



TONY LLEWELLYN, IX°  
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# *Living Rosicrucianism*

Being a digital pamphlet from fratres  
of the  
*Province of Greater London*  
*Societas Rosicruciana in Anglia*

**December MMXXI**





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*This pamphlet has been published by the Metropolitan Study Group of the Metropolitan College No. 1, Societas Rosicruciana In Anglia. The MSG is an open forum and we welcome all individuals, men and women, who are interested in exploring the deeper mysteries of Nature, Science and Truth.*

*We normally meet on the 3rd Saturday of the month. All of our meetings can now also be accessed virtually, and we host attendees from many countries.*

*If you would like to attend any future meetings, please sign up to our mailing list on our website at [srialondon.org](http://srialondon.org)*

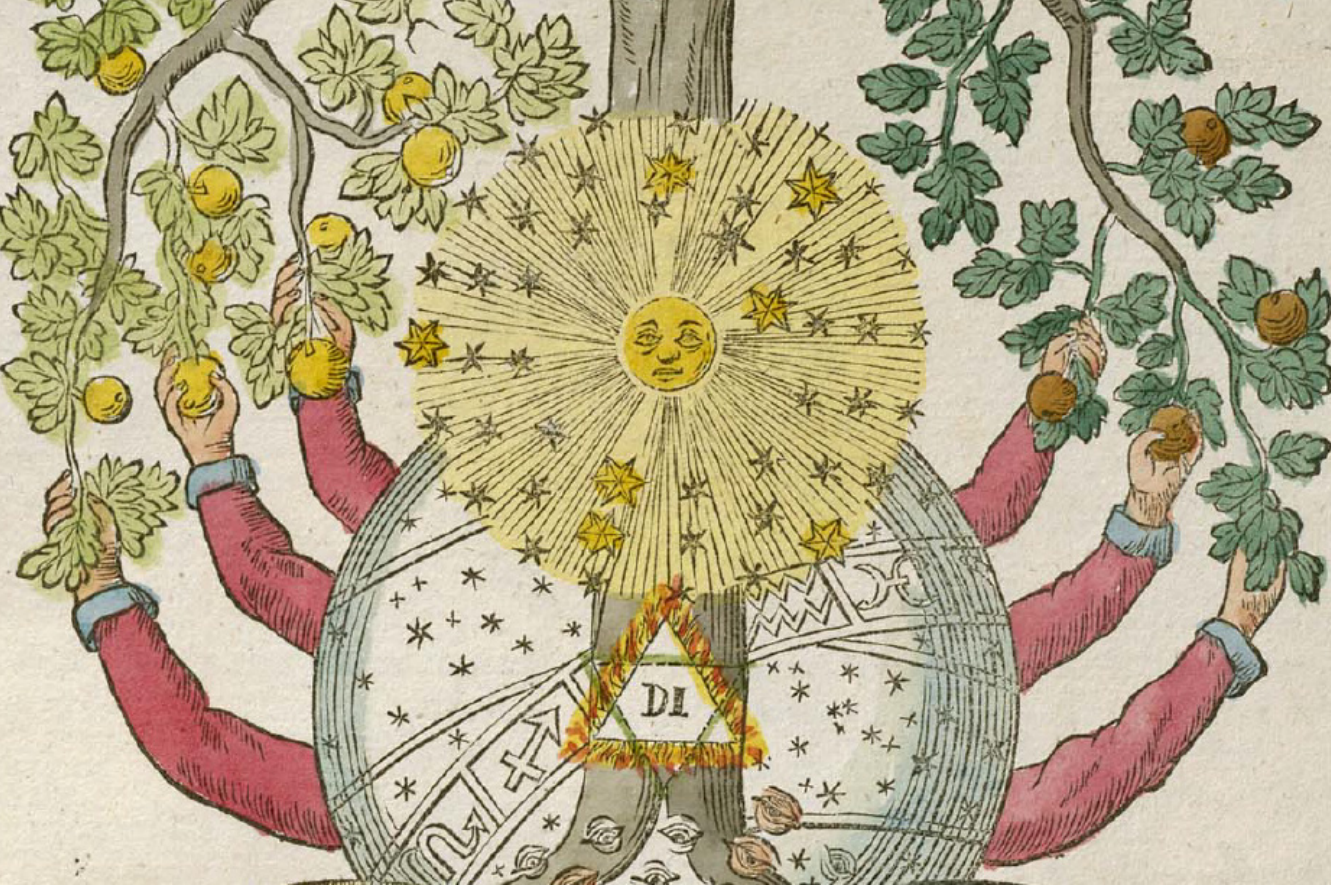


Illustration from the *Geheime Figuren der Rosenkreuzer* (c. 1785)

# ntroduction

*Cari Fratres, Friends and Followers of the Light,*

It is with a strange sense of *deja vu* that I write these words. If I cast my mind back to our last pamphlet in June, I remember saying with some confidence that a long-deserved bout of freedom was due to us all. And whilst the world did open up again, and we cast off the shadows of the previous eighteen months, filling our lungs with joy and hope, by the time you read these words, we may be looking at a period where our physical freedoms are once more curtailed.

As with all aspects of the physical, there are always signs of synchronicity to be found – this pamphlet for example. The Metropolitan Study Group of the SRIA has been focusing on, and championing, *Living Rosicrucianism* as a project. It is tempting to look at the Hermetic arts as a dusty old tome, sitting on a shelf. Grand swathes of knowledge, waiting to be ingested, so much so that we can

often become engorged with facts, our bookshelves groaning like a literary Monty-Pythonesque character: *"Oh monsieur...just one more re-print?!"*

The wonderful quote by Charles H. Spurgeon springs to mind (with a smile):

*"Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom."*

The Metropolitan Study Group have decided to dedicate the December issues of our pamphlet to practical applications of our Work. It is sometimes daunting to look at the many options of subject matter transcending all of the disciplines found in the Western Mystery Tradition; but we often easily forget that sometimes the application of a simple meditation, a moment's contemplation, or a small, selfless prayer, can mean more in the Divine Plan, than a lifetime of study.

If we are again needing to endure a period of physical curtailment, then there is plenty within these pages to help inspire, engage and alleviate the days ahead:

### **Prayer**

What is the right way to pray? How does one pray? Thoughts and observations on Prayer from the Director of Studies of Metropolitan College No. 1; along with the *Salve Regina*, a prayer with Rosicrucian meaning.

### **Contemplation**

A contemplation on our own personal *Alchemical Wedding*.

### **Ritual**

An inspirational piece of 18<sup>th</sup>-century angelic ritual discovered in our archives, a truly fascinating find.

### **Meditation**

Pythagorean memory practice, a simple meditation with deeply transformative applications.

## **Divination**

Simple uses of the Tarot to encourage a sacred interaction with the cards, ourselves, and the greater world around us.

We have tried to communicate these practices as purely as possible, and those individuals who have contributed remain nameless. It is the message that is important, not the messenger. So we thank them, anonymously.

As they say, practice makes perfect, and we hope these practices help bring about that perfection of the spirit we all seek, so that we may continue our work through these complicated times, and act always in service, with Love as our balme.

In my family, 'God's Medicine' is made up of the following ingredients...Garlic, Chilli and Laughter....and an especially large measure of the last one. This Christmas, may you and your families seek out your own divine nostrum, and I hope that in these trying times, Laughter will be the main ingredient.

For where there is Laughter, there is Love.

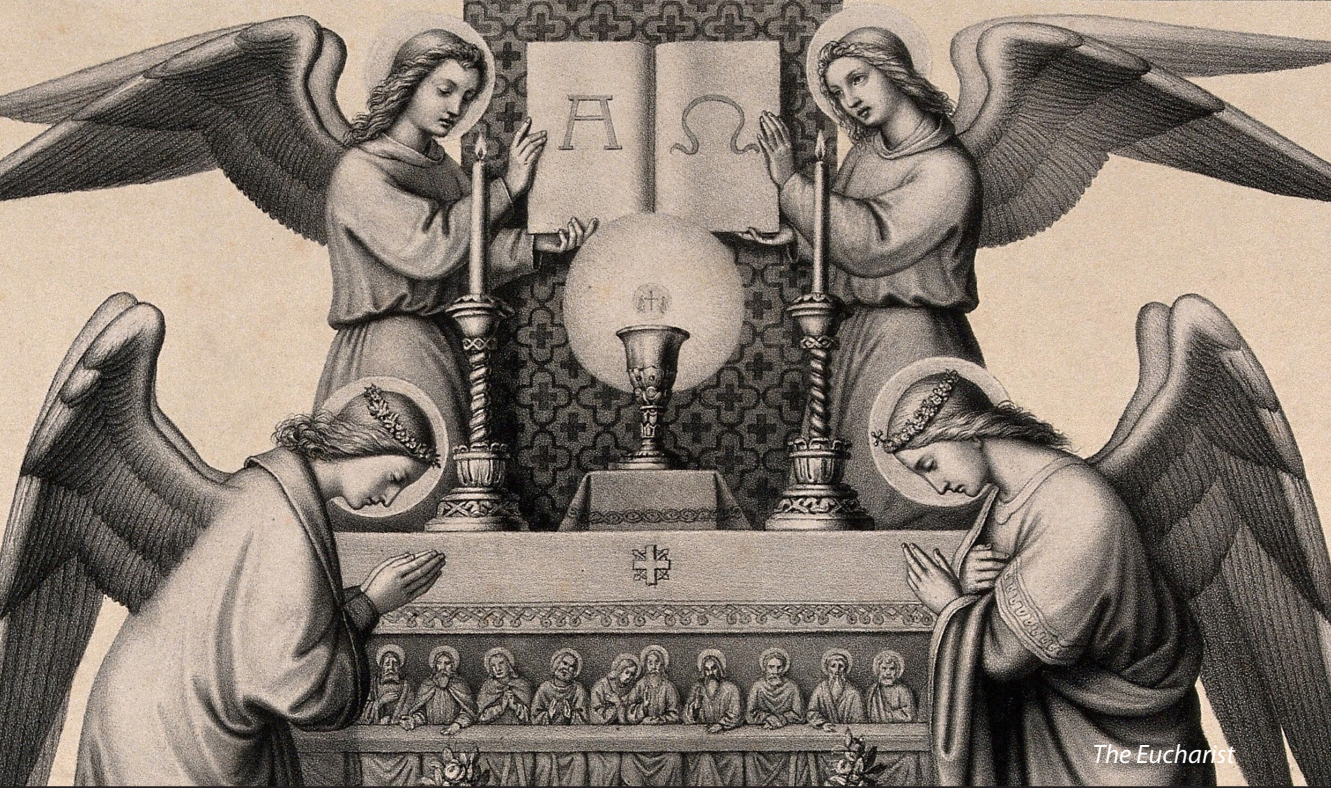
Happy Solstice, Merry Christmas and a peaceful and prosperous New Year!

