

# Telling Fortunes By Tea Leaves

HOW TO READ YOUR FATE IN A TEACUP

With Twenty Illustrations



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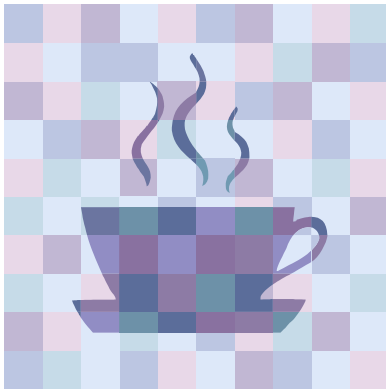
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# TELLING FORTUNES BY TEA-LEAVES

## CHAPTER I

### INTRODUCTION TO THE DIVINATION BY TEA-LEAVES



At no time in the history of the world has there been such earnest searching for light and knowledge in all matters relating to Psychic Phenomena as in the present day. The desire to investigate some new disclosure has resulted in yet other discoveries. Such will be handed on in their various forms to be studied and used by those who seek to learn.

Few subjects need more patience than those dealing with Psychology. Even those who put their knowledge to a practical use in such studies as divination by tea-leaves, must still plod patiently along a path thickly strewn with new knowledge. The powers of clairvoyance, for instance, cannot be forced or

hurried; such arbitrary laws as time have no meaning for the subconscious self, therefore the need for hurry does not exist.

I was once told by a very mediumistic woman that she had sat in the same room at the same time for an hour every day for seven years, because she "wished to develop Clairvoyance." Here was patience indeed! In some manifestations of the clairvoyant powers within us, it is spontaneous, the closing of the eyes to shut out all material surroundings being all that is necessary to bring a vision of what is happening, or shortly to happen, possibly hundreds of miles away.

In all dreams the clairvoyant powers are spontaneous; but for the development of clairvoyance at will, great perseverance is necessary. Its interests and powers are unlimited, so that it is well worth the patience and time spent upon it.

In the use of tea-leaves as a means of divination, the more developed the "clear sight," the more interesting and accurate will be the interpretation. Practice is most necessary, especially for those who have less natural clairvoyance than others.

The desire for knowledge on all Psychic matters has led to an increased demand for various methods of bringing into symbols and pictures that hidden knowledge of the present and the future. That this knowledge can be translated to us symbolically is apparent to everyone—who could doubt it, and still believe in anything at all?

Tea-leaves are habitually used by many people as a means of divination. To some it is an easier method than the cards, there is less to memorize, or the crystal.

There is in Paris a famous clairvoyant who always uses tea-leaves as the medium for her powers of divination. Some are inclined to jeer at the fortune in the teacup, but if the language of symbolism is rightly understood, the medium through which it is seen matters little.

Tea-leaves have the advantage of being simple, inexpensive, and within the reach of everyone. It cannot be claimed that the cult is of the greatest antiquity; for although it seems to have been used in China from very early times, tea was not brought into Europe until about the middle of the sixteenth century. For many years after its introduction into this country, tea was far too costly to be used except by a comparatively small proportion of the population. It has, however, proved its extreme usefulness as a means of divination, as well as its merits as a beverage, for close upon three centuries.

It is a very favorite method with the Highlanders, where it is customary for the "guid wife" to read in her cup of tea at breakfast the events she may look for during the day. Simple though they may probably be, there are to be seen in the tea-leaves, a letter, a parcel, a visitor, a wedding, and so on. It is said that no Highland seer would take money for making prognostications as to the future. This, no doubt, is one good reason for their powers as clairvoyants.

It is a misfortune that clairvoyance should ever have to come into the material necessities of money transactions, as it tends to mar the clear vision.

It is said by some that tea-leaves can foretell the events for twenty-four hours only. As clairvoyance has no restrictions as to time or space, I cannot see how it can be thus laid down as a fact that it is limited to man-made laws of time! Certainly there is much evidence of the "tea leaves" being capable of foreseeing events of an important nature at a considerable distance ahead.

One of the most difficult points in interpreting visions of clairvoyance is the time element; simply because time, as we know it, does not exist. The intuitive faculty is needed for any accurate definition of time, so important to us in our present conditions, so absolutely unimportant to the subconscious self. Let us decide at once, then, that divination by tea-leaves may, and often does, extend to a further vision than that of the twenty-four hours. Much depends upon the methods used.

Our individual past, quite apart from the arbitrary laws of heredity, makes the road of our future. Possibly this may account for the curious fact that in dreams the setting is often in childhood's surroundings, while the dream itself is obviously of the present or the future. This shows how the first beginnings of the event which is to come were brought about. It is somewhat like unwinding a cotton reel!

There are, no doubt, some who look upon the tea-leaves merely as a form of amusement, and who entertain their friends in that way. Well, it is a harmless amusement, and is often useful at a very dull tea party! But for those who take it seriously, and regard it as one of the many means of divination, it will be treated with the respect due to such matters.

