

# TAROSOPHIST INTERNATIONAL

THE MAGAZINE OF TAROSOPHY® & TAROT

Innovative & inspired tarot for all tarot readers and students

**Featuring:**

James P. Wells on Tarot as a  
Tool for Dialogue

Anne Davies presenting  
essential legal advice on the  
new UK trading legislation.

Naomi Ozaniec on Tarot,  
Divination & Initiation

The Common Reader  
column with Michael  
Orlando Yaccarino

Poetry from  
Dr. Art Rosengarten

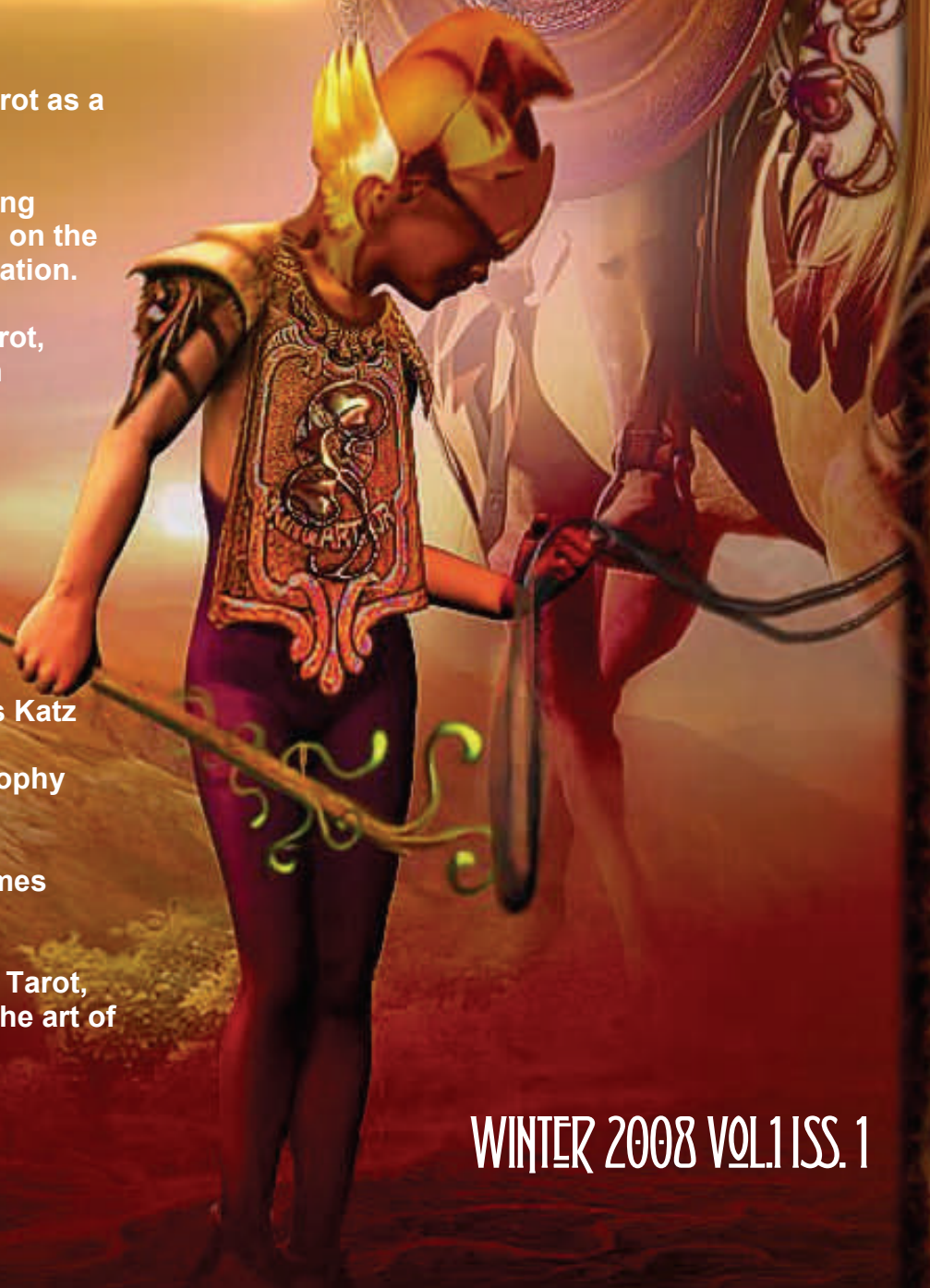
The Solar Spread  
introduced by Marcus Katz

Reviews of the Tarosophy  
Courtyard Course &  
*Tarot Decoded* by  
Jonathan Kaneko-James

Our Members Decks  
including the Maroon Tarot,  
Transparent Tarot & the art of  
Beth Seilenon

News & Views from  
Tarot Professionals

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**Marcus Katz**  
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**Tarosophist International** is the magazine of Tarot Professionals, an organisation for tarot readers and students who are interested in innovative and inspired tarot for contemporary application.

Subscriptions are free to all members of Tarot Professionals, and a PDF copy of this magazine is available at cost to non-members.

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# TAROSOPHIST INTERNATIONAL

The Magazine of Tarosophy® & Tarot.

Innovative & Inspired tarot for all tarot readers & students

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Cover: Page of Wands, Maroon Tarot  
[www.kartytarota.pl](http://www.kartytarota.pl)



## EDITOR'S FOREWORD

It is with great pleasure that I introduce this first issue of *Tarosophist International*. In our cover image - the Page of Wands from the Maroon Deck - is captured the spirit of this magazine and the intention that informs it; innovative, in service, and always ready to learn something new!

I look forward to your feedback and contributions to this magazine, providing exciting new content to inspire and promote creative tarot for a contemporary audience & application.

May a full deck of possibilities be yours!

*Marcus Katz M.A.*

## TAROSOPHY™

**Tarosophy**, n. Conflation of **Tarot** (from It., *triumph*?) + **Sophia** (from G. Σοφία, *wisdom*). Meaning lit. 'the wisdom of tarot'. Referred specifically to the living (divine) wisdom of the art and science of Tarot as practised by *Tarosophists*.





MICHAEL ORLANDO YACCARINO

**Practical, ethical, and mystical advice  
for the professional Tarot reader**

## **Sphere**

Welcome. The purpose of this ongoing column is to offer practical, ethical, and occasionally, mystical guidance for both the novice and professional Tarot reader alike. In it, you will not find information on spreads, card interpretation, or symbol analyses. Indeed, if you are reading these words, you have already discovered the optimal place to develop those vital aspects of your training. Before rolling up of our collective sleeves in future installments allow me to share an intimate moment on the genesis of my own life with the cards.

Those seeking my reading services sometimes ask how I first became interested in the Tarot. The first deck I ever owned was the Aquarian obtained from a local bookshop when I was twelve years old.

The glorious beauty of David Palladini's artistry has not only retained its considerable power since I first discovered it in the mid-1970's, but has deepened with the passage of time. Indeed, it is one of the few key decks I have continued to use regularly. A trigger to my intuitive senses, the Aquarian remains a beloved companion on my own journey inward and beyond. But what lead me to the "Occult" section of the bookshop where I found that deck in the first place?

I spent the first twelve years of my life in a house constructed sometime in the 1920's. While the suburban town in which it was located was fairly unremarkable, the persistence of the paranormal occurrences experienced in that home was far from common.

Fortunately, I attribute an innately inquisitive mind and a stable family environment as instrumental in my perspective on these happenings as more an adventure than an unwanted ordeal. Although to be sure, some of the dread associated with a handful of darker events connected with these otherworldly encounters have left me unsettled, but no less intrigued with a desire to understand them.

Among all of these moments, though, there is one in particular perhaps most unforgettable for its still-evolving meaningfulness and lasting sense of wonder. It took place one summer afternoon in a room suffused with warmth and sunlight. All around me, luminous spheres began to slowly appear to drift through the air in an unhurried fashion.

Vividly-colored tendrils wavered electrically within each one as they floated by languidly. I felt no fear of any kind. On the contrary, they filled me with gratefulness, both heartfelt and pure, for this direct communication.

As I write this now, I am ever thankful for this opportunity in which the invisible revealed itself so splendidly.

Even so, oftentimes in the past, I longed for the spheres to repeat their ephemeral dance since that childhood encounter. The passing of many moons on my spiritual quest were required for me to comprehend how in fact, they have never truly departed.



MICHAEL ORLANDO YACCARINO

I know now the spheres' original appearance blessed my young eyes in the way they did before adulthood concerns might block my open reception of them. So I make efforts each day to exist in the present by remaining free from such useless obstructions as past regret and future worry. When I do succeed in this continuing challenge, the vision returns effortlessly—only now transformed.

For the spheres accompany me as I wander a stunning stretch of surf and sand while feeling at one with the core within that ever-changing tide. They comprise the tear I attempt and happily fail to control whenever enthralled by a moving musical composition, artwork, or film. They resound in my sigh of contentment upon tasting a favorite dish. They are present each time a Tarot reading I have given encourages a seeker toward some desired change. They exist in a needed touch, either given or received. And in the gentlest whisper, they speak through the rhythmic drumming of cool rain against a windowpane as I drift into dream.

So then, what did I take away from this childhood marvel? Today, I accept it as both a greeting from and an affirmation of those realms seemingly beyond, but intrinsically part of everyday existence. Those shimmering spheres have become the guide-lights along my mystical path. I trust them implicitly since they directed me to, among other fruitful explorations,

the Tarot itself. And without question, the seventy-eight cards have nourished my spirit and those of others through my work with them.

Do I know in what form these radiant guardians will manifest themselves or to where they will bring me next? I have no idea. But I cannot wait to find out—for enlightenment will surely follow.

#### Author Biography

Michael Orlando Yaccarino is a Certified Professional Tarot Reader and instructor whose practice serves numerous private and corporate clients. As an author, his varied work is published worldwide.

He has also provided the original material for the Tarosophy intermediate *Journey Begins* Course in a fully-researched 300-page course manual, which Donald M. Kraig (author of *Tarot and Magic*) describes as “an informative introduction to the Tarot that is ideal for adult seekers looking for a lucid and complete approach to the subject without being overwhelming or simplistically childish.”

This material has also received excellent reviews from Mary K. Greer, Rachel Pollack and many other tarot authors and experts.

Visit [www.orlandotarot.com](http://www.orlandotarot.com) to learn more.

