



THE
HERMETIC
TAROT

BASED UPON
THE ESOTERIC WORKINGS OF
THE SECRET ORDER OF
THE GOLDEN DAWN
BY GODFREY DOWSON
U.S. GAMES SYSTEMS, INC.

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ELEMENTAL & ASTROLOGICAL SYMBOLS

			
Water	Earth	Fire	Air
			
	Sun	Moon	
			
Mercury	Venus	Mars	Jupiter
			
Saturn	Pluto	Neptune	Uranus
			
Aries	Taurus	Gemini	Cancer
			
Leo	Virgo	Libra	Scorpio
			
Sagittarius	Capricorn	Aquarius	Pisces

INTRODUCTION

THE UNIQUE TALENT OF GODFREY DOWSON is revealed in The Hermetic Tarot deck. U.S. Games Systems, Inc. is proud to reissue this deck in recognition of its historical and artistic importance. The details and symbols in each card reveal many of the esoteric workings of the Secret Order of the Golden Dawn that flourished around the turn of the century.

Founded in 1888 as a secret magical fraternity, the Order counted among its members some of the foremost occultists and writers of the period including MacGregor Mathers, Arthur Edward Waite, Dion Fortune, Paul Foster Case, Aleister Crowley, and W.B. Yeats.

After cessation of the Order's activities some fifteen years after its inception, Waite, Case, and Crowley went on to issue their own decks—The Rider-Waite, B.O.T.A., and Thoth tarot decks, respectively. Crowley first published a description of the Order's card designs in *The Equinox* in 1912. Prior to World War II, Israel Regardie included a description of the cards in his four-volume set, *The Golden Dawn*.

Crowley's deck was not published during his lifetime. He worked with Lady Freida Harris, the artist, for five years from 1938 to 1943 before the deck was completed, but it was not actually pub-

lished until 1969, 22 years after Crowley's death.

The early members of the Hermetic Order of the Golden Dawn were encouraged to prepare personal tarot packs for their own use based upon Mathers' deck and his work. The Society set down certain instructions for its members to follow, but these instructions were abbreviated at best. Not surprisingly, as time went on and new members copied decks based upon previously drawn cards, the variances and modifications grew more and more pronounced.

Since Mathers' original tarot deck has not been handed down, today's researchers of the Order of the Golden Dawn—whose numbers grow and flourish in Europe and the USA—often assign personal interpretations and modifications to their own version of the tarot as it might have existed in the Order more than 80 years ago.

In 1978, Robert Wang, in collaboration with Dr. Isreal Regardie, prepared The Golden Dawn Tarot Deck which has taken its place among important esoteric tarot packs of the 20th century.

The Hermetic Tarot deck by Godfrey Dowson draws heavily upon the work of Mathers, Crowley, Case, G.H. Soror, Q.L. [Greatly Honored Sister Q.L.] and Elias Levi. A slightly different description of the cards is found in *The Book "T": The Tarot* by S.R.M.D. [Mathers] and

others. Crowley included *The Book "T"* in 1912 in his *Equinox*, Vol. I, No. 8. The public disclosure caused considerable friction between Crowley and Mathers and eventually led to an unsuccessful lawsuit by Mathers to prevent further publication.

In 1967, a limited edition of 200 copies of *The Book "T"* appeared in Great Britain and it was reproduced again in 1978 by Robert Wang in *An Introduction to The Golden Dawn Tarot*.

Godfrey Dowson's cards in *The Hermetic Tarot* reveal a combination of detail and symbolism that capture the mood and sense of each pictorial image. Subtle variations exist in almost every card. For example, fingertips touch the stem of a rose bush in the 8 of Pentacles (Lord of Prudence) in contrast to the firm grasp of a hand in the 4 of Pentacles (Lord of Earthly Power). The mangled swords in the 9 of Swords (Lord of Despair and Cruelty) and the roses in full bloom in the 6 of Pentacles (Lord of Material Success) illustrate how skillfully the artist has created the cards. Repeated study of each card often reveals for the first time a new dimension and scope not seen in a previous reading. One of the most important features of Dowson's *Hermetic Tarot* is his emphasis on the Golden Dawn astrological attributions of the cards.

Working prior to the turn of the century, and drawing on a great deal of published information, library manuscripts, secret documents, and extensive personal research, Mathers assigned a complete set of correspondences between the tarot and the zodiac. Dowson has also provided clear symbols in his card designs which help the student correlate these astrological correspondences each time he or she reads the cards. Crowley, of course, does the same in his deck, but the symbols are frequently less clear than portrayed here. A knowledge of astrology can greatly aid in the interpretation of the tarot, and vice versa. It was the genius of the Golden Dawn to synthesize these systems.

Godfrey Dowson successfully creates in *The Hermetic Tarot* a compelling reconstructed version of the tarot that has taken its place as one of the most important esoteric tarot decks published during the twentieth century.

The *Hermetic Tarot* deck is collated in the following sequence: V. The Hierophant; 0. The Foolish Man; I. The Magician through IV. The Emperor; VI. The Lovers through XXI. Universe; knight, queen, king and princess in the suit of wands, followed by court cards in the suits of cups, swords and pentacles; ace through 10 in wands followed by cups, swords and pentacles.

Readers and students of tarot may prefer to maintain the Minor Arcana cards from The Hermetic Tarot deck in the sequence of cards as described in *Book "T"*. This sequence is based on an extremely complex astronomical and kabalistic correspondence system which forms the basis of the astrological attributions. Briefly, the aces rule the four quadrants of the North Pole of the Universe, and Kether on the Tree of Life. The Knights, Queens and Kings are broadly attributed to the zodiacal signs. Each of these court cards represents 3 decans (1 decan=10 degrees) of the zodiac, hence 30 degrees. The Princesses form the link between the elemental energies of the aces and the celestial zodiacal energies of the other court cards. Then the tarot follows the further astrological division into individual decans by assigning one numbered card (2-10) to one decan. As there are 36 decans and 36 numbered cards (excluding the aces) this fits rather neatly.

The true astrological year was begun by the Golden Dawn with the star Regulus at 0° Leo, rather than the more common 0° Aries. Thus the 5 of Wands, 0-10° Leo, is the first pip card described in *Book "T"*, and the 4 of Cups, 20-30° degrees Cancer, is the last. The trumps then follow the pip cards. Refer to Book IV of Israel Regardie's *Golden Dawn* for a more complete

explanation of his subject. The sequence thus given in *Book "T"* is as follows: ace of wands, cups, swords and pentacles; 5 to 7 of wands; 8 to 10 of pentacles; 2 to 4 of swords; 5 to 7 of cups; 8 to 10 of wands; 2 to 4 of pentacles; 5 to 7 of swords; 8 to 10 of cups; 2 to 4 of wands; 5 to 7 pentacles; 8 to 10 of swords; 2 to 4 of cups; 0. The Foolish Man; and I. The Magician through XXI. The Universe.

The back design of The Hermetic Tarot deck is a rose in full bloom. Each card contains the sigil—the mark of a master craftsman. All the work by Godfrey Dowson bears this mark. The original artwork for the Hermetic Tarot deck was executed between 1975 to 1977 by the artist and is now included in the Stuart and Marilyn R. Kaplan Playing Card Collection.

—*Stuart R. Kaplan*

THE HERMETIC TAROT DECK

*by Godfrey Dowson and Stuart R. Kaplan
revisions by Uri Raz*

The tarot is a perfect symbolic picture of the cosmos as seen through the eyes of man. Tarot also reflects the many facets of man in his environment.

The catalytic nature of tarot enables it to portray all possible relationships that can develop within the human sphere and the environment of the cosmos. Thus, the concept of the microcosm within the macrocosm is fully expressed.

The tarot is a mirror of reality. Its construction, based on the four elements, the celestial phenomena, the Holy Qabalah, and a very evolved psychology, can lead its devotees to the inner recesses of psychic and intuitive awareness. The tarot itself can be used as the basis of occult study, as it may be said to possess all aspects of the inner wisdom tradition.

The standard tarot is composed of seventy-eight cards divided into three main groups. There are twenty-two Major Arcana or trump cards, and fifty-six Minor Arcana cards. The Minor Arcana is comprised of two groups, sixteen court cards and forty pip or point cards. The fifty-six cards of the Minor Arcana are also divided into

four suits of fourteen cards each.

The four suits are attributed to the four elements. Wands are Fire, Cups are Water, Swords are Air, and Pentacles are Earth. It must be remembered that these qualities are not the same as normal fire, water, etc., but indicate broad philosophic principles of great scope.

The sixteen court cards are divided into four groups of Knights, Queens, Kings, and Princesses. The forty numbered or pip cards are in a sequence of ace through ten. The four aces are called the Roots of the Elemental Power. The Ace of Wands, for example, is the purest and first radiation of the Fire element. The remaining thirty-six cards (2-10 in the four suits) are attributed to the thirty-six decans of the zodiac (a 360° circle). One pip card rules one decan (30°).

There are only seven planets used in the ancient system of astrology and this is the system used by the Golden Dawn. As there are thirty-six decans, it follows that each planet rules five decans. However, one planet must rule six decans in order to reach thirty-six (5 x 7 plus 1 equals 36). This planet is the energetic Mars which rules the last decan of Pisces and the first decan of Aries, as the long cold winter requires a great burst of sustained creative energy to overcome its resistance and initiate the spring.

