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Gerald and Betty Schueler
% Llewellyn Worldwide
P.O. Box 64383, Dept. K620-3
St. Paul, MN 55164-0383, U.S.A.

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INTRODUCTION

The Enochian Tarot is based on the magical writings of John Dee, who is generally credited with the “discovery” of Enochian Magic. Dee learned about Enochian Magic from Angels who talked to him through his psychic partner, Edmond Kelly (or Edward Kelley). The magical universe described in Dee’s diaries is different from that found in the Qabala or anywhere else. The magical universe of Enochian Magic is based largely on two parts: four Great Watchtowers and thirty Aethyrs or Aires.

The Tarot is a deck of playing cards whose beginnings are lost in history.

However, the cards that are known from history all contain symbols that represent occult teachings throughout the ages. Today we have a multitude of Tarot card decks. Virtually all of these follow the Qabalistic Tree of Life pattern of twenty-two Major Arcana cards and a Minor Arcana consisting of four suits (there are twenty-two letters in the Hebrew alphabet and twenty-two paths on the Tree of Life). The Enochian Tarot differs in this pattern only in that it has thirty Major Arcana cards instead of twenty-two. Each Major Arcana card or trump describes one of the thirty Aethyrs. This fundamental difference in Tarot design reflects the basic difference found in the magical universe that is described in Enochian Magic. This is important, because in order for a Tarot card deck to work, it must faithfully reflect the magical universe.

The Tarot cards originated long before modern psychology. The designers, whoever they may have

been, attempted to preserve key religious, sociological, and psychological processes and relationships, and yet did not have the proper words in which to express their ideas. Their language was limited to expressing the experiences of the common human of those times. For example, the notion of ego and the subtle relationships between ego and the subconscious were totally unknown to the common person, and thus no words had been coined to express them. In short, their task was to preserve as well as to disseminate the esoteric ideas realized by the highest mind's of their day, but they had very limited exoteric means in which to work. Their answer to the problem was the use of symbols. H. P. Blavatsky expressed this process when she wrote:

The primitive purity of a creed can become soiled; its apostles can degrade and soil it by the inevitable admixture of human element. But its symbolism as

the concrete expression of some now lost idea of the founder, will survive forever. (*Collected Writings*, Theosophical Publishing House, Vol XIII, page 300).

Because the ancients couched their ideas in symbols, they have survived through the centuries. Unfortunately, the meaning of many of the symbols used has either become lost over the long span of years, or has been changed in subtle ways. This has led to the many discrepancies that exist in the numerous Tarot books available today. Modern authorities read into the symbols their own biases and views, and in some cases, have deliberately "refined" the cards to better reflect their own ideas.

The Enochian Tarot cards also contain symbols. These symbols represent a conscious attempt to describe the general atmosphere of each Aethyr or major Watchtower region. Because they are relatively new, their effectiveness over time remains to be seen.

However, many have reported remarkable results with them. According to occult tradition, the magical universe can be seen as existing external to us, while at the same time reflecting our inner psychology (human are, according to this tradition, a microcosm of the macrosomic universe). When the Tarot is designed correctly, it will not only express the outer magical universe, but also the inner psychic worlds and forces that govern our psychological lives. In this way, they can be used as doors to other worlds as well as mirrors into our own psyches.

Chapter One

THE ENOCHIAN TAROT

What Is Enochian Tarot?

The Enochian Tarot is a deck of eighty-six cards designed by Gerald and Betty Schueler and rendered by Sallie Ann Glassman, an artistic member of the O. T. O.

Enochian Magic was given to Dr. John Dee by a group of Angels through his psychic seer, Edmond Kelly, during the reign of Queen Elizabeth in England. All that we know today of the original system comes down to us largely from what remains of Dee's diaries and magical notes.

In its original form, this magical system was largely one of ritual magic

in which the magician could invoke or evoke various Angels or invisible beings. The Angels also gave Dee a magical language called Enochian, or simply, the Angelic Language.

Since Dee's original notes, this magical system was expanded and elaborated by the Golden Dawn and by Aleister Crowley to include astral travel (called traveling in the spirit vision) to the regions described on Holy Tablets by the Angels to Dee. The Schuelers have now expanded this system to include a Tarot deck of eighty-six cards, each card containing a portrait or symbolic representation of one of these regions.

The Enochian Tarot cards are primarily used to foretell the future but can also be used for rituals and for pathworking the Enochian magical universe. Forecasting the future is a superficial use of the powers of the Enochian Tarot. It is, rather, a powerful psychological tool that can allow you to look deep inside your subconscious and "see" the direction your life is taking.

The Enochian Tarot is an easy-to-use system of self-discovery that can help you see your self, your world, and all of the past, present, and future relationships between the two.

TABLE 1
Differences Between Tarot Decks

Traditional	Enochian
Major Arcana (22)	Major Arcana (30)
Minor Arcana (56)	Minor Arcana (56)
Wands	Fire
Swords	Air
Cups	Water
Disks	Earth

In order for you to use any Tarot deck for forecasting, you must accept the doctrine of free will—because if nothing in your future can be changed, then there is no real benefit to knowing what will happen beforehand. We need to accept the concept that each life is a many-branched road rather than a single straight path, that the future is a realm of possibilities. Each branch along the road represents a

choice that we must make. Each new path has signposts to guide you. Some paths offer immediate rewards but end abruptly. Other paths are terribly complex and hard to navigate, but promise ultimate fulfillment at the end. Some paths are easily traveled, but offer no great prize at the conclusion. Each path has its own set of characteristics and remuneration. It is up to you to choose your path and to take the right branch as it appears.

The Tarot is your map of life. With it you can choose the road you want to wander. Instead of being an uninformed victim of subconscious karmic forces, you can gather your inner strength and consciously change the path your life is to take.

The Tarot is a magical key to self-determination and, with that key, we can open any door.

Basic Tarot Terminology

Layout: The way the cards are placed in the spread.

Querster: A person wishing to have their fortune told. Also referred to as the enquirer or querent.

Reader: A person with the understanding and knowledge needed to read the Tarot cards.

Spread: The "pattern" formed by the cards laid out on the table before the reader.

Significator: The card which represents the querster.

Basis of the Enochian Tarot System

This Enochian Tarot deck is specifically designed to be a medium of enlightenment. It is a map into the realms of spiritual bliss—a record of our relationship with the cosmos. In short, it is a textbook of occult teachings. The Golden Dawn equated each Tarot trump with a path on the Qabalistic Tree of Life. In this way, it was a symbolic map of inner space, describing the highways of consciousness from the lofty spiritual heights of

divinity down to the material world of human beings and matter. Seen in this light, the purpose of the Golden Dawn Tarot and Enochian Tarot is identical. Although the “pathways” are slightly different, they can take you over the same terrain and should allow you to reach the same states and stages of consciousness.

Each card of the Major Arcana represents a locality—one of thirty regions called the Aethyrs or Aires. Each card of the Minor Arcana represents a deity or group of deities who inhabit regions in what are called the Four Great Watchtowers. By using appropriate ritual and meditation techniques, you can focus your mind on a specific card, and it will act as a door into the corresponding region of the invisible worlds. Each card can also serve as a magical communication link between you and the deities who are pictured on it. The five main regions of these worlds defined in Enochian Magic are the Four Watchtowers and the Tablet of Union as shown in Table 2.

TABLE 2
Cosmic Planes in Enochian Magic

Enochian	Occult
Our Earth	physical plane
Watchtower of Earth	etheric plane
Watchtower of Water	astral plane
Watchtower of Air	mental plane
Watchtower of Fire	causal plane
Tablet of Union	spiritual plane

Table 3, page 8, contains the correspondences between the Major Arcana cards, the letters of the Hebrew and Enochian alphabets, and planetary influences.

Note: Hebrew and Enochian, when translated into English, have primary and secondary associations because the English alphabet has twenty-six letters, which is more than either Hebrew (twenty-two letters) or Enochian (twenty-one letters). Thus, correspondences between the three alphabets involve using both primary and secondary associations. Extra letters (secondary) are shown in parenthesis in the tables that follow.

TABLE 3
Major Arcana Card Correspondences
(by Merlinus Sortarius)

Attribution	Hebrew	Enochian	Major Arcana
Air	A	H	LIL (1)
Mercury	B	F	MAZ (6)
Moon	G	Z	VTI (25) DES (26)
Venus	D	D	PAZ (4)
Aries	H (E)	M	IKH (11)
Taurus	V (U)	A	ZID (8) BAG (28)
Gemini	Z	S	TAN (17) ZEN (18) POP (19)
Cancer	Ch	G, L	DEO (7) G ZAX (10) L
Leo	T	P, T	VTA (14) P ASP (21) T
Virgo	Y (I, J)	E	LIT (5)
Jupiter	K	(T)	KHR (20) ASP (21) TEX (30)
Libra	L	O	ZIM (13)
Water	M	Q	OXO (15) RII (29)

Attribution	Hebrew	Enochian	Major Arcana
Scorpio	N	N	LOE (12)
Sagittarius	S	I, J, Y	ZIP (9)
Capricorn	O (A'a)	U, V, W	LIN (22) TOR (23)
Mars	P	(G)	DEO (7)
Aquarius	Tz	B	ARN (2)
Pisces	Q	R	LEA (16)
Sun	R	(Y)	ZIP (9)
Fire	Sh (S)	C/K	ZOM (3) ZAA (27)
Saturn (Earth)			
	Th (T)	X	NIA (24) TEX (30)

Table 4, page 10, contains correspondences between the Enochian alphabet and the geomantic and lineal figures for the Major Arcana.

TABLE 4
*Correspondences for Geomantic and Lineal
 Figures (by Merlinus Sortiarius)*

Enochian	Geomantic Figures	Lineal Figures
H	—	Airy Triplicity
F	Cauda Draconis	Octagram
Z	Fortuna Minor	Enneagram
D	—	Heptagram
M	Tristitia	
A	Amissio	Conjunctio
G, L	Fortuna Major for G Via for L	
P, T	Populus for P Caput Draconis for T	
E	Albus	
(T)	—	Square and Rhombus
O	Puella	
Q	—	Watery Triplicity
N	Rubeus	
I, J, Y	Acquisitio	

Enochian	Geomantic Figures	Lineal Figures
U, V, W	Cancer	
(G)	—	Pentagram
B	Puer	
R	Lactitia	
(Y)	—	Hexagram
C/K	—	Fiery Triplicity
X	—	Triangle and Earthy Triplicity

What Is Enochian Magic?

Enochian Magic is a special branch of magic (or magick) that was begun in modern times by Dr. John Dee, court astrologer to Queen Elizabeth I, and his psychic partner, Edmond Kelly (or Edward Kelley). Dee and Kelly were given an ancient language that they called the Angelic, or Enochian, Language. The alphabet of this archaic language has twenty-one letters. It has its own grammar and syntax, but only a small sample of it has ever been translated into English. Dee and Kelly were directed by Angels to produce several tablets containing squares, with a letter in each square. Kelly

would gaze into a crystal ball where he could see Angels and communicate with them, and Dee would record their conversations.