God bless,

**Frater Alexander Rofaila**

Chief Adept

Province of Greater London, SRIA



# Circle of Unity

## *Thoughts on How to Pray*

Dear Friends,

I have a teacher who has a couple of rather thought-provoking sayings:

*“Form is everything and nothing”, and “No fixed form, no fixed idea, no fixed application”.*

Let’s see how we might make practical use of the above statements, as we enter into an exploration of prayer, what it is, why do it, and how we can cultivate and enhance the experience of prayer in our daily lives.

When we think of prayer many of us may naturally gravitate toward an image of two hands clasped together in a typical prayer position, and possibly we imagine being on bended knees as we pray, maybe with our eyes closed and our head bowed. This is a very commonly adopted posture which has long been associated with prayer...but is this archetypal posture of prayer the only way to pray?

Is it the correct way to pray, or are there many other ways to pray? If so, what might these be?

To a person of faith, prayer is the method of communication between the individual or group, and the very source of their faith. Therefore, if we wish to enhance our understanding of prayer and our relationship with its' practice, then let's choose to ask ourselves a few challenging questions:

Who or what do we wish to communicate with? We might refer to this as God, maybe the Supreme Creative Intelligence, The Most High, or the Divine Spark...but have we possibly been holding-on to a somewhat limited and rigid perception of God? If so, how can we let go of such a limited perspective, in favour of a deeper and broader understanding and experience?

What do we think of when we imagine such an archetype? What is our current perception of God? How might we develop a deeper understanding of and connection with the very essence of Deity?

Where is God? On a cloud? In a church or a cathedral? In Heaven? Or, can we begin to perceive God in other ways? Is God everywhere? If so, then how can we begin to notice God in all things?

What's my motivation and reason for praying? Do I want something out of this experience? What's in it for me? Have my prayers been selfish or selfless?

If, as we may have heard, *"It is in Giving that we Receive"*, then how can we learn to give of ourselves more freely and fully through prayer?

Is time a factor when we pray? Should our prayers have to take a certain amount of time? Should we take more time to pray?

What is the role of 'Surrender' in all this? What is the role of Thankfulness and Gratitude in relation to prayer?

Is there a correct way to pray? Is there a wrong way to pray? If so then how can we learn to understand the difference?

The above questions are here presented to the reader in the hope that they may prompt a genuine self-examination and exploration of what the possible answer to such questions might be...as ordinarily we might not ask ourselves such questions.

Of course each person will arrive at their own understandings, by attempting to explore such thought-provoking questions, and as such I will now offer some thoughts on this theme.

I believe that a prayer can be offered to the Almighty in many different and creative ways, that we can be spontaneously prompted to pray through all manner of synchronicity, and in ways that are deeply personal to each individual...STOP PRESS!

As I sit here typing this paper...mentioning synchronicity, I noticed just outside my

window a blackbird taking a bath in a little tub which had collected the rain water recently...this little bird just spoke more to me about how to approach prayer than any words ever could, so I will include a link to the video I just filmed of this beautiful gentle teacher, for your personal contemplation of its' symbolism.

### **[Click Here for Video](#)**

My thoughts on how this blackbird spoke to me about how to pray are as follows:

The water in the bowl is like an earthly expression of the providence of God, through the rain which had accumulated in the bowl which was full to overflowing...The Blackbird, on seeing the water, plunged itself in with great enthusiasm and joy, splashing about with unrestrained and unselfconscious abandonment...it would pause from time to time, just to sit in the water and to simply be, soaking-up the wonderful feeling...

It would then rejoice in the feeling and splash around before pausing again for a while... then it started to wash and to preen itself, which spoke to me of a cleansing of the soul, akin to a baptism...it so obviously enjoyed the feeling of being immersed in the water, and splashed around like a child at play.

As Rosicrucians we are encouraged to study the hidden mysteries of Nature and Science...well, this little blackbird's example spoke to me so perfectly and clearly on the subject of how to pray, that I have to share this with you.

*So, back to our exploration...*

For me personally, when I pray it is to 'Almighty God, Creator and Sustainer of all Universes and Realms'...my conception of God is neither male nor female, but the source of both polarities.

In Chinese alchemy this is referred to as 'Wuji' which is the state or condition which precedes Yang and Yin, which are referred to as 'Taiji', the polarity of opposites in constant cyclical ebb and flow. Wuji is reflected perfectly in the Kabalistic Tree of Life as the sephira Kether, The Crown...pure potential divine creative energy, as yet undifferentiated into the head of the masculine pillar of Chokmah (Wisdom) and that of the feminine pillar, Binah (Understanding).

I believe that the spark of God is inherent in all creation, and that if we allow ourselves to become open to this understanding then we open ourselves to the opportunity of an experience of Holy Communion with the natural world around us, in the simplest and most seemingly mundane moments...but in order to become attuned to these possibilities we must train ourselves in our capacity to perceive God in everything.

If we choose to develop such an awareness, we begin to invite the divine into otherwise mundane, earthly moments and experiences.



When we begin to accept the divinity inherent in all creation, this starts to open-up and enhance our Spiritual-Senses, along with our ability to listen more and more attentively to the voice of the Almighty, as it speaks to us in increasingly profound subtlety and gentleness.

Such an awareness leads us, with practice over time (like any skill) to become proficient in the ability to commune with God in an instant, transforming the mundane into an Holy and blessed experience of communion and prayer...such experiences then become akin to a kind of 'Spiritual-Food' and a nourishment for the Soul of the perceiver.

*"Closer am I than breathing...nearer than hands and feet".*

In my opinion, a prayer can happen in an instant, in a moment of recognition and acknowledgement of Divine Synchronicity...The Most High wishing to communicate with us, asking us to pause and to step out of the earthly state of awareness, into a moment of Spiritual connection.

This kind of prayer can be acknowledged in the blinking of our eyes...in the gentle bowing of our head...in a tear...in a laugh...in a smile...through physical movement...in a dance...in a breath.

If there is a wrong way to pray I would say it would be so if it were selfish or vain.

If we are humble in our approach to prayer, and are prepared to adopt an inner state of Thankfulness and Surrender to the Almighty, then this allows for a far deeper and profound experience of connection with the Divine.

If we wish to ask for help or assistance through prayer, then what are we prepared to give back in return? How might we enter into a covenant with God through our prayers?

The Lord loves the Thankful Giver...

I offer these thoughts on how to pray in service and humility for your consideration, and I wish you the reader a Peaceful and Blessed Christmas.

With Love, Light and Peace,

**Frater Ex Oriente Lux**

Suffragen, Province of Greater London  
Director of Studies, Metropolitan College



*Purissima*, Joseph Stella (1927)

# *Salve Regina (Hail Holy Queen)*

## Prayer

*Dating to the 12<sup>th</sup>-century the Salve Regina is traditionally said at the end of the Rosary, itself a powerful practice with added resonance for Rosicrucians, and is also sung at Compline.*

Salve, Regina, Mater misericordiæ,  
vita, dulcedo, et spes nostra, salve.  
Ad te clamamus exsules filii Hevæ,  
Ad te suspiramus, gementes et flentes  
in hac lacrimarum valle.

Eia, ergo, advocata nostra, illos tuos  
misericordes oculos ad nos converte;  
Et Jesum, benedictum fructum ventris tui,  
nobis post hoc exsilium ostende.  
O clemens, O pia, O dulcis Virgo Maria.

