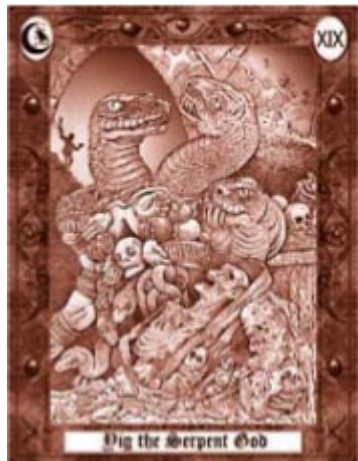


19 Yig, the Serpent God: the Sun.



In traditional Decks of the Tarot, this Card represents the Sun. And whereas Card 18 can be seen to be making a direct statement about contemporary culture, Yig the Serpent God makes reference to the Earthly Cults of mankind*. “The journey of the Sun through the Zodiac, and its connections and intersections with other celestial spheres, provides us with a new set of paradigms and archetypes which operate on a number of different levels.” The ancient Druidic religions and Cults constructed stone circles which were immensely sophisticated and intelligent. Entire religious cultures spent generations plotting and constructing them, and this effort of concerted worship was in acknowledgement of the transition of the stars and related to the Gods. And the plotting of the seasons according to the stars represented “the mythic journey through the Overworld... in contrast to the Underworld quest of card XV.” Whilst the Card that is ruled by Tsathoggua represented the mania and darkness of human psychology, this Card now represents the clarity and intelligent thought of man. “In contrast to that card is Yig, the serpent of cosmic order”.

Whilst all of this definition revolves around circles, the HP Lovecraft Tarot tells us that Yig, the Serpent God, “can be equated in our mythic context with the constellation of Draco. While the Sun travels around the wheel of the Zodiac, Draco is the central hub and spokes of that wheel.” In this context we are now allowed to refer back to the start of this Tarot. Azathoth, the Blind Idiot God, stands at the nucleus of creation, as the centre of the Universe and amidst the chaos of insanity and no reason. Now Yig enters the equation, and with this nucleus He is now at the centre of the single understanding of humanity as intelligent. We have now moved on from the chaotic madness of Cosmological creation, to the primeaval understanding possessed by man.

The Lovecraft Tarot underlines this realization when it states that “having been through the Underworld and confronted the shadows of the previous cards, the mythic journey is now one of triumph.” The Cthulhu Mythos is a dark and Satanic way to interpret the Cards of the Tarot, but now positive energies are beginning to come into play, and we understand that, even with this as our outlook, there is always a positive aspect to worship. And with this realisation, we understand our position as being like insects to the minds of the Gods, as the “conformity to the cosmic order.”

“But this is not a card of submission”, the Tarot goes on to tell us. “It represents the ‘royal’ or rather Divine spark in all of us, realising itself and being recognised by others.” Whilst we may not support, but acknowledge, an established monarchy, every person has it within ourselves to be ‘royal’. This does not equate to being in any position of authority, but to being respected within a social or religious order. Therefore the Card of the Serpent God should be seen in this light: that everybody has the potential to become as a star in the eternity of madness, darkness, and the infinite scope of time.

POSITIVE READING: If Card 18 symbolised society and means of social structure, the Serpent God now refers to individuals becoming powerful or respected, and relates to the individual becoming great. The Tarot describes the Positive meaning of this Card as signifying “Royalty as a spiritual quality inherent in all humanity.” What I interpret from this definition is a meaning that all people have the ability to be leaders. Whereas a lot of States have an imposed Monarchy and political order, the term ‘royal’ here can also be a term to relate to somebody in society who has attained a position of status, and can therefore lead society. In regard to our own religion of the R’Lyeh, most people do not attain the position of ‘royal’, although this does occasionally happen. However, “the quest to realise and incorporate this quality into one’s being” indicates a self chosen path to achieve virtue, and status achieved within social organisation or the secular religions of cultism.

This path through life and ambition to achieve is described as “The Hero’s Journey.” If we see our transition through life as a journey, then Yig describes a positive attitude being accepted, and success is therefore indicated with this Card. The statement that this represents “archetypal patterns of journey and initiation” tells us that the situations we encounter whilst we travel this journey are, in fact, to be seen as initiation, and that each one can be seen directly as a situation to learn from. In stating that this Card is representative of “ healthy ambition and progressive goals”, the Tarot is telling us that by having a positive attitude to such occult initiations, as they are, we are set to positively benefit from all of this, although we should be careful to see these as they are. This Card is therefore a statement that, as we travel forward through time, our experience of life will be one of initiation under the astral forces of the Old Ones as our entire focus of worship.

NEGATIVE READING: If the Positive Reading as regards the God of the Snakes relates to positive circumstances as regards our personal lives, and of these circumstances being due to our having positive attitude, then the Negative could relate to the opposite – as is often the case when we regard the Tarot in these terms. So the Negative Reading here relates to a situation in life which is unsound, despite our acts of worship, and situations which should be changed if we are to progress to better things. Such negative circumstances are projected back onto the Magus with the Lovecraft Tarot, and it would relate to such situations being due to our own attitudes to life being the issues which should be looked at if this is to be changed. “Pride, arrogance [and] conceit” are hereby defined in the context of a Reading, as are attitudes of “seeking dominance and authority as an ends in itself.” Such attitudes are opposed by the Cult of R’Lyeh, and if the Tarot speaks of such attitudes, then they are something that must be considered before any more works of Ceremonial magick are to be undertaken.

The Negative Reading goes further to define “Purile ideals and ‘comic book’ virtues; immaturity [and] childish goals.” So, if the Lovecraft system of Tarot can define such personal attitudes, then the Cult of R’Lyeh are religious as we accept it as a system within our religion, which is appropriate to the significance of personal attitudes in a context such as this, and if such issues are at play, then they must be considered in terms of the progression to higher levels of meditation and the R’Lyeh practices of magick. As a religious Temple we see it that such attitudes as defined by this Card in this context are often not immediately realised by the Magus, so if this is to be pointed out by the Nineteenth Card, then it is considered that it is good to have this defined before any further work with Ceremonial magick is to be progressed to.

This statement as concerns the appropriate mental attitude towards Ritual is furthered as the Negative definition with Card 19 ends with the statement that “Unstable effort; lack of commitment or ambition; wallflower, fuddled & jaded personality” are points that are now in play. The practice of Ceremonial magick relates in its entirety on a stable frame of mind and the ability to focus psychick energy in order to ascend to the higher levels of worship. A Negative Reading with Card 19 says that we should step back and review our own attitudes towards magick if we are to worship our chosen Mythos of Gods. This statement, then, concerns our frame of mind in the context of psychick meditation towards the works of Ceremonial magick, and this Card, then, makes a statement as to our thinking in terms of progression to the higher levels of standing in the occult and as a member of this Temple of R’Lyeh.

* A good book on cultism and snakes is *Cults of the Shadow*, by Kenneth Grant (ISBN-13: 978-1871438673). This book is in part about Voudou and a sect called The Cult of the Black Snake. In my opinion Grant is one of the best writers on the subject of the occult and black magick, and all of his work is worth reading.