Much of what Dee recorded is subject to interpretation, and there are several "schools" of Enochian Magic existing today. Probably, the three main schools are the Golden Dawn version, the O.T.O. version, and our own Schueler's version. This is discussed in more detail later.

Together, they produced many curious tablets. Five of these are especially important—the Four Watchtower Tablets and the Tablet of Union. Each square on these tablets represents a region in the subtle invisible worlds that surround the Earth. Each tablet represents a map of one of the five Cosmic Planes of Manifestation. These planes exist in the regions between the divine plane and the matter of our gross physical plane. In addition, a person's body is made of the elemental substance of each plane.

The planes interpenetrate each other and are named after the five known cosmic elements: Earth, Water, Air, Fire, and Spirit. Each tablet corresponds with a color, a direction, and a cosmic plane or element, as shown in Table 5.

TABLE 5
Watchtower Correspondences

<u>Watchtower</u>	<u>Color</u>	<u>Direction</u>	<u>Plane Element</u>
Earth	black	North	etheric
Water	blue	West	astral
Air	yellow	East	mental
Fire	red	South	causal
Tablet of Union	white	—	spiritual

In addition to the Watchtowers and the Tablet of Union, thirty special regions, called the Aires, or Aethyrs, were also investigated. They range in serial order, from the most material to the most spiritual, and are complementary to the Watchtowers. The Watchtowers and Aethyrs of Enochian Magic have striking similarities with

the Sephiroth and paths of the Tree of Life as taught in Qabalistic Magic.

Enochian Magic, as we present it in our books, is a comprehensive system of magic. Besides the basic system (see *Enochian Magic: A Practical Manual* and *An Advanced Guide to Enochian Magick*, both by Llewellyn Publications), there is Enochian Physics (see our book *Enochian Physics*, Llewellyn Publications), Enochian Tarot (see our book *Enochian Tarot*, Llewellyn Publications), and Enochian Yoga (see our book *Enochian Yoga*, Llewellyn Publications).

Enochian Physics is a structural analysis of the Enochian Magical Universe as experienced by us, the authors. Enochian Tarot is a new system of divination using the deities and locations of Enochian Magic. Like the traditional Tarot system, it can also be used for meditation and pathworking (which will be discussed later on). Enochian Yoga uses a system of yogic meditation, instead of rituals, to fulfill the goals of our Enochian Magic.

The basic teachings relating to Enochian Magic and the Angelic Language as revealed by Dee and Kelly were taken up at the end of the last century by a secret occult group known as the Hermetic Order of the Golden Dawn. The Golden Dawn used the mysterious tablets and language in their rituals and magical ceremonies. They amplified Enochian Magic by creating what are known as the "signposts" of the squares. Just as a good map points out the major sites of an unknown area for a traveler, to prevent him or her from getting lost, so the signposts predict the general atmosphere, the names of the local deities, and so on, for each of the Watchtower squares. Two of the methods used by the Golden Dawn to visit these regions were skrying and traveling in the Spirit Vision. Skrying was the method used by Kelly to discover the Tablets. It involved gazing into a crystal or similar material and recording whatever visions were seen or voices heard. The Spirit Vision

method is similar to what is known today as astral traveling—a consciously directed out-of-body experience.

Today there are several schools of Enochian Magic, each with a slightly different emphasis but all stemming from the original work of John Dee. Our system has been dubbed Schueler's Enochian, and it is important for you, the reader and user of the Enochian Tarot deck, to understand that this card deck did not originate with Dee but with us, the Schuelers.

The primary goal of Enochian Magic, as we define it, is the attainment of knowledge and power. You can accomplish this by visiting the subtle regions of the Cosmic Planes of Manifestation and conversing with the inhabitants and rulers of the regions. The method generally used for this is pathworking the Watchtowers and Aethyrs. The knowledge and power gained should give you a better understanding of yourself and your world. According to our interpretation of Enochian Magic, we do not have to be a

slave to the forces of cosmic justice (karma) that always seem to control our lives. We can, through meditation and pathworking in Enochian Magic, consciously direct our life and, therefore, our destiny.

The Enochian Tarot Deck

Our Enochian Tarot is a deck of eighty-six cards that is divided into two main sections: a Major Arcana and a Minor Arcana. The Major Arcana is a set of thirty picture cards that can also be called the Greater Enochian Arcana, Enochian Trumps, Atouts, or Triumphs. These cards are symbolic representations of various cosmic forces such as Doubt, Intuition, Glory, etc. The Minor Arcana contains fifty-six cards that represent main regions within the Four Watchtowers. We divided the Minor Arcana into four suits: Earth, Water, Air, and Fire. Table 6, pages 18–19, contains a list of the cards of the Enochian Major and Minor Arcanas.

TABLE 6

Card Names of the Major and Minor Arcanas

No.	Major Arcana	Minor Arcana
1	The Babe	Kings
2	Babalon	First Seniors
3	The Magus	Second Seniors
4	Cosmos & Chaos	Third Seniors
5	The Arrow of Truth	Fourth Seniors
6	The Urn	Fifth Seniors
7	Love	Sixth Seniors
8	The Holy Guardian Angel	Higher Sephirothic Cross Angels
9	The Daughter of Babalon	Lower Sephirothic Cross Angels
10	The Abyss	Kerubic Angels
11	The Holy City	Archangels
12	Glory	Ruling Angels
13	The Garden of Nemo	Lesser Angels
14	The City of the Pyramids	Demons
15	The Cosmic Dance	
16	The Higher Self	
17	The Balance	
18	The Vault	
19	The Priestess of the Silver Star	

No.	Major Arcana	Minor Arcana
20	The Wheel	
21	The Reincarnating Ego	
22	The Void	
23	Labor	
24	Travel	
25	Intuition	
26	Reason	
27	Solitude	
28	Doubt	
29	The Heavens	
30	The Four Regions	

We have assigned traits to each card that are either positive or negative. To use the deck, you, the questioner, simply shuffle the cards until they "feel" right, and then expose the top cards in a layout. There are many kinds of layouts, but the Ten-Card Celtic Spread is probably the easiest to use for nonprofessional card readers. (See page 61 for instructions.) Your fortune or the answer to a question is determined by "reading" the cards that are exposed in the layout. In addition

to each card's positive or negative traits, each card has to be considered in relationship to its surrounding cards and the overall "tone" of the cards in the layout.

The cards of the Minor Arcana are composed of the hierarchy of deities found in the Four Watchtowers. These range from Kings through Archangels and Angels, all the way down to demons. The names and localities of these deities are all derived from the letters in the squares of the Watchtowers and the Tablet of Union.

Table 7 lists the names of other Enochian Angels that are associated with the thirty Tarot trumps. These names can be used in rituals as well as in meditation exercises.

TABLE 7
*Corresponding Angels of the Enochian
Tarot Cards (by Merlinus Sortiarius)*

No. Angel

- 1 Ruachiel
- 2 Tiriel
- 3 Locael

No. Angel

- 4 Aodael
- 5 Malakidel
- 6 Mephael
- 7 Zenael
- 8 Moriel
- 9 Hamaliel
- 10 Zuriel
- 11 Miel
- 12 Briniel
- 13 Hanael
- 14 Mephael
- 15 Emonitziel
- 16 Robael
- 17 Cambriel
- 18 'shiel
- 19 'shiel and (Akatriel for Spirit)
- 20 Urniel
- 21 Gethael
- 22 Asmodel
- 23 Asmodel
- 24 Edoniel
- 25 Ambriel
- 26 Cambriel
- 27 Locael
- 28 Moriel
- 29 Emonitziel
- 30 Gethael and Edoniel

All cards have both masculine and feminine aspects, but one is usually emphasized more than the other (i.e., the feminine or masculine current will be stronger in each region). The masculine current tends to be hard, dry, and unyielding while the feminine current tends to be soft, wet, and has an air of acceptance. Six Aethyrs have approximately equal masculine and feminine currents.

Note: Pronunciation of the Enochian names follows the rules of the Golden Dawn, with the exception of Z. Alternate pronunciations are possible under the flexible rules of the Golden Dawn.

The Major Arcana

The following are brief descriptions of each of the thirty cards of the Enochian Major Arcana with both their upright (positive) position and their reversed (negative) position. Positive does not necessarily mean good traits and negative does not necessarily

mean bad traits, rather the terms are used to signify that the card is positively charged (very strong) or negatively charged (weak). You should try not to imbue cards with your own personal prejudices and fears. Cards with supposed "catastrophic" meanings can really be harbingers of new and wonderful things to come.

No card has real meaning in and of itself, instead each card has multiple meanings. Some cards have meanings that can be good or bad depending on the situation. The interpretation of any given card should be determined in large part by the positive or negative aspects of the cards around it. The Major Arcana cards are numbered 1 to 30. The spelling of these thirty Aethyrs comes from Dee's diary.

TABLE 8
*Summary of Meanings for the
 Major Arcana*

No.	Aethyr	Meaning
1	LIL	The Babe (masculine) Purity, completeness, satisfaction, wholeness, innocence <i>Reversed:</i> Desire, incompleteness, impurity, immaturity, foolishness
2	ARN	Babalon (feminine) Intense bliss, intense joy, happiness, harmony <i>Reversed:</i> Intense pain, intense, suffering, intense discord
3	ZOM	The Magus (masculine) Creativity, control, mastery <i>Reversed:</i> Destruction, bondage, lack of control

1. LIL



THE BABE

No.	Aethyr	Meaning
4	PAZ	Cosmos and Chaos (masculine & feminine) Good relationships, attraction of opposites, lovers <i>Reversed:</i> Bad relationships, repulsion of opposites, enemies
5	LIT	The Arrow of Truth (feminine) Truth, outcome, success, the right path <i>Reversed:</i> Error, failure, the wrong path
6	MAZ	The Urn (masculine) Creative power, action without karma <i>Reversed:</i> Destructive power, action with karma
7	DEO	Love (feminine) Love of others, freedom <i>Reversed:</i> Love of self, restriction

No.	Aethyr	Meaning
8	ZID	The Holy Guardian Angel (masculine) Truth, identity, reality, masculinity (lover, husband) <i>Reversed:</i> Unreality, deception, masculinity (boy)
9	ZIP	The Daughter of Babalon (feminine) Bliss, ecstasy, femininity (maiden) <i>Reversed:</i> Pain, discord, femininity (crone, witch)
10	ZAX	The Abyss (masculine & feminine) Confusion, incoherence, madness, insanity, subconscious control <i>Reversed:</i> Order, structure, rational- ity, conscious control