*Hail, holy Queen, Mother of Mercy,  
Hail our life, our sweetness and our hope.  
To thee do we cry,  
Poor banished children of Eve;  
To thee do we send up our sighs,  
Mourning and weeping in this valley of tears.  
Turn then, most gracious advocate,  
Thine eyes of mercy toward us;  
And after this our exile,  
Show unto us the blessed fruit of thy womb, Jesus.  
O clement, O loving,  
O sweet Virgin Mary.*

# *An Alchemical Wedding*

## Contemplation

*Contemplation as written by a frater of Metropolitan College. To be used in conjunction with the composition "Fratres" by Arvo Pärt.*

The purpose of human life is to make a wedding.

An alchemical wedding.

We are called to realize the unity between matter and spirit, between heaven and earth, between human and "God".

We have the choice between hell and the open, closing in on oneself and opening up to the other. We haven't yet found a better way to heal ourselves or from ourselves than to love another.

Love is openness, entry into the open.

This opening can be that of the senses, of the heart or of the intellect; each element of the human compound has its own means of emerging from its own objectification or from the objectification of the other, so that the grace of the gift circulates in its always newness.

Worship is that form of love which opens in the heart of man to this "beyond, beyond", beyond the overwhole, everywhere and always present.

It is the total opening of the heart that does not stop at any representation, concept or form.

Worship expresses the freedom with regard to the known and the unknown of which man is capable and this is to love God for himself, not as God, Creator, Father, Lord, but as that Reality beyond all names.

*'It is no longer "I" who live, it is Christ who lives in me.'*

What to say after that?

It is the Kingdom of Love that comes through the finite and limited forms that we are.

We would say to him: *"Come"*, the Spirit and the Bride together, and *"I"*, is there always and has always been.

His Presence awaits this Moment where our eyes open to what was, which is and which is constantly coming, this Moment where the heart and the intelligence in the open no longer ask for their opening...

The purpose of human life is to make a wedding. An alchemical wedding. We are called to realize the unity between matter and spirit, between heaven and earth, between human and the *"Divine"*.



*The Three Brides, Jan Toorop (c.1893)*



*A Hermit Praying in the Ruins of a Roman Temple, Hubert Robert (c.1760)*

## ***The Highest Symbolic Grade of the True Magic Ritual***

*The text for this ritual was found on typed sheets of paper in the archival material held at Hampstead, in the former home of the Metropolitan Study Group for SRIA London. It had been included in our archives without further comment, seemingly transcribed on a type-writer, and proved a challenge to determine the primary source.*

*It was found to be a late-18th century ritual with connections to the Orden des Gold- und Rosenkreutz and likely authored by Bernhard Joseph Schleiß. Circulating since the early-20th century in German, we are not sure who translated this English version in our archives. It is a fascinating document that brings together earlier forms of Rosicrucian hermeticism, particularly from Agrippa and John Dee, and influences can be seen from texts such as the Book of Abramelin and Francis Bacon's New Atlantis.*

*On the 28<sup>th</sup> of June in the year 1774 my father handed to me a sealed package on which were written the following words:*

My son, do not open this package until your thirty-third birthday - I command your obedience in this, for you owe it to me - and if you go against my wishes and open it earlier, all my careful plans concerning transmission to you of these papers will be frustrated. But, if you are obedient and fulfil my command, God will bless you and my intentions will be realised. So take this package and lock it up in the iron box, which I presented to you, and put with it the herbs I told you about and bury the box beside the large oaktree in the broad meadow; not far from the chapel on the hill, where we have so often sat together. Bury it three feet deep and every year place fresh herbs, of which you know all about, over the package to ensure that it does not perish. I command you to do this in order that these papers may not fall into unworthy hands. Their secrets could not be understood without the cypher, but it is still better that it should not happen. I present you with this, my dear son, on your twenty-second birthday and if I do not live to enjoy the happiness of wishing you well on your thirty-third birthday, then open the package and may you be blessed by an invisible hand from the other world.

*On the 28th June of the year 1785 I dug up my iron box, which I had inspected every year, opened it and found lying beside another sealed package the following writings:*

My son, you have now reached manhood and if you have remained faithful to my teachings in your youth, you will be worthy to receive the great secrets which I am going to impart to you. As a boy, you appreciated strange and wonderful things, but you were not at an advanced enough age to enable me to impart to you the highest secrets of Nature. I had to wait until you had reached a ripe age to teach you these and for this reason I am handing over to you these papers, they will instruct you, if I am no longer alive. Next to this package which you have now opened, you will find another sealed one - but do not open it until you have read these words. I ask you to swear to this - otherwise you will be lost.

*Before you begin to read further, kneel before the Eternal One and pray:*

O God of my fathers and merciful Lord who hath created everything through Thy Word and through Thy wisdom has ordained that man shall rule over nature which Thou hast created, that he may also rule the world with fairness and justice, and may his judgements be just. Give me wisdom which stands before

Thy throne and do not ban me from amongst Thy servants, I am Thy servant, a son of Thy maiden and a feeble man. I can achieve nothing without Thee and all the wisdom of men is but foolishness in Thine eyes without Thy godly wisdom. Send me Thy wisdom from Thy holy heavens and from the throne of Thy might, so that Thou may be always with me, working with me, so that I may know what pleases Thee. AMEN.

*When you have reached the end of this prayer, read on further:*

I was, my son, one of the many who strove to find truth, our motto was: TRUTH and GOODNESS. Our number: 75, our word VAUDAHAT, our denomination TIPHERETH : the sealed package will explain this further.

Our distinguishing symbol is four hearts joined in the centre to form the shape of a cross, united by a chain which makes it one. This symbol signifies that we have dedicated ourselves to the high duties of mankind's mission, as I shall further explain to you. Our society, my dear son, bears no likeness to any society that has ever existed or exists - we are not bound by an oath - we have neither constitution nor written law, neither do we have conclaves nor lodges, our work is active love of God and love of our fellow men - our Order is the Order of God - the Holy, the Magic, the Wise One. We initiate no one, each of us initiates himself according to the greatness of the love expressed by his deeds, in this way he is elevated to a higher or lower grade of nearness to God.

We have no Superiors - we are all equal - our Superior is God.

We have no secretary, no keeper of our seal; the angel who enters man's good deeds in the eternal book is our secretary, and our seal is the stamp of the purest intention, which puts the seal of love on our works. No one gives orders to another, each one rules himself according to his degree of knowledge.

We exclude nobody, each excludes himself, the further he descends when he leaves Truth and Goodness.

We create no regulations in the state, we are good men amongst men.

We have no ceremonies, our consecration is active love of God and men.

We learn to recognize each other, without seeing each other, through active love, and according to the purity of this love each knows the degree of Wisdom the other has obtained.



Signs of honour, priority and particular preferences are not ours, these are the signs of the unfinished works in the building of God's Temple; the architect alone determines our worth, we ourselves can only obtain preference in accordance with the degree of the merits of our Brethren. The genuine masonic lodges (but there are only few) are the nurseries, man emerges from them towards higher wisdom, when he has gained knowledge; he arrives from the material in the spiritual sphere, or in others words from the visible into the invisible. But any man, even if he were no mason, can reach this degree of height, provided he is well intentioned, God will lead him to Wisdom. But as the materialistic man can only very rarely pierce with his thoughts the Great Truth, so our forefathers believed it to be possible to bould the material man gradually into the non-material / spiritual / one, for this purpose they veiled the truth of the great secrets in symbols to lead mankind step by step to knowledge, thus originated masonry.

But the smooth ashlar /polished stone/, to tell the truth was soon split, for man degenerated and made false intentions his aim, and the truth was lost in ceremonies.

Such are regrettably, my son, most of the masons still. The lodges to-day promise to guide man to the light, but grope about in darkness.

Be on your guard, my son, and do not be blinded by superficialities, but follow my advice and Wisdom will receive you into its keeping.

The highest degree of Wisdom knows no ceremonial, the angels who are next to God are naked, our clothes are the sign of the knowledge of our nakedness. I am guiding you to the temple's highest steps, I will show you the Truth in its Light, I will tear away the veil of symbols from its dwelling place, which up to now has been screened from your weak-sighted eyes, as you were perhaps not strong enough to hear its Light. Learn to know, my son, the highest grade of human happiness - this happiness is the true one in recognizing and carrying out the Good - and enjoy at the same time the advantages which are granted to you by Truth and Goodness. Receive the last symbol of the highest grade of Magic which shall eternally remind you of your high duties and which I will explain later on.

At the moment that your will is strong and your love pure, you are entering the society of wise men and you are united with them, an angel whom Wisdom sense for your guidance will no lead you, never be unworth of his guidance.

We have no neither ceremonies nor temples, our temple is the world, our ceremonies the active execution of works of love.

Our work is the true and the good, Truth and Goodness is Wisdom, our highest Master is GOD, our fellow workers are angels and wise men. Our bond is the bond of love, which unites man with his fellowmen and man with the angels and God.

My son, like joins alike, equal joins equal. You are now according to the degree of thy love joined with your equals.

You will become acquainted, without know how, with men of high talent - neither continents nor death separate the sage from the sage, for him, there is neither space nor time.

