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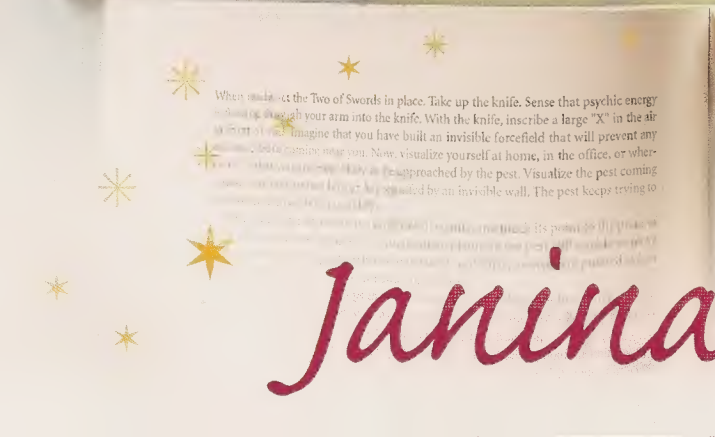
TAROT SPELLS



Families

Janina Renée

What Can Tarot Spells Do for You?

Life is full of uncertainty. We are pushed and pulled by many contending forces; all too often, many of us feel that we are "victims." When we take control of our situation, the world becomes friendly and accommodating rather than harsh and implacable. We gain a competitive edge and a greater sense of security and self-confidence. That is why Janina Renée created *Tarot Spells.*

Performing spells that use strong, positive visualizations and affirmations can help us enhance the quality of our lives and stay focused on our goals. The spells contained in this book are used in conjunction with the Robin Wood Tarot deck. These spells cover a wide variety of common problems and concerns: money, health, family, friends and colleagues, birth and death, marriage and divorce. They are easy to perform, providing a creative support for everyday living.

You don't need to know anything about the Tarot or how to read and interpret the cards. All you need to use *Tarot Spells* is a Tarot deck and a positive and creative frame of mind. The spells and their visualizations and affirmations have genuine psychological value, and provide a pleasant and effective way to steer your life in the direction you want.

About the Author

Janina Renée (Michigan) holds a B.A. degree in anthropology and is working toward a Ph.D. in culture studies. She is a scholar of such diverse subjects as folklore, mythology, ancient religion, psychology, medical anthropology, and American history and literature. As part of her desire to explore means by which to translate the magic and mystery of the old ways into practices that are meaningful for modern people, Janina is currently experimenting with the application of folk magic techniques to problems related to autistic spectrum disorders and other learning disabilities. She is also studying the links between ritualism and nature writing.

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TAROT SPELLS

Janina Renée

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This book is dedicated to
my dad,
whose help with baby sitting in the summer of 1988
enabled me to get it written.

Also, a special acknowledgement
to Ed Fitch,
who let me use him as a sounding board
when I was composing this book.

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Introduction: Tarot and the New Age

The Tarot is a series of cards, similar to playing cards, that is best known for its use in fortunetelling. Tarot cards reveal mystical and philosophical truths through their pictures. These symbolic images open the door of the subconscious by drawing from ancient archetypes found deep within our collective subconscious minds. Because the Tarot's psychic and psychological validity has been proven, it is becoming more popular for use in meditation and for other purposes. Today's artists have found special inspiration in the Tarot imagery, so many new versions of these cards have been designed; and the Tarot's increasing popularity is making it widely available.

The Tarot has special uses in magic—the art of "making things happen"—because it enables us to see others and ourselves in an ageless and magical setting. This is especially relevant to what has been called the "New Age." New Age philosophy teaches that as ordinary people we can transform our daily lives and achieve our goals through magical thinking. We can find our own power and break through our limitations by bringing our outer world into harmony with our inner beings and by phrasing our thoughts and actions as positive affirmations.

This book is a new departure on a timeless subject. It presents a way of reaching deep within yourself by using cards and symbols of great antiquity to influence and change the course of events and the world around you. Magical avenues to personal attainment are opened through the use of card layouts, visualizations, meditations, affirmations, and symbolic actions.

Background

The exact origin of the Tarot is uncertain. Scholars who have probed this subject point to the fourteenth and fifteenth centuries as the earliest time during which the existence of the Tarot

as we know it can be proven. Eden Gray, author of one of the most popular Tarot textbooks, cites A.D. 1390 as the date of some Tarot cards displayed in a European museum. However, like many other scholars, Gray felt that this particular pack had more ancient antecedents.

The older versions of the Tarot have in their graphics and symbolism a strong medieval Italian feeling, so some scholars, pointing to correspondences in the art and culture of that period, suggest a medieval Italian origin for the Tarot. Many admirers of the Tarot, however, feel that it is far more ancient than that. They differ in their opinion of the Tarot's beginnings. In its motifs they see derivations of the mystical traditions of such varied cultures as ancient Egypt, India, China, Korea, Persia, and that of the Gypsies, as well as Hermetic, Cabalistic, and Albigensian philosophical teachings. Astrological and numerological symbolism has also been projected into the Tarot.

Just as there is dispute over the origin of the Tarot, there are also varying opinions on the meaning of its name. Different scholars believe they have traced its etymology to the aforementioned ancient cultures and religious systems.

Although the historical origins and the meaning of the word "Tarot" cannot be proven, I think we can agree that its motifs are very compelling and correspond to fundamental human psychological experiences.

Tarot Decks

Tarot decks generally take the form of a pack of seventy-eight cards. Twenty-two cards make up the Major Arcana, the more esoteric segment of the Tarot. The symbolic pictures of these cards depict the individual's journey through life, in which he or she undergoes life's lessons to gain experience and achieve self-actualization. The other fifty-six cards, known as the Minor Arcana, are divided into suits (similar to those of playing cards) of fourteen cards each, including the court cards: Kings, Queens, Knights, and Pages. Sometimes they are illustrated, as is the Major Arcana, and sometimes they just have the symbols of their suits: the swords, pentacles, wands, cups, and their variations.

In recent years, the Tarot has blossomed in many versions from an extremely wide diversity of sources. So many decks are currently available that it would not be practical to mention them all here. Some of them hearken back to the early Renaissance versions; others take some interesting new directions.

In 1910, Arthur Edward Waite commissioned a deck that was illustrated by Pamela Colman Smith and printed by Rider (therefore variously known as the Rider-Smith-Waite deck). Prior to that, most of the decks were fairly simple and reflected medieval influences.

Waite altered and/or embellished some of the older Tarot images in the Major Arcana, and ascribed new illustrations and fixed meanings to the Minor Arcana. Waite's deck became very popular, and his illustrations and interpretations became the standard on which many newer Tarot versions have been based. This book utilizes the Tarot deck designed by Robin Wood and published by Llewellyn Publications.

The proliferation of Tarot decks today is like a myriad of performances and interpretations of Shakespeare: all have validity and emotional richness. They call upon similar archetypes, interpreted by a variety of magical philosophers. Many are highly specialized and each individual can, hopefully, find a deck that has personal meaning.

When I first started studying Tarot, I worked mainly with the Waite deck. Later, I switched to the Marseille pack, as I wanted the most historically accurate deck. Nowadays I have my own system of interpretation, which is a synthesis of older and newer interpretations. Since I've come to a point at which feeling is more important to me than form, I no longer insist on authenticity. I recently began a search for a Tarot deck that would really speak to me personally; eventually I chose the Hanson-Roberts deck, which has a dreamy, fairy-tale quality. I feel that those of you who are just getting into Tarot will be pleasantly surprised by the selection available, and that you'll be able to experiment with a number of fascinating decks in your exploration of the magic that is implicit in every card.

Tarot Applications

For centuries, the Tarot has been used to foresee the patterns of the future. For Tarot readings, the cards are shuffled and then laid out in certain traditional spreads. Interpreting the symbols in relation to the questions asked projects the future. Similarly, the cards can be shuffled, laid out, and studied to show the individual's place in terms of spiritual development as well as in the grand scheme of life.

Tarot also has unique value as a tool for meditation. By reflecting on the deep meanings of the symbols, the individual can look inward to probe truths about the Self, or look outward to grasp transcendental cosmic knowledge.

Today, the magic of the Tarot is also being enthusiastically explored. Practitioners are developing psychic and psychological exercises to encourage self-knowledge, healing, creativity, etc. Indeed, the Tarot has been worked into systems of "high magic," that is, rituals for higher spiritual transformation. Truly, the use of the Tarot has been expanded, from a means of sensing patterns and events to a forthright method of influencing our own evolution.

About the Spells in This Book

In this book, I have endeavored to link the archaic art and power of the Tarot to a simple and effective means of achieving personal goals. The spells in this book are slanted to "getting things done," especially in the mundane world about us. The material environment we live in takes work and adaptation as we make our ways through it. The stresses of modern life seem to demand 90 percent of our thoughts, emotions, and efforts, so we must be able to meet these demands in any way possible. The Tarot spells provided here offer such a way. Yet, behind all of the actions, visualizations, meditations, and affirmations in these spells are the deeper and more profound spiritual and psychological values of the Tarot.

Although Tarot cards are used as the focus of each of these spells, many of them can be enhanced by other magical methods:

- The art of creative visualization has been recognized as a new form of magic, and the spells here call for visualizations in connection with the placing of the cards. In the visualizations, the desired goals are imaged as being carried out and completed.

- Symbolic actions, motions, and gestures are also sometimes called for in a type of "imitative magic": the art of dramatizing the course of action you want taken.

- All of the spells use positive affirmations, based on the occult belief that when you say a thing is true, it is true.

- Other techniques, drawn from metaphysical philosophy as well as folk magic, are used as well. There are also methods of enhancing the spells through the use of the magic of candles, color, crystals, and other accessories, enabling you to focus more clearly on your goals and to magnify the magic that is sent forth.

Although all this may seem rather complicated, the spells are designed to be fairly simple, and you have the option to embellish them as you desire.

How Tarot Magic Works

The Tarot deck, with all its many variations, uses a highly evocative symbolic language. These symbols, speaking directly to our unconscious minds, can create a strong emotional response. When used in combinations, these symbols can be used to make complex statements. Although the Tarot has long been valued as a tool for meditation and divination, the Tarot symbolism can also be used as a focal point for working magic. With this method, the cards are arranged deliberately to state the goal that the user wants to achieve.

Tarot Spells Are Easy

You don't need any previous knowledge of the Tarot or ability with Tarot divination to work the spells provided in this book. Just go through your deck until you find the cards that the individual spells require, and then arrange them as the layouts indicate.

Magic

There are, of course, many definitions of what magic is and how it works. That which we call magic can be divided into two categories: "high magic," which is worked to bring about spiritual and metaphysical transformations within the individual, and the more familiar sort of magic which is used to achieve certain desires and goals. This book concerns itself more with pragmatic spells that address everyday concerns—romance, family matters, job concerns, legal problems, and so on. However, there are also spells for working toward personal betterment, and it will be found that working with the rich symbolism of the Tarot will have an uplifting effect.

Magic and Probability

For the purposes of the practical spells in this book, a useful working definition of magic is "using the power of the mind to nudge probabilities." By influencing probabilities, you can encourage circumstances to develop in your favor.

Because there are numerous factors that influence the course of our daily lives, there are multiple probabilities for the directions that our lives, as well as circumstances in general, can take. Among the things that can influence the shaping of events are conscious and unconscious thoughts. Some occultists believe in the existence of an ethereal "plane of thought," where ideas can take on a type of reality that serves as a template for actions and occurrences on the physical plane (i.e., in the real world). It is also believed that our unconscious minds can communicate directly to the unconscious minds of other persons, thus influencing their thoughts and actions.

The magic worker can therefore use his or her will to impose a template on the plane of thought, or to send messages to the unconscious minds of others.

The Tarot spells provided here will serve as a means for you to focus your will and communicate your desires to your own subconscious, the minds of others, and to the Plane of Thought in the language of the unconscious mind—the language of symbolism. (In fact, even if you don't believe in magic, you can accept that focusing on these symbols can help you achieve a frame of mind that will bring about greater self-confidence and success.)

Of course, if you want to use mental power to bring about an event that is fairly well within the realm of probability, you stand a better chance of succeeding than if you want something to occur that is unlikely. A skilled magic user is sensitive to the natural flow of events and the forces that affect circumstances, and is thus able to determine how to most easily influence these events by utilizing the best possibilities for changing them.

Practical example: You can use some of the magical spells in this book to create a very favorable feeling toward yourself in the subconscious mind of a potential employer. If you and the other applicants who are contending for the job are all equally skilled and qualified, the employer's unconscious bias can be turned toward you, increasing the probability that you will be chosen. However, if you are not truly qualified for the job, this obvious fact will cause the employer's rational mind to override the bias, and the probability that you will be chosen will become very slim despite your attempts to influence the decision.

Ethics

With the use of magic, the question of ethics arises. When using these spells, bear in mind that:

* We can plant suggestions to get others to react favorably toward us, however, we cannot turn them into our slaves. As it is, a spell to influence a person has a better chance of succeeding if you activate a thought that was already in that person's mind; it has less of a chance if you try to plant a thought that is repugnant to that person.

* The use of magic does not necessarily give you an "unfair" edge over other people, as our lives are affected by so many capricious and random factors. Fate does not hand out privileges equally, and all sorts of irrational biases, prejudices, and bits of misinformation influence the decisions of people in power over us. Magic can be seen as just another variable to be thrown into this whole cauldron of circumstance, which hopefully will bring a little extra luck to help things go your way.

