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# Guide to the Sacred Rose Tarot

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by

3

Johanna Gargiulo-Sherman

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1 A special thanks with much love  
2 to Stuart Sherman, my husband,  
3 for his devotion, support, and hard work  
4 in seeing this book to publication.

5

6 Acknowledgments

7

8 The laws of the universe which govern all of our lives require us not to live in a vacuum but to expand our  
9 consciousness through our relationships, to recognize the influence we have on others, and that of others  
10 upon us. With this intention in mind, I want to thank the now departed Stuart R. Kaplan, founder of U.S.  
11 Games Systems, Inc. and Elizabeth , the art director at U.S. Games when I was working on the first edition of  
12 this book, as well as the dedicated staff for their individual and combined efforts in the production of this  
13 book.

14 —Johanna Gargiulo-Sherman

15

16

17 Ad Augusta Per Angusta

18 To holy places (honors) through difficulties

19

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## 1 Preface

2

3 After much soul-searching, physical pain, and bouts with writer's terror, I have finished this book. I swear to  
4 all it will be my last. I hope you find what I have to say useful in your appreciation of the Sacred Rose Tarot. I  
5 created it in response to a prophetic intension I had when I was seven. Watching some schlocky horror movie  
6 on TV I saw some Marseilles style tarot cards displayed and I knew I would create a tarot deck someday. I  
7 used to accompany my godmother Aunt Marie when she had her tarot read by a local gypsy on the bowery in  
8 Cony Island, where I was born and have lived most of my life. One time the gypsy woman called me in to say I  
9 was gifted as a psychic and artist. What she said seemed natural. And my godmother said, "I always knew you  
10 were special, Johanna."

11 As a child and into my High School years, my emotions were always near to surface. Sensitive to my  
12 surroundings, I am vigilant and alert. I was fearful and ready to anger, finding relief and self-respect in a  
13 solitary retreat to my art. My pictures became a shield to guard my psyche and an ornament to curry positive  
14 attention from others. It was also an excuse to be left alone in safety. When surprised or pranked, violence,  
15 or conflict, my tears easily flowed. A joke in the family, "Johanna would cry at dog food commercials." My  
16 younger sister and I were left in the care of an aunt and uncle. He was a gambler, sex addict. At a whim he  
17 could fly into a rage and beat us. I believe this environment of abuse and neglect helps make me a vigilant  
18 psychic as my subconscious will automatically scan the psychic atmosphere of wherever I am. Later under the  
19 tutelage of Hans Holzer, I learned techniques to direct this sensitivity into my art and my tarot readings.

20 My family often played cards together during holidays. My father, a singer of note, played the guitar and  
21 recited sections Longfellow, and Uncle Frank played the mandolin. My mother, Anna, her sister Aunt Kate,  
22 and Aunt Anita were busy in the kitchen and dining room. After the feast, the game Scopa, meaning to  
23 sweep, was a favorite, played with lively banter and lots of laughter. The 40-card deck has images like  
24 Marseilles tarots.

25 My immigrant grandfather, Giovanni Gargiulo was a self-taught oil painter. I used to love to visit his studio and  
26 smell the linseed oil drying on the canvases. In 1946, he painted, *Woman with a Rose Harvest Basket*. It was  
27 on my bedroom wall when I was a teenager. Little did I know that she was to become my sacred muse years  
28 later when I set out to create this deck.

29 The Zolar's Astrological Tarot Fortunetelling Cards, adapting the Colman Smith images, was a deck I  
30 discovered through *Fate* magazine. With it I began exploring how to tell fortunes with tarots. I was a  
31 wallflower in junior high school. I felt awkward at parties, so reading tarot became a way of fitting in and  
32 finding my voice. The tarot eventually became a structure by which I grew to know myself as a psychic and  
33 clairvoyant.

34 I attended the High School of Art and Design in Manhattan, where I had the good fortune to meet the  
35 surrealist, Beat-era, poet, and teacher Daisy Aldan, who became an encouraging mentor. I was in my Junior  
36 year in her Creative writing class where I brought up the topic of Tarot and she brightened up pleasantly  
37 surprised that I knew of the cards and divination, she displayed a vibrant knowledge to them. She once  
38 inscribed a book of her poetry, "To Johanna, who knows the most divine." I developed a keen sense of

1 experiment with writing but never went beyond the course work. I was not a creative writer I became a  
2 creative tarot reader. Mr. Clemens' art history courses absorbed my attention during my precollege studies.

3 My "reading" is that I see things in pictures, not words. The art history exposure to western world paintings  
4 and illustration gave me my orientation. The pictures I draw and see tell me how I feel and "understand"  
5 situations. I was a natural drawer. As a child I loved to stay inside drawing and copying art I saw in magazines  
6 and picture books. In college I took art courses in painting, composition, 3-dimensional design, and some  
7 commercial art. I attended the Pratt Institute in Brooklyn where I rounded off my artistic skills. Always my  
8 golden standard was my grandfather, Giovanni Gargiulo, whose painting, Woman with a Rose Harvest Basket,  
9 1946, hung over my bed during my High School years.

10

11 Lady Sara Cunningham, ceremonial magician, High Priestess to Israel Regardie ,

12 Hans Holzer, image making sessions, USS Poet lost, diary magic

13 Silva Mind control, now

14 Stuart R. Kaplan

15



16

17 Daisy Aldan in a pose from Anthroposophical eurythmy.



1

2 Woman with a Rose Harvest Basket by Giovanni Gargiulo, 1946

1 Woman with a Rose Harvest Basket by Giovanni Gargiulo, 1946

2 The Sacred Rose Tarot is created to invite the reader to become open to the psychic dimensions of life. For  
3 me, this means that the cards never lie as they occur in a reading. The energy flow is always spot-on. I can lie  
4 to myself about what the cards mean, but if I am reading them for what they are saying they are truthful and  
5 open to inspiration and life affirming choice. It just may not be the choice I want to make or see then. When I  
6 approach a reading, I respect the cards as a practical way to become truthful about the concerns in my life.  
7 During my turbulent adolescence I absorbed the simple but complex structure of tarot as a template for  
8 myself and the world. For the rest of my life the tarot has been the secret image of my soul and the gateway  
9 to my spirit and god.

10 The purpose of this guide is to share the way the tarot works for me. And specifically, how the magical  
11 composition of the Sacred Rose deck is designed as a tool for psychic transformation. I will give some of the  
12 basics necessary for understanding tarot in general. But the purpose of this guide is to express the unique  
13 meaning of the Sacred Rose Tarot deck has as a magical initiatory path for self-knowledge and coping with  
14 the world. I offer some obligatory divinatory explanations for card readings, but I want to emphasize the role  
15 that creativity has in card reading. In becoming a card reader, you are sympathetically enacting the magical  
16 attunement that the cards represent. I created them as an expression of my magical personality and  
17 experience. And as you learn to see them you may awaken and develop your own magical personality in  
18 conversation with the card images as randomly arranged in patterns that interweave significance.

19 When I read the Sacred Rose tarots the qualities of my magical personality emerge as telepathic and  
20 clairvoyant presence. As I understand it, empathy opens us in feeling-tone to the world around and within us,  
21 so we can feel with another as our own self. Telepathy is a deeper form of empathy where a communion of  
22 minds may share unwittingly impressions that may seem like mind-reading but come from a holistic matrix  
23 that with practice we learn to read beyond the appearances into the secret meanings of things and  
24 personalities.

25 An apt analogy is the words you are seeing now on this page. Seen but unread, they are just squiggles of  
26 letters. When we read them as words and sentences through our imagination, we, by convention, habit and  
27 rote, create their significance. This is like telepathy. It is seeing things so intensely within their immediate  
28 context that we see into the meaning of things. This meaning is energetic, instinctual, immediate, social and  
29 open. Through practice of intense sensory awareness our impressions evolve in patterns beyond what we  
30 take for granted into a true insight but without obvious evidence, except as enacted or known by testing.

31 This telepathy is on a continuum from focused or diffused sensory awareness that for me appeared to  
32 surpass the apparent and spark marvelous hunches, intuitions or extrasensory perceptions. **When I sensed  
33 immediate impressions as feelings, images or just uncensored sentences about situations and people.  
34 Instinctual and alarming feelings was often how I first encountered these intuitions. With practice I became  
35 aware of a range of emotions when** reading the cards. These intuitive, telepathic connections unlock the  
36 vibrancy of the tarots. The cards counseled with messages not limited to the assigned significance of the  
37 cards. Practice reading the cards helped me to **learn how to read into people, their character and situations  
38 without their self-disclosure as a form of imaginative self-honesty.**

1 Likewise, eventually experiences of clairvoyance and clairaudience, seeing and hearing outside of present  
2 time into future events, became part and parcel to the messages received while reading tarots. Clairvoyance  
3 is the telepathic connection where the matrix of feeling expands in depth and breadth to seem outside of  
4 conscious knowledge or even the perceived limits of time and space or apparent causality. The experience of  
5 clairvoyance invokes a divine prophetic presence, a power that in effect causes me to know things without  
6 apparent cause. Sometimes it feels like or a flow of energetic momentum, karmic stream of consequences.  
7 Consistent practice in card reading can help us develop these skills.

8 The laws of the universe are realized through our own immediate experience, not mediated through the  
9 dictates of language or habits of thought. Tarot images are not verbal but sensory. They suggest stories  
10 without being a story. They suggest a causal nexus for our consideration to accept and take responsibility for  
11 our actions and their repercussions as they play out in the various levels that a tarot reading may evoke in  
12 our questions and concerns. Lessons may be learned or spurned. In our attempt to come to terms with the  
13 messages, we accept whatever follows as an offering to the greater good.

14 It is because the tarot is so central to myself and how I understand the world that it became my destiny to  
15 create this deck. I hope this Guide will encourage you to connect with your own oracular soul. I am, and  
16 always will be, a servant to the Light, and in awe of the tarot's role as the vehicle of enlightenment.



## Introduction — Why the Tarot?

1  
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3 Tarot is the study of universal prototypes, commonly referred to as “archetypes.” These prototypes have a  
4 history of expression through a culture’s mythology—folk tales, legends, religious figures, and arts even  
5 commerce and advertisements. Included in the category of prototypes/archetypes are lifespan experiences  
6 that include stages of life in general and the unique expression of our particular story. Between the general  
7 life arc and the particular immediate event of reading the tarots now emotions and ideas take forms and pass  
8 away like clouds in the sky. The challenges birth, death, mother, father, love, and hate all swirl in recurrent  
9 patterns and unique instances. We know through our emotions that archetypal energies are real and are a  
10 means of universal expression and knowledge. We find them existing in the ethereal world of the universal  
11 mind some called by Jungians the collective unconscious. Jung thought the universal mind and believed it is  
12 where all humanity’s experiences are stored and ready to be tapped. Who or what force, divine or infernal  
13 entity, programmed these archetypes and experiences is still in question. The following theories have been  
14 suggested:

15 Some believe archetypal symbols originated via extraterrestrial encounters with early forms of humankind;  
16 another theory is expressed in the Old Testament (Genesis 6:1-4) where (fallen) angels procreated with the  
17 daughters of men on earth. Their union brought forth a super-race of heroes, gods, and demons who taught  
18 forbidden arts and sciences to humanity. While these super-powers left their legacies and access to  
19 “forbidden knowledge,” the universal experience of archetypal pulsations, humankind has continued to  
20 struggle with guidance of the ethical issues of free will, choice, and outcomes of actions taken.

21 I dreamt went up a hill gothic mansion met a cyclops pointed to painting above a fireplace a portrait couple  
22 of cyclops are your true parents.

23 In order to make the study of archetypal identification and association easier, occultists (especially during the  
24 19<sup>th</sup> century revival) took on the challenge of setting up a system of metaphysical correspondences.

25 The purpose of such a task was to aid the practitioner internalized thought and process. The best example of  
26 such a system is found in the book 777 by Aleister Crowley. It is here that the student can find tables of  
27 crossed referenced information.

28 In today’s modern society, much is dependent on the individual’s own interpretation of experiences. Various  
29 forms of mental discipline have aided people in surfacing their private and personal archetypal energies. The  
30 dark side of the archetype “Mother,” for example, is no longer exclusively in the realm of Hecate, the Greek  
31 Goddess of the night, crossroads, magic and witchcraft. Joan Crawford, as portrayed by her daughter in the  
32 book and movie *Mommie Dearest*, is a modern embodiment of the dark goddesses. Eventually, I came to a  
33 point in my development when I questioned and expanded on the established archetypal attributions. Many  
34 students have successfully found a balance between what is taught as the correct correspondence and what  
35 has surfaced as their own truth, as I did. This is the desirable and profitable result. I hope this book will aid  
36 you in this task walking your magical path toward psychic development.

- 1 Furthermore, it is wise to keep the following in mind, as with all talents or gifts in life: it is the singer, not the
- 2 song, that makes the difference.

3



## 1 The Purpose

2 Our response to the archetypal energies leads us to the discovery of the who, what, where, and why of the  
3 initiatory process. This spiritual initiation is the process of transmutation, and it is often experienced as  
4 painful in order to have a lasting effect, like the modern adage of “no pain, no gain.” What is transmutation  
5 or self-alchemy? The process spans a broad spectrum: from the person who takes a pill to relieve a headache  
6 to Christian Flagellants who believe true salvation comes from the painful shedding of their own blood.

7 Through the ages the process of transmutation has been illustrated using the alchemist’s laboratory of flasks,  
8 beakers, signs and sigils. With these tools the alchemist works diligently to change lead to gold. In  
9 preparation, he fasted, abstained from any physical pleasures, and prayed. This long, arduous preparation is  
10 symbolic of the harsh endeavor and sacrifice required to change matter (lead) to a higher form—spirit (gold).  
11 Reputedly, many times this endeavor resulted in failure.

12 Is it possible that humans have an archetypal energy of desperation, part and parcel of humanity’s “original  
13 sin”? Do you remember this bait, “...you shall be like gods, knowing good and evil” from Genesis 3:5? This  
14 was the cosmic carrot (or apple, as the story goes) held out to tempt humankind out of Paradise.

15 This line of Biblical text, in its simplicity, is a treasure. It states that the seeker must first of all understand that  
16 one must live through times of prosperity and despair, that the payback for being a “god” does not exempt  
17 one from experiencing the hardships of life. People have always attempted to circumvent impending dire  
18 results by consulting oracles, shamans, and psychics. These gifted practitioners have used one or more  
19 systems of knowledge to relay the workings of the cosmos: astrology, numerology, casting of runes, bones,  
20 and entrails. Of all the known metaphysical systems, the tarot has had one of the longest records of  
21 sustained use and practicality when applied. Tarot is a key to the doorways of understanding the nature of  
22 good and evil. Made up from two separate and distinct mysteries of major and minor influences, this key’s  
23 function must be learned before any revelation occurs. As music students must learn their scales, the task of  
24 the tarot student is to decipher 78 images which will ultimately lead them through the dark corridors of  
25 psyche, and if successful, meeting the Divine Light of the cosmos.

26 Our objective is to become a guide, or for lack of a better term, an alchemist, of the card’s visual text of the  
27 initiatory process.

28

29

# 1 Lesson 1 — Basic Symbolism

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3 Symbols function as an interface between what is known (conscious awareness) and what can be known  
4 (subconscious perception). Symbols act as guideposts showing where you are coming from and where you  
5 are headed.

6 The ancient symbol of wholeness, balance, and completion is represented by the geometric shape of a circle.  
7 The continual line without beginning or end also represents harnessed and contained energy. Its function is  
8 enhanced by the contents of its center, whether a simple dot or an intricate design. This simple geometric  
9 form takes on additional nuances and is thus known as a mandala.

10 Though a circle, without a beginning or end, a mandala is much more. It depicts the blending of various  
11 energies into a pattern of wholeness. By definition, a mandala is a graphic representation of the universe.

12 Mandalas are also depicted by other geometrical shapes. The square and the triangle often construct  
13 universes within the undefined circle of the mandala. The rectangular form of the tarot card as a mandala  
14 especially emphasizes the three- or four-fold body, with emphasis on the vertical top, middle and bottom or  
15 bottom, bottom-middle, top-middle, and top. The horizontal is given less visual room, perhaps showing that  
16 in tarot vertical destiny and luck in the play of the eternal makes a greater role in our life than shrewd choices  
17 and calculations based on the chance of horizontal time.

18 A type of functional mandala is our body that contains the energies of consciousness and spirit. You may find  
19 that you can read a person's spiritual text by the energy their bodily mandala emanates. The term used to  
20 describe this energy is "aura" or "auric field." This is part of psychic development. To initiate true and lasting  
21 psychic change, one must gain access to the mandala's core. This is accomplished by recognizing and  
22 familiarizing oneself with an array of consistent guideposts as found in the tarot. In my efforts to meditate on  
23 the structures and details of the mandala, I experience the ever-changing patterns in the roses that become  
24 the four-linking mandalas of the Sacred Rose tarot. From my experience, it embodies the individual existing  
25 within a complex maze of matter, spirit, psyche, and emotion.

26 The rose is a beautiful flower, praised for its scent, symmetry, and strength. Some varieties are centuries old.  
27 Any rosarian will testify to the rose's tenacious nature in surviving through the most challenging of  
28 environments and impossible conditions. The rose has served as a worthy symbol of certain prescribed  
29 attainments in the Western mystical and magical traditions.

30 The first guidepost in the Sacred Rose Tarot is the symbol of the rose as a mandala.

31

32

## A Roman Legend

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3 In Rome, a wild rose was customarily placed on the door to a room where intimate matters were discussed.  
4 Our phrase “sub rosa” (under the rose) means to guard a secret.



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Rodanthe is a young woman of great beauty and a devotee the goddess Diana of the moon and the hunt. She lacked interest in her many male admirers and sought refuge from them in Diana’s temple. They in turn, defiled the temple by breaking through its gates. Furious at this intrusion and rape of her sanctuary and her devotee, Rodanthe, the goddess Diana transformed her into a rose, and to punish the defilers, the Goddess changes them into thorns on the rose’s stem, forever binding Rodanthe and her suitors to each other in a paradox of beauty and pain.

## Lesson 2 — The Rose Mandalas

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3           The red rose whispers of passion  
4           And the white rose breathes of love;  
5           O, the red rose is a falcon,  
6           And the white rose is a dove.  
7           —John Boyle O'Reilly

9           The four roses—red, white, blue, and gold—are the mystical and magical guideposts I studied as a student of  
10          art and magic. The western mystery tradition of the image of the rose ensured my successful journey from  
11          dualities of perception and conception to the holistic unity of psyche and matter. The journey required me to  
12          follow the tarot correspondences of the circle, center, color, tone, and feeling as symbolized by the inner  
13          realms of the four sacred roses.

14          The Red Rose Mandala belongs to our passions and physical reality. The element of fire symbolized  
15          in the Sacred Rose Tarot by the suite of Wands whirls into the rose mandala of physical action. Fire  
16          pumps our animal drive for survival and sacrifice, energy wisely or poorly used, all represented by  
17          the Red Rose.

18          The White Rose Mandala belongs to our innocence and purity. The element of water symbolized in  
19          the Sacred Rose Tarot by the suite of Cups pours forth spiritual and emotional forces, intuitive  
20          recollections, and subconscious responses that encompass the White Rose.

21          The Blue Rose Mandala belongs to our quest for what is impossible. The element of air symbolized in  
22          the Sacred Rose Tarot by the suite of Swords pierces the mind and intellect, resulting in  
23          communication, analysis, and consciousness as epitomized by the Blue Rose.

24          The Gold Rose Mandala belongs to our attainment and absolute achievement. The element of earth  
25          symbolized in the Sacred Rose Tarot by the suite of Pentacles expresses tangible and material  
26          results, rewards received, and the gift of fulfillment as embodied by the Gold Rose.

27          The Cosmic Rose is colorless and star studded Space. It is the open center rose on the back of every  
28          card and it is portrayed as an essential back drop on nearly every major arcana card and also many  
29          images on the pip and court cards. Sometimes, its back drop has a lavender tinge to denote the  
30          creative transitions from one element to another..

31          The gold rose has a special meaning for Roman Catholics. The 4th Sunday of Lent is known as Laetare  
32          (Joyous) Sunday because the Pope blesses and offers a golden rose ornament to the faithful in  
33          commemoration of the promise of Christ's Passion and Resurrection.

1 be like a flower  
2 that gifts its fragrance  
3 to the hand that crushes it  
4

5 — Iman Ali ibn Ali Talib [translated by Ali Nuri]  
6



7  
8 **The Briar Rose (Rosa Rubiginosa)**

9 “A rose is a rose is a rose,” as Gertrude Stein languidly pronounced. With as many as 100-150 species of wild  
10 roses and innumerable hybridized roses in gardens and greenhouses everywhere, even so, the diverse rose  
11 family has a prolific genealogy.

12 The sweet briar rose is a species native to Europe and West Asia. It was introduced and become naturalized  
13 in North America. Like most species of roses, its blossom is light pink with five petals, blooming once in  
14 spring or summer. The foliage has a strong apple scent after rain and when crushed between fingers. The  
15 amazing Rose family includes all apples, as well as strawberries, raspberries and blackberries. Sweet briar is  
16 disease resistant, as are wild berries. The rose is a symbol of love and tenacity, hope and passion.



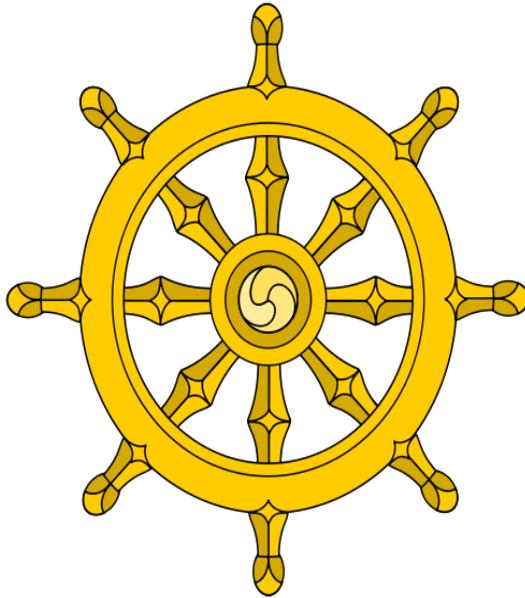
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The Lotus is the Rose of the East. Both represent the unifying pattern of the psyche; the stalk: enthrallment through suffering, by thorns or mud; the petals, facets of consciousness; the center: the bud of origin, the pod of end, alpha omega.



6  
7  
8

1 This image of the eight-spoked Wheel of Law is suggested in many cards of the Sacred Rose images. For  
2 example, The Wheel of Law holds values through righteous actions and speaks of Dharma (what is passed  
3 along from one life to the next) as consequences of our actions. The Wheel of Fortune speaks to the ever-  
4 changing fate in our ride on the wheel in the presence of the snake, jackal, eagle, monkey, symbolic of cosmic  
5 challenges through the rotation of life. It warns us to be wary in fortune or misfortune, nothing lasts.



6

7

Buddhist Dharma Wheel & The Wheel of Fortune

8 The Wheel of Fortune shares design and purpose in that both are circular and have eight spokes. Mandalas  
9 offer structure to the psyche through the senses to make the inchoate mind objective. The basic mandala  
10 provides an orientation of inside and out. The wheel's circular shape is a natural mandala. The wheel may  
11 represent motion, continuity and change. It forever moves as a circular motion over the ground and as the  
12 zodiacal dome of heaven. Likewise, the wheel is an ancient symbol for the sun. The Buddhist Dharma Wheel  
13 represents the buddha and the dharma and in the sangha. Dharma is the teachings of the Buddha on the  
14 nature of suffering and how to end suffering. The hub of the wheel has a 3-fold coil; which means the  
15 serpent's egg of attachment, passion and anger, also wisdom, knowledge, and insight that hatches into the  
16 universal processes of birth, death and rebirth.

17

18

## The Cards' Back Design

1  
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3 The back design of the 78 cards in the Sacred Rose Tarot has great significance for the unifying vision of the  
4 deck.

### The Fifth Rose

5 Unlike the unique images that make up the front of the cards, the back design that appears on each card  
6 sums up the complete vision of the roses as four aspects of experience. In the middle of the design is a  
7 central primordial cosmic rose, the fifth rose, an alpha-omega, beginning, middle and end to all the cards. It  
8 gives eternal birth and death to the four rose mandalas as the keepers of elemental wisdom of the suites.  
9 They encircle this central astral vortex of the indigo and black cosmic rose of chaos, time, space, karma, and  
10 reincarnation. Indigo epitomizes the third eye, psychic abilities, and creative imagination. It is a carpet or veil  
11 present at the base of each Major Arcanum and surrounds the suite of Aces, as well as some of the Pip and  
12 Court cards. On the face cards this Cosmic Rose occasionally presents a lavender hue. The purple and pink  
13 suggest the liminality, effluence of time: dawn or dusk bleeding out from eternity within elements, the 4  
14 roses.  
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2 A charcoal shadow edges the outer petals of the 4 elemental roses. The labyrinth of the subconscious is  
3 represented by the synaptic lattice of brown branches. The green leaves of the heart and fertility forms a  
4 nest around the cosmic rose. Against a violet background is the crown chakra of immanent divinity pervading  
5 the fabric of reality in all 78 cards of the deck. The brown branches support green leaves that knit to form a  
6 vortex of protection. A cone of energy hovers around the red, blue, white and gold roses ever giving rise to  
7 all the possibilities of life. The primordial cosmic rose is the eternal mother. She is colorless and empty so as  
8 to unconditionally embrace all the her children of all of the universes in and unfathomable unconditional  
9 love,

10 Black and white bramble frames the boundaries and limits of any experience. Purple is the exalted color of  
11 spiritual power. It signifies connection, understanding, knowing, bliss, and oneness. Purple is ambient filter  
12 for the colors I use in the deck. It is the color used in the garments of some Christian churches during Lenten  
13 season. Brown is earth. As interlaced branches act like a trellis, they shape space and hold things together.  
14 For each rose there is a virtue that also has its shadow of vice that stifles. The iridescent green leaves cushion  
15 and nourish the five roses of the mandala.



16

**D**at Rosa Mel Apibus [The rose gives bees honey] Provenance: Kurt Seligmann (bookplate).

18

The four tight hundred-petaled rosa centifolia of the red, blue, white and gold elemental suites of the deck symbolize deep love and passion, a heart enflamed and enfolded into the density of lived experience. These alchemical roses are guardians which represent the labyrinth of understanding. Their perfumes, like the music of soul, evoke poignant awareness of emotions in a way that words and images cannot.

The Sacred Rose Tarot roses are without thorns, they are hidden much as opposites hide their counterpart: like pain hiding pleasure, and pleasure, pain, or attachment, dispassion, or sweet, the bitter.

The Spanish modernist poet, Antonio Machado seems to comment on the alchemical qualities of the elemental roses in his "Last Night as I Lay Sleeping:" as translated by Robert Bly from his

19 book **RISKING EVERYTHING**. In my reading of the poem each stanza represents a rose suite: white, blue, red and  
20 gold, respectively.

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## “Last Night as I Lay Sleeping” by Antonio Machado

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Last night as I was sleeping,  
I dreamt-marvelous error! —  
that a spring was breaking  
out in my heart.  
I said: Along which secret aqueduct,  
Oh water, are you coming to me?  
water of a new life  
that I have never drunk?

Last night as I was sleeping,  
I dreamt-marvelous error! —  
that I had a beehive  
here inside my heart.  
And the golden bees  
were making white combs  
and sweet honey  
from my old failures.

Last night as I was sleeping,  
I dreamt-marvelous error! —  
that a fiery sun was giving  
light inside my heart.  
It was fiery because I felt  
warmth as from a hearth,  
and sun because it gave light  
and brought tears to my eyes.

Last night as I slept  
I dreamt-marvelous error! —  
that it was god I had  
here inside my heart.

# Lesson 3 — The Four Elemental Powers & Attributions

2

3 Each one of the Rose Mandalas can be further attributed to the four fundamental constituents of the  
 4 universe: Fire, Water, Air, and Earth.

5 These powers are pure forces that function through and beyond various realms of existence. Let us take our  
 6 classifications a step further into modern psychological terminology, and what I believe is the present day's  
 7 offshoot of the great mystery schools. Here we find these forces attributed to the various levels of  
 8 psychological development.

| Rose Mandala | Elemental Power | Mundane & Psychological Realm               |
|--------------|-----------------|---|
| Red          | Fire            | Physical World of Action — Id-libido        |
| White        | Water           | Emotional World of Intuition — Subconscious |
| Blue         | Air             | Intellectual World of Analysis — Superego   |
| Gold         | Earth           | Tangible World of Matter — Ego              |

9

10 We find that all the functions of life can be categorized or attributed to an elemental power. For example:  
 11 The areas of sports activities, labor, and sexual action would be listed as in the realm of the Elemental  
 12 Power—Fire. And our dreams, emotional ties, and intuition are connected to the realm of Water, etc.

13 The Sacred Rose tarot also embraces an ethical dimension in that the elemental powers blend and shade into  
 14 one another in a mutuality of expression in the virtues and vices.

15

| Sacred Roses          | Virtues     |            | Vices           |              |
|-----------------------|-------------|------------|-----------------|--------------|
| Red Rose — Wands      | Creativity  | Courage    | Stagnation      | Cowardice    |
| White Rose — Cups     | Innocence   | Temperance | Corruption      | Dissolution  |
| Blue Rose — Swords    | Mindfulness | Justice    | Thoughtlessness | Prejudice    |
| Gold Rose — Pentacles | Attainment  | Loss       | Prudence        | Carelessness |

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## The Four Hallows

- 1 The four hallows of Celtic lore are gifts bestowed upon people by Tuatha Dé Danann ("the folk of the goddess
- 2 Danu"). The Tuath Dé eventually became the Aos Sí or "fairies" of later folklore. Each hallow has a divine
- 3 purpose like the Elemental Powers as defined by the Sacred Rose Tarot's four rose suits.

| TAROT SUITS | HALLOWS |
|-------------|---------|
| Wands       | Spear   |
| Cups        | Grail   |
| Swords      | Sword   |
| Pentacles   | Paten   |

4

## 1 Lesson 4 — the Roses, the Elemental Powers, and the 2 Nature of Godhead

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3

4 Now that **we have some idea of** preliminary symbolism and basic correspondences of my Sacred Rose tarot,  
5 perhaps a glimpse at the legends that inform fundamental principles of the Western Mystery School will be  
6 helpful. Egyptian and Babylonian written documents offer hints of the basic structure that inform the four  
7 elements. One can discover indications in the written texts of the Bible, the Iliad and Odyssey, Plato and  
8 Aristotle's works, the Hermetica, and the Qur'an. Intimations of initiatory lineages are identified in the names  
9 of the great teachers of antiquity, such as Abraham and Sara, Joseph, Moses, Aaron, and Joshua ben Miriam  
10 (Jesus, son of Mary)

11 The history and lore of these magical and religious traditions is quite tangled and incredibly complex. And  
12 there are many studies dealing with many aspects of these traditions. What is important for our purposes is  
13 to emphasize the living links of interpersonal initiation that heart-to-heart connection between teacher to  
14 teacher that

15 Celebrate your teachers here. This direct transmission is essential though no necessary for development of  
16 reading tarot telepathically. One may have natural gifts in the ways but community helps create a deeper  
17 delving into the mysteries. Yes the lore has its place, books such as this one but it is not a replacement with  
18 the heart-to-heart transmission. This is done by voice and embodied presence. As has been said when the  
19 student is ready the master will appear. Make yourself ready by study and in tarot practice. Practice of tarot  
20 spreads is the living mandala, that base for worship prayer and manifesting creating a imaginal self.

21 were allowed access to the secret and mystical order of priesthood that became known as the Essenes (the  
22 word is Greek for the Aramaic hasen, and Hebrew for hasidim or "pious ones"). The origins of this mystical  
23 sect are unknown. They may have been the progeny of the lost school of Merkabah Mystics (merkabah  
24 translating to "chariot throne") whose chief goal was to experience a vision similar to the prophet Ezekiel,  
25 that of the splendor of the Divine Mystery of the Throne of God, or seeing and experiencing the Godhead  
26 face to face. The Merkabah Mystics also assumed that this process could only come through the suffering of  
27 the "perils of the soul." Written accounts concerning the Essene sect state that they may have been a group  
28 of pious ascetics who founded a community in the wilderness of the Dead Sea in the second century B.C. The  
29 authorship of the Dead Sea Scrolls is attributed to the Essenes. It was a community founded for cultural  
30 preservation due to the infiltration of other cultures (Greek) and secularism that permeated Judaism during  
31 the Maccabean Wars.

32 Whether the Essenes were the true teachers of the Great Mysteries is only speculation, but they surely were  
33 shielded in a cloak of curiosity, if not mystery. They taught their knowledge to the worthy, chosen, and willing  
34 few. Remnants of their original teachings can be found in the Hebrew mystical tradition called Kabbalah.  
35 Here too, we find the belief that Moses, upon receiving the Ten Commandments, was taught—from the  
36 mouth of God—the sacred teachings known as Kabbalah. Through the ages, attempts have been made to  
37 record, document, and disseminate this knowledge to many who would not have been considered candidates

1 worthy of the teachings. The teachings were only for a privileged few and were taught orally, through  
2 question and answer dialogues between student and teacher/rabbi. This form of conveyance of sacred  
3 knowledge brings up a very interesting concept. Could this mean the power was as much within the student's  
4 question as in the sage's answer? (This is an important point that will be referred to later in the text.)

5 In Kabbalistic teaching, all humankind, its offices and other living and non-living (animal, vegetable, and  
6 mineral etc.) beings exist through various levels of vibrations (it is worthy to note that in Kabbalism one  
7 seldom, if ever, uses the term "God," which is written as "G\_d," for Who's nature cannot be known or  
8 labeled, and to utter The Ineffable Name or to write it down is forbidden). Instead, to describe this power  
9 they use the term "the Infinite," "the Absolute," "EIN-SOF"—the first or crown sephirah (emanation) on the  
10 Tree of Life, which means "Without End." To summarize the Godhead's influence on our lives: all life forms  
11 and experiences are created and allowed to exist through the Infinite's Divine Emanation, and subsequent  
12 vibrations.

13 Divine Emanation dictates whether you are a male or female, tall or short, rich or poor, healthy or sickly.  
14 What images are conjured up—when you truly reflect on the Emanation—a vibratory master DNA molecule  
15 or "super atom"? The mind boggles at the vastness of possibilities when one attempts to comprehend this  
16 power.

17 In contemporary literature, we find a visualized concept of this power source as depicted in Arthur C. Clarke's  
18 book (and Stanley Kubrick's motion picture) 2001: A Space Odyssey. (It is interesting to note that 2001 is the  
19 true, man-made year of the millennium.) The Godhead's energy emanates via its structural nature, i.e., the  
20 vibrating monolith. Who or what created this vehicle of power is unknown, but its effects are certainly felt  
21 from death through rebirth (everything is part of its make-up) yet its true identity and ultimate purpose  
22 remain a mystery.

23 A Kabbalistic prayer speaks of this power:

24 "Holy art Thou, Lord of the Universe  
25 Holy art Thou, whom Nature hath not formed  
26 Holy art Thou, the vast and mighty One  
27 Lord of the Light and of the Darkness, Amen"  
28

29 In pagan or earth deity religions, the vehicle to spirituality is "more down to earth" or at best identifiable. The  
30 Godhead is a duality—both male and female. Its nature is Nature, the powers of the Universe as explained  
31 through the forms that the Godhead expresses, its male or female personas, hence the pantheism of gods  
32 and goddesses. Their power is defined through their legends and functions within their culture's mythological  
33 system. Their personalities and characteristics, including their virtues and vices, describe their role within  
34 humanity's consciousness.

35 With the development of our modern school of psychology (which many believed would take the place of  
36 spirituality, if not organized religion), the Infinite's vortex of Divine Emanation and the Pantheist's  
37 Universe/Nature as Godhead took on another label—"The Collective Unconscious," the realm of archetypal  
38 energies.

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## My Karma Ran Over My Dogma —Anonymous

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3 The tarot and its symbols are a key to The Collective Unconscious. In the study of the tarot, one must draw  
4 from all philosophies, and refrain from getting entrapped in dogma for the sake of winning an argument and  
5 possibly jeopardizing the learning experience. Neither philosophy nor religious (social) dogma can totally be  
6 considered a pure vehicle of Divine Knowledge. In fact, I do not believe there is any one pure road.

7 Let me give a basic example:

8 In Kabbalism, the unspeakable name of the Godhead is attributed to the Hebrew letters Yod (י), Heh (ה), Vau  
9 (ו), and Heh (ה). These letters, read right to left in Hebrew min..), correspond to the four Elemental Powers  
10 accordingly:

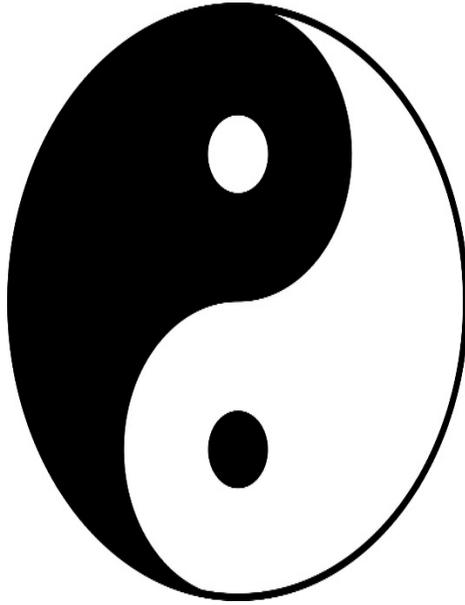
11 Yod = Fire, Heh = Water, Vau = Air, Heh = Earth. Together they are known as the Tetragrammaton.

12 It is important to note that the final letter Heh (ה), according to the grammatical rules regulating the Hebrew  
13 language, is feminine in its application. Does this allude to a duality? The Godhead or Infinite is neither male  
14 nor female, but a combination of both positive and negative forces. Is this the Yin and Yang, Yoni and Lingam  
15 of the Orient, translated and symbolized in Hebraic letters?



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Yoni & Lingam



Yin & Yang

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## Legend and Speculation

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During the Middle and Dark Ages (500-1400 A.D.) little if any knowledge was allowed to be disseminated amongst the populous. The Church was a somewhat benevolent dictator to those who shared its doctrine and succumbed to its power. Those who didn't were named heretics, and targeted as deer are at the beginning of the hunting season. Knowledge is power; the few groups that obtained it, or were the stewards of it "had to be" eradicated. The heretical sects came from different regions of Europe; they were the early Gnostic Christians—Cathars or Cathari ("Pure Ones" from the Greek katharos, "pure"). Their belief system was based on dualism: the existence of supernatural and metaphysical polarities and the power of the union of opposites, much of which is found preserved in alchemical texts and the accounts of the Mystery Religions. Of note, were the Albigensians of the Languedoc Province (now part of France) who, similar to fellow Gnostic Christians, were crafts people and guild members.

Amongst their treasures it is speculated that the Cathars of Languedoc had the "Holy Grail" in their possession. An ascetic community (so their need for riches is questionable) they, by most accounts, led exemplary lives. It is reputed that the Knights Templar (1118-1314 A.D.) came into possession of the Cathars' treasures after the sect suffered great losses from the Church's "Albigensian Crusade" (1209-1244 A.D.). Few of them survived this campaign, and by most accounts they were finally annihilated during The Inquisition.

What does this have to do with tarot? After all, we are talking centuries between the end of the Templars and the first tarot trumps in 1440 A.D. But then, look from whence we came (The Dark Ages) to where we evolved (The Renaissance, 14th-17th centuries). The name, Renaissance, is interesting enough; it translates to Rebirth. This rebirth gave us paintings and literature rich in ancient symbolism such as Botticelli's Birth of Venus and Dante's Divine Comedy. Versions of the Grail legend predate the 12th Century and originated in regions north of Italy. Some have speculated that the "Holy Grail" was not only the cup of the Passover Feast that Jesus used at the Last Supper, but the bloodline and descendants of the Christ who fled to Europe. Then again, could it have been a set of images that is known as the tarot?

## The Grail Quest

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3 The study of tarot cannot be fully explored without considering the Grail Quest. The legend of the Holy Grail,  
4 with its characters and symbols that are part of this metaphysical tradition which has taken on many forms, is  
5 subject to different interpretations. This can be confusing to the newly adventurous student. My advice, as  
6 previously stated, is to find areas of any system of knowledge that bear up to consistency. Once understood,  
7 the student can proceed into deeper and more complex areas of thought. The legend has many tarot  
8 symbols. Some are direct, such as the Grail or Chalice/Cup of the Messianic message, characters such as Kings  
9 and Knights, a sacred spear (Wand), etc. The tale is so rich in symbology that volumes have been written  
10 about it.

11 I ask the Arthurian fundamentalists to offer me some indulgence in my obvious simplification of the following  
12 legend:

13 In a place of desolation and suffering called "Waste Land," [sic] there resides a royal personage (or  
14 personages) identified as the "Fisher King" (named for the activity upon which he seems intent) and/or the  
15 "Maimed King," who is injured and crippled. (In some accounts of the legend, the Fisher and Maimed King are  
16 the same person, although in other accounts they are two individuals.) As the tale proceeds, it is only through  
17 the healing of the King(s) that the Waste Land can be restored to its once bountiful nature. How does this  
18 healing process occur? By asking the appropriate question. (Remember the oral tradition of the Kabbalah?)

19 Persons who quest for the Grail and inadvertently come across the Waste Land and the King(s) are Knights.  
20 Some totally fail through ignorance, but some partially succeed by phrasing a partial inquiry or question. But  
21 complete success comes

22 in an unusual form, that of a specific inquiry or question concerning the Grail. In the various tellings of the  
23 legend, the Knight sees the Grail and asks the question: "Whom does the Grail serve?" At that moment the  
24 King(s) are healed and the Waste Land is restored to abundance, though we are never privy to the answer. In  
25 fact, the answer does not seem to be of the utmost importance. It is the question that restores.

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"What is the answer...

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In that case, what is the question?" –Gertrude Stein

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5 I prefer to look upon the components of the legend as a personification of one's own initiatory force, similar  
6 to the serious metaphysical quest found in the tarot. The King is a crippled individual who, if healed, holds  
7 great promise and potential (such as you or I may be if crippled by life's obstacles, one's memories and/or  
8 regrets). The King, being male, represents physical energy. The Waste Land that he reigns over is a place of  
9 suffering, the dire result of his injury (our mutual lives, functioning through spiritual and psychological  
10 turmoil). The Waste Land, being of the Earth, is feminine energy, and of the spiritual realm, as well as a  
11 tangible result and substance. (Remember your correspondences?)

12 The King has the Grail in his midst but cannot activate its energies directly. Yet, there is hope. He must wait  
13 for outsiders (objective individuals) to aid him. Enter the Knights, symbolizing attempts and actions taken to  
14 find the truth and therefore the remedy. The Grail is a vehicle, the benefactor of Divine Intervention (for  
15 better or worse) since its spiritual secrets (or truths) are at times too horrifying to experience. The process is  
16 much like our soul searching which requires the dredging-up of old issues and past history, and the re-  
17 examination of personal pain. The most fascinating component of the Grail Legend is that the healing process  
18 can only come about when the proper question is asked. What is the proper question? One that goes to the  
19 heart of the matter. What is the answer? The answer will become self-evident when the proper question is  
20 posed. It is then, and only then that the "light bulb" turns on, the realization that Divine Intervention has  
21 entered one's life.

22 A word of advice: according to the legend, there is a caveat to asking the question—only the pure, strong,  
23 and worthy need inquire.

24

25

## 1 Lesson 5 — Tarot and Magic(k)

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3 Over the centuries, the Western Mystical Tradition continued and flourished, developing into complex forms  
4 of thought and application. In other words—Magic. Many times it is seen in metaphysical texts spelled with  
5 an ending "k" (magick) and is written this way in order to distinguish the process from that found in theatrical  
6 entertainment.

7 Magic is the belief that one can create or manifest a desired result through prescribed formulas and the  
8 application of one's will.

9 Magic and its applications have taken on various forms through the ages, from the medieval alchemist's  
10 laboratory to today's schools of positive thinking.

11 There is a metaphysical philosophy that governs the application of the magical discipline: ritual. Ritual is a  
12 disciplinary process, and in turn, acts as the catalytic agent between the practitioner and the cosmic forces.  
13 This occurs through the sympathetic use of corresponding symbols and items that may

14 be associated with the request; for example, a "love ritual" could include items associated with romantic love  
15 such as flowers, pink candles, and incense. The ritual could be held on a Friday at the hour associated with  
16 the planet and archetypal pulsations of Venus (goddess of love). There is one loophole or trouble spot in all  
17 manifestations of will. There is little consideration of whether the underlying motivation is good or evil. That  
18 is, whether the end justifies the means. Therefore, the magical practitioner needs to conjure an astral work  
19 force (Elementals, Angels, Demons) in order to fulfill the request to overcome or supersede the Greater  
20 Plan(s) or Fate that is/are already in action.

21 In Western Magical formulary we find the Four Elemental Powers "characterized" as servants to the  
22 practitioner of the magical arts. They are beings of spirit that are visualized and take on the form or  
23 characteristics of Salamanders, Undines, Sylphs, and Gnomes. This grouping is called "The Elementals."

24 The Elementals are described as "soulless," yet they are creatures of the spirit which reside in the astral  
25 realm. When commanded (through angelic intervention), they bring about a desired result. As they work on  
26 an earthy functional level to bring about the desired manifestations, their "trademarks" may be experienced.  
27 (Many a practitioner has amusing stories to tell of meetings with Elementals as they go about "doing their  
28 thing.") Once the request is granted and the outcome is brought about, for good or evil, for better or worse,  
29 the responsibility lies with the requester. Beware of answered prayers, because their gifts will always be  
30 wrapped in revelation.

31 The Elementals are pictured as dutiful servants of the four tarot Kings in the Sacred Rose deck.

32 Salamanders are depicted as lizard-like creatures (in nature, there are such animals, but please do not  
33 confuse the actual animal with the astral being). Salamanders belong to the Elemental Power of Fire and the  
34 Red Rose. Fire's cardinal compass point is south, and its season is summer.

1 Undines are mermaid-like entities (upper body, woman; lower body, fish). Undines belong to the Elemental  
2 Power of Water and the White Rose. Their cardinal compass point is west, their season is fall.

3 Sylphs, fairy-type creatures belonging to the Elemental Power of Air and the Blue Rose, have a cardinal  
4 compass point of east, and their season is spring.

5 Gnomes have human physical characteristics. They belong to the Elemental Power of Earth and the Gold  
6 Rose. They are associated with the cardinal point north, and the season: winter.

