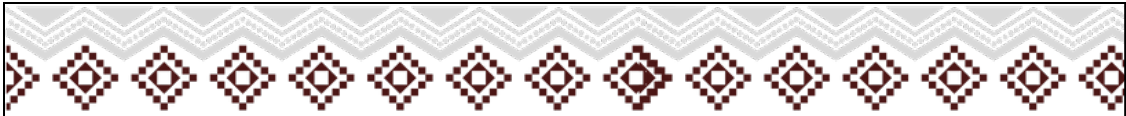


LEARN THE TAROT

For Self Discovery,
Insight, and Fun

KATE WARWICK-SMITH

© 2019 Kate Warwick-Smith



Learn the Tarot

For Self Discovery,
Insight, and Fun



Kate Warwick-Smith

*With heartfelt thanks, I dedicate this book to Bo whose insight, vision,
and expertise midwifed this book into a reality.*

© 2019 Kate Warwick-Smith

Learn the Tarot for Self Discovery, Insight, and Fun: A Workbook

© 2019 Kate Warwick-Smith

www.hermeticrose.com | kate@hermeticrose.com

No part of this book may be reproduced without the express written consent of the author.

Tarot card images pictured in *Learn the Tarot* are from the Rider-Waite “Pamela-A” deck and are in the public domain. Thanks to www.sacred-texts.com for providing these images on their website.

Table of Contents

Before You Begin.....	9
Lesson One – Your Tarot Deck.....	13
Lesson Two – Some Tarot History	21
Lesson Three – The Tarot Suits	33
Lesson Four – Minor Arcana Number Symbolism.....	43
Lesson Five – Minor Arcana Court Cards.....	63
Lesson Six – Major Arcana Symbol Groups.....	81
Lesson Seven – Patterns in the Major Arcana	93
Lesson Eight – Spreads and Divination	109
Take the Next Step.....	121
Cheat Sheets for Divination	123

© 2019 Kate Warwick-Smith

Table of Exercises

Lesson One

Hands on Deck	14
Cleansing and Caring Practices.....	18

Lesson Two

Create Your Tarot Journal.....	29
--------------------------------	----

LESSON THREE

Match Wand Keywords	35
Match Cup Keywords.....	36
Match Sword Keywords.....	37
Match Pentacle Keywords.....	38
Suit Keyword Quiz.....	39
Suits in the World Quiz.....	40

LESSON FOUR

Daily Reverse Reading	43
Derive an Outcome Card	60

LESSON FIVE

Daily Court Card Draw.....	63
Identify Your Hall of Support	77
Discover Your Court Personas.....	78
Access Your Inner Resources.....	79

LESSON SIX

Find the Archetype	81
Create a Symbol Wheel	89

LESSON SEVEN

Linking Spread	105
----------------------	-----

LESSON EIGHT

Generate Effective Divination Questions.....	110
Read a Card in Three Modes	112
A Six Card Spread	119
22 Prompts to Jumpstart a Divination	120

© 2019 Kate Warwick-Smith

MAPS AND TABLES

LESSON TWO

Map 2.1 Tarot Decks of Note c. 1442 – 1944	22
Map 2.2 European Paper Mills and Printing Centers c. 1100 – 1493.....	23
Map 2.3 The Western Mysteries: Major Influences up to c. 1400	23
Map 2.4 The Western Mysteries: Major Influences after c. 1400.....	24
Map 2.5 The Western Mysteries: Emerging Streams after c. 1400 CE.....	26

LESSON THREE

Table 3.1 Ancient Correspondences to the Tarot Suits...	33
Table 3.2 Alternate Suit Names	34
Table 3.3 More Suit Correspondences	34

LESSON FIVE

Table 5.1 Alternate Court Card Titles	64
Table 5.2 Suits, Elements, and Astrological Signs	65
Table 5.3 Divining Gender and Age	66
Table 5.4 The Primary Impulse of Each Suit.....	67
Table 5.5 The Primary Impulse of Kings, Queens, Knights and Pages	67

© 2019 Kate Warwick-Smith

BEFORE YOU BEGIN

Welcome! I'm Kate Warwick-Smith. Whether I'm working as a depth psychotherapist, teacher, or coach, my aim is to catalyze change and growth. I find that change occurs more organically when practical approaches are guided by an awareness of the deeper mysteries of life. I have found that this mix of the ordinary with the extraordinary is a steady guide when navigating the ups and downs of life.

The tarot, filled with archetypal themes, is a great companion for finding the extraordinary in the ordinary especially when divination is approached as in ancient times—not as a simple foretelling of the past, present or future, but—as a means of receiving direction and teaching from inner sources of wisdom. So, whether you are a newcomer to the tarot or want to deepen your tarot experience, get ready for a journey of self-discovery.

How to Use This Workbook



Loaded with exercises and fun ways to use the cards, *Learn the Tarot* teaches you about the cards and how to use them. So, before you begin, make sure you have a deck like the one described on the next page.



Each lesson has several exercises. You can identify exercises by the Magician icon in the margin like the one to the left of this paragraph. If you see a video camera (like the one above the Magician), that means there is a demonstration video posted on the online portion of this course. Make sure to log in, access the bonus material, and participate in the discussion.

Give yourself time for the daily exercises which start with Lesson Four. These exercises are key to discovering your unique relationship to the tarot and how it works for you. The amount of time you spend each day playing with your cards and doing the exercises is up to you. A half-an-hour each day is probably an ideal amount of time to devote to the tasks. With diligent effort you can get through the whole book in about five weeks:

- Lessons One through Three can easily be done together in a week.
- Lessons Four and Five, both of which focus on the minor arcana, require a week each. If you are new to the tarot, you might find yourself going back and repeating these lessons at a later time to deepen your familiarity with the minor arcana cards.
- Lessons Six and Seven introduce you to the major arcana. These two lessons can be done together in one week.
- Lesson Eight wraps up the course by teaching you about divination and how to approach more complicated spreads. Take a week to get through this lesson.

Don't fret if you don't learn everything the first time around, or if a lesson takes you longer than expected. We each have our own pace of learning.

Also, a word about memorization—you can certainly approach the tarot as a great big memorization project. But, that is not the approach I'm encouraging with this workbook. Memorization only gets you as far as what someone else has gleaned about a card. I want you to *know* the cards because you *understand* them. And, you *understand* them because you have *seen how they work* in your life. In other words you have real life experience of the cards. So, make sure you do the provided exercises for each lesson as they jump start your keyword list for each card.

The Tarot Deck Used for this Workbook

The Waite-Smith deck (also known as the Rider-Waite deck, the Rider Tarot, or sometimes the Smith-Waite deck) is the tarot deck referred to and pictured throughout this book.

This popular deck, published in 1910, was designed by Arthur C. Waite and drawn by Pamela Coleman Smith. Waite was a member of the Golden Dawn and a Freemason, so the designs of this deck were likely influenced by these occult affiliations. Several French occultists—Antoine Court de Gebelin (1719 – 1784), Etteilla (née Jean-Baptiste Alliette, 1738 – 1791), Eliphas Lévi (1810 – 1875), Oswald Wirth (1860 – 1943), and Papus (1865 – 1916) clearly influenced Waite and Smith's work as well.

I recommend you use the Waite-Smith deck as you go through this workbook, especially if you are unfamiliar with the tarot. If you already have some knowledge of the tarot and have a favorite deck that is not the Waite-Smith, then feel free to use your favorite deck alongside a Waite-Smith styled deck.



The major arcana card the Magician from the Waite-Smith tarot deck.

Special Terms and Their Definitions

Arcana – Derived from Latin, arcana means mysteries referring to specialized knowledge of a spiritual nature. So, within the tarot there are the major mysteries (major arcana) and the minor mysteries (minor arcana).

Archetype – An archetype is a primordial pattern or symbol that is recognized through myth, fairy tales, and dreams. Archetypal patterns can also be found in individual and organizational actions. What might be recognized as an archetype in, for example, a story is only a semblance of the original model. So, for example, the mother archetype might appear in my dream as my birth mother.

Cartomancy – Divination with cards.

The Divine – I use this word to describe the larger energy or presence that pervades existence. You can replace this term with one of your own choosing whether it be God, Nature, the One, the Universe, Supernal Light, or some other entity.

Imaginal – Of or relating to the realm or experience of imagination that transcends fantasy and has qualities of direct perception of supramundane or spiritual reality.

Numinous – Also derived from Latin, numinous describes an experience that has a spiritual quality, or invokes awe or wonder. The event or experience points to something or some power greater than ourselves.

Persona – the personality you present to the world. You might have more than one persona—a work persona and a home persona, for example.

Tarocchi – The medieval card game associated with the tarot deck.

Trump – This is another term used for a major arcana card. It describes the ranking nature of the major arcana where cards with a greater value trump those with a lesser value. So, for example, the Hierophant – V trumps the Emperor – IV.

Western Mystery Tradition – The Western mystery tradition refers to a continuous and perennial stream of philosophy, myth, ritual, and magical and mystical practices that are described in the writing, art, and architecture of cultures spanning a time period of 7,000 years or more, and a geographical area that can be loosely described as stretching from Mesopotamia to Ireland and more recently to the western shores of the United States. It has been influenced by ancient cultures from Babylonia, Chaldea, Canaan, Egypt, Greece, Rome, and Europe to name a few.

© 2019 Kate Warwick Smith

LESSON ONE

YOUR TAROT DECK

This lesson introduces the tarot deck and teaches you about its structure. The practices for this lesson are hands on and aim to familiarize you with your deck.

What Is the Tarot?

The tarot is a deck of seventy-eight cards. Much like a playing cards, the tarot has four suits of numbered cards (ace through ten). Each suit also has four face cards—most commonly named King, Queen, Knight and Page. The numbered cards together with the court cards form the **minor arcana**—fifty-six cards in total.

However, what clearly distinguishes the tarot deck from a regular deck of cards are the additional twenty-two **major arcana** cards. Usually numbered with Roman numerals at the top of each card, they are given titles like “The Lovers.”

The three different classes of cards—minor arcana numbered cards, minor arcana court cards, and major arcana cards—are depicted below in Figure 1.1.





EXERCISE: Hands on Deck

The more you handle the cards, the more familiar you become with them. So get out your cards!



1. Start with an unordered deck. If they are already in some kind of order, mix them up!
2. Sort your deck into three stacks, as follows:
 - Major arcana cards
 - Minor arcana numbered cards
 - Minor arcana court cards
3. Check each stack: you should have twenty-two major arcana cards, forty minor arcana numbered cards and sixteen court cards.
4. Okay, now that you have them in three stacks, order each stack in a way that makes sense to you. For example, put the numbered cards in numerical order or arrange by suit, organize the court cards by royalty type or suit, order the major arcana by number. Keep these three stacks nearby, you will be using them shortly!



Two Maps: Earth and Stars

In France when playing cards first arrived on the scene, the word *carte* could mean “card,” “chart,” or “map.” The overlap in usage was probably due to the similarity of printing paper used for each item. Analogies, though, can still be drawn between the tarot cards and cartography. I’d like to suggest that you consider the tarot as comprising two maps. One map is the minor arcana and the other map is the major arcana. At any point in time you might look at these maps for guidance. When you are interpreting a tarot spread, you are looking at these two maps for guidance. Cards spread out in a reading, like a map spread out on a table, can offer advice for the best way forward.

The Minor Arcana Map

Imagine a map laid out before you, like the one on the right (Figure 1.2). It shows land masses and waterways. On land you find the **minor arcana numbered cards**. These involve activities that happen on land, like building empires, engaging in conflict, making babies, conducting business, growing grain, pursuing ideas and inspirations. Generally these cards denote life situations and relationships. They are intrapsychic which means that they give insight around personal psychology in relation to life's events—for example your reaction to the ending of a relationship.



Fig. 1.2 The minor arcana cards can be likened to the land masses and waterways on a map.

The **minor arcana court cards** often represent people in our lives and can be related to the bodies of water on the map. Oceans and rivers offer nourishment like how relationships provide us with physical, emotional, spiritual and mental sustenance. These cards can describe situations in your life, relationship dynamics and psychological states.

The Major Arcana Map

Now it's time to put the minor arcana map away and unfold the next map. This second map is a star chart (like Figure 1.3) and relates to the twenty-two major arcana cards. This is a map of the transpersonal—cosmic forces and archetypal patterns that influence our life and the lives of those around us. For example, life takes a turn and everything falls apart (the Tower). For one person that may be the

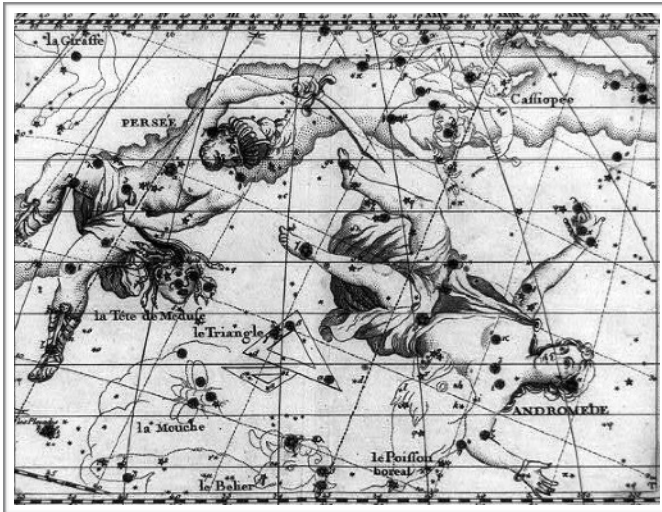


Fig. 1.3 The major arcana can be likened to a star chart of transpersonal forces.

loss of a job, for another it may be the loss of a relationship. But for both, it is a process of loss, recovery, and rebuilding. That is the archetypal pattern.

And, while it may seem as if the force is external—like a job loss—generally the outer circumstance is reflective of a larger pattern of change occurring within. Later in the course, you learn how to recognize these archetypal patterns in your own life.

These two maps that we have looked at—the minor arcana map and the major arcana map—introduce the general territory of the tarot. In the next lesson we'll go back to the minor arcana map and look more closely at the lay of the land.

How the Tarot Is Commonly Used

Game Playing

Tarot cards were first used as a bridge-like card game called Tarocchi, and to this day the game is still played in some parts of Europe. Historically, game playing has a close relationship to divination. So, it seems a natural outcome that playing cards eventually became used for divination. Games of chance or luck are often practiced in the same way as some forms of divination. For example, you throw dice cubes when playing games of dice, and you might throw rune stones when you are doing a divination. The primary differences between game playing and divination lies in the intent (fun versus seeking knowledge) and outcome (win/lose versus meaning).

