

1975-76 Tarot Meditations by Bill Heidrick

Compound and simple meditations for the Major Trumps, the Wand Minor Trumps and the Cups Minor Trumps, as presented in a class series given from late 1975 e.v. through 1976 e.v.
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These meditations may work best with a BOTA (Paul Foster Case) or Rider Pack (Waite) Tarot Deck.

MEDITATIONS FOR THE MAJOR TRUMPS

Fool Meditation:

9/30/75 e.v. Adapted from "Understanding the Tarot", column six, by Bill Heidrick. First published in *Gnostica*

The Fool embodies whirling wind blowing between worlds.
The Fool is pure existence, without substance or form.
This spirit falls into the abyss of mortality.
This spirit becomes all that is, seems locked into form.
Yet this one being rises freely back to the silence of formlessness.
The wandering Fool is like a spinning dust-devil that comes from no visible place, assumes a cloud of matter and then vanishes back into the unknown.
All other Tarot cards are images frozen in time of the whirling Fool that is beyond time.
When the Fool rules the world, he is the Emperor.
When the Fool sits alone in thought, she is the High Priestess.
When the Fool is terror and explosion, -- that is the Tower.
All are bound in the oneness of the Fool.
The Fool is bound by no-thing.

Magician Meditation:

10/6/75 e.v. Adapted from "Understanding the Tarot", column seven, by Bill Heidrick. First published in *Gnostica*.

Before becoming the Magician, the Fool is a breeze blowing in light gusts everywhere in space.
When the Fool becomes the Magician, the breeze becomes a whirlwind of concentrated force.
When glazed, absent-minded eyes become suddenly bright and hawk-like, the Magician awakens.
Look at the picture on the Magician card. Imagine yourself as the magician. Your right hand rises to receive a ray of warm and brilliant light. The light travels through you, influenced by your mind. Power issues from your left hand and the world is molded in the image of your thoughts.
Imagine yourself alone in a vast place. You cannot see the walls or the ceiling. Air stirs about you in soft, random touches. Inside your body, near the navel, a great force dwells. Your mind is clear, with a golden light about your head. The light reaches down and sends out a wave of force, like a great curved and shapeless arm from the center near your navel. The

arm of force catches the air about you. Winds begin to blow about you in circular motion. Feel the whirling vortex of power strong about you. Below you a light dimly shines. It brightens. Beneath you in the light is a great hall lined with many doors. The doors open and close at your bidding. One door attracts your attention more than the others. Let the door open. See what is beyond it.

High Priestess Meditation:

10/13/75 e.v.

The Fool is a soft breeze blowing everywhere in space.

The Magician is a mighty whirlwind reaching from earth to sky.

The High Priestess is the quiet within the wind, the peaceful eye within the storm.

She dwells in a place where the air stirs not and even thoughts are quiet.

This vestal is a child become almost a woman. Her days of protection and trust are with her yet. With her also is the first bloom of the mysteries of the Moon, the mysteries of later spring turning to summer in her body.

Look at the picture on the High Priestess card. See the priestess. Let your eyes meet hers. Her eyes flicker and then still. They look deeply into yours. In your heart a question grows. It slowly rises to clarity. The Priestess waits to answer it.

Close your eyes to the outside world. Let the blue and white of the little goddess shimmer before your mind. From your heart a need has reached out. From the temple of the Priestess a soft answer comes. The answer is not in words, for the need surpasses words. Let the soft blue and white of the goddess dissolve in silver moonlight. In the radiance find meaning.

Empress Meditation:

10/20/75 e.v.

The Empress is a soft breeze issuing from the calm of the High Priestess.

She is the light of the sun vitalizing growing things.

She is the dance of inspiration; her touch is the life of the world.

When pain burns and fear threatens, the Mother Empress balms and protects.

Look at the picture on the Empress card. Let your eyes see the bright sky of the morning. Listen to the sound of falling water. Feel the softness of the wind that stirs tall trees in rustling imitation of a waterfall. Feel the solid coolness of stone beneath you. Enjoy the warm garden of the Empress.

Close your eyes but hold the images and feelings of the Empress card close about you. You are in a great forest of ancient trees. It's the kind of place people sometimes fear to enter, yet you are at home. The air is refreshing. There are sounds of leaves brushing leaves, of water flowing, of branches moving at the caress of the cool and fragrant air. A great Tree is close to you. From the Tree a presence seems to grow. There is a vast

invisible being dwelling in the tree. A breeze moves past the Tree to stir your hair. Mother blesses you.

Emperor Meditation:

10/27/75 e.v.

The Empress gives birth to forms and ideas.

The Emperor shapes and chooses.

Thoughts of Empress sing around the Emperor like

wind around a great stone.

Wind shapes stone and stone gives voice to wind.

A soft and slender hand is gently held by a rough and battered hand.

Look at the picture of the Emperor. Let your eyes see the river and the mountain. Feel a wind blowing coldly about you. It refreshes, the waking wind of the morning. Close your eyes.

Imagine yourself on a hike in the high mountains. Sit upon a rock in a windy place. The air stirs your hair. It feels cool and good. In your right hand is a wooden staff -- shining golden in the sunlight. In your left hand is a juicy red apple -- it will take away your thirst with a sweet, cool crunch.

In your wanderings you have found a cave. It is a place of cool shadows. A clear stream runs out of it. There is room to pass into the cave beside the water. You enter. Walk far into the cave beside the water. You have reached a grotto where ripples of light dance over the walls in blue, green and silver. Rest there in a patch of Sunlight. Sunlight? Look up to see a golden radiance streaming down from an opening in the grey rock that covers the grotto. If you wish, climb out of the cave through the window of light.

Meditation for the Hierophant:

11/3/75e.v.

In the crudely shaped world of the Emperor's dominions,
song is heard.

Once the winds of thought sent dust clouds flying across a land
half formed.

Now shapes appear and voices call.

The fiery air has burned earth to clay and shaped the clay.

The world has added features to its planes and hills.

Echoes of the inner mind have fashioned words in the outer places.

Open your eyes and look at the picture on the card. Imagine yourself
before a magical teacher. Prepare to receive knowledge of great mysteries.

To enter the circle of the Hierophant's teachings, grow inwardly quiet and
listen until the earth speaks your thoughts. At first this speaking is only an
echo from the Emperor's dominion; in time the mind asks questions which
the world answers. The inner and the outer join further when the world
asks and the mind answers. This dance of recognition and communion sets
the mind and world singing a duet of evolving discovery --- the teachings
of the Hierophant make outer world and inner mind one being and one
knowing.

You are tired. Many experiences and visions are behind you. You stand before a group of people. No thought comes to your lips. No idea waits to be spoken. Yet you must speak. You are expected to teach. Open your mouth. Say: "This is ..." words form in your mind. Your lips echo them. Thoughts you never had before flow through you to bring light into those before you. You have the best seat at the lecture.

Meditation for the Lovers Trump:

11/11/75 e.v.

You have been lonely.

In places where others embrace warmly, you have felt the cold.

At times another person's eyes have met your own. Yet the

glance was not trusting. There was no sharing of life.

From the dark a soft touch comes. Warmth radiates an aura like the scent of a rose.

A blessing upon two minds that are as one. A joy in loving and being loved.

Look at the card of the Lovers. The man is as a flame that knows only light and passion. The woman is the bright taste of sweet fruit on a spring day. The Angel is their union. Close your eyes and fantasize.

This will reach inside and beyond, to a lover not of the earth. Let the things of this world be at peace. Obligations of the day, hour and year are satisfied. Say these things aloud or in your mind as you wish. Let the images that accompany them rest in your mind -- or see what your mind gives you.

(10). I have not done anything wrongly or incompletely.

Imagine a clean house or an orderly place.

(9). I have not dreamed in fear or imagined in shame.

Warmth spreads through you.

(8). I have not planned anything harmful.

A golden light fills you.

(7). I have not desired to hurt anyone.

The golden light spreads about you.

(6). I have not turned away a friend.

Happiness fills you.

(5). I have not feared.

A presence comes near you.

(4). I have not closed.

A golden veil shimmers before you.

You may pass beyond it to the beloved.

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When you wish, return to this place.

Meditation for the Chariot Trump:

11/17/75 e.v.

Remember the last time you were in a fast, exciting ride.