7 In the subsequent text ("Purifying and Charging Your Personal Deck"), you will be calling upon the Elemental  
8 Powers. This is a simple ritual of consecration which will aid you in understanding these forces.

9 You will find the tarot to be a valuable tool in ritual, especially for those who can take responsibility for the  
10 successful (fulfilled) request. An example is the love ritual which I previously mentioned. When studied and  
11 evaluated, the cards offer several effective choices. Any of the cards (e.g., The Lovers, Two of Cups, etc.)  
12 deemed to be associated to the result desired by the magical practitioner can be incorporated into the ritual.  
13 What makes the use of tarot in magic so unique is that each card has an inherent balance through its positive  
14 and negative aspects. Results are more in harmony with the laws of Karma and Dharma. The use of the cards  
15 allows an automatic safety valve or fail-safe mechanism to exist.

16 It is the wise student who remembers that in order to gain access to the motivating drive that governs our  
17 expressions of will, he or she must enter, sometimes reluctantly, into the labyrinth of the mind. Properly  
18 utilized, the tarot and its symbolism are keys to unlocking the doorways of the labyrinth.

19

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## Lesson 6 — Exercises in Psychic Development

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Now that you have committed to memory the necessary correspondences, your next step is to examine your conscious and subconscious responses as they relate to the Elemental Powers.

Conscious Response: To discover your conscious response toward the four Elemental Powers is a relatively easy task. What is required is to record your immediate impressions through a random word association exercise. It is very important that you record all exercises in a notebook you have set aside for study purposes.

In this exercise, you will write the chosen Elemental Power word, e.g., Fire, using the associated color pen or pencil; in this case the color is red. Relax by taking a few deep breaths through your nose and releasing them from your mouth. Center your thoughts on a point within a circle as you visualize (day-dream) Fire. You can use a prop such as a lit red candle. Mentally note and record whatever images happen to appear. Do not edit or judge any image as crazy or unworthy. It is these images which may turn out to be the most insightful. List your corresponding associations. For example: under the title "FIRE" you may write: Warmth, danger, force, light, passion, and so on. Do not hold back any association that may come to mind, even if it is of an individual (such as an actor, actress, sports figure, or someone you may know personally or casually). Continue this process for the remaining Elemental Powers of Water, Air, and Earth. Remember to use the appropriate stimuli for each substance.

Subconscious Response: To release your subconscious responses is challenging, but very necessary if you are ever to become a proficient metaphysical practitioner. Remember, your subconscious response mechanism is your sympathetic link into the astral realm and psychic abilities.

The best and simplest means for releasing information from the subconscious to the conscious mind is through your dreams. Before retiring, visualize the corresponding geometric elemental power symbol, commonly referred to as a Tattva. You will be using Tattvas as tools in your psychic development.

| Element | Symbol | Color         | Description                            |
|---------|--------|---------------|--|
| Fire    | Δ      | Red           | Solid Equilateral/Equidistant Triangle |
| Water   | c      | Silver        | Solid Crescent with horns facing up    |
| Air     | •      | Blue          | Solid Circle                           |
| Earth   | ■      | Golden Yellow | Solid Square                           |

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2 For example, the Tattva for Fire is a solid equilateral red triangle with its apex pointing upward. Within this  
3 triangle, picture the numbers 10, 9, etc., counting backward to 0 while you visualize each numeral ablaze  
4 within the red triangle.

5 After completing the series, take a deep breath and say the following affirmation: "The truth is in my dreams,  
6 my dreams reveal the truth." You will dream. Whatever your dream, do not dismiss it, record it in your  
7 notebook. You may choose to record your findings into a cassette tape recorder and transcribe them later.  
8 Continue to do this or any one of the specified exercises until you experience a very vivid dream. You may not  
9 generally dream vividly, so take this into consideration and record your morning impressions. How did you  
10 feel upon awakening? Were you tired, energized, sad, sexual? Continue this exercise with the following  
11 Tattvas: Water=silver crescent moon (horns upward), Air=solid blue circle, Earth=solid golden yellow square.

12 Please note: If you do not recall any dream image, do not despair. Practice, practice, practice! Proceed with  
13 each Tattva exercise until you have established your subconscious response or impression. Update your  
14 notebook after each exercise and review your notations. Compare your conscious with your subconscious  
15 response. Examine, evaluate, and recall your feelings for a future psychic reference. If, after going through all  
16 the Tattvas, you are not completely successful (you were successful with the Air Tattva, but not with the  
17 Earth) take a break, and begin again after a Moon cycle (28 days). If, unfortunately, you still have no dreams  
18 or any other subconscious response, then I suggest you shelve your pursuits until another time. Your  
19 unsuccessful attempts at obtaining any subconscious response can only mean you are setting up an internal  
20 block and are not ready for the journey's challenges.

21

22

23 After successfully completing the exercises, you will be ready to evaluate your two levels of response.  
24 Compare your notes. Are there similarities or differences? Even if the differences seem off the wall, they are  
25 still your impressions. Do not dismiss them. Open your mind, observe, and question everything within  
26 yourself. What connection do you make in both realities? Is there a theme running throughout? Do you

1 sympathize with one specific Elemental Power? Does one antagonize you? Most of all, analyze your accounts,  
2 decipher the results, and keep your conclusions firmly in mind as you progress in your studies.

3 I know the previous text seems rudimentary but be assured that the required memorization and exercises set  
4 forth and described have allowed you to fine tune and bring about a new control over your psychic self.  
5 Realizing this, you will be ready to meet the challenges on a more serious excursion into the depths of the  
6 mandala. Before embarking on the journey, however, we must make sure the road is clear.

7

## 8 **Setting Up Your Altar**

9

10 We now will be using the knowledge obtained in a ritual setting. Find a room with a comfortable atmosphere.  
11 You will need to note where the sun rises and sets. This will help you find the compass points of East (sun  
12 rising) and West (sun setting). Once you know these two points, you will be able to refer to the remaining  
13 two, South and North. Each of the four compass points has corresponding Elemental Powers as well as an  
14 item that represents their energies in the mundane world. The compass points and the Elemental Powers are  
15 as follows: North = Earth (salt); West = Water; South = Fire (candle); East = Air (incense).

16

## 17 **Purifying and Charging Your Personal Deck**

18

19 You will be using a dish for the salt, and a cup for the water. The item representative of Fire will be a lit  
20 candle; for Air you will use burning incense. Take your deck from its package and remove all extraneous  
21 materials (like my biography card, etc.). Place the deck in the center of the four cardinal points (see diagram  
22 page 36). You will also need two new clean pieces of white cotton cloth, one large enough to wrap around  
23 the deck (a man's handkerchief or large table napkin will do). The other will only be used for wiping down the  
24 deck and may be discarded after the ritual.

25

26

27 SOUTH

28 Fire Summer Candle Growth

29

30 Facing into the circle

31

32 From point South, face into the circle toward point North. It is representative of the astral and archetypal  
33 realm confronting "death" (see Major Arcana, card XIII Death) and its subsequent reward of transformation.

1

2 Ritual procedure is as follows:

3 Have all items in place and activated. Breathe deeply and visualize yourself within the structure of the circle.

4 You and the tarot deck are there.

5 Pick up the deck and visualize rays of white, iridescent light surrounding the deck. This is true light, in all its  
6 prismatic glory. Lightly pass the deck over the smoke of the burning incense, shuffle the deck and repeat the  
7 process eight more times (in total you will be doing this 9x with each Elemental Power).

8 While keeping the white light visualization active, proceed to the flame of the candle and pass the deck  
9 lightly over the heat of the flame, being careful not to burn the deck or yourself. Shuffle the deck and repeat  
10 as previously instructed.

11 Proceed to the cup of water. Dampen your finger tips. You should barely feel the moisture as you shuffle the  
12 deck. When finished, you may wipe the deck dry with the designated clean white cloth set aside for this  
13 purpose.

14 Proceed to the dish of salt. Again, lightly sprinkle some salt over the deck and shuffle it. After you are  
15 finished, you may wish to do a final wiping down of the deck, making sure that there is no residue.

16 Wrap the deck in the unused white cotton cloth and place it in the center of the circle. Again, visualize  
17 yourself in the midst of the circle. After you have accomplished this, you should allow the incense and candle  
18 to burn to completion. Whichever one burns out first will signal you to dissolve the circle. (You may in the  
19 future design or write any personal spirit sigils, and/or images with mysterious powers, on the cloth. My  
20 suggestion to the novice: keep it simple.) After each consultation using the deck, wrap it in this cloth in order  
21 to cleanse it of any residual and undesirable energies.

22 With your newly consecrated deck, you are now prepared to continue your studies.

23 For our next lesson, remove the 22 Major Arcana cards (The Fool 0 through The World XXI card) from the  
24 deck.

25

# 1 Lesson 7 — The Major Arcana: The Greater Mystery 2 and The Journey of The Fool

---

3

4 The Sacred Rose Tarot has an unusual advantage built into its design concept in order to facilitate the  
5 student. Its color patterns are based on a practice used in the Western Mystery School called "Flashing  
6 Tablets." These tablets are best described as a psychedelic means of triggering a person's subconscious,  
7 thereby stimulating psychic perception. This technique was also utilized in Lady Frieda Harris' paintings for  
8 Aleister Crowley's Book of Thoth Tarot deck.

9 As individual cards, the 22 pictograms of the Major Arcana can each be viewed as subjective mandalas (i.e.,  
10 the mandala/ pictogram for "Mother" is The Empress card). I have been questioned about my interpretation  
11 as to why the figures have such unusual eyes: no iris or pupils. The figures depicted in the deck, especially the  
12 Major Arcana, function as masks of archetypal energy. When the student is advanced or comfortable enough  
13 to chance a more intense encounter, they may attempt to "place the mask on" in order to experience the  
14 energy in a guided meditation or visualization. This technique is similar to still existent ancient cultural  
15 practices. Masks are used as a vehicle to empower the mortal with whatever attributes that facade may  
16 signify. Be forewarned, this is an advanced metaphysical exercise and should be undertaken with another  
17 knowledgeable individual who will act as a guide through the meditative process and to aid you back into  
18 your reality.

19 In studying the cards, and specifically the Major Initiation, we must look beyond the obvious. Just as a gem  
20 cutter "sees" the true beauty and potential of a diamond-in-the-rough, you too, must look beneath the  
21 surface of the Major Arcana's 22 images for your multi-faceted "gem" of information.

22 In the following text each Major Arcana card is given a Meditative and Divinatory Meaning. The Divinatory  
23 Meaning is divided into two aspects: positive and negative. As with two sides of the same coin, the cards  
24 need not be read upside down or reversed to imply a negative aspect. This can be psychically perceived by  
25 the reader, or if this talent of observation is not present, it can be developed. The simplest technique is to  
26 simply ask (spoken or in thought) the card's function. A perception will arise as to its aspect.

27 The use of the Meditative Meaning of each card is the key to the overall spiritual remedy. When one  
28 meditates on a card, the seeker consciously desires that the card's mandalic energies become incorporated  
29 into their own. With time, practice, and sincerity, this process will manifest itself. It is because of the Major  
30 Arcana's prime function as a "road map" to initiation that meditative, divinatory and ritual techniques may be  
31 used. To sum up, the Major Arcana is the matrix that one may use to decode the labyrinth of synapses that  
32 make up the human psyche.

33 You are about to embark on a very special and unusual journey, a journey of self-discovery. Your guide is an  
34 innocent, headstrong, idealistic youth with a definitive taste for adventure. The youth only makes one  
35 request of you: to follow and bring along all of your karmic baggage. On this journey, there will be no  
36 shortcuts, no saving of time; each guidepost will be examined, its road traveled. There will be moments of

1 darkness and fear, of joy and exultation. The reward is transmutation, the knowledge that after the journey is  
2 completed and you have successfully reached your destination, you will never be the same.

3 "None of us has lived the life he intended." –Joseph Campbell

4

## 1 0 The Fool — The Youth



2

3 "In youth, we clothe ourselves with rainbows, and go as brave as the zodiac."—Ralph Waldo Emerson

4

5 The Fool represents a point in the web of spiritual life, the consciousness of innocence, which knows no  
6 boundaries or limitations. It is limitless eagerness. The motive point of development represented by the Fool  
7 card is best illustrated as a spiral path. It is our journey as a unique representation of events. Our life story as  
8 seen as a whole outside of limiting vistas or developmental stages. The Fool's path can spiral upward or  
9 downward, seemingly progressive or regressive, constructive or destructive marking stages in the lessons of  
10 life. In the end the Fool represents the spiritual completeness of our life journey as in the beginning and as in  
11 the end.

12 At each level of the spiral, The Fool is renewed and reborn, ready to experience and proceed toward a  
13 different level of growth. Hence, the card's attributed number 0, the representation of a constant, its value  
14 finite within the universe, with no beginning and no end. It is the ovum as mandala, the fertile and  
15 regenerative egg of creation.

1 The bottom or floor of many of the major Arcana card images depicts astral space as a starry void as fixed  
2 archetype and suggestive of plenum voids and emptiness of ineffable possible.

3 The Fool has no gender identification, for it is the budding youth who has yet to experience the physical  
4 burden of sexual initiation. As the innocent youth, The Fool represents the forward, dependable movement  
5 to life's fruition. He is the believer and exponent in the powers of life, love, and happiness, and is readily  
6 available to experience the wonders of being.

7 The Fool is clothed in contrasting vivid colors, red for budding, physical, sexual, and reproductive energy;  
8 purple for the potential of advanced spiritual awareness; green for attraction and balance in nature. In his  
9 right hand, symbolic of the transmission of energy, The Fool holds the white rose of purity. And at his heels, a  
10 small white dog, representing life's basic physical and material needs and energies (e.g., shelter, food, ego  
11 satisfaction, sexual expression), is attempting to hinder or at least be an annoyance to the progress of the  
12 journey. The white stockings The Fool wears represent the need to remain pure of intention and to tread  
13 cautiously into the abyss of the future. The red straps, which make up a ladder type pattern upon his calves,  
14 represent the seven levels consciousness (prudence, justice, temperance, courage, faith, hope, and love), for  
15 the journey is also a test of the purpose and purity of original intension to live.

16 In The Fool's left hand (the hand that is the receptor of energies) there is a wooden stick, alive with fertile  
17 (phallic) expectation. At the end of the stick, and balanced over the right shoulder, is a purple cloth of  
18 "karmic baggage." This awkward position represents the uncomfortable karmic obstacles and lessons in the  
19 journeys undertaken. The Fool is girdled by a belt buckle that bears the sigil of balance, the rising sun upon  
20 the horizon, sometimes understood as the scales, the astrological sign of Libra, the only astrological symbol  
21 not represented by a life form. (By the way My sun sign is Libra. Many modern noted tarot designers have  
22 been Libras such as Aleister Crowley and Arthur Waite. Traveling overhead is a butterfly, symbolic of the  
23 soul's fluttering attention and ability to metamorphoses (as the caterpillar does into a creature of exquisite  
24 beauty, and as a short-lived reminder of the frailty of life). The landscape is lush and flower-filled. The cosmos  
25 is bright in starlight and vast in space. Arched and joined in the fertile background and landscape are two  
26 trees, representative of the knowledge of good and evil, the sacred and profane, and that of life. This  
27 archway is of nature (the essence of all energies that compose the universe), and natural intention (the  
28 actions that emanate from nature). It is the structure of the eternal mysteries, the study of eschatology (the  
29 meaning of life in the face of death and the final significance of the soul, the ultimate meaning of our self-  
30 consciousness) that is addressed in all religions and philosophies. The Fool has begun its journey through this  
31 arched passageway between the polarities that govern the laws of metaphysical enlightenment and  
32 initiation, the beginning and the end, the resolved outcome of the process. It is the renewal of lost innocence  
33 through childlike forgiveness.

### 34 Soul Work

35 Consider your attitudes and inclinations. Consider your motives and goals. Whatever they are, drop them. Let  
36 go and just be here now without a why or wherefore. This is the freedom of the fool. The original naivety.

1 **Meditative Meaning**

2 Accept the ups and downs of life. Rejoice in all the vicissitudes along the way. Be surprised and grateful in  
3 sickness and health. A smile will take you a mile.

4 **Divinatory Meaning**

5 Divinatory Meanings: original simplicity of the human spirit. A childlike enthusiasm. Great expectations.  
6 Youthful visions, aged reveries. The cosmic journey commenced. Enthusiastic encounters.

7 Positive Aspect: To begin again and start anew. Surprise. Dumb luck. Childlike wisdom. Curiosity and wonder.  
8 Astute remembering and adept forgetting. Shrewd observations disguised as guilelessness. Dreams come  
9 true and wishes could have a chance to become possible.

10 Negative Aspect: Gullible rube. Fearful, anxious attitudes. Not noticing opportunities. Lacks initiative.  
11 Distrustful. Grudge nursing. Hate cultivating. Egocentrism. Confusion, doubt, possible madness, and insanity  
12 through misuse of energy. Beware of what you wish for. Realized dreams have an unexpected price.

1

## 2 I The Magician — The Manipulator



3

4 "Be there a will, and wisdom finds a way." —George Crabbe

5 The Magician exudes an iridescent aura, that floats above the fertile flowered landscape. Suspended in space,  
6 emanating power and energy, The Magician radiates force as a universe unto itself. The Magician is an  
7 angelic person presiding over the creative act of initiation and invocation. A face confident and serene, ablaze  
8 with yellow dynamism. Above a sun of bright hair is a double nimbus or lemniscate of the infinite reaching  
9 into finite, the conjunction of male and female energies. Surrounding him are symbols of elemental power  
10 (Wand, Cup, Sword, and Pentacle). These symbols are refined and glorified by his use of discipline and  
11 dedication. Nothing he sets his mind to can be denied. He manipulates his world to ensure new beginnings.  
12 The smooth and polished double-headed Wand of celestial Fire is not like the roughhewn terrestrial Wands  
13 of the Minor Arcana. The raised open-palm hand attached to the vertical Wand like a lightning rod, it  
14 commands the presence of the beyond descending into the mystery of the orange and purple robe that  
15 covers the secret life of incubation and the veiled glory of the body. The orange egg shape suggests  
16 insemination. The whole purple and orange robe are a throbbing outer heart. The bottom end of the wand

1 communes with a talisman bundle suspended from the neck at the place of the inner heart. The point of the  
2 vertical Sword evokes the ineffable silent word of power and command emanating from talisman-bundle  
3 hung around his neck. Inside it holds the unlimited light and word that cannot be contained, lest it shatter the  
4 vessel of the universe. It is also a constant reminder that he must demonstrate the blending of power  
5 tempered with respect and humility toward the forces at his command. The upward pointing Sword vibrates  
6 like a tuning-fork from which thoughts shape and mingle in a horizontal plain framed by the right Pentacle  
7 and left Cup. The hilt of the Sword nestles between the bare feet hovering on primordial cosmic rose of  
8 Space.

9 The Magician is confidence personified. He shines with clear vision and will toward the magical act. However,  
10 in this act he can be wise and skillful in execution but also foolhardy in overreach. The Magician is an artesian  
11 of human aspiration and self-consciousness, both wise and reckless, humble and arrogant. Skillful in craft yet  
12 as able to trick himself as his audience. The wise Magician is aware of human potential toward glory and  
13 folly, of the marvels and pitfalls that the exercise of power can bring.

## 14 **Beginnings**

### 15 **Soul Work**

16 The ah-ha of awareness. Jouissance! Center your self-awareness on inner energy, vibration, light of  
17 awareness. Not the complex outer what but the simple inner that brings true discovery and mastery.

### 18 **Meditative Meaning**

19 Healing by creative will and perseverance. Energy resulting from the divine mystery in the heart and hands. "I  
20 am a vehicle of the true and the light. Awaken me to my wonder and delight while alerting me to my follies  
21 and ineptitudes. May I find the best teacher of my desired discipline.

### 22 **Divinatory Meaning**

23 Positive Aspect: Initiative, skill and self-discipline toward attainment. The exertion willpower to overcome  
24 any hazard or obstacle. Clarity of desire to firm up goals. Self-determination.

25 Negative Aspect: Blind ambition. Reckless. Unethical. Crafty. Untrustworthy. Brazen Coward. False motives.  
26 Misleading allegations. Pusillanimity. Self-delusion.

## II The High Priestess — The Virgin Goddess

1  
2

3 "All women are not Helen... but have Helen in their hearts." —William Carlos Williams



4  
5

6 The High Priestess guards the gate of the middle pillar, enthroned between the trees, twin pillars of love and  
7 knowledge, beauty and strength, Jachin (Hebrew for "foundling, God confirms") the receptive and Boaz  
8 (Hebrew for "manly, strong") the active. Between this partnership of polarities a curtain or veil drapes at her  
9 back that suggests the balance or way between the two trees of paradise is exceedingly subtle. The High  
10 Priestess personifies equilibrium of true knowledge as both practical and theoretical, kind and unblinking.  
11 She embodies the direct way away from dualistic perceptions to the enlightened experience of collaborative  
12 unification of higher and lower worlds.

13 I chose her face not to be veiled, holding us in her direct gaze. Her lack of pupils signifies here and in many  
14 other figures in the Sacred Rose Tarot, the spiritual energy of transcendence, the eyes of enlightenment. To  
15 behold her true beauty is to "die in our false self to be reborn in our deathless self." Therefore, to behold her

1 mysteries is to integrate in cooperation with the energies of the two previous cards: The Fool and The  
2 Magician.

3 Above her twin-horned crown of Mercury is an orange triangle of the supernal aspects of the Tree of  
4 knowledge of good and evil: Kether, Binah and Chokmah. Her headdress represents the hermetic skills of  
5 healing, communication, art and commerce. The dark pigment of her flowing hair signifies the obscuration  
6 possible in mastering these subtle knowledges. "What can liberate can also enslave."

7 An equidistant golden cross symbolizes the conjunction and blending of polarities or opposites that merges  
8 into her dark glorious hair, the cosmic void. Her gown is a vivid sea blue, resting on her lap is an open book,  
9 where her left-hand points toward her "child," the sacred word that reveals and seals all fate. This is the  
10 akashic record that discloses the freedom of destiny in a balance sheet of cosmic necessity. Where karma  
11 (deeds) meets dharma (the real) our life story is told. She says, "All that ever was is, all that will ever be is" A  
12 crescent moon like sickle reaps our deeds. The harvest flowers cut puts into perspective the limited self-  
13 importance we often allow to obscure our true spiritual destiny that is symbolized in the cosmic void below  
14 her feet.

### 15 Soul Work

16 Blend the mercy of compassion with the steal of knowledge, Study the wiles of nature in the matrix of loving  
17 care and culture. Cooperation begins and ends in the self for the other.

### 18 Meditative Meaning

19 To thrive and heal through dharma (cosmic law). Discover mature spirituality through merging with the ebb  
20 and flow of body and soul. Assurance of rightful actions. Divine Protection. Peace. "I am part of the all that is  
21 central in the cosmos."

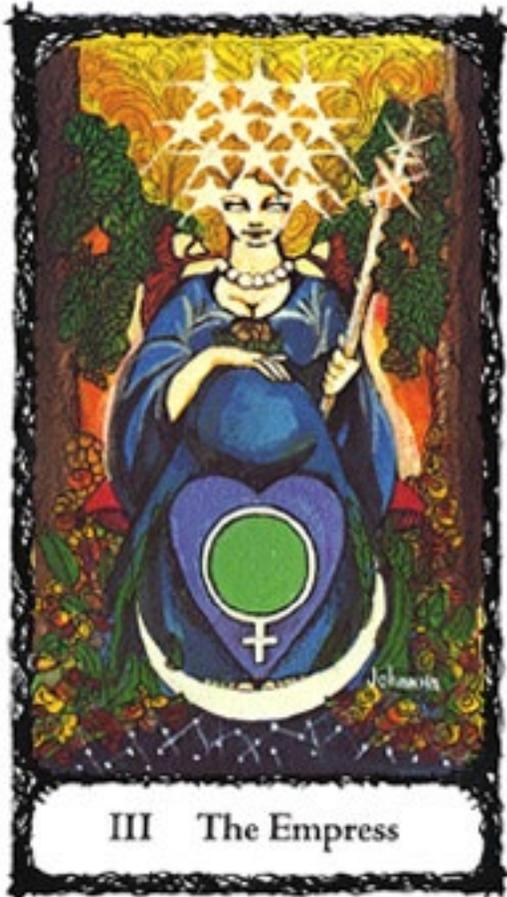
### 22 Divinatory Meaning

23 Positive Aspect: Secrets, intuition, dreams give answers. Outcome governed by karma (action as inevitability)  
24 Going by the book guides one's outlook. Canny Observation. Impartial opinion. Seek council during the next  
25 Moon cycle from a wise woman about balanced fate, that neither panders to wishes nor evokes unjustifiable  
26 fears.

27 Negative Aspect: Gossip, over-reaction, emotionalism. False council. Do not trust a woman's motives or  
28 advice that stirs secret illicit desires in your own heart. A poisoning atmosphere, with ill effects. Sexual excess  
29 or frigidity.

### III The Empress — The Great Mother

- 1
- 2 "Judicious mothers will always keep in mind, that they are the first book read, the last put aside, in every
- 3 child's library." —C. Lenox Remond



- 4
- 5 The Empress is the Great Mother as the vehicle of universal life. She is pregnant with promise, a transformed
- 6 virginal High Priestess guardian of the abysmal akashic timeless cosmic sea into the nurturing Mother Earth,
- 7 Gaia to all mineral, vegetative, and animal life on this emerald planet. This quickening occurs by mating the
- 8 energies of The Magician (will with knowledge) through the maiden as High Priestess who is the Middle Pillar
- 9 in the Tree of Life. Now, The Empress fulfills the promise of the High Priestess, she is no longer in her hidden,
- 10 secretive, or dark aspect of akashic timeless cycles.
- 11 This renewal, a different type of glorious existence, is illustrated and symbolized by The Empress' billowing
- 12 light golden hair and auric luminescence of 12 stars.
- 13 The fecund Empress bears the fruit of the union of opposites. The Gold Rose is the gift of nurture that rests
- 14 between her breasts upon her pregnant belly. She synthesizes promise of individuality manifest in the
- 15 Magician and High Priestess and the contrast between profane and sacred power that follows in the Emperor
- 16 and Hierophant. The Empress encompasses the great mystery of the womb as an astral "doorway" (both

1 womb and tomb) that leads to resurrection, reincarnation, and initiation through stages in the lifespan.  
2 Through these journeys she endeavors to discover the eternal thread of trial and mystery.

3 The royal scepter held in her receptive left-hand reflects her crown of zodiacal stars. The scepter combines  
4 the form of the wand as globe and cross, signifying the male and female intersecting spiritual and physical  
5 energies. The same is found from her pupil-less eyes and serene face over her neck that graces a seven-pearl  
6 necklace of eternal sea of universal life. The seven pearls of wisdom which are born from suffering just as the  
7 irritant of the sand grain is soothed and smoothed by the mucus of the oyster produces the beauty of the  
8 pearl. Likewise, the voice of the Great Mother guides and protects the worlds she discovers and treasures.

9 Her righthand comforts and protects the hidden child in her womb. The blue of Her gown represents the  
10 confluence of sky and sea as she sits on a red cushion that represents the burden and comfort of physical  
11 desires. The heart shaped shield's bottom points between her bare feet set upon the cycles of the moon and  
12 earth. Her dominion is both heaven and earth. The crescent moon rests on the center above the void of  
13 space below. Here it is balanced whereas in the High Priestess it swings from left to right to signify the  
14 pendulum of horizontal time. On the shield's face is the universal circle with cross below, the sign for women  
15 and Venus as promise devotion and inspiration toward life. The green inside the circle is universal life.

## 16 Soul Work

17 Envelops us in affectionate support, make us aware we are ever act, actable, acting; thanked, thankful and  
18 thanking; graced, graceful and gracious; loved, loveable and loving.

## 19 Meditative Meaning

20 The purpose of life is the mystery of creation. The feminine aspect of the godhead is the inner and outer  
21 creative process of the mother goddess. She is the true being beautiful, which bestows on those who call  
22 upon her for an aesthete strength and honesty. "Help me holy spirit mother to seek out and fulfill my  
23 blessed nurturing self."

## 24 Divinatory Meaning

25 **Positive Aspect:** A rewarding project in the making. Fulfillment of an obligation or fruition of a goal. Nurturing  
26 of self or project. Divine protection for a desired goal. Blessings of comfort and ease in labor.

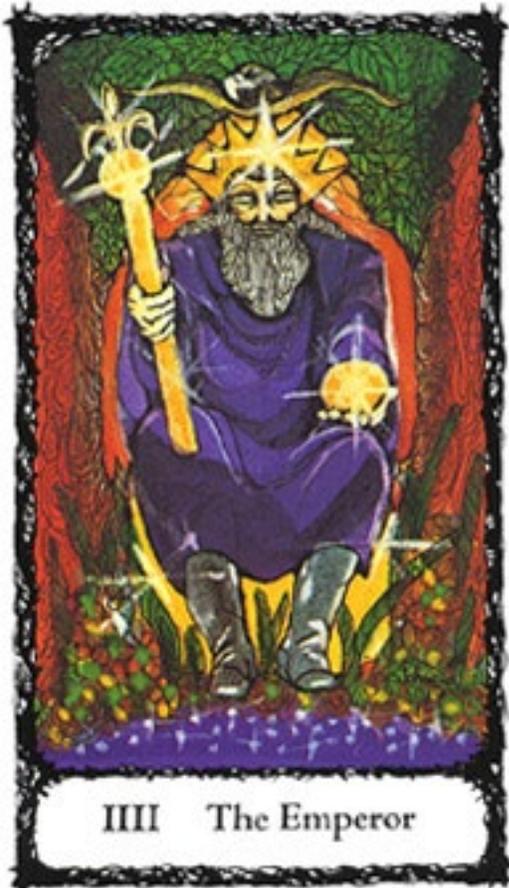
27

28 **Negative Aspect:** Aborted attempts at reaching a goal. Lacking the willpower, knowledge, and stamina to  
29 succeed. Rebellion. Project or goal "dying on the vine." Shelve any future attempts, go back to the drawing  
30 board and start anew. Time to cut the umbilical cord before it strangles you. "Don't fool with Mother  
31 Nature."

32

## III The Emperor — The Father

- 1  
2 "You don't have to deserve your mother's love. You have to deserve your father's. He's more particular."  
3 —Robert Frost



- 4  
5 As The High Priestess in union with The Magician matures into The Empress as Lunar Queen, so, likewise The  
6 Magician through union with The High Priestess becomes The Emperor as Solar King. He is the ruler of the  
7 outer world as objects (as The Magician is ruler of the subjective world). The Emperor represents the  
8 foundations of matter, the limits of spacetime. As such The Emperor represents the conjunction of natural  
9 science with the authority of social law and custom. (The Empress rules natural magic and conviviality kinship  
10 as The High Priestess, inner world of knowledge and the psyche).

- 11  
12 Above The Emperor's crown hovers an eagle, the alchemical symbol of the elemental interdependence of Air  
13 and Fire. King of the Greek gods, Zeus' totem bird is the eagle. According to some myths the eagle is supreme  
14 of all birds as it can travel closest to the Sun without injury. Hence, it may contemplate the immediacy of  
15 divine splendor. The Emperor's crown is of seven stars, the planetary spheres as stages of the lifespan which  
16 may also symbolize the conversion of sexual energy into the psychic and spiritual realms.

1 The face of The Emperor is world-weary and sports a full patriarchal beard of aged authority. The Emperor is  
2 the Father and Grandfather, the paterfamilias of the Triumphs. The purple robe of his outer garment  
3 represents combination blue and red, restrained passions of experience and ardor that epitomizes spiritual  
4 power. In his right hand The Emperor holds a golden scepter. This thick phallic rod comprises the extension  
5 his authority—topped with the fleur-de-lis. This the flower of light, like a candle flame symbolizes the union  
6 of opposites like the Hindu the yoni (female energy/ vulva), and the lingam (male energy/phallus.) The golden  
7 orb in his left-hand in gather's holistic mandala energy.

8 His boots are planted firmly upon the earth, above the starry abyss. They act as a shield against unsolicited  
9 elemental influences as does his golden cube throne that stand for the foundation of his secular strength  
10 here on Earth through the four cosmic elemental powers which are strategically placed between the archway  
11 of two trees of paradise.

## 12 Soul Work

13 Show us the way rules guide and hide our deeper truths. Reveal the reason underpinning the foundations of  
14 the natural and human world.

## 15 Meditative Meaning

16 I will seek to govern wisely, using my energies within the structure of law based upon innate moral integrity.

## 17 Divinatory Meaning

18 Positive Aspect: Authority and protection. Paternal father or father figure, a mentor, leader, an employer or a  
19 person in authority. Following the leader's rules will bring material and tangible benefits.

20 Negative Aspect: Dictatorship and treachery. A pompous attitude or individual. Anger. Stagnation. You have  
21 traveled too close to the sun without any protection and now will be burned. Warning: the punishment will  
22 fit the crime.

23

24

## 1 Archetypes of the Anthropos

2 The Fool, The Magician, The High Priestess, The Empress, and The Emperor represent the Anthropos as the  
3 prototype human being in its individual and personal formation. The child, imbecile, trickster (The Fool),  
4 hunter, warrior, craftsman (The Magician), maiden, gatherer, weaver (The High Priestess), mother, queen,  
5 crone (The Empress), and father, king, senex (The Emperor). Together they represent the contours of the  
6 personal psyche and the formative ego as incubated in the multigenerational extended family. They are the  
7 universal spiritual family that with the following Trumps beginning with the Hierophant the social and sacred  
8 orders open to the developmental processes of initiations. Together with other trumps they describe the  
9 fullness of the Anthropos (Universal Human Being) as fulfilled in personal and cosmic patterns. They  
10 represent the innate qualities which are inherited genetically and culturally and come through past  
11 incarnations.

12 Hierophant and The Lovers and The Chariot

13 Justice hermit Wheel Strength

14 hanged man death

15 Temperance devil tower

16 Star Sun Moon Judgement

17 World

18 From this point on the Major Arcana takes on new aspects of experience. The lifespan embraces diverse ways  
19 to filter reality and illusion that the cards address in divination. Do our beliefs validate what we perceive to  
20 be real?

21

## V The Hierophant — Social Order as Spiritual Law

1  
2  
3

"Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice." —Menicus



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A mature man with full beard of patriarchal wisdom, he looks directly at the viewer with pearly white eyes that lack pupils and irises which represents pure light of the spirit undistracted by worldly concerns. He wears cardinal robes that billow around the Byzantine cross at his chest. His knees hold aloft central inverted heart of the equilateral cross that unifies the spiritual and material. He is a somber and authoritative individual clear motives. Upon his head is a triple-tiered, golden solar crown, the triregnum. It represents three-fold enlightenment which emanates through the formative (mental), creative (emotional), and material worlds of existence. He sits upon a pentagram throne, a symbol of stringent earthly power. We are reminded of the proper use of our power of thought, and how thought as an energetic telos can eventually evolves into matter. His right hand blesses and sanctions, while hidden and protected under its glove of authority. His left is exposed to the surrounding elements and holds the staff of obedience and the knowledge of opposite and opposing impluses. The six rungs and crossbar of the staff represent the seven ancient and original planets of power and attributed virtues and vices that are sanctioned or damned through Emperor's authority.

| <i>Planetary Bodies</i> | <i>Planetary Virtues</i> | <i>Planetary Vices</i> |
|-------------------------|--------------------------|------------------------|
| <i>Sun</i>              | <i>Faith</i>             | <i>Conceit</i>         |
| <i>Moon</i>             | <i>Charity</i>           | <i>Sloth</i>           |
| <i>Mercury</i>          | <i>Hope</i>              | <i>Envy</i>            |
| <i>Mars</i>             | <i>Fortitude</i>         | <i>Wrath</i>           |
| <i>Venus</i>            | <i>Justice</i>           | <i>Lust</i>            |
| <i>Jupiter</i>          | <i>Temperance</i>        | <i>Gluttony</i>        |
| <i>Saturn</i>           | <i>Prudence</i>          | <i>Avarice</i>         |

1

2 The Hierophant is the social establishment and securer of the law, the dispenser of rewards both positive and  
 3 negative. His golden scepter signifies the manifestation of both vice and virtue, good and evil, positive and  
 4 negative; the established standards from which all are judged in society. He signifies spiritual law as  
 5 manifested through our everyday existence. The rules—the "thou shalt not(s)"—therefore, prevent chaos  
 6 and provide social stability.

7 **Soul Work**

8 Bring us back into ourselves, away from the world toward the supreme secret of my inner self.

9 **Meditative Meaning**

10 "I am a vehicle for the fulfillment of the Divine and Universal Law as others are to me, and I to them."

11 **Divinatory Meaning**

12 Positive Aspect: Social grace and blessings. Stabilizing of a project through an authoritative figure. Conformity  
 13 and following the rules or what is assumed or expected of you and/or the situation will assure the desired  
 14 results. Combined with other cards: partnership, contracts, or a marriage.

15 Negative Aspect: Weakness and rebellion lead to failure. Dissolution of a partnership. Civil punishment or  
 16 persecution, ostracism.

17

18

## VI The Lovers — Choices

1  
2  
3

"What man wants is simply independent choice, whatever the independence may cost and wherever it may lead." —Fyodor Dostoevsky



4

5 These enigmatic figures in The Lovers depict the ambivalence of will and desire. The red rising sun portends  
6 the new day of creation in the Garden of Eden where Adam is our everyman. To his rear is the blindfolded  
7 archangel Raphael as the symbol of divine restoration, ("God heals") who is under the eaves of the trees of  
8 creation. Here the fruit of the Tree of good and evil is represented, not by Eve and the serpent, but by Adam  
9 being prodded by the angel to choose between Lilith and Eve. Their blended hair is the sacred power of earth  
10 in contrast to the Angel's wings. This hair is the weave of material manifestation. Hair is the threads of choice  
11 entwined in a web of interdependent consequences and unforeseen costs. It is the adjustments between the  
12 angelic wings and webwork of hair that our decisions are ensconced.

13 Raphael's wings make equal the free choice of the celestial horizons in paradise, an implausible quandary.  
14 The blindfold is a choice without foreseeing consequence. The angel's beatific smile represents the trickster's  
15 dilemma of the equality of all consequences and decisions, the ambivalences of healing. It is the ultimacy of  
16 ends presented to Adam as blind necessity, that he must choose between Lilith and Eve.

1 Adam's face is turned away from Raphael. The choice given to Adam is the poison fruit of the tree of  
2 knowledge. Which of these two women to choose?

3 On his left side is Lilith recoiling, her righthand between her kneeling legs protecting her generative essence  
4 in self-possession and resistance to Adam's false choice.

5 Lilith who in Jewish folklore became a dreadful demoness of stillbirths, a slayer of children and new mothers,  
6 was portrayed as the first wife of Adam. She was the same as Adam, being made of the same clay. She could  
7 not submit to his dominion and finding her true love in the demon of death, Samel, the shadow side of  
8 Raphael. So in lore, she became a seductress of young men in their sleep, as an succubus that feeds on their  
9 nocturnal emissions.

10 Lilith is her own person, the true first witch, wise woman that the patriarchs fear and despise. Lilith is aware  
11 of the great cosmic responsibility that duty calls forth and recoils at the thought of the false choice set before  
12 Adam.

13 On his right Eve's left hand blesses the void. She coyly tests the cosmic waters, and through her submission to  
14 the space and freedom of Adam's proposal, both she and Adam are cast out of the Garden of Paradise and  
15 into a world of toil and suffering, delusion and hardship. Thus, we are invited to re-evaluate which definition  
16 of Paradise we accept. Is it a place of independent selfhood, or of subjugation to an unreasonable reason?  
17 That what Adam sees as different is in sum the same. All women are all Eve and Lilith. And they cannot in  
18 truth be sundered. To assume one can choose one and not the other is the abrogation freedom. It is the  
19 situation of a false choice. A fool's bargain that has Adam as the eternal harlequin. The images of Lilith and  
20 Eve are purposely depicted as interchangeable energies as kneeling which means the women are reconciled  
21 to the crisis point of choice that Adam makes as the necessity of decision, and depending upon the issues  
22 surrounding the consultation, can and should be interpreted accordingly.

### 23 **Lovers: Raphael "God Heals" or "God has healed"**

24 The Lovers card illustrates a fusion occurring between Lilith and Eve, a blending of energies as depicted  
25 through the entangled strains of their wind-swept hair. Adam is faced with the confrontation of what he  
26 perceives as his spiritual fulfillment: his anima (soul) projection. Lilith is thought of as the energy-sapping and  
27 negative aspect of his spirituality which is not supportive, but independent and rebellious, whereas, the  
28 submissive Eve is thought of as the spiritually supportive aspect.

29 The archangel Raphael (Hebrew: "God is Healer") or Adam's higher spiritual presence (God consciousness) is  
30 blindfolded. It is not in the angel's realm of power to cast judgment upon the choice about to be made. The  
31 blindfold's fabric is blue, representing the realization of an impossible vision. The Divine Presence is definitely  
32 there, but detached; its only participation is to guarantee humanity's free will and subsequent choice. Hence,  
33 Adam's choice will dictate the next step in his development; he is cautioned (for he is aware of Divine Law via  
34 The Emperor and Hierophant) to do as he wishes, but he must realize that his choice is tantamount to  
35 creating his destiny. Therefore, The Lovers card represents the theological theme of manifested destiny or  
36 free will. It is a card of crossroads: decisions made, and actions about to be taken. What is our everyday  
37 existence, but a series of choices?

1 The Lovers can also be viewed in another context: marriage or merging of energies from "ME" to "WE."  
2 It is the "WE" that requires both parties to accept the positive and negative anima/animus projections of the  
3 other, to vow to honor these projections (for better or worse, richer or poorer, sickness and in health) and  
4 permit the dissolution of former self and ego. Having made the choice to do so, the merging creates a unique  
5 separate entity, a marriage. The institution of marriage is the representation of the alchemical process at  
6 work within our everyday lives.

7 To illustrate this point, when we have an undesirable project to start, most of us are resentful and confirm  
8 our lack of enthusiasm by uttering the phrase "I have to go to work, feed the children, clean the house, and  
9 visit my parents." In doing so, we are labeling our project with a distasteful attitude. Just a change of phrase  
10 can make all the difference: "I choose to," sets aside the immature reactions to any challenges, and affirms  
11 your spiritual dignity.

12 Similar to the vows freely taken by clerics and holy orders, your chosen paths are acknowledged and become  
13 part and parcel of the expression of your Higher Self.

## 14 Soul Work

15 True choice keens divine will.

16 May the Archangel Raphael guide me in my healthy choices.

17

## 18 Meditative Meaning

19 "May I truly dance with skill the consequences of my choices."

## 20 Divinatory Meaning

21 Positive Aspect: You will face a challenge of free will and choice. You have chosen or will choose wisely, and  
22 will reap the benefits.

23 Negative Aspect: Spiritual weakness and inertia. The destiny is one of trial and tribulation, poor evaluation of  
24 prospects.

25 You learned the law and its rules of conduct (The Hierophant) and made your choices (The Lovers). The  
26 Divine Gift of free will, and the road taken now require you to muster up all your resources and demonstrate  
27 an accommodation to the consequences.

28

29

## VII The Chariot — Control

1

2 "Any man can hold the helm when the sea is calm." —Publilius Syrus



3

4 The dark and light sphinxes pull in opposite directions. The Charioteer ventures onward, calm and fearless.  
5 His demeanor invokes a resolute confidence. Above to the left and right side of his head are five stars each.  
6 The five stars to our left represent The Hierophant's sacred destiny and the five to our right represent its  
7 doubling as The Wheel of Fortune's manifestation of fate. The three stars of his central crown suggest the  
8 Empress as Maya as the seat of desire. The number five represents the Marian risk and strategy. Three is the  
9 first perfect number in that it contains both previous numbers (the 1 & the 2) and yet is itself ( $1+2=3$ )  
10 without adding anything more to it. In total there are thirteen stars that portends final ends to any action  
11 (what is born dies/what begins ends). The three stars mirror a fourth point between the brows (the third  
12 eye). It represents the  $3/4$  intersection or ratio that unites The Empress and The Emperor together give us  
13 the decisive act that comes after choice. The Chariot card's principle significance is the putting into practice  
14 what is decided. Well considered actions may appear to exhibit control.

15 The power of numbers plays an important role in the riddle of the sphinx: "What creature has four legs in the  
16 morning, two legs in the afternoon and three in the evening?" Answer: Human being (as a child crawling on

1 all fours, as a youth standing on two feet, and in frail maturity adding the support of a cane). The Fool, The  
2 Emperor, and The Hermit depict in our Sacred Rose Tarot this riddle's answer. The true lessons of life are  
3 found in the grit of experience and less in the lecture hall.

4 In his right hand, the Charioteer possesses a golden scepter of power that supports the geometric forms of  
5 three worlds of accomplishment: the pyramid as energy, the cube as space, and the globe as completion and  
6 wholeness. The Charioteer's left-hand rests on his hip to represent a subtle challenge to balance, seduction  
7 and willfulness. The mission of the forward motion is to succeed by controlling the opposing forces  
8 symbolized by the two black and white sphinxes pulling in different directions. Often decisions carry  
9 conflicting motives and doubts which weaken resolve and dampen clear trailblazing. The Chariot's forward  
10 momentum signifies reconciliations of these oppositions. The egis that covers the chest with the purple of  
11 spiritual power and the cerulean blue of imagination offers steadfast shielding to the heart.

12 The epaulettes on both shoulders sport the masks of Melpomene (tragedy) and Thalia (Comedy) framed by  
13 waning and waxing crescent moons, each symbolic of passionate contradictions. Shoulders represent what  
14 comes from the past and moves into the future. Favoring one shoulder over the other denotes that a person  
15 has limited flexibility to change situations. The two trees of the knowledge of good and evil are rooted in the  
16 body of the chariot and their trunks pass through these crescent moons to indicate the forces of destiny and  
17 finality of action in the canopy of stars above. The epaulettes are badges of universal ebb and flow of human  
18 experience between heaven and the underworld.

19 The chariot carriage is flanked by two fiery red wheels on the left and right horizons to show the necessary  
20 coordination of efforts between intensions. Behind the sphinxes and centered within the body of the chariot  
21 is the Blue Rose of the Impossible. Surrounding this ethereal rose is the red pentagram of pure physicality.

22 All these images are necessary implements of power and successful action. The Charioteer is ever aware that  
23 the sphinxes are, at any given moment, ready to pounce upon the cosmos, and wreak havoc, by being true to  
24 their names: "Irresponsibility" and "Doubt."