The twenty-two Major Arcana are constructed of the three elements, seven planets and twelve signs. One letter of the Hebrew alphabet is designated to each of the Major Arcana. Concurrently, each represents one of the twenty-two Paths of the Tree of Life (see diagram page 72), and may be used as the appropriate magical image of the Path in mediation practices. As will be noticed, only three of the four elements are assigned to cards. The reason for this is twofold. From a practical standpoint, since nineteen cards are used for the planets and zodiac signs, only three are left. More significantly, perhaps, the tarot is concerned with the invisible hierarchy of causes. We, the reader and querent, form the fourth element of Earth. It is, therefore, unnecessary to acknowledge this element in the trumps. Instead, the trump cards indicate the causal action of the planets, signs, and elements of Fire, Water and Air on the final synthetic element of Earth—ourselves.

The three elemental cards of the Major Arcana are the following:

The Foolish Man—Air

The Hanged Man—Water

The Last Judgment—Fire

The seven sacred planets of the ancient world are attributed to seven of the tarot trumps as follows:

- I. The Magician—Mercury
- II. The High Priestess—Moon
- III. The Empress—Venus
- X. The Wheel of Fortune—Jupiter
- XVI. The Blasted Tower—Mars
- XIX. The Sun—Sun
- XXI. The Universe—Saturn

There are, however, three additional planets that were not entered into the scheme of tarot because they were not known to the ancient astronomers. Uranus was discovered in 1781, Neptune in 1846, and Pluto in 1930.

If the three elemental trump cards are now assigned to the three planets, the construction of the tarot is not only purified, but the meaning and significance of the three cards becomes more easily understood. Indeed, the function of these three planets readily fits the expression of the cards.

The Foolish Man—Pluto—Regeneration.
Survival of the sublime.

The Hanged Man—Neptune —Sacrifice.

The Last Judgment—Uranus—Sudden
uncontrollable change.

When studying these three cards, the above suggested attributions should be carefully considered in addition to the elemental attributions.

So that the attributions are readily identifiable, following is a list of each Major Arcana card and its applicable zodiac sign or planet.

0. The Foolish Man—Air—Pluto
(alternately Uranus)
- I. The Magician—Mercury
- II. The High Priestess—Moon
- III. The Empress—Venus
- IV. The Emperor—Aries
- V. The Hierophant—Taurus
- VI. The Lovers—Gemini
- VII. The Chariot—Cancer
- VIII. Fortitude—Leo
- IX. The Hermit—Virgo
- X. The Wheel of Fortune—Jupiter
- XI. Justice—Libra
- XII. The Hanged Man—Water—Neptune
- XIII. Death—Scorpio
- XIV. Temperance—Sagittarius
- XV. The Devil—Capricorn
- XVI. The Blasted Tower—Mars
- XVII. The Star—Aquarius
- XVIII. The Moon—Pisces
- XIX. The Sun—Sun
- XX. The Last Judgment—Fire—Uranus
(alternately Pluto)
- XXI. Universe—Saturn

The fifty-six Minor Arcana comprise forty pip and sixteen court cards. Cards of the same number from each suit can be viewed together.

The Four Aces. The aces rule the North Pole, pertain to *Kether* on the Tree of Life, and are the roots of the four elements. The aces provide the initial thrust of the pure elemental energy in each of the four suits. This initial energy progresses materially as we go from the aces to the tens.

The Four 2s. These cards refer to *Chokmah* on the Tree of Life and rule the first decans of the cardinal signs, the zodiacal points where the four seasons begin. The elements here are in their original harmonious condition, uncontaminated by any outside influences. The two cards in the four suits imply the initiation power of the four elements. The twos are the first tangible manifestation of the elemental energy.

The Four 3s. These cards refer to *Binah* on the Tree of Life and rule the second decans of the cardinal signs. They express understanding and the idea of stability as well as action commenced.

The Four 4s. These cards refer to *Chesed* on the Tree of Life and rule the third decans of the cardinal signs. They express solidification, crystallization, materialization, completion, and making a situation fixed.

The Four 5s. Refer to *Geburah* on the Tree and rule the first decans of the fixed signs. These cards suggest the idea of ultimate success or failure and the appearance of obstacles. The obstacles are not necessarily evil, but rather are seen as trials to be overcome.

The Four 6s. Refer to *Tiphareth* on the Tree of Life and rule the second decans of the fixed signs. These cards represent accomplishment and demonstrate the respective elemental energies at their practical best.

The Four 7s. Refer to *Netzach* on the Tree and rule the last decans of the fixed signs. In this instance, each element is in degeneration and at its weakest point on the material plane. Thus, the meaning of the sevens in a reading depends largely upon the influence of the neighboring cards which may strengthen or weaken them accordingly.

The Four 8s. Refer to *Hod* on the Tree and rule the first decans of the mutable signs. Generally show solitary success and remedy of the error seen in the preceding sevens. However, this does not lead to any great creation. Rather, they are a reaction to the previous imbalance.

The Four 9s. Refer to *Yesod* on the Tree and rule the second decans of the mutable signs. After

the problems and misfortunes of the sevens and eights, we now have a great crystallization of energy, powerfully formed on a strong and firm foundation for good and evil.

The Four 10s. Refer to *Malkuth* on the Tree and rule the last decans of the mutable signs. Here, elemental forces of the suits reach their ultimate materialization, for either good or evil. The situation or circumstance is finally and thoroughly determined. The whirling force of the ace has become the concrete force of the ten.

The Four Knights. Refer to *Chokmah*, the figures are all mounted on steeds representing the *Yod* force of Tetragrammation. This suggests the father and the beginning of material force. Their action is swift and violent, but passes quickly.

The Four Queens. Refer to *Binah*, the figures are all seated upon thrones representing the *Heh* force of Tetragrammaton—motherhood that nurtures and develops the forcefulness of the knight, steady, unshaken, and enduring.

The Four Kings. Refer to *Tiphareth*, the figures are all drawn in chariots representing the *Vau* force of Tetragrammation, the mighty sons of the knights and queens. These are the true kings of kings, the emperors, princes. They represent the union of forces of the parents; they are a manifestation of the two, but not as rapid as the

knight, nor as enduring as the queen.

The Four Princesses. Refer to *Malkuth*, they stand alone and represent the final *Heh* force of Tetragrammaton. This is original energy in its completion and crystallization, the mighty daughter of the knight and queen. The princess will then be exalted to the throne of the mother(the queen), where she awakens the father once again. In this dynamically regenerating cycle, the process of creation continues endlessly about itself. These cards suggest violence and permanence and they also represent the return of energy by reabsorption.

MAJOR ARCANA

The twenty-two Major Arcana cards are described in numerical sequence beginning with 0. The Foolish Man through XXI. Universe.

O~The Foolish Man. *The Spirit of Ether.* Aleph. Ox. *Pluto.* The sun indicates a bright spring morning. The two-part triangle in the upper right of the card represents air. The symbol of Pluto appears in the mist to the front of the man. The Foolish Man stands with his worldly belongings at the edge of a precipice, ignorant of the lashing waves and the crocodile with open jaws. The Foolish Man holds in his right hand the rose of joy, signifying perfect innocence and he

holds a fierce wolf in check by a leash. Behind him sprouts the flower of silence. The higher significance of this card suggests that The Foolish Man's perfect innocence is holding the wolf, thus the anger of worldly wisdom is held in check by perfect innocence. **MEANINGS:** Idea. Thought. Sensitivity. The Flesh. Eternal life. Spirituality. Initiative. Folly. Foolishness. **REVERSED:** Bad decision. Indecision. Apathy. Hesitation.

I~The Magician. *The Magus of Power.* Beth. House. The symbol of a winged Mercurial crest appears at the top of the card. The snake-like creatures that issue from beneath the crest are similar to those found in the Caduceus held by the radiating figure of Mercury to the left of the card. The Magician is seen as a communicator with the gods and the storer of knowledge which he willingly dispenses, similar to Mercury who, in mythology, is the winged messenger of the gods. Thus the Magician, through his actions and exhibition of will, can bring unity between the divine, intellectual, and physical worlds. By intelligence, the idea of God is conceived, and by willpower, works of good nature are accomplished. The altar at his feet contains the symbols of the four suits; swords, wands (represented as a dagger), cups, and the image of a pentagram on a book. There is also a burning candle and the triangular symbol

for earth. The picture of Mercury appears to radiate before him. **MEANINGS:** Wisdom. Skill. Adaptation. Originality. Self-confidence. **REVERSED:** Insecurity. Ineptitude. Weak-willed.

II~The High Priestess. *The Priestess of the Silver Star.* Gimel. *Camel.* The moon appears above the seated priestly figure of Isis, The Eternal Virgin. She is adorned in the purest feminine light of the moon; the same light that serves as a veil to hide the moon; the same light that serves as a veil to hide the Eternal Spirit. The High Priestess holds upon her knee a book, partially concealed by her mantle, which holds the truth behind the veil of feminine light. At her breast, she holds a lyre, the law of Artemis, for she is also a Huntress and, and like Diana, she hunts by enchantment. This card rules the path of the camel that runs from Kether to Tiphareth on the Tree of Life. This same path runs between the two gigantic pillars beside the throne upon which The High Priestess is majestically seated. The High Priestess controls the energy of life between the two pillars that are topped by spiraling pinnacles. At the bottom of the card are the large spheres of her throne. Some researchers view the seated figure in this card as the illustrious and controversial Pope Joan who allegedly reigned during the middle of the ninth century.

MEANINGS: Change. Alteration. Fluctuation. Wisdom. Sound judgement. Common sense. **REVERSED:** Ignorance. Shortsightedness. Lack of understanding.

III~The Empress. *Daughter of the Mighty Ones.* Daleth. *Door.* The sign of Venus appears above The Empress and the sign of Libra (ruled by Venus) at the top of the card. The Empress is the Greek figure Aphrodite—Urania. The spiraling flames at her side represent her birth from water. The twelve stars overhead represent the zodiac that surrounds her. She holds a diamond scepter. The Empress has wings and is clothed in the sun. The Empress is the center of The Emperor. She has a black eagle at her feet which is the counterpart of the alchemical eagle in the next card. Above the eagle, at the Empress' knees, is the inverted crescent moon. **MEANINGS:** Beauty. Happiness. Pleasure. Success. Action. Development. Luxury. **REVERSED:** Lack of interest. Inaction. Vacillation. Lack of concentration.