Perhaps it was a sports car, a boat, even a roller coaster

or other amusement ride.
The wind rushes past your hair.
The Scenery flashes past.
Turns and accelerations thrill your body.
Laughter and shouts of joy are all about you.
Open your eyes and look at the Chariot card. This is a figure in a parade.
It's the time of Mardi Grass and the streets are filled with strange sights.
People in outlandish costumes are dancing. Devils and angels revel.
Sphinxes prance and dragons belch crape paper flames. The night bursts
open with fire in the sky.
In a cold, dark room, warm cloths grand soft dreams. A bright fire on the
hearth sends flickering heat about the room. Dawn draws the sunlight to
form warm patches on the floor. A cat purrs, a bird sings and music fills
the room.
You rise up and discard the garments of the night.
A warm bath is followed by a good breakfast. The day has begun.
Set aside the comforts of home. Prepare to face the eyes of strangers. All
is right in your world.
Outside soft clouds move across the sky. People smile and wave. Your
heart is glad. Happiness fills you.
This day you are going to live well!

Strength Meditation:

11/24/75 e.v.

The Chariot is a moving hollow place, and Strength grows inside.

Strength is natural energy and power.

The heart beats, sending blood of life coursing through
serpentine channels.

Food passes through the body by a great winding passage.

Might answers need. Arms and legs shake not.

Mind follows twists and turns of hidden knowledge.

Look at the two cards of the Magician and Strength. Compare them in
your mind.

The Magician stands tall and firm in his garden. Lo, a change! The Red
Robe falls to the garden floor. It moves, changes, becomes a Great Red
Lion. The roses below entwine with the serpent and chain the man and the
beast. Roses to calm the raging beast. Lilies change into white, sharp teeth.

The Man has become woman as inner humility makes humble the beast.

Jaws of Roses and lilies have closed to open the mouth of nature.

This one you will mostly do yourselves.

Take a look around you. See where the objects are in the room. See where
people are sitting.

Now, close your eyes. Imagine a great mass of dark golden light near the
base of your spine. Let it move and churn. Let it grow. The light rises to
your abdomen and grows a little brighter.

From the mass of light arms and tentacles of light move slowly outward.

Try to feel the texture and position of things about you in the room
through the arms of light.

Meditation for the Hermit:

12/2/75 e.v.

You are in a great round building, shaped like a planetarium.

There is an unbroken dome of concrete overhead. There are no windows. The place is dark and cool, the air is fresh and scented with pine and musk.

There is a great park inside the round building. You wander among giant shadowy trees. The roots of the Trees are long and spidery. There is a sense of tension in the air like that just before a thunder storm.

Other people in the park of the giant dark trees become afraid and leave. You are not afraid and remain. You wait to discover the meaning of the moment to come in the park of the Trees of the gods.

Open your eyes and look at the High Priestess Trump. Imagine yourself waiting for something in such a sacred place. Soon you must go into the outer dark to light a spark.

Look now at the Trump of the Hermit. You have gone into the darkness of the night. Raise high the lamp of clay with the light of heaven, the Nar Ha-Aritz Ba-Ar Ha-Schmim. With your will, cause the golden radiance of the lamp to slowly force away the darkness.

This is the technique of the ever-moving spark.

Take firm in hand your soul. Sit fixed, not rigid, not relaxed/ Send thoughts about the place. Let one thing be another. Dreams lie. Eyes see. What can you see? Find a fitting lightness -- let it fasten on nothing. Trace letters and swirls and spirals with the divine spark. Let it alight nowhere. Draw near. Rush around. Go past. Fly back. No calmness and no fear. Only swift dartings of the mind and eyes behind closed lids. Following the darting thought. Move quickly with it. Pay no heed to the fantasies that form where it has been. Let your awareness follow only the darting and dancing spark.

Wheel of Fortune Meditation:

12/8/75 e.v.

This will be mostly your own thinking and not much of my talking.

Starting with Spring, imagine the weather of the four seasons.

Try to put your mind into the state it has for going outside and doing things out of doors in Spring, Summer, Autumn and Winter.

Think of the temperature, the growing things and the length of the day. Try to actually pretend to the point of believing it that you are going outside in Spring, Summer, Autumn and Winter. See how many times you can cycle through all four Seasons in the next two or three minutes.

CAUTION *** CAUTION

Look at the Empress Trump. Even if you are a man, try to imagine yourself sitting as she does in her garden. Imagine yourself in the later months of pregnancy. There is a bulging, warm fullness inside you, below

your diaphragm. You reel blissful, sometimes a little uncomfortable, usually a little vague -- like being slightly drunk on a summer day. From time to time something moves inside you and gives you a shocking but not painful poke. Faint and smothered hiccups can be felt rather than heard from inside your belly.

Now, holding the image of pregnancy as well as you can, look to the Wheel of Fortune Trump. Concentrate on the Wheel itself. Stare at it without moving your head. Let the color brighten and dim, let the wheel seem to move in your vision.

Slowly bring the sensation of the flashing wheel inside your belly. Close your eyes. Imagine a whirling life inside you glowing with sanguine orange life. Feel it growing brighter. Know that it is an entire life, whole and complete. Let it grow brighter and stronger until you reach the limit of your power. Then let it rise up to your forehead and be born through your mind instead of below. If you can, imagine the contractions, stretching and tensions of natural birth happening up through your body instead of down.

Justice Mediation:

12/16/75 e.v.

For the first part of this meditation, examine the events and activities of your day, today. Start with the time and manner of your getting up in the morning. Continue through breakfast or the lack of it. Take up each action or omission in order through out the morning, at noon, through the afternoon and evening -- right up to now. When you consider each activity think of how it set with you. Did you do what you wanted to do? Where did you do more? Where less? Don't let yourself feel guilty or worry, just try to see the weaknesses and how they might have been made stronger. Let the successes take their rightful place, but don't let them override the recognition of there improvement is needed. Concentrate on actions or inaction. Examine your day for the next three mi nutes.

Now look at the Emperor Trump and the justice Trump. Let your eye start in the upper left corner of the Emperor card. Look at the same corner of the Justice card. Compare the two part by part, from left to right and from top to bottom like you would read a written page. Look for differences and for similarities.

For the last part of the meditation on Justice, concentrate on your body. Start at your feet. Try to wiggle your toes -- separately if you can. Let your concentration rise slowly up your legs -- try to tense or slightly move each muscle a little. Bring your attention up through the body in the same way. Feel the muscles of your arms, your fingers, your neck, your face. Even the crown of your head. When you have finished this, go back to your toes and retrace the same route, -- but this time relax, let sensation fade from each muscle, let each part be suffused with a warm light.

When you are finished, stay relaxed for a little while.

(NB. Pythagorean examination of day -- 1.

Method of analyzing two objects -- 2.

Body awareness exercise followed by -- 3.

Yoga relaxation. Dead man's posture.

Strain followed by atunement)

Hanged Man meditation:

12/23/75 e.v.

In some ways this is the opposite of last week's starting meditation.

Instead of going through the events of the day from Morning to now and making decisions about them, reverse the process. Starting with now, go back over the events of the day in reverse. Try to see what led to or caused each variation in your activities. Don't judge yourself, just try to retrace your steps of this day.

If you prefer, a good variation is to send your memory back step by step over the events of your life. If you can penetrate far into childhood memories, do so. This process of reverse remembering is sometimes used by people who want to remember previous incarnations.

Whichever you want to do, retrace the events of the day from now back to morning or the events of your life from now back as far as you can -- you have three minutes before the next part of the meditation.

Take a moment to compare the two painted cards: Hanged Man and Hierophant. Think of the Hanged Man as an example or instructive story. Think of the Hierophant as one who uses a story to teach something -- a moral, an abstract idea or a practical idea.

Now, take an idea that you learned about the hanged Man Trump. Try to get the particular idea clearly in your mind. As soon as it is as clear to you as you think it can be, pretend you are a teacher teaching that idea about the Hanged Man to a room full of people. In your imagination, describe the idea to the people. Take three minutes to do these things.

This last part of the mediation has to do with reasoning by antinomy. The trick is to get one view or opinion clearly in your mind and then replace it by the opposite idea as quickly and as completely as you can. Start with simple things. Close your eyes and picture a white light. Let the white light fill you with happiness. Then picture a blackness, a darkness. Become as happy about the dark as you were about the light. Continue with more complex things. Imagine an object that you like. It could be a vase, a table, a car, a house -- anything like that. Let the fondness you have for that thing grow until it fills you. Then reverse the process. Think of all the negative characteristics you can about that thing until you hate it. Lastly do the same with a person -- better make it someone you won't be seeing for a few days at least. Start by concentrating on all the unpleasant things about that person. Continue freely and guiltlessly finding fault until the person seems thoroughly evil to you. Now reverse the process and home in on the good characteristics. After all, that person isn't so bad. The faults are not that different from your own weaknesses and little failings. As a matter of fact that person is a lot like you. Some of the same things that are hard for you are also hard for others. There are some good qualities too -- keep it up until you love the person you hated a moment ago. Perform reversals of this sort with simple concepts, things and people until you are finished with the meditation.