## 25 Soul Work

26 Find in your heart the still points between beats. Listen to the silence that frames up and down thumps. Let  
27 that stillness in rhythm be the sure center and balance for all efforts in outward actions and inward reveries  
28 of pasts and futures.

## 29 Meditative Meaning

30 "I chose and proceed forward in steady action, harming neither myself nor others as I strive for success.

## 31 Divinatory Meaning

32 Positive Aspect: Exploration reveals useful knowledge for mastery and accomplishment. Challenges may  
33 occur along the way. Persevere. Possible unexpected travel.

34 Negative Aspect: Unfocused goals lead to scattered energies. Diffused attention indicates propensity toward  
35 irresponsibility and doubt, resulting in a failure of projects from stagnation, excuses, lies and false intentions  
36 resultant in wasted effort.

## 1 Introduction to the Rest of the Journey

2

3 Throughout the centuries, students of the occult have held various opinions concerning the origins of the  
4 cards. Whatever lent an air of mystery and forbidden powers was assimilated into tarot mythology. Mind  
5 you, this did not hurt business, and maybe a story or two are true. And I must confess, occultists do love a  
6 good yarn; it keeps their energies flowing. As much as we want to believe exciting and mysterious tales,  
7 history demands its own audience. Documentation of the cards' origins is veiled in its own mystery.  
8 Therefore, the serious student must examine with an open mind what historical findings have led to scholarly  
9 conclusions.

10 The first record of the cards appears in the 14th century, and the origins of the 22 Major Arcana and 56  
11 Minor Arcana, or suited cards, to this day remain obscure. The word arcana is defined as something difficult  
12 to explain and comprehend. Within the tarot we have but two enigmas. The Major Arcana is representative  
13 of Spiritual Initiation, while the Minor Arcana represents the mystery found in mundane life experiences.

14 Specifically of interest is the placement of our next study card, Justice. As indicated historically, the original  
15 placement of the card was positioned as number VIII (8), not number XI (11). The attribution to position XI  
16 only occurred within the last ninety years. Arthur Edward Waite (author of the Rider-Waite Tarot) felt it was  
17 necessary to compose a rectified tarot system. Choosing to do so, he exchanged the positions of Justice with  
18 Strength.

19 Waite, with artist Pamela Colman-Smith, redesigned the ancient interpretations into a modern, subtle visual  
20 imagery. This is one reason that the Rider-Waite deck is still one of the most popular decks among beginning  
21 tarot students. But, confusion is not far behind the student's serious efforts. Since tarot symbology can be  
22 considered etched in stone, it is at the same time open to individual interpretation. Whether the ancient  
23 Hebrews thought that the visual image of Justice was a serpent or an oxgoad, we may never know for sure.  
24 The confusion for the student and earnest practitioner of esoteric philosophy begins with the recent  
25 adaptation of the Major Arcana symbology to the Hebrew alphabet and Kabbalah's Tree of Life. Great occult  
26 scholars like Levi, Mathers, Papus, Case, Wirth, Waite, Crowley, and most recently W.G. Gray, have "juggled"  
27 with the placement system. All have endeavored to unlock the door that separates modern man's psyche and  
28 the role of participation in the ancient mysteries.

29 I chose to work within the original attributions. I hope to illuminate my rationale for your benefit and allow  
30 you to come to your own conclusions.

31

## 1 Hebrew Attributions to the Major Arcana

2

3 Letters of the Hebrew alphabet are shown with their attributions according to Levi, Papus, and Wirth, as  
4 compared to Waite.

| 5  | HEBREW              | LEVI, PAPUS, & WIRTH           | WAITE                         |
|----|---------------------|--------------------------------|-------------------------------|
| 6  | Aleph (Ox)          | I The Magician or Juggler      | 0 The Fool                    |
| 7  | Beth (House)        | II The Female Pope             | I The Magician                |
| 8  | Gimel (Camel)       | III The Empress                | II The High Priestess         |
| 9  | Daleth (Door)       | IIII The Emperor               | III The Empress               |
| 10 | Heh (Window)        | V The Pope                     | IIII The Emperor              |
| 11 | Vau (Nail)          | VI Vice & Virtue or The Lovers | V The Hierophant              |
| 12 | Zain (Sword)        | VII The Chariot                | VI The Lovers                 |
| 13 | Cheth (Fence)       | VIII Justice                   | VII The Chariot               |
| 14 | Teth (Serpent)      | VIIII The Hermit               | VIII Fortitude or Strength    |
| 15 | Yod (Hand)          | X The Wheel of Fortune         | VIIII The Hermit              |
| 16 | Caph (Palm of Hand) | XI Strength                    | X The Wheel of Fortune        |
| 17 | Lamed (Oxgoad)      | XII The Hanged Man             | XI Justice                    |
| 18 | Mem (Water)         | XIII Death                     | XII The Hanged Man            |
| 19 | Nun (Fish)          | XIIII Temperance               | XIII Death                    |
| 20 | Samech (Prop)       | XV The Devil                   | XIIII Temperance              |
| 21 | Ayin (Eye)          | XVI The Tower                  | XV The Devil                  |
| 22 | Peh (Mouth)         | XVIII The Moon                 | XVI The Tower                 |
| 23 | Tzaddi (Fishhook)   | XVII The Star                  | XVII The Star                 |
| 24 | Qoph (Back of Hand) | XVIIII The Sun                 | XVIII The Moon                |
| 25 | Resh (Head)         | XX Judgment                    | XVIIII The Sun                |
| 26 | Shin (Tooth)        | 0 The Fool                     | XX Judgment                   |
| 27 | Tau (Cross)         | XXI The Universe or The World  | XXI The Universe or The World |

1

2

3 The Major Arcana cards can be further explored by laying them out horizontally in ascending order, from left  
4 to right, into two rows of nine, with four remaining cards in the third row. Row one starts with I The  
5 Magician, and ends with VIII The Hermit; row two begins with X The Wheel of Fortune, and ends with XVIII  
6 The Moon; row three begins with card XVIII The Sun, and ends with 0 The Fool.

7 The Major Arcana cards can be further explored by laying them out vertically in descending order, from top  
8 to bottom, into nine rows of nine, with four remaining cards in the third row. Row one starts with I The  
9 Magician, and ends with VIII The Hermit; row two begins with X The Wheel of Fortune, and ends with XVIII  
10 The Moon; row three begins with card XVIII The Sun, and ends with 0 The Fool.

11

12

1 **The Sacred Rose Integral Method of Minor and Major Arcanum**

2

| The Sacred      | Rose Integral          | Method of     | Minor and             | Major              | Arcanum       |
|-----------------|------------------------|---------------|-----------------------|--------------------|---------------|
| ORDINATE VALUES | PLANETARY ATTRIBUTIONS | STORYLINES    |                       |                    |               |
| Aces            | Sun                    | BEGINNINGS    | I The Magician        | X Wheel of Fortune | XVIII The Sun |
| Deuces          | Moon                   | PARTNERSHIPS  | II The High Priestess | XI Strength        | XX Judgement  |
| Threes          | Mercury                | ENDEAVORS     | III The Empress       | XII The Hanged Man | XXI The World |
| Fours           | Jupiter                | FOUNDATIONS   | IIII The Emperor      | XIII Death         | 0 The Fool    |
| Fives           | Mars                   | MOTIVATIONS   | V The Hierophant      | XIII Temperance    |               |
| Sixes           | Venus                  | ADJUSTMENTS   | VI The Lovers         | XV The Devil       |               |
| Sevens          | Saturn                 | LESSONS       | VII The Chariot       | XVI The Tower      |               |
| Eights          | Earth                  | REGENERATION  | VIII Justice          | XVII The Star      |               |
| Nines           | Saturn Jupiter         | CONSCIOUSNESS | VIII The Hermit       | XVIII The Moon     |               |
| Tens            |                        | COMPLETIONS   |                       |                    |               |

3

4

5

6

7 The headings shown above the columns of cards describe 9 levels of mundane initiatory forces (with their  
 8 governing planetary symbols), as explained in the Minor Arcana (see page 112). Directly below is the row of  
 9 primary archetypal energies (The Magician, High Priestess, Empress, Emperor, Hierophant, Lovers, Chariot,  
 10 Justice, and Hermit). The second row (Wheel of Fortune through The Moon) represents the tests or initiatory  
 11 experiences. The third row (The Sun through The Fool) lists the rewards.

1 Please note the number on any card in the top row you care to examine. Now, examine the number on the  
2 card directly below it; adding the digits will reduce them to a single digit that corresponds to the top card.  
3 The difference between the double-digit number and the reduced number will always be nine. The next card  
4 in that column will yield the same result.

5 As an example: under the column title of Endeavors, the card III The Empress = 3; directly below, the card XII  
6 The Hanged Man = 12. By adding The Hanged Man's 1+2 you will arrive at 3, corresponding to The Empress.  
7 The difference between 12 and 3 is 9. The next card down that column, XXI The World = 21. By adding 2 + 1  
8 you arrive at 3, the number of The Empress card; there too, the difference (21 minus 12) is 9. The  
9 consciousness of each primary archetypal energy (row one: Magician, High Priestess, Empress, etc.) is  
10 brought to a new level by the addition of the number 9, the number of enlightenment and revelation.

11 Review the diagram, and ask yourself the following: What do Beginnings, Will Power (The Magician), Fate  
12 (The Wheel of Fortune), and Needs Fulfilled (The Sun) have in common? Do this exercise with each column of  
13 cards.

14 If you add the final (third) row to the second row you get a numerological reduction to the first row's number  
15 and primary energy of spiritual initiation, along with its mundane counterpart.

16 As you proceed in the text of the 22 Major Arcana cards you can observe a pattern of support.

17 For example: The fifteenth card is The Devil. Reduce the digits to one single digit ( $15 = 1 + 5 = 6$ ). The  
18 numbers reduce to 6 or The Lovers.

19 Now ponder this: What does Self-Imposed Bondage or The Devil card have to do with Choices/The Lovers?  
20 How do both cards refer to Adjustments, the designated title of the Four Sixes in the Minor Arcana?

21

22

23

1 **Back to the Journey**

2 You have made your choice (The Lovers) and have the matter somewhat under your control (The Chariot).

3 You can see your goal before you, but now you will be asked to balance your use of this power.

4

5

6

## VIII Justice — The Equalizer

1

2 "Justice is a great gift of God." —Amen-Em-Apt



3

4 The figure of justice reminds us of the angel who guards the entrance to paradise after the fall. The archangel  
5 Uriel as the flame of God gives notice that Judgement and Justice is the royal road of return by salvation. The  
6 two trees frame the lush canopy that nestles Justice within a framework of the junction of natural order and  
7 human intension. Desire. Divine knowledge skewed by human intensions.

8 Justice is depicted as a blindfolded woman. The purple-color of blindfold signifies the regal wisdom that  
9 obscures the exterior focus on appearances and emphasizes the interior vision that sees beyond the  
10 temporary and into the eternal order of the cosmos that always tilts toward the good. Her flaming-red, wind-  
11 swept hair denotes intense passion and wild insight upon which sits the three-spiked crown of discretion,  
12 intuition and discrimination that guides active understanding, compassion and analysis. She is robed in  
13 fuchsia and purple denoting regal authority. She sits upon dusty blue cushion between the two trees of  
14 creation. The right and left pillars of the Tree of Life. The throne settles above the astral carpet of the Fifth  
15 Rose at the bottom.

1 In her right hand she holds outright and forward a thick, double-edged sword of discrimination. This  
2 physically challenging and cumbersome position represents the strength and determination necessary to  
3 sever illusions that cut both ways, signifying there is no privilege or power that is exempt from the  
4 equilibrium of the justice as genuinely cosmic though imperfectly human. The upright sword warns that no  
5 one escapes bias or punishment.

6 Upon the sword's hilt are three fiery red stones that form an inverted triangle, a type of sigil, symbolizing the  
7 element of water. Together the red of fire and the downward pointing triangle of water hints at the  
8 alchemical affirmation that sensitive imagination precedes to true regulation and stability.

9 Her left hand holds evenly the crossbar of balanced scales. They symbolize the idea of the fair distribution of  
10 law, with no influence of bias, privilege, or corruption. The scales of justice represent the balance of the  
11 individual against the needs of society and a fair balance between interests of one individual and those of  
12 another. Within the scale's pans are weighed a heart as measure of concrete act against the airy blue rose of  
13 invisible thought as objects to be tested. Both heart and rose appear for now to be in accord with the  
14 regenerative power of truth and the justice that follows. A warning for the seeker, it is wise to remember  
15 that the scales tip between extremes before settling into equanimity.

16 The personification of justice balancing the scales dates to the Egyptian Goddess of Justice, Maat, who stands  
17 for truth and fairness. Her consort is Thoth, in legend as Hermes the creator of the alphabet and the tarot as  
18 divination in lots or shards. The goddess Justice functions on three levels of existence simultaneously. As The  
19 High Priestess card she represents the Virgin as the eternal creative; as The Empress card she represents the  
20 Mother as formative matrix; and as the Moon card she represents the Crone as physical matter. Maat also  
21 exemplifies spirit, consciousness, and intuition in balance with the law as Thoth. The inner meaning of the  
22 card aspires to The Star as regenerative hope and understanding.

## 23 Soul Work

24 Become the balance between hope and deed and the pause between the lift and fall of decision.

## 25 Meditative Meaning

26 No one escapes the consequences of their actions and choices. In appearance it may seem so, but truth  
27 always comes forth. May I always keep my eye on the inevitability of the Just.

## 28 Divinatory Meaning

29 **Positive Aspect:** Truth will prevail. A legal matter or dispute will be resolved. See new meaning consequences  
30 of my actions. Life lessons are now evident. Skillful adjustments show the way to success.

31 **Negative Aspect:** Motives are unclear and self-serving. The truth is hidden by prejudice. Be careful what you  
32 request of justice for it you may live to regret it. Deception of self and/or others imbalances the assessment  
33 of the situation.

34

- 1 You have chosen (The Lovers) and controlled the circumstances surrounding your choice (The Chariot) and
- 2 balanced your energies (Justice). Your truth, the truth, is not yet self-evident. Humbled, your journey
- 3 continues into the deep recesses of the subconscious.
- 4

## VIII The Hermit — The Seeker of Truth

1

2

"The truth is cruel, but it can be loved, and it makes free those who have loved it." —George Santayana



3

4 The Hermit in the garden between the two trees of Life and Knowledge of Good and evil, the canopy of  
5 leaves blends the horizons of right and left act as filtering the rising or setting sun to his back, as his forward  
6 steps create a floor of place from out of the astral emptiness beneath his bare feet. The ruby magenta cowl  
7 and robe either protect against the anticipated heavenly sun or is donned to anticipate the deep darkness of  
8 night ahead. The Lamp is lit to both guide in the dark and to warm against the taciturnity of the dark. Its cold  
9 yellow flame does more to shape the surrounding dark than to illuminate the path ahead. The shepherd's  
10 crook, an incomplete caduceus, against the tree of everlasting life descends through his left hand to quicken  
11 a steady base against the emptiness of the astral drop. So, the forward movement of The Hermit is the  
12 cosmic act of resurrection. The resolute face and stare of the old man is unaware the assenting shadow of  
13 the angel in his beard. The two lights: sun at his back and lamp below in front of his face, suggest the half  
14 lights of the pivots of time. Consequences are reaped and new choices are not yet ripe.

15 The Hermit is the enlightened individual persevering through the dark night of the soul. When the rules no  
16 longer fit, rhyme takes the place of reason. Justice has no pity, life has no mercy, and the world continues on

1 its merry way as you cower and suffer the humiliation of spiritual doubt. No longer will the patronizing  
 2 axioms you adopted as your personal mottoes bring their superficial comfort. Symbolic of the Godhead, the  
 3 lantern illuminates the (cosmic) path; to what extent, you do not know.

4 **Two trees of paradise:**

5 **Tree knowledge of good and evil**

6 **Tree of life**

7 **Fool's Journey**

|                |               |                 |                |
|----------------|---------------|-----------------|----------------|
| Saturn Jupiter | CONSCIOUSNESS | VIII The Hermit | XVIII The Moon |
|----------------|---------------|-----------------|----------------|

8  
 9 The Hermit, an old man burdened with many questions, walks into the cosmos. His face is weary from his  
 10 many journeys and many a day has passed in his quest. His only solace is the lantern of enlightenment he  
 11 carries in his right hand and the green shepherd's staff of fertile and past accomplishment, which is his  
 12 support and protection. This staff is an incomplete caduceus (the symbol of the healing arts and medical  
 13 profession). It is the magical staff or wand of the god Asclepius and the god of communication, Mercury  
 14 (Hermes). It is with this symbol that the Hermit strives to complete the incomplete, the eternal struggle for  
 15 not only knowledge, but a resolution and realization of a tangible truth. This struggle, his journey, never  
 16 seems to end.

17 The Hermit is our Fool. He has grown old and weary in his quest; the once adventurous journey has now  
 18 become a sacrificial act. He travels from the light into the darkness. His robes are a ruby and blood red, the  
 19 knowing aspect of the need for physical sacrifice and humility. He is the I Ching's persevering man, and the  
 20 Biblical Job.

21 **Soul Work**

22

23 **Meditative meaning**

24 "Wherever my quest leads me, may the journey's end be one of enlightenment."

25 **Divinatory Meaning**

26 **Positive Aspect:** A time for the gathering of inner resources and demonstrative humility. Perseverance brings  
 27 reward, inner truth revealed.

28 **Negative Aspect:** Self-deception, false humility, self-righteousness and maniacal actions leading to failure.  
 29 Denial and rejection of the truth found in present and past experiences may lead to manifestation of a  
 30 physical illness.

1 As the Hermit you are not only the lonely seeker of truth, but a spiritual person realizing the value of choices  
2 and the proper use of personal power. These realizations give you the ability to glimpse into the Greater  
3 Cosmic Plan. Now you are prepared to ask: "What role am I meant to play in this plan?"

4

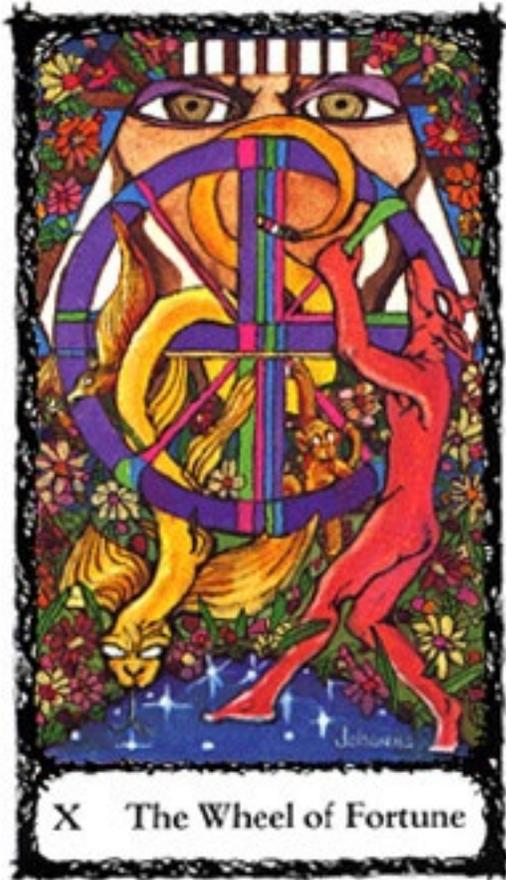
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7

## X The Wheel of Fortune — Your Destiny at Work

- 1
- 2 "Don't envy men
- 3 Because they seem to have a run of luck,
- 4 Since luck's a nine day's wonder. Wait their end." —Euripides



- 5
- 6
- 7 Before the lofty, ever-watchful eyes of the sphinx, the most prominent pupiled-eyed image in the major
- 8 Arcana, which discerns and questions the placement of things in their time, we become privy to a cosmic
- 9 mystery play. The ever-turning Wheel of Fortune presents a phantasmagoria of things and souls as they seem
- 10 but are not true to their seeming. What better definition of luck and time? The Fates, spin, weave and cut
- 11 the fabric of our appearance in the spin of the Wheel of Fortune which is the seam of time and choice
- 12 stitched together on the rim of the world. The depths of the seven levels of eternity become a blur in this
- 13 fast-paced turn of a card or glimmer at the edge of the eye. As we seek to draw near to what comes next, to
- 14 let fortune favor the alert and those who sew things and events together. This Wheel continues its turning as
- 15 the pulse of the cosmos to seem to generate a result which, by chance, may be favorable or not.
- 16 But whatever the situation the Wheel turns up in a reading know it represents a cosmic challenge as the
- 17 messenger of Akashic destiny. It is set up outside the canopy of the two trees of paradise, perhaps as the

1 gateway between the mundane and celestial worlds where the luxurious flora surrounding The Wheel  
2 suggests everlasting life and fertile possibilities.

3 The Wheel is mostly purple that combines the calm constancy of blue and the intense vigor of red. It is often  
4 connected to nobility, creativity, wisdom, and power. The green on and around the Wheel suggests the  
5 fecund soothing safety of nature; the blue evokes tranquility, calmness, and intelligence; and pink is the sign  
6 of hope that everything will be okay.

7 The creatures of The Wheel include:

8 The eyes of the Sphinx outside the rim, have pupils that indicate the immediate present and offer a directed  
9 static gaze. The Sphinx's face is a downward pointed triangle ending at the hub.

10 Tail of Set, the Egyptian god of envy and disorder- depicted as a serpent with rattle, curls undulates  
11 widdershins between the wheel. Its four wings, two inside, and two outside near head lower left quadrant.  
12 The head of Set dives into the akashic carpet of the void, space. Set's pupil-less eyes represent a transit  
13 energy of all-time, a diffuse of possibilities potentials of pasts and futures.

14 Perched on the serpent's back, Eagle in upper left quadrant rides the back of Set. Its beak pecking at the edge  
15 of the rim of the turn. It represents the indecision before it may fly or stay in place.

16 Monkey bottom right quadrant, foot resting on thigh of Anubis, hangs from pink spoke, looking directly at us  
17 or up at Anubis. The monkey reminds us to always how the forces of fate, or the gods mockingly view  
18 humanity's mischievous, infantile, and humorous involvements. This symbol says that we should not take  
19 what trials fate has in store for us too seriously.

20 Anubis, the Egyptian jackal-headed god, the bearer of constructive knowledge and the "Keeper of the Gate"  
21 to the astral realm, a guide to the dead. Left foot of Anubis stepping into the astral fifth rose carpet. The left  
22 arm of Anubis pulls upon the spoke of the wheel, offering a counterforce to the downward dive of Set.  
23 Therefore, The Wheel of Fortune represents the ebb and flow of both positive and negative forces like the  
24 Yin/Yang of Dao.

25 of The Wheel,

26 The sphinx, part woman and lion (see cards VII, The Chariot and XI, Strength), poses the question(s) and  
27 watches hypnotically for your answer. Which creature will represent you in your quest? Which one is of your  
28 calling? Is it Anubis, Typhon, monkey or eagle? More than likely it is all of them.

## 29 Meditative Meaning

30 "I am one with the cycles of the universe, I am servant to the Cosmic Plan."

## 31 Divinatory Meaning

32 Positive Aspect: Be adaptable, for no matter what you are presently experiencing, it and you are part of a  
33 Greater Cosmic Plan. Forces at work: karma, destiny, fate. A karmic test of awareness, leading to fortitude—  
34 gain after trial.

- 1 Negative Aspect: Reality is confrontational and there are hard lessons to be learned. Do not act in haste;
- 2 improper action(s) will lead to further troubles. There may be ill-fated projects, the need to question further
- 3 the part others play in your destiny.
- 4

## XI Strength — Gathering of Resources

1  
2 "Strong men can always afford to be gentle. Only the weak are intent on `giving as good as they get.'" —Elbert  
3 Hubbard



4  
5 The picture is one of playful, yet direct, confrontation. The lion looks directly at us. Or the lion looks deeply  
6 into the star-filled void below his paws. Again, perhaps it is the poised, oval-faced, gentle woman astride the  
7 back of beast who is ever alert and ready to pounce or attack.  
8 The woman's hair is swept up in a whirl of energy that seems to meld with the earth tones of lion's mane,  
9 thus indicating a unification of spiritual and physical power of pharmaceutical, nutritional, psychological, and  
10 neurological qualities. She is emblematic of the hardwood forest, Lion's Mane Mushroom [*Hericium*  
11 *erinaceus*], an edible and medicinal mushroom belonging to the tooth fungus family. Her hair is like the  
12 spines of the fungus, but also like feathers and angel wings. The woman embraces full-bodied with shoulders,  
13 arms, and hands the near full circumference of the lion's mane to show a calm and control of the anxious  
14 energy of the big cat. This balance between the angelic feminine and bestial masculine displays the depth of  
15 courage to gaze into the bottomless abyss. Above and behind is the edgeway to an Edenic paradise, where

1 the Trees of Knowledge and Life are far away. A cloud-less blue sky suggests that sometimes one must go  
 2 beyond one's preconceptions to realize one's true goal.

3 Above her head appears the sign of the lemniscate, double nimbus ∞ symbol last seen in the card of The  
 4 Magician. The double nimbus (or infinity symbol) represents both spiritual and psychical powers unified. Its  
 5 definition within this card is a message that without will there is no power. Traditionally the lemniscate is any  
 6 of several figure-eight or ∞-shaped curves. The word comes from the Latin "lēmnicātus" meaning  
 7 "decorated with ribbons", from the Greek λημνίσκος meaning "ribbons", or which alternatively may refer to  
 8 the wool from which the ribbons were made. The ribbons as decorations were used in religious and civic  
 9 processions and celebrations dedicated to the gods in question. Moderns associations of such ribbons are the  
 10 bowtie representing a boringly studious or dandified person, also ribbons suggest a person addicted to  
 11 daydreams, a butterfly-chaser, wool-gatherer or impractical philosopher. The Möbius strip signifies the  
 12 inside as outside and outside as inside, dream as real and the real as dream.

13 The female figure embodies the strongest emotional and intuitive natures in the spiritual realm, also  
 14 represented by the double nimbus. (This is best illustrated by our general amazement at individuals who  
 15 overcome physical adversities through spirit.) The lion is our physical world of matter and survival. Regal in  
 16 nature, it is still a carnivore awaiting its prey and represents a purpose to one's actions in the everyday world.  
 17 The card's underlying message: spiritual stamina (strength) will exalts the mundane and physical.

## 18 Soul Work

19

## 20 Meditative Meaning

21 I realize that I am being tested to endure, both spiritually and materially. The card demonstrates that the  
 22 meek may by gentle will dominate the fierce and ferocious passions of my nature and in the world. I seek  
 23 harmony with the forces within and around me to reconcile their differences.

## 24 Divinatory Meaning

25 **Positive Aspect:** Test of spiritual grace and physical challenges. Spiritual needs must be attended to in order  
 26 realize your wishes. Strength is through forgiveness. Forgiveness brings about reconciliation. Reconciliation  
 27 balances spiritual aspiration with physical conditions.

28 **Negative Aspect:** Worldly fixations hinder balanced thriving and happiness. Lack of self-awareness fosters  
 29 false assessments of the situation. Rage, stubbornness, and overweening vanity unleashes destructive  
 30 emotions. Baser instincts overwhelm the situation.

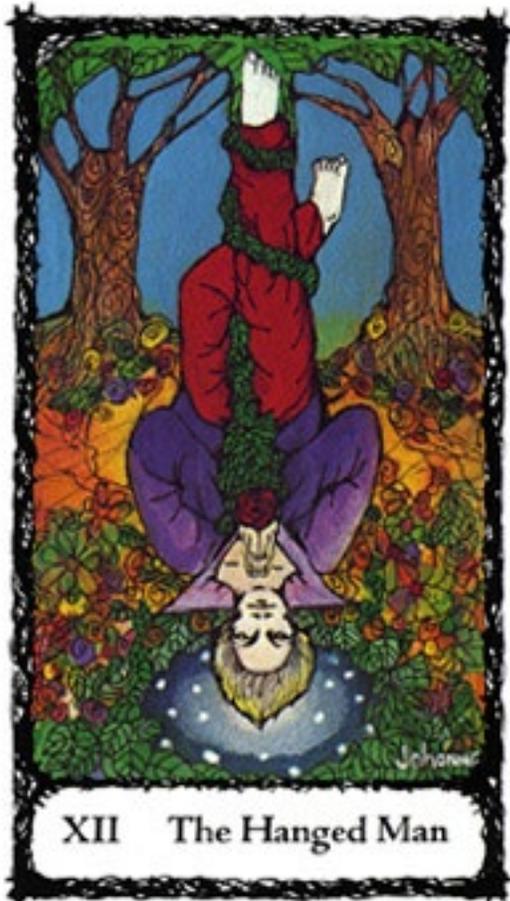
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## XII The Hanged Man — Non-Action as Action

1

2

"Nowhere can man find a quieter or more untroubled retreat than in his own soul." —Marcus Aurelius



3

4 In premodern times the Hanged Man was the scapegoat. Someone condemned by the community to embody  
5 their imperfections (sins) because of acute crisis such as plague or war or famine or other dire conditions. By  
6 sacrificing (killing) this stooge, the community alleviated its collective anxiety and felt relief.

7 This card can be referred to as "the way of sacrifice." We may find several mythic analogies related to this  
8 card: the pagan sacrificed Sun King, the Norse God Odin hanging from Yggdrasil, the "World Tree," or Christ  
9 crucified. On another level of significance, the betrayer of Jesus, Judas Iscariot represents the Hanged man..  
10 (Legend has Judas commit suicide by hanging.) Whatever stories we select, we should keep this in mind that  
11 these sacrificial plots represent universal aspects of our collective human condition. The pagan Sun King  
12 realizes he must die to assure the fertility of the land and the welfare of the kingdom. Christ, too, pondered  
13 the divine purpose and mystery of his suffering, indignity, and death on the eve of his capture at  
14 Gethsemane. And tragic Judas himself cast as the necessary betrayer for the sacrifice to proceed. (I often  
15 ponder whether Judas' betrayal was not that of greed and envy but really a higher loyalty to the inscrutable  
16 destiny of Jesus. Perhaps Judas belongs in heaven rather than hell.)

1 Between the two trees of Paradise, the Tree of Knowledge, and the Tree of Everlasting Life, a man is  
 2 suspended upside-down by intertwined vines around his right foot and red-trousers leg. His left leg is free  
 3 and crossed behind his knee-fold to indicate spiritual release and potential freedom. The vines terminate into  
 4 a red rose above his hands folded in formal prayer. The folded-hands with interlaced fingers or more  
 5 ceremoniously as here depicted, palms together, fingers straight and thumbs crossed or side-by-side,  
 6 suggests an act of reverence that invokes purity in the balance between opposing sides to a place of  
 7 surrender and peace, hence the red rose of creative sacrifice at the end of the intertwined vines from the  
 8 paradisaal trees. By The Hanged Man's suspension and inversion The Tree of knowledge becomes transmuted  
 9 into the Tree of Gnosis as the secret unitive realization and sanctification, and the Tree of Life likewise now is  
 10 witness to the impending revelation of immortality. The Hanged Man is a Christlike figure on the verge  
 11 ascension. His purple shirt suggests power flowing downward, manifesting as intuition. The red trousers  
 12 represent strong physical embodiment and the passion of situational sacrifice as obedience. Though still  
 13 debased and subject to suffering, his face and near-smile suggest in the blue halo around his hair. He is  
 14 poised hanging above the starry void in the space below, a true transcendence is promised from the endless  
 15 cycles of birth-death into everlasting life beyond death or suffering.

16 The Hanged Man symbolizes one of the highest levels of mortal sacrifice and transmutation of mortality to  
 17 immortality, becoming consciously aware of what must be to accomplish to achieve the goal.

18 \*\*\*

19 We have come to terms with our fate (Wheel of Fortune). We have reexamined our physical and spiritual  
 20 needs (Strength) and developed the ability to meditate and not react to life's glitches and upheavals (The  
 21 Hanged Man). We are feeling fairly good about our progress right now, perhaps? Yet, the journey is not over;  
 22 the unnamed card is not terminal, but an underworld voyage that invites a spiritual process beyond our  
 23 selfish preoccupation. It is something unknown, unexpected, even miraculous, a serendipity that enlightens  
 24 an unfolding toward abysmal humility.

## 25 Soul Work

26 Our own goals and motives of self-knowledge may seem often stymied, the true blossoming forth may begin  
 27 in doubt and disheartenment. It is a turning around of perspectives and the little death the proceeds before  
 28 the greater transformation.

## 29 Meditative Meaning

30 "I will suspend all action and re-action as I await the message and guidance from my Higher Self."

## 31 Divinatory Meaning

32 **Positive Aspects:** Faith in one's own choice. The intersection between the non-action or inertia of indecision  
 33 and the surrender to surprise and encounter that brings about unexpected results. New and old beliefs are  
 34 put to a physical and mental test. Good intentions despite unconventional behavior.

35 **Negative Aspects:** Trapped in a restrained confinement, unable to move or choose to change with  
 36 concomitant stress, frustration, and anxiety. Inordinate worry about what will happen next. Stranded stalled.  
 37 Directionless. Pigeonholed.



## XIII Death — The Great Transformer

1

2

"Death is the supreme festival on the road to freedom." —Dietrich Bonhoeffer



3

4 All living things, all things are ever in-between. They are ever manifest, birthing, creating and also concealing,  
5 dying, annihilating. We could say that the radical hiddenness of “the name that should not be spoken,” “the  
6 unnamed card” in the older Marseilles style tarots, suggests a rupture of things, an obliteration of life, a  
7 blending of same and difference to demand homage in abysmal silence.

8 True in all experience we live in a rain of little births and deaths, little rain drops and dry spaces that promise  
9 transformation rather than an ultimate end. The classic figure of the skeleton in shroud-like hooded cloak  
10 reaping the harvest with a lunar scythe is a gate keeper, a dweller on a threshold that may be our guide or  
11 our guard between transformations. We need to learn to temper our actions and reactions, for the Fates  
12 distribute the cards, and deal us a new hand, a chance at renewal through transformation, in some  
13 combination of luck and skill. Consider our wager. What is at risk? What is to be won? The truth may set us  
14 free, but only at a price. When to quit the game may well be not of our choice but the Fates spool the length  
15 of our days and ends. For we now must venture into the deepest and most unexplored recesses of the  
16 labyrinth life unto death.

1 The world and reality we thought we knew suddenly shifts to become something strange, ominous, and  
2 promising. We are now confronted with our self as a stranger on the threshold of any possibility. The three  
3 Fates stand around us and deal us a fresh set of cards. Van Morrison sang in the 1984,

4 I'm a dweller on the threshold  
5 And I'm waiting at the door  
6 And I'm standing in the darkness  
7 I don't want to wait no more

8 Do we rejoin the game and pick up our hand? Who is this stranger? It seems to be an ominous other and the  
9 essence of our very self. How is the new game to be played? Because now

10 I'm a dweller on the threshold  
11 And I cross some burning ground  
12 And I'll go down to the water  
13 Let the great illusion drown

14 This shrouded figure, self and not-self, an awesome presence that enters our world of the waking-dream fire  
15 from outside our dreamless sleep of the watery cosmos. This guest is a gambler, usually an unwelcomed  
16 player to the table of the Fates who rule destiny between the trees of Knowledge and of life. Our skeletal  
17 feet, one stepping upon wilting flowers beneath and above the starburst void where the other wasted bony  
18 foot follows from the gaping abyss. What lifts this purple hooded figure out of the bottomless night? Is it the  
19 sickle stave slicing into twilight sky of orange and yellow?

20 The penultimate birth and death throes in quaking radical transformation, the danse macabre of Divine  
21 Intervention where anything goes, until the cards are picked up from the table and read through burning  
22 flames astonishing what now is cast as the cause and effect which can be, another incarnation between self  
23 and other revolving times.

24 The traditional figure of Death is clad in a purple robe, the color of spiritual power, combination of the red  
25 warmth of the living and the cold blue of the dying. Its face and form are hidden within the dark recesses of  
26 its shroud, suggesting that the ends are still unknown. Death enters our world from the right side of sunrise,  
27 which represents the consolidation of material light, and faces left to the future sundown and winter. A world  
28 immaterial in wet promises that suggests death is necessary to fulfil the hopes of the spirit.

29 Its scythe looms large over the mauve figure. An artifactual moon staff held aloof in Death's left hand of  
30 receptive intuition. It symbolizes the lunar feminine, the climax of events, the cutting down of one's prime  
31 intension for the promise of unrealized blessings. The landscape in transition shows the power Death has  
32 over the cycles of the seasons; where it steps there is blooming and withering.

33 An awesome card of powerful reorientation and transformation, Death signifies an evolution of untold events  
34 in the world here and now and still to come. Its cause and effect cannot be altered but may be played. The  
35 best piece of advice: "Hold your cards close, when it's your turn to wager."

## 36 Soul Work

37

1 **Meditative Meaning**

2 "Whatever it is I am to become may our experience be to the Glory and to our benefit."

3 **Divinatory Meaning**

4 **Positive Aspect:** Time of transition and transformation. The past is meant to be left behind and with no  
5 regrets. New experiences, new cycle of events, and possible new life. Freedom from the old. Matter and  
6 physical reality transformed.

7 **Negative Aspect:** Do not hold onto the past, it no longer exists for our advantage. Inertia. Failure. Living in  
8 fear of the inevitable. Depression through stagnation. Confronting an unpleasant reality which calls for  
9 change.

10

## XIII Temperance — The Alchemical Process

1  
2  
3

All music jars when the soul's out of tune. —Cervantes, *Don Quixote*



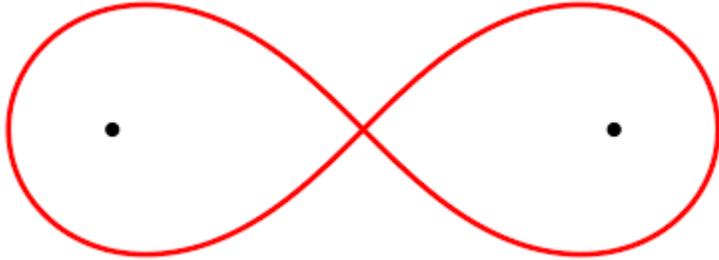
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5 The angel stands balanced between form and formlessness within a fertile landscape. At her back her golden  
6 wings are folded at rest. They represent her ascendent aspiration toward excellence. She gazes into the  
7 future rapturously to her right as if listening intently to Divine prophecy. She appears preoccupied, draped in  
8 a crimson robe of sacrifice, and surrender to divine guidance. She is nested as Sophrosyne the greatest  
9 virtue, defined along four axes: as taciturnity, as modesty, as reserve and as decorum which broods over the  
10 tasks of wisdom's speaking and acting in truth, by paying heed to the nature of things of this world and the  
11 next. Temperance's archangel is Michael as the divine simile: "Who is like God."

12 Temperance holds in her hands two vessels—crucibles that transmogrify:

13 One silver (representing the lunar qualities of emotions, intuition, and femininity), and the other, gold  
14 (representing the solar qualities of hylomorphic matter, physicality and masculinity). Amazingly, not one drop  
15 of the vessels' contents is spilled. Only a smooth, flowing stream of liquid is transferred from one to the

1 other—and back again, and on, and on, ad infinitum. The origin of the lemniscate ( $\infty$ ) glyph [a sideways 8].  
2 This is the ebb and flow of the universe, the constant infinite flux and reflux of cosmic energies.



3  
4 Temperance speaks of the difficult but necessary revolutions that follow. These changes go beyond mere  
5 material evolution as interdependence of all life on this planet. As illustrated in the Death card the wager is  
6 dependent on the card dealt as is the transmutation of spirit to matter and matter to spirit dependent on  
7 how the cards are read as a conversion process.

### 8 Meditative Meaning

9 "I resolve to be cognizance of the universal tides of change, to heed intuitions of potential cycles and spirals,  
10 and to carry out my better urges, no matter how hard they may seem."

### 11 Divinatory Meaning

12 **Positive Aspect:** Our duty becomes evident in the situation at hand; we are going to experience a significant  
13 makeover. Do not resist the inescapable. What we wish for will be granted, but with a significant  
14 transformation of hopeful expectations. If physically ill, better health may come after the necessary regimes  
15 of cure.

16 **Negative Aspect:** If we are heedless of our better selves, we will suffer humiliation and illness. To turn  
17 around requires the cold fires of a dark night of sense or soul depending on the degree of perdition. A  
18 serious split in reality-fantasy nexus leads to delusive suffering that may be solitary or collective. Beware of  
19 the pied-pipers of false hope or easy answers that move toward a breakdown of all systems. Are the  
20 messages divine or demonic? One enhances self, the other encourages humility.

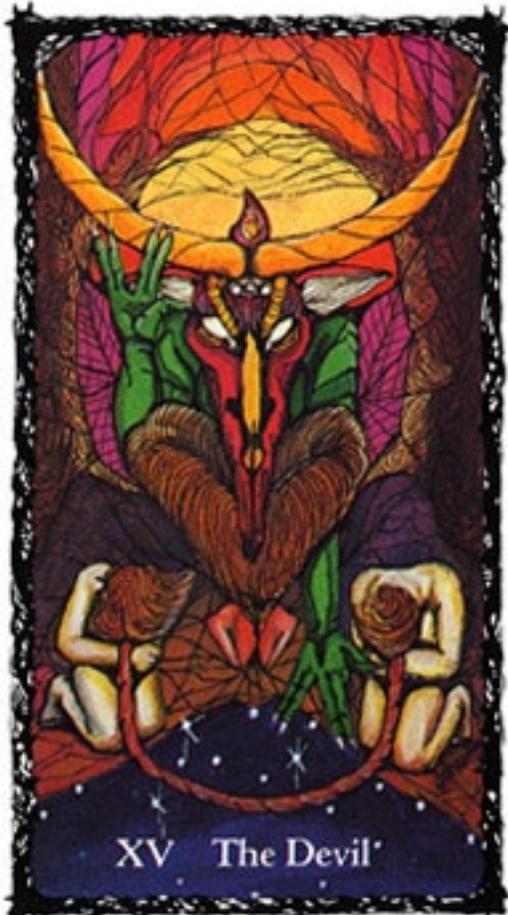
21  
22 Even though the past cards can be considered to be valued, though harsh, harbingers of change, nothing can  
23 be more frightening than the necessity to face the following two Initiators: The Devil and The Tower. These  
24 cards illustrate what is in store when only lip-service is given and insincere efforts are meant to be means in  
25 making a deal with the Forces of Destiny.

26

## XV The Devil — The Bondage of Desire

1

2 "Our greatest evils flow from ourselves." —Rousseau



3

4 The devil is the inverse of the divine. It apes god through images between the worlds. This demon  
5 shadows the god through the name El Shaddai, the Adversary. Its cloven red hoofs in magenta webbing  
6 a bridge over the cosmic chaos.

7 Praised be the name No one.

8 Hovering over the empty star-filled landscape,

9 This angel of matter declares for its sake:

10 we shall flower in bondage to the Sacred Rose:

11 Beelzebub's nosegay of no-thing, no-where.

12 Ever riveting us by woody tendrils

13 to its own rose-like vacuity

14 The no ones rose Our pistil soul bright with our stamen heaven-ravaged

1  
2 Our corolla red  
3 “little crown”. But it also has another meaning — in English, the corolla means the outer petals of a  
4 flower.  
5 the petals of a flower, typically forming a whorl within the sepals and enclosing the reproductive organs  
6 with blood crimson stains  
7  
8 after **the imposition** of the glasses [which straighten the retinal image], the visual field appears reversed  
9 in relation to the tactile-body field or in relation to the ordinary visual field  
10 lie  
11 ignorance,  
12 perverted purpose  
13 self as soul is the battle ground the playground of this contest.  
14  
15 burden  
16 load  
17 onus  
18 encumbrance  
19 strain  
20 forcing  
21 inflicting  
22 obtruding  
23  
24 thorn pricks stabbed grips, clings, binds  
25 thread, strand, filament, fibril cord  
26 A family of dicotyledonous

1 a flowering plant with an embryo that bears two cotyledons frond, flag, needle, pad, blade, bract,  
 2 leaflet, foliole (seed leaves). Dicotyledons constitute the larger of the two great divisions of flowering  
 3 plants, and typically have broad, stalked leaves with netlike veins  
 4 plants in the order Rosales typically having stipulated leaves and hypogynous, slightly perigynous, or ep  
 5 igynous flowers, numerous stamens, and several or many separate carpels.  
 6 stamens and other floral parts situated below the carpels (or gynoecium). Compare with epigynous,  
 7 perigynous.

8  
 9 El Shaddai generally means "to destroy," "to plunder," or "to overpower." The verb טש (*shadad*) means  
 10 to violently contend, as a torrential rainfall washes away topsoil to destroy the fertility of a field. In a  
 11 slightly different medieval form, טש (*sadad*), defines the harrowing of a field that is to tear up the  
 12 topsoil with plough blades, represented by the crimson hoofs in our card (as with cattle left to graze  
 13 upon a harvested field, ploughed or burned scorched earth. It waffles between the divide amongst a  
 14 wild field, where wild animals thrive, and a cultivated field tamed by plough and planted seeds.

15 The word stems from a verb טש (*shadeh*), meaning to moisten and yields homonyms, meaning field,  
 16 suggesting an emphasis on natural irrigation, a land of milk and honey. In cognate languages, these  
 17 same nouns also mean [wet] mountains, the link between moist, fruitful hills and milk dispensing  
 18 breasts: milk bestowed to infants, whereas belief gives an immature mind a supernatural mark: The  
 19 Devil's thumb on Adam's thigh as in this card, is the gateway to his loins, the winnowing shed of  
 20 renewed life and desire.

21 Speaking of marks on gates, symbols for guardians, the noun טש (*shed*) describes a mythological  
 22 creature, namely the Mesopotamian *sedu*, a kind of protecting spirit depicted as a winged bull that  
 23 stand sentry by entrances, in essence not unlike the more familiar *genius* and *daemon*. Note the  
 24 similarity between this word טש (*shed*) and the noun טש (*shad*), meaning havoc. Perhaps another form  
 25 of our baboon-faced goat left to preside over our cowed Adam and Eve. Its magenta wings lift it above  
 26 the chaos below showing that the devil presides between the worlds of heaven and hell.

27 The Devil's gesture proclaims a well-known metaphysical adage: "As above, so below," indicating this is  
 28 not the Devil of threat and fear, punishment, and reprimand, but the ruler of outward turned thought  
 29 and its projection which exists in the hidden recesses of mind and spirit. Green hand gestures, the right  
 30 held above and left pointing down, mimics the Hebrew letter Shinn, the first letter in the word of the rabbinic  
 31 liturgical, Shaddai gesture: My Destroyer, My Protective Spirit, My Rainmaker. (It is popularly well-known as  
 32 the Star Trek Vulcan "Live long and prosper" hand greeting). Here this gesture is also suggestive of the plough  
 33 shin above the share point that cuts the furrows into the ground of the field.