No.	Aethyr	Meaning
11	IKH	The Holy City (masculine) Anticipation, tension, hope, expectation, readiness <i>Reversed:</i> Fear, surprise, lack of preparation
12	LOE	Glory (feminine) Compassion, love, sacri- fice, dedication to others <i>Reversed:</i> Egoism, egoity, seduction, conceit
13	ZIM	The Garden of Nemo (masculine & feminine) Service, duty, love, compassion responsibility, dedication to duty <i>Reversed:</i> Selfishness, irresponsibil- ity, hate, egoity
14	VTA	The City of Pyramids (masculine) Detachment, egoity, selfishness, uncaring, no desire, aloofness

No.	Aethyr	Meaning
		<i>Reversed:</i> Attachment, desire, concern, compassion
15	OXO	The Cosmic Dance (feminine) Joy, happiness, dances, songs, music <i>Reversed:</i> Sorrow, pain, suffering, discord
16	LEA	The Higher Self (feminine) Change for the better, spiritual impulse, fore- knowledge, adjustment <i>Reversed:</i> Change for the worse, material impulse, seduction, deceit
17	TAN	The Balance (masculine & feminine) Morality, ethics, harmony, balance <i>Reversed:</i> Immorality, discord, imbalance

No.	Aethyr	Meaning
18	ZEN	The Vault (masculine) Sacrifice, crucifixion, selflessness <i>Reversed:</i> Safety, selfishness, rest
19	POP	The Priestess of the Silver Star (feminine) Life, change, struggle <i>Reversed:</i> Death, stagnation, peace
20	KHR	The Wheel (masculine & feminine) Cyclic nature, cycles, spirals repetition, fate, destiny <i>Reversed:</i> Uniqueness, unequal, odd, different, luck chance
21	ASP	The Reincarnating Ego (masculine) Cause, purpose, meaning <i>Reversed:</i> Desolation, emptiness, futility

No.	Aethyr	Meaning
22	LIN	The Void (feminine) Meditation, ideas, music, transcendence <i>Reversed:</i> Thoughts, solidification, manifestation
23	TOR	Labor (masculine) Energy, force, labor, toil, work <i>Reversed:</i> Lack of energy, gaiety, frivolity
24	NIA	Travel (masculine & feminine) Freedom, movement, travel <i>Reversed:</i> Limitation, restriction, confinement
25	VTI	Intuition (feminine) Intuition, inspiration, insight, humility <i>Reversed:</i> Bias, pride, vanity

No.	Aethyr	Meaning
26	DES	Reason (masculine) Logic, reason, intellect, thought <i>Reversed:</i> Ignorance, irrationality, insanity
27	ZAA	Solitude (feminine) Solitude, loneliness, separation isolation, void, empty <i>Reversed:</i> Fulfillment, sharing
28	BAG	Doubt (masculine) Guilt, doubt, mistrust, sin <i>Reversed:</i> Faith, worthiness, trust
29	RII	The Heavens (masculine & feminine) Judgment, purification, decision, justice <i>Reversed:</i> Indecision, delay, impurity, injustice

No.	Aethyr	Meaning
30	TEX	The Four Regions (masculine & feminine) Restriction, desire, silence, fear <i>Reversed:</i> Freedom, satisfaction, courage

The Minor Arcana

The fifty-six cards of the Enochian Minor Arcana are divided into twenty-eight court cards and twenty-eight suit cards. The twenty-eight court cards are comprised of a King and six Seniors for each of the four suits of the deck: Fire, Air, Water, Earth. (Each suit represents an Enochian Watchtower.) The remaining twenty-eight suit cards are divided into the four suits, seven cards each. The suit cards are named from Higher Sephirothic Cross Angels to Demons for each of the suits. The Minor Arcana cards in the deck are numbered from 31 to 86, in order from the most spiritual down to the most material.

TABLE 9

Summary of Meanings for Minor Arcana

No.	Aethyr	Meaning
-----	--------	---------

*FIRE (Wands)**King*

31 EDLPRNAA

King of Fire

(feminine)

Renewal, warmth,
change, violence,
enlightenment*Reversed:* Coldness, sterility,
desolation*Seniors*

32 AAETPIO

First Senior of Fire

(masculine)

Energy, power, vitality,
strength, violent action,
purification by fire*Reversed:* Fatigue, weakness, calm
action

31. EDLPRNAA



KING OF FIRE

No.	Aethyr	Meaning
33	ADAEOET	<p>Second Senior of Fire (masculine) Enthusiasm, zeal, ardor, eagerness, a sacrifice, lust</p> <p><i>Reversed:</i> Lack of enthusiasm, lethargy</p>
34	ALNKVOD	<p>Third Senior of Fire (feminine) Imagination, illusion, hallucination, unreality, justice dispensed</p> <p><i>Reversed:</i> Inspiration, intuition, true action</p>
35	AAPDOKE	<p>Fourth Senior of Fire (feminine) Beauty, charm, allure- ment, enchantment, the force of authority</p> <p><i>Reversed:</i> Ugliness, repulsion</p>

No.	Aethyr	Meaning
36	ANODOIN	<p>Fifth Senior of Fire (masculine) Mobility, freedom, versatility, looseness, a solar force, strength</p> <p><i>Reversed:</i> A lunar force, immobility, inaction</p>
37	ARINNAP	<p>Sixth Senior of Fire (feminine) Ambition, longing, lust, hunger, desire</p> <p><i>Reversed:</i> Satiety, satisfaction, completeness</p>
<i>Suits</i>		
38	RNVV	<p>Higher Sephirothic Cross Angels of Fire (masculine) Destruction, annihilation, ruinous action</p> <p><i>Reversed:</i> Preservation, valorous action</p>

No.	Aethyr	Meaning
39	NOOS	Lower Sephirothic Cross Angels of Fire (feminine) Emptiness, formlessness <i>Reversed:</i> Victory, completeness
40	ZDAP	Kerubic Angels of Fire (masculine) Purification, purity, a sacrifice <i>Reversed:</i> Strife, impurity
41	BZDAP	Archangels of Fire (masculine) Righteousness, justice, good karma <i>Reversed:</i> Injustice, bad karma
42	MITO	Ruling Angels of Fire (feminine) Dispersion, separation, disarrangement <i>Reversed:</i> Virtue, unity, order

No.	Aethyr	Meaning
43	AOGD	Lesser Angels of Fire (masculine) Transmutations, transformations, change <i>Reversed:</i> Dominion, slavish action
44	OTIM	Demons of Fire (masculine) Death, decay, loss, an ending <i>Reversed:</i> Birth, growth, a beginning
<i>AIR (Swords)</i>		
<i>King</i>		
45	BATAIVAH	King of Air (feminine) Love, kindness, mercy, beauty, discrimination <i>Reversed:</i> Hate, cruelty, ugliness

No. Aethyr Meaning

Seniors

46 HABIORO

First Senior of Air

(masculine)

Courage, audacity,
daring action, defiance,
a judgment

Reversed: Discouragement, inept
action

47 AAOZAI

Second Senior of Air

(masculine)

Wisdom, reason,
understanding, sanity,
dangerous knowledge

Reversed: Foolish action, action
through ignorance

48 HTNORDA

Third Senior of Air

(feminine)

Instinct, intuition,
spontaneous action, com-
mon sense, virginity

Reversed: Lack of common sense,
planned action

No. Aethyr Meaning

49 AHAOZPI

Fourth Senior of Air

(feminine)

Harmony, unity, pattern,
arrangement, a birth

Reversed: Ruin, discord, confusion

50 AVTOTAR

Fifth Senior of Air

(masculine)

Intelligence, discernment,
comprehension, purpose-
ful action

Reversed: Cruel action, ignorance,
stupidity, foolishness

51 HIPOTGA

Sixth Senior of Air

(feminine)

Preservation, security,
safety, conservation, joy

Reversed: Insecurity, ravage, unhap-
piness, waste

No.	Aethyr	Meaning
<i>Suits</i>		
52	AILA	Higher Sephirothic Cross Angels of Air (feminine) Authority, harmonious progress <i>Reversed:</i> Futility, lack of authority
53	AAPO	Lower Sephirothic Cross Angels of Air (masculine) Reality, existence, science <i>Reversed:</i> Unreality, deception
54	XRYT	Kerubic Angels of Air (feminine) Duality, polarity, good relationships <i>Reversed:</i> Defeat, bad relationships
55	EXRYT	Archangels of Air (masculine) Balance, equality, harmony, a truce

No.	Aethyr	Meaning
		<i>Reversed:</i> Inequity, imbalance, unfairness
56	PXAR	Ruling Angels of Air (masculine) Awareness, freedom, intelligent action <i>Reversed:</i> Confinement, sorrow
57	AKOA	Lesser Angels of Air (masculine) Sublimations, knowledge, peace <i>Reversed:</i> Repressions, conflict
58	RAXP	Demons of Air (masculine) Insanity, ignorance, brutality, wrath <i>Reversed:</i> Sanity, pain averted, a conflict resolved

No. Aethyr Meaning

WATER (Cups)

King

59 RAAGIOSL
King of Water

(masculine)
Creation, reflection,
feeling, life, manifestation,
a beginning

Reversed: Destruction, death, an
ending

Seniors

60 LSRAHPM
First Senior of Water

(feminine)
Passion, lust, desire,
attraction, a fire, ecstasy

Reversed: Lack of desire, apathy,
suffering

61 SAIINOV
Second Senior of Water

(masculine)
Benevolence, help, profit,
goodness, romance, a safe
haven

Reversed: Helplessness, insecurity

No. Aethyr Meaning

62 LAVAXRP
Third Senior of Water

(feminine)
Receptivity, acceptance,
sensitivity, an inner
strength, a rebirth

Reversed: Lack of acceptance, an
inner weakness

63 SLGAIOL
Fourth Senior of Water

(feminine)
Love, tenderness,
concern, respect, a
dangerous knowledge

Reversed: Satiety, hate, harshness

64 SOAIZNT
Fifth Senior of Water

(masculine)
Self-expression,
character, personality,
a journey, happiness

Reversed: Indirection, unhappiness,
personality conflicts

No.	Aethyr	Meaning
65	LIGDISA	Sixth Senior of Water (masculine) Stability, establishment, maturity, an unforeseen event <i>Reversed:</i> Indolence, lack of will

Suits

66	IONM	Higher Sephirothic Cross Angels of Water (feminine) Beauty, truth <i>Reversed:</i> Debauch, deception
67	AAOO	Lower Sephirothic Cross Angels of Water (masculine) Smooth movement, an image, pleasure <i>Reversed:</i> Pain, erratic behavior

No.	Aethyr	Meaning
68	NTTM	Kerubic Angels of Water (feminine) Cyclic change, renewal, unification <i>Reversed:</i> Disappointment, separation
69	HNTTM	Archangels of Water (feminine) Motion, flux, creative action, luxury <i>Reversed:</i> Poverty, destructive action
70	AKOM	Ruling Angels of Water (masculine) Progress, growth, cohesion, abundance <i>Reversed:</i> Lack of progress, failure

