

LESSONS 47 TO 50

GEOMANTIC DIVINATION

Geomancy is a method of divination using random dots or dashes within a framework to formulate a synchronistic concept allied to the 16 subdivisions of the four elements. By studying the meanings of the four elements and applying them to the random answers generated by the dots and dashes a logistical concept of meaning is gradually developed. The term Geomancy is from 'Ge' meaning Earth and 'Manteia' or 'Mancy' which means 'divination' though it was well known in Africa and Asia under a variety of other names.

The structure and method of Geomantic Divination as given in these combined lessons is in fact an updated version from those given in the original Golden Dawn documents (see the Complete Golden Dawn by I.Regardie for the original lectures) which has been formulated over a number of years by members of the Order.

Though geomantic figures are associated to planets and signs it must be understood that the meaning of the figure is a combination of the element first then the planet and sign to a lesser degree. To explain this, consider that Geomantic rays come up from the earth. These rays are not the rays of the solar system or anything external to this planet. Now nothing is fixed in the heavens or on earth and as the earth spins different rays

emanate from it and meet those coming from the heavens at different times. This is very similar to the aspects between planets or fusions between certain elements or chemicals, with all creating different reactions. Examples of these reactions can be seen by certain events on the globe, such as flash floods, revolutions, earthquakes, increase or decrease in the financial economy and so on. Other less happenings are also the influences of the meetings of the rays.

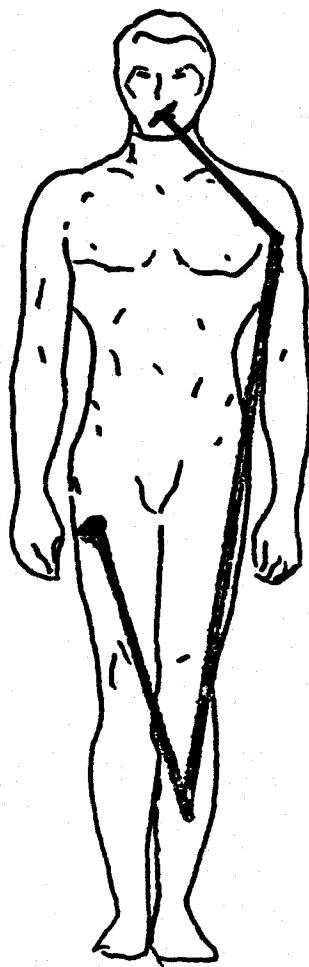
The following sigil of Malkuth is applied to the Sephiroth and is used in conjunction with the Geomantic figures as the Kabbalah is neither planetary or Terrestrial in application but is a unifying concept in which can be found both energies. When the process of the macrocosm and the microcosm is utilised such as it is here, the earth element and the astrological house divisions become a type of synthesised outlet for these energies.

Under the old system the spirit of the planets were utilised as the presiding genius which tended to ground or partly immobilise their negative influences by directing it to link up with the earth elements. The divine names acting through the sigils awakened the element of the planetary ray within them thus synthesising their current or force. This created something of an imbalance as the sigils or seals, which did not come from the planetary squares, not being compatible with the Geomantic figure as it worked from an entirely different structure. The sigil of Malkuth is obtained through the ray of the Rose Cross (to be explained in later lessons) which is perfectly balanced

and utilises the energies of this Sephirah through the World of Assiah thus containing and limiting the astrological influence.

Before a working is begun the student must decide what planetary category the questions falls under then drawing the invoking pentagram of earth (remember you invoke by going the opposite direction to banishing which is from north to south west) vibrating ADONAI ha-ARETZ then trace the sigil of the Malkuth in the center of the Pentagram. By doing this the student opens up within himself the vital forces which link to the earth for the process of divination.

| | |
|---------|--|
| SUN | - Vitality |
| MOON | - Emotional matters |
| MERCURY | - Relationships and communications |
| VENUS | - Social life, love, artistic pursuits |
| MARS | - Energy, quarrels, action |
| JUPITER | - Wealth, health |
| SATURN | - Consolidation, disappointment, duty |
| URANUS | - Unexpected changes |
| NEPTUNE | - Deception |
| PLUTO | - Death |







An additional method of utilising the sigil of Malkuth is once you have traced the sigil in the center of the pentagram, then, through creative visualisation, trace the sigil of Malkuth within your own body. This makes sure that the automatic forces within the self that formulate the figures work entirely through Malkuth and it is a good safeguard to 'grounding' the figures and preventing outside disturbance.



The following meanings of the figures are based on the modern interpretation of the Geomantic aspect of the figures. They are compiled from a mixture of the earth elements and the astrological meanings.

Puer    




This figure shows the initial thrust of energy in a new project. There is a caution that this thrust will be short lived as people with this type of energy tend to burn themselves out. This intensified type of energy if directed can push against all odds and win. The important thing to conserve is that this energy directed towards an object or project is the initial impetus only and is generally used by an individual who has made his mark and who is already in a position of power and authority to do so.

Amisso    

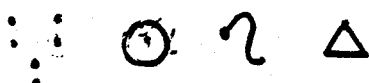


This figure shows not only a loss of goods but also in an emotional sense, being cut off from ones homes and loved ones as well as in the business aspect also. There tends to be a jealous streak in the individual who will cause his own problems.

Albus    

This figure shows a tremendous energy of intellect and who is consistently on the go in search of intellectual pursuits. Warnings are indicated though due to nervous exhaustion because of this intellectual curiosity which tends to bog the individual down in the part while forgetting the whole. Also this figure shows a lack of practical effort.

Populus    

This shows material emotions taken to the extreme resulting in an extreme sensitivity of the individual. Also there is strong hints of psychic ability. While there is a great deal of instability here there is a structure of sorts that shows some type of possible occult mode of transformation taking place. Due to the reflective nature of the water element Populus can act as a type of psychic conductor. At any rate it shows tremendous underlying power attributed to the unconscious.

Fortuna Major    

This is a generous figure which shows good fortune coming to the individual. The sun here bestows its warm influence to those under it. It is warmth from above descending below which has a type of conducive quality about it.

Conjunctio



This shows success in the communicative field as well as financial as the practical outlet for intellect. There is a great deal of precision and analysis indicated by this figure of partnerships and meetings.

Puella



'Adornment of beauty' is the key phrase surrounding this figure, hence beautiful things and people are shown to represent Puella. Wealth, art and intellect are shown here as the individual tries to achieve them through a tremendous effort of will by adhering to his true wants and desires. There is however a very strong superficial quality attached to the way the wants and desires are achieved.

Rubeus



The traditional meaning of this figure was passion, vice and a fiery disposition with an emphasis on sexual overindulgence. Normally Mars took the place of this figure in its Retrograde position (considered adverse for Geomantic purposes). Rubeus however relates to Pluto, one of the slower moving planets and recently discovered in 1930. Because of Rubeus's association to Pluto its adverse effects will not be highlighted, the overall meaning will be considered when combined with the Geomantic rays of the earth. Rubeus is a figure of regeneration, going through the pains of rebirth, a very necessary part of the growth structure. It signifies the end of a matter or near its crucial point which causes a lot of stress. It is a necessary evil to put up with if the growth factor is to continue. The rays of Pluto here go much further than the Martian influence, it shows pain but gives us hope for the future by immediate relief but only after suffering. This does not mean that one has to be a martyr but rather shows the outcome of our actions if we take a particular line. There is much in common here to the penetration of the virgin, pain before ecstasy, each needed for personal development.

Acquisitio



This shows spiritual gain and insight as the figure represents man's quest for his spiritual truth in the form of esoteric ideas, heavily influenced by religion. This figure shows how man applies structure and order to that belief by his intellect. There is no indication of material gain here, only spiritual. If material wealth does come it will only be through the spiritual side of man's nature.

Carcer :: ♁ ♃ ▽

This figure shows drive and energy put into action as the struggle for attainment of ones goals begins. The old meaning of this figure was bound or prison but this showed merely one aspect of the Geomantic figure. The struggle for success with its limitations imposed. Here we see a struggle but with a sense of purpose behind it which is considerable along with a serious minded dignity.

Tristitia :: ♁ ⚙ △

There is a tendency for this figure to discard the old in search of the new, reformation as a key word of what this figure represents. This is a certain humanitarian aspect associated here but the old meaning only considered the upheaval, part of the reformation structure but not the reason behind it nor its benefits which is usually for all to benefit from.

Laetitia ♃ ✕ ▽ ::

This shows the development of a new age of thought and feeling on a higher evolutionary cycle than before. Here all the intellect and material facets expand with the new awareness. Everything is now recognised for its true value.

Cauda Draconis :: ♁ ⚙ △

This shows the objectivity of the individual who is about to go into another area of development. Man has achieved his status through past efforts. There is however a type of restriction here because of mans past conditioning which he should alter to suit the circumstance. This past conditioning can hold the individual back though from this point on if he is not careful. The person here must master his own destiny if he wishes to advance further.

Caput Draconis :: ⚙ ⚙ ▽

This was called 'Entering the threshold' and while Cauda Draconis shows the preparation of the exit this shows the actual sphere when one enters a situation. It has an expansive quality about it where the individual has arrived at the given situation which hints at a favourable outcome but still it is up to the individual to make the best of his situation

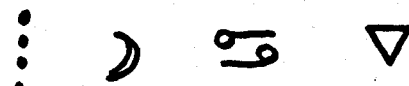
Fortuna Minor



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This figure shows a controlled and well balanced mental and physical aspect towards a given situation as well as an abundance of energy to follow the project through. It shows good aspects and leadership qualities but warns about possible problems with ego overinflation.

Via



This shows a strong emotional intensity making swift changes in temperament and location. It indicates that past conditioning will be a major problem to overcome as well as adjusting to the everchanging emanations emitted by this figure.

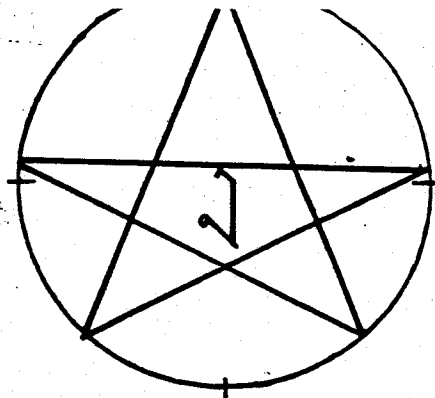
Method of Construction

The figures of Geomancy consist of various groupings of odd and even points in 4 lines. Of these the greatest possible number of combinations is 16. Therefore these 16 combinations of odd and even points arranged on four lines are the 16 figures of Geomancy. These are again classed under the heads of the elements, planets and signs while the remainder are attributed to Caput and Cauda Draconis or the Head and Tail of the Dragon (the North and South Nodes of the moon). Furthermore, to each planet and sign certain planetary spirits are attributed.

Roughly speaking, the mode of the first four Geomantic figures, from which the remainder of the Divination is calculated, is by marking down on paper with a pencil held by a loosely tensed hand 16 lines of points or dashes, without counting the number placed in each line during the operation. It should be done very rapidly. When the 16 lines are completed, the number of points in each line should be added up, and if the result be odd, a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. The 16 lines are presented below.

QUESTION:

HOUSE:



10

| | | | | | |
|--------------|---------------|-------|---|---|----|
| | | | | | |
| | | | 1 | 5 | 2 |
| | | | 2 | 6 | 10 |
| | | | 3 | 7 | 11 |
| | | | 4 | 8 | 12 |
| LEFT WITNESS | RIGHT WITNESS | JUDGE | | | |

These yield four Geomantic figures. The results, odd and/or even, of lines 1 to 4 inclusive comprise the first figure, of Fortuna Minor. Of lines 5 to 8 the second figure; of lines 9 to 12 the third; of lines 13 to 16, the 4th Figure, as shown in the diagram.

PLAN OF GEOMANTIC DIVINATION

| | | |
|----------------|---|---|
| 15 points odd | • | |
| 15 points odd | • | |
| 16 points even | • | • |
| 14 points even | • | • |
| 15 points odd | • | |
| 16 points even | • | • |
| 15 points odd | • | |
| 14 points even | • | • |
| 12 points even | • | • |
| 6 points even | • | • |
| 9 points odd | • | |
| 7 points odd | • | |
| 10 points even | • | • |
| 11 points odd | • | |
| 10 points even | • | • |
| 10 points even | • | • |

Fortuna Minor

Amissio

Fortuna Major

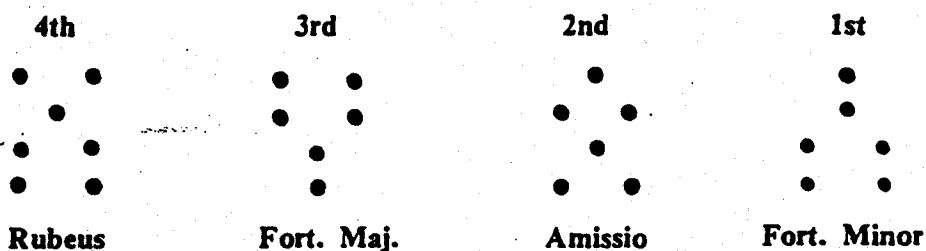
Rubeus

A pencil is preferable to a pen for this task of tracing the dots. Otherwise, use a contemporary felt pen or marking pen which is ideal for this purpose. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a Geomantic Figure as shown on the previous page.

The first four Geomantic figures formed directly from the 16 lines of points are called The Four Mothers. It is from them that the remaining figures necessary to complete the Geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculation though much practice may render this unnecessary. The first figure will be attributed to the South, the Second to the East, the Third to the North, and the Fourth to the West.

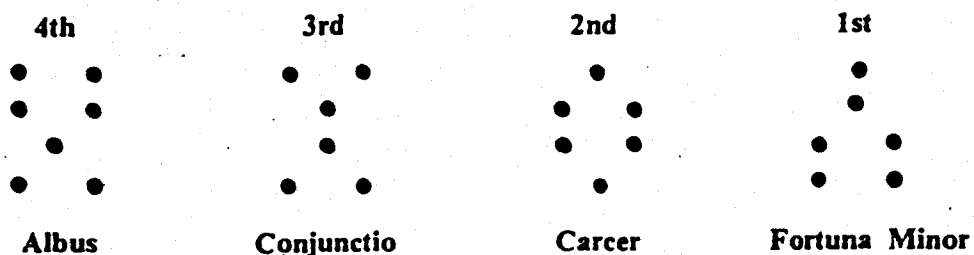
THE FOUR MOTHERS



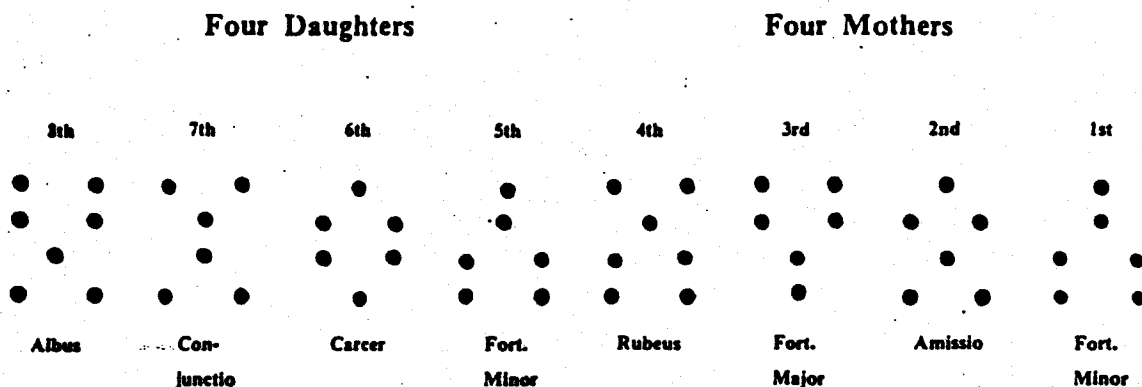
From these Four Mothers, four resulting figures called the Four Daughters are now to be derived, thus: The uppermost points of the First Mother, will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same points of the Fourth Mother will be the fourth points of the First Daughter. The same rule applies to all the figures.

The second line of points of the four Mother figures will comprise the Second Daughter. The third line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter and so on.

Applying the above rule throughout, the following will represent the Four Daughters:



These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

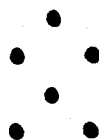


From these eight figures, four others are now to be calculated which may be called the **Four Resultants**, or the **Four Nephews**. These will be the 9th, 10th, 11th, and 12th figures of the whole scheme. The Ninth figure is formed from the points of the first and second figures compared together. The Tenth from the 3rd and 4th figures; the 11th from the 5th and 6th figures, the 12th from the 7th and 8th figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they form an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The Ninth figure of Conjunction is thus formed.

First Figure



Second Figure



Conjunction



Now the first figure has one point at the top, the second figure has one point at the top -together they make two, an even number, thus making 2 points for the new figure. The first figure has one point on the second line, and the second figure has two points on the second line. Together they make three points, an odd number, therefore represented by one point in the new figure. The rest follow similarly and is represented again by the figure below.

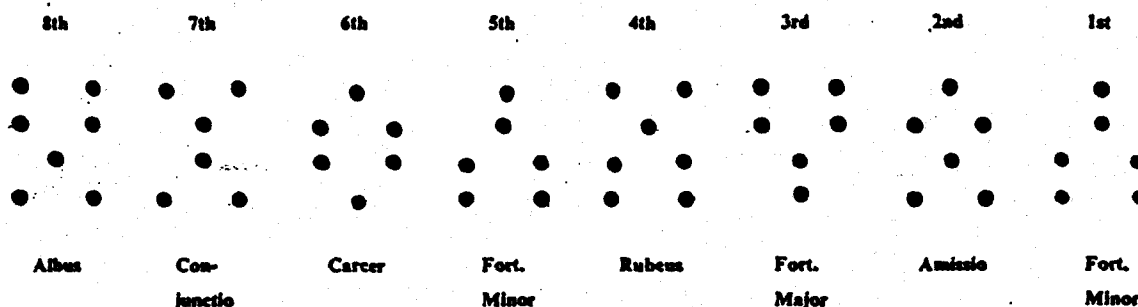


CONIUNCTIO

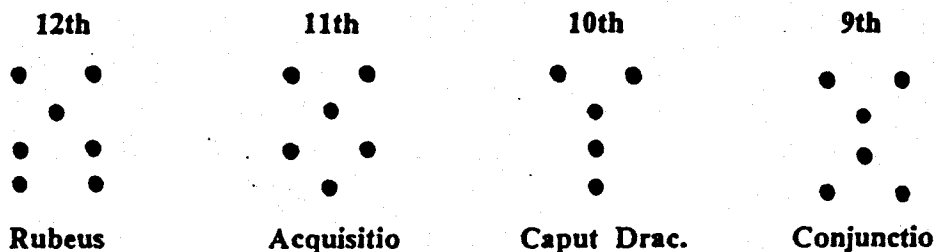
The other Resultants are calculated in precisely the same way:

Four Daughters

Four Mothers



In this way are yielded the four Resultants:



And thus the Twelve Principal Figures of the Geomantic scheme of Divination are completed. These again correspond to the 12 Astrological Houses of Heaven, with which they will later on be compared.