Fortelling Events

If you ask a person on the street what tarot cards are used for, he or she would most likely answer for fortune-telling—seeing into the future, illuminating the present, or revealing the past. Some tarot readers certainly use the cards in this way.

However, in this course the focus is different. Instead divination is for increasing self-knowledge. It is less about what has happened, is happening, or will happen in the circumstances of your life and more about what is occurring within you and how the circumstances of your life offer opportunities for growth.

Divining for Self Knowledge

When the cards are used with the intent to gain self-knowledge—like asking for insight as to how you might better your relationship—the tarot acts as a mirror. You peer into this “mirror” in order to perceive deeper or unrecognized aspects of yourself and your life. Tarot readings help you gain an understanding of your personal psychology, life lessons, and soul lessons. From a reading you glean opportunities for growth and change.

Meditating on the Major Arcana

The cards and their symbols can be a focus for meditation. While you meditate, you engage with the symbols and archetype associated with a particular card. This type of active meditation accesses inner sources of wisdom to gain knowledge of the Western mysteries. This use of the cards may also lead to transformational insights about yourself.



EXERCISE: Cleansing and Caring Practices

Get ready to use your cards!

Your tarot deck is a tool that is meant to be used, so you want to treat it like you would any fine tool. For example, you wouldn't keep your good kitchen knives out in the weather, likewise you don't want to keep your tarot deck lying about gathering dust, psychic or otherwise.



The traditional practice is to keep your tarot deck wrapped in silk because silk does not conduct electricity and thereby is said to act as a psychic insulator. If you cannot come by silk, not to worry. There are other ways to keep your deck energetically pristine.

Like that good kitchen knife, you want to clean your deck between jobs (i.e., readings) so that the residue from the previous reading doesn't contaminate and distort the current one.

Here are some ways to cleanse your deck before a reading. Note that each of these methods not only clears the deck, but also serves to clear your mind and center you before a reading.

Try them in the order listed below. Play around with different ideas and try them out. Find out what feels right to you. Develop a routine or ritual that helps clear your mind and your deck before doing a reading.

1. Shuffling

Shuffle the deck as you would a regular deck of cards. Shuffle the deck seven times to achieve a mathematically derived randomness!¹ While shuffling, set the intention of your mind on clearing the deck.

2. Incense

If you are so inclined you can pass your deck through the smoke of burning incense while stating a blessing or invocation.

¹ Michael S. Schneider, *A Beginner's Guide to Constructing the Universe*, (New York: Harper, 2014), 249.

3. Divine Light

In this simple meditation you bring down the light from your Higher Self (or from another divine source) and imbue your deck with this energy through the touch of your hand and/or the focus of your mind, while stating a blessing or invocation.

- Sit in a meditative posture; eyes closed, body relaxed, feet flat on the ground, back straight.
- In your mind's eye connect with the white sun depicted upon the Fool card. Sense it shining above you. Let the white light descend through your crown chakra and energize you.
- Imagine that you are holding the white rose held by the Fool. When the rose is filled with the light of the Supernal Sun, move your hand to above your deck and release the energy of the rose with the intention of purifying and cleansing the deck.
- You might state a blessing at the same time like, "May the Divine Light show me what best serves my growth at this time."

Another way to clear your deck is to reorder all of the cards. Take all the suit cards and the major arcana cards and put them in numerical order. This might be an exercise you do once a year or, for example, on the solstices and/or equinoxes.

REFLECTION: *What ritual did you come up with? What felt natural and right for you? What didn't? Did you have any other ideas or questions about cleansing and caring for your deck?*

Conclusion

This lesson has introduced you to the tarot deck. You have learned how to recognize the three different types of cards: major arcana, minor arcana numbered cards, and minor arcana court cards. You have also begun to create your own ritual for preparing yourself and your deck for readings and divination.

Next, I'll be going into a bit of tarot history so you have a sense of how a medieval game of cards became both a repository of Western esoteric wisdom and a tool for divination.

© 2019 Kate Warwick-Smith

LESSON TWO

SOME TAROT HISTORY



In this lesson you learn about the origins of the tarot and how the tarot became a container for what many call the Western mysteries or the Western esoteric tradition.

Tarot history can be a bit dry. So, while you make your way through it, have fun working on your tarot journal and continue to experiment with ways to take care of your deck.

Brief History of the Early Tarot

Prior to the 1700s the majority of tarot decks were produced in Italy and were used for playing the card game Tarrochi. Below Map 2.1 shows the points of origin of major decks published during this time period.

A few important historical events which had an impact on the tarot should be noted. Firstly, in 1450 in Mainz, Germany, Gutenberg invented the first printing press which would eventually be a boon to card publishers. The map below (Map 2.2) shows the distribution of paper mills and printing centers. The earliest tarot decks arose in Italian cities (i.e., Venice, Milan, Bologna) where paper production and printing centers were established. The printing press allowed the tarot to spread and flourish.

The tarot arose during the Renaissance (c. fourteenth - seventeenth centuries). This was an important time in the history of Europe. Interest in classical literature, philosophy and religion resurged. Magicians, alchemists, kabbalists and priests coexisted often sharing ideas and practices. But, by the mid-1500s the influence of the Church and the Inquisition brought an end to this sort of open collaboration.

In addition, the Reformation, a movement aimed at eliminating the abuses and corruption of the Catholic church, began during this time period. As a result, in 1548 the Parliament of Paris prohibited religious theater which held some of the



Map 2.1 Some tarot decks of note since the inception of the tarot.

last vestiges of the Old Religion. Several tarot authors have convincingly connected the themes portrayed by medieval theater with those found in the tarot's major arcana cards demonstrating the tarot's pre-Christian roots.²

Card playing was certainly discouraged by the Church, but the tarot was not suppressed to the extent of theater. Thus, the tarot carried forward, albeit in symbolic form, the alternative spiritual tradition that had been expressed up through the first millennium through the arts and seasonal celebrations.

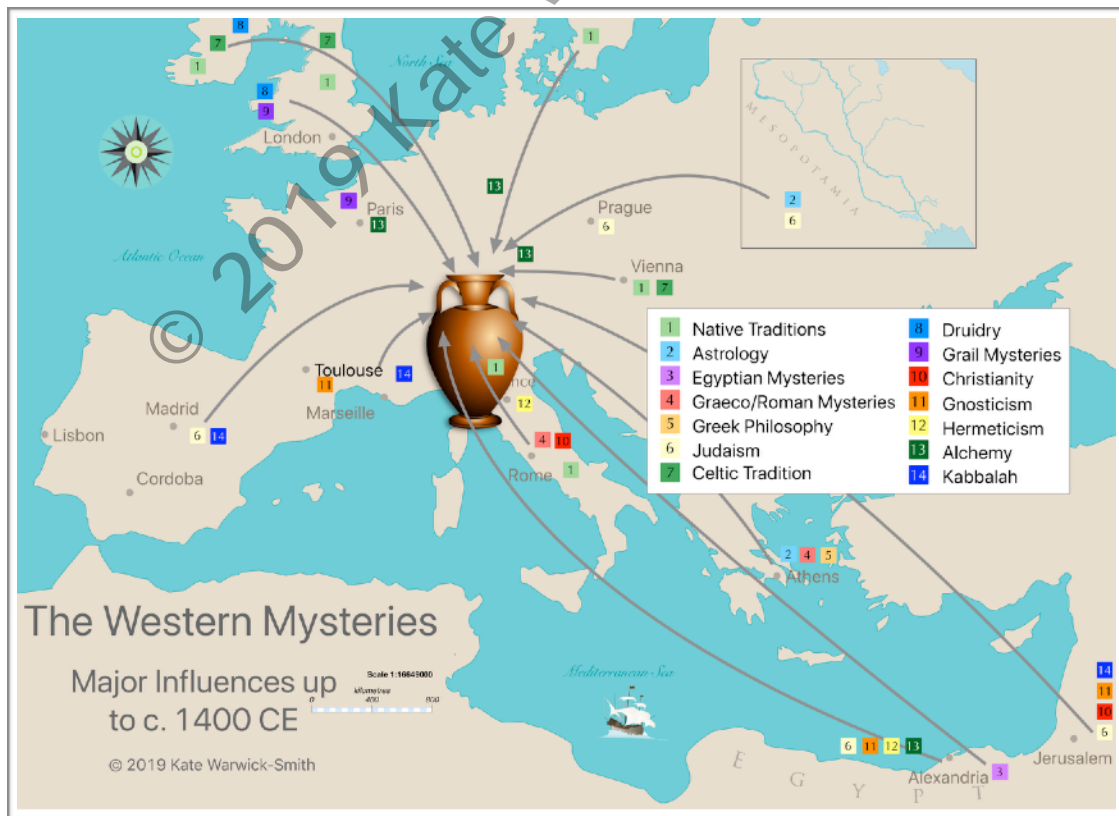
In short, the tarot itself was an invention of the Renaissance but the images upon tarot cards were part of a cultural heritage with a symbolic language that communicated the perennial wisdom of a long-standing mythic tradition in the West. Map 2.3 shows all the different influences contributing to the Western

² Paul Huson, *Mystical Origins of the Tarot* (Rochester: Inner Traditions, 2004), 29-42.

Lesson Two: Some Tarot History

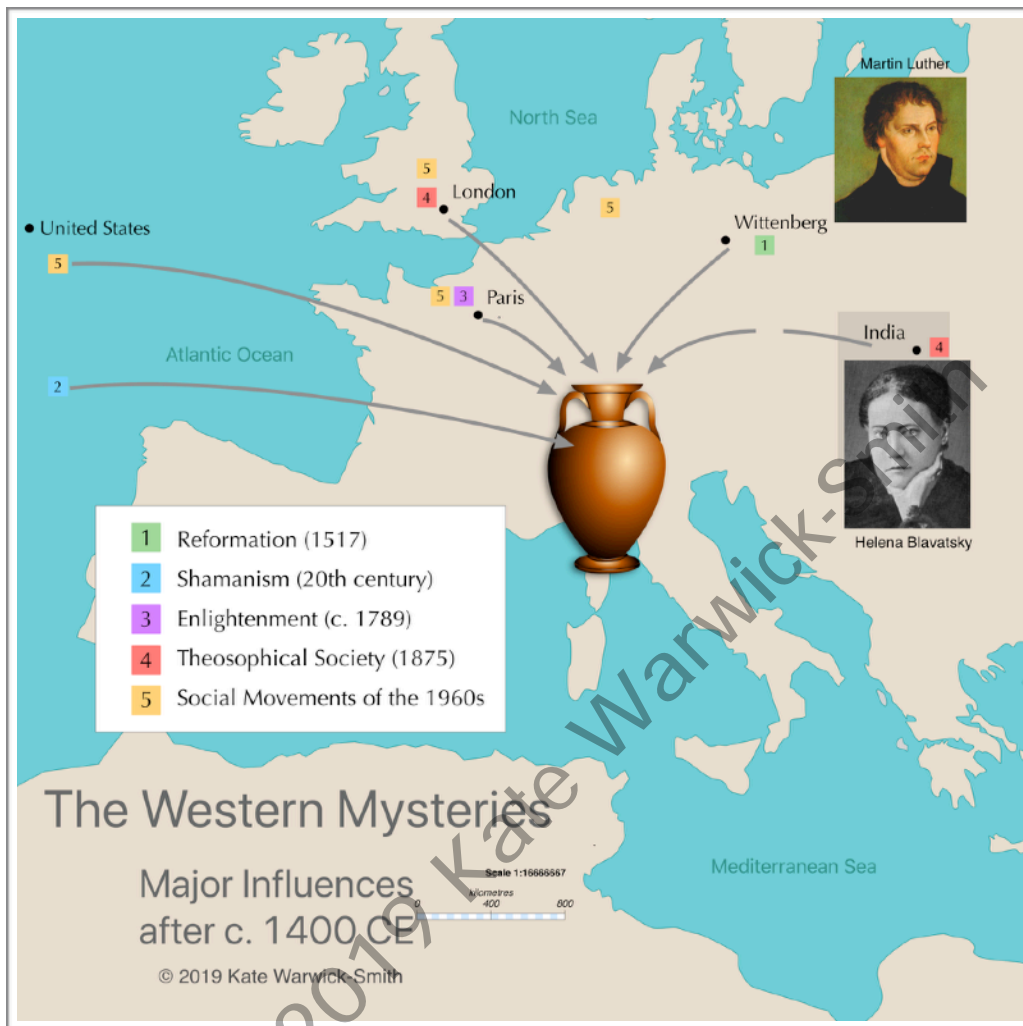


Map 2.2 European paper mills, printing centers and major trade routes from c. 1100 – 1493.



Map 2.3 Major influences flowing into the Western mystery tradition up through c. 1400.

mystery tradition—represented by the vessel at the center—prior to c. 1400. Map 2.4 shows the influences which contributed to the Western mysteries after c. 1400.



Map 2.4 Major influences contributing to the Western mystery tradition after c. 1400.

From Tarocchi to Cartomancy

By the 1700s, tarot decks were being produced in France, and by the late 1800s decks were also manufactured in England.³ Up to the mid-1700s the tarot deck was still, by and large, used for playing card games. Paul Huson states that cartomancy (divination with cards) may have been practiced as early as the fourteenth century with a standard type of card deck⁴. The first references to the tarot being used for

³ By the 1900s tarot cards were produced in the United States.

⁴ Huson, *Mystical Origins*, 46.

occult purposes appear in a 1750 manuscript from Bologna describing meanings for the cards and a method for laying them out. Around the same time, the French occultist Etteilla notes the use of playing cards for divination and a few years later he records encountering the tarot. Then, in 1770 Etteilla publishes a book using cards for divination and finally publishes his first deck in 1789.

During the 1700s the tarot gains momentum as an occult tool firmly establishing it as an integral part of the Western mysteries. Another important event in this time period is the publication in 1781 of Gebelin's *Le Monde Primitif* wherein contributing author, Comte de Mallet names the twenty-two major arcana cards and correlates them with the twenty-two Hebrew letters. In that same work Gebelin states that the tarot has its basis in Egyptian symbolism. True or not, this claim opens the door for others to link the tarot to all and sundry.

