

TAROT MINORS

G.O.M.



*Know all the Elements
Reveal through Nature;
Show how that Minor Key
Could not be Greater.*

Tarot Minors
G.O.M.
(Grigory Ottonovich von Mebes)

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Dedicated to Our Lady of all Nations
and St Bartholomew

Holy Father, Holy Son, Holy Spirit



Holy Mother, Holy Daughter, Holy Soul



CONTENTS

About the Author	1
Nicolay Georgevich Rogalev Girs	4
The Minor Arcana of the Tarot	6
COINS	21
Ace of Coins	24
Two of Coins	31
Three of Coins	35
Four of Coins	39
Five of Coins	45
Six of Coins	54
Seven of Coins	64
Eight of Coins	72
Nine of Coins	82
Ten of Coins	90
SWORDS	100
Ace of Swords	105
Two of Swords	108
Three of Swords	111
Four of Swords	114
Five of Swords	117
Six of Swords	120
Seven of Swords	122
Eight of Swords	126
Nine of Swords	131
Ten of Swords	137
CUPS	142
Ace of Cups	144
Two of Cups	146
Three of Cups	150
Four of Cups	152
Five of Cups	156
Six of Cups	159

Seven of Cups	161
Eight of Cups	164
Nine of Cups	167
Ten of Cups	173
WANDS	176
Ace of Wands	180
Two of Wands	183
Three of Wands	187
Four of Wands	189
Five of Wands	193
Six of Wands	197
Seven of Wands	199
Eight of Wands	206
Nine of Wands	210
Ten of Wands	215
Practical Annex to the Coins Degrees	219
The Psycho-Spiritual Life of the Student	222
First Degree of Coins	227
Development of the Principle of Self-Consciousness	
Second Degree of Coins	231
Development of Internal Bipolarity	
Third Degree of Coins	239
Creation of Internal Androgyne	
Fourth Degree of Coins	242
Development and Harmonisation of Hermetic Principles in Yourself	
Fifth Degree of Coins	251
Unification of Self-Will with Superior Will	
Sixth Degree of Coins	255
Internal Karma and External Androgyny	
Seventh Degree of Coins	259
Harmonisation of the Internal Planetary Composition and Determination of the Dominant Planet	

About the Author

The collegiate adviser Baron Gregory Ottonovich Mebes (G.O.M.) was born in Riga in 1868. After graduating in 1891 from the Physics and Mathematics Faculty of St. Petersburg University, he gave up his career and devoted himself entirely to the study of “secret knowledge”.

In the 1904-1905 school year he taught physics and mathematics at the Czarskoye Selo real school and the Nikolaev gymnasium, as well as physics at the women’s school of the Ministry of Public Education; in 1906-1917 he taught mathematics in the Page Corps and Nikolaevsk Cadet Corps. His first wife was Olga Yevgrafovna Nagornova, with whom he broke in 1912, which did not prevent her from subsequently playing a prominent role in Martinism.

The Martinist Lodge, which was a branch of the French Order of the same name (the Kabbalistic Order of the Rose and the Cross), was founded in Russia by the French occultist Gerard Encausse, known under the pseudonym Papus. At the end of 1910, Mebes became the Inspector General (Secretary) of the St. Petersburg branch of the Order, and in 1911-1912 he read in St. Petersburg a lecture course on the Encyclopedia of the Occult, which followed Papus’ theory in almost everything. These lectures, published under the pseudonym of G.O.M., were very popular, as evidenced by dozens of memories and reviews.

In August 1912, Mebes tried to be free from the tutelage of the Paris leaders, announcing the proclamation of the independence of the Russian Martinists. The Apollonia lodge, headed by Mebes, (with the initiatory name of Butator¹) was declared a great lodge (Grand Council of Russia). The situation was cleared up by the end of 1912, after the official report by Mebes, Papus’s report

¹ Guardian Angel Butator is the regent of calculations, who serves in the third hour of the day and is invoked during ritual magic.

about his break with him and the establishment in Russia of an independent order called “Autonomous discharge of Martinism of Russian obedience” led by the “Invisible Master”.

In 1913, St. Petersburg Martinists, led by Mebes, formed a special autonomous chain of O.M.O.R. with a pronounced Templar colour. In 1916, it was transformed into the “Order of Martinist Eastern Obedience”. It was ruled by the Order of the “Invisible Master” or the Father (G.O.M.). His official representative was the student of Mebes, Inspector-General I.K. Antoshevsky (the initiatory name Hyacinthus). In the summer of 1917, when I.K. Antoshevsky was killed, he was replaced in this position by another student of G.O.M. – V.V. Bogdanov. The Chapter of the Order consisted of seven persons and the official print organ of the Russian Martinists was the occult magazine, Isis.

