ill-dignified

But if the card is very badly placed in the layout it is like the afflicted Venus in astrology, and then signifies Dissipation, lust, waste of time and substance in pleasure, laziness and sensuality.

4, L'Empereur

This card, corresponding to the letter Heh, first of the 12 simple letters, is related to the Martian sign, Aries. As Mars represents the basic force in Aries, we can see why the card corresponding to this sign bears a title which implies that its central figure is the consort of L'Imperatrice. For in mythology and in astrology, Venus and Mars are closely related, even as imagination (Venus) and action (Mars), act and react upon each other. Furthermore, in the astrological signs, Aries, the home of Mars, directly follows Pisces, the sign in which Venus is exalted.

Well-dignified

Mental energy; foresight, supervision, oversight, control; reason, persistence, determination; ambition, leadership, enthusiasm.

Ill-dignified

Strife, anger, tendency to go to extremes; over-active; lack of discretion.

5, Le Pape

This card corresponds to the letter Vau, and to the sign Taurus, the attribution being that given in the *Book of Formation*. In this connection it may {be} of interest to note that the name of the first Pope was Simon, or Simeon, which in Hebrew means “hearing.” Hearing is also attributed to the letter Vau in Qabalah, and Taurus, according to astrology, rules the neck, throat and ears, so that this sign is directly connected with those parts of the human body which establish communication by means of speech. “LE PAPE” means literally “The Father,” and in the technical language of the Qabalah the name “Father” is particularly associated with the idea of Wisdom.

Meanings

Thus the divinatory meanings of this Key correspond to these fundamental notions: Divine Wisdom; intuition; explanation, teaching. It is also a symbol of occult force voluntarily invoked. Of this the symbol of the pentagram is a reminder.

6, L'Amoureux

This card represents the letter Zain, and the Mercurial sign Gemini. In accordance with an old misunderstanding the picture in the Knapp design shows an initiate hesitating at the parting of the ways, with Vice on his left hand and Virtue on his right. None of the ancient Tarot cards, not even the exoteric versions, justify this interpretation, and the consequent change of symbolism. In some old Tarots this card is called *Marriage*, and such is one of its meanings, although the deeper significance is that of the sign Gemini, namely, *polarity*.

Meanings

Attraction, beauty, love, sympathy. Balance of forces, and reciprocal activity. Particularly, agreement in things of the mind, symbolized by the six-pointed star, or hexagram. It is a card of harmony between the inner and outer life.

7, Le Chariot

This Key stands for the letter Cheth and the sign Cancer. In astrology, Cancer is connected with the fourth house, and so with home, and with the conclusion of a matter in a horary reading. The picture shows a victorious chieftain, resting. The sphinxes, however, in the divinatory aspect of this card, may be understood to indicate some secret relating to the Querant. In general the divinatory aspect of this card, may be understood to indicate some secret relating to the Querant.

Meanings

Triumph, victory, the successful outcome of a matter. It is also a card of possessions, particularly of lands and houses, and the financial security resulting from such possessions.

11, La Force

(See Lesson 1, concerning the number of this Key and its relation to the sign Leo). This card corresponds to the Hebrew letter Teth, and thus to the zodiacal sign Leo. It refers, in the magical side of occultism, to the law which is the basis of all human control of occult forces.

Meanings

Ill-dignified, it may signify ostentation, obstinacy, and the like. often, in material questions, it relates to risky speculation, dangerous adventures, and sometimes to clandestine love-affairs. Much depends upon the dignity of the card in the layout.

9, L'Ermite

Corresponds to Yod and the sign Virgo. In its deeper occult meaning this card is closely connected with alchemical symbolism, through the rulership of Mercury in Virgo.

Well-dignified

Light and guidance from higher realms. Aid from superiors and inferiors. Good for Health.

Ill-dignified

The Querant will suffer from misunderstanding and isolation; may expect active opposition from superiors and inferiors; may have to engage in unpleasant or menial occupations; and will be in danger of illness.

10, La Roue de Fortune

Corresponds to Kaph and the planet Jupiter, the Greater Fortune. Its influence is expansive, helpful, temperate.

Well-dignified

Good fortune, a turn for the better, happiness. In questions where the Querant is beset by doubts and uncertainties, the solution of those difficulties.

Ill-dignified

Pride, arrogance, formalism; success turns the head of the person to whom the card particularly applies in the reading. "Pride goeth before a fall" is the clue to the Ill-dignified 10th Key.

8. La Justice

(See No. 11, above). Corresponds to the letter Lamed, and to the zodiacal sign Libra.

Well-dignified

Balance, equilibrium, especially emotional stability; good Karma. Is often an indication of successful dealings with the public, and if Well-dignified is favorable in all questions involving legal matters, partnership, or marriage.

Ill-dignified

It indicates unfavorable relations with partners (marriage or business), trouble in court, emotional instability; sudden changes of plans; bad Karma.

12. Le Pendu

The letter corresponding to this card is Mem, to which are attributed the element of *Water* and the planet *Neptune*.

Meanings

In divination, much depends on the nature of the question whenever this card appears in a layout. If the question is concerned with spiritual matters, the Hanged Man represents wisdom, but a wisdom that is just the reverse of what the world commonly accepts. The card also stands for surrender to the inevitable, but in spiritual things this is surrender to the spiritual perception of universal laws, while in material affairs it is involuntary submission to the force of circumstances. In ordinary material affairs Key 12 is a symbol of reverses and losses, of suffering and sacrifice. But much depends upon its position in a layout, and upon whether or not it is well or ill-dignified.

13. La Mort

Corresponds, through the letter Nun, to the zodiacal sign Scorpio. Thus it is more or less related to the matters which astrology connects with the eighth house of a horoscope, such as death, legacies, the affairs of the dead, and so on. Sometimes it has definite relation to necromancy and spiritualism.

Meanings

Time, age. Sudden change, wholly unexpected. (For good or ill, according to the dignity of the card in a layout). In material matters, as a rule, it is a symbol of death, either the death of persons, or the failure of a project.

14, La Temperance

Connects, through the letter Samekh, with the zodiacal sign Sagittarius. The symbolism of the card is in close relation to many of the divinatory meanings.

Meanings

Combinations; success in difficult and protracted enterprises; dealings with persons at some distance, or long journeys which will work out for good and ill, according to the placing of the card. A card of management, adaptation and economy.

15, Le Diable

Corresponds, through the letter Ayin, with Capricorn. In all but the highest spiritual questions, where the Querant is definitely and consciously on the occult path, this card is of evil significance. In its most general meanings, it signifies Mammon, and thus big business, the conventions of society, the injustice and cruelty of a social order in which money takes the place of God, in which humanity is bestialized, in which war is engineered by greed masquerading as patriotism, in which fear is dominant. Students of astrology will have no difficulty in seeing how this corresponds to Capricorn, the sign of big business, and the sign of worldly fame. Not that Capricorn is evil, but that its lower and negative expression is what has just been mentioned.

Meanings

Bondage, materiality, force (especially the force of convention and public opinion), fate, necessity.

16, Le Feu du Ciel

Corresponds, through the letter Peh, to Mars. The symbolism, which has, for a long time, been connected with the story of the Tower of Babel, has a direct bearing upon the divinatory meanings.

Meanings

These meanings correspond also to the influence of Mars in astrology. As a rule an evil card, although in spiritual matters it may be understood as symbolizing the overthrow of mistaken conceptions, or the defeat of activities opposed to the Querant's spiritual development. In material affairs it signifies ambition, unforeseen catastrophes, fighting, grave dangers, the ruin of the Querant's plans, the defeat of his hopes.

17, Les Etoiles

Corresponds, through the letter Tzaddi, to the sign Aquarius. It is a card which always intimates that the truth of the matter which interests the Querant is to be made manifest. It usually indicates assistance from friends.

Well-dignified

It promises unexpected help, and the realization of hopes and wishes.

Ill-dignified

Unreliable friends, a tendency to impracticality or dreaminess on the part of the Querant, loss through acquaintances.

18, La Lune

Although this card is named "The Moon," it is really related to the zodiacal sign Pisces, through the letter Qoph, which corresponds to that sign. Its meanings are, in divination, clearly traceable to the 12th house influence of the sign Pisces. This card is very sensitive to the influence of other cards around it in a layout.

Well-dignified

Voluntary change, advance into a wider field of activity, but an advance made primarily because the Querant is unhappy in, or dissatisfied with his present position. There is always an element of uncertainty in matters represented by this card.

Ill-dignified

It stands for error, lying, deception; for limitations resulting from the Querant's own lack of judgement or his want of self-control; for difficulties brought about by the machinations of hidden enemies.

19, Le Soleil

Corresponds to the Sun, through the letter Resh. In its higher meanings it is a card of liberation, signifying release from the bondage of lower planes.

Meanings

In material questions it is usually good, signifying gain, glory, or riches. In general it corresponds to the solar influence in astrology. But if surrounded by very evil cards it may mean vanity, arrogance, prodigality, ostentatious display, and a tendency to intrigue.

