

How to Use BROTHERHOOD of LIGHT Egyptian Tarot Cards



I ♀
II ♂
III △
IV ♄
V ♃
VI ♀
VII ♁
VIII ♃
IX ♁
X ♃
XI ♃
XII ✕
XIII ♄
XIV ♃
XV ♃
XVI ♁
XVII ♁
XVIII ♁
XIX ♁
XX ♃
XXI ♃
XXII ♃

K	♄ ♁ ♁	LION
Q	♁ ♄ ✕	EAGLE
J	♃ ♃ ♃	BULL
H		MAN

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For additional Brotherhood of Light books that shed light on the tarot, please go to www.light.org.

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INTRODUCTION

The Brotherhood of Light Egyptian Tarot deck comprises the companion cards to the widely acclaimed book *The Sacred Tarot* by C. C. Zain, published by The Church of Light.

This booklet contains a small sampling of the information contained in the complete book. *The Sacred Tarot* provides a full history of tarot, detailed interpretations, and complete instructions on how to use the cards. The book reveals the relationships between the Tarot and the Kabala, astrology, alchemy, magic, numerology, Mystery School Initiation, Bible study, and Free Masonry. The profusely-illustrated book is indexed and contains descriptions for twelve different tarot spreads. Also included is a detailed table of correspondences which shows the correlations between each Tarot major arcanum and its associated herb, gem, mineral, Hebrew, Egyptian, and Roman glyph, as well as the correct numerological and astrological associations.

This complete set of Egyptian Tarot cards consists of 22 Major Arcana, 40 Minor Arcana and 16 Court cards for a total of 78 cards. The following pages of this booklet provide short descriptions and interpretations for each of the 78 cards. Also included are two of the more commonly used tarot spreads.

WHY BROTHERHOOD OF LIGHT TAROT CARDS?

Following in the tradition of the Hermetic Brotherhood of Light, these tarot cards are an integral part of an internally consistent exposition of occult science in which astrology, alchemy and magic (the tarot) are integrated.

Unique to this system is the correspondence of the twelve zodiacal signs and thirty-six ultra zodiacal decanate constellations to the Major and Minor Arcana. (The books *Spiritual Astrology* and *Delineating the Horoscope* by C. C. Zain lend deeper meaning to the Minor Arcana.)

Color is an important factor in focusing the unconscious mind's ability to extract inner meaning from each card. Each of the Major Arcana is associated with a corresponding color. In this deck, that color is represented in the cartouche border. The first nine Minor Arcana correspond to the first nine Major Arcana. For example, Arcanum I corresponds to Mercury and its color is Violet. In turn Mercury, as signifier of study, writing, correspondence and travel, gives meaning to each of the aces: news of a business opportunity (scepters); news of sickness or death (swords); short journey (coins); and, a letter from a loved one (cups). The cartouche border for Arcanum I and the Aces is violet. The pat-

tern continues: Arcanum II, Virgo—science and labor (dark violet); Arcanum III, Libra—partnership, open enemies, lawsuits, public dealings (light yellow); Arcanum IV, Scorpio—fruitfulness, legacies, spirit communion, the dead and partner's money (dark red) etc. up to Arcanum X which is Uranus (dazzling white) which signifies sudden change and the end of the mundane cycle of significance.

The Sacred Tarot by C. C. Zain contains a complete exposition of these correspondences.

ABOUT THE CARD BACKS:

The inspiration for the card back is derived from the tradition of the "carpet page" found in illuminated manuscripts such as the 8th Century Lindisfarne Gospels.

The design is composed of two mirrored images. The core design is a diamond shape. Within the diamond is found the emblem of The Brotherhood of Light, which tells the story of the soul's journey to attain Self Conscious Immortality. There are two interlaced trines with a united sun and moon at the apex. Surrounding the interlaced trines are seven stars and the four fixed signs of the zodiac. The base of the dark downward-pointing trine depicts the point where the twin souls (Divine Spark of Deity) separate to begin their involution into matter. The upward-pointing

light trine, whose base is fixed in matter, depicts the evolutionary journey of the separated souls and their ascent through matter into higher dimensions to achieve the reunion of soul-mates (conjoined sun and moon). The four fixed signs, in clockwise motion represent the cyclic progression of time through the zodiac while the stars represent experience through the septenary form.

Around the diamond shaped pattern are found four triangles containing the four fixed-sign animals of the zodiac. These animals are not in counter-clockwise, zodiacal order. Instead, they are read in clockwise order and form the Masonic formula for mastership which is: To Know (Aquarius); To Dare (Leo); To Do (Taurus); and, To Be Silent (Scorpio).

A BRIEF HISTORY OF THE BROTHERHOOD OF LIGHT EGYPTIAN TAROT

The oldest existing tarot cards are from mid-fifteenth century Milan. These cards are from several decks spread across numerous collections and collectively are referred to as the Visconti-Sforza deck. In the late eighteenth century a manuscript titled *Egyptian Mysteries* began circulating in Europe among Masonic and Occult circles. Attributed to Iamblichus, it describes the ritual of Egyptian initiation and includes descriptions of the tarot trumps as reliefs carved into the columns of the initiation chamber.

