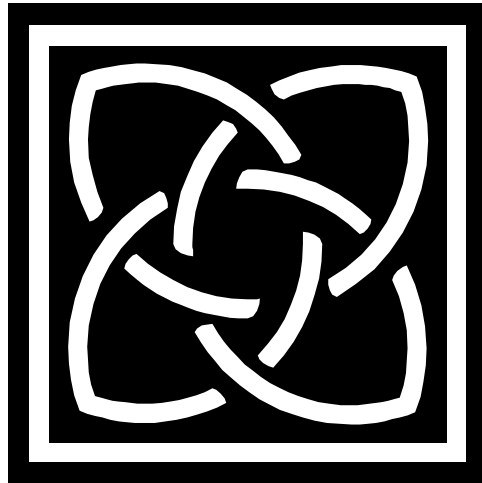


# The Whole Tarot Workbook

Paul Joseph Rovelli





Those initiated into the Western Mystery Tradition consider the Tarot an ancient book of wisdom. It has also been said that it was necessary to conceal this book by disguising it as a pack of cards in order to preserve and protect the ancient adepts from persecution by the Roman church. These cards then found their way into Medieval folklore as games were invented for using them. As well, the Gypsies of Europe used them as divinational tools by which they could derive a part of their income; thus effectively obscuring from view any awareness of the import of the cards.

With all the revelations coming forward from the once hidden school of adepts in the west, so very few of these men and women have provided any technique or method whereby any truly effective use can be made of these cards. Skeleton descriptions and a few card spreads comprise ninety-five percent of all that has been written about the true nature of the Tarot. And, surprisingly enough, the modern student would be amazed to discover how very few of those adepts in the various orders of west have any understanding of how to use the cards effectively.

Now, from a scholar and teacher of the western mysteries comes a workbook that guides the student to unlocking the secrets of the Tarot. The key to this is inside the unconscious mind of the student. All that's needed is the knowledge to effectively use the key. Paul Joseph Rovelli teaches by enabling the student to creatively discover one's own meanings to the cards as one plots one's own map into the subconscious. This is a unique method that still on this the second printing of the text, exists nowhere else in print.

Paul Joseph Rovelli has worked with such groups as the B.O.T.A. (Builders of the Adytum), the Golden Dawn, the O.T.O. (Ordo Templi Orientis) and the A.'.A.'. (Argenteum Astrum). He has since founded his own Gnostic Church of L.V.X. under the auspices of the A.'.A.'. and the Ambrosii Magi Hortus Rosarum. Mr. Rovelli has also inspired hundreds of men and woman to discover their inner world as revealed by the Tarot. Now, with the printing of this book is it possible to reach thousands who otherwise could not get the benefit of his teaching.



## **The Whole Tarot Workbook**

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This book is dedicated  
to all those visionaries  
whom have sought  
and still seek today  
to rid mankind  
of the ravages  
of the Emotional Plague  
that refracts  
the pure expression  
of Love  
in human culture.



"O Nuit, continuous one of Heaven;  
let it be ever thus;  
that men speak not of Thee as One but as None;  
and let them speak not of thee at all,  
since thou art continuous!"  
AL I.27



#### Preface to Second Edition

The second edition of this book represents my on-going love affair with the Holy Tarot. Since the first publication, I have continued my research not only in the Tarot itself, but in the methodology of relating what I have learned to others in an even more clear and concise manner. Further, I have expanded the work with the addition of various appendixes drawn from further writings on the Tarot originally conceived as articles for various periodicals and publications.

A special thanks is bestowed upon Gloria Reiser whose own love affair with this ancient book of wisdom helped to inspire me to conceive this second draft.

Please note also that some of the original text has been altered, corrected and rearranged as well as reformatted. The original hand-drafted illustrations have been replaced with the more aesthetically pleasing computer renderings; and I have included pagination for the first time. Originally the lack of page numbers was my own little joke...but I thought I should respond to the feedback I got on this a bit more positively as so many have been so supportive of my effort.

With this new edition comes a new method of publication and distribution. It is now available on the Internet and it is also published in hard copy format with a new design for those who prefer in this manner. I hope this method of distribution will make this work more available for the benefit of fellow Tarot enthusiasts.

Finally, I have upgraded some of the techniques, exercises and language to better reflect my own continually deepening understanding of that internal L.V.X. (Light). Such as it is, this noble epistle has been transmitted to us from those great sages of the past of whom I've had the privilege to inherit through the teachings of a lineal heritage of Adepts to but the most superficial contact with that one known as 'Asar Un Nefer'. Only by the wisdom of this experience can one truly bear witness to that success that proves and validates the vitality of the Western Mystery Tradition. May I someday, also reach such a crown and dwell worthily along side all those who are NOT in that holy of holy places...the City of the Pyramids.



#### Introduction to Second Publication

Tarot and Astrology together hold the keys to the core concepts of the Western Mystery Tradition. And only in the Tarot do both disciplines work directly in tandem with each other. With serious and earnest study in the deployment of these wonderful tools, the aspirant to the knowledge of one's own higher genius simultaneously develops an essential rudimentary understanding of the Hermetic Qabalah.

It is this structured cosmology, stripped of the cultural attributes of the Hebrews, Greeks & Romans as well as other isolated cultural overlays, that reveals the nature of self and universe alike in a more technical than religious format. By virtue of this, the aspirant is guided into a more graduated revelation of areas of the soul that beg a more objective investigation without the prejudice of religious or cultural bias. Of course, there are still certain biases that are larger in scope and more generalized for the western world in general. But the Hermetic Qabalah makes these tools more accessible for all cultures and religions.

Still, it should be remembered, even after these elementary disciplines are mastered; and with great effort required, there is so much work still to be done before the nobility of one's own individual spirit may be blessed with the fruits of 'Enlightenment' or 'Gnosis'. But even at the beginning of one's aspiration to these lofty heights, the direct experience that is required for any true Gnosis is mandatory. The techniques provided in the publication will lead to a greater understanding of what I've just stated. All that is asked of the student is an open mind and a sincere dedication to this, the commencement of one's career in aspiring to the Great Work!... that work of wonder and mystery that adepts of all ages have attempted to demonstrate to humanity.



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# THE WHOLE TAROT WORKBOOK

## INTRODUCTION

This book is designed to be a complete instruction manual, from beginning to end, on how to effectively use Tarot cards. Further, it is designed for the beginner and more advanced readers alike. Using a series of simple techniques that at first limit the information overload created by the myriad of possible meanings to any particular card along with its position in a spread, the reader is then taught how to gently tune into the inner voice. S/He is then enabled to empirically utilize the archetypal energy created by the designs on the cards as they influence the subconscious mind.

### *Traditional Methods*

In the traditional way of teaching, a plethora of possible meanings are assigned to the cards by the instructor. Some background may or may not be given in their relationship to the Qabalistic Tree-of-Life or to the history of the Tarot. The student is then given a spread or two to work with and is then expected to be able to read. Of course, S/He must first memorize all the meanings and then decide which one applies for the reading at hand.

There is almost never any information provided about the placement of planetary decans of the zodiac or other Qabalistic attributions to the deck. Nor are there any clues given by instructors as to why and how the meanings of the various cards were derived. Two noted exceptions to this are *THE BOOK OF THOTH* by Aleister Crowley and *THE RITUAL GOLDEN DAWN TAROT* by Chic & Tabatha Cicero. However, these books still fall short of delineating, in a condensed fashion, an articulate method for applying this information in a practicable manner.

### *A New Technique*

The reader will be led through a terse method of using thirty-three focal points (12 Zodiacal signs, 7 sacred planets, 4 Greek elements, and the 10 major paths of the Qabalah) along with the archetypal image of the card to invent HIR own meaning for the cards. These points are derived from the planetary, zodiacal, and Qabalistic attributions discussed above. Compare this to the traditional method of taking seventy-eight cards with somewhere around thirty obverse and averse meanings and memorizing them by rote. If there were thirty meanings for each card, times seventy-eight, the student would have two thousand three hundred and forty items to memorize before S/He can get started!

A technique for working with the pictorial images completes the two-brained, streamlining of methodology. As the reduction of all the various meanings is reduced to thirty-three focal points easing the left-brained, intellectual task of understanding the cards, exercises are given, with examples, for jump-starting the creative, or right-brained, process. This process is an integral, and often unspoken element necessary for a truly successful card reading.

Although this technique is streamlined, don't think that you will escape the work. As with anything that is a good and true measure of talent, there is much work and dedication required to master the craft. However, the experiences in this book are intended to be fun, interesting, and meaningful as compared to the dry, rote task of memorization ad nauseum.

### *We Are All Psychic*

But, first we must discuss a central idea to determining the readers ability to read cards. We are all Psychic. It is only our internal censor that tells us otherwise. The Psychic capacity of our minds is completely foreign and alien to any form of rational comprehension. Our reaction to the idea is often



fearful and restrictive, not allowing this vital and natural energy to flow freely through our physiological systems.

When this energy is released, health and vitality improve. And we are allowed to consort with our unconscious mind and peek into the continuum of time. Forecasting the future or revealing events that happened in the past becomes clear because our newly freed mind is allowed to look so much more deeply and clearly into the present. Relativistic theory helps to verify that this is so when it teaches that there is no time but the present and this contains all possible futures and the past.

By looking deeply into 'now', one can more clearly see the elements that went into creating it as well as the interplay of those elements that are knitting the future. A strong intuition is developed in much the same way that the triceps might be developed in a program of physical exercise. The simple consistent use of this archetypal energy is increased with a disciplined approach to learning to recognize and feel the mental depths where it originates.

This process is called 'Divination' as compared to the quackery of fortune-telling. We are not merely playing with semantics here. Fortune-telling implies a certain future that can not be altered and robs the querent of his freedom of choice. Divination reveals choices and possibilities that allow the querent to make better informed decisions regarding the matter at hand. This is empowerment and is quite different from the guess work of fortune-telling.

#### *Choosing And Preparing To Use A Deck*

Therefore, choosing a deck from the variety of decks to choose from, is most important. For the effective use of this book, it is recommended that the Thoth deck or the New Ritual Golden Dawn Tarot be purchased as these clearly delineate that planetary and zodiacal attributions for the minor arcana that are essential to the thirty-three point technique. Also, they possess true and accurate archetypal and Qabalistic symbols designed to enflame the subconscious mind.

Most importantly, there is a difference between a deck created by someone initiated into the Western Mystery Tradition as compared to a lot of the really silly decks coming out today. There seems to be a Tarot for every hobby, political ideology, or fad on the market today. Very few indeed, are coming out with any sense of continuity in the very precepts that have been employed in the occult world throughout millennia.



#### Exercise 1

With your new deck of cards, consecration becomes the first issue. Don't get put off by such an intense sounding word. Consecration means little more than the dedication of a specific object to a specific objective. In this case, we are dedicating a pack of cards to the discovery of what is going on in our subconscious.

To do this, we must create a ritual to be performed in a sacred space. Dedicate (or consecrate) a spare room in your house, or an unused corner of a room in your apartment, etc. to the specific purpose of working with your Tarot cards. And within that space with your cards in hand, proclaim out loud your intentions with this deck.

Now, you can spruce this ceremony up to a great degree of pomp. From the wearing of robes to the burning of candles and incense; from the inflamed use of prayer to meditation and Ceremonial Magick, you can see the myriad of possible consecration rituals. However, the simple technique described above is wholly adequate.

How did you feel when you performed this ritual? Did you feel stupid and self-conscious? Were you invigorated or moved to gentle prayer to your God? This and a variety of possible feelings will have arisen. You should begin to make serious note of this and all your Tarot experiences in a diary kept especially for your adventure into the subconscious.



### *The Accuracy Of The Tarot*

One last question completes this general introduction. Why is the Tarot so amazingly accurate? There are two reasons. The first is that the Tarot, being based on the Holy Qabalah and its Tree-of-Life, is a complete map of the entire universe; both the Macrocosm (The larger, outer universe) and the Microcosm (the smaller, inner universe - human beings). The second reason is because the archetypal images on the cards trigger the subconscious mind in the same way that an old song might trigger a myriad of memories.

And in the subconscious exists a mechanism the Carl Jung referred to as the collective unconscious. Herein is stored all the memories of our race. This mechanism is more than a large database. If you follow the scientific theory gleaned from contemporary nuclear physics, you will learn that time is not only 'relative', that is relative to the position of the observer, but there is no such thing as past and future. Therefore, this collective unconscious must also store the 'memories' of the future.

With the Tarot, we are concerned with how deeply we can look into the present. Within the present is contained all that which we call the past and the future. And from this 'now' we can also affect the past and future; as well as control and alter it. Alter the past? Yes! In the same way that a psychotherapist helps you to re-examine your past. And of course, being forewarned is being forearmed.

Finally, experience is the key. This book is designed to give you all the experiences necessary to relate to all the ideas and elements that are attributed to the cards. The theoretical knowledge is great. But that can't help you when you begin to panic at doing your first reading. But if you can use that with the strength built up by practicing the experiential exercises contained in this book, you will have a great reservoir of energy that can most certainly lead to an amazingly successful first reading!



### ***THE HOLY QABALAH***

The Qabalah is an immense study into the dynamic structure of Western Occultism. And there are several Qabalas; there is the Hebrew Qabalah and the Greek Qabalah as well as an English Qabalah. What we are concerning ourselves with here is the Hermetic Qabalah as it is from this that the modern day Tarot is constructed.

#### ***The Parts of the Qabalah***

To provide some insight into the components of the Qabalah, we can divide it into several sections. The first is the literal Qabalah. Here, we are concerned with such terms as Gematria, Notarikon and Temura. In this section we use sacred texts such as the Torah for the Hebrew Qabalah, or Gnostic scripture for the Greek Qabalah, or Even Aleister Crowley's *Liber Legis* for the new and emerging English Qabalah. With these texts, the words are turned into numbers and meaningful insights are derived from their correlations.

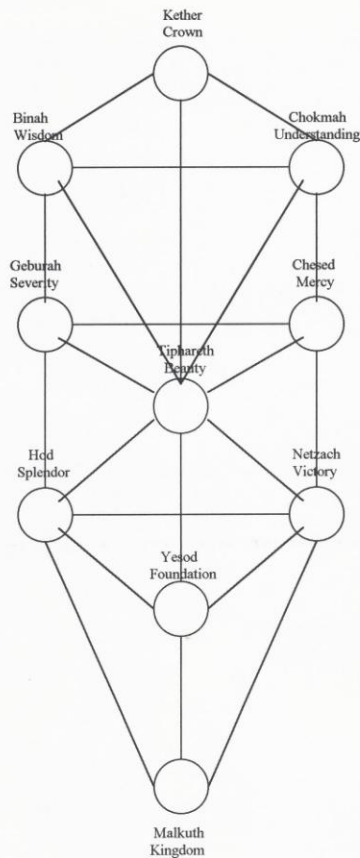
Next, and most particularly amongst Hebrew Qabalists, is the Oral Qabalah. Herein lies an ancient tradition where all the information is transferred from father to eldest son. This is a secret knowledge that has never been written down. Much like the oral traditions of many cultures, much that has been lost to history, this part of the Qabalah works with that part of the soul of which words are incapable of expressing.

The last section, from which the Tarot is derived, is the practical Qabalah. Within this part, we are concerned with the study of the Otz Chaiim or Tree-of-Life. The Tree-of-Life is considered a map of both the Microcosm and Macrocosm; and its diagram outlines ten major paths, twenty-two minor paths, with three veils, three pillars, and the triple-fold veil of the negative; all folded into the four worlds of the Tetragrammaton (IHVH or four-lettered name of G-d). (see diagram)

Additionally, there are four parts of the soul which also correspond. These are the Nephesh, the Ruach, the Chiah/Yechidah, and the Neschamah. The Nephesh is the animal part of our nature; that part which is concerned with the awareness of our physical bodies. The Ruach is concerned with the mental part of our nature as the Chiah/Yechidah is concerned with the emotional. And the Neschamah is the spiritual part of our being.

The practical Qabalah is concerned with the art and practice of Magick; or as the followers of Aleister Crowley might call it: Scientific Illuminism. Study of the practical Qabalah is both an art and a science. The first step into this realm is for the student to develop and mastery of psychic energy. And this is the principal realm of the Tarot.





In order to understand the cards of the Tarot, we must first learn the paths on the tree; the most important of which are the ten major paths referred to collectively as the Sephiroth (emanations) with Sephira being the singular form of the word. These are, in the numerical order shown in the diagram above, Kether(Hebrew)/Crown(English), Chokmah/Wisdom, Binah/Understanding, Chesed/Mercy, Geburah/Power or Din/Severity, Tiphareth/Beauty, Netzach/Beauty, Hod/Splendour, Yesod/Foundation, and Malkuth/Kingdom.

These are the first ten of the thirty-three points, referred to in the introduction, necessary to memorize for this streamlined technique for interpreting Tarot cards. Take some time, now, to memorize these before proceeding any further into this manual.



## Exercise 2

On the following page, you will find a blank diagram of the ten sephiroth. Photo-copy the page ten times. Then first, learn to draw the diagram itself from memory. Take out a blank page of paper; and without looking at your newly photo-copied pages, draw as much as the diagram as you can. Now, look at the photo-copied diagram. Compare your drawing with the actual drawing taken from this book. Continue with this process until you can draw all ten Sephiroth into their proper positions with relative ease.

Next, on the first of the ten photo-copy pages, write the Hebrew and English names of the Sephiroth. Now, turn that page over so that you can't see what you've done. Pull out the second photo-copies page and fill in as many of the blank Sephiroth as you can with the Hebrew and English names. If you like, you may work on the English first and then the Hebrew (or even omit the Hebrew all-together).

You should be able to memorize both the structural layout of the Tree-of-Life and the ten names in one session. However, you may have to repeat the exercise on several different occasions to totally en-grain it into memory. But, this technique is potent and simple and will have you well on your way to accomplishing a successful card reading. And only twenty-two more points to go on our way to mastering the Tarot!

As the diagram of the tree impregnates itself into your brain, subtle affectations occur in the nature of your understanding of the tree itself and of the cards. You will probably not notice this right away; but down the road you will understand what is happening here. Stop reading here, and pick up the book again when you have completed the exercise.







### *Qabalistic Cosmology*

With the memorization of the major paths on the Tree-of-Life, you are now ready for your first lesson on Qabalistic Cosmology. This will increase your understanding of the image that you have planted in your head. Additionally, this will add more meaning to the experience of reading cards. Earlier, we asked why was the Tarot so accurate? And one of the answers that was given claimed that the Tarot was a complete map of the universe. You should more fully understand the nature of the answer when you have absorbed the lesson contained in this section.