Meditation for the Death Trump:

12/29/75 e.v.

For the first part of this meditation, think of life as it was lived at some time in the past -- perhaps around the turn of the century. Go through the usual events of your day from rising in the morning to going to bed at night, but no electricity, no frozen foods, no cars,

no TV, no radio. Take each thing that you normally do and imagine doing it within the conditions of a century ago. If you are feeling ill, home remedies are the only available thing. If you are cold, warm cloths -- homemade or a wood fire are the ways to warm up. If you must go some place, walk or use a horse. If you want entertainment, visit friends or attend a meeting or game. Do this without considering the modern versions of these things. Do this with a feeling of happiness at having so much. Don't compare the time of your imaginings with this time -- just try to feel as though you were living in a little town or in the country around 1900. Take three minutes for this.

Look at the Trumps of the Lovers and of Death. Each involvement with life is a bright thing. Each love is a harmony. Yet everything must rise, prosper for a time in the sun and then pass back into silence. Every moment of life has its proper end within itself. Strive to see Love and Death as one thing, not total life followed by the absence of it, but all life. Use images like a letter written and enclosed in an envelope only to be reopened and read. Let these matters occupy your thoughts for a little while.

This is important. It begins as an metaphor. Your life is a string of beads. Each waking day is a bead. Each sleep is a string or chain between beads. The shapes of the beads are sometimes different. Some are round. Some start or end sharply. Some are of wood, some of precious metal with strange designs; some are plastic. Many of the beads of your days are dark and thin. Some are clear and filled with beautiful light. A few are larger than the others. Between the beads of day are the lengths of night -- these also are different. Some are dull thread, others bright with gleaming dreams. At more or less regular points special beads appear -- perhaps every seventh bead is bigger and gathers the light scattered among the rest. Perhaps there are special beads at 365 spaces apart. Let a vision of your life come upon you as a necklace about the throat of a goddess or a strand in the curtain of a god. Beyond the length of the beads of your life there may be other strands and other beads. When the metaphor becomes real enough, you have passed beyond the domain of death and time; and all that you have ever been and will ever be will never pass away. You are an immortal ornament of delight the eye of the Creator.

Meditation on the Temperance Trump:

1/6/76 e.v.

This first part will cover the events of the day again, but in a different way. You can either go systematically through the day from Morning to now or select particular points to concentrate upon. For the next three minutes examine the things you do without much thought. These might include listening to radio or TV, purchasing food or other things, saying hello to people you meet casually or any of the little things of daily life. For each of these "taken-for-granted" activities, consider what part others have had in providing services, establishing customs and so forth. Try to see how you live with the cooperation of people you will never see.

Look at the two Trumps: The Chariot and Temperance. Consider that the meanings of the Temperance Trump start on the Chariot at the winged sun and take in the lower portion of that card. From this beginning compare the symbols on the two cards and consider how their meanings interrelate.

A moral philosopher once said: "I will do nothing that could not be done by everyone." This is a variation on the "Golden Rule" and a basic statement of temperance. Meditate on this, intellectually. Think of how this rule helps in society and how it harms individual freedom. Consider the meaning of "moderation, but only in moderation."

Meditation on the Devil Trump:

1/13/76 e.v.

Once again, consider the events of the day up to now. Or, if you wish, consider the chief events of your life. This time, try to identify the causes for feelings of guilt and for limitations on your behavior that seem to come from within. Ask yourself if there is a true relationship between what you have done or not done and what would have helped you to a happier and more valuable life. Try to identify those half-unconscious limits that you have set upon yourself. Are there any limits to your feelings that need to be removed? Are there any new limits that need to be set? Consider especially the little things like the food you eat and the way you dress. If you are strong enough, consider also the more difficult questions of faith or the lack of it in yourself and others or matters of duty toward yourself and others. 3 minutes.

Look at the three Trumps: Magician, Strength and Devil. Consider that the Magician is the knowing use of what is symbolized on the Strength Trump. Consider that the Devil is the unconscious use of the powers of Strength. Identify the Woman of Strength with the Magician, and the Lion of Strength with the Devil. After you have pondered this symbolism for a time, take one of the events you examined in the first part of the meditation and try to see the roles played by the Magician, Strength and the Devil in that event of your life.

Above all the changes of the world is a great eye. It looks downward upon a swirling cloud of images without passion. In the world is an eye that gazes to and fro in nervous fashion. All that it sees as beauty seems to fade or break -- it sees with passion. Between the light and the dark is a great eye that sometimes flashes fire and sometimes brims with tears -- yet its vision never dims. Magician knows. Devil imagines. Strength sees life. The eye of the Magician never separates in judgment. The Eye of the Devil never unites in faith. The eye of Strength doubts and trusts with glances like a needle stitching the garment of life.

Meditation on the Tower Trump

1/20/76 e.v.

This time, think back to a time when you were very excited about something or someone. Focus on the emotions of the experience. Fantasize about the exciting experience. Try to get inwardly just as excited now as you were then -- three minutes.

Look at the three Trumps: High Priestess, Hermit and Tower. The simplicity and calm of the High priestess is in the mind of the Hermit. From the strength of the Hermit, this inner mind manifests as a shining light. The Tower is the Hermit's mundane existence. When the light of discovery manifests, material affairs must be changed quickly or the light will fade. Continue meditating on the three Trumps for a time.

Take the experience of excitement that you used for the first part of this meditation and check it against the three Trumps: High Priestess -- Was

the mind prepared before the experience, or were there thoughts of doubt and hanging back? Hermit: Was the experience itself a complete thing, or was it interrupted? Tower: Did the experience have a lasting effect or was it merely a distraction? If something went wrong at any of these three points, what would have caused it to be better? The ultimate test is not the pleasure or lack of it that the excitement carried with it, but whether you can reach back to the memory of that excitement and draw benefit.

Meditation on the Star Trump:

1/27/76 e.v.

To begin, take inventory of all the little things that you do differently from other people. Consider matters of clothing, interests in crafts and education, the way you relate to friends, strangers and disliked people. Think also of your health and the things that give you pleasure or pain. Try to form an image of yourself as you might appear to others. Build up an image of your unique personality.

Look at the three Tarot Trumps, Empress, Wheel of Fortune and Star. Let the Empress be the inside you, the totality of your beliefs, emotions and knowledge resting in the inclosed garden of your mind. Let the Wheel of Fortune be your changing moods and inner vital cycles. Let the Wheel of Fortune also be the changing opportunities and energies that surround you in the physical and social world. As for the Star, let it be the outer manifestation of your own particular Empress. -- meditate on these things. Try to see your own star. Let your mind pass over and through hall the members of your body in search of the meaning of the word "I." Seek behind your face, in your heart and everywhere for this darting point of vital individuality. Then let your search pass into the things that fill your mind, seek there for "I." Do not use reason to pick and choose what is and is not the star. Let the feeling of life guide your quest for the divine spark that draws the picture of you on the stream of time.

Meditation on the Moon Trump:

2/2/76 e.v.

Take a moment to remember a time when you seriously planned something for yourself. It should have been a semester of education, a marriage, a party, a change of address or anything like that. Mentally go back to the plan. Send your thoughts over the same path that you followed then. Build up the original plan as it was before being put into practice. When you have done that, search your memory for the actual event. What changes did you have to make in your original plan to put it into practice? How did events influence the matter? Compare point by point the differences and similarities between your abstract plan and the actual attempt.

Look at the three Trumps: Emperor, Justice and Moon. The Emperor plans, the Justice goddess mediates between plan and application. The Moon is the actual process of doing what is planned. Try to feel the desire to mentally organize things when you look at the Emperor. Try to feel pressures and prodding from the physical world when you look at the Moon. Let Justice balance these two influences.

The Emperor is a flame that leaps brightly from one perfect world to another. The Moon is a thick water that moves slowly from one world to another. Justice is agate between the flame and the great sea that blends

the fire of imagination with the substantial flow of events in the world of matter. Close your eyes and see flames leaping up in one pan of the balance and water settling in the other. Feel the pan of fire struggle upwards. Feel the pan of water sink downwards. Let your will hold the balance until the fire cools and the water boils -- this is the nature of mind in action with matter.

Meditation on the Sun Trump:

2/10/76 e.v.

