

Baha'i Alchemy

Baha'u'llah

says

"With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you."

([Kitab-i-Iqan](#), para. 16)

Sabian Astrology

In our days there have been diffused many erroneous views concerning the sacred science, with the result that many of the adepts have habituated themselves to ingest vast quantities of arsenic. For this reason, this site offers, under the symbolism of a complete astrologic system, a method by which the adepts may extract ordinary salt from the arsenic. The really perspicacious ones will also find an ingenious method for properly storing the arsenic, for it is of use in the latter stages of the alchemical work. In sum, with this method it will be found that even from small quantities of our Stone enough mercury can be extracted so that, God willing, the work is realized. Alternatively, you may want a [bittorrent](#) download of this site and related files.

I Sabian logic, on the interpretation of astrologic correspondences, and reading comprehension in general.

II On the esoterism of numbers.

SABIAN ASTROLOGY

Prakriti, the Indian word for creation, is composed of combinations of the three gunas: (1) sattwa, (2) rajas, and (3) tamas, which can be translated as the active, passive, and neutralizing principles respectively. The following table relates them to the archetypes of African divination, traditionally ascribed to Hermes Trismegistus, and the trigrams of the I-Ching. The precise origin of these correspondences can be inferred from a detailed study of the tetractys, and their purpose is explained by Sabian logic. Krishna talks about the gunas in the fourteenth chapter of the Bhagavad-Gita, and more information about the rest of these subjects can be obtained from the links of Baha'i philosophy.

creation	archetype	trigram
132	cauda draconis - caput draconis	011
132	tristitia - carcer	101
123	laetitia - acquisitio	100
312	rubeus - puer	111
231	fortuna minor - fortuna mayor	001
231	puella - amissio	010
321	conjunctio - albus	110
213	populus - via	000

A correspondence between the African archetypes and principles of Abdul-Baha follows. The African values are to the right. The principles may be studied in the works of Abdul-Baha, like Paris Talks or Promulgation of Universal Peace or his epistle to the Central Organization for a Durable Peace.

archetype	principle	value
caput draconis	the guardianship	1 1 1 0
cauda draconis	the universal house of justice	0 1 1 1
carcer	guidance and protection of the Holy Spirit	1 0 0 1
tristitia	the source of religious teaching is love	1 0 0 0
acquisitio	unity of the human race	1 0 1 0
laetitia	independent investigation of the truth	0 0 0 1
puer	universal language	1 0 1 1
rubeus	spiritual solution to the economic question	0 0 1 0
fortuna mayor	national house of justice	1 1 0 0
fortuna minor	local house of justice	0 0 1 1
amissio	house of justice	0 1 0 1
puella	equality of the sexes	1 1 0 1
albus	unity of science and religion	0 1 0 0
conjunctio	elimination of prejudices	0 1 1 0
via	universal education	1 1 1 1
populus	religion should be the cause of unity	0 0 0 0

In order to understand these correspondences, the African values can be compared, in their odd and even elements (one as opposed to zero) with positive or privative instances of each of the corresponding four means by which knowledge can be acquired. These are: (1) the senses (2) reason (3) tradition (4) inspiration. So, for example, puella has positive elements in all of these except tradition. Therefore, it means that this equality is not something that results from a traditional teaching, but rather depends entirely on all the other considerations. Conjunctio, the elimination of prejudices, depends on reason and can be an established traditional value, while it does not depend at all on sense perception or inspiration, etc.

As explained in the page of the software to calculate the readings, you should first calculate your true time with respect to UTC. The position of the planets is determined in relation to 35:06E and 32:56N (at Bahji, Israel). This is the center of the world. The zodiac is divided into 450 sections of 48 minutes each. Each section is divided in accordance to I-Ching principles as follows: the first 15 minutes are young yang (01, with a value of 7), the next 21 minutes are young yin (10, with a value of 8), the next 3 minutes are mature yin (00, with a value of 6) and the last 9 minutes are mature yang (11, with a value of 9). Once the value corresponding to the position of a planet is obtained, if it is a 6 or a 7 the values in the following tables are used for the resulting hexagrams (if it is a 9 or an 8 the opposite value is used).

Saturn	1
Jupiter	1
Mars	1
Venus	0
Mercury	0
Moon	0

This first hexagram corresponds to the 000 trigram, and we'll call it the Moon hexagram. For divination purposes the first line is significant, as it represents the planetary correspondence of the whole hexagram.

Venus	0
Moon	1
Jupiter	0
Mercury	1
Saturn	1
Mars	0

The resulting hexagram corresponds to the 110 trigram, and we'll call it the Mercury hexagram. For divination purposes the third line is significant, as it represents the planetary correspondence of the whole hexagram.

Saturn	0
Venus	1
Jupiter	0
Mercury	0
Mars	1
Moon	1

The resulting hexagram corresponds to the 010 trigram, and we'll call it the Venus hexagram. For divination purposes the fifth line is significant, as it represents the planetary correspondence of the whole hexagram.

Saturn	0
Mars	1
Mercury	1
Jupiter	1
Venus	0
Moon	0

The resulting hexagram corresponds to the 001 trigram, and we'll call it the Earth hexagram. For divination purposes the hexagram header text is significant.

Saturn	1
Jupiter	0
Mars	1
Venus	1
Mercury	0
Moon	0

The resulting hexagram corresponds to the 111 trigram, and we'll call it the Mars hexagram. For divination purposes the fourth line is significant, as it represents the planetary correspondence of the whole hexagram.