## Shaddai

1

2 The long Ankole-Watusi style antlers suggest the lunar crescent with a flame of red-yellow-white  
 3 generating shadows of color against the backdrop of the twilight rising or setting sun-orb. These horns  
 4 portray the excess of exterior stuff as a distraction from the inner light of unity and sublimity now  
 5 forgotten in the wake of the expulsion from paradise. Its crescent horns glimmer in the light of its flame  
 6 of truth as falsity. The knowledge it offers is not freedom but self-hate, bondage, denial, stubborn  
 7 argument, and lack of effective action. The Devil presides here as competent opponent disguised as  
 8 guide and guardian; he is physically robust, his snout a doubling of penis and vagina, that coldly  
 9 confronts and mocks one's weak groping for the one and only true love without a why now lost within  
 10 the mist of memory. The power it harnesses is a unique combination with the lunar horns, the active  
 11 spiritual flame, the exulted pentagram upon its forehead, and its half-human, half-animal form. This is  
 12 not a figure of ready comfort.

13 Another name for our baboon-faced goat is Uriel, "Flame of El" or "My Light Is El." Uriel is the angel tasked  
 14 by the all-powerful divinity on high with guarding the gates of Eden against the return of Eve and Adam after  
 15 the Fall. Its sword sprouts a flame that seals off the entrance to Eden. The flame challenges simple  
 16 repentance or a changing of one's mind to instead requiring a vigorous contrition through the dread of  
 17 thunder and terror as a deep revulsion toward the arrogance of innocence in the wake of the lie and the  
 18 shame engendered by the serpent and the inquisition of the deity. This archangel of salvation, Uriel, called by  
 19 some, the flame of God is the metamorphous of light into shadows. In other words, how our exterior senses  
 20 distract from the one light within by a diversity of lights and colors from without. So, for us, Uriel serves God  
 21 in a twofold fashion: as beacon of possibility in service to divine reckoning, and as a foil of distraction through  
 22 our incipient selfhood warped by anger, hatred, lust, and ignorance. This second form has become our image  
 23 of the Devil, the Advocate for our own self-fixations and delusions. The anxieties and terrors that haunt the  
 24 trackless wilderness of our lives. This Advocate promises to sooth anger with serenity, to transmute hatred  
 25 into compassion, to tame lust with impersonal pleasure, and to quell craven ignorance and fear with sublime  
 26 impartial wisdom. Nevertheless, how these hopes aspire often continues an ever-desperate round of  
 27 addictions to the material lust, accomplice to phantasms of wisdom, and frustrations breeding rage, dread,  
 28 and hopelessness.

29 This Devil reflects our spiritual aspirations cut off from their true nature and recomposed as individualistic or  
 30 egotistical desires. As the mirror may reflect whatever image is before it, so that mage is evaluated by the  
 31 viewer's assessment of it, depending upon whatever criteria seems worthwhile. This means the devil is a  
 32 friend or foe depending upon the conceit of the self who reflects on its images. It is not the mirror's fault, but  
 33 the veracity of the self in seeing. Given this circular viewpoint, what the devil reveals as much as conceals

1 ourselves from our self, and no simple confrontation will eventuate change. We must embrace our Devil, best  
2 recognized as “sin” but not accept its message because of the echo-chamber of our own mind.

3 This quandary is extricated in part by recognizing how the Devil is flanked by a woman and a man who  
4 epitomize the slavery of our lunar and solar engendered natures. Both figures are kneeling, heads bowed in  
5 subjugation, she with her right wrist (positive flow of energy) bound to her partner's left wrist (receptive flow  
6 of energy). The cord is not mediated by the baboon-faced goat devil's red hoofs above (representing the  
7 oppression of matter) but is mediated through the chaos sky-space below, the chaos of their twinship,  
8 joint venture to each other and not beholden to the demon's imposition. Their untied hands hidden from  
9 our view, behind their backs may be freed to untie the cord that binds them. But will this action free them or  
10 further enslave them? Do we only need our own self to be free or do we need one another in trust to realize  
11 real liberty?

12 Will a concerted joint gaze from both Adam and Eve still bound by the cords of chaos provide them  
13 steadiness to raise their heads and investigate the Devil's face?

14 This dare is embodied by the crowning flame issuing from the Devil's forehead. Looking into this flame,  
15 enlightenment is truly a frightening and painful process. In this realm, pain is pleasure and pleasure, pain. Our  
16 human and animal instincts prevail; we are addicts of choice, and we choose to bury our heads in our breasts  
17 and be bound to negative and demeaning relationships. The Lord of Illusion and Matter reigns and eventually  
18 destroys all who are bound to him.

19 The Devil card represents our individual embodiment of evil inside our self as an ego identity that ignores the  
20 demands of community and mutes our fellow feelings, compassion and forgiveness, but instead it cultivates a  
21 rank individualism and egotism with no moral compass or sympathy for others. At the same time, this evil  
22 sees any not-self as detrimental to its own wellbeing, and to dismiss any care or concern for others, by not  
23 valuing someone's innate dignity, and only exploiting the other for our selfish purposes. This valuation allows  
24 displacement upon others of depravity and threat. We are the true generators of that depravity and threat in  
25 the guise of the others who seem not ourselves—but are our own shadow, the hidden Mr. Hyde to our public  
26 Dr. Jekyll.

27 Most of all, The Devil is the evil we accept and protect, because we believe it is part of our self-expression  
28 and true essence of character and personality. Our self-imposed bondages may manifest themselves in such  
29 forms as all manner of vices and addictions such as abuse of drugs, alcohol, tobacco, and destructive  
30 interpersonal relationships, including habits of self that cultivate hatred and self-aggrandizement. How or  
31 what defines our Devil? Its guises are many, but by recognizing its main function as the Lord of Illusions about  
32 self and others we can begin to identify its power in our life.

33 The Lord of Illusion and Matter prevents our questioning the motives or actions we take and are taken for or  
34 against us. By its nature, the Devil never intends to honor our fundamental humanity in all humility. It only  
35 offers the illusion of pride to keep us bound to selfish gratification and conscience stifling pleasures. It grabs  
36 onto our needs and distorts their meaning into wants of selfish satisfaction. This is accomplished by addicting  
37 us to the belief that our soul's true expression can only be released through our bondage. This hold is so  
38 strong that before long we believe that this condition means our self-habits are our self-liberation. Once the

1 Devil is confronted, it is to our chagrin that this entity of self-hate has been allowed to become an ally  
2 through our unwitting compliance.

### 3 **Meditative Meaning**

4 I choose to confront and learn from my Devil and make it an ally in my spiritual development.

### 5 **Divinatory Meaning**

6 **Positive Aspect:** Recognition of the roles we play in the creation of problems. The solution is in breaking ties  
7 with unhealthy relationships to people, places, or things. Vampirism, liars, and their lies—but who is the  
8 victim? Who is the perpetrator? Confrontation and responsibility will loosen the bondage.

9 **Negative Aspect:** Hopelessness, confusion, hidden truth, or lies and denial. Corruption of innocence. Forcing  
10 of ones will (even with good intentions) upon others will lead to greater pain and chaos, resulting in  
11 escalating obsessions, compulsions, paranoid, and retributions. Do not pass go, do not collect a reward, we  
12 have failed this test, again. Let go. Take a breath. Start again.

13

- 1 So, do we believe that we have confronted the Devil and, therefore, we have earned the right to move on?
- 2 Not so fast, for recognition and confrontation is not enough. Our next step leads us into the realm of the
- 3 royal thump-on-the-head. The protective ego mechanisms that allowed our Devil to bedevil us are now going
- 4 to shake us down and crumble. My advice: sit back and enjoy the ride; for every rollercoaster begins at the
- 5 top of a crumbling tower. Falling may be our only means of survival.
- 6

## XVI The Tower — Ego Deconstruction

1  
2  
3

"Do not seek so anxiously to be developed, to subject yourself to many influences to be played on; it is all dissipation. Humility like darkness reveals the heavenly lights." —Henry David Thoreau



4

5 The Tower is burning and flying apart at the top of the crown from lightning bolts. Bright spears from heaven  
6 strike Adam and Eve to fall, or Jack and Gill to plunge headfirst down toward the abyss. The Tower represents  
7 our hope for a safe and secure place in the world. But our world is saturated with inevitable change,  
8 inescapable transformation. All conditions change. And change is the crux of suffering. Everything is a flux  
9 and flux means there is no real safe place in ourselves or in the world that is peaceful, secure, and stable. The  
10 world is uncertain. We do not know ourselves freed from delusions. Our family, friends pass away. People  
11 come and go and melt away like the snow.

12

13 The happy home hides secrets from itself in a hall of misshapen mirrors of our mistaken beliefs. They reflect  
14 refracted knowledge of rooms filled with precious, pleasant riches that distracts from the exterior walls  
15 where their strength may betray flaws. Counselors tell of victory where prudence whispers in shadows that  
16 foretell of foundations on sand, not rock. Do not be envious of builders who make for the day and not for the  
17 seasons. It feels like our home is built in the image of the stars to last forever. But the wisdom that makes a

1 tower should establish understanding that even the sturdiest foundation stone is but sand in the shores of  
2 eternity. The rains descend, crushing thunder, lightning strikes, rips away the surety of safety, the sky floods  
3 with rain, beating upon our house and it falls, we fall like mature shafts of wheaten light mowed down by  
4 sudden strokes of the celestial scythe that strikes without warning.

5 It is Jack and Gill atop this tower to go watch the clock strike its hour only to catch thunder spikes upon their  
6 crown and tumble down in a craze of wonder. Wisdom is too high for our foolishness and the mouth opens  
7 wide in terror at the gate of faint adversity, a vertigo of danger. Remember to rescue those who are  
8 stumbling toward slaughter. When we say,

9           Jack and Gill  
10           Went up the hill  
11           To fetch a pail of water  
12           Jack fell down  
13           And broke his crown,  
14           And Gill came tumbling after.

15  
16 We do not know who keeps watch over our soul.

17           Rock-a-bye baby  
18           on the treetop.  
19           When the wind blows  
20           the cradle will rock.  
21           When the bough breaks,  
22           the cradle will fall.  
23           And down will come Baby,  
24           Cradle and all.

25  
26 Jack and Gill, a baby on a treetop. Innocence resting in the course of treacherous storm.  
27 Our woman and man are no longer harnessed to each other before the devil's gaze. The tower frees us from  
28 false rhythms of addiction to fall into the abyss of Gate of the Gods and the babble of wonder.

29 The Tower card is meant to illustrate the need for fundamental personality, life circumstance and ego  
30 reorganization. This is Divine Intervention in its toughest truth, a sort of metaphysical "thump on the head"  
31 This may come in many forms, but more than likely, it is not a welcomed and voluntary experience. This card  
32 is one of fate handing us a tremendous setback to life as usual and expected. It always speaks of an  
33 unanticipated, severe event to our life.

34 The Tower is a card that cannot be totally interpreted, for its power lies in surprise. It often comes unbidden  
35 but usually also portends what has already occurred rather than something in the offing. Some examples of  
36 possible disruptions but not foreseeable Tower consequences are losing a job, eviction from home, accident,  
37 betrayal, abandonment, and loss of a love or friendship, physical or mental illness, even death. Do not dread  
38 the Tower because it usually already is or has happened.

39 Most of all, The Tower is the card of forced change via fate. Why? Because we are judged for doing  
40 something inadequately to accomplish an essential task for our life's design. So, disrupting forces intervene

1 to reset our reconciliation to what we need to do to accomplish this time round, obliging us to refocus on  
2 refined and realistic goals.

3 It is important to remember that this is a card of fatal intervention through harsh and sometimes violent  
4 means. It follows the prerequisite of our confrontation with the Shadow (Devil) and is now enforcing the  
5 necessary corrections that must occur for us not to repeat or be bound again to our delusions and destructive  
6 propensities. It is like hitting rock bottom and finding unexpected help.

7 A word to the wise. Do not resent The Fates for dealing us this blow; it may just work out to our advantage as  
8 the Star portends.

9 \*The three goddesses of Greek & Roman Mythology, sisters who govern human destiny; Clotho, the  
10 youngest, prepares the Thread of Life; Lachesis spins the thread; Atropos, the oldest, cuts the thread.

### 11 **Meditative Meaning**

12 "I will not fight the changes around me. My strength is in my resolve to accept the challenge and make the  
13 most of whatever circumstances are placed in my path."

### 14 **Divinatory Meaning**

15 **Positive Aspect:** Revolution, forced change leading to renewal. The road is cleared for action; pick yourself up  
16 and start all over again. Build up your courage, bravery and valor.

17 **Negative Aspect:** Physical illness, death, eviction from home, loss of job, depending on the nature of the  
18 inquiry. Stagnation and resentment may lead to ruin. Do not hold onto the old, for you will be destroyed.

19

20

21 You have, as they say, "been through the mill." After all, a decided change calls for a confrontation of your  
22 devil, but that too, is not enough; you have to experience the wrath of The Fates and be humbled in the  
23 process. You may be asking: "What now?" Consider the next step as a reprieve, an oasis in the desert.

24

25

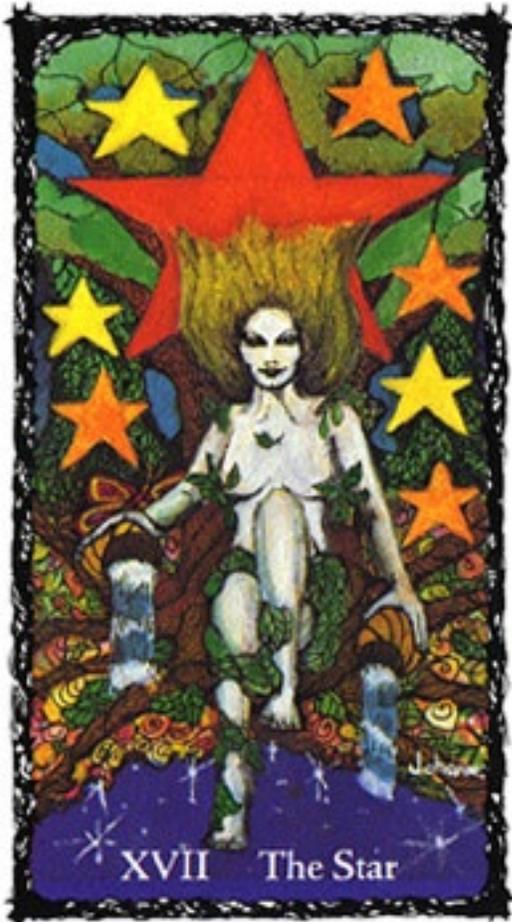
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## XVII The Star — Hope

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"If it were not for hopes, the heart would break." —Thomas Fuller, M.D.



3

4

Catch a falling star an' put it in your pocket,  
Never let it fade away!

5

6

Catch a falling star an' put it in your pocket,  
Save it for a rainy day!

7

8

9

For love may come an' tap you on the shoulder,  
Some star-less night!

10

11

Just in case you feel you wanna' hold her,  
You'll have a pocketful of starlight!

12

13

14

For when your troubles startn' multiplyin',  
An' they just might!

15

16

It's easy to forget them without tryin',  
With just a pocketful of starlight!

17

1 Just as the fall from the Tower brings us down to earth, so seeds fall from the pod of the faded flower to  
2 bring hope of renewed life. Our selves are stripped of pretense and in the nativity of the nude, we in bright  
3 innocence begin to water our roots and astral aspirations toward renewed life.

4 The old scars of trial and mistrust, warped by passion and seduced by trials of desire, renew in the direction  
5 of health and hope. A cosmic love heralds this new life by surrendering the nectars from the cornucopias-in-  
6 hand.

7 A guileless, moon-glowing nude wrapped in the vines and roots of the eternal Tree of Life is Flora, the eternal  
8 maiden, surrounded by celestial spherical music of the stars. The golden strands of her hair reveal an  
9 electrifiable display magnetic light and insight. A butterfly rests upon her right wrist; the same butterfly  
10 metaphorize from dream and aspiration of the Fool now nearing the end of the many mansions of these  
11 journeys. These two gourds-in-hand represent a double-fold plenty poured upon past and future, roots and  
12 void. It is a double-plenty of water and wine, or milk and blood: the elixirs of the universal medicines, the  
13 panacea nectars of hope springs eternal.

14 We have now perhaps come to the dawn of a full spiritual life, no longer encumbered by delusions of desire  
15 and petty-minded wishes. The Stars overhead may guide toward or distract from the culminating journey.  
16 These stars are brilliant and possibly deceptive.

17 The four orange stars signify the quaternary of the four elements, the four directions and the remote and  
18 near senses, bending toward pride and ambition. Moreover, the number four is the number for earth's  
19 foundation and its tangibly. It is the Outward forgetful of the Inward. A warning that some dawns are not the  
20 true dawns of enlightenment. They blend the Red star with the yellow stars.

21 The three yellow stars signify the inward aspiration toward the One. They represent the alignment of psyche,  
22 soul and spirit distilled from the shadows of substance. They suggest intellect, intuition, and magnanimity of  
23 spiritual renewal. Likewise, they can recall the outward fall into the unconscious world of reason, desire, and  
24 pettiness.

25 Eighth Red Star is the One beyond being, the Alpha-Omega, the journey's end before its beginning: an eternal  
26 supernova outside of light, time and space, the Absolute unmade ineffable Spirit. Now within view as never  
27 before but still envisioned as a larger star than the sevenfold charkas of unfoldment. Though we know it as  
28 real and distinct as never before it is seemingly outside and beyond who we in essence are.

29 However, the Eighth Red Star is red rather than light beyond light, colorless luminance because it is a  
30 spirituality recognized as real still throughs the auras of passion and a lust toward embodied life. It is the real  
31 seen through the dusk of desire and aspiration. This single, large red star signifies enthusiasm, sacrifice, and  
32 creation. The eight stars in sum represent the eight paths of self-culture, the number eight being the symbol  
33 of regeneration. The paths are music and dance, song and chant, ritual and invocation, concentration and  
34 meditation, and psychic development and astral projection. The stars are form a composite of all attributes  
35 toward worthwhile ends to improve our self-esteem grounded in our cosmic self and no longer attached to  
36 our brittle egoic experience. The Star reminds us of the ebb and flow of life, that all is not just darkness, and  
37 that we should persevere through trying times.

1 It is very important to remember that The Star follows your confrontation with The Devil and The Tower  
2 cards. This placement has a very significant message. It emphasizes the need of faith in troubling times, and  
3 the resourcefulness of the human spirit.

#### 4 **Meditative Meaning**

5 "I have been tested—and survived. Now is my time for meditation, contemplation, and the enlightenment  
6 self-evaluation brings."

#### 7 **Divinatory Meaning**

8 **Positive Aspect:** All is not lost. Have hope for the future. Do not despair; be flexible and self-nurturing.  
9 Rewards await you. Aid and help are on the way.

10 Hope. Attainable goals. Nurturing of future accomplishments. Guidance. Un-expected spiritual gifts. Good  
11 health. Beneficence.

12 **Negative Aspect:** Hopelessness, depression leading to inertia. Loss of all controls. Despair and negative  
13 thinking can lead to traumatic results. Depletion of resources.

14 Disappointment. Sickness. Depression brought about by self-pity and feelings of hopelessness. Desperation.

15

16

17 The seeds are sown, but are in the dark, the nightly stars do not yet offer the heat and light to encourage the  
18 sprouting. It is a foreshadowing of new life forms to emerge, a glimmer of hope and redemption in the  
19 horizon. Do not be fooled by the light of the fickle moon, it may guide, fairly or falsely; and path is cleared but  
20 not without its traps.

21

22

## XVIII The Moon — Patterned Responses

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"After people have repeated a phrase a great number of times, they begin to realize it has meaning and may even be true." —H. G. Wells



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A moon cradled, crescent night, reclines upon the magenta nest of winged tresses that hold the wild dance of the pale slender seductively leaping Selene. Her pose in a Martha Graham as Saint Joan of Arc leap out of the stary void below, her raised left foot tapping the chin of the moon whose lips purse a kiss into the shadowy boughs of sleeping leaf-like bats. This is drawing down the moon. She mesmerizes us between the trees of paradise, between dreaming and waking trees of knowledge and life; she invites us into her realm of lunacy, an Aeon between now and never, where all things rational and irrational thrive under the viridian gown that covers whirl of laughter and weeping of the naked skin "on the face, which appears in the orb of the moon." The reclining face of the moon, eye shut, tears welling to drop upon Selene's face, "all of it gleams with fire encircled, but within shines brighter than blue an eye of a maid and a sensual brow: similar in appearance in visage."

- 1 Clinging to her green gown is a crustation, red Tasmanian crayfish “shellfish and turtles with stone-like skin”
- 2 chromed shelled sea creatures dreamed to “see earth located above the shine, glow of the moon.; it desires
- 3 to transfer into the Earth but cannot—by nature. The moon wanes tearful as it crowns the dancer's leap and
- 4 clashes into a vivid mystery, humid motion, and oppressive damp power of lunar dew teardrops.



The Moon card depicts our emotional rhythms, patterned reactions that foreshadow and afterglow the primary light of consciousness perpetually resplendent in the ever-now. These shadows of memory past and future usually expects change to be more of the same rather than any true and splendid novelty. These comfortable conjectures are ghosts of fear and murky desires, reactionary encounters couched in the usual more of the same or easy way out as more of the same with a new name. The dancer represents this emotional and repetitive self, desperately whirling to disguise a listless motivation as a leap toward the Transcendent. The shelled crustation instinctively hangs onto her seaweed gown in vain for the new life above out of the cold comforts of the waters from which it emerged. Here the creature without eyes hears futile the song of reflected light. It is a sad story, for the dance never settles into

- 30 the calm abiding of joy and peace, the stillness of now without regrets or worrisome wishes.
- 31 The moon overhead is captured within the trees' branches, a cradle upon a treetop, and tearfully mourns the
- 32 horizons of past futures and futures long past to find a ready power to influence the situation.
- 33 Similar to The Star, The Moon shows itself through the dome of night and darkness. This card represents our
- 34 settled ways we are to ourselves and to one another, without clear vision or direction. The cycles of the
- 35 moon portend toward the dawn of the Sun and rehearse true insight in possibility and repeat false
- 36 repetitions of probability. It warns that habitual responses are a destructive solution to our current
- 37 predicaments. Salvation cannot be attained until we deal with the choice to step back and not necessarily to
- 38 react in the usual way.

1 Just as the cycles of the moon are evident in the night sky above, so are our patterns of thought, feeling and  
2 behavior. The message of this card is we are responsible for ourselves, to rectify what hurts us and others  
3 and to cultivate what affirms our friends and ourselves.

#### 4 **Meditative Meaning**

5 "I confirm to be the still center of true emotion and not a victim of others hapless opinions. In so doing, I  
6 empower myself to be my best self and not enslaved by negative, self-destructive reactions."

#### 7 **Divinatory Meaning**

8 **Positive Aspect:** Centering in true feelings to discover the core of intuition. Recognizing patterns of response  
9 and identifying positive and negative inclinations. Developing insight and intuition. Enhanced sensitivity to  
10 discover telepathy and clairvoyance. Mastering the energetic situational flows to best thrive.

11 **Negative Aspect:** Testing fears in half-light of frenzied responses. Going around in circles with no new result.  
12 Destructive emotions, paranoia. Sexual dysfunction, eating disorders, rivalries, jealousies, stalkings,  
13 overreactions, inability to emotionally read situations correctly. Conflicts with parental authorities, mother,  
14 or father figures.

15

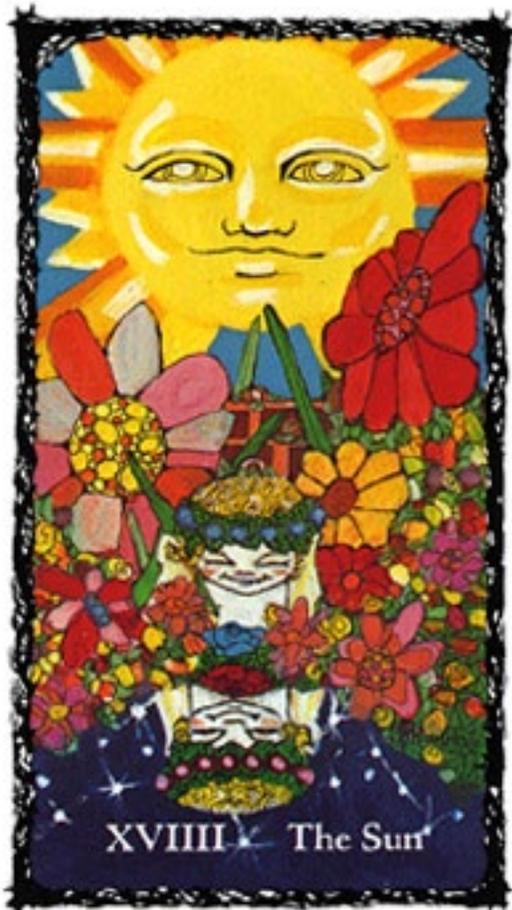
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17 Our new resolve to study and recognize our life's emotional patterns leads from the psychic realm of  
18 unconscious reactions to be made evident through our journey's initiatory processes. What is our reward? —  
19 diamonds, riches, power, fame? Sorry, doubtfully none of these, but possibly simple true contentment.

20

1 XVIII The Sun — Needs Fulfilled

2 "No living being is held by anything so strongly as by its own needs. Whatever therefore appears a hindrance  
3 to these, be it brother, or father, or child, or mistress, or friend, is hated, abhorred, execrated." —Epictetus



4  
5 The above epigram may seem severe for the usual take on such a joyful and uplifting card. I chose it to reflect  
6 on the differences between The Sun and The Devil, especially the integral qualities of an exterior  
7 identification with the card as a bright light that casts a sharp shadow, versus the interior identification  
8 where being a bright light one casts certainties and dogmas as shadows, or as the corrupting of necessity into  
9 deficits, and of shortfalls into desires.

10 A massive sun glyph dominates the top third of the card. The yellow tinted white surface provides a strong,  
11 direct radiant complexion of purity, innocence, and truth that the direct gaze beams in satisfaction with a  
12 hint of a disdainful smile. The stylized halo suggests eight-fold division of the sun's climes or breaths of the  
13 seasons' creation, life, and fertility. The sienna bright ochre rays symbolize life as the dried color of blood,  
14 especially deep-red menstrual blood which aureoles interlaced by pointed wedge-shaped yellow-white rays  
15 of clairvoyant perception. These beams are iterated below in the two sentry blossoms (analogous to the two  
16 trees of paradise) where center orbs are pregnant with seeds of pollen and pedals as inviting halos that along

1 with the green jutting swordlike leaves suggest the vibrating eternal ephemeral circle dance, around a  
2 Maypole.

3 The archetypal face on sun and rays are repeated in the gestured faces and petals of the flowers, which gaze  
4 toward the Sun while motioning into the multiplicity of flowers below clinging to the brick wall. The wall  
5 demarks the potential divisiveness in the sunshine: That the Sun does not shine equally for all. It depends  
6 where you are in this very fertile landscape.

7 A child gazes with a sense of wonderment and joy into the mirror of the cosmos. The blue rosed wreathed  
8 child is singular and androgenous gazing into the wellspring mirror chaos void below where their image  
9 discloses the red rose wreathed twin/image child reflecting back (or is it vice versa?). Here the singular  
10 wreathed one of above or below becomes two, a binary where one equals two such as in yin/yang polarities.  
11 The physical and astral realities are made evident via the depiction of the Solar Twins (Adam and Eve, Caine  
12 and Able, brother and sister, husband and wife, parent and child, older and younger, blind or sighted) which  
13 represent humanity in its familial innocent and receptivity. The Solar Twins correspond to the nature of all  
14 dualities and binary polarities, such as positive and negative magnetic poles, light and darkness, male and  
15 female. Here they no longer represent two contending forces, but are reconciled, at peace and supportive of  
16 one another. It is here, within this reflection, that one experiences the combined energies of two of the  
17 Sacred Roses: the Blue Rose of the Impossible and the Red Rose of Physical Reality. These reflect upon the  
18 quest for the near impossible: needs fulfilled, and the abolition of want, and liberation from the physical and  
19 mundane limitations of this world. In sum, the blue rose wreathed child is the blueprint and strategy, dreams  
20 of obtainment, the impossible; and the red rose wreathed child is the summing up and implementation,  
21 desire and sacrifice, passion, and carnality.

22 A brick wall symbolizes the limitations of the divide and connection of the twins under the unifying disc of the  
23 all one sun, but here it supports the beautiful flowers of all creation. The wall holds the background for the  
24 Solar Twins, and is nearly occulted amongst the abundant flora. This sturdy structure represents the exterior  
25 orientation of the real and the astral "other side" of one's solar consciousness, a realm that reveals the  
26 secrets of the other side of death, dreams, and sleep.

27 The card in whole, represents the cessation of conflict: we no longer are at odds within ourselves. Whatever  
28 is needed for our sustenance is provided. It is however only our true needs that are met. They become living  
29 standards of quality that now rule our psyche. In the translation of our immediate needs, we find the essence  
30 of The Sun for us. If we do not become contented with ourselves and situation, we may well be driven by  
31 wants: our behavior and motivations display covetous and manipulative, materialistic and selfish desires.  
32 Recognizing the core of our essential wholeness and peace, assures us of attainment of life's greater destiny  
33 and goals. For we are no longer wrapped up in our conflicted patterns and poor reactions (well represented  
34 by The Moon card). The key message of this card is to value the gift of life as the planet turns the sun's  
35 warmth and energy into the alchemy of life. And in appreciation of this happy state, sustain and protect the  
36 child within and among us. This spiritual dignity is the blessing of things still to come.

### 37 Meditative Meaning

38 "Allow me to know my needs, dispel my wants and be reborn."

1 **Divinatory Meaning**

2 **Positive Aspect:** A solution is at hand, obstacles surmounted, renewal of self. A wonderful liberation from the  
3 old. A wish granted.

4 **Negative Aspect:** Selfish desires hinder progress, creating insurmountable obstacles. A negative and spoiled,  
5 childish attitude will prove detrimental. Insurmountable limitations and obstructions block the way of  
6 happiness.

7 We have recognized our self-destructive tendencies and through this knowledge we are now able to address  
8 and fulfill our needs. Does this mean that happiness is assured? Not quite yet, for we must face true  
9 judgement through the resurrection of the living and the dead. To secure these revelations and proceed to  
10 the next level of spiritual development.

11

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## XX Judgment — Wisdom

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"Knowledge is the treasure, but judgment the treasure of a wise man." —William Penn



3

4

The Archangel Gabriel's clarion horn resets the cycles of being and becoming that result in the reconfiguration of all karmas. The angel's message reminds us that preparing for Divine Judgment is of the utmost importance; not doing so may well be catastrophic.

5

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7

Nestled below the twin trees of Knowledge and Life, the Archangel Gabriel ("God as Strength") blows his horn that sounds a continuous blast to awaken us to the final judgement. This clarion horn sound is the eternal om that undertones all of existence from the first moment of creation until its end. Now its volume overrides all sounds, and messages of mundane concern, to announce the reunification of the living and the dead. This is the rebirth of our own soul into the spiritual world.

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The polarities of knowing and known, subjects and objects become unified again in pure gnosis. The fissures of the fallen world mend in the birth of the child who is our soul turned now resolutely toward the eternal. The Great work announces its completion: the Philosopher's Stone, the treasure hard to attain comes forth as the youthful "God within." The trumpet-call, the summons from the Eternal, announces that the arduous search is about to reach its fulfilment. The individual elements of the psyche have reached full integration

13

14

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16

1 and are being recast and reborn. The last shadow of illusion is about to melt away, bringing the Great Work  
2 to its consummation.

3 This is Judgement as the ultimate guide to the mystic center, the goal of all quests. This is not the judgments  
4 of stories and desires, much less of laws and courts but the sum beyond measure, a love that transforms our  
5 human need into our ultimate destiny beyond our usual worries and concerns. This clarion judgement is  
6 endless uncreated mercy where the living and the dead are resurrected in a world without end.

7 On either side of the conical bore of the Gabriel's horn is a woman and man, Adam and Eve, our solar  
8 children who are now grown. They are we now matured toward this resounding moment of alchemical  
9 transformation. Eve's hands are pressed in prayer, her hair is wind swept from the resound of the horn. She  
10 looks toward the Angel's face in resolute worship. For Eve, it is a time of promise, to in no way repeat trust in  
11 a deceit or to be seduced by the promises of godlike power. In contrast, Adam's demeanor is the opposite of  
12 pride. His head bends low and looks down toward the earth in all humility, the time has come to face  
13 responsibility for the outcome of our actions and plans. These are the twin impulses of our own soul, male  
14 and female we have remade them as one: Highest of high, lowest of low. The child, born to the trumpet's  
15 sounding bell, is the fruit of our new consciousness, and benefits from this act of Divine Intervention and  
16 cosmic completion.

17 Our spiritual parents, Eve and Adam, are the matured Solar Twins who witness the resounding call, the  
18 eternal message that brings forth the child below the bell of the horn as the reunification of opposites. This  
19 Child is our own self which embodies are unique personal histories symbolized in androgenous ambiguity. Is  
20 it not the first-born Caine, who "acquired" evil by violence or greed through envy? Or is it the second-son,  
21 Able, whose virtue is vanity, a breath of vapor, slain by this brother in consequence of their parents'  
22 disobedience in Paradise? Perhaps it is Seth, who is a compensation for the loss of Able and who dutifully  
23 brings the oil of life, the promise of mercy to his father's death-bed? Perhaps it is the resurrection of Lazarus  
24 of Bethany? Or is it of Jesus in his Easter epiphany? This child is in truth all these and more, but most certainly  
25 our own immortal soul surrendered to the labors of our parents' choices.

26 Whichever services performed or guise we may take on, the message of this card is forthright: our time has  
27 come to face the music, the consequences of our actions, the summation of our lives' choices.

28 What is in store for us can only be foretold through our past lives and the rectification of our personal and  
29 universal karmas. Our twins and the new child have made us aware of our deeds. It is with this knowledge,  
30 and our actions taken in life, that we are judged.

31 The Judgment is the value and virtue received during initiation that this card promises. The wisdom it  
32 provides is the realization that the way of this mundane world is a trial, a road of blessings and obstacles  
33 toward our spiritual completion and happiness. Everyone is tested along the way.

34 The Judgment card represents the initiate who is now aware of the various obstacles and tasks, as well as the  
35 energy needed to surmount them. These tests are made easier via the gifts this card bestows.

1 **Meditative Meaning**

2 "I am of this earth and therefore know of my certain mortality. Allow me to be spiritually wise, and bring  
3 about my evolution through personal consciousness and the gift of discernment."

4

5 **Divinatory Meaning**

6 **Positive Aspect:** Resurrection. A review or replay of a past incident. An awareness that you've been given a  
7 golden opportunity—a second chance, so to speak—to amend your life, to atone for past indiscretions. Wise  
8 actions lead to renewal of a project, and success. A pivotal moment to be surmounted. The resolve of a  
9 lifetime. A call to serve. A judgment in your favor.

10 **Negative Aspect:** Hasty actions and unresolved desires lead to ruin. Death of a project. Failure to recoup  
11 energy. A judgment not in your favor...maybe next time.

12

13 You have asked for and received the valuable gift of Judgment and the resurrection of potential. You now  
14 have the ability not to resent, or react, but to perceive on a totally new level. The path is clear and you will  
15 never repeat destructive behavior. What is in store for you now?

16

## XXI The World - The Rebirth of Self

1  
2  
3

"The world is round and the place which may seem like the end may also be only the beginning." —Ivy Baker Priest



4

5 The World card is the Anima Mundi in the restored new world. The restoration is for tarot via the mundus  
6 imaginalis. The term was used first by Sohrevardī to define a 'boundary' [barzkah] realm that connects the  
7 sensory and pure intellectual illuminate of the complete range of life and the astral worlds of revery, dream  
8 and the between of the afterlife. It is a place of great intuitive insight and profound delusion and error. The  
9 Soul of the World depicted as a dancer leaping with joy, resides here as the primordial nature before the Fall.  
10 She represents human nature restored to our pristine glory. Surrounding this dancing lady is a mandorla, a  
11 barzkah that above is the trees of Life and Knowledge and below to the sides, the rose wreath nourishes  
12 death and rebirth representing fruition and accomplishment in an amalgam of the four worlds. This garland is  
13 a metaphor for the passage of one state of being into another: a metaphysical and astral womb and birth  
14 canal, the sacred sperm and ovum which leads to reincarnation or to liberation beyond birth and death. The  
15 Initiation is complete, the integration of opposing forces is now wedded, hence the woman leaping with bliss.  
16 The promise of prosperity in mind, body, and spirit may finally be realized.

1

2 In each corner are four observers of the dance. The male (human emotion as embodied in physical reality),  
3 the eagle (thought and higher communication), the bull (earthly power and stamina), and the lion (fierce  
4 courage and honor-able action) are a synopsis of the Zodiac of cosmic human possibility.

5 There are four dimensions to this primordial nature embodied in the watchers at the four corners of the card.  
6 The zodiacal four quarter images of angel, eagle, bull and lion represent the four elements, seasons, and  
7 humors, as well as the four quarters of the zodiac and the Christian tetramorph of the gospels and the  
8 principal apostles. The watchers embody analogical Hermetic law of magic: that which is Below corresponds  
9 to that which is Above, and that which is Above corresponds to that which is Below.

- 10 1. Aries escapes the sacrificial blade to discover, the fiery eye of Taurus the Bull, Aldebaran, the  
11 watcher of the east, heroic vernal equinox of mortal strength, rain and vigor. Followed by The  
12 Gemini twins seek out the
- 13 2. The Libran Magician heralds the eagle Scorpio phoenix Fall (attention and greater communication),  
14 Lover, Gospel of John. Royal Stars Antarus, watcher of the west, situated in the constellation of  
15 Scorpio, corresponding to the autumn equinox; “Antares” means “rival of Ares” — the Greek god of  
16 war. In Rome, he became known as Mars. So, Antares is the rival of Mars.
- 17 3. Antaeus, son of Gaia and Poseidon, was a Libyan giant whose strength appeared invincible. He  
18 challenged all passers-by to a wrestling match that he invariably won. Followed by Sagittarius Sage
- 19 4. Cancer Caregiver Herald the lion Leo, Summer (fierce courage and honorable action). Gospel of  
20 Mark Royal Stars Regulus, watcher of the south, situated in the constellation of Leo, corresponding  
21 to the summer solstice, Regulus is named Qalb al-Asad, meaning “the heart of the lion.” Courage,  
22 followed by Virgo The Innocent,

23 The four-square of the integral elements and directions that squares the hedge that surrounds the woman  
24 dancing in bliss, draped in a veil (the veil of The High Priestess) holding two smooth double-ended phallic  
25 wands (first seen in The Magician card). These refined wands represent the four opposing Elemental Powers  
26 joined and working in harmony: Fire to Water; Air to Earth.

27 No wonder our psyche is dancing with exuberant joy with two scrolls or wands rolled up in her hands. The  
28 scrolls represent our past, present, and future lives as destiny on the right and freewill on the left. Freedom is  
29 the dance of joy that realizes that the rolled-up scrolls mean nothing is written; and we are now free from the  
30 bondages of sin or karma. As rolled scrolls they represent open funnels of power or phallic wands, the magic  
31 of which releases us into not being bound by our own or other’s stories. These scrolls bode toward the limn  
32 of creative freedom within the cosmos, if we do not open them. If we do open them, we are stuck with what  
33 we get.

34 Here at the end curiosity only returns to the Fool’s journey. The child (fruit) of Judgment has grown and the  
35 alchemical process of transmutation occurs and matures. We reconcile the embodied worlds without being  
36 bound to them anymore, as we are now a being of spirit, the seed of cosmic consciousness.

1 **Meditative Meaning**

2 "Energy never dies but is converted. I am energy; therefore I am a universe, everyday reborn"

3 **Divinatory Meaning**

4 **Positive Aspect:** Doorways opening to a new life. Healing. Opportunity. "Birth" of ideas and of opportunities.

5 Well deserved luck. You have passed the test. New cycle of achievement through cosmic and spiritual  
6 consciousness.

7 **Negative Aspect:** Doorways closing before entering. Aborted projects. Lost or short-lived opportunity that

8 leads to despair. Missed chances for change. Self-destructive actions causing death of opportunities.

9

10

1 The journey is over, yet only beginning. You should give yourself some credit, for it was no easy task. You will  
2 begin your spiral cycle again, but now with a little more wisdom. If the Fates allow, what will be dealt to you  
3 on your new journey will not be so difficult.

4 Let us now attempt to study and realize the forces which govern our everyday existence, the mundane world  
5 of our physical reality: "The Lesser Mystery," or the Minor Arcana,

6

7

8

## 1 Lesson 8 — Introduction to The Lesser Mystery

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2  
3 "Familiar things happen, and mankind does not bother about them. It requires a very unusual mind to  
4 undertake the analysis of the obvious."—Alfred North Whitehead  
5

### 6 Definition of the Minor Arcana

7 The Minor Arcana cards represent our everyday experiences. The everyday is the lived matrix of all mysteries  
8 lesser and major. Usually, we are not sensitive to this spiritual aspect of our living, because we are  
9 sleepwalking through our lives; until something like an epiphany or inspiration or a calamity or catastrophe  
10 chances to disrupt our routines and expectations, causing a crisis which we may want to end or prolong and  
11 return to the comfort of our normal life experience. However, these discomforts and euphoric moments in  
12 our experience can be understood as invitations to become aware of patterns we do not otherwise notice in  
13 our everyday haze. This moment of crisis comes with an alarm to spur us to wonder, joy or anguish, to be  
14 sensitive to change within and around ourselves to beckon toward an acute consciousness of our situation.  
15 Tarot reading as divination is especially useful in providing a means to see beyond the drowsy way of our  
16 everyday living, to recognize that we are called to a greater freedom and significant life. Our everyday  
17 experiences offer a message that the drudgery of living our life is not as trivial as we presume. These  
18 experiences are the bedrock of the realm and mechanics of spiritual truth and joy. Life itself is the spiritual  
19 path, and we are the pilgrim-souls that alone and together journey to make our lives unique and mythical,  
20 universal, and particular. The quality of our becoming aware of our mundane experiences as cosmic patterns  
21 includes everything which influences our personal and transpersonal development. In brief, everything, and  
22 everyone, all without exclusion matter in our life. How we love, work, play, spend our time, effort, and  
23 money, and of course, how we interact with each other and within our own soul. This is the seat of our  
24 conscience that the tarot pips and courts provide ways of seeing things in a new and perhaps truer sense.

25 During regular tarot readings all the majors will appear now and again to offer invitations to their powerful  
26 catalytic forces, however it is the minor courts and pips that provide the nuts-and-bolts context and anchors  
27 to our mundane life. Compared to the vortex intensity of the Major Arcana cards, which act as doorways and  
28 funnels of spiritual initiation, the Minor Arcana cards offer the karmic constraints that act as paving blocks on  
29 the roads leading to and through the doorways of initiation. Each one of the pavers reminds us that the  
30 repercussions and consequences of everyday acts are accounted for in our public lives and in the astral  
31 measured from our own soul's destinies. If one paving stone is out of place, the way the journey proceeds  
32 may vary from ease to ordeal. Therefore, it is up to us to pay attention to the little stuff of our living and not  
33 to just what we consider to be crucial or important aspects, because it is often the small apparently  
34 accidental events in our life that carry the most momentous opportunities, and these are presaged as much  
35 by the minor arcana as by what we may deem more significant events or people.

36 In the Minor Arcana the forces at work are divided into the Four Elemental Powers: Fire, Water, Air and  
37 Earth. Each one of the Elemental Powers is given an identifying symbol corresponding to, a card suit:  
38 Fire/Wands/vigor, Water/Cups/love, Air/Swords/discrimination, and Earth/Pentacles/generosity. These

1 conventions structure how we experience the world through our senses and our minds and provide patterns  
2 of experience that even in our scientific age still represents the everyday poetics of psychic and affective  
3 experience. In our everyday speech these four elements are at the foundations of our metaphors of  
4 transformation and significance.

## 5 Wands

6 "We take our shape, it is true, within and against that cage of reality bequeathed us at our birth; and yet it is  
7 precisely through our dependence on this reality that we are most endlessly betrayed." —James Baldwin  
8

9 Wands is the Elemental Fire Power may be viewed as raw, male, phallic energy on two levels: burning earthly  
10 fire made by hand and technology and as celestial light and Sun whose command eludes human industry.  
11 Between these poles is the shifting middle term of human initiative and natural law and lawlessness. It is  
12 untamed and proactive and reactive will—its quality, direct and projected as the phallic erection and the  
13 pointing Spear. The Wand is the vigor of authority (baton de command) perhaps to the intensity of second  
14 sight, the third eye perception of magic power.

15 The element of Fire is used to demarcates the beginnings human culture. Presently, we take the many forms  
16 of fire, such as nuclear fission, electricity for granted. We turn a switch and "fire" appears. Before our modern  
17 conveniences, it was the torch that illuminated the night, that kept wild animals at bay, and heated the cold  
18 of the night air. It was a means of healing wounds in battle, and it cooked and warmed food. It forged tools,  
19 as well as weapons, stronger and better. We needed to keep our sacred fire alive. It was our courage and our  
20 creativity that masked our vulnerabilities.

21 As Wands fire is three-fold. The first elemental fire is that of the life in the wood. Its growth and generation.  
22 Its second fire is held in the body of the wood no longer growing. Here through applied friction a fire may be  
23 generated. The third fire is the flame end of a match or torch. The art of Palomancy telling fortunes by seeing  
24 the patterns of sticks falling within a circle, reading how small sticks form patterns and are counted by how  
25 they cross or intersect and stands alone presages the third-eye.

26 The tarot symbol that best describes the power of fire is the Wand. In other tarot decks are sometimes  
27 substituted with clubs, rods, torches, scepters, or staves. Fire is also shown as the Yod, the Hebrew letter as  
28 flame or hand. The smallest letter of the Hebrew alphabet represents the flaming hand of the divine. This is  
29 the atomic core that transforms all essences into the quintessence of divine metamorphoses of spirit as  
30 matter and matter as spirit. Yod as written is mere dot, much like the Greek iota, a little speck, a tiny point,  
31 an atom that like a hand may refashion the world through using the tools to make other elements and  
32 essences perform. When combined as animal strength and psychic alertness, the yod represents a tuning fork  
33 that aligns all the elements to optimal efficiency to achieve the best results. The wand shows cleverness of  
34 creativity and construction but also the danger of destruction, in us as stagnation as fire failing to help or of  
35 personal cowardice being unwilling to rise to the demand of the times. So as good as fire may well be, it is  
36 also dangerous and duplicitous.