Most notably, in 1855 Eliphas Levi also connects the tarot to the Hebrew alphabet.⁵ Then, between 1857 and 1870, the tarot is linked to astrology. A few decades later in 1888 Golden Dawn founder, MacGregor Mathers designs a deck for the Order that brings together the ideas and work of a century of occultists working within traditions such as Freemasonry, Rosicrucianism, alchemy and the Kabbalah. Map 2.5 below shows the major streams emerging from the Western mystery vessel after the fifteenth century.

From a historical perspective, we can say that the path of the Western mysteries has followed the spread of Western culture. This elusive creature encompasses a continuous stream of philosophy, myth, ritual, and magical and mystical practices that are described in the writing, art, and architecture of cultures spanning a time period of 7,000 years or more, and a geographical area that can be loosely described as stretching from Mesopotamia to Ireland and more recently to the Western shores of the United States. It has been influenced by the ancient cultures of Babylonia, Chaldea, Canaan, Egypt, Greece, Rome, Europe and North America. And, one cannot ignore Eastern influences from, for example, Arabic alchemy and Hindu philosophy.

The Western mystery tradition has a long and varied history. But, it was during the Middle Ages and Renaissance that it seems to have synthesized into a

⁵ Eliphas Lévi, *Transcendental Magic*, (York Beach: Weiser, 1972), 99.



Map 2.5 Major streams emerging from the Western mystery tradition after c. 1400.

recognizable body of knowledge drawing on common source materials that included alchemical, hermetic, kabbalistic and classical texts all of which shared a grounding in Neoplatonism. Following the Renaissance, we see the emergence of new streams such as Freemasonry, Rosicrucianism, Hermetic Kabbalah and eventually later traditions such as Wicca and depth psychology (Map 2.4).

At times a particular Western mystery tradition has risen to prominence in the exoteric mainstream, for example Gnosticism very nearly surpassed Christianity, and the Kabbalah was the main expression of Judaism for a short period of time.

But for the most part, the Western mysteries have survived as underground “alternative spiritual traditions” outside the commonly accepted religious paradigm.

This short excursion into the history of the tarot demonstrates how the tarot rose to become such an important part of the Western mystery tradition.

The Tarot a Tradition Unto Itself

I view the tarot as an expression of the Western mysteries and a living tradition that has individuals working it and working to develop to it. If you are reading this book, you are one of those people! When viewed as a tradition, it becomes more than a tool for divination.

Scholar Antoine Faivre identifies four criteria that legitimize a Western esoteric tradition.⁶ Based on his criteria it becomes clear that if we wish to consider the tarot as a tradition we must move beyond using it simply for divination. Here are Faivre’s four essentials:

1. **Correspondences** – The axiom, “as above, so below” succinctly describes the concept of correspondences embodied in the Western tradition. What happens here in our lives is indicative of events that occur on other more subtle levels. Correspondence has to do with the relationship between the various levels of existence. What occurs on one level causes change on another level. All is interconnected. The tarot as a divination tool works exactly on this principle by showing you a reflection of yourself and your life on many levels.
2. **Living Nature** – This concept follows naturally from the one above. Nature is alive, “multilayered, rich in potential revelations of every kind, it must be read like a book.”⁷ The early Visconti-Sforza cards of the Sun, Moon and Star depict female figures holding the stellar entities. These cards speak to this very concept. All of nature is alive, with a living essence, a soul that has

⁶ Antoine Faivre, *Access to Western Esotericism* (Albany: SUNY, 1994), 11.

⁷ Ibid.

a capacity to evolve as we do. Through archetype, number symbolism and pattern the tarot comes alive in the natural world around us.

3. **Imagination and Mediations** – Imagination and mediations refer to methods we use to experience “Living Nature” and to read its signs. Faivre defines mediations as, for example, angels, inner guides or rituals, things that aid in our participation. Our imagination, an “organ of the soul” is the key to using mediations and being able to perceive the spiritual within the mundane. With regard to the tarot, mediations are the symbols on the cards. They are the angels and archetypes like the Empress, Temperance and the Fool who have an imaginal presence. Using our imagination in combination with the “mediations” of the tarot transforms it from a tool for divination into a tradition in its own right.
4. **Experience of Transmutation** – The story of the tarot is the tale of transformation. The major arcana cards tell of the transformative journey of the Fool and of the resulting transformation of the world. This is our own story if we choose it. This tale told in symbols is how the tarot offers entices us into the transformational process. When we begin to work the tradition of the tarot, we begin to consciously work at our own transformation.

Faivre identifies two other characteristics that are often present:

1. **Transmission** – Transmission occurs when the light of the tradition passes from teacher to student. This might also be termed initiation. Initiation in a contacted Western mystery school comes to those who have shown dedication and are ready to serve the tradition, much like how a bee serves the hive.
2. **The Praxis of the Concordance** – This is the idea of a primordial tradition that underlies all traditions and of a harmony between traditions. The spirit of the tarot embodies this idea. All we have to do is look at the myriad of Western traditions that the tarot has welcomed into its world to confirm this.



EXERCISE: Create Your Tarot Journal

Your tarot journal will be one of your most important tools throughout the course and hopefully used long after you are finished. It is where you record each reading and where you gather your personal insights about cards as they show up in your readings.

As your journal grows with personal insights, it quickly becomes a valuable personal resource in furthering your understanding of the symbolic vocabulary of the tarot as it relates to your life—better than any book that offers generic meanings. Your tarot journal is the key to understanding the symbolic language of the tarot.

Choose a binder or journal that you like. A binder has advantages because you can add pages. However, I'm always more attracted to journals. Since tarot journaling involves two different activities—recording the reading and recording the meanings of the cards—alternatively you can use two binders, journals or combination thereof.

Once you have your journal(s), designate one section (or journal) for readings and another for correspondences.

Section One: Readings

This section of your journal is for recording readings you do for yourself. Note for each reading:

- Date
- Question asked
- Spread used and cards drawn. Tip: I take a picture of each reading and add to my journal. You can also just make a quick sketch of the layout and cards drawn.
- Initial perceptions around the cards' meanings
- Additional questions raised
- Synchronistic events and later perceptions about the meaning of the reading given the passage of a few months

Section Two: Correspondences

This section of your journal is comprised of your personal insights about the individual cards and meanings you ascribe to them. Here you can recognize and record your energetic connection to each archetype as it builds and develops. To start, devote a page or two to each card in the deck. So, you will need at a minimum seventy-eight pages. If you would like tarot card images to add to your pages, here is a link to some public domain images: <http://www.sacred-texts.com/tarot/xr/index.htm>.

Conclusion

This lesson has given you a sense of the history behind the cards you hold in your hands and the deeper mysteries they point to. In the next lesson, I focus in on the tarot suits—wands, cups, swords, and pentacles. You are about to start working the tradition!

If you are interested in furthering your knowledge of tarot history here are some additional resources.

Recommended Reading: History of the Tarot

- *A Cultural History of Tarot*, Helen Farley
- *The Esoteric Tarot*, Ronald Decker
- *A History of the Occult Tarot*, Ronald Decker and Michael Dummett
- *Mystical Origins of the Tarot*, Paul Huson
- *The Tarot Cards Painted by Bembo*, Gertrude Moakley
- *The Tarot: History, Symbolism, and Divination*, Robert Place
- *A Wicked Pack of Cards*, Ronald Decker, Thierry Depaulis, Michael Dummett

Recommended Reading: Western Mystery Tradition

- *Access to Western Esotericism*, Antoine Faivre

- *An Endless Trace*, Christopher Bamford
- *The Golden Thread*, Joscelyn Godwin
- *A History of Pagan Europe*, Prudence Jones and Nigel Pennick
- *The Underground Stream*, Christine Payne-Towler
- *Walkers Between the Worlds*, John Matthews and Caitlin Matthews
- *Western Esotericism*, Wouter Hanegraff

Historical Tarot Decks In Print

Here is a list of notable decks published since the tarot's inception. Most of these decks are in print or can be found used.

- *Visconti Sforza Tarot* (1500s Italy), US Games
- *Cary-Yale Visconti* (1500s Italy), US Games
- *Visconti Gold* (recreation of the original), Lo Scarabeo
- *Ancien Tarot Illumine/Sola Busca* (1500s Italy), Lo Scarabeo
- *Tarot de Marseille*, Noblet (1600s France), Flornoy
- *Universal Tarot de Marseille*, Burdell (1700s), Lo Scarabeo
- *Tarot de Marseille*, Dodal (1700s France), Flornoy
- *Tarot de Marseille*, Conver (1700's France), Lo Scarabeo
- *Tarot de Marseille* (1700s), Piatnik
- *Vandenborre Tarot* (1700s Belgium), US Games
- *Tarot of the Master* (1893 Italy), Lo Scarabeo
- *The Classic Tarot* (1835 Italy), Lo Scarabeo

© 2019 Kate Warwick-Smith

LESSON THREE

THE TAROT SUITS

In this lesson you learn about the suits and what they signify in a reading. Here's how to make the best use of this lesson:

- Go beyond memorization. Take the time to do the exercise for each suit. They help you apply your learnings and create your own vocabulary for each card.
- Make sure to check out the online bonus material for extra worksheets that accompany this lesson.
- Stay positive and encourage yourself. The tarot is a life-long pursuit.

Origins of the Suits

The minor arcana numbered cards are divided into four suits—wands, cups, swords, and pentacles—this symbolism probably originated from the four cardinal virtues named by Plato—Fortitude, Temperance, Justice, Prudence.

These four qualities may also have an association with the four castes of ancient Persia—Húristár (Magi), Núristár (Kings and Warriors), Súristár (Farmers), Rúzistár (Servers).

Modern day interpretations of the suits have retained more than an echo of the Persian symbolism, plus they have taken on Neoplatonic elemental attributions. Table 3.1 shows the correspondences between suit, virtue, caste and element.

Table 3.1 Ancient Correspondences to the Tarot Suits

Tarot Suit	Greek Virtue	Persian Caste	Neoplatonic Element
Wands	Fortitude	Magi	Fire
Cups	Temperance	Farmers	Water
Swords	Justice	Warriors/Kings	Air
Pentacles	Prudence	Servers	Earth

Table 3.2 shows alternate names for the suits. You might see other suit names in other decks. Table 3.3 gives additional correspondences that have arisen around the suits.

Table 3.2 Alternate Suit Names

Wands	Cups	Swords	Pentacles
Pentacles	Hearts	Diamonds	Spades
Staves	Goblets	Arrows	Coins
Batons	Bowls	Weapons	Disks
Spears	Vessels	Blades	Stones
Rods	Crescents		Shields
Pipes	Spheres		
Scepters	Chalices		

Table 3.3 More Suit Correspondences

Suit	Wands	Cups	Swords	Pentacles
Direction	South	West	East	North
Season	Summer	Fall	Spring	Winter
Color	Reds	Blues	Yellows	Greens
Element	Fire	Water	Air	Earth
Body Part	Genitals	Heart	Head	Feet
Jungian Function	Intuition	Feeling	Thinking	Sensation
Alchemical Stage	Rubedo	Citrinitas	Albedo	Nigredo
Astrology Signs	Leo Aries Sagittarius	Pisces Cancer Scorpio	Gemini Libra Aquarius	Taurus Capricorn Virgo
Kabbalistic World	Atziluth	Briah	Yetzirah	Assiah
Characteristics	Intuition Vision Creativity Sexuality Spirituality	Emotion Ideals Hopes Relationships Psychic	Intellect Understanding Logic Reason Struggle Conflict	Money Livelihood Home Health Survival

Now on to the meanings that have evolved around the suits.

Wands



Keywords: Spirit, fire, activating, passion, spontaneous, south, sexuality, creativity, life force, enterprise, intuitive, initiative, entrepreneurial, inventive, growth, vitality, enlightenment.

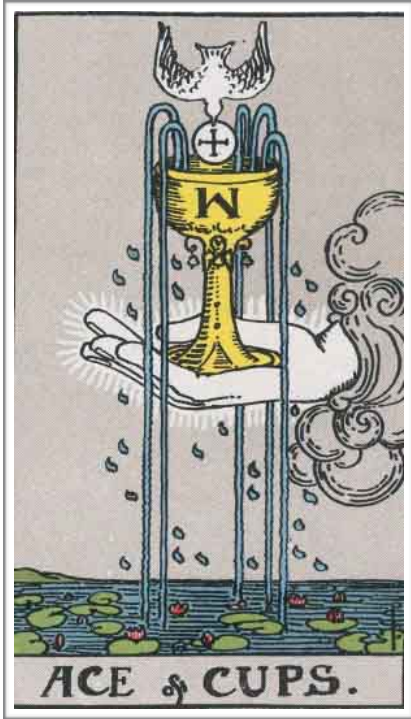
Wands represent your capacity for intuition, vision, inner knowing, insight, and deep understanding especially in areas relating to spirituality and the mysteries of being human. In daily life wands relate to creative projects and work that has passion for you.

EXERCISE: Match Wand Keywords

Choose a wand card (Two – Ten). Place the card next to the keywords above while slowly reading through the list. Write down the words that resonate in the space provided below. Then, add a few keywords of your own. There are no right or wrong answers. Repeat for two more wand cards, or if you can for all of the numbered wand cards. Note everything in your journal.

[illegible]

Cups



Keywords: Love, water, emotions, dreams, psychic, west, fantasy, illusion, fertility, grace, serenity, relationships, subconscious, lunar, ideals, womb.

Cups describe the feeling level of your existence. Hope, desire and inspiration are represented by this suit. Cups may also relate to your ability to flow with and adapt to the undercurrents of life and be attuned to unconscious processes.

EXERCISE: Match Cup Keywords

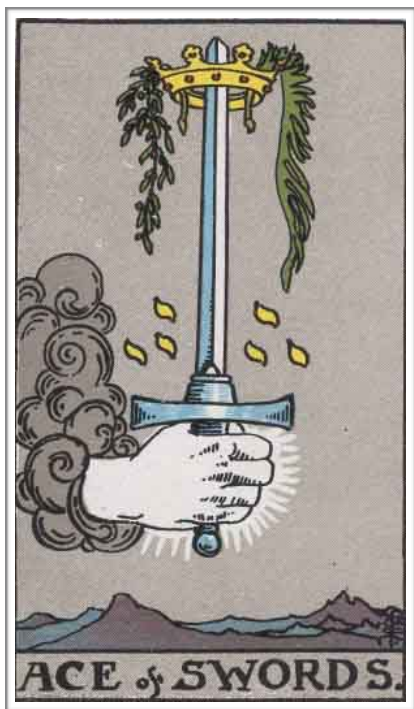
Choose a cup card (Two – Ten). Place the card next to the keywords above while slowly reading through the list. Write down the words that

resonate in the space provided below. Then, add a few keywords of your own. There are no right or wrong answers. Repeat for two cup more cards, or if you can for all of the numbered cup cards. Note everything in your journal.