Modern scholarship disputes Iamblichus' authorship of the manuscript and suggests that it is a contemporary work from the mid to late 1700s. Regardless of the antiquity of the manuscript, it is one of the oldest works to explore the philosophical rather than the divinatory significance of the cards. Subsequent occult writers drew heavily upon this manuscript including Paul Christian (Jean-Baptiste Pitois), author of *Historie de la Magie* (1870).

The prototype for all future "Egyptian" decks was designed in 1896 by Maurice Otto Wegener and published as *Les XXII lames hermétiques du Tarot divinatoire* by R. Falconnier.

In *Practical Astrology*, published in 1901, the author Edgar de Valcourt-Vermont, writing under the pseudonym of Comte C. de Saint Germain, borrowed heavily from the Falconnier-Wegener images as well as the writings of Paul Christian. The images from *Practical Astrology* were the cards used by C. C. Zain when he began writing *The Brotherhood of Light Lessons* in 1912. In *The Sacred Tarot*, the companion volume to this tarot deck, Zain also references the older manuscript and includes translations from Christian.

The first Brotherhood of Light Egyptian Tarot Cards were designed by Gloria Beresford in 1936. In 2003, Vicki Brewer redesigned the original black and white Brotherhood of Light images, and in 2009 she completed these full-color Egyptian tarot cards.

EXCERPTS FROM THE SACRED TAROT

by C. C. Zain

PART I: MEANING OF THE TWENTY-TWO MAJOR ARCANA

ARCANUM I, THE MAGUS OR MAGICIAN

In Divination, Arcanum I may be read briefly as Will or Dexterity.

Arcanum I expresses in the spiritual world, Absolute Being, which contains, and from which emanates, the infinity of possibilities.

In the intellectual world, unity, principle and synthesis of numbers, and the will principle of acts.

In the physical world, man the highest placed of relative being, who is called upon to raise himself by a perpetual expansion of his faculties in the concentric spheres of the Absolute.

Remember, then, son of earth, that man should, like God, act without ceasing. To will nothing and do nothing is more fatal than to will and do ill. If the Magus should appear in

the prophetic signs of thy horoscope, it announces that a firm will and faith in yourself, guided by reason and a love of justice will conduct you to the end that you wish to attain and will preserve you from the perils of the way.

ARCANUM II, VEILED ISIS

In Divination, Arcanum II may briefly be read as **Science**.

Arcanum II expresses in the spiritual world, the consciousness of Absolute Being, which embraces the three terms of all manifestation: the past, the present, and the future.

In the intellectual world, the binary, reflection of unity; and the perception of things visible and invisible.

In the physical world, woman—the mold of man, uniting herself with him in order to accomplish an equal destiny.

Remember, then, son of earth, that the mind is enlightened in seeking God with the eyes of the will. God has said, "Let there be Light," and light inundated space. Man should say, "Let truth show itself and good come to me." And if man possesses a healthy will, he will see the truth shine, and guided by it will attain all to which he aspires. If Veiled Isis should appear in the prophetic signs of thy horoscope, strike resolutely at the door of the

future and it will open to you; but study for a long time the door you should enter. Turn your face toward the sun of justice, and the knowledge of the true will be given you. Keep silent in regard to your intentions, so as not to be influenced by the contradictions of men.

ARCANUM III: ISIS UNVEILED

In Divination, Arcanum III may be read briefly as **Marriage or Action**.

Arcanum III expresses in the spiritual world, supreme power balanced by eternally active intelligence and absolute wisdom.

In the intellectual world, the universal fecundity of being.

In the physical world, nature in labor, the germination of acts, which must hatch from the will.

Remember, then, son of earth, that to affirm what is true and will what is just, is already to create it; to affirm and will the contrary is to vow oneself to destruction. If Arcanum III should appear in the prophetic signs of thy horoscope, hope for success in thy enterprises provided thou knowest how to unite the activity which fecundates, to that rectitude of mind which will make thy works bear fruit.

ARCANUM IV: THE SOVEREIGN

In Divination, Arcanum IV may be read as **Realization**.

Arcanum IV expresses in the spiritual world, the realization, perpetual and hierarchic, of the virtualities, the efficacies, contained in Absolute Being.

In the intellectual world, the realization of the ideas of contingent being by the fourfold labors of the mind; affirmation, negation, discussion, and solution.

In the physical world, the realization of acts, directed by the knowledge of the truth, the love of justice, the force of the will, and the works of the organs.

Remember, then, son of earth, that nothing can resist a firm will which has for a lever the knowledge of the true and just. To combat in order to secure its realization is more than right; it is a duty. The man who triumphs in that struggle only accomplishes his earthly mission; he who succumbs in devoting himself to it, gains immortality. If the Sovereign should appear in the prophetic signs of thy horoscope, it signifies that the realization of thy hopes depends upon a being more powerful than thyself. Seek to know him and thou shalt have his support.

ARCANUM V: THE HIEROPHANT

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

Arcanum V expresses in the spiritual world, universal law, regulator of the infinite manifestations of being in the unity of substance.