In 1918-1921 Mebes gave lectures on the Book of Zohar in Petrograd, and his second wife Maria Nesterova lectured on the history of religion. The declarative goal that the Russian Martinists had set for themselves was, on the one hand, to prepare the one going for the Highest Initiation (maximum programme), and on the other, to expand the esoteric secondary education of those who were not recognised as capable of the Highest Initiation. In addition to purely theoretical studies, practical work was carried out in the “school” to develop its capabilities for telepathy and psychometry among its members.

Aleksandr M Aseev², the publisher of the book “Occultism and Yoga”, owns the version according to which all three main branches of the Russian initiating

² Aleksandr M. Aseev (1902-1993) was a medical doctor who, fascinated by Agni Yoga, struck up a correspondence with Nicholas Roerich in 1931 and went onto launch the publication, Occultism and Yoga, in Belgrade, guided by Helene Roerich, wife of Nicholas. The published correspondence between Aseev and Roerich was the highlight of the journal.

movement – Freemasonry, Martinism and Rosicrucianism – existed in the form of separate and independent organisations. However, they were led by the same person – G.O. Mebes. Needless to say, all three orders worked in close contact with each other and often included the same persons. Martinist and Rosicrucian lodges were located, according to A.M. Aseev, in the apartment of Mebes in the Sands and were beautifully furnished. The text commentator on A.M. Aseev, N. A. Bogomolov, notes, however, that in fact, Mebes' apartment was not in Sand, but at the corner of Greek Avenue and 5th Rozhdestvenskaya Street. This is in fact the case, but Bogomolov does not take into account the fact that in 1917 – early 1918, Mebes really lived for some time in Peski, where he was a teacher. All this indicates that A.M. Aseev was very, very well informed, and his information can, therefore, be trusted, although his conclusion that Mebes was supposedly the unofficial leader of the initiating movement in Russia, not only at the beginning of the century, but also in the 1920s, is a clear exaggeration. Another thing is that the Masons, the Martinists, and the Rosicrucians, in essence, are links of one chain – they have always worked and work in close contact with each other. Their secretive activity in Russia, and then in the USSR, continued until 1925, when the OGPU became seriously interested in their groups and work. In the middle of 1928, the Leningradskaya Pravda and Krasnaya Zvezda newspapers reported that “an investigation into the Great Lodge Astraea, led by 70-year-old Black Occultist Mebes, was opened by KGB agents”. The investigation, as claimed by the newspaper, soon showed that Leningrad had “quite serious Masonic lodges with several dozen members, with Masters, with dedication, oaths signed by blood, statute, foreign correspondence and membership fees.” According to AM Aseev, Grigori Ottonovich Mebes died in Ust-Sysolsk in 1930.

Nicolay Georgevich Rogalev Girs

Nabusar³

“Today again unfurled the ancient flag of the order preserved in our hearts and we inclined our heads before the luminous memory of our teachers and brothers to continue serving the great work of truth, beauty and goodness”

Nicolas Georgevich Rogalev Girs was born in Czarist Russia on June 15 1898 and joined the military school of St Petersburg at age 14. He came under the spiritual tutelage of G.O.M., receiving, at the age of 21, the Martinist initiation within the Nordic Star Order on December 20 1919.

As was the case with fellow student, Nina Rudnikoff, Girs escaped the Red Terror of the Bolshevik Revolution, although it is unknown if they left Russia together. Whilst Nina gave her notes from the G.O.M. course to Catarina Sreznewska-Zelenzeff, who took them to Brazil, Girs went with some students to Germany where he continued the work.

Having survived the Bolsheviks, he would go on to experience the similarly egregious advancement of Hitler, who put a stop to the initiatory schools and persecuted occultists. Whilst Girs himself managed to survive both terrors, he decided to leave Germany for Chile on August 14, 1948, with a view to dedicating his

³ We are unsure regarding the precise origin and meaning of this mystery name but note that in ancient Mesopotamia there was Nabu, patron god of literacy, vegetation, the rational arts, scribes and wisdom. There can also be found ancient Assyrian inscriptions which refer to one, Nabu-sar-usur, who may have been the royal cup bearer.

life to painting and the restoration of art works in Santiago.

It was during this time in Santiago that Girs encountered a group of Martinists who'd kept the flame of the tradition alive. A new Martinist movement was thus born in Chile and by 1957 there were several orders across the country, one of which had a direct connection with the Paris Order led by Philippe Encause, son of Papus, from whom were received new rituals and administrative rules. Girs was nominated as the great national delegate for Chile and tasked with forming a major council.

Girs was known to engage in very profound and intense spiritual work and by 1960 had done much to advance Martinism in Chile. In addition to his affiliation to Martinism, for half a century he was also a member of the sovereign sanctuary of The Ancient and Primitive Rite of Memphis and Misraim. Thus he represented, in his own Grand Lodge, the latest initiate in the uninterrupted chain of Russian Martinists and Freemasons founded in Moscow in 1788, directly linked to Louis Claude Saint-Martin himself through Prince Alexey Golizin.