The more your intellect is awakened, the more you will obtain supernatural knowledge you will be guided by higher beings.

The society you now enter can not be deceived neither can it deceive you, where Truth abounds the false has no grounds and deceit can not stand the test. The society is the sieve which separates the chaff from the corn.

It is a conclave where evil cannot exist.

You exclude yourself again if you thrive for power, if you move away from the light, so it is gain your own guilt if blindness covers the eyes of your soul.

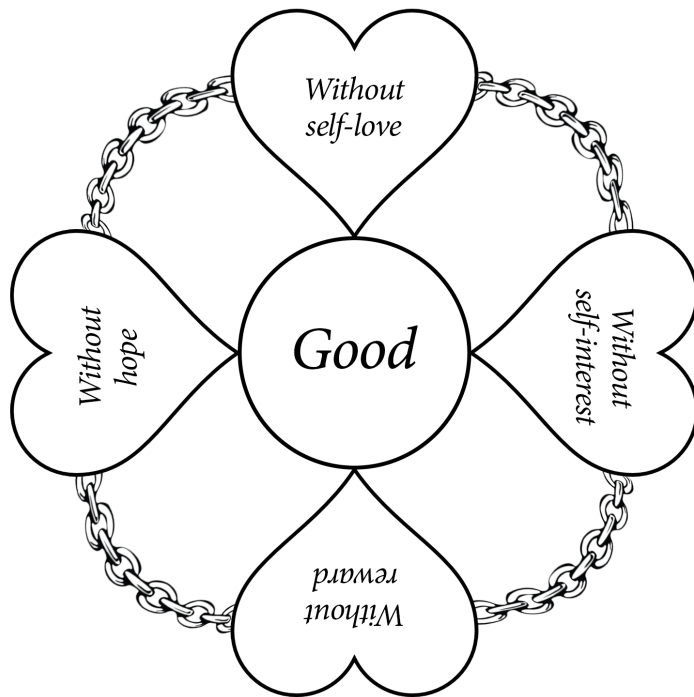
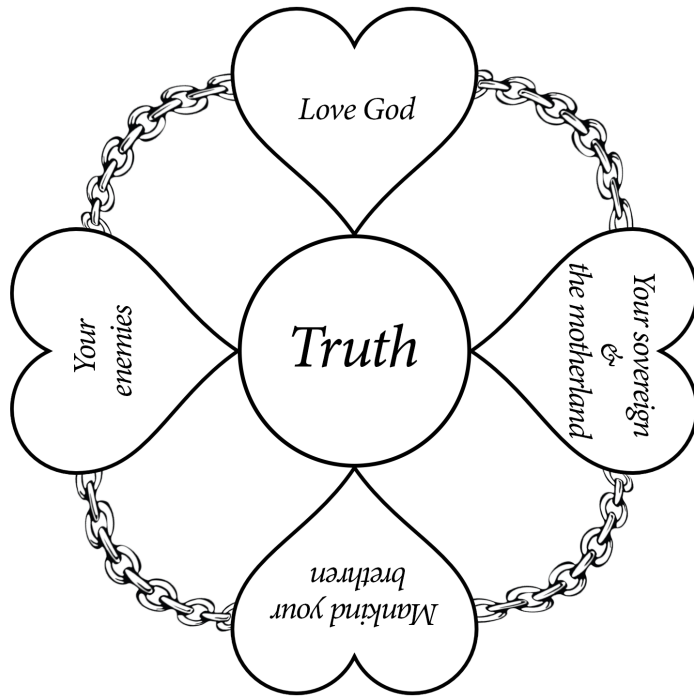
Continue with courage and confidence, an invisible being will guide you - the greatest secrets of nature, miraculous healings will be thy share. Wisdom shares out the gifts and we receive the same without envy or selfishness.

I will now explain to you, my son, the last and highest symbol.

This symbol consists of four hearts, which are chained together to form a cross. In the centre is the word "Truth" and on the reverse "Good". The one side means the perception of all that is true, the other the execution of the good.

The four hearts are the square of love through which all and everything exists.

Love God - Your sovereign and the motherland - mankind your brethren - your enemies.



*Depiction of the highest symbol based on text and scanned image*

Love God without self-love, your sovereign and your motherland without self-interest, mankind and your brethren without intention of reward, your enemies without even the hope that they may become your friends.

These supplements characterize the highest degree and make us more like the deity. The pure gold from which this symbol is made signifies the pureness of our soul, which should always be man's aim. The polish signifies that we should purify ourselves from all stains, which might prevent us receiving the Light or the eternal sun. The four hearts in the chain are the symbol of Love, the centre represents the Deity, the first of all that is good, from whence everything comes and to which everything returns. The figure 4 represents the duration, the permanency of all things - so the figure 4 is the magic of all being - the Existence - the Virtue - the Act - the Scale of nature, according to which all is weighed.

Take therefore this symbol, my son, from your father's hand, and fasten it to your breast with a flame-coloured ribbon and wear it as a constant reminder of your duties.

The colour of the ribbon shall remind you, that thy zeal should never cool down, as the fire of your life.

Purify thy heart, convene thy soul, choose loneliness and pray to God and make thyself worthy to receive the highest grade of holy magic. Let the symbol be engraved as a seal with the inscription "*Totum Unitur Amore*" - and if you are in correspondence with a good man, he will recognize you; but do not forget to impress this seal of true love upon each of thy acts - what is the value of a symbol without Truth.

Now open the second parcel and learn from it the way leading to the great secrets, using the cypher I taught you, you can read it, after having done so, burn all my papers and retain the holy secrets in thine heart only.

This my introduction you may copy and if you find it opportune and useful, communicate the same to the lovers of truth, to give them a sound conception of true wisdom. The secrets however keep to thyself - remember that the crumbs which fall from the table of the Deity are not for the swine which root in the mire.

Do not be afraid that you will forget my secrets. On the contrary, if you act true to my advice, the angel of light will lead you further and further. Employ everything in accordance with the instructions of love, and if you should find a good tried

man, communicate to him as much as he can bear, not everything that is good is useful to everybody, says Paulus.

*I broke the seal, read and was astonished, I threw myself to the ground and prayed to the God of Love. "Oh Lord all our wisdom is folly before Thy eyes. Thine alone Oh Lord, is Wisdom, I desire to rest with Thee alone and that nothing may divide me from Thee anymore. Amen!"*

### **Initiation (Consecration?)**

Having chosen the day to initiate thyself into the great and holy secrets of Magic, concentrate several days beforehand thy mind and meditate on the great truth of Eternity, pray confidently to God to give you wisdom.

Separate thyself for several days from all men and their worldly affairs and contemplate the importance of solitude and silence.

Fix Sunday for thy sanctification. On the evening of Saturday, spread a clean cloth on a meadow and collect the dew fallen from heaven in the morning.

Go to thy room and prepare the altar, light the candles and repeat the prayer to God to give you wisdom. Having so prayed, undress thyself and wash thy body seven times with fresh water and say:

*Oh my GOD, grant that I have shed with my clothes my old self and let my soul be cleansed from the seven cardinal vices, as I have cleansed myself seven times with this water.*

Having thus washed thyself repeat the prayer to God. Repentance, Perception, Faith, Hope and Love. Fumigate thyself seven times and pray to God for the seven gifts of the Holy Ghost.

The incense consists of:

Sunday	Mastix <sup>1</sup>
Monday	Myrrh
Tuesday	Aloe

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<sup>1</sup> In our archive manuscript, only the first incense is named. The others have been taken from a translation by Frater Acher and Anne Hila on the [Holy Daimon website](#).

Wednesday	Cinnamon
Thursday	Nutmeg
Friday	Saffron
Saturday	Costus

at each fumigation hold the seal and the table of the spirit in thy hand and pray to God for that grade of sanctification. Then wash thyself with the dew from heaven.

*Holy Lord endue me with Thy blessing and let Thy power come over me, like the dew falls on the flowers which Thou preserves for the adornment of this earth.*

Then clothe thyself with a pure white garment which thou must first holdover the burning incense and say:

*Oh my Lord bestow upon me the raiment of innocence and as I clothe myself in this white garment, thus I will change into a new man.*

Gird thyself with the fire-coloured ribbon and say:

*My Lord grant me the girdle of Thy wisdom and Grace.*

Then kneel before the altar facing East and pray as follows:

**1.**

*Holy God Eheie! whose numeration is Kether, Crown and Diadem, who inspires through the order of Seraphim named Hajothhacados, send me Thy Holy Intelligence Metatron, whose office is to lead the angels before Thy presence and through whom Thou spoke with Moses, and enlighten me through him in the affairs of my life.*

**2.**

*Mighty God Tetragrammaton Jod, whose numeration is Hochmah - wisdom, expressing Thy authority through the Cherubim named Orphanim, send down from the heavens Thy wisdom, and let Thy angel Jophiel, who was Adam's guide, come to my aid and enlightenment of my life when I shall call him to my side in Thy Holy Name.*

everything through Thy Word and through Thy wisdom has ordained that man shall rule over nature which Thou hast created, that he may also rule the world with fairness and justice, and may his judgments be just. Give me wisdom which stands before Thy throne and do not ban me from amongst Thy servants, I am Thy servant, a son of Thy maiden and a feeble man.