For the greater assistance of the Diviner in forming a judgment upon the general condition of the scheme of 12 figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous

figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the 9th and 10th figures by comparing the points in the manner before shown in the formation of the Resultants. That is the corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner to the 11th and 12th figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure.

If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the 15th figure, the Judge, it should always consist of an even number of points, and never of odd. That is, adding together the four lines of points, comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points it would show that a mistake had been made somewhere in the calculation.

The Reconciler is a 16th figure sometimes used for aiding the Judgment by combining the Judge with the Figure in the Particular House signifying the thing demanded. Thus, in the preceding scheme, the Judge formed is Populus, and the Second Figure, being Amissio, their combination also yields Amissio.

In order to discover where The Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve, and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the 12th figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the Querent, and is of the greatest importance in all questions of money.

While the position of a geomantic figure in a house can give one a rough idea of the entire circumstances the question touches you can first should be familiar with the house system of astrology and some keywords for each house.

First House (Ascendent)

Life, health, querent etc.

Second House

Money, property, personal worth.

Third House

Brothers, sisters, news, short journeys, etc.

Fourth House

Father, landed property, inheritance, grave, end of matter.

Fifth House

Children, pleasure feasts, speculation.

Sixth House

Servants, sickness, uncles and aunts, small animals.

Seventh House

Love, marriage, husband or wife, partnerships, associations, public enemies and law suits.

Eight House

Deaths, wills, legacies; pain, anxiety, estate of deceased.

Ninth House

Long journeys, voyages. Science, religion, art, visions and divinations.

Tenth House

Mother, rank and honour, trade or profession, authority, employment, and worldly position generally.

Eleventh House

Friends, hopes and wishes.

Twelfth House

Sorrows, fears, punishments, enemies in secret, institutions, unseen dangers and restrictions

HOUSE DIVISION METHOD

ANGULAR HOUSES

| | | |
|---------|---|---------|
| MOTHERS | 1 | HOUSE 1 |
| | 2 | 4 |
| | 3 | 7 |
| | 4 | 10 |

SUCCEDENT HOUSES

| | | |
|-----------|---|---------|
| DAUGHTERS | 1 | HOUSE 2 |
| | 2 | 5 |
| | 3 | 8 |
| | 4 | 11 |

CADENT HOUSES

| | | |
|---------|---|---------|
| NEPHEWS | 1 | HOUSE 3 |
| | 2 | 6 |
| | 3 | 9 |
| | 4 | 12 |

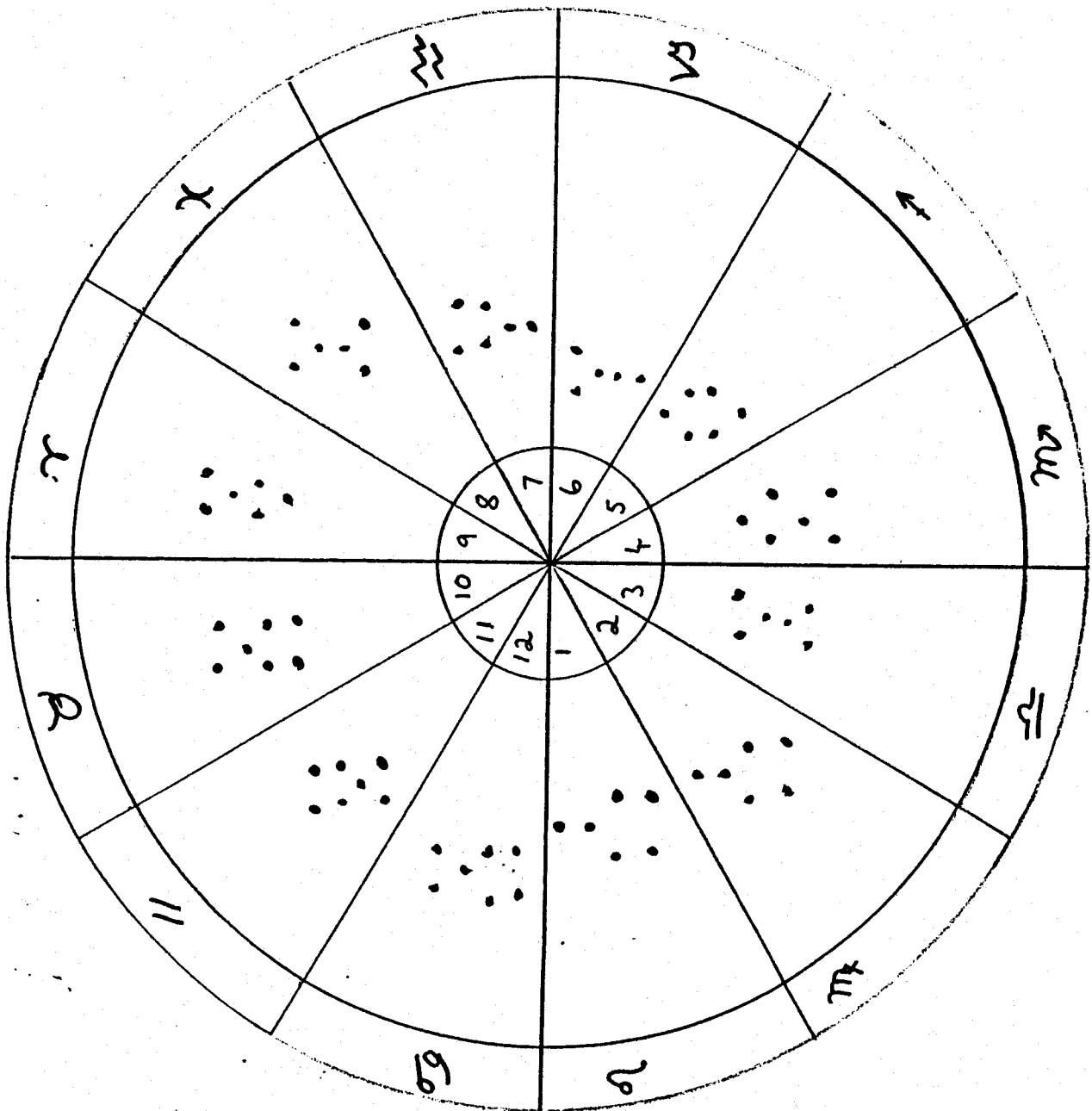
An Angular House are the main or most powerfull houses placed on the zodiac wheel due to their key positioning and are the houses that initiate events.

Succedent Houses are the intermediate houses separating the

Angular Houses from the Cadent Houses.

Cadent Houses are considered the finishing houses for the show the completed part of the undertaking.

The diagram below shows the houses placed on the horoscope wheel. The inside ring shows the number of the inside house division and represents the field of experience. The geomantic figure is the the initiating force acting through the field of experience and the signs show how this will come about. Since the geomantic figure applies to a planet (in some cases two figures to a planet) one then could, if they wish, place the planets in the zodiac wheel as well for an easy reference.



Placement is taken from the first house, e.g. in this case the first house geomantic figure is Fortuna Major, which, on checking the correspondences from page 1 is the zodiac sign Leo *N*, therefore this sign is placed on the first house. The rest of the houses are allotted the zodiac signs which follow in natural progressing from Leo. e.g. Leo, Virgo, Libra, Scorpio, Sagitarinus, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer - in that order. For another example, if Aries was the first sign, the next sign would be Taurus, then Gemini, Cancer, Leo etc...

Although in the other houses other than the first all the geomantic figures may not match up in correspondence to the signs placed, unless by accident, we can look at the figures as planets in houses of the allotted signs. Naturally the correspondence colouring would always be considered along with this to get the true nature of the reading.

The general rule for readings are not to make a reading during the BALSAMIC moon phase. This is the phase of and during $3\frac{1}{2}$ days before the new moon.

Aspects

The aspects here differ from standard astrology in the sense that they are taken from planets in a composite of 30 degrees. An example of this is that the 1st house sextile to the 11th. This means that there is one house between the first and the eleventh. So if looking for a sextile it will be one house distance away. A square of the first house would either be with the tenth or the fourth houses thus a distance of two houses between each aspect. A trine from the first house would be with either the ninth house or the fifth house so there you have a distance of three houses between each aspect.

An opposition would be the house directly opposite the first house, which would be the seventh house. Apply these aspects to the distances suggested with any house that is under concern. A conjunction is not considered here because only one figure can be in one house where as in astrology a conjunction would normally be with two planets in one house, or two planets within a 7 degree orb of each other.

Puer in the 1st House

Indifferent, best in war says the old judgement.

This figure shows people of action who use a strong masculine approach to their goal in life. Self confidence, courage with qualities of leadership are shown here. It shows an aggressive approach to almost anything in life.

Puer in the 2nd House

Good but with trouble says the old judgement.

This figure shows material success in business ventures with individuals being the initiators of many projects in this field, it is very competitive figure in these matters.

Puer in the 3rd House

Good fortune says the old judgement.

This figure shows an abundance of energy in communicative fields and also in travelling in general. A great deal of activity is indicated.

Puer in the 4th House

Evil except in war and love says the old judgement.

This figure shows the domination of the environmental aspect surrounding the querent, but mainly refers to the domestic scene.

Puer in the 5th House

Medium good says the old judgement.

This figure shows a strong drive in sexual and emotional pleasures and recreational pursuits. It shows also leadership over children in group activities, especially in teaching.

Puer in the 6th House

Medium says the old judgement.

This figure influences abundant energy towards creative skills and practical work through the motivation of self.

Puer in the 7th House

Evil, save war says the old judgement.

This figure shows an overabundance of energy with a partner or associates which will create severe interaction between parties with a great deal of friction

Puer in the 8th House

Evil save for love says the old judgement.

This figure shows an aggressive drive towards the manipulation of the finances of others, often deceased. There is also a heavy occult tendency and interest.

Evil except for war says the old judgement.

This figure has much of the soldier of fortune air about it and its application to individuals. It indicates travel, competitiveness and philosophical religious inspiration. It is an extremely adventurous figure in all fields of endeavour.

Puer in the 10th House

Rather evil, good for love and war, medium for most other things says the old judgement.

This figure represents the desire and energy for fame and leadership on a large scale. Also it shows the individual has good executive constructive leadership.

Puer in the 11th House

Medium, good favour says the old judgement.

This figure shows strong mental and physical energy poured into ones hopes desires and wishes. Due to the amount of effort involved it is a figure of an individual who keeps trying no matter what odds are against him.

Puer in the 12th House

Very good in all things says the old judgement.

This figure positioned in this house shows the secretive aspect where one is in tune with the deeper levels of the mind. The secret nature will generally persuade the individual to join large institutions where to a certain extent he cannot be singled out.

Amisso in the 1st House

Ill in all things but for prisoners says the old judgement.

Grace and adornment are the two key words here. The energy emitted by this figure in this house shows a pleasing demeanor in all things but there may be a slight tendency to be superficial. The old idea was expressed in the concept of 'Prisoner of Love' which shows highlights of the Venus aspect.

Amisso in the 2nd House

Very ill for money but good for love says the old judgement.

This shows energy being directed on material pursuits with a very good chance of obtaining it. Also this figure shows people marrying for wealth and not for love hence the negative warning of the old saying 'Ill for money'. Amisso here counsels us to marry for love but hints that this will be at the expense of wealth.

Amisso in the 3rd House

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Ill end except for quarrels says the old judgement.

This figure shows love and harmony through communication but Amisso here warns of a disruption in this communication which is likely to occur

Amisso in the 4th House

Ill in all things says the old judgement.

This shows a disruption in the home and business fronts with a possible loss of money involved.

Amisso in the 5th House

Evil except for agriculture says the old judgement.

This shows the breaking up of associations. The old idea was 'Breaking up the soil' is shown here which of course promotes growth hence the favourable aspect towards breaking up when referring to agriculture.

Amisso in the 6th House

Rather evil for love says the old judgement

This warns about mixing emotion and work together. The old meaning meant in simple terms that the wife works with the husband and becomes ill through overwork. Also it cautions against husbands and wives working together.

Amisso in the 7th House

Very good for love otherwise evil says the old judgement.

This figure here shows a deep and intense relationship which is ideal for the partner but it is adverse if one has too many of these or if one is too intense with every relationship and association as it will cause many problems.

Amisso in the 8th House

Excellent in all questions says the old judgement.

This figure placed here is ideal for partnerships, business associations and finance in general.

Amisso in the 9th House

Evil in all things says the old judgement

This figure shows the individual trying to convert others to his viewpoint with an overzealous attitude. This causes them to behave in an erratic manner. There is a great deal of instability here with bad psychological aspects.

Amisso in the 10th House

Evil except for favour of women says the old judgement.

This figure refers to one seeking partners of the opposite sex for selfish reasons (such as status symbols). It shows that the individual may be successful in doing this, hence the evil warning about the original intent.

Amisso in the 11th House .

Good for love, otherwise bad says the old judgement.

This shows loss such as loosing ones partner but in doing so the individual becomes a friend and vice verser. The outcome in these matters of partner ships will however in the long run be beneficial though not without some emotional pain.

Amisso in the 12th House

Evil in all things says the old judgement.

This shows a tendency for secret affairs, all of which eventually turn sour. The cause of the secrecy will give bad results in the end.

Albus in the 1st House

Good for marriage- Mercuraial peace says the old judgement.

This shows good clear communicative expression between individuals, intellectual stimulation and awareness.

Albus in the 2nd House

Good in all things says the old judgement.

Here the communicative ideas of Albus have now turned into a steady cash flow into various business assets.

Albus in the 3rd House

Very good says the old judgement

This shows good communications between family with possible trips involved. The ability is in all fields.

Albus in the 4th House

Very good except in war says the old judgement.

This shows communication and intrest in domestic subjects -the material.

Albus in the 5th House

Good says the old judgement

This shows stimulation of the creative efforts of the individual in any project of self expression.

Albus in the 6th House

Good in all things says the old judgement

This says exactly what it means and also it refers to practical application of intellectual efforts, especially in the fields of health and welfare.

Albus in the 7th House

Good except for war says the old judgement.

This shows good co-operation between individuals who utilise their communicative skills in a project to the best of their ability.

Albus in the 8th House

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Good says the old judgement

There seems to be some sort of game here at the expense of others. The occult field is very prominent and highly motivated by this figure. A strong religious tie is also very evident.

Albus in the 9th House

Amessenger brings a letter says the old judgement.

The figure placed in this house activates the communicative skills for ones higher ideals- generally way beyond the physical at any rate.

Albus in the 10th House

Excellent in all things says the old judgement

This shows some communicative skills in the business and political field.

Albus in the 11th House

Very good says the old judgement

Here aspirations may be too airy, the thoughts can be too much in the clouds. This figure shows the gathering of friends around you and many groups are formed or joined.

Albus in the 12th House

Marvellously good says the old judgement

The intellect is applied to activities of the spiritual and charitable sense. This shows a person who is extremely intuitive.

Populus in the 1st House

Good for marriage says the old judgement.

This is very good for initiation of group activities. The actions here are coloured by the emotions which in this instance is a good thing.

There is a word of warning though about crowds getting a little too excited -being spurred on by the individual when related to group acti

Populus in the 2nd House

Medium good said the old judgement

Financial security is found through community wealth. This shows also some aspect of a good business accumen relying on the intuitive instin

Populus in the 3rd House

Rather good than bad said the old judgement.

Ideas are influenced by the environment and those around the individual showing strong emotional ties. The feelings of the individual will guide his or her actions.

Populus in the 4th House

Good in all but Love said the old judgement.

This shows visitors in the home, gatherings which may make the home an institution. The variety of people who come and go show that if this figure refers to love the male or female concerned will have many companions which possibly may prevent a good single long term relationship developing.

Populus in the 5th House

Good in most things says the old judgement.

This figure shows the individual with a strong emotional dependence, the good or bad of it depends if he takes this dependency to an excess.

Populus in the 6th House

Good said the old judgement.

This shows a state of continual change which the self wants and is generally shown through the work outlet.

Populus in the 7th House

Good in war -else medium says the old judgement.

This shows dealings with the public strongly influenced by a partnership making the dealings possibly materialistic.

Populus in the 8th house

Evil said the old judgement.

Sexuality is expressed rather freely here with money also gained through group activities of some sort of religious nature.

Populus in the 9th House

Look for letters says the old judgement.

Inspiration through intuitional prompting. A possible indication of travelling or receiving news. Here the individual may find that his past conditioning may impose religious restrictions on his search for spiritual growth.

Populus in the 10th House

Good says the old judgement.

Here an individual is ambitious and will rise to prominence (possibly through the help of a woman) and will have some sort of public acclaim.

Populus in the 11th House

Good in all things says the old judgement.

This shows group activities of almost every kind coming up. Also this shows an emotional tie to this type of recreation for through this the individual obtains mental peace and fulfillment.

Very evil says the old judgement

Moods here are very much influenced by the unconscious through learnings --- psychic and esoteric which are done through some institutions. Your abilities will be used for the public though one will tend to feel isolated though in a crowd.

Fortuna Major in the 1st House

Good save in secrecy says the old judgement

This figure here shows an abundance of strength, vitality and awareness coupled with a strong strength of purpose. The old idea of secrecy being bad here is due to the fact that the restriction of secrecy imposes stringent limitations where there should be none.

Fortuna Major in the second house.

Good except in sad things says the old judgement

This shows the enjoyment of the material aspects of life.

Fortuna Major in the 3rd House

Good in all things says the old judgement

This figure here shows the energy of the communicative aspect of the intellect (that is exploration). Also there is a strong trend to study in connection with this field.

Fortuna Major in the 4th House.

Good in all but melancholy says the old judgement

Fortune comes through the home in warmth and happiness but if the individual is unable to obtain this fortune which comes through estates, land etc. he will become depressive and melancholic in attitude. The lesson to be learnt here is not to overcompensate one security by making the material a show piece which leads to superficiality.

Fortuna Major in the 5th House

Very good in all things says the old judgement.

One here is in a very fortunate position where creativity can be expressed to the fullest in whatever direction one desires. The pitfall is taking all for granted and not extending oneself. Here one then finds a certain lack of direction if one expects it to be handed to him on a plate.

Fortuna Major in the 6th House

Very good except for debauchery says the old judgement.