* Thoughts have vibrations, and so your mental state influences the energy field around you. If you use negative, harmful spells, you are necessarily projecting negative emotions. These emotions will cling to you and act in a magnetic way to attract "bad luck." The opposite principle works when you use spells to do good. As the African proverb goes, "wish evil to no man, for the perpetrator of good sees good, and the perpetrator of evil sees evil."

* Among spiritual people, it is a common belief that all individuals possess a "Higher Self" or "Soul-Self" or other guardian power that forms a connection with the Divine, urging them to do good, and looking out for their best interests. (In Ceremonial Magic, these concepts are

combined in the idea of the Holy Guardian Angel.) Unfortunately, many people are not in clear communication with their Higher Selves, otherwise there would be no crime nor cruelty in the world. However, spells and rituals that prod a person to "do the right thing" have more power because they speak directly to a person's soul, and actually send energy that helps to empower that person's Soul-Self. On the other hand, rituals to harm an innocent person will provoke resistance and backlash.

For the purposes of this book, spells are designed to be as positive as possible, even when they deal with something negative. For example, the spells to counteract enemies are designed to restrain them and keep them away, but not to hurt them. The layouts have no cards with very negative associations, except where they are truly pertinent to make the necessary statement. The spells are phrased in such a way as to focus on the positive aspects of any situation.

How to Work the Tarot Spells

In these spells, the cards are arranged so that the pictures make a meaningful statement. The shapes of the layouts also tend to be significant. For each spell, the meanings of the cards and layouts used are explained and other instructions for working the spells are given, including magical visualizations to go with each spell.

Generally, the spells are designed to help the subject achieve some goal. The subject is the person a given spell focuses on. If you are doing the spells to help yourself, then you are "the subject." However, the subject can also be someone on whose behalf you are performing the spell or someone that you are trying to influence. Also, some spells have institutions, other entities, or even abstract concepts as subjects. In Tarot readings, the subject is most commonly known as "the Significator." Many spells will call for a card to represent the subject or Significator. Refer to appendix I for a list of cards, which can be used as Significators.

For consistency, most of the spells are written with the assumption that you, the person doing the spell, are working the spell for yourself, that you are the subject, and that you will be using your own Significator where called for in the layouts, unless otherwise noted. If you want to perform a spell on behalf of someone else, use that person in the visualization, change the wording of the affirmation to include that person's name, and make other changes where necessary.

Card Meanings

These spells were originally designed using the "Rider-Waite" deck (sometimes called the "Pamela Colman Smith" deck). The illustrations in this book, however, use the Robin Wood Tarot deck. I have admired Robin's work in other Llewellyn publications, and felt that since the structure is similar to the Waite deck, and magical in concept, it would be appropriate here.

The Robin Wood deck was both designed and drawn by Robin Wood. It is based in part on earlier decks, and employs pagan symbols and traditional meanings that can be traced back to medieval times and that have their roots in far more ancient cultures. If you happen to have a Tarot deck that you favor and prefer not to use either the Waite or the Wood deck, you shouldn't have any problems with most of these spells. Occasionally, some spells will be designed so that the figures in the pictures face each other or are pointing to each other. If this is the case, you should check your cards to make sure that the figures are facing the same way. If they aren't, try to switch them around to see if they can be made to face each other.

For cards used in these spells, I tend to use the basic interpretations as set forth by Waite, and occasionally some of the other traditional interpretations. I emphasize the meanings that I've found most applicable in my many years of card-reading experience. It should be noted that even with standard interpretations:

* Some cards can have multiple meanings. For example, the Lovers can in some cases refer to physical or romantic love between two individuals; it can also signify an individual's need to choose between two conflicting courses of action. Another example: depending upon the circumstances, the chariot can refer to travel, news, victory and conquest, or control over conflicting forces.

* The symbolism of some cards can take on special meanings for certain individuals. In other words, the "feeling" that an individual has for certain cards can be important.

* With some of these spells, certain aspects of the artwork in a card can take on importance. For example: the Moon is generally a card standing for emotions as well as for the mysteries of the subconscious mind. However, in the section

on spells done for the benefit of animals, the Moon is one of the cards suggested for use as a significator for dogs, since dogs are depicted in the artwork and there are no cards in the Tarot specifically designated to represent pets.

* The way figures in the cards are posed is significant to some of the spells. As an example, in spells that seek to bring forth secrets or hidden information, the Hermit, representing discovery, is placed to the right of the High Priestess, representing secrets, so that the Hermit's lamp is held up pointing to the High Priestess.

You can see that the possible meanings for some cards go on and on—but you can also see that there's a common thread of interpretation running through the Tarot. Generally, the symbols on the cards speak for themselves in the context of the spells for which they are used. Of course, clarification and extra information will be provided.

Use of Cards

Throughout these spells, I use cards that tend to be strong and positive. Thus you'll notice that cards such as the Sun, the World, Temperance, and the Star are used over and over again— they're just such powerful, lucky cards! Negative cards such as the Devil are used very seldom, and only when it's necessary to explain a particular situation.

Sometimes Tarot books will provide explanations for inverted cards. However, inverted cards are seldom used in these spells, because their meanings tend to be more ambiguous and because the cards in their regular positions are designed to cover a wide scope of meanings.

Layout of Cards

The cards in these spells are laid out in patterns that are meaningful and easy to concentrate on. One of the most frequently used layouts is the three-card spread. This pattern is very good for making a concise statement of the goal to be achieved, and it is easy for the eye to focus on and the mind to remember. Depending upon the situation, the cards in the three-card spread can be used to designate:

* Subject—Action necessary—Object desired.

* Past—Present—Future.

* First event—Second event—Third event.

* Initial action—Progress—Outcome.

* Influence—Subject—Influence.

Layouts can also take the form of protective crosses, pyramids showing the ascent of a matter, or inverted pyramids showing the descent of a matter, steps leading upward or downward, etc. The illustrations will show you how to arrange the cards, and wherever the layouts are of particular significance, explanations will be given.

Accessories for Spells

Some of the spells in this book require special accessories that enhance the spell by helping to focus its power on the desired objective.

Generally, these accessories are easily obtainable; for example, a spell may call for a mirror, or a knife, or a goblet, or candles of a certain color, etc. With most of the spells, however, accessories are entirely optional. It's your choice if you want to embellish them. If you like, you may arrange things such as flowers, candles, crystals, gemstones, etc., to act simply as decorations for enhancing the area where you plan to lay out the cards and perform the spells. Or, you may want to step up the power and sharpen the focus of your spells by using these accessories as effective magical tools.

Each of the various spells will list what sort of accessories are needed or could be useful. For more information on these magical tools, refer to the appendices, which cover special preparations for spells and accessories including candles, crystals, and color correspondences and their significance in magic.

Action

Some of the spells ask you to perform certain actions. For example, you may be asked to write things on paper, or inscribe names on candles, or pour water in and out of

goblets, or bury or hide things at the four corners of your property, or seal things in jars, etc. None of the actions required will be difficult or preposterous. Such actions may be required either before performing a spell, during the visualizations or affirmations, or after completing the spell.

Meditation and Visualization

Each spell has a meditation/visualization that is done when the individual cards are laid out. Most of these visualizations are built around the traditional or graphic meanings of the cards as applied to your personal situation. You will be asked to concentrate on visualizing these images or to sense certain feelings very strongly, as if the events detailed were unfolding in front of you.

Affirmations

Each spell provides affirmations, which are highly positive and phrased in the present tense. Typical affirmations read "I have . . . " rather than "I will have . . . ," because within the framework of magical reality, if you say a thing is true, it is true. Many of these affirmations can be used to enhance daily positive thinking, even when you aren't performing the spells.

After Completing a Spell

Until your purpose is accomplished, you may leave your arrangement in place, if convenient. If you want to reinforce the power of your spell, you may pause by your card arrangement for a few moments each day. If you have time, you can light incense and candles, touch each card as you say its significance, and then put out the candles. If it is not convenient for you to leave your card patterns out, just clean everything up and put all your accessories away; the spell will go on working.

Do not think about your spell once you have performed it, and be careful not to dwell on or brood over the thing that your spell seeks to accomplish during your waking hours. Magic works best when it is entirely given over to the unconscious mind and the spiritual powers.

If you are able, you may use your cards as amulets by carrying them around with you in your purse or briefcase. When you want to use your cards for some new purpose, take them (the cards you used in the spell) out under the moonlight and wipe them off with a clean cloth. If your cards are plastic-coated, wipe them off with a cloth that has been dampened with water mixed with sea salt.

To perform the Tarot spells, it is not necessary to perform a ritual. Simply laying out the designated cards and meditating on them can be enough. However, for most people it is very helpful to use a ritual in performing the magic of the Tarot. The following rite gives you a format for shaping and channeling your subconscious mind to best accomplish such work. Eventually you might want to modify and abridge this ritual, or devise rituals of your own, as you become more accustomed to placing yourself into a magical state of mind.

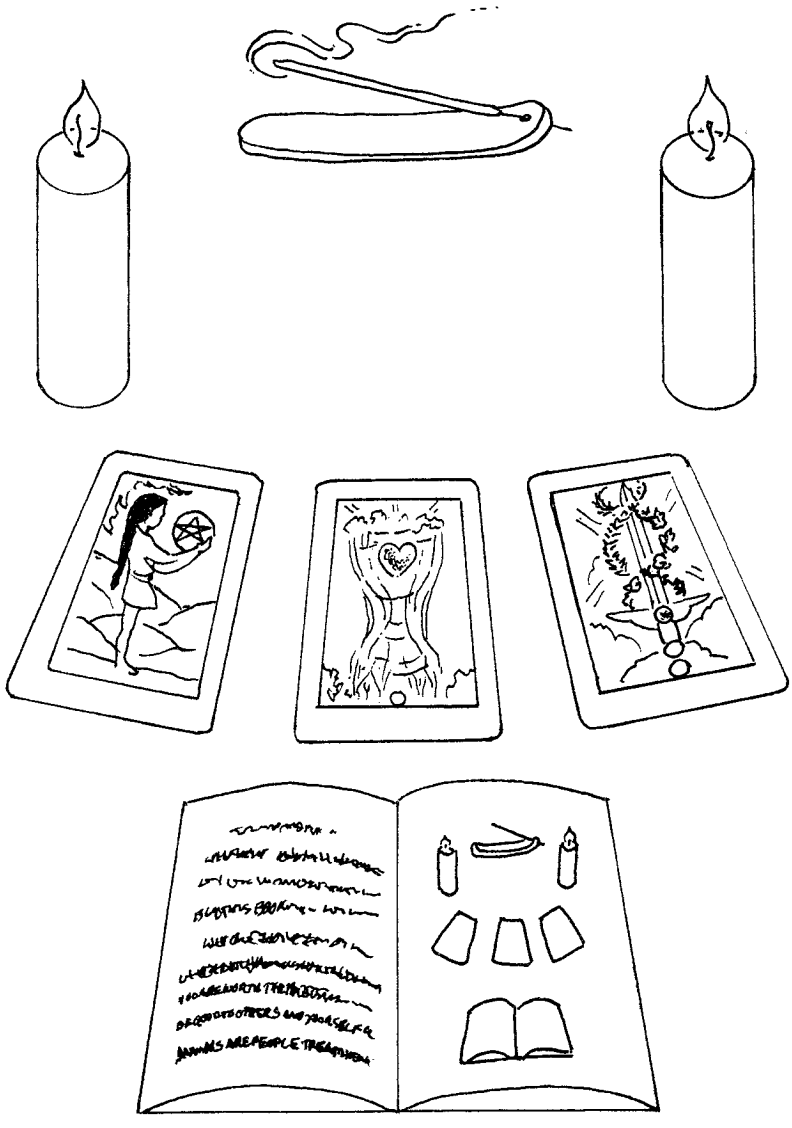
Rite for Tarot Magic

Arrange for some time to be alone and undisturbed; an hour would be about right. If you have music available, put on something that is calm, serene, and meditative. Take a relaxing bath, imagining strongly that you are cleansing not only your body, but also your soul and spirit as well. Dress in costume, or wear jewelry that has a particularly "magical" feel for you.

You will need a clean, flat surface to use as an altar to lay out the cards for your spell. An out-of-the-way table or dresser top that will remain undisturbed for as long as you need it will do.

The accompanying illustration on page ten gives an example of how you could set up a Tarot card spell with cards and accessories. Set out an incense burner, two or more candles (with colors appropriate to the work you are doing, as suggested in the individual spells), your Tarot deck, and this book (plus two bookmarks to mark this ritual and the spell you will be using). Other magical implements may be suggested in conjunction with various spells. You may also make your arrangement more elaborate by setting out flowers, crystals or gemstones, and by using colored cloths on which to lay everything.

When all is in readiness, pause for a silent meditation, placing your mind in a serene, receptive state. Hold this quiet, contemplative state for as long as seems appropriate. Then light the candles. Now hold your hands over the layout in an attitude of invocation or blessing and say these or similar words:



1. Rite for Tarot magic with accessories.

Invocation

"I call now upon the Earth,
far plains and lofty mountains,
for power and strength to my spell,
as I light this candle in summoning.