Venus	1
Moon	0
Jupiter	1
Mercury	0
Saturn	0
Mars	0

The resulting hexagram corresponds to the 100 trigram, and we'll call it the Jupiter hexagram. For divination purposes the fourth line is significant, as it represents the planetary correspondence of the whole hexagram.

Saturn	0
Venus	0
Jupiter	1
Mercury	0
Mars	0
Moon	1

The resulting hexagram corresponds to the 101 trigram, and we'll call it the Saturn hexagram. For divination purposes the sixth line is significant, as it represents the planetary correspondence of the whole hexagram.

Saturn	1
Mars	1
Mercury	1
Jupiter	1
Venus	1
Moon	0

The resulting hexagram corresponds to the 011 trigram, and we'll call it the Sun hexagram. For divination purposes the hexagram header text is significant.

I Sabian astrology, which correlates Indian philosophy and the archetypes of African divination to the I-Ching.

II The Gregory Richter translation of the I-Ching.

SABIAN LOGIC

The Sabian astrology reading results in eight hexagrams of the I-Ching designated as planets, and a specific line in each one. These are interpreted by reading the text accompanying the lines, such as for example in the James Legge translation. Each one of the texts may be represented as a trigram and read in the order outlined below. In accordance with the principle of mathematical logic called logical equality, if the two sides of an equation are the same the result is yang (1) and if they are different the result is yin (0).

order	trigram	name
1	000	Moon
2	010	Venus
3	110	Mercury
4	011	Sun
5	101	Saturn
6	111	Mars
7	100	Jupiter
8	001	Earth

This can be used to study the relationship between the trigrams, thus establishing logical connections between the texts represented by them, and this system works for any type of writing. The logical combination by which the trigrams produce other trigrams is likewise the way paragraphs represented by them can be combined in order to understand them. For example when the Moon trigram is logically combined with the Saturn trigram the Venus trigram is produced, etc. For reading, this and their chiasmatic disposition, as explained at the end of this page, appears to suffice, while for writing it appears that an understanding of these as manifestations of prakriti is required, as was seen in Sabian astrology. The following seeks to give a scientific explanation, based on the Fibonacci sequence, to an important consequence of this, namely, that all writings divide naturally into two distinct types.

In general, readings and writings are divided into two distinct types, depending on whether the reader or author considers them an intellectual endeavour or the expression of self-evident (to him) facts. It can be scientifically determined to which of these two a philosophical work belongs. Whether expressly stated or not, all such writings begin from a distinction between what exists and what does not exist, these being expressed as two separate and distinct things . We will represent these as 1 and 0 respectively. Although from the point of view of Nature it may be represented that what exists appears from nothing, expressed as 0, 1, it is evident that for anything that is said nothing or zero cannot be meant as an absolute, but only in relation to that which is said to exist.

Therefore, we will represent the basic principle of the appearance of existence, and all discursive reasoning about it, as 1, 0. From these all discourse proceeds, so that from the zero a one appears, expressed as 1, 0, 1. But just like nothing cannot be expressed as an absolute, neither can that which exists, once the discourse has begun. Therefore from the one that we previously established proceeds another one and zero, not only the zero because it already exists in relation to the previous zero, and not only one one because then it would have to be regarded as an absolute. The expression then has reached the form: 1, 0, 1, 1, 0. All subsequent values can be determined on the basis of this same principle. The first three have produced certain other values, and therefore we continue the discourse on the basis of what the fourth one adds to it. It being a one, and a one producing a one and a zero, the next expression is: 1, 0, 1, 1, 0, 1, 0. Continuing with the fifth element, and it being a zero, the next value expressed is a one, and then the sixth element, being a one, produces a one and a zero. Then we have the expression: 1, 0, 1, 1, 0, 1, 0, 1, 1, 0. The first two values have produced single values, and beginning with the third one, it produced two others, then these two produced three, and those three produce five. The five then produces eight, which can be expressed as the sum of three and five, the five itself being the sum of two and three. The two was produced by adding one and one, and before that we had the expression of zero. Therefore, since the first three values produce only a single value, some writings begin with the expression of this single value, and some others express the preceding one and zero as well. The former are the writings of the intellectuals, the latter those of the mystical poets. Therefore in applying Sabian logic to understand these writings, it will be convenient to remember that some begin with the first trigram, Moon, while others with the third, Mercury. Since the progression of ones and zeros produces no repeatable patterns, there are only these two possible forms of all discursive reasoning. Other writings such as those of scientists or fantasy writers rely on the ability of the mind to remember things that appear close to one another, and thus present ones and zeros in a haphazard attempt to retain the readers attention, but not according to any principle of logic. An example of the form of reading (or writing) proposed will now be given. If the third paragraph of a writing be regarded as the Mercury trigram, it will manifest a contrast to what is expressed in the seventh paragraph, represented by the Jupiter trigram, which expresses itself in the fifth paragraph, represented by the Saturn trigram. But if it were an intellectual writing, the third and seventh paragraphs would be represented by the Saturn and Moon trigrams respectively, instead. The eleventh paragraph would likewise be Saturn, and Moon and Saturn produce Venus, which would be the planet of the eighth paragraph. If it were a mystical writing, the eleventh paragraph would be Mercury, and Jupiter and Mercury do not produce Venus. By this and similar means it can be determined if the philosophical writing is that of an intellectual or a mystic. For example, the ninth and thirteenth paragraphs would be Moon and Saturn in mystical writings, but Mercury and Jupiter in intellectual ones, the first of these producing the Venus tenth paragraph, etc.