I can achieve nothing without Thee and all the wisdom of men is but foolishness in Thine eyes without Thy godly wisdom.

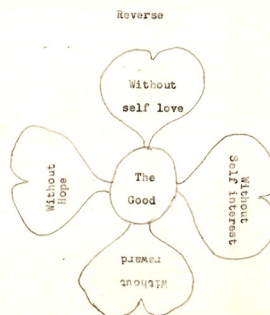
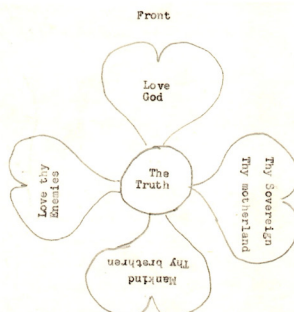
Send me Thy wisdom from Thy holy heavens and from the throne of Thy might, so that Thou may be always with me, working with me, so that I may know what pleases Thee.

AMEN "

When you have reached the end of this prayer, read on further :

I was, my son, one of the many who strove to find truth, our motto was: TRUTH and GOODNESS. Our number: 75, our word VAUDAHAT, our denomination TIPHERETH : the sealed package will explain this further.

Our distinguishing symbol is four hearts joined in the centre to form the shape of a cross, united by a chain which makes it one. This symbol signifies that we have dedicated ourselves to the high duties of mankind's mission,



enlightenment in every concern of my life when I shall call him to my side in Thy Holy Name "

3.

"Mighty God Tetragramaton Elohim whose numeration is Binah, caution and insight, who inspires through the order of Thrones named Aralia, send Thy Holy angel Zaphkiel, who was Noah's guide and Thy holy angel Joviel, Sem's guide and give me distinct perception of my sins and forgiveness, also grant me Thy support of these Thy holy angels in all pressing affairs of my life "

4.

Holy God EL, whose numeration is Hesod, goodness and gentleness inspired by Thee through the order of Dominions, named Hassellina, send me Thy holy angel Zadkiel, Abraham's guide and give me rest, justice and goodness.

5.

Holy God Elohim Gibor, whose numeration is Geburah, strength and power, inspired by Thee through the order of Powers, named Seraphim, send me Thy holy angel Camael, Samron's guide and give me in the affairs of my life strength, courage and victory.

6.

Holy God Eloha Voudahat, whose numeration is Tiphereth, ornament and beauty, inspired by Thee through the order of

Q.

From where do you come ?

Where is this place ?

Why towards the east ?

Is it day in Bensalem ?

Does night fall in Bensalem ?

Is there a temple in Bensalem ?

What is the inscription ?

What was my business in Bensalem ?

Explain to me the word Bensalem.

A.

From Bensalem.

Towards the east, secluded from mankind.

Because the light comes from the east.

The sun is in its zenith.

No, because the sun always shines in the centre.

In the heart of man there is no temple.

Truth and goodness.

To lay aside my old nature and to become reborn.

It is the progression from 1 to 2 and each letter has therefore two meanings.

**3.**

*Mighty God Tetragramaton Elohim whose numeration is Binah, caution and insight, who inspires through the order of Thrones named Aralim, send Thy Holy angel Zaphkiel, who was Noah's guide and Thy holy angel Joviel, Sem's guide and give me distinct perception of my sins and forgiveness, also grant me Thy support of these Thy holy angels in all pressing affairs of my life.*

**4.**

*Holy God El, who numeration is Hesod, goodness and gentleness inspired by Thee through the order of Dominions, named Hasmalline, send me Thy holy angel Zadkiel, Abraham's guide and give me rest, justice and goodness.*

**5.**

*Holy God Elohim Gibor, whose numeration is Geburah, strength and power, inspired by Thee through the order of Powers, named Seraphim, send me Thy holy angel Camael, Samron's guide and give me in the affairs of my life strength, courage and victory.*

**6.**

*Holy God Eloha Voudahat, whose numeration is Tiphereth, ornament and beauty, inspired by Thee through the order of virtues named Malachin, send me Thy holy angel Raphael, Isaac's and Tobias's guide, Thy holy angel Peliel, Jacob's guide and give me in my life, honour, virtue, pleasure and beauty.*

**7.**

*Holy God Tetragrammaton Sabaoth Adonai Sabaoth God of host, whose numeration is Netzach, victory and triumph, inspired by Thee through the sovereign named Elohim, send me Thy holy angel Haniel Cerviel, David's guide and grant me to triumph over my passions and victory in my affairs.*

**8.**

*Holy God Elohim Sabaoth! God of hosts, whose numeration is Hod, inspired by Thee through the order of archangels, named Ben Elohim send me Thy holy angel Michael, Solomon's guide and let me be instructed by him in the science and secrets of nature.*

**9.**

*Holy God Sadai Elohim, whose numeration is Jesod, inspired by Thee through the order of angels named Cherubims, send me Thy holy angel Gabriel, Joseph's Jorne's and Daniel's guide and grant that I land my ear to Thy holy communications through*



*Thy angels and comply with the same, also grant that they may preserve me from disaster and inform me of things to come.*

**10.**

*Holy God Adonai Melech, Lord and King! whose numeration is Malchuth, inspired by Thee through the order of the Souls name Issim Hero's and Sovereign's, send me Thy holy Intelligence Metatron and grant me through her the gift of prophesy, miracle and the science of the prophets.*

Having completed these prayers, take the seven seals of the angels' moisten the same with the dew from heaven and fumigate each with the incense which belongs to it. Then take the seven colours of the rainbow in silk and wrap each seal in it and seal it with the seal of love with this prayer:

*You holy angels, Cherubim, Seraphim, Hosts, Powers and Sovereigns I entreat you through the Holy God, do not deny me in any affairs of my life your assistance, and promise in the presence of the Almighty in each case your help and support; as I promise you, always to lend my ear to your guidance and not to show myself unworthy of your assistance, lead me to godly wisdom and to the highest happiness of our destiny.*

*I unite with you, according to the will and the intentions of the Holy God whom you worship, in the bond of love and promise and vow, according to my powers, to do all that love of God and of my fellowmen demands of me. As a sign of our union and of your support extended to me I seal your seven seals with the seal of love. Amen*

After this prayer take the ring of the seven angels, wash it with the dew from heaven, fumigate it with the incense of seven and say:

*This ring is the bond of union between myself and the holy angels of the Deity. It shall serve as protection in all dangers and as an eternal memorial of the heavenly union.*

Then dress thyself fully and take three ribbons, one white, one rose-coloured and one sky-blue and tie them together and say:

*My Lord! Grant me Thy grace that my corporeal, visible and spiritual life may be*

*joined in accordance to Thy holy intent and may become worthy of the great grace of sanctification.*

Burn the ribbons and say:

*As no human hand has untied these ribbons, so no earthly power shall untie my union with God and the angels.*

When you have prayed thus, take the black ribbon, tear it to pieces and say:

*As I am tearing this black ribbon, so from this very hour may be torn the bond which chained me to the darkness and to the world; I thereby abjure the sovereign of darkness and of the world and its lusts and carnal desires forever more.*

Then burn this ribbon and tie a white ribbon round thy forehead and say:

*My Lord! Purify my soul and unite me through the bond of innocence with Thy holy angels.*

Then kindle the sacrificial altar and say:

*All is vanity except to love and serve God alone.*

Destroy the altar and say:

*May from now on my heart be God's temple and my love my altar.*

**Amen**

**Q.**

**A.**

**From where do you come?**

*From Bensalem.*

**Where is this place?**

*Towards the east,  
secluded from mankind.*

**Why towards the east?**

*Because the light  
comes from the east.*

**Is it day in Bensalem?**

*The sun is in its zenith.*

**Does night fall in Bensalem?**

*No, because the sun always shines in the  
centre.*

**Is there a temple in Bensalem?**

*In the heart of man  
there is no temple.*

**What is the inscription?**

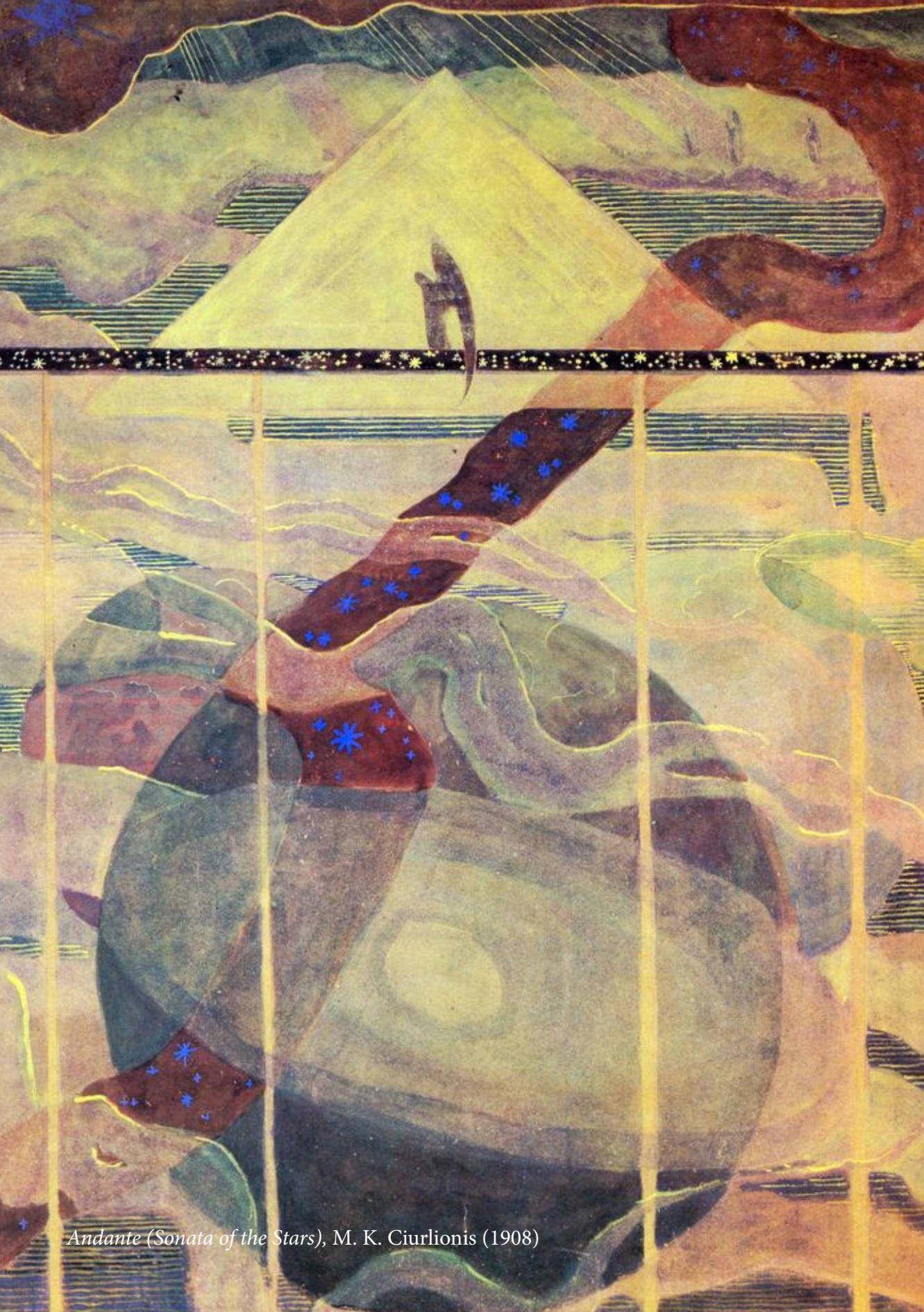
*Truth and goodness.*

**What was my business in  
Bensalem?**

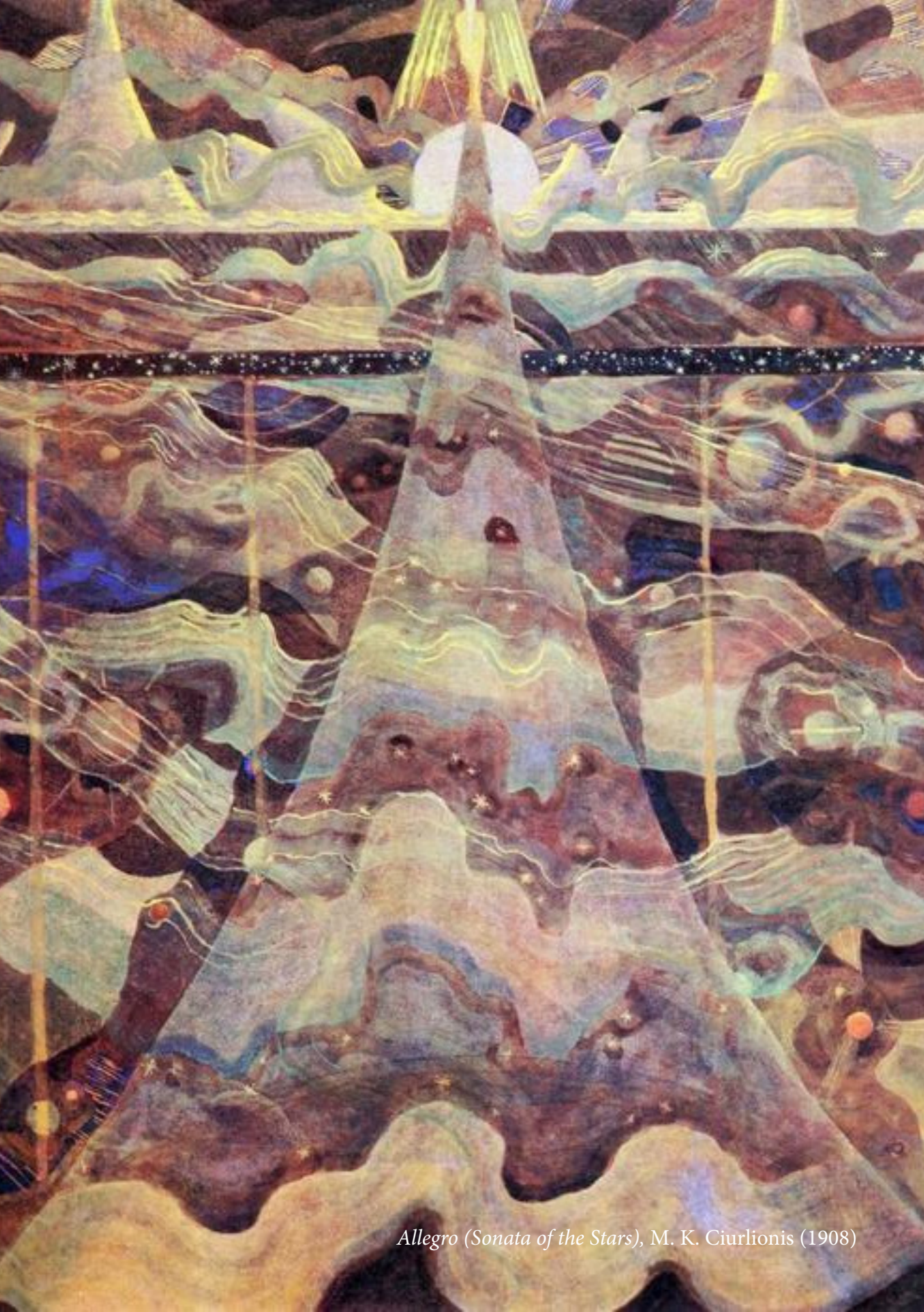
*To lay aside my old nature and to  
become reborn.*

**Explain to me the word  
Bensalem.**

*It is the progression from 1 to 2 and each  
letter has therefore two meanings.*



*Andante (Sonata of the Stars)*, M. K. Ciurlionis (1908)



*Allegro (Sonata of the Stars)*, M. K. Ciurlionis (1908)



## ***Pythagorean Memory*** **Meditation**

*In ancient times Pythagoras taught a very special meditation technique. This specific method, which is unlike any other approaches, not only allows you to evolve your own consciousness, but also to gain the most from every moment of your life.*

The Pythagoreans were a very aware and interesting group, and if we were to travel back to the 6<sup>th</sup> century BC and spend some time with them, we would learn a lot. Clothed all in white, these thoughtful vegetarians believed in metempsychosis (reincarnation throughout different species of animals) and thus they believed the goal of life should be to learn to understand everything



*Hymn of the Pythagoreans to the Rising Sun, P. A. Bronnikov (1877)*

and live in harmony with it. They used music as a healing art and learnt to use different frequencies to bring around certain states of consciousness. Likewise, they studied geometry and mathematics to gain a deeper understanding of the underlying nature of the world, allowing them to delve deeper into the mysteries to work out how things were created and what was going on behind the scenes. They had many extremely powerful practices and techniques, one of which I would like to recommend to you today.

Each evening, before retiring to bed, every student of Pythagoras would sit in deep meditation. Using their imagination and focus, they would review the whole day, starting when they woke up in the morning and going through each and every event in detail. They would cover everything; who they met, what they said, the things they had learned, the decisions they had made, what they had done well and what they could have improved on, everything that they put into their mouth and everything they said from it. This comprehensive review would really allow the practitioner to amplify the successes of the day and see

them clearly. They would also be able to make a firm decision to avoid anything that wasn't conducive to their goals or anything that took up too much energy, or stopped that day from blossoming into its full potential.

Now, this practice may seem very simple, but if you dedicate yourself to doing this every evening for just two weeks, I believe that you will decide to make this a habit for a lifetime. The meditation itself takes quite a bit of concentration. Going through every detail of the day really requires clear, laser-like focus, which alone improves the mind. You have got to stay completely aware otherwise you drift off, and lose track of where you are and what has happened. Of course this is very good for training your awareness.