No.	Aethyr	Meaning
-----	--------	---------

- | | | |
|----|------|--|
| 71 | XTMP | <p>Lesser Angels of Water
(feminine)
Polarizations, strong emotions</p> <p><i>Reversed:</i> Love, attraction, a friendship</p> |
| 72 | MOKA | <p>Demons of Water
(feminine)
Stagnation, delay, confinement</p> <p><i>Reversed:</i> Progress, good prospects, confinement averted</p> |

EARTH (Pantacles)

King

- | | | |
|----|----------|--|
| 73 | IKZHICAL | <p>King of Earth
(masculine)
Permanence, endurance, sustenance, firmness, prosperity</p> <p><i>Reversed:</i> Transience, mortality, weakness</p> |
|----|----------|--|

No.	Aethyr	Meaning
-----	--------	---------

Seniors

- | | | |
|----|---------|---|
| 74 | LAIROM | <p>First Senior of Earth
(feminine)
Purpose, motivation, will, aspiration, a rest, good health</p> <p><i>Reversed:</i> Lack of purpose, apathy, lethargy, a sickness</p> |
| 75 | AKZINOR | <p>Second Senior of Earth
(masculine)
Generosity, altruism, unselfishness, charity, a beginning, a birth</p> <p><i>Reversed:</i> Selfishness, lack of concern for others</p> |
| 76 | LZINOPO | <p>Third Senior of Earth
(masculine)
Memory, retrospection, consciousness, vision fame & fortune, bliss</p> <p><i>Reversed:</i> Forgetfulness, unconsciousness, ignorance</p> |

No.	Aethyr	Meaning
77	ALHKTGA	<p>Fourth Senior of Earth (feminine) Fruitfulness, fertility, plenty, abundance, wealth</p> <p><i>Reversed:</i> Barrenness, sterility, poverty</p>
78	AHMLLKV	<p>Fifth Senior of Earth (masculine) Reason, logic, delibera- tion, judgment, authority, a reward</p> <p><i>Reversed:</i> Insanity, confusion, a punishment</p>
79	LILANSA	<p>Sixth Senior of Earth (feminine) Concentration, consis- tency, frequency, density, something delightful, prudence</p> <p><i>Reversed:</i> Erratic change, sorrow</p>

No.	Aethyr	Meaning
<i>Suits</i>		
80	OAAA	<p>Higher Sephirothic Cross Angels of Earth (masculine) Knowledge, obedience, successful action</p> <p><i>Reversed:</i> Ignorance, a failure</p>
81	LVSA	<p>Lower Sephirothic Cross Angels of Earth (feminine) Abundance, prosperity, successful action</p> <p><i>Reversed:</i> Poverty, a wasted effort</p>
82	IBPR	<p>Kerubic Angels of Earth (feminine) Manifestation, forma- tion, creative action</p> <p><i>Reversed:</i> Worry, trouble</p>

No.	Aethyr	Meaning
83	NIBPR	<p>Archangels of Earth (feminine) Expression, creation, power</p> <p><i>Reversed:</i> Destruction, weakness</p>
84	AANT	<p>Ruling Angels of Earth (feminine) Organization, order, definite action</p> <p><i>Reversed:</i> Disarray, confusion, inaction</p>
85	MAOO	<p>Lesser Angels of Earth (masculine) Solidity, changelessness, a healing</p> <p><i>Reversed:</i> Change, an illness</p>
86	TNAA	<p>Demons of Earth (feminine) Disease, disharmony, evil</p> <p><i>Reversed:</i> Health, harmony, goodness</p>

How the Enochian Tarot Works

In order to work, a Tarot deck must be an authentic microcosm of the macrocosmic universe. In other words, it must be structured in the same way that our universe is structured, but in miniature. The physical universe is only a small part of the whole. The portion of our universe that is invisible to our physical senses is sometimes called the Magical Universe. It contains the inner worlds of the magician.

The traditional Tarot deck is structured to correspond to the patterns in which our Magical Universe is constructed. The traditional Major Arcana has twenty-two cards. Each card is said to correspond to a path on the Qabalistic Tree of Life, the twenty-two paths that exist between the ten Sephiroth. The Minor Arcana is divided into four sections of court (guiding intelligences) cards and suit (lesser forces and energies) cards. The traditional Tarot can therefore be

thought of as a magical mirror into the workings of our universe.

The Enochian Tarot is also designed in conformity with the structure of the Magical Universe, but not that of traditional Qabalism (i.e., the Tree of Life). Rather, we have designed it to conform with the structure of the Magical Universe as taught in our version of Enochian Magic. (Details of this structure can be found in our book *Enochian Physics*.) The Major Arcana of the Enochian Tarot deck has thirty cards, each corresponding to one of the regions of the Magical Universe known as the Aethyrs. The Minor Arcana is divided into four sections, each corresponding to a Watchtower, which are each situated on a different cosmic plane of the Magical Universe. In short, the Enochian deck closely corresponds with the structure of our universe as we find it in Enochian Magic, and is therefore as valid as the traditional deck.

The cards contain the vast potential of our universe. Just as our uni-

verse is one of almost infinite possibilities, so the possible arrangements of the cards are very great. Each card arrangement corresponds to a possible event or series of "happenings" in the universe. The layouts are an attempt to define the possible events in terms of our human understanding. The shuffling of the cards is the method used to bring about that arrangement which most closely will correspond to the outer event that has happened, is happening, or will happen at some future time. Because deep within your unconscious mind, you "know" what has happened, is happening, and will happen, so you should intuitively know when the card arrangement is the best in any particular case. This is known as shuffling until the cards "feel right." When the arrangement feels right, the structure of the cards will be aligned with the structure of the universe. In this way, the reading will faithfully answer your question.

However, the answer is seldom obvious. The cards have multiple meanings, where the "right" meaning of each card depends on its position in the layout as well as its association with the other cards of the spread. Intuition is often needed to put all of the cards together to form a single coherent "answer" to the question. The ability of the cards to actually mirror the events of our lives is a fact that can be demonstrated by practice.

This rationale for how the Tarot works is similar to the argument by Carl Jung, who addressed the I Ching as a psychological predictive tool.

More detailed instructions for using the Enochian Tarot deck can be found in the book, *Enochian Tarot* (Llewellyn Publications).

Chapter Two

DIVINATION

Using the Tarot Deck for Divination

Select an area to use the cards that is free of distractions. Sit in a chair that is comfortable and place the deck on a table in front of you. Clear your mind of all conscious thought or concentrate on a question you wish to be answered. Shuffle the deck until the cards feel "right." When shuffling, be sure to cut the deck and turn the cards occasionally so that there is a fairly even number of cards facing both directions. Once you are happy with the way the deck "feels," take the first card off the top and place it in position 1 of your chosen layout (spread).

Remove the next card and place it in position 2. Continue with the next cards, being careful to always remove and position the cards in the same manner as you did the first card, i.e., if the first card was flipped from side-to-side, the remaining nine cards should also be flipped side-to-side. If the first card is flipped bottom up, the remaining cards should be flipped the same way.

Once all of the cards have been placed according to the layout, they can then be "read" by using the position meanings of the cards. Position meanings depend on the layout.

Three-Card Enochian Spread

This short spread is often a good method to use when you are in a hurry for a direct answer. Simply place the three top cards before you, from left to right, as shown in Figure 2.1.

Card 1: Past influences.

Card 2: Present influences.

Card 3: Future influences.



FIGURE 2.1
Three-Card Enochian Spread

This layout has no card specifically for outcome, but quite often the general tone and probable outcome of a question can be obtained from an intuitive glance at the top three cards.

Note: Because this spread lacks depth of meaning, the results (answer) could be easily misconstrued. Use this spread with care.

Three-Card Pyramid Spread

This spread is similar to the Three-Card Enochian Spread except that its layout is in pyramid form with the past and present forming the basis for the future. See Figure 2.2, page 60.

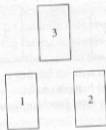


FIGURE 2.2
Three-Card Pyramid Spread

Card 1: Near past influences.

Card 2: Present influences.

Card 3: Cards 1 and 2 form the basis for future tendencies, which are represented by the apex of the pyramid.

There is no card specifically for the outcome of the question, but the overall tone of the reading will indicate a favorable or negative result.

Note: This spread lacks depth of meaning and the result could be easily misconstrued. Use this spread with care.

Ten-Card Celtic Spread

The standard Ten-Card Celtic Spread is shown in Figure 2.3, page 62. This is the "normal" Tarot spread and is undoubtedly the best known. It can be used for any occasion. It has the ability to answer quickly or in depth to virtually all situations. For quick responses, cards 1, 7, and 10 can be weighted as having more importance. An in-depth spread would weight each card equally. This kind of weighting (importance of position) and scoring (card meaning) of the cards is called a dendritic model of the Celtic Spread.

The usual meanings of the ten card positions are:

Card 1: Present influences. Those influences currently acting on the questioner and her question.

Card 2: Immediate obstacles. The main bar or obstacle to the questioner at present.

Card 3: Specific goal. The purpose or motivating influence of the questioner.

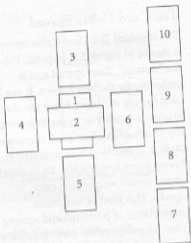


FIGURE 2.3
Ten-Card Celtic Spread

- Card 4:** Past foundation. The far past influences.
- Card 5:** Past events. The near past influences.
- Card 6:** Future influences. Near future tendencies.

- Card 7:** The questioner at present. The current mental and physical state of the questioner.
- Card 8:** Environmental influences. Influences of the physical surroundings of the questioner.
- Card 9:** Emotional influences. The "true" emotional state of the questioner.
- Card 10:** Result. The final outcome of the question or summation of the outcome of the general reading.

Pentagram Spread

The five-card Pentagram Spread is shown in Figure 2.4, page 64. This spread is specially designed to allow you to see exactly where you are holistically: card 1 represents your spiritual nature; card 2 represents your will (magical will, true will, or will power, however you wish to define it); card 3 represents your thoughts; card 4 your emotions; and card 5 represents your physical body.

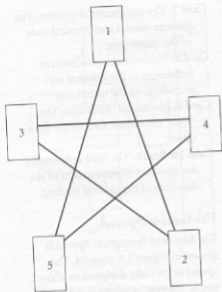


FIGURE 2.4
Pentagram Spread

Divide the deck into five separate piles: trumps with kings and seniors; and each of the four suits. Shuffle each pile and then pick one card from each pile. The trump card is placed at position 1, the suit card (for example, Fire card) is placed at position 2, and so on for all five cards.

Card 1: Tablet of Union—Intuition; inner influences.

Card 2: Watchtower of Fire—Motivation; causal influences.