© 2017

Swords



Keywords: Knowledge, air, mental, truth, east, struggle, conflict, intellectual, analytical, decisions, discrimination, conceptual, communication.

Swords relate to the mental arena. They represent your capacity for intellectual understanding, logic and reason. Swords often reflect your struggles and conflicts because it is through them that you gain knowledge of yourself and the world. Swords symbolize conscious process and communication.

EXERCISE: Match Sword Keywords

Choose a sword card (Two – Ten). Place the card next to the keywords above while slowly reading through the list. Write down the words that resonate in the space provided below. Then, add a few keywords of your own. There are no right or wrong answers. Repeat for two more sword cards, or if you can for all of the numbered sword cards. Note everything in your journal.

[illegible]

Pentacles



Keywords: Earth, manifesting, north, money, security, health, job, craft, trade, values, home, stability, survival, physicality, harvest, procreative.

Pentacles relate to your physicality. They correspond to career, money, livelihood, home, possessions and physical health. Pentacles relate to your innate ability to make your way in the world and handle physical existence. Pentacles represent the survival issues such as the ability to find food, shelter, and successfully reproduce.

EXERCISE: Match Pentacle

Keywords

Choose a pentacle card (Two – Ten). Place the card next to the keywords above while slowly reading through the list. Write down the words that resonate in the space provided below. Then, add a few keywords of your own. Repeat for two more pentacle cards, or if you can for all of the numbered wand cards. Note everything in your journal.

[illegible]



EXERCISE: Suit Keyword Quiz

Now that you have made your way through all of the suits, try taking the Suit Keyword Quiz below. Underneath each keyword write the suit name that best fits: wands, cups, swords, or pentacles. You may find more than one suit could apply to a keyword. There are no wrong answers here, just probably answers that fit better into how the suits are understood by most.

fantasy	mental	womb	psychic
fire	security	subconscious	analytical
serenity	vitality	intellectual	manifesting
money	grace	truth	fertility
conflict	spirit	spontaneous	knowledge
communication	intuitive	harvest	life force
north	creativity	east	physicality
discrimination	lunar	trade	home
enterprise	procreative	craft	earth
sexuality	entrepreneurial	health	activating
air	survival	growth	water

struggle	emotions	south	stability
decisions	job	relationships	love
conceptual	initiative	enlightenment	illusion
dreams	ideals	west	inventive
passion	values		

Log into the online portion of this course to find out how I've filled in the above table. Remember there are no right or wrong answers here. Some of the keywords above might fit with more than one suit.



Suits in the World Quiz

The suits—wands, cups, swords, and pentacles—are living symbols that can be found everywhere we look. You can deepen your understanding of the suits when you look for them in the world around you.

For example, how would you match the four suits with these tree parts:

- Root
- Branch
- Berry
- Trunk

Or, these boat parts:

- Keel (A heavy rigid element that protrudes from a sailboat's bottom; helps keep the boat from capsizing)
- Rudder (An underwater vane used to steer the boat)
- Tiller (Controls the rudder)

- Sail (Catches the wind to propel the boat forward)

How about these body parts:

- Tongue
- Foot
- Hand
- Heart

The items noted above are best understood as analogies that help us get closer to the core truth of the suit. Note in each of these examples above that the "suits" are working together. This becomes important to remember when you are interpreting cards in a spread.

REFLECTION: *Note your correlations below. Where did you find contradictions? Did some items fit with more than one suit? Go a step further and look at the function of each item together with your suit correlation and come up with additional keywords for the suits.*

Log into the online portion of this course to find out how I've done this.

Conclusion

This lesson helped you gain a general understanding of the meanings attributed to Wands, Cups, Swords and Pentacles. And, you also started to associate keywords and meanings to the individual cards.

In the next lesson, you build on your understanding of the minor arcana numbered cards in two ways:

Lesson Three: The Tarot Suits

- 1) through an understanding of number symbolism, and
- 2) through connecting different cards to current situations in your life.

Make sure your cards are nearby!

© 2019 Kate Warwick-Smith

LESSON FOUR

MINOR ARCANA

NUMBER SYMBOLISM

In this lesson you learn about the characteristics and personalities of the numbers one through ten, and how when combined with the elements—fire, water, air and earth—offer a formula for figuring out the meaning of the minor arcana cards.

How to Use this Lesson

1. Give yourself at least a week to do the lesson.
2. Do the daily reverse reading for as long as you are doing this lesson.
3. Start using your journal. Get in the habit of having it with you when you pull out your cards. Note the readings you do and any insights about the cards that you draw.



EXERCISE: Daily Reverse Reading

The purpose of this exercise is to deepen your intuitive understanding of the minor arcana cards as they relate to you and your life. This exercise is called a reverse reading in that **instead of the cards choosing you, you choose the cards**. In other words, instead of selecting cards randomly sight unseen (face down), you select cards purposefully based on what you see upon the card (face up).



At the end of each day review the day that has passed. Purposefully (not randomly) choose one to three cards from the minor arcana numbered cards (omit the court cards and the major arcana cards) that have been reflected in your life that day. Consider your environment, feelings, thoughts, people. For example, here are three cards I chose to characterize a day. There were other cards I considered to represent the day, but the ones I chose had the biggest intuitive resonance as I looked at the minor arcana cards.

- The Nine of Cups because on this particular day I felt contentment and satisfaction especially in my relationships and creative expression.



Fig. 4.1 An example of the three cards I chose for a particular day.

- The Eight of Pentacles because I spent a good part of my time working on writing projects
- The Five of Pentacles seemed to be the best card of the minors to describe the oppressive sense of physical struggle and disruption caused by the unprecedented smoke from nearby wildfires.

You might start the process of choosing cards by asking yourself:

- Which suit(s) best describe the day?
- Was it a day focused on physicality or business (pentacles)?
- Was it emotionally (cups) focused on relationships, or a day focused on intellectual activities, mental processes, or communication (swords)?
- Or, a day where you were involved in a creative or spiritual pursuit?

Once you have identified the suit(s), then look at the individual cards within the chose suits and choose cards by what feels right. Use your sense of the card as the criteria for choosing. (Keep those tarot reference books closed!)

Note the final cards chosen below or in the readings section of your journal. In the correspondence section of your journal, write down your associations for each card chosen.

Date	Card(s)	Associations

Numbers as Archetypes

For Plato, numbers are the harmony of the universe; for Aristotle number was the origin and, as it are, the substance of all things and, as it were, their affections and states.’⁸

Divination is about being able to interpret patterns. Numbers form patterns and are a key element of the Tarot. Numerology is the study of numbers and their meaning and significance beyond their simple quantitative value. Pythagoras was a Greek mystic and philosopher who lived about 600 years before the Christian era. He founded a mystery school whose purpose was to teach qualified seekers

⁸ J.C. Cooper, *An Illustrated Encyclopaedia of Traditional Symbols*, (London: Thames and Hudson), 113.

astronomy, music and geometry. It's interesting to consider that 2500 years ago these subjects were considered of philosophical, esoteric and religious importance. Nowadays each is considered a science.

Pythagoras saw numbers as divine archetypes, or say divine powers, energies or forces. And, Carl Jung, noted twentieth century depth psychologist, eventually came to understand numbers as the single primary archetype. The Greeks and before the Greeks the Egyptians built their temples with the deeper significance of numbers and geometry in mind. There are numerous studies of the numeric bases upon which the pyramids and other temple structures were built, including the great European cathedrals. The builders of these monuments saw numbers as communicating a certain vibration and inducing a certain sort of experience for those who came within a structure built based on a number archetype.

The ancient viewed numbers as spiritual “qualities . . . With distinct personalities.”⁹ The personalities of the number were very much like gods with distinct roles in the story of creation. One begat Two and together they gave birth to Three. Numbers recur in nature and so were seen as a transcendent universal language. I'll be looking at the minor arcana through the lens of the number archetypes inspired by Pythagoras.

An Equation for Meaning

Each minor arcana number card's symbolic meaning can be derived from an equation of number symbolism plus suit symbolism. The core question is: how does the number manifest in each suit's elemental environment—fire, water, air and earth? For example, ones (aces) symbolically relate to beginnings. Therefore, the ace of cups may have to do with the beginning of a new relationship or emotional renewal. Another example, how does the number four manifest in water (Four of Cups)? Four is a number of structure and water likes to flow freely. Therefore, the Four of Cups can indicate a slowing down, stifling, or feeling of confinement or discontent. So, as you read through the descriptions of the minor arcana number

⁹ Schneider, *A Beginner's Guide*, xvii.

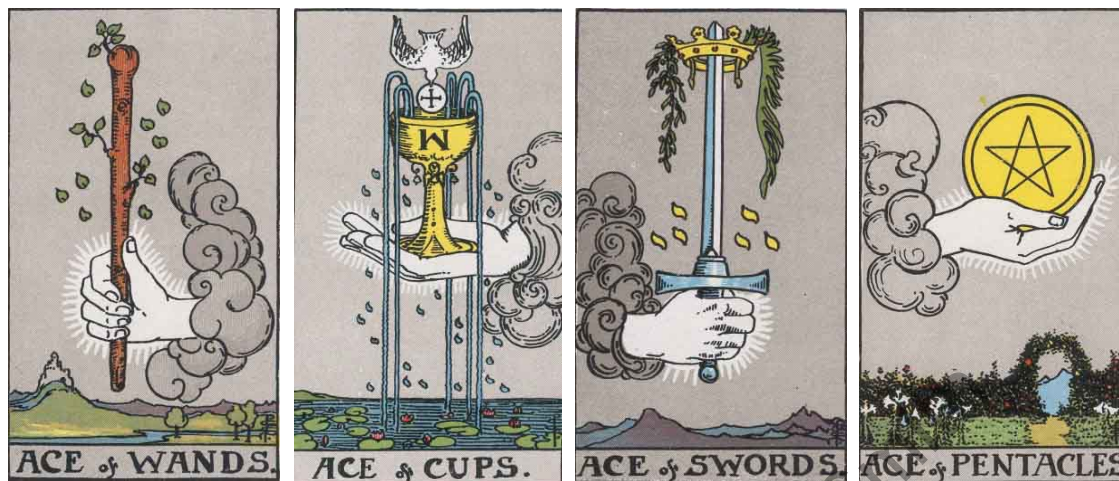
cards, consider their meaning resulting from this equation of number and element (represented by the suit).

The Character of the Primary Numbers Exemplified

Here is an example of a project developing through stages exemplified by the numbers one through ten.

1. You begin to feel new energy brewing and a new idea for a business pops into your head; excitement, the pulse of life.
2. Now decisions have to be made, resources juggled as you set a course of direction.
3. Others are brought into the equation, you take your idea into the world. Growth.
4. Structures, principles, and practices are put into place. You can be identified now by others as a place of business; success.
5. Challenges resulting from growth arrive: accounting, taxes, zoning laws, shortages. Stress is put onto the system; the system is tested and probably comes through the process changed.
6. Having withstood the tests and reached a new sense of stability, there is a sense of prosperity and also of maturity and having evolved to a higher level. Also a sense of power.
7. New tests come to the fore such as how one handles power. Is there satisfaction, how will you continue to beat the competition, if you can do this where else might you go, ambition, temptation, stress on the system. Morality might be tested.
8. Who am I? Am I expressing my true self? Are my energies being wasted? A sense here though of staying the course and commitment.
9. Sense of completion, satisfaction, strength and grieving losses such as acknowledging failure or what must remain undone.
10. True sense of achievement and realization of goal. This can also be the start of a new cycle.

Aces – Beginnings



Ace Keywords: Root, monad, potential, point, center, circle, prima materia, originating, impulse, unity, First Mover, upsurge, essence, source, parent, heart, beginning, cycle, new, birth, womb, Self, Creator

In Pythagorean mathematics, the One, or the Monad, is self-generating, meaning that from the One all else emerges. Zero, by the way, is the all potential from which the one emanates. In the tarot, aces signify this creative impulse. When an ace shows up in your reading, look for something new to show up in your life or the potential for something new to emerge. Look to the suit to determine the character of this harbinger of birth.

Wholeness, the seed, self-propagation, the source. All other numbers originate from this number: the cell splitting, a single tomato with seeds inside, all numbers divisible by one. The beginning of all things. For Pythagoras, God was the Monad, represented by the number one.

Aces are about beginnings, seeds of things, potentialities, energy ready to emerge. Beginnings of new relationships, new businesses, new ideas, new directions. Aces generally express themselves well in each elemental environment.

Ace of Wands "Root of the powers of fire." A new insight, a new burst of creativity, reawakened sexuality, birth of a creative project or career path.

- Ace of Cups* "Root of the powers of water." Emotional well-being, new relationships, new emotional energy for connecting with people; capacity to support others and be supported.
- Ace of Swords* "Root of the powers of air." New insights, ideas, attitudes, mental clarity. Renewed focus, will and determination. Setting one's sights on a new direction.
- Ace of Pentacles* "Root of the powers of earth." New job, home, source of income, skill, talent. Material desires manifest. Regeneration of health.

Twos – Choices



Keywords: Choice, duality, division, balance, pairs, differentiation, discernment, polarity, Other, opposites, line, direction, twin, binary, partnership, attraction/repulsion, reflection, replication, separation

Pythagoras saw One and Two not really as numbers but as God and Goddess, or primal mother and father and the creators of the other numbers. The Greek philosophers "were suspicious of it [the number two] because it seemed to revolt from unity, distancing itself from the divine Monad."¹⁰

¹⁰ Ibid., 23.

Two tends towards balance and harmony in each elemental setting.

