

TP093
DIVINATION
A CHAOTIC VIEW

An old astrologers' dictum states 'the stars infer, they do not compel': and like many other such aphorisms in Magick generally, this is multi-layered.

Every Science has a paradoxical nature if observed closely enough. Any Divinatory Science is a tool for free association that allows pre-established and pre-agreed symbolism to act as signposts for interplays of energy. This can be said equally of Astrology, Tarot, Numerology, etc. It is not the Science which is working, it is the Scientist; and any Science is only as good as the Scientist practising it. The Scientist or Magician put themselves in a position to witness change. Their relationship with the dynamics of change is important. Even by passively observing, they are creating action and thus, spellcasting. These are associative tools that are dependent on the extent of the Magician's knowledge and experience. One astrological chart has as many interpretations as there are interpreters.

All divinatory systems have their particular quirks. With Tarot, the diviner may get an accurate reading on particular events, but be inaccurate as to their time frame. Often, in Astrology, the time frame is precise but the events themselves are misread. Therefore, the operator of the system needs to draw on other skills for improved accuracy.

Most contemporary astrologers make use of the literary legacy in compiling an interpretation. At first sight, this may seem somewhat restrictive and dogmatic, and of course can lead to lesser probability of accuracy; but to varying degrees, synchronicity would corral the astrologer's attention into emphasising or dampening any particular aspect

of an interpretation, and thus making it idiosyncratic. The best of astrologers would also interpret freely and intuitively the signs and symbols called together in their horoscopic web. This is the element common to all divinatory systems: free association.

The mechanics by which free association is allowed to operate vary. At one extreme there is the weight of traditional symbolism accreted to particular systems over time (which tends to be associated with Initiatory practises). With the Tarot, for example, one can approach the process of divination after in-depth study of the Hermetic, Alchemical, Planetary, and other correspondences associated with each image, and act with this knowledge in mind. At the other extreme, the diviner may simply let the images speak directly to the subconscious, and produce an 'instant snapshot' of the situation being examined. Either approach is a manifestation of an essential feature of divinatory systems: be they images as per Tarot and some of the more recent card based systems, selected stones assigned specific meanings, Runes, or even shapes formed by melted wax, the interpretation is based on an understanding that the system being used is a code that allows communication between the diviner and the greater universe. This dynamic also finds expression in the link between the subconscious and the hand that selects the Rune, picks the cards or opens the pages of a book. It is possible for the symbols or ideographs to be viewed only briefly, and the subtle relationship between the subconscious and manual dexterity will present the appropriate information to the conscious mind.

In divining for another person, the success of the 'reading' is dependant on the diviner's ability to empathize with the querent. This will determine the degree to which the diviner is able to allow the free association faculty to operate. In some cases, a biocommunication occurs, allowing the diviner, who is moving into a Gnostic state, to access the unconscious of the querent and through it the cosmos.

In divinatory systems that do not depend on tangible symbols, such as

psychometry, dream amplification and analysis, and 'psychic readings' in general, the diviner usually employs a set of internal triggers that allow the associative function to come into play. The degree to which these are established again determines the likelihood of accuracy. For example, a 'reader' may have an internal mirror in which images arise in response to queries, the advice of independent or fabricated 'guides' or may simply open inner vision onto some internal landscape. The only limitation is the scope of the imagination - the image-making faculty. The principle of a tacit code mediating between observers and observed applies in this case as well.

In selecting a divinatory system, the whole scope of tradition is available, but so too are spontaneously generated and idiosyncratic methods. What is important is that the diviner should feel comfortable with the method, and enjoy it. As with Magick in general, the best results seem to come from an attitude of 'serious fun'.

In the event that the 'answers' received are unwelcome, desired effects can be imposed by consciously changing the image presented. The position of the cards or Runes can be changed to a more 'favourable' scenario. If the divination is valid, then the operator has access to the subtle mechanics of reality. Divination and spellcasting are two lanes of the same highway.

The role of suggestion in the divinatory process should not be discounted, whether working with another person or alone. Magick is positive and liberating, and consideration should be given to the language and thought processes involved.

In short, apart from the logical approach, this much we do know: the universe conforms to belief. Divination works to varying degrees of efficiency, depending on the attitude of the observer. The linking point

take the nots and don'ts out of our thinking. All things are possible. The only sin is restriction.



being of course synchronicity. Not only is nothing true and everything permitted, everything is true and nothing is mandatory. We must begin to