20, Le Jugement

Corresponds, through the letter Shin, with the element of Fire. Is probably also related to the planet Pluto, and here it may be noted that in certain relations of Tarot symbolism and combination, this Key is definitely associated with the sign Scorpio, which, some astrologers believe, may be the sign ruled by Pluto.

Meanings

In divination this card often represents the operation of under-currents of force not easily determinable, or the appearance of unexpected elements bearing upon the Querant's problem.

Well-dignified

A favorable outcome to the matter concerning which the operation is made. Often the renewal of hopes and wishes, or the betterment of conditions after a period of depression.

Ill-dignified

Especially in legal matters, the decision goes against the Querant, and the outcome is beyond his power to change. Sometimes a card of inheritance.

21, Le Monde

Corresponds, through the letter Tau, to the planet Saturn. Its meaning in a divinatory layout depends much on the position of the cards which surround it and their general meaning. Usually it refers to the matter concerning which the question is made.

Meanings

Well-dignified it signifies success, a favorable issue to the circumstances. Sometimes change of place.

Summary

In considering the major trumps, much depends upon their position and dignity. In the method of divination you have been practicing up to this point, the zodiacal keys often indicate the time when some event occurs. Whether in the past or in the future depends, of course, on which of the three heaps of cards the Key is located in. Practice is the only thing that will enable you to judge these cards well, but the better you understand their symbols and particularly the fundamental meaning of the planets and signs of the zodiac, the easier will it be to divine.

In the next lesson we shall begin explaining a more definite system of divination, which should always be resorted to for the solution of really important questions. In the meantime, continue your practice with the method already explained. When you apply this to the discovery of the

general trend of a day's events, ignore the time-values of the cards representing the signs and decans of the zodiac, and consider only the general significance of those cards.

Remember, too, that the pile of cards containing the significator is the only one to be read. In the "morning, afternoon, evening" method, the location of the significator shows which part of the day will be most important for the Querant, but after this is determined, the cards of the pile containing the Significator are to be shuffled, cut once, and then dealt into three heaps, from right to left, of which the first, or right-hand heap is "evening."

The same principle is to be adhered to when the three original piles are called "past, present and future," but in this case the time-values of the cards should be considered.

Lesson 7: Further Stages of Divination

THIS lesson begins the explanation of the method of Tarot divination to be used for the more serious problems. The simpler method already explained is to be employed for practice, and for those occasions in which the use of the cards for their higher purposes seems inadvisable, especially those occasions where there are persons present who are more or less sceptical.

Remember that the first and most essential point in a real divination is the Querant's earnest desire for help. The second point is that the Querant should clearly formulate his question to himself. The third is that the diviner should mentally invoke the aid of his Higher Self in beginning to divine. No matter what the attitude of the persons present at a divination may be, the diviner himself should always be in earnest. This does not mean that he should put on a heavy, solemn demeanor. In divination, as in everything else connected with the occult arts, the light touch should always be sought, because the light touch is the *sure* touch. Yet the intention of the diviner must always to help and enlighten those who come to him. To the degree that he thinks of himself as the instrument of a power higher than his limited personality, to that degree will he be of real service.

Second Stage of Tarot Divination

When the Significator has been found in one of the four piles of cards, as before explained, if the divination is radical, the diviner proceeds as follows:

1. Arrange the cards of the pile containing the Significator in a circle or wheel on the table. Place the Significator at the top of the wheel, but be careful not to alter the sequence of the cards.
2. Count around the wheel, beginning with the Significator, as explained below. Count always from right to left, or counter-clockwise, unless the picture of the Significator faces to the right, as, for example, the King and Queen of Cups, or the Warrior of Swords. When the picture of the Significator faces to the right, and only then, count from left to right, or clock-wise.

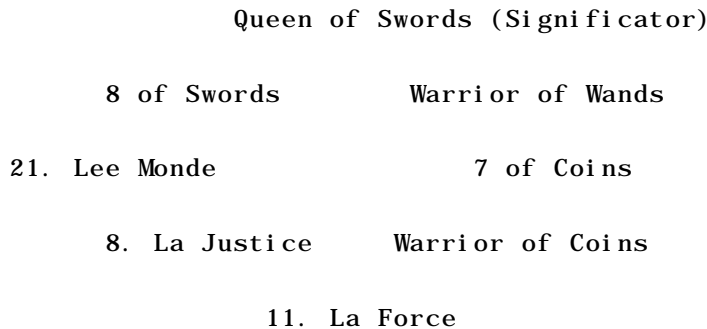
The counting should always include the card from which you start. Thus, if the Significator be a Servant (S), you count 7, and if the card the count ends with be the 9 of Wands, the next count will be 9, and will commence with the 9 of Wands.

For Kings, Queens and Warriors count 4. for Servants or pages, count 7. For Aces count 11. For small cards of minor trumps count the number printed on the card.

The counting for major trumps is as follows: For Keys 0, 12 and 20 count 3; for Keys 1, 2, 3, 10, 16, 19 and 21 count 9; for Keys 4, 5, 6, 7, 8, 9, 11, 13, 14, 15, 17, and 18 count 12.

It is permissible to mark the number to be counted on the cards. On the major trumps this may be conveniently placed just below the number of the card. On the minor trumps it may be placed below the index in the upper left-hand corner.

3. As you count, make a story from the meanings of the cards. At first this may be little more than slight elaboration of the meaning of each card, as you come to it in the counting. If you practice faithfully and regularly, it will not be long before you find yourself, as you come to a card, impelled to say something which is by no means restricted to its bare meaning. The main thing is to watch that you do not say anything which runs counter to the basic meaning of the card under consideration.
4. Sooner or later this counting will bring you to a card you have touched before. This card is invariably the most important card at this stage of the operation. Suppose, for example, that your first layout was as follows:



Begin to count with the Significator, here the Queen of Swords. Count 4 to the left, ending the count at Key 8, La Justice. Continue the count in the same direction, counting 12, and ending at the 7 of Coins. The third count begins with the 7 of Coins and ends with Key 11, La Force. The fourth count begins with Key 11, from which you count 12, and ending with the Warrior of Wands. The fifth count begins with the Warrior of Wands, counting 4, and ends with Key 21, Le Monde. Beginning with Key 21 and counting 9 brings you back to Key 21 and ends the counting. Thus, in this layout, Key 21 is the most important card.

N.B. In counting around the wheel, always keep going in the direction you started. Thus, in the example above, you would not reverse the direction of the count on coming to Key 8, although the woman printed on that Key seems, in this position in the layout, to be facing opposite to the direction of the count.

5. Pair the cards on either side of the Significator, then those outside them, and so on. This will enable you to continue your story, filling in details omitted as you went round the circle. In the example above the first pair would be the Warrior of Wands and the 8 of Swords; the second pair would be the 7 of Coins and Le Monde; the third pair would be the Warrior of Coins and La Justice. This would leave Key 11, La Force at the bottom of the wheel, to be paired with the Significator at the top. In reading these pairs, no matter which way the Significator faces, nor which way the counting has run, the card on the right of the diviner is invariably related to the past, and that on the left to the future.

When the pairs come out even, so that there is no single card at the bottom of the wheel, opposite the Significator, the solution of the Querant's problem depends largely on the interaction of forces surrounding him, and not so much upon his own will, thought or action. But when a single card is left over, as above, this Key represents a force, condition, or person apparently opposed to the Significator, but really standing as the basis of his action, or the raw material for his work.

At this stage of the divination the two stories may not be quite accurate. One reason for this is that the Querant does not, as a rule, know everything about the matter. But the main outlines should be such as the Querant can recognize. If not, abandon the divination at this point, and wait for another occasion. If the two stories develop enough of the question to warrant continuing, proceed with

Third Stage of Tarot Divination

1. The diviner shuffles, and the Querant cuts the cards once, as before.
2. The diviner deals all the cards, face down, into 12 packs, thus:

1	2	3	4	5	6
12	11	10	9	8	7

These 12 packs correspond to the 12 astrological houses of heaven.

3. Turn up the packs, one by one, until you find that one which contains the Significator. Judge the general nature of the further development of the question by the nature of the house in which the Significator appears. Thus, if the Significator falls in the First House (pack 1), the further development of the matter will depend largely upon the Querant himself, upon his own initiative, or upon his own action. But if the Significator should fall in the Tenth House, the further development of the Question would be concerned with the Querant's profession, with matters making for or against his promotion, or the attainment of some degree of influence or fame. If other indications pointed that way, and the Significator were in the 10th house, the further development of the question might be concerned with the Querant's father, or with some man of prominence and authority whose influence might work for the Querant, or against him, according to the indications of the layout.

The *Dignities* of the cards are very important in this third stage of the divination. No attention is paid to the “accidental dignity” indicated hitherto by the card’s being rightside-up or upside-down. The dignities are all based upon the astrological significance of the cards. Students familiar with astrology will understand at once why Key 19, corresponding to the Sun, is Well-dignified in the First House and Ill-dignified in the Seventh House. They will see, too, that Key 4, L’Empereur, which represents Aries, is naturally Well-dignified in the First House, but Ill-dignified in the Fourth, Seventh, and Tenth Houses, which are in adverse aspect to the First House in a “natural chart.” Those who know nothing of astrology will not so easily understand the why of these dignities, but they will, if they practice, soon come to recognize the accuracy of what is given below.