Close your eyes. Let a warm vision slowly build within. Swirls of soft mist drift about you. There is no fear, only a warm yellow light that slowly brightens overhead. You are a child again playing in the sunlight upon soft green grass. Send back your thoughts to a place of comfort and peace. Let your memory build about you the soft caress of being loved.

Now look at the three Trumps, Hierophant, Hanged Man and Sun. The Hierophant is an old friend from childhood telling a strange tale about the Hanged Man and all the dangers he overcame. You are a child again in the garden of the Sun hearing your favorite fairy tale from your favorite story teller. Let the tale unfold in your imagination.

Now and then we must return to the innocence of childhood. We must set aside cold webs of work and struggle to return to the land beyond the World's edge where dreams are gifts from a loving teacher. In the arms of love all pains vanish. Adventures liven the child within with delightful images of princes, perils and princesses. Beauty sleeps inside an enchanted garden without concern for thorns that slowly hide outer sunlight. Beyond time and care she will awaken in the land of the eternal Sun.

Meditation for the Judgment Trump:

2/16/76 e.v.

Close your eyes. Imagine an icy-blue flame burning somewhere before you. This flame is not as earthly fire. It has no heat. It devours nothing. The light it gives does not illuminate anything on earth. Draw near to the immortal flame. Step inside it. Let it fill you. Let the touch of it cleanse you of all weakness and fear. Your skin feels as though you are in a wonderful shower of tiny sprays that stimulate every part of you. Bask in the living flame for a time.

Look at the three Trumps: Lover, Death and Judgment. The Lovers create the flame of life. Death cleanses the flame of all limitations. Judgment opens the vision of the dweller in the flame to realms beyond all worlds imaginable. Meditate first on love to start the flame. Then sweep away all that dims the flame and is not of the light. Lastly, take a deep breath and let your eyes see without looking at the physical world.

We live in a box formed by our beliefs and those of the people about us and behind us in time. That box has no hold on the inmost part of the soul. With a summoning of great light it is possible to rise above and beyond such limitation and rise on beams of radiance to the endless space of the limitless light that is beyond even the thought of time and the question of death. It is good to do so.

Meditation on the World Trump:

2/23/76 e.v.

(NB. This meditation includes a transcript fragment of the class where it was first offered. You can find the Lesser Pentagram Banishing ritual in Crowley's *Magick in Theory and Practice*, *OTO Newsletter* Vol. I, No. 4 or my *Magick and Qabalah #1*.)

"This is not an easy thing to do, but I think you will find it valuable for divination and other things. What we are about to do is experiment with the time sense, to reverse it if possible. This is a good warming-up exercise for divining with or without the cards. Although I will be using a special warming-up ritual now, the basic technique which comes after is the main thing.

"To start I will be performing the Lesser Pentagram Banishment, a little bit like I did for the Emperor Trump. This time, I want you to follow it yourselves. Listen to what I say as well as chant. Try to eliminate all distraction. Try to clear your mind of the events of the day and any feelings of discomfort or anxiety.

"Before we begin, take a moment to think of a question you want answered about your own future. Get it clearly in your mind. Hold it through the banishment ritual (actually any method you can use to relax is just a good; this ritual is just an example for group use today).

"Use the next few minutes to select the question you want answered -- you will answer it yourself, but not yet. Now, select and concentrate on your question.

(At this point the Lesser Pentagram Banishment ritual was done with extemporaneous chant. The chant included a suggestion on clearing the mind. The ritual was also chanted, not the loud version. Visualizations were described during the chant insertions in the ritual to assist the listeners. Light paths were described during the Qabalistic Cross portions. Glowing pentagrams during the use of the four Names to the quarters. Pillars of elemental colored light with the Archangels and a sort of gyroscopic effect in the center of the ritual with the elemental pillars bending to touch above and below. The gyroscopic part came after describing how the white ring of light appeared connecting the four pentagrams through the arcs of the pillars. The whole visualization tumbles on three perpendicular axes simultaneously. This means three colored hoops spinning on each other's central axes where the axes intersect the hoops. The tumbling hoops describe a sphere about the person performing the ritual. Difficult, but worth the effort.

"Ok, take just a couple of seconds to concentrate on your question again.

"Ready? Here's the time reversal technique:

1. Imagine a grey light behind you. Use your visual memory to fill the grey space with details of the PAST that relate to your question. Concentrate on it. Let emotional contacts from the past liven up the vision in the grey space.
2. Now, pull your attention forward into the space around your body. Imagine a white light surrounding you. Dimly feel the grey space of the past behind you. The white space about you is the present. It's where you are now. It's what the question means to you now. Let yourself feel the tension of wanting to know the answer to your question, the question that grew from the grey past behind you. The question that burns in the white light of now.
3. Before you is a great darkness. It is like a wall of black cloud. With great effort you try to see the answer to your question in the dark unknown of the future before you.
4. Hold for a moment the image of the grey past behind you with its emotions remembered, the white light about you with its tension to know the answer, the trembling darkness of the unknown future before you.
5. With an effort of will, force the grey area to move toward you from behind. At the same time force the dark area to move toward you from in front. Let the grey and the black pass into the white. Let the black pass

through you into the behind space. Let the gray pass through you into the before space. SEE AHEAD! Remember what will happen. Remember the answer to the question you will ask in the past that is the present and the future all in one. NOW!

MEDITATIONS FOR THE WAND MINOR TRUMPS

by **Bill Heidrick**

Drawn in part from the work of Isaac Luria

Meditation for the Ace of Wands:

3/1/76 e.v.

This is a Qabalistic way of seeing the creation of the universe and the beginning of all things. In it light is spoken of as though light were the essence of the Creator. This is necessary so that the human mind have something to fasten on, not because light or any other perceivable thing is truly the essence of the Most High.

Let your mind calm itself. Send away all the cares of the day, dispatch all your concerns from their inmost places. Relax even the feelings of self and ego a little. For this is the place where such things had not yet come into being.

Close your eyes and let a vision of warm and featureless light come upon you. In all directions there is a soft glow of brilliant light. Even the idea of direction is meaningless, for only the limitless light exists. Hold that for a bit.

Within the vastness of the limitless light there is a sense of glowing. This is not separate but it is tangible. Light is about you like a thickness in the air. Soft and clam, bright and warm.

Within the light a feeling of imminence grows. There is no change yet, but you feel that a change must occur. The light is featureless but it is about to move.

Within you builds a feeling that something must be changed. It is not enough to be in a place of perfect limitless light. There must be difference. There must be a place within the infinite different from all else yet still of the infinite.

The limitless light changes. Far off there is no change, the light extends away in featureless brilliance. Within you the light gathers to a greater brilliance, near about you the light dims. At the center of your being the light forms a brilliant smooth point of radiance while all the nearby light seems to flow in toward the center.

When the point is firmly glowing within, there is an established darkness about you. Far off there is a great and distant shore of light, as bright as it was before the beginning of the universe.

Thus is the universe begun, a point of self and being concentrated in the center, about the point a great expanse of outside and something else. Far

away, a great sphere of light that is that is as true as the point within and as limitless as the beginning. This is the circle with a point inside, the symbol of the invisible sun, of Keter on the Tree of Life and the greatest mortal image that is reflected down through myriads of worlds as the Ace of Wands.

A parallel in human thought:

When we are fully involved in doing, working and resting, it is as though there is no boundary between the world and the self. The trees bend their leaves to the same breeze that blows throughout all the world and moves the hair upon the head. This is the moment before creation. When something disturbs our reverie, consciousness pulls back from oneness with the world and hides behind the eyes. Then the world with its people, places and things is outside and the self is inside. Somewhere beyond what we see there is a knowing that all the world is one place, and we are one with it forever. Yet those things about us are separate seeming and perhaps even dangerous to the precious spark of ego that hides like a bright point behind the eyes.

A parallel in the world:

Look about you. Take in the sights of this place. See the many books (or whatever else there is in large number about the place). They are all books. Their number can be counted. Yet they are all different from one another. Their covers keep them from being one vast and undifferentiated book. Even when two copies of the same book are here, they are not truly identical; some stain of a page, some speck of dust on a cover makes each one different from all the rest. One among these books has been touched or read by you last. It is closest to you. It is the point where you contact this world of books. All the others are alien, more or less, compared to that one book. Yet all the books are but dim shadows of the great and invisible Torah, the Book of Books that never yet has fully entered this world. The understanding and the wisdom of such things is the essence of the Ace of Wands and of Keter on the Tree of Life in Atziluth. Let the circle with the point at its center be the symbol of this.

Meditation for the Two of Wands:

3/7/76 e.v.