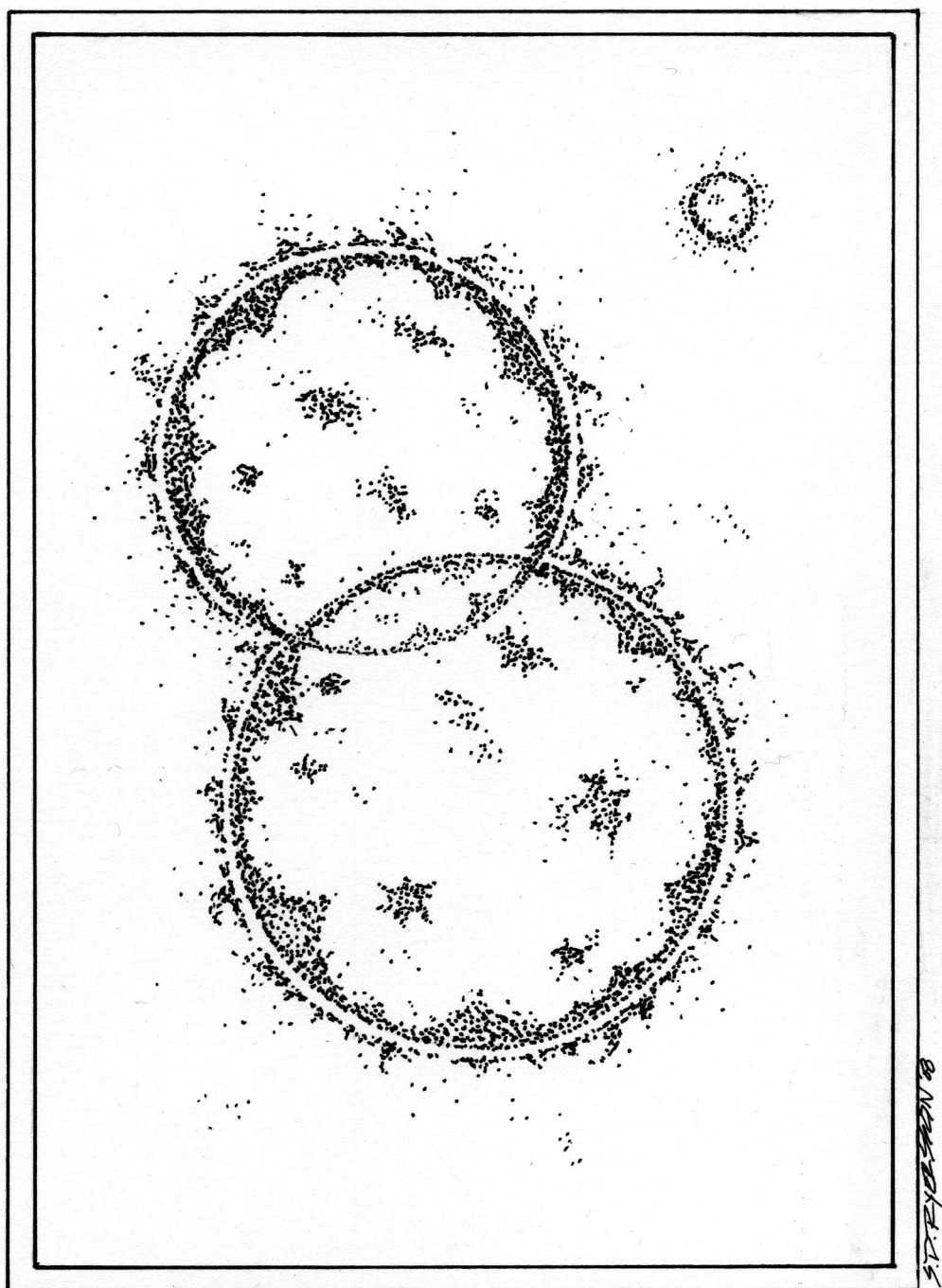
#### Illustrator Biography

Scot D. Ryersson is a renowned illustrator and graphic artist who has lived and worked in London, Toronto, Sydney, and New York City. He is the recipient of two Art Directors of London Awards and is responsible for acclaimed advertising campaigns for many Academy Award®-winning films.

Ryersson is also the author of numerous critiques and essays on film and literature. He is co-author of *Infinite Variety: The Life and Legend of the Marchesa Casati*, *Portrait of a Muse*, and *The Princess of Wax: A Cruel Tale*, a critically acclaimed fairy tale.

Visit [www.marchesacasati.com](http://www.marchesacasati.com) for more details.





*Sphere* by Scot D. Ryersson, pen and ink on paper, 2008 © by the artist.

# TAROT: DIVINATION & INITIATION

**Naomi Ozeniac**, author of *Teach Yourself Tarot & The Watkins Tarot Handbook*.

In recent years, the Tarot has become the most popular form of Western divination in its capacity to serve as a psychic mirror, yet it also has a deeper function as a vehicle of initiation in its capacity to offer a series of spiritual keys. As a psychic mirror, the Tarot provides a rich tapestry of images with which to weave guidance, advice and insight. As a spiritual key, the Tarot provides an inner grail with which to weave the wisdom dance of transformation and awaking. We rely on Tarot as a tool of divination while forgetting Tarot as a vehicle for initiation, we enjoy Tarot's lesser function while we remain largely blind to its greater function. At a time of mass initiation, it is perhaps timely to reunite these two functions which grow as separate branches on the one tree.

At a time of spiritual resurgence, it is no surprise that Tarot has gained in such popularity as a means of divination. Tarot reading has assumed the identity of an individual genre within the wider context of New Age spirituality. Without undervaluing its value as a psychic mirror, the transaction between reader and client is an essentially commercial interchange where power lies in the hands of the reader. Even at the close of the most insightful readings, there has been no tangible shift of power, the reader as the expert retains power, the client is not empowered through the process. The interchange of initiation takes place not at a reader's table but in sacred space; this is an act of commitment not commerce. Initiation brings an exchange of power between the initiator and the would-be-initiate. Separated from its mundane relation divination, the Tarot brings empowerment, which lies at the heart of the initiatory process.

Shifting our perspective on Tarot requires that we enlarge our vision. Tarot has become so commonplace that it has lost its numinous glow: Tarot packs have become so varied that the power of the symbol has been stripped and replaced instead by numerous pleasing images. This profusion, the current Tarot phenomena stands in complete contrast to the early Tarot decks which appeared from within a magical fraternity. The Rider-Waite pack is as popular as ever, its designer was Arthur Waite who was a member of the Hermetic Order of the Golden Dawn. Waite's writings encompass both divination and initiation; he knew the difference between the two functions. In *The Pictorial Key to the Tarot* he stated that, 'The Tarot embodies symbolical presentations of universal ideas, behind which lie all the implicits of the human mind, and it is in this sense that they contain secret doctrine, which is the realization by the few of truths imbedded in the consciousness of all, though they have not passed into express recognition by ordinary men.' In other words Tarot images contain a secret doctrine which can be decoded through the use of initiatory keys.

Crowley's unique contribution centred upon his decision to connect his Tarot with the ancient Egyptian god of learning, magic and temple tradition. The Hermetic Order of the Golden Dawn also created a Tarot set specifically to encapsulate and represent a practical path of spiritual awakening within an inner tradition. These three decks emerged from a magical fraternity which recognised and applied both the lesser and greater functions of the Tarot.

These seminal packs have spawned a generation of Tarot offspring. But the newest and latest Tarot images have often become detached from any magical lineage. The first Tarot packs arose as intrinsic components of an initiatory path of spiritual awakening. Now however, the divinatory function has been popularised and the initiatory function has been eclipsed.

The popular rise of Tarot has been a mixed blessing. Tarot cards were until relatively recently associated in the common mind with dubious and dangerous occult practice. This entirely mistaken view has thankfully faded, but it has been replaced by a somewhat sanitised perception, going to a Tarot reader is now on par with a visit to the aromatherapist or any other New Age practitioner; Tarot now has now become safe and acceptable. Though this particular shift in opinion has much to commend it, something has also been lost in the process. Tarot is not the diabolic occult tool that it was once believed to be but neither is it just another piece of New Age kit; a more realistic perception lies somewhere between these two poles.



The tarot IS an occult tool, but whereas the term Tarot has been rehabilitated, the term, 'occult' largely has not and this word still carries negative connotations. The word simply means that which is hidden. The term has passed out of common use through a silent merger with more modern vocabulary; the word 'esoteric' strikes less fear and the term 'holistic' is positively cosy in comparison. Yet this discarded word still has some insight to offer since it points towards a reality that is hidden. It suggests a domain that is not immediately evident to the decoding skills of the five senses. Moreover seeking that which is hidden requires a sustained quest and quite possibly demands the development of senses and skills beyond the ordinary. Previous and more confined mindsets defined all attempts to investigate the workings of nature and the human mind to be intrusive invasions into God's own domain. Yet these remain the hidden and forbidden realms. So the Tarot is a tool with which to navigate into the hidden realms of the unconscious and with which to create links to the domain of higher consciousness. This is its initiatory function. Divination has no role to play here.

### **A Picture is Worth a Thousand Words**

How is it possible for a series of images to effect a reconstruction of being? Each of the early originators of Tarot knew the difference between a symbol and an image. This is a fine distinction which has become blurred in the pursuit of artistic and aesthetic display. Only the symbol retains the power to effect transformation, only the symbol has the power to effect initiation. However without an active process of engagement and ingestion, the symbol remains inactive and cannot yield its transformative potential. The initiatory function cannot become operative until an active relationship is established between the would-be-initiate and the initiating material. This relationship demands engagement through the age-old companion on the spiritual journey: meditation. As the reflective, contemplative and integrating aspects of meditation come into play, so particular symbols are inwardly absorbed and digested within the psyche to release a spiritual nutrition. This is not a single event but an ongoing, self-propelling process of dynamic change. In the fullness of time this process of forward movement brings the level of reconstruction which effects a cycle of death-renewal- rebirth, this is the essence of initiation. It is this potency which rightly endowed Tarot its early mystique; learning the Tarot was once accompanied with vows of secrecy.

This theatricality may appear ludicrous to the modern generation for whom initiation into mystery through the symbols of the Tarot is a meaningless notion. But the within a mystical structure, Tarot retains this power. In losing sight of the initiatory function, we have mistaken an inherent mystical potency for a mere portent. The divinatory function can operate wherever two people and a Tarot deck choose to gather, the initiatory function can only operate within the greater context of a shared spiritual journey. The divinatory function is but a brief encounter with the forces of the Tarot, the initiatory function is a lifelong adventure into the Ageless Wisdom. This is the gift that the Tarot offers. However the spiritual journey rarely takes place without a map of the territory, for previous travellers have already pioneered the way. Buddhism offers the Wheel of Life, the West offers the Tree of Life.

The Tarot now finds acceptance upon the Hermetic Tree which has evolved from the rootstock of mystical Judaism. Its 22 faces correspond to different stages of the spiritual journey. In contrast to the familiar conception of the Tarot which opens with the figure of The Fool, when placed upon the Tree of Life, the personal quest begins instead with the figure of The World, which is the last card in the Tarot deck. Where can the would-be-initiate begin except in the world and in the circumstances of daily personal life. The quest for self knowledge begins with contemplation of The World, Tarot Trump XXII.

The Tree of Life is a yet greater symbol system in which the Tarot has a significant place. We cannot approach the initiatory function of the Tree of Life without simultaneously acknowledging the initiatory potency of the Tarot. Once we have awakened to Tarot's greater function, we too like the spiritual pilgrims of old may be also be stirred to go in search of initiation and discover its timeless importance.

**Naomi Ozaniec** is the author of *Teaching Yourself Tarot*, the *Watkins Tarot Handbook* and the *Aquarian Qabalah*. This latter title has been reprinted and misnamed *The Kabbalah Experience*. She offers *Teach Yourself Tarot* as a download on her informative site **The House of Life**.