Meanings of the Houses

The meanings of the 12 houses, and the powers of the cards therein are:

First House

The Querant himself; his life, personality, disposition, personal outlook; his own initiative and action.

Well-dignified in the first house

Major trumps 1, 3, 4, 6, 10, 11, 14, 16 (especially in spiritual questions), 17, 19, 20. All cards of the Wands suit. All cards of the Swords suit except Ace, 2, 3, 4, King and Servant.

Ill-dignified in the first house

Major trumps 0 (except in spiritual matters), 2, 7, 8, 12 (except in spiritual matters), 13, 15, 21. Ace, 2, 3, 4, King and Servant of Swords.

Second House

Money; the Querant's finances; gain or loss according to the nature and dignities of the cards.

Well-dignified in the second house

Major trumps 2, 3, 5, 7, 9, 10, 15, 18, 19. All cards of the Coins suit. All cards of the Cups suit except 5, 6, 7 and Queen.

Ill-dignified in the second house

Major Trumps 0, 11, 12, 13, 16, 17, 20, 21. All cards of Swords. 5, 6, 7 and Queen of Cups.

Third House

Mental inclinations and ability; writings, studies, contracts, letters; brothers or sisters and neighbors; short journeys.

Well-dignified in the third house

Major trumps 0 (spiritual matters), 1, 3, 4, 6, 8, 11, 17, 19. All cards of the Swords suit; all cards of Wands suit except 8, 9, 10 and Warrior.

Ill-dignified in the third house

Major trumps 0 (material matters), 2, 9, 12, 14, 16, 18, 21. 8, 9, 10 and Warrior of Wands.

Fourth House

Mother, home, environment, domestic affairs, lands, mines, real estate generally, affairs and conditions at the close of life, the end of the matter.

Well-dignified in the fourth house

Major trumps 2, 3, 5, 7, 9, 12 (spiritual questions only), 13 (in matters of inheritance or benefit from the dead), 18, 19. All cards of the suit of Cups. All cards of the suit of Coins except Ace, 2, 3, 4, King and Servant.

Ill-dignified in the fourth house

Major Trumps 0, 4, 8, 15, 16, 21. Ace, 2, 3, 4, King and Servant of Coins.

Fifth House

Love-affairs, children, pleasure, speculation, amusements.

Well-dignified in the fifth house

Major trumps 1, 3, 4, 6, 8, 10, 11, 12, 14, 19, 20, 21 (spiritual matters). All cards of Wands suit. all cards of Swords except 5, 6, 7 and Queen.

Ill-dignified in the fifth house

Major trumps 5, 13, 16, 17. 5, 6, 7, and Queen of Swords.

Sixth House

Laborious or menial employment; relations with superiors and inferiors; sickness and health; food, clothing, hygiene, small animals.

Well-dignified in the sixth house

Major trumps 1, 3, 5, 7, 9, 13 (in spiritual matters), 15 (in spiritual questions), 21 (in spiritual questions). All cards of the Coins suit. All cards of the Cups suit except 8, 9, 10 and Warrior.

Ill-dignified in the sixth house

Major trumps 6, 10, 12, 13 (in material questions), 14, 15 (in material questions), 16, 18, 21 (in material questions). 8, 9, 10, and Warrior of Cups.

Seventh House

Unions, partnership, marriage, contracts, dealings with others, legal affairs, open enmities, the public generally.

Well-dignified in the seventh house

Major Trumps 3, 6, 8, 10, 11, 14, 17, 21. All cards of the Swords suit. All cards of the Wands suit except Ace, 2, 3, 4, King and Servant.

Ill-dignified in the seventh house

Major trumps 0, 2, 4, 7, 15, 16, 19. Ace, 2, 3, 4, King and Servant of Wands.

Eighth House

Death, psychic experiences of the spiritistic kind, matters connected with the dead, such as legacies, traditions, etc. Also finances of the business or marriage partner.

Well-dignified in the eighth house

Major Trumps 0 (in reference to spiritual or occult matters), 7, 9, 13 (spiritual and occult matters, questions involving legacies or inheritances); 15, 16, 18. All cards of the suit of Cups; all cards of the suit of Coins except 5, 6, 7, and Queen.

Ill-dignified in the eighth house

Major Trumps 2, 3, 5, 11, 17, 20 and 21. All cards of Wands and Swords. 5, 6, 7, and Queen of Coins.

N.B. Except in spiritual and occult matters, and questions of inheritance, the Eighth House is usually unfortunate.

Ninth House

Long journeys; foreign countries, places remote from birth-place; philosophy, religion, education; dreams, visions, psychic development of the higher kind.

Well-dignified in the ninth house

Major trumps 4, 8, 10, 11, 14, 17, 19, 20. Minor trumps: all cards of Wands. All cards of Swords except 8, 9, 10 and Warrior.

Ill-dignified in the ninth house

Major trumps 1, 6, 9, 16, 18. 8, 9, 10 and Warrior of Swords.

Tenth House

Father, profession; occupation chosen by Querant; honor, fame, promotion; employer, and persons in authority; also government affairs.

Well-dignified in the tenth house

Major trumps 5, 9, 13 (in questions of change and in those having to do with spiritual matters), 15, 16 (here represents the overthrow of enemies or obstacles), 18, 19, 21. All cards of Coins suit. All cards of Cups suit except Ace, 2, 3, 4, King and Servant.

Ill-dignified in the tenth house

Major trumps 4, 7, 10 and 8 Ace, 2, 3, 4, King and Servant of Cups.

Eleventh House

Friends, associations; hopes and fears; finances of the employer.

Well-dignified in the eleventh house

Major trumps 0 (in all but strictly material questions), 4, 6, 8, 10, 14, 17, 21. All cards of Swords suit. All cards of Wands suit except 5, 6, 7 and Queen.

Ill-dignified in the eleventh house

Major trumps 5, 11, 13, 16, 19. 5, 6, 7 and Queen of Wands.

Twelfth House

Unseen or unexpected troubles, hidden or secret enmities; restraint, limitations; hospitals, prisons, insane asylums, sanitariums and the like; secret societies; organizations devoted to practical occultism; the occult or hidden side of life considered as a source of power and strength.

Well-dignified in the twelfth house

Major trumps 2, 3, 5, 7, 10, 12, 13 (here indicated the destruction of hidden enemies; also benefit from affairs of the dead, occultism, etc.), 15, 18. All cards of Cups suit. All cards of Coins suit except 8, 9, 10 and Warrior.

Ill-dignified in the twelfth house

Major trumps 1, 6, 9, 14, 16. 8, 9, 10 and Warrior of Coins.

N.B. With the exceptions noted above, the suit of Swords is less unfortunate in the Third, Seventh and Eleventh Houses. In general the First and Tenth Houses are most fortunate, giving greatest power to the cards they contain. The Fourth and Seventh houses are also strong.

- After locating the Significator in the House where it falls, lay out the cards as in the preceding operation. Continue your story by counting as before, beginning with the Significator. Then pair the cards, as before. But in this entire operation remember to keep the interpretation in relation to the **house** in which the Significator falls.

Note on Significators

For these Querants... ...use this card.*

Married men	King
Married women	Queen
Unmarried men	Warrior
Unmarried women	Servant
Youthful persons of either sex	Servant

*Use this card of the triplicity corresponding to the Querant's birthday.

Ignore The External Description given in the meanings of the court-cards when choosing a Significator. If in doubt as to triplicity, use La Papesse for women and Le Bateleur for men, as hitherto.

Lesson 8: Fourth Stage of Divination

1. Shuffle the entire pack, as before, and let the Querant cut once.
2. Deal out the entire pack one card at a time for the 12 signs of the zodiac. The cards should be dealt face-down, as in the preceding stage of the divinatory.
3. Turn up the packs, until you find the Significator, beginning with pack 1, or Aries. The time-period represented by that pack, and the general meaning of the sign of the zodiac it represents, will be of greatest importance in relation to the question.

Determining the Time Period

Suppose, for example, the Significator is found in the third pack. This corresponds to the third sign, Gemini, and thus to the time-period between May 21st and June 20th. Whether it refers to past or future depends wholly upon the time of year in which the divination is made. The rule for this is as follows:

At the fourth stage of divination, if the pack containing the significator represents the same time-period as that in which the divination is made, it is regarded as relating to the present. If it represents a time-period not more than three months prior to the time of the divination, it relates to the past. Otherwise it relates to the future. [This paragraph is in all caps in the original.]

An Example

We will suppose, for the sake of illustration, that the cards in this Gemini pack are Queen of Swords (Significator); 3. L'Imperatrice; 4 of Coins; 15. Le Diable; 5 of Swords; 7 of Cups; 11. La Force.