The first Qabalah was the Hebrew Qabalah; and to this day, it forms the foundation for all the Qabalahs that were to follow. At first, it belonged to the exclusive domain of the oral tradition of the Jews and was probably a philosophical system that was perfected by about the time of Gnostics during the period of Roman captivity. There was most likely an engaging interplay of ideas between the Greeks and Jews that is responsible for a lot that is similar in Judaism and Christianity today.

However, it was during the Middle Ages that it became associated with the workings of Magick and Alchemy. But it was said that this was the sacred techniques handed down by Moses to unlock the mysteries of the Torah. And of course, this is where we have the earliest historical evidence of the use of the literal and practical systems described earlier.

### *The Triple-Fold Veil Of The Negative*

It is the philosophical system that introduces us to this voluminous body of work. And at the heart of the system is the Hebrew concept of the triple-fold Veil of the Negative. It is described as follows:

When the ancient Rabbis contemplated who or what G-d is, they essentially decided that this being was absolutely unfathomable by human beings. That is, it is far beyond any comprehensive awareness whatsoever. They taught that any conception formed in the mind or imagination of G-d would delineate exactly that which is not G-d.

Because of this, they described G-d as naught or nothing and called this the Ain; meaning 'not'. Further inquiry into this nothing from which everything would be created, led to the assertion that this nothingness must be without limit. They called this the Ain Soph. Consequently, they postulated that this limitless nothing must be a limitless light. They called this the Ain Soph Aur.

From this we derive the Hermetic axiom that G-d is that being whose center is everywhere and whose circumference is nowhere. And hidden within this grand nothingness is a potential for everything that exists. Therefore, it is not a nothing in the common understanding of the term. Some meditation on this may be necessary for you to more fully grasp the concept.

### *The Emanation Of The Ten Sephiroth*

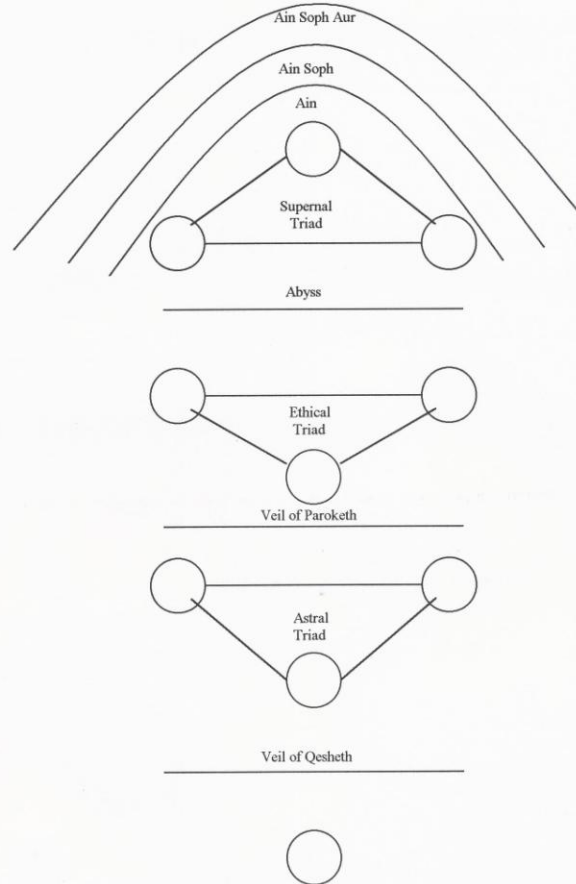
Now, this nothing ultimately concentrates a center and that center produces a reflection of itself by which to become aware of itself. This we call Kether, the All-Father. This is the first Sephira and the unity of all that is. In Pythagorean terms it is the point.

In order for this point to take on any significance, it generates a second Sephira called Chokmah. Now we have the concept of duality; this, not that. And from that, a third Sephira is immediately emanated and called Binah. Again, in Pythagorean terms, we can discern a distinction between the first two points by their relationship to the third. A drawing of this would be the triangle.

This is all theoretical and lies above the Abyss, the first of three veils on the Tree-of-Life and forms the Supernal Triad. The next emanation would be Chesed. Herein is the highest point to which we, humans



in the fallen world of Malkuth, can aspire. If we were to add a fourth point in relation to our triangle, we would now have a three-dimensional figure.



Remember, this is creation on a macrocosmic scale and humankind on a microcosmic scale. In order for life to be present there must be movement. This is represented by the emanation of the fifth Sephira, Geburah. Subsequently, this leads to the emanation of the sixth Sephira, Tiphareth, which represents awareness. Chesed, Geburah, and Tiphareth form a second triad called the Ethical Triad. And at Tiphareth is our second veil called the Veil of Paroketh.

The emanation of the next three Sephiroth can be referred to the Sanskrit terms of Sat, Chit, and Ananda; or bliss for Netzach, being for Hod, and consciousness for Yesod. These three are collectively referred to as the Astral Triad. This is the triad that we enter when we begin to use psychic energy such as that that is used to read the Tarot. And at Yesod is the third of our veils called the Veil of Qesheth.



And finally, pendant to all this is physical reality in Malkuth; the world within which this page was printed. The last Sephira contains the previous nine as the first contains all the succeeding nine Sephiroth. This gives us the Hermetic axiom: "As above, so below." Or "Kether is in Malkuth as Malkuth is in Kether, but in a different manner."

#### *Major And Minor Paths*

These ten Sephiroth comprise what is referred to as the Major Paths of the Tree-of-Life. The twenty-two Minor Paths are represented by the twenty-two letters of the Hebrew alphabet. This is perhaps one of the most important discoveries of the famous Magus Eliphas Levi of whom Aleister Crowley claimed to be the reincarnation of.

The ten Sephiroth are resting places for the fiery energy of creation. They are stopping points where this energy coalesced. Should you draw a direct connecting line through the ten emanations, you will have drawn what is referred to as the Path of the Lightning Flash. You may want to think about this whole process of creation in much the same way as occurring in a flash not unlike the process of creation that Physicists refer to as the 'Big Bang'.

The twenty-two minor paths are that same energy in motion. This is that part of the Tree-of-Life that is considered truly alive. The ancient Egyptians usually drew representations of their gods with their arms extended forward. We say that what is being represented here is the idea of going forth or 'to go'. Hence these minor paths are thought of as alive if for no other reason than the fact that they are energy in motion. The ten major paths represent energy at rest.

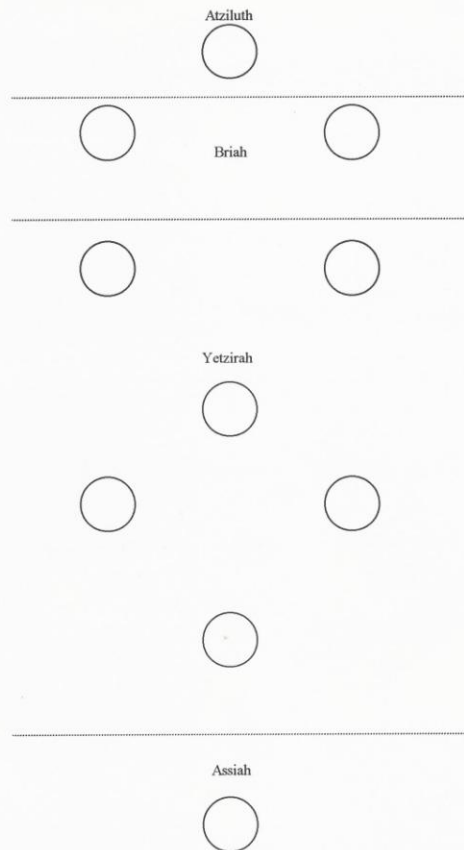
#### *Balance and the Four Worlds*

The central theme of the Qabalah is balance. The middle pillar or Pillar of Balance contains the Sephiroth: Kether, Tiphareth, Yesod, and Malkuth. On the right of the diagram is the Pillar of Severity; containing: Chokmah, Chesed, and Netzach. And on the left side of the diagram is the Pillar of Mercy; containing: Binah, Geburah (Din), and Hod.

You will notice that the central Sephira of the Pillar of Severity is Mercy and the central Sephira of the Pillar of Mercy is Severity (Din). This is a further amplification of the idea of balance as an unique internal cohesion is achieved here. And there is more aspects to this subtly balanced glyph.

The Tree-of-Life is further divided into four worlds. The first is the archetypal world referred to as Atziluth comprising the Sephira Kether. The second is the creative world referred to as Briah comprising the Sephiroth Chokmah and Binah. The third is the formative world referred to as Yetzirah comprising the Sephiroth Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod. And the fourth is the manifested, physical universe referred to as Assiah and comprising the Sephira Malkuth.





To each of these worlds is attributed one of the letters of the Tetragrammaton or four-lettered name of G-d. The Yod (I) is attributed to Atziluth. The first Heh (H) is attributed to Briah. The Vau (V) is attributed to Yetzirah. And the final Heh (H) is attributed to Assiah.

But what is important here is the idea that each of the ten Sephiroth exist in all four worlds simultaneously. Think about it. And while your at it, note that each of the ten Sephiroth contain their own Tree-of-Life as if to say all of the ten Sephiroth are contained in each Sephira. Such a subtle system of balance!

The last set of attributions to apply to the Sephiroth are the seven sacred planets of the ancient world. These will be described in depth in a succeeding chapter. But for now, it is only important that you know where the belong within the scheme of the tree itself. Please refer to the following diagram and symbol key.



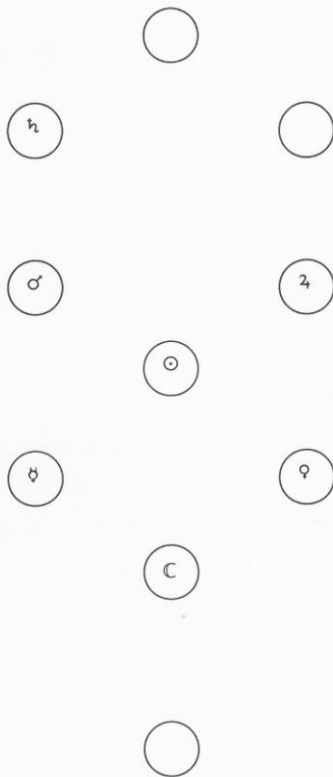


Table of Planetary Symbols

☉	Sol
☾	Luna
☿	Mercury
♀	Venus
♂	Mars
♃	Jupiter
♄	Saturn



### Exercise 3

Now take the time to memorize the symbols of the seven sacred planets and where they belong on the tree. Use blank copies of the Tree-of-Life as you did in an earlier exercise. You will then have seven more of the thirty-three points learned; leaving you with only sixteen more. Of course, you will really not have the meanings of the planets yet. But, as mentioned above, this will come in a succeeding chapter.



### *Divisions of the Deck*

It is now time to talk about the deck of cards that make up the Tarot. This deck is divided into three parts; the Major Arcana (Arcana means mystery), the Minor Arcana, and the Court Cards. Others teach that the Court Cards are really part of the Minor Arcana and that the deck is only divided into two parts. I feel that this is wholly inaccurate as the Court Cards are quite obviously distinct from the Minor Arcana.

Starting with the Minor Arcana, we must first note that each of the four worlds of the tree correspond to a suit in your pack of cards. Much like a traditional deck of playing cards, the Minor Arcana has four suits. With the Tarot, we have Wands instead of Clubs, Cups instead of Hearts, Swords instead of Spades, and Disks or Pentacles instead of Diamonds.

Each suit has ten cards; Ace through Ten as in the traditional deck. And the rationale for this is that since all ten Sephiroth exist in all four worlds simultaneously, then there are ten Sephiroth in each of the four worlds. With the Tarot we can examine how each of the ten Sephiroth manifest themselves in each of the four worlds. Notice that the Minor Arcana is attributed to the Major Paths on the Tree-of-Life.

The Court Cards are similar to the Jack, Queen, and King of the traditional deck in that they are picture cards. But the similarity ends there. The first major difference is that in each suit there are four in the Tarot instead of three as in the traditional deck. These are the Knight/King, Queen, Prince/Knight, and Princess/Knave.

Note that the Knight, Prince, and Princess have been given two names. That is because different decks name the cards differently. If you are using the Thoth deck that is recommended at the beginning of this book, then it would be Knight, Prince and Princess. Many decks use King, Prince, and Knave. This is really a grave error.

As mentioned earlier, Qabalists are almost obsessively concerned with balance. If you examine the Knave, you will see that it is usually represented as an effeminate male character. This would make three men to one woman in the court cards. However, if instead of the Knave, you have a Princess, then it is two to two and Qabalistic balance is achieved.

Placing the Court Cards on the Tree-of-Life is not as obvious as the Minor Arcana. The four Knights belong to the second Sephira, Chokmah; the four Queens belong to the third Sephira, Binah; the four Princes belong to the sixth Sephira, Tiphareth; and the four Princesses belong to the tenth Sephira, Malkuth. For the purposes of Tarot divination, these are the personalities of the Tarot. They do, however, actually represent the interplay of elemental energy. This will be explained in the next chapter.

The remaining division of the deck to be discussed is the Major Arcana. These twenty-two cards, corresponding to the twenty-two letters of the Hebrew alphabet, are attributed to the twenty-two minor paths on the Tree-of-Life. These cards are the life force of the Tarot in much the same way as the Minor Paths on the tree represent a kinetic form of energy.

While it truly would be great to memorize which Major Arcana card belongs to which Minor Path on the Tree-of-Life, it is not necessary for our purposes. However, in the future, it is recommended that you take the time to do so. You will be well rewarded for your efforts.



#### Exercise 4

Take your newly consecrated deck of Tarot cards and shuffle vigorously. Next pull out the ten Wands and place them in their own pile. Do the same with each of the three other suits. Then pull out the sixteen Court Cards and place them in a pile. Finally, put all of the Major Arcana cards in order. Put the deck back together. Reshuffle and repeat the exercise. The purpose of this is to get you acquainted with what the cards look like and facilitate your recognition of each of the cards.



### THE ELEMENTS AND THEIR SUITS

In ancient Greece, everything was considered to be composed of some combination of the four elements:

Δ fire  
▽ water  
△ air  
▽ earth

The symbols shown above, are the commonly accepted symbols used to represent these elements.

The conception of these elements not only included those things that we can perceive through the five senses, but also ideas, personalities, and qualities, etc. So obviously, the element of fire to the ancient Greeks is not necessarily the same as the fire that comes out the top of our stoves. An example might be fire as a quality of personality, i.e. he has a fiery temper.

The ancient Greeks did have the fifth element of Spirit whose symbol is ⊕. But for Hermetic purposes, we talk about four and five elemental systems in a different light. The four element system relates to the Tetragrammaton as we have already discussed. And the five element system involves the Pentagrammaton. This is a lengthy subject that doesn't pertain to the present work.

The Hindus also have a five elemental system called the Tattwas. These are important for our purposes as they are used as visual training tools to prepare for the more complex exercise of pathworking to be found later in this manual. The five Tattwas are:

Tejas	A red triangle	Fire Δ
Apas	A silver crescent	Water ▽
Vayu	A blue circle	Air △
Prithivi	A yellow square	Earth ▽
Akasa	A black egg shaped oval	Spirit ⊕



#### Exercise 5

Get some colored paper and some white cardboard or blank white cards. Cut out a red triangle, a silver crescent, a blue circle, a yellow square, and a black oval. Neatly paste each of these shapes onto individual white cards and have a sixth blank white card. You may also, if you like, create sub-elements by pasting a silver crescent within a red triangle, a blue circle within a red triangle, etc., until you have twenty-five Tattwa cards plus one blank card. However, we are really only concerned with the primary five elements here.

Taking one element at a time, spend some time staring at the card. Stare until the eyes become fatigued, and then stare a little longer. Then, quickly switch the Tattwa card for the blank white card. You should see the complementary color in the shape of the Tattwa that you were staring at. After you have master this, repeat the exercise; only instead of switching to the white card, shut your eyes and try to see the complementary color in your mind.



### Elemental Beings

In western Magick, we recognize four elemental beings that correspond with each of the four elements. These are described below:

Salamanders	Fire $\Delta$	Positive Qualities:  Energetic and Strong Negative Qualities: Irritable and Ferocious Tarot Card: Knight of Wands
Undines	Water $\nabla$	Positive Qualities:  Flexible and Attentive to Images Negative Qualities: Idle and Changeable Tarot Card: Queen of Cups
Sylphs	Air $\Delta$	Positive Qualities:  Prompt and Active Negative Qualities: F frivolous and Capricious Tarot Card: Prince of Swords
Gnomes	Earth $\nabla$	Positive Qualities:  Laborious and Patient Negative Qualities: Gross and Avaricious Tarot Card: Princess of Disks

### The Court Cards

You will note that we chose Court Cards from the Tarot to be attributed to the elemental beings. The Court Cards represent the dynamic interplay of the four elements. Just as in Exercise 5 we described sub-elements of the Tattwas, the Court Cards of the Tarot represent the elements and their sub-elements.

You already know what element is attributed to what suit. So also, in the Court Cards, the Knights are attributed to fire, the Queens are attributed to water, the Princes are attributed to air, and the Princesses are attributed to earth. Obviously, since we have four Court Cards for each suit, it is easy to denote the sub-elements. The following diagram shows this a little more clearly:

	Fire	Water	Air	Earth
Knights	X			
Queens		X		
Princes			X	
Princesses				X

{'X' represents the pure element}



An important point about elements. Of the four, there are two types, active and passive. Fire and air are active. Water and earth are passive. Also, each of the elements do not necessarily work well with each of the other elements. In this regard, Fire is inimical to water and Air is inimical to earth. While fire and water don't get along with each other, they both get along with air and earth. And while air and earth don't get along with each other, they both get along with fire and water.

It is important to take this all into consideration as you work out the next exercise. Additionally, you may want to consider construction your own Magickal tools by which you can concentrate the elemental energies represented by the cards. With these tools, you can invoke the elementals and make profound changes in your personality. This is at the heart of what the Tarot is all about; the conscious evolving of the body, mind, heart, and spirit.

Should this be desirable, there are a number of books on Magick on the market that can help you in this quest. For our purposes, you can use the Court Cards included with the description of the elemental beings shown above. Simply examine yourself and find the appropriate court card to represent that quality that you desire to be a part of your personality and create a prayer or ritual using that card. Some examples of this will be given later in this book.