Unfortunately, some writings have been changed by editors so that the original paragraph divisions are no longer evident. Such is the case, for example, with modern versions of "The Book of Certitude" translated by Shoghi Effendi from Baha'u'llah, or the Bible. In this case it is necessary to use ones' intuition to determine where one paragraph ends or begins. If this is not possible, either one lacks information on what is written, or one determines that the writing is not worth the effort.

The first paragraph used in Sabian logic is always the first one in the text, but a text of

at least sixteen paragraphs is interpreted as a chiasmus. In other words, the second paragraph used in Sabian logic would be the sixteenth one or a multiple of sixteen, the third one to be interpreted would be the second paragraph, the fourth one the one next before last of the multiple of sixteen, etc. If the text is intellectual (begins with the third paragraph) then that must be taken into account to find the second paragraph to be interpreted, and in the case of a text of sixteen paragraphs, it would be the twelfth one because twelve would correspond to the third one before the last one, considering that the fourteenth one is actually the sixteenth one. No chiasmus will have more than 80 elements, and everything after the 80th paragraph is interpreted as a new chiasmus. Note that intellectual writings would end the first chiasmus with the 76th paragraph, and begin a new one with the 79th. If the new one has fewer than sixteen elements, it can be considered as part of a chiasmus that includes the previous one. For example, for a text with 20 paragraphs, paragraphs 17 - 20 could be considered as the second part of a chiasmus of 32 paragraphs, which would relate them to paragraphs 13 - 16.

Here are some other associations of the trigrams:

Trigram	Chinese alchemy	Plotinus' genus-of-being	Beginning or ending	Abdu'l-Bahas' terms	Abdu'l-Bahas' genus of spirits and other beings	Baha'i books	The lines related to the Baha'i calendar
011	Air	The knowlegde other than the knower and the known	No end	Clouds	Holy spirits	God Passes By	Grandeur, Light, Mercy (4,5,6)
101	Earth	The known other than the knower and the knowlegde	Ends	Suns	Holy spirits	Gospel of Thomas (same as Quran in chronological order)	Sovereignty, Dominion, Loftiness (17,18,19)
100	Wood	The knowlegde	Ends	Rays of light	Animals	Prayers and Meditations	Will, Knowledge, Power (11,12,13)
111	Fire	The knowlegde identical to the knower and the known	No end	Mirrors	Spirits of Faith	Will and Testament of Abdu'l Baha	Light, Mercy, Words (5,6,7)
001	Yang	The known identical to the knower and the knowlegde	No beginning	Rain	Spirits of Faith	The Hidden Words	Splendour, Glory, Beauty (1,2,3)
010	Metal	The known	No beginning	Fruits	Humanity	Epistle to the Son of the Wolf	Speech, Questions, Honour (14,15,16)
110	Water	The knower	Begins	Trees	Plants	Gleanings from the Writings of Baha'u'llah	Perfection, Names, Might (8,9,10)
000	Yin	The knower identical to the knowlegde and the known	Begins	Seeds	Inanimate objects	The Book of Certitude	Glory, Beauty, Grandeur (2,3,4)

Concerning all of the above, it would be wise to note that, should we be able to consider everything as coming from what has no beginning, there will be no end either, because our knowlegde of it could have no beginning.

I Sabian logic, on the interpretation of the astrologic correspondences.

II Sabian tetractys, interpreting the enneagram from the point of view of the samkhya philosophy of India.

III "The Tarot of the Bohemians" in djvu format.

THIRD CHAPTER OF 'TAROT OF THE BOHEMIANS'

The Theosophic Numbers and Operations--Signification of the Numbers.

THE NUMBERS.

THE ancients had a conception of numbers which is almost lost in modern times. The idea of the Unity in all its manifestations led to numbers being considered as the expression of absolute laws. This led to the veneration expressed for the 3 or for the 4 throughout antiquity, which is so incomprehensible to our mathematicians. It is however evident that if the ancients had not known how to work any other problems than those we now use, nothing could have led them to the ideas we find current in the Hindu, Egyptian, and Greek Universities. What then are these operations, that our savants do not know? They are of two kinds: theosophic reduction and theosophic addition.

These operations are theosophic because they cause *the essential laws* of nature to penetrate throughout the world; they cannot be included in the science of phenomena, for they tower above it, soaring into the heights of pure intellectuality. They therefore formed the basis of the secret and oral instruction confided to a few chosen men, under the name of *Esoterism*.

1°

Theosophic Reduction

Theosophic reduction consists in reducing all the numbers formed of two or several figures to the number of a single figure and this is done by adding together the figures which compose the number, until only one remains.

$$10 = 1 + 0 = 1$$

$$11 = 1 + 1 = 2$$

$$12 = 1 + 2 = 3$$

$$126 = 1 + 2 + 6 = 9$$

$$2488 = 2 + 4 + 8 + 8 = 22 = 2 + 2 = 4$$

This operation corresponds to that which is now called the *proof by 9*.

2°

Theosophic Addition

Theosophic addition consists in ascertaining the theosophic value of a number, by adding together arithmetically all the figures from the unity to itself inclusively. Thus the figure 4, in theosophic addition, equals all the figures from 1 to 4 inclusively added together, that is to say,

$$1 + 2 + 3 + 4 = 10$$

The figure 7 equals: $1 + 2 + 3 + 4 + 5 + 6 + 7 = 28$, which is equal to: $2 + 8 = 10$.

12 equals: $1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 = 78$.

Theosophic reduction and addition are the two operations which it is indispensable to know, if we would understand the secrets of antiquity. Let us now apply these rules to all the numbers, that we may discover the law which directs their progression. Theosophic reduction shows us, first of all, that all numbers, whatever they may be, are reducible in themselves to the nine first, since they are all brought down to numbers *of a single figure*. But this consideration is not sufficient, and *theosophic addition* will now furnish us with new light.