The Significator herself is Well-dignified in Gemini, because she represents a person of the airy triplicity (and has been chosen on that account). Key 3, L'Imperatrice is fortunate, for it represents the influence of Venus, the Lesser Fortune, and Venus in Gemini suggests pleasure and profit from travel, writings, and all other Mercurial pursuits. The 4 of Coins is not Ill-dignified in this layout, for there is no real conflict of forces between its time-period and that of Gemini. But the next card 15. Le Diable, is unfortunate in anything but purely material questions. On the other hand, the better meanings of the 5 of Swords suit are Well-dignified in airy signs. The 7 of Cups has merely its ordinary power in this layout, yet this is strengthened by the card that follows it, for Key 11 is strong in all airy signs but Aquarius.

In reading the layout, the same method of counting is used as before. Thus, in the example given, the first count is 4, from the Queen of Swords to the 15th major trump. This indicates restriction, obstacles and difficulties for the Querant, connected either with travel or with Mercurial pursuits. Possibly great difficulty in arriving at a decision between two possible courses of conduct. The next count of 12, beginning with the 15th Key, brings us back to the Significator. Thus the clear indication is that the obstacle is *mental*, and that it is within the Querant's own mental life that the solution must be sought.

Pairing the Cards

Now, pairing the cards, as in the preceding stages of the operation, we have Key 11, La Force, indicating that in the time prior to the divinatory the Querant has power sufficient to overcome her difficulties, and imagination and inventiveness sufficient to apply that power so as to procure excellent results.

The next pair is of 7 of Cups and 4 of Coins. The former probably means that the Querant, though fairly successful in the past, has lacked definiteness and decision in making her plans; or, that she has not followed up her successes vigorously enough, so that she had less advantage from what she gained in the past than she might have had, but for some indecision of indolence. The 4 of Coins, paired with the 7 of Cups, and in the position referring to the future, indicates the need of wisely managing all material resources. It indicates activity in money matters, and suggests the need of tact.

The third, and last pair in this group is the 5 of Swords and Key 15. The 5 of Swords *is well-dignified in Gemini*, hence, although it means trouble, it is here a symbol of power gained from trouble, and this power will enable the Querant to meet her problem and work it out successfully.

An Important Note

In this operation, and in the one that precedes it, the first six piles of cards, corresponding to the houses from 1 to 6, or to the signs from Aries to Virgo, will always contain 7 cards, because there are only 78 cards in the Tarot pack. And the last six packs will contain only 6 cards. Hence, if the Significator falls in any of the first six packs, the pairing will be as follows:

SIGNIFICATOR		
Future	(Mind)	Past
Future	(Desires)	Past
Future	(Conditions)	Past

But if the Significator is in any of the last six packs the pairing will be as follows:

SIGNIFICATOR		
Future	(Mind)	Past
Future	(Desires)	Past
Synthesis	(Conditions)	—

That is to say, in reading Houses or Signs, when you come to pair the cards, the first pair always relates to the Querant's mental states; the second pair is more concerned with the Querant's desires, feelings, or emotions. The third pair (if there be 7 cards in the layout) relates to the external conditions. If there be only 6 cards in the layout, the single card which pairs with the Significator is the synthesis of past and future conditions, and will usually be found to relate more particularly to the present, so far as time is concerned, although it must be remembered that the present sums up to the past, and affects the conditions of the future, so that a single card in this position looks, so to say, both ways.

The Time Element

This is the most difficult to judge, and only experienced diviners are likely to be accurate in it. But even experienced diviners were not always experienced, hence the student should always attempt to judge time, and then carefully check the success or failure of his attempts. There are, however, certain principles to be considered and acted upon.

1. In questions of a very ephemeral nature, such as relate to the affairs of what is practically the present or the immediate future, the pack in which the Significator falls may be understood to represent the time-period in which the Moon will be passing through the sign represented by that pack. Thus, in the example given, the pack corresponds to Gemini, and if the divination were made on January 3rd, 1934, the time might be read as having to do with the next passage of the Moon through Gemini. Reference to an ephemeris for 1934 will show that on January 3rd of that year the next passage of the Moon through Gemini will occur on the 25th and 26th days of the same month.
2. In questions where the operation of the forces is likely to be slower, the Sun's position in the sign is to be taken as indicating the time-period, subject to the rule given in "Determining the Time Period," above.

3. In a divination which concerns only the affairs of a single day, the sign occupied by the Significator in this fourth operation refers to the period of the day during which that sign ascends over the Eastern horizon. Roughly speaking, the sign ascending at sunrise is the same as that in which the Sun is placed, and every two hours thereafter a new sign ascends, in the regular order of the zodiac. Hence, if the divination we are considering had been limited to the affairs of January 3rd, 1934, when the Sun is in Capricorn this fourth stage of the operation, relating to the sign Gemini, would be concerned with the approximate time-period between the tenth & twelfth hour after sunrise on that day. This is only a rough calculation, and students who are desirous of developing accuracy in this respect should learn the comparatively simple astrological method for determining the time of day when a sign is on the ascendant *at the place where the divination is performed*.
4. The time-value of the card which represents the *future condition* in the fourth stage of the divinatory operation is also important. In the example we were using, this card is Key 15. Le Diable. And if the divination were performed on January 3rd, 1934, this Key, which represents Capricorn, would relate to present time, so far as the Sun's position is concerned, or to that part of the immediate future corresponding to the period between the 3rd of January, when the divination is made, and the 21st of January, when the Sun leaves Capricorn and enters Aquarius.

When the time-value of this final card of the fourth stage of the divination corresponds to a period of the year which is past at the time the divination is performed, the card usually relates to the next period in which the Moon passes through the sign corresponding to the card. Thus if this same example occurred in a divination made in the latter part of February, 1934, say on the 23rd of that month, Le Diable would probably refer to the time-period corresponding to the 9th, 10th and 11th of March, since the Moon will be passing through Capricorn on those days.

5. When the final card of this fourth operation is a planetary card, and therefore has no definite time-value, its operation is to be judged as follows:
 1. In very ephemeral questions it represents the time of day when the first sign ruled by that planet is rising. Thus if the divination were made on the 3rd of January, and Key 3, L'Imperatrice were in this final position in the layout, the condition it represented would refer to the time of day when Taurus, the first Venusian sign after Capricorn, was in the Ascendant for that day.
 2. In questions whose solution is expected in the near future, the same Key, on January 3rd, 1934, would refer to the time in which the Moon was passing through Taurus, or, in this instance, to the period between the 22nd and 23rd of January, 1934.

3. In questions whose solution may take longer than those included in the preceding paragraph, the time-period relates to the time when the Sun is in the next sign ruled by the planet in question. Thus, if the divination were made when the Sun was in Capricorn, and L'Imperatrice were the final card, it would refer to the time-period when the Sun entered and passed through Taurus, or the period from April 20th to May 20th of that year.
6. When the final card is an Ace or a Page, the time-period refers in very ephemeral questions to the time of day during which the three signs controlled by that card are ascending; in less ephemeral questions to the period during which the Moon is passing through those three signs; in questions where the solution will take considerable time, to the period when the Sun is passing through those three signs.
7. The same principle applies when the final card is one of the other court-cards (King, Queen or Warrior). In ephemeral questions the time-period is that part of the next day when the signs represented by the card are ascending; in questions having to do with the immediate future the time-period is that of the next passage of the Moon through the signs; in questions concerned with the more remote future, the time-period is to be judged by the next passage of the Sun through the signs.

The only book required for determining these time-periods is an ephemeris for the current year. The daily paper usually gives the time of sunrise, and this is accurate enough to judge the time-period of ascending signs for divination.

Lesson 9: Fifth Stage of Divination

1. Shuffle the entire pack, and let the Querant cut once, as before.
 2. Turn the cards face up in your left hand, and run through the pack, without disturbing the order of any of the cards, until you come to the card you have selected as Significator. Put all the cards preceding this one, as you have run through the cards, at the back of the pack, without disturbing their order. That is, cut the pack at the Significator, so that this will be the top card when the pack is turned face up.
 3. Place this card on the table.
 4. Deal the next thirty-six cards in a ring around him, beginning at the usual position of the sign Aries, or of the First House, in a zodiacal wheel. The first three cards dealt will represent the three decanates of Aries; the next three the three decanates of Taurus, and so on through the twelve signs.
 5. Judge each card as it is placed on the table, according to its agreement or disagreement with the position in which it falls. Key 4, L'Empereur, for example, would be Well-dignified anywhere in the first group of three cards. So would any card of the Wands suit, and any card of the Swords suit except those representing the three decanates of Libra; those representing the three decanates of Cancer, and those representing the three decanates of Capricorn (in the Cups and Coins suits respectively) would also be Ill-dignified in Aries. In general the strength or weakness of any card will be practically the same as those given on pages 27, 28 and 29.
 6. After the cards have been judged and read as above, count (beginning with the first point in Aries, or the first card following the Significator) and pair as in preceding stages of the divination. Note carefully in which division of the zodiac the final card appears.
- N.B. The pairing, in this stage, is across the wheel, that is card 1 with card 19, card 2 with card 20, card 3 with card 21, and so on. The final card referred to above is not card 36 (or the one corresponding to the last decanate of the twelfth sign, Pisces). It is the card to which the counting returns, that is, the card which shows up a second time as the result of counting, and so brings the counting to an end.*

7. As in the preceding stage of divination, judge the time represented by this final card as relating to the corresponding ascending sign in a question that refers to the day following the divination. If the question is one that has to do with a problem in which a solution is desired within a comparatively short time, look in the current ephemeris for the next passage of the Moon through the decanate of the sign in which the final card falls. Otherwise consider the final card as applying to an event or condition which will become manifest when next the Sun passes through the decanate of the sign in which the final card is placed.