This shows good fortune in almost all projects undertaken but the danger of excessiveness carried to the extreme is very present as it affects the health. The object is to learn to command and hold the power without being too demanding. If this is so self esteem and a certain dignity is obtained.

Fortuna Major in the 7th House

Good in all says the old judgement.

The individual learns how to express power potential through close personal relationships. Forming a partnership is of prime importance to the individual it is a time of co-operation and control domination must be learnt.

Fortuna Major in the 8th House

Moderately good says the old judgement.

This is a time where potential will development and strengthening can take place for self improvement. A deep level of spirituality can transcend outer material circumstances rooting them in the 'whole'. The life of the individual may be in strife but it will not affect the inner reality.

Fortuna Major in the 9th House

Very good says the old judgement.

There are strong moral convictions where by which one guides ones own life. These convictions can be narrow and biggoted. The figure shows a desire to be in authority in fields of higher education or religion.

Fortuna Major in the 10th House

Exceedingly good, go to superiors says the old judgement.

Desire for honour and recognition is strong in this position. The person could go far, obtaining help from friends which shows strong humanitarian feelings but this can also delude the individual if taken to the extreme by constant thinking of self.

Fortuna Major in the 11th House

Very good says the old judgement.

This figure shows a strong desire and drive for mental achievement s and inventions. Creativity is put into practice.

Fortuna Major in the 12th House

Good in all says the old judgement

If one directs oneself to exploring the the resources of his or her own unconscious great benefits will come.

Conjuncto in the 1st House

Good with good, evil with evil says the old judgement.

This shows a desire to express self through mental initiative and will power an analytical mind with great practical reasoning power. This shows an enforcement of will applied to a situation making it better if th situatio n is good or worse if the situation is bad.

Conjunctio in the 2nd House

30

Commonly good says the old judgement.

This figure here shows a preoccupation in business and money affairs. As a result of this practical application is put towards earning power. This shows financial gain through partnership or a union of the mental with the physical.

Conjunctio in the 3rd House

Good fortune says the old judgement.

This shows high intellectuality in the individual with a considerable emphasis on higher education and short distance travel it also signifies that communications with relations is more then likely.

Conjunctio in the 4th House

Good save for health says the old judgement

This shows a joining of work and home as one - the home being the work residence this shows a possible interest in real estate and agriculture. The danger to health is one of overwork.

Conjunctio in the 5th House

Medium says the old judgement.

This shows attraction to the form of arts that convey information which will give the individual great ability in the field of self expression. All activities are stimulated through intellectual excitement which to a certain extent fullfills the needs.

Conjunctio in the 6th House

Financial success and status is sought. This shows an individual capable of delegating and yet giving detailed analytical work. There is a certain amount of superficiality about the whole affair though.

Conjunctio in the 7th House

Rather good says the old judgement.

This figure shows the advent of partnerships and public communication along with arbitration and counselling.

Conjunctio in the 8th House

Evil, death says the old judgement.

This shows an interest in legalities of deceased persons. Also there is a danger of loss of funds (the estate) due to technical difficulties. The whole aspect of this figure here is one delving into anything to do with death.

Conjunctio in the 9th House

31

Medium good says the old judgement

Philosophy based on practical application. This shows leaning towards culture and creative type people such as teachers etc. It also shows long distances are travelled to gain knowledge.

Conjunctio in the 10th house

For love good, for sickness evil says the old judgement

This shows the pursuit of knowledge to suit professional ambition. It shows this professional type role played in communications with people in position of power and authority. The strategist.

Conjunctio in the 11th House

Good in all says the old judgement

This shows a joining of groups, leadership indicated. Particular on social issues and humanitarian goals and ideas.

Conjunctio in the 12th House

Medium bad for prisoners says the old judgement.

This shows extreme shyness with mental illness and blocks. Unconscious inreference that upsets practical application, difficulty relating to the external environment

Puella in the 1st House

Good, except in war says the old judgement

This shows a love of beauty and status. The danger here is wanting too much and being alone. This is a good position for experiencing the beauty of life.

Puella in the 2nd House

Very good says the old judgement

Frugality and extravagance can loose the money this position can attract. It shows a gain through partnerships, business arrangements which can bring a fortune.

Puella in the 3rd House

Good says the old judgement

This is a good position for the writer as it shows good communication with friends and family. It shows social contacts through an intellectual way.

Puella in the 4th House

Indifferent says the old judgement.

This shows the experience of why the environment is made a thing of beauty, something to appreciate and it also shows a place where people gather and strong attachments are made; Possible inheritance.

Puella in the 5th House

Very good but notice the aspects says the old judgement.

Romance and love is very prominent here along with the desire to be in the limelight. There is however a danger of promiscuity. A good position to advance artistic talents.

Puella in the 6th House

Good, especially for debauchery says the old judgement.

This shows much social contact, possibly through ones work. A good position for health providing the body is not abused.

Puella in the 7th House

Good except for war says the old judgement.

For this figure here if love can be expressed through personal relationships great rewards will come. Conflicts are solved the easiest way possible.

Puella in the 8th House.

Good says the old judgement

Through marriage there is financial gain there is also an overemphasis on sex- sensationalism. There is a danger however of extreme possessiveness.

Puella in the 9th House

Good for music otherwise only medium says the old judgement.

This shows many long journeys to foreign countries with a love of philosophy and higher education. This shows a tendency to be strong in ideas and trying to sway others over to your point of view.

Puella in the 10th House

Good for peace says the old judgement

The mediator- peace correspondent. Strong ambition for wealth and status.

Puella in the 11th House

Good, and love of ladies says the old judgement.

This shows a great deal of group activity and social contact. You can become the center of attention if desired.

Puella in the 12 th House

Good in all says the old judgement.

This shows great dedication to organisations, institutions or movements. The giving of self sacrifice.

Rubeus in the 1st House

The old idea here was to destroy the figure if this came up and start again after a suitable time period. This may hold true to a certain extent but in this version of geomantic divination the figure is kept because it is now understood as a person who undergoes pain and hardship for self development for the spiritual side of things . A change is being brought about in the individual by his adverse suffering. During this time the individual

Rubeus in the 2nd House

33

Evil in all things says the old judgement

The new concept of meaning here is that the individual will try and acquire the materialistic things at the expense of others. While this may appear evil in itself we find that this is needed for inner development and peace for the individual who has to stabilise his position to help with the state of transformation he or she is presently going through.

Rubeus in the 3rd House

Evil save to let blood says the old judgement

Now we find that the old idea was to let blood to relieve pressure on a particular body part. The same principal also applies here but the twist is slightly different. It shows tension of a single pointed mindedness towards a goal, bowling over all those in your path and winning the approval of others who are attracted to your goal. If tension is relieved the person will slow down, but this is highly unlikely. If attuned to writing on occult matters one then finds that this tension and single purposeness can find relief in expending the latent energies of self. One should try for a structure that allows release of these tremendous energies.

Rubeus in the 4th House

Evil except in war and fire says the old judgement

This shows disruption in the home due to obstinacy of self. To rectify this one would have to undergo a complex change in attitude or the power struggle and petty domestic intrigues will take on monumental proportions. This disruption can be a benefit though if it is turned to areas where disruption is necessary.

Rubeus in the 5th House

Evil save for love and sowing seed says the old judgement.

Here we find the individual in tune with the cravings of the self and generally having a good time of it. 'To thine own self be true' is an old saying that applies here as one bows down to the creative power of self, a very necessary part of human development. To others he may appear reckless and heartless but to him self he seeks what he craves for- creation of the duad (partnership) for a stronger whole self and self generation to strengthen his roots. The problem here is to go about this constructively and not sap the vital energies away without any of the higher benefits. Here the higher genius, just below the conscious is taking control to bridge the gap between it and self.

Rubeus in the 6th House.

Evil except for blood letting says the old judgement.

This shows a direct relationship to health. Tension here has built up to a high PITCH

Rubeus in the 7th House

34

Evil except for war and fire says the old judgement.

This is the house of partnerships and personal relationships. The partner will cause a transformation in the individual due to a strong will and domineering attitude. A general lack of rapport with others is shown and things will not last or get done unless the individual accepts the change in life style and attitudes that have taken place around him.

Rubeus in the 8th House

Evil says the old judgement.

Here one is swayed to try and use occult power for misuse. The key aspect though is power misuse through manipulation of the affairs of others, more so in the business sense. Also with the figure placed here compulsive sexuality also comes to into the power trip and is something to be careful of. The way around this bad aspect of the figure is to try and rechannel the energies into the transformation process you are undergoing.

Rubeus in the 9th House

Very evil says the old judgement.

Religious and moral bigotry are the key words to describe the figure here. It is a time of very deep philosophical changes in the self and his relationship to a higher spiritual plane. The person must recognise these values in himself and curb his enthusiasm in this particular field.

Rubeus in the 10th House.

Dissolute love, fire, says the old judgement.

This shows strong tendencies for success by the individual who can, if let be, become a type of mini dictator in the extreme. This shows a strong power and desire to succeed. The occult aspects come out very heavily here.

Rubeus in the 11th House

Evil except to let blood says the old judgement.

Rubeus placed here shows a release of tension is needed. The goal here is more important than the things we give up to obtain it. It shows a misuse of will power over others in group form, which we have to curb.

Rubeus in the 12th House

Evil in all things says the old judgement.

This shows how one strives for true spiritual values and tries to bring them to the surface and it is an intense and often lonely time while this transformation to the higher aspects of one nature continues.

Aquisibo in the 1st House

Happy, success in all things says the old judgement.

This figure here shows abounding enthusiasm in a project with an inclination to be slightly extravagant.

Aquisibo in the 2nd House

Very prosperous says the old judgement.

This shows an individual who has had more than his share of luck, a person who is determined to win and usually does.

Aquisibo in the 3rd House

Favour and riches says the old judgement.

This shows the faculty of reason applied to ideas on a grand scale. A lot of travelling is involved with heavy indications of a successful venture.

Aquisibo in the 4th House.

Good fortune and success says the old judgement.

This shows gain which is especially felt in the domestic scene.

Aquisibo in the 5th House.

Good success says the old judgement.

This shows immense good luck and good fortune in almost every field of endeavour, especially in business and love. This also shows leadership over a younger group.

Aquisibo in the 6th House.

Good, especially if it agrees with the 5th says the old judgement.

This shows a generous individual who may be involved in some social work and out of it will receive good fortune.

Aquisibo in the 7th House.

Reasonably good says the old judgement.

This shows someone who attracts a lot of support in a project from partners and those he wishes to woo.

Aquisibo in the 8th House.

Rather good-but not very- the sick shall die says the old judgement.

The shows gain through the death of a partner or family or the finish of an enterprise, possibly business.

Aquisibo in the 9th House

Good in all demands says the old judgement.

This shows acclaim of a project you have entered into. Also there are indications of a deep humanitarian aspect being present.

Aquisibo in the 10th House.

Good in suits -very prosperous says the old judgement.

Grand schemes are recognised and one is put into the lime light but there is a caution of ego inflation.

Aquisitio in the 11th House.

36

Good in all says the old judgement.

This shows good communication and constructive endeavours in the field of friendship and business with a special preference to group activities.

Aquisitio in the 12th House

Evil, pain and loss says the old judgement.

This shows that the individual gives generously to the institutions or societies that have a spiritual leaning.

Carcer in the 1st House

Evil except to fortify a place says the old judgement.

This is a depressive situation where the only hope one has is to be still and not attempt to do anything.

Carcer in the 2nd House

Good in Saturnine questions; else evil says the old judgement.

This shows a slow and steady buildup in all things which are carefully planned and executed.

Carcer in the 3rd House

Evil says the old judgement.

This shows an individual who is cautious to the extreme and also shows a very slow approachment of a situation which can be bad when instant action is called for.

Carcer in the 4th House

Good only for melancholy says the old judgement.

This shows an individual with severe anxiety problems, especially about the home..

Carcer in the 5th House.

Receive a letter within three days, evil says the old judgement.

Restriction in the field of sexual activity with a very conservative attitude.

Carcer in the 6th House.

Very evil says the old judgement.

Because of ones almost clinical approach to problems and detail you gain enemys because of the almost total neglect for human feeling you have.

Carcer in the 7th House

Evil says the old judgement.

This shows that one is out of tune with the ideas and thoughts of ones partner.

Carcer in the 8th House

Very evil says the old judgement.

This show an aimless individual who lacks incentive and drive possibly due to former hardships and as a result will bring problems with those he or she associates with.

Carcer in the 9th House

Evil in all says the old judgement.

This shows a traveller who is very ambitious and who sticts to the letter of the law. An individual who has no give for himself or others. No compassion or mercy is present.

Carcer in the 10th House .

38

Evil save for hidden treasure says the old judgement.

This shows work for an unknown goal, lack of conscious direction.

Carcer in the 11th House

Much anxiety says the old judgement.

This shows an individual who seeks total love of all he or she encounters.

This results in the individual trying to please all the people all the time.

One must take stock of the self and work for the self possibly at the expense of others.

Carcer in the 12th House.

Rather good says the old judgement.

This shows an individual who has to be shown the way, a lack of independent thought. The individual should try to be independent and stand up for what he or she believes in.

Tristitia in the 1st House

Medium, good for treasure and fortifying says the old judgement.

A strong drive for personal liberty at the expense of others . A constant flux of experiences and a need to lead is shown here. Advanced spiritual and occult tendencies aspect themselves here. While the main drive for leadership is shown there seems to be a tendency to go to the extremes in these fields.

Tristitia in the 2nd house

Medium but good to fortify says the old judgement.

This shows one who is impulsive with material goods. The person will have to curb tendencies of spending and direct the money flow into worthwhile projects if one is going to ride out the bad aspects of this figure.

Tristitia in the 3rd House

Evil in all things says the old judgement.

Here unusual stimulation of ideas and relationships are shown . The figure shows good intuitive faculties of mind, searching for the X factor , beyond the physical concept and structure . A flux of generative force of ideas in the abstract sense is also ever present here with a lot of communication between the individual and various groups involved.

Tristitia in the 4th House

Evil in all things says the old judgement

The figure here shows strong occult tendencies to form group associations in the home or with close friends and relatives. The sudden flux of change is ever present in this figure. One should give preference to family structure.

Tristitia in the 5th House

Very evil says the old judgement.

This figure shows the unconventional in terms of excitement and shows an off beat though not necessarily bad psychological trait. An expression in communication ideas is a very real necessity. Also a slight instability factor is apparent well.

Evil except for debauchery says the old judgement.

This figure here shows extreme sensitivity to the plane of life, in touch with the unseen and in many instances able to manipulate the vital energies of life. Psychic healing is but an example of one of these forces under the control of the individual. Structure here is very important also for the person to analyse what he or she has done.

Tristitia in the 7th House.

Evil for inheritance and magic only says the old judgement.

This figure shows the need of partnerships but suppresses the need of personal freedom with it. Also it shows a rapport with the individuals feelings etc., that border beyond the physical. It is an unpredictable figure able to go to either extreme at a moments notice.

Tristitia in the 8th House.

Evil, but good in secrecy says the old judgement.

The figure so placed shows the realities of the occult mysteries and mans relationship to them. It also shows great insight and understanding of these qualities. The whole aspect is to make the individual more aware of his spiritual values which is often done by being aware of the advance situation before it comes.

Tristitia in the 9th House

Evil except for magic says the old judgement.

This figure in this house shows a new plane opening up and making contact with the inner forces there. Here modern ideas and methods advance beyond the old teaching methods and a new type of philosophical approach is given.

Tristitia in the 10th House

Evil except for fortifications says the old judgement.

This figure so placed shows a strong type of energy that needs to lead and create. Also because of its unusual drive the figure under the old system appears radical with leaning towards the metaphysical structure with the freedom to follow their true will within a given structure or framework.

Tristitia in the 11th House

Evil in all things says the old judgement.

This figure shows the new age of occult manifestation coming out with a free flowing freedom to form a liason with an esoteric group. On the other hand it bodes ill for partnerships due to the offbeat and unstable attitude of the figure.

Tristitia in the 12th House

Evil but good for magic and treasure says the old judgement.

This figure here shows the highly developed link the individual has with the occult powers who motivate and direct him. Because this link is so fine some individuals develop a form of neurosis and often can not distinguish between the real and the unreal.

Laetita in the 1 st House

40

Good, except in war says the old judgement.

This figure shows an uncanny grasp of self awareness and realisation of the divine powers linking the individual to the elements. The figure so placed represents a type of mystical approach the individual has with the divine plan . Because of the sensitivity of the figure one can be too receptive to these forces resulting in possession and control by external forces.

Laetita in the 2nd House

Sickly says the old judgement.

The figure shows a loss of funds (material) on unworthwhile projects. At any rate it shows a loss to the individual one way or another. If a loss is about to take place it would be better to channel the funds into a project with a high spiritual content behind it.

Laetita in the 3rd House

Ill says the old judgement.

This figure shows one going back to the core essence of the archetype structure of self. Here the core of occult energy is formed and given substance in much the same way as the Briah world of the Kabbalah. It shows how a channel or structure to the inner planes can be formed and utilised on this plane of existence and communicated to others.

Laetita in the 4th House

Good says the old judgement.

This shows the karmic ties to friends and families- group karma. Also it can mean to go ahead in a desired project of a spiritual nature, dictated by the inner planes.

Laetita in the 5th House

Excellently good says the old judgement.

This figure shows the intuitive creative aspects of ones development through an outlet that will take it.

Laetita in the 6th House

Evil generally says the old judgement.

This figure shows the actions of the creative current of the 6th House where the impetus is structured along lines to suit the individuals but shows a heavy occult influence.

Laetita in the 7th House

Indifferent says the old judgement.

This figure shows how individuals work together to create an outlet for energies directed from the inner planes. This shows a unification of group activities linked to the spiritual.

Laetita in the 8th House.

Evil generally says the old judgement.

The figure placed here shows the material aspect of the inner plane contact. Some have associated evil to this because it draws on black magic for gain.

Laetita in the 9th House

Very good says the old judgement.

This figure here is that of the mystical leader who directs the various energies to and from spiritual worship. It shows prophetic qualities of spiritual direction.

Laetita in the 10th House.

Good rather in war than peace says the old judgement.

This figure so placed shows the formation of an esoteric order or secret meetings. Also it shows these ideas being communicated to others. It is the motivation of self in the spiritual and dramatic sense as a direct result of personal achievement.

Laetita in the 11th House

Good in all says the old judgement.

This figure here carries on the idea of esoteric and secret society meetings but is more concerned with the associations connected to them but the 11th House looks at their formation.

Laetita in the 12th House

Evil generally says the old judgement.

This figure here shows the charismatic mystical quality that almost approaches sainthood with a tendency to 'go it alone' type of attitude until the transformation process one is undergoing is complete and the ideas of the individual are realised. Sensitivity to all art forms are apparent here. This could describe an individual undergoing the kundaline experience.