For more information on Naomi's work, see her site at [www.thehouseoflife.co.uk](http://www.thehouseoflife.co.uk)



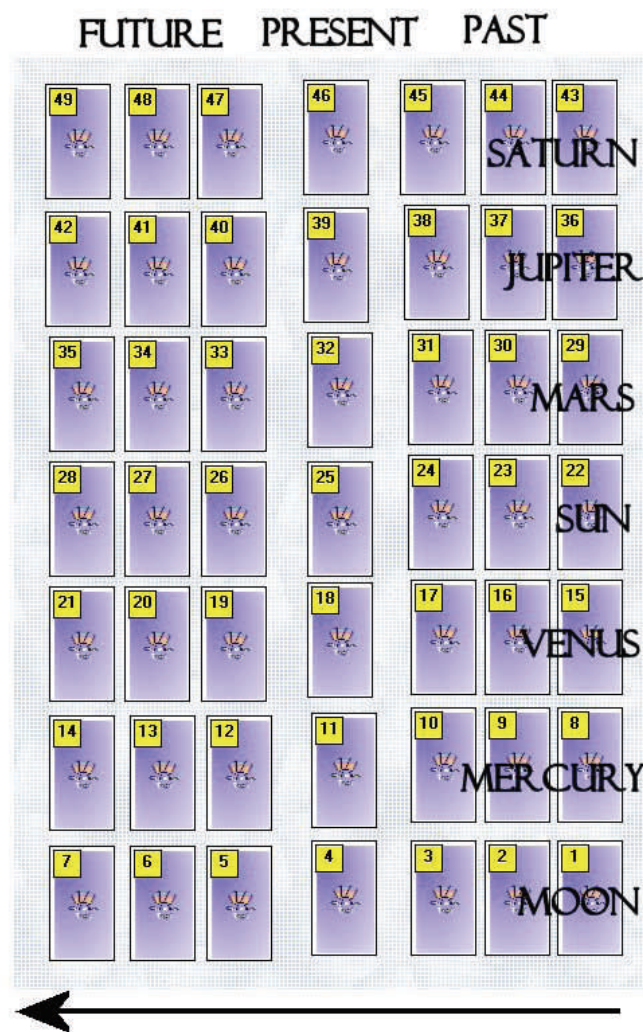
# THE SOLAR SPREAD

**Marcus Katz**, Director of *Tarot Professionals* and PhD Researcher in Esotericism.

This article is a simple demonstration of how Astrology and Tarot can be combined. In this issue, I present a spread from 1936 by Elbert Benjamine, who wrote under the name C.C. Zain, known particularly for an extensive set of course materials he composed over many years for the occult group *The Brotherhood of Light*.















This spread is called the *Solar Spread*, but I also refer to it as the *Planetary Spread*. It utilises a spread of 49 cards, and is very useful for gaining an overview of all aspects of life, past, present and future. It can also be done to supplement an astrological natal chart being produced for the individual, or for a birthday reading!

The cards are shuffled and then laid out in seven rows, from right to left as illustrated.



The cards should be turned over and read individually, starting on the bottom row and reading from right to left.

When the birth-chart of the querent is known, each row of seven cards reveals elements that the corresponding planet of that row governs in the birth-chart. Here we give some examples from the following birthchart.

Planet/Point	Glyph	Sign	Glyph	Position	House
Sun		Aquarius		07°36'	6th
Moon		Sagittarius		14°05'	4th
Mercury		Capricorn		19°55'	5th
Venus		Capricorn		19°16'	5th
Mars		Virgo		28°02'	2nd
Jupiter		Taurus		16°36'	10th
Saturn		Pisces		04°03'	7th

### Unlocking the Houses

So, the cards in the first row, corresponding to the Moon, refer in this individuals case to the 4<sup>th</sup> house, in which the Moon is placed. The Fourth house corresponds to issues of residence and property; thus we would read the cards in this row to refer to property matters. On a deeper level, this house refers to our roots and connections with the past – the cards on this row can then be read as old hang-ups playing out in the present situation.

As another example from this chart, we could read the next row up, of Mercury, as referring to the 5<sup>th</sup> house of the individual. This then would require that the cards be read in the context of pleasure, love and amusements. For this individual, the cards here would be of a sensual context!

### Past, Present and Future

To further assist the reading, in all rows, the three cards to the right govern the **past** of that area of life, the central card the **present** situation, and the three cards to the left, reveal the **future**. This allows us to examine the past roots of the issue in the context of the row, the present situation, and the likely future development within that area.

### Reading without the Natal Chart

Without the birth-chart, or if you are unfamiliar with astrological interpretation, each row can simply be read in the light of the corresponding planet (not its position within the individuals houses) as we give in the chart following.



### The Default Reading Rows

Bottom Row: **Moon** - home, domestic life, public affairs, female partner

Second Row from Bottom: **Mercury** – studies, travels, education, papers

Third Row up: **Venus** – love, friends, partners, art

Fourth Row (middle): **Sun** – honour, health and vitality, male partner

Fifth Row: **Mars** – Accidents, antagonisms and enemies

Sixth Row: **Jupiter** – Business, Occupation, Employment and Religion

Seventh Row (top): **Saturn** – Loss, Sorrow, Secret Things, Old Age

### For your Consideration

You might also choose to add rows for other planets, even ascendants & nodes. You might also choose to use your astrological experience to refine the interpretation of the reading rows further. The Mars line may be read as perhaps *challenges* rather than *accidents*; the original reading is somewhat static.

**Marcus Katz** is the founder of *Tarot Professionals* and has been studying, reading and teaching Tarot for over thirty years. He is the holder of a Masters Degree in Western Esotericism and is currently pursuing a PhD in the teachings of occult groups 1850-1950.

He teaches Kabbalah, Thelema, Ritual, Tarot and Witchcraft at his Far Away Centre in the heart of the English Lake District. For more information see [www.farawaycentre.com](http://www.farawaycentre.com).



# TAROT AS A DIALOGUE TOOL

**James Wells**, Toronto-based consultant, teacher, facilitator, and motivational listener.

We live at a time when many rich and enlivening processes of communication -- World Café, PeerSpirit circling, Open Space, Appreciative Inquiry, Art of Hosting, etc. -- are emerging. Rooted in basic human needs to be in community and to share narrative, they assist us to remember our interconnectedness and to bring forth vision and resources. The tarot can be another powerful tool to bring us into authentic dialogue with one another so that new stories and lives can be shaped, and not just in traditional style readings. We need this in our communities, our families, our one-on-one intimate partnerships, our religious/spiritual groups, and in our workplaces,

Imagine a project meeting in which we sit in a circle rather than in rows. Imagine also that in the centre of our round table a deck of face-down tarot cards forms a beautiful spiral pattern in our midst. Each person selects one card and looks at it for a moment. Clockwise and one at a time, each person speaks for a minute or less about how their card is relevant to them and how it indicates what they bring to the table that day.

Joseph says, "This Lovers card reminds me of how passionate I am about this project and that I value each person who makes up the team." Bonnie declares, "For me, the Five of Pentacles that I drew is a strong image of how we've been through thick and thin together, and that even in the most dire moments we've stayed with each other." Chris wonders aloud, "What greater vision might emerge from today's meeting? The Queen of Cups is looking at her chalice like it's about to reveal something and I already feel something great bubbling up in our midst." This simple check-in has set the tone that we need today.

Think back to a moment when gossip and lack of appreciation were beginning to erode a group. What might have been done differently? Perhaps a tarot appreciation game would have helped. Each person is dealt the same number of cards as there are people present plus one more. In other words, if five members are present, six cards are dealt to each person. Each participant quietly decides which card most represents the gifts or best qualities of which person in the group, including her- or him-self, and which card represent the best qualities of the group itself. One at a time, each shares his or her cards and the words of appreciation. This continues until all have spoken. There are to be no superlatives, comparisons, or backhanded comments. Only true appreciation.

For example, it's Ann's turn. Card by card, she lays down the images and speaks words of appreciation to the rest of her book study group. "Derek, you are like the Six of Cups, because I appreciate the way you do little things that make a positive difference to the group, like the time you brought flowers for all the women on Mother's Day. Mavis, I value the way you stick up for your beliefs just like this fellow in the Seven of Wands. Gerald, the Hierophant reminds me to appreciate all of the research and depth of learning you bring to every book we explore.

I selected the Two of Swords for myself. I love my ability to not always judge by appearances and to remain centred. And the World is the ideal depiction of the group as a whole because I appreciate the greater sense of connection I have with a larger world of possibilities."

Do you remember the last awkward chat you had with a friend or lover? How might tarot have encouraged open-hearted conversation and minimised the awkwardness? Perhaps at the moments when one party wasn't sure how to say something to the other, he could have drawn a card at random to surprise himself into insight so he could speak his deeper truth. And the other party could have done the same when addressing him. It might have unfolded something like this:

JAY: Luke, I need to say something to you, but I'm entering this conversation with some fear. [Picks a card from the tarot deck. It's the Tower]. Yes, this is it. I'm afraid that I'll make you angry, that I'll be annihilated by what I say to you, that the sky will fall on me and the ground will swallow me up.

LUKE: I hear what you're saying and I can sense that you're afraid. I'd really like you to know that you can say anything to me. We've been friends for a long time now. [Picks a card from the tarot deck. It's the Nine of Wands]. This card reminds me of past times I was too strong in my reactions and that it may have hurt some people. I'll do my best to hear you without over-reacting.

JAY: Well...you know that I'm gay...and we're good friends...well...oh gawd, how to say this...[Picks a card -- the Empress]...oh what the hell...I love you, Luke. I know you're straight, but I just want to care for you, look after you, and be there for you. This doesn't mean that you have to act on that. I just needed to say that and get it out.

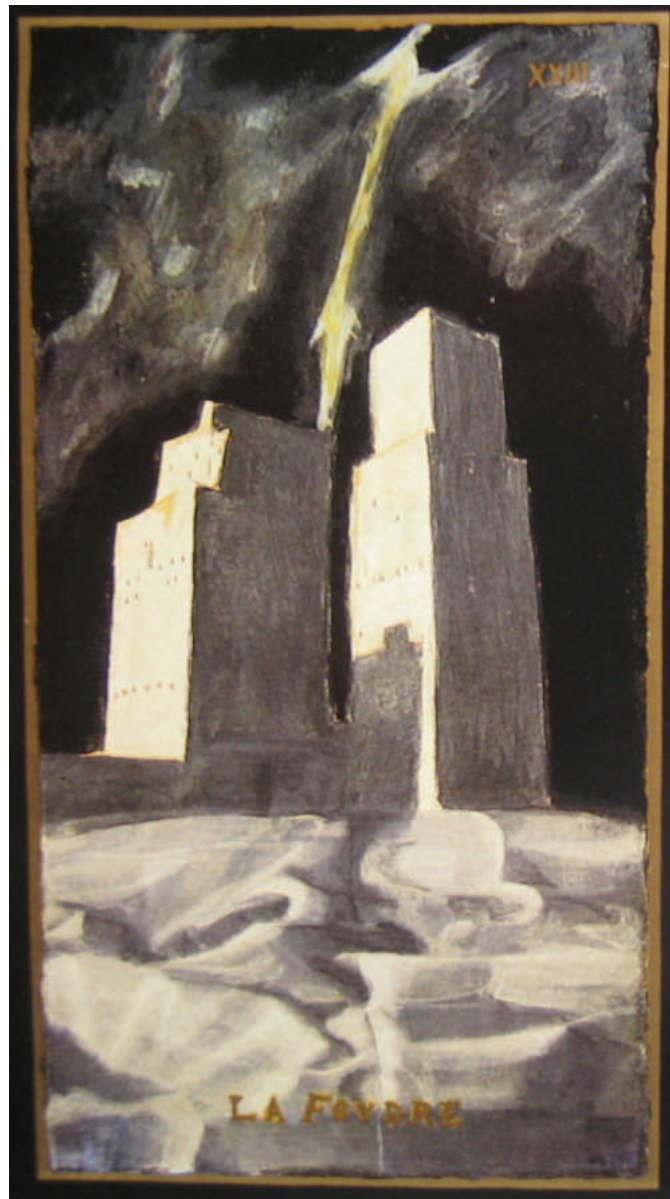
LUKE: Wow...I...I thought maybe you did, but...well...I didn't know how strongly you felt...I'm not sure what to say...[Picks a card -- the Five of Wands]. I'm conflicted. I value your friendship, and now I'm aware that a lot has been stirred up by you saying you love me. Part of me wants to argue or fight with you so you'll get over me, yet another part of me wants to try to build something that's mutually OK even if we don't quite know how to make it happen.