As in other forms of divination, so with the reading of the tea-cup, a great deal depends on the seer. Those who are naturally clairvoyant will read many events and scenes in the cup

which would be passed over by others not so gifted. Even without this "clear sight," however, the tea-leaves may be read by anyone who has learned the principles and the symbolic meanings given in this book. With a certain amount of intuition and imagination, the tea-cups may be most successfully used to reveal the future.

## CHAPTER II

### PRACTICE AND METHOD



A wide, shallow cup is the best kind to use for tea-leaf divination—white if possible. A narrow cup adds to the seer's difficulties, as the tea-leaves cannot be plainly seen. Small cups, too, are objectionable for the same reason, and a fluted cup is even worse. A plain, even surface is required, with no pattern of any kind, as this has a tendency to confuse the symbols. Indian tea and the cheaper mixtures, which contain

so much dust and twigs, are of no use for reading a fortune, as they cannot form into pictures and symbols that can easily be distinguished.

Those who desire to have their tea-leaves interpreted should leave about a teaspoonful of tea at the bottom of the cup. It should then be taken in the left hand, and turned three times from left with a quick swing. Then very gently, slowly, and with care, turn it upside down over the saucer, leaving it there for a minute, so that all the moisture may drain away.

Some diviners of the tea-leaves insist on a concentration of the mind during this turning of the cup, as do many cartomantes whilst the cards are being shuffled; others prefer the mind to be as far as possible free from any definite thought or desire, simply allowing it to dwell on such abstract subjects as flowers or the weather. Personally, I advocate this for both systems of divination; it enables the subconscious mind to assert itself unhindered, whilst the normal mind is in abeyance.

The turning of the cup before inverting it over the saucer is equivalent to the shuffling of the cards. It is as a direct result of those few seconds turning that the pictures and signs are created, the subconscious mind directing the hand holding the cup. The following simple ritual is all that is necessary to those consulting the tea-leaves.

The cup to be read is held by the seer and turned about as necessary, so that the symbols may be read without disturbing them. This is important, but no disturbance will take place if the moisture has been properly drained away. The handle of the cup represents the consultant, also the home, or, if the consultant be away from home the present abode.

It is necessary to have a starting point in the cup for the purpose of indicating events approaching near to, or far distant from, the person consulting. The leaves near the rim denote such things as may be expected to occur quickly; those directly beneath the handle indicate present and immediate happenings; those on the sides of the cup suggest more distant events; whilst those at the bottom deal with the far distant future.

This method of fixing the time, coupled with intuition, renders it possible to give a consultant some idea as to when an event may be expected; but if there be no intuitive sense of time, it will be found wiser not to be too positive.

The turning of the cup and the draining of the moisture having been carried out as directed, the tea-leaves will be found distributed at the sides and bottom of the cup.

For those who wish to use the saucer as a further means of divination, the following suggestions will be useful.

There must be a definite point to represent the consultant, and for this reason the saucer is usually rejected. There is also the objection that it is more difficult to manipulate in the turning. Nevertheless, it is found to give excellent results, and, if the cup is bare of events, it is useful to be able to find information in the saucer.

First of all, then, to determine the position of the consultant. Take the centre of the saucer for this purpose. The circle round it represents the home, or if the consultant is away from home, the present abode, and also events near at hand. The more distant circle indicates those things which are not to be expected for some time. The outer circle and rim suggest events as yet in the misty future.

When the saucer is used as an additional means of seeking knowledge of coming events, after the symbols in the cup have been exhausted, it will often be found that this secondary divination confirms or enlarges upon that which has already been foretold in the cup.

The moisture and leaves drained from the cup, having remained in the saucer, should be turned by the consultant three times with the same swirling motion as for the cup, and the moisture carefully poured away. The saucer should be held inverted for a few seconds, otherwise when it is placed upright, the remaining moisture will disturb the tea-leaves. The symbols are read in exactly the same way as in the cup, the only difference being the positions representing the consultant, the home, and the indications of time. These have already been explained.

## CHAPTER III

### GENERAL THEORIES IN READING THE CUP



At first sight the interior of the cup will show the leaves scattered about apparently haphazard and with no arrangement; just a jumble of tea-leaves and nothing more. In reality they have come to their positions and have taken on the shapes of the symbols for which they stand, by the guidance of the subconscious mind directing the hand in the turning of the cup.

The various shapes and the meanings to be attached to them will at first be puzzling to beginners. A good deal of practice is necessary before the tea-leaf symbols can be accurately interpreted at a glance. That, however, will come later, and in time it will be as easy as reading a book.

If you wish to be a proficient reader of the tea-leaves, practice constantly this interpretation of the shapes and positions of the leaves. Take a cup and follow out the simple instructions for the turning and draining of it, and then carefully study the result.

It is an excellent plan to make a rough copy of the leaves as they present themselves to you in each cup, making notes of the various meanings.

Do not feel dismayed if, when you begin looking at the tea-leaves, you are unable to discover in them anything definitely symbolic. It is certain that nothing will be found if the seer is feeling nervous! Keep a calm, open mind, and do not be in a hurry, for it is under such conditions only that a clear reading of the leaves will be possible. In some cases the symbols are more easily read than in others. Much depends upon the consultant.

