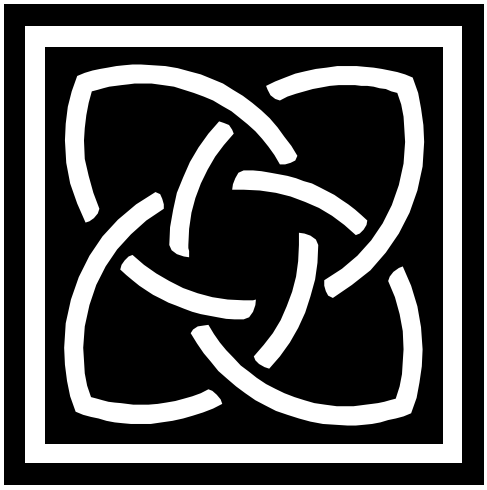
The Whole Tarot Workbook

Paul Joseph Rovelli



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

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

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

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

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

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

Preface to Second Edition

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

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

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

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

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

Introduction to Second Publication

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

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

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

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THE WHOLE TAROT WORKBOOK

INTRODUCTION

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

Traditional Methods

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

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

A New Technique

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

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

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

We Are All Psychic

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

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

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

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

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

Choosing And Preparing To Use A Deck

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

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

Exercise 1

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

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

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

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

The Accuracy Of The Tarot

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

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

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

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

THE HOLY QABALAH

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

The Parts of the Qabalah

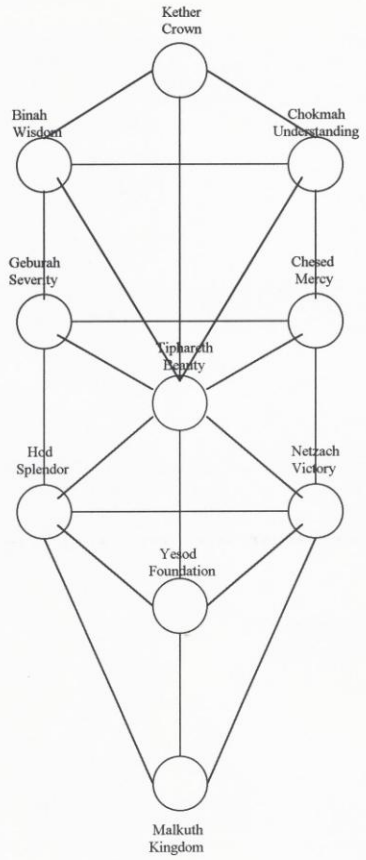
To provide some insight into the components of the Qabalah, we can divide it into several sections. The first is the literal Qabalah. Here, we are concerned with such terms as Gematria, Notariqon and Temura. In this section we use sacred texts such as the Torah for the Hebrew Qabalah, or Gnostic scripture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

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

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

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

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



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

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

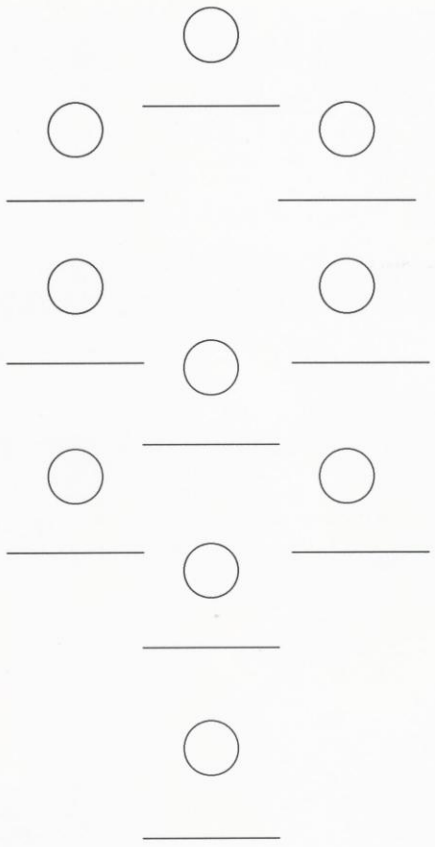
Exercise 2

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

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

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

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



Qabalistic Cosmology

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

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

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

The Triple-Fold Veil Of The Negative

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

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

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

From this we derive the Hermetic axiom that G-d is that being whose center is everywhere and whose circumference is nowhere. And hidden within this grand nothingness is a potential for everything that

The Devil: The Leaping Goat

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

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

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

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

The Tower: Herald of Dharma, Harbinger of Truth

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

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

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

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

The Star: Dancing Goddess

This Atu in the Thelemic schemata has attributed to it the Hebrew letter Heh as opposed to Tzaddi which is traditional. Heh is a window that admits light. As such, the blindness of humanity is overcome to reveal all the beauty and splendor of the Universe. The attribution of Aquarius further emphasizes it5 as it symbolizes the 'ideal' that leads to splendour.