In the intellectual world, religion, the relation of the Absolute Being to the relative being, of the infinite to the finite.

In the physical world, inspiration, communicated by the vibrations of astral substance and the trial of man by liberty of action within the impassable circle of universal law.

Remember, then, son of earth, that before saying of a man that he is fortunate or unfortunate, thou must know the use to which he has put his will; for every man creates his life in the image of his works. The genius of good is at thy right and the genius of evil at thy left. Their voice can be heard only by the conscience. If the Hierophant should appear in the prophetic signs of thy horoscope, retire into the sanctuary of thy heart, listen to the voice of the silence, and guided by it, thou wilt reach the goal of thy aspirations.

ARCANUM VI: THE TWO PATHS

In Divination, Arcanum VI may briefly be interpreted as **Temptation**.

Arcanum VI expresses in the spiritual world, the knowledge of good and evil.

In the intellectual world, the balance between liberty and necessity.

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

Remember, then, son of earth, that for the common man, the allurements of vice has a greater fascination than the austere beauty of virtue. If The Two Paths should appear in the prophetic signs of thy horoscope, take care of thy resolutions. Obstacles bar before thee the path thou wouldst pursue, contrary chances hover over thee, and thy will wavers between two resolutions. Indecision is, above all else, worse than a bad choice. Advance or recede, but do not hesitate; and know that a chain of flowers is more difficult to break than a chain of iron.

ARCANUM VII: THE CONQUEROR

In Divination, Arcanum VII may briefly be read as **Victory**.

Arcanum VII expresses in the spiritual world, the septenary dominion of spirit over matter.

In the intellectual world, the sacerdocy and the empire.

In the physical world, submission of the elements and forces of matter to the intelligences and forces of man.

Remember, then, son of earth, that the empire of the world belongs to them who possess the sovereignty of spirit, that is to say, the light which makes clear the mysteries of life. If the Conqueror should appear in the prophetic signs of thy horoscope, it signifies that in breaking through obstacles thou wilt crush thy enemies; and all thy wishes will be realized if thou attack the future with audacity, armed in the consciousness of thy right.

ARCANUM VIII: THE BALANCE

In Divination, Arcanum VIII may be read as Justice or Equilibrium.

Arcanum VIII expresses in the spiritual world, absolute justice.

In the intellectual world, attraction and repulsion.

In the physical world, relative justice, fallible and limited, which comes from man.

Remember, then, son of earth, that to be victorious over thyself and dominate obstacles is but a part of the human task. To accomplish it entirely thou must establish equilibrium between the forces that thou hast brought into

play. All action produces reaction. The will should foresee the shock of opposite forces in order to temper or annul them. If the Balance should appear in the prophetic signs of thy horoscope, it signifies that the future is balanced between good and evil, and warns that an unbalanced mind is like an abortive sun.

ARCANUM IX: THE SAGE

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

Arcanum IX expresses in the spiritual world, absolute wisdom.

In the intellectual world, prudence, director of the will.

In the physical world, circumspection, guide of actions.

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

ARCANUM X: THE WHEEL

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

Arcanum X expresses in the spiritual world, the active principle which vivifies all being.

In the intellectual world, the governing authority.

In the physical world, good and evil fortune.

Remember, then, son of earth, that for power thou must will, that is, will strongly; thou must dare, and to dare with success thou shouldst know how to be silent until the moment of action. If the Wheel should appear in the prophetic signs of thy horoscope, know that to possess the Key of Power you must learn to will persistently only for what is good and true. And in order to maintain thyself upon the heights of life, shouldst thou reach them, thou must have learned how to sound with a look, and without dizziness, the vastest depths.

ARCANUM XI: THE ENCHANTRESS

In Divination, Arcanum XI is **Force, Spiritual Power, or Fortitude.**

Arcanum XI expresses in the spiritual world, the principle of all force, spiritual and material.

In the intellectual world, moral force.

In the physical world, organic force.

Remember, then, son of earth, that for power one must believe in one's ability. Advance with faith. To become strong, impose silence upon the weakness of the heart. If Arcanum XI should appear in the prophetic signs of thy horoscope thou shouldst study duty, which is the rule of right, and practice justice as if you loved it.

ARCANUM XII: THE MARTYR

In Divination, Arcanum XII may be read as **Sacrifice or Expiation.**

Arcanum XII expresses in the spiritual world, the revealed law.

In the intellectual world, the precept of duty.

In the physical world, sacrifice.

Remember, then, son of earth, that sacrifice is a divine law from which none is exempt; but expect any ingratitude from men. Always hold thy soul in readiness to render its account to the eternal. If Arcanum XII should appear in the prophetic signs of thy horoscope, a violent death will spread its snares upon the way. But if the world attempts thy earthly life, do not die without accepting with resignation

this decree of God, and pardon thy cruelest enemies; for whosoever does not forgive here below will be condemned in the next life to eternal solitude.

ARCANUM XIII: THE REAPER

In Divination, Arcanum XIII may be read as **Death or Transformation.**

Arcanum XIII expresses in the spiritual world, the perpetual movement of creation; destruction and renewal.

In the intellectual world, the ascension of the spirit into divine spheres.