The gift of imagination (by no means to be confused with invention) is of the greatest possible importance in discerning the symbols which are of such endless shapes and variety. The seer has to find in the forms of the tea-leaves a resemblance, sometimes it may be but a faint one, to natural objects, *e.g.*, trees, houses, flowers, bridges, and so forth. Figures of human beings and animals will frequently be seen, as will squares, triangles, circles, and also the line of fate.

These signs may be large or small, and the importance of them must be judged by their relative size and position. Suppose, for instance, that a small cross should be at the bottom of the cup, the only one to be seen, the seer would predict that a trifling vexation or a tiresome little delay must be expected; but not for the present, as it is at the bottom of the cup. An alphabetical list of symbols is given later on, so it is not necessary to define them here. The various points of a more general character, however, must be studied before it is possible to give an accurate reading.



It will constantly be found that the stems, isolated leaves, or small groups of leaves, form a letter of the alphabet, sometimes a number. These letters and numbers have meanings which must be looked for in connection with other noticeable signs. If an initial "M" appears, and near to it a small square or oblong leaf, both being near the rim of the cup, it would indicate a letter coming speedily from someone whose name begins with an "M." If the initial appears near the bottom of the cup it shows that the letter will not be coming for some time.

If there be a clear space at the bottom of the cup devoid of tea-leaves, it shows water, and that, in all probability, the letter is coming from abroad. If the symbol of the letter comes very near to a bird flying, it shows a telegram. If the bird is flying towards the consultant (the handle), the telegram has been received. The news in it is to be judged by other signs in the cup. If flying away from the handle, the telegram is sent by the consultant. A single bird flying always indicates speedy news.

In a cup with various ominous signs, such as a serpent, an owl, or many crosses, the news coming is not likely to be pleasant. In a cup without bad signs, it can safely be said that the news is good.

As a general rule large letters indicate places, whilst smaller ones give the names of persons. Thus a large letter "E" would stand for Edinburgh and a smaller "E" for Edwards, for instance. To all rules there comes the occasional exception, and this principle holds good with regard to the letters in the tea-cup. It is said that these smaller letters always point to the first letter of the surname. Usually it is so; but I have constantly found from experience that it is the first letter of the Christian name, or even a pet name, to which the letter refers. It is well to keep this possibility in mind, otherwise the seer may give misleading information to consultants.

Sometimes numbers mean the date for an event to be expected, a "5" for instance, very near the brim of the cup, or the handle (the consultant), means in five days; or five weeks if it come on the side, possibly as far off as five months if the figure be at the bottom of the cup.

As dots around a symbol always indicate money in some form or another, according to the character of the symbol, a figure beside the dots would signify the amount of money to be expected. If the symbol were that of a legacy with the figure "90" near, it would show that a little legacy of ninety pounds might be anticipated.

Clearly defined symbols that stand out separately are of more importance than such as are difficult to discern. Clusters of shapeless leaves represent clouds marring the effect of an otherwise fortunate cup.

Journeys are shown by lines or dots formed by the dust and smaller leaves of the tea. The length and direction of the journey may be known by the extent of the line and, roughly speaking, the point of the compass to which it leads, the handle in this case representing south. If the line of dots ascends sharply to the brim of the cup, a journey to a hilly country will be taken.

Supposing the consultant to be at home, and the dots form a line from the handle all round the cup and back to the handle, it signifies a journey for a visit and the return. If the line were to stop before reaching the handle again, with an appearance of a house where the line

ends, a change of residence might safely be predicted. A wavy line shows indecision as to arrangements. Crosses upon the line indicate that there will be vexation or delay in connection with the journey. Large flat leaves some distance apart along the line stand for important stations to be passed through.

For some consultants there seems very little of interest to be read in their cup. There are no events, merely trivialities. It is therefore difficult to find anything that could be considered as "future," when it seems to be just a dead level "present," the daily life, nothing more. It is sad for those who have such a dull life, but there is usually some sign, a small happening such as a parcel, or a visit from a friend. These must be made the most of. The pleasure of anticipation will add to the realization.

A confused looking tea-cup, without any definite symbols, just a muddle of tea-leaves, is useless for the purpose of divination, beyond giving an indication of the state of the consultant's mind, so vague and undecided in its character that it obscures everything. Tell such a one the reason for the failure of divining, and recommend a more reliable state of mind. Then let them try their "fortune" again in a few months, when it may be found quite different.

It is of course a great mistake to be always "looking in the tea-leaves," as some foolish people do twice a day. It is sure to lead to contradictions though there is no harm in the habit of "looking in the cup" each morning as others do, for finding the events likely to happen in the course of the day. This is as permissible as the reading of the cards each morning for the day's events by those who consider it a safeguard, remembering that to be forewarned is to be forearmed.

Some people use the tea-cup simply for the purpose of asking a definite question, such as, "Is the sum of money I am expecting coming soon?" When this is the case, the consultant should be told before turning the cup in the hand to concentrate the thoughts on this one point, as in the case of wishing while shuffling the cards for a definite wish. Then the seer must look only for the signs that will give the answer to the question, ignoring all other points. This is necessary for the giving of a satisfactory answer to the question asked.

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