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

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

The Moon: Guardian of Secrets

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

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

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

The Sun: Soul of Life

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

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

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

The Aeon: Purification

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

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

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

The Universe: Essence of Being

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

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

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

Appendix 2

MEDITATIONS ON THE MINOR ARCANA

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

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

WANDS

Ace of Wands

Primal Will or Drive

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

Two of Wands
Mars in Aries
Dominion

Wisdom o f Will

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

Three of Wands
Sol exalted in Aries
Virtue

Understanding of Will

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

Four of Wands
Venus in Aries
Completion

Mercy of Will

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

Five of wands
Saturn in Leo
Strife

Severity of Will

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

Six of Wands
Jupiter in Leo
Victory

Beauty of Will

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

Seven of Wands
Mars in Leo
Valour

Victory of Will

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

Eight of Wands
Mercury in Sagittarius
Swiftness

Splendour of Will

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

Nine of Wands
Luna in Sagittarius
Strength

Foundation of Will

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

Ten of Wands
Saturn in Sagittarius
Oppression

Extreme Will

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

CUPS

Ace of Cups

Primal Emotional Source

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

Two of Cups
Venus in Cancer
Love

Wisdom of Emotion

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

Three of Cups
Mercury in Cancer
Abundance

Understanding of Emotion

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

Four of Cups
Luna Ruler of Cancer
Luxury

Mercy of Emotions

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

Five of Cups
Mars Ruling Scorpio
Disappointment

Severity of Emotions

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

Six of Cups
Sol in Scorpio
Pleasure

Beauty of Emotions

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

Seven of Cups
Venus in Scorpio
Debauch

Victory of Emotions

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

Eight of Cups
Saturn in Pisces
Indolence

Splendour of Emotions

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

Nine of Cups
Jupiter Ruling Pisces
Happiness

Foundation of Emotions

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

Ten of Cups
Mars in Pisces
Satiety

Extreme Emotions

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

SWORDS

Ace of Swords

Primal Intellect

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

Two of Swords
Luna in Libra
Peace

Wisdom of Intellect

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

Three of Swords
Saturn in Libra
Sorrow

Understanding of Intellect

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

Four of Swords
Jupiter in Libra
Truce

Mercy of Intellect

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

Five of Swords
Venus in Aquarius
Defeat

Severity of Intellect

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

Six of Swords
Mercury in Aquarius
Science

Beauty of Intellect

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

Seven of Swords
Luna in Aquarius
Futility

Victory of Intellect

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

Eight of Swords
Jupiter in Gemini
Interference

Splendour of Intellect

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

Nine of Swords
Mars in Gemini
Cruelty

Foundation of Intellect

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

Ten of Swords
Sol in Gemini
Ruin

Extreme Intellect

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

DISKS

Ace of Disks

Primal Manifested Energy

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

Two of Disks
Jupiter in Capricorn
Change

Wisdom of Manifestation

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

Three of Disks
Mars in Capricorn
Work

Understanding of Manifestation

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

Four of Disks
Sol in Capricorn
Power

Mercy of Manifestation

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

Five of Disks
Mercury in Taurus
Worry

Severity of Manifestation

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

Six of Disks
Luna in Taurus
Success

Beauty of Manifestation

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

Seven of Disks
Saturn in Taurus
Failure

Victory of Manifestation

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

Eight of Disks
Mercury Ruling & Exalted in Virgo
Prudence

Splendour of Manifestation

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

Nine of Disks
Venus in Virgo
Gain

Foundation of Manifestation

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

Ten of Disks
Mercury in Virgo
Wealth

Extreme Manifestation

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

Appendix 3

THE PERSONALITIES OF THE COURT CARDS

Wands

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

Cups

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

Swords

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

Disks

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

Appendix 4

Tarot Card Spreads

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appendix 5

Tarot Ritual

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

1. Choose an ability that you wish to obtain or a simple desire that you seek to fulfill. Make sure that this is something that you have done all you can do to achieve in the normal way but has not been achieved yet -- due to extraneous circumstances.

2. Find the Tarot card that you feel corresponds to your goal.

3. Describe events that would have yet to occur in order to achieve this goal and choose the corresponding Tarot cards.

4. Put the rest of the pack away and arrange the cards in a semi-circle about a small black candle (this candle should be small enough that it will burn up in 20 minutes).

5. Light the candle while holding the Tarot card in your hand -- and state the purpose of the ritual aloud.

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

6. Place the Tarot card in front of the candle and stare at the card.

7. Imagine that the card is sending energy to be absorbed by the candle and it then being burned into the spiritual world where it is being received as a message by the guardians of that world.

8. Continue with this concentration process until the candle has burned itself out.

9. Make a note of how you feel at this point and write down the date and time for future reference.

10. Allow up to three months for the 'chance coincidences' to occur that will help you to successfully reach your goal.

11. As a variation, place the wax that remains from the candle in a small bag or pouch and carry it around in your pocket for this period of time to act as a talisman.