Further As To Dignities Of The Cards

These remarks apply particularly to this layout of 36 cards, although they have some bearing on all stages of the operation.

1. In considering the strength or weakness of any card, consider what cards are next it on either side. Cards of the same suit strengthen it for good or evil, according to their nature. Similarly, major trumps on either side of a minor trump strengthen or weaken the latter, according to their nature. But minor trumps have less effect on major trumps. Wands are friendly with Swords and Pentacles.

Wands are inimical to Cups. Cups are friendly with Swords and Coins. Swords are friendly with Cups and Wands. Swords are inimical to Coins.

2. When a card falls between two others which are of contrary nature, or inimical to each other, it is not much affected by either. For example, if the Ace of Wands should fall between Key 7, the Chariot and Key 8, La Justice, it would not be very much affected. Neither would it be greatly affected if there were a card of the Sword suit on one side, and a card of the Coins suit on the other.
3. A greater number of one suit or the other in this fifth stage of the operation has a particular relevance:

**A majority
of this suit
or card...**

...shows this.

Wands	there will be much mental energy expended in the matter. Many wands also portend some opposition to the Querant, and possible quarrels.
Cups	intensifies the emotional element present in the solution of the question. In general, many cups in a layout intimate pleasure, social activity, merriment.
Swords	a portent of sickness, sadness, trouble, or death.
Coins	the emphasis in the reading will be on business, money or possessions.
Major Trumps	an intimation that strong forces are at work in the matter under consideration. These are usually beyond the Querant's control, whether for good or evil.
Court Cards	the influence of persons other than the Querant will be exerted in the shaping and decision of the matter. They also intimate that the Querant will be a good deal in the company of others, or at social gatherings.
Aces	Strength.

4. At this fifth stage of the divination note how many times a particular card number appears in the entire reading:

If this

card..

...appears this number of times in the reading, it has this significance.

	<i>4 times</i>	<i>3 times</i>
Aces	Great power and force	Wealth, success.
Kings	Meetings with the great	Rank and honor.
Queens	Authority, influence, help from women.	Strong friends, or partners.
Warriors	The events in the matter move swiftly	Sudden changes. News. Unexpected meetings.
Servants	New ideas or plans. Youthful associates	Help from the young, or from inferiors.
Tens	A Burden of anxiety; "too many irons"	Commerce. Speculation. Buying and selling.
Nines	New responsibilities. Firm foundations	Much correspondence. Delays.
Eights	News. Rumors. Gossip.	Much moving about. Short journeys.
Sevens	Disappointments.	Contracts. Alliances. Partnerships.
Sixes	Pleasure. Control over conditions.	Success. Gain. Balance of power.
Fives	Magic power. Unusual strength.	Competition. Fights. Dissension.
Fours	Order. Regularity. Rest. Peace.	Abundance. Industry.
Threes	Determination. Definite plans.	Deceit. Misunderstanding. Uncertainty.
Twos	Conferences. Conversations. Adjustments.	Cliques. Separations. Reorganizations.

To some extent the foregoing applies to any stage of the divination, but more particularly to the fifth stage and to the sixth.

By this time you should be fairly familiar with the meanings of all the cards. In studying them, begin always with the *keywords* as given in the lesson on the four suits and the twenty-two major trumps. It is absolutely impossible to divine at all satisfactorily until the significance of the entire pack is thoroughly learned.

Spend at least half-an-hour every day with the Tarot. Shuffle the cards, cut them at random, and run through the whole pack. Lay out the cards in rows on the table, and practice making sentences from the various sequences. You must first saturate yourself with tarot, so that you do not have to spend any time in trying to recall what a card is supposed to mean. If possible, do this work with a friend.

Blending Astrology with the Tarot

The better you understand the underlying astrological principles governing Tarot divination, the sooner will you become a proficient diviner. To this end, there is no better low-priced book than *The Student's Chart Reader*, published by Llewellyn George at 8921 National Boulevard (Palms), Los Angeles, Cal. The price of this little book in paper is only \$1.00, or \$1.50 in cloth. It can be had from us, or direct from the publisher.

Its use in connection with the stage of the Tarot divination just explained is as follows:

Suppose that in the first section of the wheel containing 36 cards there were Key 14, Temperance, the King of Swords, and the Servant of Wands. The *position* of the first of these would specifically relate it to the first ten degrees of Aries, which have a Martian quality; and the quality of Key 14 itself is that of its ruler, Jupiter. Thus the first card would be the same as the astrological influence of Jupiter in the first decanate of Aries. This is explained on page 43 of the book just mentioned.

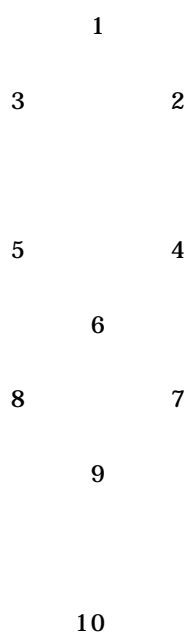
The second card in the series would represent, in the main, the influence of the sign Libra, and thus the active force of Venus. Venus in Aries is explained on page 23 of the little book.

The third card is itself a symbol of the whole sign Aries, and of the two signs following. Its position in the 3rd decanate of Aries would confirm the suggestion represented by the presence of Key 14 in the first decanate.

The same book also gives the significance of the various planets in the 12 houses, and as every card of the Tarot represents either a planet itself, a sign of the zodiac ruled by a planet, or a decanate of the zodiac under the sub-ruler-ship of a planet, there is a sense in which every card represents some aspect of planetary force, and may therefore be read as a planetary influence in a given sign or house. So learn the meanings. Then it will be easy to combine them.

Lesson 10: Final Stage of Divination

1. Shuffle, and let the Querant cut once, as before.
2. Deal the entire pack into ten piles of cards, in the form of the Tree of Life, as below:



3. Look for the Significator. The pile in which it falls will determine the general outcome of the question, and will color the meaning of all the cards found in that pile.
4. The better you understand the fundamental meanings of the numbers from 1 to 10, the more satisfactory will be this part of the reading. To master the ultimate significance of the ten numbers is to become an adept in the Qabalah, and this requires years of study and meditation. But for the purposes of divination, a thorough grasp of what follows in this lesson will give you a good practical foundation.

The Number 1

The vertical line connects *height* and *depth*, and is therefore a symbol of that which links together the extremes of Spirit (Height) and Matter (Depth); of Superconsciousness (Height) and Subconsciousness (Depth). The vertical line is also particularly the symbol of *man*, standing upright on the earth. Among the meanings of the number are: Beginning, initiative, originality, unity, singleness, isolation, and the like. In Hebrew occultism 1 is called the **Crown**, to show that it represents the determining, ruling, directive and volitional aspect of consciousness; hence the Crown is termed also the *Primal Will*. The same philosophy also terms 1 the Hidden Intelligence, to show that the primary mode of consciousness is concealed behind all veils of name and form. In Qabalah, again, 1 is the specific number of Jechidah (IChIDH) the Self or I AM, and of that primary activity in the universe whence all other forms of energy and force are derived, known as *The Beginning of the Whirlings*.

Keywords

Beginning, Control, Force, Consciousness, and Selfhood.

The Number 2

Duality, polarity; association, coexistence, partnership; duplication, doubling, repetition, succession, rhythm; likeness, similitude, reflection, reproduction; receptivity, secondariness, dependence, connection; alternation, reciprocation; mutuality, interconnection, interdependence; periodicity, pulsation, vibration; round, revolution, rotation—are some fundamental meanings of the number 2. In the Hebrew Wisdom this number is called, in the cosmic sense, *Masloth*, “the highway of the stars,” that is, the Sphere of the Zodiac, or Sphere of the Fixed Stars. The idea here is that the number 2 represents the reflection of the invisible Life-Energy of the number 1 in the regular rhythmic movement of the heavenly bodies. Note, too, that the root-meaning of Zodiac is “Living.” The idea here is that the manifest movements we see in the heavens are the duplication or reflection of the invisible activities of the Primal Will. This is important, for it indicates that behind the whirling motion of the heavenly bodies, behind the succession of their positions and aspects, is something higher. The Sphere of the Zodiac is *secondary*, not primary. With the number 2, again, the Hebrew Wisdom associates the notion of Wisdom, which is regarded as the reflection of the Self. Wisdom is the perfect self-recognition of the I AM, the mirror in which the Self is reflected to itself. Wisdom is revealed to us by the celestial order, and the true astrology which gives us the meaning of that order is the basis of all human wisdom. Hence 2 is known also as the *Illuminating* (literally *Shining*) *Intelligence*. The Hebrew original also carries the significance of mental enlightenment or instruction, and reminds us that 2 has always been called the number of Science. Furthermore, this original Hebrew word refers to the idea of admonishing or warning. All this ties up with the connection between 2 and the Zodiac. The stars do literally enlighten us, for they are suns, the source of all our light. The rhythmic order of their motion is the manifestation of the Hidden Order and power of the original *Whirling Motion* signified by 1. From the study of that order we gain wisdom to direct our lives. Finally, the energy which streams from the heavenly bodies (including that heavenly body, the Earth, which is our own abode) is the vital force of our own organisms, hence we find that the Qabalah designates the number 2 as the specific symbol of the Life-Force in man and in all creatures; and this force, of course, is that which is most highly concentrated in the power of continuing the species, characteristic of all living things, so that this idea ties up directly with the abstract meaning of 2 as relating to reproduction.