#### Exercise 6

We now need to approach a way to discern the meanings of the Court Cards for use in divination. Take the qualities attributed to the elementals as described above and combine them to fit the various sub-elements of the Court Cards. Then create a list of friends, relative and associates and match their personalities with the sixteen cards that you have just described.

At this point, we have mastered four more points of our thirty-three point strategy with only twelve more to go. Of course, seven of those points belonged to the sacred planets of the ancient world and have not been described fully. In the next chapter we will rectify this situation.



### **THE PLANETS**

At this point, you have committed to memory the sigils of the seven sacred planets and where they belong on the Tree-of- Life. It is time to give the meanings for each of the planets. While it is a good idea to get a good book on Astrology and study them in more depth than will be covered here, the keywords given below will work well for the purposes of divination. These are as follows:

☉	Sun or Sol	-	Ego/Identity/Awareness
☾	Moon or Luna	-	Emotions/Subconscious
☿	Mercury	-	Intellect/Trickster
♀	Venus	-	Love/Aesthetics/Justice
♂	Mars	-	Aggression/Energy
♃	Jupiter	-	Expansion/Luck
♄	Saturn	-	Restriction/Discipline



#### Exercise 7

Take the time to memorize these keywords and associate them with the sigils of the planets. You can do this by sitting in a comfortable chair with the lights out and a single candle burning. Use the appropriate color for each candle. These are as follows:

☉	Sol	-	Gold/Yellow
☾	Luna	-	Silver/White
☿	Mercury	-	Orange
♀	Venus	-	Green
♂	Mars	-	Red
♃	Jupiter	-	Blue
♄	Saturn	-	Black

With the eyes closed, visualize the sigil and think about the quality of the planet you have chosen for this particular session. Ask the planet to tell you more about itself. Record your thoughts on the planet in your diary; along with any other observation that results from your experimentation.



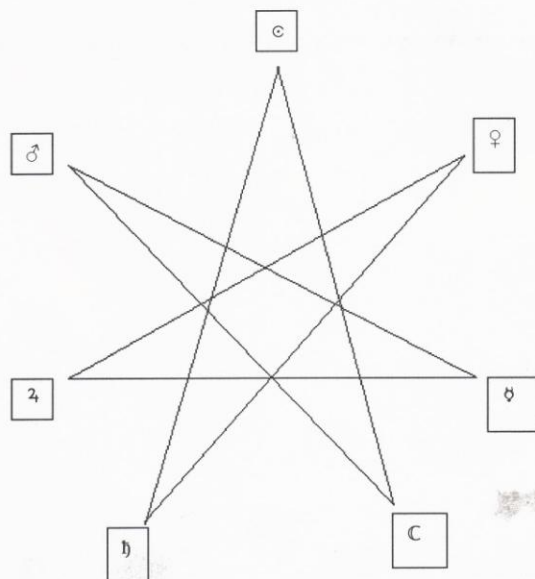
### Exercise 8

At the library, research the various Roman and Greek gods that are attributed to the seven sacred planets. Write a short essay describing the attributes of their personalities and a brief history of their lives. With this information, compose a short invocation for each planet and then go back and repeat Exercise 7 using the invocation as a meditative tool.

Also note, that each of these planets are attributed to a day of the week and various hours in the day. These are as follows:

☉	Sol	-	Sunday
☾	Luna	-	Monday
☿	Mercury	-	Tuesday
♀	Venus	-	Wednesday
♂	Mars	-	Thursday
♃	Jupiter	-	Friday
♄	Saturn	-	Saturday

You may want to do each of your seven sessions on the appropriate and corresponding day. Or you may decide to perform this work at the appropriate hour. With twenty-four hours in the day, the pattern for figuring out the hours is shown on the following diagram and chart:



Choose the planet that represents the day involved and count deasil (clockwise) including that planet as the first hour and the succeeding planets as succeeding hours.



### THE ZODIAC

We now come to the last twelve points of memorization to complete our streamlined program. Here we will deal with the twelve constellations of the Zodiac. Again, it is recommended that you take the time to research these signs more thoroughly in a good book on Astrology. However, these catch-words will serve the present purpose quite adequately. And without further adieu, they are as follows:

Sigil & Sign	Element	Meaning	Quadruplicity
♈ Aries	♂	Warrior/Initiative	Cardinal
♉ Taurus	♂	Aesthetic/Stubborn	Fixed
♊ Gemini	♂	Intellectual/Dualistic	Mutable
♋ Cancer	♂	Emotional/Healer	Cardinal
♌ Leo	♂	Outgoing/Proud	Fixed
♍ Virgo	♂	Perfectionist/Critical	Mutable
♎ Libra	♂	Adjudicator/Creative	Cardinal
♏ Scorpio	♂	Sexual/Secretive	Fixed
♐ Sagittarius	♂	Religious/Free Spirited	Mutable
♑ Capricorn	♂	Practical/Material	Cardinal
♒ Aquarius	♂	Revolutionary/Individualistic	Fixed
♓ Pisces	♂	Spiritual/Philanthropic	Mutable

Below you will find a couple of diagrams. The first will be where the signs of the Zodiac are attributed on the Tree-of-Life. And the second will be an Astrological chart of planets in signs and their relationship to those signs. While it would be a good idea for you to memorize where the signs are placed on the Tree-of-Life, it is not absolutely necessary for you to do so.

But a thorough study of the relationship of planets in signs will greatly facilitate the work you will be doing in the chapter coming up on the Minor Arcana. Yet again, it is not absolutely necessary for this thirty-three point system to work. As always, though, the more work you do, the greater the rewards to come for your efforts.



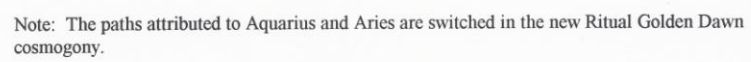




Table of Astrological Associations

Sign	Ruler	Detriment	Exaltation	Fall
♈	♂	♀	☉	♏
♉	♀	♂	☾	♏
♊	♂	♀		
♋	☾	♏	♈	♈
♌	☉	♈	♏	♏
♍	♂	♏	♏	♀
♎	♀	♈	♏	☉
♏	♂	♀	♏	☾
♐	♏	♏		
♑	♏	☾	♈	♏
♒	♏	☉	♏	♏
♓	♏	♀	♀	♏



### Exercise 9

Take the time to memorize these keywords and associate them with the sigils of the signs. You can do this by sitting in a comfortable chair with the lights out and a single candle burning. Use the appropriate color for each candle. These are as follows:

♈	Aries	-	Red
♉	Taurus	-	Deep Indigo
♊	Gemini	-	Pale Mauve
♋	Cancer	-	Maroon
♌	Leo	-	Deep Purple
♍	Virgo	-	Slate Grey
♎	Libra	-	Blue
♏	Scorpio	-	Dull Brown
♐	Sagittarius	-	Yellow
♑	Capricorn	-	Black
♒	Aquarius	-	Sky Blue
♓	Pisces	-	Buff, flecked silver white

With the eyes closed, visualize the sigil and think about the quality of the sign you have chosen for this particular session. Ask the sign to tell you more about itself. Think of people you know who were born under this sign. Record your thoughts on the sign in your diary.



#### Exercise 10

At the library, research the various Roman and Greek gods that are attributed to the twelve signs. Write a short essay describing the attributes of their personalities and a brief history of their lives. With this information, compose a short invocation for each sign and then go back and repeat Exercise 9 using the invocation as a meditative tool.

Congratulations! You have now mastered all thirty-three points in this functional and streamlined system for learning to use the Tarot. Now we have the task of putting all of this information to some practical use. For this, we need a digression in order to acquire a practical skill that will be necessary for later, when we actually start doing card readings.

The next chapter deals with creative writing. Please pay strict attention to this chapter as it is really the most important chapter in the book. Armed with the knowledge that you have earned up until now, this chapter gives you the skill necessary to put it all to functional use.



#### *FREE ASSOCIATION AND CREATIVE WRITING*

The first fundamental approach to a successful card reading comes from learning how to tell a store; one that you make up yourself. In essence, dig for China in much the same way as when you were in grade school and you invented book reports for books that you never read.

This approach accomplishes two things. First, it gets you past your internal censor which is constantly telling you that you don't have the ability to do something or that the idea that you have is a bad idea. What you will find, is that the more you invent (lie) the more true and accurate your reading will be. A strange paradox to say the least.

Remember, I said that we are all psychic. And I meant it! Should you be so inclined to research classical literature and compile a list of oracles from Delphi or from the Sphinx or other ancient sources, one thing that you will find common to all of them is the vagueness of their prophecies. This is true for the prophecies of Merlin and Nostradamus as well.

When we are vague, we become much more symbolic. With this, we touch that which is psychic in the querent as we are opening HIR up to HIR subconscious mind. The Tarot is capable of reaching into the subconscious with an accuracy and a speed which would take the querent in psychoanalysis hundreds of hours and thousands of dollars.



#### Exercise 11

Pretend that you are lying on the couch of a psychotherapist. S/He tells you that you are going to play a word game of free association. With this S/He will give you a word and you will say the first word that comes to your mind without any hesitation whatsoever. No word that you come up with will be stupid or weird and every word you give will be the correct word. From this first word that you come up with, you will then come up with a second word using the same technique. You will do this for a period of approximately one minute or until you have somewhere around ten to twenty words.

Version 1: Write these words on a piece of paper as you come up with them. Then on a second sheet of paper, use these words to create a short story. Practice this exercise repeatedly until you can go through this process with relative ease.

Version 2: Again, write these words on a piece of paper as you come up with them. Only this time, tell your story out loud; perhaps, into a tape recorder. And practice this exercise repeatedly until you can do this with style and grace.

Work on both versions of this exercise doing Version 1 first and then doing Version 2. This will prepare you for your first card reading in a most profound way. Much the same as you made up a story from words, (there we are digging for China again), you will be using the ideas that the cards give you to do the exact same thing as you did with the free association exercise.

Here we come to a very important point; and one single mistake that almost all beginning Tarot students seem to make. There is a difference between analysis and synthesis. Analysis is taking one whole idea and dissecting it into its various parts. Synthesis is taking a group of ideas and assembling them into one whole idea.

Most beginning Tarot students try to disassemble the cards of a spread and sort through all the various meanings of a single card. What should be done, is to look at the whole spread at once and intuit some immediate impression that is then developed into a story as you begin to examine the cards.

Armed with this knowledge, the two exercises that make up the next chapter should produce profound results. Get ready, you are almost ready to finally do your very first card reading!



### *THE MINOR ARCANA*

In divination, each of the suits of the Minor Arcana represent distinct facets of human existence. They are as follows:

△	Wands	-	Will/Career
▽	Cups	-	Emotions/Love Life
△	Swords	-	Thoughts/Ambition
▽	Disks	-	Money/Mundane issues

Interpreting the minor arcana cards is to place them in their element and then on the Tree-of-Life. For example, in using the Crowley/Thoth deck, let's say that you are looking at the Six of Swords. Notice that the title printed on the card is 'Science'. The Six of Swords is Beauty (Tiphareth=6) of Thought (Swords). A strong definition for science would be the beauty of thought. Think about it. Take some time, now, to meditate on all of your Minor Arcana cards in this way. And write down everything in your diary.



#### Exercise 12

Take all of your minor arcana cards from the deck and put the rest away. Remove all of the aces and put them away also as they represent the root of the elemental energy are not too different from the elemental Court Cards that we discussed earlier (Although really, as the Aces represent change and new issues, they are closer to the Princesses as they also represent change and new issues). The remaining 36 cards are to be recorded onto a piece of paper with the planet and astrological card indicated on the card.

Now take you time and meditate on each card individually. And on that piece of paper note the name as printed on the card. You should have already meditated on that. If not, do so as mentioned above. Now observe that on the card is printed the symbol for a planet and a sign. For that particular card, that planet is said to be in that sign and the card is a representation of the energy produced when that planet enters that sign. It is, of course, modified by its position on the Tree-of-Life.

Note in your diary, what kind of energy you think that sign is giving off when inspired by the particular planet that is in the sign. Check the meanings of the card that are printed in the little booklet that came with your deck against the meanings that you just come up with. Compare and contrast, but always choose your answers over the booklet as they come closer to what is happening in your subconscious.

It may also be good to get an astrology book that describes the planets in signs. This will certainly intensify your study in this area and you will be well rewarded for your efforts in this area. However, what is important is that you begin to effectively create your own personalized set of symbols. This will be much more powerful than the meaningless answers printed in the silly booklet that came with your deck.



### Exercise 13

This is it! The big moment! Here is your very first spread. It's a simple spread to be used as a daily spread and involves only four cards. Using only the Minor Arcana Cards, (remember to put the Aces back in with the rest of the Minor Arcana), shuffle the portion of the deck that you are using and lay out three cards from right to left. From right to left, the first card represents what kind of will power you will be using during the day. The second card represents your emotional state of mind. The third card describes your mental capacity for the day. And the fourth card represents how you will feel physically.

Now, interpret your day and write it in your diary. You can do this once in the morning to predict your day. Don't forget to note in your diary how the day turned out and how accurate your prediction was. Also note if any card keeps occurring repeatedly, day-after-day; defying co-incidence. Remember, there is no such thing as co-incidence. Everything is synchronous and there is always meaning in the seeming chance occurrence of events.

You can also use this spread in the evening to look a little deeper into what you experienced during the day. And for added depth, with the positions of the four cards you laid out and reinterpret. This will have quite dramatic effects.

One important consideration in this spread as in any other spread is the dignification of the card. If a card is upside down and/or adjacent to cards of suits that it's suit is inimical towards, then it is said to be ill-dignified. That is it's meaning is either weakened or completely reversed.

You have to decide whether or not you actually want to consider the card ill-dignified in spite of where and how it occurs in the spread and whether or not that ill-dignification merely weakens the meaning or reverses it completely. Trust your intuition and go with the first thought that comes to mind. Let the story that you are making up determine it for you.



### ***THE MAJOR ARCANA***

Symbols and symbolism are the foundation of the Tarot and at the heart of the Major Arcana. Here we find the archetypal journey of the human soul from the birth of the body through the allegorical death and re-birth of the soul and beyond. There is an universality and importance to the Major Arcana that for centuries made it the only part of the deck that was actually used. It is only in modern times that any import has been given to the Minor Arcana or Court Cards.

For this reason, an intellectual analysis of the cards is virtually worthless. Of course, by now the student should be able to employ a great degree of technical knowledge and skill towards interpreting the cards as each card has an attribution of either an element, a planet, or a zodiacal sign. Concurrent with that is a title for the card that will give the left brain a little bit more to work with.

All the work completed through the use of this book up till now has been but mere preparation for opening oneself up to the area of the subconscious that the Major Arcana will expose. It is in this chapter that two of the most creative of all the exercises in this book are given. These should be the most psychologically therapeutic of all the work you have done so far.



#### Exercise 14

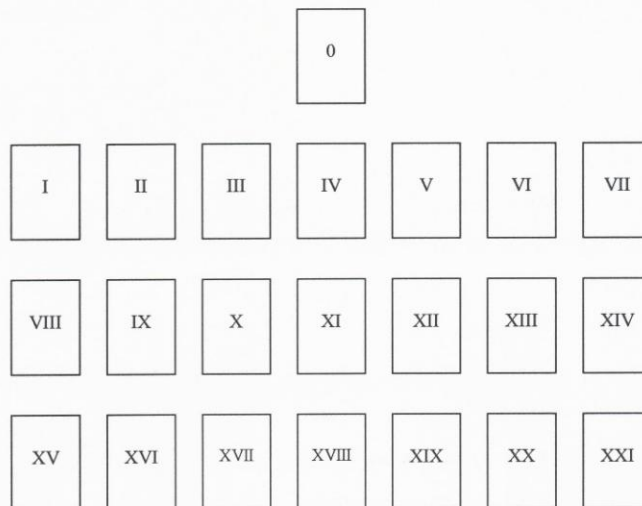
Take the booklet that came with your Tarot deck and read through the meanings of the twenty-two cards of the Major Arcana; comparing them with what you know about the attribution shown on your Thoth or Ritual G.D.. deck and the title of the card itself. Then, choose a significant habit in your life from the point where you did something for the first time; i.e., the first time you had sex or the first time you became inebriated on alcohol. Starting with the Fool, describe your development and maturity as you continued with this habit.

For example, the Fool denotes an initiatory experience and the awkward first steps into the new life invoked by that experience. The next card, the Magus, denotes the first time you get a sense of control of that experience (as opposed to the awkwardness of the fool) and the power to better manipulate the elements of that experience. The next card, the Priestess, represents the beginning of understanding this as a possible new life upon which you have embarked as the Empress is the point where you are about to give birth to this new life and the Emperor is that new life.



### Exercise 15

Arrange the cards of the Major Arcana as follows:



[Insert diagram of major arcana cards laid out in a table (3 rows of seven with 0 on top; all in roman numbers.)]

Now, re-tell the same story from Exercise 14 or a new story. Only this time, either go down the columns of three (the column with the Fool in it is a column of four) and/or go across in rows of seven. This should enable you to tell your story from a new angle. Both of these exercises should be written in your Tarot diary along with all the daily spreads for your Minor Arcana work. You can repeat these last two exercises regularly to not only understand other rites of passage in your life, but to gain a better understanding of the Major Arcana.

There is more work to do, yet, with the Major Arcana. We will get to this in the next chapter covering psychic development. For now, the intuitive power that you use in re-examining the major events of your life and their fateful qualities as revealed to you through the Major Arcana should open you up to a whole host of new images and perceptions; not only about yourself, but about the universe as well.



#### ***DEVELOPING PSYCHIC ENERGY***

The most important preparation for any single card reading lies in the control and stabilization of the environment; creating 'Good Vibes', as it were. This energizes your aura and 'psyches you out' to do the reading. The first step in this regard is in learning to do the Lesser Banishing Ritual of the Pentagram. Repeated use of this ritual is guaranteed to increase your level of psychic energy.



## Exercise 16

### The Star Ruby

#### Part 1

1. Stand facing the east with right index finger on lower lip (the Sign of Silence) and draw a deep breath. Fling the right hand out and behind as you step forward with the left foot; while crying out: Apo Pantos Kakadaemonos! Then withdraw back into the Sign of Silence.