But this meditation has other significant benefits, benefits to memory recall. By making this a daily practice, you are exercising the part of your mind in charge of retrieving information from the past. It is the recollection department and this is really useful to develop. Every time you go through the events of the day, you will find that you will also come across times when you have used a memory of something, or someone you interacted with had a memory from the past. So you really do practice the ability of short and long term recollection. As you continue through life think how beneficial it is to have information available, think how important it is to have a strong ability to remember past events. But this is not the only memory benefit. Everything you have learned during that day is reviewed and revised. Remember how you used to revise when you were learning something in class? Well, this is you revising from lessons taught in the school of life. It ensures that you really pay attention and lock in the good lessons beautifully. In truth, by practising this exercise you are improving your memory for everything. If you practise this long enough you will also see some very subtle benefits appear.

The first benefit is normally that of awareness. Up until now, your decisions and the patterns in your life have for the most part only been observable in the moment. This detached rehearsal allows you to see events from a distance and a different perspective. Details that passed you by at the time may become apparent and as you continue this practice you will find your awareness of these details in the moment also increases. You may also notice patterns in people



around you or in yourself that maybe could be changed. It may well be that great empowerment comes very early and that you realise that a small adjustment could lead to a great evolution. Perhaps there's something you do every day that works, but you've never paid it much attention before. Now you have brought your awareness to it, you can amplify those aspects and suddenly the benefits grow. Likewise, there could be areas of your day which are using up a huge amount of your energy and emotions, which you didn't realise was a saboteur that could be removed with ease.

This practice also leads to a change in your perception of things. Do you remember when you were younger and life seemed more varied, with days that were longer and when time didn't pass so quickly? This practice leads you back to a similar state. Examining the aspects of the day, you get to appreciate them anew and lock-in those special moments. You will find yourself valuing these more, such as, the people around you and the experiences you have, which leads to a greater sense of gratitude. It also seems to bring back that form of child-like perception where this varied interesting nature feels new again. Everything becomes heightened, a little bit more of an experience of the essence of life rather than just a machine of days moving forwards and completing tasks.

With all this in place, we can see how all the good things in every day get amplified and anything not quite working has an opportunity to be evolved, improved or eliminated. Now we have covered the meditation itself and the benefits of the practice, it is time for my top tips for a practitioner and the three keys to succeeding in using this method to inner evolution.

***Key #1 - This is a meditation,  
so treat it that way. (Do not try this in bed)***

First and foremost, make sure you approach this as a meditation. Some people try to lie in bed and do this while sleeping or on the way to sleep. Your mind knows that bed means sleep. So make sure you sit up in an aware, wakeful posture to go through each day, even if you find yourself having to change the time of day

you practice to fit this in. Maybe you already have a meditation practice and you want to do your review just after rather than just before bed. Even if you need to change the time and go all the back to the last review, do that.

***Key #2 - Use this to reinforce goals, virtues and build good habits.***

If you have got something you are working on, for example, a habit that needs to be transformed or a virtue that you are wanting to cultivate, use this as the filter of your day. Go through looking for times when you have managed to achieve what you are aiming for. When you find moments this aspect has shined forth amplify it to really lock it in. If you find a time where perhaps your response wasn't as you would have liked, instead lock in your version of how it should have gone.

For example, let's imagine someone wants to be more polite. As they go through the day in their imagination they can see every time they had good manners and they really emphasise those memories. In the cases when their speech was not as controlled or kind as they would wish for, this is an opportunity to imagine the correct words being said in the right manner and make this an imprint for the future.

Now, let us imagine another example, someone who wants to be more ambitious. They go through their day and when they get to a point where they have been a bit more assertive or motivated, at each point they make sure they take time to pause and really enjoy that feeling, celebrating and locking it in for the future. Likewise in the cases when they see the quality lacking they imagine how they could have responded instead and rehearse this. Those who become really good at this can make the imagined imprint stronger than the original, helping to create a template for the future.

**Key #3 - To take this to the next level  
- add in a morning session.**

If you really enjoy this exercise and feel you want to amplify the benefits further, you can help put your self-improvement on fast forward by adding a second session in the morning. In this session you don't review anything — you plan and empower! Your plans are based on the goals that you are working on and the lessons that were revealed to you during your last review. So in the morning, sit and imagine the whole day to come before you. This does not have to be as detailed as a review but should have a sense of energy and excitement that charges and enlivens all the things you wish to bring into reality. As you go through your day pause at the key points when you are going to make a decision and clearly visualise the moment, embedding your thoughts, words and actions as you want to happen.

So for example, if you are on a diet you are going to visualise making that good food choice, the pleasure you have from making that healthy choice for your body and lock that in with a sense of positive excitement. If you are working on making money in your business, you are going to see how you are going to skillfully make that happen. Whatever your current goal is, whether it's a lesson from the last evening's review or a goal, you are going to put this into your mental charge with a firm intention. So with your planning charge in the morning and your day review revision in the evening, you have two pillars to each day. One with the sun rising and one with the sun setting, whereby you are creating the excellence and learning the lessons from life that you seek.

*May this article be a blessing to anyone who wants to learn the lessons taught by the school of life and fully benefit from being here. Thus being enabled to bring about the best outcomes for all during this lifetime.*

*For further historical descriptions of this exercise please see 'Life of Pythagoras' by Iamblichus of Chalcis and 'Life of Pythagoras' by Porphyry.*



*A Veil*, L. W. Hawkins (c.1890)

## ***Tarot: A Prayer Answered*** **Divination**

Communication with the Divine is often witnessed as a series of subtle fluctuations in the mundane world. Aspects such as synchronicity and coincidence, symbolism and the subtle whisper of the Book of Nature, are the tools by which we 'hear' the voice of the Creator.

The point of any spiritual discipline is to move us past the distraction of daily life, into a place of stillness where it is possible to 'hear the word of God'. Spiritual practices will often involve daily ritual with aspects such as meditation, prayer and contemplation. Whilst these practices are extremely important to quieten the white noise of the mundane world, and to place us in the infinite power of the present moment, it can take time before the practitioner 'receives' a message, or a prayer 'answered' – it is faith that keeps the practitioner on the path.

The Universe is made up of archetypal energies, which have been called by

many different names throughout history. The Angelic Hierarchies, the Hindu, Greek, Roman, Egyptian and Norse pantheon of Gods, and the Christian Saints, amongst many. Over and above these elder archetypes lie the newer Jungian versions, swimming around in the collective unconscious, internal road-signs from which to derive our human narrative. Avenues through which the word and work of the Divine operate through. It is these universal archetypes by which the Tarot communicates.

*'Visio Divina'* one of several processes by which the Creator communicates with His creation. Visio Divina is literally translated as *'Divine Seeing'*, and is a form of prayer that uses visual elements to focus the mind on the prayer at hand.

This particular prayer form has been popular in Catholic and Eastern Orthodox communities where icons are often used in prayer. It sets our interior stage for a connection with our Maker where intimate communion is possible. The continued use of *Visio Divina* encourages the practice of viewing all of life through a sacred lens, uncovering the messages hidden within Creation. Life, in all of its beautiful and grisly glory, becomes sacred and hallowed ground.

Tarot is a form of *Visio Divina*, 78 works of 'sacred' art, each crafted and created with spiritual and mystical intent, each card a key to an archetypal energy. Tarot is the storybook of our life, the mirror to our soul, the key to our inner wisdom, and a perfectly accessible transmission tool for sending and receiving prayer.

Where once only vast cathedrals proclaimed to be the evangelical theatrical prop-houses for divine relations, the Tarot, by contrast, sits tiny in a pocket, ready to be employed anywhere, and at anytime, the perfect portable ethereal communication device.

Every spiritual lesson we meet in our lives can be found in the seventy-eight Tarot cards. And when we consult the Tarot, we utilise the same process as we do in prayer, whether it be a blessing, a question, gratitude or despair. We come to the cards as we would an altar, and as we quieten our minds and centre our

souls in preparation to pray, so we do when we ask of the cards.

The cards respond with an uncanny accuracy to show us the exact lessons we need at that precise moment – *an almost instantaneous answer to our prayer*.

As this pamphlet is concerned with practice we will set out three simple, but effective spreads that anyone can do. The initial meaning of the cards can be found easily online, but for those who want to develop a deeper meaning we can recommend the following three books:

*Seventy-eight degrees of Wisdom – Rachel Pollack*

This is often described as the 'Bible of Tarot'. Pollack has a lifetime's practice and a deep understanding of the esoteric, kabbalistic, and mystical aspects of the cards - a must for any practitioner of the hermetic arts who is interested in Tarot.

*Tarot, Plain and Simple – Anthony Louis*

Anthony Louis is a retired psychiatrist who combined his psychiatric work with aspects of divination, geomancy, astrology and Tarot. His mission, to create a Tarot book with clear and easy to follow descriptions for a rapid and reliable explanation of the cards. Sometimes all you need is a quick nudge, over a deep esoteric discourse.

*The Tarot – A Key to the Wisdom of the Ages – Paul Foster Case*

For those who already have an understanding of kabbalistic and magical systems, and the application of those meanings, this is a must, (as is everything by Paul Foster Case).

Whilst it is important to understand the initial meaning represented by each image, nothing can beat the intimate and personal 'answers' the cards convey, when they are interacted upon the 'sacred within', a more poignant answer to a more personal prayer than a text book can ever give.