JAY: I'm glad you're being honest and that you're taking this better than I thought you would. At least there's no Tower blast here (laughs nervously). My sense is we can continue to be friends, but now you just know a bit more about my deeper feelings. [Picks a card -- the Three of Swords]. Those feelings include a bit of heartache that we can never be romantic partners, but the mental energy of the three swords piercing the feeling heart really show me that I need to do reality checks with myself about my feelings.

LUKE: That's cool. I'm still a bit surprised by what you said, but I want to continue our friendship. [Picks a card -- the Page of Cups]. I guess every friendship is full of surprises, like the fish leaping out of this guy's cup. Maybe I need to lighten up on proving my straightness. You know it, I know it, so why make a big thing out of needing to prove it? I do care about you, but you know it can't be as a lover.

And so forth.

I hope these three examples have whet your appetite for using the tarot as a dialogue tool. It has enriched many circles, meetings, and conversations in my own life. May it open up your heart and open up more hopeful possibilities for our world.



*La Foudre* (Lightning) from the Madame Figaro deck, unpublished as a deck, published in *Madame Figaro* 1st February 1986, artwork by Didier [Courtesy Collection Adam Mclean].

**James Wells** is a Toronto-based consultant, teacher, facilitator, and motivational listener. He is dedicated to making ancient wisdom ways relevant to the 21st century. Through tools and processes such as tarot, journal writing, reiki, and council circle, he and his clients and students are inspired to remember who they really are.

To book private sessions or workshops, or to visit James on the internet, go to:  
<http://jameswells.wordpress.com/>



# TEACH A MAN TO FISH

**Jonathan Kaneko-James**, London-based tarotist and ritual magician.

## **A Review of the Courtyard Course in Tarot Professionals**

Give a man a fish, and he may eat for the rest of the day. Teach a man to fish, and he will eat until we sell all of the Cod to British seaside restaurants.

I've never been particularly convinced by modern teaching methods, probably because my A Levels ended in a horrific seven-week cramming session after the two years our tutors spent getting us to group together and draw cartoons about the Odyssey. I've always felt that a good teacher should be like a special forces trainer -- breaking down the students personalities by making them memorize torturously long lists of things, building them back up through the use of Byzantine and equally torturous essays, and letting them all get slaughtered on the killing fields of real-life practice. It's the time-honoured technique that preserves all the things we care about -- like the British class system and handlebar moustaches.

Despite this Marcus Katz' Courtyard course has changed my mind. It's a hard thing to say, primarily because every time I admit I've changed my mind about something the Yakuza are allowed to take one of my toenails. Seriously though -- if you do all of the exercises in the courtyard course properly, which is a challenge for any self-study course, at the end of it you will actually be able to do the Tarot.

Like any good hunter you spend three weeks sneaking up on your target. Students will be taken through a basic understanding of the elements as they are expressed in esotericism, and the course itself is structured around the four elements, plus the meta element -- Spirit. The first lesson begins the trend of encouraging students to form their own understanding of things by presenting them with an exercise to help them discover the meaning of the four elements, as expressed in esotericism.

The second lesson teaches intuition and an understanding of storytelling with the cards. Critical thought and personality typing are used to introduce the idea of the court cards and marry them up with the elemental principles from the previous lesson. The third lesson seems a welcome break, but actually introduces the toughest lesson of all in the form of a layout to study the Major Arcana along with DIY spreads, some quite handy legal tips and tools for dismantling and analyzing different tarot cards.

One of the reasons that the courtyard of air is actually my favourite is because it does something else: it gives you permission to just look at your cards. To many people reading this it probably sounds obvious, but I've been hovering around the tarot for fifteen years and before recently I had never gotten to know the individual art works and symbols that compose my deck.

To be honest, I think it's one of the most important distinctions between the dabbler and a real Tarosophist. The tarot is a huge part of my faith in them obviously not condoning, pressing it into service for demeaning household chores like steadying the ironing board, but it has created a sense of intimacy with my deck and helped me get over the Presbyterian belief that seeing it naked would make me go blind. On the other hand, I haven't been doing this seriously for very long, so I might just be talking codswallop.

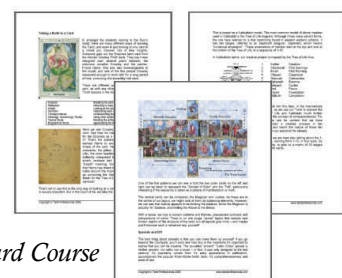
At lesson four we enter the Courtyard of Fire, and rather surprisingly, we learn to read the tarot. The technique is good and devilishly simple -- we've been sneaking up on the tarot for weeks now, and in the courtyard of fire we club it over the head with a mixture of Kabbalistic principles and numerology. The course presents us with an exercise to help us understand creative energy down from Kether to Malkuth and with a little bit of practice you really can pick up almost any deck and gave a reading of the Minor Arcana. Major Arcana are a little bit harder, but to be honest, they probably should be.

Lesson five is simply inhumane. Admittedly, it teaches you a very useful new spread, but it also makes you write a haiku. I think it's just because Marcus likes imagining grown men and women counting on their fingers.

All in all, I think the thing that I like the most about the Courtyard Course is that it teaches principles. I'm a Thoth Tarosophist for my sins, and the moment everything really started coming together for me was when I realized the most important thing was just to read the language of the cards themselves. If you know how to listen the tarot cards scream at us -- they dance naked in front of our eyes painted within meanings in the language of garish esoteric symbols. There is so much more, to the cards than learning arbitrary rigid bullet points of meaning found in thumbnail sized little white books.

As I say, teach a man to fish and he will eat for the rest of his life. The courtyard course succeeds in this -- at the end of it you really could go off and start reading the cards. On the other hand, once you have taught a man to fish he might also become interested in courses about environmental science and trout breeding.

Intermediate course, anybody?



*Pages from the 50-page Courtyard Course*

**Jonathan Kaneko-James** has been a ritual magician and student of the Kabbalah for 15 years. He has published numerous articles of fiction and nonfiction for small press magazines in England and Wales, and is looking to move into a professional tarot reading practice. His esoteric science fiction novel, *A Dark Neon Dying*, will be available as an e-book in the next year, with all profits going to *Shelter* -- a UK-based homeless charity. He is a massive fan and promoter of the Thoth Tarot and is looking to start *Tarot Caf *, a monthly meeting where student Tarotists and those who wish to enter professional tarot practice can each bring a guinea pig and spend a few hours just perfecting their tarot skills. Jon Kaneko-James has RSI, and dictates all of his work using Dragon NaturallySpeaking voice recognition software.

He can be contacted on [jonathan.kaneko.james@googlemail.com](mailto:jonathan.kaneko.james@googlemail.com)

# THE JOURNEY BEGINS ...

Reviews of the course material provided by **Michael Orlando Yaccarino** for our intermediate course, *The Journey Begins*.

Michael describes Tarot readings as an “art form.” No matter how many interpretations or symbolic systems we learn, it is all theory until the cards come up in a reading. It is just because reading is a kind of art, akin perhaps most of all to story-telling, that new meanings can appear to us at any moment. Michael demonstrates how he works with the pictures to create a story of a person’s life in a particular moment. The freshness of Michael’s approach exhibits the dedication and sensitivity of his training. What is the mark of a good beginner’s course? Simple, that people who are not beginners can learn from it. And this we find again and again in Michael’s work of distilled simplicity.—**Rachel Pollack, author of *Seventy-Eight Degrees of Wisdom* and *Rachel Pollack's Tarot Wisdom: Spiritual Teachings and Deeper Meanings***

By viewing a reading as an art form and emphasizing “good taste” as the mark of a good reader, Michael elevates the Tarot consultation into the soul’s story. Learn how to transform your spreads and readings into detailed examinations of the direction life’s conflicts are taking you.—**Mary K. Greer, author of *Tarot For Yourself* and *21 Ways to Read a Tarot Card***

Michael’s approach to the Tarot literally transforms the journey of the Fool into what it was always meant to be: A glorious voyage upon the seas of personal spirituality.—**Dorothy Morrison, author of *Everyday Tarot Magic*, and creator of *The Whimsical Tarot***

Michael’s solidly-researched teachings on the Tarot will set the beginner on the proper path to enlightenment.—**David Palladini, creator of *The Aquarian Tarot* and *The New Palladini Tarot***

Michael’s texts, upon which the training materials are based, are an informative introduction to the Tarot that is ideal for adult seekers looking for a lucid and complete approach to the subject without being overwhelming or simplistically childish.—**Donald Michael Kraig, author of *Tarot & Magic***

Michael has created a wonderful course on Tarot for the beginning or more advanced practitioner. It delves into the most important aspect of Tarot—that is, its use as a life-guide tool. Michael draws on the archetypes found in the cards as a learning device for spiritual and personal growth.—**Edain McCoy, author of *Past-Life and Karmic Tarot***

Michael’s concise approach is of use to both those new to the Tarot and experts who desire to refresh their knowledge of the cards. Accordingly, the Fool becomes the protagonist in the story of the soul’s destined evolutionary progress from the physical world through the mystical. The great deal of effort he puts into his work is obvious.—**Tracy Porter, author of *Tarot Companion: An Essential Reference Guide* and *Tarot: The Definitive Guide***

**The Journey Begins** is a charged intermediate course available to all members. It is a six-month course supported by a 300+ page manual (as reviewed above), monthly video lessons to improve your reading ability and confidence, our innovative exercises and unique tarot learning games. You will require a minimum of only 2-3 hours a week over each month to follow the course and practice your new-found skills.

All students work in small groups, and are individually mentored using Skype video conferencing for 1:1 discussion. A Forum area is made available for each group to share discoveries and insights.

If you enjoyed our free Courtyard Course, and want to advance your tarot to a whole new level, please register your interest through [enquiries@tarotprofessionals.com](mailto:enquiries@tarotprofessionals.com) to be placed in the Audience Hall whilst the next group forms for entry!



# TAROT IN THE MYSTERIES

Naomi Ozeniac, author of *Teach Yourself Tarot & The Watkins Tarot Handbook*.

First presented in 2005 at The London Tarot Conference at The College of Psychic Studies

When I began to prepare for today, the enormity indeed even the folly of my self-appointed title rose in my mind like a great iceberg. The words are innocent enough, 'Tarot', 'Mysteries', 'Path', 'Self Initiation' but the meaning, depth and import that lies hidden within each word is by analogy, just like the iceberg, visible upon the surface, hidden in the depths.