#### Part 2

2. Take the right hand and reach to the center overhead. Imagine drawing light down to the forehead. And while touching it sing or vibrate the word: "Soi" which is Greek and means 'Thou Art'.
3. Let the hand then glide down the front and center of your body to the genital area. Make a fist with the thumb extended; pointing out, and again sing or vibrate: "O Phalle" (O Phallus).
4. Bring the hand to tap the right shoulder and again sing or vibrate: "Ischuros" (power).
5. And bring the hand across the chest to tap the left shoulder and again sing or vibrate: "Eucharistos" (thanksgiving).
6. Finally clasp hands over chest and again sing or vibrate: "IAO" (Gnostic name for God).

#### Part 3

7. Finally clasp hands over chest and again sing or vibrate: "IAO" (Gnostic name for God). Advance to the east and imagine a red pentagram being generated in the Ajna chakka (third eye). Draw both hands to either sides of the forehead, making a fist with the thumb placed between the index and the medius; flinging your hands out, next step forward, imagining that the pentagram has been flung out, looming large in that quadrant; and shout "Therion" (word of power that represents the microcosmic male principle).
8. Repeat this traveling widdershins (counter-clockwise) to the north, but utter the word "Nuit" (macrocosmic female principle).
9. Repeat this traveling widdershins again, to the west, and whisper the word "Babalon" (microcosmic female principle).
10. Repeat this traveling widdershins again, to the south, and bellow forth the word "Hadit" (macrocosmic male principle).
11. Complete the circle by traveling again, widdershins to the east and step back to the center. Raise your voice with this phrase: IO PAN; while making the signs of N.O.X.  
These are:

Puella: Stand with your feet together, head bowed and your left hand shielding the Muladhara Cakra along with your right hand shielding the breast.



Puer: Stand with your feet together, and head erect. Let your right hand with the thumb extended at right angles to the fingers, be raised, and your forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let your left hand, the thumb extended forwards and the fingers clenched, rest at the junction of the thighs.

Vir: Again stand with the feet together. The hands poised with clenched finger and thumbs thrust out forwards, are held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of an horned beast.

Mulier: The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back.

Isis Rejoicing:

Bring the feet back together and curve the left arm as if supporting the child. Pinch the left nipple with the thumb and forefinger of the right hand.

#### Part 4

12. Hold both arms outstretched in the shape of a cross (+) of light, and state clearly the following Greek words while vibrating those words that are words of power:

Pro mou "**Iunges**" (shrieking bird spinning on a wheel)  
[translation: *before me, Iunges*]

O Peko mou "**Teletarchai**" (the Temple Hierophant)  
[translation: *behind me, Teletarchai.*]

Epi Dexia "**Sunoches**" (the binding forces)  
[translation: *at my right, Sunoches*]

Ep Aristera "**Daemonos**" (the Holy Guardian Angel)  
[translation: *at my left, Daemonos.*]

Pheg e gar, peri mou ho aster ton pente.  
[translation: *About me flames the star of five (pentagram)*]

Kai en tae stellae, ho aster ton hex esteke.  
[translation: *In the column, the star of six if fixed (hexagram)*]

#### Part 5

(Same as Part 2)

#### Part 6 (conclusion of rite)

(Same as Part 1)

It is quite correct to make this a private ceremony and not perform this in front of your querent; unless of course they are amenable to your performance and will not sneer at it. It is of no value to you to alienate your querent as then this ritual will not be able to then serve its purpose. The best habit to get into regarding this ceremony is to perform it twice a day; once after sunrise and once after sunset.



#### *A note on Vibrating Words and Words of Power*

Words of power are special words which will deepen your experience of any magickal ceremony. Remember your simple Tarot Consecration Ceremony that we discussed at the beginning of this book? Imagine re-doing the ceremony with the LBR and adding your own words of power as you consecrate the deck. You may want to invoke the Hebrew G-d, or Mercury/Thoth, or the Gnostic IAO, or Christ, or the Goddess, or one from any pantheon that suits your own tastes and religious convictions.

Also, the perfect touch to any ceremony is the addition of candles and incense as well as the wearing of special robes or clothes that will help put you in the mood. These not only add an aesthetic touch to your ceremony, but they had a great degree of psychic and spiritual power.

Finally, a small prayer before each reading is recommended. Ask your favorite god or goddess (or HRU the angel that watches over the Tarot) to guide you to see that which is unseen and dedicate the reading to the benefit of humanity and the glory of the ineffable name of G-d.

#### *Meditation*

A further and potent aid to the development of psychic energy is found by mastering the art of meditation. It is a good idea to meditate for at least twenty minutes to a half hour daily as this will reward you a thousand-fold. The technique is quite simple.

Learn to sit or lie in an asana (position) such as the half-lotus or lying flat on your back and without moving. This may take a little time to master. Wear a robe, loose comfortable clothing, or nothing at all. Then simply concentrate on your breathing; breathing for four counts in, hold for two counts, six counts out, and holding for two counts; then repeat.



### Exercise 17

#### *Physical Clairvoyance*

Take the pack of cards and a piece of paper and pencil. Pick up the card so that you can't see what it is and guess as to whether it is a Major Arcana, Minor Arcana, or Court Card. Write down what your guess was and then what the card actually was. Your results may be dismal at first, but over time they will improve.

When you have achieved some degree of mastery in this, try a harder version by guessing what the card actually is. Is it the Two of Swords? The Hierophant? etc. This is a good degree harder than the first version and should not be attempted until you master the first version or you may become discouraged. Remember, talent is relatively meaningless, persistence is everything.



### Exercise 18

#### *Pathworking*

Take your Major Arcana cards and choose one. Study it thoroughly as to its position on the Tree-of-Life, its meaning, and the meaning of the symbols on the card (the companion books - sold separately - for the Thoth and G.D.. decks give excellent descriptions of the symbolic meanings of the major arcana). Memorize the picture of the card and sit back in a comfortable chair in your charged and sacred space. With your eyes closed, imagine the card becoming really until it is the size of a door that you can step through and into the world of the card. Let your imagination wander and the images come alive. Talk to them and invent a series of events. Ask questions about the symbols and the cards. When you are done, step back through the door, allow the card to shrink back down to size, open your eyes and get a glass of water. Record everything that happened in your Tarot Diary.



### **CARD SPREADS**

It is assumed that at this point you have done most, if not all of the exercises given and as well, have a reasonable grasp of all the ideas presented in this manual. With that said, congratulate yourself! You have done an immense amount of work and are more than ready to start working with the three card spreads given below.

There are many ways to spread the cards and down the road, you are encouraged to create your own. Also, it has been said in some quarters that a true master of the Holy Tarot creates His own deck. Obviously that is an intense project and something that you need not concern yourself with here. What is important is that you begin to develop a creative approach to the cards that allows you to build your own set of symbols.

At this point you should be well on your way in that regard. You have created your own meanings for the cards and have most likely developed a few other talents along the way. You should be at a point where you have developed some trust and faith in your own psyche as well. Remember, faith is the act of being open to that which we hope to receive.

With that being said, we are ready to discuss the two major types of spreads that are available to us. The first is described as a linear spread. With this, you have cards placed in set positions; each position has a meaning or a reference, i.e. this position deals with your past, or this position deals with other people in your life. In this way you interpret the card placed in that position with what the position delineates.

The other type of spread is described as an organic spread. Here, the positions of the cards are meaningless. The cards are usually laid out in a specific format. However, the reading is entirely intuitive and no help is given by any specific position. This is a very advanced type of working and we will not cover this type of working in this manual.

Yet, we can deal with a semi-organic spread that will aid in preparing for the more advanced type of organic spreads that you will encounter should your interest in the Tarot continue beyond this primer manual. Hopefully, what I've presented in this manual has sparked just such an interest. Should that be so, you will find more advanced instruction when it is time. remember the very famous Hermetic axiom: When the student is ready, the master appears.

We will be offering three spreads in the following pages. The first is the popular Celtic Cross spread and is entirely linear in nature. For most readers this is wholly adequate and they never bother to work beyond this. It is a very accurate and dependable way to deal the cards. Yet it does have its limitations.

The second spread is a ten card spread like the Celtic Cross spread. It is the Tree-of-Life spread. Being semi-organic in nature, it is a little more challenging, yet it carries with it a depth that I don't feel you can get from the Celtic Cross spread. It can be read from a variety of angles and relationships that can make each reading you perform entirely different from a technical point of view.

The third and last spread that we will be covering is the Fifteen Card spread. Again, this is semi-organic in nature and works with five groupings of three cards. While the Tree-of-Life spread is great for issues of a more general nature, this spread can focus in on one particular issue should that be your intention. In my experience, I have found that I would use the Tree-of-Life spread for a general reading, and then when a specific issue would come up that needs closer examination, I would then switch to the Fifteen Card spread to get the information required by the querent.



Your experiences may not be the same. That is no matter. Learn the Celtic Cross spread first (also a ten card spread). And when you have been able to work it with some degree of comfort, then you may want to get more adventurous and try the other two spreads. You may even find the Fifteen Card spread easier than the Tree-of-Life spread, however, I believe that the Tree-of-Life spread is great for increasing your understanding of the tree and will produce far more dramatic results than the fifteen card spread.

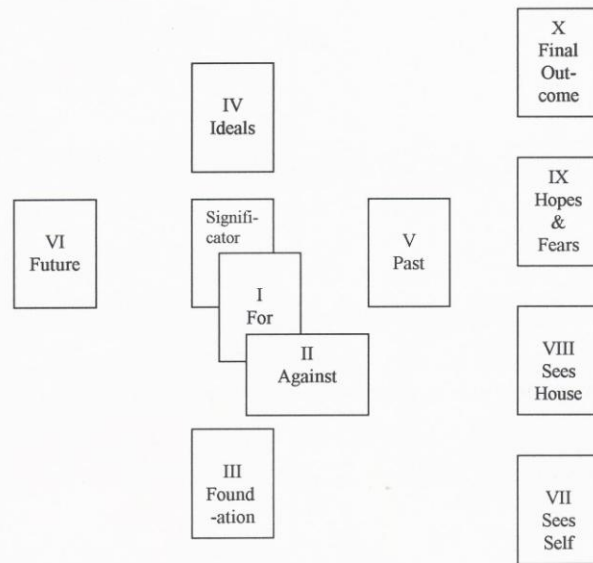
With each spread, it is wise to focus on the matter at hand while invoking the aid of your favorite deity. The cards should be shuffled by yourself and handed over to the querent to cut. You have ordered the universe as it is for the moment of interrogation and the querent has made HIR mark within by cutting the cards. Finally, when the deck is put back together, each card is turned over as a page in a book. This is a book of wisdom we are working with.

Upon reading the cards, be creative and inventive. The more you seem to make up a story, the more true you will find the tale. Don't be surprised to find that this is so. When you invent, you call your psychic energy and over-ride the critical censor of the intellectual faculties. Be confident of your success and note that when you do a good reading, you will not only find that you have told the querent something interesting to the querent, but you, yourself, should have also gained something from the exchange.

As I've already stated, what follows is the Celtic Cross spread. There is really no need for explanation. Simply lay the cards out as per the diagram and begin to read. Use the creative imagination that you have developed from the exercises you've completed in the previous chapters and proceed. Good Luck!

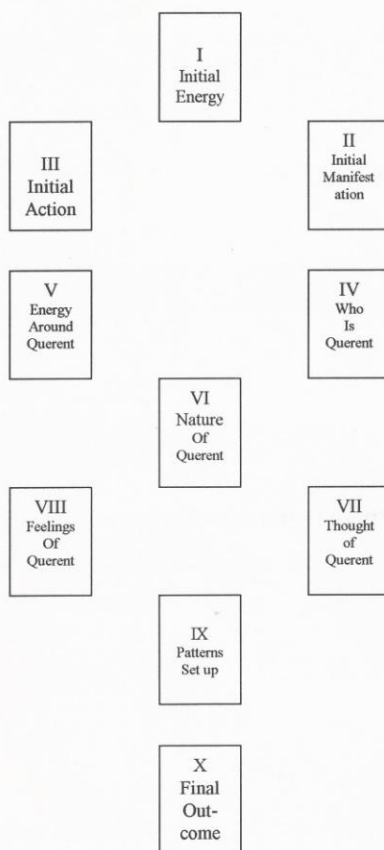


# The Celtic Cross Spread





### The Tree-of-Life Spread



### Instructions for Tree-of-Life Spread

Notice that the spread is divided into the three triads that you have seen before. The first triad speaks to the developing manifestation of the issue. The second triad deals primarily with the personality of the querent. And the third deals with the querents inner life on emotional, intellectual, and psychic levels.

Finally, the last card, not in a triad, is the final outcome. Should you not be satisfied with the information given by that card, you may turn over one more card to be placed in the position of D'aath. this should give you even more information on the potential outcome of the matter.



Let's examine the triads individually. The first card is the energy coming in that will determine the matter to be discussed. The second card is how that energy is manifesting in the querent's life. Now, these two cards may be read as one if you prefer. And the third card is the querent's karma regarding this matter.

As a diversion, I think it's important to discuss what karma is in a conceptual way that is pertinent to the working of this spread. Karma is a word that literally means 'to do'. It is what the querent is doing. In the west we have confused karma with our own idea of spiritual reward and punishment. This is not so. Karmic rewards (or punishments) are the simple results of what you have done.

For example, it is my karma to write this book. For this, I may make a profit or gain the respect of those who use this book. Or by consequence, I may produce a product that will be condemned or even though it is praised, the association with this book may prevent me from ever gaining respect in certain other academic circles that shun metaphysics. Or a variety of other possible results may unfold. Hopefully, this has fully conveyed what that third card's function is.

Now, the fourth card shows how the querent is reacting to a particular environment delineated by the fifth card. And the sixth card describes the tools in the querent's personality that are being utilized in this context. And again, these three cards can be read as one. Or perhaps you will read the sixth card in light of the first triad of cards.

And again, you may want to read the sixth card in light of the next triad. This triad starts with the seventh card and is the querent's emotional response to the situation. And the eighth card is the querent's intellectual response. I like to think of the ninth card as revealing what the querent is creating for the future through the use of dreams and daydreams. You can think of it as hopes and fears if you like.

This ninth card can also be read in light of the sixth, personality card or can be read in conjunction with the tenth and final outcome card. You can also use the seventh and eighth cards to further describe the personality that you are reading with the sixth card. And the second, karma card can be read in conjunction with the final outcome card as you can see how they may be related.

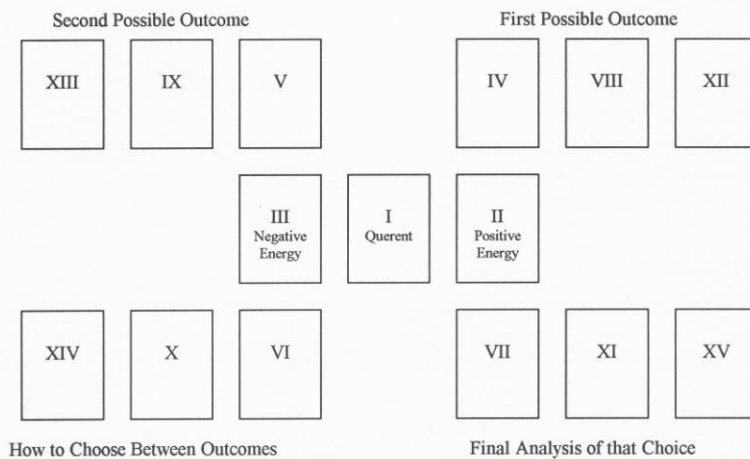
Now, just to add some more combinations to reading the cards, let's say that you find the seven of swords in the second card position. You can also read the card in the seventh card position together with the second card to enhance the meaning there.

Or maybe the tenth card is the Tower, which is ruled by Mars. Well, the fifth sephira is also ruled by Mars. You can, if you choose, read both of them together as well. Or, Mars is the planet that is attributed to the Major Path that connects Netzach with Hod. Then perhaps, you can also read those three cards together.

You should be getting the idea of organic flow by now. This spread will probably require a greater degree of effort than the Celtic Cross spread. But its rewards are far greater than the extra effort you will have to invest. Good Luck!



### The Fifteen Card Spread



### Instructions for Fifteen Card Spread

As was stated earlier, this spread is great for examining a specific issue in-depth. With this spread you can make a determination upon two possible outcomes and then determine a course of action.

The first card represents the querent and/or the situation. The second and third cards represent the energies surrounding the first card. These can, of course, all be read together if you like. From this we are surrounded by four groups of cards.

The first group is the first possible outcome of the issue. The second group is the other possible outcome of the issue. And the third group is used to gain information to help you choose which of the two outcomes should be chosen.

Now, it may be that both outcomes (the first two groups) are quite harmonious or even the same. In which case, the third group is used to explain why there is no other choice in the matter. And finally, the fourth group is used to determine a plan of action by which to help the final outcome to manifest in the most beneficial way that is possible.

That's it. Good luck with this and remember, it's not talent that counts, but perseverance. You may be at a loss, initially, but just keep trying. The more you try, no matter how bad the results, the closer you will be getting to that moment when it finally clicks in and works. I promise you that you'll be amazed when it does. And, over time, your confidence will grow and grow.



But just for your fortification, I have included in the next chapter, some examples of workings of these spreads. I'll tell you about the querent and give you the spread and the cards that were turned over. From there, will be a verbatim account of what the reader said and what questions the querent asked. This should give you some idea of what actually happens in a card reading.

But don't expect your card readings to come out the same way. It has been my experience to learn that every reader has a different area of expertise. One reader may be good at healing while another can be clear at revealing the distant future. Still another confronts primarily short-term issues while another might be a jack of all trades.

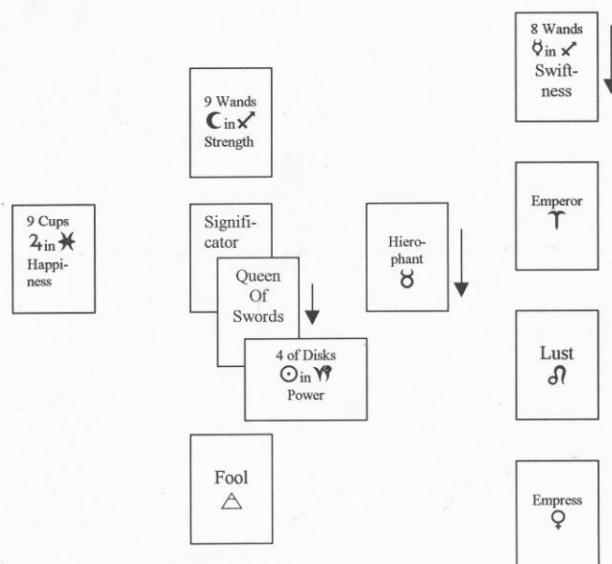
Discover your own expertise as it is revealed to you. This will only come with the experience of having done a whole bunch of readings for a variety of people. The process may seem slow, but try to keep the perspective of time. Three, six, or twelve months work in this area can bring about so many changes that can't be seen in the day to day experience. That is why you have been encouraged to write all that you do in a diary.