37 Another interpretation the Wand is a staff of command and a shepherd's crook. In medieval folklore, the  
38 Virgin Mary had many suitors. Confused by such choice overload, she asked God to designate the suitor

1 worthy of being the earthly father of the Christ Child. At a courtship reception, all her suitors attended, each  
2 holding a staff (commonly used in negotiating rough terrain). Only one staff flowered in her presence, that of  
3 a humble carpenter named Joseph. Inside us, fire is simply our will and desire for whatever we feel completes  
4 our life and love.

5 It is interesting to note that the Wand, being wood, is also the material of the cross and crucifixion.  
6 Therefore, in more than one scenario, its nature corresponds to physical sacrifice. The Wand represents the  
7 body, sacrifice and action, and in the realm of the mind, it is the id of unconstrained desire. Though this  
8 energy when improperly used, may consume and destroy. Fire (Wands) is also a delicate medium and  
9 element due to its need for another element to sustain it, namely Air. The Red Rose Mandala belongs to the  
10 suit of Fire/Wands. Therefore, Wands are symbolic of our physical reality. Budding of Aaron's rod shows the  
11 power of truth when spoken in the world. The solidity of the Red Rose Mandala of clay unites people with the  
12 divine. It stifles complaints with the evident.

### 13 Cups

14 "The heart is forever inexperienced."—Henry David Thoreau  
15

16 The suit of Cups is embodied life. It is the heart as the essence of love and as the ebb and flow of emotion  
17 and care for others. Generally, its vigor is direct like the will or perpendicular like an artesian well, but it is  
18 also passive and receptive like ponds or lakes. The Cups as the self tends toward the feminine and sensitive.  
19 Water is primordial surf like the oceans, but liquid water in the cup represents the containment of life, soul  
20 within the body.

21 The Cup filled with water is the symbol of the unity of body and soul. An empty cup is a body bereft of its  
22 purpose and life. Cups are vessels. Vessels can take many forms as a container. Its purpose is to safely  
23 encompass a cargo. The womb and the body, even the skull and the tomb are forms of vessels. Being fluid,  
24 Water may lose its effectiveness if not contained or controlled. The cup makes effective the soul's purpose.  
25 Without the container, water washes back into the sea to become the vast collective unconscious that has  
26 very limited effects compared with the union of body and soul, which is our life story, our individuality. This  
27 suit represents the power of containment and expression of the emotional, intuitive, spiritual, and  
28 subconscious resources within a life vessel. The white rose represents translucence as purity and danger. The  
29 White Rose Mandala belongs to the suit of Cups, representing our emotional reality, our eventual en-ocean-  
30 ial reality.

31 We should recall Jesus' prayer in the Garden of Gethsemane where he submits on to divine providence, and  
32 prays, crying, "O My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you  
33 will!" So, it is with the care of others above an exclusive care for one's self.

### 34 Swords

35 "The mind is its own place, and in itself  
36 Can make a heaven of hell, a hell of heaven." —Milton  
37

1 Swords are weapons initially by threat as sheathed and unsheathed as coercion. They represent authority by  
2 intimidation and death. Symbolically, swords are the element air. And air is the universal medium of  
3 communication and life. Air is the vehicle for light, scent, color, flight and the music of the interplanetary  
4 spheres, a channel of contact between Heaven and Earth. The blue rose is the mysterious romance, the love  
5 that is unattainable, unrequited, mentioned and sought in fantasy and whimsical desire and usually  
6 impossible to find.

7 Swords are words and tools. They compose sentences and stories and build and make cultures. Both words  
8 and tools are agents of the mind. The mind as feral and not yet established in the uniformity of mathematics  
9 and logic. The tools of the mind are often duplicitous as desires can often mislead. The metal cold and hard.  
10 Mouth often speaks before it knows what it is saying. Swords are words. What do words do?

11 The blue rose does not exist, conventionally, yet as an ultimate desire, we seek to find or possess it. Perhaps  
12 because human nature exists to wish for and attain the unattainable. It is as ubiquitous as Air but never held  
13 on to.

14 Air, in its ethereal nature, is the vehicle of transmission, analysis, and ultimately dissection. It is, at best, the  
15 informative mind in its rational and productive nature. It is also a harsh suit of logic which tells of the  
16 toughening process necessary to fashion molten metal into a functional form. As an Elemental Power symbol,  
17 Air is elusive: it needs other elements to complement it for it to attain tangible results.

18 Swords can be double edged, cutting both ways as can the quick-witted tongue. Air has links to wind and  
19 breath, universal life as atmosphere, and embodied, incarnate life. As spirit it holds the meaning of language  
20 in the palate of sound and color. It harmonizes as the intermediary between Fire and Water. By air we are in  
21 the universal medium (atmosphere) of significance through which the elements communicate and makes  
22 space for transmutation.

23 Swords become fire and wands become air. Flaming swords emphasize the spiritual aspect of air as does the.  
24 flaming tongues represent the baptism of the Holy Spirit. Spiritual water transmutes to air and cools to ice,  
25 so it holds the binary poles in mutability and is therefore bisexual in nature

26 The unsheathed sword may represent discrimination that can seem one-sided, and prejudicial especially if it  
27 is acted upon in haste. A well-wrought sword stays sheathed for deliberation and consideration.  
28 Discrimination as the cut of the sword represents the insight of reason, but such analysis may well represent  
29 judgement without compassion. Discernment should be tempered less by untested ideals than in the wisdom  
30 of life experience. Here, take note of the cherub's flame of the whirling sword that guards the way to the tree  
31 of life,

32 For divine words come from what is active and alive. They are sharper than any double-edged sword that  
33 penetrates through the joints and marrow as to even splitting soul from spirit. Such a weapon may judge  
34 thoughts and attitudes, even before they are fully formed in the heart.

35 Marian blue is the tone of the color ultramarine that represents our Blue Rose of the impossible in our Sword  
36 suit. This suit represents the intellect, fantasy, the impossible dream, mystery, thought, the superego, the

1 akashic dome inside the skull and sky. The Blue Rose Mandala belongs to the suit of Swords, representing our  
2 mental reality.

### 3 Pentacles

4 "By their fruits ye shall know them." —Matthew 7:20

5  
6 For tarot the World is gold. It is paradise about to be regenerated. So, the base element of material, the  
7 coins, or Pentacles, the Gold Rose is not the nadir of creation but the end of the seventh clime or day and the  
8 dawn of the eighth day of creation. The secret of the seventh day is not that the god has rested but that we  
9 live in the unidirectional time in an incomplete creation, which when completed becomes the fullness of  
10 multidirectional time and the restoration of the perfected creation.

11 Gold is the flesh of the Sun, and the basis of all love and friendship. It is the staircase to sunlight and the  
12 dayspring of reward. Hermes is the conductor to initiate souls in their true nature. Hermes as messenger of  
13 the gods, the god of traders and of thieves and robbers signifies ambivalence of gold as avarice with the gold  
14 of the deeper mysteries, withdrawn from outward common sight by priests who steal away the gold from the  
15 uninitiated eyes from the inward gaze.

16 The message of the tarots in general, the reason it can be an effective oracle is because the 78 cards offer a  
17 peak into the completed day and an vibrant anticipation of the eighth clime, the world of transfiguration,  
18 resurrection, the herald of the everlasting, that is ever to become now the age of eternity. Universally eight is  
19 the number of cosmic balance.

20 Pentacles are images on disks or coins, the fourth element named for five, usually the five-pointed star on  
21 the face of depicted coin in tarot. and because of the Pentacle' common shape and structure they are the  
22 principal magic seal to embody cosmic powers to effect physical and psychic change. They function as a  
23 mandala. So, it is with the Gold Rose mandala portrays two aspects of the treasury of earth. The ordinary  
24 earth of toil, struggle, and hard-tangled reward, and the paradisaical earth of Edenic gift and redemptive  
25 prosperity. The Risen Christ of Gold Rose mandala serves love after hate, joy after sorrow, fullness after  
26 hunger.

27 The Gold Rose Mandala belongs to the suit of Pentacles, representing coins and keys to prosperity and  
28 completion of goals; our tangible and earthly life of absolute achievement in life goals such as reaching an  
29 expressed goal (not to be confused with the will and desire of the suit of Wands).

30 This suit in either aspect integrates value energies through the forms of their end-result. Fruition can be as  
31 the result of planning, application, and labor, or through luck and privilege. Like gold or money, the way it is  
32 used, spent, or invested also represents the meaning of our karma. The Gold Rose mandala combines the  
33 aspects of the other suits through the tangible outcomes and grounded results that suggest the final shape of  
34 circumstances. Generally, Pentacles govern the material world and the egoic mind, so, self-deception is often  
35 possible and a willingness to settle for apparent and obvious ends, rather than eighth clime that reveals  
36 through seeking creative solutions that immediately do not spring into view.

37

# 1 Minor Arcana

---

## 2 The Aces – Beginnings

3  
4 "Men perish because they cannot join the beginning with the end." —Alcmaeon

5  
6 Aces are the gateways that distill the essential features of the elements represented by their suits. Ace of  
7 Wands is essential fire, energy, and transformation. Ace of Cups is water as the principal of life and love. Ace  
8 of Swords is air as intellect as communication and thought. Ace of Pentacles is earth as substance and the  
9 synthesis of all the elements as stuff.

10 The Ace is the full face of the element and suite. It is the space in which all numbers play to make their place.

11 The Ace is the pristine beginning within a cycle. It marks the alpha and omega of any cycle of change and  
12 transformation. The ace is a foundation that conduits a range of conversion. It is a gateway to refreshed  
13 possibilities, a hub of periodic change. So, the aces are keys that unlock the doorways between the cards in a  
14 spread. They represent intensifiers of the surrounding cards. As such they can be auspicious or inauspicious  
15 depending on the configuration in which they appear.

16 The Aces represent visible initiation and manifestation of anything seemingly arising anew. Much the way  
17 seeds sprout. Water springs from the ground, or lava sprays from a volcano; or tornados descend from a  
18 storm, or thunder and lightning flash from clouds. These spontaneous events are a predictable unpredictable  
19 flow, a process of incessant change observed from the side of birth. And the Aces should be considered  
20 representative ongoing continuity life with commensurate authority or skill. For those who understand the  
21 ace energy, luck is ever possible and no matter how dire the apparent circumstance, there is no reason to  
22 despair.

23 In our individual life, the Aces denote renewal and fresh initiatives that may include adventure and successful  
24 enterprise. A great concentration of force, the Aces portend new perspectives and possibilities in one's life.  
25 The Aces knock on doorways of new beginnings and significant endings. The Major Arcana cards show what is  
26 possible beyond this entrance way.

27 The ace is solo. A key to the brute energy shaped by the planetary and archetypal pulsations of the Sun in its  
28 threefold aspects of 1. our physical solar system, felt as astral and planetary influences and as 2. the Sun of  
29 our sun, the center of our galaxy, a spiral black hole, usually the cosmic scale of the axial precession; 3. now  
30 with the extension of multiple galaxies to the hidden center of the Universe or multiverse, usually beyond  
31 symbolic or anagogic reach. This key brings intensity and focus whenever it appears.

32 The Aces are a solar stairway that links all the major aspects of the deck. The aces link between the lesser  
33 mysteries and greater mysteries, between the Major and Minor Arcana, and between the three steps of the  
34 pips, the courts and 22 mysteries. The stairway of the aces is initially the floor, as above and below, interior  
35 and exterior, and left and right. Basement, pips; ground floor, courts; and top floor, majors. The Aces are

- 1 stairways between the levels, which may be seen as initiations; and here the Aces act as keys to all levels of
- 2 the tarot house.



3

## 4 Ace of Wands

5

## 6 Physical Renewal

7

8 The Ace of Wands summons a rekindling of health and vitality. It may also nudge us to act when there has  
9 been procrastination. Perhaps, one will need to discover a new place to live or work. It suggests noticing  
10 opportunities in situations that may have seemed stagnant. It provides a beacon to evoke courage to meet  
11 perhaps unexpected change. It inspires us to find spacious opportunity while acting in the unknown as  
12 potential possibility. The two orbs of light suggest the sparks of polarity in cosmic surprise that offers access  
13 and energy to the reach the astral light, the creative imagination, while the club is brute force of crushing  
14 command and unyielding authority. Try not to resist the direction the Ace of Wands is pointing toward as it

1 may cause more stress and grief to a situation that may need radical alteration. It may also portend a happy  
2 task at hand, so follow its direction cheerfully.

3 An emblazoned Wand held by the right-hand juts out from the center of a red rose, surrounded by two  
4 primal orbs of the creative light and fire. The strong white hand represents the intension of originality that  
5 both creates and destroys. Let us recall that the word “manifest” derives from the same root as *manus* the  
6 Latin for hand. What is manifested can be held in or grasped by the hand. This image is a description of the  
7 first letter of the Tetragrammaton—the Hebrew codified name for godhead—*Yod* ך (Hand). Likewise, the  
8 first letter of the Arabic alphabet *alif* is written with a single downward stroke like an exclamation mark  
9 without the dot at the bottom. It represents the aspect of godhead as the creator of the heavens and the  
10 earth. Its power represents physical presence and activity, potency, leadership, and natural law.

## 11 Divinatory Meaning

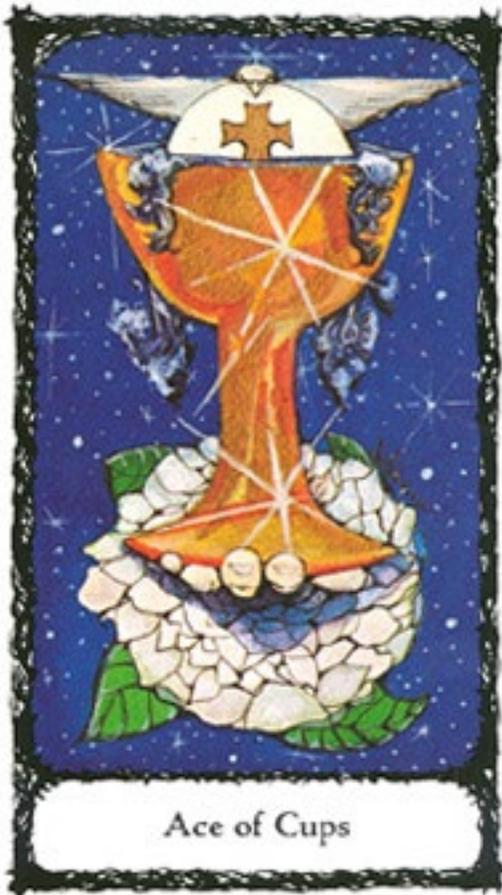
12

13 **Positive Aspect:** New venture, energy and conquest, creative flow via routing of sexual energy. Obstacles  
14 removed. Recoup forces and charge ahead with a more creative approach. Physical sacrifice will pay off.  
15 Challenges met, physical change for the better.

16 **Negative Aspect:** Consequences of actions. Be watchful of anger (own or others') and direction of this  
17 energy. Haste makes waste. Onset of an illness; especially of concern—the reproductive system. Take care fo  
18 self or othersr untimely, violent death; accident.

19

20



1

## 2 Ace of Cups

### 3 Emotional Renewal

4

5 A left hand gently supports a chalice as it issues forward from the center of a white rose. The face of the rose  
6 offers spiritual fulfillment, peace, and a gift of emotional renewal. A perpetual overflowing of life-sustaining  
7 Water brings a messianic blessing. It is the symbology of Divine Inspiration and blessing as the dove, chalice,  
8 and Eucharist are offered to the seeker. The Ace of Cups is representative of the second letter in the  
9 Tetragrammaton—*he n* (Window) and signifies the aspect of the godhead as manifested through emotional  
10 perception (framed window), and intuition (opened window). It is the container or holder (open hand) of  
11 prophecy, a portent of spiritual renewal (hand as shaper, maker). The open palm held upward, represents  
12 receptivity to the vertical forces of divine grace. Open means not to grasp or hold with direct will but to be  
13 without guile, transparent with no secrets in their hearts (cups). The left hand of justice balances love and  
14 mercy (the liquid in the chalice) as the fingers and palm emerge from the petals of white rose, which usually  
15 carry the meaning of purity, peace, and innocence; and sometimes when referred to as bridal roses because

1 of their association with young love and eternal loyalty. White roses may symbolize a new beginning and  
2 everlasting love.

3 The holy spirit is embodied by the dove above with wings outspread beyond the rim of the cup meaning  
4 transcendent protection. In the Ace of Cup' image, the bird's beak lifts the Eucharist host out of the chamber  
5 of the chalice to ascend into heaven or the bird descends from above to restore the host to the vessel that  
6 represents the sacrifice of Incarnation as identical to boundless compassion and love where the middle of  
7 vertical and horizontal meet from the center of the heart(the chamber of the chalice) to symbolize  
8 transcendence of space and time into the purity of embodied eternity. This the alchemical athanor where  
9 all base metals become the gold of the philosopher's stone.

10 In other words, the receptivity of the cups' capacity gives forth pervasiveness of Holy Spirt in the flight of the  
11 dove. Here the dove sublimates the downward instincts of erotic love into a universal agape that uplifts the  
12 soul into eternal spirit. To drink from the Ace of Cups restores memory and bestows eternal life in the  
13 embodiment of the Soul flight: the gift of second sight and clairvoyance.

14 The Hebrew letter —*he n* (Window) also signifies inward and outward framed square to its world-bound  
15 horizontal reception. It is open-shut to the fluxes of the four directions of space and time but not-open to the  
16 vertical above and below graces of timeless heaven and the time-bound underworld. The *Ba*  $\cup$  in Arabic  
17 orthography is a horizontal line written as a sideways c with a dot under it, represents the receptivity of the  
18 creation together with Adam and Eve united in the complete human being. The Ace of Cups signifies the  
19 limitless divine ocean contained in the single embodied human person.

## 20 **Divinatory Meaning**

21 **Positive Aspect:** Intuitive insight, emotional renewal. The healing heart of the matter made evident.  
22 Nurturing and sustenance in order to begin again. The loving mother's womb.

23 **Negative Aspect:** Grief, depression, lack of love and vision, death (from heart attack, pulmonary  
24 complications, lymphatic or blood-borne diseases). The vessel is a coffin.



1

## 2 **Ace of Swords**

### 3 **Mental Renewal**

4 Against a backdrop of astral lights and velvet night, the blue rose of the impossible enfolds the right hand of  
5 justice. It grips the handle of the double-edged sword held aloft. It should be noted that Swords symbolize  
6 intellection, the mind's ability to ascertain the consequences of situations. The air around the blade reveals  
7 through space the keen insight into the significance of events. It also welds a sense of moral acuity that is a  
8 mark of good judgement. The sword as discrimination is a refinement of discernment, where subtle  
9 distinctions are noted between similar things. The hand embodies work and effort, the practical skill using a  
10 tool. Concepts are the tools of the mind. As such they can be powerful weapons that may easily cut the  
11 cutter as well as the object to be cut. Cutting is the analytic capacity to tell one item from another, a way to  
12 clear away clutter. Likewise, swords are words, the building blocks of concepts made from perceptions.  
13 Words are the way we make tangible our fleeting perceptions. So, the hand that grips the sword hilt is  
14 attempting to hold onto that which may otherwise be ephemeral. The Ace symbolizes the keen quality of  
15 mind as the central quality of the Blue Rose. The three rubies adorn the sword's handle end and hilt establish  
16 a stable nexus for this grip. The rubies represent the Sun's vitality and illumination that imparts good health

1 and mental strength to the grip of the hand. In general, there is a guarantee good health, wealth, wisdom,  
2 and success in love for this card. However, the thicket of thorns around the blade of the sword cautions that  
3 one cannot merely trust in the apparent significance of things but must use care in applying one's insight to  
4 any situation, because what may seem simple may be complex and what appears true and logical is nothing  
5 more than a patchwork of deceit and illusion. The universe's message: "Take the sword, if you dare." This is  
6 no easy task, for the sword must be rid of its entwining thorns to be of easy use.

7 The Ace of Swords is attributed to the third letter of the Tetragrammaton—*Vau* ם (Nail or Hook). The Arabic  
8 *waw* و both may derive from the function to conjoin, such as the 'and' in sentences or as in a nail to fasten  
9 wood. This function cosmologically conjoins heaven with earth and above with below. The junction is the  
10 human being as the sacrificial conduit between the temporal and the eternal.

11 It is the forces of the godhead that demand the use of the tools of sacrifice (as the nails and a spear were  
12 used in the crucifixion, and knives for circumcisions).

### 13 **Divinatory Meaning**

14 **Positive Aspect:** Trial and tribulation bring about a new outlook. Survival of the fittest, separation or  
15 dissection from unbeneficial influences. Awareness. Constructive criticism. A well-thought out plan. Cutting  
16 away of ties that bind.

17 **Negative Aspect:** Stubbornness, prejudice, and stagnation. A no-win, situation; options denied. Anxiety,  
18 mental or communicative breakdown. Murder, death by attack or surgery. Mental problems, illness of the  
19 spinal column or nerves.

20



1

## 2 Ace of Pentacles

### 3 Tangible Renewal

4 The Gold Rose is limitless possibilities shown in the multiple, living petals of realization, the florescence of  
5 wealth and prosperity that enfolds the hand the holds up the coin, much as the hand that one is dealt in this  
6 life. This open hand of generosity gently supports the gold coin. On its face the five-pointed star, the  
7 pentacle, expresses the conjunction of inequalities. The two as female and the three as male, together as the  
8 hermaphrodite. The symbol on the disc of the world bears the meaning of marriage, good fortune, and  
9 fulfillment. It corresponds to the synthesis of all the four elements and space or consciousness into embodied  
10 life. This gift of living existence issues forth from the center of gold rose. The coin is surrounded by symbols of  
11 the Earth and fruition (plant life and berries). For the Sacred Rose Tarot earth is the sum of all good things.

12 Hence it is golden and rich beyond measure, a treasure that is not the maximum value of life but a promise of  
13 nourishment in the sweet red berries and the sour green berries that may attract or distract from the deeper  
14 affluence of a life beyond sorrow or joy. Achievement and its reward brings one to a new and higher level of

1 completion. Results are tangible and material in nature, but also not limited by one's appreciation. The coin is  
2 a currency that we should spend in love and care.

3 The Ace of Pentacles is representative of the final letter of the Tetragrammaton—Heh ʿ (Window). It signifies  
4 the godhead in its worldly feminine aspect, the Earth Mother, or "the Shekinah," literally, "The Dwelling," in  
5 Hebrew. It is the earthly reflection and human perception of godly power as nature.

## 6 **Divinatory Meaning**

7 **Positive Aspect:** Material and substantive beginnings. Recognition from your peers and those held in your  
8 esteem. Financial reward. Totally new cycle based on integration of body, spirit, and mind (Fire, Water, Air)  
9 grounded by Earth.

10 **Negative Aspect:** Resources needed to achieve success denied.

11 Resentment leads to failure. Caution, do not take risks, do not trust the counsel or actions of others,  
12 including friends and family. Life at loose ends, poverty, unable to get one's act together. Disease or illness of  
13 the digestive system.

14

15

## 1 The Deuces – Partnerships

2  
3 "Can two walk together, except they be agreed?" —Amos 3:3  
4

5 The power of two divides the one. Does this diminish its power or increase it? The one as whole may be  
6 doubled in two, then which one is first and which second? Is the sound of the original voice the echo of  
7 silence? With two we have the first question arising from the abyss of doubt. Is there an authority that can  
8 answer? What may still the qualms from doubt in this standoff between the one and its other? The two raises  
9 the dilemma but is unable to fully recognize the problem without the further assistance of another that  
10 accepts both one as one and two as one in the next serial three. As two as two it is both more and less of  
11 itself in its twoness, without resolution it remains a struggle and a conflict. Hence, the traditional assertion  
12 that two is the innate number of evil.

13 Is the Moon an ancient Sun and the current Sun a spawn of this ancient moon? Is the light of day and waking  
14 a curtain pulled over the waves of night and dream the shadows of the moon? Is the moon the back of the  
15 mirror of the sun's bright orb? Who holds up this mirror to its own gaze? Does the glass birth the world in its  
16 full-rounded images? Who dreams the dreamer? Is either dream the frontside and backside the original?  
17 Such riddles arise from the innate conflict within and between the number two. Its oppositional nature  
18 strives for or cringes from a lack of stability and secret risk. Two is often characterized by pride. Two is where  
19 the ego- and self-divide. Two embodies incongruity and divided character. It is primarily the first as second, a  
20 separation between poles. Creature needs a creator, black requires white, male hopes for female, matter  
21 seeks spirit, life embodies soul, mirror looks for a reflection, etc.

22 The dualism, both as polar and non-polar, provides a dialectical dynamic found in effort, change,  
23 development, degeneration, in sum all striving. All duality is struggle within itself and between itself. There is  
24 no peace only exhaustion, and stalemate.

25 As the Aces are ruled by the Sun, so the duces are ruled by the moon. In common symbolism, the sun is male  
26 and the moon female. The moon's duality is recognized through its monthly phases between full face and the  
27 dark of the new. The different moods of the moon stylize the partnership between the positive diurnal sun  
28 and the nocturnal negative moon fickle in its phases. As a qualitative number two represents this relative  
29 differentiation that is both attractional and antagonistic as the reflections of the moon's cycle move from  
30 new to full and back again. The objective is the interaction and the blending of these energies. As with all  
31 partnerships there are forces and dynamics at work, some comforting, others challenging. Whether the  
32 partnership is empathetic, sympathetic, parasitic, or symbiotic in character, the struggle is in not  
33 surrendering to one side or another by judgment or exhaustion. In brief, there cannot be a sadist without  
34 many masochists. A plurality of masochists generates the sadist, but not vice versa. In the eternal dance for  
35 dominance or submission, partnerships have many unique combinations of steps.



1

## 2 Two of Wands

### 3 Partnerships of Fire/Dominion

4 Proud and powerful, a female and a male figure confront each other. Underneath a tree lined cover,  
5 expressive of nature, behind them a starry abyss indicating the unlimited, clad in red gowns of fire as passion  
6 and desire, they hold firmly onto their Wands that epitomize for each their individuality, love and will. They  
7 seem to be in a face-off as if preparing for combat. Fists clinched. Between their wands a star forms a triangle  
8 that accentuates their mutual gaze. Both exude control by their demeanor of strength over themselves.  
9 Whether they exert dominion over each other is another matter.

10 At their feet flowers are growing, indicating complimentary, but opposing natures. The red rose at the feet of  
11 the female figure signifies the real world of nature and eminence of desires and passions. The red rose of the  
12 soul of womanly life embodied in her monthly cycle, and childbearing. The white lily at the foot of the male  
13 denotes idealism, purity, and resurrection. From this idealism nature becomes the human culture of law and  
14 order, from the purity arises spiritual potential and transcendence of the body into an unrealistic reach. The  
15 female represents the physical world in all its gory glory and the male represents the idealized world of

- 1 culture. Is it the war of the sexes or a complementary courting dance? What type of partnership is this?
- 2 Dynamic and charged with sexual energy. To summarize: "Who's on top?"

### 3 **Divinatory Meaning**

- 4 Positive Aspect: Physical partnerships, sometimes with sexual overtones, but always aggressive and
- 5 competitive in nature. Power over one's self will result in power over the other party. Strength is needed and
- 6 indicated. Confrontation leads to positive result.

- 7 Negative Aspect: Caution. Retreat to safety. Anger, leading to aggression and the potential to harm.
- 8 Battering. Sexual harassment. Physical obsession.

9



1

## 2 Two of Cups

### 3 Partnerships of Water/Love

4 Portal above grotto, bubble and star luster energy, love

5 A woman and a man stand shoulder to shoulder, looking outward in unison to lock into our gaze. Here the  
6 two invite us, the enquiring third. We each hold a cherished golden chalice that connotes the solid, precious  
7 receptivity of our mortal and immortal body. This is the vessel of our universal soul and spirit, an effervescent  
8 mingling of air (bubbles) and water that comingle our lives in our shared measure, overflowing cups of  
9 emotional surprise, wonder, joy, and pleasure. (The implicit challenge is to discover our own golden chalice  
10 of our body, soul and spirit). Their forward-facing stare at us asserts the power of their emotional and  
11 spiritual alliance. Before the intrusion of our gaze, they alone as two recognize in each other a spiritual  
12 solidarity in each other. He holds the chalice of his life in his left hand, and she holds the chalice of her life in  
13 her right hand that symbolizes the reversal of polarities that bind their union without eraser of either  
14 individuality. Her bosoms suggest succor. The glare of reflected light attracts us into the creativity of their  
15 partnership. An emotional projection which may take on different forms: such as erotic or platonic  
16 friendships of varying poignant intensities, between two people of opposite or same sex, an enthralling

1 brotherhood or captivating sisterhood. This card does not necessarily denote romantic couplings, so much as  
2 creative alliances of self-in-other, other-in-self-discoveries that may infatuate either or both in emotional  
3 dependencies. As with all emotional projections and partnerships, these energies create illusions of  
4 dependance, and when not realized or satisfied, the projections may turn toward the cruel and jealous.

### 5 **Divinatory Meaning**

6 Positive Aspect: Fulfilling, emotional ties. Cooperation, understanding, and good intentions, as long as the  
7 projection lasts. Emotional and spiritual commitment.

8 Negative Aspect: Short-lived enthusiasm for a person, place, or thing. Troubled relationships. Expectations  
9 shattered; jealousy, cruelty.

10

1



2

### 3 Two of Swords

#### 4 Partnerships of Air/Peace Restored

5 The waning crescent moon symbolizes moments of introversion and reflections, a restricting of energies and  
6 resources, a calming of initiatives. So does the blue and violet robes shared by the eye bandaged couple show  
7 a pause of dominance between them.

8 The blindfolded couple indicates mutual trust, where each party surrenders their sword to the advantage of  
9 the other. With their swords in repose, the man's left hand forms a sign of benediction above his downward  
10 pointing blade (his relaxed phallus?). Her hand likewise is also resting over the red hilt and blade of her sword  
11 (a pierced hymen?). Is their peace offering the lull of lust or the distraction of solitary desires? Between their  
12 resting hilts below is a surging sea and their wind-blown gowns form a crab claw that signifies the vagina  
13 dentata. The toothed vagina is no sexist delirium: every penis in thrust is absorbed in the caverns of every  
14 vagina, just as humankind, male and female, is consumed by our cosmic mother (the glinting stars of light

1 inside the upside-down V). Can this couple be sincere in their mutual relationship when each chooses to  
2 abandon their gaze into the other? When each is privy only to their own dreams and fancies?

3 At the present time our couple have their eyes shielded by post-coital bliss by a naïve, denial of the actuality  
4 of their differences when aroused. A skewed understanding constricts their reciprocal clarity that may make  
5 this rapprochement a vicarious situation open to challenge by either party. Now there is peace between  
6 them, but the wind may change direction at any moment. Do not blindly trust your plans as it is more than  
7 possible neither party is in good faith agreement. Proceed with caution.

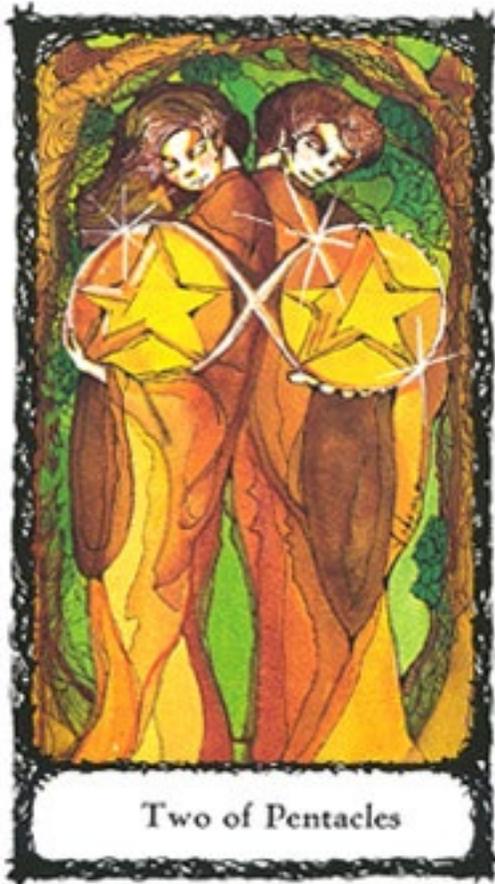
### 8 **Divinatory Meaning**

9 Positive Aspect: Resolution after conflict, contracts and mental agreements, communicative partnerships.  
10 Understanding of conflicting influences. Reconciliation. Renewed trust.

11 Negative Aspect: Unresolved emotions and prejudices will ruin any compromise or understanding. Distrust,  
12 suspicion. Do not sign on the dotted line until you read the fine print. Caveat emptor.

13

1



2

### 3 Two of Pentacles

#### 4 Partnerships of Earth/Harmony

5 Isomorphic parallel play lemniscate

6 The grove of two trees is the womb of the world. Here we have the Spring and Fall balanced between the day  
7 of Summer and the night of Winter. Behind them is the full promise of virginal Spring. In the folds of their  
8 Autumnal robes at the back of their knees sprouts the vaginal promise of new life. The woman may be  
9 pregnant which may also mean the gestation is in doubt, a possible miscarriage. Likewise, the male hides his  
10 burden responsibility to a new life or its failure to thrive. Both the male and female heads tilted down in  
11 reverence to their individuality carried as two pentacles the five-fold symbol of the complete person,  
12 cosmically the star-points to the four elements and the mind encircled as each a complete microcosm that  
13 juxtaposed back-to-back creates a creative vortex of the lemniscate the whirl of the infinite. It is the  
14 completion of two times five as ten that new worlds potentially arise.

1 A woman and a man lean backward to hold each other up as each alone but together hold the sign of the  
2 mutual yet separate nonideal duality of their pentacle. Each hold and present to the viewer his and her own  
3 Pentacle, symbol of integrated individuality. They face opposite directions, heads bowed toward their  
4 individual burden, looking over their shoulders and down to the juncture of the lemniscate that magnetlike  
5 binds them together in the cosmic completion of the ten. The landscape is drenched in golden hues of brown  
6 and citrine, stable and steady salts of the earth.

7 The pentacles are uniquely connected through a flow of golden amber energy. This energy forms the symbol  
8 of beneficial exchange, the double nimbus. Our figures are in resonant harmony within themselves, each  
9 other, and the world and the universe.

## 10 **Divinatory Meaning**

11 **Positive Aspect:** Efforts are supported, partnerships fruitful. Individuality is respected and cultivated. Each  
12 party has its own unique gift to bring. Reliance. Powerful alliances.

13 **Negative Aspect:** Discord through stubbornness. Difficulty in handling challenges. Sabotage of projects,  
14 undermining of efforts. An undependable alliance, deception.

15

## 1 The Threes – Endeavors

2

3 "When we do the best we can, we never know what miracle is wrought in our life, or in the life of another."  
4 —Helen Keller

5

6 After the polarity or union of Sun and Moon comes the birth of the infant, Mercury by way of the gestation of  
7 the Sun and Moon's rays in the earth, where it purifies by alchemy light into gold and precious minerals. Its  
8 vibrations make it swift as in the completion of the pure sound AUM that holds the fabric of space together  
9 where the eternal word creates language and communication. With this birth the three kings arrive to  
10 recognize the advent of the newborn Christ in the guise of King, Priest, and Prophet. Likewise, the ear seeks  
11 sound and its significance in the pristine family whole in silence: Mother, mate, and child.

12 Three is the first true number. Whereas One and Two establish possibilities, three is the first actuality from  
13 which all other numbers proceed in a series of odd or even. One is the cause and two is the act, three is the  
14 result. So, between subject and object results the first true action. The silent word becomes verb.

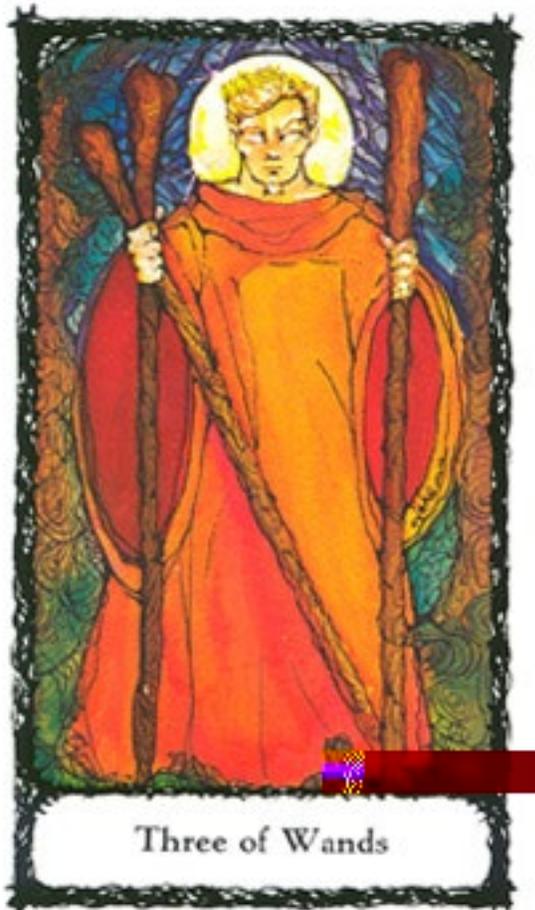
15 Even as the first odd number, three is in service to what follows it, the even four (Jupiter). This is why  
16 Mercury must be directed and contained to some effect to communicate between the pulsating potentials of  
17 the ones as identification and twos as oppositions toward the creative act of threes: syntheses strive through  
18 combinations to invent coherent whole, at minimal a middle balance and at maximal a new level of truth that  
19 anticipates the fourfold fullness of the actual.

20 Mercury invents. His mind is ever active between possibilities and impossibilities. He is the god of oaths and  
21 oath breakers, Hucksters and Scientists. A purveyor wishes and desires, fantasy and truth, his gold and jewels  
22 hidden within the bowels of the undiscovered netherworlds. Therefore, Mercury presides over messages  
23 between the worlds of heaven, earth, and underworld. The content of these communications is oriented  
24 toward practical arts, agriculture, business, trade, and travel.

25 Mercury is always agitated and skittish about his standing among the other gods. A necessary means of  
26 communication, he is trusted and untrustworthy conveyor between worlds and cultures. A god of flux and  
27 reflux. His messages cannot be held to follow a clear course. What is said does not guide into a steady, non-  
28 reactive course of action. Mercury dances to a different drummer, a counterpoint not necessarily heard, and  
29 many times is he is own instrument, tune, and musician.

30

1



2

### 3 Three of Wands

#### 4 Endeavors of Fire/Established Strength

5 A man stands between the two trees of paradise, the tree of life and the tree of knowledge. On his left, by his  
6 heart, he holds firmly to one staff settled in the ground. On his right, two staves seem unsteadily within his  
7 grip. Only one of the two is truly held, the other is balanced across his forearm near his wrist and crosses him  
8 diagonally. If he were to move, the third wand would fall, demonstrating the precarious nature of knowledge,  
9 proved and unproven. The diagonal slant of the wand conveys feelings of imbalanced movement. An  
10 instability that is neither vertical nor horizontal. The central wand is either about to fall or is already in  
11 motion. The three wands have become a deconstructed triangle, the classic alchemical symbol for fire. The  
12 wrist connects between the forearm and the hand. The open sleeves are two halves of an open egg from  
13 which the yoke of the hands grip the heft of the staves. This motion means there is capacity to start and  
14 complete something that has already been accepted as begun. The burnished monk's sleeves are about to  
15 burst open like a hatching egg. The persimmon tones of red, orange, and brown work together to reflect  
16 happy, energetic vibrations of calm excitement. The halo moon silhouettes around the full bare head and

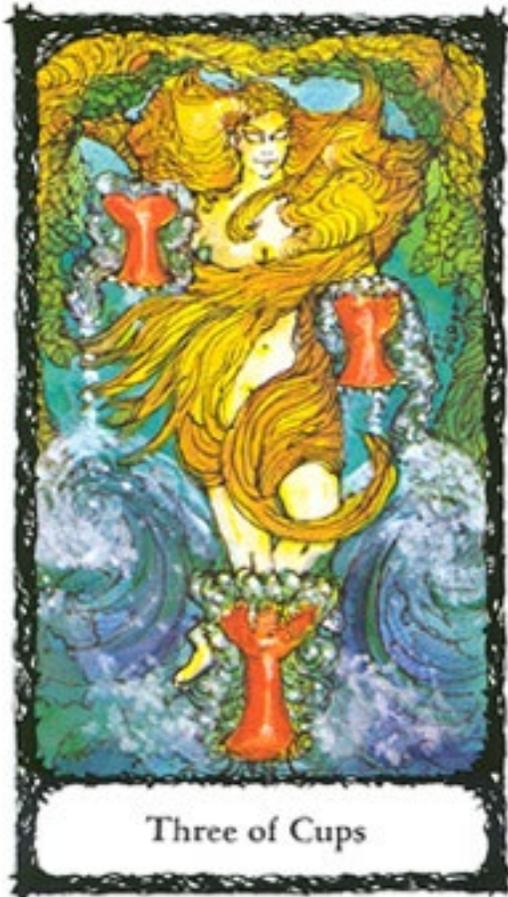
1 face are counterpoint to the two oval open sleeves. This suggests spiritual equilibrium that firmly and  
2 majestically inspires courage and physical vitality. The three wands represent skill, striving forward to ignite  
3 vision with potential action. Though all may not yet be ready the initial positions seem in place; things may  
4 still be tentative. The situation evokes newly found flexibility, dexterity, ease, and ability. There is fortitude  
5 when facing turmoil.

## 6 **Divinatory Meaning**

7 Positive Aspect: Stronghold on fears. Courage brings about desired result. Necessary to show a strong  
8 physical presence and required endurance. "Facing the music."

9 Negative Aspect: Fear, anxiety, cowardice, and procrastination. Overwhelming circumstances take a physical  
10 toll. Sacrifice required to overcome obstacles. Are you up to it?

11



1

## 2 Three of Cups

### 3 Endeavors of Water/Abundance

4 A nude woman dances in freedom through ocean waves of primordial vitality. Her abundant and flowing  
5 golden hair emanates from her crown chakra conjunct to the tree canopy of Eden. This long hair binds her to  
6 earth's stability and protects a primeval innocence. A feline grace rests on her left shoulder while on right her  
7 tresses kiss her cheek, a mark of fleeting beauty. As the ocean's crashing currents part for her dance, her face  
8 shows a depth of contemplative calm that looks into and beyond our own soul. No sign of fear obstructs her  
9 pirouette pivot as the sturdy ivory pillar around which the sea surges. She is Aphrodite at one with sea foam.  
10 In each open hand she balances bubble-full overflowing cups. At her feet a third cup spills over with vitality  
11 but remains steady and grounded within the maelstrom. The three cups represent the three stages of life:  
12 infancy, adulthood, and maturity: each cup's contents effervescent with life's tasks and gifts for the asking.  
13 Such billowing abundant tresses of golden hair promotes self-esteem, self-respect, a sense of belonging, and  
14 a healthy sense of pride while the three upswelling cups celebrate the full terms of life's mysterious dance.

1 **Divinatory Meaning**

2 Positive Aspect: Emotional endeavors rewarded. Heights in creativity and recognition of talents. An  
3 auspicious card for the artist, creative individual, or project.

4 Negative Aspect: Emotional upheaval. Uncontrolled passions can lead to project's ruin. Do not show your  
5 emotions to others; they will use them to destroy you. Delayed gratification.

6

1  
2



3

## Three of Swords

4

### Endeavors of Air/Sorrow

5

6 A heart is pierced and dissected before the reader. In its open wound is the Blue Rose of the Impossible.  
7 Droplets of blood stream as nectar from the wounds. The background is barren, except for a fine network of  
8 spiders' web-like branches. These branches entangle the heart, rose, and swords in a web of intrigue and  
9 unproductive patterns. This card tells of intense suffering and hurt from circumstances that are beyond one's  
10 control.

11 The heart has a 3-fold level of significance. The descending perpendicular sword is of decisive blow, the coup  
12 de grace that shatters the rivalrous concord at the center blue rose heart. It is an act without effort or intent.  
13 Whereas the two ascending acute slanted swords are pushing against gravity full of imaginative reach and  
14 effort find ease at the center of the heart only to have this concord shattered by downward thrust of the

1 third. Here the possible equilibrium of a triangle implodes into sorrow and grief, and pain. The vibrant red of  
2 life is bleached into a sallow droplet of ichor. The stench of gore and a heart torn asunder but also the  
3 ethereal hope of regeneration and immortality, the drops are the promise of new life.

4 Descent is 1 + 2. One sword is thrust downward into and through the hearts' Blue Rose of the Impossible; the  
5 deep red sinews releasing ichor droplets that represent the active and passive aspects of the grace of  
6 sacrifice and the redemption by suffering. A downward thrust, gravity impelled single sword is a death blow,  
7 a final thrust that slits the cohesion of the throbbing heart. It is a coup de foudre lightning flash. A  
8 thunderbolt from nowhere and the spiral dizzy fall of love at first sight that destroys the avowal of love as  
9 trough and trust.

10 The two thrust up acute angles of slant ascending swords meet to touch tips in the center of the Blue Rose  
11 of the impossible. Though the card usually signifies sorrow and augurs toward caution, inside this situation  
12 may well offer a transvaluation of values, a restoration of appearances into a new and otherwise unforeseen  
13 possibility. This sudden unexpected event, especially an emotional one striking awe, piercing searing heart  
14 break, ache shock, such as of a fatal inevitability such as hopeless hope or hopeful hopelessness.

15 Ascent is 2+1. The Heart Is wrapped in vines or webs of winter baren branches, the heart itself is nested in  
16 barren tree trunks. This means the options of choice and freedom are constrained by winters' sleep.

17 Handles wedged for firm decisive grip. Swords are ideas that can angel together, sparing in conflict as well as  
18 concord. Prejudices our inherited thoughts that often conceal another meaning that only becomes apparent  
19 through unanticipated action. Crossed they signify broken agreements, destroyed vows, duplicity, loss of  
20 innocence, and trust. There is a resulting failure to thrive or survive the assault, adultery but miscarriage, end  
21 to marriage, friend, death of child parent sibling.

## 22 Divinatory Meaning

23 Positive Aspect: Well-meant communications go unheeded, or are stymied, leading to death of a situation or  
24 project—it's not your fault. Expressions of rejection are finally accepted, and subsequent wounds are healed.  
25 It is over; suffer no more. "Time heals all wounds." Creativity is blocked until expression of grief occurs.