I have spent some thirty years exploring, travelling and interacting, in this one realm and since it is truly the place of the Never Ending Story, my travels go on. So perhaps the best that I can hope for, in the time available, is merely to point out that the iceberg exists, that the Tarot, the Mysteries, the Path, and Self Initiation have fused into a single entity, that the sacred mysteries of being and becoming can be entered through the visual symbolism of the Tarot, and that you, have in your capacity as a multi-levelled, multifaceted spiritual being, the power, to facilitate this inner process of transformation.

If you have come to the Tarot Conference quite rightly wanting to learn more about the Tarot, to be a more effective Tarot reader, which might be perfectly reasonable goals for the day, then at the start of the day, I am asking you to shift the goal posts. I have enjoyed a thirty year love affair with Tarot, but I only rarely, 'read' the cards, in truth, I have little interest in divination, it is I know a shocking confession!! If you have an interest in divination, and I hope that you have, then I merely want to build on that interest by exploring another possibility with you, namely the function of initiation.

To *initiate* simply means to, 'begin', and there can be no beginning without proceeding and there can be no proceeding without a pathway. It is common to refer to the Tarot as The Journey of the Fool, the first of the Trumps or Triumphs. However the Path of Self-Initiation does not begin with the image of the Fool but with the image of The World the last of the Major Arcana and proceeds forwards by progressing through the Trumps in reverse order from from 21 – 0. This is the Path of the Serpent of Wisdom on the Tree of Life.

The serpent, itself a symbol of rebirth, touches each of the 32 Paths, the 10 Sephiroth and the 22 stages on the Tree of Life. So now just once more, I want to ask you to take another mental leap as I explain that from my perspective it is impossible to contemplate the Tarot without the Tree nor the Tree without the Tarot. I am not alone in this view, Robert Wang writes, 'The interlock of Tarot and Qabalah is so precise that the two systems are mutually explanatory.' For me, the Tarot and the dynamics of the Tree have become indissoluble, they have fused one into another like coal and flame, to steal a truly Kabbalistic metaphor.

So to recap, before moving on, I am suggesting that the images of the Tarot when used in a specific order and in a specific way become a vital part of an initiatory journey of

becoming, that is of self-transformation. When used in conjunction and partnership with the Tree of Life, the images of the Tarot serve as keys to the many chambers of being and becoming on the Path of Wisdom.

The value Tree of Life is most easily grasped through analogy, it has been likened to a map of being. If we may think of it as map, then it offers the traveller 32 paths. Such pathways cannot be grasped intellectually, but only practically and personally through the process of internalisation and ingestion. The term, 'pathworking' which has now seeped into general spiritual vocabulary, strictly refers to the process of, 'working the paths' on the Tree of Life in the Mystery School Tradition. Although the term is now loosely used to describe almost any type of inner meditative journey, the word takes us towards the, 'modus operandi' of the Mysteries. Before moving on to this, we need to ask how is it that mere pictures hold power? How can the images of the Tarot, precipitate a process of deep personal transformation?

To answer these questions, we need to review and re-evaluate the power of the symbol. The Tree of Life is a map of being and becoming conveyed through symbols. The Tarot is a philosophy described through symbols. Together the Tarot and the Tree of Life enmesh to form a Life-Path, a journey of continuous awakening into the nature of what is, the Microcosm and the Macrocosm, As Above so Below.

Although I am able to see the Tarot and the Tree as a happy marriage, it is important to have a clear understanding of this relationship and its history. The Tree of Life belongs to the Jewish Mystical Tradition Kabbalah (with a K) and predates the emergence of Tarot by hundreds of years. Rabbinical Kabbalah understands and applies the symbol as an instrument of precise teaching in its own unique and powerful way. A long history of persecution has produced a system of sheer brilliance which hides its teachings from the profane while simultaneously speaking to the initiate. This is effected by conveying spiritual truth through the language of symbol and by the profound use of the Hebrew alphabet as a secret sacred code. Just as we now assign the 22 Tarot Trumps to the 22 Paths of the Tree, so Rabbinical Kabbalah assigns Hebrew letters and associated symbolism.

Rabbinical Kabbalah understandably deems this new correspondence unwanted, unwelcome and utterly irrelevant. But to quote Dion Fortune, 'I do not say this is the teaching of the ancient Rabbis.' She also said, 'The point of view from which I approach the Holy Qabalah in these pages differs, so far as I know from that of all other writers on the subject for me it is a living stream of spiritual development not a historical curiosity.' In other words DF provided a bold and radical revision taking Qabalah (with a Q) in a different direction. And if we consider ourselves heirs to the tradition in which she stood, we may follow in her footsteps and find the same path of self-initiation into the Mysteries via the images of the Tarot.

To summarise, Kabbalah (with a K) is Rabbinical Judaic mystical system. Having quietly sustained and nourished many a soul with mystical contemplation, even this worthy tradition finds itself in an unwanted spotlight; Kabbalah has produced Hollywood-Kabbalah. But I digress although this newest offshoot from the Tree of Life serves to make DF's point, that this is a living spiritual tradition not a traditional dogma to be preserved in aspic. Historically, the Tree of Life has incorporated both Christian and Hermetic elements showing that growth and development remain possible. As Bill Gray

has rightly and succinctly stated, in the last century, 'As we grow the Tree grows. It bears a different variety of fruit in the twentieth century than it did in the fourteenth, but it still fulfils its function of producing sustenance for the insatiable human soul in search of its own meaning. What is more its fruits are literally inexhaustible, since they constantly renew themselves with fresh supplies of Inner Energies. The harder we pluck the Tree, the more plentifully comes its amazing fruit.'

Having ascertained that the Tree which contains the Tarot, is not a Judaic creation, but a much later esoteric evolution, we are now better placed to understand the function of symbolism since it is clear that both the Tree of Life and the Tarot speak through the universal language of symbols.

It is commonly said that picture is worth a thousand words. We may think in words but we also understand through symbols. Words have a precision and narrow application which serves the appropriate context, but a symbol permits mental exploration and expansion as the extended association of ideas permits a new process of association to take place. Moreover the language of symbol is universal and cross cultural, symbolic images whether as artefact, icon, statue, adornment, painting or mark, reveal the heart of a people. It was Jung who saw that the symbolic motifs of long deceased cultures were not dead, but much alive, even appearing in the dream life of patients.

This realisation was a turning point and from it Jung elaborated the theory of the collective unconscious and the archetypes within it. As we become familiar with the language of symbolic forms, we gain an entry point into the collective mind, the great cultural cauldron of humanity. Symbolic imagery breaks down the barriers which divide and opens up the realms which unite, linear local thinking belongs to the limited rational mind but shared non local apprehension grows from the universal root of symbolic expression.

The Tarot is treasury of universal symbols which when internalised have the potential to effect a transformation of being. Its many references and allusions both direct and indirect open the door to a new mode of thinking. Its vocabulary of mythological figures, divinities and angels, cosmic symbols of sun, moon and star, nature's images, of trees, flowers and landscapes, its fabulous beasts and animal symbols, offer up the language of the collective unconscious. Jung recognized this when he wrote, 'It also seems as if the set of pictures in the Tarot cards were distantly descended from the archetypes of transformation.'

Having established the value of the symbol, we can now establish how to work with the symbols that the Tarot offers us. Experience suggests a threefold process.

The first stage is primarily an intellectual process:: recognizing and tracing historical or cultural references, reading, thinking and effectively analysing the Tarot's symbolic structure.

The second stage by contrast is primarily an internal process of non thinking, recreating images in the mind as centres of meditative reflection, being receptive and open to insight and thereby effectively moving from analysis to synthesis in order to awaken intuition, inner tuition.



The third stage which organically grows from the previous two, is primarily one of knowing, the images have become living gateways, interaction becomes experiential and Tarot figures bestow wisdom and blessings, as the initiatory journey deepens.

Using the Tarot for divination can be successfully effected as the first two phases becomes consolidated. The initiatory path cannot be followed unless and until the third phase emerges.

So where might all this lead. What is the point and purpose of immersing the mind in these symbolic forms? Jung who knew a thing or two about the psychological impact of the symbol said that, 'Psychic development,' by which he meant, the growth of the whole being not the development of psychism, 'cannot be accomplished by intention and will alone; it needs the attraction of the symbol.' So the symbol is central to the willed process of personal growth, in Jungian terminology, to the central theme of life, the process of Individuation, becoming yourself. If the Magnum Opus of life is seen as the reconstruction of being, then the symbol is centrally placed in this undertaking. As Jung reminds us, 'The transformation of libido through the symbol is a process that has been going on ever since the beginnings of humanity and continues still.'

Becoming yourself, lies at the heart of Psychodynamic psychology, Becoming Spiritually Awakened lies at the heart of the Mysteries. But consciously undertaking the path of becoming demands conscious interaction as the symbols of transformation are plucked and ingested through the process of psychic absorption; The Tree of Life and the Tarot in combination provide a treasury of symbolic images. Here is the fuel for the interior work of transformation which is the *modus operandi* of the Mysteries.

I would like to convey the general principle through the particular example by providing a brief overview of the initiating function of the three Trumps or Triumphs. Death, The Devil and The Tower. These particular cards of the Major Arcana are often thought of foreboding when they appear in a spread but they each describe essential components in the process of self - initiation. You will of course be looking at these Trumps later in more depth, so I will briefly make my point, namely that when we explore the Tarot in relation to the Tree of Life, a deeper significance immediately opens.

Firstly, Trump XV1, The Tower, also called the House of God or the Lightning Struck Tower is assigned to the 27th Path. Since this Path bridges the two sides or pillars of the Tree, we can instantly recognise that this Path and its presiding symbolism of destruction, connects two opposing forces or polarities. What opposing forces are joined here? This path connects the 7th Sephirah, Netzach with the 8th Sephirah Hod. Put at its most simple, where Hod represents the intellect Netzach represents the intuition where Hod represents the concrete mind where Netzach represents the emotions. Where Hod represents the sciences, Netzach represents the arts. Where Hod represents the scholarly wisdom of Thoth, Netzach represents the Goddess wisdom of Isis. How may these two opposing principles be reconciled and thereby unified except by destruction and reconstruction both personal and collective.

In other words, personal balance and the process towards integration and wholeness requires that the predominantly intellectual left hand brain type must make way for the imagination and the instinctive feelings. Conversely the imaginative, artistic, predominantly right brain type must make way for the strength of intellectual rigour. In either case, the processes of destruction and reconstruction are literally involved. So this path and its presiding Trump, represents the meeting and unifying of the intellectual and intuitive power. This might be seen as the horizontal polarity between Hod and Netzach. But the Tower also occupies a vertical polarity in its central position, as the way upwards into the next reaches of the Tree. Put at its simplest, destruction, and reconstruction permit that which is superfluous to be burned away so that the self, the House of God is redefined as a vertical channel, a living vehicle connecting the material and the spiritual. I want to stress the dynamic, 'livingness' of all such processes. Initiation, beginning is but a small beginning in a continuous path of many beginnings.

Turning our attention now towards, perhaps the most feared Trump of all, that of Death X111, which is to be found on the 24th Path leading from Netzach to Tiphareth, from the 7th Sephirah Victory, to the 6th Sephirah, Beauty.