Through it we find that 1, 4, 7, 10 are equal to 1.

$$4 = 1 + 2 + 3 + 4 = 1$$

$$7 = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28 = 2 + 8 = 10 = 1$$

$$10 = 1$$

So that all the three numbers ultimately return to the figure 1, thus--

$$1. \quad 2. \quad 3. \quad 4. \quad 5. \quad 6.$$

$$4 = 10 = 1$$

$$7 = 28 = 10 = 1$$

Or one could write--

$$1. \quad 2. \quad 3.$$

$$(1)$$

$$4. \quad 5. \quad 6.$$

$$(1) \text{ etc.}$$

The results of this consideration are:

(1) That all the numbers in their evolution, reproduce the 4 first;

(2) That the last of these 4 first, the figure 4, represents the unity at a different octave.

The sequence of the numbers may therefore be written in this way--

$$1. \quad 2. \quad 3. \quad 13. \quad 14. \quad 15.$$

$$4. \quad 5. \quad 6. \quad 16. \quad 17. \quad 18.$$

$$7. \quad 8. \quad 9. \quad 19. \text{ etc.}$$

$$10. \quad 11. \quad 12.$$

We may notice that 4, 7, 10, 13, 16, 19, etc., are only *different conceptions* of the unity, and this may be proved by the application of theosophic addition and reduction thus--

$$1 = 1$$

$$4 = 1 + 2 + 3 + 4 = 10 = 1$$

$$7 = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28 = 2 + 8 = 10 = 1$$

$$13 = 4 = 1 + 2 + 3 + 4 = 10 = 1$$

$$16 = 7 = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28 = 2 + 8 = 10 = 1$$

19 = 10 = 1 etc., etc.

We see that in every three numbers the series reverts to the unity abruptly, whilst it returns to it progressively in the two intermediate numbers. Let us now repeat that the knowledge of the laws of numbers and the study of them, made as we have here indicated, will give the key to all occult science. We must now sum up all the preceding statements in the following conclusion: that all numbers may be reduced, in a final analysis, to the series of the 4 first, thus arranged--

- 1.
- 2.
- 3.
- 4.

Value of the first twelve numbers, which gives the clue to the figure (78) corresponding to the cards of the Tarot:

$$\begin{aligned}1 &= 1 \\2 &= 1 + 2 = 3 \\3 &= 1 + 2 + 3 = 6 \\4 &= 1 + 2 + 3 + 4 = 10 \\5 &= 1 + 2 + 3 + 4 + 5 = 15 \\6 &= 1 + 2 + 3 + 4 + 5 + 6 = 21 \\7 &= 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28 \\8 &= 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36 \\9 &= 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 = 45 \\10 &= 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55 \\11 &= 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 = 66 \\12 &= 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 = 78\end{aligned}$$

THE SIGNIFICATION OF NUMBERS.

But our knowledge of the numerical science of the ancients does not end here. It also attributed a meaning to each number. Since we have reduced the series of all the numbers to the 4 first, it will suffice for us to know the meaning attributed to these 4 first. The Unity represents the creative principle of all numbers, since the others all emanate from it; it is the active principle pre-eminent. But the Unity alone cannot produce anything except by opposing itself to itself thus 1/1. From this proceeds duality, the principle of opposition represented by two, the passive principle pre-eminent. From the union of the Unity and Duality proceeds the third principle, which unites the two opposites in one common neutrality,

$$1 + 2 = 3.$$

Three is the neuter principle pre-eminent. But these three principles all reduce themselves into the fourth, which merely represents a new acceptance of the Unity as an active principle. The law of these principles is therefore as follows--

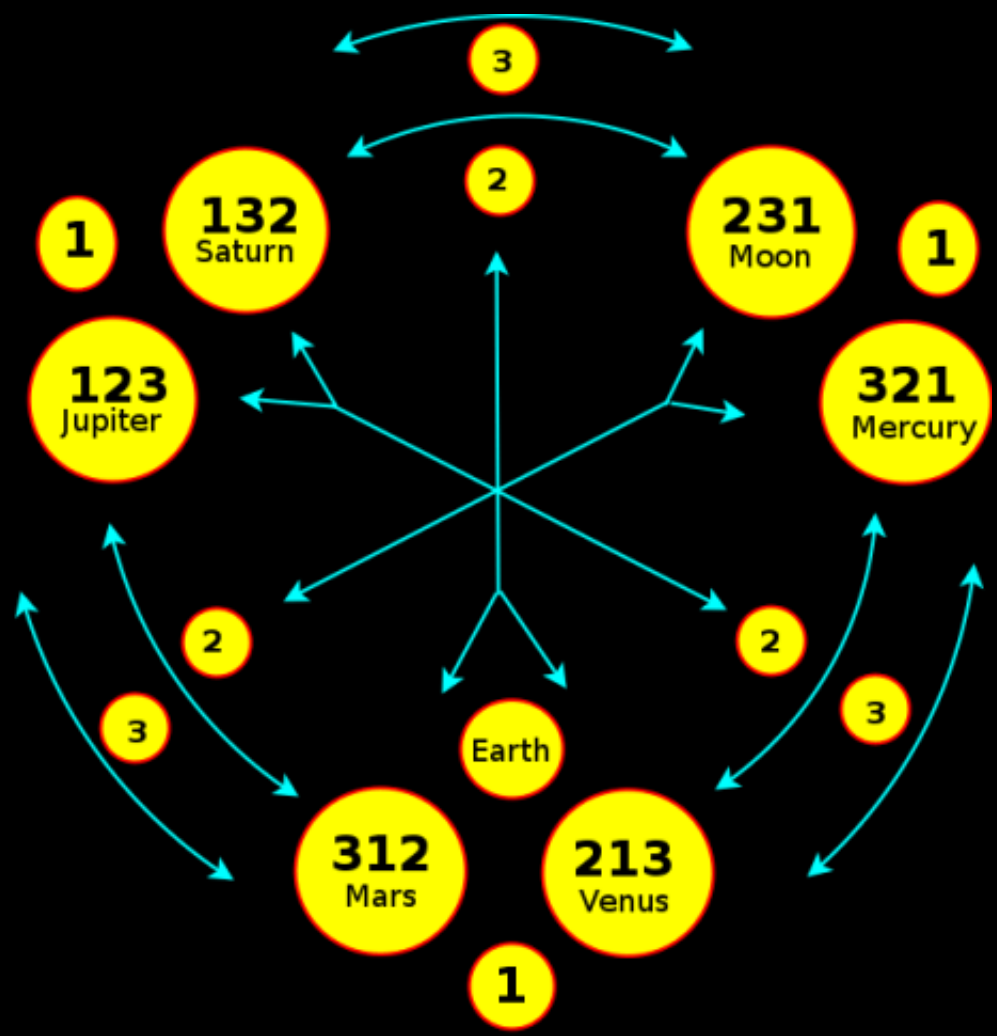
1. Unity	2. Opposition	3. Action of opposition
Active (1)	Passive (2)	Neuter (3)
Active (4)	Etc.	