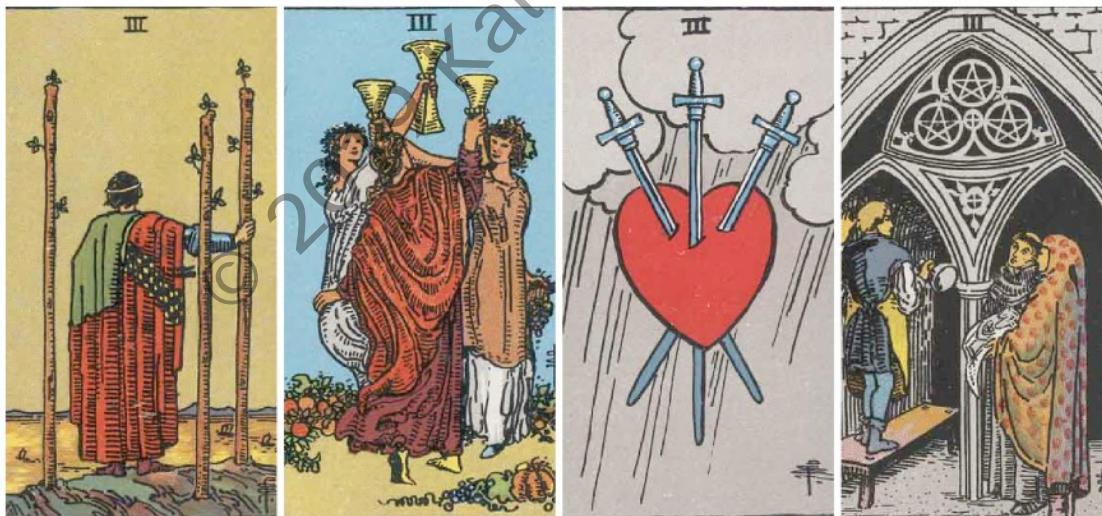
Two of Wands "Dominion." Take into account the larger picture while choosing between two creative paths, pursuits, relationships.

Two of Cups "Love." Harmony in relating, attraction, a romantic involvement, a mutually compassionate relationship.

Two of Swords "Peace restored." A temporary respite from internal mental warring or a difficult, confrontational relationship. A need to go within and compose oneself, reestablish balance. Shut out external input to find one's own voice of knowledge.

Two of Pentacles "Harmonious change." A change from one job to another, one activity to another, ups and downs, juggling responsibilities.

Threes – Movement



Keywords: Movement, family, growth, fertility, multiplicity, completion, creativity, manifesting, optimism, collaboration

Three is the product of one and two and represents synthesis and the first form. Beyond the point (one dimension) or line (two dimension) is the surface of the

equilateral triangle. The unity of the Monad is restored as a trinity—three in one. Examples of this archetypal trinity include: Father, Son, and Holy Ghost; mother, father, child; the triple goddess as mother, maiden, crone. Other notable threes include: the beginning, middle end; positive, negative, neutral; heaven, earth, hell; feeling, thinking, acting; three wishes of a fairy tale; creation, maintenance, destruction; elimination, purification, illumination.

Tarot threes have to do with manifesting, birthing, making real. The threes also do well in the elemental realms excepting in the realm of air where the upsurge of growth can lead to a whirlwind of destructive thoughts.

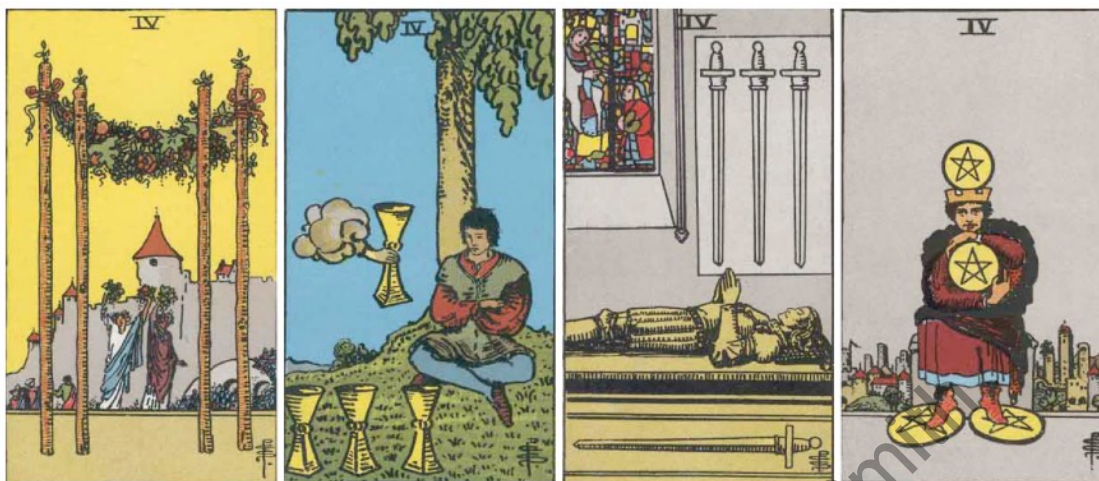
Three of Wands "Lord of Established Strength." Ambition, desire to widen one's realm of influence, curiosity, optimism.

Three of Cups "Abundance." The cup runneth over, celebration, delight, friendship, playful happiness.

Three of Swords "Sorrow." Heartbreak, ongoing mental rerun of past emotional wounds mental preoccupation and turmoil.

Three of Pentacles "Material works." Working collaboration. A threesome.

Fours – Stability



Keywords: Stability, justice, practicality, endurance, structure, strength, earth, density, matter, square, cross, force, mastery, symmetry, order, organization, stability

A four-sided tetrahedron (pyramid) can be created using four points. The number four introduces the idea of volume and containment. Notable fours include the square, four elements, the Hebrew four letter name for God, four Jungian functions, the four directions, fourfold pattern of the year (Summer Solstice, Fall Equinox, Winter Solstice, Spring Equinox).

Tarot fours have to do with structure and are expressed positively except in the realm of water (cups) which when its flowing nature is squared in containment.

Four of Wands "Perfected Work." Successful completion of a project.

Four of Cups "End of Pleasure." No longer unbounded joy, moodiness, apathy, ambivalence, ennui. A feeling of restriction, dampened emotion.

Four of Swords "Rest from strife." A period of mental tranquility and rest after a period of turmoil.

Four of Pentacles "Earthly power." Stability, security, comfort, established skill in the world.

Fives – Change



Keywords: Change, marriage of female and male, life, nature, power, authority, turbulence, energy, motion, quintessence, destabilizing, challenge, opportunity, unpredictable

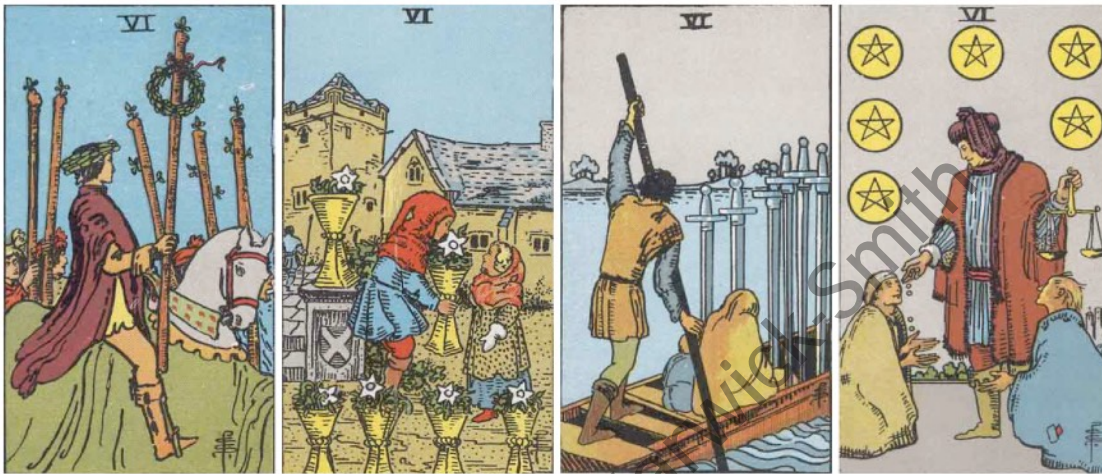
Five is the new point above the plane of four. Five creates a new situation that often feels awkward or foreign, but ultimately yields results. Notable fives include five extremities of the body; the five senses; five fingers on a hand and toes on a foot; five pointed stars; the Pentagon; the central design at the apple's core.

The tarot fives represent change or a shift to a new level. Tests, growth and chaos seem characteristic of fives, a change from the stable fours.

- | | |
|----------------|--|
| Five of Wands | “Strife.” Too many balls in the air, conflict, stress, going too many different directions, conflicting desires battle within. |
| Five of Cups | “Disappointment.” Grieving over a loss, still processing a disappointment or emotional wound from the past. Opportunities for fulfillment and healing are present but they are not recognized. |
| Five of Swords | “Defeat.” A battle of wills, winners and losers. A sense of defeat and loss. Negative attitude towards self; self-defeating, attitudes and directions. |

Five of Pentacles "Earthly trouble." Poverty, lack of resources, spiritual impoverishment, ill health. Disconnected to one's inner resources.

Sixes – Harmony



Keywords: Harmony, equilibrium, perfection, love, beauty, luck, cooperation, symmetry, balance, Star of David, honeycomb

Six returns a sense of balance after five. Three *plus* two produces five, an odd and unbalanced number; however three *multiplied* by two produces six, an even and harmonious number. Many measurement systems are divisible by six: twelve inch foot, 360° circle, thirty-six inch yard, dozen, sixty seconds in a minute, sixty minutes in an hour, twenty-four hours in a day, twelve months in a year.

Tarot sixes give us a sense of order, expansive stability, harmony, integration, and rhythm in all elemental fields.

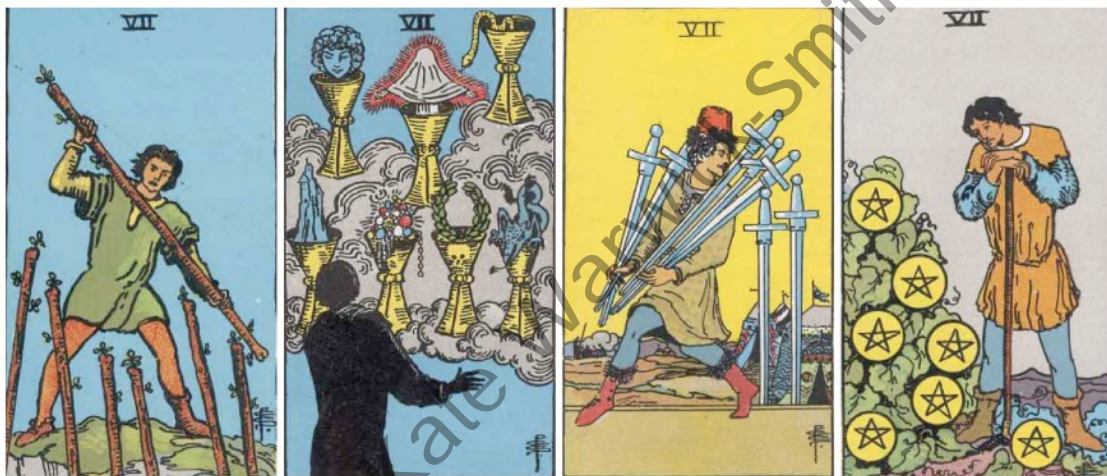
Six of Wands "Victory." Success and recognition in the world, accomplishment, leadership, harmony and unification.

Six of Cups "Beginnings of Pleasure." A new nurturing friendship may have started, or an existing relationship renewed, end to a difficult emotional period, beginnings of healing.

Six of Swords "Earned Success." The passage becomes smoother. Difficult turbulent emotional waters are left behind and the battle has come to an end. One finds support as one moves to a calmer life and inner state.

Six of Pentacles "Generosity." Ability to give. One has enough and is called upon to share resources and talents.

Sevens – Challenge



Keywords: Challenge, virgin, aloof, uneven, elusive, transformation, deliberation, upset, unstable situations, change, crisis

Ancient philosophers considered the number seven “a pure vibration” as it was neither of the mother or the father. Neither divisible by three or by two, they thought of seven as a new monad likened to the goddess Athena who sprung directly from the head of Zeus. Seven is also the only number between one and nine not to divide the circle 360 degrees evenly.

Seven is rarely seen in nature as a manifest form, like seven petals on a flower. Instead, seven shows itself as an underlying force in nature. For example, seven is discernible in incubation and gestation cycles: chickens hatch in twenty-one days, bees also hatch in twenty-one days nearly to the hour; the gestation period of humans 266 days, which when divided by seven equals thirty-eight weeks. The

human body replaces all of its cells in seven years. No wonder the ancients divided time by seven as a way of counting birth cycles.

Sevens relate to earthly time cycles, days of the weeks, planets visible to the eye, God rested on the seventh day. Seven weeks of the day, seven notes of the musical scale, seven colors of the rainbow, seven deadly sins, seven years for the statute of limitations. Seven chakras. How long are you supposed to keep your tax records? Seven years, then you can start anew. Break a mirror? Bad luck for seven years.

Seven is unstable because it brings something new into the equation, and many things can happen in this birthing cycle. Seven shows its elusive and unstable character in the elemental realms. Tarot sevens may herald change or suggest that a spanner has been thrown into the works. Sevens call for challenges to be turned into opportunities.

- Seven of Wands "Valor." Heroic effort at maintaining balance and position in the face of situations that threaten those very things; meet challenges with inner strength.
- Seven of Cups "Illusory Success." You may encounter opportunities that appear to offer your "heart's desire." Be careful and choose wisely. Not all are what they appear to be.
- Seven of Swords "Unstable effort (futility)." Trying to get away with something. Burning the candle at both ends, riding two horses. Instability, misdirection, cunning gone awry, outsmarting yourself. Rethink your strategy.
- Seven of Pentacles "Success unfulfilled." One has labored and toiled on a project for a long period of time without reward. Patience is required.

Eights – Integration



Keywords: Renewal, rebirth, opportunity, fullness, recurrence, regeneration, new beginnings, octaves, lower and higher orders in harmony, infinity symbol, integration

The ancients saw eight as the number that gives seven meaning because eight completes seven's incomplete pattern, like the eighth note of the octave.

Some notable eights include a spider's eight legs; eight-fold pattern of the phases of the moon (new, waxing crescent, first quarter, waxing gibbous, full moon, disseminating, last quarter, balsamic); the I Ching is based on a system of eight; Buddha's Eightfold Path (right understanding, right purpose, right speech, right conduct, right effort, right vocation, right alertness and right concentration).

In the elemental realms of the four suits, the tarot eights tend to bear down on the independent nature of seven with themes related to being stifled, hurried, misdirected, or forgotten.

Eight of Wands "Swiftness." New opportunities, ideas, directions and relationships may present themselves suddenly. The need to act quickly and be decisive before the situation changes.