Let yourself relax. Return to a peaceful state. Let the image of the meditation of the Ace of Wands come upon you. In the center of your being there is a bright point of pure brilliant light. About you is darkness, featureless darkness. At a great distance from you is a vast and perfect light like the point at your center. This is the form of pure existence, light gathered in a single point from surrounding space with infinite, limitless light beyond. The circle with a point at its center, the sphere of existence with the focus of the existing one at its center. Hold that image about yourself.

From the distant and limitless light above you a single beam of light begins to descend down toward the point of brilliance within you. The beam becomes a line of light, slowly crossing the darkness toward you. You can see it now, approaching you from above, carrying with it a

contact to the limitless light from before the beginning, from the eternity before the point of light that is your particular existence became separate from the vastness of the limitless light.

The line of light touches the point of light and stops its evolution downward.

You were alone in the silence. Now you are linked with the eternal light by a single line of light.

All the essence of all that can ever be is drawn into that line of light from the head of it, the place where it emerges from the limitless light so far away. All that you shall ever know descends to you by that single brilliant chord across the vastness of the silence, the silence that was left behind when the light that it contained drew together into the point of brilliance that is you.

The light of the line from infinity descends no farther. It is a touch of the All Existing that reaches only into you to embrace only you, to establish for you one path from the beginning infinite to the ending infinite that is your particular existence.

This is the image of the great Sephira Chokmah on the Tree of Life and the highest image of the Two of Wands --- A vast sphere beyond which there is endless and undifferentiated light. A point of brilliance at the center of that sphere. A line of the same brilliant light, a radius to the sphere drawn from above to the center point.

Parallel in human thought:

At times we dwell in solitude and see the world as though it was a thing wholly other, a thing apart, not of the self. Yet somewhere beyond that world is the greatness that holds all, the totality of existence that is one with the world and the self. In answer to this need, in consolation of this aloneness, a single awareness sometimes descends from the highest hope in the infinite. This ray of Truth passes through the great void of the outside world, lighting by its passage all the highest things in that world, showing that all the world draws its nourishment from the same root as the self. This line of thought and inspiration, this moment of mystic insight reaches from the infinite to the inside of the self. At the moment of its touching there is no more loneliness. There is enlightenment in the void. And the void is void only by comparison to the light.

Parallel in the world:

Imagine yourself in a room filled with books. You have tried to read them and have failed. they are in a strange language. Their words are unknown to you. Their ideas are closed to you. High up above the other books sits a dictionary. Through its aid you can cast the light of understanding upon the other books and unlock their meaning one by one. The dictionary, like the line of light from the infinite, is not easy to comprehend. Yet it can be studied, it can be learned; and through such study the void of unreadable ideas is peopled with familiar forms.

Meditation for the Three of Wands:

3/15/76 e.v.

Calm yourself. Let the image of the meditation on the Two of Wands form about you. A point of light at your center, darkness all about you. At a great distance in all directions the same light that is concentrated at your center extends away to infinity. Hold that image.

From above, a line of light descends toward the point of light at your center. Let that be the beginning of this meditation. Visualize the line of light as a thin beam reaching down from the luminous infinity far above. Within the line of light are strange shadows and brighter glowings. Patterns seem to appear and vanish inside it. Some of the patterns illuminate the darkness a little to either side and grant visions of other realities than your own.

From dimly perceived images in the line of light, you form ideas and learn to see the elements of your own world. Below the bright point of light at your center is a vast darkness. Rays of light descend downward in imitation of the line of light. These gleamings are the efforts of your mind to penetrate the darkness. By their means the darkness is rendered less empty. One by one the glimmerings of thought find more and more tangible images in the darkness. The mind extends by stages of evolving awareness the patterns of the line of inspired light. These images grow with understanding, first being very dim, then having rational form, then becoming almost solid and at last having the appearance of matter. This is the way in which we learn about the outside. This is the beginning of discovery of form through exercise of Understanding.

The gradual outward spread of that part of self called form and perception is the function of the Sephira Binah on the Tree of Life and the Activity symbolized in the Three of Wands.

When a new idea comes into the mind by inspiration or more outward instruction, at first that idea lays dormant. In time other abstract expressions of the new idea are seen. Later the new idea becomes a principle by which truth is discovered in the world. The idea becomes a tool, a power to shape and change the details of life. Finally objects come to embody the idea and what came first as a flash of awareness in the mind becomes in its turn a thing of the senses.

Often we learn the meaning of a new word or phrase. Soon after, that word is heard from radio or read in a book or perhaps even uttered by another person. Soon such a new word becomes a part of our thinking. In the end, we say it or write it when we wish to express an opinion.

Meditation for the Four of Wands:

3/22/76 e.v.

Four flames burn between heaven and earth. Four tongues of fire compose the holy name.

Yod is a single radiant light in the darkness of beginning creation. From this light all knowledge radiates.

Hay is a triple flame. One tongue of fire leaps upward. One tongue of fire burns across the sky. One small tongue of flame dances within the other two like the light in a lantern.

Vau is an elongated flame seeking to dart upward.

The last Hay is flame within flame, burning forever in the darkness. When the spirit of the Yod moved to create all things, it first darted three ways and formed the first Hay. This first Hay was like a window filled with too much light. The light grew until it burst open the window and sent sparks of ungraspable truth flashing into the night. The sparks are the stars in the sky and the unexpressed dreams of all who live in the world. Then the Yod extended itself gently downward. It formed the Vau with its careful light.

The scattered sparks were gathered to form the second Hay after the pattern of the first.

This second Hay became like a window with a curtain so that it could contain the light without burning the eyes of those who look to it for wisdom. The Vau gently entered the prepared place and illuminated the universe.

When we first discover something new, the light of the discovery often blazes up in ecstasy and impossible hopes. This is like the Yod burning too brightly in the first Hay. Soon the new discovery burns away the new hopes and ecstasy passes into sadness and hopelessness.

In time fragments of the new idea reappear like lesser inspirations. These do not lead to the great ecstasy of the first appearance of the new idea, but they are promising and full of hope in a lesser way.

We become aware of ways to express the fragments of the new idea, ways that are possible and do not lead to the sadness of failure. From such things our life grows slowly and well.

Imagine a person trying to cook rice for the first time. The grains are so small and the pot seems so large. Too much rice is put into the pot. The cooking rice expands and overflows the pot. After cleaning up the mess and recovering from the shock, a little bit of the half cooked rice is taken up and put in a stronger pot. This cooks well.

To try to capture and use all of a thing is to attempt too much. Use what can be used and don't worry about the rest. That is the secret of the Four of Wands and the way of success with learning, inspiration and all mortal labors.

Meditation for the Five of Wands:

3/29/76 e.v.

Imagine a pentagram, a five pointed star about your body. Let one point rise above your head, one point rise out of each shoulder to either side and one point descend from each hip. Imagine the star softly glowing with light. Make it sharp and well defined about you. Work on the image for a bit.