I The esoterism of numbers.

II Numerology of the minor arcana of the Tarot.

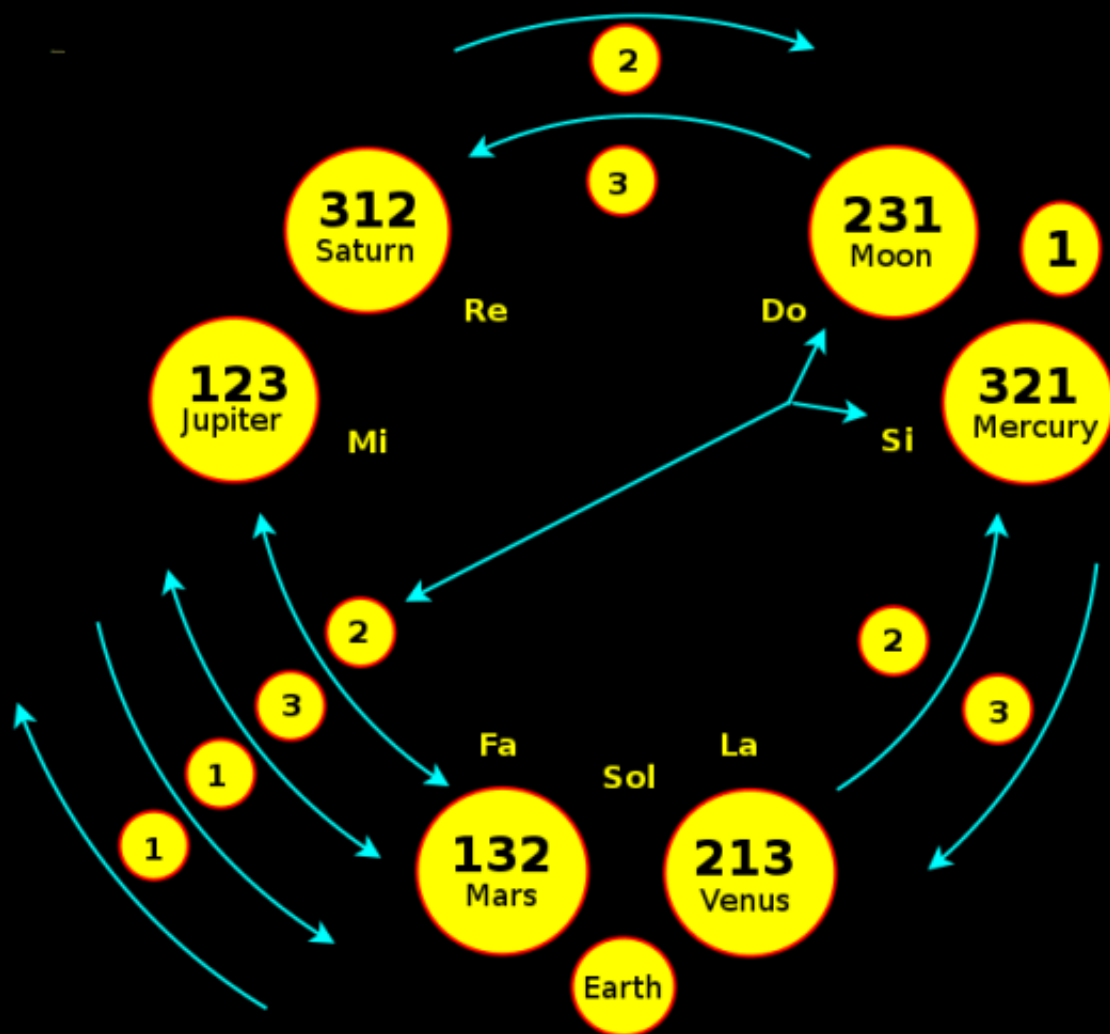
THE SABIAN TETRACTYS

The following diagram corresponds to the World of Creation:

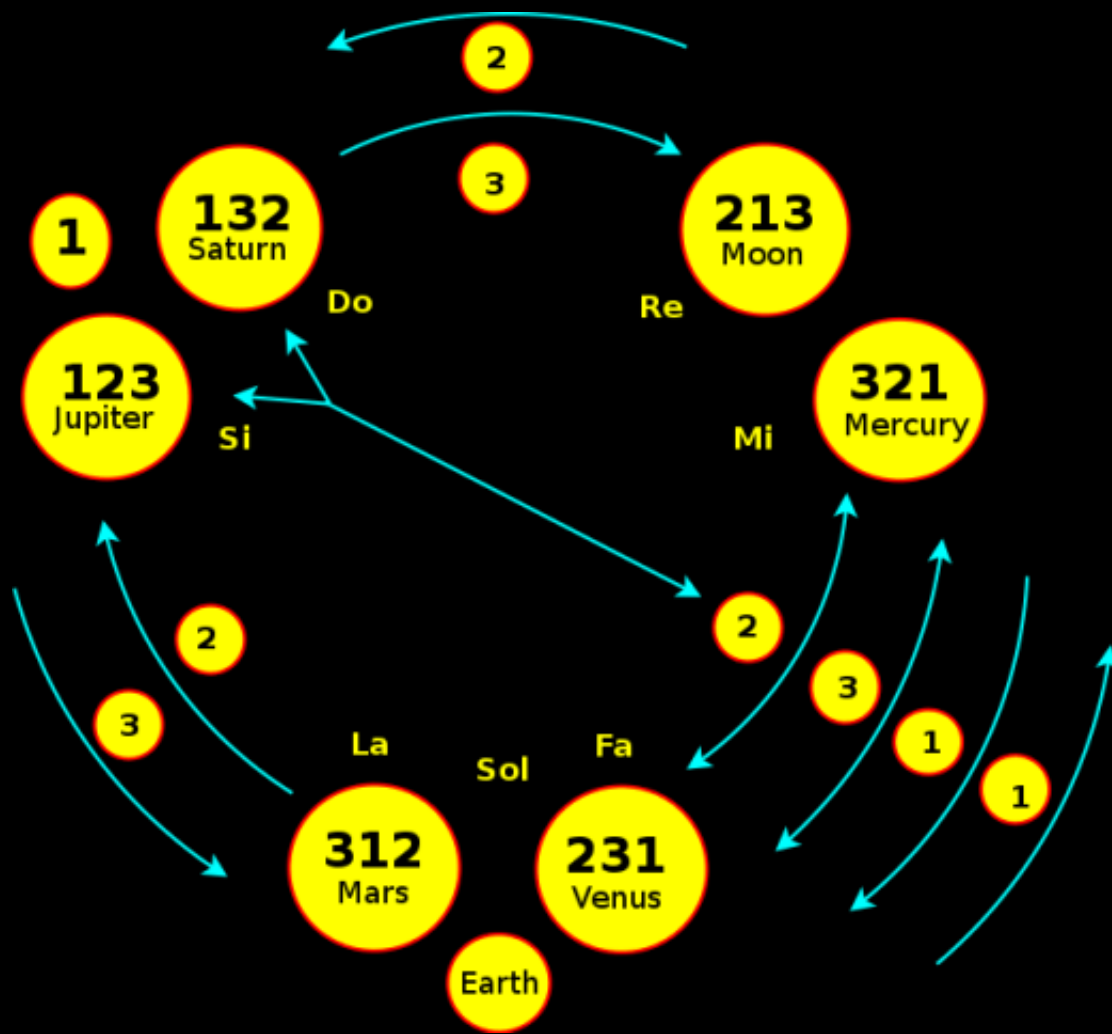


Numbers 1, 2, and 3 correspond to the active, passive, and neutralizing principles respectively, and each combination is called a guna in the samkhya philosophy of India. Where these appear alone or alongside arrows it indicates a correlation in the order of appearance of the principle between two of the six possible ways in which the principles appear. The figure in the center has nine points, corresponding to the external points of the tetractys, and the central point corresponds to the internal one.