Keywords

Wisdom, Universal order, Reflection, Vitality.

The Number 3

The number 1 represents, geometrically, the Point which is the beginning of all manifestation. The number 2 represents the line, or extension of the activity of the Point. The number 3 is related to the Surface, or plane in which the motion of the Line generated from the initial activity of the Point becomes manifest. Again, 3 is the sum of 1 and 2, and therefore combines their meanings. As 2 is duplication, reproduction and manifestation, while 1 is original force, initiative and will, it becomes evident that 3 must stand for the actual outworking of the principles reflected from 1 by 2. In Hebrew philosophy 3 is Understanding, which is regarded as looking forward into the field of manifestation, in contrast to Wisdom (2), which is regarded as looking back toward the self-knowledge of the original I AM (1). Understanding (3) is the concrete application of abstract Wisdom (2). Note that adjective “concrete.” It represents the definite and specific in contradistinction to the vague, indefinite and general. That is *concrete* which has specific outlines, qualities, or properties. It is particular. It is *itself*, and not something else. Behind all these ideas is the thought of specific Limitation, the notion of outline, form, boundary and so on. And this idea of limitation, coherence, aggregation, consolidation, etc. is just exactly what is meant in astrology by the power designated as Saturn, the power of condensation, limitation and restriction. Thus we see why the number 3, in Qabalah, is called the Sphere of Saturn. (But here we need to remember that the “sphere” of any power or force is *not* that force itself. 3 is not the number of the planet Saturn, but the number of the field in which Saturn operates). In English, by derivation, Understanding and Substance are literal equivalents, and they have the same meaning in Hebrew. Thus 3 is the symbol of the actual Material or Substance out of which all forms are constructed, and is therefore called *AIMA the Mother* in the Qabalah. In all esoteric systems we find more or less clearly expressed the idea that original Substance is eternally pure, and this thought is connected with the various myths of a heavenly or earthly Virgin. The root-thought is that the fundamental Substance or Seed-Ground of manifestation (which the thought-habits of all mankind force us to think of as feminine) is something consecrated and holy, something pure and inviolable. Thus the idea of Sanctifying Intelligence is connected with the number 3 in the Hebrew Wisdom, to convey the idea that through growth or expression (symbolized by 3) is brought about the perfected manifestation of the potencies latent in the originating power. Perfect expression of the potencies of life brings about perfected organism, and perfected organism makes possible the expression of perfected consciousness. All organic growth and development are therefore connected with the number 3, and in the larger aspects of life-unfoldment, this number stands for the perfect evolution of organisms which shall be adequate vehicles of expression for the divine Life.

Furthermore, the occult theory of evolution is that organic change is the consequence of impulses originating *within* the organism. In a certain sense, the occult teaching holds that what brings about the effort which ultimately results in specific alterations of physical structure, is the living creature’s *intuitive* knowledge that such a change is possible. The intuition may be very vague and indefinite, hardly more than a blind urge, at the beginning of an evolutionary process; but as the creature who feels this urge responds to it with effort towards realization,

the very changes in the organism which follow that effort make the intuition more and more definite. At last the time comes when, as in men and women of real enlightenment, this urge toward improvement is clearly understood, and definitely referred to the influence of a power higher than the mere personality. Hence we can see why the Qabalists refer the number 3 to Neshamah, the spiritual “breathing” or Higher Soul, which they regard as the source of Intuition.

Keywords

Substance, Development, Growth; Multiplication, Elaboration, Expression; Definition, Limitation, Coherence; Formation, Combination, Mixture, Incorporation, Embodiment.

The Number 4

Geometrically 4 is the square, composed of equal lines forming rectangles. The use of the square in building from ancient times has made this number representative of the employment of right lines in construction, so that 4 and ORDER are fundamental associations of our thinking. Even our figure 4 shows a combination of the T-square and triangle, familiar implements of the architect and builder. As 1 plus 3, 4 conveys the thought of the organic development of forms (3) expressing the original Life-power (1). As the duplication of 2 it conveys the idea of the reproduction and continuance of Wisdom. Both types of association are connected with the esoteric meanings of 4. The literal meaning of the Hebrew word Tzedek, (which is associated with 4 because 4 is said to be the Sphere of Jupiter, and the Hebrew name for Jupiter is Tzedek) is justness, accuracy, correctness. Here it is curious to note that the first letter of Tzedek (which is spelt TZDK in Hebrew) has the value 90, suggesting the number of degrees in a right angle; that the second letter (D) has the value of 4. Hence 4 as the Sphere of Jupiter refers to a field of activity which is the scene of adjustment, right proportion, the correct measurement of forces, the true appraisal of materials. Readers of these pages who are familiar with astrology will see how truly all this fits in with the fundamental meanings of Jupiter. Jupiter is said to be the planet of reason. He signifies judges, bankers, theologians; also science, law and reason.

Well-dignified, he inclines those whom he influences to be generous, truthful, honest, moral, reasonable, sincere and upright. Jupiter, furthermore is ceremonious and inclines to good manners, to the correct performance of the ritual of human association. His relation to 4 considered as the duplication of 2 is that the development and classification of the materials of science is furthered by the scientists' inspection and consideration of the meaning of their finding. In a sense Science feeds upon itself (as the symbol of the serpent biting its own tail intimates). Science gathers facts from the observation of nature, but the advance of science is not limited to the consideration of these objective facts. Quite as much progress is made when scientists turn from considering objective things to careful inspection of the classifications and categories of their various special fields. Thus Neptune and Uranus were discovered by this

means, and the new discoveries of chemical elements have been hastened since Mendeleef compiled his tables.

All this will prepare you to understand why the Qabalists called 4 the *Measuring Intelligence*. The original Hebrew adjective conveys the notion of fixation, steadiness, regularity. But it also is related to a root meaning to curve, to bend, to be arched, and thus to contain, hence 4 is also called the *Receptacular Intelligence* or the *Receiving Intelligence*. Here again there is a hint of the doubling of the ideas represented by the number 2. Finally, 4 is called Mercy or Beneficence in the Hebrew Wisdom, and this is clearly enough related to the astrological ideas connected with Jupiter, the Greater Fortune. And since 4 represents the duplication of Wisdom, it is associated with memory in Qabalistic psychology. The Life-power remembers perfectly. It knows its own potencies, its own resources, and also knows perfectly the needs of every one of its centers of expression. It is limitless in power and substance, and cannot be supposed to fail. Hence it must be beneficent. But its "good-givingness" cannot be otherwise than orderly. It is never wasteful prodigality. All the gifts of God are measured out, even when the measure is full, pressed down, and running over. Every center of expression receives, always *exactly what is coming to it*

Keywords

Order, Regularity, Righteousness; Truth, Reason; Co-Ordination, Measurement, Arrangement, Assortment, Allotment, Distribution; Organization, Classification, Systematization, Codification.

The Number 5

As representing the sum of 1 and 4 it may be taken to represent the consequence of the codification (4) of the powers of the Primal Will (1); as being the consequence of the reasoned measurement (4) of the impulses of the Origination Energy of the universe (1). Such codification of the best of human knowledge as to the sources of our power, as to the laws of life, as to the potencies of our being has, as its consequence, the body of knowledge embracing philosophy, theology and metaphysics. This body of knowledge is the substance of religion. It is the aggregate of the self-revelation of Spirit to human consciousness. And it is in this sense that the number 5 represents religion, both in its exoteric forms and in its esoteric inner substance.

As representing the sum of 2 and 3, the number 5 may be taken to represent the consequence of the working of Wisdom (2) upon Understanding (3), whereby the multiplying and manifesting power of Understanding gives definite form to the more abstract principles of Wisdom. Here, too, we have the Life-force (2) working itself out into manifestation through Intuition (3). Hence, in this connection, 5 may be regarded as peculiarly the number which represents the processes whereby wise knowledge of nature's hidden laws and forces comes to be part of human consciousness. Considered as the middle term between 1 (beginning) and 9 (completion), the number 5 is a symbol of meditation, adaptation, agency, and the like.

In the astrology of the Qabalah, the number 5 is called *Madim*, the Sphere of Mars, and it has also the names *Pachad*, Fear; *Geburah*, Strength or Severity; and *Deen*, Justice. Again let me remind you that 5 is not Mars itself, but the sphere or field of the Mars activity. Astrologically Mars represents force, strength, courage and activity. Mars rules the muscular system, and as ruler of Scorpio, has much to do with the force of reproduction. Now, just as 3 is in a sense the manifestation of 2, or concrete development of 2, so is 5 the manifestation or concrete development of 4. It is the consequence of the abstract order symbolized by 4. It is, so to say, that Order transferred from the sphere of abstract principle to the field of concrete application. It is the Cosmic Order perceived by Reason as that Order actually operates in the field of human activity and experience.