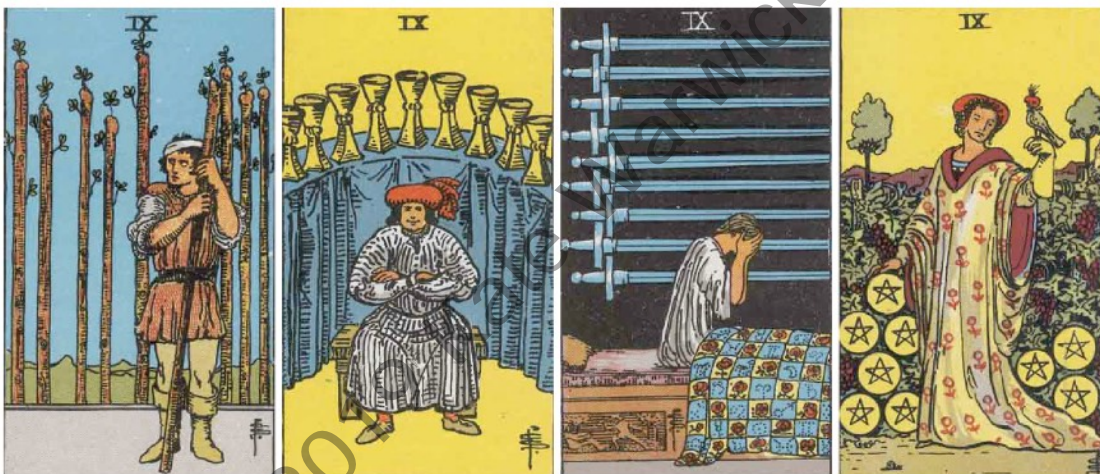
Eight of Cups "Abandoned Success." You thought you had it all, but soon realize that something is not right. Dissatisfaction. You may

need to go within and reexamine your desires and inner needs to find the missing cup.

Eight of Swords "Shortened Force." Paralyzed by negative attitudes. Unable and unwilling to see way forward. Perceive oneself as victimized, abandoned, betrayed, trapped or taken advantage of.

Eight of Pentacles "Prudence." Diligent, careful, persistent effort. The kind of effort that is required when building a business, learning a new trade or skill, or bringing to fruition a creative project.

Nines – Attainment



Keywords: Attainment, fulfillment, limit, horizon, achievement, penultimate, accountability

The number nine brings you to the door of completion. Nine marks the boundary between single digit numbers and the infinite. Or, putting it in different terms, nine as the last primary number marks the boundary between the mundane and spirit worlds. Nine is the gate that opens to infinity. For an unborn infant nine months is a marker between life in the womb and outside of it.

The tarot nines bring a sense of personal attainment, but not necessarily transmuted to a collective level. Nine works well with each of the elements

excepting (again) the problematic element of air where the vision of the horizon seems almost too much to bear.

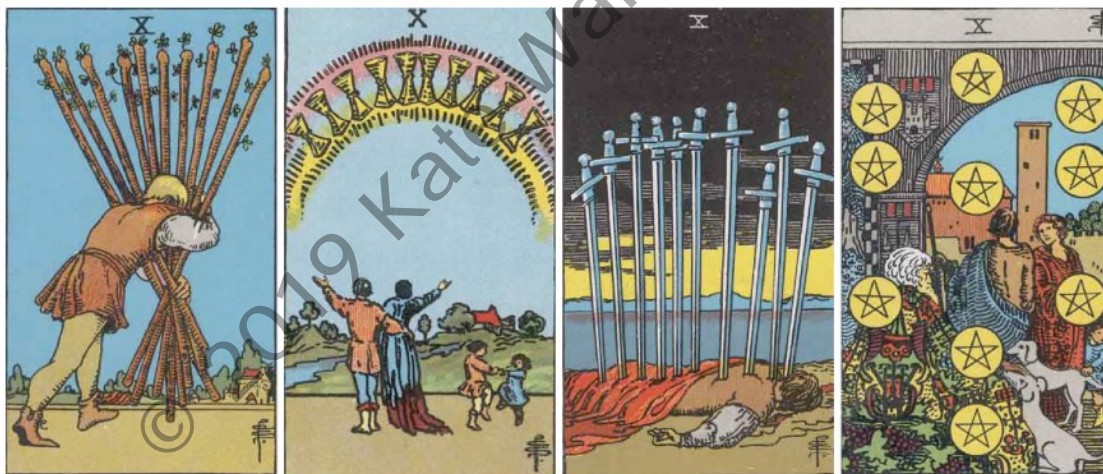
Nine of Wands "Great Strength." The sense of having gathered a force of strength, skills and accomplishment behind one. Where to from here?

Nine of Cups "Material Happiness." Personal satisfaction, a time to enjoy one's inner sense of happiness and fulfillment.

Nine of Swords "Cruelty." Debilitating mental anguish. Accountability.

Nine of Pentacles "Material Gain." Material resources manifest, inheritance, gifts, surprise discoveries, sense of personal fulfillment.

Tens – Completion



Keywords: Completion, perfection, wholeness, a journey both complete and begun, rebirth, arrival, a new stage on a higher level, realization, abundance, transcendence, enlightenment, responsibility

The number ten (one and zero) was revered by the ancient philosophers because the number represented both the beginning (one) and the infinite (zero). Ten fingers, the Ten Commandments, ten spheres on the Tree of Life.

The tarot tens herald abundance, completions and beginnings. Ten is a more difficult number in the realm of fire and air, where abundance begets burden (wands) and dissipation (air).

Ten of Wands "Oppression." The weight of responsibility.

Ten of Cups "Perfected Success." You have it all now—inner joy, happiness and fulfillment—and the ability to share that with others.

Ten of Swords "Ruin." Death of old mental attitudes and ways of perceiving oneself and others; may feel like ego death or being in a void before new attitudes and mental organizing principles develop.

Ten of Pentacles "Wealth." Material wealth and abundance, public recognition of accomplishment.



EXERCISE: Derive an Outcome Card

At the end of the week pull out and look at all the cards you have chosen in the Daily Reverse Reading. Note any patterns of number and suit. What initial conclusions can you draw? Given the pattern, is there one area of your life that is being emphasized? Pull out your journal and note this down.



Next, arrive at an Outcome Card. This is a major arcana card. Add up the numerical values of all the cards. Give the value of:

- Four to Kings
- Three to Queens
- Two to Knights
- One to Pages

Use the final number to select the appropriate major arcana card.

If the sum is higher than twenty-two, add the numbers of the sum together. For example, if your total is forty-eight then add four plus eight. This gives you twelve

or the *Hanged Man* – XII as your Outcome Card. If your number is twenty-two, consider the Fool as your outcome card.

An example, here are the cards I chose for the week: Five of Pentacles, Nine of Cups, Eight of Pentacles, Ten of Pentacles, Page Pentacles, Three of Cups, Ace Swords, Queen Wands, Five of Pentacles, Six of Wands, Knight Swords.

- I add up the total of those cards: $5+9+8+10+1+3+1+3+5+6+2 = 53$
- Then, because fifty-three is greater than twenty-two, I reduce fifty-three by adding together five and three ($5+3$).
- This totals eight which is the number of the major arcana *Strength* – VIII. This is my Outcome Card and signifies the underlying spiritual/archetypal energy working through me for this week.

I know you haven't reached the lesson on the major arcana, so go to the cheat sheet at the back of the book to get a sense of the meaning of your Outcome Card.

Do the Math to Reveal Your Outcome Card

Numbers to Add Up: _____

Total: _____

Reduction (if Total is above 22): _____

Major Arcana Outcome Card: _____

REFLECTION: *How does the Outcome Card relate to what has been going on for you? In what ways does it not fit? In what ways to you hope it fits? In what ways to you fear that it fits. In what direction does this card impel you towards? Are there actions you want to take?*

Conclusion

This chapter represents just the tip of the iceberg when it comes to understanding the nuances of the minor arcana numbered cards. But the tools you have learned should help you have a way to think about each of the forty cards when they show up in one of your readings.

Next up, the court cards!

Recommended Reading

- *A Beginner's Guide to Constructing the Universe*, Michael Schneider
- *Number and Time*, Marie Louise von Franz
- *The Pythagorean Tarot*, John Opsopaus

LESSON FIVE

MINOR ARCANA

COURT CARDS

This lesson teaches you about the sixteen minor arcana court cards—Kings, Queens, Knights and Pages—and how to interpret them in a reading. These are the people cards in the tarot deck and usually represent:

- 1) people in our lives who play certain roles
- 2) our inner resources
- 3) roles we play in the world—at home, work, or with friends.

You only have sixteen cards to get the hang of this week! Make sure you do the daily court card readings. The court card exercises help you decipher the meanings of these enigmatic cards.



EXERCISE: Daily Court Card Draw

While you are working on this lesson, each morning seek guidance from the tarot's court.

1. Lay the sixteen court cards face down in front of you and mix them around while concentrating on one of the following questions:

- Who is my ally today?
- Who can I learn from today?
- Which court card is my “guardian angel” today?
- Who is my lesson today?
- Which inner resource would be useful today?

2. Then, draw a card. Be aware of your initial emotional reactions and any ideas that come to mind. Remember the “who” might be someone in your life, someone you encounter by chance, or an aspect of yourself. The card might



point to someone living in the world or not. It could even be a divine source of inspiration like Mother Mary, Buddha or the Greek god Jupiter.

3. At the end of the day, look back and connect the card you drew in the morning to the events of your day and the question you asked. Note any insights in your tarot journal.
4. If you absolutely cannot find any connection, then hold the card in your mind with a big question mark for the next few days. Use the card as a focus of occasional contemplation. Chances are, sooner or later, you will understand what the oracle is telling you.

Court Card Titles

Over the years different tarot deck designers have altered the titles for the four levels of court royalty. Below, Table 5.1 shows a few variations. You can see how a slight change here or there gives a different nuance to the four court card types. This doesn't concern us for the purposes of this course unless you are using a deck other than the Waite-Smith. If so, just keep that in mind as you go through the rest of this lesson.

Table 5.1 Alternate Court Card Titles

Deck	Court Card Titles			
Waite-Smith	King	Queen	Knight	Page
Marseilles	King	Queen	Knight	Page
B.O.T.A.	King	Queen	Knight	Page
Thoth	Knight	Queen	Prince	Princess
Golden Dawn	Knight	Queen	Prince	Princess
Mother Peace	Shaman	Priestess	Son	Daughter
Egyptian	Master	Mistress	Warrior	Slave
Inner Child	Guardian	Guide	Seeker	Child
Alchemical	King	Queen	Knight	Lady
Oswald Wirth	Roi	Reine	Cavalier	Valet
Native American	Chief	Matriarch	Warrior	Maiden

Interpreting Court Cards

For the rest of this chapter, I'll be covering two ways of interpreting court cards:

- 1) by way of astrological association, and
- 2) via a system that ascribes specific roles to each court figure derived from the suit's primary impulse together expressed through the level of royalty.

Astrology

Methods for figuring out astrological correspondences can be complex. But, a simple way to use astrology together with the court cards is to match the astrological signs to the suits based on the elemental attribution of the sign (see the Table 5.2).

Table 5.2 Suits, Elements, and Astrological Signs

Suit	Element	Astrological Signs
Wands	Fire	Aries, Leo, Sagittarius
Cups	Water	Cancer, Scorpio, Pisces
Swords	Air	Gemini, Libra, Aquarius
Pentacles	Earth	Taurus, Virgo, Capricorn

According to the above table, if you have drawn the King of Wands it points to a fiery individual born under one of the astrological signs associated with fire—Aries, Leo, or Sagittarius. To further pinpoint the identity of this person you then use the ranking system of the court cards as a guide to the age of the individual and with gender (Table 5.3).



Table 5.3 Divining Gender and Age

Court Card	Age
Kings	Males over thirty
Queens	Females over thirty
Knights	Young people between eighteen and thirty
Pages	Children and teens up to the age of eighteen

So, the King of Wands would also suggest a male who is older than thirty.

REFLECTION: *According to this system who are you? What court cards might represent other important people in your life?*

Court Cards as Supporters and Detractors

Quite a few years ago I was struck by the idea that the court cards represent people who support us (or not) in specific ways acting either as allies or foes. My idea was bolstered when I discovered that the game of tarot was originally called the “Game of Deputies.” The deputies in the game were the court cards. A deputy by definition is an ally! Seeing the court cards as allies greatly extends the usefulness of the tarot royalty in readings.

So, the system I’m about to introduce you to is based on the allies in your life. Or, another way of phrasing this idea is that the court cards represent outer and inner resources and challenges in the form of relationships. You can read more about this system of interpreting court cards in my book, *The Tarot Court Cards* (Inner Traditions, 2003). Below is an introduction to get you up and going.

How can we say that the court cards represent people in our lives who support or hinder our efforts in the world? First of all the court cards are about the people

in our lives. Now, take a look at any relationship from the most insignificant to the most important. Somehow that relationship is a relationship of connection and of mutual interdependence and/or support. Whether it's the grocery clerk who bags groceries for us or our partner, each fulfills a supportive function. Unless of course the grocery clerk packs our groceries poorly or our partner cheats on us. But, we'll come to that a little later.

So, how do we know how the Queen of Wands supports us differently than the Knight of Pentacles? Let's look briefly at the equation of the court cards.

Court Card Equation

The four suits come to life as personifications of its primary impulse at different stages of potency according to the level of royalty. Let's break this down. First, we equate each suit with its primary impulse (Table 5.4).

Table 5.4 The Primary Impulse of Each Suit

Suit	Primary Impulse
Wands	Spirit
Cups	Love
Swords	Knowledge
Pentacles	Power

Then we match each level of royalty with a primary impulse (Table 5.5).

Table 5.5 The Primary Impulse of Kings, Queens, Knights, and Pages

Level of Royalty	Primary Impulse
Kings	Mastery and maturity in the physical or intellectual worlds.
Queens	Mastery and maturity in the inner or emotional worlds.
Knights	Youthful energy, power and enthusiasm.
Pages	Page is the King but on a different level.

This gives us the components for our equation:

$$\text{Suit Impulse} + \text{Level of Royalty Impulse} = \text{Supporter or Detractor Role / Inner Resource or Challenge}$$

Here is how this equation works with the suit of wands:

- The King of Wands is the personification of Spirit at the highest level and is emblematic of mastery and maturity. I have termed this role the Spiritual Elder. This can be a person who is either male or female, young or old.
- The Queen of Wands is the personification of Spirit on par with the King as far as mastery and maturity but more internally focused. I have labeled the Queen of Wands the Seer.
- Knights generally represent youthful energy, power, and enthusiasm. The Knight of Wands personifies this energy of spirit that is uplifting and inspirational. I call this role the Light Bringer.
- Pages personify relationships or personalities that have a quality of newness. So, the Page of Wands personifies the energy of the Child. The Pages always link back to the King. In this instance, Spiritual Elders are known to have the playful quality and purity of a child. And in reverse, children are often known to be wise beyond their years.