Once again, making enormous simplifications for the sake of brevity, Tiphareth is the place of rebirth where the forces of the Higher Self or Individuality become operative. In order to make space, the personality must give up its raucous claim to be heard, in other words, the ego which seeks always to claim, own and possess, must give way non-egoic consciousness focussed on sharing, participating, giving and co-creating. In other words, the egoic death which takes place through the 24th Path, is to be welcomed not feared, for the lesser is giving way to the greater. Once again, I want to stress that these are living processes individually experienced in a multitude of ways in real life.

Finally we can look at the initiating function of Trump XV, The Devil, to be found on the 26th Path between Hod and Tiphareth.

In other words, the figure of The Devil sits between you and the possibility of higher consciousness, which lies at the heart of the Initiation at Tiphareth. Since the 26th Path emerges from Hod, we are in the realm of ideas and the mind. As the embodiment of Capricorn, the cardinal earth sign, this Trump represents matter itself, and therefore directly asks us to define our relationship with the material world. Which ideas imprison us within matter? Which ideas free us from matter? When we understand, that The Devil is just another illusion, the bright gates of Tiphareth may open to us.

So, if I have served to point you in as new direction, perhaps caused you to pause and reflect, then my job is done. I can, as I said at the outset, merely stand holding a signpost, it is entirely up to you whether you follow the path towards Tarot and The Tree in the service of The Mysteries.

**Naomi Ozaniec** is the author of *Teaching Yourself Tarot*, the *Watkins Tarot Handbook* and the *Aquarian Qabalah*. This latter title has been reprinted and misnamed *The Kabbalah Experience*. She offers *Teach Yourself Tarot* as a download on her informative site **The House of Life**.

For more information on Naomi's work, see her site at [www.thehouseoflife.co.uk](http://www.thehouseoflife.co.uk)

# AMONGST THE FORTUITOUS MOMENTS

Dr. Art Rosengarten, author of *TAROT AND PSYCHOLOGY: SPECTRUMS OF POSSIBILITY*

When there is incongruity  
between feeling and event,  
puzzlement and moodiness  
in a moment's texture,  
slippery points of reference—  
a sign of silk in a bed of soil.

Or words are sketchy  
around affected areas—  
intangibility, absence,  
rendered out of reach,  
windows sealed off.

The mind keeps turning left.



A sudden stroke or mental slip...  
the mischief of Goetic demons,  
the re-orbiting eight ball magic,  
impending death,  
life, or illness,  
the Kali stare of sudden change...



*Fool from the Vertigo Tarot Deck*

Thrillation in the realm of possibles,  
the agonies of time and  
the Hamlets on bubbles,  
the siddhi powers that tantalize,  
the sinking ships of one's stomach,  
the being stuck inside a head-vice,  
the oscillation of ambiguity,  
the split conditions and mixed messages,  
the straddling of large extremes,  
the scissoring of dossiers,  
the no rectitude, closure, or conclusion,  
the tripped-out flagpoles and spinning webcams—

Or else quite the opposite—  
fantastic luck! Love,  
the light of angels, lust—  
the gravities you feel to enter,  
to catch and be caught in it,  
to make mirrors of molecules  
to craft outcomes in the serendipity,  
to rise up in the untold forms  
to make love in the willing gusts...  
These are amongst the fortuitous moments.

Art Rosengarten (1994)

**Dr. Arthur Rosengarten** is a Jungian psychologist, poet, founder of The Los Angeles Tarot Circle, and author of the classic text **TAROT AND PSYCHOLOGY: SPECTRUMS OF POSSIBILITY** (Paragon, 2000). He is also creator of **TNP: A Tarot For This Age** (Self-published, 2004), and the owner/moderator ‘**tarotpsych**’ a lively, online discussion group.

For Intelligent Conversation About Tarot at: <http://geocities.com/tarotpsych/>

To contact Dr. Art in San Diego, or to visit the ever-changing landscape of ‘**FarSeeingArt**’ go to:

<http://artrosengarten.wordpress.com/>

# TAROT AND THE LAW IN ENGLAND

Anne Davies, qualified solicitor & tarot professional.

## CONSUMER PROTECTION REGULATIONS 2008

### Our Guidance for professional Tarot Readers

This advice relates to the recent enactment of the Consumer Protection from Unfair Trading Regulations 2008. There has been a lot of talk recently on various internet forums and websites regarding the new Regulations which came into force on 26th May 2008. To describe the reaction of some sections of the 'psychic' community as 'hysterical' would not be an exaggeration. Here we present the considered facts.

Much has been made by various news sources of 'they [the psychics] should have seen it coming'. A typical article within the community itself goes on to describe how Spiritualism and such assorted practices are being 'persecuted', and how mediums will be obliged to 'disavow their religion' by claiming that everything they do is unproven, must be regarded 'as an experiment' or should be regarded as 'for entertainment purposes only'. There has even been talk about how this can be seen as religious discrimination, and a 'return to the dark ages'. Many of the articles heavily imply that these new regulations specifically outlaw Spiritualism, fortune telling and psychic services.

Aside from these vocal responses, this regulation is a relatively obscure piece of legislation, introduced because the EU says we must, which had its nod through parliament and was introduced without much fanfare. Although some sites have suggested it was passed "without consultation" it went through a "request for consultation" period for at least a year, albeit not widely advertised.

In our opinion, if certain 'spiritual associations' had not immediately communicated (from a self-protective position and without a clear legal brief) with every newspaper and broadcast media outlet they could find (including BBC Radio 4's Today programme and Radio 2's Lunchtime with Jeremy Vine on the same day) then we have to suggest that the awareness of this 'new law' would be much lower than it now is; tarot readers and other associated readers would not be in a panic, and the newspapers would not have 'reported' hysteria based scare-mongering as 'fact'.

Read some or all of the below articles for a flavour of what's been said, and then, if you are really keen, Google "Consumer protection regulations 2008 fortune tellers" and see how similar many of the results are – a typical case of "cut and paste" ruling over actual consideration and fact. One word of caution - watch out for the Australian items, they seem to have brought in something similar and have taken a similar approach!

[http://business.timesonline.co.uk/tol/business/law/public\\_law/article3987725.ece](http://business.timesonline.co.uk/tol/business/law/public_law/article3987725.ece)

<http://news.bbc.co.uk/1/hi/magazine/7354089.stm>



<http://www.telegraph.co.uk/news/uknews/2029154/Consumer-protection-laws-overhaul-to-stem-unfair-practices.html>

<http://news.bbc.co.uk/1/hi/business/7416809.stm>

The “news” and resulting “general perception” of this regulation **simply do not accord with the actuality of the legislation**. Other claims in the “community”, such as that the repealed Fraudulent Mediums Act gave “statutory recognition of genuine mediumship” are also misleading, another being that the prior Witchcraft Act was repealed due to a “freedom campaign” - about which we have been unable to find any information, but are still researching, if anyone knows!

In fact, when we actually researched the previous act, we found that in over fifty years of its existence, only 8 cases had ever been brought to court! It is likely that all these eight cases were outright fraud and little to do with mediumship or tarot! It is also important to recognise that when people talk about an increasingly “litigious society”, that under the prior law, a private individual could not prosecute someone, it had to be the Chief Justice himself calling the case! No wonder it was rarely enforced, but it just goes to show that the perception and likelihood, even under this new regulation, of Joe Bloggs suing you for the sake of it are extremely unlikely.

Our opinion is that the ensuing publicity of being the first tarot reader to be taken to court would bring in enough financial reward in selling your story to the papers, getting exclusive TV coverage and publicity as to make it worthwhile!

What virtually all of these “news items” and articles do is to state, as a ‘fact’ that ‘all spiritualists and fortune tellers will be obliged to say that their work is “for entertainment purposes only”’ - or similar wording . **This just isn’t true**. We’ve read the Regulations very carefully, more than once, and we just can’t see anything about this. We cannot find anything which specifically or implicitly refers to mediums, spiritualists or tarot readers. We believe it is a good thing that the new legislation, which takes the advantage to repeal several old laws , has resulted for the first time in mediumship, tarot, spiritualism, etc., **not** being singled out in their own law!

As with much legislation these days, rather than deal with one thing in one Act, many things have been lumped together and dealt with via a ‘broad-brush’ approach. Trying to read the legislation is confusing, you have to try and cross-reference to several other parts of the legislation to be able to attempt to understand what it is that is actually being outlawed.

One thing which does strike us is that ‘commercial practices’, which are the entire focus of the regulations, are taken to include the supply of a service, whether or not a commercial transaction occurred. Our interpretation of this is that a “free reading service” could potentially be included in that definition. So it would not be a defence to say the reading had been offered in return for a “donation”, for example. Of the 31 practices specifically outlawed within the legislation, the two which are most ‘relevant’ to ourselves are number 17 “Falsely claiming that a product is able to cure illnesses, dysfunction or malformations” and number 20 “Describing a product as ‘gratis’, ‘free’, ‘without charge’ or similar if the consumer has to pay anything other than the

unavoidable cost of responding to the commercial practice and collecting or paying for delivery of the item”.

These two provisions are plainly aimed at those people who either advertise offering to cure you of a curse or bad luck, or who send you junk mail offering bits of tat which have been ‘blessed by the saints’, or whatever the current line is, for only a ‘processing fee’ of a frankly eye -watering amount of money (think £25 and upwards). It is important to note that when they talk about ‘product’ they also include ‘service’ within the definition of ‘product’. We cannot see how an honest tarot reader, who stressed to all querents that tarot can’t run their lives for them, and that they are responsible for their own decisions, could be held liable under this.

So, what does ‘the Government’ have to say about all this? We suggest you spend ten minutes or so reading the below linked leaflet, published by the Office of Fair Trading. It should alleviate most fears:

[http://www.offt.gov.uk/shared\\_offt/business\\_leaflets/530162/oft979.pdf](http://www.offt.gov.uk/shared_offt/business_leaflets/530162/oft979.pdf)

You may also, if you have a particularly fierce bout of insomnia, wish to read the Regulations themselves. The best publicly available link we can find to these is below, and they are still labelled as ‘draft’. Please be assured that nothing is different in the enacted version.

[http://www.opsi.gov.uk/si/si2008/draft/ukdsi\\_9780110811574\\_en\\_1](http://www.opsi.gov.uk/si/si2008/draft/ukdsi_9780110811574_en_1)

Here is what the the Department for Business, Enterprise and Regulatory Reform had to say (section in bold highlighted by us for emphasis) in response to a letter:

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“Thank you for your e-mail of 23 May about the repeal of the Fraudulent Mediums Act 1951 and the new legislation that replaces it. The Consumer Protection from Unfair Trading Regulations (CPRs), which came into force on 26 May, put in place a comprehensive framework for dealing with sharp business practices and rogue traders harming the economic interests of consumers. The Regulations set out broad rules outlining when commercial practices are unfair. These fall into four main categories:

- 1. A general ban on conduct below a level which may be expected towards consumers (honest market practice/good faith). This is intended to act as "safety net" protection for consumers.**
- 2. Misleading practices such as through the provision of false or deceptive messages or by omitting important information that consumers need to make informed choices.**
- 3. Aggressive sales techniques that use harassment, coercion or undue influence.**
- 4. 31 specific practices are banned outright.**

For a practice to be unfair under the first three categories it must harm, or be likely to harm, the economic interests of consumers. **Where a person pays to have a Tarot reading knowing full well what he is buying we think this is unlikely to be unfair.** This is because the consumer would not have been misled into taking a transactional decision he would not otherwise have taken.