Primitive man, encountering that order at work in the world around him, does not even dream that the events of his daily experience are expressions of order, much less of truth and beneficence. He fears his environment, and transfers that fear to whatever mysterious beings he imagines to be the causes of what happens around him. Thus, for the primitive mind, the religious aspect of the number 5 is truly expressed by the word *Pachad*, Fear.

More highly-evolved mentalities see the regularity and order of the universe, and learn, to some extent, that knowledge of the cosmic order puts power in the hands of him who possesses it. Such men see the world around them as a veritable Sphere of Mars, in which the fittest and strongest survive. Unless there be a touch of spiritual intuition in the consciousness of such men, they will never see the universe as other than a power source, ruled by inexorable laws, which may be utilized by the man who knows them, to dominate the rest of humanity, and control the forces of nature. This level of consciousness in relation to the number 5 is expressed by the word *Geburah*, Strength or Severity.

Higher spiritual intuition, however, enables those who possess it to recognize the truth that the manifested Order of the universe cannot conceivably be other than perfect Justice. To such minds the number 5 becomes the symbol of the high types of adaptation and adjustment by which a man brings himself into perfect harmony with the real tendencies and purposes of universal activity.

In this connection, note that 5 for Qabalists is the number of “personal will,” representing that feeling of tension within the personality which accompanies the making of choices or decisions. All choice and decision, it will be observed, has for its object some particular adaptation of the conditions of the chooser’s environment. (Here we include in *environment* all the conditions of the mental and emotional life, the states of which appear to the person observing them as being just objective, if apparently less substantial, as are the things and conditions outside his body.

The particular aspect of intelligence associated with 5 by Qabalists is called the *Radical Intelligence*. The original Hebrew means “original, rooted.” It calls up the picture of the great tap-root of a tree, and reminds us that the tap-root is the means or agency whereby the tree

adapts the chemical conditions of the soil to its requirements, and the means also, by which it holds itself firm and upright. The root is a source of contact and a source of sustenance, but most important of all, a source of adaptation and specialization, a source of power and strength. In one of the Hebrew books of occultism, it is said that the Radical Intelligence emanates from the depths of the primordial Wisdom. Now, Wisdom is 2, the Sphere of the Zodiac, and the field of the cosmic Life-force. Hence here is a hint that 5 is somehow to be regarded as specially related to the number 2; a suggestion that whatever we find explicitly expressed by 5 we may also find implicitly present in 2. I speak of this in order to remind you that in the Major trumps of Tarot, 2 is the number of La Papesse while 5 is the number of Le Pape. On the practical side, 5 represents Applied Science in all its variations, including magic, the ceremonial part of religion, but most important of all, *the ritualization of daily life*. And correct ritualization of daily life means, basically, the correct synchronization of personal action with the rhythmic alternation of forces represented by the movement of the planets through the zodiac. The “highways of the stars” telegraph to us the symbolic messages whereby we may know the will of our Father in Heaven. To decipher the message, and live in accordance with it, is true religion, perfect wisdom, and applied science that links human conduct with the very tap-root of cosmic vitality and order.

Keywords

Adaptation, Adjustment, Equilibration; Agreement, Union, Conformity; Discipline, Teaching, Training; Variation, Differentiation, Versatility; Magic, Applied Science, Ritual.

The Number 6

As 1 plus 5, the number 6 shows the result of the correct ritualization and application of the forces having their origin in the Primal Will. As 2 plus 4, the number 6 becomes the representative of those inner states of consciousness having principally to do with the codification and arrangement (4) of the materials of more or less abstract knowledge and science (2). As 3 plus 3, the number 6 refers to the fact that as soon as there is new development and organization (3), the results so achieved themselves become the subjects or material for the evolutionary process. All these ideas, here but dimly suggested, are to be found explicitly connected with the number 6 in the age-odd symbolic meanings of that number. Its most familiar symbol is the hexagram, or six-pointed star, among plane figures; but the cube, or hexahedron, is its representative among solids.

A correct ritualization of the forces originating in the Primal Will (1 plus 5) must needs work itself out in conduct which shall be an accurate and adequate reflection of that Will. Thus the number 6 is regarded by Qabalists as representing the reflection of the Universal Self or Cosmic I AM by the personalized Self, the Ego which is the center of reference for every human being's experience. And the perfected expression of the number 6, at its very highest level, is, on the one hand, perfect obedience to the Law, and on the other, extraordinary control of external conditions. The truly wise man *serves* God and *masters* nature.

Thus he becomes an actual mediator between that which is above him and that which is below. This idea is definitely related to 6 in the Qabalah, which calls 6 the *intelligence of mediating influence*. To mediate is to stand between, and thus to act as a point of division between two opposite fields of activity. A mediator is an arbitrator between two conflicting parties. Right mediation is therefore right assessment of the respective claims of the two parties, and gives to each what belongs to it.

It is in this sense that the number 6 has come to be related to the idea of discrimination. The number itself proceeds directly from the number 2, in this wise; We cannot consider 2 without implying the pre-existence of 1. Therefore 2 really includes the ideas of 1 *and* 2. The sum of these is 3. Thus, in occult arithmetic, we say that 3 is the “theosophic extension” of 2. Similarly, 3 implies the pre-existence of 2 and 1, so that the theosophic extension of 3 is the sum of 1, 2 and 3, or 6. Hence we say that 6 has its roots in 2. This is hinted at also when one considers the hexagram, which is composed of *two* equilateral triangles, pointing in *opposite* directions, yet *blended* with each other. Similarly the cube, by the perfect *equality* of *opposite* faces, conveys the fundamental ideas of the number 6.

This number is called Tiphareth, (ThPARTH), Beauty, in the Qabalah, and in the Bible, as in the Qabalah, this word is definitely associated with *man*, which is also one of the traditional names (ADM, Adam) of the number 6. Thus in the 13th verse of the 44th Chapter of Isaiah we read: “The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man (in the Hebrew Tiphareth Adam); that it may remain in the house.” This passage is part of a denunciation of idolatry, and refers to the making of an image, or idol. Thus it is in direct connection with the attribution of imagination to the number 6 in Qabalistic psychology. But it has a deeper meaning, and that is why I have introduced it here.

The number 6 is also called The Sphere of the Sun, and refers to the field of operation of the ray of the cosmic Self reflected into, or terminating as, the personal Ego. There is a certain strictly true sense in which that which appears to us to be the central point of our personal being, or the central “I” which is the hub around which all things in our experience revolve, may be regarded as none other than *this end* or the territorial terminus of a stream of vibratory energy having its other end in the actual physical Sun which is the central body of our solar system. The Sun is not a mere mass of flaming gas. It is the *body* of the controlling Intelligence of our world-system, or perhaps it might be more correct to say that the Sun is the physical *organ* of that controlling Intelligence. The truly discriminating wise man sees himself and his actions as the terrestrial expressions of impulses and energy originating in the Sun. Such a wise man regards himself, and other human personalities, as being none other than so many different examples of *solar intelligence and action*. And through a vivid realization of this truth, the wise make themselves true mediators, producing harmony and beauty through their own ritual of life, and inspiring others to copy that ritual.

Keywords

Balance, Symmetry, Harmony; Beauty, Harmony Of Opposites; Reciprocity, Polarity, Love.

The Number 7

Seven is the great *sacred* number, and to exhaust its occult meanings would require volumes. One most important thing about this number is that it is seldom found in nature.

Conventionally, the week has seven days, but the number is only an approximation. The selection of seven as a number to represent musical tones and colors is purely arbitrary. So is the sevenfold classification of the principles of man. And since the discovery of Uranus and Neptune, we know that there is no particular connection between the number 7 and the number of the planets. Neither is there any mathematical way to construct an exact regular heptagon or seven-sided figure. Such a figure can be constructed, but it must be done by trial-and-error, and demands considerable skill of the draftsman.

In the Qabalah 7 is named Netzach, a word which is ordinarily translated *Victory*, but which has often the secondary meaning of *Eternity*. It is often used as an adjective signifying “perpetual,” or “continual.” It is from this Hebrew name for 7 that many of the occult meanings of the number are derived, such as: Success, mastery; upper hand, whip hand; ascendancy, conquest, triumph. These ideas are clearly suggested by the symbolism of Key 7, Le Chariot.