### A SAMPLE OF ACTUAL CARD READINGS

The purpose of this chapter is to show you a few spreads from a few actual card readings and to give you an outline of the interpretation that was used. If you take your deck of cards and layout the same cards in the same spreads as delineated below, you can follow along. Also, as an added exercise, take some time to reinterpret the spread yourself. This will provide some added insight and give you some practice for 'live' work. We will cover all three spreads taught in this manual.

First, we will show an example of a reading using the Celtic Cross spread. The cards were laid out as follows:



The Querent is a young (late twenties) woman, engaged to be married, still living at home with a sickly mother and working in a professional corporate environment. Please note that I chose not to use a significator while working this spread. What significator might you have chosen?

#### Interpretation:

Queen of Swords (ill-dignified) describes ill-temperament regarding issue.  
 4 of Disks (Sun in Capricorn) shows that you are getting things in order regarding this issue.  
 Hierophant (ill-dignified) shows an authority figure that you haven't reconciled yourself with - due to a lack of understanding.  
 9 of Cups () shows a nice resolution to the matter.



The whole effect of the above selection of cards is to say that there is a feeling of weakness and that the querent is looking for a way to put a certain chapter of life behind herself so that she can start a new life.

The Fool suggests that winter is where this matter will be concluded and spring is where the new goal will be realized. (This reading was given around mid-December).

Please note that the sun connects quite a few cards -- 4 of Disks, 9 of Wands, Fool (Rebirth of Sun at springtime). Also note that as the 9 of Cups is Jupiter in Pisces and that Jupiter rules Sagittarius as shown in the 9 of Wands. A theme may present itself to be developed by this connection or association of cards.

Now, the Empress gives me the idea of absorbing or, to interpret it according to the theme that I have so far, making plans. And Lust says you see control in your house with the Emperor giving you the energy you need to assert yourself as the Emperor is authority and control used in such a way that motivates others to action.

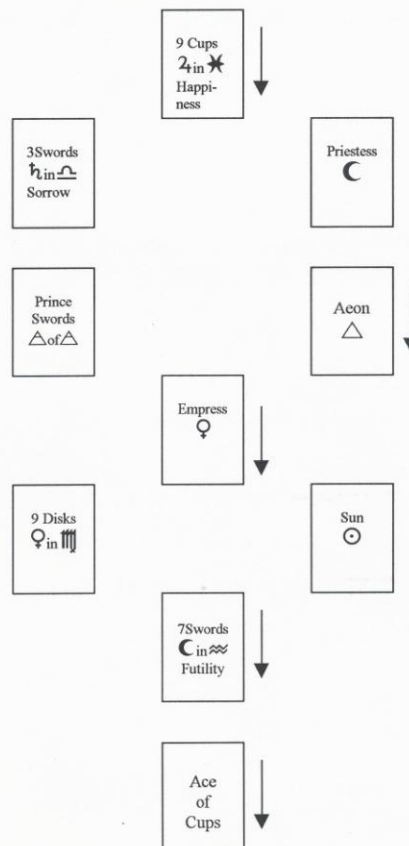
However, I have a seeming contradiction. For the 8 of Wands (ill-dignified) says that the goal will not be reached any time soon; possibly not even by spring. But perhaps, what it's really showing is a lack of patience.

Maybe the querent will feel like she can't hang onto this issue and will try to rush the matter against sound judgment. This is certainly a counseling point and the querent should be asked about her impatience and warned to be more careful and not so hasty.

The next reading uses the Tree-of-Life spread and involves two lovers. Therefore, I laid out two spreads. As a matter of fact, it was performed on the exact same day as the previous reading. Both people were in the room while the readings took place and are in their early thirties. The first one I read for was the woman.



The cards were spread out as follows:



#### Interpretation:

First thing that I saw was the Priestess and I indicated that it seemed as though somebody was deceiving her. It seemed that a personal relationship with a guy may be holding more significance to her than it should be. What seemed to me was that she was making him out to be more than he really was.

To go on to describe his character, I stated that he was very fire-like in his emotions and that she was entering a situation that would inhibit her ability to maneuver through this situation (based on my reading of the 7 of Swords). I didn't know at the time that they had just started living together.



Where this guy is working out well, is in the financial arena. The sense that this guy was earning oriented and would help her with her business was a strong positive. I really felt that she would come through all this in a strong position as he would help her to break down some emotional walls inside herself. It seemed she was in a kind of a rut in this department.

Getting more specific in my analysis of the cards, I stated that the 9 of Disks speaks of the whole idea of material empowerment through relationships. Venus in Virgo gives a certain earthiness that can be material without necessarily being financial.

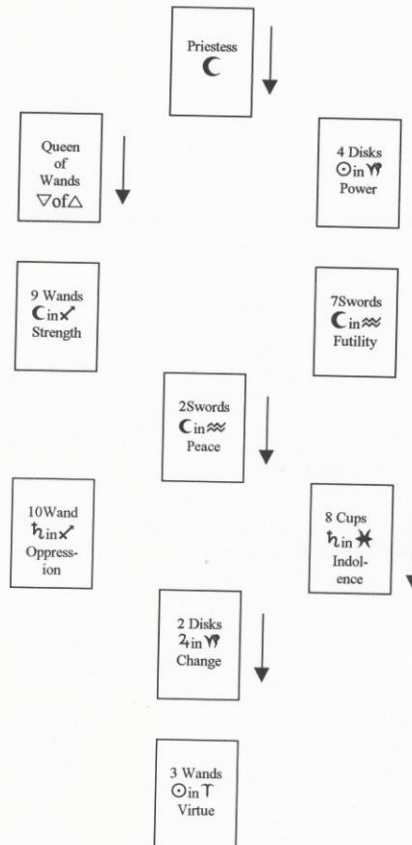
The Karma position indicates too much thinking with the 3 of Swords. However, with the Sun in the Emotional position, it is being suggested that she needs to tune into her feelings a bit more consciously. With cups at both ends of the spread (Kether and Malkuth), it seems that the whole reading should be interpreted in terms of emotional expectations.

Finally, with Venus in the Empress and Venus in the 9 of Disks talking to each other, it seems that the querent should be advised to remain persistent as her investment of effort isn't quite ready to pay off yet. She needs to lose any feelings of abandoning the project due to failure as failure will not be the case.

Next, immediately after this reading I read for the gentleman with a great sense of excitement as if completing a larger process. I did sense that this was the other half of the reading and that I would know these two on an intensely intimate and confidential level.



The cards were laid out as follows:



I first warned him to be careful of putting too much energy into the projects that he is engaged in as I felt the sense that this might cause him to burn out very quickly. There was the sense of someone who could be quick to lose his initial enthusiasm; and that this was dangerous.

However, he did have a strong sense of identity and personal power. There was the sense of initiation of a sort of spiritual maturation and a strong personal presence to the man. Note that I am taking my impressions of the person sitting before me and allowing my intuition to interpret the cards accordingly.



Yet I saw him verifying his experience by examining that status of his external circumstances in both professional and private life. This was the opposite of how the woman was sharing through her own interpretation of the experience. As a matter of fact, the woman herself would be one of the gentleman's external indicators.

I then went back to expand on part of my original theme when I state that the man has been working too hard without enough discipline to maximize his productivity to match the effort. He was trying to hard to make things run in a smooth flowing machine without recognizing the cycles that these things work in.

There is a highly aggressive period that he has been in which the approaching holidays will throw a snag into by disturbing his habit patterns. Some unexpected changes in routine will plague him for a while. This will all resolve itself towards the end of the winter with the spring bringing on another over-active period. I note this with the Sun in Aries being shown in the 3 of Wands card in Malkuth in the spread.

The 9 of Wands in the position on Environment shows that the querent takes on identity from the material world which surrounds him. The 3 of Wands shows a strong commitment to an inner drive which is an upcoming issue for him.

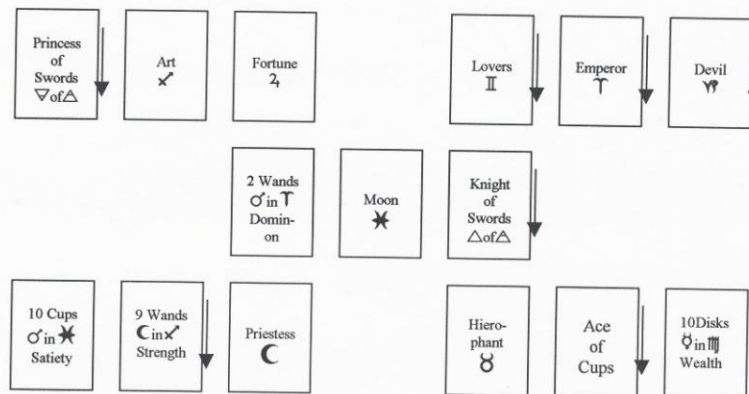
The overall theme of the spread is delineated by the ill-dignified Princess. This is an indication of a veiled illusion with the 4 of Disks indicating that this is an aid to the querent's ability to transform the illusion into reality.

The 2 of Swords and the Queen of Wands both fuel that with fiery anger or passion. With the mind working overtime (10 of Wands) and the emotions in a pretty scary state, we have the intensity that the last card (Sun in Aries, i.e., 3 of Wands) needs of manifest.

Now, in the final reading I use the 15-Card spread. The woman is a housewife in her late mid-thirties and is prompted by my requesting that she think of a specific question and to state it aloud. After some thought and discussion she sought to enquire into what kind of work she should seek for employment.



The spread is as follows:



The moon is the card designated for the Querent by virtue of its position. It shows confusion and a stormy struggle with emotions -- especially because of the cards that are surrounding it. The first thing that came to my mind was the idea of suffering.

It seemed that the Querent was the type of person that needs to be in control. She can be temperamental and difficult to work with. As well, she is not an order follower or a team player -- but should be working alone.

I suggested to her that she should try to manufacture and sell her own products. The Inverted Emperor shows someone who doesn't like authority and I perceived a sense of profound individualism that would make her very antagonistic towards a boss. This was supported by the inverted Devil card next to the Emperor. The Art card is her creativity. Notice how I decided to use the Art card in its most obvious meaning by title as opposed to its actual meaning.

Six major arcana cards show a very intense spread loaded with karmic destiny. The Inverted Princess of Swords says your not very inspired -- why? Because that's what I thought it should mean, that's why?

Now, the Priestess hints at illusion and Satiety (the 10 of Cups) says too much comfort with the 9 of Wands showing weakness due to its inverted position. Here's what I said to her: 'There's some self-deception on your part that manifests as a lack of motivation. You should look deeper inside yourself.' I wondered about what problem might be in her head that was keeping her from motivating herself.

The final outcome cards show the Hierophant and its Taurus/Venus ruler talking about creativity. With the inverted 10 of Disks saying that now is the time to make the investment. She really does need to develop her creative energies at this time.



### USEFUL TIPS

Having completed all the exercises given up to this point, you have come a long way from the beginning. You have also examined some sample readings to give you just a little bit more insight into this extraordinary process of developing the psychic intuition. Now, take some time and spend a few bucks by going to readers. Try to get to quite a few if you can -- over a period of time, of course. Psychic fairs can usually present a variety of readers at a substantial discount from a private consultation. From these, you can get references to still others.

Try one a month. And when you go for the reading, watch what the reader is doing with the cards on the table. Examine the differences from reader to reader in how the pack is handled and what they may choose to zero in on about your life. While you're sitting there, you can also read the cards. So do so! But, of course, silently to yourself so as not to interfere with the reader's working processes. I have frequently learned much from the approach that other readers have taken. And, I have also gained a great deal of confidence in comparing my abilities with theirs. Getting a reading after learning the Tarot is a great way to demystify the process and approach it from a more scientific viewpoint.

A few words on ethics needs to be presented at this time so that you don't hurt yourself or others. Remember, this is a very powerful process and there is still a lot more going on than you may be aware of yet. So take what is being said here seriously enough for the time being. You may arrive at your own decisions later on when you are more experienced.

First of all, when reading for someone, don't push your values and morals on them. Learn to empathize with the Querent and to read the cards from their perspective. For example, you may be a devout monogamist and truly believe that that is necessary for a stable society. And someone may come to you with a problem concerning two of their eight lovers. Don't preach here, but imagine that this is correct for them and give them as competent a reading and the advice that goes with that as you can and as if you yourself believed that their lifestyle was the correct one for them.

It is also all right to charge a fee for your service. I actually believe that the reading is absolutely free for my clients. After all, the air is free and we all have a natural right to the spiritual world. What I am charging for is my time. I live in a world where time is money and I need money to succeed in this world. However, should someone approach me in need of a reading and without the ability to pay due to hard circumstances, then I am always happy to donate my time and services. After all, when I make the lives of the people around me better, I make my own life better also.

Spying is perhaps the most devastating issue of all. Frequently I will be approached by someone unhappy about the breakup of a love affair. And they will ask me to tell them what is going on in the present life of their now ex-lover. I tell them that I won't and that I don't have the permission necessary to inquire into someone else's life. I tell them that they wouldn't like it if I came peeking in the window when they were taking a shower. By this, they usually get the point and we can get on with helping them with the pertinent issues that are a part of their lives.

When reading, try your best to always put a positive spin on the reading. Remind the Querent that no reading can be carved in stone. There are only tendencies to be revealed and destiny is what we make of it. If you tell them that such and such must come to pass, then you are robbing them of their power and ability to have control over their own lives. Don't do this! Always, if you can, give the Querent a choice.



Further, let's examine what we are actually looking at. I like to give the following formula:

Past + Present = Future

What this means is this: The more we look into the present the more we understand the past and can comprehend the future. Always look for the present. As you make changes in the present, you can alter how you perceive the past and what you can accomplish in the future. The present is the only important time in a reading.

And don't predict death. Even if you should think that that's what you see, encourage the Querent to get his or her affairs in order. Tell the Querent to make peace with a relative or to amend a wrong-doing that sits on his or her conscience. But don't predict death -- if for no other reason than the fact that you might be wrong and then you would have possibly upset someone needlessly.

Now, go out and read for everyone that you can to gain the experience that you need. And read for yourself as well. Take your deck to parties and to work. Tell people that you are trying to learn and that you may not be that good but that you need guinea pigs so that you can get better. You'll find them eager and understanding. Bring a cheat sheet or a book of meanings with you. No matter how hard you worked on the exercises in this book, you'll want that book there for support in the beginning, at least. And work to teach others how to read the cards. That's always the best way to learn.



## Appendix 1

### *Meditations on the Major Arcana*

#### The Fool: Namesake of the Master

The Qabalistic attributions for this first card of the Major Arcana are as follows:

1. The Hebrew letter Aleph
2. The number Zero
3. The Alchemical element of Air.

Aleph is the first letter of the Hebrew alphabet and the first of the three mother letters. It is written in such a manner as to represent a ploughshare and is translated as Ox. Aleister Crowley says the significance of this is primarily phallic in that it represents the initial impulse of the universe.

In mathematics, the first number is naturally zero; hence the attribution of Zero to the first card of the Major Arcana. Qabalistic Zero represents the balance of opposites above the abyss on the Tree-of-Life. Thus Zero is the "negative source of all things". The most potent balance of opposites is the interconnection between male and female. This produces a fertilized ovum which is at first conception, sexually neutral.

So the element of Air attributed to this card, represents a vacuum when considering the annihilation of opposites and its necessary termination in the Ain Soph Aur. Remember: contradistinction is unity above the abyss and duality below it.

All in all, this is the Great Night (N.O.X.) of Pan -- the all-devourer and all-begetter. Pan, of course, is also known as Bacchus Diphues; the Green Man of Spring; the great drunken fool. All cognate symbols for this card should somehow conform to this.

In popular exoteric decks we see this merry fool about to fall off of a cliff. This is consistent with the Qabalistic symbolism if you read carefully what I have said above. However, the explanation provided by most decks for this depiction usually falls short of adequately representing the esoteric symbolism which generally results in misleading the student as to the true nature of the card.

As you begin to study the Major Arcana, take a lesson from this and carefully study the Qabalistic attributions of each card. Only then can one determine the true meaning of the symbols provided with each card. In the case of this leading card, you will begin to see that the Master is a great Fool.



The Magus: The Logos and its Creation

Mercury is the bearer of the Wand and is attributed to the Magus. That is, Mercury or the Magus is the director of energy. This energy is the Logos or the Will of God. As it has been written, "In the beginning was the Logos" or the word. This word is the word of creation and it is silence. It is the manifestation of the idea of the All-Father.

This card represents the second emanation from Kether and is therefore a more complex and developed manifestation of the Fool. The emanations proceeding from the crown are the manifestation of the one into the diverse universe.

"Therein was this virtue, that the One became the all."  
Liber LXV.2.6

The Fool is the Unity and the Magus is its complement -- the godhead in its manifestation as the diversity. The magus is thus continuous creation and the substance of that creation.

The Magus proceeds from Kether to Binah or from the Crown to Understanding. Because of this, the attributed Mercury is messenger of the gods. Mercury transmits their will by hieroglyphs intelligible to the initiate and records their acts. Thus his association with speech and writing.

However, these artifices (those of speech and writing) represent an illusion as the Word or Logos is silence. The utterances come from the unconscious psyche and manifest or is perceived as either wisdom or folly. Such a duality is confusing and is the reason why Mercury has been dubbed the Trickster.



#### The Priestess of the Silver Star: Midwife of Initiation

The universe as we understand it, is dual in nature (i.e. black and white; good and bad; etc.). It manifests archetypally in the masculine and the feminine with transcendence being the result of their union. This concept is triune in form and represents the totality of existence which itself emerges from naught. If you are familiar with the Qabalah, this should be quite clear.

Hence, this model can also be applied to like energies in our psyche of which the major arcana delineates with twenty-two Atus. The first two (the 'Fool' and the 'Magus' have already been covered in previous issues of TAROT NEWS) are hermaphroditic in nature. There are three feminine symbols of which the 'Priestess' is the first -- with the other two being the 'Empress' and the 'Star'. And there are three masculine symbols: the 'Emperor', the 'Hierophant', and the 'Hermit'. The remaining fourteen cards illustrate these three primordial energies as manifesting either in conjunction with one another, or in their functional relationship with the universe, or in various other forms of manifestation.