"I call now upon the waters,
broad lakes, ever-moving streams,
and the boundless ocean,
for power and strength to my spell,
as I light this candle in summoning.

"I call now upon the skies,
the four winds of Earth,
and the far reaches of infinite spaces,
for power and strength to my spell,
as I light this candle in summoning.

"I call now upon the deep fires
that burn in the core of the Earth,
at one with the energies of life itself,
for power and strength to my spell
as I light this candle in summoning."

Pause for the length of five heartbeats, then pick up the Tarot deck and remove the significant cards for your spell, saying in these or similar words:

"Reaching far into the archaic past
I draw forth these symbols
to shape the spell I cast.
Here shall be woven chance, fortune, and fate
that my deepest wish may be
swiftly attained."

At this point, turn to the specific spell you wish to perform and lay the cards out according to the diagram provided. Use the visualizations provided as you lay out each card.

After you have laid out the cards and made the appropriate meditations and visualizations, carefully and with as much feeling as you can, read aloud the affirmation provided by the spell for the subject of your magic.

To close this rite, you may add more incense to the burner, and summarize in your own words the matter that you are working to accomplish. Once again, consider the cards and visualize the event as happening. Do this for a period of at least twenty-five heartbeats. Time is not as important here as is the complete and total concentration on that which you wish to accomplish. Do it, and do it well!

Then hold your hands out over the cards, as if to charge them with the Power that you visualize being drawn through your entire body and out through your hands, as you say in these or similar words:

Affirmation

"Into these cards, I direct great powers!
Power drawn from within me,
and power called from those spiritual forces
which are at work around me.
O wide-ruling powers
mark well what I have done here,
and work to make it manifest!
So shall it be!"

"I call upon you, O beings of nature . . .
of plains and mountains, of oceans and lakes,
of far deserts, deep forests, and distant tundra.

Of the heart of the planet itself.
Mark well what I have done here,
and work to make it manifest!
So shall it be!

"I place my petition before you,
O Earth, giver of all life,
and Sky, thou who art infinite and eternal.
May you lend strength and power
to this, my spell!
So shall it be!"

Remain before your card arrangement for a period of at least twenty-five heartbeats, contemplating the cards and visualizing the subject of your spell as being accomplished. Put all of the candles out. Then kiss your hand in salute or render some other such salute to the Powers, and depart.

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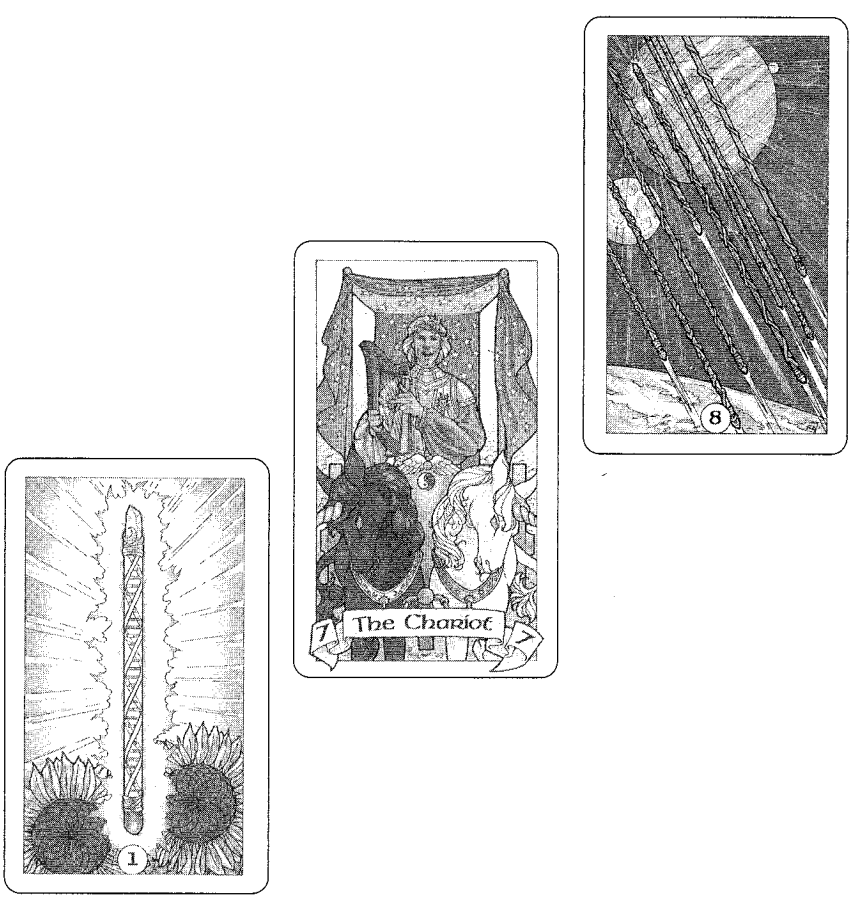
The Spells

Action



2. To get action and/or set forces in motion.

This layout may be seen as a staircase leading upward. The Ace of Wands stands for the active principle—forces set in motion. The Chariot stands for forces which are in motion and under control. The Eight of Wands shows movement toward a goal.

If you wish to use accessories for this spell, red candles, red flowers, reddish crystals and gemstones, and a red cloth on which to lay the cards are appropriate, as red is a color representing action and vitality.

The ritual for this spell can be performed at anytime, although the most appropriate time would be first thing in the morning, especially on a day that you feel is a good day for new action or new beginnings.

To perform this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell.

Since this spell is designed to be a general-purpose rite adapted to a great variety of uses, I can't give very detailed visualization suggestions for it. However, the following general visualization will be useful.

As you lay down the Ace of Wands, visualize the early stages of action or chain of events that you wish to set in motion.

As you lay down the Chariot, visualize these actions or events developing in an orderly manner.

Finally, as you lay down the Eight of Wands, visualize your desires accelerating toward their ultimate goal.

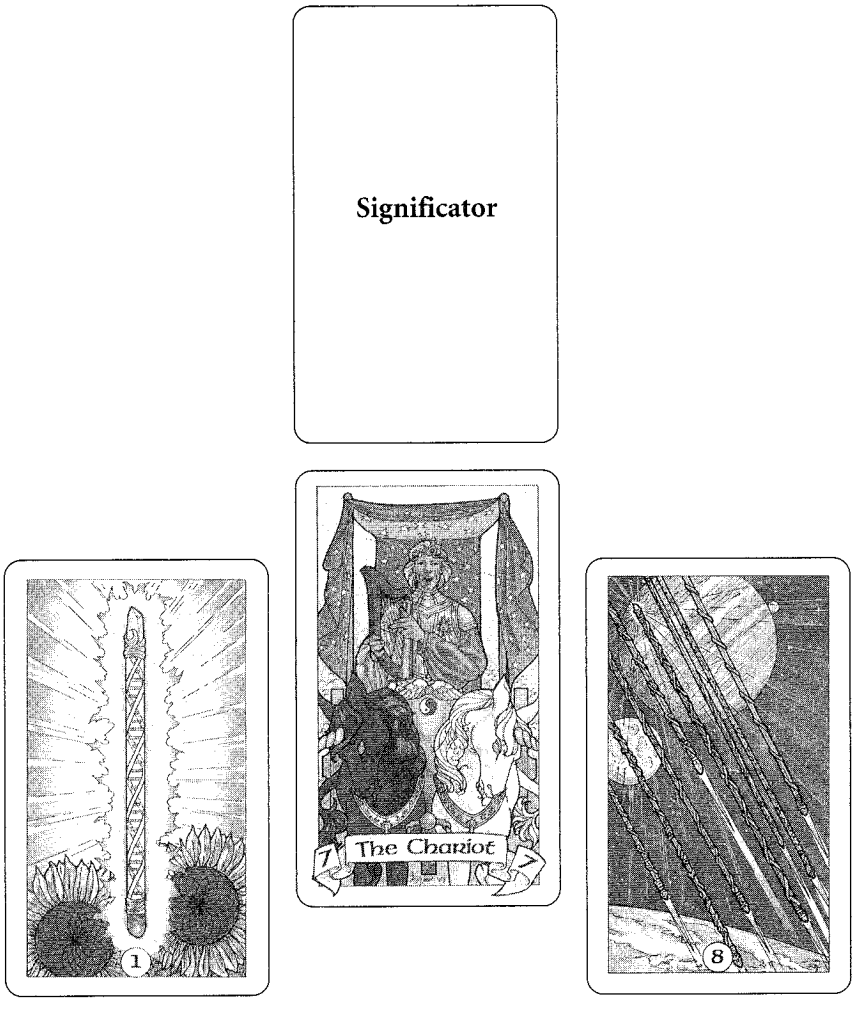
Note: If you wish to employ a more symbolic visualization, you can use the Chariot as your focal point, visualizing a chariot drawn by horses racing toward a goal. The horses have fiery eyes and run on air, with sparks flying from their hooves. You can also visualize this image being superimposed over the aforementioned images.

At the appropriate point in the ritual, after your visualization, recite the following affirmation.

Affirmation

"I call upon the power that is within me!
I call upon those wide-ranging powers
that are at work in the universe around me!
I charge these powers all
that my desire be fulfilled.
Forces are set in motion!
Circumstances are shaped!
Activity commences!
Events unfold!
Deeds are accomplished!
All is resolved in my favor!
The magical momentum that I have built
continues to build rapidly,
and all that I wish is attained!
So be it!"

You may consider the spell closed at this point, or you may close the spell as suggested in the rite in chapter 1, or as desired.



3. To stimulate a particular person to "get going."

This is a spell that you would most likely use when a particular person has been putting off doing something or has not been able to find the motivation to get started on something that is important.

This layout can be seen as an arrow directed at the person who is the subject of this spell. As in the previous spell, the Ace of Wands, Chariot, and the Eight of Wands used together denote forces being activated. The top card represents the person who needs to

take action. To choose a card to stand for the individual in question, refer to the section on Significators beginning on page 4 or appendix 1, or use the Magician. The Magician is an appropriate Significator card for this spell, because it depicts an individual taking action, as well as acting upon his or her surroundings.

As in the previous spell, accessories such as red candles, flowers, crystals and gemstones, and red cloths on which to lay the cards, will all suggest the energy and vitality which you desire to raise. If you have a picture or some belonging of the subject, include this on or near the altar arrangement to help you focus on this individual.

The ritual for this spell can be performed at anytime, although first thing in the morning is most appropriate—especially on a day that you feel is a good one for new action or new beginnings.

To work this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell.

For this spell, you will need to visualize the person in question taking the necessary action, or doing whatever it is that he or she should be doing.

As you lay down the Significator card, visualize this person cloaked in a bright red aura and full of energy and enthusiasm to tackle whatever tasks lie ahead. If you have a picture or some belonging of the subject, you may stroke it while continuing to do this visualization.

As you lay down the Ace of Wands, visualize the early stages of action or chain of events that you wish to set in motion. As you lay down the Chariot, visualize these actions or events developing in an orderly manner.

Finally, as you lay down the Eight of Wands, visualize your desires accelerating toward their ultimate goal.

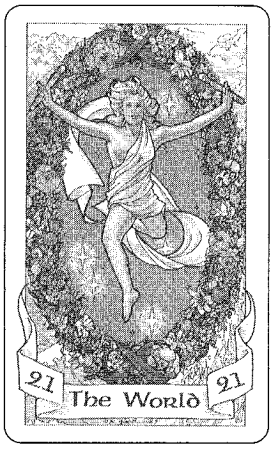
Affirmation

"This person (name),
is pushed forward to accomplish
that which needs to be done!
Powers from within and without
fill him/her with energy and enthusiasm
to complete this action!
The power and strength grows with him/her
such that action leads to more action
and success leads to more success!
He/she learns the satisfaction
of moving rapidly toward a goal,
gaining more and more magical momentum,
more energy as he/she moves forward!
Leading ultimately to the goals
that I have visualized here.
So be it!"

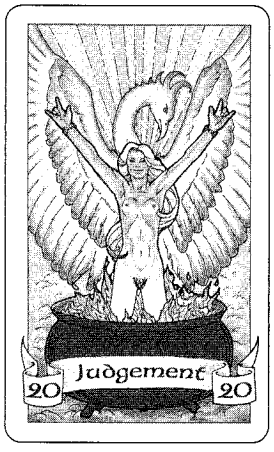
You may consider the spell closed at this point, or you may close the spell as suggested in the rite in chapter 1.

To get an institution, corporation, or organization moving, use the same layout as number three, but instead of a Significator card representing an individual, use a card representing the institution. (You can substitute or combine this with a calling card or ad with the corporate or organizational logo. Refer to appendix 1 for a list of Significator cards that can be used to represent groups or organizations.)

Addiction



Significator



4. For help in overcoming an addiction or bad habit.

This is a layout designed to help in overcoming addictions or habits that are particularly harmful. You can use it to help yourself if you have need, or you can use as the subject another person who needs help. (If doing this spell for another person, alter the meditation and affirmation accordingly.) I do stress that for particularly harmful addictions it is necessary to also seek professional help so that psychology or medicine can also be utilized to break the dependence or habit.

This layout takes the form of an "x" or St. Andrew's cross, symbolizing harmony and the balance of elements that is needed to restore an individual to self-control and wholeness.