IV~The Emperor. *Son of the Morning.* Heh. *Window.* Beneath the Emperor's left foot is a bee, the alchemical equivalent of the ram. Two wild, Himalayan rams' heads, one at the upper left and the other at center right, relate to the sign of Aries which appears at the right. The eagle and the flag combine to suggest a conqueror and the idea of

authority. Supernatural powers are suggested at the top of the card by the celestial bodies that personify power and also sudden, random and violent activity. The orb surmounted by a Greek cross at the lower left signifies that energy has reached a successful end and that government and/or governmental rule has been firmly established. **MEANINGS:** War. Conquest. Victory. Strife. Worldly power. Ambition. **REVERSED:** Ineffectiveness. Immaturity. Lack of strength.

V~The Hierophant. *Magus of the Eternal Gods.* Vau. Nail. The seated figure wears the papal tiara. The elephant is of the nature of Taurus and symbolizes the strength of the Hierophant's foundation. The star-shaped figure at the top of the card is the monogram of Hermetic Truth and also represents the seal of the macrocosm. The diagram is actually two triangles formed into a six-pointed star; the seal of Solomon and the star of David. The Pentagram to the right is the seal of the microcosm; the microcosm is a reflection of the Macrocosm. The microcosm is man and his will; he is a reflection of the Universe which is the macrocosm. The Hierophant holds in his hand the philosophic triple-crossed wand which represents the particular knowledge essential to all magical work that unites the microcosm with the macrocosm. Each

ring of the triple cross is also an indicator of the three aeons of Isis, Osiris, and Horus. With his right hand, The Hierophant gives the sign of occult wisdom. The symbol at the foot of the card is a horned sigil of Taurus. **MEANINGS:** Divine wisdom. Manifestation. Ritualism. Teaching. Explanation. Kindness. Timidity. **REVERSED:** Foolish exercise. Overkindness. Unorthodox. Frail. Vulnerable.

VI~The Lovers. *Children of the Voice Divine. Zain. Sword.* Andromeda is shown chained to a rock and threatened by a dragon rising from the waters of stagnation. Perseus quickly wields a sword to protect her against the dragon. At the upper right of this card appears the sign for Gemini. It is important to study this card along with card XIV, Temperance (Sagittarius). The Lovers card also pertains to Sagittarius—the Archer—hence the bow and arrow at the upper center. Although The Lovers and Temperance are opposite cards they are very closely and strongly connected. **MEANINGS:** Inspiration. Motivation. Love. Beauty. Action. Impulse. Harmony. **REVERSED:** Separation. Frustration in love and marriage. Failure to meet the test.

VII~The Chariot. *Lord of the Triumph of Light. Cheth. Fence.* At the top of the card appears the sign of Cancer and between the

sphinxes at the bottom appears the sign of the crab. The charioteer's garments are made of chain mail and steel, giving protection similar to that of a crab's shell. The four pillars reach up into the sky of Binah and the ten stars represent the stars of Assiah, the material world. The wheels of the chariot represent the energy of Geburah. At the center of the card is the Holy Grail. The card depicts the chariot of Hermes drawn by two sphinxes, Jachin signifying love and Boaz signifying power. Thus, the sphinxes represent power and love held under control. Samuel guides Jachin and Anael guides Boaz. The Chariot is not in motion because this card represents equilibrium. The figure of a crowned Hermes, erect in his Chariot, controls with magical sword and wand the powers of good and evil, thus maintaining a state of absolute equilibrium. **MEANINGS:** Triumph. Victory. Perseverance. Health. Success, though temporary. A possible voyage. **REVERSED:** Unsuccessful. Defeat. At the last minute, to lose something that was within your grasp.

VIII~Fortitude. *Daughter of the Flaming Sword. Teth. Serpent.* The sign of Leo appears at the upper right above a rose of five petals signifying the fifth sign of the Zodiac. The female figure of Fortitude represents the mastery of the lower

by the higher. Her feet are planted firmly on earth and she controls the lion in a manner similar to the soul holding passions in check. Leo is a fire sign and Fortitude is shown holding in her right hand a cup spewing flame. Here is the joy of strength exercised, showing complete ease, self-possession. The card also depicts a lion on the shield of fortitude; its meaning is persevering strength and energy. **MEANINGS:** Strength. Fortitude. Courage. Power. Control. **REVERSED:** Weakness. Pettiness. Impotence. Sickness.

IX~The Hermit. *Magus of the Voice of Light.* Yod. *Hand.* The magical lamp appears above the solitary figure wrapped in hood and mantle. The lamp burns without wick or fuel. It is lit only by the lux of the universal fluidic agent. Even without fuel, the beams radiate in all directions. The face that burns in the golden triangle is a symbol of the fecundity of the infinite and the eternal. At the bottom of the card are the cosmic egg and a shaft of wheat, dormant for years, but easy to nurture to life at the opportune time. To the back of the Hermit is a large plant yielding a seed at its summit. The snake, coiled and passive around the symbols of Virgo and Mercury (Virgo's ruling planet), is also ready to spring to life. **MEANINGS:** Wisdom sought. Knowledge. Divine inspiration. Counsel. Inner strength. **REVERSED:** Imprudence. Hastiness. Rashness. Prematurity.

X~The Wheel of Fortune. *Lord of the Forces of Life.* Caph. Palm. The wheel of all life is presided over by the sworded sphinx of Egypt. The letters TARO[T] appear at the four directions of the wheel and also form the word ROTA (wheel). The glyph at the center of the wheel is the seal of Ezekiel, and the symbol for Jupiter appears in the cushion at the bottom. The letter *Caph* means “palms of the hand,” in the lines of which one’s fortune may be read. **MEANINGS:** Good fortune. Happiness. Destiny. Fate. **REVERSED:** Failure. Bad luck. Broken sequence.

XI~Justice. *Daughter of the Lord of Truth.* Lamed. Ox goad. The sign of Libra at the top of the card is ruled by Venus, whose symbol is shown on the left side of the scales. Saturn is exalted in Libra, and balances the scales on the right. The figure of Justice triumphantly holds them aloft, and a large sword, resting at her feet, further symbolizes her importance. The lower portion of the card depicts the dual symbols of yin and yang, or black and white. The spheres at each corner of the card also represent equilibrium; they are half dark and half light, suggesting the balance of negative and positive. **MEANINGS:** Balance. Eternal justice. Strength. Fairness. Equity. Good intentions. **REVERSED:** Bigotry. Bias. False accusations. Intolerance.

XII~The Hanged Man. *Spirit of the Mighty Waters.* Mem. *Water.* The inverted ankh is in harmony with the inverted man. The ankh and the rose cross symbolize the supreme formula of adeptness and the sacrifice that has to be undertaken to complete any great work. The inverted figure forms a cross upon an equilateral triangle, representing the descent of light into darkness. The serpent on the right foot suggests both creator and destroyer. The symbol for water appears at the left center and the symbol for Neptune at the right center. **MEANINGS:** Enforced sacrifice. Punishment. Loss. Suffering. Suspension. **REVERSED:** Lack of sacrifice. Failure to give of one's self. False prophecy.

XIII~Death. *Child of the Great Transformers.* Nun. *Fish.* The sign of Scorpio appears at the upper right. At the upper left the Phoenix rises from smoldering ashes. Death is a skeletal figure with a long scythe, whose metal tip gouges the top of a skull. A serpent rests on the top of another skull at the lower left of the card, while a scorpion crawls through a pile of broken bones. The skeleton alone survives the destruction of time and the aggression of nature, slowly working its way upwards. **MEANINGS:** Time. Involuntary change. Transformation. Death. Destruction. **REVERSED:** Stagnant. Immobile. Slow changes.

XIV~Temperance. *Daughter of the Reconcilers.* Samekh. *Prop or support.* This card is the fulfillment of Card VI, The Lovers. The sign of Sagittarius, the arrow, appears both at the upper left and beneath the disc in the center. The glyph of Capricorn is represented on the left and the sign of Scorpio on the right. In the upper background a volcano erupts and its ash forms a rainbow extending toward earth. The angel of occult wisdom wears a crown of gold and pours water from the cup of white gluten into the cauldron. The leopard-faced cauldron is symbolic of fire. The fire burns along the water and the water extinguishes the fire. Thus, fire and water mix harmoniously, fanned by the slow circulation of air created by the slowly flapping wings of the birds. To the left and right of the vessel are the triangular symbols for water and fire respectively. The marriage of fire and water, Shin and Qopa, is held by power of Saturn and concentrated by Mars. Thus, the glyph of Capricorn ruled by Saturn, and Scorpio ruled by Mars. **MEANINGS:** Realization. Combination of forces. Temperance. Moderation. **REVERSED:** Discord. Disunion. Conflict of interest. Hostility.

XV~The Devil. *Lord of the Gates of Matter.* Ayin. *Eye.* On a pedestal sits the fierce figure of Pan, with his hairy body, goat's head, bat's wings,

spiked crown, and a flaming torch. His crest is the winged solar disc. The pentagram at its center is inverted, indicating dark forces. Chained to the foot of the pedestal are two demons, one male and one female, half animal and half human. At the foot of the pedestal appears the sign of Capricorn. The symbol of Saturn (ruler of Capricorn) at the top left. The fire wand is the energy of Mars. **MEANINGS:** Material force. Material temptation. Subordination. Bondage. Ravage. **REVERSED:** Release from bondage. Respite. Divorce.