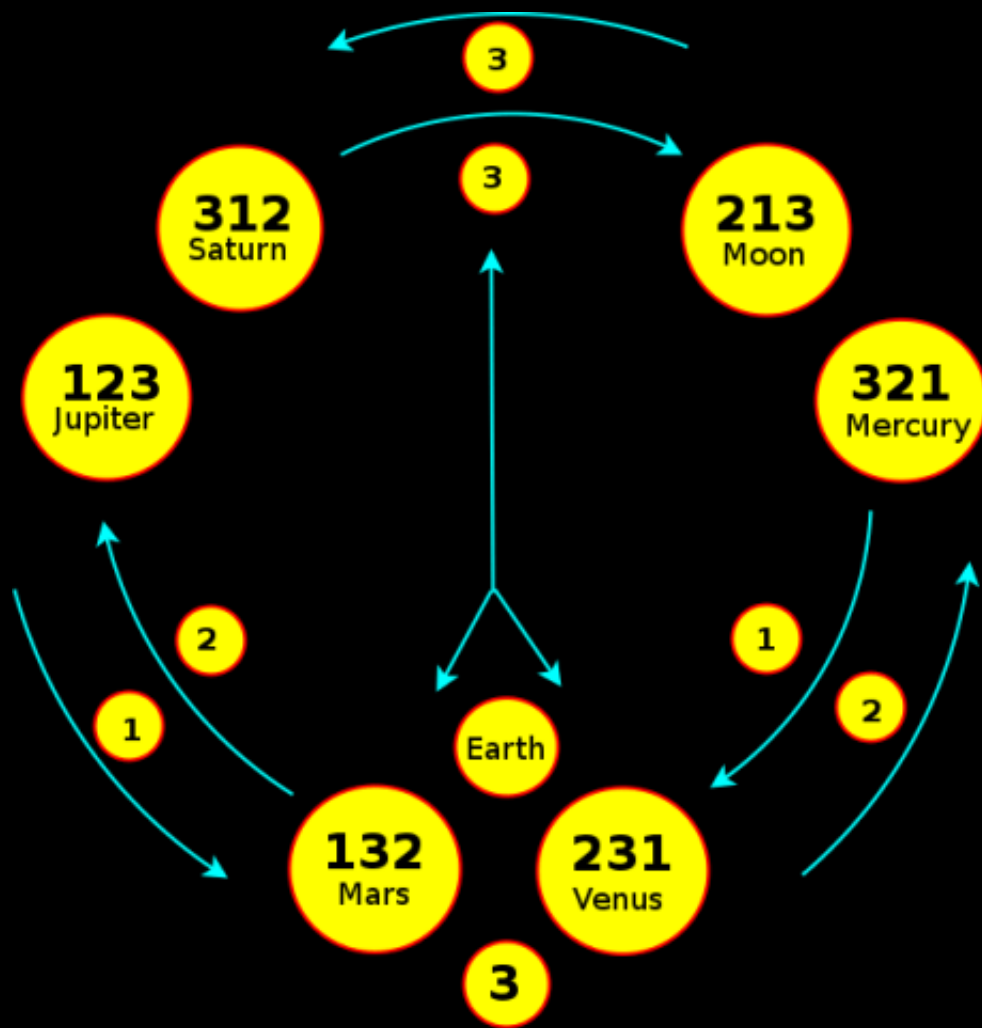
The following diagram corresponds to the Arc of Descent.



As is known to students of the tetractys and music, the musical scale has an interval between Mi and Fa, and another between Si and Do. Where exactly these belong in the figure of the tetractys is a subject of the most diverse opinions, and that presented here is not found in any of the authorities known or consulted by this author (Ouspensky, Gurdjieff, Collin, Mouravieff, or in the Indian philosophy known as samkhya). It is generally agreed that there is a lateral octave (a parallel scale) in which Fa, Sol, and La fill the Mi - Fa interval. I've put Sol between two points of the tetractys because both the World of Creation and the World of God have a principle shared by those points which corresponds to planet Earth, and the Arc of Descent takes it into account on the part of the World of Creation, while the Arc of Ascent takes it into account on the part of the World of God, according to the following explanation. When Fa, Sol, and La of the lateral octave fill the Mi - Fa interval, Si and Do of the lateral octave appear in place of Fa and La, with Sol accounting for the Si - Do interval. The relationship between the principles also shows where the intervals are, and are different from those of the previous diagram because the principles associated to Saturn have been changed with those associated to Mars. The lateral octave is associated to an Act of God, yet this Act only becomes evident after the appearance of Sol in the Arc of Descent, which is in La, corresponding to Do in the lateral octave. Therefore, the same Act interchanges the principles associated to Do in the lateral octave with those associated to Do in the Arc of Descent, to produce the Arc of Ascent:



The only thing to add here is that the completion of the Arc of Ascent involves interchanging the principles associated to Do in the new lateral octave with those associated to Do in the Arc of Ascent, and this is beyond mans' comprehension, but belongs to the World of God (the next diagram). By the Act of God, man is in the Arc of Ascent, and yet it must be conceivable for him that those principles become interchanged for his own progress to be conceivable. This is exactly what happens in the diagram which corresponds to the World of God:



Since such a state remains forever beyond human comprehension, the gunas are also represented by trigrams of the I-Ching. In accordance with the arrangement of the previous diagram, the 231 and 132 gunas are represented by trigrams corresponding to Venus and Saturn, but these gunas are also represented by other trigrams corresponding to Earth and Sun. The Sun appears symbolically at the top of this diagram.

I Sabian astrology.

PREFACE OF 'TAROT OF THE BOHEMIANS'

THE Tarot pack of cards, transmitted by the Gypsies from generation. to generation, is the primitive book of ancient initiation. This has been clearly demonstrated by Guillaume Postel, Court de Gébelin, Etteila, Eliphas Levi, and J. A. Vaillant.

The key to its construction and application has not yet been revealed, so far as I know. I therefore wished to fill up this deficiency by supplying Initiates, i. e. those who are acquainted with the elements of occult science, with an accurate guide, which would assist them in the pursuit of their studies.

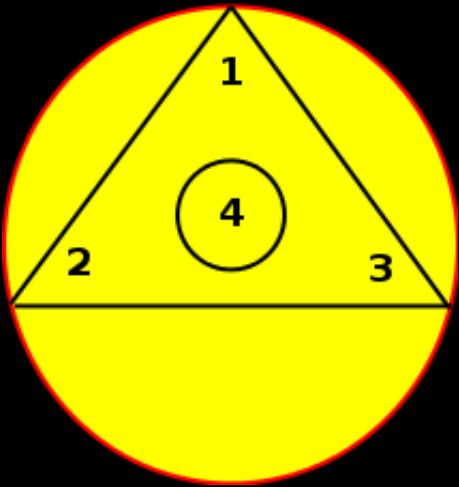
The uninitiated reader will find in it the explanation of the lofty philosophy and science of ancient Egypt; whilst ladies are enabled to practise the use of the divining Tarot, by methods which we have rendered easy in Chapter XX.

The book has been so arranged that each part forms a complete whole, which can, if necessary, be studied separately.