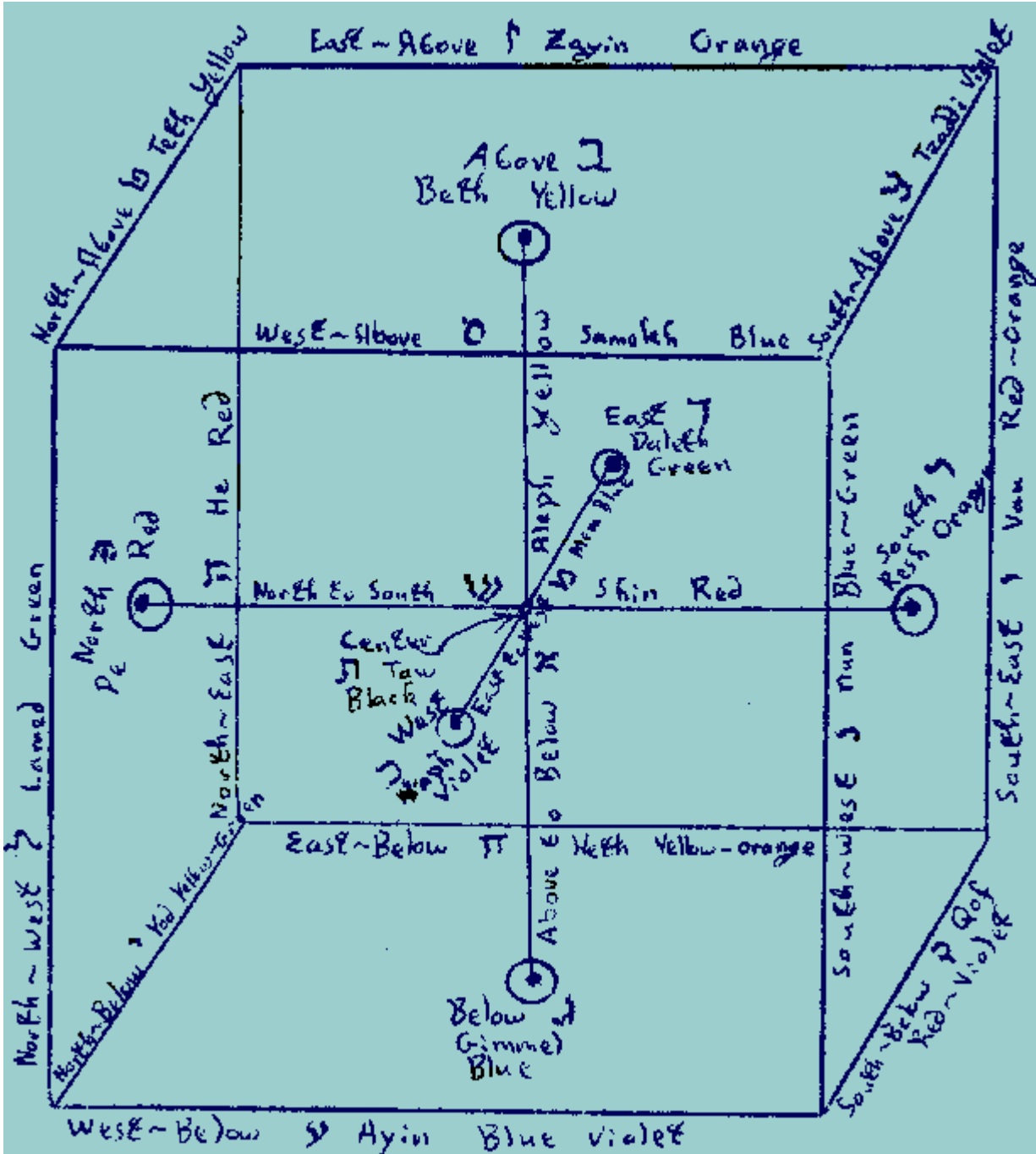
Now, an extra touch. Keep imagining the points of the pentagram as before. Let the points burst into flame: A red flame at your right hip. A blue flame at your right shoulder. A yellow flame at your left shoulder. A dark and smoky flame at your left hip. The point above your head is a pure white flame. Let the flames dance at these places.

Now, what color is the middle place in the center of your body? Don't settle immediately on one color, but let a little time go by before you decide.

Meditation for the Six of Wands

---- inspired by P.F.Case.

The Cube of Space as Viewed from the West:



(The numbers refer to the "key scale" used in Crowley's *Liber 777*)

The first form of the ritual:

Vibration of the Hebrew Letters with use of colors.

The letters are taken in three traditional groups.

1. Assume a comfortable position, one that need not be changed, facing East if possible. You may either stand or sit, but you should remain in the same position throughout the ritual.
2. Take a deep breath, and expel it completely while saying "Aleph". This should be said slowly, as: "Aaaaaaaa-aaLlllllllll- llEeeeeeee- eePhhhhhhhh-hh". In this and each of the following utterances, the letter name should be started with the beginning of the expelling of breath and ended as the breath runs out. Visualize a great column of yellow light rising from the floor and passing up through your body into and beyond the ceiling.
3. Deep breath. Say slowly: "Mem". Visualize a beam of blue light on a level with your heart, coming from the East and going to the West. The beam intersects the yellow column at your heart.
4. Deep breath. Say slowly: "Shin". Visualize a beam of red light on a level with your heart, coming from the North and going through your body to the South. This beam intersects the yellow and the blue at your heart.
5. Deep breath. Say slowly: "Bet". Visualize a vast ceiling of yellow light above your head.
6. Deep breath. Say slowly: "Gimel". Visualize a vast floor of blue light beneath your feet.
7. Deep breath. Say slowly: "Dalet". Visualize a vast wall of green light in the East before you.
8. Deep breath. Say slowly: "Kaph". Visualize a vast wall of violet light in the west behind you.
9. Deep breath. Say slowly: "Peh". Visualize a wall of red light in the North, on your left.
10. Deep breath. Say slowly: "Resh". Visualize a wall of Orange light in the South, on your right.
11. Deep breath. Say slowly: "Taw". Visualize a point in the center of the intersections of the three columns or rays of yellow, blue and red light. The point has no color. It absorbs all colors. The point may be visualized as black or blue-black (indigo).
12. Deep breath. Say slowly: "Heh". Visualize a column of red light in the Northeast, where the green and red walls intersect.
13. Deep breath. Say slowly: "Vau". Visualize a beam of red- orange light in the Southeast, where the green and orange walls intersect.
14. Deep breath. Say slowly: "Zain". Visualize a beam of orange light running from the North to the South above the Eastern wall, where the yellow ceiling and the green wall intersect.
15. Deep breath. Say slowly: "Chet". Visualize a beam of yellow-orange light running from North to South below the Eastern wall, where

the blue floor and the green wall intersect.

16. Deep breath. Say slowly: "Tet". Visualize a yellow beam of light running from East to West above the Northern wall, where the yellow ceiling and the red wall intersect.

17. Deep breath. Say slowly: "Yod". Visualize a yellow-green beam of light running from the East to the West below the northern wall, where the blue floor and the red wall intersect.

18. Deep breath. Say slowly: "Lamed". Visualize a green column of light in the Northwest, where the red and violet walls intersect.

19. Deep breath. Say slowly: "Nun". Visualize a blue-green column of light in the Southwest, where the violet and orange walls intersect.

20. Deep breath. Say slowly: "Samekh". Visualize a beam of blue light running from North to South above the Western wall, where the yellow ceiling and the violet wall intersect.

21. Deep breath. Say slowly: "Ayin". Visualize a beam of blue-violet (Indigo) light running from the North to the South below the Western wall, where the blue floor meets the violet wall.

22. Deep breath. Say slowly: "Tzaddi". Visualize a beam of violet light above the Southern wall, running from East to West, where the yellow ceiling meets the orange wall.

23. Deep breath. Say slowly: "Qof". Visualize a beam of crimson (red-violet) light running from the East to the West below the Southern wall, where the blue floor meets the orange wall.

Second form of ritual --- abbreviated.

Vibration of Hebrew letters with visualization of Tarot images. The letters are taken in simple order from first to last.

I. Same as # 1 above.

II. Deep breath. Say slowly "Aleph". Visualize the Tarot of the Fool in the Above

to Below position (yellow column of #2 above.).

III. Deep breath. Say slowly "Bet". The Magician. Above.

IV. Deep breath. Say slowly "Gimel". The High Priestess. Below.

V. Deep breath. Say slowly "Dalet". The Empress. East.

VI. Deep breath. Say slowly "Heh". The Emperor (var: Star) Northeast.

VII. Deep breath. Say slowly "Vau". The Hierophant. Southeast.

VIII. Deep breath. Say slowly "Zain". The Lovers. East- above.

IX. Deep breath. Say slowly "Chet". The Chariot. East- below.

X. Deep breath. Say slowly "Tet". Strength. North- above.

XI. Deep breath. Say slowly "Yod". The Hermit. North- below.

XII. Deep breath. Say slowly "Kaph". The Wheel of Fortune. West.

XIII. Deep breath. Say slowly "Lamed". Justice. Northwest.

XIV. Deep breath. Say slowly "Mem". The Hanged Man. East to West.

XV. Deep breath. Say slowly "Nun". Death. Southwest.

XVI. Deep breath. Say slowly "Samekh". Temperance. West- above.

- XVII. Deep breath. Say slowly "Ayin". The Devil. West- below.
 XVIII. Deep breath. Say slowly "Peh". The Tower. North.
 XIX. Deep breath. Say slowly "Tzaddi". The Star (var: Emperor) South-
 above.
 XX. Deep breath. Say slowly "Qof". The Moon. South- below.
 XXI. Deep breath. Say slowly "Resh". The Sun. South.
 XXII. Deep breath. Say slowly "Shin". Judgment. North to South.
 XXIII. Deep breath. Say slowly "Taw". The World. Central point.

End of Ritual.