## **Tarot Decks**

There are many different decks, with many more fantastical ones being produced every year. We would recommend the following:

*The Rider Waite Deck* – The most recognisable of all Tarot decks, conceived by Arthur Edward Waite and Pamela Colman Smith. A.E. Waite was an occult titan, and one of the most proliferate Masonic and Rosicrucian writers of the Victorian occult era. When you think of a Tarot deck, you will normally think of the Rider Waite deck. A.E. Waite was a member of the Metropolitan College SRIA, and in honour of his membership, it is the deck that we use.

*The BOTA Deck* – Created by Paul Foster Case, this comes with membership to the Builders of the Adytum. The Majors are mostly similar in design to the Rider Waite, but they also include the Hebrew correspondence for each card, and certain 'blinds' that Case believed Waite either mistook or did purposely, (by not revealing certain Golden Dawn secrets).

*The Golden Dawn Deck* – Robert Wang with Israel Regardie. Published in 1978, with the guidance of Dr. Israel Regardie, poring over old notebooks of members from the Hermetic Order of the Golden Dawn, Wang created the Golden Dawn Tarot as an esoteric deck intended to reveal, with greater clarity, the Golden Dawn interpretive approach to the cards.

## **Shuffling the Cards**

Shuffling is an extremely important act that serves as a meditative purpose. It is during the shuffle that we quieten our minds, centre our spirit and ask for assistance, guidance and protection from our personal 'Divine Support System' - our chosen belief system during the reading, (there are many names and paths to God, please use the one that sits most comfortably with yourself).

It is at the end of the shuffle, when we have opened our hearts to the infinite present, that the 'act of prayer' occurs...what are we asking of God in that moment?

## Dealing the cards

The question has been asked, and the cards are being dealt - the magical moment of Divine Chaos and Providence, where the lightning bolt flashes down the Tree of Life, and the order and meaning of the cards fall into the perfect combination and manifestation of the answered prayer...

## Turning the cards over

A reverential and sacred act...

What is your immediate and instinctual thought?

What elements do they represent?

Suit	Element	Keywords
Wands	Fire	Action, inspiration, drive, willpower, passion.
Cups	Water	Emotion, feelings, intuition, relationships.
Swords	Air	Logic, ideas, intellect, communication.
Pentacles	Earth	Nature, body, material world, stability.

What are the primary colours in the card?

Are there people in the card or not? Buildings? Weather? Interior or exterior?

Is it a harsh and dry environment, or lush and fertile?

Take your time to feel the cards and assimilate what they are trying to say, don't immediately rush to clarify their meaning in a book...

This is the *Visio Divina*, when the world around you has fallen away, and the intellect is quiet...and you see the sacred within, both in the cards and in yourself. Everything in that precise moment makes perfect sense.



If you are new to Tarot, give yourself the *Visio Divina* moment, make sure you connect with the cards, even though you may not know the 'meaning' of the card, for this is the moment of Communion. You may clarify the meaning immediately after, whether in a book or online, and if you have taken the time to commune with the cards, then the explanation you read will take on even greater personal meaning and clarity.

## **Tarot Spreads**

Some simple spreads that anyone can try:

### *The One Card Spread*

The most simple spread that can be used quickly and effectively. It is surprising how much personal information can be communicated via just one card. Any card can be picked from the deck.

There is also a little ritual known as the 'Tarot Contemplation Ritual' which involves just one card. This ritual uses the 22 Major cards only.

Take a series of deep breaths, centre yourself, and choose a card. Meditate on the card for three minutes, (the *Visio Divina* moment). Then write down whatever comes into your being...do not try to 'fit' it into the 'official' meaning of the card...just write what comes into your heart...you will often receive rather beautiful and surprising responses.

### *The Three Card Spread*

There are many options for a three card spread, and below are six suggestions. There are hundreds of combinations - as they say, 3 is the Magic Number:

Past, present, future.

Mind, body, spirit.

Conscious mind, subconscious mind, superconscious mind.

Where am I now? What do I aspire to become? How do I get there?

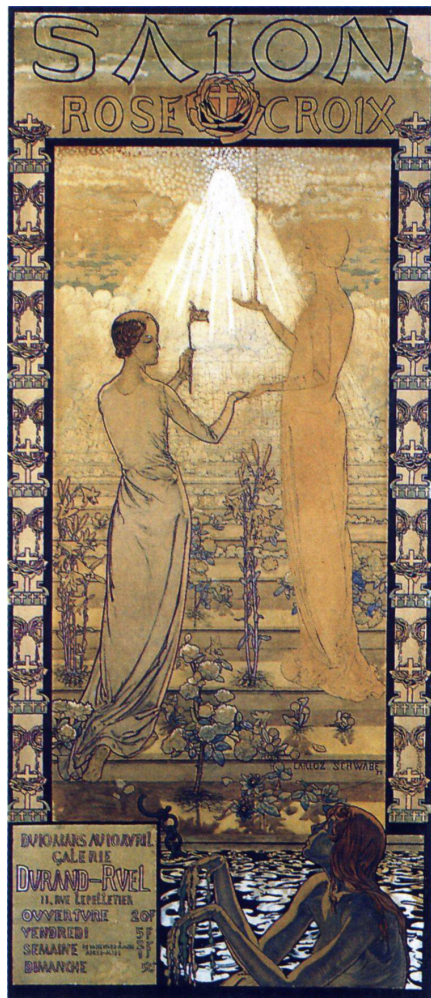
What do I aspire to become? What is holding me back? How can I overcome this?

What will help me? What will hinder me? What is my unrealized potential?

## *The Five Card Spread of Péladan*

There are many different and better known more complicated spreads, The Celtic Cross, Horseshoe, Five Card Cross, and Astrological amongst many. There is a far less known, but rather poignant spread, (especially for the Metropolitan Study Group), known as the Five Card spread of Joséphin Péladan.

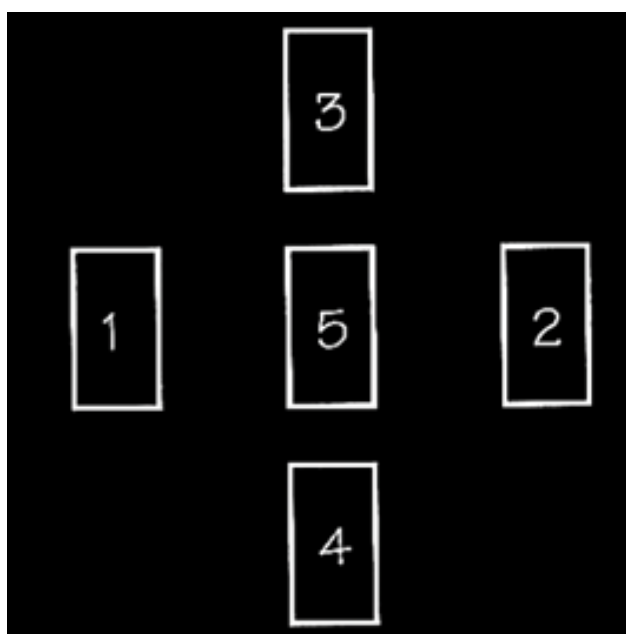
Joséphin Péladan was a French novelist, Martinist and Rosicrucian. He established during the 1890's the Salon de la Rose + Croix which gathered together painters, writers, and musicians, to express mystical ideation through the creative arts. The Metropolitan Study Group, of the SRIA, has resurrected the idea of the Salon and held the first new gathering at the Atlantis Bookshop in central London in October 2021, (the next Salon, will be held in March 2022).



*Joséphin Péladan (painting by Jean Delville) and a poster from the Salon de la Rose + Croix*

Joseph Oswald Wirth, a Swiss occultist, artist and author, who wrote extensively on French Masonry and mysticism, and can be credited with the new Tarot revival, is said to have been taught this spread by Péladan and Stanislas de Guaita. He re-designed a Tarot deck that contained correspondences between tarot and mythology, astronomy and occultism, known as the 'Les 22 Arcanes du Tarot Kabbalistique', and published a book called *The Tarot Of The Magicians: The Occult Symbols of the Major Arcana*.

In honour of Péladan and the Salon, and the occult influence of his five card spread, it is to that spread we offer up as our third and more detailed option:



### **1. The Current Situation**

What do we have now, or are doing now in relation to the question?

### **2. The Blockage**

What negative aspects, or internal processes, are stopping us from achieving the basis of the question?

### **3. The Advice from the Tarot**

This is the practical advice and steps we can take that the Tarot is offering us in relation to the question.

#### **4. The Immediate Result**

This is the immediate and most probable and possible solution if we follow the previous steps.

#### **5. The Long Term Result**

This is the synthesis of all of the above, and the long term outcome of the question.

It takes time to feel comfortable with a larger spread, and how the cards interact with each other. But at all time remember *Visio Divina*, on each card, and how they tell a story, and how that story fits in with the prayer asked...and the answer received.

And with time, *Visio Divina* becomes the constant and sacred lens through which we see and interact with the Book of Nature, a constant and continuous Communion with the All...Alpha et Omega...

*May we all have a wonderful Christmas.*



*The Sower*, James Tissot (c.1894)