The "Occult Encyclopedia" of G.O.M. – published in English as the Tarot Majors Course – was Girs' primary initiatory study material. Through his contact with other Russian initiates living in Central America he also obtained the notes of the Minor Arcana which were used to configure the South American Autonomous Martinist Grand Lodge.

Nicolay Rogalev Girs passed away on December 12 1979 and was buried in the Russian cemetery at Puente Alto.

The Minor Arcana of the Tarot

According to the teachings of G.O.M.

In world literature, presentations of the Minor Arcana are rare, not as a method of divination, but as a vehicle for the ascension of man towards the highest spiritual achievements.

This one path of constant internal effort – the path of Ethical Hermeticism - includes many degrees. However, for clarity, it was divided into four main stages: **Coins, Swords, Cups** and **Wands**.

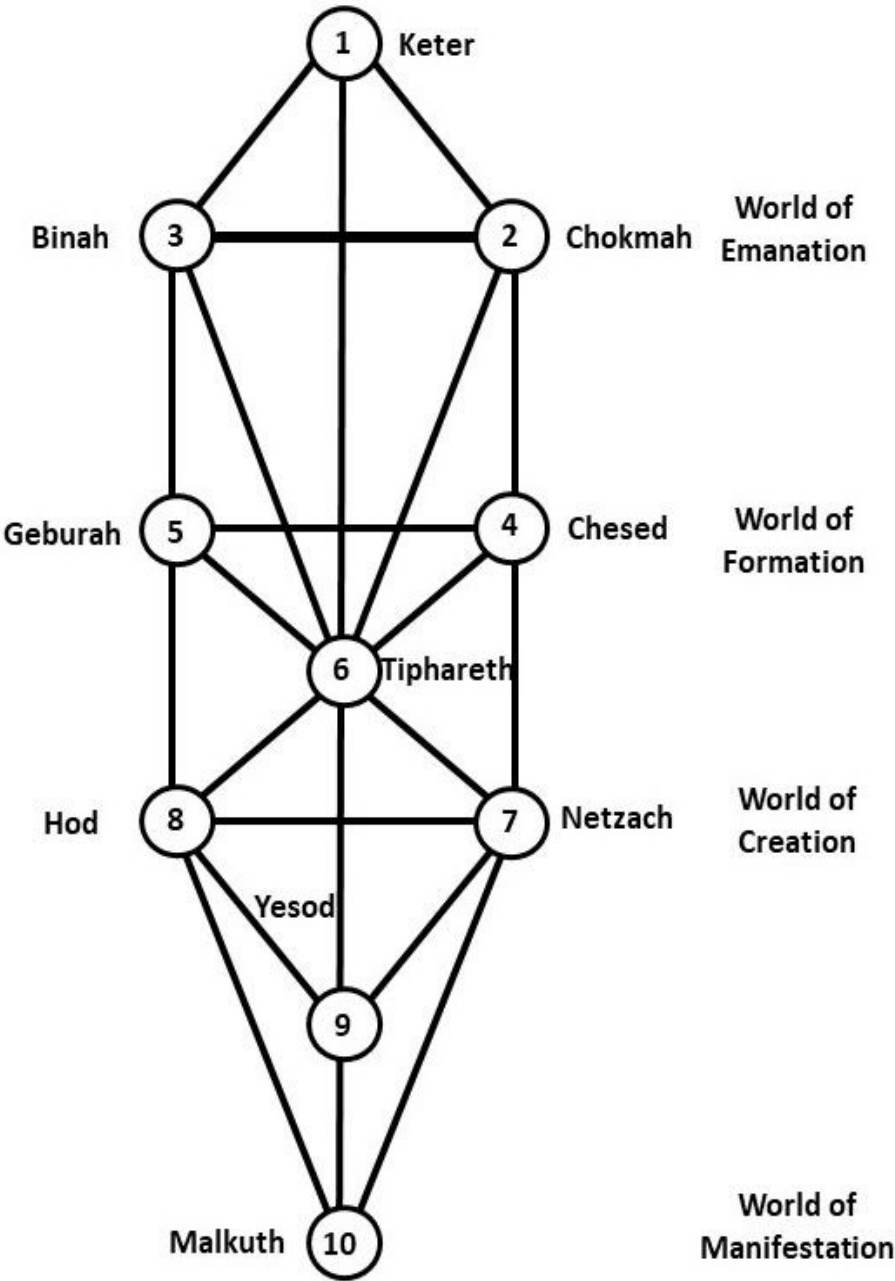
In the present book, the first two steps - especially the degrees of Coins - are presented in more detail, as they are understandable to every human being in whom the aspiration has manifested to the highest level.