The above two forms differ mainly in the order of the letters. The visualizations can be exchanged at will between the two. Other visualizations can and should be employed, especially ones based on the correspondences between the Hebrew letters and the terms of Astrology. The two parts of the Cube of Space Ritual to be preserved at all costs are the speaking or thinking of the names of the Hebrew letters and the visualizations of something in the various locations and directions that form a cube about the master of the ritual. The color visualizations may be easiest to use at first. Try to visualize each part of the cube in relationship to others immediately surrounding. Example: The Yellow Aleph column of lines # 2 and # II passes up through the center of the yellow Bet ceiling of lines # 5 and # III. The more that can be visualized at any one time, the better the ritual.

Bibliography of the Ritual

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A modern and more detailed description of the Cube of Space may be found in: *The Tarot: A Key to the Wisdom of the Ages*, by Paul Foster Case, pages 67-69 and elsewhere. Anyone especially interested in the Cube of Space and in both Tarot and Gematria may find it to their advantage to contact Builders of the Adytum (BOTA), an organization founded on the work of Case. The lessons available through this organization are slowly paced, but they cover much ground.

Meditation for the Seven of Wands:

4/12/76 e.v.

For the first part of this meditation, examine a typical week from Sunday to Saturday. This may be last week or any week. Just try to think of the sorts of things you do and think on a given day.

Say the name of the day of the week and also say the name of the matching color. Try to let the color pervade your mind as you think of the events of that day:

Sunday: Yellow

Monday: Violet

Tuesday: Red

Wednesday: Orange

Thursday: Blue

Friday: Green

Saturday: Blue Black

Now, don't try to think of any particular day or thing or action, just the colors. As you concentrate on a color, let your mind wander and see what else comes into your head. Take up the colors in random order, and try taking some colors together.

For the last part of this meditation, think of something that bothers you, or, if you don't have anything like that on your mind, think of something interesting. Just go over the things in your mind.

Now imagine a great wheel spinning. It is a disk of all the rainbow colors. It spins so fast that you can't see any particular color. It becomes a luminous blur. Try to pick out a color from the blur. What is it? Does it relate to what you were thinking about in some way? Just think of the color for a while and let yourself relax into that color. Are there any changes in the color? Are there any ideas coming into your mind as you meditate on the color?

Meditation for the Eight of Wands:

4/18/76 e.v.

One of the valuable things that can be learned by meditation is number pattern recognition. This meditation will help develop such an ability. First, here are several things to imagine. Try to see a sharp image made of short lines of light for each one:

4 --- a cross.

8 --- A cross like a plus sign and one like the letter "X" right on top of it. These form an eight rayed star.

16 --- Now try to imagine what that double cross would look like if it had twice as many rays, sixteen instead of eight.

3 --- Visualize a set of three rays coming out on a center point. If the ends of the rays were connected, a triangle would be formed. Just visualize the rays. Three rays out of one point.

6 --- double the rays again to get a six-rayed star.

9 --- Try to imagine what it would look like with 9 rays.

12 --- imagine two six rayed stars together forming a 12 rayed star.

5 --- imagine a pentagram of rays, turn it into a ten rayed star.

7 --- visualize a seven rayed star. Double the rays to get fourteen. Now, make some patterns with small coins or other identical objects. See them as being at the tips of rays like those you have just visualized. (e.g. lay out successive patterns of 3, 4, 5, 7, 12) Have someone else organize the objects into patterns and cover them with a book, so that you can't see them. When the book is pulled away, see how quickly you can discover how many objects are in each pattern. Try it by looking for patterns of imaginary stars. Now just drop the objects. Count them by seeing groups.

Meditation for the Nine of Wands:

4/27/76 e.v.

Take a moment to discover something that bothers you. It may be something that you don't like in someone else, or it may be something you want to change in yourself. Just take a moment to find such a thing. Let it be one of those annoyances that hover in the mind and drain the strength of will. Choose something that distracts you. If you can't think of such a thing, look at something here in this room, perhaps your own hands or the light. When something interferes with your thought, that's the thing that bothers you.

Now, close your eyes. Imagine you are in a dark room, and the thing that bothers you is a person standing before you. Let that person be looking at you and trying to stare you down. In the darkness between you and the personified annoyance, imagine a golden five pointed star. Let the star be made of golden rays of light. See the personified annoyance through the star as through a lattice. Will that the star push away the annoyance. It will help if you tighten the muscles of your abdomen slightly as you do this. Through the force of your will wish that the person of annoyance fade slowly away. Turn your head aside as though from an uninteresting and bare wall. Whenever the annoyance threatens to return, imagine that same bare and dull wall in the direction of the annoyance.

Meditation for the Ten of Wands:

5/3/76 e.v.

In Qabalah, One is the beginning and Ten is the ending. Yet Ten and One are the same. Keter the One is Malkut the Ten and after another manner Malkut the Ten is Keter the One. This is a very difficult mystery in meditative Qabalah, but we can approach it from several directions without unusual difficulty.

Close your eyes. Imagine a great white light surrounding all things. The light is so bright that all vision is swallowed up in it. Nothing can be distinguished in the light. Very slowly open your eyes. As you do this the inner light lessens, and the outer darkness permits you to see shapes and forms. Do not let your eyes move at all. Just stare at one point on one thing without blinking or moving your eyes. After doing this for a while, things will begin to blur and darken. If you kept this up long enough you would cease to be able to distinguish shapes and forms, and the darkness would begin to fill all. In time that darkness would become lighter, and you would see things not of the outer world. You would gradually return

to the place of inner light. One is the light and Ten is the darkness. Yet each is the beginning of the path to the other. Each is the end of the path from the other.

Alternatively, you could look at a light bulb (not too bright!) and then close your eyes. The cycle is similar.

For another approach to this, meditate on the way events follow events. Is not the birth of one from the death of one gone before? All life comes from the nourishment produced from death. Every perfection grows from an imperfection. Every flaw draws forth a virtue.

As an exercise, for the next week see how many things end in the same way they begin. A day starts from bed and ends in bed. A journey starts at the door and ends at the door. Become aware of such things.

MEDITATIONS FOR THE CUP MINOR TRUMPS

by Bill Heidrick

Meditation for the Ace of Cups:

5/10/76 e.v.

For the first part of this meditation, select a fit subject for inspiration. This could be a problem you have with yourself or with others. It could be a specific need like a subject for a painting or a story or something to do tomorrow. It could even be just a simple thing like a new idea to freshen your life for the next few days. For now, focus on that subject. Let a sense of need arise in you for a single inspiration that fills that definite need like water filling a glass or light filling a lamp.

Next step. Hold that need close to you. Let it slip into some part of your consciousness where it can rest but remain ready and watchful. Imagine yourself surrounded by a pearly gray light like a cool gray morning. About you are solid walls holding off all the cares and distractions of life. Inside your head, just behind your forehead is an open space like a clearing of forest on a lonely night road. Gradually a soft light, a cool silver white radiance, comes to fill the space. Hold this for a bit.

Last step. Let the need for inspiration, the definite and distinct need form a shell about the silver white light. This is like the shell about an egg. Inside it inspiration grows like an embryo in liquid thought. It shall grow with or without your attention until suddenly you become aware of its meaning.

Meditation for the Two of Cups:

5/18/89 e.v.

Imagine that you are home. It's an ordinary day. You're just doing what you usually do, a little house work, perhaps reading, watching TV, anything that is part of a normal day.

The door bell rings. You go to the door and there is a stranger. He is dressed in a business suit and carries a large brief case. Soon it becomes

obvious that this is a salesman. He goes into his pitch. Continue to imagine this encounter. Try to let the experience flow as it would in an actual situation. The salesman doesn't bluntly ask you if you want his product, he develops rapport first and makes the product look incredible. Get into this for a bit.

Now, for the second part of this meditation. I want you to just think of the color pink. Look around and try to see the color pink wherever it is in this room. Don't just look for solid pink colors on the books and things, look for hints and touches of the color in everything. Build up this pinkness until everything seems tinged with the color. Now, look at an ordinary newspaper page with an add on it. Does it appear pink?

Role playing and consciousness mood setting is a form of centering. When you find yourself involved in a pattern of awareness, regardless of whether it's the pitch of a salesman or something like concentration on a color or anything like that, you are apt to let that pattern dominate other patterns. That's single centering. If you always keep a channel open to another awareness, if you are double centering, you will be able to enjoy the pitch of the salesman without losing sight of the need you may *not* have for what he's selling. This is not always easy, but it's valuable to develop the ability.

Meditation for the Three of Cups:

5/15/89 e.v.

For the first part of this meditation, recall a conversation that you had recently with one person. Make sure it was an interesting one, a conversation that had both of you closely involved in what was discussed. Let this conversation grow in your mind. Let yourself return to the patterns of thought that passed through your mind then. Work on this for a time.