**The CPRs are not directly concerned quality of the goods or services provided, e.g. the accuracy of a Tarot reading, to which other longstanding legislation applies. They are mainly concerned with the way traders advertise and market their goods and services to consumers. Provided this is not misleading we do not believe Tarot readers will need to give disclaimers saying that the reading is for ‘entertainment purposes only’.**

The CPRs are enforced by the Office of Fair Trading and local authority Trading Standards Services. These enforcers have limited resources and will focus their enforcement work on unfair practices causing significant consumer detriment. However, where an enforcer brings enforcement action for a breach of the Regulations it will need to prove the facts of the case.

The CPRs do not give individuals a private law right of civil redress where they have been harmed by an unfair practice. The Regulations therefore make no changes to the existing law of contract or tort, or the burden of proof in such cases.”

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So, in essence, as long as you aren’t door-stepping old ladies and insisting that they pay you £50 for a one card reading lasting 90 seconds ‘or else you will be cursed for ever and your house will fall down’, then we should all be fine. Does anyone honestly approach people and ask if they’d like to pay for a tarot reading?

We suspect what happens is that we set ourselves up quietly somewhere at a quiet ‘festival’, put some fliers out and sit there and wait for the clients to come to us. Some of us may have websites offering our services, or adverts in local newspapers. We don’t know any reputable tarot readers who use aggressive sales techniques. If you are still worried that someone’s going to leap out in front of you one day and slap a summons on you (which, if you’ve read all of the above, you will know is highly unlikely), then what can you do to protect yourself?

- 1. Join a ‘reputable’ organisation. If you’re reading this, then you’re already a member of Tarot Professionals and have a genuine interest in being honest, reputable and responsible.**
- 2. Get a qualification. Obviously there is no recognised Tarot Qualification as such although Tarot Professionals offers a range of certifications of study. Other international organisations may offer something equivalent.**
- 3. Beware of charlatans in this area, especially some ‘organisations’ in America who will offer ‘qualifications/titles’ in almost anything for a small fee. Be as sensible and circumspect as you would want your clients to be!**

4. You might alternatively want to consider a qualification or short course in a related field - counselling, business management (for those reading fulltime/ professionally), possibly therapy techniques or maybe NLP. Again, some of these modalities have no recognised status or certification. If possible, at least choose one based in your country and working towards recognition.

5. Use a disclaimer. A controversial suggestion; there's no guarantee they'd work, you're potentially creating a lot of paperwork for yourself, and, as a lawyer, I find it astonishing that clients just don't read what I give them to sign - how many clients will actually read the disclaimer?

6. Assess the client. There's a big difference between "should I dump my boyfriend" and "I'm not sure where my relationship with my boyfriend is going, can the cards offer any advice". The first wants you to tell her what to do, the second wants some insight. The first is more likely (in my opinion) to report you to Trading Standards depending on 'what the cards tell her'. Spend a few minutes giving them a 'verbal disclaimer'. When I do Free Readings for people via e-mail, the second paragraph states that the cards cannot tell them what to do, but can offer advice and insight into the possible outcome of the path of life they currently find themselves on. I go on to emphasise that they can change their path themselves at any time. You should assess whether the person sat in front of you has the ability to think for themselves. Obviously this can be a very hard call, but the question they ask should give you a good lead into this. If you are wary about the client (and rely on your intuition here), you can always refuse to read. Better to turn down a client and leave them a bit upset than, that to take the money and open yourself up to aggravation.

7. Only read for one person at a time. If 'Sandra' has a question, only have Sandra in the room when you answer, not Sandra and four of her mates. Obviously, if you're reading for a couple then there is an exception, but generally, 'hangers on' will not be helpful.

8. Make a note of your readings. Even if it's only a book with some columns you fill in such as 'date', 'time', 'client's name', 'number of cards used', 'question asked', and possibly not even as detailed as that, then this all goes to show that you are reputable.

9. Have a 'flyer'. This should contain your details, and a post-reading 'disclaimer'. Something along the lines of 'I hope you enjoyed your reading today. Please remember that the cards cannot tell you what to do in life, and you must take responsibility for your own actions, inactions and the decisions you take in life'.

10. Be squeaky clean. Even if you're only doing one event a year and making virtually nothing in 'profit' - be above board. Have insurance in place - as a rough guide you'll need Public Liability and possibly Professional Indemnity. If you read from your home (i.e. clients come to your house) then you should tell your house insurer.



If you have a vehicle and you use it to get to places where you do readings, tell your insurer. It is likely that any increase in premium will be only slight, but if you have told them, then you are fine. If you don't and then have to claim, you may well find them refusing to pay out - even if the claim is nothing to do with your Reading Business.

11. Sort out your tax and NI position. HM Revenue & Customs provide a tremendous amount of help for new businesses. Yes, you will have to complete a self-assessment tax return, but as long as you've kept adequate paperwork you'll be fine. If you are reading on a small scale basis you'll be able to do the 'short' return, and you will be able to claim a very wide range of expenses to off-set any tax liability. You'll also need to pay NI, unless you earn less than around £4,800. Yes, there are many forms to fill in, and yes, it will be boring, but set aside an evening in June to sort it all out and it'll be fine - if you get your return in early they'll even work out the tax for you. If you're a serious full-time Reader then you might want to employ an accountant to sort all this out for you.

From anecdotes and personal experience, you stand a much greater chance of a disgruntled client reporting you to Revenue & Customs or your council benefits agency than you do of them reporting you to Trading Standards - get in there first!

12. Consider working through an agency. The advantage of this is that not only will the agent vet you, but they'll probably also carry out some due-diligence on the client. This sort of work is more likely to be at the Corporate and "lightweight" end of things, but I hear that the money can be very good. The disadvantage is that the agent will take a cut of your fees, and may even tell you how much you're going to be paid, rather than you setting how much you'd like to charge.

13. Tape readings. Again, this is highly controversial. Some readers won't; some get very nervous about speaking into any sort of machine; some are worried about something they may say within a reading getting taken out of context if listened to again at a later date. Consensus seems to be that if you are going to go down this path, it should be either on a digital format and both you and the client get a copy, or you should retain the 'tape' for yourself and not let the client have it at all.

14. Use your discretion. If an event doesn't want 'hippy lunatic tarot readers', don't force yourself onto them. I know we're not doing anything wrong, and most of us aren't doing anything that could even be described as 'occult', but some people get very anxious about these sorts of things, and before you know where you are, there's banners and protests and letters to the editor of the local newspaper.

15. Be upfront with an organiser of any event, and if they think you won't fit in, don't bother. Do you really want the hassle of a hostile reception?

**Let someone else fight the battle and go back when you will be accepted.**

In summary, our advice is not to panic. **An individual member of the public cannot sue you for 'a bad reading'**. The worst they can do is report you to Trading Standards. Unless you have a particularly forceful local Trading Standards Officer, who has a particular hatred/fear of readers and their crafts, then you should be fine.

If you take your time to understand and read the Regulations and ensure that you are a reputable dealer who isn't taking advantage of clients, then you should be fine.

This advice is based on my understanding of the law at the time of writing (August 2008). The Regulations are, as far as I can tell, currently untested - that is, no-one has as yet been taken to court by Trading Standards for breaching the requirements of the Regulations. As such, you should apply your own common-sense and knowledge of the Regulations. You should read at least the OFT leaflet so that you are aware of your obligations. This advice is not a substitute for specific legal advice in relation to your specific problem or situation. If you are unsure about what you should do, then you should seek professional legal advice from your own solicitor. If you don't have one, look on the Law Society Website for your territory, for 'Commercial' lawyers in your area.

We have also been asked to comment on how this legislation may apply to astrologers. We refer you to this article, which sums up the situation neatly:

<http://www.astrology.co.uk/news/News.htm>

That article makes a very valid point regarding disclaimers generally. You don't have to act against your beliefs, you just have to make sure that your client is aware of the concept of self-determination, and that you have told them that you cannot decide the course of their life for them. Astrologers, much the same as any type of 'reader', would be advised to be aware of the legislation, and to have taken steps to ensure that they are acting in accordance with the Regulations.

This information is available on our website for members and will be kept updated with any new legislative change. We are presently working with an allied group in the USA to collate State-specific statutes and local city ordinances that apply to Tarot. These vary greatly across the States and at present there is no central repository of such laws - we aim to provide one for our members. If you have any questions at all about the law with regard to your practice, please go to our forum and check under the legal category, or post a question if it is not already answered in that area.

And now for my disclaimer:

I am a qualified solicitor who is admitted to the Supreme Court of England & Wales. This means I don't know much about Scottish Law (it's a different legal system). I work in the field of Private Client law and do a little bit from lots of areas of law. I dabble in Tarot Cards on the side, and am setting out down the road of reading professionally.

As I say above, I'm no substitute for specific legal advice about your specific situation, and if you do some form of reading I'm not familiar with (which is practically anything other than tarot) then you should consult someone who does know about that type of reading.

# THE TRANSPARENT TAROT

A review of Emily Carding's Transparent Tarot by Marcus Katz

When querents come for a tarot reading, they often suggest that they have consulted the tarot to “gain a different perspective” on their life. The word *perspective* comes from the Latin, *perspicere*, ‘to look through’ or ‘see clearly’. It is also, interestingly, the technique of representing three-dimensional objects and depth relationships on a two-dimensional surface. The notion of gaining perspective from a querents viewpoint is that they will be able to perceive the relationship between apparently disparate areas of their life, and a sense of the relation and therefore import of each area; be it person, event, decision or feeling.

This word and its connotations have now been brought to a wonderfully practical manifestation in the tool of the **Transparent Tarot**, designed by Emily Carding and published by Schiffer Books. Although I do not want here to dwell on the production itself, I should note that careful thought and design has gone into every element of the product; the box itself is transparent, a white reading cloth provided, and the book is some 280 pages detailing the design and divination of the cards. The logo and the cover reflect this careful design work, both showing qualities of transparency.

The cards themselves are printed on sturdy Perspex, and although this is the breakthrough of this deck, only time will tell how the cards bear out repeated usage; they certainly attract dust and smudges, so a clinical area is well-suited to reading; more of a Grecian white linen Altar than a Gothic velvet-draped table where fluff and incense dust will stick to the cards! Another reviewer has pointed out that extremes of heat and cold (certainly heat) are to be avoided where plastic is concerned, more so than card.





That said, within minutes of opening the deck in front of tarot-informed friends, their power and ability to provoke new insight – perspective – was apparent. I took out the Wheel, the Chariot and the Hermit, laid them on top of each other, and asked those present to tell me what sort of movement (energy) the picture embodied – what did the design reveal? All came to the same conclusion – a powerful irresistible energy, that was preceded by a pause, but a pause for consideration as the situation would not be undone once the first step had been taken. Other thoughts and insight followed, but it was already clear that this was far easier than asking a tarot reader to consider “the meaning” of the Wheel, Chariot and Hermit if they came up together in a reading!

The sparseness of the design should not be taken as laziness or simplicity – focusing the design on a lightness of detail accords well with the import now given to the relation of the cards – the reading is more in the **overlay** than the individual elements. Returning to a standard deck from reading with the transparent tarot is a disorientating experience – one feels the clumsiness and clutter of some decks far more having experienced the grace and elegance of the transparent deck.