Card 3: Watchtower of Air—Knowledge; mental or psychic influences.

Card 4: Watchtower of Water—Attachments; emotional influences.

Card 5: Watchtower of Earth—The final result; manifested outcome.

Thirteen-Card Layout

The Thirteen-Card Layout is shown in Figure 2.5, page 66. This layout is designed for in-depth readings, and we specifically crafted it for our Enochian Tarot deck. It is based on the occult teaching of “wheels within wheels,”

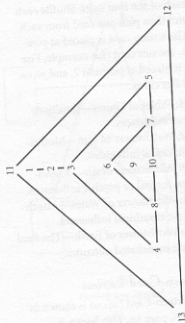


FIGURE 2.5
Thirteen-Card Layout

which is a corollary of "as above so below." It will probably take some practice to use, but we have found it to be highly effective with long readings.

The thirteen positions represent the following:

- Card 1:** The present atmosphere of the questioner.
- Card 2:** Masculine influences (father, son, husband, brother, friend, etc.).
- Card 3:** Feminine influences (mother, daughter, wife, sister, friend, etc.).
- Card 4:** Harmonious aspects. The best that can be hoped for under the present circumstances.
- Card 5:** Discordant aspects. The worst that can be expected under the present circumstances.
- Card 6:** Creative aspects. Creative potential of the questioner at present.
- Card 7:** Emotional aspects.
- Card 8:** Intellectual aspects. Conscious/mental atmosphere of the questioner at present.

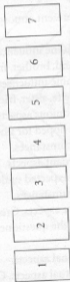


FIGURE 2.6
Seven-Card Enochian Spread

- Card 9:** Hidden/repressed aspects.
Influences present but not consciously known to the questioner at present.
- Card 10:** The likely outcome of the question under the present circumstances.
- Card 11:** General past influences and tendencies.
- Card 12:** General present influences and tendencies.
- Card 13:** General future influences and tendencies.

Seven-Card Enochian Spread

The standard Seven-Card Enochian Spread is shown in Figure 2.6, page 68. This was designed as a simple, straight-forward reading of average scope and detail. It gives more detail than a quick spread, but not as much as the Thirteen-Card Layout. It is based on the mystical number 7, the number for wholeness and completeness.

- Card 1:** Far past influences affecting the outcome.
- Card 2:** Near past influences affecting the outcome.
- Card 3:** Present influences affecting the outcome.
- Card 4:** Present obstacles to the questioner.
- Card 5:** Present outlook; how things seem to stand now.
- Card 6:** Future influences affecting the outcome.
- Card 7:** Ultimate results; the final outcome.

Ten-Card Tree of Life Spread

The Tree of Life Spread is a little different from the Celtic Spread, although it uses the same number of cards. As shown in Figure 2.7, page 72, each position corresponds to a Sephiroth on the Qabalistic Tree of Life. This spread is provided for users who are already familiar with the Qabala and the Tree of Life. It is very unclear how these two magical systems compare and contrast together. Aleister

Crowley spent great efforts to bring them together, but was disappointed in several areas. While they do have striking similarities, there remain definite differences that have not yet been satisfactorily resolved. This spread is one of our attempts to unite the two systems.

- Card 1:** Crown. The far past influences.
- Card 2:** Wisdom. The near past influences.
- Card 3:** Understanding. The current influences.
- Card 4:** Mercy. Love or romantic aspects of the questioner.
- Card 5:** Power. Power/energy/force aspects of the questioner.
- Card 6:** Beauty. Harmonious aspects of the questioner.
- Card 7:** Victory. Emotional aspects of the questioner.
- Card 8:** Glory. Mental aspects of the questioner.
- Card 9:** Foundation. Hidden or unconscious aspects.
- Card 10:** Kingdom. The final result or outcome.

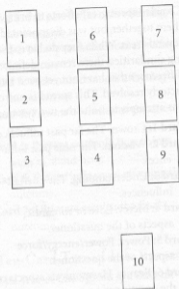


FIGURE 2.7
Ten-Card Tree of Life Spread

RITUALS AND PATHWORKING

One of the central teachings of Buddhism is that as we tread a spiritual path, we must bring together our body, our speech, and our mind. Yoga is a technique that unites body and mind while generally leaving speech silent (however, some techniques include saying mantras).

Rituals, especially as practiced in the West, are attempts to combine the body, speech, and mind. They are deliberately focused on the specific goal or objective of the ritual. As such, magical rituals have much in common with yoga meditation (see our book *Enochian Yoga*), and can be used for

identical purposes. Benefits or rewards are generally dependent upon the motives of the practitioner.

Here are three rituals for using with your Tarot deck. You can embellish on them or personalize them to suit yourself.

The Enochian Tarot Contemplation Ritual

This is a short ritual. We are following Crowley's ritualization here, where numbers begin with zero (0) because all manifestation begins from the unmanifested.

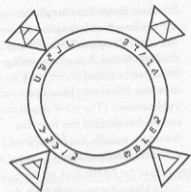
Most rituals are conducted within a drawn circle. This magic circle can be elaborate or simple to suit your taste. A typical Enochian magic circle is shown on page 76.

For an altar, you can use a simple table and embellish it as much as you feel desirable.

Step 0: Perform an appropriate opening ritual such as the Enochian Cleansing Bath Ritual, the

Enochian Seven-Fold Breath Ritual, the Enochian Relaxation Ritual, or the Enochian Invocation of the Light Ritual. A general opening ritual can be found in our book, *Enochian Workbook* (Llewellyn Publications). (The other rituals can be downloaded free from the Schueler's website. See <http://www.schuelers.com/enochian>.)

- Step 1:** Face the North. Pick up the thirty Major Arcana cards from the Enochian Tarot Deck on the altar. Move to the center of the magic circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. (If you are doing a specific ritual, select the appropriate Tarot card from the entire deck, and use that card for the Contemplation Ritual.)
- Step 2:** Select any one card from the pile and look at the picture on it for no more than twenty minutes.



*Example of an Enochian
Magic Circle*

Step 3: Return the card to the deck. Take seven deep breaths and the Enochian Tarot Contemplation Ritual is completed.

Step 4: Relax for several minutes, then proceed with the Enochian Banishing Pentagram Ritual. (For details of this ritual, see our *Enochian Workbook*.)

The Enochian Tarot Yes/No Answer Ritual

Shuffle the deck while concentrating on a question that can be answered with either a yes or a no. After shuffling, spread the entire deck face down in front of you. Pick one card from the deck. Use Table 10, pages 77–82, to see if the answer to your question is yes or no. Occasionally you will get a “maybe” instead of a definite answer. In such cases, future possibilities are presently too close to call clearly in regard to the question and it is suggested that you try again on another day.

TABLE 10
Yes/No Answer Correspondences

No.	Name	Normal	Reversed
1	LIL	Yes	No
2	ARN	Yes	No
3	ZOM	Yes	No
4	PAZ	Yes	No
5	LIT	Yes	No

No.	Name	Normal	Reversed
6	MAZ	Yes	No
7	DEO	Yes	No
8	ZID	Yes	No
9	ZIP	Yes	No
10	ZAX	No	Yes
11	IKH	Maybe	Maybe
12	LOE	Yes	No
13	ZIM	Yes	No
14	VIA	Yes	No
15	OXO	Yes	No
16	LEA	Yes	No
17	TAN	Yes	No
18	ZEN	Yes	No
19	POP	Yes	No
20	KHR	Maybe	Maybe
21	ASP	Yes	No
22	LIN	Maybe	Maybe
23	TOR	Maybe	Maybe
24	NIA	Yes	No
25	VTI	Yes	No
26	DES	Yes	No
27	ZAA	No	Yes

No.	Name	Normal	Reversed
28	BAG	No	Yes
29	RII	Yes	No
30	TEX	Maybe	Maybe
31	EDLPRNAA	Yes	No
32	AAETPIO	Yes	No
33	ADAEOET	Yes	No
34	ALNKVOD	Maybe	Yes
35	AAPDOKE	Yes	No
36	ANODOIN	Yes	No
37	ARINNAP	Maybe	Yes
38	Higher Sephirothic Cross Angels (Fire)	No	Yes
39	Lower Sephirothic Cross Angels (Fire)	No	Yes
40	Kerubic Angels (Fire)	Maybe	No
41	Archangels (Fire)	Yes	No
42	Ruling Angels (Fire)	No	Yes
43	Lesser Angels (Fire)	Maybe	No

No.	Name	Normal	Reversed
44	Demons (Fire)	No	Maybe
45	BATAIVAH	Yes	No
46	HABIORO	Yes	No
47	AAOZAIF	Yes	No
48	HTNORDA	Maybe	Maybe
49	AHAOZPI	Yes	No
50	AVTOTAR	Yes	No
51	HIPOTGA	Yes	No
52	Higher Sephirothic Cross Angels (Air)	Yes	No
53	Lower Sephirothic Cross Angels (Air)	Maybe	No
54	Kerubic Angels (Air)	Maybe	No
55	Archangels (Air)	Yes	No
56	Ruling Angels (Air)	Yes	No
57	Lesser Angels (Air)	Maybe	No
58	Demons (Air)	No	Maybe

No.	Name	Normal	Reversed
59	RAAGIOSL	Yes	No
60	LSRAHPM	Yes	No
61	SAIINO	Yes	No
62	LAVAXRP	Maybe	Maybe
63	SLGAIOL	Yes	No
64	SOAIZNT	Yes	No
65	LIGDISA	Yes	No
66	Higher Sephirothic Cross Angels (Water)	Yes	No
67	Lower Sephirothic Cross Angels (Water)	Yes	No
68	Kerubic Angels (Water)	Maybe	No
69	Archangels (Water)	Maybe	No
70	Ruling Angels (Water)	Yes	No
71	Lesser Angels (Water)	Maybe	Yes
72	Demons (Water)	No	Yes

No.	Name	Normal	Reversed
73	IKZHIKAL	Yes	No
74	LAI DROM	Yes	No
75	AKZINOR	Yes	No
76	LZINOPO	Maybe	No
77	ALHKTGA	Yes	No
78	AHMLLKV	Yes	No
79	LIANSA	Maybe	No
80	Higher Sephirothic Cross Angels (Earth)	Yes	No
81	Lower Sephirothic Cross Angels (Earth)	Yes	No
82	Kerubic Angels (Earth)	Maybe	No
83	Archangels (Earth)	Yes	No
84	Ruling Angels (Earth)	Yes	No
85	Lesser Angels (Earth)	Maybe	No
86	Demons (Earth)	No	Yes

The Enochian Aiq Bkr Reduction Ritual

Shuffle the cards while concentrating on a question or situation and then select one from the pack. Note the number of the card, and use Aiq Bkr (adding each digit of the number together) to reduce that number to a number between 1 and 9. For example, the Demons of Fire card is number 44, which reduces to 8 ($4 + 4 = 8$). The Kerubic Angels of Earth is number 82, which reduces to 1 ($8 + 2 = 10$ and $10 = 1 + 0 = 1$). Using this resulting number, look at Table 11 to intuitively select the word that best fits your situation or "answer."