Cauda Draconis in the 1st House

Destroy the figure here because it makes the judgement worthless says the old judgement.

This shows someone or thing who will not initially accept change no matter what argument is presented.

Cauda Draconis in the 2nd House

Very evil says the old judgement.

This shows the restricted and cautious attitude of the individual in a project. Very little will be forthcoming from this person in the way of help.

Cauda Draconis in the 3rd House

Evil in all things says the old judgement.

This shows that a persons ideas will not be accepted by others due to their conservative attitude.

Cauda Draconis in the 4th House

Good, especially for the conclusion of the matter says the old judgement.
This shows a type of retirement, possibly to the home, where the individual is happy to live a type of recluse existence.

Cauda Draconis in the 5th House

Very evil says the old judgement.
This shows someone who sticks to the old ways ignoring change. This is properness or correctness taken to the extreme.

Cauda Draconis in the 6th House

Rather good says the old judgement.
This shows hard work, done mostly alone, to achieve ones ends.

Cauda Draconis in the 7th House.

Evil in war and fire says the old judgement.
This shows a form of caution when forming alliances.

Cauda Draconis in the 8th House

No good except for magic says the old judgement.
This shows that caution is needed when handling money, yours or someone else's.

Cauda Draconis in the 9th House

Good for science only, bad for journeys and robbery says the old judgement.
This shows a philosophical approach to a traditionalist-one who does not differ from his fellows and thus does not bring trouble on himself.

Cauda Draconis in the 10th House

Evil save works of fire says the old judgement.
It shows success in a professional pursuit but only if obtained through honest means.

Cauda Draconis in the 11th House

Evil save for favours says the old judgement.
This shows sincere individuals who join associations for their meaning and intent and not for any superficial reason.

Cauda Draconis in the 12th House.

Rather good says the old judgement.
This shows isolation of self and not being very much aware of ones surround and is not a good time for business or speculation or movement.

Caput Draconis in the 1st House.

Good in all things says the old judgement.
This shows a person who fits into all forms of society.

Caput Draconis in the 2nd House.

Good says the old judgement.
This shows an individual who makes profit very easily.

Caput Draconis in the 3rd House

Very Good says the old judgement.
This shows good forms of communications of current trends presented to people.

Caput Draconis in the 4th House.

Good save in War says the old judgement.

This shows good fortune and peacefulness in the domestic front.

Caput Draconis in the 5th House.

Very good says the old judgement.

This shows a modern trend to romance and sex with some of it coming your way.

Caput Draconis and the 6th House

Good for immorality only says the old judgement.

The basic idea of this figure here is pleasant, especially with the work environment where there is little or no trouble at all.

Caput Draconis in the 7th House.

Good especially for peace says the old judgement.

This shows the good communicative skills of the individual effecting others to the benefit of both parties.

Caput Draconis in the 8th House

Good says the old judgement.

This shows good fortune for profits as an individual here is intune with the current trends regarding business matters.

Caput Draconis in the 9th House

Very good says the old judgement.

This shows people who introduce a new type of religious awareness and cultural sense to others.

Caput Draconis in the 10th House

Good in all says the old judgement.

This shows people who like some in the 9th house are aware of social trends but here they introduce them for purely business reasons.

Caput Draconis in the 11th House

Good for the church and ecclesiastical gain says the old judgement.

Here we have people who communicate in a sense of groups or associations as well as in everyday life. They have a special skill with this particular communicative field.

Caput Draconis in the 12th House

Not very good says the old judgement.

This shows an empathy with the environment which can be disastrous if this very fine link finds that too many impressions intrude which could cause mental problems. A very fine psychic quality is evident here that must be looked after and protected.

Via in the 1st House

Evil except for prison, says the old judgement.

Good for modification of survival techniques, also settling foundation; though against the tendency to be too subjective.

Via in the 2nd House

Indifferent, says the old judgement.

Good for financial reward, as a result of personal effort. The mind's inclination to build barriers (mainly of possessions) to hide behind is likely to surface more, possibly as an opportunity to rectify it.

Via in the 3rd House

Very good in all, says the old judgement.

Swiftness of movement will lend a certain hazardousness to relationships (general), though if well directed can be used to implement constructive changes. Intellectual learning is at a higher level, though its lack of depth must (by integration and balancing with subtler forms of knowing) be transmuted.

Via in the 4th House

Good in all save love, says the old judgement.

The potential for an intense and significant relationship is present, though likely to be short-lived due to conflicting domestic views. An excessive emotional involvement - or inclination towards - would also be detrimental, with emotions definitely in need of restraining.

Via in the 5th House

Voyages good, says the old judgement.

The channelling of energies takes on a deeper significance, through the furthering of one's creative self, and new forms thereof. Good for the beginning of a pregnancy.

Via in the 6th House

Evil, says the old judgement.

A change in the structure of one's employment will shake up the psyche a little, though beneficially if one's beliefs are flexible enough to change with the flow. Health goes through a bout of inconsistency, more likely to be aggravating than anything else.

Via in the 7th House

Rather good, especially for voyages, says the old judgement.

Circumstances cause temporary movements outside one's normal sphere of activities, with energies - mainly those having an emotional base - being of great value when focused through connections with others.

Via in the 8th House

Evil, says the old judgement.

Replacement of recent loss by legacy or similar. Sexual partner appearing, beware of the potential energy drain.

Via in the 9th House

Indifferent; good for journeys, says the old judgement.

Higher aspirations will be fed to, though not without conflict from the lower self to be contended with. Longer journeys are favourable, and likely to be interspersed with a number of enjoyable social visits.

Via in the 10th House

Good, says the old judgement.

An increase of involvement in the local community strains ones resources, though not without tangible and significant reward. Watch for problems with tripping over the fixed beliefs of others, also don't yield to suit their expectations.

Via in the 11th House

Very good, says the old judgement.

Ones inclination towards expansion (of the mind) surfaces, to take advantage of new data and situations for learning. Also the need to aid the learning of others shows itself.

Via in the 12th House

Excellent, says the old judgement.

something done long ago will bear fruit; also a move to break down a restriction will produce a sudden reaction - likely to be for the better.

Fortuna Minor in the 1st House

Speed in victory and in love, but choleric, says the old judgement. Definitely favourable for expansion, but an advantage to be mindful of the follow-through, with persistence a relevant key.

Fortuna Minor in the 2nd House

Very good, says the old judgement.

Business matters attract and will benefit from attention, particularly re property. Generally good for taking steps to build up ones financial wellbeing.

Fortuna Minor in the 3rd House

Good, but wrathful, says the old judgement.

Diverse forms of travel are beneficial, particularly short journeys. Self-analysis, concentrating on more accessible parts of the mind, is well worthwhile. The possible wrathfulness is brought about by problems with the ego over-inflating itself, and clashing within unbalanced relationships. The development of a realistic self-perspective is a significant key.

Fortuna Minor in the 4th House

Haste, rather evil except for peace, says the old judgement.

A long-term plan focusing on ones home life can be begun, being very advantageous if carried through to its conclusion. The potential for stress is high, indicating a need to channel some energy into relaxation.

Fortuna Minor in the 5th House

Good in all things, says the old judgement. Beneficial in all, except for possible excesses in ones social life and self-aggrandisement. Can be excellent for developing the expression of compassion, also the sense of equality with others.

Fortuna Minor in the 6th House

Medium in all, says the old judgement.

Progress in building on to the material base is definite, though false perspectives about the value of it all must be countered. A tendency to look down on others must be controlled, whilst not suppressing any abilities one may have to teach or lead others.

Fortuna Minor in the 7th House

Evil except for war or love, says the old judgement. Plans already begun need be continued, and without surrendering dominion over ones actions. Pay more attention to connections with neighbours and friends.

Fortuna Minor in the 8th House

Evil generally, says the old judgement.

Regeneration a strong influence on movements, to be taken advantage of by maintaining consistent actions through any irregularities. Restrain any tendency towards anger.

Fortuna Minor in the 9th House

Good, but choleric, says the old judgement.

The causes and effects forming local politics will gain significance in your sphere, enough to boost your understanding of it all, and if necessary educate you further as to how your position can be strengthened. A good time to proceed with changes needed in the local realm of religious affairs.

Fortuna Minor in the 10th House

Good, except for peace, says the old judgement. Very settled, with progress in the work place at a premium. Contact with parent's rewarding.

Fortuna Minor in the 11th House

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Good, especially for love, says the old judgement.

Through changes in the work place, there will be an increase in the activity of the intellect. This will influence growth patterns, so more emphasis must be placed on identifying these patterns, and adjusting them in keeping with the flow of the environment.

Fortuna Minor in the 12th House

Good, except for alteration, or for suing another, says the old judgement.

A hidden enemy surfaces, with provocative moves tempting a reaction - to be avoided. Concepts re punishment need revision.

In a great many instances we may wish to find out the description of an individual whom the divination process tells us to watch out for. The table below at first glance may contradict some of the old meanings such as Puella, commonly called girl. The full meaning actually is good fortune relating to women. So in fact there is no contradiction in point. The table below gives us descriptions and colours of the figures which are brought in line with other aspects of order teachings but most important of all they are given an archetype association.

| Figure | Meaning |
|----------------|---|
| Puer | Man with red gold hair and hazel eyes, middle aged and holds a position of some importance |
| Fortuna Major | Woman with red gold hair and blue or brown eyes, she is cultured and has good business sense |
| Acquisito | Fair haired young man with blue-grey eyes, a friendly individual, a traveller |
| Cauda Draconis | Young woman with red gold hair and blue eyes, messenger |
| Populus | Fair haired man with blue eyes, fierce nature and calm exterior |
| Rubeus | Woman with gold brown hair and blue eyes, distinguished with possible psychic gifts |
| Laetitia | Young man approaching someone or thing, brown hair and grey or brown eyes |
| Via | Brown haired young woman with blue or brown eyes who is kind and studious |
| Puella | A man with dark brown hair and eyes who is suspicious and over cautious, a thoughtful individual |
| Tristitia | Grey haired woman with light brown eyes, an intensely perceptive woman of authority |
| Albus | Dark haired young man with dark eyes who is active and clever and has a tendency to rush into things. |
| Fortuna Minor | Young woman with light brown hair and blue eyes with a strenght of purpose and inquisitiveness. |

| | |
|----------------|---|
| Carcer | Dark haired man with dark eyes and friendly manner and steady disposition in a position of authority 49 |
| Amisso | Dark haired woman with dark eyes- generous and intelligent intelligent with power and authority |
| Conjuncto | Young man with dark brown hair and dark eyes who is patient and helpfull, a traditionalist |
| Caput Darconis | Young woman with rich brown hair and dark eyes, a careful person with good business acumen |

ELEMENTAL CONSTRUCTION OF THE GEOMANTIC FIGURES

The following Geomantic figures are constructed from the four elements though they have a strong empathy with the Earth. When their use is extended to an astrological framework such as houses, planetary meanings and signs etc. some of the base elemental meanings of the figures actually alter. The following esoteric analysis is based on the formation of the figures and their elemental composition before merging with the astrological influence.

| | | | | |
|------|-----|-------|---|---|
| PUER | Yod | Fire | • | |
| | Heh | Water | • | |
| | Vau | Air | • | • |
| | Heh | Earth | • | |

In the figure of Puer it is found that the two dots corresponding top the Air level allows the remaining elements of Fire,Water and Earth to dominate which shows Fire heating the water that erupts in the Earth like the action of a volcano.

| | | | |
|--------|-------|---|---|
| AMISSO | Fire | • | |
| | Water | • | • |
| | Air | • | |
| | Earth | • | • |

Here the strong elements of Fire and Air combine over Water and Earth which produces a gaseous effect once the solid elements have been removed.

| | | | |
|-------|-------|---|---|
| ALBUS | Fire | • | • |
| | Water | • | • |
| | Air | • | |
| | Earth | • | • |

Air is the only strong point here and the lack of other elements shows the exposure of the intellect about to enter new growth

| | | | |
|---------|-------|---|---|
| POPULUS | Fire | • | • |
| | Water | • | • |
| | Air | • | • |
| | Earth | • | • |

In this instance we have a total withdrawl of the elements into the self which concentrates totally in this area.

| | | | |
|---------------|-------|---|---|
| FORTUNA MAJOR | Fire | • | • |
| | Water | • | • |
| | Air | • | |
| | Earth | • | |

Here Earth and Air are joined with a lack of Fire and Water which relates to soil (loosened by the Air) which is easily tilled and good for potential growth.

| | | | |
|------------|-------|---|---|
| CONJUNCTIO | Fire | • | • |
| | Water | • | |
| | Air | • | |
| | Earth | • | • |

This shows a strong Water-Air combination and lack of Fire and Earth which relates to nourishment in the form of Water (rain) being blown to areas that need it.

| | | | |
|--------|-------|---|---|
| PUELLA | Fire | • | |
| | Water | • | • |
| | Air | • | |
| | Earth | • | |

The lack of water here illustrates an imbalance of emotions, and being extremely receptive to others.

| | | | |
|--------|-------|---|---|
| REBEUS | Fire | • | • |
| | Water | • | |
| | Air | • | • |
| | Earth | • | • |

Water here is in its strongest position and easily overcomes the other elements showing extremism in the emotional area.

| | | | |
|------------|-------|---|---|
| AQUISTITIO | Fire | • | • |
| | Water | • | |
| | Air | • | • |
| | Earth | • | |

The lack of Fire and Air gives the strong water earth combination an air of solidity and one can become bogged down in

materialism. (note how the meaning of this figure changes with the introduction of Jupiter and Saggitarius).

| | | | |
|--------|-------|---|---|
| CARCER | Fire | • | |
| | Water | • | • |
| | Air | • | • |
| | Earth | • | |

Fire and Earth are strong here and both of them contain the Water-Air combination producing heat in a contained area.

| | | | |
|-----------|-------|---|---|
| TRISTITIA | Fire | • | • |
| | Water | • | • |
| | Air | • | • |
| | Earth | • | |

The Earth element is the strongest here and shows that there is a no growth situation or a situation too solid to produce movement.

| | | | |
|----------|-------|---|---|
| LAETITIA | Fire | • | |
| | Water | • | • |
| | Air | • | • |
| | Earth | • | • |

This figure is the opposite in meaning to Tristitia with the the Fire element being the only spark and relates to almost pure essence of spirit before new growth begins.

CAUDA DRACONIS Fire •
 Water •
 Air •
 Earth • •

This figure produces a lack of earth which does away with obstacles necessary for rapid and almost uncontrolled growth.

CAPUT DRACONIS Fire • •
 Water •
 Air •
 Earth •

The lack of Fire relates to death and separation as the other elements on their own without fire produces a no growth situation and one that cannot succeed.

FORTUNA MINOR Fire •
 Water •
 Air • •
 Earth • •

This shows a Fire and Water combination which is the merging of opposites and shows unification but the lack of Air and Earth show that the successful completion will not be material.

VIA Fire •
 Water •
 Air •
 Earth •

This shows good and even balance and harmony. (Note the effect of merging with the astrological influence which drastically changes the base elemental meaning of the figure).

COMPANIE OF THE HOUSES

The "Companie of the Houses" is a method used and described by MacGregor Mathers. This method was the pairing of houses calling them a "Company". The pairs of houses were: 1+2, 3+4, 5+6, 7+8, 9+10, 11+12, and not 2+3 or 4+5 for they were not pairs, 2 was only paired with 1, and 3 with 4, 5 was paired with 6, not 4. In these pairs the geomantic figures were placed and looked on in various ways, depending on the question of the diviner and read as influencing factors, for example:

As "Companie Simple": When figures in paired houses were identical: As persons - the figures in the paired houses were looked on as companions or associates and their natures show how they influence each other; or when a figure repeats itself in the paired house, these show good or bad influences for the present or time to come and/or separately, the first figure shows the present, the second the future.

As "Companie Demi Simple": When the figures in a particular pair of houses are not identical, but these figures are ruled by the same planet.

Finally the method described as "Company Compound": Where the figures were upsidedown to each other but identical - Used as examples were Puer and Puella, Albus and Rubeus,

Acquisitio and Amissio, Laetitia and Tristitia. From a pair a Reconciler Figure was formed, e.g. the same way as the "Judge" was formed. Another method of "Company Compound" was if the figures in a pair, although not identical, had mutual odd or even first lines - both figures must have an even or both an odd set of dots. A Reconciler was then formed.

Mathers was describing a method called the "Derivative House Method", which has come into common use of late. This method was used mainly for Horary readings although it worked quite adequately in Natal charts. The Derivative House Method is a method that extracts comprehensive information from ones reading and deals with circumstances (i.e. the question) and how one tends to behave, what factors are influencing it and how others tend to act.

This technique is based on the fact that each of the 12 houses, which represent circumstances of life, are related to every other house. Its method is by regarding the house of the question as the first house of the chart. Now this does not mean giving the first house in a geomantic chart a new meaning, it means for example, if the question relates to the sixth house, then one would look at the sixth house and count that one as number one, and the houses following as 2, 3, 4 etc. All the other houses although still retaining their original traditional meanings, then focus on the 1st house (the house of the question) reacting through the pattern set forth with the renumbering.

This is where the "Companie of the Houses" is used. The pairing of the houses shows the relationships of the figures to a matter, channelled into an area of life shown by the Derivative technique. Then of course one looks at the general rules in Geomancy. Evil with evil makes evil; good with good makes good; a good figure in a good house is double good and a good figure in a good house paired with an evil figure in a good house shows lingering malice but unoperational as it cannot move; or a good figure in an evil house paired with an evil figure in a good or neutral house shows duress due to negative influences etc., etc.

















SUGGESTED READING

Planets in Houses by Robert Pelletier for a detailed modern description of the Derivative House Technique.

Terrestrial Astrology, Divination by Geomancy by Stephen Skinner which is a must for Geomantic History and different methods used with an excellent bibliography section.

A Practical Guide to Geomantic Divination by Israel Regardie.