XVI~The Blasted Tower. *Lord of the Hosts of the Mighty.* Peh. *Mouth.* A blast of lightning renders total destruction and clears the way for new forms to emerge. An outline of the Tree of Life appears at either side of the Tower, the sephiroth black on one side and white on the other, suggesting the wide scope this card may cover. The symbol of Mars appears at the upper left of the card. **MEANINGS:** Ambition. Fighting. War. Courage. Destruction and ruin. Change. Breakdown of beliefs. **REVERSED:** Continued oppression. Following old ways. Entrapment.

XVII. The Star. *The Daughter of the Firmament.* Tzaddi. *Fish hook.* The seven-pointed star of Venus, surrounded in turn by

seven more stars each also bearing seven points, shines above the waters of Aquarius. The smaller stars appear as symbols for the sacred planets. Each sephiroth of the Tree of Life appears in the form of a black and white quartered disc representing day and night hours. From these, one can select the most suitable time for completion of the work. The dove of Hermes hovers effortlessly above the Tree of Knowledge, giving promise of ultimate attainment. In front of the dove is the mathematical conception of the shape of the universe. The woman pours ethereal water from the golden cup, and the immortal liquor of life from the silver cup. **MEANINGS:** Hope. Dreams. Faith. Unexpected help. Promising opportunity. **REVERSED:** Unfulfilled hopes. Disappointment. Pessimism. Bad luck.

XVIII~The Moon. *Ruler of Flux and Reflux.* Qoph. *Back of head.* The sign of Pisces at the upper portion of the card is shown by the new full moon. Emanating from the moon are sixteen principal and sixteen secondary rays, totalling thirty-two, the number of paths of the Sepher Yetzirah. Four golden yods fall like drops of water from the moon, showing its power over the flux of the world. The two towers represent the gateway of Resurrection. The towers are guarded by dogs, the jackals of the Egyptian psy-

chopomp Anubis, witness to the disruption and anxiety. The dark waters of night appear below, cast in turmoil by the compelling influence of the moon, suggesting the dark paths of toil and effort. At the center of the card, the winged scarab follows the path of all heavenly bodies, rising in the East and setting in the West. He carries the solar disk in front and behind. **MEANINGS:** Deception. Error. Falsity. Dissatisfaction. Change. **REVERSED:** Trifling mistakes. Minor deception recognized.

XIX~The Sun. *Lord of the Fire of the World.* Resh. *Head.* Beneath a fiery sun, two children dance wildly and roses appear between them and behind each of them. The roses represent the flowering of the solar influence. The dancing sirens are young, shameless, and innocent. The sun and its heat are a beneficent source of life, and a melter of the waxen wings of ambition and curiosity. The sun radiates upon the children. It is Heru-Ra-Ha, Lord of the New Aeon. **MEANINGS:** Glory. Gain. Riches. Satisfaction. Arrogance. **REVERSED:** Unhappiness. Possibly broken engagement. Loneliness.

XX. The Last Judgment. *The Spirit of the Primal Fire.* Shin. *Tooth.* This card refers to the elemental path of fire. A bearded angel sounds

the shofar, his horn of judgment, and three figures emerge from their tombs. A fully resurrected soul flies upward. The symbol of Uranus appears at the upper left. **MEANINGS:** Final decision. Judgment. Sentence. Determination. Atonement. Rejuvenation. **REVERSED:** Failure to face the facts. Delay. Disappointment.

XXI~Universe. *The Great One of the Night of Time.* Tau. *Egyptian cross.* This card is attributed to Saturn, whose sign appears on the double-headed eagle and is represented by the two sickles. The background of the card—sun, moon, and stars—represents the ever-expanding, ever-changing universe. In the middle of the card at the left, the sign of Taurus represents the bull. The sign of Leo the lion, appears to the right. The man at the bottom suggests Aquarius. The eagle of Scorpio above completes the four kerubic signs. **MEANINGS:** Synthesis. World. Kingdom. Perfection. Recognition. **REVERSED:** Failure to complete a task. Imperfection.

MINOR ARCANA

The elemental signs at the top of all court cards are derived from the rulership of the card and offer important clues to card meanings.

△	▽	△	▽
FIRE	WATER	AIR	EARTH
Knights	Queens	King	Princesses
Wands	Cups	Swords	Pentacles

WANDS ~ COURT CARDS

Knight of Wands. *Lord of Flame and Lightning.* The symbols of fire appear in the top panel on either side of the card title. Thus, Fire of Fire. A winged warrior rides upon a black horse with flaming mane and tail. The rider's head-dress is a winged, Gaulish helmet and he wears a flowing mantle. The symbols for Scorpio and Sagittarius appear beneath the flaming club in the warrior's right hand. Rules from above 20° Scorpio to the first two decans of Sagittarius and this includes part of the constellation Hercules. **MEANINGS:** Generous. Impetuous. Departure. Active. Fierce. **REVERSED:** Evil-minded. Cruel. Bigoted. Brutal. Discord.

Queen of Wands. *Queen of the Thrones of Flame. Water of Fire.* A crowned queen with long falling hair and resolute face is seated upon a throne surrounded by flames. Her right hand rests on the crest of a leopard's head. She bears a long wand with a very heavy spherical head. The wand is suggestive of the mysteries of Bacchus. The symbols for Pisces and Aries appear beneath the orb of her wand. Rules from the last decan of Pisces to above 20° of Aries, including part of Andromeda. **MEANINGS:** Adaptable. Steady force. Sympathetic. Understanding when she wants to be. **REVERSED:** Revengeful. Obstinate. Domineering. Deceitful. Tyrannical.

King of Wands. *Prince of the Chariot of Fire. Airy part of Fire.* A kingly figure with a golden rayed crown and large white wings sits in a chariot drawn by a lion. The king wears a corselet and bears the Phoenix wand of the Second Adept, the wand of great power and energy. Beneath the chariot are flames, and from above appears his crest of a winged lion's head. In front of the lion are the symbols for Cancer and Leo. Rules from above last decan of Cancer to second decan of Leo. **MEANINGS:** Swift. Strong. Rather violent. **REVERSED:** Intolerant. Prejudiced. Cruel. Ill-natured. Austere.

Princess of Wands. *Princess of the Shining Flame. Earthy part of Fire.* A beautiful, strong woman with flowing hair is attired like an Amazon. She is bare-chested and clothed only in a short kilt. Around her waist is a broad belt of scale mail. She wears a Corinthian-shaped helmet with several plumes. A mantle lined with tiger skin falls back from her shoulders. Her left hand holds a long, curved wand swelling at the lower end where the sigil is placed. At the top of the wand is a large rose. A ram's head, part of her altar, is to the right of the Princess and her crest, a winged tiger's head, hovers overhead. Flames dance all about. Rules over one quadrant of the portion around the North Pole. **MEANINGS:** Desire for power. Enthusiasm. Revenge. Can be faithful. **REVERSED:** Superficial. Theatrical. Cruelty. Instability. Domineering. A gossip.

CUPS~COURT CARDS

Knight of Cups. *Lord of Waves and Waters. Fiery part of Water.* A youthful winged warrior with billowing hair rides upon a white horse. His crest is a peacock, for one of the stigmata of water in its most active form is brilliance; as is the representation of the phenomena of fluorescence. Beneath the horse's feet are the waters of the sea. A crab, the symbol of Cancer, emerges

from the cup. Peacock feathers and a crab also appear on the lower portion of his shield. At the top of the shield is a crab-like sigil. Rules from above 20° Aquarius to 20° Pisces; including the greater part of the constellation Pegasus. **MEANINGS:** Graceful. Poetic. Enthusiastic if aroused. Venusian. Indolent. A proposal. **REVERSED:** Untruthful. Sensual. Idle. Subtlety. Artifice.

Queen of Cups. *Queen of the Thrones of Waters. Watery part of Water.* A fair young woman wearing a crown walks amid the lotuses of Isis and streams of water. To her right is an ibis and behind her is a cup from which issues a crayfish representing Cancer. Rules from 20° Gemini to 20° Cancer. **MEANINGS:** Imaginative. Poetic. Kind. Coquettish. Good-natured. **REVERSED:** Possible immorality. Inconsistency of honor.

King of Cups. *Prince of the Chariot of Waters. Airy part of Water.* A crowned and winged figure is seated in a chariot drawn by an eagle. Beneath the chariot is the calm lake. The armor of the kingly figure is decorated with feathers. In his right hand, he holds a drooping lotus and in the other, a cup charged with the sigil of the scales of Libra. A snake hovers in front of the man and an eagle with outstretched

wings is poised overhead. Rules from 20° Libra to 20° Scorpio. **MEANINGS:** Subtle. Violent. Crafty. Artistic. Fierce nature with calm exterior. Powerful. **REVERSED:** Merciless. Intensely evil. Artistic temperament. Shifty in dealings.

Princess of Cups. *Princess of the Palace of the Floods. Earthy part of Water.* A beautiful figure, similar in attire to the Princess of Wands, stands in a turbulent sea of foaming spray. Nearby are a large dolphin, two swans and a tortoise. The regal dolphin represents the power of creation. The swans are of oriental philosophy, suggesting Aum—the symbol of the entire creation process. In Hindu philosophy, the tortoise supports the elephant, on whose back sits the entire Universe. Rules a quadrant of the heavens around the North Pole. **MEANINGS:** Sweetness. Poetry. Gentleness. Reflective. Kind. Dreamy imagination. **REVERSED:** A flatterer. Selfish. Luxurious. Deviation.