26 Negative Aspect: Devastating thoughts and the expression of mourning. Confusion, sacrifice with little or no  
27 reward. Tears, depression and morbidity. "Mea culpa." News of a death, serious accident, or illness.

28

1



2

### 3 Three of Pentacles

#### 4 Endeavors of Earth/Work

5 A strong young man stands confident and proud before us, directly gazing into our soul. His head and face  
6 represent a sense of destiny and glory, a sense of worth that comes from achieving congruent status that  
7 reflects the equivalence between performance and actual worth. The white luminescent leaves that collar  
8 round his neck are incipient wings of perfection. Behind him is the lavender twilight, liminal cosmic sky of the  
9 ethereal Cosmic Rose which is usually depicted in the full eclipse of the stary studded 5<sup>th</sup> Rose dark blue and  
10 black night. The purple and pink of lavender is tranquil, gentle color that suggests the importance of intimacy  
11 for creativity to make novel discoveries. Lavender is a deliberate color of femininity and grace that inspires  
12 youthful wisdom, often a shift beyond what is expected. He, in between dusk or dawn, stands forthright  
13 between the two Edenic Trees of All-life and Eternal Wisdom. He is a craftsman who holds the mallet and  
14 chisel in his left and right hands, representing the skilled craft of wood or stone carving. The Compass: is an  
15 ancient tool. A simple yet effective tool used by master builders to lay out and measure their work. This  
16 historical tool would have been very familiar to historical builders and designers. In ancient paintings, God is

1 often portrayed using a compass to measure out the universe. It is a symbol of geometry and especially  
2 building. The tunic with billowy sleeves and cavernous openings seem they may encumber the hands deft use  
3 of his tools covers the arm, or through which the arm passes or slips. Our tunic clothed crafter has completed  
4 fashioning three pentacles displayed overhead in the framework of the trees' branches. He has successfully  
5 utilized his surrounding conditions to craft in service to others, so the medallion exterior to his heart  
6 represents the union of inspiration with skill. On his belt is the T-square that symbolizes stability, to square  
7 our actions to the fixed nature of matter, and the strong foundation between the material and the spiritual  
8 order of the real as innately moral and good.

### 9 **Divinatory Meaning**

10 Positive Aspect: Careful planning, diligence, and proper acumen lead to success. The success of the project is  
11 in the cunning and craft of its initiator. Work and career are on the upswing. Depending upon other  
12 surrounding cards, news of a marriage or rewarding partnership.

13 Negative Aspect: Carelessness leads to failure. Mediocrity. Scattered and useless expenditure of energy.  
14 Separation or denial of potential rewards. Unrecognized efforts. Loss of acumen.

15

16

## 1 The Fours - Foundations

2 "There is no fruit which is not bitter before it is ripe." —Publilius Syrus

3

4 From the synthesis of three: initial insight, its after-shadow, and reconciliations, needs the fourth as its proof.  
5 The totality of the stable symmetry of the cross and the square, the Pythagoreans asserted the completion of  
6 the base number is the foundation, four. The square is the center of earth, mother-womb of ground. The  
7 core of material is also the cross representing the foursquare cardinal points. They include a symbolic hand of  
8 4 fingers that holds and demarcates direct and elements. The Tetrad symbolizes God. The tetragrammaton is  
9 the unutterable verb of divine presence. In our sacred surroundings

10 East: Air, breath, and inspiration.

11 South: Fire, transformation, and action.

12 West: Water, feeling and reflection.

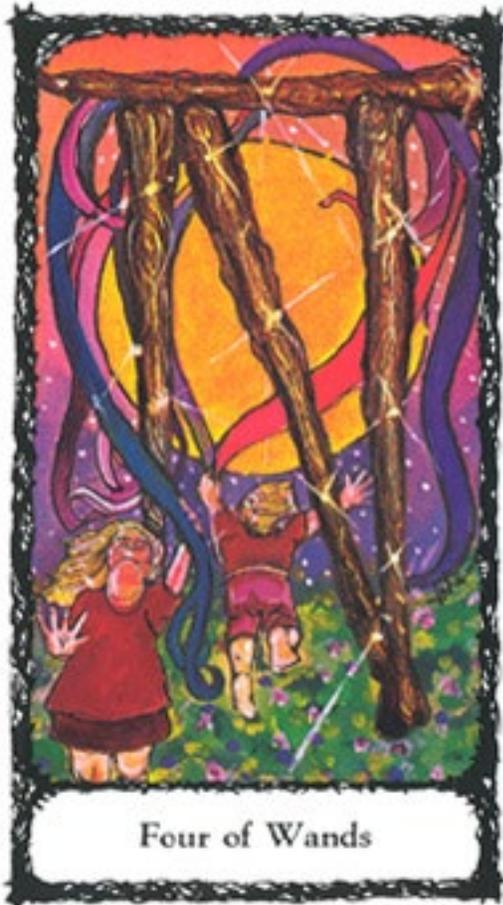
13 North: Earth, balance, and wisdom.

14 The square as hearth and whole, home of four walls, prefigured in the ripe womb of the world with its  
15 creative fulfillment in the number five, alive to thrive, and number six, the generative mix of sex.

16 The Fours represent structure; the support system is threefold: [1] the starting point that oversees the base  
17 [2] the charity that brings forth the space, and [3] substructure foundations that uplifts from the depths.

18 The Fours challenge us to build firm and stable foundations in our projects and relationships. Realism is a  
19 keyword to actualizing the magic of four. Its best to have at hand: Right tools and best materials, cohesive  
20 plans, understand limitations. Bear in mind the proper decorum in situations, behaviors, position in family  
21 dyads, acting in proper role to one another, honesty, respect, trust, kindness, candor invitation, friendship,  
22 love, vigor choice, willingness to act in concert with others to achieve shared goals.

23 It is well established that nothing can stand, or weather turmoil better than a structure or project built on a  
24 good foundation. The task of building a solid foundation is hard work. It requires discipline, sweat, sacrifice,  
25 and responsibility. Ask any architect or laborer and they will tell you—there is only one way of doing a job,  
26 and that is the right way.



1

## 2 Four of Wands

### 3 Foundations of Fire/Perfected Work

4 Two children, a girl and boy, play joyfully in a field of flowers. Energetic, exuberance but no permanence,  
5 youths rash and lack sustained effort

6 The landscape is energized by the sun's light, opening the dark blue of cosmos on the low horizon into the  
7 lavender pink and orange to the high horizon. The wands are skewed to lift up one above the others to make  
8 a ceiling of the above. The children romp and play with the kinetic ribbons that symbolize the rainbow as a  
9 gateway between the worlds. The decorative, blue, pink and red ribbons, flap in the rising dawn's breeze. The  
10 wands are a tripod to hold up the sky. Each one of the four wands connects to each other to make a strong  
11 structure. This card represents physical and contained sexual energy that is expressed through passion that is  
12 mutual with shared aspirations and goals. Such passion thrives in support systems like home and family. The  
13 works of this foundation are dwellings and children, family and friends, and home and self. The firm matrix of  
14 work elevates the root sexual energy into its sublimated, higher cultural and spiritual forms.

1 **Divinatory Meaning**

2 Positive Aspect: You are off to a good start; project(s) will be fruitful. A joyous, shared experience with those  
3 you love will be realized. A new foundation is yours to build upon. A happy home is in the offing.

4 Negative Aspect: Weakened foundation; a structure is threatened. Energies are not being properly utilized.

5 Physical obstacles. Discord within family and home.

6



1

## 2 Four of Cups

### 3 Foundations of Water/Blended Pleasure

4

5 Valley A moonlit waterfall fills four Cups. Three of the four rest on open palms, and the fourth Cup is grasped;  
6 all of the Cups issue forth from the waterfall's stream of energy. The setting is dire, dim, and foreboding. The  
7 waterfall's energy cannot be contained; it is so strong that it creates a cloudy mist at its base and seems to  
8 draw in and engulf the sky's moon. All of the Cups can no longer retain their liquid contents, now displaced  
9 by four White Roses of purity and danger

10 This card identifies foundations based on emotions, which can only be made strong and worthy if kept pure  
11 and untainted by excess. It represents the unceasing quality of emotional extremes, and how they must be  
12 held in check, lest the structure's foundation will fail.

### 13 Divinatory Meaning

14 Positive Aspect: Muddled emotions must be worked out before proceeding. Be cautious of any emotional  
15 involvement, or being lured into any intrigue. Overindulgences in food, drink, drugs, or emotional situations

- 1 are to be recognized and dealt with as destructive expressions. This card is a warning of illness; the emotional
- 2 will soon manifest in the physical.
- 3 Negative Aspect: Feelings of foreboding and nightmarish consequences are correct. Get yourself to a doctor,
- 4 fast! Too late for a change in attitude; the damage is done. Emergency measures must be put into force.
- 5 Refuse to base life decisions on fickle desires.



6

## 7 Four of Swords

### 8 Foundations of Air/Rest from Strife

- 9 A crescent moon shines above a handsome soldier. At his feet is his warrior's blood-streaked mask and its
- 10 horrible visage. Two cups are at his feet: one whole, the other shattered. His left hand—receptive of
- 11 energy—is still shielded; his right hand—disbursement of energy—is bare, except for its gentle holding of the
- 12 Blue Rose of the Impossible. Behind the soldier are four bloodied Swords staked into the ground. Though he
- 13 must always be prepared for the inevitable battle, the struggle is now over. It is now time to reflect.

1 **Divinatory Meaning**

2 Positive Aspect: Worries are laid to rest. Conflicts are resolved, but for a price. Your strength evolves from  
3 experiencing the extremes; build upon this knowledge. Healing brings about enlightenment.

4 Negative Aspect: Little resolve or peace. Continued activity, exhaustion, and confusion. Illness due to worry.  
5 Paranoia.

6



7

8 **Four of Pentacles**

9 **Foundations of Earth/Earthly Powers**

10 A youth proudly claims his turf as he plays "King of the Mountain" atop four Pentacles. He wears the emblem  
11 of the Gold Rose of Absolute Achievement. The rays that shine from the four Pentacles and reflect onto his  
12 garment's embroidered gold rose create the alchemical symbol for Fire: an upright triangle. This card signifies  
13 material, tangible, foundations and accomplishments.

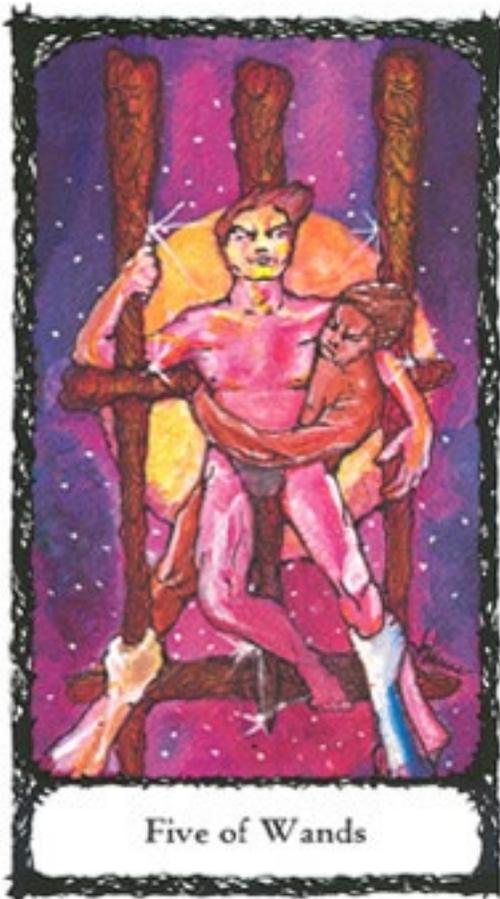
14 DIVINATORY MEANING

- 1 Positive Aspect: Status, obtainment, and initial acceptance
- 2 which can be further developed. Entrepreneurial activities
- 3 meet with success.
- 4 Negative Aspect: Selfishness, leading to failure. Unwise handling of funds. Obtainment is short-lived. A
- 5 humbling experience.
- 6

1 **The Fives - Motivations**

2 "The Light of Lights  
3 Looks always on the motive, not the deed,  
4 The Shadow of Shadows on the deed alone." —William Butler Yeats  
5

6 Ruled by the planet and archetypal pulsations of Mars, the Fives are action-oriented, and indicate the true  
7 agenda of the subject or situation. They represent motivation, the underlying nature and inspiration of an  
8 action. The Fives are the proverbial road of good intentions, which may truly lead to hell.



9

10 **Five of Wands**

11 **Motivations of Fire/Strife**

12 A struggle ensues as a man grasps for support while others attempt to wrest him from his position. His  
13 concentration is steadfast, and cannot be diverted by any one of the opposing and competitive adversaries.  
14 He remains focused on holding his ground. The sun shines brightly on our contender, for he needs all the help  
15 he can get, as other alien hands are aiding the opposition.

1 **Divinatory Meaning**

2 Positive Aspect: A competitive person or situation. Power struggle, ordeal, and test of endurance. Do not get  
3 caught up in the rivalries of others.

4 Negative Aspect: A lover of confrontation, a troublemaker. Intrigue, and instigation—at your expense.

5 Examination of the motives of self and others; all is not what it seems.

6



7

8 **Five of Cups**

9 **Motivation of Water/Loss of Pleasure**

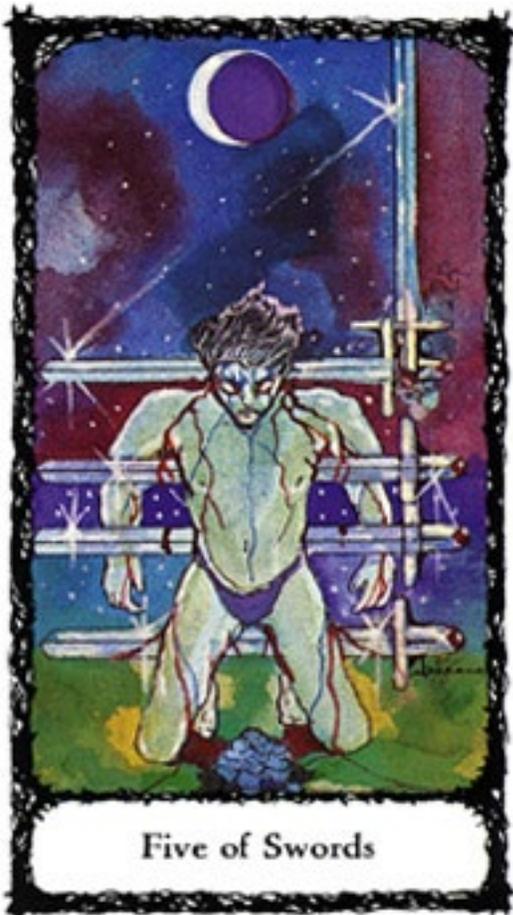
10 A crescent moon seems to crown our female figure. She gazes forlornly into the distance. Her abundant hair  
11 is tangled and wind-tossed as it merges with the Moon's reflection. Her attire is a green robe, signifying a  
12 fertile and potentially productive life, but her actions and surroundings tell otherwise. She is a participating  
13 member of her own dissatisfaction as she is surrounded by emotional conflicts represented by the turbulent  
14 sea. She holds two Cups and spills their contents into the sea, as two other Cups are emptied of their

1 precious contents by the waves' tossing. Only one surviving Cup holds a promising, blossoming White Rose.  
2 Hopefully, she will notice and salvage it before the waves' unrelenting actions spill its precious contents.

3 DIVINATORY MEANING

4 Positive Aspect: Prevailing negativity, ennui, and disdain for efforts. Loss of enthusiasm. Underlying, and in  
5 some cases, obvious depression. Confusion, and loss of emotional fulfillment. A motive is discovered, and a  
6 cure is at hand. Courage, reunion, and peace. All is not lost; actions need to be taken in order to bring about  
7 resolve.

8 Negative Aspect: Uncontrolled emotional upheaval. Attempting to shield oneself from hurt through denial.  
9 Constructive expressions of anger are stifled, eventually converting into tears and despair.



10

11 **Five of Swords**

12 **Motivations of Air/Defeat**

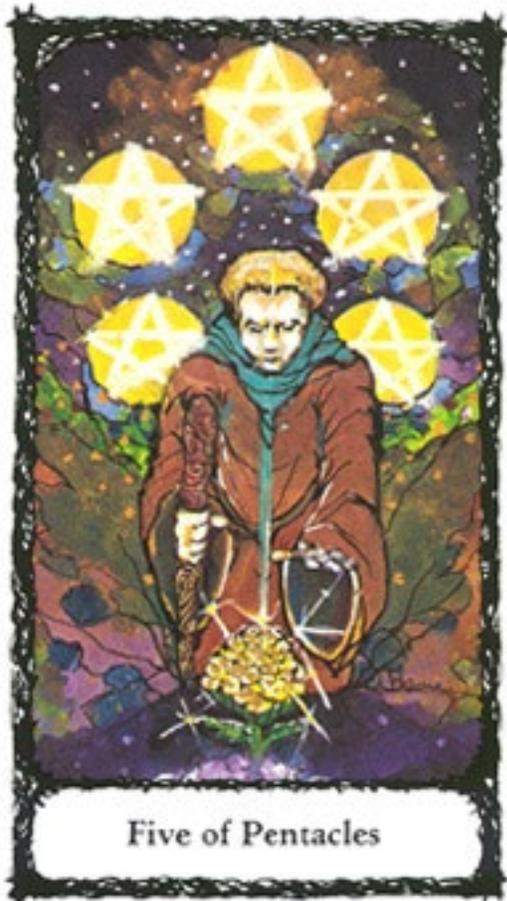
13 The atmosphere is dire and foreboding. A storm is brewing with the oppressively humid and close  
14 atmosphere that clings to one's skin before the sky opens up and crashes about you. Overhead, the moon is

1 undergoing an eclipse as it shines its last bit of light on a kneeling, bloodied male figure. His gaze is fixed upon  
2 the Blue Rose of the Impossible lying in a pool of his blood. His blood streams before him; he is reminded of  
3 his first moments of anguish as four Swords cut into his body. These are the tools of his torture and  
4 destruction. A single and fifth Sword is mercifully raised, readying for the coup de grâce.

### 5 **Divinatory Meaning**

6 Positive Aspect: Cruelty and heinous actions abound, better to do unto others before they do unto you. The  
7 only means of survival is heeding impressions of justifiable suspicion. Forewarned is forearmed. Injury to  
8 head or teeth, medical operation or procedure. A violation of one's body, a robbery, mugging, rape, burglary,  
9 or theft. The survival of self and dignity, despite such actions.

10 Negative Aspect: A trip to the executioner's block. Theft, rape, accident, injury. Sacrifice beyond the call of  
11 duty. Victimization, imprint of the heinous act on one's psyche.



12

1 **Five of Pentacles**

2 **Motivations of Earth/Material Trouble**

3 A man dressed in beggar's garb kneels in adoration before the Gold Rose of Absolute Achievement; he is  
4 attempting to reach for its bounty. The landscape is bleak except for a constellation of five Pentacles which  
5 shine above. They are the promise of potential success.

6 Our beggar's only means of support is the Wand he is holding in his right hand, representing his active,  
7 though weak, physical support system. He must be cautious, for he is dependent on this wand to keep his  
8 balance and feet on terra firma as he reaches into the cosmos for the prized Gold Rose. Caution is primary,  
9 for his reach could fail and have him tumble head first into the awaiting abyss.

10 **Divinatory Meaning**

11 Positive Aspect: Lack of funds or money. The gift and objective are evident; all that is needed is to get one's  
12 act together. Keeping your eye on the prize, constructive use of discipline, and recognition of responsibilities  
13 are tools to bring about desired results.

14 Negative Aspect: Laziness, unreal expectations, daydreaming. Insufficient funds. Get thee to a therapist, and  
15 get thy act together.

16

17

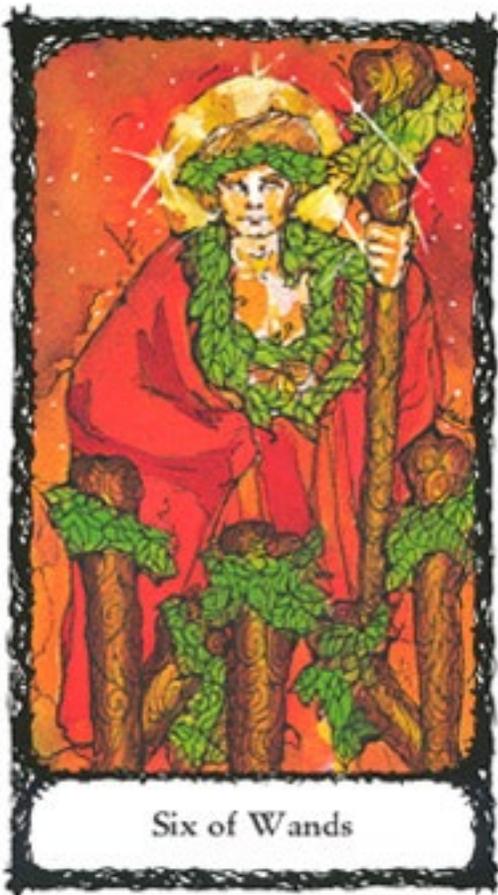
18

## The Sixes - Adjustments

"Every new adjustment is a crisis in self-esteem." —Eric Hoffer

1  
2  
3

4 Ruled by the planet and archetypal pulsations of Venus. The four Sixes represent difficult, but necessary  
5 adaptations we must make in our everyday lives. Adjustments belong to Venus, the ruler of beauty and  
6 harmony, a gift of balance many times taken for granted. In life, we are required to make an adjustment  
7 (however slight it may be) in order to realize the gifts of balance and harmony in whatever shape or form  
8 they may take. This task, at times, is too difficult to perform; success requires changes in our preconceptions  
9 and prejudices.



10

### Six of Wands

#### Adjustments of Fire/Victory

13 A fair-haired male figure stands elevated above a crowd. The sun shines about him, encompassing him in an  
14 aura of glory. He is dressed in a robe that hides his right hand—disbursement of energy—the one scarred in  
15 battle. His left hand—receptive of energy—holds a tall Wand decorated with a garland. Our hero is also

1 wearing garlands of honor upon his head and neck. He has accomplished a great task and is being recognized  
2 for it. He now has to live up to the responsibility of being worthy of the honors bestowed upon him.

3 This card's message is of conduct becoming and being worthy of office. One must make an adjustment in  
4 order to be victorious and embody the necessary, subsequent behavior to maintain the victory.

5 **DIVINATORY MEANING**

6 Positive Aspect: Adaptability to changes and requirements lead to a job well done. Recognition of efforts.  
7 Honors, glory and title. Exhilaration.

8 Negative Aspect: Fleeting glory, false pride. Arrogance and sacrifice with very little or no reward. Fraud,  
9 trickery. The proverbial "fifteen minutes of fame"; a lifetime of desire. In short—hubris.

10



11

1 **Six of Cups**

2 **Adjustments of Water/Pleasure**

3 A young female figure rides the crest of a wave. Her long golden hair is wind-blown and abundant. Six Cups  
4 before her are filled with White Roses of Purity, forming an upright, triangular shape. It is the symbol of fire  
5 and masculine energy, signifying a strong physical presence within the card's emotional context.

6 It is the resource of true pleasure existing not only on the emotional plane, but co-existing and mutually  
7 satisfying on the physical. Comfortable in both aspects, she invites you to join in her pleasure as she holds an  
8 additional rose as a possible reward.

9 **DIVINATORY MEANING**

10 Positive Aspect: Dreams and their offerings are presented. You are required to make the necessary,  
11 emotional adjustments in order to fulfill them. Realization of what is truly pleasurable in one's life.

12 Negative Aspect: Clinging to worn and old emotional ties. Denial; cynical and hardened attitude. The child  
13 within is a brat. Grow up!



14

1 **Six of Swords**

2 **Adjustments of Air/Earned Success**

3 A family is journeying across a calm sea. At the helm is a man who is prepared for whatever conflicts he may  
4 face. He navigates his life away from former tenets, as represented by the five Swords arising from the  
5 water's depths. In his right hand he holds a shepherd's crook (last seen in The Hermit card—the seeker of  
6 truth). In his left hand he holds an upright Sword, ready to defend his new-found beliefs. His companion and  
7 their children look toward the horizon and upon their future.

8 This card represents the power of intellectual adjustments, resulting in a purposeful change in the path to  
9 success. It is a card of changes in consciousness and its subsequent actions.

10 **DIVINATORY MEANING**

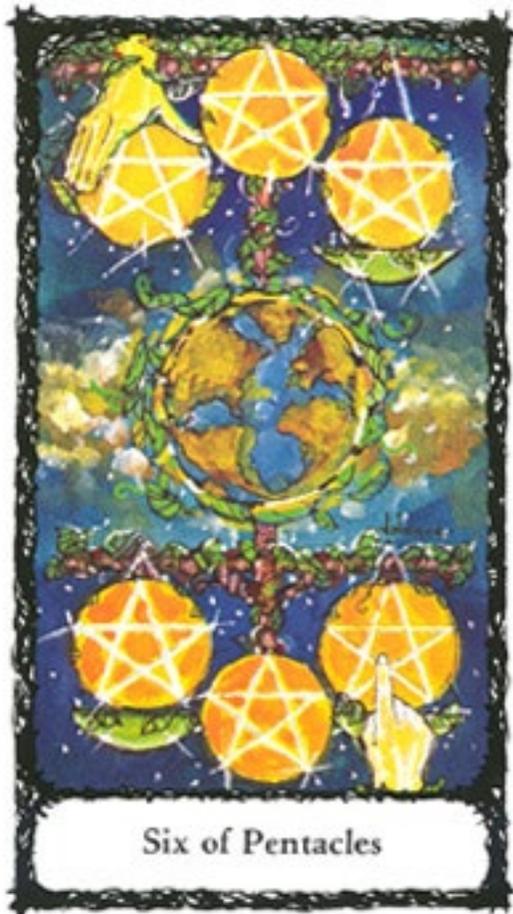
11 **Positive Aspect:** Success, due to changes and adjustments of thought. A journey of the mind, leading to a new  
12 horizon. Relocation of self, home, or business.

13 **Negative Aspect:** Confessions, declarations that shock. Stubbornness, stagnation, ill will, and the results from  
14 these factors. Inability to move forward in one's life, or in a project.

15

16

1 **Six of Pentacles**



2

3 **Adjustments of Earth/Material Success**

4 Two hands of great power adjust the position and balance of six Pentacles. The upper hand places a Pentacle  
5 upon a scale's pan, while the lower hand gently adjusts the placement of another Pentacle. Both are right  
6 hands—disbursement of energies—belonging to two different or separate forces. In the center of this reality  
7 is our world, the Earth. This card is of beneficent fortune and charity. It also speaks of the subsequent  
8 adjustment that must be made by the receiver of these gifts, lest they offend the two aspects of balance and  
9 destiny at work.

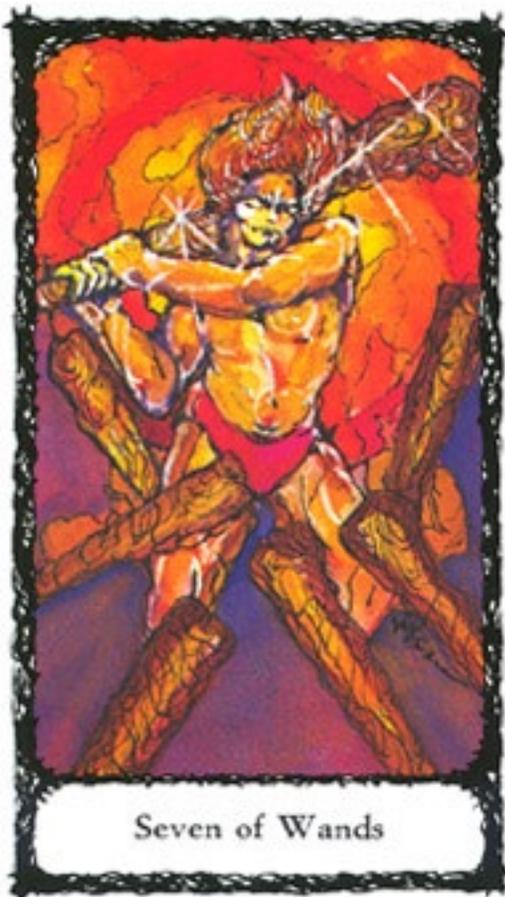
10 **DIVINATORY MEANING**

11 Positive Aspect: Opportunity through charity, generosity, or gifts. Luck and shared prosperity. Answered  
12 prayers. Negative Aspect: Bribes leading to failure. Harassment. Failure to appreciate, and go with offered  
13 opportunities. Pay back—the required "pound of flesh."

## The Sevens - Lessons

"Life is a succession of lessons which must be learned to be understood."—Ralph Waldo Emerson

Now we come to the force that represents a major belief in most metaphysical studies: karma. We will study the concept as it pertains to lessons and what your spirit must learn in order to evolve. The lessons are ruled by the harsh, and stern teacher, the planet and archetypal pulsations of Saturn; which reminds us, as students we are faced with certain grim realities that only we can address and rectify.



## Seven of Wands

### Lessons of Fire/Valor

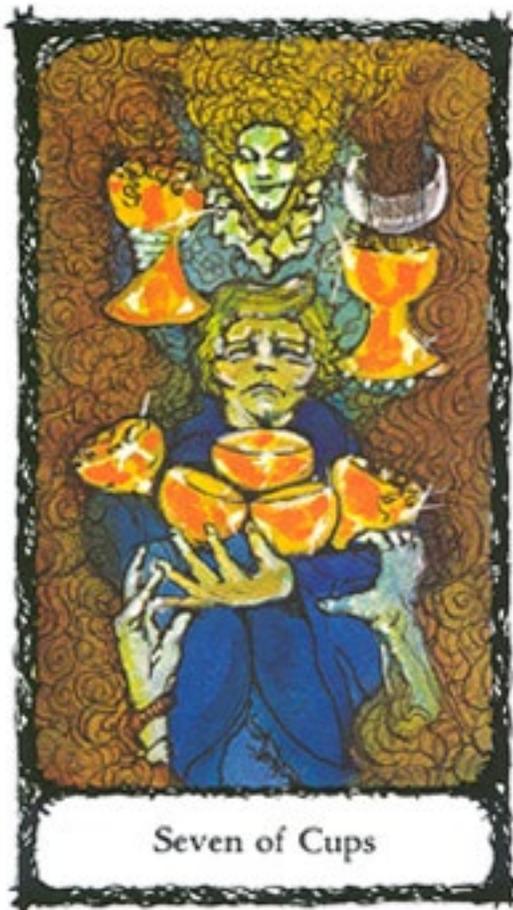
A male figure stands boldly, swinging a Wand to fight off opposing forces. The atmosphere is charged with physical power and prowess. The sun's blazing light in the background seems to erupt into a blast of energy that encompasses our hero. His strong body glistens, and his hair stands upright from the force of the action he has taken. This card's lesson is in actively defending one's beliefs, value system, and integrity. It is a test of stamina and courage, the experience of resolutely facing hardship and danger in defending a belief.

1 **DIVINATORY MEANING**

2 Positive Aspect: A physical trial and test of one's stamina. Be prepared to defend yourself and take necessary  
3 action. Benefits resulting from facing and displaying the qualities of valor and courage.

4 Negative Aspect: Cowardice, anxiety, and refusal to confront leads to failure. A step backward,  
5 disappointment, regret in actions taken.

6



7

8 **Seven of Cups**

9 **Lessons of Water/Illusory Success**

10 A young man in turmoil attempts to hold onto the bounty in his arms; a look of confusion and panic is on his  
11 face. A stoic looking woman hovers directly overhead. Displaying her two other faces (aspects)—a scornful  
12 one to her right, and a second one of a haggard old lady, to her left—she represents the feminine aspect of  
13 the godhead in its harshest form. A smokescreen emanates from the Cup nearest the scornful face while a  
14 crescent moon rises out of the Cup nearest the haggard old lady. The stoic faced woman observes our young

1 man with an air of seemingly unemotional, almost amused disdain. In his panic, the young man is attempting  
2 to hold onto whatever Cups he can. He tries to salvage five Cups, but two strong hands attempt to undermine  
3 his grasp. He has nowhere to turn for help, not even to the forces of the universe.

4 A card of emotional upheaval teaches the lesson of discernment: what is of value, and what is not. Mixed  
5 messages abound from the self as well as from others. Fantasy and emotional investments are subject to  
6 question. A test of one's faith and emotional strength may be in order.

### 7 **DIVINATORY MEANING**

8 Positive Aspect: Hard emotional lessons, when faced and dealt with responsibly, will be diminished. Be  
9 prepared to see life through not so rose-colored glasses. Get rid of emotionally draining entanglements.

10 Negative Aspect: Emotional indulgence and confusion, destructive delusions, wishful thinking, leading to  
11 overcompensation and denial. Get your head out of the clouds. Get real!



12

1 **Seven of Swords**

2 **Lessons of Air/Unstable Effort**

3 Holding a dunce cap, a clown-like character sits before seven Swords. He is slumped over and very unlike the  
4 heroic figures found in other cards; his gesture is confusing to the observer. Is he reaching for the Swords or  
5 refusing to take them? Overhead, the shining full moon denotes these fluctuations of the subject's energies.  
6 The Swords before him shine in the casting light. The two upright Swords denote courage and honor; the two  
7 handheld, downward Swords denote disapproval and disgrace. He is offered three additional Swords, their  
8 purpose yet to be determined. What will he do? His ability to follow through is in question.

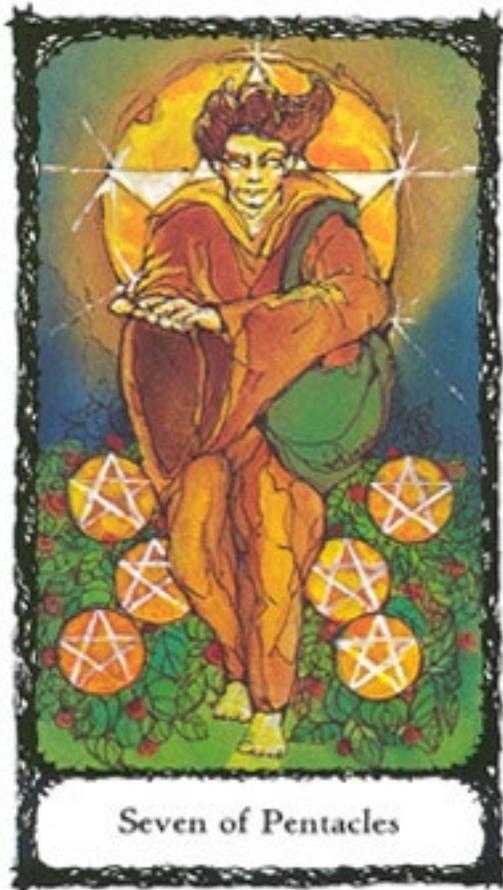
9 This is a card of mindful lessons of intellect and thought processes. One's logic and rational thinking are  
10 tested. This card represents communication of ambitions without follow-through in actions, or "lip service."  
11 Well-meaning thoughts and talk pave the way to nowhere.

12 **DIVINATORY MEANING**

13 Positive Aspect: Lessons in communication. Recognition of self-sabotage because of unfounded fears, and  
14 short circuits in communications. The "what if " syndrome. Only one course to be taken—just do it.

15 Negative Aspect: Mind games. Lies, thievery, and deceit. Rationalization and justification of harmful acts. The  
16 classic behavior and deception of the addict. Dreams and potentials unfulfilled, laziness, fear, and paranoia. A  
17 carousel ride to nowhere—going around in circles.

18



1

## 2 **Seven of Pentacles**

### 3 **Lessons of Earth/Success Unfulfilled**

4 Our fourth and final Saturnian card offers the tangible, realitybased and nonesoteric lesson of care and  
5 nurturing. Our picture is one of a barefoot young man, a farmer scattering the seeds for his subsequent  
6 harvest in the blazing sun. He shows no pain from the heated earth against his bare feet, and the green sack  
7 he carries must hold some form of sustenance other than the seeds he is scattering. No water is in sight, and  
8 one can only wonder about the outcome of his labors. By sheer luck, some seeds have born fruit, but even a  
9 stoke of luck is at best short-lived if not nurtured.

10 This card represents a test of planning and the ability to nurture what is of value in one's life.

### 11 **DIVINATORY MEANING**

12 Positive Aspect: Hard work and care are required. Project's success will be dependent on additional efforts  
13 and harder work. You may be forced to go back to the drawing board, dismantle, and start fresh in order to  
14 obtain desired results.

- 1 Negative Aspect: Anxiety over transactions due to lack of proper planning and care. Failure of efforts.
- 2 Resources dried up due to halfhearted actions or lack of caring.
- 3
- 4

1

2 **Dear Reader,**

3 We have defined the mundane experiences of cards Ace through Seven (Beginnings, Partnerships, Endeavors,  
4 Foundations, Motivations, Adjustments and Lessons). In the next series of cards, Eight through Ten, we hope  
5 to realize the mundane as divine, the ever-present influence of spirituality expressed through our everyday  
6 lives. No longer are we to look upon life's drudgeries as punishment, but as opportunity. —J. G.S.

7

8

## 1 The Eights - Regeneration

2 "He who would learn to fly one day must first learn to stand and walk and run and climb and dance; one  
3 cannot fly into flying." —Nietzsche

4

5 In the numeral eight we see the unique visual characteristic of the symbol of regeneration, the double  
6 nimbus, a visual representation of the constant ebb and flow of energy through a momentary conjunction. As  
7 with the twisted length of cord in the child's game of cat's cradle, I like to think of the figure eight (or its  
8 metaphysical counterpart, the double nimbus) as a circle, the symbol of completion. But, its form (not  
9 function) is manipulated for a purpose, even though the circle is still there. Another viewpoint is that our  
10 figure eight/double nimbus is in a three-dimensional form called a Möbius strip, a manipulative mathematical  
11 construct which demonstrates the ability to travel on a continuous line covering both sides of the once two-  
12 dimensional plane.

13 The four Eights are our mundane and worldly experiences of regeneration. Spiritual inspiration taking hold  
14 and becoming matter, and continuously evolving into various stages of development. In brief, the minute  
15 degrees of separation lead to endless possibilities. Because of this correspondence, the Eights belong to the  
16 domain of such energies as our planet Earth, and the multiple god-forms that represent the regenerative  
17 process.



1

## 2 Eight of Wands

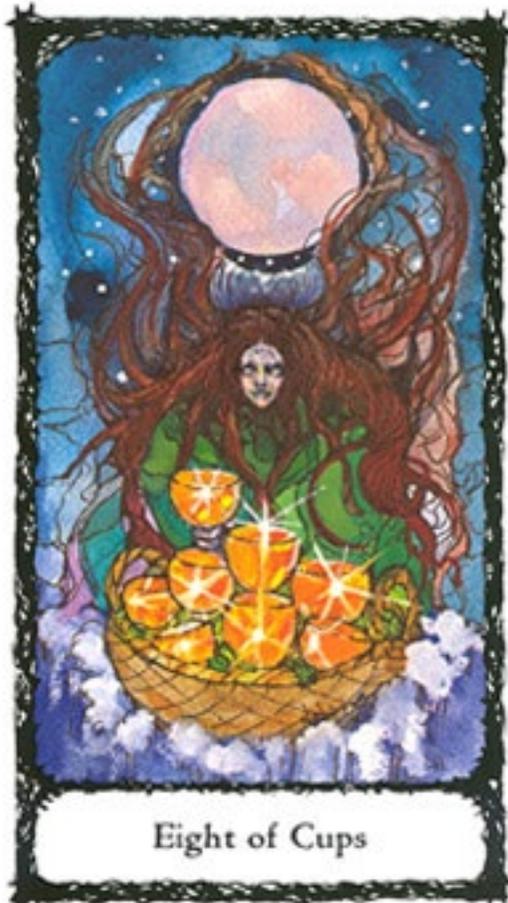
### 3 Regeneration of Fire/Swiftness

4 As the universe is ablaze with a burst of cosmic energy, a hand juts outward as if blossoming forth from a  
5 base of green leaves. We see a planetary form in the background. Is it the sun or moon, or is it both? Or the  
6 birth of a supernova (a star whose energy output is 100 million times greater than the sun's)? From these  
7 energies eight Wands are projected forward and outward, and seek an unknown destination, representing  
8 active, and somewhat unexpected occurrences. Positive aspects surface with associated negative obligations,  
9 resulting in sudden renewal. This regeneration of Fire and its explosion of passion and emotions is compared  
10 to an atom bomb going off in one's life. The physical presence of an adventure that will take you to a new  
11 realm of existence, e.g., a love affair, sudden marriage or opportunity.

### 12 DIVINATORY MEANING

13 Positive Aspect: Clear the roadway for a sudden change. A revolution in life style or approaching exciting  
14 occurrences. Adrenaline rush and excitement. Pace yourself and seek balance. Overall, there will be a  
15 positive end result, though there will be some adjustment of temperament. Possible love affair leading to  
16 marriage.

- 1 Negative Aspect: Circumstances leading to violence. Divorce or sudden unsettling news. Sudden and
- 2 consuming events destroy. Will the Phoenix arise from the ashes?



3

#### 4 **Eight of Cups**

#### 5 **Regeneration of Water/Abandoned Success**

6 IA disheveled and anxiety-riddled woman is seeking solace, yet experiencing little comfort for the sacrifice  
7 she is making—placing her beloved Cups into a basket, allowing the turbulent sea to claim the bounty for  
8 itself. Her life seemingly over, her emotions overwrought, she must make a sacrifice in order to regain her  
9 emotional well-being or at least a détente. This card tells of disappointment, or dissatisfaction over once  
10 favorable

11 and valued associations. It represents the need to abandon, or to free oneself from emotional ties. It could  
12 mean great disappointment with children, or the disappointing outcome of an emotional investment.

1 **DIVINATORY MEANING**

2 Positive Aspect: Time to "let go and let God." Such action, though extremely difficult, will bring about a  
3 resolution.

4 Negative Aspect: Look out for your own survival. No hope for an amiable solution; one must accept the  
5 inevitable, walk away and never look back. You may as well face it...your inner child is an "orphan in a storm."



6

7 **Eight of Swords**

8 **Regeneration of Air/Shortened Force**

9 A woman, her vision obstructed by her wind-tossed hair, stands amid six Swords piercing her gown. In her  
10 hands are two Swords; above and below are two full moons reflecting opposing emotional forces. Her actions  
11 are not clear. Is she releasing herself from the Swords' grasp, or pinning and securing additional Swords into  
12 her garb?

13 Emotional conflict brings about stifled thought processes. Logic struggles to exist in an atmosphere of  
14 emotional turmoil; foresight is blinded when it reacts to the demands of self-limiting emotions. The only

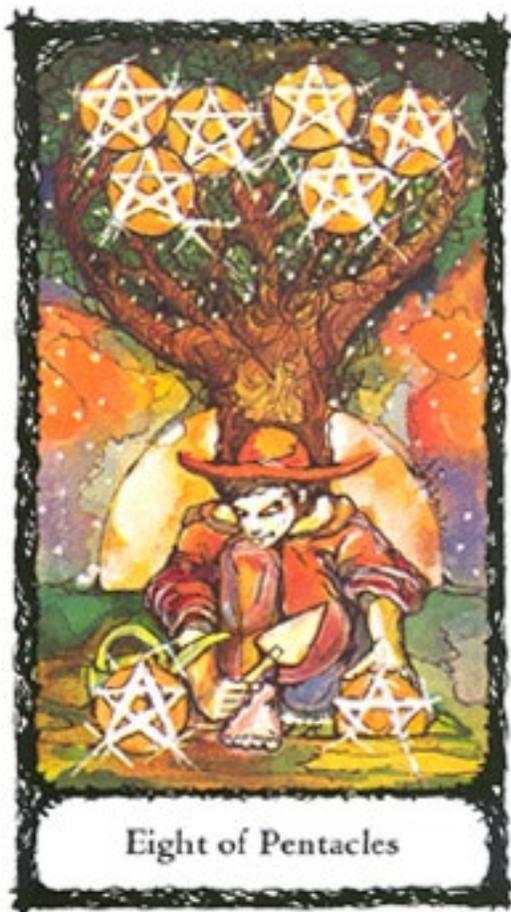
1 route to survival is the road to clear and logical analysis. This card may indicate the need for the indi-vidual  
2 to seek counseling or psychiatric help.

3 **DIVINATORY MEANING**

4 Positive Aspect: A release from old, destructive thought patterns. New ways of thinking, and eventual actions  
5 will bring about desired results. Freedom. Breaking new ground.

6 Negative Aspect: Self-limitation, imprisonment, censure of anything that may possibly break new ground.  
7 Seek help; you're on the road to losing your sanity.

8



9

10 **Eight of Pentacles**

11 **Regeneration of Earth/Prudence**

12 It is the harvest season; the sun sets on a day of hard work. A young farmer appears pleased to be planning  
13 and planting for the next season's bounty. He is prepared with the necessary tools of nurturing objects.

14 Behind him is a tree, fruitful with six Pentacles. At his feet are two Pentacles; one is in the process of being

- 1 planted and regenerated, the other rests upon a watering can (a container and vehicle representing
- 2 emotional nurturing). This card reveals the value of care and patience. The need to tithe for future benefit.
- 3 One is not alone in one's actions. The laws that govern the universe are true for all, not just an isolated few.

#### 4 **DIVINATORY MEANING**

- 5 Positive Aspect: Skill, craftsmanship and nurturing. Further attention to detail pays off. All details are in place,
- 6 resulting in a job well done with long-term rewards.

- 7 Negative Aspect: Carelessness, avarice. Poor planning leads to little reward. Famine. "Was it really worth the
- 8 effort"?