For this reason, the last two stages of the Cups and, even more so, of Wands, will seem less complete. This is inevitable, because the level of these steps is so far above that of the vast majority of human beings, that the experiences would not be understandable to them. It would be useless to talk to a boy who is attending the first degree of teaching on the formulas of modern physics. The maximum that could be achieved would be a general and vague idea of the attainment.

The human being at the foot of the stairs whose top is far above in the clouds does not see the higher degrees. However, as the various steps are being reached, the view of the lower levels of the heights becomes increasingly clear. Likewise, as the human being rises spiritually, the experiences of World Cups and Wands are becoming more understandable and, what the words of a book could not explain, becomes an internal Truth that is acquired.

Some knowledge of Kabbalah and esoteric meaning of the Major Arcana would better illustrate the internal states presented in this book. If there is no difficulty derived from studying these subjects, reading can be continued without paying attention to references to the

Major Arcana or the Sephiroth. The book will still be comprehensible, because it describes the path that the soul must go through to reach perfection. This one is the target that, regardless of the method chosen, remains the same for everyone. People who would like to follow the passage of the soul through the Sephiroth can use the diagram here.



According to tradition, when the Egyptian priests, heirs of Atlantic Wisdom, were still guardians of Sacred Mysteries, the Great Hierophant, predicting a time of spiritual decay of humanity and the persecution of sacred teaching, called to the temple all wise priests of Egypt so that together they could find a means of preserving initiation teachings from destruction, thus allowing their application to generate the distant future. Many suggestions were made, but the wisest among those present said that due to the moral decline of humanity, addiction prevailed everywhere, so it was suggested that Eternal Truths should be preserved and perpetuated through addiction, until the time when, again, they could be taught.

So it was done and the great symbolic system of Esoteric Wisdom - the Tarot - was given to humanity in the form of a deck of 78 cards, which for thousands of years served to satisfy human curiosity about the future or served as a distraction where people killed time by playing games.

In these 78 cards - 22 "Major Arcana" and 56 "Minor Arcana" - the Egyptian wise men encoded all wisdom they had inherited, all the knowledge they had, all the Truth that was accessible to them about God, the Universe and Man. The fixed structure of the system prevented any misrepresentation and Tarot, even today, remains a source of wisdom for those with eyes to see and ears to hear its silent language.

According to Tradition, only after studying and understanding the 22 Major Arcana and their cards, could the disciple then study the Minor Arcana, as they are deeper and more abstract and, due to their metaphysical nature, cannot be represented by images and allegories, like the Major Arcana. Their understanding was conditioned by the disciple's evolutionary level.

About the Major Arcana there is a wide range of information in world literature. They are also

represented in numerous works of art from past centuries. Various thinkers, philosophers and occultists such as Jean-Baptiste Alliette (Etteilla), Stanislas de Guaita, Eliphas Levi, Papus, Oswald Wirth and others, studied and wrote about them.

It is interesting to verify that some authors wrote about the Major Arcana without ever mentioning them, so that an entire book can be read without the reader suspecting that it is about the Arcana. Such works are, for example: *Dogme et Rituel de la Haute Magie* by Eliphas Levi; *Tableau Naturel des Rappports* by Louis Claude de Saint Martin and others. The reason why the authors acted in this way was probably to protect the underlying esoteric source.

With regard to the Minor Arcana, outside the manuals of taromancy, we are not aware that there is any literature about this grand scheme of the path, which represent the first steps of the disciple to the highest achievements and reintegration. In the Russian language, we find just a short explanation about the Minor Arcana in the "Course of Encyclopaedia of the Occult" (Tarot Majors Course) by G.O.M.

Until now, the Minor Arcana were studied only in closed circles of initiation schools, This, to avoid perhaps that knowledge would fall into the hands of those looking not for the real "Way", but the paths for personal aggrandisement. At the present time, however, the Spiritual Light is no longer to be hidden. The awakening of souls is necessary. Those who have not yet matured enough for the absorption of certain truths will pass without realising them. For others, however, knowing how to find out for themselves the dangerous points that such knowledge contains would necessitate a deep study of esotericism which, in itself, would result in an internal sublimation.

In the Middle Ages there were several alchemists who started the work wanting to get rich and they ended up being wise and immune to earthly temptations.

The truths, the deeper and higher they go, the less there is that can be explained to others or understood intellectually. You need your own, internal experience to be able to capture them. Esoteric knowledge can never be transmitted in its entirety, neither orally nor in writing. Meditation, internal experience and intuition are indispensable. Then, little by little, it becomes wisdom. It is also impossible to explain the Truth in accurate terms; only approaches can be used. The truth, by its nature, it is inexpressible and cannot be limited by any means. We can even say that each word, in a sense, is a lie, because the spirit of the word is not transmissible. Only symbols allow us to get rid of that limitation.