TABLE 11
Standard Aiq Bkr Reductions

Result	Meaning
1	Unity, Oneness, Extension, Spirit, Self
2	Duality, Divine Will, Ego
3	Matter, Manifestation, Intelligence, Space, Soul

Result	Meaning
4	Solidity, Firmness, Time, Memory
5	Spirit and Matter Combined, Man, Will, Motion
6	Animation, Life, Mind, Imagination
7	Completeness, Wholeness, Desire, Satisfaction
8	Cycles, Spirals, Creativity, Reason, Intellect
9	Stability in Change, Consciousness, Animal Being

Using the Tarot Deck in Pathworking

One of the most popular exercises conducted with models of the Magical Universe, such as the Qabalistic Tree of Life or the Enochian Watchtowers and Aethyrs, is pathworking through the invisible worlds and their inter-connecting pathways. The objective of pathworking is to allow consciousness to flow out of its normal physical focus and travel through one or more

of the paths and globes of the model. There are several benefits to pathworking. Perhaps the most obvious is gaining direct knowledge and experience of those invisible worlds that surround our physical senses. We also can learn valuable lessons about the structure of consciousness, who and what we are, and what happens to us after we die.

Numerous books on this subject are available. Most are from the viewpoint of the experienced magician, and few provide appropriate warnings for the beginner. Although most of today's authors and publishers say that pathworking is easy and safe, the truth is that pathworking is neither easy nor is it without risk. Melita Denning and Osborne Phillips provide an easy-to-understand introduction to pathworking:

A Pathworking is, essentially, a "guided meditation" designed to lead the participants into the Magical State of Consciousness of the Sphere which is approached, so that authentic entry into it

may be effected. (*Magical States of Consciousness*, Llewellyn Publications, p. 10.)

Their book discusses how to pathwork the lower paths of the Tree of Life, but it too lacks any warnings to beginners. The publisher's introduction states:

Pathworkings are structured narratives evoking images and feelings, a progressive series of happenings that are visualized in a heroic journey of unfolding dimensions, carrying the reader/listener/participant from the mundane world to higher levels of consciousness.

It is important to note that there are dangers here as well. Pathworking, if done effectively, assumes out-of-body experiences that are not always entirely safe. Our safety through the invisible worlds of the Magical Universe will largely depend on our karma. Probably the chief danger is an inflated ego. This sometimes leads to

delusions of grandeur associated with egomania. A second danger is that the magic itself seeks to change the personality. The goal is enlightenment in some form, and this always implies changes to the personality. Hopefully, these changes will be for the better, but any degree of egomania can cause undesirable changes to the personality, which could require therapy to correct. (For details on possible death or insanity resulting from pathworking, see Appendix C of *The Enochian Workbook*.)

To do pathworking, begin by sitting quietly until you feel relaxed. You should never be in a hurry. The process is similar to a yogic meditation exercise. Anyone who has practiced some form of yoga meditation should have no trouble pathworking. But even with no previous practice, imagination alone is usually good enough to provide some success. There is no right or wrong way to practice pathworking. You can sit in a chair, or in a full lotus position, whichever you prefer. The objective is to

forget your physical body. Postures and breathing techniques are devices to that end.

Imagine yourself traveling through the Watchtowers and Aethyrs. It is not necessary to perform elaborate rituals or yogic breathing exercises, although some students find these to be helpful. The classic magical technique used by members of the Hermetic Order of the Golden Dawn to pathwork the twenty-two pathways on the Tree of Life consisted of visualizing the appropriate Tarot card as if it was a door into the region. (For a detailed example of pathworking the thirty-second path of the Tree of Life, Tau, see Chic and Sandra Tabatha Cicero, *Self-Initiation into the Golden Dawn Tradition*, Llewellyn Publications, pp. 305–311.) Techniques such as rituals and forced meditations should be used with caution, and only after proper preparation under qualified supervision. Otherwise, we tend to see these inner regions through our own

aura, which colors our vision with our own likes, dislikes, opinions, biases, and so on. Without guidance, we often see what we want to see rather than what is really there.

Imagination is a powerful tool that allows us to go beyond ourselves. There is no such thing as “mere” imagination, because imagination is one of our inherent abilities that links us with divinity. A Taoist master wrote:

The beauties of the highest heavens and the marvels of the sublimest realms are all within the heart: this is where the perfectly open and aware spirit concentrates. (*The Secret of the Golden Flower*, Cleary [trans.], Harper, p. 6.)

Although most people tend to dismiss the imagination as fanciful thinking (which it sometimes is), nevertheless its power to stir magical forces latent within us has been well-known for countless centuries.

Geshe Kelsang Gyatso describes techniques of Tibetan Yoga and adds, "This is accomplished by relying mainly upon the power of imagination." (*Clear Light of Bliss*, Tharpa, p. 58.)

From a psychological perspective, the Swiss psychologist Carl Jung wrote:

By means of "active imagination" we are put in a position of advantage, for we can then make the discovery of the archetype without sinking back into the instinctual sphere, which would only lead to blank unconsciousness or, worse still, to some kind of intellectual substitute for instinct. ("On the Nature of the Psyche," *The Basic Writings of C.G. Jung*, Violet Staub de Laszlo [ed.], The Modern Library, p. 81.)

In Jungian terms, active imagination can be used effectively to communicate with the archetypes of the collective unconscious. In terms of our Tarot cards, active imagination (or what is sometimes called the magical imagina-

tion) can be used to help us shift our consciousness into the realm depicted on the card.

Dr. Franz Hartman also wrote about our active imagination, from a magical point of view:

Perception is passive imagination, because if we perceive an object, the relation which it bears to us comes to our consciousness without any active exertion on our part. But there is an active imagination by which we may enter into relation with a distant object in space by a transfer of consciousness. (*Magic White and Black*, Van Nuys [ed.], 5th ed., Newcastle Publishing, p. 173.)

The philosophical question of whether the Magical Universe exists externally or internally to us is of no consequence. To do effective path-working we must act as if the Magical Universe exists external to us.

As we continue to conduct pathworking, and gain some degree of proficiency, we will encounter various psychic experiences in accordance with our karma. The subconscious contents of our mind will, at certain karmic intervals, project themselves into our imaginative experiences. At specific locations we may encounter, for example, either Angels or Demons. In this way, we confront aspects of ourselves as we really are, without the masks of social convention or wishful thinking. If we remain receptive, we can learn important lessons about ourselves which may be pleasant or unpleasant, but are always helpful if we are open to them. The very fact that our experiences during pathworking are karmic is a reason for some concern and for exercising caution. During psychoanalysis (which can also be painful) we are accompanied by a helpful guide, the therapist. In the same way, a qualified specialist should help guide us during and after our pathworking exercises. In most

cases of group pathworking, this is exactly the case. But many of us must practice alone, and this increases any psychological risk.

When we talk about traveling into invisible realms of the Magical Universe, we mean that our consciousness, not our physical body, travels to these places. The premise of pathworking is that the localities actually exist somewhere in the Magical Universe. Pathworking requires us to shift the focus of our consciousness to another plane. Although this may seem difficult at first, we must remember that we do this unconsciously and automatically every time we go to sleep.

Certain areas in the Magical Universe will allow for a general agreement with respect to certain observations. These mutual agreements are sometimes called signposts. Members of the Golden Dawn used skrying techniques to visit the globes and paths of the Tree of Life and the Watchtower Squares of Enochian

Magic. They used known signposts to check their work. In our book, *Enochian Yoga*, we state:

They devised a complicated but ingenious scheme in which specific characteristics (known as signposts) for each Square could be determined. The advanced members of this Order followed in the path of Dee and Kelly by skrying over the Tablets and visiting via the astral body, or Body of Light (a poetic term for the human aura), the places in the invisible worlds represented by the Squares of the Tablets in the same manner as Kelly had done. They carefully recorded the results of their experiences just as Dee had done. The results of individual skrying were then compared to the known signposts as a check for authenticity. (p. 4)

Like key points of interest on a tourist's map, signposts can indicate your actual progress in these regions.

Personal experiences having no bearing to known signposts indicate that you have strayed into the wrong areas.

Most pathworking exercises invoke specific emotional and psychic responses; they are very descriptive and detailed. Such detailed descriptions are deliberately avoided here for several reasons. First of all, there are entirely too many possible experiences available to us in these cards to even begin to describe them in any detail. Also, detailed pathworking implies that we will all react similarly to the same stimuli and all undergo similar encounters with each card. Instead, the specific details are left to your own karma.

When pathworking the Major Arcana Aethyrs, begin with card 30, TEX, and proceed upward, one by one, to card 1, LIL. Use each card as a psychic door. If you have trouble getting results, practice the ritual given above. (A brief description of the lower Aethyrs is given in our *Enochian Magic: A Practical Manual* and also in our *An Advanced Guide to Enochian*

Magic, both by Llewellyn Publications.) It is best, however, if you try to pathwork the cards on your own, without being influenced by our experiences in these regions.

When pathworking the Minor Arcana Watchtowers, begin with Earth, then proceed to Water, then Air, and then Fire, going through each card from Demons to the King. In short, it is probably safest to pathwork the Minor Arcana from card 86, one by one, to card 31, because, in general, they follow a serial progression from earth to the spiritual realms far from earth (not far in a spacial sense, but rather in a dimensional sense).

Pathworking exercises can be ended with a simple banishing ritual such as a pentagram or a hexagram ritual. (See Lesson 22 and 23 in our *Enochian Workbook*.) You should also keep a written record of all of your pathworking experiences.

Chapter Four

STUDY PROGRAMS

Two-Week Study Program for Beginners

New users of the Tarot cards are often intimidated by having to master the meanings of the Tarot cards so they can accurately interpret a Tarot card reading. The possible interpretations of even a small spread, like the Ten-Card Celtic Spread, are formidable in number. Essentially, you have 1 in 73,350 chances of interpreting the spread with complete accuracy. Don't let this intimidate you, however, because your subconscious mind, once trained, will instinctively know which meanings apply to any given

reading. Also, though you will eventually want to memorize the meanings for all eighty-six cards, it is not necessary to assimilate all of this information at one time. By following this sensible training program, anyone can become a fairly proficient reader within two weeks. Learning to interpret a Tarot spread will take time and practice, but the rewards will make the effort well worthwhile.

Start the training program by setting up a study area. You will need a room which is free of outside distractions, a table, a comfortable chair, your deck of cards, this book, a box to store your card deck (preferable silk-lined), a loose-leaf binder with lots of blank pages, and a pen or pencil. The loose-leaf binder will become a diary of all your work with the Tarot cards so be sure to store it in a safe place. Eventually it will store very private information about yourself and other people so you might want to purchase a lockable storage box for it.