In this layout, Strength stands for the ability to overcome problems with the use of willpower. Temperance also stands for willpower in avoiding things and living life in harmonious balance. Judgement stands for breaking free of the habit and making a major self-improvement/transformation. The World stands for wholeness, satisfaction, health, perfection, and happiness.

If you wish to use accessories for this spell, use white candles, flowers, crystals, gemstones, and cloth if you want to emphasize "purification" and "purity" to be attained. If you prefer to emphasize the healing aspects of this spell, however, use the color green.

The ritual for this spell can be performed at anytime. If performing this spell for yourself, it will be especially effective if repeated first thing in the morning and again before going to bed at night. If yours is a particularly strong addiction, be prepared to repeat this spell over and over again until you are satisfied that you have finally conquered the problem.

Mental and emotional factors are important in setting up this ritual. Before performing the rite, meditate on purification while taking a bath (see appendix 2: "Preparation for Spells"), and be sure that you have had plenty of time to think over your resolve to break your habit.

To perform this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell.

As you lay down the Temperance card, picture a good guardian spirit standing beside you (or the person for whose benefit you are doing this spell), ready to give help and comfort. The angel's great wings spread in a protective manner. Look at the illustration on the Temperance card and consider how it also represents harmony and balance—the balance in life that you need to restore to a life that has been out of kilter. Picture yourself enjoying a life with all forces of body and mind in perfect balance. Imagine the sensation you (or your subject) will feel as refreshing and rejuvenating power surges through the body, restoring wholeness.

As you lay down the Strength card, picture again the ideal you—strong and with the power to withstand all temptation.

Lay down the Judgement card, concentrating on renewal and awakening to a new life. Visualize yourself waking up from a long slumber to find a rejuvenated mind and body, ready to meet all challenges.

Lay down the World. Visualize yourself filled with the joy of life, dancing, singing, and greeting each new day with enthusiasm. Realize that all the powers that you need for success and happiness are to be found within you.

After you have finished meditating on the cards and visualizations, carefully, and with as much feeling as you can, recite the following affirmation.

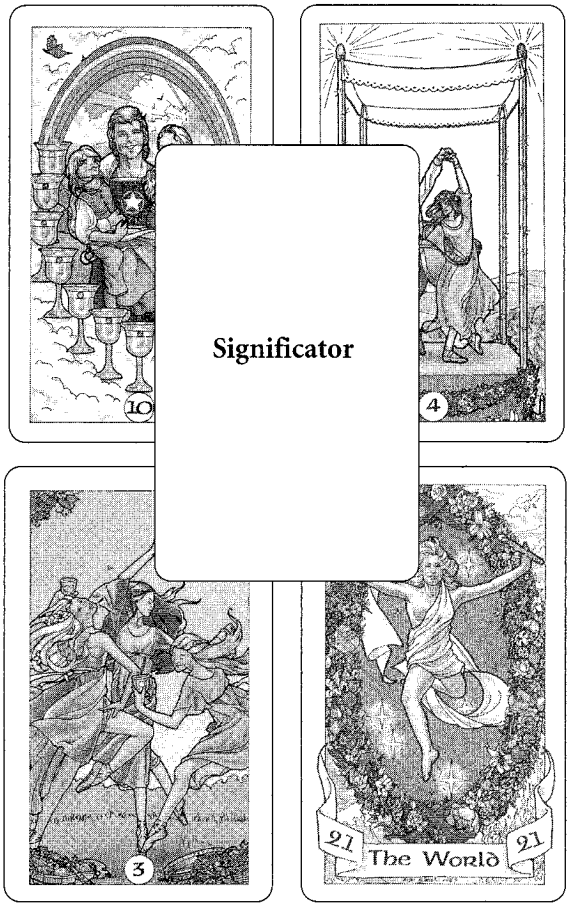
Affirmation

"With these cards,
and with this spell
power is drawn,
and power surges through me!
By the power within me
I break the chains that bind me!
I break the bonds

which tie my soul and spirit!
I restore my life to balance!
I am resilient!
I can withstand all that comes my way!
For strength is mine,
and I grow stronger
and ever yet stronger than before.
By all the powers that be,
I overcome!"

You may consider the spell closed at this point, or you may close the spell as suggested in chapter 1, or as desired.

Animals



5. For help in finding a good home for an animal.

The Tarot deck doesn't actually have any cards specifically pertaining to animals. Many decks, however, use animals as symbols in some of the illustrations. For spells involving animals, we can use these cards, concentrating on the animal in the picture and ignoring the card's conventional meaning. In the Waite-Smith deck and some of its variants, cards that can be used as Significators for animals include the Nine of Pentacles, the Star, and the Ace of Cups for birds; the Queen of Wands for cats; Strength for domestic cats and big cats like lions and tigers; the Moon, the Fool, and the Ten of Pentacles for dogs and wolves; the Page of Cups and the Moon for fish and aquatic life; the Sun, the Six of Wands, and all of the Knights for horses; the King of Wands for lizards and reptiles; the Queen of Pentacles for rabbits; and the Lovers for snakes. If you are using another deck, you will want to look it over to see whether it uses the same animal symbols as Waite, and also whether it has other cards that feature animals. If you don't find the above-mentioned possible Significator cards satisfactory, you can also use a picture of the animal or animals in place of a Tarot card to be the Significator.

The squarish, almost solid layout of this spell suggests the four cornerstones of a house. The World represents ideal environmental conditions, the Three of Cups stands for abundance, the Ten of Cups is for a happy family life, and the Four of Wands is "a haven of refuge." Superimposed over these four cards is the animal's Significator card, or a picture of the animal in question.

If you wish to use accessories for this rite, then pink—the color of affectionate love—can be used for candles, flowers, crystals and gemstones, and cloth. You can also have laid out pictures of the animal or animals in question, as well as pieces of hair, feathers, whiskers, etc.

To perform this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell. Lay down the World, visualizing the ideal type of home you would like to see your pet living in.

As you lay down the Three of Cups, imagine your pet with a new family, enjoying him or herself, having fun participating in all of the activities of this new family, and having everything he or she wants.

Lay down the Ten of Cups, imagining how much you want your pet to love and be loved by this new family. Lay down the Four of Wands, again visualizing a secure and happy home life for your pet.

Finally, lay down the Significator card or photo, again think on your pet and how you want the best of everything for him or her.

After you have finished meditating on the cards and visualizations, carefully, and with as much feeling as you can, recite the following affirmation.

Affirmation

"I call upon all good spirits
and all friendly forces
who care about the well-being
of small and helpless animals!
A new home and a new family
are made available
for my small friend, my pet.
A place of love . . .
A place of happiness . . .
Their love is as my love!
I do not cease from looking
for the new home.
I seek out a place
that happily accepts
my pet, (name),
And he/she is happy there
for the rest of his/her days.
So be it!"

You may consider the spell closed at this point, or you may close the spell as suggested in chapter 1, or as desired.

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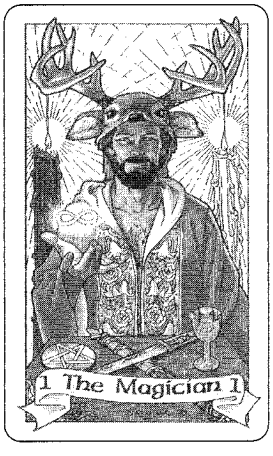
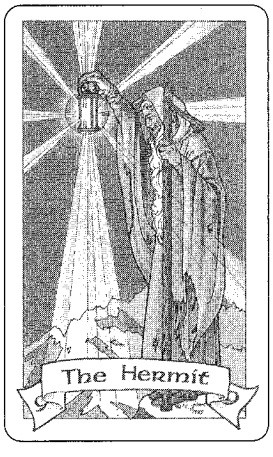


Significator



6. For help in finding a lost animal or animals.

This layout is cross-shaped, as the cross is an ancient symbol of protection appropriate for the protective feelings many of us have toward animals, and especially the concern we feel for lost animals. The Six of Cups, which forms the base of this cross, is a card which rekindles love and renews old ties, acting to draw the lost animal back to its home and to the people who love it. The Magician stands for the utilization of resources, and assures that all measures will be taken and all efforts utilized in the search. The Star brings luck and hope—elements very necessary to such an undertaking. The Hermit reveals where that which is lost may be found. Here, the Hermit shines his lamp on the card chosen to represent the lost pet.

If you wish to use accessories for this spell, use pink candles, flowers, crystals, gemstones, and cloth, as pink is the color of affectionate love. If possible, also have some pictures of the missing pet laid out. (You can also include pieces of hair, feathers, whiskers, or such from the pet in question.) Also, for this particular spell you will need to have a lit candle nearby, whether or not you choose to include lighting candles as part of the ritual.

To perform this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell.

Lay the animal's Significator down first. Visualize the animal, recalling its features and mannerisms to the best of your ability. Picture the missing pet being drawn home to the light of the candles—to the light of love. Hold your hands above the candle flames for a few moments. Feel the warmth of the candles, and visualize the light of the candles acting as a beacon to lead the animal home.

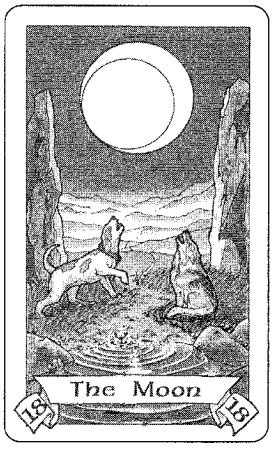
Lay down the Six of Cups, and think about all of the good times you and your pet have had together. Try to remember the day you first got your pet, what he or she was like as a youngster, etc. As you lay down the Magician, consider the various courses of action that may be taken in the search for your pet. Lay down the Star, a card for wishing. Make a wish for your pet to return.

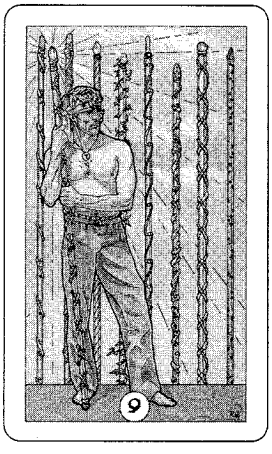
Finally, lay down the Hermit, visualizing your pet being found or returned, and how happy you both will be to be reunited! After you have finished meditating on the cards and visualizations, carefully, and with as much feeling as you can, recite the following affirmation.

Affirmation

"As I set forth these cards
in the light of these candles,
the small friend for whom I have so much love
is drawn home to me!
I do not cease trying to find my friend
until he/she returns home.
I call upon all good spirits
and all good powers
who care about small and helpless creatures
to aid me in my search!
My small friend, (name)
is brought home
through the spell which I call forth.
It shines like a beacon
that my animal friend can see!
So be it!"

You may consider the spell closed at this point, or you may close the spell as suggested in the rite in chapter 1, or as desired.





7. For the protection of threatened or endangered animals.

This layout takes the form of a cross, an ancient symbol of protection. The Moon, which is the focal card, can represent wildlife and wilderness, and all things that live in the primal state of nature. Ironically, the Moon is also a warning of danger. The Star, at the base of the figure, promises help and protection from higher sources. Strength is also a card of protection. Temperance, crowning the cross, represents wise ecological management. The Nine of Wands is a card of protection and defense.

For this spell, you will need to have at least one lit candle. If you wish to use other accessories, you may use green leaves, crystals and gemstones, and cloth. It is good to use the color green for these accessories, as green symbolizes the freedom of nature. Colors typical of the particular elements that the animals live in could also be used; for example, watery blues and greens for sea mammals, fish and aquatic life; deep green for forest animals; appropriate earth tones for desert animals; sky blue for birds, and so on. As another possibility, you could choose colors characteristic of the particular species you are concerned with. Pictures of the type of animal or animals you are concerned about protecting will also be helpful.

To perform this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Light the candle, then lay out the cards when you come to the appropriate point in the spell.

First, set down the Moon, visualizing the realm of nature and all its denizens. Now, visualize the particular species you have chosen to help with this spell, making in your mind a picture of those particular animals within their customary habitat.

Next, lay down the Star as you lay down this card, and think of all of the unseen but powerful forces at play in the universe around us. Think of these forces acting together to help those creatures of nature that are so in need of special help.

Set down the Strength card, imagining the protective strength that will be needed in the subject animal's fight for survival.

Lay down the Temperance card, envisioning the guardian angel as the protective spirit that watches over the Earth. Visualize that guardian spirit becoming a special tutelary spirit for the type of animal in question, even visualizing that spirit taking on

some of the attributes of that animal. Think also about the special environmental action that may be needed to assure the survival of the subject animals.

Finally, lay down the Nine of Wands. Visualize all forces—human agencies as well as powers natural and supernatural—alerted and ready to protect the endangered animals.

After you have laid down all the cards and done the visualization, hold your hands over the candle flame or flames, make a clockwise circular motion over the candle with your hands, and visualize the candle flames growing to build a warm and protective cone of energy around the animals in question. As you continue, image in your mind—very vividly—that as you build this spell, the field of protection spreads over the face of the Earth, glowing and growing about all of the animals with which the spell is concerned.After you have finished meditating on the cards and visualizations, carefully, and with as much feeling as you can, recite the following affirmation.