BRIEF MEANINGS OF THE FIGURES 58

| | |
|---|--|
|  | Fortuna Major (Great Fortune):- Good for gain in all things where a person hopes to win. |
|  | Fortuna Minor(Lesser Fortune):- Good in any matter where a person proceeds quickly. |
|  | Via (The way) :- Injurious to the goodness of other figures generally but good for journeys. |
|  | Acquisito (Acquisition):- Generally good for profit and gain |
|  | Puella (Girl) :- Good in all demands, especially those relating to women. |
|  | Conjuncto (Conjunction) :- Good with good,evil with evil, recovering of lost things. |
|  | Puer(Boy):- Evil in most demands excepting those relating to love and war. |
|  | Populus (People) :- Sometimes good and sometimes bad;Good with good Evil with evil. |
|  | Laetitia (Joy) :- Good for joy,now or the future. |
|  | Amisso (Loss) :- Good for loss,love or otherwise,bad for gain. |
|  | Albus (White):- Good for profit and entering into a place or undertaking. |
|  | Rubeus(Red):-Evil in all that is good and good in all that is evil. |
|  | Tristitia (Sorrow):- Evil in almost all things. |
|  | Carcer (Prison bound):- Generally evil,delay,binding,barred,restriction |
|  | Caput Draconis (Entering):- Heart,upper threshold. |
|  | Cauda Draconis (Exit):- Leaving a project |

LESSON 51

INTRODUCTION TO THE TAROT

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INTRODUCTION TO THE TAROT

For the modern occult student the name Tarot is common-place and is mainly noted for its divinatory prowess. The Golden Dawn designs however were one of the first to combine the meanings of mythology, astrology, numerology, alchemy, geometry and kabbalism into a unified pictured form with the key word being synthesisation. It is not the purpose of this paper to go into a lengthy Tarot history as this would require an entire book in itself to explain (see Encyclopedia of the Tarot by Kaplan), but to present to the student a framework from which many more attributions can be added as they progress through the studies.

The Tarot is in fact a deck of cards that are 78 in number. The twenty two Trumps (Major Arcana) correspond to the letters of the Hebrew Alphabet and the 22 Kabbalistic Paths, the 16 Court cards (Royal Arcana) correspond to the Sephiroth of Chokmah, Binah, Tiphareth and Malkuth, and the 40 cards of the Minor Arcana are related the ten Sephiroth with the four Aces applied to Kether through to the four tens associated to Malkuth.

The actual meaning of the word Tarot is something that is quite frankly open to debate. The most likely consideration is that it is French for Tarocchi, which was the Italian name for the deck of cards which according to some historians was derived

from the word Trionifi. When applying gematria to the phoenetic pronunciation of Tarot (which is Taro) we find that Tora=Law and Troa=Gate (in Hebrew). Other examples with latin show Rota=Wheel and Orat =Speaks, however these fanciful explanations for the modern day occultists are really nothing but synchronicity. Explanations by occult authors such as Court de Gebelin, saying that the Tarot came from Egyptian sources, are equally open to debate as no scientific evidence has come to trace the Tarot back past the 14 century except from the writer Covelluzo who said they were introduced to Italy in 1379 from Naib. If this were true the designs of the Italian packs that we still use in part today would have been the first modernisation from the Arabian decks and given the Italian archetype, would have been a major overhaul from the African pack, providing however that one ever existed.

The immediate origin of the Golden Dawn Tarot designs were based on the 17th and 18th century French Tarot designs (sometimes known as the Marsellies Tarot) which themselves were based on earlier Italian packs. The following lessons on the Tarot have been deliberately devoid of heavy Kabbalistic and mythological symbolism and have been simplified so that the student can deal with the bare bones of the cards themselves without being confused by waves of symbology. As one studies each Tarot Trump, turn back to the lessons on the Kabbalistic Paths that the trump is associated to, then start applying these additional references to the Trump as well.

Within recent years it has been quite acceptable for, say, an astrologer, to rely more on his or her astrological knowledge to get an interpretation of the Tarot, just as a Psychologist would possibly use mythology and a numerologist numerology while a Kabbalist would use the Hebrew Letters. From this point on such a type of thinking must cease as the cards are in fact the synthesis of a large variety of overlaps and must be treated as such when exploring their meanings. Therefore the student must not think "astrology", or "numerology", or "Hebrew", but to think "Tarot".

In the description of the cards there is provided a basic analysis of the card giving its base essence. Then what follows is a twelve stage description of how the card's energy interacts in life experiences. These twelve divisions are based on the twelve astrological house divisions, which should provide a clear format, or guide, for Tarot divination in life experiences.

It was a great ploy of occultists at the beginning of this century to refer to the 'true keys of the Tarot'. Some have taken this to mean the Hebrew Alphabet but generally for authors like Waite, they referred to Biblical keys taken from pertinent chapters. A good look at some of the French decks will confirm this also. Chapter ten of Revelations is a good example of this when studying the Waite Trump of Temperance which was later rectified by Case:

'And I saw a mighty angel come down from Heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it

were the Sun and his feet as pillars of fire:...and he set his right foot upon the sea, and his left foot on the earth.'

Another example of this type is the card the Empress. Looking again at the Waite pack and the Case restoration we have in Chapter 12 of Revelations: 'And there appeared a great wonder in heaven; a woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve stars.' Earlier French decks of the 17th and 18th century were also well aware of these keys as the Empress in many decks had the emblem of an eagle on her shield: Revelations Ch 12 verse 14: 'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time from the face of a serpent.'

The Golden Dawn however does not have any secret keys associated to the Tarot other than the picture on the card which predominates other associations. The easiest method of finding out the essence of the card is to try and understand its general meaning and why the cups, disks, wands and swords are placed in certain positions in the card. When this is done then see how the meaning can alter to suit different astrological house allocations (which were chosen for their diversity). It is also suggested that you start a file index system for each card and as each card is studied record additional meanings that you have found. A simple method of doing this is to simply sit quietly and gaze at the card and record the impressions as they come to mind. The time spent on this could take a few minutes or an hour

but try to be consistent. If this type of exercise is done daily (rotating the cards) the cards will eventually act as triggers for doorways into your subconscious giving you access to tremendous energy reserves and is a meditation exercise in itself.

When colouring the Tarot it is important to refer to the four colour scales to get the exact colours needed. The Trumps are formed from the combination of the four colour scales and in some instances the complementary colours as well. The Minor Arcana are also coloured from the four colour scales. The Wands relate to the King Scale, Cups - Queen Scale, Swords - Prince Scale, Disks - Princess Scale. The main elemental emblem is the colour of the planet and the background is the colour of the sign. When both these colours are similar a complementary hue generally surrounds them for identification and separation. The Royal Arcana are painted separately to the elements but with a dual association. More information on the colouring of the cards is given in each lecture for each individual card.








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




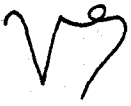











THE MAJOR ARCANA

| No. | Name of Trump | Letter | Attribution | Path |
|-----|-------------------|--------|-------------|------|
| 0 | The Fool | ⚔ | ♂ | 11th |
| 1 | The Magician | ♂ | ♂ | 12th |
| 2 | High Priestess | ♀ | ♀ | 13th |
| 3 | Empress | ♂ | ♂ | 14th |
| 4 | Emperor | ♂ | ♂ | 15th |
| 5 | Hierophant | ♂ | ♂ | 16th |
| 6 | Lovers | ♂ | ♂ | 17th |
| 7 | Chariot | ♂ | ♂ | 18th |
| 8 | Strength | ♂ | ♂ | 19th |
| 9 | Hermit | ♂ | ♂ | 20th |
| 10 | Wheel of Fortune | ♂ | ♂ | 21st |
| 11 | Justice | ♂ | ♂ | 22nd |
| 12 | Hanged Man | ♂ | ♂ | 23rd |
| 13 | Death | ♂ | ♂ | 24th |
| 14 | Temperance | ♂ | ♂ | 25th |
| 15 | Devil | ♂ | ♂ | 26th |
| 16 | The Blasted Tower | ♂ | ♂ | 27th |
| 17 | Star | ♂ | ♂ | 28th |
| 18 | Moon | ♂ | ♂ | 29th |
| 19 | Sun | ♂ | ♂ | 30th |
| 20 | Judgement | ♂ | ♂ | 31st |
| 21 | Universe | ♂ | ♂ | 32nd |


THE MINOR ARCANA





The Reference of the Small cards to the 36 Decanates of the Zodiac.

| Sign | Degree | Decanate of Planet | Card | Number of Decanate |
|---|---------|-----------------------|--------------|-----------------------|
|  | 1 - 10 | ♂ | 2 of Wands | 1 |
| | 10 - 20 | ☉ | 3 of Wands | 2 |
| | 20 - 30 | ☿ | 4 of Wands | 3 |
|  | 1 - 10 | ♀ | 5 of Disks | 4 |
| | 10 - 20 | ♂ | 6 of Disks | 5 |
| | 20 - 30 | ♂ | 7 of Disks | 6 |
|  | 1 - 10 | ♂ | 8 of Swords | 7 |
| | 10 - 20 | ♂ | 9 of Swords | 8 |
| | 20 - 30 | ☉ | 10 of Swords | 9 |
|  | 1 - 10 | ♀ | 2 of Cups | 10 |
| | 10 - 20 | ☿ | 3 of Cups | 11 |
| | 20 - 30 | ♂ | 4 of Cups | 12 |
|  | 1 - 10 | ♂ | 5 of Wands | 13 |
| | 10 - 20 | ♂ | 6 of Wands | 14 |
| | 20 - 30 | ♂ | 7 of Wands | 15 |
|  | 1 - 10 | ☉ | 8 of Disks | 16 |
| | 10 - 20 | ♀ | 9 of Disks | 17 |
| | 20 - 30 | ☿ | 10 of Disks | 18 |
|  | 1 - 10 | ♂ | 2 of Swords | 19 |
| | 10 - 20 | ♂ | 3 of Swords | 20 |
| | 20 - 30 | ♂ | 4 of Swords | 21 |
| | 1 - 10 | ♂ | 5 of Cups | 22 |

































































| | | | | |
|--|---------|---|-------------|----|
|  | 10 - 20 |  | 6 of Cups | 23 |
| | 20 - 30 |  | 7 of Cups | 24 |
|  | 1 - 10 |  | 8 of Wands | 25 |
| | 10 - 20 |  | 9 of Wands | 26 |
| | 20 - 30 |  | 10 of Wands | 27 |
|  | 1 - 10 |  | 2 of Disks | 28 |
| | 10 - 20 |  | 3 of Disks | 29 |
| | 20 - 30 |  | 4 of Disks | 30 |
|  | 1 - 10 |  | 5 of Swords | 31 |
| | 10 - 20 |  | 6 of Swords | 32 |
| | 20 - 30 |  | 7 of Swords | 33 |
|  | 1 - 10 |  | 8 of Cups | 34 |
| | 10 - 20 |  | 9 of Cups | 35 |
| | 20 - 30 |  | 10 of Cups | 36 |

THE TREE OF LIFE ON THE TAROT

The pack of 56 cards - i.e. the full four suits without the 22 Trumps - expressed Kabbalistically represents the mysterious working and operating of the  throughout the Ten Sephiroth, and in the four Worlds of Atziluth, Briah, Yetzirah, and Assiah.



| | | | |
|--------|---|----------|-------|
| Wands |  | Atziluth | Fire |
| Cups |  | Briah | Water |
| Swords |  | Yetzirah | Air |
| Disks |  | Assiah | Earth |


The four Court Cards of each suit represent the Elements counter-charged with each other. Thus:-

| | | | | | | | |
|------------------------|---|----|--|---|---|----|---|
| The King of Wands |  | of |  | . |  | of |  |
| The Queen of Wands |  | of |  | . |  | of |  |
| The Prince of Wands |  | of |  | . |  | of |  |
| The Princess of Wands |  | of |  | . |  | of |  |
| The King of Cups |  | of |  | . |  | of |  |
| The Queen of Cups |  | of |  | . |  | of |  |
| The Prince of Cups |  | of |  | . |  | of |  |
| The Princess of Cups |  | of |  | . |  | of |  |
| The King of Swords |  | of |  | . |  | of |  |
| The Queen of Swords |  | of |  | . |  | of |  |
| The Prince of Swords |  | of |  | . |  | of |  |
| The Princess of Swords |  | of |  | . |  | of |  |
| The King of Disks |  | of |  | . |  | of |  |
| The Queen of Disks |  | of |  | . |  | of |  |
| The Prince of Disks |  | of |  | . |  | of |  |
| The Princess of Disks |  | of |  | . |  | of |  |

Therefore the Court Cards are the Vice-regents of the Name in the Worlds

The ordinary cards of each suit are classed under the Sephiroth in the World to which they belong. The Aces are invariably Kether. The other Cards are also referred to the 36 Decanates of the Zodiac.

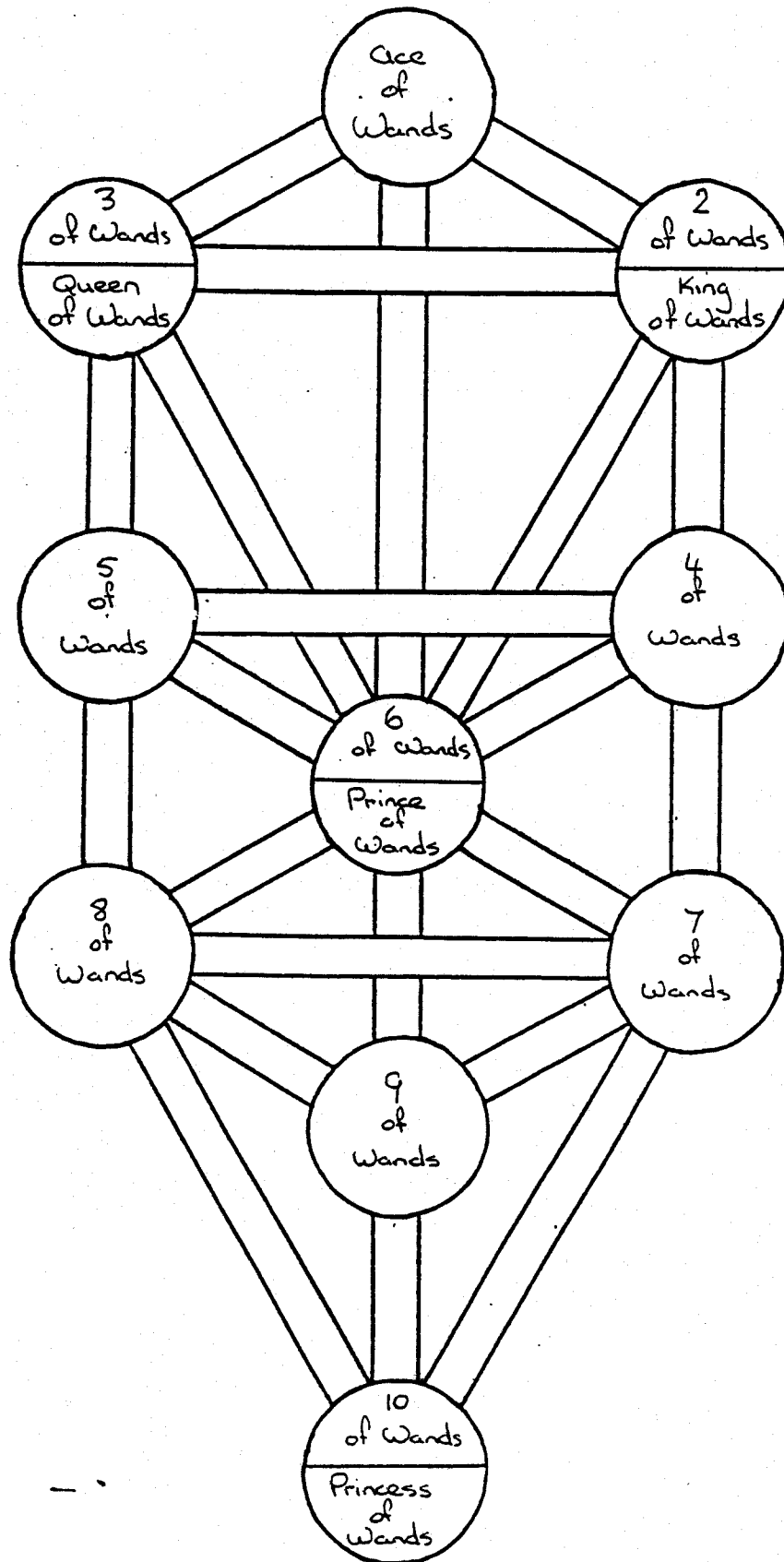
| | | | | |
|------------------|-------|--------------------|---|--------------|
| The Ace of Wands | | Kether of |  | and Atziluth |
| The Two of Wands | | Chokmah of |  | and Atziluth |
| " Three | " | Binah of | " | " " |
| " Four | " | Chesed of | " | " " |
| " Five | " | Geburah of | " | " " |
| " Six | " | Tiphareth of | " | " " |
| " Seven | " | Netzach of | " | " " |
| " Eight | " | Hod of | " | " " |
| " Nine | " | Yesod of | " | " " |
| " Ten | " | Malkuth of | " | " " |

The Ace of Cups Kether of  and Briah, and so on.

Swords, and Pentacles the Same (and Yetzirah, and Assiah respectively).

Cont...

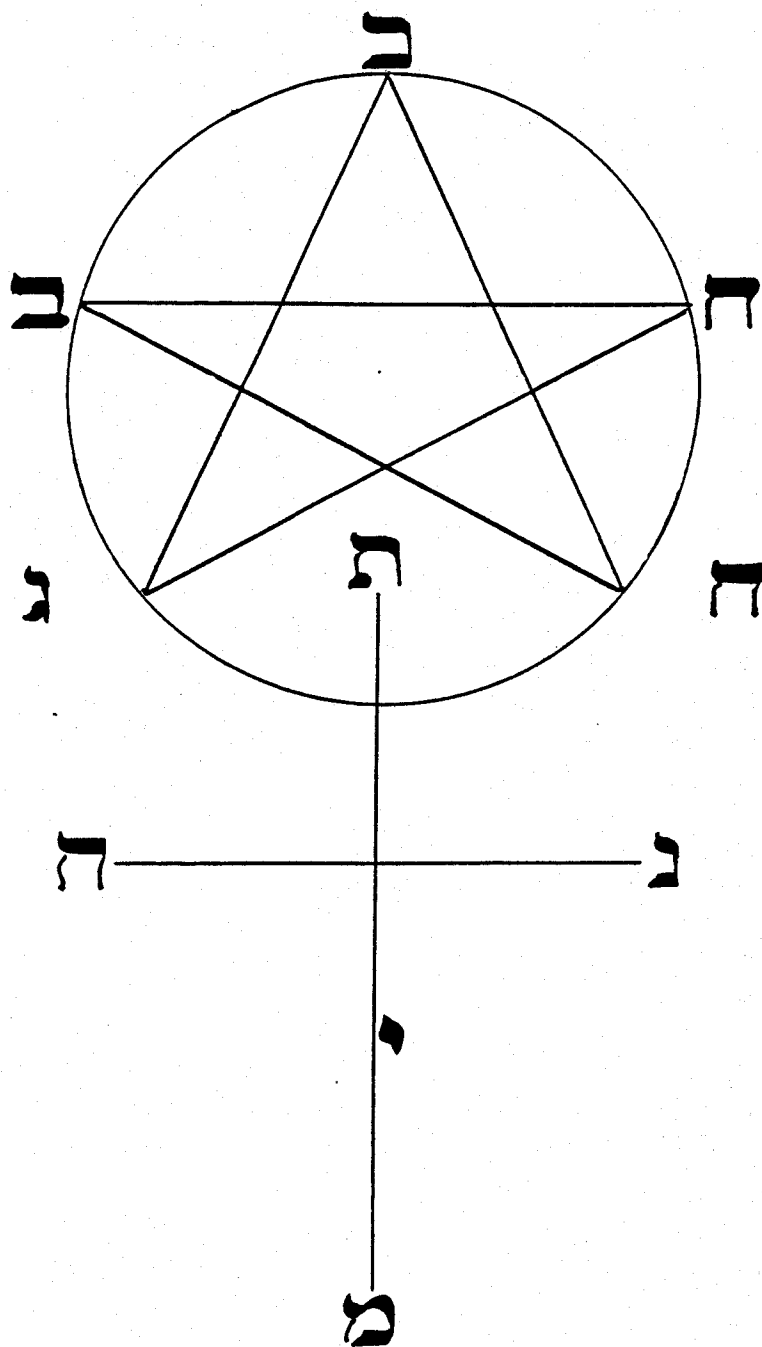
THE TREE OF LIFE IN THE SUIT OF WANDS



The Atziluth of each World will include only the Ace, Briah the 2nd and 3rd, Assiah the 10 and Yetzirah the remaining numbers, 4 - 9 inclusive, and both properly belong to Briah, but the upper most point of the Yod touches Atziluth, wherefore it is referred thereto.