The special mode of consciousness associated in Hebrew Wisdom with 7 is the Occult or Secret Intelligence. The Hebrew word here translated “Occult or Secret” is NSTHR, Nesther, from STHR, Sether, signifying “to shut up, to cover, to hide, to veil, to conceal.” There is a close correspondence of meaning between this particular terminology and the Sanskrit *Bupta Vidya*, or Secret Wisdom. And if you are at all familiar with modern works on Occultism, particularly with those of H. P. Blavatsky, you will understand that the number 7 is, so to say, the *seal* of the Secret Doctrine. It is so in the Orient, and equally so in the Occident, for the Western School of Adepts, when they summarized their occult knowledge in the Rosicrucian *Fama Fraternitatis* gave an elaborate description of a seven-sided building as the key to that strange little book. Again, the Tarot itself is built on a system of **sevens**. For it is composed of one un-numbered, or Zero, card and 77 or 7 x 11 other cards. The major trumps fall naturally into a scheme of 7s, thus:

			0			
	1	2	3	4	5	6
	8	9	10	11	12	13
15	16	17	18	19	20	21

The minor trumps are 56 in number (7 x 8), and each suit is composed of a double septenary, or 14 cards. Thus this sacred and mysterious number is stamped on the Tarot, which is none other than the ROTA mentioned by the Rosicrucians as one of their most cherished possessions.

The number 7 is known also as the Sphere of Venus, and the magic square of 7 x 7, containing 49 cells, is given by Cornelius Agrippa and others as the one which particularly belongs to Venus. Remember here, as elsewhere, that the Sphere of Venus is not to be confused with Venus herself. This Sphere of Venus is said in Qabalistic psychology to be the seat of desire, closely akin to what Hindus call Kama.

Keywords

Mystery, Occultism, Hidden Wisdom, Secrecy; Rest, Stillness, Quiescence (but not absolute cessation. What is represented is rather a period of quiescence between periods of activity, the rest of the Sabbath, and not the stillness of the grave); Victory, Success, Fulfillment.

In the Tarot all the Sevens of the minor trumps indicate, more or less, the temporary cessation of activity. So does Key 7 in the Major Trumps. And when, in the final stage of a divination, the Significator falls in the 7th place on the Tree of Life, the meaning is much the same. If the cards in this final layout are Well-dignified, the suggestion is usually that the Querant will enjoy a well-earned rest. If Ill-dignified, the intimation is that he will be delayed and blocked in his actions, that his desires will be active, but not fruitful.

The Number 8

By its form, suggesting a twisted belt, in whose loops wheels would revolve in opposite directions, the number 8 symbolizes the truth that opposite modes of expression (all pairs of opposites) are effects of a single cause. 8 is the digit value of the name IHVH, Jehovah, 888 is the numeration of the name Jesus in Greek, 8 is the "Dominical Number," or "Number of the Lord" in Christian tradition, and it is the particular number of the "god" named Mercury by Romans, Hermes by Greeks, Nebo by Assyrians, and Thoth by Egyptians. Thus 8 is most definitely the number of Magic and Hermetic Art, the number of supreme attainment. Some shadow of this truth, and of the association of 8 with Mercury, god of commerce, is shown in the attribution of the meaning "big business" to 8 in modern numerology.

The form of the figure is derived from the twined serpents of the wand of Mercury (*See Key 1, Le Bateleur*, where the juggler holds such a wand in his left hand.) The movement of the hand in writing the number 8 is a rhythmic alternation which suggests action and reaction, and therefore compensation, equation, equalization, coordination, and like ideas. Here we have an image of the alternate cycles of involution and evolution. *Rhythm* is perhaps one of the most important meanings of 8. All the great forces of nature have their characteristic rhythms, and the great magical secret is related to this truth. Much of the practical work in magic consists in processes whereby the operator attunes certain of his own activities to define cosmic rhythms,

so that he vibrates in synchrony with them. A hint of this is given in the major trump entitled Strength, or La Force, which is numbered 8 in the occult Tarot.

The Hebrew name of 8 is HVD, pronounced “hode”, and usually written Hod. It is usually translated *Splendor*, but its root-meaning is prominence or eminence. Thus the root-ideas associated with 8 in the Qabalah are: Distinction, Eminence, Importance; Intensity, Fullness, Greatness; Immensity, Infinity (which is represented in mathematics by the horizontal 8).

The mode of consciousness represented by 8 in Qabalah is named the Perfect Intelligence, and the adjective translated “Perfect” is shLM, rendered in English as “Salem.” It signifies: Whole, entire, perfect; healthy, full of strength; peaceable, friendly. It is noteworthy, too, that a slight variation of the same word, spelt with the same letters, but with different vowel-points, means requital, or recompense, and thus ties in with the idea of compensation suggested by the form of the figure 8. This mode of consciousness is directly connected with the functioning of the self-conscious level of the human mind, personified as Hermes or Mercury, for it is through the functions of this part of our make-up that we discover, classify and utilize the cosmic rhythms. By this means we attain to perfect physical and psychical adjustment, and thus to health of mind and body. And because a perfectly healthy person is self-confident without being egotistic or bumptious, such a person is naturally peaceable. Personal and national ill-health is expressed in irritability, strife and warfare. Persons and nations with healthy minds and bodies keep the peace.

8 is the Sphere of Mercury in the Qabalistic system.

The Number 9

As the last of the series of numeral symbols, 9 represents completion, attainment, realization, the goal of endeavor, the end of a cycle. But this completion is not absolute cessation. The end of one cycle is the beginning of another. Every End is the seed of a fresh Beginning. In Hebrew Wisdom, therefore, 9 has from time immemorial been associated with the idea of reproduction.

Its Hebrew name is Yesod (ISVD), signifying *Bias* or *Foundation*. This word is often used to signify commencement or beginning, and thus bears out what was said about 9. Other words related to 9 in this connection are: Ground, support, substratum; fundamental, principle.

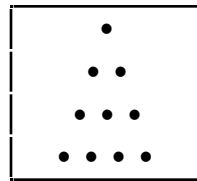
9 is also termed the *Pure* or *Clear Intelligence*. The Hebrew adjective is THVR, Tahoor, signifying clean, shining, not soiled, pure (as Unalloyed gold). In the metaphysical sense it refers to the sublimation and purification of consciousness. But the important point to be noted here is that 9 on the Tree of Life also relates to the automatic consciousness, the subconsciousness of modern psychology. This is the habit-mind, and since habits determine fundamental character and temperament, here is a very strong hint that the supreme attainment, or completion of occult training, is the establishment of right habits, the purification of the automatic consciousness, so that he who has completed the Great Work maintains his right relation to the cosmic rhythms *automatically*, without the necessity for continual conscious effort which

besets those of us who are not yet perfect adepts. Key 9 of the major trumps will repay study in this connection. Note that the Hermit has himself reached the heights of attainment, but that he is disseminating light to others who struggle upward on the path.

9 in the Qabalah is called the Sphere of the Moon.

The Number 10

The number 10 is a sacred number in occultism. Symbolized as shown in the margin.



it was called the Tetraktys, and on this figure Pythagoras is said to have sworn his pupils to secrecy. 10 is a self-reproductive number, because the sum of the numbers from 1 to 10, or the theosophic extension of 10, is 55, and the digits of 55 add to 10.

In Hebrew Wisdom 10 is called Malkuth (MLKVTh) the Kingdom. It is also known as the *Sphere of the Elements*, the Hebrew for this designation meaning literally, “The Breaker of the Foundations,” or that in which the fundamental basis of manifestation is divided into apparent multiplicity, or broken up into parts. The meaning of “kingdom” is, the realm of a king, the sphere of a king’s operations, also the government, laws and administrative activity whereby the authority of a king is made manifest. Thus in the Bible the idea of “Kingdom” is definitely connected with the Ten Commandments which are the summary and basis of the Mosaic Law. The **Kingdom** in other words is the manifest **law**. Thus the theosophic extension of 10 gives the number 55, or the doubling of 5, the number of Law and Justice.

10 is also called the *Resplendent Intelligence*, but the Hebrew adjective is probably derived from a word meaning number, measure, arrangement, composition. The root-idea is that of Order, and just as 10 is the theosophic extension of 4, so is the idea of arrangement implied by 4 worked out to its completion in the occult meaning of 10. Key 10 in the major trumps represents this conception of a world-order, or cosmic mechanism.

In the human organism, 10 corresponds to the field of sensation, to the point of contact between a human being and the world around him.

The connection of all this material with divination may not be apparent at the first or even at the tenth reading. But the student who wishes to be a true diviner will do well to develop as much understanding of these ten fundamental numbers as he can. For the final stage of the divinatory operation, in which the basic meanings of one of these numbers is the key to the interpretation of whatever cards appear in the layout, is the one which most often leads to the discovery of the essential significance of the operation.

The operation itself is concluded by counting the cards, and pairing, as in earlier stages of the divination. Because there are 78 cards in the pack, and they are dealt one at a time into ten heaps, the first 8 piles will contain 10 cards each, and the last two will contain only 9 cards. And since the Significator will be one of these, in piles 1 to 8 inclusive there will be a single card left over at the completion of the pairing, while in piles 9 and 10 the pairs will come out even. The single card in the first 8 piles, and the card to the left of the last pair in the 9th and 10th piles will be the one that gives the final indication as to time. The rule for judging this is the same as that given in the preceding lesson.



YOU now have the method. All that you need from now on is practice. Above all, be sure to learn thoroughly the fundamental meanings of the cards. When these are committed to memory, you will find that their correlations are much easier to understand. You will find that if you work with one suit at a time in the minor trumps, mentally calling up the image of each card, wherever you happen to be, you can soon perfect your knowledge in odd moments which might otherwise be wasted.