Within the context of the Hermetic Qabalah and Western High Magick, the 'Priestess' demarks the pathway for the initiation of a Master of the Temple. Her path traverses the dreaded abyss and carries consciousness towards the third sephira -- another feminine symbol; the Sea of Binah. She is naked, veiled only in the light of spirit. She is the highest manifestation of the feminine archetype.



Her initiation is a reconciliation of opposites; the path that dissolves this dual-natured universe into the oneness of the Supernal Triad. All initiations, even on a lower level, are reflective of this principal. Remember, each sephira has its own complete Tree-of-Life. One may journey along her path to unite with any sephira. She is the rite of passage in every stage of mundane and spiritual lives.

Now, shut your eyes and imagine this naked goddess yearning for us as we for her. Remember the terror, the excitement, and the curiosity that carried you through each of these milestones in your life. The aspiration that compels us to grow, mature and evolve is the root cause of our penetration into her mystery. We are the points of light and she is the allure that beckons us forward. For all my life I have desired her. For all my life will I fling myself into her loving arms.



### Empress: Goddess of Love

The path of the Priestess (last issue) carries us over the abyss and crosses the path of the Empress on its way to Kether (actually to Binah as the serious student of Magick will learn). The Empress is then the door leading us into the Supernal Triad. For this, the Hebrew letter Daleth, meaning 'door', is assigned. Her path connects Chokmah with Binah -- or the Father with the Mother.

The other major attribution to this card is the planet Venus. In astrology, this planet signifies love. And as with all the planets, it has an Alchemical symbol displayed as [  ]. But what's interesting to note is that this particular symbol touches all the Sephiroth on the Tree-of-Life. [  ].

Now, a magickal formula represents a process that the aspirant puts HIR psyche through. At least that's one way to describe it. Since Venus is interpreted as the planet of love (and also delineates aesthetic response) and her symbol touches on all the universe by its connection with all the Sephiroth on the Tree-of-Life, we then discover that the magickal formula delineated by this card is that of Love.

Any and all symbols included in this particular Atu must be inherently consistent with the above theme. Further, note the importance of the Goddess archetype in our psyche and its representative use of a feminine form in this card. And most particularly, be alerted to the suppression she endures in our collective if not also, our individual psyches.

It is good that we grow and strengthen ourselves with the will to control our own destinies; a relatively new theme in human sociology. But let us remember that the underlying formula is Love. It can be written as a simple mathematical equation that is represented by a fraction which places this love under will (e.g.: will)

----  
love

Therefore, I present the following mantra for your contemplation: Do what thou wilt shall be the whole of the Law. Love is the law, love under will.



### The Emperor: The Authority of the Initiate

In the world of Tarot deck publication we are besieged with a potpourri of designer decks from non-initiates with one fetish or another. At best, they popularize the medium and at their worst, they promulgate ignorance. Either way, they are an abomination that confuses the Western Mystery Tradition with the profane world of consumer culture.

The Golden Dawn codified much of that tradition and Aleister Crowley modified some of their work to suit the nature of his own initiation. The serious student of Tarot quickly discovers the relative importance of Qabalah in its relationship to these mighty cards of the spiritual art. And it is by study of the Hermetic Qabalah that we come to the core of the Western Mystery Tradition.

Crowley is one of very few initiates to have designed a deck in modern times. This would not be published until almost 40 years after his death. In the Emperor the Master Therion presents the first card that shows the dynamic and organic nature of deep Qabalistic study. His placing of the Hebrew letter Tzaddi on the Qabalistic path of the Emperor (connecting Chokmah -- the word -- to Tiphareth -- the higher self or Holy Guardian Angel) was profoundly inspired and a lengthy subject for study beyond the scope of this article.

But know that Tzaddi is derived from Sanskrit roots meaning Head and Age and is found in such modern words as Senate, Senior, Tsar and Caesar. The idea presented is the swift creative energy that seeds the flowering of illumination. By title, this card represents the ideation of paternal power -- a power that descends from Chokmah (creative wisdom) and is exerted below the abyss to Tiphareth (the illumined being).

In divination it represents a martial energy entering into the spread due to the card's association with Aries (ruled by Mars). This energy is either paternal and authoritative or corrupted and obfuscated by irrational impulses dependent upon dignification. What it asks is whether or not the individual is fortified and prepared to receive the higher creative impulse. If not, the creative energy from Chokmah is totally destructive. Otherwise the querent may be advised to proceed with a strong confidence in the matter at hand.



#### The Hierophant: Mother of Initiation or The Vestal Virgin Returns

The main business of the Hierophant and of all Magick is the uniting of the microcosm with the macrocosm. This results in the initiation of the adept. The magickal formula by which this is achieved in the present stage of human evolution is 'love under will' as suggested in our analysis of the Empress.

The rhythm of the Hierophant is a vibration that intervals from crest to trough to crest in the spans of two thousand years and is referred to as an aeon. We have just passed from the previous patriarchal aeon of Osiris (which was preceded by the matriarchal aeon of Isis) to the present aeon of Horus (the Child). In two thousand years hence we will enter the aeon of Maat or the age of justice of which this aeon is a preparation.

Venus' rulership of Taurus (which is attributed to this card) indicates that in this new aeon woman is the initiator and man is the fulfillment thereof. Such a change or adjustment in the direction of human evolution supplants the old aeon of the 'Dying God' and its Piscean idea of sacrifice as the act of surrender.

Instead, the woman is girt with a sword as an equal in the conspiracy of evolution. The focal point of the directed energy no longer aims at dissolution into that which is greater but into the act of creation itself. There is a dissolution, but this is the annihilation of opposites into a new and more potent substance. No longer is She the passive participant in the continuity of existence. Now She casts herself as equally eager and indeed militant about her participation in the creative process.



The Lovers: Virtue of the One Becoming the All

What is immediately apparent in this card (Atu VI) is the attribution of Gemini which is ruled by Mercury. Both the astrological sign and its planetary ruler are of an intellectual or mental plane denomination (at least on certain levels). Further, to enhance this angle for interpretation is the attribution of the Hebrew letter Zain, which means Sword and is suggesting the mental plane as the suit of Swords does in the Minor Arcana. The whole symbolism behind the card is deepened by a suggestion of the Arch of Swords under which the Royal Marriage takes place.

However, the Sword is a weapon of division and analysis -- a taking apart for the sake of itemized investigation. Here, the investigation is in the world of ideas. A careful study of this world will yield the working theory that the formulation of any idea must create its contradictory counterpart at almost the same moment. And in this empirical statistic do we find proof that the universe is constantly at work to preserve its own equilibrium.

This card represents the creation of the world as the All-Father (Kether), which is the One, becomes the All that is the manifested Universe. The subject of this card is analysis and its complement is Atu XIV (Art) which is the synthesis or the regrouping of the All back into the One. To observe the manner in which analysis is efficacious is to find the continuous see-saw of contradictory ideas from which any conclusion must be tested against. Perhaps that conclusion is better dealt with in Atu XIV. But note that this card is a glyph of duality and the masculine and feminine principles in nature.

The plan to produce life is revealed by the Word (Divinity or the All-Father) issuing forth and dividing into male and female (Chokmah and Binah) for the sake of procreation. Yet the original word remains a mystery of mysteries. And we find the working title of the card: 'The Children of the Voice, the Oracle of the Mighty Gods'. Therefore, this card is a symbol of inspiration and the spiritual intelligence necessary to perform the Alchemical operation described in Atu XIV.



#### The Chariot: The Adepts Sacrifice

Cancer as attributed to the Chariot (ATU VII), calls in the Priestess (ATU II) as the moon which rules Cancer is attributed to her. It also calls in Fortune (ATU X) as Jupiter which is exalted in Cancer is attributed to it. Study of these two cards is a good prelude to understanding the Chariot.

The Priestess is the Holy Grail which is carried by the Chariot. And Fortune talks to a focused center which is mandala-like much the same as the Chariot around the Grail as its center. Yet Cancer is the sun at its zenith on the summer solstice. This suggests a certain vigorousness of the Charioteer that is supported by the focus (Fortune) upon the Grail (Priestess).

As a cardinal element Cancer also suggests a burst of Water which is actually blood or the life force. The Chariot also sits upon the path which runs from Binah above the abyss, to Geburah below it. Binah is an higher arc of the Cup of Babalon of which the aspirant spills the entirety of his or her blood into. Babalon will be discussed in later Atu's. For now, simply note the correspondence of the Cup of Babalon with the Grail and the Chariot.

Binah is one of the Supernal Sephiroth. It's influence is channeled to Mars (Geburah) through a veil of blood as if poured out like blood from the Cup of Babalon. So is this process of life by which the aspirant or saint has poured out his life force giving up all for unity with the God-Head. And this in turn cycles back to those s/he left behind as a spiritual blessing. This further calls in the idea of the wheel in the Fortune Atu.

Also this life force is potent indeed and is directly connected to the God-Head as described by the Supernal Sephiroth. A watery force is the veil through which its acts upon Mars in the fifth Sephira. The potency of emotion and the virulence of Mars can go a long way towards describing this new age of humankind and the earth thus in the present age.

This balances with the Hierophant card which is the influence of the Supernals brought through a veil of fire as this Atu connects Chokmah with Chesed. And the two Atu's (The Chariot & The Hierophant) along with the Priestess represent the three paths that describe the aspirant's journey across the Abyss. This is the Adept's greatest sacrifice to the God-Head; the ultimate Bhakti and the most potent Magick.



Adjustment: The Equilibration of Opposites

The court cards describe the process of Tetragrammaton and this card refers to a specific moment in that process. The final adjustment of this formula is when the daughter (Heh-final) is redeemed by her marriage with the son (Vau) and set up on the throne of the mother (Heh) to awaken the eld of the All-Father (Yod). This is the completion of this formula of Hebrew letters: IHVH (the four lettered name of God). And in this final process is the whole formula equilibrated.

Specifically, the zodiacal sign of Libra is attributed to the card with Venus ruling and Saturn exalted in Libra. Balance or more accurately every action in the universe has as its complement an equal and opposite reaction. It is indeed impossible to drop a pin without exciting a corresponding reaction in every star.

Therefore, nature is not just (as the old title of the card implies). But it is exact. Maat is the Egyptian goddess who dominates every element of dis-equilibrium in the universe. In the next Aeon she will take the throne of Ra and this planet will function in a way that maybe some empathic experience with this card might lead to a small understanding of.

Maat will bring on the age of truth. We will learn that all things are in harmony is a truth as they and their opposites will cancel each other out (hence the magickal formula of  $2=0$ ). Manifestation itself is little more than disequilibrium seeking equilibrium. Maat assesses the virtue of every event and demands an exact and precise satisfaction; study of which will clearly reveal the true and conjugal nature of the universe.



#### The Hermit: The Hermaphroditic Source

The first and natural inclination in contemplating this Atus is to say that the Hermit is one who moves within. Of course, if you ruminate even further and have a mystical bend to your thoughts, you would recognize that the source of being is a movement from within to without. For this alone would you have obtained a rudimentary understanding of this Major Arcana card.

But let's examine the two attributions that apply themselves to a deeper understanding. The first is the Hebrew letter Yod which translates as hand; the human hand and one that our race has employed quite brilliantly in fostering our evolution. Note that many traditions use the laying on of hands in healing. This is movement of energy from within the healer towards the diseased postulant.

Yod is the first letter of the Tetragrammaton and represents the highest world (Atziluth) in the Holy Qabalah. This is the archetypal realm of pure spirit wherein resides the sephira Kether--the 'All Father' which is hermaphroditic in composition and separates into its' masculine and feminine components in the next two sephiroth. These three sephiroth denote the supernal triad above the Abyss on the Tree-of-Life.

Kether is the highest form of Mercury and in this form is the Logos or creator of all worlds. Yod being the first letter of the Tetragrammaton is the secret fire from whom all life originates. Also take note of the fact that all the letters of the Hebrew alphabet are formed by various combinations of Yod. Meditate on this and you will gain a better understanding of why the Hebrew alphabet is so important to Qabalists.

In the physical world, the Logos is the spermatozoon. Which alchemically, is recognized as the fluidic essence of light--the life of the universe. The Logos is the seed of life and the sperm is referred to in alchemy as the Red Dragon. It is the complete essence of life nurtured by the vaginal gluten.

And as the Hermit is Hermaphroditic, this Atu also has its feminine attribution. This is the attributing of Virgo an astrological earth sign represented in Greek mythology as Persephone. Attributed to Virgo are wheat and corn demarking this sign as a sign of fertility. And note also that Mercury is the planet the both rules Virgo and is exalted in that sign as well.

Conjointly these two attributions delineate the dual nature of that inner fire from which we come to understand ourselves. The Logos impregnates the earth and life swells to fruition. It is that hidden inner mystery which propels us forward into life and living that life. Contemplation upon this establishes the resolve that guides us in pursuit of establishing our individual destinies.



#### Fortune: The Wheel in Perennial Motion

The incalculable factor known by those whom study Thelemic Gnosticism as 'ordeal x' is the one single factor that makes forecasting with Tarot cards (or even the weather) an inexact science. We can think about this as that element that occurs in the course of the events of our lives that is simply unforeseeable and happenstance. Or even this can be considered as the chaotic collisions resulting from the constant (and often mindless) movement of all things.

Of course, the universe is a wheel in a constant state of change. Einstein proved that the universe was curved which adds hard physical evidence to this ancient mystical fact more directly evidenced by the cycle of the seasons. And three forms of energy garner this change which are equivalent to the three Gunas of Hindu mysticism or to three of the Alchemical agents in our own tradition. Each of these explains the other.

In Hindu there is Tamas (darkness, inertia, sloth, ignorance, and death), Rajas (Moxie, fire, brilliance, and restlessness), and Sattvas (calm, intelligence, lucidity, balance). In Alchemy there is Salt for Tamas (The inactive principal in nature which must be energized by 'Sulfur' to maintain equilibrium), Sulfur for Rajas (The active principal in nature which infuses 'Salt' with virulent energy), and Mercury for Sattvas (This is the substance which transmits the activity of the Sulfur upon the Salt).

These are represented in this Atu by Typhon, the Sphinx, and Hermanubis respectively. They are as upon the Wheel of Fortune. They also correspond to the Empress, Emperor, and Magus Atus respectively. Typhon is destructive power. The Sphinx represents the four magickal virtues (To Know, To Will, To Dare, and To Keep Silent). And Hermanubis is a composite god with Simian elements).

On the Tree-of-Life, the card is attributed to the path that leads from Chesed to Netzach. The Hebrew letter Kaph is also attributed here and is translated as the Palm of the hand. And Jupiter is also attributed to this Atu as well as to the Sephira Chesed. Chesed is the highest point of attainment before the Magus must traverse the abyss. And if he fails in this quest, it is the point at which the aspirant, now a brother of the black art, must remain with the illusion of thinking that he or she has attained the crown that awaits the one of whom the abyss is crossed successfully.



#### Lust: The True Power of Command

As Adjustment (the complementary counterpart with this Atu) deals with the equilibration of opposites, so does the position of this path on the Tree-of-Life. The influence of Chesed on Geburah (Mercy and Severity respectively) add to this dynamic. In alchemy this is shown as a naturally occurring marriage of elements which is both creative and chaotic. It is up to the will of individual stars to add form and force to this.

This energy or force is the nature of this Atu. It is a combustible spontaneity that swells from a very primal area of the human psyche. And it is quite destructive as it can destroy or break down old patterns for grasping awareness before supplanting them with new ones fashioned from the ashes of the old.

Leo which is attributed to this card, is the Cherub of Fire and ruled by the sun. The sun is the vicegerent of God upon the earth. And Leo is the commanding general through which the sun operates. Hence this card clearly depicts great force in the power to command.

But this command is balanced by the attribution of the Hebrew letter Teth (Serpent of Wisdom) and we get the idea of the benevolent dictator. The idea is then to lust after life and to exist in such a way as to honor the law of the strong which while severe is truly merciful in giving the weak a quick rather than a slow and painful death. (Hence the connection of Chesed to Geburah).



The Hanged Man: The Way of Love

In the old aeon and for those last two thousand some odd years, we have been asked to place our faith in one god or another. And in most cases, this has needed to be a blind faith. However, the adepts have always known a way more powerful than faith. This card speaks to that path of knowledge.

In Malkuth (this world), is the Tetragrammaton (the divinity) fully developed. This is symbolized by Qabalists by the Hebrew letter Mem; attributed to this card. It is one of the three Mother Letters in the Hebrew alphabet and represents the extant universe under the Demiourgos.

Faith must be slain by certainty which occurs in the act of initiation. Faith represent darkness and ignorance. And the spiritual function of water can redeem us from this. The adepts have always known this. They have also known that we are marine in origin and that we pass through that stage in the amniotic fluid of the womb.

This seeming process of sacrifice (offering oneself to initiation) and redemption (experiencing Gnosis) denoted by this card is symbolized by the Greek element of water attributed to it. However, it is neither a sacrifice nor a redemption. For change equals stability as study of the next Atu in the pack (Death) will delineate.

Finally, the depiction of the man hanging from a tree branch, common in most decks, suggests the Hebrew letter Daleth; which is associated with Venus as they are both attributions to the Empress Atu. This shows the modus operandi of all true adepts – LOVE!



Death: The Dance of Initiation

The Zodiacal sign of Scorpio is attributed to this card. And Scorpio has three aspects attributed to it. The lowest aspect is that of the Scorpion. This symbolizes the uninitiated life and the human whom by living it, finds it intolerable and thereby seeks relief. If he or she does not find the path of initiation, then one will find solace in obsession, drug use, suicide, or any other social abnormality. However, those who are wise reach a point where they willingly submit to initiation. This is a most unique form of death.

This middle aspect pertaining to Scorpio is represented by the Serpent. This Symbolizes the rhythmic undulation of life by which things are born, grow, die and are born again. This as been interpreted by some as resurrection and by others as re-incarnation.

The highest aspect of this symbol of Scorpio is represented by the Eagle and denotes transcendence from the limitations of matter. It could perhaps be noted that the adept usually deals with all three aspects on his journey.

The Hebrew letter Nun is also attributed to this card. And Nun translates as 'fish'. The fish is cold-blooded and swift much like the Grim Reaper and his scythe. In a proper depiction of this card, the Grim Reaper is represented as a skeleton dancing through matter with his scythe swinging freely.

The skeleton and scythe are symbols of Saturn. Saturn represents that essential universal substance from which everything in the universe is comprised. This essential substance remains unchanged despite the undulations in the universe caused by the dance of the scythe as this substance is that of Saturn itself. And Saturn is eternal.