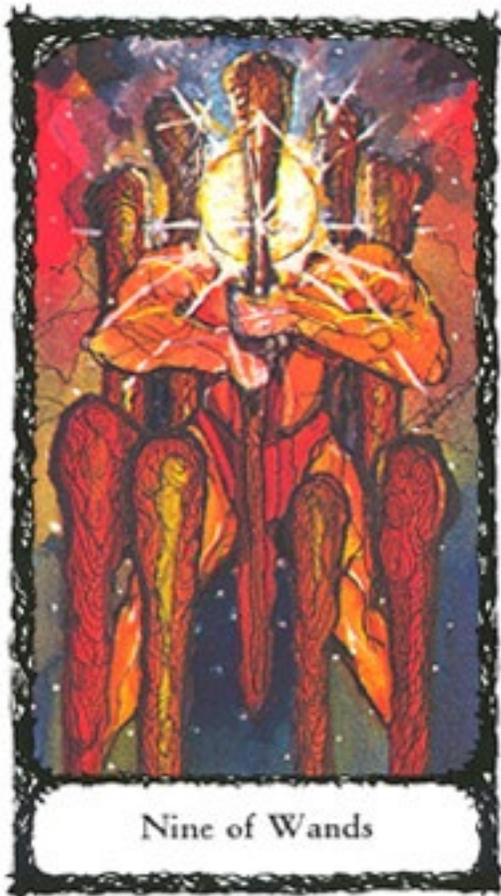
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10

## The Nines - Consciousness

"A moment's insight is sometimes worth a life's experience." —Oliver Wendell Holmes

The four Nines are ruled by the conjunction of Saturn and Jupiter. These planets/archetypal pulsationss govern the aspects of harsh and benevolent parentage. When combined and reviewed, these planets offer an unique realm of consciousness, that of "knowing." In this, the marriage of experience, realization, and perceptual change become evident and a bonding occurs when one goes through the similar trials of another. Once experienced, consciousness is no longer a dormant energy. In fact, the best term in metaphysics to define it is an epiphany when it is no longer delegated to a robotic process, but becomes an ever present integral part of the psyche. What you choose to do with it (via the gift of free will and choice) is up to you. Be assured, if you choose to ignore it, or devalue the virtue of this condition in your life, it is tantamount to acquiring additional bad karma.



13

1 **Nine of Wands**

2 **Consciousness of Fire/Great Strength**

3 A muscular and strong male figure stands among a circle of eight Wands. He holds the ninth Wand firmly  
4 before him. As the Wands' energy melds with his own, an orb of bright light obstructs his facial features. He  
5 has become the circuitry between the realms of power, astral and physical, and the holder of "The Force."  
6 This energy represents the sacrifice that will be faced for those who request a healing.

7 This card indicates the consciousness of sacrifices, and the acknowledgement of the task, its physical toil and  
8 strain. The will and consciousness are the motivating factors in obtaining physical success. This is the card of  
9 acceptance and welcoming of physical challenges and demonstrated prowess.

10 **DIVINATORY MEANING**

11 Positive Aspect: Recovery from an illness. Challenges met, and actions taken toward a desired result.

12 Reservoir of strength now put into action. Healing.

13 Negative Aspect: Illness with slow recovery. Lack of stamina and conviction leads to failure.

14



1

## 2 **Nine of Cups**

### 3 **Consciousness of Water/Material Happiness**

4 The figure of a contented young person sits among nine Cups filled with large white roses. In the background  
5 is the full moon. Incorporated in its surface are the handsome reflections of a female and male face. The  
6 seated figure has obtained a fusion or integration of emotional needs and the potential fulfillment of them.

7 The Nine of Cups is a card of intuitive and emotional awareness. The true fulfillment of the inner child which  
8 can be found through the consciousness of one's emotional mechanism, patterns, and responses.

### 9 **DIVINATORY MEANING**

10 Positive Aspect: A consciousness of one's emotional needs leads to tangible happiness with assured success.  
11 The surmounting of obstacles through proper utilization of energies. A "wish granted" card. Sustained  
12 happiness.

13 Negative Aspect: One's moody and infantile expression leads to regret. Uncertainty of actions and  
14 motivations leading to doubt. Your wish may be temporarily granted, but results are not lasting. A fleeting  
15 moment of satisfaction.



1

2 **Nine of Swords**

3 **Consciousness of Air/Despair & Cruelty**

4 An anguished woman holds her hands to her face, shielding her eyes from a horrible reality. Her hair blows  
5 wildly in the wind. Her posture is one of torture and martyrdom. A victim of her own thoughts and regrets,  
6 her pain is self-inflicted. She foretells of doom, but is also the survivor of a war of the mind—the rebellion  
7 within.

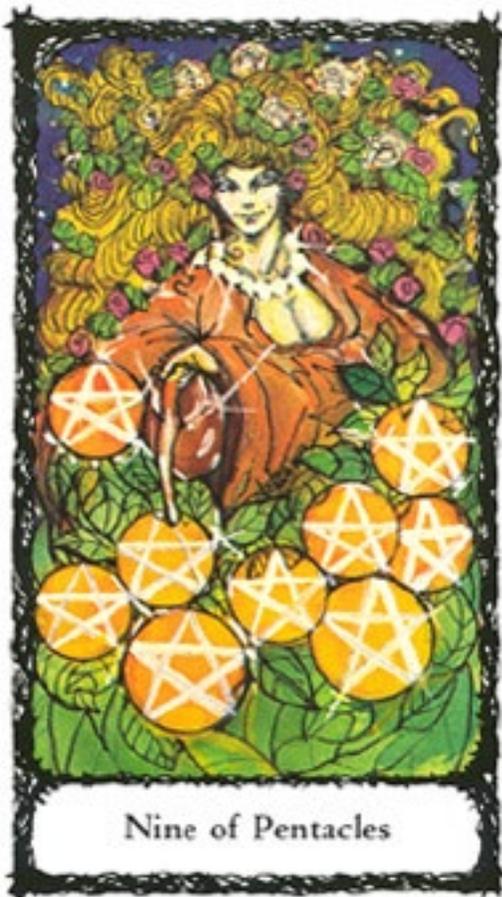
8 This card is commonly referred to as "the card of the unloved." It is the horrible awareness of physical disdain  
9 and coldness that is the bitter reward of the obsessive and compulsive personality.

10 **DIVINATORY MEANING**

11 Positive Aspect: The truth, once realized, will be devastating, but persevere, all is not lost. Survival of a  
12 tormented time. Cruel, but necessary awareness of how one's thoughts, and subsequent actions, have lead  
13 to the present condition.

- 1 Negative Aspect: Going around in circles. Stubborn denial of emotional responsibility. Refusal to recognize or
- 2 contend with the issues leads to isolation, illness and mental torment. Painful trepidations, living to regret
- 3 corrective actions not taken. Heartache, futility, and tears. Manifestation of your worst nightmare.

4



5

## 6 **Nine of Pentacles**

### 7 **Consciousness of Earth/Material Gain**

8 A voluptuous woman with garlands in her hair nurtures an abundant garden. She is the persona of nature  
9 fulfilled. She is an aspect of the Harvest Queen and Earth Mother; the Empress in her mundane aspect, as  
10 symbolized by the pearl necklace and her ample breasts.

11 A card of realized, tangible gain, the result of efforts well-nurtured through conscious application of talents  
12 and gifts received.

1 **DIVINATORY MEANING**

2 Positive Aspect: An ease in the use of all one's abilities to produce a desired result. Attributes of comfort,  
3 discernment, and wisdom. A nurturing awareness. A reward received that is far beyond expectation.

4 Negative Aspect: Deliberate avoidance of what is known to be the proper course of action. Aborted project(s)  
5 through bad faith, thievery, and stubborn, effete attitude. An uncooperative person who undermines good  
6 intentions.

7

8

## 1 The Tens - Completion

2 "Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss." —Apocrypha,  
3 Ecclesiasticus 7:36

4

5 Our mundane journey is now coming to an end; a cycle of life's experiences is about to be completed and  
6 assessed. Though many times it is unrecognized for what it really is, you have received a most remarkable gift  
7 to be cherished—awareness. This gift has humble beginnings, made up of everyday mundane travails. Within  
8 these beginnings dwell the seeds of consciousness that, if allowed to germinate, will unleash a power so  
9 great it will cast us into a spiritual awakening. How have you fared? Have you met the challenge? The answer  
10 lies within the Tens.

11 The four Tens are ruled by the conjunction of solar and lunar energies. Representative of these forces are  
12 Yahweh and the Shekinah, The Sun and Moon, Madonna and Child, the Gods and Goddesses. You may even  
13 think of the Tens as an abrupt ending, but nothing could be further from the truth. They are a stage of  
14 completion that spirals into a new beginning.

15 What are you to do when faced with completion... with newly found awareness/consciousness? The answer,  
16 in essence, is "...go, and sin no more."



1

## 2 Ten of Wands

### 3 Completion of Fire/Oppression

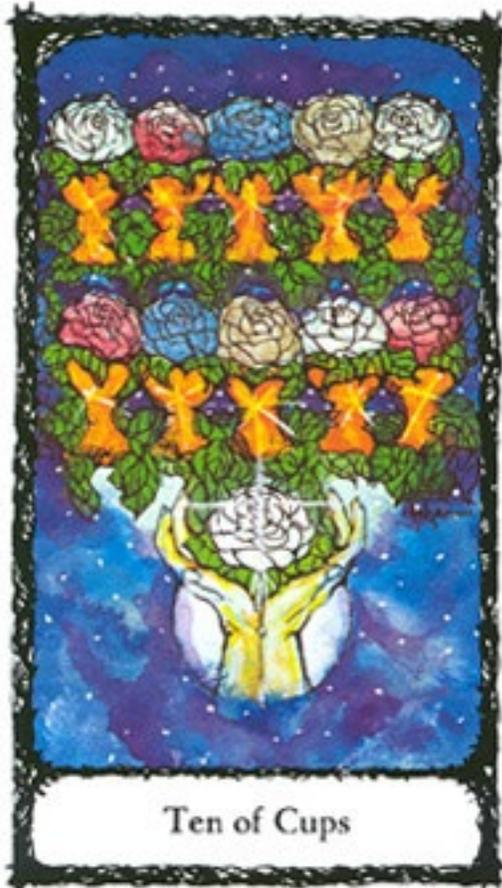
4 Under the pressure of nine Wands trapping him, and a tenth Wand hovering overhead, threatening  
5 impalement, a man is confronted with a difficult challenge. He has ensnared himself into a situation of  
6 potential physical harm and must be cautious with his actions, lest he bring the Wands crashing down upon  
7 him.

8 This card depicts a torturous situation, the pressure of a deadline, and the responsibility of accomplishment.  
9 Creative endeavors are nearing completion; with each step forward a new challenge arises. It is the  
10 oppression of the creative process, the sleepless nights, and agonizing doubts that surround the creator.

### 11 DIVINATORY MEANING

12 Positive Aspect: Harnessing one's energies will aid in realizing completion. Shouldering burdens will be  
13 coming to an end. Physical stamina is being tested. Unfounded fears of harsh criticism or the lack of approval  
14 from others.

- 1 Negative Aspect: Hard labor, unrealistic deadlines. Destruction of the creative process. Illness, possibly
- 2 leading to an end of a situation. Scars sustained, but not readily healed. Burial.



3

#### 4 Ten of Cups

#### 5 Completion of Water/Perpetual Success

6 Out of the sky, and illuminated by a full moon, two hands make a joyful offering of ten Cups that contain the  
7 blossoms of the four Sacred Roses (red, white, blue, and gold). They represent the satisfying emotional  
8 completion of a cycle.

9 This card assures the successful, emotional and spiritual outcome of a project. It is also a creative endeavor  
10 that touches a vast range of persons, bringing about historical recognition, fame, or notoriety, as symbolized  
11 by the eleventh white rose in the offering hands. The culmination of a great work leads to a life of notoriety  
12 beyond the expectations of the seeker.

1 **DIVINATORY MEANING**

2 Positive Aspect: Timeless happiness and emotional satisfaction. Positive and anticipated reaction to a project.  
3 Skillfulness, culminating in a masterpiece. Emotional growth cycle completed. A wish may be granted far  
4 beyond your expectations.

5 Negative Aspect: Incomplete satisfaction, criticism, and resentment. Short-lived moment in the sun. Fleeting  
6 fame without reward. Emptiness.



7

8 **Ten of Swords**

9 **Completion of Air/Ruin**

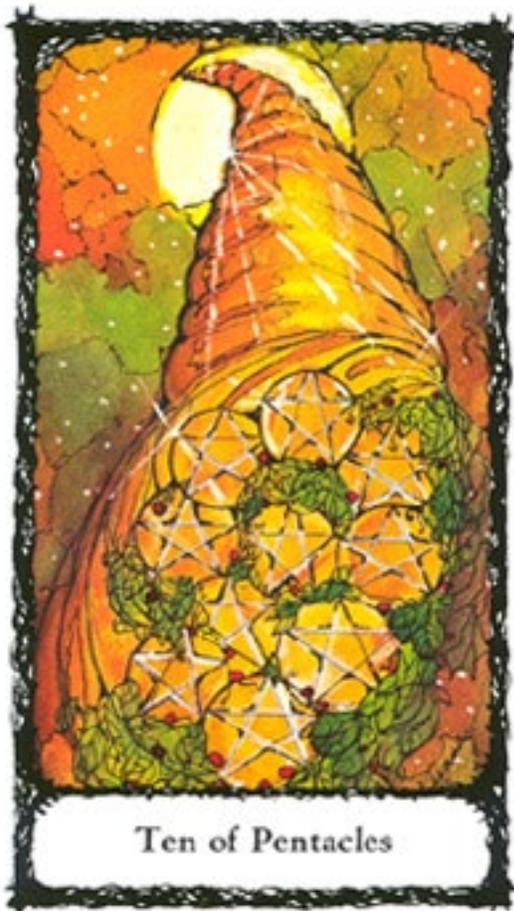
10 The sacred tree is now wounded beyond salvation. It is impaled with ten Swords which cut into its once  
11 strong bark; its "blood" pours forth. The barren earth feeds on whatever vital force is left, as a vampire feeds  
12 on its victim. The full moon's intensity is a powerful influence; unresolved conflicts are now magnified. A card  
13 of tragic and destructive conclusion.

1 This is the card of recognition and destruction of old thoughts, beliefs, and perceptions. The proper and  
2 inevitable slaughter of the past. The need to destroy in order to obtain.

3 **DIVINATORY MEANING**

4 Positive Aspect: Set your mind on expecting the worst, but hope (and pray) for the better. Forewarned is  
5 forearmed, there are barbarians at your gate. Mundane psychic influences and structures are to be  
6 annihilated. Peace through forgiveness is your only comfort. The sustaining of a tragedy. Death of a loved  
7 one, project, or situation will usher in a new beginning.

8 Negative Aspect: An accident, tragic and unexpected death of a situation. Unpreparedness, leading to  
9 torment and anguish. Allow a very long time for healing.



10

11 **Ten of Pentacles**

12 **Completion of Earth/Wealth**

13 The horn of plenty, the cornucopia and nurturer of the gods bares forth riches of fertility. The sky is bright  
14 and luxuriant as ten Pentacles issue forth amongst the bountiful harvest. The cornucopia seems to be born

1 directly from the sun shining overhead, signifying blessings of nourishment and renewal. A card of a healthy  
2 completion, comfort, and retirement from previous turmoil and conflict.

### 3 **Divinatory Meaning**

4 **Positive Aspect:** Rewards for a project well done. Increased earnings. Prospects are fruitful and will deliver. A  
5 bountiful inheritance. Estates and holdings are secure. Respect. A new lease on life.

6 **Negative Aspect:** Inherited debts, bad karma, lack of money, and questionable physical well-being. Gambling  
7 losses. Scandal, which leads to sudden loss of stature within the community. Dishonor.

8

## 9 **The Court Cards**

---

10 The sixteen Court Cards—Kings, Queens, Knights, and Pages—have been set apart from the previous cards,  
11 along with their explanatory text. Their nature as Court Cards is different from the numbered Minor Arcana  
12 of Aces through Tens, making it advisable to study the Court Cards as a separate and distinguished entity.  
13 What makes these cards so special? The Court Cards function as units of individual energy and means of  
14 personal identification.

15 To aid you in this study, it is best to memorize the following: The Kings and Queens are seated on their  
16 respective thrones and represent passive authority by which they declare their intent, or decree a purpose.  
17 They are often used to represent the seeker, or questioner. The Knights and Pages are mobile entities and  
18 represent active authority. They are goal- or result-oriented. The Knights and Pages can be viewed as  
19 catalysts or agents, i.e., messengers or representatives of an official decree (such as made by a King and/or  
20 Queen). For example, the King of Swords may represent a lawyer, and the Page of Cups, the outcome of your  
21 association with this lawyer.

22

23

24

### 25 **The Court Cards and The Four Elemental Powers**

26 Within the Elemental Power structure, all Kings are Fire, or male (active/phallic) energy; all Queens are  
27 Water, or female (nurturing/womb) energy. The Knights are Air, and function as the forces that motivate or  
28 move these energies to fruition. All Knights suffer the curse of the quest, the trials and tribulations of  
29 bringing about a desired outcome into reality. The Pages are Earth, in its androgynous form, and are too  
30 young and innocent to hold the dire responsibility that is the burden of the elder Knight. As Pages, they are in  
31 an unique position. Having received "instructions" in "cultivation" from the other cards, the Pages may be  
32 positioned to indicate the outcome of a situation.

1 Let us go back to the example of the Page of Cups. The Page connotes a fruitful and emotionally satisfying  
2 outcome to your dealings with a lawyer (King of Swords). Taken further, the Page speaks of emotional  
3 honesty and use of one's intuition as an asset in this relationship. These qualities should not be ignored by  
4 the seeker since they suggest a welcomed result.

5 As a further example of how the Pages differ from the Knights let us replace the Page of Cups card with the  
6 Knight of Cups card. One can then come to the conclusion that there is or was the need for enforcement of  
7 the King of Swords' decree.

8 As the link between the lesser mysteries and greater mysteries, to the major and Minor Arcana, and the  
9 three keys to the pips, courts and 22 mysteries. Initiation, and here the Aces act as keys to all levels of the  
10 tarot house. Basement pips, ground floor courts and top floor majors.

11 Ace are stairways to between levels.

12 Key as god who creates world and destroys

13 Sun key today opens rises, closes at setting

14 thrones or human foot as rulers, mystagogues that posses decision-making powers and responsibility

15

## 16 Applications In A Card Reading

17 It is important when using a Court Card as a "significator" (the symbolic representative of an individual) that  
18 the reader and seeker are firm in their intent of which Court Card best represents the person and situation.

19 For instance, if you are reading an adult male, born under one of the horoscope signs assigned to the  
20 element of Fire (Aries, Leo, or Sagittarius), his significator would then be the King of Wands. Let's say the  
21 seeker asks a question about his father, who happens to be another Fire sign. There is only one King of  
22 Wands in the deck. You can, through discipline, attribute the conflict to another one of the Kings. For  
23 example, you draw the King of Cups and state, "Your father is reacting, as attributed to the King of Cups, in an  
24 overly sensitive way." But this may not be a totally satisfactory application. A possible solution is to attribute  
25 the Fire sign father as the King of Wands and the son as the Knight of Wands. But, this too can become  
26 awkward if not agreed to before the reading commences. What would happen if you drew another King?  
27 Would it then be interpreted as a male the same age as the father? Or a male the same age as the son? My  
28 advice is to set up your parameters beforehand and stick to them.

29 Another way of defining the roles is to remove the four Kings and Knights from the deck. Among the eight  
30 cards have the seeker choose the descriptive qualities that best suit the players in their scenario. As an  
31 example: The seeker is an emotionally distraught male, very attached to his family and children. Even though  
32 his birth date tells he is an Air sign male and should be represented by the King of Swords, in the context of  
33 the reading his role is more like the King of Cups.

34

1 Another option, as you get more experienced with the message of the cards, is to experiment by letting the  
2 cards set up the situation and dictate the underlying true nature of the seeker. I prefer this method. It allows  
3 the cards to dictate the innate truth of the individual(s) involved. This method also allows the layout/spread,  
4 and card placement, to indicate the seeker's true nature.

5

## 6 The Four Kings

### 7 Authoritative Fire

8 As explained, each Elemental Power has its Court Card suit attribution. This is a constant, and holds true with  
9 all of your studies. As before, some memorization is required. In the study of the Kings, the following  
10 information should be assimilated: All Kings are mature males, therefore, ruled by the Elemental Power of  
11 Fire.

12 As the link between the lesser mysteries and greater mysteries, to the major and Minor Arcana, and the  
13 three keys to the pips, courts and 22 mysteries. Initiation, and here the Aces act as keys to all levels of the  
14 tarot house. Basement pips, ground floor courts and top floor majors.

15 Ace are stairways to between levels.

16 Key as god who creates world and destroys

17 Sun key today opens rises, closes at setting

18 thrones or human foot as rulers, mystagogues that posses decision-making powers and responsibility

19

20 All Kings are seated, therefore, passive (not to be confused with weak) in nature. All Kings are leaders (for  
21 better or worse) and are concerned with legacies. They are also lawmakers, but do not, themselves, enforce  
22 the laws that they dictate; that duty is assigned to other court cards, the Knights.

23 The Kings are positioned in the eleventh group of the Minor Arcana. They find their complement with the  
24 twentieth, eleventh, and second cards of the Major Arcana: Judgment, Strength, and The High Priestess, all  
25 corresponding to the first letter of the Tetragrammaton, Yod (ti ).



1

## 2 King of Wands

### 3 Fire of Fire

4 A robust man of fiery temperament is dressed in red robes. His crown is a red triangle, and he is girdled in a  
5 gold triangular belt. His authority is evident as he holds court. In his right hand is a scepter of his authority, a  
6 Wand. In his left hand is a golden dish emblazoned with a red rose. The dish has an occupant, the elemental  
7 creature of Fire, an active reptile, a salamander. It is a dutiful servant of the Elemental Power of Fire which  
8 awaits the King's decree.

9 The King of Wands represents a physically commanding male presence whose situation is one of active,  
10 creative authority. He can be a benevolent or ruthless leader. Whatever his inclination, he has a tendency to  
11 jump to conclusions and can easily be offended. He is charismatic, stands out in a crowd, and may also show  
12 some distinct physical characteristics or bodily type, be it tall or short, handsome or ugly. His pleasure is in his  
13 physical power or prowess, and the legacy he will leave the world. You know him by his presence; for good or  
14 bad, he is definitely there. He is comfortable with humor as long as you laugh with him and not at him. The  
15 King of Wands may forgive, but never forgets a slight. A man of action, he is impatient with people who think

1 too much. His decree: "Actions speak louder than words. Creativity is in the doing." The influences of a Fire  
2 sign male—Aries, Leo, Sagittarius.

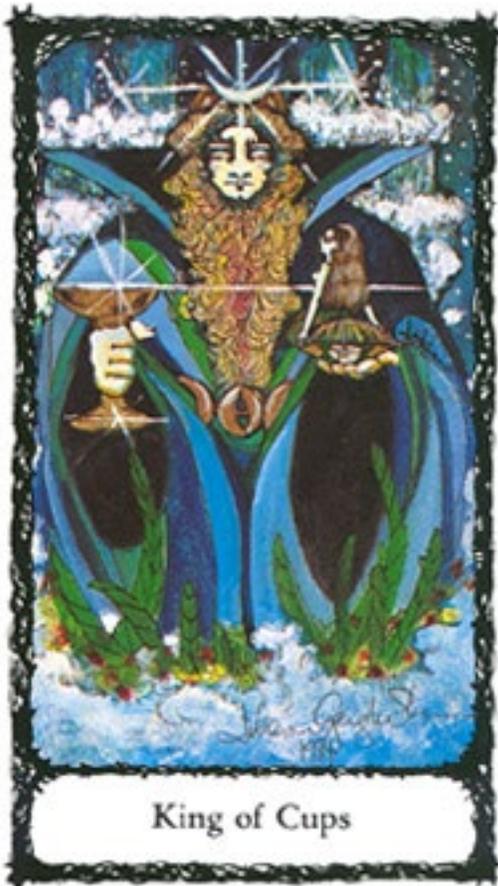
3 **Divinatory Meaning**  
4

5 Positive Aspect: A person of action and resolve. A legacy is in the offing. A good marriage.

6 Negative Aspect: A person of perversion, callousness, and cruelty. Biased judgments and prejudice. Failed  
7 partnerships.

8

9



10

## 1 King of Cups

### 2 Fire of Water

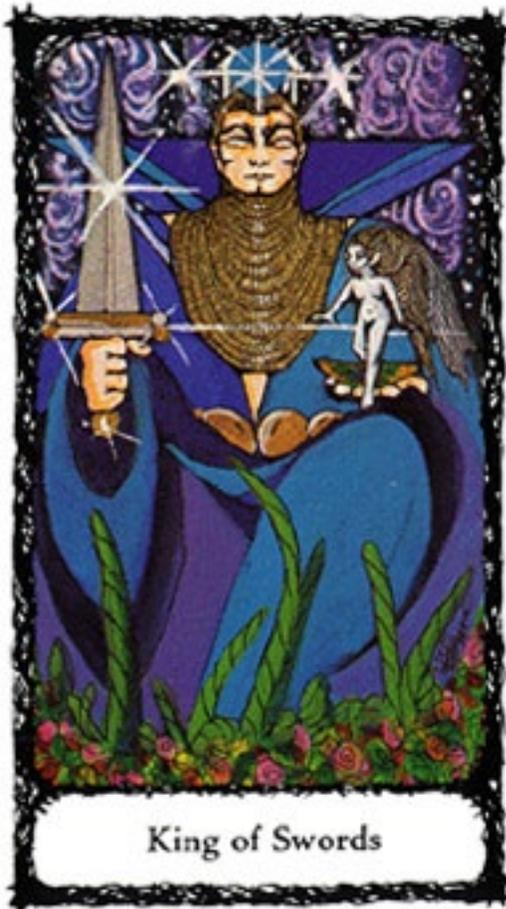
3 The fiery aspect of Water is our King of Cups. He is seated on a waterfall throne, where cascades of powerful  
4 currents surround him. His crown is of the crescent moon, and his girdle is of interlocking waning and waxing  
5 moons. In his right hand he holds a gold Cup, in his left, a dish with the white rose emblem and the elemental  
6 creature of Water, an undine. For better or worse our King's emotions run deep. He can be an enlightened  
7 healer, or person filled with turmoil. His sensitivity can be either an asset or a disadvantage. Intuitive, and  
8 prone to somewhat contrary behavior, he can be emotionally draining to those around him. His decree: "I  
9 feel, therefore I know" (better than you). The influences of a Water sign male—Pisces, Cancer, or Scorpio.

### 10 Divinatory Meaning

11

12 Positive Aspect: A sensitive, artistic man. A daydreamer, or person with a keen and creative imagination who  
13 needs guidance to become productive. Intuition is correct, feelings will be affirmed.

14 Negative Aspect: An infantile seeker of satisfaction. A person given to tantrums and emotional  
15 manipulations. Vampirism and draining emotions prevail. Run—don't walk—to the nearest exit.



1

## 2 King of Swords

### 3 Fire of Air

4 The fiery aspect of Air is our King of Swords. His throne is of ethereal matter made of vapor and mists. He is  
5 crowned with a blue sphere and girdled in golden discs. In his right hand is a double-edged Sword, and in his  
6 left, a golden dish which has the Blue Rose of the Impossible etched upon it. It is host to the elemental  
7 creature of Air, a sylph, which being true to its nature, steps ever so lightly onto a breath of Air.

8 Our King of Air is a keen-minded individual, and gifted in language. His authority is in communication,  
9 whether spoken or written. He is knowledgeable of all the rules and how to break them. His candor is sharp,  
10 and he can be cruel. Clean shaven, he dislikes anything messy or overtly physical. He doesn't like to get his  
11 hands dirty, and if he needs to, it better be for a "good reason" such as creating a work of art. When he is  
12 angered, he will expose and bring his adversaries not only to justice, but also to ridicule and ruin. It is better  
13 to be his friend than his foe because there exists no middle ground. His decree: "Life's a chess game, position  
14 is everything; don't get angry, take revenge." Influences of an Air sign male—Aquarius, Gemini or Libra.

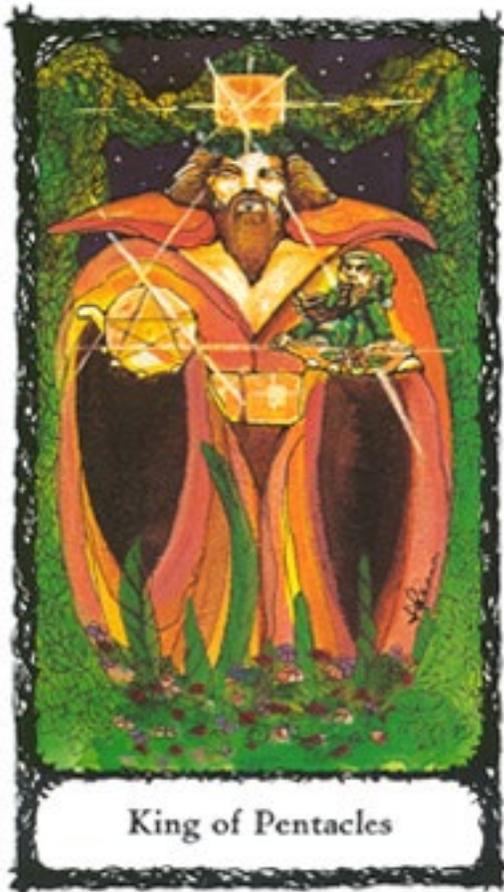
1 **Divinatory Meaning**

2

3

4 Positive Aspect: A good counselor or professional person of service (doctor, lawyer, accountant) acting in  
5 your behalf. A clever conclusion to a dilemma. A man with many friends and connections. A person who can  
6 "pull the right strings."

7 Negative Aspect: A cold and cruel individual of power. A corrupted counselor or person of service who is  
8 abusing a privilege. A man who values fear and its power over others. A dictator. Warning: your back may  
9 have a knife in it soon.



10

11 **King of Pentacles**

12 **Fire of Earth**

13 The fiery aspect of Earth is our King of Pentacles. His throne is made up of nature's greenery. His crown is a  
14 golden cube; his girdle is made up of similar and joined squares. In his right hand he holds a golden Pentacle.

1 In his left he holds a golden dish with the Gold Rose of Absolute Achievement etched upon it. The elemental  
2 creature of Earth—a gnome—is seated. Our King of Earth is a steady and dependable kind of man. His  
3 temperament is slow to anger, but when sparked it can release an earthquake or a volcano of destruction.  
4 Though considered slow to grasp concepts and esoteric thinking, he is industrious, practical and good with  
5 money matters or figures. He is not a risk taker and loves to comparison shop for the best buy for the dollar.  
6 He is noted for his extremes. If stimulated with a project, he can be hardworking, testing his and others'  
7 endurance to the point of exhaustion. And, on another day, if the mood strikes him, he can be just as  
8 assiduously satisfied with being a couch potato. Withdrawn and shy, he is not confident among strangers, or  
9 speaking in public. His decree: "Hard work never killed anybody; hard play—that's another matter!"  
10 Influences of an Earth sign male—Taurus, Virgo, or Capricorn.

## 11 Divinatory Meaning

12

13 Positive Aspect: A dependable man and reliable ally. Practical solutions are the best. A down-to-earth  
14 application of energies.

15 Negative Aspect: A brooding and destructive individual. A person of contradiction and confusion, of mood  
16 swings and anger. A grave solution to a problem.

17

## 18 The Four Queens

### 19 Authoritative Water

20 The Elemental Power attribution of the Four Queens is Water, the ruler of the subconscious, intuition,  
21 emotion, and spirituality. The Queens sit on their thrones, and like the Kings are considered mature and  
22 passive in nature. Their function is not as obvious as the physical (Fire) reality of the Kings. It is the hidden  
23 reality of the sub-conscious which is expressed through emotions or forms of intuitive communications,  
24 clairvoyance, and telepathy. Therefore, the presence of a Queen in a card reading may be interpreted not  
25 only as a female individual, but as the hidden side of a person or the anima of a King card.

26 The Queens are positioned in the twelfth group of the Minor Arcana. They find their complement with the  
27 twenty-first, twelfth, and third cards of the Major Arcana: The World, The Hanged Man, and The Empress, all  
28 corresponding to the second letter of the Tetragrammaton, Heh (fl).

29 As the link between the lesser mysteries and greater mysteries, to the major and Minor Arcana, and the  
30 three keys to the pips, courts and 22 mysteries. Initiation, and here the Aces act as keys to all levels of the  
31 tarot house. Basement pips, ground floor courts and top floor majors.

32 Ace are stairways to between levels.

33 Key as god who creates world and destroys

34 Sun key today opens rises, closes at setting

1 thrones or human foot as rulers, mystagogues that posses decision-making powers and responsibility  
2



3

#### 4 Queen of Wands

#### 5 Water of Fire

6 The Queen of Fire is draped in robes of red; her crown is a red upright triangle. Her necklace is of pearls and  
7 silver beads. In her right hand she holds her scepter, a Wand. In her left hand she holds a large red rose of  
8 physical passion.

9 She is a woman of honor and unusual tenacity, and very comfortable in her noble position. She can be a  
10 warm and attentive hostess, but is intolerant of those who cannot keep up with her in any task. She enjoys  
11 the gracious life, especially when she dictates the terms. Her beauty is often in the form of an unique physical  
12 presence. Charisma is a charm she wears very well. She can be a prima donna, for better or worse. Her  
13 special gift is drawing attention to herself. Some words of caution: Beware her wrath; she goes for the  
14 jugular.

1 Her decree: "Darling, all the world's a stage, and I'm the center of it!" Her influences are of a fiery nature and  
2 may represent a woman born under the Sun sign of Aries, Leo, or Sagittarius.

### 3 **Divinatory Meaning**

4 Positive Aspect: Passions, dictating physical reality. Creative opportunity. A strong presence and a gracious  
5 attitude bring about success. A strong mother figure, a leader, and a good manager.

6 Negative Aspect: An overbearing and uncompromising woman. Not easily reasoned with or swayed. Physical  
7 illness caused by emotions. Unnecessary competition and jealousy from a woman.

8

9



10

### 11 **Queen of Cups**

### 12 **Water of Water**

13 The Queen of Water sits upon a waterfall throne. She is enveloped in its cloudlike mists. She is robed in blues  
14 and greens, with garlands of sea, lake, and river vegetation. Her crown is a crescent moon; her necklace:

1 golden-hued pearls and a fish medallion. She grasps a covered chalice in her right hand; in her left hand she  
2 gently supports a white rose of purity.

3 A basically good-natured and empathetic person, she is ruled by her emotions and intuition. Dreamy and  
4 given to laziness, she prefers to be in the background, yet control from afar, therefore, allowing her to  
5 continue her fantasies. She can be unreliable in the simplest task. You take your chances with her if she is the  
6 one called upon in an emergency, but she usually makes her best effort to rise to the occasion (after all, an  
7 emergency is only a one-time call to arms).

8 Her decree: "Let Mommy kiss the boo-boo." The Queen of Cups represents influences (of an emotional  
9 nature) behind the scenes. She may be a woman born under the Water signs of Pisces, Cancer, or Scorpio.

## 10 Divinatory Meaning

11

12 Positive Aspect: A caring individual, though of little practical action. A very imaginative, creative, and intuitive  
13 person who knows the outcome of a situation, without having all the facts.

14 Negative Aspect: An overly emotional, paranoid, and testy person or situation. Steer clear of being caught in  
15 a whirlpool of her/its hysterical reaction.

16



1

## 2 Queen of Swords

### 3 Water of Air

4 The Queen of Air is robed in hues of purple and blue. Her crown is a winged helmet topped by a blue sphere.  
5 She is enthroned amongst a whirlwind, her hair billowing in the currents of Air. Around her neck is a silvery  
6 pearl necklace with its medallion, the wings of Mercury (the androgynous archetypal pulsations associated  
7 with communications, and travel). In her right hand she strongly grasps a double-edged Sword; in her left,  
8 she gently supports the blue rose of the impossible.

9 A keen and cunning individual, she can employ a sharp tongue, humor, sarcasm, and wit in life. She can be  
10 cold, calculating and ruthless when setting herself on obtaining the object of her desire. She sees  
11 emotionalism and sentimentality as weaknesses, and has little patience for this "foolish" behavior in herself  
12 and in others. Though mated to the King of Swords, she needs no man for her comfort, and is many times  
13 thought of as the loner or unapproachable member of the couple. She also considers herself an equal, if not  
14 the better of the two. Beware her wrath; her words cut to the quick. And if a man is the subject of her wrath,

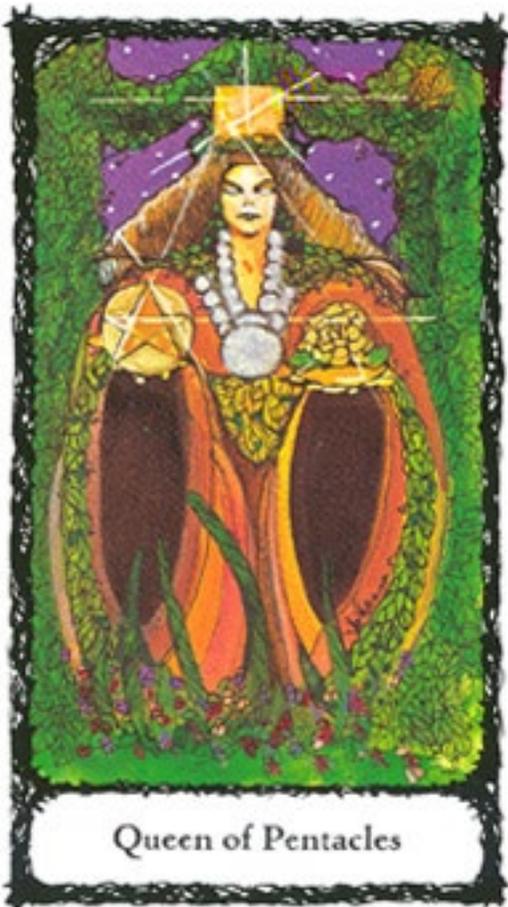
1 her words can be castrating. Her decree: "Make no excuses, tell me no lies." The Queen of Air is represented  
2 by the influences of the astrological signs of Aquarius, Gemini or Libra.

### 3 **Divinatory Meaning**

4  
5 Positive Aspect: Intelligent, highly perceptive forces at work. A confident individual (a professional, i.e.,  
6 lawyer, physician, teacher). A skillful diplomat. A good leader, able to withstand criticism.

7 Negative Aspect: A vengeful person or situation, a malicious gossip. A poisoner. Sterility, unhappiness,  
8 mourning over losses. The physician with the bitter pill as a cure.

9



10

## 1 Queen of Pentacles

### 2 Water of Earth

3 The Queen of Pentacles is majestically seated in a natural habitat, enthroned with garlands of leaves. Her  
4 crown is that of a golden square. Her necklace is of pearls and its medallion is a round disc. In her right hand  
5 she balances a Pentacle; in her left, the gold rose of absolute achievement. A strong and straightforward  
6 person, she represents the dependable woman of substance. Not given to frivolity or dreamy expectations,  
7 she is a pioneer, ultimately practical, seeking solace in home, hearth, and family. A hard and good worker,  
8 she is a tower of strength. On the outside she has little patience with others who do not share her ethics or  
9 values. She can separate and prioritize the many demands made upon her and get the best result. She  
10 seldom takes herself too seriously. Her decree: "Money is only a means, not an end." The Queen of Earth  
11 represents the influences of the signs of Taurus, Virgo, or Capricorn.

### 12 Divinatory Meaning

13  
14 Positive Aspect: A person of integrity and generosity. For the completion of a valued project, and a job well  
15 done: a reward. Happy partnerships. Practicality and work ethics bring about results.

16 Negative Aspect: Rejection of values, denial of truth. A burdensome person or situation. Drudgery. An ugly  
17 and unwelcome outcome.

18

## 19 Knights & Pages — Active Authority

---

### 20 The Four Knights

#### 21 Active Air

22 Knights are active (and sometimes forceful) enforcers of the King's and Queen's decrees. As the Kings and  
23 Queens can be considered mature individuals, possibly in a partnership, the Knights are considered single,  
24 independent (free) agents or agencies, whether male or female. As a revolutionary agent, they warn the  
25 seeker to control their passions in order to obtain a desired result. Their force and mobility are represented  
26 by their majestic steeds.

27 The Knights are positioned in the thirteenth group of the Minor Arcana, and find their complement with the  
28 zero, thirteenth, and fourth cards of the Major Arcana: The Fool, Death, and The Emperor, all corresponding  
29 to the third letter of the Tetragrammaton, Vau (ì ).



1

## 2 Knight of Wands

### 3 Air of Fire

4 The Knight of Fire races out of the flames of creativity upon his galloping steed. In a confrontational, and  
5 forceful manner, his right hand reaching out to "pass the torch," he challenges you to accept his Wand of  
6 opportunity. A highly charged, fiery, and forceful atmosphere is about him. He is protector and defender of  
7 the decrees that have been issued to him. As the purveyor of physical change and creativity, he uses  
8 whatever challenge fate and destiny have in the offing to deliver his gift.

9 The Knight of Wands is an agent of a Fire influence and can be a person whose Sun sign is either Aries, Leo, or  
10 Sagittarius.

11 Positive Aspect: Opportunity is coming your way. Be prepared for necessary physical changes. Magnetism,  
12 charisma, and recognition leading to a positive outcome. A lover, or sexual affair. Be prepared to catch the  
13 Wand and run with it. A chance to prove your worth.

1 **Divinatory Meaning**

2  
3 Negative Aspect: An opportunity with many strings attached. Sexual misconduct leading to  
4 misunderstanding. Haste makes waste. Do not jeopardize your life on a risk, or gamble on a promised "sure  
5 thing"  
6



7  
8 **Knight of Cups**  
9 **Air of Water**

10 The Knight of Water appears out of the mist of twilight, and kneels before you in adulation. He lovingly bears  
11 gifts of peace. Our Knight holds the white rose of purity and spirituality in his right hand, bringing it to his  
12 chest, and close to his heart; with his left hand he offers an overflowing Cup. His steed is at rest as it partakes  
13 of the fragrance of a white rose. Twilight, when the moon and sun share the sky, is part of the Knight's  
14 purpose, the repose after the journey's end. He is the bearer of emotional satisfaction and the changes it  
15 brings (though many times after the fact).

1 The Knight of Cups is an agent of Water, a person born under the signs of Pisces, Cancer, or Scorpio.

2 **Divinatory Meaning**

3

4 Positive Aspect: A dream possibly coming true. An emotional person or situation that will bring about great  
5 satisfaction. Knowledge and use of proper emotional perspectives. Romantic idealism brought to reality.

6 Poetry; words of romance.

7 Negative Aspect: An unreliable person or situation that is emotionally draining. Dreams become nightmares,  
8 empty words, and unfulfilled promises. Discord. Get out the garlic—there is evil afoot. Possible substance

9 abuser; an addictive personality. Someone who wears emotions "on their sleeve."

10



11

## 1 Knight of Swords

### 2 Air of Air

3 Our Knight of Air is a very determined individual. His mind is set upon its goal as he charges ahead at full  
4 force. His colors are vivid blues and indigo. In his right hand he grasps at the reins and guides his steed; in his  
5 left hand he holds his Sword readying it to strike. His horse's nostrils flare with intensity and mirror the  
6 energy of our Knight's intent. He optimizes forceful reaction and defense. As a stormy atmosphere surrounds  
7 him, the Knight of Swords is as relentless as a tornado that cannot be altered from its assigned course. All in  
8 its wake must pray that they either survive its unrelenting force or only be slightly injured as its energy  
9 dissipates. The Knight of Swords is an agent of Air, a person born under the sign of Aquarius, Gemini, or Libra.

### 10 Divinatory Meaning

11

12 Positive Aspect: A defender, hero to the rescue, and administrator of justice in its most extreme sense.

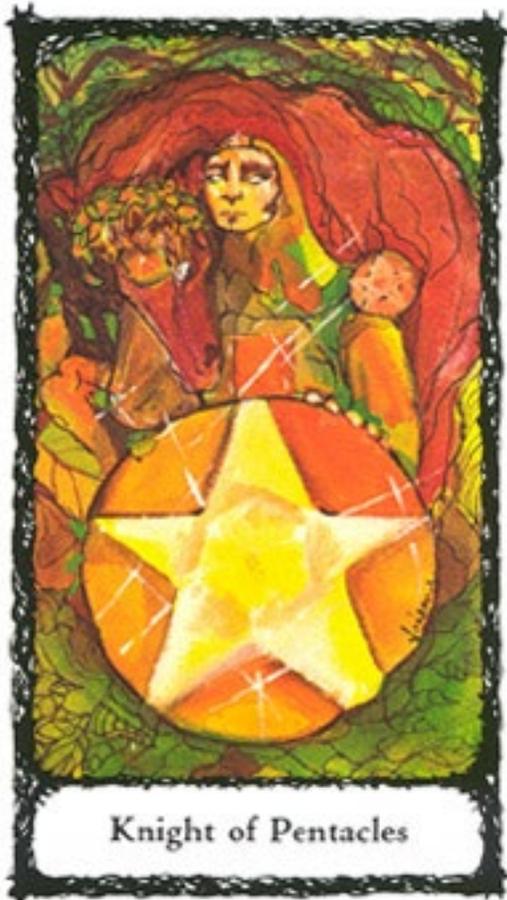
13 Welcome news—the comeuppance of the perpetrator of an injustice. Unscathed, one's war, or battle is won.

14 Negative Aspect: You are being targeted, so take cover! Sleepless nights, plotting out revenge; obsessive

15 anger, bordering on a nervous breakdown. Psychotic behavior or paranoia; losing touch with reality. A war or

16 battle leading to ruin. A legal or police action.

17



1

## 2 Knight of Pentacles

### 3 Air of Earth

4 Our Knight of Earth is peacefully contemplating the wonders of the fertile grounds about him. His steed is  
5 affectionate as it rests its garlanded head lovingly upon the Knight's right shoulder. The Knight, gazing into  
6 the distance, reaches back with his right hand, stroking his steed's head as he gently supports his shield with  
7 his left hand. His shield, a huge Pentacle which has protected him in battle, now supports him. He has fulfilled  
8 his decree, and now bears the fruits of honor, peace, and prosperity. The Knight of Pentacles is an agent of  
9 Earth, a person born under the sign of Taurus, Virgo, or Capricorn.

## 10 Divinatory Meaning

11

12 Positive Aspect: Tangible attainment and a repose justly deserved. Protection of resources. Person or  
13 situation of mutual benefit. A better solution through integrating forces and seeking resolve. Great  
14 satisfaction. A growth of funds.

1 Negative Aspect: Carelessness and sloppy actions leading to disaster. Intentions of those involved are not  
2 true. False acts. Victimization. Facade of responsible intent which leads to destruction. Bankruptcy.

3

## 4 The Four Pages

### 5 Active Earth

6 Attributed to the Elemental Power Earth, the Four Pages represent integration of the previous energies, Fire,  
7 Water, and Air, stabilized or grounded in Earth. The Pages are the attendants of the court and act as  
8 messengers of evolution and seeds of change. They can be defined as new, youthful energy acting in behalf  
9 of a person or situation.

10 In medieval times, the Page was a young male servant to a Knight of the realm. The Page was also employed  
11 in royal courts to handle general tasks or deeds. These tasks were not worthy of the efforts of the higher-  
12 ranking court personages such as the Knights.