Affirmation

"I call upon the mighty forces of Nature!
I call upon all good protective spirits!
The forces of the Earth, and of the waters,
and of the air,
Hear me now!
Help me now!
Lend the power to protect this life form
that is so endangered!
The vast forces,
the power and the energy
which I call forth
grow and redouble!
These animals, the (name)
are aided and protected
and they grow ever more numerous
and ever stronger!
These animals, the (name)

are ever more able to thrive
in the world as it is now,
and the world as it will be in the future!
So be it!"

You may consider the spell closed at this point, or you may close the spell as desired.

Note: If you wish to amend the spell to put more emphasis on help from the government or other establishments in power, substitute the Emperor for the Nine of Wands, and visualize the government or other authority taking action at that point in the ritual.

8. To encourage an individual owner to take better care of his or her animal(s).

If you are a caring person who is concerned about the well-being of animals, this is a spell that you would most likely want to use when you have reason to believe that a certain owner isn't taking proper care of his or her pets.

Here, Temperance stands for better management and care on the part of the owner. The Three of Cups and Four of Wands are cards representing happiness, playfulness, freedom from want, as well as a happy and secure home and haven of refuge—the home that the animal should have and that the owner should provide.

Note: You may be able to combine the two Significators, as in the Queen of Wands and her cat, or the Fool and his dog. If so, then have the Significator in the center of the bottom row and substitute the Star, for good influences, in the top row.)

If you wish to use accessories for this spell, green candles, crystals and gemstones, and cloth will be helpful to emphasize soothing in a case where an owner has been too rough with his/her pet. Otherwise, pink for affection or white for purity of intentions can work as colors for accessories. A picture of the irresponsible owner and his/her animal or animals will also be a very helpful addition to this spell, though admittedly these may be difficult to obtain. Otherwise fur, hair, or even a rock from the individual's residence can be laid down near the cards to help build a connection for the spell.

To perform this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell.

First, lay down the owner's Significator card, followed by Temperance. As you do this, visualize this person giving affection and proper care to his or her animal. In your mind's eye, picture the individual as he or she looks currently, and then image him/her taking on the attributes of the good angel in Temperance. Picture him or her changed into a warm and nurturing person.

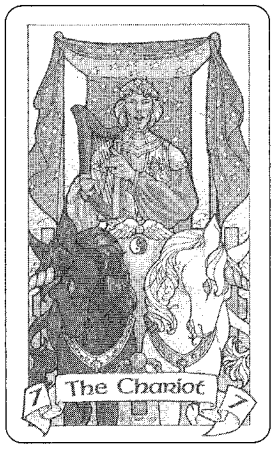
Next, lay down the Four of Wands, the animal's Significator, and the Three of Cups in turn. Picture the animal in ideal surroundings—those that are loving, secure, and able to meet all of their needs. Also, if changes need to be made in the owner's home or property to better accommodate the animals, visualize these transformations taking place.

After you have finished meditating on the cards and visualizations, carefully, and with as much feeling as you can, recite the following affirmation.

Affirmation

"(Owner's name) comes to realize
that he/she must provide a better home
for his/her pet, (pet's name).
A home with love, and warmth, and proper care,
and in return, his/her pet
returns that kindness threefold.
This spell gives constant urging to the owner,
to improve his/her ways
and continues until the work is accomplished!
So be it!"

You may consider the spell closed at this point, or you may close the spell as desired.



Owner's Significator

Animal's Significator

9. To encourage an individual owner to restrain animals that are obnoxious.

One of the most common sources of aggravation can be irresponsible individuals who allow their pets to run loose or otherwise be obnoxious, annoying their neighbors and often endangering the pets themselves. This can be due to either a lack of training or a lack of restraint, or in some way failing to meet the animal's needs. This spell seeks a humane way to solve such problems after talking to the owner in question or to the proper authorities has failed to get results. Rather than taking revenge on the animal (as many unhappy neighbors might be tempted to do), this spell encourages the owner to take better care of the pet, which includes enforcing the proper restraints.

The top row of cards shows the owner and the action he or she needs to take. Both the Chariot and Temperance are cards pertaining to control and wise management. The lower row of cards shows the animal in question being properly restrained, as the Eight of Swords means forced restraint.

If you wish to use accessories for this spell, white candles, flowers, gems, and cloths will suggest purity of intent. If possible set up a picture or pictures of the irresponsible owner and his or her animals; otherwise, if you can get hair, fur, feathers, etc., these will help establish a contact point for the spell.

To perform this spell, you may use the ritual provided in chapter 1, improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell.

First lay down the Chariot, the animal owner's Significator and Temperance in turn. Gaze at the owner's picture, if you have one; otherwise visualize him or her clearly. Visualize him or her taking the action necessary to keep his or her pet under control (building a better fence or cage, keeping the animal indoors, etc.), while at the same time seeing that all of the animal's needs are met.

Next, lay out the animal's Significator card and the Eight of Swords. Meditate on the image in the Eight of Swords which shows a woman bound and unable to move. In conjunction with this, picture the obnoxious pet turned into a likeable animal, restrained and well behaved.

After you have finished meditating on the cards and visualizations, carefully, and with as much feeling as you can, recite the following affirmation.

Affirmation

"(Name of owner),
the owner of (name of pet),
realizes now that he/she
has allowed his/her pet
to become a nuisance and a misery
to all who must come in contact with it.
Because I have cast this spell
he/she now provides adequate restraints
and also provides better care of his/her pet.
He/she now gives love to the pet,
and the animal becomes a joy to all.
So be it!"

You may consider the spell closed at this point, or you may close the spell as desired.

Artistic and Creative Concerns

10. For help in drawing out creative abilities, gaining inspiration and fresh ideas.

Next, set Temperance in place, as indicated on the diagram. Think about the ways in which you need to regulate your life. How can you better care for your body and soul? Consider which things in your life need to be set in balance. Visualize your life perfectly managed, with body and soul in harmony with the Life Force.

Next, set the Chariot in place. Are there any new directions you need to take? Think about how you can take control of your life to get things moving. Visualize yourself doing new things and exploring the new directions your life could take.

Set Strength in place, while considering how the qualities of this card are needed in your life. Do you need to build more physical strength? Emotional strength? Spiritual strength? Consider this bit of Eastern philosophy: sometimes strength is found in taking the path of least resistance; leading by effortless effort; controlling by not controlling. Visualize yourself applying these principals to your own life.

Set the High Priestess in place. This is a card of looking inward. What do you need to learn? Know that the wisdom that you've always admired in others is within yourself. Picture yourself calm and serene, able to go within to find your answers.

Set Judgement in place. What sort of changes could you bring about? What sort of attitude changes could result in both physical and spiritual transformations? Picture yourself making these changes and becoming a person who is superior in every way.

Finally, set the World in place and contemplate what it means to be a totally integrated person, in harmony with the world around you. Picture yourself enjoying success, full health, and happiness.

After you have completed these meditations, spread both of your hands over the Magician, and draw them apart slowly, making a circular motion over all of the cards. Feel that white light is drawn from all of the cards; sense that you are shaping it into a soft velvety ball of light between your hands. You shape it as you sense the light growing stronger and stronger, the globe becoming thicker and thicker.

Now, transfer the power into yourself by bringing your hands up over your head and spreading them all over your body, while sensing that you are drawing the power within. You take in all of the qualities that you have visualized, and then some!

After you have finished visualizing the transfer of psychic energy into your being, carefully, and with as much feeling as you can, recite the following affirmation.

Affirmation

"I am the best person that I can be!
I take control of the circumstances that affect me
and that are a part of my life.
I shape them so that the greatest good results.
I master all things because my will is strong.
I take care of the needs of my body and soul.
I look within me
to find serenity
and knowledge.
I move in the directions I want to go in
and I make the transformations I desire.
All is whole within me.
All is complete within me.
I live in balance with the world around me.
And my world reflects my inner harmony."

You may consider the spell closed at this point, or you may close the spell as suggested in the rite in chapter 1, or as desired.

Stress

71. For releasing stress.

Stress lies at the root of many, if not most, of the problems we suffer from today. Stress plagues us as individuals as well as a society. This spell will help you learn to ease your stress by helping you release anxieties, obligations, and guilt.

The essence of this layout is releasing fears and cares, giving yourself over to the Higher Powers, knowing that you are cared for, and accepting that things will work out for you. The shape of the layout mirrors the "tau" cross in the Hanged Man.

The positive interpretation of the Hanged Man applies to periods of time in your life when it is necessary to pause and withdraw from activities in order to reconsider attitudes, goals, and lifestyle. It advises you to step outside of your usual routine and set time aside for rest, relaxation, recuperation, and reflection. The Hanged Man also signifies letting worries go by putting your faith in a Higher Being or Power. The Four of Cups, Temperance, and Ace of Cups all reinforce this advice, respectively representing a reevaluation of your situation and your priorities, setting your life in balance, and seeking emotional refreshment and spiritual nourishment.

We give you a choice of three alternate actions to accompany the affirmations in this spell; you can choose the action that is most convenient for you, depending on where you are when you feel a need to perform it. The first action requires no accessories. The others respectively require either a length of cord or string which should be at least one foot long, or a beaded necklace. The beads do not have to be uniform; they can be of differing shapes and sizes.

If you wish to use other accessories for this spell, use candles, flowers, crystals and gemstones, and cloth to lay the cards upon, in shades or combinations of shades of cool colors such as blue, green, and lavender. Blues represent serenity and calm, greens represent refreshment and adaptability, and light violet represents spiritual reflection.

When you have a stressful situation that is an ongoing thing, such as a high-pressure job or a perpetually tense family situation, it is a good idea to set some time aside to perform this spell each day (especially if you are suffering from hypertension or other stress-related ailments).

This spell can also come in handy when unexpectedly stressful events interrupt your normal routine. When that happens, perform this spell or an abbreviation of it, depending on how much time you have available. If you are in the middle of a tense situation and have only a few moments, just say the affirmation, or just perform the action with the cord or the necklace while you think the affirmation.

To perform this spell, you may combine it with the ritual provided in chapter 1, combine it with an improvised ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

When ready, set the Four of Cups in place. Consider how changes in action and attitude could ease some of your stress. Are there obligations that you can cancel or postpone? Or are there emotions from which you need to separate yourself? Perhaps you are putting pressure on yourself when you feel that your ego is on the line.

Set Temperance in place and ask yourself whether you can make concessions and compromises to strike a balance between the obligations that you must take care of, even though they may be stressful, and the activities that give you pleasure and contentment. Open your awareness to the life force of the universe; let its healing energy flow through you like a river. As water finds its own level, being in this flow will help you find equilibrium.

Put down the Ace of Cups. Promise yourself some rewards. What sort of activities, hobbies, or other treats will refresh you? What will give you spiritual and emotional enrichment?

Finally, set the Hanged Man in place as indicated in the diagram. Study the picture on the card. Look at the serenity in the face of the hanging figure. Understand that by submitting your cares to the Higher Power, however your religion or personal philosophy perceives it to be, you will be taken care of. Suspend your anxieties; worrying is not productive. Know that there is a Divine Plan for you. Allow the life force to flow freely, and everything will work for your highest good.

After you have meditated on the cards, do one of the three following exercises to release tension.

* While holding the symbolism of the Hanged Man in your mind, take ten deep breaths while you try to make yourself more relaxed. If you are in a place where you are able to do so, lay down, bending one of your legs and leaving the other straight, in imitation of the figure in the card. Close your eyes and visualize yourself floating in space, suspended between heaven and Earth. Imagine the gentle cosmic winds

blowing around you and through you, purging you and bearing away all of your anxieties. All the while, breathe deeply and feel yourself getting more and more relaxed. Relax and let go. Feel your heart beating slowly and easily, and reach serenity by easing tension throughout your body, releasing emotions and worries that are no longer needed. When you feel that you are relaxed as much as you can be, count from 200 backwards to 1, then continue this spell by saying the affirmation provided. *Note:* Counting backward from 200 works well if you're overwrought and don't have the other materials or the affirmations available. Relax as much as you can, close your eyes, and count, knowing that the very act of counting is relaxing and relieving you more.)

* Take a length of cord and tie it in eighteen knots. Then say the affirmation provided, untying a knot after each line of the affirmation.

* Take a necklace, and starting at one bead or one point on the necklace, finger each bead in turn. As you rub the beads, say the affirmation provided. With each line of the affirmation, hold a different bead between your fingers, feeling its shape and texture. If you finish the affirmation before you finish counting the beads, just repeat a few of the more meaningful lines from the affirmation until you've come back to the point from which you started.