In the physical world, natural death; that is to say, the transition through which the soul leaves its physical form henceforth to function in an astral form in the astral world.

Remember, then, son of earth, that terrestrial things are of short duration and that the highest powers are reaped as the grass of the field. If Arcanum XIII should appear in the prophetic signs of thy horoscope, the dissolution of thy organs will come sooner than thou expectest. But do not dread it; for death is but the parturition of another life. The universe reabsorbs without ceasing all which springs from her bosom that has not spiritualized itself. But the releasing of ourselves from material instincts by a free and voluntary

adhesion of our souls to the laws of universal movement constitutes in us the creation of a second man, a celestial man, and begins our immortality.

ARCANUM XIV: THE ALCHEMIST

In Divination, Arcanum XIV is **Regeneration** or **Temperance**.

Arcanum XIV expresses in the spiritual world, the perpetual movement of life.

In the intellectual world, the combination of ideas which create the moral life.

In the physical world, the combination of the forces of nature.

Remember, then, son of earth, to conserve thy forces, not to recoil at thy works, but in order to wear out obstacles, as water, falling drop by drop, wears away the hardest stone. If Arcanum XIV should appear in the prophetic signs of thy horoscope, a well formulated plan of action followed perseveringly will raise thee by degrees to the heights thou wouldst attain.

ARCANUM XV: THE BLACK MAGICIAN

In Divination, Arcanum XV may be read as **Fatality** or **Black Magic**.

Arcanum XV expresses in the spiritual world, predestination.

In the intellectual world, mystery.

In the physical world, unseen fatality.

Remember, then, son of earth, that the most unprofitable thing in the world is selfishness. Pride and rebellion but enchain the soul to lower spheres; but all trials and misfortunes accepted with resignation to the supreme Will are an accomplished progress bringing an eternal reward. If Arcanum XV should appear in the prophetic signs of thy horoscope, cease to rely upon thy own power and wisdom and labor to disengage thyself from pride and selfishness, which but bind thee to matter, mortality and evil Fate.

ARCANUM XVI: THE LIGHTNING

In Divination, Arcanum XVI may be read as **Accident or Catastrophe**.

Arcanum XVI expresses in the spiritual world, the chastisement of pride.

In the intellectual world, the exhaustion of the mind which attempts to penetrate the mystery of God.

In the physical world, the ruin of fortune.

Remember, then, son of earth, that only God is absolute. If Arcanum XVI should appear in the prophetic signs of thy horoscope, reflect on the old oaks that have defied the ravages of time and have finally been brought down after a century of immunity. Think that thou too mayst be brought low at the very moment of thy great arrogance by some unexpected blow.

ARCANUM XVII: THE STAR

In Divination, Arcanum XVII may be read as **Truth, Hope or Faith.**

Arcanum XVII expresses in the spiritual world, immortality.

In the intellectual world, the interior light which illuminates the spirit.

In the physical world, hope.

Remember, then, son of earth, that hope is the sister of faith. Shed thy passions and thy errors in order to study the mysteries of true science and the key will be given thee. Then a ray of divine light will break from the occult sanctuary in order to dissipate the shadows of thy future and show thee the way of happiness. If Arcanum XVII should appear in the prophetic signs of thy horoscope, whatever may happen in life, never injure the flower of hope and thou wilt gather the fruits of faith.

ARCANUM XVIII: THE MOON

In Divination, Arcanum XVIII is **Deception, False Friends, or Secret Foes.**

Arcanum XVIII expresses in the spiritual world, the abyss of the infinite.

In the intellectual world, the shadows which envelop the spirit when it has submitted itself to the rule of the instincts.

In the physical world, deception and hidden enemies.

Remember, then, son of earth, that whosoever braves the unknown, does so at his peril. Hostile minds, figured by the black dog, will surround him with ambushes; friendly, servile minds will offer him flatteries; and treacherous minds, like unto the scorpion, will plan to attain their ends through his ruin. If Arcanum XVIII should appear in the prophetic signs of thy horoscope, observe and listen, but know how to be silent.

ARCANUM XIX: THE SUN

In Divination, Arcanum XIX may be read as **Happiness and Joy.**

Arcanum XIX expresses in the spiritual world, the supreme heaven.

In the intellectual world, true happiness.

In the physical world, sacred union.

Remember, then, son of earth, that the light of the mysteries is a redoubtable fluid, put by nature at the service of the will. She lights those who know how to direct her; she strikes down with a thunderbolt those who ignore her power or who abuse it. If Arcanum XIX should appear in the prophetic signs of thy horoscope, happiness awaits thee in domestic life if thou knowest how to strengthen the conjugal circle and guard its sacredness in the sanctuary of the heart.

ARCANUM XX: THE SARCOPHAGUS

In Divination, Arcanum XX may be read as an **Awakening** or **Resurrection**.

Arcanum XX expresses in the spiritual world, the immortality of the soul.

In the intellectual world, the judgment of conscience.

In the physical world, unexpected elevation.