13 In tarot interpretation, the Pages are prepubescent youth (male or female) who, through their innocence, are  
14 only able to speak and act on the truth, therefore, bringing about an evolution of a situation, no matter what  
15 the consequences. Because of this nature, the Pages' messages at many times go unheeded or are  
16 considered trivial to the neophyte. But the opposite is true!

17 The Pages are positioned in the fourteenth group of the Minor Arcana, and find their complement with the  
18 fourteenth and fifth cards of the Major Arcana: Temperance and The Hierophant, both corresponding to the  
19 fourth letter of the Tetragrammaton, Heh ( rt ).



1

## 2 Page of Wands

### 3 Earth of Fire

4 The Page of Fire kneels before you. A candle's flame illuminates the Page's presence against the dark  
5 nighttime sky. The Page's garments are blazing reds. The youth's right hand holds a Wand, and in the left  
6 hand, a red rose. Though it is nighttime, the brightness of the candle's flame shows us that the forest's  
7 surroundings are fertile. This youth is the messenger of physical, creative brio, a conveyer of sensual desire,  
8 and/or a courier quick to deliver news of a desirable situation, or person.

9 A child, or news influenced by the Fire sign of Aries, Leo, or Sagittarius.

## 10 Divinatory Meaning

11

12 Positive Aspect: For a male: news of potency and power, possible fatherhood. For a female: a suitor or lover.  
13 For both genders: the potential of productive fulfillment of a project and evolution, rising to a new level.

1 Negative Aspect: Rivalry and dealings with a creative liar or competitive situation. Beware of the messenger  
2 and tales they tell. Unwelcome news or visitors. Anger and tantrums.

3

4



5

## 6 Page of Cups

### 7 Earth of Water

8 The Page of Water is walking toward you on a carpet of flowers and greenery. This youth has been born out  
9 of the primordial depths of the subconscious. While the right hand bears a golden Cup, the left hand gently  
10 supports a pillow, upon which rests a white rose.

11 This messenger of spiritual inspiration and intuitive feelings bears news of a service done on your behalf. The  
12 evolution of a deeply felt emotional reality and its potential outcome brings a gift of life to a dream or goal.

13 A child, or news influenced by the Water sign of Pisces, Cancer, or Scorpio.

1 **Divinatory Meaning**

2

3 Positive Aspect: For a woman: the role of nurturer or mother. For a man, connecting with his emotions. For  
4 both genders: inspiration and potential fulfillment of a dream by a nurturing person or situation.

5 Negative Aspect: Abortion of projects through emotional inconsistency and its subversive effects.



6

7 **Page of Swords**

8 **Earth of Air**

9 The Page of Air stands firmly on a mountain's crest, enjoying the atmosphere. The Earth underfoot is fertile  
10 and abundant. The Page's Sword is pointing downward into the Earth as a blue rose rises, growing to meet  
11 the youth's resting hands. Our Page, though contemplative, is a sentry, quietly surveying the terrain and  
12 readying for necessary action. The Page is prepared to make the necessary sacrifice(s). As symbolized by the  
13 destruction of the growing blue rose, the call to arms requires action, and in doing so rips the rose from the  
14 nurturing Earth.

1 A child, or news influenced by the Air sign of Aquarius, Gemini, or Libra.

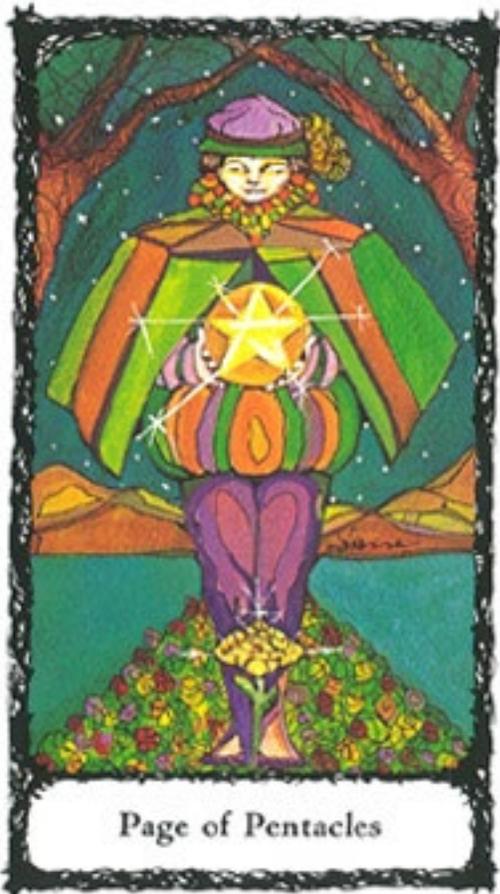
2 **Divinatory Meaning**

3

4 Positive Aspect: Pleasantly surprising news or communications. Expectations fulfilled, but in an unorthodox  
5 manner. Be prepared for the unconventional.

6 Negative Aspect: Unpleasant and shocking news. Breakdown of or lack of communication, friendships lost,  
7 family quarrels. Forewarned is forearmed. Havoc and mockery. Immediate reaction is to "kill the messenger."

8



9

10 **Page of Pentacles**

11 **Earth of Earth**

12 The Page of Earth has traveled far to deliver a message. This message is one of great importance, as  
13 represented by the carpeted road of greenery that extends from the horizon and into the distant mountains.

1 The night's sky is illuminated by starlight. At destination's end, a golden rose emerges from the fertile Earth  
2 at the Page's feet. As if in reverence, the youth gazes down upon the Pentacle he is holding, seemingly  
3 offering it as a companion to the rose.

4 A child, or news influenced by the Earth sign of Taurus, Virgo, or Capricorn.

## 5 Divinatory Meaning

6

7 Positive Aspect: After diligence and hard work, a more than anticipated reward. Acknowledgment of efforts  
8 through tangible rewards, e.g., contracts and money. News of position in earthly power. Recognition,  
9 respect, notoriety, and "stardom."

10 Negative Aspect: Wasteful use of energies. Swindlers and charlatans at work. Money-making schemes. False  
11 promises, slander, shameful and embarrassing news.

12 Your next stage of study should be very interesting, even for the more accomplished tarot student. The  
13 following chapter promises to be an unique and worthy experiment, that may help merge your previous  
14 studies into a new realm of consciousness. The challenge is in the doing, and the testing of how you have  
15 integrated your learned information with your intuitive and subconscious responses.

16

17

## 18 Lesson 9 — The Cards and Psychic Development

---

19 There comes a time when everything you have studied must be applied. The memorization of a card's  
20 meaning is only one step in the process of psychic development. Now the gift of intuition (natural and  
21 developed) will make the difference between a great reader/counselor or an entertaining dabbler.

22 The following exercise is simple, but in its simplicity is its power. The sooner you can gather several people to  
23 act as your subjects the sooner you can reap the benefits.

24

### 25 Aura Card Exercise

26 Separate the 22 Major Arcana cards from the rest of the deck, and shuffle them. Have the subject(s) sit across  
27 from you at approximately eye level; if more than two subjects are present, a semicircle seating is suggested.

28 Place the stack of Major Arcana cards between you and your subject(s).

29 The purpose of this exercise is to incorporate your newly developed perceptive abilities. Have an individual  
30 pick one card and place it underneath their chin, pictogram facing outward toward you, the reader. It is  
31 important that the subject(s) not move their head(s). You will now look straight into the subject's eyes,  
32 registering any intuitive reaction on your part, making mental notes of these reactions. Now, without moving

1 your head, shift your glance upward, right above the subject's head or crown. It is here that you will register  
2 the subject's auric energy field. Allow your mind to form an impression. Again, without moving your head,  
3 shift your glance, this time toward the Major Arcana card. Repeat the total procedure until an interpretation  
4 of how the individual card's definition synthesizes with the subject's aura or field of psychic energy. Continue  
5 the process with the same card, but with the other subjects. You will be surprised how one card's image or  
6 message can seemingly change right before your eyes, depending on the subject's auric field.

7 For example, let us say you have two individuals before you, one female and one male. The card chosen is  
8 The Tower. The first subject, a female, holds up the card as directed. You proceed to read the energies of her  
9 auric field and card combinations; your intuitive interpretation may be "Illness." You know that one meaning  
10 of The Tower is unexpected, shocking circumstances, which call for "restructuring of ego" (see page 97). Keep  
11 that in mind as you seek out further information about the nature of the "Illness" and how it pertains to the  
12 subject. The card is now passed to the male subject. As you go through the procedure, your interpretation  
13 may be "Relocation." Keeping in mind the card's general meaning (unexpected, shocking circumstances...),  
14 endeavor to elaborate on what you feel the "Relocation" means to this individual. For example, he may lose  
15 his job and be forced to relocate.

16 The above exercise can also be done with the Minor Arcana cards. Though I suggest using the Major Arcana  
17 cards first, due to their powerful archetypal energies, the Minor Arcana cards focus on mundane energies  
18 and may not display the psychic force that the Major Arcana demonstrates for both the seeker and the  
19 reader.

20 Also, many people believe that one must actually "see" an auric field. This is not so, otherwise you may be  
21 opening yourself up to a great deal of suffering from migraine headaches. The auric field can, and many times  
22 is perceived on the psychic or daydream level of mind response called "Alpha." It is here where you receive  
23 an imagined impression of the auric field, the rest is your interpretation.

24 Remember, any system is just a mechanism for discipline. In total, it should be a tool and procedure that  
25 enhances one's abilities. We will now study additional procedures utilized under the heading, Card Spreads.

26

27 illustration

28

29

30

## 1 Lesson 10 — Card Spreads

---

2 In order for a tarot system to be effective it needs to be formatted. A format is a structure that reinforces and  
 3 optimizes the system's purpose. In tarot, the format is the card spread. In a card spread the placement, or  
 4 position the card holds indicates its function, or purpose in the psychic's interpretation.

### 5 **Shuffling The Cards**

6 The novice reader may find it beneficial to be the only one shuffling the deck. I find this suggestion helpful  
 7 when there is a crisis situation calling for hard, cold facts. The reasoning is simple: avoid as much as possible  
 8 the "desire force," or "wish expectations" of the seeker that may enter into the energy field of the cards  
 9 when the seeker or subject handles them. For an effective reading, a state of non-judgment and the ability to  
 10 be open to the greater good must prevail. Only a person in a neutral psychic state can do such a reading, and  
 11 unfortunately, many times, the seeker is not that person.

12 Upon shuffling the deck, the psychic should be concentrating on the subject's auric field, taking deep,  
 13 relaxing breaths, and clearing their mind of trivial thoughts. A meditative state, with words or prayer for  
 14 enlightenment and good guidance, is helpful and many times relaxes both the subject and reader.

15 Prior to any spread, cut the cards after placing the deck face down between you and the subject. With your  
 16 left (receptive) hand, cut and lift a section of cards from the deck, and place it face down before you. Repeat  
 17 this process, placing the second section of cards to the left of the first. Place the remainder of the deck to the  
 18 left of the second section, and then restack the sections—from right to left being sure to place them one on  
 19 top of the other.

20

21 Repeat this entire process two more times. In total, nine (the number of consciousness) sections of cards  
 22 should have been placed before you.

23 Your deck is now prepared for the spread of your choice.

24 THE ELEMENTAL POWER SPREAD

25 6

26 LONG-RANGE

27 FUTURE

28 OUTCOME

29 EARTH AIR WATER FIRE

30 4 3 2 1

31 INTEGRATION INTELLECTUAL EMOTIONAL PHYSICAL

1 OR RESULT REALITY REALITY REALITY

2 5

3 FOUNDATION/

4 MOTIVATING

5 FORCE

6

7

8 I use this spread as a general overview of the subject's use of energies. It helps focus in on where the subject  
9 is coming from, strengths and weaknesses, and what improvements they may need to implement.

10 Using the Hebrew letters of the Tetragrammaton (Yod-Heh-Vau-Heh) and placing them in the correct position  
11 of reading right to left (not our customary left to right), you will start at the far right with the element of Fire  
12 (Yod) or Physical Reality.

13 1 FIRE YOD - This card position represents the state of health or physically surrounding influences. It is the  
14 creative

15 force, or fiery goal, the physical reality. It can be the obvious or apparent motivating force, but not the true  
16 underlying energy. It is the actual physical and present reality of the subject.

17 2-WATER-HEH - The next card position is the element of Water (Heh) or emotional reality, the hidden force  
18 that many times motivates us for better or worse. This card can also give a clue to the basic needs of the  
19 individual that many times are not expressed. It is also interpreted as the spirit or intuition of the subject.

20 3-AIR- VAU- The third position is the element of Air (Vau) or mental reality. It is how the subject is thinking,  
21 and communicating. It may be an indication of a future agenda or soon to be coming communication.

22 4-EARTH-HEH - The fourth card position is the element of Earth (Heh, in its feminine influence) or tangible  
23 reality. It is the grounding of the combined energies of Fire, Water, and Air that produce their result—Earth.

24 You can now stop the reading or continue to pull two more cards (5 and 6). Card 5 is placed on the bottom  
25 and is read as the foundation or true motivating force behind the subject's inquiry. Many times this is a deep  
26 psychological state that is revealed or a phobia that hinders the subject from furthering their growth. Card 6  
27 denotes the final long-range future result, and crowns the cards already laid out. This position indicates the  
28 far-reaching consequences, or the ultimate karma.

29

30 Need more clarification? Remember the number 9: consciousness? Deal three additional cards from the top  
31 of the deck and place them in the formation of an upright Fire triangle.

32

1

2            8

3    7        6        9

4

5

6    Read cards 7, 8, and 9 as a total arch of influence, keeping in mind the clarification desired.

7    Cards 7 and 9 explain the foundational energies of card 6. Card 8 is the crown or apex that indicates further  
8    insight into card 6; so read cards 8 and 6 together.

9

10                    6

11            10     1        11

12                    2

13    5                3                7

14            9                    8

15                    4

16

17

18

## 1 The Rose Cross Spread

2 This card spread is a variation of the trusted and popular Celtic Cross spread. In fact, the Rose Cross outline is  
3 based on the images of the Celtic and Rose Crosses. Both crosses are centrally encircled, which represents  
4 the power of the SUN or SON/"Child of God," messianic message or rebirth. I personally use the Rose Cross  
5 spread in preference to the Celtic Cross, because the symbolism of rebirth and spiritual guidance via the Rose  
6 Cross imagery is built throughout the reading. This subliminal message to both the reader and subject can  
7 only be an enhancement. This card spread is best utilized for spiritual guidance in solving a problem.

8 Shuffle the cards (see page 207). Lay out and read cards 1-7 as described below:

9

10 1 - Represents the "Significator" or the inquirer. This card can be one of the Court Cards or the first card  
11 turned over. I prefer the latter, using the random top card. This card can help focus the energies and set the  
12 tone for the reading.

13 2 - This card is placed slightly overlapping card 1. It is the card of immediate influences; it is the  
14 representation of atmosphere about the inquirer.

15 3 - Place this card on its side, crossing the other cards. It represents a negative force, situation, or obstacle to  
16 the inquirer.

17 4 - This card is the basis or foundation of the situation and can be interpreted as the motivating force.

18 5 - This card represents past influences or experiences.

19 6 - The crowning card, it represents the immediate future.

20 7 - This is the card of lessons or karma, the end result that will be registered in the Akashic Record.

21 Continue to construct the Rose of the Cross as follows:

22 8 - The regeneration to be sought by the inquirer based on the lesson as described in card 7.

23 9 - The changes needed to be made in the inquirer's environment, the living of a new consciousness.

24 10 - A card of completed expectations, the potential reward of actions leading to realization. This card is one  
25 of "baptism by fire," or sacrifice leading to rebirth.

26 11- The resolution, and final outcome of all efforts. This could be a card of triumph or one of "going back to  
27 the drawing board."

28

29

30 SPIRITUAL REALITY

31 lemiscate

1           EMOTIONAL10 PHYSICAL  
2           REALITY REALITY  
3   ^       FINAL  
4 (TY)    OUTCOME       T  
5 (         
6 8  
7 9  
8 UNDERSTANDING       11 o   WISDOM  
9 NEEDED  
10 /n!\   \_1       NEEDED  
11 \_1rß VC  
12 DOORWAY TO SUCCESS  
13 6       0       7  
14           ACTIONS       HELP AND AID  
15           NECESSARY    RECEIVED  
16 5 )/  
17 THE CORE-CHANGES TO BE  
18 MADE  
19 3       4  
20 COMMUNICATION       EMOTIONAL  
21           TRAVEL CAREER ;       INTUITIVE  
22           yAND FINANCIAL       2       ARTISTIC  
23           YOUTLOOK       RELATIONSHIPS  
24 WHAT THE  
25 SUBJECT IS  
26 PROJECTING  
27           81

- 1 THE TREE SUBJECTS
- 2 OF LIFE PRESENT STATE
- 3 OF BEING
- 4 SPREAD AND REALITY ED

- 5
- 6
- 7
- 8

## 9 The Tree of Life Spread

10 This card spread projects a year's events. Cards 1-4 represent 4

11 months into the year; cards 5-7 represent 8 months into the year

12 and cards 8-10 represent the last cycle ending at the 12th month.

13 Card placement 11 is the area of the hidden realm, a doorway to the dark side of denial and lessons  
14 unacknowledged. In Kabbalah, it is referred to as the Abyss. I describe this realm as the "doorway to success;"  
15 though the fruit at its entrance may be very bitter.

16 We are working the cards up the Tree, from our earthly reality to the inspired realm of the godhead or  
17 Crown. As opposed to the "Path of the Arrow" that in teachings emanates beyond the Crown and through the  
18 spheres (see page 218, The Columns). Our card placements should not be confused with the designated  
19 usage of the spheres. Please keep this in mind: the numbered card positions are only card sequences, not to  
20 be confused with any system of esoteric or metaphysical numerology.

21 First, place cards 1-4 in position as described below:

22 1 - This card placement or position is in the sphere of Earth (in Hebrew: Malkuth, "the Kingdom"). It is  
23 interpreted as the burden of our physical reality. Since it is pulled from the top it can be used as the  
24 significator card.

25 2 - This placement is of spirit or Astral Light, the sphere of the Moon (Yesod, "The Foundation"). It represents  
26 our spiritual, dream realm and subconscious motivation. What one is projecting, for better or worse. Also,  
27 this card aids in the interpretation of card 1, and should be read in conjunction with it.

28 3 - This position is of the Splendor (Hod, "Reason"). It is the sphere of Mercury and is interpreted as  
29 communications, business, career and work endeavors.

30 4 - This is the card placement of love and the sphere of Venus (Netazah, "Victory"). This card position  
31 represents emotional partnerships which can range from the arts through relationships. This card  
32 compliments 3 and should be read in conjunction with it.

1 You have now constructed the first third of the year, or 4 months. Read these cards in total combination.

2 Continue climbing the Tree by adding cards 5-8:

3 5 - This is the placement of the Messianic message, the sphere of the Sun (Tipareth, "Beauty"). It represents  
4 the necessary sacrifices one must make and endure in order to see a change, and can be interpreted as the  
5 true heart of the situation, or the inquirer.

6 You might think that now all is accomplished. Wrong. Remember, partaking of the messianic message alone,  
7 is not enough to fulfill the seeker; in life there are other controls or disciplines that are needed. Any reformed  
8 person knows this, the message may be heard, but the proof is in the fulfillment and consistency of  
9 action...and so we continue to climb the tree.

10 6 - This card placement is one of power, the sphere of Mars (Geburah, "Strength"). It represents severity,  
11 strategy, force, aggression and destruction. The fears one must face and conquer. It is the warrior self; or  
12 what one must battle in order to succeed.

13

14 7 - This card placement of positive reinforcement is in the sphere of Jupiter (Chesed, "Mercy"). It represents  
15 kindness, cooperation, charity and overall blessings. This card balances card placement 6 and should be read  
16 in conjunction with it.

17 This completes the dominion of the seven sacred planets.

18 You have now traveled into the second third of the year (cards 5, 6, 7), or 8 months of earthly experience.  
19 Synthesize the information, and ask yourself questions. What is the story the cards and their placement  
20 telling?

21 The next three cards' placement, 8, 9, 10, make up what is called the "Supernal Triangle." Sounds powerful?  
22 Yes, it is. For our purposes (and not to get too esoteric) it is the crowning achievement, where all emanates  
23 from: your past lives, your karmic lessons, gifts, and talents. In brief, your answerable place in the greater  
24 scheme of things. It is in this area that you have either passed or failed. For the power and force within the  
25 triangle is unified and cannot be separated.

26 Place into position cards 8-10:

27 8 - This card placement is representative of The Primordial Mother, the receptacle of The Light (see page 50,  
28 The Empress). Its Hebrew word is Binah, "Understanding," and its sphere is of Saturn (the teacher). It is the  
29 unique realm of consciousness, where one is cognizant of how one's actions and total thought and living  
30 process is accountable to a Higher Power. It is the crowning sphere on the Pillar of Austerity. The big karmic  
31 "R" word in the sky—RESPONSIBILITY. It is the lesson learned, understood, retained, never to be repeated.

32

### 33 The Columns and The Path of the Arrow (Emanation)

34 \./ N!

1 SERENITY 'I  
 2 J •  
 3 B  
 4 1 Kether  
 5 AUSTERITY COMPASSION  
 6 Binah 0 2  
 7 Chokmah  
 8 THE \  
 9 ABYSS  
 10 Geburah 0 ,  
 11 4 Chesed  
 12 6 Tiphareth  
 13 Hod0 7 Netzach  
 14 ,  
 15  
 16 9 Yesod  
 17 10 Malkuth  
 18  
 19  
 20  
 21

22 9 - In this card placement we see the area of The Primordial Father (see page 53, The Emperor). Its Hebrew  
 23 word is Chokmah or "Wisdom"; its sphere, the Universe, crowns the Pillar of Compassion. It represents the  
 24 giver of The Light. The realm of constant resources and ability to tap into it. The motivating source, sage,  
 25 and/or mentor. It is here, as one travels through the spheres from Malkuth, the difference between  
 26 understanding and wisdom is clarified. Wisdom is an innate gift of good judgment. It can be seen in children  
 27 who make proper choices without knowing exactly why they made a correct choice. Whereas, understanding  
 28 is the ability to distinguish, define and discriminate about all aspects of experience, including the ones in  
 29 disguise.

1 10 - This card placement is The Infinite Creator (Kether, "The Crown"). It is the direct emanating force of the  
2 Middle Pillar of Serenity, and represents the summation of all the spheres and previous cards. It is the  
3 enforcement of the laws and principles of karma and dharma, Divine Providence at work; recognition of your  
4 place in the universe, or your role within the situation.

5 You have now traveled through the final third of the year. Some may think that the reading is now over with  
6 at this point. To the contrary...it is not! Thus far, you have accomplished the first phase of this exercise:  
7 leaving your unique "marker" in the astral realm. This is your bridge, or threshold to the second, and final  
8 phase in your quest toward self-discovery, explained as follows:

9 Finally, place the last card in position.

10 11 - This card placement represents (the hidden) Doorway (Daath, "Knowledge") to success (see page 214). It  
11 functions as the entrance leading to other experiences or realities. In Kabbalic texts, it leads or bridges across  
12 the area called "The Abyss," the deepest realm of being, and culminating experiences that are the labyrinth  
13 of the subconscious mind. It is only through this rite of passage that one can attain access to the powers of  
14 the Supernal Triangle. The Doorway card functions as mediator to the energies that compose the Supernal  
15 Triangle. It also represents the remedy, or the resolution. The Doorway opens to the hidden answer and area  
16 of rectification.

17 A Wiccan aphorism sums up the premise quite well:

18 Remember this, for this is law:

19 For every end there is a beginning

20 and from once you enter so must you withdraw.

21 You have traveled up the tree; now get a "God's-eye view" by following the layout as illustrated in "The  
22 Columns and the Path of the Arrow" (page 218); follow the Arrow's course of lightning bolt energy. The  
23 perspective is definitely different but even more so, enlightening.

24 In summation, the Tree of Life Card Spread is a very potent metaphysical tool in self-development. Though it  
25 can be used on a very mundane level, its nature cannot but dictate the natural spiritual law at work within  
26 our lives.

27

28

## 1 Numerology Spread

2 In the Numerology Spread we focus on three individual energies that are assigned to us at birth, and are  
3 symbolic of our youth, growth process, and potential evolution. These three levels compose the trine of life;  
4 they are:

5

6 see triangle

7 Karma— Past lives' record of good FULFILLMENT

8 and bad deeds. A

9 Initiation— The testing ground for th

10 life, and one's striving to

11 obtain Fulfillment—

12 the elusive quality of

13 contentment.

14 Expression— How you subsequently

15 utilize the energies in

16 levels 1 and 2.

17 Karma and Initiation, being of the spiritual realm, are assigned to the Major Arcana. Expression is our

18 mundane vehicle, and is assigned to the Minor Arcana cards. It is important to remember that the

19 effectiveness of this spread requires the reader to address the positive and negative aspects of each card.

20 Furthermore, on a mundane level these aspects can be indicative of the "virtues and vices" personality traits,

21 and character of the subject.

22

23

## 1 Setting Up Your Subject's Chart and Spread

2 Before attempting the Numerology Spread, you will first need to prepare, and familiarize yourself with your  
3 subject's chart. A sheet of scrap paper, and a pen or pencil for some simple math would also be helpful (or a  
4 calculator, or if you're comfortable with it, you can fly solo and stretch your mental math muscles). Now, lets  
5 turn the page, look at the chart, and have some fun.

6 Fix symbols

7

8 Sacred Rose Tarot

9 Numerology Chart and Spread Worksheet

10 Q Subject's Name

11 Month Day Year of Birth

12 / /

13 Major Arcana

14 Level One/Karma

15 Card

16 Indicators Numbers Card Names

17 Month

18 Day

19 Year

20 Destiny

21 Level Two/Initiation

22 Card

23 Indicators Numbers Card Names

24 Month/Day

25 Year

26 Destiny

27 Turn to page 224 for complete Charting Instructions and some helpful hints.

28

|    |                        |                              |                          |            |
|----|------------------------|------------------------------|--------------------------|------------|
| 1  | Minor Arcana           |                              |                          |            |
| 2  | 0 Sign                 | Element                      |                          |            |
| 3  | Level Three/           | Card Suit                    |                          |            |
| 4  | Expression             |                              |                          |            |
| 5  | Card                   |                              |                          |            |
| 6  | Indicators             | Numbers                      | Card Themes              |            |
| 7  | Month/Day              |                              |                          |            |
| 8  | 0                      |                              |                          |            |
| 9  | Year                   |                              |                          |            |
| 10 | ©                      |                              |                          |            |
| 11 | Destiny V              | Astrological Reference Table |                          |            |
| 12 | Birth Dates            | Signs                        | Elements                 | Card Suits |
| 13 | 03/21 thru 04/20       | Aries                        | Fire                     | Wands      |
| 14 | 04/21 thru 05/20       | Taurus                       | Earth                    | Pentacles  |
| 15 | 05/21 thru 06/21       | Gemini                       | Air                      | Swords     |
| 16 | 06/22 thru 07/22       | Cancer                       | Water                    | Cups       |
| 17 | 07/23 thru 08/22       | Leo                          | Fire                     | Wands      |
| 18 | 08/23 thru 09/22       | Virgo                        | Earth                    | Pentacles  |
| 19 | 09/23 thru 10/22       | Libra                        | Air                      | Swords     |
| 20 | 10/23 thru 11/21       | Scorpio                      | Water                    | Cups       |
| 21 | 11/22 thru 12/21       | Sagittarius                  | Fire                     | Wands      |
| 22 | 12/22 thru 01/19       | Capricorn                    | Earth                    | Pentacles  |
| 23 | 01/20 thru 02/18       | Aquarius                     | Air                      | Swords     |
| 24 | 02/19 thru 03/20       | Pisces                       | Water                    | Cups       |
| 25 | Psychic References     | Card Configurations          |                          |            |
| 26 | Level One/Major Arcana | Level Two/Major Arcana       | Level Three/Minor Arcana |            |
| 27 | Day                    | 1                            | Destiny MDay             | onth/II    |

|   |                  |             |              |
|---|------------------|-------------|--------------|
| 1 | Month KARMA Year | INITIATION  | EXPRESSION   |
| 2 | -- Destiny --- ' | Month/ Da Y | Year Destiny |
| 3 |                  |             |              |
| 4 |                  |             |              |

## 1 Numerology Spread Charting Instructions

2 Major Arcana

3 Level One/Karma

4 Write the Subject's Name, Month, Day, and Year of Birth in ®. Our subject, John Doe, was born 12/23/1996.

5 Sacred Rose Tarot

6 Numerology Chart and Spread Worksheet

7

8 correct symbols

9

10 Subject's Name JOHN DOE

11 Month Day Year of Birth

12 112 / 23/ 1996

13 Write the Birth Month in ©.

14 John Doe was born in December.

15 Major Arcana

16 Level One/Karma

17 Card

18 Indicators Numbers Card Names

19 Month 1 2

20 Birth Day. If this number is 22 or less, write it in ©. If the number is greater than 22, it must be reduced (see  
21 example) by adding the digits together before it can be written in ©. (This is because in the Major Arcana we  
22 only work with numbers 0 through 21. Technically, the Major Arcana's digits range from 1, The Magician,  
23 through 21, The World. The 0 card, The Fool, is associated with the number 22.)

24 John Doe was born on the 23rd day of the month. This number must be reduced.  $23 (2+3) = 5$

25 Day 5

26

27 Add up all the numbers of the Birth Year. If the sum is 22 or less, write it in©. . If it is greater than 22, it must  
28 be reduced (as pre-viously explained in Step 3) before it is ready to be written in ®D . John Doe was born in  
29 1996. We know from our addition the sum of 25 must be reduced.  $(1+9+9+6)$ .  $25 (2+5) = 7$ .

- 1 0
- 2 Year 7
- 3 Add ©, ©, and @. (Remember, sums greater than 22 must be reduced further.) Write the sum inc.E
- 4 John Doe's reduced sum of ©, ©, and OD is 6.  $(12+5+7) = 24$   $(2+4) = 6$ . John Doe has a Karma Destiny Number
- 5 of 6.
- 6 Destiny 6
- 7 Refer to the card numbers in ®, ©, ©, and ®. Write in the Major Arcana card names that are associated with
- 8 them.
- 9 John Doe's Major Arcana card names for Level One/Karma are: 12, The Hanged Man; 5, The Hierophant; 7,
- 10 the Chariot; and 6, The Lovers.
- 11 Major Arcana
- 12 Level One/Karma
- 13 Card
- 14 Indicators Numbers | Card Names
- 15 Month 1|2 THE HANGED MAN
- 16 Day 5 THE HIEROPHANT
- 17 Year 7 THE CHARIOT
- 18 Destiny | 6 THE LOVERS
- 19
- 20
- 21 Major Arcana
- 22 Level Two/Initiation
- 23 Month/Day. Refer to OA ; add the numbers of Month + Day. Reduce the sum if necessary, and write it in 0.
- 24 John Doe's Month/Day is 8:
- 25 Birth Month (12) + Birth Day (23) = 35  $(3+5) = 8$ .
- 26 Level Two/Initiation
- 27 Card
- 28 Indicators Numbers Card Names

- 1 0
- 2 Month/Day 8
- 3 Year. Refer to®. Write the same number in ©.
- 4 John Doe has a Level Two, Year of 7.
- 5 Year 7
- 6 Destiny Number. Add Month/Day®F + Year ©. Reduce the sum if necessary, and write it in 0. (Remember,
- 7 sums 22 or less need no further reduction.)
- 8 The sum of John Doe's Month/Day (8) + Year (7) = 15. John Doe has an Initiation Destiny Number of 15.
- 9 Destiny 1 5
- 10 Refer to the card number in o, ©, and g. Write in the Major Arcana card names that are associated with
- 11 them.
- 12 John Doe's Major Arcana card names for Level Two/Initiation are: 8, Justice; 7, The Chariot; and 15, The Devil.
- 13 Level Two/Initiation
- 14 Card
- 15 Indicators Numbers Card Names
- 16 0
- 17 Month/Day 8 JUSTICE
- 18 Year 7 THE CHARIOT
- 19 Destiny 1 5 THE DEVIL
- 20
- 21 Minor Arcana
- 22 Level Three/Expression
- 23 Refer to the Astrological Reference Table. Locate the subject's Birth Date range and write the corresponding
- 24 Sign, Element and Card Suit data in®I .
- 25 John Doe's Birth Date is 12/23. His Birth Sign is Capricorn, his Element is Earth, and his Card Suit is Pentacles.
- 26 Minor Arcana
- 27® Sign Element
- 28 CAPRICORN EARTH

1 Level Three/

2 Expression Card Suit PENTACLES

3 Now, for a change of pace. You will be working with a new set of quantitative numbers specific to the Minor  
 4 Arcana, Level Three/ Expression. There are two divisions that we are concerned with. The first division relates  
 5 to the pip cards (Ace or 1, through 10, inclusive), and the second division relates to the Court Cards. In the  
 6 Guide to the Sacred Rose Tarot you may have noticed that they follow the 10s in this order: Kings (11s),  
 7 Queens (12s), Knights (13s) and Pages (14s). You may be asking: What does this have to do with the numbers  
 8 we are about to enter in 0, ®, and ©? By knowing what division the numbers belong to—1 through 10  
 9 (mundane life occurrences and/or completion, representative of a full cycle in the subject's life), or 11  
 10 through 14 (the Expression of leadership and what type of leadership)—the reader's potential for a more  
 11 accurate interpretation is enhanced. How is this so? The quality of the subject's "Expression" is found in these  
 12 divisions. This is why all numbers greater than 14 must be reduced to bring them to within this realm of  
 13 understanding.

14 Month/Day. Refer to 0, in Level Two/Initiation. If it is 14 or less, write it in jQ. If it is greater than 14, it must be  
 15 reduced first before writing it in (j .

16 John Doe's Level Two, Month/Day entry is 8. Therefore, it can be written directly in Q with no reduction.  
 17 (Remember, numbers 14 or less need no further reduction.)

18 Card

19 Indicators Numbers Card Themes

20 Q

21 Month/Day 8

22

23

24 Year. Refer to © in Level Two. Write this number (reduce if necessary) in 0.

25 John Doe's Level Two, Year entry is 7. Therefore, it can be written directly in ® with no reduction. (Again,  
 26 numbers 14 or less need no further reduction.)

27 Year 7

28 Destiny Number. Add Month/Day1)+ Year OK . Reduce the sum if necessary, and write it in ©.

29 The result of John Doe's Month/Day (8) + Year (7) = 15 (1+5) = 6. John Doe has an Expression Destiny Number  
 30 of 6.

31 Destiny 6 V

1 Refer to the card numbers in ♁, 0, and ♁. Write in the Minor Arcana card names that are associated with  
2 them. (Refer to the Minor Arcana Chapter, starting with Ace of Wands, page 116.)

3 John Doe's card suit is Pentacles, and his Month/Day card number is 8; the card theme for the 8 of Pentacles  
4 is "Prudence." His Year number is 7; the card theme for the 7 of Pentacles is "Success Unfulfilled." John's  
5 Expression Destiny Number is 6, hence, the 6 of Pentacles, "Material Success."

6 Minor Arcana

7 Ql Sign Element

8 CAPRICORN EARTH

9 Level Three/

10 Expression card Suit PENTACLES

11 card

12 Indicators Numbers Card Themes

13 0

14 Month/Day 8 PRUDENCE

15 Year 7 SUCCESS UNFULFILLED

16 ©

17 Destiny 6 V MATERIAL SUCCESS

18 Now, look at the Psychic References Card Configurations area. Set up your Level One/Karma spread  
19 (configuration) as shown, and start your reading. After doing the Level One/Karma segment of the reading,  
20 prepare the next spread for Level Two/Initiation. You may find that some of the cards for this level appeared  
21 in Level One. This is indicative of the influences of Karma on Initiation. Finish the reading with the Level  
22 Three/Expression spread.

23

## 1 **Recognizing Card Combinations and Hidden Meanings**

2 The presence of Major Arcana cards in a reading symbolizes life's spiritual and initiatory lessons and/or  
3 changes that are forthcoming. If the layout is devoid of Major Arcana cards, it usually signifies lack of  
4 spirituality, initiative and little, if any, perceptive changes in the subject's life.

5 The Minor Arcana cards symbolize the mundane, and the direction the subject should assume in order to  
6 deal with the vicissitudes of life. The dominant suit in a spread is the determining factor behind developing a  
7 "blueprint" for the subject to follow.

8 The following compendium is divided into categories, each of which focuses on influences the Primary (Major  
9 Arcana) and Secondary (Minor Arcana) cards have on one another. These influences may vary, depending on  
10 the spread, the placement of the cards, and how to—if two or more of them are conjunct—recognize and  
11 resolve life's circumstances. In short: A reader's years of accumulated experiences, and burgeoning skills are  
12 key factors in determining the depth of their interpretation.

13

14

15

16

1 **Dominant Suit Influences**

2 **Wands** —Physical surroundings, use of sexual energies and power  
3 over others or situations.  
4

5 **Cups** — Emotions, intuitive perceptions, spiritual dramas,  
6 romantic idealism.  
7

8 **Swords** — Obstacles, communication foul-ups, anxiety, sorrow.  
9

10 **Pentacles** — Business, investments (of time, money, energy, etc.); a  
11 tangible result or the manifestation of a situation.  
12

13 **Courts**  
14

15 **Major Arcana**  
16

17 **Common Indicator Cards**  
18

19 **Addiction**

20 Primary Cards: The Devil and The Moon.

21 Secondary Cards: The addictive nature of the ...

22 Two of Wands (physical and/or substance abuse),

23 Two, Four or Nine of Cups (emotionalism and/or vampirism),

24 Two, Seven or Nine of Swords (aberrations, fetishes, pornography),

25 Two of Pentacles (mania),

26 Four of Pentacles (avarice),

27 Seven of Pentacles (gambling).  
28

## 1 Depression

2 Primary Cards: The Hanged Man, The Moon, The Hermit.

3 Secondary Cards: Five of Swords, Five of Cups, Five of Pentacles, Ten of Wands.

4

## 5 Illness

6 Primary Cards: The Tower, The Hierophant, The Hermit, The Magician.

7 Secondary Cards: The Moon (female reproductive organs), Ace of Cups (heart and circulation), Ace of Wands  
8 (anemia or blood disease, male reproductive organs), Five of Swords (headaches, toothaches, spine and bone  
9 diseases). All are aspected with the Four of Cups (cancer).

## 10 Love

11 Primary Cards: Knight or Page of Wands, Knight or Page of Cups, Eight of Wands.

12 Secondary Cards: Ace of Wands (sexual attraction, lust),

13 Ace of Cups (emotional commitment),

14 Two or Three of Cups (romance).

15

## 16 Marriage

17 Primary Cards: The Hierophant, Ace of Cups, Knight and/or Page of Cups.

18 Secondary Cards: The Four Twos, Three of Pentacles, or Four of Wands.

19

## 20 Money or Opportunity

21 Primary Cards: The Wheel of Fortune, The Hierophant, King, Queen, Knight and Page of Pentacles, Knight and  
22 Page of Wands (opportunity).

23 Secondary Cards: The Four, Six, Ten of Pentacles, Four, Six of Wands, Three of Cups.

24

## 25 Physical Death

26 Primary Cards: The Tower, The Wheel of Fortune, The Moon with The Devil (drug overdose).

27 Secondary Cards: The Ten of Swords, Ace of Cups (heart attack), Four of Cups (cancer of the digestive  
28 system), Four of Swords (a peaceful passing, especially when combined with the Ten of Cups); Ace of Swords,  
29 Ace of Wands and Five of Swords (from violence), Nine and Ten of Wands with the Ace of Swords (suicide).

30

1 **Prestige or Recognition**

2 Primary Cards: The Hierophant, The Chariot, The Magician, The High Priestess, The Empress.

3 Secondary Cards: Four and/or Six of Wands, Three or Ten of Cups, Three or Ten of Pentacles.

4

5 **Psychosis**

6 Primary Cards: Knight of Swords, The Moon, The Tower.

7 Secondary Cards: Five of Cups, Five of Swords, Five of Pentacles, Four of Cups.

8

9 **Rape**

10 Primary Cards: Knights of Wands or Swords, The Moon, The Devil or The Tower.

11 Secondary Cards: Five, Nine or Ten of Swords, Ten of Wands.

12

13 **Travel**

14 Primary Cards: The Fool, The Chariot, The Hermit with the Knights or Pages.

15 Secondary Cards: The Four of Pentacles, Six of Swords, Four of Wands (relocation to a new home).

16

## 1 A Final Comment

---

2 I have found in the study of tarot one is never bored with the insights and possibilities it conveys. It is a tool  
3 for the seeker of serious metaphysical experiences and must be utilized wisely.

4 Throughout my 35 years of card reading, I have observed, experienced, and most of all, marveled at what  
5 certain card combinations—though totally spontaneous, and without prejudice—revealed. When this  
6 reader's interpretation became manifest, many times the realizations of it were frightening, and awe  
7 inspiring—even to me.

8 After all, one should never embark on a journey... unprepared.

9

10

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# 1 Chart

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3 The following chart is a suggested sample of Mythological Archetypes and Jewish-Christian Hagiology  
 4 cross-referenced to the twenty-two Major Arcana cards. One may expand upon them in many directions.

| Major Arcana Card     | Mythological Archetypes  | Jewish-Christian Hagiology  |
|-----------------------|--|---|
| 0 The Fool            | Prometheus<br>Dionysos*<br>Perceval**<br>Atman   | Medieval Mystery Plays<br>Isaac<br>St. Roch   |
| I The Magician        | Thoth<br>Asclepius<br>Vishnu<br>Apollonius of Tyanat<br>Merlin                         | Moses and Aaron<br>Elisha<br>Christ the Healer  |
| II The High Priestess | Isis<br>Artemis<br>Selene<br>Freya<br>Persephone*<br>Morgana/Ceridwen<br>Sophia        | Virgin Mary<br>Black Virgin<br>Pope Joan  |
| III The Empress       | Frigga<br>Hera<br>Venus/Aphrodite<br>Hesta/Vesta<br>Demeter*<br>Igraine**<br>Sarasvati | Virgin Mary Queen of Heaven<br>St. Elizabeth of Hungary<br>St. Dorothy  |
| IIII The Emperor      | Ra<br>Zeus/Jupiter<br>Brahma<br>Uther**  | Yahveh/Jehovah<br>Three Kings<br>King Solomon   |
| V The Hierophant      | Ptah<br>Eleusinian Mysteries<br>Chiron*<br>Blaise/Prester John**                       | Abraham<br>Moses<br>Sts. Peter and Paul   |
| VI The Lovers         | Eros & Psyche<br>Perseus & Andromeda<br>Paris*<br>Lancelot & Guinevere**               | Adam & Lillith<br>Adam & Eve<br>Abraham & Sarah<br>Samson & Delilah<br>David & Bathsheba<br>Archangel Raphael |

|                        |  |  |
|------------------------|--|--|
| VII The Chariot        | Vehicle of the Gods<br>Helios<br>Ares*<br>Taliesin**   | Job<br>Elijah<br>St. John the Baptist  |
| VIII Justice           | Maat<br>Themis<br>Nemesis<br>Athen*<br>Arthur**  | Mary Magdalene<br>St. Barbara<br>St. Dymphna                                     |
| VIII The Hermit        | Diogenestt<br>Joseph of Arimathea*   | Job<br>Elijah<br>St. John the Baptist  |
| X The Wheel of Fortune | Tyche<br>Fortuna<br>Moirai*<br>Ouroboros<br>the Round Table**                                | Prophets   |
| XI Strength            | Minerva<br>Diana<br>Bors**<br>Durga<br>Hercules*   | Esther<br>Ruth<br>Mary Magdalene<br>Pieta  |
| XII The Hanged Man     | Odin<br>Fisher King**<br>Prometheus  | Judas Iscariot<br>Crucified Christ<br>Martyrdom of St. Peter                     |
| XIII Death             | Typhon<br>Set<br>Khepera<br>Hecate<br>Kali<br>Green Knight**<br>Hades*                       | Abraham & Isaac Lazarus<br>Slaughter of the Innocent<br>Conversion of Sinners    |
| XIII Temperance        | Aeon<br>Thor<br>Iris*<br>Galahad**   | Archangel Michael Christ of Revelations Rites of Baptism & Extreme Unction       |
| XV The Devil           | Set<br>Pan*<br>Priapus<br>Lucifer<br>Mephistopheles<br>Prometheus<br>Cernunnos<br>Klingsor** | Leviathan<br>Temptation of Christ<br>Temptation of St. Anthony<br>St. Theophilus |

|                |   |   |
|----------------|---|---|
| XVI The Tower  | Ares/Mars<br>Shiva the Dancer<br>Danae<br>Dr. Faustus<br>Kundry**<br>Poseidon's Revenge*                    | Tower of Babel<br>St. Barbara<br>St. Brigid   |
| XVII The Star  | Nut<br>Juno<br>Athena<br>Persephone Dindraïne**<br>Pandora*   | Nativity<br>Second Coming   |
| XVIII The Moon | Kali<br>Hecate*<br>Ashtoreth<br>Harpies<br>Gorgon<br>Erinyes<br>Nimue**                                     | Witch of Endor<br>St. Joan of Arc<br>Rite of Confession                                   |
| XVIII The Sun  | Ra<br>Apollo*<br>Osiris<br>Horus<br>Balder<br>Gawain**  | The Beatitudes Festival of Christmas  |
| XX Judgment    | Spring Equinox<br>Osiris<br>Horus<br>Orpheus<br>Persephone<br>Hermes Psychopompos*<br>Avalon of the Stars** | Passover<br>Jonah<br>Lazarus<br>Lent<br>Easter Sunday<br>The Rapture<br>Archangel Gabriel |
| XXI The World  | Summer Solstice<br>Hermaphroditus* Demeter<br>Persephone<br>The Grail**                                     | Heavenly Host<br>Transfiguration of Christ<br>Second Coming of the Christ<br>The Mandorla |

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2 Notes:

3 \* Referenced partial listing from *The Mythic Tarot* by Juliet Sharman Burke and Liz Greene, Simon & Schuster,  
4 Inc., 1986.

5 \*\**The Grail Seeker's Companion* by John Matthews & Marian Green, The Aquarian Press, 1986.

6 T Apollonius of Tyana (a town in Cappadocia, now part of Turkey). First century legendary magician and  
7 miracle worker.

- 1 Tt Diogenes, 412?-323 B.C. Greek Cynic Philosopher; though he is not a metaphysical archetype, as an
- 2 exponent of asceticism and the constant search for the “honest man” he becomes a metaphor for the seeker
- 3 in all of us.
- 4 **All this needs to be explained and other references provided.**
- 5

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