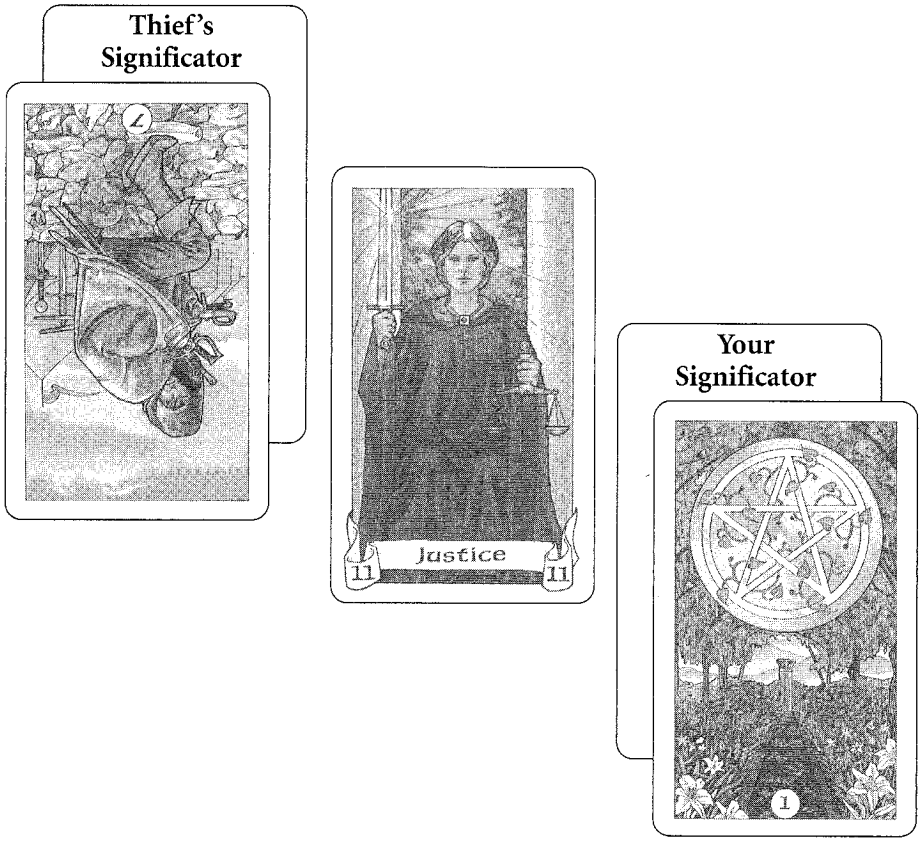
Affirmation

"I am relaxed and serene.
I am at peace with myself.
I forgive all errors.
I release all guilt and sorrow
to flow away from me
like leaves carried away by a stream.
I am secure.
I am nourished by the living universe.
I give myself over to the Higher Powers
and suspend my cares
outside of time,
outside of space.
All experience is unfolding as it should.
Everything falls into order.
and in the fullness of time
all is taken care of.
Everything works for my highest good,
and everything works out for me."

You may consider the spell closed at this point, or you may close the spell as suggested in the rite in chapter 1, or as desired.

Throughout the days that follow, when you get a chance, rerun the spell in your mind to inculcate the antidote for stress into your own psyche: being at peace, being at ease, being relaxed.

Theft



72. To recover stolen property.

This is a spell to help you recover money or belongings that have been stolen. The layout shows the forces of justice being summoned to compel the thief to release what is not his or hers, and to see that the stolen property is returned to you.

The Seven of Swords can be quite literally interpreted as a theft or "rip-off," just as its picture seems to indicate. This card is reversed to show that the thief will not be able to hold onto what he or she has taken. If the identity of the thief is known to you, select a Significator for him or her and place it under the Seven of Swords. (Refer to appendix 1 for choosing Significators.) Justice is an auspicious card that stands for the powers that enforce justice, whether they be worldly or otherworldly agencies. The Ace of Pentacles stands for wealth coming in, and here represents your own goods or cash being returned to you. To reinforce the idea of the goods being returned to you, place your Significator under the Ace of Pentacles.

Notice the flow of the graphic symbolism in this layout: the sword of Justice is held up toward the thief, while the judge's scales are lowered to the Ace of Pentacles, suggesting that your goods will be handed back.

This spell will require burning a special candle each day for nine days, so obtain nine red candles. Here, red is used to symbolize force and immediate action. If the name of the thief is known to you, inscribe the name or at least the initials on each of the candles. Make a list of the items that have been stolen, and each day set a new candle on top of this list. Do not light the special candles until instructed to do so at the appropriate point in the spell.

If, by some chance, you have something belonging to the thief, have this at hand when you perform the spell. Any police reports or other information or evidence pertaining to the theft can be kept on hand, too. Also, if you have some items that had been in close physical contact with the stolen items, you can set them near the card layout to affect a magnetic pull on the missing items. Also, have a sharp, preferably two-edged, knife on hand.

If you wish to use other accessories to enhance the card layout area, you can use additional candles and flowers, crystals and gemstones, and cloth to lay the cards upon in shades or combinations of shades of red for action, green for money, gold for attraction, and white for purity of motive and pure psychic energy.

After you have established that a theft has taken place, plan to work this spell at a time of the day when you will not be disturbed, and perform this spell at the same time each day for nine days.

To perform this spell, you may combine it with the ritual provided in chapter 1, combine it with an improvised ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

When ready, set the thief's Significator in place, if you have one for him or her, and set the Seven of Swords immediately on top of it. (If you do not have a special Significator, the Seven of Swords will be enough.)

Think about the theft, and go over what you know about the theft in your mind. Think of the thief, if you know who it is. Form a strong picture of him or her in your mind. If you have anything that belongs to the thief, pick it up at this time, and stroke it slowly and carefully several times.

Take up the knife and point it at the Seven of Swords. Strongly visualize the thief being tortured by mysterious stabbing pangs. (If you do not know who the thief is, just picture him or her as a figure in shadow.) Picture the thief coming to the realization that he or she will get no rest until that which was wrongfully taken is returned.

Next, set Justice in place as indicated in the diagram. Picture a stern and angry judge. Know that you don't have to specify who this judge will be—it can be the law, any divine forces or ministering spirits that aid the just and the oppressed, or, indeed, it could be the thief's own conscience. Picture the judge telling the thief that he or she has done wrong, and he or she must make this situation right by returning the stolen items.

Finally, set your Significator in place and set the Ace of Pentacles immediately on top of it. Picture yourself receiving back the stolen items. Do not qualify how these items will be brought back; they may be brought back through the law enforcement agencies, they may be returned anonymously by the thief who has felt compelled to make things right, or they may come back to you through various other means or channels. If you have any items that had been in close contact with the stolen items, pick them up and stroke them several times.

Sense how elated you will feel to have the recovered property back in your own hands. Envision yourself feeling very good that everything has been made right.

After you have spent sufficient time meditating on the cards and visualizations, take one of the special large red candles you have prepared, set it on top of your list of stolen items, and light it. Then, carefully, and with as much feeling as you can, recite the following affirmation.

Affirmation

"I call upon the fundamental justice
which pervades all things!
I call upon the forces of the universe
which do decree and enforce this justice.
Powerful forces are set in motion,
and my property is returned to me!
The thief (name if known) is compelled
to give up that which is mine.
The thief feels nothing but pain and torment
until my property is returned.
The thief (name) is compelled
by the forces of the law.
The thief (name) is compelled
by forces of conscience.
The thief (name) is compelled
by forces unseen.
Everything is returned to me.
Everything is mine again.
All is well!
So it is, and so shall it be!"

You may consider the spell closed until the next day at the same time, or you may close it as suggested in the ritual in chapter 1, or as desired.

When you have completed the spell, do not think about your stolen property until you perform the spell again the next day.

Allow the candle to burn out. Repeat this spell every day until all of the nine candles have been burned down.

Appendix I
Choosing a Significator

When the layout for a spell calls for a "Significator," "your card," "his or her card," or "subject," it will be necessary to insert an appropriate card to describe either yourself or another person in question. Significators can also be used for groups, institutions, or organizations.

When selecting a Significator card to represent yourself or another person, you can use the list of cards suggested below, or any other card than you feel is the most descriptive. In some cases you might use a card that represents the ideal you—the person you wish to become.

The Fool. A child or adolescent, an innocent or inexperienced person, "Everyman," an adventurer or traveler, an individual who needs to make a decision, an individual who is about to embark on some kind of venture.

The Magician. A person becoming aware of his or her potential, an ideal man, a sorcerer, an engineer or someone in the applied sciences, an artist or artisan.

The High Priestess. A person trying to get in touch with his or her self, an ideal woman or dream woman, an individual who holds a secret, a psychic, a wise woman, a scholar or researcher, a research scientist; also initiatory orders.

The Empress. A woman of authority, wealth, and power; a pregnant woman, a mother or Earth mother, a female political figure.

The Emperor. A man of authority, wealth, and power; a father or father figure; a male political figure; a military or law enforcement officer, a captain of industry. Also the government, a corporation, the military-industrial complex.

The Hierophant. A teacher or mentor, a member of the clergy, someone concerned with ceremony or hierarchy; also a religious or educational institution, a ceremonial order.

The Lovers. A couple.

The Chariot. Messenger, a person involved in transportation, military personnel.

Strength. A forceful person, a courageous person, an athlete.

The Hermit. A seeker of knowledge, an elderly person, a person looking into the past, a guide, a recluse.

Justice. A person who must weigh a decision; someone involved in law or law enforcement; an arbitrator; also the legal system and law enforcement organizations.

The Hanged Man. A person who feels his or her life is in stasis; a person who has voluntarily retreated from work-a-day life to devote himself or herself to meditation and reflection; a patient in a hospital; a martyr.

Temperance. A healer, a manager, a disciplined person, a resourceful person, a conservationist, a protective spirit.

The Devil. An extremely negative or destructive person.

The Star. Someone who offers unexpected help, a muse, a deeply spiritual or inspired person, a very beautiful person, an artist, an entertainer, a celebrity.

The Sun. A child or children, a celebrity, an artist or creative person.

The World. A self-actualized and fulfilled person; a dancer, a naturalist.

Two of Wands. Business partners.

Three of Wands. A person involved in commerce; also a corporation.

Five of Wands. Competitors, a competitive group, a sports team.

Six of Wands. A victorious person.

Seven of Wands. A person engaged in a struggle, a person holding his or her own against opposition, a visionary.

Nine of Wands. A defensive person; also military personnel.

Ten of Wands. A laborer, a heavily burdened person, an overworked person; also a labor union.

Page of Wands. A youth who is active, gregarious, enterprising, and adventurous; someone who takes on employment at an early age; a messenger; if reversed, a gossip or loud mouth.

Knight of Wands. A person who is involved in and involves others in new projects, directions, and adventures; when reversed, a seducer, a risk taker, a person whose energies are scattered.

Queen of Wands. A businesswoman; a "take-charge" sort of woman; a woman involved in lots of activities and projects; an entrepreneur; if reversed, a seductress.

King of Wands. A businessman; a "take-charge" sort of man; a man involved in lots of activities and projects; an entrepreneur; if reversed, a man who neglects responsibilities.

Two of Cups. A couple, partners.

Three of Cups. A social club, a circle of friends, a celebrational community.

Four of Cups. A person who is bored with a peaceful but static emotional life; a person who is reevaluating his or her situation.

Five of Cups. An emotionally restless person, a risk taker; a person suffering from burnout; an embittered person.

Six of Cups. Children, childhood friends.

Nine of Cups. A person who has and enjoys luxury, a generous host, a person who overindulges.

Ten of Cups: A family, a family-like group.

Page of Cups. A youth who is sensitive, imaginative, affectionate, emotional, and dependent; if reversed: an emotionally disturbed child, a child of divorce.

Knight of Cups. A lover; one who brings love into the subject's life; an attractive, romantic, idealistic person; if reversed: an unfaithful lover, an unreliable person.

Queen of Cups. A woman with strong feelings, emotions, dreams, visions, and religious ideals; an attractive woman; an understanding, empathetic woman; a nurse; a caretaker, a social worker; a woman who loves animals; if reversed: a woman who is masochistic or over emotional.

King of Cups. A man who is warm, loving, sensitive, religious, poetic, and idealistic; a member of the clergy; a social worker; a man who loves animals; if reversed: a man who is unreliable, unstable, and unfaithful; a weak man.

Four of Swords. A person recuperating from an illness; a person on a retreat.

Seven of Swords. A very clever person, a thief; a person who is "getting away with something."

Eight of Swords. A person who feels trapped by circumstances.

Nine of Swords. A person with many worries and anxieties.

Page of Swords. A precocious youth; if reversed: a sneaky or manipulative child, a delinquent.

Knight of Swords. A person who is intellectual, assertive, and brave; a person who is involved in or involves you in a conflict; if reversed, a person who gets you in trouble.

Queen of Swords. A woman who is intelligent, perceptive, and analytical; a woman who has the power to fight on your behalf; a military woman; a lawyer; a professor; if reversed: a ruthless and vindictive opponent, a woman corrupted by power.

King of Swords. A man who is intelligent, perceptive, and analytical; a man who has the power to fight on your behalf; a military man; a lawyer; a professor; if reversed: a ruthless and vindictive opponent, a man corrupted by power.

Two of Pentacles. A person who must juggle a lot of duties and obligations.

Four of Pentacles. A homeowner, a wealthy person, a miser; also a bank or financial institution.

Six of Pentacles: A philanthropist; also a service club or charitable institution.

Seven of Pentacles. A farmer, an investor, a planner; also an agricultural concern.

Eight of Pentacles. A worker, a craftsperson; also a labor union.

Nine of Pentacles. A self-sufficient person; a person who is able to work out of his or her home.

Ten of Pentacles. A family, a dynasty.

Page of Pentacles. A youth who is studious, conscientious, and responsible; if reversed, a very stubborn child.

Knight of Pentacles. A single person who is reliable, stable, hard-working, prudent and conservative; reversed: a person who could entangle you in bad debts; an unhelpful civil servant.

Queen of Pentacles. A woman who is gracious, refined, socially conscious, trustworthy, conservative, and financially secure; a matriarch, a patron of the arts; if reversed: a woman of reduced circumstances, a stingy and suspicious woman.