Remember, then, son of earth, that all fortune is changeable, even that which appears most stable. The ascension of the soul is the fruit that it should draw from its successive trials. Hope in suffering, but mistrust thyself in prosperity. If Arcanum XX should appear in the prophetic signs of thy horoscope, fall not asleep, either in idleness or forgetfulness; for thou hast a mission to accomplish which providence will reveal when thou art prepared to receive it.

ARCANUM XXI: THE ADEPT

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

Arcanum XXI expresses in the spiritual world, angelhood.

In the intellectual world, the triumph of adeptship.

In the physical world, the highest possible attainment.

Remember, then, son of earth, that the empire

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

ARCANUM XXII: THE MATERIALIST

In Divination, Arcanum XXII means **Failure, Folly, and Mistake; (or Spirituality)**.

Arcanum XXII expresses in the spiritual world, annihilation; 0 expresses eternal progression.

In the intellectual world, 22 is atheism; and 0, devotion to The Religion of the Stars.

In the physical world, 22 is materialism, and 0 is ceaseless cooperation in the furtherance of God's Great Plan.

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

PART II: THE MEANING OF THE COURT CARDS

Each court card represents a type of individual. The emblem of the element or suit is found on the lower right-hand corner and the zodiacal sign it corresponds to is found in the upper right-hand corner of the card. The stars of the constellation of each zodiacal sign are traced as they appear in the sky. As a means of further study, descriptions of people born under each zodiacal sign is set forth in *Astrological Signatures*, *Horary Astrology* and *Delineating the Horoscope* by C. C. Zain. The allegorical story and its spiritual teaching is given in *Spiritual Astrology* by C. C. Zain.

KING COURT CARDS

The **King of Scepters** signifies a person ruled by the sign Aries: fiery, headstrong, ambitious, courageous and energetic. Right way up it denotes an Aries man; reversed it indicates an Aries woman. The dominant idea is I AM.

The **King of Swords** signifies a person ruled by the sign Taurus: reserved, sullen and practical. Right way up it denotes a Taurus man; reversed it indicates a Taurus woman. The dominant idea is I HAVE.

The **King of Coins** signifies a person ruled by the sign Gemini: intelligent, restless, volatile

and fickle. Right way up it denotes a Gemini man; reversed it indicates a Gemini woman. The dominant idea is I THINK.

The **King of Cups** signifies a person ruled by the sign Cancer: mild, reserved, home-loving and pleasant. Right way up it denotes a Cancer man; reversed it indicates a Cancer woman. The dominant idea is I FEEL.

QUEEN COURT CARDS

The **Queen of Scepters** signifies a person ruled by the sign Leo: haughty, high spirited, ambitious and resolute. Right way up it denotes a Leo woman; reversed it indicates a Leo man. The dominant idea is I WILL.

The **Queen of Swords** signifies a person ruled by the sign Virgo: studious, rather even tempered, ingenious and witty. Right way up it denotes a Virgo woman; reversed it indicates a Virgo man. The dominant idea is I ANALYZE.

The **Queen of Coins** signifies a person ruled by the sign Libra; good, high minded, noble and amiable. Right way up it denotes a Libra woman; reversed it indicates a Libra man. The dominant idea is I BALANCE.

The **Queen of Cups** signifies a person ruled by the sign Scorpio: active, selfish, proud, resentful, reserved and thoughtful. Right way up it denotes a Scorpio woman; reversed it indicates a Scorpio man. The dominant idea is I DESIRE.

YOUTH COURT CARDS

The **Youth of Scepters** signifies a person ruled by the sign Sagittarius: benevolent, free, jovial, quick tempered, energetic and fond of outdoor sports. Right way up it denotes a Sagittarius man; reversed it indicates a Sagittarius woman. The dominant idea is **I SEE**.

The **Youth of Swords** signifies a person ruled by the sign Capricorn: crafty, subtle, reserved and avaricious. Right way up it denotes a Capricorn man; reversed it indicates a Capricorn woman. The dominant idea is **I USE**.

The **Youth of Coins** signifies a person ruled by the sign Aquarius: witty, argumentative yet amiable, artistic, humanitarian, and fond of refined society. Right way up it denotes an Aquarian man; reversed it indicates an Aquarian woman. The dominant idea is **I KNOW**.

The **Youth of Cups** signifies a person ruled by the sign Pisces: negative, timid, listless, harmless, and much influenced by those about him. Right way up it denotes a Pisces man; reversed it indicates a Pisces woman. The dominant idea is **I BELIEVE**.

HORSEMEN COURT CARDS

The Horsemen do not represent people, but denote thoughts or unseen intelligences. In divination they are read as thoughts or intelligences that have an influence upon the life of the client. The one who thinks the thoughts is indicated by the Court Card nearest to the Horseman in the spread.

The **Horseman of Scepters** denotes thoughts concerning business. Right way up, it indicates thoughts advantageous to the client; reversed it signifies thoughts opposed to his business interests.

The **Horseman of Swords** denotes thoughts of enmity, strife or sickness. Right way up, it indicates thoughts devoted to the defense and protection of the client; reversed they are plans and desires for his ruin.

The **Horseman of Coins** denotes thoughts relating to health or money. Right way up, they tend to the prosperity of the client; reversed they are plots to unfairly obtain money from him.