In the natural order of the Paths on the Tree, it is to be observed that the character of the respective Trumps allotted thereto, balance each other: e.g. Death and the Devil, the Magician and the Fool, the High Priestess and the Empress.

The three reciprocal horizontal paths are occupied respectively by the Empress ♀ : Fortitude ♀ : and the Tower ♂ : the first being, as it were, the expression of that Beauty which results from the Harmony of Wisdom and Understanding; the second that Strength which is to be found in the Harmony of Mercy and Severity; while the third conveys the idea of that Vehement force which is the Harmony of Victory and Splendour. Fortitude ♀ is also placed, as it were, between the two fives of the Sephirotic Universe.



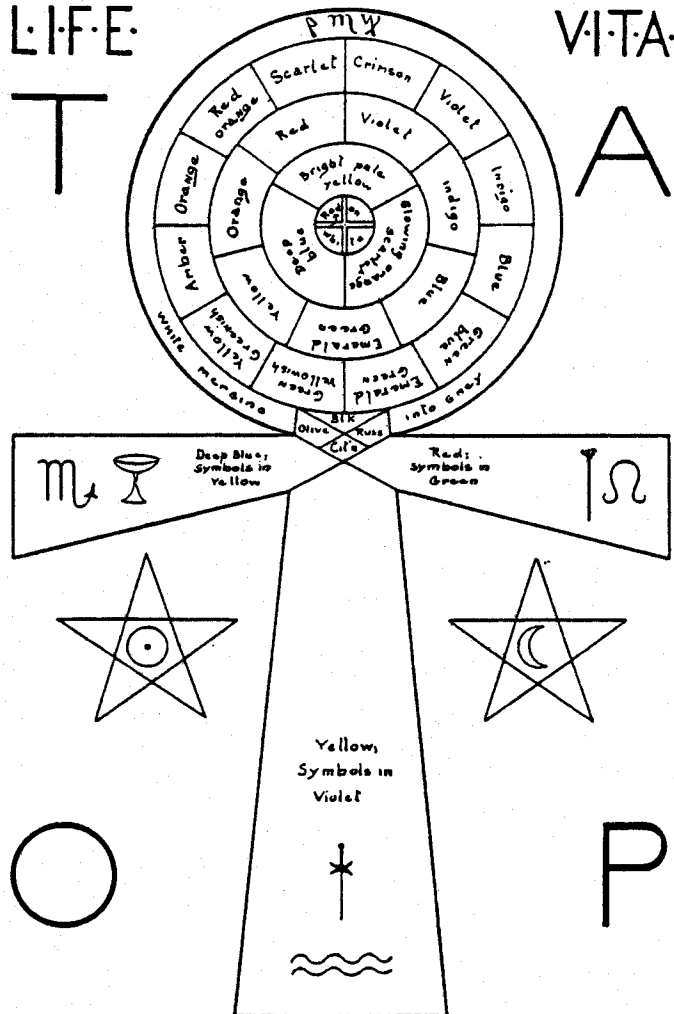
FRONTPIECE OF THE TAROT

OVER THE POLE

The front piece ~~opposite~~ consists of the Crux Ansata which is a form of the Rosy Cross. One arm is scarlet, with the symbols of Leo and the Wand in emerald green. Another is blue with the sign of Scorpio and the Cup in orange. A third is Yellow, with Aquarius and Dagger in violet. The last is the four colours of Malkuth. The background is black with the writing and Pentagrams in white. The Greek letters in the White Ring stand for the Angel HUA who presides over the operations of the Tarot and shows that all invocations come through Kether and above. The words around the Ankh are L.I.F.E., B.I.O.S (Greek for Life) and V.I.T.A (Latin for Life) and T.A.P.O (meaning Tarot).

L·I·F·E·
T

V·I·T·A·
A

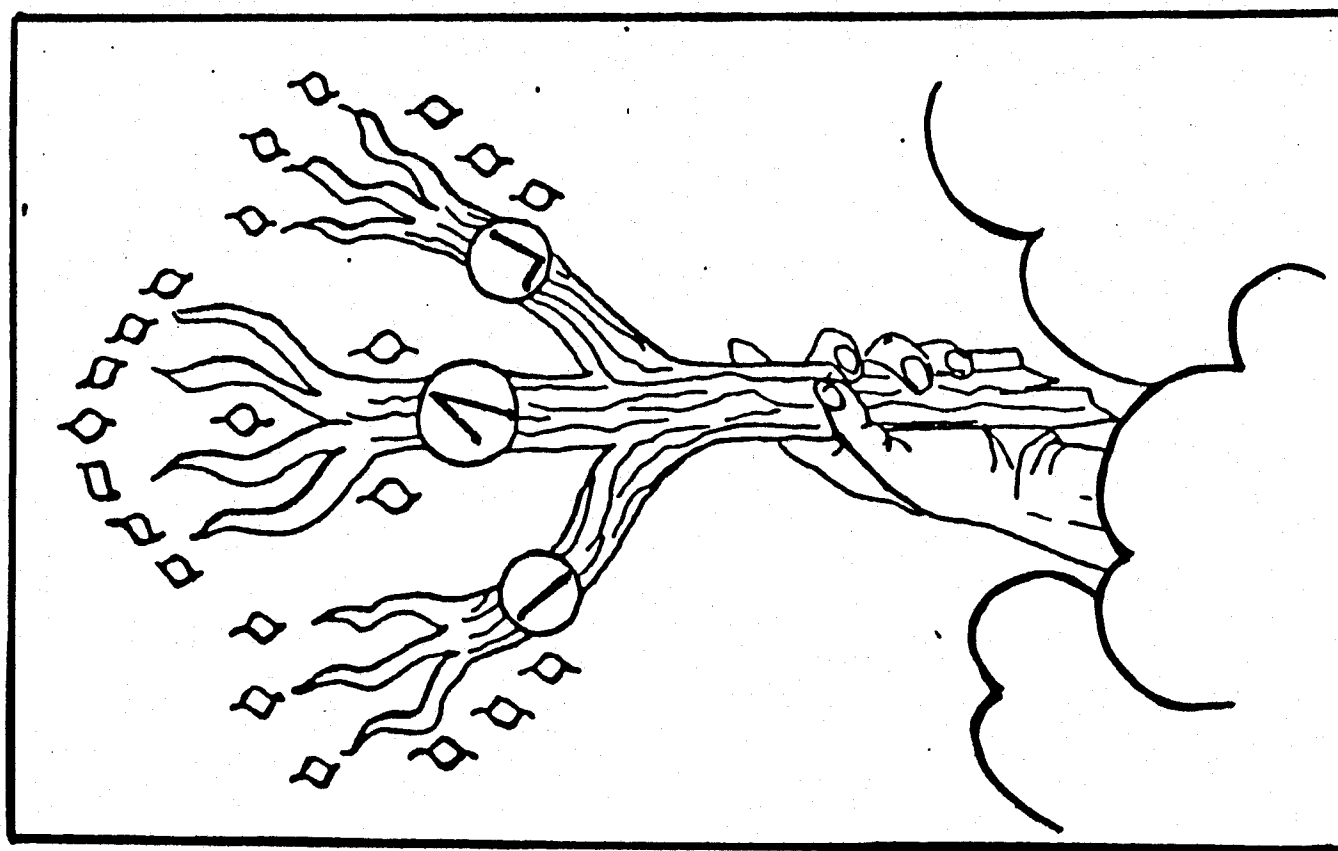


B·I·O·S·

THE COMPLETE SYMBOL OF THE TAROT

LESSON 52

ACE OF WANDS



LESSON 52

ACE OF WANDS

"Root of the Powers of Fire"

A white radiating angelic hand, issuing from the clouds, and grasping a branch with three forks, in the colour and with the sigils of the scales. The right and left hand branches end respectively in three flames and the centre one in four flames, thus yielding 10 - the number of the Sephiroth. 22 leaping flames or Yods surround it, answering to the paths; of these, three fall below the right branch for Aleph, Mem and Shin; seven above the central branch for the double letters, and between that and it on the right are 12, 6 above, and six below, about the left hand branch.

In its entire concept, the branch is also the secret of fire that Prometheus stole from Zeus to benefit and protect mankind. The play 'Prometheus unbound' by Aeschylus has the following lines which typifies the general meaning of this card.

"For I am he who sought the stolen fount of fire, stored in a stalk, which proved to be the teacher of all kind of craft to mortals and their great resource."

The Golden Chain of Homer (an alchemical manuscript) states:

"Thus God created first this invisible fire and endowed it

with an unerring Instinct and a Capacity to manifest itself into three principles".

The main branch of the Ace of Wands has three flaming forks, this also alludes to the Holy Trinity.

The first principle:

"In its Original most Universal State it is perfectly invisible, immaterial, cold and occupies no space, in this tranquil state it is of no use to us, yet in this unmoved state it is omnipresent."

The right hand branch.

The second principle:

"In its second state it is manifested by Motion or Agitation into Light. In this state it was separated out of the Chaos, when God said 'Let there be Light.' Yet it is still cold. When gently moved or agitated it manifests warmth and Heat, as is the case in all Frictions and in Fermentation of Moist Things."

The left hand branch.

The third principle:

"When collected in a sufficient quantity and Violently agitated it is manifested into burning fire. this continues burning as long as it is agitated and has a fit subject to act upon; when that fails, it returns to its first stage of tranquil Universality."

Middle branch. From this you can see the Universal Spirit in its three powers.

The sigils of the scales (taken from the Rose Cross) shown on the branches are explained as follows: On the right hand branch governs MLK. MLK = 570 which is "to reign", or "the King"; on the left hand branch governs ASH. ASH = 301 which is "Fire, smouldering wrath"; on the middle branch governs MQL. MQL = 170 which is "light, rod or stick"; hence: the Wand, the potential of the main branch, the third principle as shown above. What is being said is that "the King reigns with discernment directing his will power through the Wand" - the Wand being representative of the positive masculine forces.

The branch representeth the raw material of the as yet unshaped and unengraved wand of the magician, it giveth a glimpse of higher attainment and aspiration just as the magician's wand invokes and directs. A tool of Will which eventually becomes 'Will'; it is fertility unmanifested, and dares to enter into the realm of manifestation through divine will from the realm of creation as it can do nothing else but, for that is its nature and no power can prevent this for as a branch, it is cut from the tree of life. This branch links the two worlds, a transmitter from each to the other as the *A n Soph Aur* is for Kether of one world and Malkuth of another and it is this realm of nothingness that the wielder of the Ace of Wands traverses. It is likened to the legend of the Golden Bough, for due to the Golden Bough, a Trojan prince called Aeneas was able to survive when passing

through the underworld.

Primary Red and its complementary, Vivid Green, are the main colours used in the Ace of Wands. This red is the fire element of which this Ace represents, the element in its pure essence, its raw energy. The Ace is the incorporeal form of its element shown here by the vivid green which is the elemental womb of fire, the gestation place of this element. The branch is coloured primary red, otherwise known as vivid red, representing the Secret Fire. The colour then graduates into a more flame red as it moves out on the three forks towards the flames, which portray a flame red (orange red) on their very tips. The 22 Yods are of the primary red. The backdrop of this card is of the green which emerges from the clouds in its depth of pigmentation which then graduate into a translucent green (of the same colour) to the top of the card analogous to heat rising in a desert. The whole impression of heat should emanate from the card if coloured in this manner. Just looking at it should give the auto-suggestion of the feeling of being exposed to tremendous amounts of heat, but without burning, which is called celestial heat. On each of the three branches is a disk shaped layman coloured the white of Kether, the sigil in each layman is coloured red. The hand protruding from the clouds is white alluding to the brilliance of Kether and exhibits the qualities of manifestation. The clouds are brilliant white representing the place of manifestation. The red reflects off the clouds and hands as if there is a reflection from the eternal fire of creation.

The primary red portrays the seed of Universal energy - pure force - blind force - the Yod of Yods being spontaneous in nature it must give birth and giving birth is what it does to the cyclic chain of nature. It is a generative and life giving power hence the use of the word energy as shown above which relates to heat, friction and fire. As each branch becomes a flame it manifests as fire in its pure form - spiritual power.

Alchemically red is positive energy and masculine force, and the green is life, the nourishment of life. Together they illustrate the nature of creation. They are the all transmuting elixir. The ace of wands shows transmutation, the second stage being the Two of Wands.

The vivid green shows immortality - green is growth and activated in the fire element is growth of the Holy Spirit. This Spirit becomes in the Ace of Wands a reflection of Kether; the Spirit manifesting in its material form first through creative energy.

DIVINATORY MEANINGS

ON MATTERS OF the Physical Body; Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

In these circumstances the Ace of Wands represents potential creation and the inevitable submerging of latent qualities. It denotes a new birth of a child or project. It shows a person of divine purpose although unconscious of the fact; the action is spontaneous, and is a pure force, but this pure force has as yet no controlling principle; its sole purpose is but to manifest. A stabilizing factor must be introduced so that it does not become a blind force. It can portray a person dominant and overbearing in character, or a person with that 'charisma', 'ever burning life force'. When representing matters of health the Ace shows high and intermittent fevers brought on by psychological interferences, or the general act of 'over expending'. But in general it is boundless energy and all things of concern to an individual can be penetrated to their root. Most of all, with the turn of this card, one speaks from the soul. "Divine Purpose".

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

The Key word actioned by the Ace of Wands under the above matters is obscurity. Little value is placed on material possessions for great value is placed on the spiritual and mental resources of the self. Concerning material dealings in the above matters, absolute honesty, integrity and although unusual with the latter - subtlety. In whatever role one plays lies little games although the actor believes in the purity and 'intent' as well as 'content' of his/her act. Concerning business affairs the Ace of Wands is favourable for commencement providing the cards turned up on either side are favourable, for where there is the potential there must be an instigator and a director of the force. On the negative side the Ace shows wrath, outbursts, excessive loss due to impulsiveness. "Obscurity".

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

Intense motion is the key word for the above matters. The Ace of Wands gives motivation for undertakings; plans get underway and on the drawing board, but as yet unformulated. Energy and desire compels action, so we see stirrings of undertakings such as journeys, the writing of neglected correspondence or the Ace will forewarn receipt of letters or communication in some other form. A member of the family may travel 'to' or 'from' unexpectedly or announce a new goal or project. The Ace also shows the desire for one to find oneself. It advises by its presence that this can be worked towards through reading (inspir-

ational philosophical or esoteric literature). It must be remembered that the Ace only shows the first stirrings, the seed of an idea and the energy (impetus) to inspire it. When enquiring on concerns that are already underway the Ace then depicts the a driving force behind activities. Its action is generally favourable but if there are problems it will advise that fuel is being added to the fire. "Intense Motion".

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in lifes directions; concerning the soul; the occult in its practical terms; divination:

The Key words for the Ace of wands on the above are "After Completion". It shows strong emphasis that one cycle is ended and another preparing to commence. The Ace shows what concerns the querent in the unconscious, what drives this is the fact that the querent is shown that he or the subject of his question will be propelled into another cycle before conscious realisation comes to pass. It shows that the results of a cycle are completed, no more can be achieved, so much so that it has returned to its source. In this position it can show the passing over of a soul from this world to the next. This may not necessarily be a death but an initiation, or ones transforming from Kether of one world to Malkuth of another. On material matters there is restlessness and as yet undecided plans. Parents appear to be omnipresent in the persons psychological make up - possible psychosis. Security can only be found deep within oneself and with

the knowledge that all beginnings must end and all endings are beginnings. Emotions can be violent when one is out of touch with ones soul. "After Completion".

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

This is a most powerful position for the Ace of Wands. Its effects are far reaching, lasting much longer than in any other position. It represents universal creativity, procreation. Although representing pure speculation, there are results therefrom, once the cycle commences. On matters of love given the Ace shows purity and is of more of a universal level rather than for selfish reasons. External expression shines brilliance but excessiveness can quickly overcome the brilliance. If cards depicting a masculine sign turn up with the Ace, or in the 11th house, boys are generally referred to - birth of a boy child - but on the most part the Ace refers to conception rather than actual birth in this position. Fertility is the emphasis. Entertainment and recreation are of no consequence with this Ace for its prime concern is creativity; its force is catabolic. For actual creative arts this card is fortunate and shows superior talent. The key word of this position is "Procreation".

ON MATTERS OF sickness (generally due to work problems); employment: employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of

skills; psychology:

The Ace of Wands tends to be a malefic under these matters unless favourable cards turn up with it depicting otherwise. The pure root force of the Ace cannot handle day to day conflicts which the modern man is confronted with in the working environment. Such living has taken man too far away from the spiritual source. So the Ace shows a reaction to this way of life, which manifests in sickness: rashes, fevers, influenza, headaches, bad tempers, viruses, neuralgia and nervous or stress conditions. The inner psyche revolts surfacing as one or more of the many modern day ailments. The life force becomes blocked and run down. The Ace shows the life force fighting back, constant through its creativity. It also portrays an over emphasis of loyalty in ones sense of service. This can cause some people to work to exhaustion. Relationships can become heated but shortlived with many an angry word said. If the central essence of the Ace of Wands can be reached within the individual while subject to these conditions then great strength and understanding is achieved - not forgetting the abovementioned problems overcome. This is the lesson taught and the goal to which one must strive. On a personal note a burning desire for self improvement is evident. The Key words for this position are "To Surmount".