King of Pentacles. A man who is responsible, trustworthy, cautious, conservative, a good money manager; a man concerned with appearances, a patriarch; a patron of the arts; if reversed: a man who has suffered severe financial setbacks, a man who is stingy and suspicious, an unreasonable bureaucrat.

Appendix II

Preparation for Spells and Rituals

In order to purify the body and set the mind in the proper attitude, certain simple preparations are advised prior to a magic working.

Diet. An individual should avoid eating heavy meals prior to magical workings, simply to avoid sluggishness. Some persons prefer to fast for a certain amount of time prior to performing a spell or rite, and others choose to do without certain foods such as meat, stimulants like coffee, or depressants like alcohol. Dietary restrictions are, however, a matter of personal choice.

The Lustral Bath. A bath of purification is desirable prior to any special working. Such a bath is usually taken by candlelight, and the bath water itself is often sprinkled with sea salt and fragrant herbs. While one is in the bath, the mind should always dwell on the thought that the water is washing away all impurities of the heart, mind, and soul.

Clothing. Clothing and jewelry that help you feel beautiful and magical are ideal for working magic. When performing a spell, choose clothes that make you feel that you are stepping outside of your mundane reality. The only requirement for clothing is that it be loose enough to allow you to move and breathe freely and easily.

Workspace. For the purpose of the spells in this book, be sure that you have an uncluttered surface where you can lay out the Tarot cards and any extra accessories you may want. Also, magical workings are best performed in areas that are free of distraction, congenial in appearance, and freshly cleaned. When spells and rites are regularly performed in a special place, the area seems to "come alive" in both obvious and subtle ways. Even those who are only slightly sensitive psychically will soon observe that there is a definite "charge" or aura about the vicinity.

Appendix III

Accessories for Spells: Tools for Magic

A number of spells in this book suggest the use of accessories other than the basic Tarot cards. (A few spells require specific accessories, though in order to keep the spells as simple as possible most accessories are just optional.) You will find such items to be helpful in focusing your spells. Also, by taking the extra time and effort to enhance and personalize your spells with accessories, your magic will be intensified as more psychic energy is directed to your goal.

The following list provides some additional information on the use of these articles in magic. It gives a little background for these magical tools, with the exception of candles, crystals and gemstones, and color correspondences, which are treated in appendices IV, V, and VI respectively.

Braziers. A brazier is a large, wide-mouthed bowl (it can be a large incense burner) which is fireproof and can be used for burning small things such as bits of paper. A brazier is called for in two of the spells in this book that involve the purging of negative emotions. The negative thoughts are written down on paper, which is then burned in a brazier to achieve purification by fire.

Cloth for Card Layouts. Some piece of cloth (it can be a tablecloth, runner, place mat, handkerchief, doily, etc.) can be used as an optional accessory to lay the Tarot cards out on. Such a cloth helps the eye define and focus on your work area, and is best if it is of a color that enhances the purpose of the spell. (Color associations are given in the individual spells, as well as in appendix VI.)

Coins. Coins are used as accessories for some of the money and business spells, and their symbolism is obvious. The treatment of the coins in these spells is based on the occult principle that like attracts like. In the Tarot, coins are symbolic of the Earth powers, as some Tarot decks use "Coins" instead of "Pentacles" in the suit of the Minor Arcana which represents abundance, security, stability, diligence, attainment, and efforts rewarded.

Cups. Cups are used for performing certain symbolic actions and gestures in some of the spells in this book. In Tarot symbolism, cups represent the magical virtues of the element of water, which governs love, pleasure, happiness, beauty, emotions, relationships, fellowship, healing, and spiritual and emotional sustenance. As symbols of receptiveness, cups are also images of the unconscious mind and its connection with dreams and psychic and intuitive functions. In some of the spells concerning divorce, family concerns, friends and quarrels, cups are used to represent harmonious relationships. In a few spells concerning dreams and psychism, a cup is used to symbolize the deep mind.

Flowers. Flowers are very appropriate as accessories to grace your magical work area. Aside from setting a pleasing mood, they have their own elemental vitality and lend energy to a spell. It really isn't necessary to choose any particular variety of flowers, but it would be a nice touch to use flowers whose colors are coordinated with the purpose of the spell. (Color associations are given in the individual spells, as well as in appendix VI.)

Incense. When doing a magical working, the burning of incense creates an atmosphere that helps us feel that we are stepping outside the mundane world. It is also an ancient belief that the smoke carries thoughts and prayers upward to the heavens. I believe that any incense whose fragrance is pleasing to you is quite suitable for any spell you want to do. However, if you want to get more deeply involved with it, there are many excellent books that describe different types of incense blends and their traditional magical uses; occult shops and catalogs also sell incense packaged for special spells. I don't insist on the use of incense with the Tarot spells, because people with smoke allergies may be bothered by it. If you do want to light incense, you'll also need a metal or ceramic incense burner, brazier, bowl, ashtray, or cup with sand in the bottom to absorb the heat. Briquettes of self-igniting charcoal are also especially useful for the burning of incense.

Knives. As magical tools, knives correspond to the Minor Arcana suit of Swords. Most Tarot systems ascribe to knives and swords the elemental powers of air, whose properties include intellect, wit, communication, quests, protection, courage, force, aggression, and law. In many magical systems, knives (often called athames) are used to direct the individual's inner power outwards. This book doesn't really require knives as magical accessories. Rather, the spells that direct you to send power outward explain how you can do it by visualizing power flowing through your hands and fingers. A knife is used in the spell for discouraging enemies and pests in order to

bring pressure to bear, and also calls upon the folkloric symbolism of the knife, which is severance of ties.

Mirrors. Mirrors are used in some of the beauty spells, as they symbolize pride in physical beauty. They are set up to reflect multiple images of the Tarot cards, which are the images of the ideal that you are striving for. A full-length mirror is called for in some health spells in order to facilitate whole-body awareness. In addition, mirrors have long been used in folk magic, where they represent such symbolic lunar qualities of mystery, unconscious knowledge, and imagination. In some traditions mirrors are thought to be windows or portals into other dimensions.

Personal Items, Photos, and Pictures. Personal items, photos, and pictures help you hold in your mind a sharper image of your subject. Personal items—objects belonging to or linked with other persons may be called for in spells intended to influence another person. It is especially desirable to have such an object present when a spell is being performed on behalf of a person who can't be present. There is also a very ancient belief in "sympathetic magic," based on the idea that things touched or used by a person take on some of that person's essence, and if you perform symbolic acts on the person's belongings, you can psychically affect him or her. In some of the spells in this book, you will be instructed to handle the personal objects (if you have them) in certain ways in order to create a stronger link. In spells aimed at influencing other people, there is of course a question of ethics, so it is assumed you will have read the section on ethics in chapter 1. In some cases, you may want to affect institutions or organizations, in which case photos would probably give you the best link. Certain types of pictures are also called for in spells where you need to focus on idealized images.

Strings, Cords, and Necklaces. The spell for dealing with stress gives you options including tying and untying knots in a string or cord, or counting the beads on a necklace while you say the affirmation. In this case, these things are merely used for simple but effective relaxation exercises. However, tying knots while saying a spell has played a part in folk magic, and cords used for this purpose are sometimes called "witches' ladders." Necklaces also have significance because they symbolize unity, wholeness, and the cycle of life.

Water. Water is used in some of the spells in this book. In some cases, such as health spells, symbolic washing is done for bodily purification and awareness; while in other spells, water or another liquid is imbued with power to create a magical elixir. Water is symbolically associated with the deep mind, as well as with spiritual sustenance.

Writing. The written word has power, and writing can be a magical act. Some of the spells herein require you to make lists or write things down for various reasons. In a number of ancient and primitive societies, writing was viewed as a mystical art. Many letters may have originated as magical sigils. I once heard a psychiatrist say that he requires patients to write down resolutions when trying to modify habits or make self-improvements because the act of writing actually engages more sections of the brain, thereby reinforcing the person's resolve. One can see how this would also heighten and direct magical energy.

Appendix IV
Candles

There are a few spells in this book that require the burning of candles, but for most of the spells candles are optional, albeit highly recommended, accessories. Candles have the obvious advantage of providing a pleasant way to illuminate your card layout area, but they also have magical significance. Fire has its own vitality, so its use lends energy to a spell. The noted occultist Dion Fortune felt that fire emanates etheric substance. Candle burning also evokes a primitive fascination with the power of fire to purify and to ward off evil. Because fire is also synonymous with light, it symbolizes spiritual illumination and helps us tune into higher states of consciousness.

Due to the magical as well as symbolic importance of fire, candle burning has long been a vehicle for working magical spells. Candles are a very popular tool for practitioners of folk magic, many of whom draw upon some very ancient traditions. The use of ritual and votive candles to accompany prayer and worship in many of the world's religions is in itself a form of magic. Some very effective magical systems have been developed around candle spells. Raymond Buckland's book *Practical Candle-burning Rituals* offers a very comprehensive treatment of candle magic, and is a good source for anyone wishing to look deeper into this practice.

Preparation of Candles

Because the Tarot layouts are the foundation of the spells in this book, and because the spells are designed to be as simple as possible, no special type of candles or preparation of candles is required. However, if you are able to take the extra time to "dress" your candles, you will boost the energy and sharpen the focus of your spells.

To dress a candle, you anoint it with oil. You can just pour a little oil onto your fingertips, then rub them over the candle, starting at about the middle and working outward to both ends. As you anoint the candle, think about the magical goal that you

are working on. Complete the dressing by covering the wick and the bottom of the candle as well.

Any varieties of scented oils that you can obtain in crafts shops are quite suitable for candle dressing. If you wish to be more particular, occult shops and catalogs do sell specialty oils meant for use with love spells, money spells, and others.

Incidentally, the size, shape, and type of candles to be used don't really matter. Use whatever is convenient. It is a good idea to use candles of the colors recommended for use with the accessories for the individual spells. (Refer to individual spells, as well as appendix VI, "Color Symbolism.")

After you have closed a Tarot spell, having done the visualizations, affirmations, etc., you can allow your candles to burn down, or you can snuff them out, depending upon convenience and preference. If you are putting full concentration into a very specific magical working, you might want to allow any candles used to burn down completely, thereby adding to the spells' sense of completion and closure. On the other hand, if you are working specific spells or a series of spells daily or on a regular basis, using the various spells as part of an ongoing process to better your general situation in life, then you may want to put the candles out at the end of each session. You would use and reuse the candles in the course of numerous regular sessions.

(*Note:* Some feel it is better to snuff a candle rather than to blow it out. Breath symbolizes life, and is therefore seen as inappropriate for extinguishment.)

Appendix V
Crystals and Gemstones

Crystals and gemstones have long been believed to possess mystical properties, and they have their own special place in magical lore.

Currently there is an increase in the popularity of these beautiful stones. Use of crystal power is often the first thing that comes to many people's minds when they think of the various trends that are components of the New Age.

The type of crystals that are most popular and are generally the ones referred to in New Age literature are the clear quartz crystals. Quartz crystals have the familiar crystal shape terminating in a point with six facets. Such crystals have a strong appeal, whether you prefer them natural (with raw points), or polished and shaped. There is also a growing interest in other gemstones, including colored varieties of quartz such as amethyst, and gems that do not have the familiar crystalline shape. These can include rough stones as well as those that are polished and cut for use in jewelry.

Proponents of crystal power recommend them for such various uses as meditation, the release of stress, achieving inner peace, health and healing, dreaming, improving mental acuity, protection, divination, channeling, and the sharpening of all psychic faculties.

Some psychics believe crystals have innate magical properties, and that the alignment of the crystal structure with the Earth's electromagnetic field lends it the ability to store and channel psychic energy. Those who believe in the paranormal powers of crystals point to their physical properties. Due to the precision of the molecular structure of crystals, they store electrical energy. If you squeeze a crystal, it will build up an electrical charge. Crystals have important applications in the electronics industry, in which their electrical oscillations are used for frequency standards, ultrahigh-precision clocks, and specialized optics. Thus, because crystals are regularly used in industry to generate and control electrical energy, those who accept the possibility of mental and psychic energy also believe crystals have magical applications.

Others would argue that the power of crystals is psychological, and that perhaps the magic of the crystals is not in their structure, but in their beauty. These "flowers of the Earth" have an aesthetic appeal that sets a magical mood and helps us focus our thoughts for meditation and more sublime states of consciousness.

At any rate, crystals can be used as a "key" to bring the unconscious mind into focus and trigger its paranormal capacities.

Crystal enthusiasts are also not in total agreement on which forms of crystals are the best. Some prefer raw crystals, but try to choose those with more neatly shaped points, while others who also like raw crystals say the quality of the points doesn't matter. There are also crystal users who have a preference for stones that have been polished and shaped.

Because the body of information and lore of crystals is quite massive and is continuing to grow as more people find new applications for crystal power, I cannot effectively treat this subject in depth here. I recommend that those wishing to learn more about crystals and gems read some of the popular books on the subject, including *Crystal Awareness* by Catherine Bowman, *Healing with Gemstones and Crystals* by Diane Stein, *Crystal Healing: The Next Step* by Phyllis Galde, and *Cunningham's Encyclopedia of Crystal, Gem & Metal Magic* by Scott Cunningham.