A symbol is not just a symbol but a means of intellectual apprehension; it is also a starting point for intuition. The symbol, in addition to being understood must be felt. Meditation on the symbol, its image, its internal sense, leads to something much deeper than intellectual understanding.

The Minor Arcana system is symbolised by a deck of 56 cards, divided into four suits: Coins (Coins), Swords (Swords), Cups (Cups) and Wands (Wands). Each suit has 10 numeric cards of 1 to 10 and 4 figures: the king, the lady, the knight and the jack (in the modern deck, the Knights have been deleted). The structure of the Minor Arcana obeys two numerical systems: the fourth and the decimal. The 4 suits correspond to the four main stages of human development:

Coins: The stage of external and internal acquisitions of personality in terrestrial life:

Swords: The devaluation of these acquisitions, the internal fight, the negation of the world and the personality itself;

Cups: Uniting with the Divine Will;

Wands: Power and fulfilment.

On the edge of the 1st Major Arcana, these four stages are symbolised by four "tools of the Wizard". The quaternary law, expressed in the form of 4 suits, is repeated, within the limits of each suit, by the 4 figures of this suit.

The entire system of the Arcana - Major and Minor - is closely connected with the Mystical Kabbalah of Judaism, the Sephirothic system and the sacred Tetragrammaton or divine name Iod-He-Vau-He (יהוה). This is not surprising, if we consider that it is believed that Moses, the creator of the kabbalistic system, was an initiate of the Egyptian temples.

It can be said that the Sephirothic Tree, with its extension through the four worlds, wherein there is everything that exists, is a deeply symbolic arrangement of the Arcana system. The 4 suits and 4 figures of the Minor Arcana correspond to these 4 worlds of the Sephirothic Tree. The letters numerically correspond to the 10 Sephiroth. In addition, these cards are linked to the first 10 Major Arcana and, through their particular number (or the sum of digits of this number), with a Major Arcanum of the second or third decade.

If the quaternary division of the Minor Arcana indicates the stages that each soul in search of the Light must go through, the decimal debt - in this case the 10 numerical letters - indicates how it should go through them.

The 22 paths of the Sephirothic Tree (the links between the Sephiroth) correspond to the Major Arcana and are the many keys to understanding of the Sephiroth and, therefore, of the Minor Arcana. Each of these channels - and several channels can lead to a Sefira - adds esoteric aspects to the basic meaning determined by the Sefira, thus facilitating its understanding. The study of Kabbalah. of the Major Arcana is very useful in helping us to understand the Minor Arcana.

The 4 suits, starting with the highest - Wands - present a succession of the active and passive stages that correspond to the succession of the active and passive principles of the Tetragrammaton. The relationship between the elements Iod-He-Vau-He (יהוה), the court cards and suits of the Minor Arcana, the Sephirothic worlds and the realisations of human spiritualities, can be tabulated as follows:

IHVH	SUITS	FIGURES	SEPHIROTHIC WORLD	INITIATION CORRESPONDENCE
IOD	WANDS	KINGS	EMANATION	3 rd & 4 th Initiation
HE	CUPS	QUEENS	CREATION	
VAU	SWORDS	KNIGHTS	FORMATOIN	2 nd Initiation
SECOND HE	COINS	JACKS	MANIFESTATION	1 st Initiation

We see through this scheme that initiatic progress, since Coins to Wands, follow the opposite direction of the Tetragrammaton letters, because it starts at the second He and gradually rises to Iod. This is logical because it is not [an aspect of] the law of Creation (descent), but of the path of spiritual reintegration, which is a process of sublimation and passage of the dense to the subtle, until the soul returns to its Primordial Source.

The two opposite directions of passing through the Arcana are traditionally called "diabetic" – the descent - and "anabatic" - the ascent. The diabetic way leads from the subtle to the dense; anabatic from the dense to the subtle.

The first is critical, that is, it corresponds to manifest to that of the higher principles at the lower levels. The second is a process of sublimation. The first, in the scheme of the Minor Arcana, corresponds to Hermetic Philosophy, that is, by unveiling the Laws of the Universe; the second corresponds to Ethical

Hermeticism, that is, when rising on the evolutionary scale through the sublimation of the lower nature. Both processes are possible, both in the entire system of the 4 suits, as well as within the limits of each one. Depending on the case and human individuality, this or that direction is more appropriate.

The figures of the Minor Arcana are, first of all, symbols of the 4 suits. Each of the 4 figures of each suit concentrates the characteristics of one of the 4 suits, besides the suit to which he or she belongs. Thus, the Kings corresponds to the suit of Wands, Queens to the Suit of Cups, Knights to the Swords and Jacks to the Coins. Being thus, the King of Wands, for example, will represent a double influence of Wands and will often be called "Wand of Wands "; the Queen of Cups:" Cup of Cups ", etc. Each one of these letters, together with all the numerical letters of their own suit, represents the pure essence of that suit (for example, the Queen of Cups with 10 numerical cards of Cups or the Knight of Swords together with 10 numerical Spade cards).