I have used every effort to be as clear as possible; the public that has warmly welcomed my other books will, I hope, forgive the imperfections inherent to a work of this kind.

FROM CHAPTER FIVE, ABOUT THE KEY TO THE MINOR ARCANA

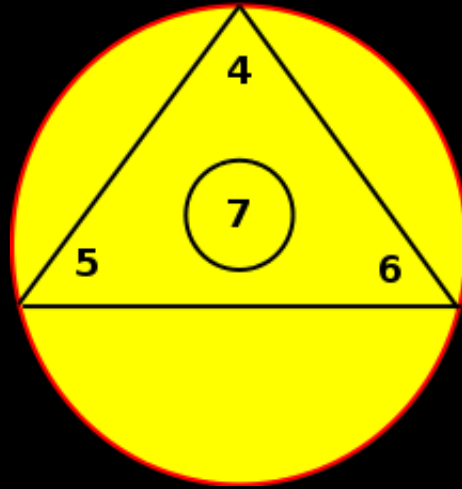
KING



Head -- Spirituality

Divine World

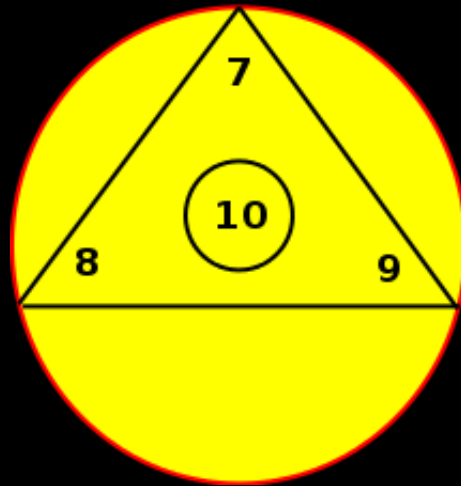
QUEEN



Chest -- Vitality

Human World

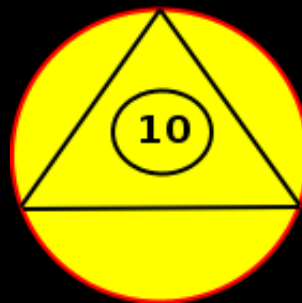
KNIGHT



Body -- Materiality

Material World

KNAVE



Transition from one being to another
another

Transition from one world to
another

FROM CHAPTER SEVEN, ABOUT THE RELATIONSHIP BETWEEN THE MAYOR AND MINOR ARCANA

THE Diamonds on one side, the Ternary of transition on the other, establish the connection between the major and minor arcana. This connection is found in the general affinities of the four letters of the tetragrammaton.

FIRST SEPTENARY

The 1st septenary, which corresponds to yod, governs all the correspondents of yod in the minor series, that is to say--

- The 4 Kings.
- The 4 Aces.
- The 4 Fours,
- The 4 Sevens.

Each element of the septenary governs different terms, thus--

Arcanum 1 (+)	King of Clubs, (+) King of Spades, (-)	Arcanum 4 (-)	King of Hearts, (+) King of Diamonds, (-)
Arcanum 2 (+)	Ace of Clubs, (+) Ace of Spades, (-)	Arcanum 5 (-)	Ace of Hearts, (+) Ace of Diamonds, (-)
Arcanum 3 (+)	Four of Clubs, (+) Four of Spades, (-)	Arcanum 6 (-)	Four of Hearts, (+) Four of Diamonds, (-)
	Arcanum 7 (∞)	All the 7, (∞)	

SECOND SEPTENARY

The second septenary, corresponding, to He, governs all the correspondents of the first He, in the minor series, that is to say--

- The 4 Queens.
- The 4 Twos.
- The 4 Fives.
- The 4 Eights.

Each element of the second septenary has the following dominations--

Arcanum 7 (+)	Queen of Clubs, (+) Queen of Spades, (-)	Arcanum 10 (-)	Queen of Hearts, (+) Queen of Diamonds, (-)
Arcanum 8 (+)	Two of Clubs, (+) Two of Spades, (-)	Arcanum 11 (-)	Two of Hearts, (+) Two of Diamonds, (-)
Arcanum 9 (+)	Five of Clubs, (+) Five of Spades, (-)	Arcanum 12 (-)	Five of Hearts, (+) Five of Diamonds, (-)
	Arcanum 13 (∞)	All the 8, (∞)	

THIRD SEPTENARY

The third septenary corresponds to Vau, and rules over--

The 4 Knights.

The 4 Threes.

The 4 Sixes.

The 4 Nines.

Each element of this septenary thus rules over--

Arcanum 13 (+)	Knight of Clubs, (+) Knight of Spades, (-)	Arcanum 16 (-)	Knight of Hearts, (+) Knight of Diamonds, (-)
Arcanum 14 (+)	Three of Clubs, (+) Three of Spades, (-)	Arcanum 17 (-)	Three of Hearts, (+) Three of Diamonds, (-)
Arcanum 15 (+)	Six of Clubs, (+) Six of Spades, (-)	Arcanum 18 (-)	Six of Hearts, (+) Six of Diamonds, (-)
	Arcanum 19 (∞)	All the nines, (∞)	

TERNARY OF TRANSITION

The ternary of transition rules over--
The 4 Knaves.
The 4 Tens.

Each of its elements thus rules over--

Arcanum 19 (∞) (+)	Knave of Clubs, (+) Knave of Spades, (-)	Arcanum 20 (∞) (+)	Knave of Hearts, (+) Knave of Diamonds, (-)
	Arcanum 21 (∞)	All the 10, (∞)	