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

The Ace of Wands shows something where there was nothing - hope. It lends life to relationships, fire to life and rekindles the embers of relationships. Therefore in questions of marriage and personal affairs this card is favourable. On questions of termination of associations it again says 'yes', for remember the Ace of Wands is a blind force and where there is fire more wood will be added and the flames will leap higher. This is the precedent for matters concerning contracts and partnerships, public activity etc. Others react with zeal and known enemies act with vehemence, often blindly, but the Ace of Wands turned up shows a secret weapon - truth. Karmically you couldn't have had it better; it shows devotion and the will to face truth and to reach for the knowledge of the Universal Spirit. You cannot compensate when this Ace appears. On the other hand the Ace can show you what is lacking if the latter is not an actuality in your life. This is what must be realised. The key word for the Ace of Wands in this position is "Devotion".

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

The creative powers of the Ace of Wands can be almost drowned out in this position. If this can be avoided then we have creativity rebirthing through others. Birth is the main essence given from this card whereas this position shows rebirth.

Are they not one and the same! More importantly the Ace shows that a seed has been planted, but this is the period of gestation. Again, as shown in the above matters, we come across a situation where material concerns must be dealt with. The "blind force" provides initial impetus but to have any other influence the Ace must concede defeat. It is good with good and bad with bad - if the wheel is in motion it will continue, if not it will start. It does not concern itself with spiritualism and mysticism as they are but diversions from the source and truth. Transformation is its potential and transform it will. The key word for this position is "Transformation".

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

What more disrupting is truth in its purest form, can there be in a world of erroneous enigma of surds through institutionalized culture of religion, metaphysics, politics and philosophy. The Ace of Wands is a mystery to the child of earth and as such a path to walk, any one of the many paths given by this position. It reflects aspiration, spiritual power and influence. Favourable in matters of religion, philosophy and all forms of spiritual teaching. It exhibits the purist with high morals. In questioning travel, the answer is yes, but as yet in the planning stage, or the initial movement in such an undertaking. Travel will be in haste therefore the fastest means will be chosen.

Fortunate are the affairs of learning and in legal matters. But what is wrong we ask? The answer is simple. The Ace is purely potential. It is up to us to bring "whatever" into manifestation. The omen is there, do we act on it? And what of the collective mind? "It is!" The key word for this position is "Truth".

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

"Master of human destinies am I...knocking once at every gate" saith the Ace of Wands "I giveth you opportunity ye talented sloth, get up and take your bow as ye hath not yet begun". The penultimate of achievement is shown by the position of this Ace. Do you lie down to die once your goal is attained - no! New goals are set, ambitions realised. This position is favourable for public honour and for advancements or honour in profession, for initiation of events in government. The energy is new and must be guided as a parent guides the energies of a growing child, so must a head of an organisation guide the wheels of commerce within his industry. Your downfall is not to take action, for action is shown by the Ace, and this action must be direct if not somewhat ruthless. But look deeper and you will see the secret is in the timing. There is a time for mercy, a time for severity and a time to walk the middle path. The master of this path is he who commands all action from the middle keeping a true and clear perception of the law of cause and effect.

"Opportunity".

ON MATTERS OF friends; income; social alliances; legislation; ones attitude; group activities; government; counsellors; love received; spiritual and intellectual aspirations; ideals; fulfilment; what you yield and how you benefit others:

Spiritual aspirations come to the fore when the Ace of Wands appears. It is the birth of gatherings, groups, organisations and the sitting of parliament. Beginnings are deemed fortunate by the Ace, and if querying outcomes, they too are fortunate if surrounding cards reinforce this. Friendships grow but as yet they are new and uncertain which prevent closeness. The Ace is the pre-natal state of a sleeping giant, the universal unconscious. Ideals are prominent and the inspired aspires carrying others along within the current. Meetings leave members invigorated spurring on action in those able to pick up the current; thus the Ace favours groups. On the other hand it also shows that aspirations and ideals are all that come out of such meetings, as the Ace is a blind force giving the impetus, but this impetus must be picked up and carried on. "Aspire".

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

Under these matters the Ace of Wands shows a form of transition but in the initial stages it shows completion. One has fulfilled all Karma, thus a complete new beginning with new Karma to be made is to take place. It shows release; release from hospitals, the hold of enemies, from health problems and imprisonment whether it be from mind or body. It identifies with the Holy Spirit in its creative form. There is no secrecy when the Ace turns up, secrets are known, not told, but known. Those inspired seek spiritual retreat if not in the physical in the mind. This also depicts astral travel. The need to be in touch with ones essence is of prime importance to those who receive this card. Ones self undoing comes when too much pride and overconfidence overcomes logic and ethics; gambles taken and lost. "Release".

---ooOoo---

Ace of Wands - "Root of the Powers of Fire" - "Potentiality"
(The Furnace)

| | |
|-----------------------|--------------------|
| In the 1st position: | "Divine Purpose" |
| In the 2nd position: | "Obscurity" |
| In the 3rd position: | "Intense Motion" |
| In the 4th position: | "After Completion" |
| In the 5th position: | "Procreation" |
| In the 6th position: | "To Surmount" |
| In the 7th position: | "Devotion" |
| In the 8th position: | "Transformation" |
| In the 9th position: | "Truth" |
| In the 10th position: | "Opportunity" |
| In the 11th position: | "Aspire" |
| In the 12th position: | "Release" |

---oo0oo---

MEDITATION ON THE ACE OF WANDS:

Let the Student first study the overall picture of the card, then study each detail. Study the colours.

Now let the Student look at the card and feel its vibrations.

Write down your overall impression.

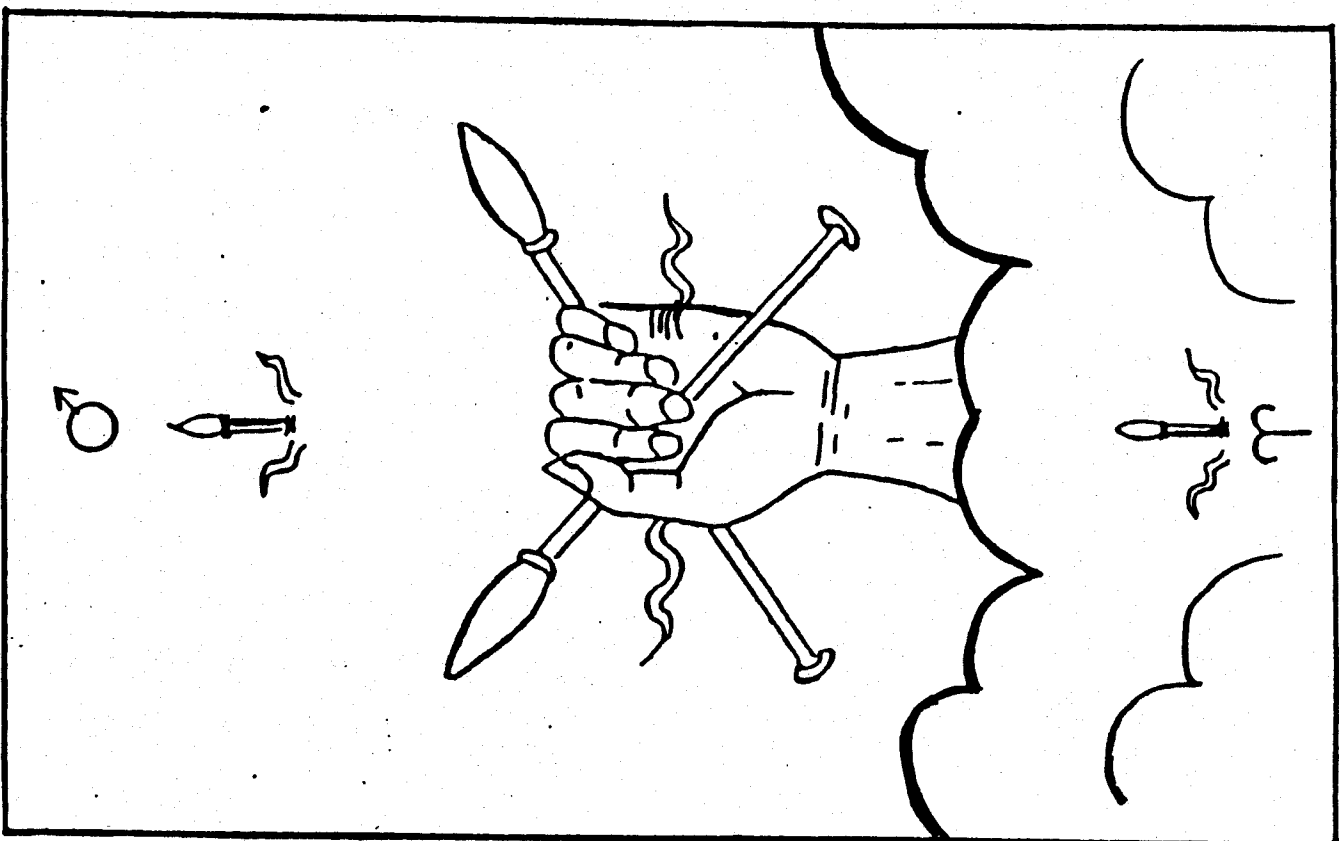
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exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson. *THE TAROT FRONTPIECE, GIVEN IN THE PREVIOUS LESSON, IS TO BE PAINTED ON EACH TAROT CARD.*

LESSON 53

2 OF WANDS

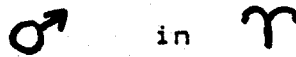


LESSON 53

2 OF WANDS

"Lord of Dominion"

0 to 10 degrees Aries

♈ in ♈

A white radiating angelic hand, issuing from the clouds, and grasping two crossed wands, flames issue from the point of junction. On two small wands above and below are the zodiac symbols, with flames of five issuing therefrom.

This shows man grasping two batons which are held firmly in a single grip, showing application of the energy held in the Ace of Wands. The concept of both power and application but under control of the power holding them. From the unity of the Ace of Wands the two wands represent the split of power thereby creating duality; the higher and the lower, the positive and the negative.

This split nature in relation to the fire element representeth light and dark. This is shown by the X given by the position of the 2 of Wands. If you look at the centre point of the X you will get two V's meeting in the middle one descending and one ascending, the centre being the concentration of energies. Two polarities are formed but as yet undivided. As a point of manifestation it is an archetypal perspective of the powers of the opposites meeting at a halfway point, the conscious and unconscious, the inner and outer. The power of this card therefore

meets; it has been described as mastery of technique. A division has been made of the waters of creation of above and below, one being the reflection of the other, as it is said in the "Emerald Tablet" of Hermes (Trismegistos):

"In truth certainly and without doubt, whatever is below is like that which is above, and whatever is above is like that which is below, to accomplish the miracles of one thing."

The X is also a symbol of the disciple Andrew and has been called 'St Andrew's Cross' representing the Union of the upper and lower worlds which fittingly describes the last stage before the union of the Ace of Wands. St. Andrew, by the way, represented the Astral Self. The X of the wands shows the binding factor, a unified force of strength and balance. This shows also that Mars rules, bringing about abundant energy, direction and leadership.

The suit of Wands has been painted in the colours of the King Scale. In the 2 of Wands the wands are in the colour of the planet (Mars) which is Scarlet (a vivid Red); the backdrop of the card is in the colour of the zodiac sign (Aries) which is Blood Red. The complementary colour, Yellowish Green, is the colour of the issuing flames, outlining and shading. The hand and clouds are brilliant White with a reflection of Red around the edges, showing spirit manifesting through the fire element.

The Scarlet shines through the vibration of the Blood Red

thereby emanating from the card a deep Red vibration making it purely an Aries of Aries, or as it is, a Mars of Aries vibration. This gives a powerfully commanding vibration, one of great drive, energy and desire to improve. An initiative force comes from these colours. This force is of action, and when unhindered it is forever seeking new things, it soars to the highest showing the potential for a leader of thought. The colour is martial and on a negative side destructive energies predominate with misuse of power; a warrior, and a ruthless avenger. These colours show no mercy.

The planet Mars, shown as the symbol of Spirit constrained by Matter, is associated to the 2 of Wands in the zodiac sign Aries. "Lord of Dominion" is the name of the 2 of Wands but it seems more appropriate, when considering its astrological association, to call the card "Lord of Action". Nevertheless both characteristics are very predominant. Mars in Aries represents abundant energy, and is very strong willed with a capacity for direct action. Its qualities are courageousness, initiative and inspiring. This position can lead to success but generally it refers to the beginning, not the end. The vices of Mars in Aries are shown through the application of the energy it provides, just as its qualities. It is a very high ego projection which the ethics and beliefs are filled with fantasy. Its aggressive attributes react in attack rather than approach, or reactions of defensiveness. Its nature is autocratic and dominant which can be turned from the best application to the worst through lack of compromise. Its competitiveness is a good attribute providing it

doesn't become an obsession. The application of the energies of Mars in Aries depends entirely on the individual. From a psychological approach the excessive aggressiveness of Mars in Aries can be a front for an unconscious inferiority complex, hence constant action for reassurance. The lesson for Mars in Aries is to think before you act.

As the Ace of Wands represents the fire element in its incorporeal form, the 2 of Wands represents the fire element in its last stage of purity - or the first stage of purity if looking in the opposite direction to manifestation. Hence the interpretation of the 2 of Wands is generally taken from a positive and purely creative point of view. The 2 of Wands is a card of "incessant activity", the opposites it represents by the cross in the wands (the cross in fact shows four divisions) cannot act as form until polarisation takes place and each division acts on the other. If this does not take place the activity ceases and the card's influence falls away. Therefore the energies of the fire element through the 2 of Wands is interpreted in its highest form, or rate of activity, and on all matters spiritual or physical the key word is action; its mode of action is dominion.

Chokmah of Yod (influence over others, authority - power).

DIVINATION

ON MATTERS OF the Physical Body; Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

When the 2 of Wands turns up on these matters it strongly advises projection and a state of direct confrontation of the person to the matter in concern. The 2 of Wands in fact advises that this is the best way to handle a situation, and the most probable. But it can also indicate that such action can be ones downfall if surrounding cards indicate this. The life force portrayed in this position is abundant energy, stamina and excessive vitality, always resulting in physical exertion. Personal projection is with confidence and positivity. Generally this position is very fortunate for the 2 of Wands and any misfortune only comes about through ones own actions. Physically there is usually good health and vitality (or news of good health to come), but at the worst one can expect a feverish type of individual prone to infections. The key word for the 2 of Wands in this position is "Confrontation", no matter what the question, something must be confronted.

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

A constant search for ways of building ones material and financial resources and drive to improve ones own abilities. The 2 of Wands in this position shows that risks are taken for the sake of gain, but more often than not what is attained slips out of ones grasp due to recklessness. Money comes and goes quickly. Although the suit of wands does not relate directly to possessions and money, it does relate to the activity and energies involved, so please read on with this concept in mind so that the words are not misunderstood. The 2 of Wands in this position concerning the above listed matters shows two main actions. The first is impatience in handling ones affairs and the other is enterprise and rapid gain through enterprise - or speedy action, (this of course depends on the question. The key word for the 2 of Wands in this position is "Enterprise".

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

In this position the 2 of Wands indicates an active intellect and aggressive assertion in communication. The expression given on matters of relationships and communication is dominance. People are spurred into action through some form of communication but at the same time this can create disputes. Whatever the intermediary reaction, people are woken up. On literary concerns this card shows creativity, writings attended to on a fairly intensive scale. These writings are at times impulsive, driven

from a higher source. Many inspirational writings are indicated by the 2 of Wands. Concerning relationships the 2 of Wands generally indicate a loner and this is due to the intensity of the energy depicted. The answer this card will give to such questions, depending on how the question is worded and on the surrounding cards, is either: 1. The relationship will be inspiring but frenzied, or 2. There will be arguments or disputes. The lesson here is "Application".

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in life's directions; concerning the soul; the occult in its practical terms; divination:

When the 2 of Wands turns up on these matters it strongly advises the querent to establish his/her own roots so that future efforts can be built on. A state of indifference is shown, towards the home environment and in most instances restlessness leading to a sudden break-a-way (physical or psychological) from the home and parents. The energies shown here, if used creatively, can fill the soul and provide a solid base for an individual's personality to grow from when aspiring to the highest, and the highest is what one aspires to if the 2 of Wands has any say in the matter. More importantly the 2 of Wands shows that aspirations and application of energies are not necessarily external, but are also internal and can be directed to activities in the home. Great productivity no matter what the venture. The key word and lesson here is "Self-Containment".

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

On the above matters the 2 of Wands expresses raw talent. Concerning sports the card depicts a lot of activity and competitiveness. It depicts the Athlete. Impulsiveness is the expression which is applied in a creative fashion, and the card shows a strong will, sometimes too forceful for the surrounding influences. This can lead to arrogance. In matters of love, the 2 of Wands denotes a binding factor where two work in unison. It certainly isn't a quiet relationship as much energy is spent creating. Each is constantly acting as a catalyst for the other. Recreating and entertainment is sought through great expenditure of energy, usually in the direction of sport. Although a courageous card it is one also of temptation therefore representing weakness to temptation in the above matters. In relation to children, unwanted pregnancy can occur as the 2 of Wands is penetration - loss of maidenhood. The key word for the 2 of Wands here is "the Competitor".

ON MATTERS OF sickness (generally due to work problems); employment: employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of skills; psychology:

This is a strong position for the 2 of Wands as it repre-

sents skill and energy expressed through work; the leader of many as through its power it unites. It is a driving force which can quickly sap ones vitality and this would be so, but for the procreative powers united. High expectations are made of employees and other forms of relationships which leads to impatience. Tolerance must be learned along with the understanding that not all possess such vitality and drive. With the 2 of Wands in this position prominence and respect can be earned through ones achievements. Health is affected through over-expenditure of energy and susceptibility to head injuries, sinusitis and the like. This is a card of truth, therefore any psychological problem will be brought to the fore and penetrated to its core essence. If the querent or subject of the query can face the truth the problem can be resolved. If not, the problem is likely to cause an explosion then be buried deep again. The key word for this position is "Accomplishment".

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

This is a weak position for the 2 of Wand-. The individual wishes to function alone and not in groups - isolation is desired. This position is one of compensation and the influence of the 2 of Wands does not compensate, but works in a direct fashion. In answer to the success of any matter, great energy must be expended. You must try harder than you would in any

other position. This mode of action applies to all of the above matters. Contracts, partnerships and marriage are gone into hastily and activities concerning such are approached aggressively. In the workings of Karma the 2 of Wands shows one of a martial character who took what they wanted no matter what the consequences. The lesson to be learnt is to share and to care with people, not loosing sight of the end result for all that matters is the interrelationship with people and what you can give by your presence. "Take Care".