The **Horseman of Cups** denotes thoughts of love or affection. Right way up, they are sincere and to the client's advantage; reversed they indicate deceit or opposition to the true affectional desires.

PART III: THE MEANING OF THE MINOR ARCANUM

THE ACES

In astrology, Mercury is the general signifier of study, writing, correspondence and travel. As the Aces correspond numerically to Mercury, in their more common divinatory significance they relate to one of these things, according to the particular department of life signified by the suit. But in their application to higher planes, they reveal the influence of, and can be interpreted by, the first decanate of each zodiacal triplicity, starting, of course, with the movable signs.

The divinatory significance of the **Ace of Scepters** is news of a business opportunity; its inner interpretation is **ACTIVITY**.

The divinatory significance of the **Ace of Swords** is news of sickness or death; its inner interpretation is **ORGANIZATION**.

The divinatory significance of the **Ace of Coins** is a short journey; its inner significance is **POLICY**.

The divinatory significance of the **Ace of Cups** is a letter from a loved one; its inner interpretation is **MOODS**.

THE DEUCES

The sign Virgo is the general significator of science and labor. Therefore, the Deuces, corresponding numerically to Virgo, in their more common divinatory significance must relate to these things as applied to the department of life indicated by the suit. But in their higher application they reveal the influence of, and can be interpreted by, the second decanate of each zodiacal triplicity, starting with the pioneer, or movable signs.

The divinatory significance of the Deuce of Scepters is a business depending upon scientific methods; its inner interpretation is EXALTATION.

The divinatory significance of the Deuce of Swords is sickness through over-work; its inner interpretation is MARTYRDOM.

The divinatory significance of the Deuce of Coins is money acquired by hard labor; its inner interpretation is INDEPENDENCE.

The divinatory significance of the Deuce of Cups is a work of love; its inner interpretation is REVELATION.

THE TREYS

The sign Libra is the common significator of partnership, open enemies, lawsuits and dealing with the public. Therefore the Treys, corresponding numerically to Libra, in their

more common divinatory significance must relate to these things as applied to the area of life indicated by the suit. But in their higher application they reveal the influence of, and can be interpreted by, the third decanate of each zodiacal triplicity, starting with the active or movable signs.

The divinatory significance of the **Trey of Scepters** is a business partnership; its inner interpretation is **PROPAGANDA**.

The divinatory significance of the **Trey of Swords** is a lawsuit or a divorce; its inner interpretation is **IDEALISM**.

The divinatory significance of the **Trey of Coins** is a marriage for money; its inner interpretation is **EXPIATION**.

The divinatory significance of the **Trey of Cups** is a marriage for love; its inner interpretation is **RESEARCH**.

THE FOURS

The sign Scorpio is the general significator of fruitfulness, legacies, spirit communion, the dead, and the partner's money. Consequently, each of the Fours, in its more common divinatory significance must relate to one of these things according to its suit. But in their higher application these cards reveal the influence of, and can be interpreted by, the fourth decanate of each zodiacal triplicity, starting the count with the movable signs.

The divinatory significance of the **Four of Scepters** is a legacy; its inner interpretation is **RULERSHIP**.

The divinatory significance of the **Four of Swords** is remorse for past action; its inner interpretation is **DETERMINATION**.

The divinatory significance of the **Four of Coins** is money received through a partner; its inner significance is **ORIGINALITY**.

The divinatory significance of the **Four of Cups** is an increase in the family; its inner interpretation is **RESOURCEFULNESS**.

THE FIVES

Jupiter, in astrology, is the general significator of good fortune. Therefore, the Fives in their more common divinatory significance must relate to good luck in the particular department of life signified by the suit. But in their application to higher planes, they reveal the influence of, and can be interpreted by, the fifth decanate of each zodiacal triplicity, starting with the movable signs.

The divinatory significance of the **Five of Scepters** is good fortune in business; its inner interpretation is **REFORMATION**.

The divinatory significance of the **Five of Swords** is escape from a danger; its inner interpretation is **STRUGGLE**.

The divinatory significance of the **Five of**

Coins is abundant wealth; its inner interpretation is **INSPIRATION**.

The divinatory significance of the **Five of Cups** is good fortune in love; its inner interpretation is **RESPONSIBILITY**.

THE SIXES

Venus, in astrology, is the natural significator of love, art, music and drama, as well as of social functions; therefore the Sixes, corresponding numerically to Venus, in their more common divinatory significance must relate to these things as applied to the area of life indicated by the suit. But in their higher application they reveal the influence of, and can be interpreted by, the sixth decanate of each zodiacal triplicity, starting with the movable signs.

The divinatory significance of the **Six of Scepters** is music, art or the drama; its inner interpretation is **AMBITION**.

The divinatory significance of the **Six of Swords** is dissipation; its inner interpretation is **MASTERSHIP**.

The divinatory significance of the **Six of Coins** is a social event; its inner interpretation is **REPRESSION**.

The divinatory significance of the **Six of Cups** is a love affair; its inner interpretation is **ATTAINMENT**.