The Five of Cups illustrates this design view most effectively; the figure is illustrated and described as *diminutive*. This visually incorporates the meaning of being “so lost in pity that he seems reluctant to take up any space on the card at all!” (p. 158). Emily Carding’s spiritual experience and observation is then apparent as she reflects on the “real possibility for spiritual growth to be found in the acceptance of loss”, going on to say that “dwelling on failure is a pre-occupation of the ego, and can be overcome by a more expansive outlook”. Suddenly, we also begin to view the space left on the card as not lost, empty and wasted, but pregnant with possibility, full of potential, and ultimately liberating, no matter how empty it first appeared in the moment of loss. The evidence of spiritually-informed design is layered into this deck, and simplicity becomes a veil through which we should learn - with these cards - to peer through!

For me personally, the cards have been eagerly awaited since I heard about them from Adam Mclean, himself a publisher of unique decks. I was discussing with him ideas for transparent borders on cards, through which to illustrate the concept of dignities – and a pipe-dream for technology to advance to allow animated cards, with sensors that would detect the surrounding cards and change the animation accordingly! This is what some tarot readers are doing unconsciously – it would be fascinating to see that built into the tool set! When he told me about this deck, we agreed it was a step forward in the evolution of tarot – the habit of cardboard and ink is only that – a habit and a tool, which should constantly be refined, building on what works, and adapting to new possibilities.



My interest was that I immediately saw these cards would be the ideal tool for my designs for 3d reading platforms – I'd already been experimenting with the cube of space as a teaching tool, but had gone further to incorporate the concept into reading and divination. Why stay with a flat table? A perspex cube with slots in it for cards allows us to introduce many refinements into readings; literally seeing underneath the problem, seeing what happens when we focus in one area, and literally lose sight of another face, and new ways of reading (similar to astrology) including *angles* and *twists*. We can also look at more dynamic readings, including reading the *vectors*, *trajectories*, *transitions* and *rotations* of the energy embodied by looking **through** series of cards.

Again, experienced tarot readers I've modelled over the years do this unconsciously, so this approach is merely making it explicit in the tool and method!

There is a great deal of experimentation opened up by this innovative new deck, and it manifests the constant curiosity of the cards, the depth of divination and holds respect for reading deep and layered patterns in the picture. The deck also challenges old points of view, opening new perspective for us as readers and in response to the querents question; how can I look at this differently?

Let us be encouraged by this deck to long continue to look at things differently!



An *Opened Cube* reading using perspex stands and the Transparent Tarot

# THE TAROT DECODED

A review of Liz Hazell's *Tarot Decoded* by **Jonathan Kaneko-James**

The first thing I'd like to say about this book is that we could consider several alternative titles -- "Everything You Wanted to Know about Book T, but Regardie Isn't around to Ask." Or possibly "Why, You Can Now Use *Tarot the Mirror of the Soul As a Doorstop*." If you have the slightest intention of learning the Thoth tarot, or any of the other slightly more mystically orientated tarot techniques, this book is an absolute must. Not only that, but if you want to really learn how to put spreads together and interpret the relationships between cards than the detailed and very logically written examples in this book will really take you forward a level.

The beginning takes up some of the same ground as tarot professionals' own Courtyard Course -- explaining the four elements and so forth. She takes the book foreword under the guise of teaching you the different types of "dignity", a system of relationships between cards that I first saw in the Golden Dawn's Book T. Instead of just reversing the cards it actually has them relate to each other on a sliding scale that use is planetary relationships, astrology and the four elements. It's always been my favourite system, because I think it allows for far more nuanced readings.

We go through the different types of dignity -- elemental, numerological, planetary and astrological first before she teaches us a few different spreads. Then we get to the slightly more astrological side of things as she goes into detail with the concept of "locational dignity." This method uses the relationships between the planetary/astrological cards and the physical position they appear in the spread, superimposed against the 12 houses of the zodiac.

Towards the end we get a primer on the astrological houses, and a guide to scanning readings as we consider the relationship between cards. To some it may seem quite basic to tell readers what directions to look in once they put the cards down, but for anybody who is going that first step from learning things to interpreting readings for a person who is sitting in front of them, I would consider this invaluable. The same for the detailed breakdowns -- she takes us through each of her new spreads and shows us an example reading, with the complete guide to how she derives her interpretation.

For me this book was invaluable in teaching me *why* certain cards had meanings in the Tarot, and answered a lot of very basic practical questions that books don't usually talk about. It bridges the ground between the two types of teaching books that I found while I've been studying tarot -- the ones that give you a big New Age hug and tell you how to good about yourself, and the ones that are a big long list of interpretations that don't actually leave you knowing how to read for human being. Most definitely worth the cover price, especially if you have an interest in fleshing out your knowledge of Golden Dawn style tarot.

*Tarot Decoded*, Liz Hazel, pub. Weiser Books (2004), 190pp. ISBN-13: 978-1578633029

# TAROT PROFESSIONALS NEWS & VIEWS

The latest news and views from Tarot Professionals by **Marcus Katz**

In this regular section, I will be promoting the general activities of Tarot Professionals and news from our member activities, including new decks and books not otherwise reviewed, special discounts and promotions and the general state of the art with tarosophy worldwide. This issue we showcase several of our members decks and materials.



I would first like to draw members attentions to the delightful and quirky artwork & tarot of Maine-based artist Beth Seilonen. An eclectic artist using a variety of media, her tarot decks (22 Majors only) are available in extremely limited editions from her website and on Ebay.

Some of these decks are produced in editions as small as 15 decks or 25 decks, and sell out quickly to collectors and tarot enthusiasts, so they are art investments as well as practical and amusing decks!

Beth's artwork is straightforward as it is insightful - a recent deck entitled *Both Sides* was created by pairing each of the Majors. That's to say, if you placed the **Fool** and **Magician** cards next to each other, or the **Empress** and the **High Priestess**, etc., they show two halves of the same image, showing two sides of a composite concept. An intriguing idea that helps the student learn that cards reflect each other in myriad ways.

Other decks show Beth's use of nature, including Maples leaves, Trees and Flower-based decks. However, my personal favourite at the moment - and one destined for my Yule present from my wife - is the **Isobel Snail** deck! Just the promotional image of the interpretation of the Tower (top left here) had me both concerned and laughing at the same time - the expression in the poor snail's eyes conveys everything one needs to know about the Tower!

Beth Seilonen  
Cat's Eye Gallery  
272 North St  
Calais, Maine 04619  
(207) 454-2020  
<http://www.catseyeart.com/>

## The Artwork of Modern Tarot Course



On another artistic approach, I'd like to recommend Adam Mclean's excellent self-study material on CD, The Artwork of Modern Tarot. This is a wonderful collection of 25 lessons on contemporary tarot considered as modern art. Adam has a collection now surpassing 1800 tarot items, decks, artworks, magazines and ephemera, and this course draws on images from this wide-ranging and unique library.

Adam makes it clear that this course is from the viewpoint of art only, and it is often refreshing for a tarot student or reader to take this approach! He writes on his website the following guidelines:

What this course is **not** about:

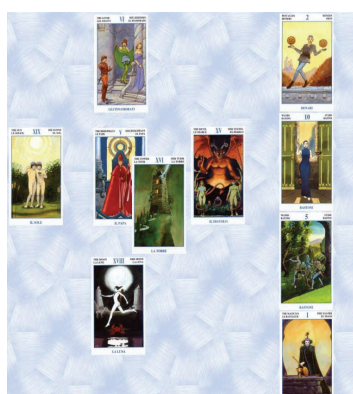
- This course will not teach you anything about cartomancy or fortune telling using tarot cards - there are a multitude of courses and books doing that.
- This course will not teach you anything about tarot reading.
- This course does not deal with esoteric interpretations of tarot - there are already so many books on this theme.
- This course does not teach the early history and origins of tarot, it deals with modern tarot only.

What this course **does** attempt to teach:

- This course aims to give you a wide appreciation of the artwork of modern tarot card designs.
- This course will guide you through the maze of the many different modern tarot and provide you with some tools for understanding, analysing them and placing them in their context within the tarot tradition.
- This course will help people who are beginning to build a collection by showing the relationships between different decks and the ways in which they can be grouped and linked together thematically.

At the time of writing, Adam has the course at a reduced price of \$40 USD or £20 GBP.

The website is: [http://www.alchemywebsite.com/tarot/tarot\\_course.html](http://www.alchemywebsite.com/tarot/tarot_course.html)



[Orphalese Tarot](#). Members of Tarot Professionals can enjoy a **10% discount** on the already very affordable tarot software, **Orphalese**. I've been using Orphalese for a few years, and I often use it now for designing spreads, and preparing powerpoint graphics for my courses. There is a discount link on the special offers members site.



## Tarosophy Workshop in Prague, June 2009



I am pleased to announce the first **Tarosophy Workshop**, to be held in **Prague, June 2009**. Details will be available on the website early in the new year, but look out for unique workshop events and once-in-a-lifetime access to rare materials at academic institutions throughout this truly magical city!

We will be incorporating trips to an Alchemy Museum and the infamous “Bone Church” at Sedlec for those of a more macabre persuasion!

Speakers, Events and Workshops to be confirmed, but places will be limited and the event promises to be a new highpoint in the teaching and learning of tarot as a living experience in your life!

I can confirm that we have approached the creators of *The Tarot of Prague*, who are based in the city, to begin to discuss the use of their deck, which incorporates images from the city itself!

The cost of the workshop, likely to be about 4 days including trips, will be kept as low as possible, given the quality of the teaching and unique access to materials. Accommodation will be recommended but not included, and you will need to organise your own flights. Here in the UK I have been delighted to find that a return flight between Manchester and Prague will cost less than £70 GBP in June!





*Image: King of Discs from  
Cilla Conway's Intuitive  
Tarot deck.*

## END-PIECE

In the penultimate lesson 100 of his wide-ranging esoteric course-work, simply called *The Tarot*, Mouni Sadhu (1897 - 1971) gives a summary of the powers - or as he calls them, *privileges* - which reward the *Masters of the Arcana*.

The privileges come from an understanding of each of the Major Arcana, embodied by the corresponding Hebrew letter. Although this is a subject for another time, his correspondences are unique, so we will not dwell on the specifics! Rather, I thought I would end this premier edition of *Tarosophist International* with a list of the *Minor Privileges* -

perhaps as a seed of thought until next we meet; are these what we seek from our tarot, or do you have your own ambitions...

**Samekh:** The magician can judge a man from the first look, that is, he is free to use intuition and divination.

**Ayin:** The magician possesses the Arcanum (secret) of compulsion in relation to Nature.

**Peh:** The magician can foresee happenings dependent upon Fate.

**Tzaddi:** The magician can bring solace to everyone in everything and give advice in all events in life.

**Qoph:** The magician will overcome all obstacles.

**Resh:** The magician can dominate love and anger in himself.

**Shin:** The magician knows the secret of riches, and can be their possessor, but never their slave.

The next issue of Tarosophist International, issued quarterly to all members, will be available 1st March 2009. Please submit any articles or promotions to [enquiries@tarotprofessionals.com](mailto:enquiries@tarotprofessionals.com)





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<http://www.forgepress.com>