

Preface

Many esotericists consider the TAROT to be the essence of Western occult study. I wanted to get to the root of it, and fulfilling that desire took me just short of two decades. Reclaiming the Lost TAROT has, as a result, now been published in order to initiate a revival amongst these esotericists, and that will be but part of its practical effect. We must have higher goals than the animals in order to, at the very minimum, keep our evolutionary eligibility of the human form. Without higher goals and a desire for spiritual realization, humans descend into lower consciousness.

Understanding the underlying principles of the Absolute Truth is integral to the process of the TAROT, but, especially in the West, this has either never been known or has been forgotten. I have noticed a huge gap, especially in relation to written documentation, concerning the interrelationship of TAROT knowledge with the Supreme Absolute Truth. Indeed, most TAROT writers have completely neglected this.

There are occultists who are not averse to *Source*. These people need special literature to help enlighten, encourage, and reassure them on the difficult path of esoteric life. Similarly, there are men and women who came to movements of understanding not for the purpose of great food nor to make friends nor to create another family circle. They did not join such groups in order to switch from one institutionalized religion to another or to become fanatics under the thrall of some charismatic skewered personality absorbed in self-apotheosis.

Instead, it was occult realizations that led these special people to a higher octave of mystic interest, culminating in their joining a movement meant for self-realization. As such, development of occult knowledge remained most important to them even after they affiliated themselves with some particular organization or cult. Institutionalized delusions eventually and unfortunately corrupted some of them, and, in those cases, structure prevailed over realization. Those people will have no interest in this book, of course, and I have not written it for them.

In order to provide simplification and easy reading, I have often used the masculine gender when employing pronouns; it is not done for any other purpose than expediency, however. Effort was made to

secure permission to reproduce the Egyptian TAROT designs, but the price requested was exorbitant. As such, this book is not visual, unlike virtually every other treatise written on this subject. I apologize to the readers for this setback, but, in some future edition, it may be rectified.

I am sharing with you my knowledge and realization on the epistemology of the TAROT, and there is no need to consider any of what I am going to reveal here to be controversial. You can take the knowledge and expand upon it; indeed, that is integral to the process of realization. You see, I have always stressed, in my writings, verbal communication, and activities, the importance of engaging intelligence in the service of *Source*. Intelligence is as intrinsic to consciousness as aroma is intrinsic to the Earth. Intelligence on its own does not free anyone from karmic, mishra-karmic, or vikarmic reaction, but a sincere study of the TAROT, in terms of its original principles, can help you on the path to liberation.

This treatise constitutes esoteric philosophy, but it is neither utopian nor idealistic nor hazy. There are mysteries in every department of life. When something is occult, that means its knowledge is hidden from the vulgar mass of humanity; the Sanskrit for this principle is *gudha*. When something is mysterious, effort must be made, sometimes in unconventional ways, in order to understand it; the word for this mystery principle is *rahasya*. Occult powers at any level are not given all of sudden; you have to earn them. I help you to earn them here. Such powers are dangerous when possessed by agnostics, atheists, and sahajiyas, but those people will not easily be attracted to what is revealed in these pages.

The word occult comes from its Latin derivative, *occulere*. This word means to cover over and conceal. The Absolute Truth is always concealed from the vision of the profane, but you did not purchase this book because of an affinity for association with those types of men. Realization of *Source* is preceded by different degrees of self-realization, which must entail a practical process. Many people are agnostics and atheists in this Iron Age of quarrel and hypocrisy, and *Source* must remain hidden from them. Technology not dovetailed to the Absolute is nescience, and esotericism not dovetailed to self-realization and *Source* can become heavy illusion. *Source* is revealed neither to the mundane scientist nor to the black magician; instead, only chaos is seen to ultimately rule in their eyes.

Insight into the ontological mysteries of the archetypes gradually reveals techniques of mind control that overcome hallucinogenic or psychedelic visions, without missing the thrill that such experiences once temporarily provided the seeker. When something is veiled by the mystery principle, that means it is mystical (from the Greek word *mystikos*, referring to secret rituals); it is difficult to understand. It is also generally difficult to explain, but I attempt to present clarity in this book.

The practical applications herein are not in the form of mathematical deliberations, however. Instead, the applications are usually discovered between the lines and consist mostly of advice on how to—and how not to—deal with the trials and opportunities that these cards indicate when their sequential stages manifest in your life. You deserve to make contact with the occult plane; it is your birthright. If convinced of this, then you require knowledge and method in order to achieve those experiences. They constitute incipient spiritualism, felt initially as Conscience.

I am writing this book on the occult topic of the archetypes and their relationship to spiritual science, as well as their sequential application. These writings are not a wing of New Philosophy; instead, they come from revealed teaching and insight. It is not completely arcane, despite the fact that it is much older than the New Philosophy. It *is* arcane in the sense that it reveals the Arcana or mystery that accompanies all great occult pursuits. Mysticism can produce invigorating and even special effects that are uplifting; that is there in all of my writings and in all of my books, but it is especially present in this one.

Time changes things, but it does not change the Absolute Truth. The TAROT has an integral relationship to the Absolute Truth; it is not merely a system amenable to the fulfillment of materialistic desires. Its divine relationship has been hidden, but the Arcana was never meant to become dogma for a section intent on developing psychic powers in order to fulfill mundane aims and harm those who otherwise could expose them.

I have discovered a veiled relationship, which, for all practical purposes, has been mostly covered over up to now. Its elucidation is meant for a special type of man or woman, one who truly wants to see the deeper meanings behind events and things of the temporary world. It will, of course, not be well-received by all sections; as such, my discovery and my treatise will be opposed from both above and below.

From what can only figuratively be called the above, the religious section will oppose it, insisting that TAROT is a system utilized only by the demoniac class of men having no connection to genuine theism. Actually, these religionists are classified as such in name only. They are generally rogues and party men connected to some kind of imposed hierarchy that has no relationship whatsoever to theistic science.

From below, it will be opposed by black magicians, some witches, and some fortune-tellers—perhaps not by all of them but certainly by some of them. This is because what I have revealed here can become a threat to everything they have been pushing—and benefiting from—in relation to the archetypes. My exposition is new and different; in the process of elucidating it, I cannot help but to expose dogma inherent in their misinterpretations.

Both of these constituencies are enemies of the Truth. They will ignore this treatise until they have no choice but to vociferously oppose it. From the transcendental perspective, all of this must be expected.

If you have special knowledge, you cannot just keep it closed up in a sealed pot: That knowledge is meant to be distributed. If you simply allow it to remain contained within yourself, then the pot develops a crack. The knowledge thus leaks out and dissipates to no one's advantage. For years, I have prosecuted a diligent study of this science. I have finally come to conclusive understandings forming the basis of an occult dispensation. It would be a disservice to real mystics if I allowed myself to be intimidated by vested interests and failed to elucidate these findings.

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J. K. GOODWIN, August 25, 2009