Use of Crystals in Tarot Spells

For the purposes of these Tarot spells, crystals and gemstones are optional accessories, to be used only if you have them available and want to include them. If you want to use them to enhance your spells by holding and amplifying the power you raise, you needn't know any of their lore nor have any previous experience with them. You can simply place crystals, gems, and other appealing stones around your card layout area in aesthetic arrangements. The stones you use do not need to be of any particular variety, but you may want to choose stones coordinated to the colors recommended for use with accessories for the individual spells. (Refer to the individual spells, as well as appendix VI, "Color Symbolism.")

If you do use crystals or other gemstones as accessories to step up the power of your Tarot card spells, select the individual stones that you find you have a particular affinity for. It's a good idea to obtain five of them—one for each corner of your card-layout area (north, east, south, and west); and your largest and/or best one to be placed directly upon your focal card or Significator as you complete your affirmation. Alternately, the fifth or "power focus" stone may be placed at the center of your

layout area. Whatever approach you take, be sure that it's the one that "feels right" to you personally. Then, proceed as directed for the individual spell.

Before you use your crystals or gemstones in a spell or for other magical or psychic purposes, you might want to get them tuned up by going through the following preparation.

Preparation of Power Crystals

Note: For the following preparational instructions, the term "crystal" is used, as crystals are so popular. However, if you have some unidentified stones that do not appear to have a crystalline structure, but which you would still like to use for magical purposes, you can substitute the word "stone" wherever the word "crystal" appears.

When you first obtain some crystals or gemstones that you feel can be useful, it is advisable to purify and charge them before you use them. At the time of the new Moon, wash the stones thoroughly in fresh, cold water, saying:

"Cleansed are these crystals.
Purged of all residual energies
and undesirable influences.
Only the good, the pure,
and the strong remain herein.
These crystals are now made receptive
to the powers
that I shall instill within them.
So may it be!"

Then allow the crystals to dry thoroughly. On the following day, or as soon as is practical, take the crystals out into the bright sunlight. Take a matchbox or small wooden box and put in enough fresh, clean salt to completely bury the crystals. Then place your crystals in the salt and work them back and forth with your fingers, holding the open salt box out in the sunlight and saying:

"At this time and at this place
is the great power of the Sun
drawn within this box,
within this salt,
within these crystals.
Strength and life are affixed
within each of these living,
crystalline minerals.
The power grows
and makes them ever stronger,
drawing from the great Sun itself.
And by the Sun . . . so be it!"

If it is possible, leave the saltbox out in the bright sunlight for a few minutes or more to build the charge higher. What feels right to you is important here.

It is a good idea to have the crystals packed in cotton within their own jewelry case when they are not being used, and to have them stored near your bed when you are sleeping.

Reusing the Crystals

After you have closed a Tarot spell, you can set your crystals in a safe place where they will remain undisturbed until you're satisfied that your magical goal has been reached. If the purpose of the spell is to help you with personal matters such as love, employment, self improvement, etc., you can carry the crystals on your person or keep them where you can see and handle them every day in order to draw upon their energy.

When your goals have been reached, you can reuse the crystals for new spells. It is also a good idea to renew the cleansing and/or the solar charging given in the power crystal preparation after you have finished performing one spell and before you start the next. Fresh, new salt should be utilized each time you perform this rite. (After the first purification and charging, it is not necessary to wait for the new Moon to perform this rite. Your needs, rather than the time of the month, are more important.)

If you are working specific spells or a series of spells daily or on a regular basis, using the various spells as part of an ongoing process to better your general situation in life, then you do not need to recharge the crystals each time. You can allow their power to build and grow through the course of numerous regular magical sessions.

Appendix VI
Color Symbolism

To enhance each spell, various colors have been suggested for any accessories that may be desired: candles, flowers, gemstones, cloth to set the card layouts on, etc.

Colors help create focus for a spell by setting a mood and evoking emotional responses. Some medical researchers find that different colors do affect our nervous systems differently. Also, some psychologists suggest that colors have a traditional symbolism that affects us through our cultural conditioning.

Use of color may also lend extra power to a spell. Many occultists believe that colors have subtle vibrations that have a magical effect of their own.

The following list provides the color associations that are used with the spells in this book. Although each spell has a section that suggests the best colors to use, you may wish to refer to this list for extra information. This symbolism is drawn from Western cultural traditions, some Eastern traditions, psychology, and magical theory.

Red. Energy, vital force, enthusiasm, activity, impulse, immediate action, human love, passion, sexuality, eroticism, conception, child bearing, and childbirth.

Pink, Rose. Affection, warm feelings, feeling good, well-being. This is the color assigned to music faculties in American colleges.

Red, Violet. Ambition, noble actions.

Purple, Violet. Spirituality, psychism, creativity, inspiration, dignity, authority, high stations in life, nobility, generosity. This is the color worn by law faculties in American colleges.

Blue, Violet, Indigo. Spiritual reflection, meditation, intuition.

Blue. Peace, serenity, relaxation, honesty, fidelity, understanding, introspection, concentration, patience. This is the color of philosophy faculties in American colleges.

Light Blue. Sincerity, loyalty, devotion.

Green. Nature, the freedom of nature, youth, growth, fertility, resilience, adaptation, regeneration, physical and emotional healing, the color of medical faculties in American colleges, opportunity, prosperity, money, financial security, comfort, the Druidic color of knowledge.

Yellow. Happiness, cheer, hopefulness, intellect, alertness, wit, wisdom, science, confidence, communication.

Orange. Warmth, energy, vitality, focused energy, action directed by intellect, unity of mind and body, persuasion, endurance. This is the color assigned to engineering faculties in American colleges.

Gold. Radiance, charisma, attractiveness, expansiveness, wealth.

Silver. Charm, mystique, purity of understanding.

White. Purification, purity of intentions, psychic energy, spiritual strength, purified emotions and absence of negative feeling, unity and harmony (because it is the result of all the colors in the spectrum combined).

Black and White Combination. The Cabbalistic colors of knowledge, black representing understanding because it absorbs all light, and white representing the quintessence of Divine Light.

Black. Total concentration, impenetrability, protection, immovability, firm and somber resolve, absence of light.

Brown. The Earth powers, strength rooted in the Earth, a simple lifestyle, security, stubborn strength.

Appendix VII

Responses to Commonly Asked Questions

Can I customize spells?

Yes, you can adapt the spells by changing some of the words and images. You can also design new ones: pick out Tarot cards whose images relate to what you want to achieve, then arrange them in a way that tells a picture story of what you would like to see happen, while affirming or praying for what you want. If you cannot find Tarot cards that picture the things you want, you can substitute photos, drawings, cutouts, or cards with your desires written down on them. Add any other touches that feel right to you. There is no wrong way of performing any of these spells, and everything can be adapted to suit your own needs and individuality.

What do I do if I can't find a spell for what I want?

The spells in *Tarot Spells* are necessarily very general. It was not possible to provide a spell for every situation that a person may need to deal with, so refer to the previous question on customizing spells.

Can I do spells for other people?

Yes, if you have the consent of the other person, you can improvise by altering words and visualizations, and making other changes as you see fit, or as suggested above.

Can I perform more than one spell at a time?

Yes, you can do as many spells as is comfortable and convenient. Look at it this way: there is no reason why a person couldn't say as many positive affirmations as he or she wanted, and a spell is another form of affirmation.

How many times should I repeat a spell?

Unless otherwise indicated, it is probably not necessary to perform any spell more than once, though you may repeat a spell as often as you wish, if this boosts your confidence, or if you enjoy the magical experience. Bear in mind, too, that sometimes it may look like nothing is happening, but there could be things happening on deeper levels, which may take their own time in manifesting.

What will happen if I don't perform a spell correctly?

Don't worry about whether you performed a spell correctly. The Tarot spells are designed to direct psychic energy toward goals, but these methods are not etched in stone. The important thing is whether you are able to create an experience that enables you to step outside the boundaries of ordinary existence and signal your desires to the Higher Powers.

Will my spell work?

With the spells provided in *Tarot Spells,* or any other spell book, you must realize that spells proclaim your desires to the cosmic powers and set spiritual energies in motion, but they can't always guarantee success because there are so many other factors that come into play. It's the same with magic as with anything else: you can do all the right things to start a certain kind of business or grow certain kinds of plants, but whether your business or your gardening is a success may depend on a lot of other things, including things that you have no control over. Remember, on page 2, I say that magic involves "nudging probabilities," but sometimes the probabilities may not be in your favor. Or, as I say in *Playful Magic*: sometimes there are too many negatives, too many outside factors and variables, or too many other forces aligned against a magical objective, thereby reducing the probabilities involved . . . desperation and negative emotions can also work against magic by acting as negative affirmations. And of course, if we accept the idea that there are some greater destinies that we may not always be aware of, then some things are just not meant to be. However, the number one obstacle to magical success is cross-purposes, that is, when you have two conflicting issues. That is most likely to occur when the different facets of your personality have motivations that do not run parallel to each other.

How long will it take for my spell to work?

This question cannot be answered. As previously mentioned, not all spells work, and the fact that many different variables affect any given situation makes it impossible to know which ones will work and how long they will take.

Are there any drawbacks or negative consequences to performing Tarot spells?

The spells in my book are all positive in tone and deal with good energies. It is conceivable that some persons could adapt the principles in *Tarot Spells* for use with things of a more negative nature, in which case they might experience some problems since negative thinking tends to attract bad luck. If you have additional ethical concerns about performing the spells, (for example, if you fear that receiving a new job or a promotion may displace someone else), you can end the spell by saying, "I have performed this spell in the sincere belief that my desires are in keeping with God's will [or with the harmony of the Living Universe], and I accept that all things will work out for my good and the good of all other persons involved. If this is not meant to be, I accept that in the knowledge that something even better is in store for me." Also, love spells can be bad medicine when they involve attracting or hanging on to someone who is wrong for you. Here is the problem: because that certain combination of factors we call "chemistry," as well as mutual respect, maturity, and the ability to handle responsibility and commitment are so important to any relationship, if you feel the need to do a love spell on someone, chances are that person is probably wrong for you to begin with. If you cast an ill-considered love spell, the object of your spell may agree to marry you—or whatever—but you may be miserable in the long run, because you've gotten stuck with someone who is bad for you. Think very carefully before performing a love spell. Most of the people who ask me about love spells would be much better off if they took up some sport, hobby, or other enterprise that would build their confidence (thus making them more attractive to the opposite sex) and would also take them out into the world where they could meet a larger variety of people (thus increasing their chances of meeting Mr. or Ms. "Right").

Should spells be kept secret?

Generally, whether you want to keep a spell secret or not is up to you, and depends a lot upon your personal circumstances. Discussing positive spells with people that you can trust will not diffuse the power of the spell—it may increase it in some cases, by bringing your friends into a greater understanding and sympathy with your goals. On the other hand, it would be better not to discuss spells with persons who may be unsympathetic, resentful, or who might misunderstand your actions or motives.

Could you use your powers and perform a spell for me?

I do not lay claim to any special powers, and for various reasons do not do spells for other people—not even for money. I wrote *Tarot Spells* and *Playful Magic* to empower people by showing them how to do their own spells.

Are you going to write any more books?

In addition to *Tarot Spells*, I have written *Playful Magic*, and *Tarot: Your Everyday Guide*, which is about how to use Tarot cards to get advice on courses of action for common situations. I am now working on *Tarot for Teens.*

Bibliography

In concluding, I hope that this book will help you to see life magically, and to better develop a sense of your own inner power in influencing the world around you.

If you would like to know more about using practical magic to enhance daily life, a wide variety of books on this subject are available. The range of techniques and methods is quite extensive. Some worthwhile books that provide spells as well as different approaches to practical magic include:

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Telesco, Patricia. *Spinning Spells, Weaving Wonders.* Freedom, CA: The Growing Press, 1996.

Worth, Valerie, *The Crone's Book of Magical Words.* St. Paul, MN: Llewellyn Publications, 1971, 1986, 1999.

Also, if you would like to know more about the meaning and magic of the Tarot, the following books offer different explanations, insights, and applications:

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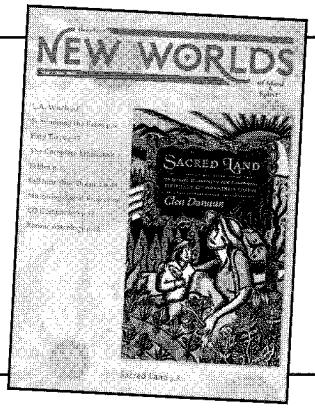

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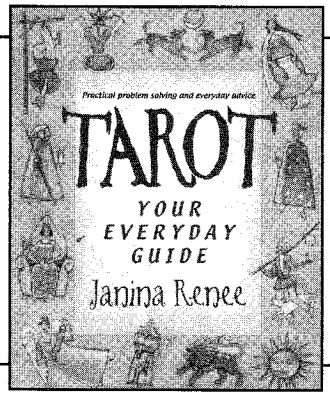

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Janina Renée (Michigan) holds a degree in anthropology and is a scholar of such diverse subjects as folklore, ancient religions, mythology, magic, and Jungian psychology, viewing all of these paths as keys to making relationship with the positive forces of Nature. Her other books include *Tarot: Your Everyday Guide* and *Playful Magic*.

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