Art: Consummation of the Royal Marriage

Atu XIV represents the path on the Tree-of-Life which leads from Yesod to Tiphareth, and has Sagittarius and the Hebrew letter Sameck attributed to it. This Atu is the natural complement of Atu VI: The Lovers which has Gemini, the zodiacal counterpart to Sagittarius, attributed to it. Hence we complete the idea which began there of 'analysis' with its' complement 'synthesis'. Sameck which translates as 'Prop' and refers to the framework by which these two contradictory forces are unified.

In the former Atu, we spoke of the sword as double-edged, taking unity and dissecting it to examine its structure. In this path, components are melded into an unified whole through a natural transmutation of substance for the alchemist. These contradictory elements are then fused together into a complete and unified whole.

We are speaking of a resolution of opposites in all four worlds of the Qabalah that would in Jungian terms equate with the idea of Integration. The alchemical formula of V.I.T.R.I.O.L. is demarcated by this card. It is the initials of a Latin phrase that translates as: "Visit the interior of the earth: by rectification thou shalt find the hidden Stone." The 'Hidden Stone' is of course, the "Universal Medium" or "Stone of the Wise"; the sought after 'Philosopher's Stone' which Paracelsus used in his wondrous works, especially of healing. It is said to give its' possessor immortality.

Psychological health (Fire and Water) as well as body and mind (Earth and Fire) are thus brought to their true and proper relation in preparation for the attainment of Adepthood. When this is brought about the Archer (Sagittarius) becomes poised in his divine aim for the betrothal of the Beloved; the Knowledge and Conversation of Thine Holy Guardian Angel.

V.I.T.R.I.O.L. as a formula, is the direction the aspirant journeys to align his entire being with his True Will. The arrow in the Archers' bow represents the directed will and hints at in both this and Atu VI that Love is the force which directs the course of Will. The entire being is swallowed up in the inertia of the universe as it becomes uniquely aligned through the true force of its' natural attraction to and right relation with the universe.



#### The Devil: The Leaping Goat

Atu XV connects Hod with Tiphareth on the Tree-of-Life and has attributed to it, Capricorn and the Hebrew letter Ayin which translates as 'Eye'. The central symbol is Pan and his manifestations as Baphomet, the Goat, Shaitan, Saturn, Satan, and Shabbathai (the Sabbath). The horns of the Goat being spiral, they represent the movement of the all-pervading energy that is the manifested universe in its true nature. This is expounded on and corroborated from the scientific viewpoint in post-Einstein, modern physics.

Capricorn resides at the zenith of the Zodiac and is represented by the Goat leaping to the summit of experience with its firm determination. The sign is ruled by Saturn which gives it its enduring perpetuity. Mars is also exalted here and adds material energy to the creative process of all phenomena.

The Eye (Ayin) symbolizes the Goat in leaping to the summit of manifestation sees all things as they really are in their true relation to every other thing. Hence this card represents the ecstatic appreciation of all creation as it contemplates the entirety of possible interactions. This is carried out to its' complete and full end beyond even the limitations of taboo and disgust; for Pan is All.

Such wisdom as this path bestows upon the aspirant supplants the ignorance of Faith with the certainty of Truth. From here one is given over to the true application of the Will in proper orbit in its relation to all other phenomena. One becomes a master of his destiny and a purveyor of the all in the open manifestation of his divinity.



The Tower: Herald of Dharma, Harbinger of Truth

Connecting Yesod with Hod, this Atu represents the spiral energy of the universe in its' material form. Perfection is nothingness as delineated on the Tree-of-Life by the Ain Soph Aur; wherein all opposites have been equilibrated, annihilating each other; removing the stain of the curse of existence.

The Hebrew letter Peh which translates as 'Mouth' and the planet Mars are attributed to this card. Mars represents the energy that is the spiral force. The mouth can be seen as that which causes the manifestation of the Logos on the material plane. Its' vibrations are the spiraling energy that creates mass. But it is not that mass and the energy is beyond the plane of duality being the medium of transmutation.

The Tower represents the emancipation of matter from the prison of attachment in the blindness of the aspirant. If the aspirant has prepared well, the energy nourishes and enriches. However, should the aspirant hesitate in accepting destiny and acquiescing to the force of this energy, then is he swept away in spite of himself and yet with anguish as the blindness is torn from him.

There is a certain interesting relation with the preceding Atu. As the Devil represents the truth that manifests at the very summit of experience, so does this card come to tear even that down with its opposite. In this way the one becomes the all in perpetuity; as it pushes its light (L.V.X.) even further and further into the darkness in which it shrouds itself (N.O.X.).



#### The Star: Dancing Goddess

This Atu in the Thelemic schemata has attributed to it the Hebrew letter Heh as opposed to Tzaddi which is traditional. Heh is a window that admits light. As such, the blindness of humanity is overcome to reveal all the beauty and splendor of the Universe. The attribution of Aquarius further emphasizes it as it symbolizes the 'ideal' that leads to splendour.

Correspondingly, it is also moved on the Tree-of-Life, from the path that connects Yesod to Netzach to the path that connects Tiphareth with Chokmah. Hence the universe is refined into its essential nature and that nature is Love. Further, we have a manifestation of the Goddess in her lower form to personify this nature.

Traditionally, this card depicts a woman kneeling at the juncture of land and water (a symbol of fertilization) pouring water from two cups (one in each hand). In this particular case, these cups symbolize breasts; one is golden and pouring from it is an ethereal water to indicate the inexhaustible possibilities of existence; the other is silver from which pours the alchemical liquor of life. This whole symbol works to display the dance of life and the most sublime of activities.



#### The Moon: Guardian of Secrets

Atu XVIII has the Hebrew letter Qoph attributed to it. Qoph represents the back of the head; particularly the cerebellum which functions to maintain the body's equilibrium. And with Pisces also attributed, the mysterious Moon becomes the gateway to rebirth and the recommencements of the cyclic process of life as Pisces ends the cycle of zodiacal signs leading to its renewal in Aries.

Luna connects the earthly sphere of Malka with Netzach. In so doing, we have the process by which the higher life manifests in matter; descending on the Tree-of-Life. And in ascent, we have a representation of the threshold to the higher life which is guarded from profanity by such taboos as prejudices, superstition, dead tradition, and ancestral loathing. At such a point, the aspirant must surrender to the doubt-causing mysteriousness of the venomous Moon. This is the darkness to the soul before the light of the new day wherein the mind is abolished and replaced with the intoxication of the vitalizing higher life.

One has to wonder: Why is such a protection necessary? And why all the mystery? One place to start to obtain that answer is to look at Malkuth hanging pendant to the Tree-of-Life. The nature of this manifested universe is so antithetical to all the worlds above it and the maintenance of both realities on each side of the veil seem dependent on their non-interaction.



#### The Sun: Soul of Life

The light of the Sun removes the doubt of the Moon (previous Atu) and brings with it freedom. Such freedom is sanity as the true nature of the mind [Resh is the Hebrew letter attributed to this Atu and translates as head.] with reconciled with the true physical nature [body=moon]. For a greater enquiry into this, refer to Wilhelm Reich's writings on 'Orgone' energy and the Hindu texts on solar prana.

The energy of the Sun expands in every direction freely to pierce the veils that obscure the Universe. Alchemically, the Sun is the sperm as the Moon is the ovum which is fertilized by its light. For this to occur, one must overcome the darkness of the previous Atu.

The Solar prana is but the vehicle of life however, as such it is the casing or soul within which the true nature of the individual is manifest. That true being is referred to as the Khabs: "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death." AL II.6 And it's Khu (soul) is the garment is wears in order to assume a shape.



#### The Aeon: Purification

This Atu has attributed to it the Hebrew letter Shin (which translates as tooth) and the Greek element of Fire (which has a double duty in representing the Hermetic element of Spirit). As well, in order to carry on the Western Mystery Tradition, we depart here from that tradition by altering the symbolism of this Atu.

In the old aspect of the tradition there was the idea of a final judgment wherein the [old] world was destroyed by fire. This is supplanted by Horus who has accomplished this and facilitated the birthing of the present world. Such destruction is evidenced by the catastrophes generated from technologies and concentrated political power manifested in the twentieth century.

The outlook of this aeon is thus: Nuit (she represents unlimited possibilities) conjoins with Hadit (he represents the singular point of view) to create the flaming God Horus who has taken his throne in the East in this new Aquarian age. The Piscean formula of attainment was death and resurrection and is abrogate. The Aquarian formula is purification and equilibration of our relational interfaces. This is the preparation for the Aeon to come, that of Maat and her reign of Truth and Justice.



#### The Universe: Essence of Being

This Atu comes at the end of all and as life is cyclic, so we find an intimation of renewing the cycle again. Therefore, it is the complement of the Fool of which the Hebrew letter Tav is attributed (Tav translates as 'Cross' which means extension). The Hebrew letter of the Fool again, is Aleph. These two cards together spell Ath which translates as 'Essence'

And so we can describe the Major Arcana as that which begins with nothing (the Fool) and ends with nothing in its complete expansion (the Universe); or the Alpha and the Omega. The twenty cards that fall between these then delineate the various stages of the Great Work. Particularly, this Atu celebrates the Great Work as manifestation ready to return to its origins.

Saturn is also attributed here and as well to Binah, the black sea. And as the cross is attributed to the Sun and Saturn is black, so the central shocking secret presented to initiates of the mysteries in ancient as well as modern times is that Osiris (Christ) is a black god. For more on such a truth, one must make contact with a true initiatory body.



## Appendix 2

### MEDITATIONS ON THE MINOR ARCANA

As was mentioned in the exercises on the Minor Arcana, the idea of taking the name of the corresponding sephira along with the divinatory meaning of the suit and combining that with the title of the card creates the key to its divinatory meaning. As an example of that process, presented below is that process acted upon for the student's reference. With a familiarity of the Astrological correspondences as well and assuming that all the exercises in the beginning of this book were performed faithfully the student should be able to employ a similar thinking process automatically when looking at any Minor Arcana card.

This section is not meant for the student to memorize as a rote exercise. But rather, it is meant to display some insight into the process that can be used by the student to derive one's own meanings from each of the cards. Why not as a further exercise, use this kind of a process and combine it with your own set of graphic symbols to create your own deck?



## WANDS

Ace of Wands

Primal Will or Drive

This card is an overt phallic image and represents the undeveloped or seeded potential of this energy. Seed is an apt pun for sperm as the sexual drive is one of the strongest in the human organism.

Two of Wands

Mars in Aries

Dominion

Wisdom of Will

Will as a force seeks to dominate; that is what it knows. and wisdom stems from knowledge and experience. Mars is energy as Aries is the Warrior; and so the marital spirit is vitalized in this card.

Three of Wands

Sol exalted in Aries

Virtue

Understanding of Will

Saturn rules the third sephira and denotes discipline and sturdiness. The Sun denotes such identification with the self and brings determination to the Warrior. Herein is a great virtue as Will now has the passion to succeed.

Four of Wands

Venus in Aries

Completion

Mercy of Will

As that Will is accomplished, it is beneficent; hence Jupiter which rules the fourth sephira. It then can 'let-go' of its passion and becomes merciful. This accomplishment 'completes' its effort.

Five of wands

Saturn in Leo

Strife

Severity of Will

The fives are ruled by Mars and represent aggressive energy. The steady strength that Saturn brings to the identification with this drive can wreak havoc upon all that lies in its path; hence a strife upon such all.



Six of Wands  
Jupiter in Leo  
Victory

Beauty of Will

The sixth sephira is the higher self (Sol) and in the suits represents the perfection of the element. The sephira is most desired by the Shekinah as a bride does her groom. The lower ego (Shekinah) grows as Jupiter represent expansion. Therefore she rises to the union with her adored prince and there is success or victory.

Seven of Wands  
Mars in Leo  
Valour

Victory of Will

The higher self is idealized as Venus (ideation) rules the seventh path. And therefore stays stubborn (a quality of Venus as ruler of Taurus) until it gains its own ends; emerging Victorious as a proof of 'Valour'.

Eight of Wands  
Mercury in Sagittarius  
Swiftmess

Splendour of Will

Sagittarius represents the practice of ethical behavior which is a marvel of virtue--or a 'Splendour' if you will. And the directness of Sagittarius wastes no time or is fast like Mercury.

Nine of Wands  
Luna in Sagittarius  
Strength

Foundation of Will

The Moon both rules the ninth sephira and is placed in the field of the archer (Sagittarius) whose aim is directed at the heavens. The heavens are the prime motivation for this action; hence the foundation or *raison d'être*.

Ten of Wands  
Saturn in Sagittarius  
Oppression

Extreme Will

The tens always represent the force developed to its extreme and then manifest. The force is at its heaviest here with Saturn weighing the archer down. Will becomes oppressive and obstinate with the force of such weight.



## CUPS

Ace of Cups

Primal Emotional Source

As the Ace of Wands is primarily Phallic, so the Ace of Cups is primarily Vaginal. These two suits of course, are complementary in nature. While the Ace of Wands produces the seed and is actively forthcoming in nature, this card is receptive and passive.

Two of Cups  
Venus in Cancer  
Love

Wisdom of Emotion

Wisdom comes from understanding the dualistic nature of the universe. And of course the 'wisest' emotion one can have is that highest affection; love. Cancer is traditionally ruled by the planet of emotions (Luna). In this case, Venus traverses bringing that most beautiful of emotions--again, Love.

Three of Cups  
Mercury in Cancer  
Abundance

Understanding of Emotion

Emotions are fast paced as the mind is a racy component of the psyche. So when we apply mind (Mercury) to comprehend (Understanding) the emotional sphere of existence, we realize the plethora of emotions that are available to us. The discipline of Saturn (which is attributed to the threes) brings the mind to the correct relationship with the emotional energies.

Four of Cups  
Luna Ruler of Cancer  
Luxury

Mercy of Emotions

Jupiter brings much and brings good fortune as the ruler of the fourth sephira. With Luna in its ruling sign, this is a flooding of this emotional energy. Such overrun leads to a break-down like the straw that breaks the camel's back. Hence, a 'Merciful' release ensues.

Five of Cups  
Mars Ruling Scorpio  
Disappointment

Severity of Emotions

Here we have double Mars; both ruling the fives and placed in its ruling sign, respectively. That's lots and lots of energy for the emotionally fearful yet deep Scorpio. Such 'Severity' can never lead the individual to a balanced perspective as necessary for a fruitful outcome in any situation. Hence, a failure or 'Disappointment' for all activities connected with this card.



Six of Cups  
Sol in Scorpio  
Pleasure

#### Beauty of Emotions

And here, a double sun; the sun indicating the higher self fully engaged. Scorpio represents the depth of insight needed to gain access to this idealized self; a self worshipped as an avatar as it provides diving insight for the lower mundane consciousness. Such aspiration is the highest aesthetic.

Seven of Cups  
Venus in Scorpio  
Debauch

#### Victory of Emotions

With a double Venus (both ruler of the sephira and placed in Scorpio), one is ruled by the emotional torrents (Scorpio) of the psyche and values (Venus) such over a more balanced perspective; a benefit of incorporating the rational faculty, is inclined to be extremist and indulgent--losing all hold on virtuous behavior; a 'Debauch'.

Eight of Cups  
Saturn in Pisces  
Indolence

#### Splendour of Emotions

The eights are a world of ideas; being ruled by Mercury. And Saturn weighs down the selfless philanthropy and spirituality of Pisces. Instead of freeing oneself from Karma (activity), one gets mired in the weight of what one has. Hence an obstinate (Saturn) laziness ('Indolence') comes from the inability to let go. And so the trickster (Mercury) mires us with the illusion of a 'Splendour' when what we really have is an emotional dysfunction.

Nine of Cups  
Jupiter Ruling Pisces  
Happiness

#### Foundation of Emotions

One is happiest (one of the emotions of the Moon which rules the nines) when one has much (Jupiter) to give of oneself (Pisces). Such is the beneficent reward for those who are beneficent. Such a seat ('Foundation') for the emotional faculty provides a balance and harmony in every day living. Jupiter along with Neptune (Spiritual Force) is a natural ruler of Pisces.

Ten of Cups  
Mars in Pisces  
Satiety

#### Extreme Emotions

Mars here bring much energy to the spiritual Pisces; too much as the tens always indicate the extreme manifestation of the element involved. And too much is just that; too much. Such overindulgences in the emotional is the satiety of one's cup running over and spilling in a needless waste of emotional energy. This can be quite tiring.



## SWORDS

Ace of Swords

Primal Intellect

The seed source of the intellect is a sword; again, phallic in design. at this level of consciousness, we are not as close to the life source as with the Ace of Wands. And get with this energy, we interpret what comes from there. We then organize this created data into a viable system.

Two of Swords

Luna in Libra

Peace

Wisdom of Intellect

The Moon in Libra describes the idea of emotional balance. This brings harmony to the field of the intellect which is the nature of wisdom. Of course, the emotions and intellect acting in a complimentary correspondence with each other, bring peace to the individual or freedom from the internal struggle that exists when these factors are at odds with each other.

Three of Swords

Saturn in Libra

Sorrow

Understanding of Intellect

The intellect by its very nature, is argumentative. AS the word 'Understanding' often denotes an 'affinity for', so we have a disturbing component to the psyche. With the heavy hand of a double Saturn upon the 'Scales of Justice' (Libra), we have an harsh adjudication without the benefit of wise council.

Four of Swords

Jupiter in Libra

Truce

Mercy of Intellect

Jupiter brings to Libra the benevolent balance that the Scales need to retain their composure. And the sephira of Mercy makes that a double Jupiter as it also represents an easement as described in the previous analysis of the sephira with Wands and Cups. Therefore 'Truce' is the surrender of the intellect to more noble gestures.

Five of Swords

Venus in Aquarius

Defeat

Severity of Intellect

The sephira of Mars has Venus in Aquarius in this element; or the masculine and feminine archetypes combine in the sign of originality and skepticism. The energy of Mars pushes the intellect at a frenetic pace against the aesthete of Venus. And this is intellectual energy we are dealing with. With the idea that a fine wine takes time, this kind of action can be very self- 'Defeating'.



Six of Swords  
Mercury in Aquarius  
Science

#### Beauty of Intellect

Again, the highest ideal or the Sun (Identity/Ego) belongs to the sephira; not only because it is the most perfectly balanced of all the sephiroth (being in the center of the Tree-of-Life), but because it is also directly connected with every other sephira with the exception of Malkuth. Mercury brings the power of the intellect to the innovative capacities of Aquarius; bringing about a perfect and progressive insight. The intellect is displayed here with its finest attributes.