The next few pages have descriptions of each court card as a *supporter*, *detractor*, *inner resource*, and *inner challenge*. Read through to become acquainted. No need to memorize. The exercises at the end of this lesson help you become more familiar.

Wand Court: SUPPORTERS, DETRACTORS, RESOURCES, CHALLENGES



Wand supporters energize us, humor us and connect us with our creativity and spirituality.

King of Wands

Spiritual Elder Spiritual teacher, sages, guru, shaman, mage, visionary, guide. One who shines light on a situation with spiritual knowledge.

Zealot Imposes their spiritual viewpoint upon us.

Spiritual Vision Our ability to perceive realities beyond our physical senses and to understand our existence in the context of a greater plan.

Illusion Grandiosity regarding our spiritual mission or stage of personal evolution.

Queen of Wands

Seer Guides us towards self-knowledge. Looks to our core and holds a mirror for us to see our reflection.

Pretender Takes advantage of their intuitive abilities to manipulate others for their personal gain. Blocks the path to self-knowledge.

Self-knowledge Our ability to know who we are, and to discover what lies beneath the persona we present to the world.

Self-deception Self-delusion, pretense. We may be convinced we are someone who we are not.

Knight of Wands

Light Bringer Brings lightness to our life through humor, inspiration, optimism and creativity.

Trickster Avoids making promises and who slips away when we try to hold them accountable. Slippery, elusive, manipulative.

Creativity Our capacity to be inspired, have new ideas and follow through with their implementation or artistic expression.

Boredom Creative frustration, inadequate expressive outlets. Impatience.

Page of Wands

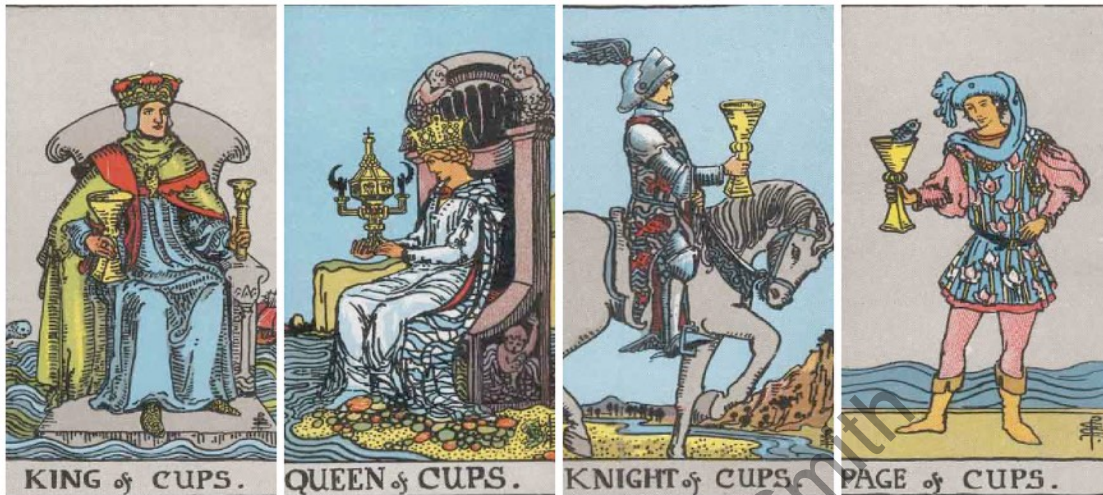
Child The epitome of enlightenment. Inspires us with their idealism, curiosity, zest for life, and playfulness.

Puer Someone who refuses to grow up and accept the responsibilities of adult life.

Play Our ability to have fun and bring excitement into our lives, let go, and trust.

Immaturity We avoid responsibility and are unable to acknowledge the impracticality of cherished hopes, desires or ideals.

Cup Court: SUPPORTERS, DETRACTORS, RESOURCES, CHALLENGES



Cup supporters inspire us, connect us with emotion, love, beauty, inspiration and desire.

King of Cups

- Benefactor* Loves us unconditionally, gives unquestioning support.
- Betrayer* Someone who violates our trust.
- Unconditional Love* Our ability to be emotionally open and deeply accept others and ourselves despite shortcomings. The ability to forgive.
- Hatred* Our heart is closed. We have created a wall of separation, alienation and a state of non-communication. Wounded.

Queen of Cups

- Confidante* Empathic to our situation. The ideal of a friend.
- Victim* Feels victimized by the world or by those close to them. Someone with few boundaries.
- Compassion* Our ability to empathize and understand. Ability to honestly express feelings with integrity.
- Depression* Feeling lost or numb; difficulty moving beyond the depths of emotion churning within.

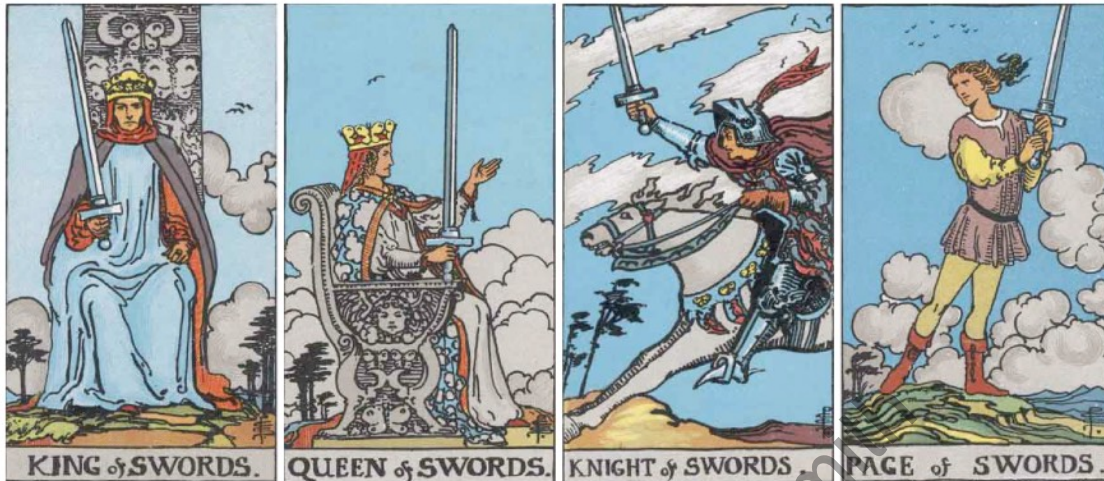
Knight of Cups

- Lover* A lover or something we have passion for. We feel inspired, vibrant, full-hearted and excited.
- Possessor* Someone whose passion has become self-serving, insensitive or possessive. The addicted or controlling lover.
- Desire* Our ability to love someone passionately or live our life with exuberance and joy.
- Rejection* Our tendency to reject what we feel we cannot have or do not deserve. It is not good enough for us or vice versa.

Page of Cups

- Idol* In this person's presence we experience a heightened pleasure of mind, spirit or sensation. They gift us with an uplifting sense of balance and serenity.
- Narcissist* This person is preoccupied with their outer appearance and social image and makes little room for us in their lives. Self absorbed.
- Harmony* Our ability to be emotionally balanced and open to new relationships or experiences; ability to adapt, change and grow.
- Jealousy* Insecurity is displayed through jealousy and selfishness.

Sword Court: SUPPORTERS, DETRACTORS, RESOURCES, CHALLENGES



*Sword supporters offer us intellectual truth, logic and worldly know-how.
They awaken our curiosity and help us reason and think clearly.*

King of Swords

- Advisor* Has answers to our questions. They have an intellectual grasp of the world and can offer pragmatic solutions when we need them.
- Dictator* Has excellent analytical skills but who leaves out the human element when making decisions. Someone who tries to dictate how we act, think or feel.
- Pragmatism* Our ability to be mentally determined and analytical, and to implement solutions that work.
- Ruthlessness* We coldly overrule our feelings or desires as we live our life. We judge them impractical, childish or far-fetched.

Queen of Swords

- Taskmaster* Someone who “calls us on our stuff” and has an uncanny ability to catch us in our large or small untruths, and can hold us to our promises and obligations.

- Critic* They criticize us without compassion and sometimes basis. Denigration.
- Discrimination* Our ability to make choices, see right from wrong, and keep mental clarity.
- Self-criticism* The inner voice that criticizes ourselves and judges others.

Knight of Swords

- Champion* Goes to bat for us. They understand our cause or position and actively supports us. Someone well placed to advance our cause.
- Rival* Takes an opposite position from us or competes with us. Their presence tests us and sometimes the validity of our thinking.
- Insight* The strategic mind that crystallizes options and plans the best way forward. Our ability to use cunning and communicate our stance clearly.
- Anger* Intolerance, spite. We are contentious and argumentative. Expression that is destructive or self-serving.

Page of Swords

- Student* This supporter creates a flow of ideas in our lives. By passing our knowledge on to the Student, we make space to learn more ourselves.
- Dabbler* Flirts with a great variety of interests superficially. Filling in time, shallow and without purpose.
- Curiosity* Our ability to ask questions and be inquisitive.
- Confusion* An inactive mind that does not bother to ask questions. Dull, uninterested, confused. Procrastination, indifference, ambivalence.

Pentacle Court: SUPPORTERS, DETRACTORS, RESOURCES, CHALLENGES



Pentacle supporters help us attend to our physical health, safety, and ability to make our way in the world.

King of Pentacles

Mentor Someone who has mastery of a craft and is able to pass on his knowledge to us. Career role model. Accomplished and prosperous in the world.

Miser Has skill, maturity and prosperity but does not share it.

Generosity Our ability to be prosperous and share it with others. Also, our ability to have mastery of a skill or profession.

Greed We do not share. Attachment, grasping, acquisitive, ruthless.

Queen of Pentacles

Healer Someone who helps us restore physical balance, health and wholeness.

Abuser Someone who mirrors disease and imbalance through destructive habits or behaviors.

Self-care Our ability to take care of our physical body and daily needs.

Self-destruction Our urge towards self-destruction (e.g., alcohol, drugs, sex, overspending, food).

Knight of Pentacles

Protector Someone who grounds us, makes us feel safe and secure. A role model for how to structure our life in a solid and secure fashion.

Deserter Abandons responsibilities and leaves us exposed. Withdrawn, narrow focused and rigid.

Trust Our capacity to trust our survival skills and trust those we rely on. Confidence in our judgement.

Neglect Passively abusive behavior. Ignoring reality, stonewalling, gaslighting, brainwashing.

Page of Pentacles

Apprentice Someone who learns a craft, trade, or skill from us. Or, someone who is dependent because of health reasons or difficult life circumstance.

Idler Passes time in a job. Or, someone who chooses not to provide for themselves.

Diligence Our innate ability to handle the world and create new things in our life through hard work, skill and perseverance.

Inertia Inability to change, move, or make progress. Self-blocked, fear ridden.



EXERCISE: Identify Your Hall of Support

Now let's make this information about the court cards personal! Read through each description above. One by one match the archetype with people in your life.

Consider family members, coworkers, and friends. You might also consider important spiritual figures. Sometimes one person fills several roles. And, sometimes several people fill one role. Sometimes a role is vacant.



Court Card	Supporter // Detractor	Names of Supporters	Names of Detractors
King of Wands	Spiritual Elder // Zealot		
Queen of Wands	Seer // Pretender		
Knight of Wands	Light Bringer // Trickster		
Page of Wands	Child // Puer		
King of Cups	Benefactor // Betrayer		
Queen of Cups	Confidante // Victim		
Knight of Cups	Lover // Possessor		
Page of Cups	Idol // Narcissist		
King of Swords	Advisor // Dictator		
Queen of Swords	Taskmaster // Critic		
Knight of Swords	Champion // Rival		
Page of Swords	Student // Dabbler		
King of Pentacles	Mentor // Miser		
Queen of Pentacles	Healer // Abuser		
Knight of Pentacles	Protector // Deserter		
Page of Pentacles	Apprentice // Idler		



EXERCISE: Discover Your Court Personas

This exercise places you before a mirror. Take a look at the different ways you express yourself in the world through the different court card personas. Which court card roles are you emulating when you are at home, with family or friends, when you are shopping, taking a vacation and so forth.

Court Card	Supporter // Detractor	Where and When	With Who
King of Wands	Spiritual Elder // Zealot		
Queen of Wands	Seer // Pretender		
Knight of Wands	Light Bringer // Trickster		
Page of Wands	Child // Puer		
King of Cups	Benefactor // Betrayer		
Queen of Cups	Confidante // Victim		
Knight of Cups	Lover // Possessor		
Page of Cups	Idol // Narcissist		
King of Swords	Advisor // Dictator		
Queen of Swords	Taskmaster // Critic		
Knight of Swords	Champion // Rival		
Page of Swords	Student // Dabbler		
King of Pentacles	Mentor // Miser		
Queen of Pentacles	Healer // Abuser		
Knight of Pentacles	Protector // Deserter		
Page of Pentacles	Apprentice // Idler		



EXERCISE: Assess Your Inner Resources

You have assessed who you are in the world. Now take a look at your resources and challenges and circle the ones you think you exhibit with some frequency. In the “Notes” section of the table below, jot down under what circumstances those resources and challenges arise for you, and anything else that comes to mind.

Court Card	Resource // Challenge	Notes
King of Wands	Spiritual Vision // Illusion	
Queen of Wands	Self-knowledge // Deception	
Knight of Wands	Creativity // Boredom	
Page of Wands	Play // Immaturity	
King of Cups	Unconditional Love // Hatred	
Queen of Cups	Compassion // Depression	
Knight of Cups	Desire // Rejection	
Page of Cups	Harmony // Jealousy	
King of Swords	Pragmatism // Ruthlessness	
Queen of Swords	Discernment // Self-criticism	
Knight of Swords	Insight // Anger	
Page of Swords	Curiosity // Confusion	
King of Pentacles	Generosity // Greed	
Queen of Pentacles	Self-care // Self-destruction	
Knight of Pentacles	Trust // Neglect	
Page of Pentacles	Diligence // Inertia	

Conclusion

The last three lessons have been a crash course in the minor arcana! Congrats on getting through all that information. Hopefully by now you have made good use of your journal and your cards are starting to get worn in! If you have been doing the daily readings, you have started to experience the authenticity of the cards in providing comfort, direction, and inspiration.