Out of these basic divisions and "pure" influences of a single suit, there is, of course, a multitude of influences composed, which express unique human individuality, its specific, unrepeatable tonality. This "unique hue" can be conserved even in the very high stages on the spiritual path. The experience of each suit can be lived under one or more additional influences from other suits. Thus, the experience, for example, of Coins, lived under the influence of Cups or Wands, will characterise the most spiritually elevated of that experience. The experience of Swords, lived under the influence of Coins, will define the less mystical way to cross the stage of Swords. However, between crossing Swords under the additional influence of Coins and crossing Coins under the influence of Swords, there will be a very big difference.

Each suit has, it could be said, a dominant idea. These ideas are:

Coins: Establish support points in the plans to reach a "starting point" of suspension", that is, a contact with the superior planes;

Swords: free yourself from the illusions of the lower worlds and reach a new spiritual birth;

Cups: raise the lower, transmitting it, through sacrifice, to what was received from above;

Wands: be aware of your mission in the scheme of the Divine Plan for Earth and work accordingly, in contact with your Higher self.

The figures of a suit, within the limits of that suit, represent the four initiatory levels, at which unfold the experience of a particular suit. In this way, the Minor Arcana have 64 basic internal stages of the disciple's spiritual path, that is, the experiences of the 4 suits in their 4 aspects and 4 levels, which corresponds to the formula $4 \times 4 \times 4 = 64$ which, by the sum of the figures, leads to the final individuality.

The study of the Minor Arcana can be done under completely different aspects, such as: Taromancy, Astrology, Alchemy, Ethical Hermeticism, Philosophy, Hermetic Philosophy, Christian Esoterism, Pure Mystique, Magic, Kabbalah, etc.

We think that for some students of these aspects, such as the Ethical Hermeticism or path of spiritual evolution, the Minor Arcana offer more possibilities for a clear and detailed study, especially in their higher stages, than the Major Arcana. These, however, although they encompass all evolutionary and involutive manifestations of life, mainly deal with the path of Coins and the magical initiation (especially the first 10 and 4 last Arcana).

From what has just been said, it can be deduced that the Arcana content cannot be exhausted by a written or oral presentation, however good it may be. Only the

fields belonging to these Arcana be outlined and understood by those who are rich in ideas, esoteric truths or scientific knowledge, hidden knowledge and individual reactions. Arcana, by the same token, cannot be taught. You can only be on the path that leads to your understanding.

Each deep meditation on an Arcana allows us to glimpse ever-new facets of Truth. In the Arcana system, even the smallest details are symbolic; the signs of the suits, the number and the way of grouping, the figure they form, everything has an esoteric sign and all these are key details for some aspect of knowledge. The progress of each new stage is, of course, conditioned by the level of internal realisation of the previous step.

An experience (or cycle of experiences) which has not been exhausted, will be restarted again, usually at a level and keeping the same individual tone. A human being, always going deeper into the experience of a suit, can reach, through that suit, to the highest mystical states.

This Tarot Minors course presents what could be called "a general picture "of passing through the suits and their degrees, because it will not take into account the characteristics of individual disciples, nor the appropriate methods to address them individually. If the disciple has the privilege of having an instructor, he will know how to guide them individually. In the absence of the instructor, serious literature could help you in your work. This is the purpose of the gift of this course.

In relation to the complete path of the four suits, we will follow the anabatic direction, that is, we will start with Coins, raising ourselves to Wands, because in this method certain internal processes present themselves in a more understandable way. We will present the path of each suit at its highest level, that is, from the wands and in its own aspect, to determine, "Swords of Swords", "Cups of Cups ", etc., limiting the more general manifestations. We have expanded only upon the stage of Coins, then show how the higher degrees of Coins,

enter the experience of the highest suits. Someone, performing the stage of Coins in its total extension and depth, would reach the highest evolutionary states, up until the very Mission of the Hierophant of Wands. In our presentation of the Arcana, we will use the deductive method, that is, we will start with the central idea of the Arcana, seeking to develop and illustrate it. Before moving on to the detailed study of each of the 10 initial degrees of the Coins suit, we will make a brief outline of each suit.

COINS

The Coins stage corresponds to transformation of the common matter of human personality into a more subtle and tightened substance. This terror called the initiation process and its progress depends on two factors: the disciple's personal scourge and the penetration of Spiritual Light. Dread will always be necessary; as for Light, it can better penetrate the disciple as your spiritual level rises and the more you raise the level of the disciple's spiritual life, the greater his thirst for Light, until

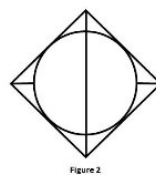


Figure 2

You let him devote all his torments to the search for that Light.