The next step in the training program is for you to become familiar with the various cards in the Major Arcana. Try to study three cards each day. Using this book (and also our book *Enochian Tarot*), learn their various personalities and possible meanings. Make them your friends. Write down any personal impressions you have about each card in your notebook. In ten days, you should know all thirty cards and be ready to try some of the quick and easy spreads.

Start with the Three-Card Enochian Spread (pages 58–59) and the Three-Card Pyramid Spread (pages 59–60). Become aware of the significance of the placement of the cards in each spread. Memorize the placement information. It will be the basis for all future work with the cards. Master each spread thoroughly. You should be able to lay the spreads without benefit of the book and be able to give a skillful reading. If you find yourself hesitating over the

meaning of a card, or the significance of a placement, go back and reinforce the missing information before moving on. As you learn to understand a spread, practice interpreting the reading. Which card meanings seem to correspond to the position significance of the card? Which meanings correspond to the surrounding cards? By the process of elimination, you should come up with one or two meanings that appear appropriate. Write down your interpretation of the spread using the sample reading chart on page 101, adapting the chart as needed.

To facilitate the recording of your readings, use blank reading charts for all the spreads. Page 102 shows a sample reading chart for a typical Enochian Spread. You can easily make blank charts for any of the spreads that you want to use. Use these charts faithfully. They will not only serve as a record of your progress in learning to interpret the cards, but will also greatly accelerate the learning process.

Sample Reading Chart

Name of querter:

Date of reading:

Question asked:

Title of spread used:

Reading interpretation:

Significance of card position 1:

Card no.:

Title of card:

Card is: Reversed Not reversed

Meaning:

Significance of card position 2:

Card no.:

Title of card:

Card is: Reversed Not reversed

Meaning:

Significance of card position 3:

Card no.:

Title of card:

Card is: Reversed Not reversed

Meaning:

Summary of spread reading:

*Sample Reading Chart for the
Three-Card Enochian Spread*

Three-Card Enochian Spread

Name of querster: *Jerry*

Date: *May 20, 2000*

Question: *Will past problems be resolved?*

Card position 1: Near past influences

Card no. 24

Title: *NIA*

Card is: *Reversed*

Meaning: *Restriction*

Card position 2: Present tendencies or
influences

Card no. 47

Title: *AAOZAIF*

Card is: *Not reversed*

Meaning: *Understanding*

Card position 3: Future tendencies or
influences

Card no. 15

Title: *OXO*

Card is: *Not reversed*

Meaning: *Happiness*

Outcome: *Good chance that past problems will be resolved.*

Within two weeks you should be proficient with the three-card spreads and be able to do readings for yourself. Remember, however, that three-card readings are not terribly accurate. You will want to continue honing your skills until you are able to use the whole deck with some of the more advanced spreads.

Four-Week Advanced Study Program

Students who have completed the two-week study program should be ready to start learning some of the more advanced spreads and reading techniques. During your studies you will probably find a couple of spreads with which you feel very comfortable. If so, limit your practice to those spreads. You can go back and increase your familiarity with the other spreads later. Devote the time saved on learning new spreads to becoming familiar with the cards of the Minor Arcana. If you study two cards a day

for twenty-eight days, you will have mastered the Minor Arcana by the end of this course.

While you are learning the cards of the Minor Arcana, practice laying the various spreads in this book and interpreting the readings. Continue using the Major Arcana cards until you have mastered the Minor Arcana cards.

Once you are proficient in reading the Tarot for yourself, it is time to do readings for your family and friends. Start with your most patient friends and relatives. You don't need criticism at this stage of development. Write down the results of these readings for future reference. Keep the readings in your notebook. As the future unfolds, check your predictions against what happens. If you have taken the time to learn your craft carefully, the charts should indicate a high level of accuracy.

Occasionally there are situations that can cause seemingly faulty readings. Some people have such fragmented personalities that it is almost impossible to

precisely foretell their futures. Other people have a hard time concentrating. They think they are focusing all their mental energy on one question while really thinking about something else entirely. Environmental distractions can interfere with the querter's or reader's concentration. At other times, the questioner may willfully change the direction his or her life is taking, after the Tarot reading. All of these variables have to be taken into consideration. Do not be discouraged by early "failures." Your accuracy will increase with practices. Remember, the Tarot is most precise when used over a relatively long period of time. It is least accurate when used as a "quick peek" into the future.

There are steps you can take to help improve the accuracy of a reading. Provide the querter with a distraction-free environment. Choose a room that is away from the hustle and bustle of the neighborhood. Use drapery that helps deaden noise. Use

subdued lighting. Provide a table with a calming colored cloth. A light blue colored cloth in linen, silk, or cotton is often a good choice. Provide chairs that are padded, comfortable, and nonrestricting. It doesn't help if the querter is squirming in his or her seat.

If you sense, or you know, that the querter is a highly agitated person, or is a person with a fragmented personality, do not have them shuffle your deck. Rather, have them merely touch the deck. Then, while both of you concentrate on the question being asked, shuffle the deck and cut it for the querter. This serves a twofold purpose. It keeps your deck from becoming permanently tainted with fragmentary vibrations, and it helps you "center" the deck on the question being asked. You act as a surrogate querter.

The technique to use for a person who is unaware of the question he or she really wants answered is virtually the same as for the person with the

fragmented personality, except that this person can be allowed to shuffle the cards. As the reader, you will have to free your mind of all environmental and internal distractions so that you will be able to zero in on what is really the question being asked. This takes practice and diplomacy.

Some people hide questions of great importance even from themselves. They possibly could get testy if you bring that question out into the open. You have to find a way to put the querter into a receptive state of mind to discuss the real issue at hand. An example of this would be the querter who tells you he wants to ask about the fidelity of his sweetheart. When reading the cards you get definite indications that the real question revolves around health. Gentle probing of the querter reveals that he is gay and he is afraid that his lover has been unfaithful and has given him AIDS. The cards reveal that the querter's health is still good, but his

lover is definitely deceiving him. You advise the reader to re-evaluate his need for this person's affection in view of the strong possibility that continuing the relationship could endanger his life. You should also advise the querster to seek appropriate medical confirmation of the reading.

Once you are totally competent using the Major Arcana portion of the deck, it is time to incorporate the Minor Arcana. As with the Major Arcana, practice reading alone until your skills are well honed.

As you work with your Tarot deck, you will imprint it with your own unique vibrations. A miniscule part of you will be in every reading and will shade or tinge the interpretation of that reading. This must be taken into consideration whenever you interpret the cards.

Tarot interpretation can be a personally and financially rewarding sideline or profession. The time spent learning the craft proficiently will

enhance the process for both reader and client.

Example of a Typical Reading

For this example we will use the Major Arcana cards and the Ten-Card Celtic Spread. The querster is a professional woman in the prime of her life. She is about to consider a major career change. She wishes to know if the change will be beneficial professionally. While concentrating hard on the question, she shuffles the deck, cutting it three or four times as she shuffles. When the cards feel right, she turns the deck and hands it to the reader. The reader places the deck in front of him—in the same position the querster handed it to him. The reader starts the reading. See pages 110–112 to analyze the results of the reading.

*Example of a Typical Reading for the
Ten-Card Celtic Spread*

Significance of card position 1: *Present influences*

Card no: 14

Title of card: VTA

Card is (is not) reversed: *Not reversed*

Meaning: *Detachment, independence, egoity, aloofness*

Significance of card position 2: *Present obstacle*

Card no: 20

Title of card: KHR

Card is (is not) reversed: *Not reversed*

Meaning: *Fate, destiny, repetition, spirals*

Significance of card position 3: *Specific goal*

Card no: 11

Title of card: IKH

Card is (is not) reversed: *Reversed*

Meaning: *Fear, surprise, lack of preparation*

Significance of card position 4: *Broad past influences*

Card no: 17

*Example of a Typical Reading for the
Ten-Card Celtic Spread cont.*

Title of card: TAN

Card is (is not) reversed: *Reversed*

Meaning: *Immorality, discord, imbalance*

Significance of card position 5: *Near past influences*

Card no: 21

Title of card: ASP

Card is (is not) reversed: *Reversed*

Meaning: *Desolation, emptiness, futility*

Significance of card position 6: *Near future influences*

Card no: 19

Title of card: POP

Card is (is not) reversed: *Reversed*

Meaning: *Death, stagnation, peace*

Significance of card position 7: *Quester at present*

Card no: 23

Title of card: TOR

Card is (is not) reversed: *Reversed*

Meaning: *Lack of energy, gaiety, frivolity*

*Example of a Typical Reading for the
Ten-Card Celtic Spread cont.*

Significance of card position 8:

Environment at present

Card no: 3

Title of card: ZOM

Card is (is not) reversed: *Reversed*

Meaning: *Destruction, bondage, lack of control*

Significance of card position 9:

Inner emotions

Card no: 29

Title of card: RII

Card is (is not) reversed: *Reversed*

Meaning: *Indecision, delay, impurity, injustice*

Significance of card position 10:

Final result

Card no: 1

Title of card: LIL

Card is (is not) reversed: *Not reversed*

Meaning: *Completeness, satisfaction, wholeness, innocence*

Knowing the nature of the question being asked helped the reader easily eliminate the nonapplicable meanings. Looking over the remaining list of meanings he was struck by the emphasis on the futility and hopelessness the querter felt about her current job. This led him to choose a present influence of detachment—that is, the querter's wish to separate from the current job. The present obstacle seemed to be that the querter was leaving the decision up to fate instead of taking matters into her own hands. This meant that the specific goal was going to be a surprise—an unknown change. The reader felt the broad past influence showed discord and the near past influence was a sense of futility which caused the querter to feel that her future was going to be more stagnation in her job. The querter at present felt a lack of energy caused by her feelings of lack of control of her present work environment. The querter's inner

emotions were torn by indecision (corresponding to destiny and surprise in the present obstacle and specific goal positions). Fortunately, in spite of the quester's lack of determined action, the final result promised change with completeness and satisfaction (change indicated by destiny of present obstacle and surprise at specific goal).

GLOSSARY

- Adept:** (*adj.*) Skilled, masterful, expert.
(*n.*) A person who is highly skilled, masterful, or expert; a mage; a skilled magician.
- Aethyrs:** Also called Aires. (*n.*) Thirty distinct and contiguous subtle regions of the Magical Universe. They range from the spiritual through the mental and astral to the etheric. The Major Arcana of the Enochian Tarot deck.
- Aggregate:** (*n.*) A collection of parts.
- Aiq Bkr:** See *Qabalah of Nine Chambers*.
- Altruism:** (*n.*) Philanthropy, charity, generosity, or selflessness.
- Angel:** (*n.*) One of the inhabitants of the Watchtowers or Aethyrs.