SWORDS~COURT CARDS

Knight of Swords. *Lord of the Winds and Breezes. Fiery part of Air.* A winged warrior is mounted upon a beautiful steed. The warrior's crest bears a six-pointed star and he holds a drawn sword. The star-winged crest is similar to those on the heads of the twins, Castor and

Pollux (Kastor and Polydeuces), the Dioscuri (Gemini) which the Knight of Swords partly rules. Beneath the horse's feet are dark, driving stratus clouds. Rules from 20° Taurus to 20° Gemini. **MEANINGS:** Active. Clever. Delicate. Subtle. Brave. Fierce. Courageous. Skillful. Inclined towards domination. **REVERSED:** Deceitful. Tyrannical. Crafty. Imprudence. Disunion.

Queen of Swords. *Queen of the Thrones of Air. Watery part of Air.* A graceful woman with curly hair stands amid a multitude of rolling clouds. The crest above her head is the winged kerubic head of Air. Across her shoulders she holds a large sword, and in her right hand she grasps the newly-severed head of a man by the lock of his hair. Rules from 20° Virgo to 20° Libra. **MEANINGS:** Perceptive. Observant. Subtle. Quick. Confident. Graceful. **REVERSED:** Cruel. Sly. Deceitful. Unreliable. Narrow-minded.

King of Swords. *Prince of the Chariots of the Winds. Airy part of Air.* A crowned king sits in a chariot drawn by fairies. There are pentagrams upon their youthful foreheads and also on their wands. They wear butterfly wings on their heads and feet. The king bears a sword and sickle. With

the sword he rules, and with the sickle he slays. Beneath the chariot are grey rain clouds or nimbi. Above the king is the crest of a butterfly-winged, angelic head with a pentagram on its forehead. Rules from 20° Capricorn to 20° Aquarius. **MEANINGS:** Ideas. Thoughts. Designs. Distrust. Suspicion. Cautious. Controlled but determined. **REVERSED:** Malicious. Plotting. Obstinate. Harsh. Hesitating. Unreliable. Sadistic.

Princess of Swords. *Princess of the Rushing Winds. Earthy part of Air.* An Amazon figure with serpentine hair is attired in a loosely-fitting garment. She has the characteristics of both Minerva and Artemis. She stands in front of a barren altar to avenge its profanation. In one hand is a sword; the other hand is attached to the altar. She stabs downward with her sword and beneath her feet, the heavens and clouds are angry. Above her head is the crest of Medusa. Rules a quadrant of the heavens around the North Pole. **MEANINGS:** Wisdom. Strength. Acuteness. Insight. Vigilance. Subtleness in material things. Grace. Dexterity. **REVERSED:** Frivolous. Cunning. Revealed as an impostor. Illness is possible.

PENTACLES~COURT CARDS

Knight of Pentacles. *Lord of the Wild and Fertile Land. Fiery part of Earth.* A warrior with winged helmet is mounted on a horse dressed for battle. The warrior's shield and scepter both depict the hexagram. The field beneath the horse is fertile with ripened corn. Above the warrior is the head of a winged stag. Rules from above 20° Leo to 20° Virgo. **MEANINGS:** Heavy. Dull. Laborious. Patient and clever. Methodical. **REVERSED:** Lack of courage. Avaricious. Jealous. Grasping. Stagnant.

Queen of Pentacles. *Queen of the Thrones of Earth. Watery part of Earth.* A beautiful woman appears in profile. She wears an ornate Byzantine helmet with the spiral of the snail representing the never-ending fertility of the earth. She holds in her hand a scepter surmounted by a large cube, the three dimensional hexagram. In her other hand she bears an orb of gold. A large goat's head with horns entwining a crystal sphere at the bottom of the card represents the fertilizing power of the Great Work. The Queen's throne is very large, rising from the earth and surrounded by luxuriant oak leaves. Rules from 20° Sagittarius to 20° Capricorn. **MEANINGS:** Impetuous. Charming. Intelligent. Timid. Kind. Melancholy. Truthful. Graceful.

Moody. **REVERSED:** Undecided. Capricious. Foolish. Changeable. False prosperity.

King of Pentacles. *Prince of the Chariot of Earth. Airy part of Earth.* A winged figure is seen behind a chariot drawn by a bull. He wears an ornate headdress and holds an orb downward to imply the planning involved in agriculture. In his right hand, the orbed scepter topped by a cross signifies the Great Work accomplished. Beneath the chariot grow many beautiful flowers, representing fertility. The crest of the king is that of a bull, representing the element earth. Rules from 20° Aries to 20° Taurus. **MEANINGS:** Increased good and/or evil. Solid. Character and intelligence. Steady. Practical application. Reliable. **REVERSED:** Animalistic. Material. Stupidity. Corruption. Avarice.

Princess of Pentacles. *Princess of the Echoing Hills. Earthy part of Earth.* A strong and beautiful figure stands behind a circular pentacle of the earth. She carries in her arm a scepter topped with a large circular disc. Superimposed behind her is a ram's head. Grass and vegetation grow wildly in front of her. Rules over the fourth quadrant of the heavens around the North Pole of the Ecliptic. **MEANINGS:** Kind. Generous. Diligent. Pitiful. Deep concentration. Benevolent. Cautious. Courageous. Persevering.

REVERSED: Wasteful. Dissipation of ideas. Prodigal. Unrealistic.

WANDS

Ace of Wands. *Lord of the Root of the Power of Fire.* Kether appears in Hebrew within the symbol of fire on the upper right. An angelic hand issues from clouds grasping a flaming heavy club. The whole is a great flaming torch. **MEANINGS:** Force. Strength. Rush. Vigor. Energy. Gain. **REVERSED:** False start. Vexation. Cancellation.

Two of Wands: *Lord of Dominion.* The names of the ruling angels, Vehooel and Deneyal, appear in Hebrew on the left and right respectively. A hand grasps two crossed wands. Flames issue from the point of junction. Each wand is topped with a ram's head representing Aries, and a globe with pointed arrow at the bottom to represent Mars. Two small wands, above and below, have flames issuing forth. The symbols for Aries, and Mars appear at the top and the bottom. This card pertains to the first decan of Aries rules by Mars, thus Mars in Aries, 1°–10°. **MEANINGS:** Strength. Dominion. Harmony of rule. Justice. Boldness. Courage. Shamelessness. Revenge. Restlessness. **REVERSED:** Turbulence. Sagacious withdrawal. Sadness. Trouble.

Three of Wands. *Lord of Established Strength.* A hand issuing from heavy clouds holds three wands in the center; two crossed wands and one upright. Flames emanate from the junction and from both sides, like gigantic pillars. The center wand has a sun at the top, and the head of a ram representing Aries at the bottom. The symbol for the sun and Aries are shown. This card pertains to the second decan of Aries ruled by the Sun, thus Sun in Aries, 10°–20°. Angels Hechashiah and Aamamiah are written in Hebrew on the left and right respectively. **MEANINGS:** Established force. Strength. Acumen. Realization of hope. Completion. Success. Nobility. Wealth. Power. **REVERSED:** Conceit. Rude. Insolent. Obstant. Treacherous.

Four of Wands. *Lord of Perfected Work.* Two hands, issuing from clouds on each side of the card, clasp four crossed wands at the center. The two outside wands are topped by rams' heads, the inner two wands by swans' heads. Flames issue from the point of junction. Above and below are small flaming wands which touch at the points of fire. The symbols for Venus and Aries appear at the top center and bottom corners. The four of wands refers to the third decan of Aries ruled by Venus, thus Venus in Aries,

20°–30°. Angels Nanael and Nithal are written in Hebrew on the left and right of the card. **MEANINGS:** Perfection. Rest after labor. Completion. Subtlety. Cleverness. Beauty. Romance. Mirth. Success. **REVERSED:** Anxious. Unprepared. Unreliable. Hurried. Insincere. Insecure.

Five of Wands. *Lord of Strife.* Five wands cross each other. Flames leap from the point of junction. The symbols for Saturn and Leo appear at the center and also at the top and near the bottom of the card. Two of the crossed wands are topped by lion's heads, one fierce and the other demented—indicating strife. The other two crossed wands have a sickle. Two serpents hand down from the winged solar disc of the upright wand and entwine the sickles which represent Saturn. At the bottoms of two of the wands are crocodile heads which also represent Saturn. Two wands have small orbs, and the center wand of the Zelator Adeptus Minor of the Golden Dawn has an arrow. The burning ends of the two wands at the bottom of the card face away from each other. Saturn is not well placed here. This cold, dry nature is not complimentary to the fiery royal nature of Leo, hence this card is named Lord of Strife. The five of wands pertains

to the first decan of Leo which is ruled by Saturn, thus Saturn in Leo 1°–10°. Angels Vahaviah and Yelayel. **MEANINGS:** Strife. Contest. Struggle. Conflict. Boldness. Rashness. Cruelty. Violence. **REVERSED:** Lust. Desire. Trickery. Complexity.

Six of Wands. *Lord of Victory.* Two hands grasp six crossed wands. Flames issue from the point of junction. At the tops of two of the wands are eagle heads representing Jupiter. On the others are arrows and wings emerging from flowers. Above are two small wands with pointed flames together, the bottom two flaming wands point away from each other. (These wands were all used by the Secret Order of the Golden Dawn.) At the lower center are flames rising from clouds. The symbols for Jupiter and Leo appear at the top and bottom of the card. Jupiter in Leo 10°–20°. Angels Saitel and Olmiah. **MEANINGS:** Victory after strife. Conquest. Triumph. Success through energy and industry. Insolence. Pride of riches. **REVERSED:** Delay. Fear. Apprehension.

Seven of Wands. *Lord of Valour.* Seven wands appear in this card. Six wands intertwine. The center upright wand has a winged solar disc and two serpents on top, and on the bottom is an orb with an arrow representing Mars. The

crossed wands are topped by lingams and flowers. The lion's tails at the bottom of two of the wands represent Leo. Flames leap from the point of juncture of the wands. Above and below the wands are the symbols for Mars and Leo. Mars in Leo 20°–30°. Angels Mahashiah and Lelahel. **MEANINGS:** Victory. Valor. Advantage. Gain. Overcoming opposition. **REVERSED:** Obstacles. Ignorance. Pretense. Wrangling. Threats. Minor victories.