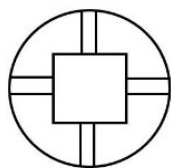


Figure 1

Coins, in addition to the traditional graphic symbol (fig. 1), also has an esoteric symbol: two adjacent cups horizontally crossed by a wand and, vertically, by a sword (fig. 2).

This symbol means that Coins contains within itself, potentially, the three other suits and that the highest human achievements can be achieved through the physical plane.

The evolutionary stage of Coins, that is, that of the second He, the densest element of the name Iod-He-Vau-He (יהוה) corresponds to the level of a man whose

feet are firmly in the physical plane, who has well-founded ideas, convictions and opinions, that values the personal "I" and everything that the same achieves or acquires. At the Coins level, there are several types of realisation on the astral plane. It also belongs to alchemy which is an analogy of Ethical Hermetism, that is, of the transmutation of personality.

The most typical expression of an initiate of Coins is a white magician who has developed all the internal and external gifts of his personality and has full dominion both over himself and over the astral plane.

At the Coins stage, the disciple's progress is usually directed by a master, be he incarnate or disincarnated.

At this stage there are many types and degrees of initiation. They are usually rites of different Orders and Fraternities or, then, of massive branches. Most are purely external ceremonies, without any correlation with the internal state of the initiate.

In reality, in the Coins stage there are 4 basic degrees of Beginnings that, in the ascending order, correspond respectively to the levels of the Jack, the Knight, the Queen and the King. The beginning of the Jack rank covers only the physical plane and usually results from a contact that initiates established with some spiritual egregore, or, their decision to dedicate themselves to a job, either for their own spiritual evolution or for the evolution of the environment where they are. This is the first step on the initiatic path

The next initiate, that of Knights, corresponds to the magical, astral initiation linked to the Shin mystery (see the 21st Major Arcanum) and grants the initiate dominion over certain astral entities and manifestations. This initiation includes the opening of certain psychic centres, without any such domain being possible.

The beginnings of the third and fourth degrees - that of the Queen and that of the King of Coins is, in its essence, just a beginning having two different aspects, depending on the predominance, at the beginning, of

the male or female element, or that is, one's gender. This entails a certain difference at the beginning. One of the important achievements of the Coins internship is, as we will see later, the approximation of the androgynous state, both in the sense of developing within the self the principles of the two polarities and, later, to approach the realisation of the external, spiritual androgyne.

The beginnings of the third and fourth degrees are initiated Hermetically. They correspond to the mental plane and grant the initiated a certain power over their thoughts and greater spiritual insight.

However, simultaneously with all the achievements and internal and external successes, the world is losing its value for a disciple and initiate of Coins. He finds out that everything he accomplished with so much scorch is nothing but an illusion. I enter, naked inside, like a newborn child, start looking for the REAL. This is the ticket to the next suit: Swords.

SWORDS



There are several symbols of this suit. The traditional presents the union of the two symbols of the upper suits: The Cups and the Wands which, together, form the figure of

Lingam. The esoteric symbol is a sword, the tip of which is directed upwards. Its , in the form of the cross with equal arms, that is, the cross of the 4 elements, indicates the elementary composition of the human being. A channel runs through the card of the sword from the to the tip, symbolising the union with the world of Logos.



In the Swords stage, the spiritual pilgrim no more has a master, not even anyone who could point the way. for him, it is a period of complete solitude. Internal growth

is no longer encouraged by ceremonies or rituals. This stage also consists of 4 degrees, but these are purely esoteric and perceptible only to observers from the upper planes. The disciple himself knows nothing of his/her progress. The Swords stage can be crossed in two ways:

a) on the path of faith, positive, aspiring and seeking serve the Logos in His redemptive work and
b) in the negative way, sometimes called "way of the strong", way of rebellion against the Logos and the state of the world. In this, the human being crosses the whole Sephirothic Tree, that is, the 10 degrees of the suit, fighting and isolating itself from the creative aspects of each Sefira. Rebellion against the external world (Malkuth), rejects the form (Yesod), negates the value of power and peace (Netzach and Hod), denies the possibility of harmony (Tiphereth), denies mercy and Justice (Gedulah and Geburah), reason and wisdom (Binah and Chokmah), arriving at denial of life (Keter). These sufferings and the internal emptiness they lead to, reaching its peak, awaken in the pilgrim an immense thirst and need to satiate it with something perfect and totally pure: The passage to the World Cup suit. With regard to the next two stages – Cups and Wands - very little can be said, because the more the internal level rises, so much less can it be expressed by words.

CUPS



The Cups stage corresponds to the first He of the word IHVH (יהוה), the passive and receptive He. The traditional and esoteric symbol of Cups it is a chalice, always filled with the Divine Light. It cannot be empty.