THE SEVENS

The sign Sagittarius is general significator of philosophy, long journeys, publishing, teaching and outdoor sports. Therefore the Sevens, corresponding numerically to Sagittarius, in their more common divinatory significance must relate to these things as applied to the area of life indicated by the suit. But in their higher application they reveal the influence of, and can be interpreted by, the seventh decanate of each zodiacal triplicity, starting with the movable signs.

The divinatory significance of the **Seven of Scepters** is success in publishing or teaching; its inner interpretation is **DEVOTION**.

The divinatory significance of the **Seven of Swords** is danger through travel or sport; its inner interpretation is **ACHIEVEMENT**.

The divinatory significance of the **Seven of Coins** is money earned through a journey; its inner interpretation is **INTUITION**.

The divinatory significance of the **Seven of Cups** is a successful change of home; its inner interpretation is **VERITY**.

THE EIGHTS

The sign Capricorn is the general significator of station, honor, business, and government affairs. Therefore, the Eights, corresponding

numerically to Capricorn, in their more common divinatory significance must relate to these things as applied to the area of life indicated by the suit. But in their higher application, they reveal the influence of, and can be interpreted by, the eighth decanate of each zodiacal triplicity, starting with the movable signs.

The divinatory significance of the **Eight of Scepters** is a political appointment; its inner interpretation is **EXPLORATION**.

The divinatory significance of the **Eight of Swords** is loss of honor, or business failure; its inner interpretation is **EXPERIENCE**.

The divinatory significance of the **Eight of Coins** is a costly law suit; its inner interpretation is **FIDELITY**.

The divinatory significance of the **Eight of Cups** is extravagance; its inner interpretation is **SELF-SACRIFICE**.

THE NINES

The sign Aquarius is the general significator of friends, associates, hopes and wishes. Therefore, the Nines in their more common divinatory significance must relate to one of these things, according to the particular department of life signified by the suit. But in their higher application they reveal the influence of, and can be interpreted by, the ninth

decanate of each zodiacal triplicity, starting the count from the movable signs.

The divinatory significance of the **Nine of Scepters** is a wise and profitable friendship; its inner interpretation is **ILLUMINATION**.

The divinatory significance of the **Nine of Swords** is a quarrel resulting in enmity; its inner interpretation is **RENUNCIATION**.

The divinatory significance of the **Nine of Coins** is money spent on associates; its inner interpretation is **REASON**.

The divinatory significance of the **Nine of Cups** is that hopes will be realized; it is the **WISH-CARD**; its inner interpretation is **VICISSITUDES**.

THE TENS

The planet Uranus is the general significator of uncommon pursuits, of sudden changes of fortune, of inventions, discoveries, and of unconventional relations and actions. Therefore, the Tens in their more common divinatory significance must relate, according to their suit, to one of these things. But in their higher application they reveal the influence of, and can be interpreted by, the zodiacal triplicities.

The divinatory significance of the **Ten of Scepters** is an invention or discovery; its

inner interpretation is **ENTHUSIASM**.

The divinatory significance of the **Ten of Swords** is sudden loss of employment; its inner interpretation is **PRACTICALITY**.

The divinatory significance of the **Ten of Coins** is alternate financial loss and gain; its inner interpretation is **ASPIRATION**.

The divinatory significance of the **Ten of Cups** is a decidedly unconventional affectional interest; its inner interpretation is **EMOTION**.

PART IV: INTERPRETING THE CARDS

What the Tarot can be made to reveal is limited only by the capacity for understanding of the person using it.

The first essential element of a reading is that there shall be a strong and unprejudiced desire to know something. If other strong desires or preconceived opinions intrude during the shuffling and reading of the cards, they will warp the reading from the truth. The mind should be concentrated on obtaining a correct answer.

The person to whom the reading is given should be seated on the opposite side of the table facing the reader.

Before the cards are touched, the reader should ascertain just what it is that the client wishes to know, so that he will have a clear idea of what the cards are expected to reveal. Then, he should ask the client to clear his mind of all desires and thoughts other than the desire to receive a true and correct reading, or a answer to the question. A trivial attitude will cause the reading to take a frivolous turn. And, if there is a strong desire in the mind of the client or reader to receive a certain answer, it will tend to cause the cards to give that answer. But, if the desire is only for the truth, and there is earnestness, the cards will mirror this attitude and respond with a clear and accurate reading.

Holding their minds to this unbiased attitude to know the truth, the client is then instructed to pick up the cards and shuffle them in such a manner that some will be reversed. He is then told to cut them at random into three separate piles, and to collect them again into one pack in a manner giving them a different position than they had before cutting. This process is gone through a second time, and then a third time, all the while the minds of both being occupied with the desire to receive a truthful answer. When they have been thus shuffled, cut, and recollected the third time by the client, the reader takes the cards and deals them from the top, face downward, in

the form of the spread he chose to use before the shuffling started.

Then the reader starts by taking the first card by the top and turning it over from top to bottom so that it lays face upward on the table. He looks at this card and notes any impressions he receives in connection with its usual divinatory significance and states them to the client. But in reading the interpretation he is merely to be guided by the common meaning, and is not to be restricted to it.