Eight of Wands. *Lord of Swiftmess.* Four angelic hands issue from clouds; each hand grasps two wands. Flames issue from the different points of juncture. The arrow wands pertain to Sagittarius. Placed in the center at the top and bottom of the card are the symbols of Mercury and Sagittarius. Two small wands, separated and burning, also appear at the top and bottom of the card. This card pertains to the first decan of Sagittarius ruled by Mercury, thus Mercury in Sagittarius, 1°–10°. Angels Nithahiah and Haayah. **MEANINGS:** Excessive force. Rapid rush. Violence. Swiftmess. Courage. Boldness. Freedom. Warfare. Violence. Love of open air. Field sports. Generosity. **REVERSED:** Eloquent. Not trustworthy. Rapacious. Insolent. Theft. Oppressive. Dispute. Jealousy.

Nine of Wands. *Lord of Great Strength.* Eight crossed wands are seen behind one upright wand. The tops of the wands are decorated with bird skulls, arrow heads, suns and flowers. The suns imply the great strength of this card. The bottoms of the wands include hooks, discs, arrow feathers and serpents. Above and below the wands appears the symbol for Sagittarius. Moon in Sagittarius, 10°–20°. Angels Yirthiel and Sahiah. **MEANINGS:** Tremendous power. Unshakable force. Herculean strength. Great success. Strife and energy. Victory preceded by apprehension and fear. Health. Good recovery. Intractable. Fond of external appearance. **REVERSED:** Obstinate. Calamity. Delay. Disaster.

Ten of Wands. *Lord of Oppression.* Two large, upright wands are followed by eight crossed wands. In this card, the points of juncture are evenly spaced. Flames issue from the points of juncture. The eight crossed wands contain arrows at the top and discs at the bottom. The two upright wands bear evenly spaced discs, and at the bottom are sickles representing Saturn. The symbols of Saturn and Sagittarius, both aflame, appear at the top and bottom of the card, respectively. The card is the last decan of Sagittarius ruled by Saturn, thus Saturn in Sagittarius, 20°–30°. Angels Reyayel and Avamel.

MEANINGS: Cruel and overbearing force. Excessive pressure. Selfish and material ends. **REVERSED:** Lying. Malice. Slander. Envy. Obstinace. Swiftmess in evil. Subterfuge.

CUPS

Ace of Cups. *Lord of the Root of the Powers of Water.* The symbol at the upper right is Kether in Water. A radiant white angelic hand issues from clouds and supports on its palm a large cup from which rise fountains of clear and glistening water. The spray falls on all sides into the clear, calm water below where lotuses and water lilies grow. **MEANINGS:** Abundance. Fertility. Productiveness. Beauty. Pleasure. Happiness. Opulence. **REVERSED:** Alteration. Erosion in circumstance. Unrequited love.

Two of Cups. *Lord of Love.* A hand at the lower part of the card holds in its palm an open lotus. Near the top of the card another lotus sprouts two gushing streams of water which drop into two cups and then, in turn, overflow. Two dolphins swim between the sprays of water. At the upper and lower left and right appear the symbols for Venus and Cancer, respectively. Venus in Cancer, 1°–10°. Herein rule the angels, Ayoel and Chabooyah. **MEANINGS:** Harmony. Pleasure. Mirth. Love. Friendship. Passion.

REVERSED: Subtlety. Folly. Dissipation. Waste. Silly action. Disunion.

Three of Cups. *Lord of Abundance.* From three cups rise lotuses and water lilies. Streams of water pour from the flowers into the cups. The flowers on the top pour water into the lower cups and the flowers in the lower cups pour water into the lower part of the card in a continuing process of replenishment. Above and below appear the symbols for Mercury and Cancer. Mercury in Cancer, 10°–20°. Angels Rahael and Yebomayah. **MEANINGS:** Abundance. Success. Pleasure. Healing. Problem resolution. Good luck. Sensuality. Fortune. Love. Gladness. Kindness. Bounty. **REVERSED:** Overabundance. Excessive pleasure. Loss of prestige.

Four of Cups. *Lord of Blended Pleasure.* A flower rises up the center of the card from which water issues into two cups. The upper cups in turn overflow into the two lower cups which do not overflow. This card has leaves instead of flowers—suggesting pleasure approaching an end. Thus, the two lower cups do not overflow. From the center, two leaves pass from right to left forming a cross composed of the stem of the tall flower and the leaves. A large inverted quarter moon appears at the top and the symbol for

Cancer appears above and below. The moon in Cancer, 20°–30°. Angels Hayayel and Mevamayah. **MEANINGS:** Success or pleasure approaching their end. The good with the bad. Stationary period in happiness. Swiftmess. Hunting. Pursuit. Acquisition by contention. Injustice. **REVERSED:** New approaches to old problems. New events and possibilities.

Five of Cups. *Lord of Loss in Pleasure.* Five empty cups surround a large inverted pentacle in the center of the card—suggesting loss. At the bottom of the card are fallen water lily petals. Although the lotus stems ascend between the cups in the manner of a fountain, no water flows from any of the cups. Above and below appear the symbols of Mars and Scorpio. This card pertains to the first decan of Scorpio ruled by Mars, thus Mars in Scorpio 1°–10°. Angels Livoyah and Pehilyah. **MEANINGS:** Death or end of pleasure. Partial loss. Disappointment. Sorrow. Treachery. Sadness. Deceit. Ill-will. Detraction. **REVERSED:** Charity. Hope. Kindness. New alliance.

Six of Cups. *Lord of Pleasure.* Six flowers rise up in the center of the card and each flower bends over a different cup. The stems of the flowers are haphazardly intertwined. A hand grasps all the stems and four large leaves. From

each flower glistening water flows into the cups, yet the cups are never full. Above and below are the symbols of the Sun and Scorpio. Sun in Scorpio, 10°–20°. Angels Nelokhiel and Yeyayel. **MEANINGS:** Contention. Pleasure. Past memories. Nostalgia. Steady gain. **REVERSED:** Strife arising from unwarranted self-assertion and vanity. Presumptuousness. Thanklessness.

Seven of Cups. *Lord of Illusionary Success.* A hand emerging from clouds holds the lotus stems which rise from the central lower cup. With the exception of the central lower cup, each cup is overhung by a drooping lotus flower, but no water flows from them and the cups appear empty. Venus in Scorpio, 20°–30°. Angels Melchel and Chahaviah. **MEANINGS:** Fantasy. Wishful thinking. Deception at the moment of apparent victory. Neutralized victory. Illusionary success. Lying. Promises unfilled. Drunkenness. Violence against women. Selfish dissipation. Deception in love and friendship. Success often gained but not followed up. **REVERSED:** Desire. Lust. Vanity. Wrath.

Eight of Cups. *Lord of Abandoned Success.* A hand holds three stems of water lilies. Two water lily flowers are shown, which bend over the two center cups pouring water into them. These two cups are not yet filled. The other cups remain

empty and abandoned. At the top and bottom are the symbols for Saturn and Pisces. This card represents the first decan of Pisces ruled by Saturn, thus, Saturn in Pisces, 1°–10°. Angels Vavaliah and Yelahiah. **MEANINGS:** Temporary success. Things thrown aside as soon as gained. Nothing of lasting value. Indolence in success. Journey from place to place. Searching for riches. Instability. **REVERSED:** Happiness. Festivity. Joy.

Nine of Cups. *Lord of Material Happiness.* At the bottom of the card a hand emerges from the clouds and grasps the stems of the lotuses. One flower overhangs each cup from which water pours. All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces. Jupiter in Pisces, 10°—20°. Angels Saliah and Ariel. **MEANINGS:** Complete realization of pleasure and happiness. Self-praise. Vanity. Conceit. Much talking of self, yet kind and lovable. High-minded. Not easily satisfied by small and limited ideas. Apt to be maligned through too much self-assumption. Good. Generous, but foolish nature. **REVERSED:** Mistakes. Material loss. Imperfections.

Ten of Cups. *Lord of Perfected Success.* A hand at the top of the card holds a cup sideways that pours water into the cup beneath it. A single lotus flower surmounts the top cup and is the

source of all the water. All the cups are shown overflowing. Above and below are the symbols for Mars and Pisces. This card represents the third decan of Pisces ruled by Mars, thus, Mars in Pisces, 20°–30°. Angels Aaslah and Mihal. **MEANINGS:** Lasting success. Home. Generosity. Kindness. Happiness inspired from above. Pleasure. **REVERSED:** Dissipation. Debauchery. Pity. Quietness. Wantonness. Waste.

SWORDS

Ace of Swords. *Lord of the Root of the Powers of Air.* The symbol at the upper right is Kether in air. A large hand issues from the clouds and grasps the hilt of a sword which supports a white, radiant celestial crown. To the right is an olive branch of peace and to the left is a palm branch of suffering. Six Vaus fall from the upper tip of the sword. The symbolism of this card suggests invoked force as contrasted to natural force. Raised upward, it invokes the divine crown of spiritual brightness. But reversed, it symbolizes the invocation of demonic forces and becomes a fearfully evil symbol. **MEANINGS:** Invoked power for good or evil. Whirling force. Strength through trouble. Affirmation of justice. Great determination. **REVERSED:** Debacle. Tyranny. Disaster. Self-destruction.