Seven of Swords  
Luna in Aquarius  
Futility

#### Victory of Intellect

An Aquarian Moon is like a wayward emotional child; so cut off from life. Water (Luna) and Air (Aquarius) don't mix; at least in this case. The intellect has won and there's no cooperation between the two. The psyche has denied a major part of itself and in so doing, denied itself any possibility for growth. With Venus ruling, too much beauty and therefore fascination is found in the intellect.

Eight of Swords  
Jupiter in Gemini  
Interference

#### Splendour of Intellect

Intellectual Mercury (the "Trickster") rules this sephira and the largess that Jupiter brings to the Mercury-ruled Gemini repeats the theme of the previous card--too much intellect. Here the intellect gets in the way rather than stumbling over its own alienating qualities. Here it is a bit more pompous.

Nine of Swords  
Mars in Gemini  
Cruelty

#### Foundation of Intellect

The Moon ruling this sephira and energized by Mars in Mercury-ruled Gemini and at the seat (Foundation) of the intellect, brings to fruition the truly passionless nature of the intellect. the strength of Mars firing-up Gemini truly invokes anger in its relationship with the Moon. Intellectual energy is spawned from the frustration of not knowing and as a reactionary (Luna) statement, whips out its 'Cruelty'.

Ten of Swords  
Sol in Gemini  
Ruin

#### Extreme Intellect

Now the ego (Sol) has drawn its whole identity and manifested it from the intellectual faculty. In this incarnation there is no other reality and there is no other possibility. The psyche is permanently paralyzed. There is no hope for redress. All is truly lost.



## DISKS

### Ace of Disks

#### Primal Manifested Energy

The Disk correlates to the Cup (Vagina) in like manner as the Sword to the Phallus. The suit is the crystallization of all the energy of the preceding three suits; and yet is more like the first suit of Wands but in a different manner that's unique to the material plane.

### Two of Disks

Jupiter in Capricorn  
Change

#### Wisdom of Manifestation

Jupiter is expansion and Saturn (which rules Capricorn) is restriction or contraction. Like the rising and falling tides, such is the duality of the manifested universe. The one thing that remains constant is that we live in a world that's constantly changing. The first true step on the path to 'Wisdom' is that the student comprehend this to its fullest extent.

### Three of Disks

Mars in Capricorn  
Work

#### Understanding of Manifestation

The threes are ruled by Saturn as well as Capricorn. And feisty Mars brings great energy to this weighty material planet and sign. Like the tides that ebb and flow and a universe in constant flux, movement or 'Work' (activity) is also a constant. This is the actualization of the comprehension mentioned in the previous card.

### Four of Disks

Sol in Capricorn  
Power

#### Mercy of Manifestation

The beneficent quality of Jupiter which rules the fours, brings a positive quality to the identification (Sol) that one has with the manifested universe. To realize not only who you are, but what you are and where your niche is in this incarnation is the first most important step in self-empowerment.

### Five of Disks

Mercury in Taurus  
Worry

#### Severity of Manifestation

Mercury as the 'Trickster' provides uncertainty to the stubborn Taurus. Energized by the martial nature of this sephira, the only possible result is a strong doubt with as equally strong desire (Venus which rules Taurus). Under such conditions the individual becomes worrisome.



Six of Disks  
Luna in Taurus  
Success

#### Beauty of Manifestation

As a result of the last card, the higher self (Sol which rules this sephira) brings the emotional capacity (Luna) to drive towards that desired outcome of which the Taurean has become fixated upon. Under these conditions, that which one desires to manifest becomes that which is manifested; there is success.

Seven of Disks  
Saturn in Taurus  
Failure

#### Victory of Manifestation

Venus is the aesthetic sense; and a double Venus here if you count the ruler of Taurus. Yet Saturn brings all its weight which is just what the creative Venus doesn't need to fulfill its function. Manifestation becomes rigid with no ability to change and so in its 'Victory' it has failed to comprehend the true nature of the universe.

Eight of Disks  
Mercury Ruling & Exalted in Virgo  
Prudence

#### Splendour of Manifestation

Mercury both rules and is exalted in Virgo. The eights are also ruled by Mercury. Virgo as the perfectionist receives the divine spark from the messenger of the gods. Such is manifestation then connected with its spiritual source--such 'Splendour' in this. And for all who know such a fine wine taking its time, how this card shows the wisdom in the waiting (Prudence).

Nine of Disks  
Venus in Virgo  
Gain

#### Foundation of Manifestation

Venus brings the aesthetic sense to the perfectionism of Virgo and the even ebb and flow of the Moon which rules this sephira. And so we find beauty (Venus) at the heart of this ever-expanding universe of ours; a universe that is constantly adding onto itself in its passionate urge to be.

Ten of Disks  
Mercury in Virgo  
Wealth

#### Extreme Manifestation

Here again is Mercury in Virgo in the sephira of manifestation. And once again the wisdom of the divine is channeled into the animal soul of life. And all the gold that such wisdom produces, accumulates in the treasure-house of life. Such a fitting end to our meditation on the Minor Arcana.



### Appendix 3

#### THE PERSONALITIES OF THE COURT CARDS

##### Wands

Knight of Wands Fire of Fire (Last decanate of Scorpio to first two decanates of Sagittarius) Pure Fire; bold, passionate & exuberant	With so strong a fiery energy comes an initial burst that's so whole and complete an expression of it's function that it completely burns through on it first impulse. Such a personality may sincerely be motivated to move in any direction, only a moment later to be looking for the reason that made it to that.
Queen of Wands Water of Fire (Last decanate of Pisces to first two decanates of Aries) The fluidity and color of fire	This leads naturally to the reflection upon the impulse by which the even pulse of the action can be regulated. And so this fiery energy becomes fluid and pliable. Such a personality as this may ponder initially, but will follow--through with great force once the situation is fully understood.
Prince of Wands Air of Fire (Last decanate of Cancer to first two decanates of Leo) Fire volatized and expanding	Like the wind that blows a fire beyond its containment and out of control, this personality acts without hesitation and without taking any time to comprehend the situation nor the consequences of its actions. It is pure action for its own sake.
Princess of Wands Earth of Fire (One quadrant of the North Pole) The combustible substance of fire	Earth of Fire is the crystallization of the pure life force found in its attraction to the material source within which it dwells. Such a passion as the higher and lower have for each other is the source of all magnetic energy.



## Cups

<p>Knight of Cups Fire of Water (Last decanate of Aquarius to first two decanates of Pisces) Water as a dissolving medium</p>	<p>This personality displays an extreme sensitivity to everything it interact with. However, this is only during the interaction. Later... 'out of site, out of mind' as it is reacting to new influences upon the psyche.</p>
<p>Queen of Cups Water of Water (Last decanate of Gemini to first two of Cancer) Pure Water; water's power to receive and reflect images</p>	<p>This personality is like a trusted friend that you can talk to and who reflects back to you all that you said; dispassionately with clarity.</p>
<p>Prince of Cups Air of Water (Last decanate of Libra to first two of Scorpio) The energetic conversion of water to steam</p>	<p>This character takes external influences and is adept at turning them into agents for personal fulfillment; a real opportunist.</p>
<p>Princess of Cups Earth of Water (One quadrant of the North Pole) The crystallization of water</p>	<p>This character relies on external influences in order to act. And is also a benefactor to those influences.</p>



### Swords

<p>Knight of Swords Fire of Air (Last decanate of Taurus to first two of Gemini) The violent power of motion applied to a static element</p>	<p>This character is extremely impulsive, moving with the inspiration to act without any reflection upon the consequences.</p>
<p>Queen of Swords Water of Air (Last decanate of Virgo to first two decanates of Libra) Clear, conscious perception of idea</p>	<p>This character is full of charm and poise with a style and grace that is unique and individualistic.</p>
<p>Prince of Swords Air of Air (Last decanate of Capricorn to first two decanates of Aquarius) Pure Air; a picture of the intellect</p>	<p>This person is lost in the world of ideas - there seems no need to equivocate them with any practical purpose.</p>
<p>Princess of Swords Earth of Air (One quadrant of the North Pole) The materialization of idea</p>	<p>And this person is adept at applying wisdom to every mundane situation; obtaining a true, practical use of such ideas derived from this wisdom.</p>



### Disks

Knight of Disks Fire of Earth (Last decanate of Leo to the first two decanates of Virgo) Productive and procreative energy	This person engages themselves with total focused attention to the task at hand. There is no distraction that is allowed to interfere with such activity.
Queen of Disks Water of Earth (Last decanate of Sagittarius to the first two of Capricorn) The personification of passivity	A very subtle yet strong ambition combined with deliberate and careful steps enables this person to achieve success in the task at hand.
Prince of Disks Air of Earth (Last decanate of Aries to the first two of Taurus) Meditative energy	This person is a clever manipulator who can take external circumstances and re-direct them to suit one's own purposes.
Princess of Disks Earth of Earth (One quadrant of the North Pole) Pure Earth; the fertile production of equivocated energy	This person brings balance and harmony to every situation enabling a beneficial outcome that redeems the means employed to arrive at such an outcome.



#### Appendix 4

##### Tarot Card Spreads

There are many ways to spread the cards for the student to contemplate and idealistically, the master should create his or her own. Obviously that is an intense project and something that you need not concern yourself with here. What is important is that you begin to develop a creative approach to the cards that allows you to build your own set of symbols.

It is assumed in this article that you are well on your way in that regard. You have created your own meanings for the cards and have most likely developed a few other talents along the way. You should be at a point where you have developed some trust and faith in your own psyche as well. Remember, faith is the act of being open to that which we hope to receive.

With that being said, we are ready to discuss the two major types of spreads that are available to us. The first is described as a linear spread. With this, you have cards placed in set positions; each position has a meaning or a reference, i.e. this position deals with your past, or this position deals with other people in your life. In this way you interpret the card placed in that position with what the position delineates.

The other type of spread is described as an organic spread. Here, the positions of the cards are meaningless. The cards are usually laid out in a specific format. However, the reading is entirely intuitive and no help is given by any specific position. This is a very advanced type of working and we will not cover this type of working in this article.

Yet, we can deal with a semi-organic spread that will aid in preparing for the more advanced type of organic spreads that you will encounter should your interest in the Tarot continue beyond the scope of this article. The student will find more advanced instruction when it is time. Remember the very famous Hermetic axiom: When the student is ready, the master appears.

We will be offering three spreads in this article for discussion. The first is the popular Celtic Cross spread and is entirely linear in nature. For most readers this is wholly adequate and they never bother to work beyond this. It is a very accurate and dependable way to deal the cards. Yet it does have its limitations.

The second spread is a ten card spread like the Celtic Cross spread. It is the Tree-of-Life spread. Being semi-organic in nature, it is a little more challenging, yet it carries with it a depth that I don't feel you can get from the Celtic Cross spread. It can be read from a variety of angles and relationships that can make each reading you perform entirely different from a technical point of view.

The third and last spread that we will be covering is the Fifteen Card spread. Again, this is semi-organic in nature and works with five groupings of three cards. While the Tree-of-Life spread is great for issues of a more general nature, this spread can focus in on one particular issue should that be your intention. In my experience, I have found that I would use the Tree-of-Life spread for a general reading, and then when a specific issue would come up that needs closer examination, I would then switch to the Fifteen Card spread to get the information required by the querent.

Your experiences may not be the same. That is no matter. Learn the Celtic Cross spread first (also a ten card spread). And when you have been able to work it with some degree of comfort, then you may want to get more adventurous and try the other two spreads. You may even find the Fifteen Card spread easier than the Tree-of-Life spread, however, I believe that the Tree-of-Life spread is great for increasing your understanding of the tree and will produce far more dramatic results than the fifteen card spread.



With each spread, it is wise to focus on the matter at hand while invoking the aid of your favorite deity. The cards should be shuffled by yourself and handed over to the querent to cut. You have ordered the universe as it is for the moment of interrogation and the querent has made HIR mark within by cutting the cards. Finally, when the deck is put back together, each card is turned over as a page in a book. This is a book of wisdom we are working with.

Upon reading the cards, be creative and inventive. The more you seem to make up a story, the more true you will find the tale. Don't be surprised to find that this is so. When you invent, you call your psychic energy and over-ride the critical censor of the intellectual faculties. Be confident of your success and note that when you do a good reading, you will not only find that you have told the querent something interesting to the querent, but you, yourself, should have also gained something from the exchange.

With the Celtic Cross spread, the student has the simplest approach to the application of psychic principles as the guess work (so to speak) is taken out of what each card may or may not pertain to. It is suggested that the student refer to any tarot manual for the layout of the cards. And again, simply tell a story in the order that the layout suggests. The more experienced student can of course get more detailed in using the spread; but for the beginner this will suffice.

In the Tree-of-Life Spread the cards are laid out exactly as on the Qabalistic tree that the student should already be studying. Notice then that the spread is divided into the three triads that you have seen before. The first triad speaks to the developing manifestation of the issue. The second triad deals primarily with the personality of the querent. And the third deals with the querents inner life on emotional, intellectual, and psychic levels.

Finally, the last card, not in a triad, is the final outcome. Should you not be satisfied with the information given by that card, you may turn over one more card to be placed in the position of D'aath. this should give you even more information on the potential outcome of the matter.

Let's examine the triads individually. The first card is the energy coming in that will determine the matter to be discussed. The second card is how that energy is manifesting in the querent's life. Now, these two cards may be read as one if you prefer. And the third card is the querent's karma regarding this matter.

As a diversion, I think its important to discuss what karma is in a conceptual way that is pertinent to the working of this spread. Karma is a word that literally means 'to do'. It is what the querent is doing. In the west we have confused karma with our own idea of spiritual reward and punishment. This is not so. Karmic rewards (or punishments) are the simple results of what you have done.

For example, it is my karma to write this article. For this, I may make a profit or gain the respect of those who read it. Or by consequence, I may produce a product that will be condemned or even though it is praised, the association with this book may prevent me from ever gaining respect in certain other academic circles that shun metaphysics. Or a variety of other possible results may unfold. Hopefully, this has fully conveyed what that third card's function is.

Now, the fourth card shows how the querent is reacting to a particular environment delineated by the fifth card. And the sixth card describes the tools in the querent's personality that are being utilized in this context. And again, these three cards can be read as one. Or perhaps you will read the sixth card in light of the first triad of cards.



And again, you may want to read the sixth card in light of the next triad. This triad starts with the seventh card and is the querent's emotional response to the situation. And the eighth card is the querent's intellectual response. I like to think of the ninth card as revealing what the querent is creating for the future through the use of dreams and daydreams. You can think of it as hopes and fears if you like.

This ninth card can also be read in light of the sixth, personality card or can be read in conjunction with the tenth and final outcome card. You can also use the seventh and eighth cards to further describe the personality that you are reading with the sixth card. And the second, karma card can be read in conjunction with the final outcome card as you can see how they may be related.

Now, just to add some more combinations to reading the cards, let's say that you find the seven of swords in the second card position. You can also read the card in the seventh card position together with the second card to enhance the meaning there.

Or maybe the tenth card is the Tower, which is ruled by Mars. Well, the fifth sephira is also ruled by Mars. You can, if you choose, read both of them together as well. Or, Mars is the planet that is attributed to the Major Path that connects Netzach with Hod. Then perhaps, you can also read those three cards together.

You should be getting the idea of organic flow by now. This spread will probably require a greater degree of effort than the Celtic Cross spread. But its rewards are far greater than the extra effort you will have to invest. Good Luck!

The Fifteen Card Spread as was stated earlier, is great for examining a specific issue in-depth. With this spread you can make a determination upon two possible outcomes and then determine a course of action. It is also known as the Crowley spread and can be found with the Thoth Tarot pack or in his book on the Tarot called 'The Book of Thoth'.

The first card represents the querent and/or the situation. The second and third cards represent the energies surrounding the first card. These can, of course, all be read together if you like. From this we are surrounded by four groups of cards.

The first group is the first possible outcome of the issue. The second group is the other possible outcome of the issue. And the third group is used to gain information to help you choose which of the two outcomes should be chosen.

Now, it may be that both outcomes (the first two groups) are quite harmonious or even the same. In which case, the third group is used to explain why there is no other choice in the matter. And finally, the fourth group is used to determine a plan of action by which to help the final outcome to manifest in the most beneficial way that is possible.

That's it. Good luck with this and remember, it's not talent that counts, but perseverance. You may be at a loss, initially, but just keep trying. The more you try, no matter how bad the results, the closer you will be getting to that moment when it finally clicks in and works. I promise you that you'll be amazed when it does. And, over time, your confidence will grow and grow.

Remember, discover your own expertise as it is revealed to you. This will only come with the experience of having done a whole bunch of readings for a variety of people. The process may seem slow, but try to keep the perspective of time. Three, six, or twelve months work in this area can bring about so many changes that can't be seen in the day to day experience. That is why you are encouraged to write all that you do in a diary. Always keep a record of your work. It will become more and more an invaluable tool as you will see when re-reading your old records.



## Appendix 5

### *Tarot Ritual*

This article deals with another area of Tarot that is becoming quite popular. People are beginning to discover that the Tarot has many more uses than those of divination. What follows is a simple ritual that you can work for yourself. Be a scientist and experiment. Record your impressions of how well you feel you performed with the ritual and allow three months or so to evaluate the success of your working.

1. Choose an ability that you wish to obtain or a simple desire that you seek to fulfill. Make sure that this is something that you have done all you can do to achieve in the normal way but has not been achieved yet -- due to extraneous circumstances.
2. Find the Tarot card that you feel corresponds to your goal.
3. Describe events that would have yet to occur in order to achieve this goal and choose the corresponding Tarot cards.
4. Put the rest of the pack away and arrange the cards in a semi-circle about a small black candle (this candle should be small enough that it will burn up in 20 minutes).
5. Light the candle while holding the Tarot card in your hand -- and state the purpose of the ritual aloud.

You may want to do this in a private place where nobody will know what you are up to. This will protect you from people's cynicism.

6. Place the Tarot card in front of the candle and stare at the card.
7. Imagine that the card is sending energy to be absorbed by the candle and it then being burned into the spiritual world where it is being received as a message by the guardians of that world.
8. Continue with this concentration process until the candle has burned itself out.
9. Make a note of how you feel at this point and write down the date and time for future reference.
10. Allow up to three months for the 'chance coincidences' to occur that will help you to successfully reach your goal.
11. As a variation, place the wax that remains from the candle in a small bag or pouch and carry it around in your pocket for this period of time to act as a talisman.