For the sake of facility, the brief divinatory meaning of each card as given in these lessons should be memorized. Yet the real artist will recognize that every card is the symbol of some astrological influence, and his intuition often will select some phase of this astrological rulership to indicate the events which are to transpire.

Beginners should restrict their interpretation closely to the common divinatory meaning; however, it will be seen that as all events, thoughts and circumstances have astrological correspondences, every possible combination of events and conditions may be indicated in a tarot spread if the wide astrological interpretation is used.

If all the cards are turned over before the reading starts, the mind spontaneously wanders all over the spread and it detracts from the ability to draw correct conclusions from

the card under consideration. Therefore, the cards should be turned over, one at a time, as they are read. After reading the first card, which usually indicates some event or condition in the past, the next card should be turned over and read as a subsequent condition or event modifying the first, and the third card as a circumstance modifying all that has preceded. Thus proceed from past through the present into the future, each card like a single petal of the opening bud of events, which alters in shape as it expands, yet all required to represent the full-blown flower of the future.

To determine the influence upon the life of the client of any Court Arcanum, consider the card just preceding it in the spread. To determine what action will be taken, or move made, by a person represented by a Court Arcanum, consider the card that next follows it in the spread.

One may read the cards for himself; and one may read the cards successfully for an absent person. And as in any art, proficiency is acquired only by much practice and observation of results.

REVERSED CARDS

In all methods of reading, the cards are dealt face downward; and they are turned over from top to bottom, one at a time, as read. Any card right end up is considered slightly more fortunate than its common significance. It then becomes like a planet receiving a good aspect. Any card wrong end up is slightly more unfortunate than its common meaning. It then becomes like a planet receiving a bad aspect. But reversal never makes a good card bad, or a bad card good. As Saturn and Mars are less evil when well aspected, and as Jupiter and Venus are more potent for good when well aspected, in the same manner any card is improved by being right end up.

PART V: TWO SAMPLE TAROT SPREADS

For additional spreads refer to Course VI, *The Sacred Tarot*.

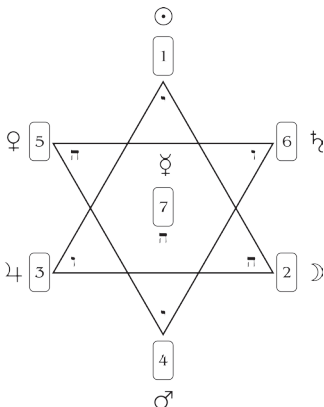
“YES OR NO” SPREAD



To answer a question Yes or No, five cards are dealt in a single row, from right to left. The middle card counts as two “points” and the other cards each count as one. If the majority of the points are dealt right-end up, the answer is affirmative. If a majority of the points are dealt wrong-way up the answer is negative. If the right-way up and the wrong-way up points are evenly divided, it is a draw, and the answer is unclear.

Seven cards dealt in a row in this manner, from right to left, will answer a question briefly, and nine so arranged will give greater detail. The present situation of the matter is revealed by the middle card. The conditions or events leading up to it are signified by the cards commencing at the right. The cards to the left of the middle card show the conditions and events pertaining to the matter in the future.

THE MAGIC SEVEN SPREAD



Ten completes a cycle, but seven completes a form. Common divination is concerned with external life, hence with form, the problems of which are readily solved by the application of the Seal of Seven, or Solomon's Seal, as it is commonly called. This Seal is an astrological chart in abstract; for the sum of the angles of the two triangles equals 360 degrees, as does the number of degrees in a circle. The six external points of the star, together with

the point in the center, express the planetary septenary in terms of *Jod-He-Vau-He*, both above and below, the final *He*, or product, being common to both and occupying the center of the star.

To use this magical figure as a tarot spread, first clearly formulate the information sought and keep it constantly in mind while shuffling and cutting the cards. Then deal seven cards face down, one by one, placing them on on the points of an imaginary six-point star, in the order shown in the diagram above with the seventh card in the center.

Turn the cards over one at a time, reading each one in turn. The first card dealt, the upper *Jod*, signifies the past of the matter inquired about. It is the cause of the present condition. The second card dealt, the upper *He*, represents the present of the situation inquired about. It is the effect of past causes already indicated. The third card dealt, the upper *Vau*, signifies the past and present united. It represents the immediate future of the matter. The fourth card dealt, the lower *Jod*, represents the power of the individual to control the matter. It also signifies favorable influence to control the matter through initiative and effort. The fifth card dealt, the lower *He*, designates the part that fate and environment will play in the matter. The sixth card dealt, the lower *Vau*, shows the combination of fate

and individuals in the future taking the form of opposition to the venture. The seventh card dealt, the final *He*, corresponding to the seventh seal of the Apocalypse, reveals all the past and future factors after they have undergone gestation and given birth to the final issue. The last card, therefore, represents the result of the matter asked about.

Both Hebrew characters and planetary symbols are added to the figure of The Magic Seven Spread on page 45 of this booklet to assist those studiously inclined to discern the astral and kabbalistical meaning of the seal, and the method used in divination. These additional characters need not be considered by those interested in divination only. The question asked may embrace any phase or activity of life, and thus the application of this method in divination is universal.



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