Two of Swords. *Lord of Peace Restored.* Two crossed swords are each held by a hand issuing from the lower clouds. At the point where the two upright swords cross is a rose of five petals emitting ten pointed rays and a multitude of smaller rays. The symbol for the moon appears in a horizontal position at the top and bottom of the card adjacent to the symbol for Libra. Two daggers also appear at both top and bottom ends of the card, the points of the small daggers touching the points and handles of the large crossed swords. This card represents the first decan of Libra, ruled by the Moon, thus Moon in Libra, 1°–10°. This is the card of the Autumn Equinox. Herein rule the angels, Yezalel and Mebahel. **MEANINGS:** Strength through suffering. Pleasure after pain. Balanced force. Contradictory characteristics in the same nature. Sacrifice and trouble. Peace restored. Truce. Arrangement of differences. Justice. Sorrow and sympathy for those in trouble. Aid to the weak and oppressed. Unselfishness. Inclination to repetition of affronts. Talkative. **REVERSED:** Duplicity. Falsehood. Misrepresentation. Disloyalty.

Three of Swords. *Lord of Sorrow.* Three hands hold three upright swords. The hilts of the two outer swords are different from the hilt of

the middle one. The center sword with quarter moon hilt cuts the rose of five petals seen in the preceding card at the junction of the swords. Broken petals fall to the ground. Above and below are the symbols of Saturn and Libra. Saturn in Libra. 10°–20°. Angels Harayel and Hoqmiah. **MEANINGS:** Disruption. Interruption. Separation. Absence. Quarreling. Sowing of discord. Strife. Mischief. Sorrow. Tears. Mirth in evil pleasures. Singing. Faithfulness in promises. Honesty in money transactions. Selfishness. Dissipated, yet sometimes generous. **REVERSED:** Deceitful. Alienation. Distraction. Confusion. Disorder. Mistake. Error. Mental anxieties.

Four of Swords. *Lord of Rest from Strife.* Two clenched fists emerge from the clouds at the bottom corners of the card. Between the fists are four swords that cross in the center at the point of a rose with five petals. Around the rose emanate numerous radiations that serve as a shield. At the top are two small daggers whose points meet, and at the bottom two small daggers whose hilts meet. The symbols for Jupiter and Libra are incorporated into the design of the hilts of the daggers. This card represents the last decan of Libra ruled by Jupiter, thus Jupiter in Libra 20°–30°. Angels Laviah and Kelial. In this

card an agreement has been reached and Jupiter and Libra are in harmony. Because of the truce, the hands do not hold the swords. **MEANINGS:** Rest after strife and sorrow. Respite. Peace after war. Abundance. Relaxation of anxiety. Ease. **REVERSED:** Not knowing when to stop or rest. Circumspection. Activity.

Five of Swords. *Lord of Defeat.* Five swords point upward, their hilts depicting birds, except for the center sword which has an interlaced handle. On the swords from left to right, the swan and dove pertain to Venus, the pheasant and hawk to Aquarius. In the center, the image of the man relates to Aquarius. The petals of the rose, which in the four of swords had been reinstated, are now torn asunder and falling. The pointed rays are broken and dispersed. Above and below are seen the symbols of Venus and Aquarius. This card represents the first decan of Aquarius ruled by Venus, thus Venus in Aquarius, 1°–10°. Angels Aniel and Chaamiah. **MEANINGS:** Contest finished with disappointed outcome. Failure. Defeat. Anxiety. Trouble. Poverty. Avarice. Grieving after gain. Laborious. Unresting. Vile nature. Spiteful. Malicious. Slandering. Lying. Busybody and gossip. Resentful of peace and harmony between others. Cruel yet cowardly. Thankless. Unreliable. Clever

and quick in thought and speech. Feelings of pity easily aroused but unenduring. **REVERSED:** Uncertain outlook may turn more favorable. Weakness tested.

Six of Swords. *Lord of Earned Success.* Two hands each hold three crossed swords. The rose reappears in the center, its ten pointed rays straight and strong. At the top of the card are symbols for Mercury and Aquarius supported by the points of two short daggers. The same symbols and daggers appear at the bottom. Mercury in Aquarius, 10°–20°. Angels Rehaayal and Yeyeziel. **MEANINGS:** Success after anxiety and trouble. Beauty. Conceited yet sometimes modest. Dominion. Labor. A journey. **REVERSED:** Stalemate. Unwanted proposal. Confession.

Seven of Swords. *Lord of Unstable Effort.* The center upright sword is held by a hand at the bottom of the card. The swords are of different types and proportions, suggesting instability. The points of all seven swords touch one another, the shortest two swords not quite reaching all the way to the top. The rose of the previous card of this suit is pierced by the central sword. At the top of the card, and in the discs at the bottoms of the two largest swords, appear a quarter moon and the symbol for Aquarius.

Moon in Aquarius, 20°–30°. Angels Michael and Hahihel. **MEANINGS:** Partial success, yielding when victory is within grasp. Inclination to lose by discontinuing effort. Love of abundance. Fascinated by display. Given to compliments. **REVERSED:** Affronts. Insolences. Detect and spy on another. Inclined to betray confidences, not always intentionally. Vacillating. Unreliable. Argumentative.

Eight of Swords. *Lord of Shortened Force.* Eight swords point upward, crossing and touching near the top of the card. The rose reappears darker but intact, except for two bent rays at the upper left and right. There are eight rings, one for each sword. The force is shortened in this card as evidenced by the rings which are incomplete. The symbols for Jupiter and Gemini appear at the top and bottom. Jupiter in Gemini, 1°–10°. Angels Vemibael and Yehohel. **MEANINGS:** Excessive force applied to small things. Too much attention to detail at the expense of principles and more important points. Malice. Pettiness. Domineering. Great ease in some things, countered by equal disorder in others. Impulsive. Equally fond of giving or receiving. Generous. Clever. Acute. Selfish, without strong feeling of affection. **REVERSED:** Treachery. Difficulty. Disquiet. Accident.

Nine of Swords. *Lord of Despair and Cruelty.* Nine swords appear, eight of which are completely mangled. The eight swords are crossed, four from each side, and the ninth sword, largest of all and curved, rises upright from the bottom of the card. Even the hilt of this sword is barbaric in its sharpness. The center rose is transformed into a disfigured disc with twelve distorted rays. The symbols for Mars and Gemini appear above and below. Mars in Gemini, 10°–20°. Angels Aaaneval and Mochayel. **MEANINGS:** Despair. Cruelty. Lack of pity. Suffering. Want. Miscarriage. Loss. Misery. Burden. Oppression. Labor. Subtlety and craft. Lying. Dishonesty. Slander. Yet also obedience. Faithfulness in its fashion. **REVERSED:** Patience. Unselfishness. Doubt. Suspicion. Shame. Timidity.

Ten of Swords. *Lord of Ruin.* The eight swords, four from each side, are pointed in a different direction than in the previous card. The hilts are now on the outside and the tips face inward, six of the tips actually going through the hilt of the opposite sword. The swords are disfigured to suggest total ruin. The two center swords are crossed at the middle and they appear undamaged. Although no rose, flower or bud is shown, the remnants of the center rose, seen in

the previous card, now appear in total disintegration. The symbol for the sun appears at the top of the card and the symbol for Gemini at the bottom. Sun in Gemini, 20°–30°. Angels Dambayah and Menqal. **MEANINGS:** Complete disruption and failure. Undisciplined warring force. Ruin of all plans and projects. Disdain. Insolence and impertinence, yet mirth and jolliness therein. Loving to overthrow the happiness of others. Given to much unprofitable speech and many words. **REVERSED:** Clever. Cute. Eloquent at times. Beneficial. Improvement.

PENTACLES

Ace of Pentacles. *Lord of the Root of the Powers of Earth.* The symbol at the upper right is Kether in Earth. A large hand holds two branches of a flowering rose between its fingers. The branches encircle a large pentacle formed of five concentric circles and twelve rays. The innermost circle is white with a Greek cross. From the center emanate twelve rays that intertwine with the concentric circles and terminate at the circumference, making the whole something like an astrological figure of the heavens. At the top, surmounted on the large circle, is a smaller circle depicting a large Maltese Cross and bearing two wings. Four roses and two buds are

shown. **MEANINGS:** Materiality in all senses, good and evil, and in a sense, illusionary. Perfection. Power. Material gain. Labor. Wealth. Attainment. **REVERSED:** Prosperity without happiness. Misused wealth. Corruption.

Two of Pentacles. *Lord of Harmonious Change.* Two pentacles, similar to the pentacle on the ace of this suit, are shown united by a serpent biting its tail. A hand grasps the center of the serpent in the space formed between the two discs. The figure eight suggests the symbol of the infinite. At the center of each disc is a Greek cross, a revolving symbol. Above and below are the symbols of Jupiter and Capricorn. This card represents the first decan of Capricorn ruled by Jupiter, thus Jupiter in Capricorn, 1°–10°. Herein rule the angels, Lekabel and Veshiriah. **MEANINGS:** The harmony of change. Alternating gains and losses, weakness and strength. Ever-varying occupation. Wandering. Discontent with fixed condition of things. Alternating elation and melancholy. Industrious yet unreliable. Prudent, yet sometimes foolish. Argumentative. Kind, yet inconsistent and wavering. **REVERSED:** Forced gaiety. Inflexibility.

Three of Pentacles. *Lord of Material Work.* A large hand at the bottom loosely holds

between its fingers the branch of a rose bush which entwines upward through the card. Two white rose buds surmount the topmost pentacle. The three pentacles are arranged in a triangle; each pentacle has twelve emanating rays, but the center is darkened. A winged disc is at the top of the card. Above and below are the symbols for Mars and Capricorn. Mars in Capricorn. 10°–20°. Angels Yechavah and Lehachiah. **MEANINGS:** Working and constructive force. Great skill in trade or work. Building up. Erection. Creation. Realization. Increase of material things. Gain in commercial transactions. Rank. Increase of substance. Influence. Business saavy. Selfishness. Commencement of matter to be established later. Keen in matters of gain. Sometimes given to seeking the impossible. **REVERSED:** Low quality. Mediocrity. Lack of skill. Sloppiness. Preoccupation.