There is no more affirmation of personality (Coins) and individuality (Swords). The sufferings disappear, burned

in their own fuel. The place of self-conscience is taken by the conscience of the Divine. The experience of the Eternal is being lived. The existence resembles the waves of the ocean, yet is intensely real. The spirit joins the Logos. It is no more living man; Christ lives within the man.

WANDS

The fourth and last stage corresponds to the word IHVH: the active ingredient. However, Wands are unimaginable without Cups and Cups inseparable from Wands. Here there is not only passivity or just activity, because one of the stages is passive-active and the other active-passive. In Wands, as in Cups, there are not and cannot be external graduations. Everything is internal.

The traditional symbol of Wands is a trunk of tree with 4 pruned branches (fig. 6); is the manifestation of the Law of Iod-He-Vau-He (יהיה).

Wands represent the highest human achievement. At this stage, the man, always receptive to the radiations of the Divine Light collaborates consciously with the Divine plan on the Earth. It transmits to others the Light that he now possesses in abundance and that, in spite of being divided, never diminishes

The last grades of a suit participate in the experience of the next suit. In this way, the last card of Swords is integrated into the Cups. The last two Cups will join the Wands. In the case of Wands, the last three cards represent the three different portals that lead to the Fountain of Light.

COINS

The Coins suit is the suit of human personality and its basic objective is the internal organisation, purification and multilateral development of that personality, taking in time the expansion of consciousness, growth of the realising power and the formation of individuality.

The purposes of a Coins student are personal achievements, both internal and external, including the material plane. At this stage, the human will still remain personal, although it is already starting to become evolutionary.

The work of a Student - as in all other suits - goes through ten stages, which correspond to the fields of influence of the ten Sephiroth. These steps, however, are not fixed or equal for all. If the lesson of a stage has not been sufficiently learned, the disciple will have to return to it, perhaps even several times, going through it a little differently each time and generally within a higher level. At the same time, the other Sephiroth will continue to exercise their influence and exert additional impact on the student's life and work.

In this course we will present the outline of a basic path, straight and ideal, in which the lessons of each stage are learned entirely, without the need to return to them. We will present these to you, as already said, at their higher spiritual level and in the greatest amplitude. In real life, this 'model way' almost doesn't exist. The level is rarely so high, the experience is more broad and the path is not always straight. Failures and deviations from the straight path are numerous.

The development of the psycho-physical constitution of the being and the appearance of occult powers, until then latent, are, in general, consequences of a conscious work in that direction and certain exercises that, for the most part, have a purely hidden character, and that the disciple of Coins began to practice.

Because of this, the suit of Coins is sometimes called "hidden suits".

It is important to underline that these exercises always aim for the development of forces belonging to several subplanes of the astral world. As for the spiritual principle, this cannot be developed by exercises, but the same, along with a self-imposed discipline, that is, imposed by evolving will, result in a general subtlety that it can facilitate the handling of the spirit. In the highest plane there will be no exercise. The process will be fully internal.

At the end of the book are added several exercises, including practical supplements for each degree of Coins. We do remember, however, that in the path of Ethical Hermeticism the essential factor is the sincere search for Spiritual Light and not some advantages achieved by exercises.

The Coins path can also be covered by different routes, for example, following one of the established religions, its disciplinary methods and rituals. The person then attaches himself to the particular egregore of that religion, which will play an important role in his/her life.

On the path of the occult, the choice of the egregore – in the case that it actually exists - the spiritual master and the working method belong to the student.

Orthodox ways are generally limited to moral discipline; occultism, moreover, aims at the development of latent psychic powers. However, the main difference between the two paths is that the orthodox is based on faith and occultism on knowledge. In the first, the development of feeling is sought, in the second, of reason. Therefore, when, in the first, the person is ready to pass to the stage of Swords, in the majority of cases, it will move towards the positive aspect of this suit; in the second, towards its negative or philosophical aspect.

At the Coins stage, during the first seven degrees, the personality becomes tight and gradually subtle. The realisation of the eighth grade allows the disciple to

attain identification of their individuality. The ninth grade represents the esoteric beginning of this suit, that is, the creative synthesis of everything that was reached on the way to Coins. The tenth grade corresponds to the manifestation of this synthesis in the world of "non-I". The first seven Arcana (or degrees) are under the influence of the Seven Secondary Causes; the last three - under the three Primordial Causes.

The Coins stage covers everything that belongs to the occult and that, sufficiently accomplished, transforms a common man into a perfect white wizard. This transformation of personality finds its analogy in alchemical transmutation and each alchemical stage is correlated to one numerical chart of Coins. Alchemy, as a hidden science, corresponds, on the physical plane, to the initiation process of the soul. The basic degrees of transmutation follow suit. The essential difference is that, in the case of alchemy, the "impulse from Above" which transmutes the material elements in the "philosophical stone" comes from the initiated alchemist himself.