For the second part of this meditation, pick a single object in this room. If you wish, take a coin that you may have with you instead. Look closely at the object. If there are words on it, read them. If there is a color on it, let that color pass deeply into your thoughts. Consider the shape, hardness and any other qualities of the object you can perceive. Let these things become the substance of your thought. Try to think of the qualities of the object and of nothing else. Do this for a time.

For the last part of this exercise, consider what happened in the first two parts. When two people share thoughts, a third thing is created. This third thing rises in power, driving out other thoughts, opinions and the distractions of the senses. This is a kind of power that has a life and a manner of its own. It depends on the cooperation of two people, but it is as real as the wind and the sounds of music.

The same is true of that complex of awareness which arises from contemplation of a thing. Talismans are nothing but objects that summon a separate awareness of a controlled kind in the minds of those who use them. Once the separate and third reality becomes strong enough, the object can be put away and the people can depart. The separate reality

lives on in that particular manner that is called spiritual. Only a touch of memory is enough to summon it into the conscious mind.

Closing exercise.

Sit back. Close your eyes and imagine an invisible human being standing just a few feet in front of you. Hold that imagination for a bit. Then relax it and see what is different in your mind.

Meditation for the Four of Cups:

6/1/76 e.v.

Imagine yourself in a dark place. There is no light. All is calm and still. Slowly a dimness replaces the darkness, soft sounds are heard. The light grows.

The light has grown to a full brilliance. Everywhere is light and the sound of a full symphony. The light is steady and fills you with radiance.

Slowly the light fades and sound diminishes. This is like the first dimness. The light fades almost into darkness.

All is silent darkness as before.

Imagine your home. Try to feel it as a presence. Keep awareness of your presence here, but also visualize your home. Now, look at your right hand. Think of your presence here. Think of your home. Try to look at the back of your hand, feel your presence here and feel the strength of security from your home all at the same time.

Turn your hand so that you see the palm. Do you feel a sense of glowing or a power in the palm of your hand?

Next time you need a little extra energy in a situation or during a conversation, Visualize something you trust, feel good about. Let the feelings you have in the situation pass into that object of trust and see if you become more calm and more capable.

Closing meditation:

Imagine a dark sky. In the darkness, let the phases of the Moon pass, early crescent, half, full, diminishing half, late crescent and new moon.

Meditation for the Five of Cups:

6/7/76

First part: Imagine a fire burning. Feel the heat of it, see the light and color of it. Hear it crackle. Now, imagine a stream of water running. Feel the cool moistness of it, see how it carries things about and how it changes its color and shape. Hear the sound of running water. Imagine the wind blowing. Feel its touch on your skin, the blowing of your garments and your hair, see the blue of the sky and the white and gray of clouds. Hear the mournful cry of the Banshee and listen to the whish of the wind.

Imagine a stone. Feel the hardness of it, see the color of it and the shape that it has. Watch an ant crawl across it. Smell its earthly musk. Hear the sound of stone sliding across earth.

Second part: Look into yourself and see how you are like the four elements of fire, water, air and earth. How are you like the flame that changes eternally and glows brightly? How are you like water, cool and flowing? How are you like air, pure excitement but never constant? How are you like Earth, firm and unchanging.

Third Part: Imagine a vertical column of rushing air before you. Behind you is a great column of falling water. On your right hand is a tower of fire. On your left hand is a pillar of stone. Hold those images about you. Let a great light spread from above you down and about you. Let it drift like a mist of light among the pillars of the elements.

For a closing meditation: Summon the four elements to your imagination, roaring fire, chuckling water, howling air and grating earth. Let these be in your thoughts all at the same time. Now let them all mingle and dissolve into perfect light.

Meditation for the Six of Cups:

6/14/76 e.v.

Imagine yourself in a strange and busy place. You are not sure what to do. Look around. There is someone who looks to be able to advise you. Ask. The person does not notice you. Take a moment to remember similar situations from your past. Try to identify the exact feeling you had when you tried and failed to get someone's attention.

This time, remember a situation like the one you have just examined. One one difference, this time remember a time when you were easily able to attract another person's attention. Try to identify the feeling you had when you succeeded.

There are many situations which require a sort of second sight, a sense of when something is right and when it isn't. Everyone has body feelings. Often a sinking feeling in the breast for failure to come or a slight tension in the back of the neck when success is likely. These feelings are signs of the matching or missing of effort with goal. They are often the same in all situations. Meditate on your own personal signs of success and failure. Learn to identify them and use them to gage your actions.

Short meditation:

Reach out your hand to something just beyond your reach. What do you feel as you are doing this? Now reach to something you can grasp. What signs do you feel now?

Meditation on the Seven of Cups:

6/22/76 e.v.

First, think back to the last time that you got interested in a new idea and didn't do anything about it. Maybe it was a project of some sort or a change in routine. Try to remember the way you thought about it. How far did that thinking go? Did you spend a lot of time thinking about the best that could come as though it had already happened? Take a little time to meditate on this.

Have you ever watched a moth fly into a flame?

Put yourself in the place of such a moth. You like light and warmth. All of a sudden you see both. You dive right in and find only a greater darkness. How does this relate to the first part of this meditation? Consider the matter for a while.

When an idea for something new comes to mind, that idea is like a seed. It must not be handled too much. Place it in a quiet place in the earth of your thoughts. Water it with just enough interest. Too much will rot it, and too

little will starve it. Give it just enough light and shade, depending on its need for planning. Fertilize it with a little skepticism and humor. Let it show you its needs in its own time. Never rush an idea before its time. With a little care, vision can be nurtured into results that will breed a hardy stock of successes.

Short Meditation:

Ideas are like old fashioned oil lamps. The object is to get the flame burning brightly enough to be of value but low enough to make the fuel last. Interest is a properly burning lamp, but great excitement is only good for a short time.

Meditation on the Eight of Cups:

6/28/76 e.v.

To begin: Pick out a feeling of restraint that you have now. We all have many such feelings all the time. They usually manifest as a kind of tiredness or a nagging little worry about something or someone. There are big feelings of restraint and little ones. Pick one that bothers you a little. It may be something you can't do now or something that you said or didn't say a whole ago, or even something you must do soon. Pick out such a feeling and think about it; not with plans but with an effort at identifying how you feel about it now.

For the second step, imagine yourself surrounded by a gray light, like a warm mist or fog. Through this mist are many rays of light. They are all different colors. Some are bright, and some are almost indistinguishable from the mist. These rays come from outside. They pull at your body in various places and with different tensions.

Find the little ray that connects you to the feeling you thought about at the start of this meditation. Let it become clear to you. Feel its pull. See its direction. When it is clear to you, imagine a hand with a pair of scissors. Let the scissors cut the ray. How do you feel?

Closing meditation.

Go back to the place of the gray mist. See all the many rays that pass between you and the outside. These are the lines of life that connect you with the world. They sometimes pass energy to you and sometimes take it away. Happiness and health consist in cutting a few of the lines that draw your life away and in preserving a few of those that give you life. The art of cutting and sparing is the art of life.

Meditation for the Nine of Cups:

7/6/76 e.v.

This meditation will take off where the last one left us. To start, let your mind wander over the events of the last week. Identify those things which still seem unsettled or cause a little tension. Expand your search to include things that still bother you after weeks, months or years. Just cruise around the shoals of your memory. Become aware of the tensions that have accumulated. Try to localize them as to direction and distance in space from where you are now. Some of them relate to your home. Some to the places where you shop and so on. Take a little time to do this.

Now return to the place of the gray light and the rays of many colors. Feel those differing rays contact the places where the tensions are centered in you and the outside world. Test a few of these rays of force. Do some make you feel weak and some make you feel strong? Cast your mind about easily and without urgency. Get the feel of this web of forces. Imagine a great hoop of bright steel about you like a frame about a picture. Think again of the rays. Return your mid to the hoop. Let the hoop slowly revolve about you. Its speed increases. It becomes a transparent sphere about you as it whirls rapidly. Some of the rays pass through this shimmering globe; others are cut away. Keep the sphere of ever-moving steel about you for a while. Let a golden light slowly grow within it and about you. The light comes from some of the rays, the ones that make you feel better. You are bathed in a radiant mist of blessed light that heals all wounds and soothes all hurts.

Closing meditation:

We dwell in a great web of life like a spider in her silken home. At times it is necessary to let the dusty remains of past concerns drift away and spin new ones in their place. Think about this often in the week to come. practice this art in the way you best understand it.

END OF AVAILABLE SET