Four of Pentacles. *Lord of Earthly Power.* A hand at the bottom holds a branch of a rose bush without flowers or buds, except for the rose in the center which is fully in bloom. At the top center is a radiant sun. Four discs appear in the card; each disc is crowned with a winged disc. The four discs form the shape of a square. The centers of the discs have a swastika-type hexa-

gram symbolizing the union of the mother earth. The hexagrams are strange in their design to suggest the feeling of power. The symbol for Capricorn appears above; the sun and Capricorn appear below. Sun in Capricorn, 20°–30°. Angels Keveqiah and Mendial. **MEANINGS:** Material gain. Success. Rank. Love of material wealth. Earthly power completed, but leading to nothing beyond. Covetous. Suspicious. Careful and orderly. Discontented. **REVERSED:** Obstacles. Lack of enterprise or originality. Prejudice. Setbacks.

Five of Pentacles. *Lord of Material Trouble.* Five discs form this card. The leaves and dying petals of a rose branch appear in the design. At the center disc two large horns emerge beneath two small wings; the horns symbolize Taurus and the wings Mercury. The symbols for Taurus and Mercury appear in the centers of the top discs and at the bottom of the card. Mercury in Taurus, 1°–10°. Angels Mibahiah and Pooyal. **MEANINGS:** Loss of money or position. Trouble concerning material things. Toil. Labor. Land cultivation. Building. Knowledge and acuteness of earthly things. Poverty. Harshness. Stern. **REVERSED:** Money sometimes regained after severe toil and labor. Determined. Obstinate.

Six of Pentacles. *Lord of Material Success.* A hand from the bottom grasps a branch of white roses with buds and opened petals, each of which touches a pentacle. In the center discs appear the hexagram and swastika. The upper and lower discs contain the quarter moon and the symbol for Taurus. Moon in Taurus, 10°–20°. Angels Nemamah and Yeyelal. **MEANINGS:** Success and gain in material undertakings. Power. Influence. Rank. Nobility. Rule over people. Fortunate. Successful. Just and liberal. **REVERSED:** May be purse-proud. Insolent from success. Prodigal.

Seven of Pentacles. *Lord of Success Unfulfilled.* A hand from a small group of clouds clutches the branches of several roses. Only five roses overhang, but they droop and do not touch the pentacles. No other buds are shown and none are touching or close to the two lower pentacles. The pentacles suggest wheels in motion, unfulfilled success. **MEANINGS:** Loss of possible fortune. Hopes deceived and crushed. Successful dealings shortlived. Disappointment, Misery. Slavery. Necessity. Baseness. A cultivator of land, and yet the loser thereby. Sometimes denotes slight and isolated gains with no lasting benefit. **REVERSED:** Impatience. Uneasiness. Anxiety. Imprudent actions. Unwise investments.

Eight of Pentacles. *Lord of Prudence.* A hand at the bottom of the card barely touches the stem of a rose bush, while four white roses touch only the lowermost pentacles. No rose buds are seen. All the pentacles are without any crosses or wings. The pentacles are very intricate, signifying intelligence. The alternating black and white indicates the negative and positive sides of prudence. A large sun radiates in the center of the uppermost pentacles. Above and below are the symbols for the Sun and Virgo. Sun in Virgo. 1° – 10° . Angels Akaiah and Kehethel. **MEANINGS:** Overly careful in small things at the expense of the great. Penny-wise and pound-foolish. Gain of ready money in small sums. Apprenticeship. **REVERSED:** Meanness. Avarice. Industrious. Hoarding. Lacking in enterprise.

Nine of Pentacles. *Lord of Material Gain.* A rose branch is seen with nine blossoming roses, each rose touches a pentacle. The pentacles are gently turning, suggesting the gradual exhaustion of the original whirling energy. The symbols of Venus encircled and Virgo appear at the top of the card. Venus encircled also appears at the bottom. Venus in Virgo, 10° – 20° . Angels Hazayel and Aldiah. **MEANINGS:** Complete realization of material gain. Accomplishment. Inheritance.

Covetousness. Treasuring of goods. **REVERSED:** Sometimes theft. Knavery. Dissipation. Bad faith. Danger.

Ten of Pentacles. *Lord of Wealth.* Ten blossoming roses are shown without any sign of the rose branch. Each rose touches a pentacle. Although the pentacles are not turning, they still imply the great and final solidification of energy. The symbols of Mercury and Virgo are shown at the center of the grouping of the pentacles. Mercury in Virgo, 20°–30°. Angels Hihaayah and Laviah. **MEANINGS:** Completion of material gain, but nothing beyond. The pinnacle of success. Prosperity. **REVERSED:** Slothfulness. Old age. Great wealth, yet sometimes loss in part and later heaviness. Dullness of mind.

SPREADING THE DECK AND READING THE CARDS

There are numerous methods of spreading the tarot deck for fortune-telling. One of the most popular methods is based on a ten-card spread, which is often called the Celtic Cross. The diviner, or reader of the deck, places The Hermetic Tarot pack in numerical sequence top to bottom starting with the Major Arcana from 0~The Foolish Man to XXI~The Universe. These cards are followed by the suit of wands—knight, queen, king, princess, and ace through ten. The order continues in the same manner with the suits of cups, swords, and pentacles.

The person seeking an answer to a question is known as the questioner. The questioner sits at a table opposite the diviner and both persons maintain a serious mental attitude. The questioner must clear his mind of all thoughts except the specific question he wants answered. This question is stated aloud to the diviner while the questioner simultaneously shuffles the face-down deck. The person who handles the cards impregnates them with his own personal magnetism and thereby creates a rapport between his subconscious and the cards. The cards may be shuffled either hand over hand or by lifting (sep-

arating the deck into two parts and riffing with the thumb so the cards intermix). The shuffling must be done by the person seeking an interpretation or prediction concerning himself or a topic of interest to him—not by the reader, interpreter, or diviner. When the questioner is satisfied with his shuffling, he places the deck face down in front of the diviner. The cards are always viewed from the diviner's position. Beginning with the top card as number one, the second card as number two, and so on, the diviner turns up the first six cards, one at a time, placing them face up on the table in the sequence shown in the diagram on page 71.

The diviner should turn the cards over from left to right thereby assuring that the cards continue to point in the same direction as placed on the table by the questioner. The cards which face the diviner are said to be positioned for a strong positive reading. The cards which face the questioner are said to be reversed and therefore have a weak, delayed, or reversed meaning. In the event the first card turned over by the diviner is upside down, the diviner should reverse the first card so that it is displayed upright. The remaining nine cards should then be turned over from bottom to top in such a manner as to reverse the direction of each of these cards since the ques-

tioner may have mistakenly handed the deck upside down to the diviner. Generally, if more than half the cards are reversed, a more consistent reading is obtained by returning the reversed cards to their upright position.

The sequence of card layout is as follows:

Card Number 1. *Present Position.* Atmosphere in which the questioner is presently working and living. Shows the area of influence in which the questioner presently exists. This card represents the questioner.

Card Number 2. *Immediate Influence.* Shows the nature of the influence or immediate sphere of involvement or obstacles which lie just ahead. This card crosses the questioner.

Card Number 3. *Goal or Destiny.* Shows the ultimate goal or destiny of the questioner. Indicates the best that can be accomplished by the questioner based upon existing circumstances. This card represents the questioner's present frame of reference. This card crowns the questioner.

Card Number 4. *Distant Past Foundation.* Shows the broad and basic events and influences which existed in the past and upon which the present events are based. This card is behind the questioner.

Card Number 5. *Recent Past Events.* Shows the most recent sphere of influence or events which have just passed or which are just passing. This card may also represent distant past influences exerting pressure upon recent events. This card is beneath the questioner.

Card Number 6. *Future Influence.* Shows the sphere of influence that is coming into being in the near future in a broad sense. This card is in front of the questioner.

After the diviner has read the first six cards, he then turns over the next four cards from the deck, as shown in the diagram on page 71.

Card Number 7. *The Questioner.* Shows the questioner in his present position or attitude within the circumstances surrounding him. Attempts to place the questioner in proper perspective.

Card Number 8. *Environmental Factors.* Shows the questioner's influence on other people and his position in life. Reveals those tendencies and factors which exist with respect to other persons who may have an effect on the questioner.

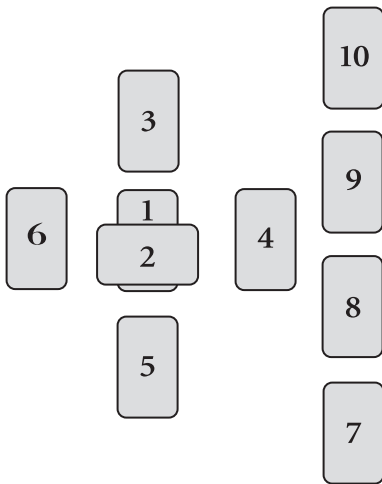
Card Number 9. *Inner Emotions.* Shows the inner hopes, hidden emotions and secret desires, fears and anxieties of the questioner. Includes those thoughts which will come to the mind of the questioner in the future.

Card Number 10. *Final Result.* Shows the culmination and results which will be brought about about from the influences revealed by the other cards in the divination, provided events and influences continue as indicated.

Persons reading the cards should bear in mind that the various meanings presented in this booklet are suggestive. During a reading, the diviner of the cards should freely permit his own conscious and subconscious thought processes to assign expanded meanings to each card in a manner which feels most comfortable and responsive.



THE CELTIC CROSS LAYOUT



The 10 Spheres and the 22 Hebrew Letters of the 22 Paths of the Tree of Life