- Archangel:** (*n.*) A high-ranking Angel of the Watchtowers; ranked between the Kerubic Angels and the Lesser Ruling Angels.
- Ascending:** (*adj.*) Rising. (*v.*) To rise or climb.
- Aura:** (*n.*) The Body of Light, a subtle, invisible body which surrounds and interpenetrates the physical body.
- Authority:** (*n.*) Power, strength, influence, or supremacy.
- Babalon:** Name of the primary goddess of Enochian Magic who resides in the second Aethyr, ARN.
- Body of Light:** (*n.*) A subtle, invisible body that surrounds and interpenetrates the physical body, the aura.
- Call:** (*n.*) Magical words used to invoke a deity of the Watchtowers or used before skrying into the Watchtowers and Aethyrs, an invocation. (See also *Keys*.)
- Chaos:** (*n.*) The state of disorganization, disarray, and confusion.
- City of Pyramids:** (*n.*) Region of the fourteenth Aethyr, VTA.
- Correspondence:** (*n.*) An association or correlation between two or more things.

- Cosmos:** (*n.*) The universe, an orderly, harmonious system.
- Court card:** (*n.*) A King or Senior card.
- Crowley, Aleister:** A magician who wrote *The Book of the Law*. He was one of the most famous magicians of the twentieth century.
- Crystallization:** (*v.*) To manifest or precipitate into the material.
- Cup:** (*n.*) A magical weapon used in the Watchtower of Water.
- Cycle:** (*n.*) Progression, sequence, or series.
- Dee, Sir John:** Court Astrologer to Queen Elizabeth I of England, and together with Edward Kelly was the revealer of Enochian Magic.
- Deities:** (*n.*) More advanced, spiritual identities of the Watchtowers.
- Demon:** (*n.*) The lowest ranked inhabitant of the Watchtowers.
- Descending:** (*adj.*) Sinking. (*v.*) To sink or lower.
- Divination:** (*n.*) The art of fortunetelling or predicting the future.
- Diviner:** (*n.*) Forecaster, reader, or prognosticator.
- Dualistic:** (*adj.*) Two-sided, polar, contrasting, complementary, or opposite.

- Ego:** (*n.*) The human persona or personality. When capitalized, it is the entity that reincarnates the individuality.
- Element:** (*n.*) Building blocks of the cosmos, i.e., Fire, Earth, Water, and Air.
- Embodiment:** (*n.*) The state of being in a physical body.
- Enlightenment:** (*n.*) The state of being enlightened, a state of understanding.
- Enochian Magic:** (*n.*) A system of magic revealed to John Dee and Edward Kelly during the reign of Elizabeth I.
- Esoteric:** (*adj.*) Hidden, occult, secret, or unknown.
- Exoteric:** (*adj.*) Revealed, known, bare, or disclosed.
- Expression:** (*n.*) Reflection, offspring, image, or likeness.
- Favorable:** (*adj.*) Positive, promising, auspicious, or advantageous.
- Foreknowledge:** (*n.*) Advanced knowledge of things to come.
- Gematria:** (*n.*) A system of replacing letters and words with their numerical equivalents in order to find hidden correspondences.
- Governor:** (*n.*) A ruler of the Aethyrs.

- Great Cross:** (*n.*) Highest region of a Watchtower. On a Watchtower Tablet, this region forms a cross in the center.
- Great Watchtowers:** (*n.*) The four vast regions that surround our physical world. Each Watchtower corresponds to a cosmic element: Earth, Air, Fire, or Water.
- Great Outer Abyss:** (*n.*) The tenth Aethyr, Zax, the region that separates formless spirit from material manifestation.
- Hermetic Order of the Golden Dawn:** (*n.*) A highly secret group of occultists who first formed at the turn of the century in London, England.
- Higher Self:** (*n.*) The Spiritual Self or genius, the divine aspect of a man or woman.
- Holy City:** (*n.*) A highest region of the subtle planes conceivable to the human mind. It stands on the brink of the Great Outer Abyss.
- Holy Guardian Angel:** (*n.*) Name given to Enochian Magic for the Higher Self, which resides in the eighth Aethyr, ZID.

Inertial: (*adj.*) Disinclined to move or act.
To stay in one position.

Initiate: (*n.*) A person who has been initiated into a school of occultism.

Initiation: (*n.*) A new viewpoint, or perspective of something.

Interpenetrating: (*v.*) Merging together of two or more things. (*adj.*) Two or more things merging together.

Interpreting: (*v.*) Clarifying, explaining, or revealing the meaning or significance of a Tarot reading.

Karma: (*n.*) The natural law of cosmic justice.

Kelly, Edward: A gifted psychic during the reign of Elizabeth I of England. Co-revealer of Enochian Magic.

Kerubic Angel: (*n.*) An inhabitant of a Kerubic Square of the Watchtowers. Ranked between Sephirothic Cross Angels and the Archangels.

Key: (*n.*) Words used to invoke a deity of the Watchtowers or used before skrying into the Watchtowers and Aethyrs, an invocation. (See *Call.*)

Layout: (*n.*) The way the cards are placed in the spread.

Lesser Ruling Angel: (*n.*) A low-ranking Angel of the Watchtowers; ranked

between the Archangels and the Lesser Angels.

Lesser Angel: (*n.*) The lowest-ranking Angel of the Watchtowers; ranked between the Lesser Ruling Angels and the Demons.

Lesser Squares: (*n.*) The lowest regions of the Watchtowers.

Macrocosm: (*n.*) A universe.

Magic: (*n.*) The science and art of bringing about change in conformity to will, any deliberate act.

Magical Universe: (*n.*) The invisible, subtle planes and subplanes that surround our physical world.

Magick: (*n.*) The New Age spelling of "Magic."

Magus: (*n.*) The highest ranked practitioner of the magical arts.

Major Arcana: (*n.*) Also called Greater Arcana, Trumps, Trumps Major, Atouts, or Triumphs. A section of a Tarot deck that depicts the major cosmic forces. In Enochian Tarot, the section of cards which represents the Thirty Aethyrs (Aires).

Manifestation: (*n.*) A downward expression or precipitation of spirit into matter.

Master: (*n.*) A skillful practitioner of the magical arts. An adept or initiate.

Maya: (*n.*) The principle that all manifestation is inherently an illusion or fallacy.

Meaning: (*n.*) Significance, interpretation, or message.

Mediation: (*n.*) The act of contemplation or reflection on a thought; a technique used in yoga.

Microcosm: (*n.*) A universe in miniature.

Minor Arcana: (*n.*) Also called Lesser Arcana, The Four Suits, Minor Trumps. A section of a Tarot deck that depicts the minor cosmic forces of our universe. In Enochian Tarot, the section of cards that represent a deity, or group of deities, who inhabit(s) regions of the Four Great Watchtowers.

Nature: (*n.*) Character, disposition, personality, or temperament.

Negative: (*adj.*) Reversed orientation of a card. Bad, poor, or inauspicious connotation.

Nemo: A spiritual leader who resides in the thirteenth Aethyr, ZIM.

Objective: (*adj.*) Viewpoint from self outward into the world.

Occult: (*adj.*) Hidden, unseen, unknown, mystic. (*n.*) Cabalism, mysticism, supernatural.

Occultist: (*n.*) A person who studies magic, alchemy, astrology, etc.

Order: (*n.*) A club, fraternity, brotherhood, or society.

Orientation: (*n.*) The positive or negative rotation, or turn, of a card in a spread. Cards situation upright have a positive orientation. Cards that are upside-down (reversed) have a negative orientation.

Pentacle: (*n.*) A magical weapon used in the Watchtower of Earth. Also spelled pentacle.

Plane: (*n.*) A division or region of the cosmic universe.

Polar forces: (*n.*) Complementary or contrasting forces.

Positive: (*adj.*) Upright orientation of a card. Auspicious, favorable, or good connotation.

Priestess of the Silver Star: Name of goddess who resides in the nineteenth Aethyr, POP.

Prognosticator: (*n.*) Fortuneteller, diviner, or forecaster.

Projection: (*n.*) Forecast or prediction.

Qabalah (Qabalah): (*n.*) Also spelled Kabala, Kabbala, Cabala. Hebrew (Jewish) theosophy—a system of occult or esoteric philosophy.

Qabalah of Nine Chambers: (*n.*) A method of reducing large numbers into a number between 1 and 9. Also called Theosophic Reduction.

Reading: (*v.*) Interpreting the meanings of the card. (*n.*) The interpretation of a spread's message.

Retribution: (*n.*) Punishment for bad acts and rewards for good acts; karma.

Rite: (*n.*) Ceremony or ritual.

Ritual: (*n.*) Ceremony or rite.

Samadhi: (*n.*) A mystical experience, mental state while in the higher Aethyrs.

Scepter: (*n.*) Wand, rod, or baton.

Seeker: (*n.*) A person who searches for answers, a person who aspires to reach a goal, a person who explores new ideas.

Senior: (*n.*) An advanced ruler of the Watchtowers.

Sephirothic Cross: (*n.*) A region of the Watchtowers that lies between the Great Cross Squares and the Lesser Squares.

Silver cord: (*n.*) The psychomagnetic link between the subtle body and the physical body.

Skrying: (*v.*) Technique used to see into the subtle regions that surround our physical world.

Spell: (*n.*) An incantation.

Spread: (*n.*) The pattern formed by the cards laid out on the table.

Subjective: (*adj.*) Viewpoint from world into the self.

Subplane: (*n.*) Small subdivision of a cosmic plane.

Subtle: (*adj.*) That which exists beyond the physical senses.

Sword: (*n.*) A magical weapon used in the Watchtower of Air.

Symbolism: (*n.*) The representation of abstract ideas and things by use of symbols, pictographs, glyphs, etc.

Tablet of Union: (*n.*) A map of the spiritual planes above the Great Outer Abyss.

- Tarot:** (*n.*) A card-based system of fortunetelling or prophesy; a system of enlightenment.
- Theosophic Reduction:** See Qabalah of Nine Chambers.
- Theosophy:** (*n.*) Ancient, esoteric wisdom. Also, the modern theosophical movement founded by H. P. Blavatsky in 1875.
- Tone:** (*n.*) Attitude, manner, style, or vein.
- Transcendence:** (*v.*) To go beyond.
- Transmutation:** (*n.*) Change from one thing into another.
- Tree of Life:** (*n.*) A Qabalistic model used in Western magic to depict the invisible worlds and pathways of our universe.
- Unfavorable:** (*adj.*) Negative, bad, adverse, or inopportune.
- Vibrations:** (*n.*) Emanations that radiate from the physical body. The feeling, or tone of an object.
- Wand:** (*n.*) A magical weapon used in the Watchtower of Fire.
- Watchtower Tablet:** (*n.*) A map of the a large region of the magical universe.
- Yoga:** (*n.*) A system of meditation.

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