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

This position is one of power for the 2 of Wands. It shows the querent is - or can be - in control and have influence over others, and be liable to, through the powers of union, obtain fortune. It represents lasting effects of joint ventures and profit thereof. We must still look at this card in the fire element - one of energy and application and not interpret the produce of this card materialistically. One can reap riches on a spriritual level under the above affairs for it is a procreative force and must be looked at from that level. The 2 of Wands indicates extraordinary occurrences and the power "to cross over" and have a look; to be very much a part of two worlds. The 2 of Wands is the element of surprise hence whatever is going to happen will happen quickly and unexpectedly. The key word is the

"Unexpected".

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

The 2 of Wands turned up under the above matter shows that if the querent gives him/herself the necessary education and/or training the querent will develop self-confidence and expertise. This is a powerfully dominating force but it is one that is not seen, it is sensed; it comes from within or from above, but not from without. The Will soars to the heights of philosophy and metaphysics, and an insatiable desire to learn is quite evident. In matters of undertaking and success or achievement thereof the answer would be "Yes" for this position is one of optimism. But, on these positive points it must be warned of speculation and long journies as one may fall short of the mark. There must be surrounding stable influences pertaining to stamina. The key word is "Optimism".

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

The 2 of Wands is strong under the above matters. It shows the manifestation of a promising career and great energy pursuing such. One usually attains or holds a position of power. The

ability to bring not only fame but notoriety is evident but a person's downfall can be their desire for power at all costs. Generally there is grandure, and experience avoids difficult situations. The energy of the 2 of Wands flows freely here and all it represents as its base essence can be expressed. When enquiring about other people or organisations it usually implies a dominant influence weilding a powerful banner - one that can be quite formidable. The key word is "Ambition".

ON MATTERS OF friends; income; social alliances; legislation; ones attitude; group activities; government; counsellors; love received; spiritual and intellectual aspirations; ideals; fulfilment; what you yield and how you benefit others:

Freedom of expression is a prime issue when the 2 of Wands is applied in this aspect. We have a pure element in the 2 of Wands turning up under the above matters, giving a unified force of single minded intent. A vote in Government is unanimous and unions gain powerful positions. On a personal level one has the forces of light and dark at ones fingertips weilded through the Will. What direction the Will takes is up to the individual. Indulgence in social pleasures is indicated by the 2 of Wands combined with happiness and joy and companionship. The key word is "Unified".

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden

resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

The 2 of Wands shows a situation of completion, yet with the final step as yet not taken. One more thing must be done now that all matters have been completed and carefully balanced out, and that is to "step over". To many the words "step over" would infer dying, but this is not so. It is the death of the past, but also the first step in new beginnings. These new beginnings are not as if you were newly born but as a rebirth taking with it all the accumulated knowledge of past experience, although the past, itself now superfluous, is pushed back into the subconscious. So, for all of the above matters the 2 of Wands represents the satisfactory completion and the penetration of new beginnings. The key word for the 2 of Wands in this position is "Penetration".

2 of Wands: "Lord of Dominion" - "Action"
 (First Stage Calcination - Blackening)

In 1st position: "Confrontation"
 In 2nd position: "Enterprise"
 In 3rd position: "Application"
 In 4th position: "Self-Containment"
 In 5th position: "The Competitor"
 In 6th position: "Accomplishment"
 In 7th position: "Take Care"
 In 8th position: "Unexpected"
 In 9th position: "Optimism"
 In 10th position: "Ambition"
 In 11th position: "Unified"
 In 12th position: "Penetration"

---ooOoo---

MEDITATION ON THE TWO OF WANDS:

Let the Student first study the overall picture of the card, then study each detail. Study the colours.

Now let the Student look at the card and feel its vibrations.

Write down your overall impression.

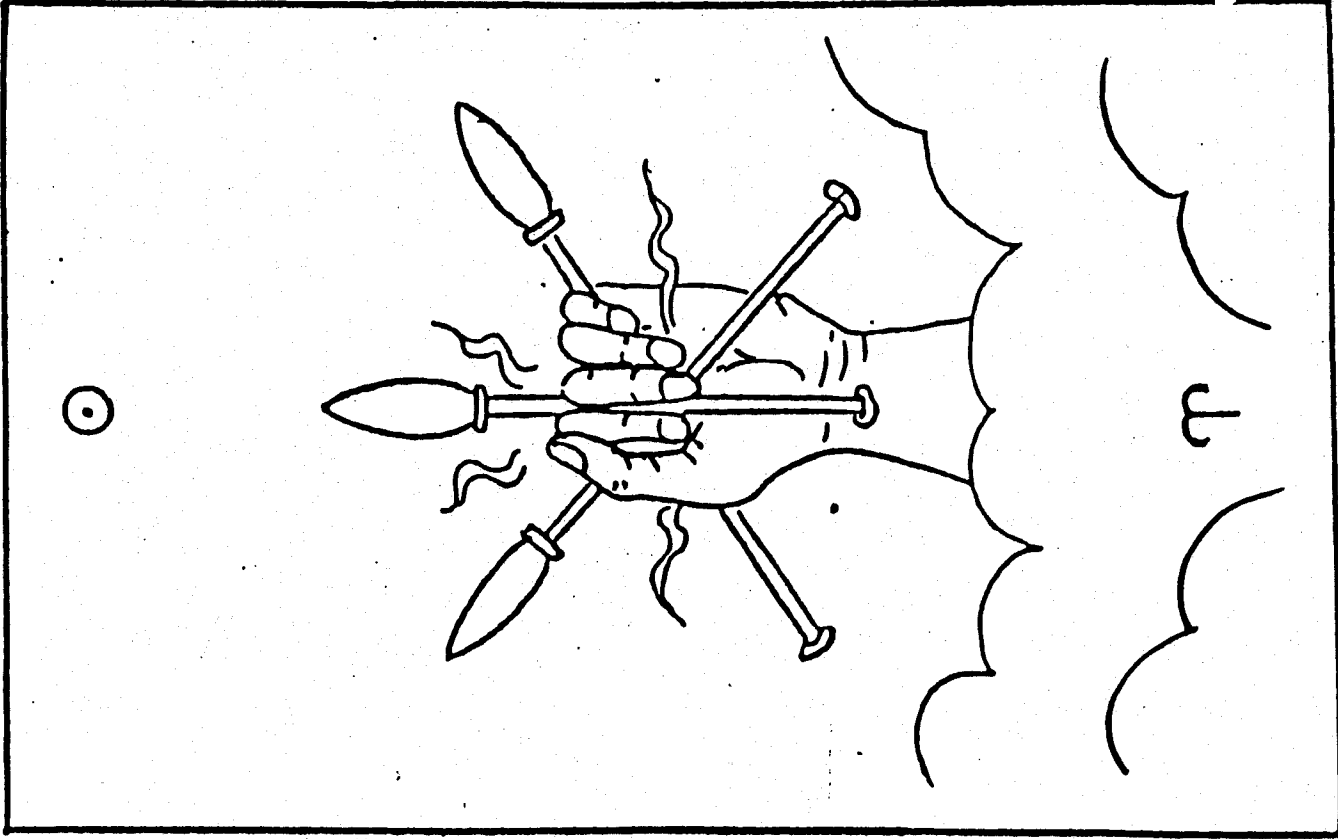
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exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson.

LESSON 54

3 OF WANDS

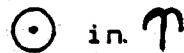


LESSON 54

3 OF WANDS

"Lord of Established Strength"

10 to 20 degrees Aries



A white radiating angelic hand, as before, issuing from clouds and grasping three wands in the centre (2 crossed and a third upright) flames issue from the point of junction.

The three wands are held firmly in a single grip, the maximum one hand can hold in this manner and still retain strength and balance. The introduction of the third baton in the middle of the X shows the central point of increased strength to a maximum within the outlet of a single hand which directs this force. This central point introduced by the third baton is the Sun and this presence represents a tapering factor to the force previously applied by Mars and prevents over stimulation. The amount of energy and force applied will be enough to suit the situation.

The first two wands are as they were from the 2 of Wands, pointing upwards at an angle, and as an introduced factor the third wand points upwards. This is a reflection of the Holy Trinity shown in the Ace of Wands. But it is not just a reflection, it is power formulated, brought into manifestation from the

incorporeal to the corporeal, the 2 of Wands being the intermediary stage. The symbol shown by the three wands is the sextile which is a sigil from the Greek Alchemical tradition. The sextile represents thirty degrees ($30, 3 + 0 = 3$). 30 is very much in the unconscious and the energies are universal and spiritual, being internal they tap other dimensions. The sextile also represents the soul, union of spirit, soul and body. So here we have the 3 of Wands, the third stage in the suit of Wands. The sextile has six points and this alludes to the six pointed star. Where we had in the 2 of Wands one descending force and one ascending force meeting in the middle but not yet merging, in the 3 of Wands the powers merge, a union is formed; the one is created through this union of spirit, soul and body; and as it says in the "Emerald Tablet":

'Just as all things proceed from One alone by meditation on One alone, so also they are born from this one thing by adaptation.'

One need say no more, for from the 3 of Wands which is a manifestation of the Ace and 2 of Wands, there is growth and multiplication as three is the formula for creation, the catalyst acting as union upon duality.

In the 3 of Wands the wands are painted the colour of the planet in the King Scale which in this case is Maize Yellow. The backdrop of the card is Blood Red, the colour of the sign in the King Scale. The flames coming from the hand and wands are

coloured in the complementary colour to the backdrop, Vivid Green. The hand and the clouds radiate White with their shading and outlining tinted red, this showing the spirit manifesting through the fire element.

The Maize Yellow vibrating through the Blood Red emanates a powerful deep Orange which is a powerfully soothing healing and revitalizing colour as warming as the Sun. This deep Orange represents "Mastery by Will" and it links man with the Universe through its direct effect on the spiritual aura. It is the source of power of the rulers but also one of love and nobility.

The Sun in Aries is the planet and zodiac sign attributed to this card. This combination is an energy of strength, willpower and vitality; it is fortunate for advance in lifes activities, the taking of opportunities, positions of prominence and the taking on of responsibility. As in Mars in Aries there is energy and power, but the projection of it is not so spontaneous, it is more controlled in the Sun in Aries. The Sun is exalted in Aries therefore its positive life giving expression will be emphasised. It gives the ability to lead, self-confidence and its mode of action is independent of external factors. "I Am" would best describe the power bestowed by the Sun in Aries. This configuration promotes foresight which becomes prophecy but with a tendency to ideality. Opinions are outspoken and its keen mental energy delights in intellectual arguments. Ones intelligence is of prime importance causing one to seek the sharing of ideas in congenial company. Metaphysical and occult concerns are subjects

of interest and there is a tendency to clairvoyance.

In the 3 of Wands the idea formed in the Ace of Wands and impregnated in the 2 of Wands is now fertilized and a course of action can now take place. Hence its name "Lord of Established Strength". Its mode of action is internal power, authority and unification.

Binah of Yod (pride, arrogance, self assertion).

DIVINATION

ON MATTERS OF the Physical Body; Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

On a personal note the 3 of Wands denotes one of a sunny disposition who has ease of projection of the self with the ability to turn pride and arrogance into attributes. It is a position of self realization and success in ones endeavours. Self-assertion leads to achievement. One sees oneself as what they really are and sets out to utilise the qualities, whether positive or negative. The physical body holds general good health and has an inner power or reserve that is usually applied in a positive manner. The energy of this card takes hold of initial events and launches these into operation. Recognition of ones achievements is important for those represented by the 3 of Wands and due to this these people use their creative talents to

that end. When the 3 of Wands turns up in this position its key word is "Foresight".

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

The 3 of Wands invokes virtuous principles and feelings, giving honesty in dealings of finance and personal affairs. Know thyself, be true to thyself and you will be true to others describes its code and lesson. When turned up under the above matters it foretells good fortune, increase in possessions, successful negotiations in business, commerce or in governmental affairs. If surrounded by opposing cards, the 3 of Wands shows the toil which eventually suspends or ceases the adverse events and through the reserves of persistence and inner power, relaunches activities on a more successful note. Profit arises out of self development of ones talents which can then be used to attain objectives. This means that you must endeavour to utilize all your personal resources to achieve your objectives.

"Utilisation".

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

The outlet for the energies of the 3 of Wands in this position is through communication. When turned up under the above matters it is optimistic, and gives hope and probable success to the result of the question. A flare in writing and speech is characterized by the 3 of Wands and that the essence of the subject is bound to be expressed. Travel is inevitable, pleasure derived and the expression shown by the 3 of Wands is artistic, romantic and warm in associations. Another meaning derived from the 3 of Wands here is that nothing is a secret. Whatever it is the knowledge of it will be spread far and wide. "Interaction".

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in life's directions; concerning the soul; the occult in its practical terms; divination:

The 3 of Wands turned up under the above matters teaches that independence and security comes only from within and can only be achieved after you accept your responsibilities to yourself and those around you. Self assertion is important as there are setbacks, but due to setbacks one meets these challenges thereby growing stronger. There becomes increased activity in the home and concerns with property are brought to the fore, with speculation and negotiation in purchase of land. With the 3 of Wands positioned thus new steps are taken on life's pathways. It is the initiator, although it talks of a Path of Light, as the Postulant, you have a choice of Paths and there are many that you

can walk. In essence the 3 of Wands should depict harmony. The key word is "Initiation".

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

This is the position of Virtue for the 3 of Wands. Virtue - as in the inherent power to produce effects. In the extreme we have the cardinal or theological virtues. Success in any of the above activities is deterred by over-confidence and due to over-confidence one may neglect to develop ones creative talents which ensure success. Here we have the artist and the inventor. The 3 of Wands indicates a positive view on the above activities representing the union of like minds. It shows concern and care of children and their education. On the other side of this is a scheme which is grandised, and at the most may be commenced but unfinished. The key word for the 3 of Wands in this position is "Virtue".

ON MATTERS OF sickness (generally due to work problems); employment; employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of skills; psychology:

Concerning work related matters the 3 of Wands shows a positive expression, work will be enjoyed and there will be promotion, or recognition, and an employee will be faithful. The

3 of Wand's power of unification tells that success comes when one works in harmony with fellow workers, doing no more, and no less. It indicates that an interest should be taken in dietary and health regimes and the improvement of your appearance for your (or the one enquired about) general well being. In addition, when enquiring about health, recuperation is speedy and there will be resistance to disease. When asking about the course of direction to take for someone's or your own mental health that is at present in an unstable condition, you should seek help from a psychologist or counsellor. Through this course of action problems will be overcome. In general it will indicate sound mental health with internal penetrating powers to understand. "Participate".

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

The 3 of wands is in a position of weakness, therefore this card's powers cannot be expressed in their fullest. All concerns enquired about will result modestly and moderately. It is neither very good, nor at all bad, but there is hope and optimism, and that is where the established inner strength can win out through persistence. Marriage should be worked at, relationships built on, contracts looked into deeper before signing and troublesome people of situations put up with. Stick it out and you will win out. Where the 2 of Wands would not

compensate in this position, the 3 of Wands can tolerate and meet half way. The key word of the 3 of Wands under the above matters is "Persistence".

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

When the 3 of Wands appears under the above matters it shows that a revitalizing will take place. there is a powerful force influencing ones concern which has only one outlet. The querent must become aware of this outlet and allow such a force to channel through it, for if a dam is built it will surely burst due to the buildup of energy, which can cause a great deal of harm. The querent is advised to work within a framework of established things if one wishes to succeed. Do not struggle and try to hold opposing factors as that is giving those factors something to struggle against - channel them! This is a time when transition has not yet been completed; although it is prepared, everything is not yet in its place. "Transition".

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

Nobility is the sole expression of the 3 of Wands in this

position. There is gain through higher education; a leader in ones field; or strongly influenced by someone of that calibre. Whatever is done it is done with style. The development of the higher mind is of prime concern to the 3 of Wands and is favourable for any endeavours in this field as well as areas of religion. It shows the ability to succeed and risks taken to do so, along with dedication to the Path chosen. In this position the 3 of Wands advises the querent to take the opportunities available and if there are none, make them. Hold your head high and be noble. "Nobility".

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

In this position the 3 of wands shows how the subject enquired about is in essence already established and a precedent has already been set on what strength of ones position. All the querent need do is to realize this position, if not already recognised. Once the position is realized then the appropriate force can be applied to achieve goals. In all of the above concerns it represents honour. On a more material note the governing bodies over the querent are of a powerful nature and cannot be swayed, and if the querent wishes to work in harmony he or she must identify with this. The key words for the 3 of Wands in this position are "Established Force".

ON MATTERS OF friends; income; social alliances; legislation;

ones attitude; group activities; government; counsellors; love received; spiritual and intellectual aspirations; ideals; fulfilment; what you yield and how you benefit others:

The unified duality of the 3 of Wands again becomes prominent in this position. Friendship holds a strong bond and one should rely on friends as they will be supportive. Goals are reached then new goals are established in their place. Community activity takes a prominent place in influencing the subject of the querents question. Important people will also play a prominent part if not in the flesh as an archetype. A more universal outlook should be attempted along with the use of ones talents for the sake of humanity. Another aspect of the 3 of Wands in this position is success and wealth brought about by clarity and through culture, but this is only attained the path of honesty is walked. (Note: the use of the words success and wealth are inclined to a more spiritual concept than monetary.). The key word is "Clarity".

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

The 3 of Wands represents a spiritual teacher and service to humanity positioned thus. It is rather a bright card although if enquiring of the nature of an enemy, your foe will surely be

strong. Health afflictions should be on the mend and the querent should draw from the advice in the 6th position. In spiritual concerns mind, body and soul are one, and you should be able to identify with the spirit; it advises that this is the course to take. Entrance into a secret society is favourable and one can become a Master of your own abilities. Selfless service to humanity channelled through whatever path you are walking in your lifetime is the karmic debt portrayed by this card. "Service".

3 of Wands: "Lord of Established Strength"

(Second Stage Calcination - Whitening)

| | |
|-------------------|---------------------|
| In 1st position: | "Foresight" |
| In 2nd position: | "Utilisation" |
| In 3rd position: | "Interaction" |
| In 4th position: | "Initiation" |
| In 5th position: | "Virtue" |
| In 6th position: | "Participate" |
| In 7th position: | "Persistence" |
| In 8th position: | "Transition" |
| In 9th position: | "Nobility" |
| In 10th position: | "Established Force" |
| In 11th position: | "Clarity" |
| In 12th position: | "Service" |

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MEDITATION ON THE THREE OF WANDS:

Let the Student first study the overall picture of the card, then

study each detail. Study the colours.

Now let the Student look at the card and feel its vibrations.

Write down your overall impression.

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exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson.