Next up: the twenty-two major arcana! Lessons Seven and Eight give you tools for understanding the symbolism of the major arcana and for recognizing patterns in your readings.

© 2019 Kate Warwick-Smith

LESSON SIX

MAJOR ARCANA

SYMBOL GROUPS

This lesson teaches the basis for correspondences and how to use the “Symbol Wheel” to discover deeper meanings within each of the major arcana cards. For, the tarot is, if nothing else, symbolic and is the coin of passage to the inner world of the tarot. Symbol is key to deeper work with the tarot. This is a hands-on week so get out your deck.

How to Use This Lesson

- Be sure to do the Find the Archetype exercise.
- Create as many symbol wheels (described below) as you have time for.
- Make sure your journal is up-to-date with your readings and notes on individual cards.



FIND THE ARCHETYPE

This exercise is like a treasure hunt. You draw a major arcana card at the beginning of the day and then look for the archetype throughout the day.

1. To start, cull out all the twenty-two major arcana cards from your deck.
2. Now put them face down and mix them up.
3. Select one card.
4. Don't look up the meaning of the card! It's okay if you don't know what the card means. Start by using your intuition. Look at the symbols on the card and derive a starting definition for yourself. (If you have time, do a quick symbol wheel for one of the major symbols on the card.) Then, carry the card around with you for the day and notice anything that resonates with the theme of the card or the elements on it. For example, one day I chose the Temperance card. I



noticed that I contended waded through a lot of puddles that day as I cleaned out my chicken coop after a downpour.

Another example, if you draw the Empress, then you might be aware of strong female figures, mothers, mothering, nature, creativity. Note how the Empress archetype appears at work, in interactions with friends, in the news, in your dreams, in your actions and behaviors.

- At the end of the day, go ahead and use the cheat sheet or other resources you have to look at some of the traditional meanings.
- Note what you discovered in your journal. This exercise spans this lesson and the next.

[illegible]

Symbol and the Tarot

Symbolic expression is ancient, transcending time, culture and geography which stands to reason since symbol is also the universal language of dreams and of the unconscious. J.C. Cooper observes that:

Symbolism is an instrument of knowledge and the most ancient and fundamental method of expression, one which reveals aspects of reality which escape other modes of expression.¹¹

Cooper goes as far as to state that symbols are “connected to the life of spirit.”

Erich Neumann would likely agree. He writes two sentences that give us a treasury of ideas regarding symbols that are especially relevant to the tarot and the Western mysteries:

The symbol is therefore an analogy,
more of an equivalence than an equation
and therein lies its wealth of meanings,
but also its elusiveness.

Only the symbol group, compact of partly contradictory analogies,
can make something unknown, and beyond the grasp of
consciousness, more intelligible and more capable of becoming
conscious.¹²

Let's break down Neumann's quote and apply his ideas to the tarot.

Symbols Work by Way of Analogy and Equivalence

“The symbol is therefore an analogy...”

Analogies attempt to bring understanding to one thing by showing its similarity to another thing. Like an analogy, a symbol leads the reader to an implicit understanding through comparison and likeness.

For example, many tarot decks depict the wand in a way that also suggests a phallus. This analogy—wand with phallus—intimates the wand may have a similar vital nature. This translates into a general understanding around the suit of wands to which many attribute creativity, life and passion. He continues, the symbol is:

“..more of an equivalence than an equation...”

¹¹ Cooper, *An Illustrated Encyclopaedia*, 7.

¹² Erich Neumann, *The Origins and History of Consciousness* (New York: Bollingen, 1970), 8.

A symbol imparts a breadth of meaning rather than exactness of meaning. **A symbol is not a sign.**

For example, for a motorist a stop sign is not ambivalent; it means stop. It does not also mean to yield and slow down, even though that's what many people do!

However, the color red as a symbol may mean life, love, or danger. Note the use of the color red in the fire held by the devil and in the man's tail in Figure 6.1. What red might mean in this connotation, which leads to the next part of the quote.

Symbols Communicate a Wealth of Meanings

"...and therein lies its wealth of meanings..."

Not only does a symbol communicate a breadth of meaning as in the example above, a symbol might communicate different meanings on different levels to different people.

For example, the Magician's wand to a child may be perceived as a magic wand in the hands of a superhero; to another person it might be perceived as a symbol of royalty or the tool of an illusionist; and to the esoteric student it might be seen as a symbol of Divine will (see Figure 6.2).

A symbol, aside from a collective cultural meaning, might also hold a personal meaning. For example, your grandmother may have decorated her living room with the color red. Red may hold symbolic meaning related to your grandmother.



Fig. 6.1 The major arcana card *the Devil* from the Waite-Smith tarot deck.



Fig. 6.2 The major arcana card *the Magician* from the Waite-Smith tarot deck.

Symbols Are Elusive

“...but also its elusiveness.”

Indeed symbols are as elusive as the Mysteries. A goal of this course is to teach you to work with this multidimensionality. When we attempt to define, for example, a card to an exact meaning, we limit it to one dimension, like the physical card itself. Instead, when we find a way of allowing for a symbol's (or card's) elusiveness, we invite it to show us its many facets and we may get to experience its more numinous nature.

It might be tempting to our Western rational mind to pigeonhole these cards into simplistic categories and correspondences. But if we do, they immediately lose their life and magic! Instead we must allow them to live as multifaceted entities, with contradiction and paradox. *This is where the magic of the tarot lies!*

Power of the Symbol Group

“...Only the symbol group compact of partly contradictory analogies...”

A symbol group for a tarot card consists of all of the symbols depicted on that card. Each symbol of the group shows a facet of the central mystery to which the symbols have gathered around.

Take for instance, the Emperor card (Figure 6.3) which has included in its symbol group:

- Rams
- Armor
- Ankh
- Orb
- River
- Mountains
- Gray stone throne
- White beard



Fig. 6.3 The major arcana card the Emperor from the Waite-Smith tarot deck.

- Emperor
- Reddish hues

When studied, some of these symbols contradict one another like the flowing cool water and the hard warm mountains. Others complement one another like the armor and the grey stone throne. Nonetheless they all describe the central concept and the living principle of what is termed here, “the Emperor.”

Neumann continues:

“...[only the symbol group] can make something unknown, and beyond the grasp of consciousness more intelligible and more capable of becoming conscious.”

The mysteries depicted in the tarot keys are aptly described by Neumann’s “unknown” and “beyond the grasp of consciousness.” No matter how long we study or work with the cards, there is always more to discover about the mysteries they represent. Each card is an ever unfolding mystery with infinite depths.

The symbol group can help us touch those deeper mysteries. For symbolic language sparks the imagination, the ark that carries us towards a direct experience of those mysteries. Dreams, myth, fairytale and alchemical mandalas are other realms where symbol groups can be found. A gathering of symbols weaves a pattern of meaning around a central mystery which often has a primordial archetypal quality that only a symbol group can adequately describe.

I call the symbols that are consistently shown on a major arcana card from the inception of the tarot **the primary symbol group**. The primary symbol group can be extended to include additional correspondences—like astrology or Kabbalah. I call this the **extended symbol group**. The distinction between these two groups and how they relate to each other is covered in more detail in my course the **Initiatory Path of the Tarot**.

Symbolism and the Tarot

Symbolic language is universal, but it must be said that symbols are best understood within their cultural context. While I can’t go into detail here about the

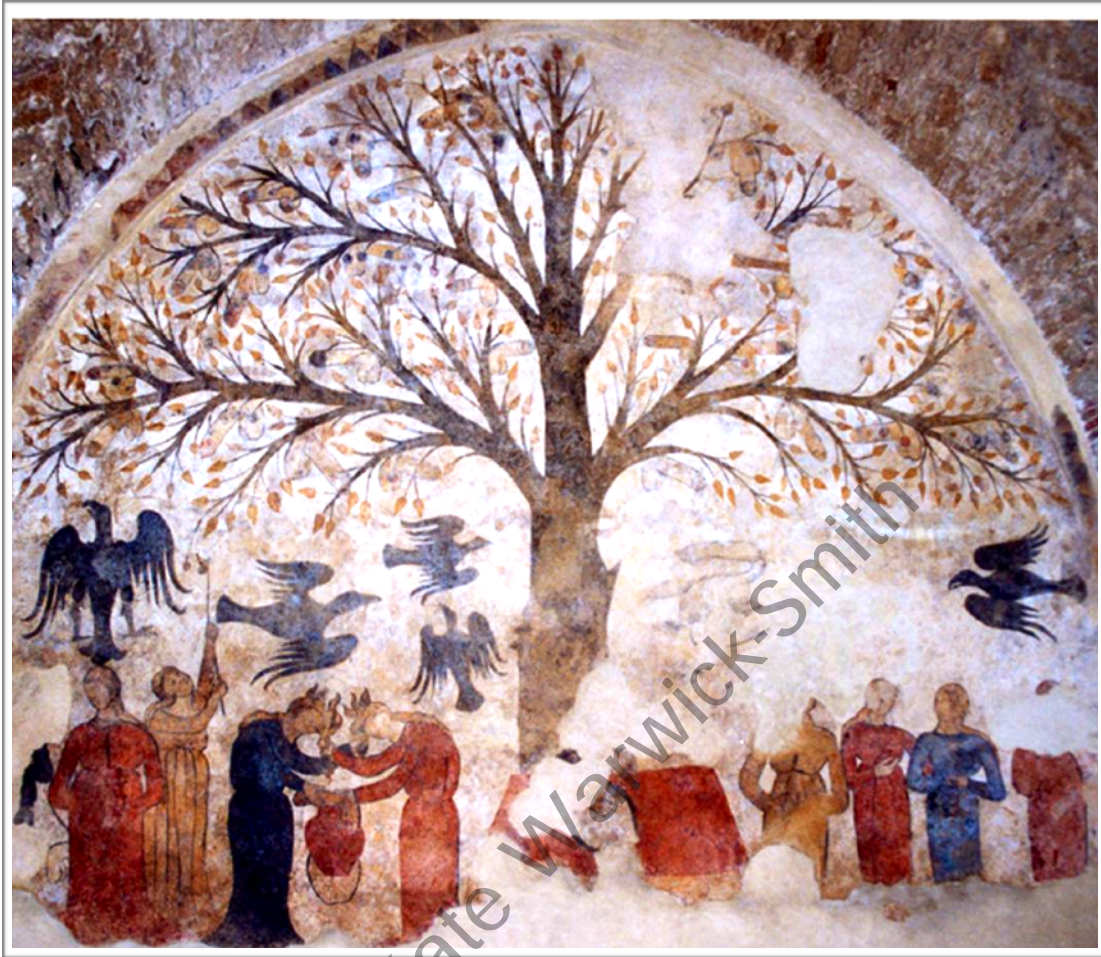


Fig. 6.4 *Massa Marittima Mural*, Italy, thirteenth century. A group of witches under a phallus-laden tree. It is theorized that the artwork arose out of the Guelph-Ghibelline political conflict.

cultural context from which the tarot arose, I can speak generally and offer an example of the symbolic milieu. During the Middle Ages symbolic image:

- *Educated* and communicate information. Remember most people were illiterate
- *Advertised* and to persuade
- *Entertained* as in theatre

As a result, a sophisticated common understanding developed of what images and symbols communicated.

A rather humorous example is found in an Italian thirteenth century mural, *Massa Marittima*. The mural depicts a group of witches around a tree laden with phalluses. One witch holds a stick pointing to a bird's nest.

Tuscan scholar, George Ferzoco, believes the mural was intended as a political message using a well-known folk tale as its basis.¹³ It tells of witches going about and removing male penises and placing them in birds' nests where they would gestate, multiply, and become self-directing entities. The mural was much more than art. It drew on common cultural elements to communicate a message about the consequences of forming certain political allegiances. The tarot arose in this environment where symbolic image educated, persuaded, entertained and was an extension of an oral tradition shared each night around the communal fire.

Color Symbolism in the Tarot

A quick word on color symbolism—when you look at any of the cards of the Waite-Smith deck, take note of the colors used. Color symbolism was taken into account when the cards were design. Here is a general guide line to what each color might mean:

- Purple: wisdom, leadership, royalty, mysticism, closest in vibration to ultraviolet, crown chakra, spiritual leadership, purple cloth expensive only royals could afford it
- Red: fire energy, desires, passions, instincts, blood, power, anger
- Orange: sexuality, intellect
- Yellow: spiritual clarity, color of the sun, associated with the intellect, air
- Green: of the earth, reproduction, growth
- Blue: intuitions, feelings, receptive, spiritual aspects, subconscious, water
- Grey: mental (the grey matter) blending things together achieving balance
- Black: ignorance, inertia, in alchemy this is also related to the stage of *nigredo* which is the beginning, the muck out of which grows the lotus
- White: purity, spirit, purification as a process

¹³ *The Massa Marittima Mural*, George Ferzoco, Regional Council of Tuscany.



EXERCISE: Create a Symbol Wheel

This exercise can reveal the more arcane meanings of cards. And, often these meanings are arrived at by those who know little of the tarot! That's the power of symbol and symbol groups!



1. Identify a Symbol Group

Look back in your tarot journal and select one of the major arcana cards that you drew for this week's Find the Archetype exercise. You might select a card because you picked it more than once, or the card you drew was difficult to work with, or it is a card you are especially drawn to.

Once you have the card selected, make a list of the elements that make the card meaningful and/or enigmatic in the space provided below.

2. Create a Wheel

Let me walk you through a practice symbol wheel. The students in my classes are always amazed at the results of this exercise!

Let's say, you selected the ear flaps that the Hierophant wears (those strips of fabric that cover his ears, see Figure 6.5). Now, think of four associations that come to mind when you think of earflaps. Write these words on the tier of lines around "Ear Flaps" on the sample symbol wheel below.

Next, create a string of associations for each of these four primary associations. For example, one of my initial associations for "Ear Flaps" was hearing. My association for "hearing" was "sound," my association with "sound" was "word,"

and so forth until I had a string of seven associations ending with “oral tradition.” Go ahead and try it yourself.



Fig. 6.5 The major arcana card the Hierophant from the Waite-Smith tarot deck.

Oral Tradition

Mouth to Ear

Communication

Knowledge

Word

Sound

Hearing

Ear Flaps

Now go ahead and make a symbol wheel for a symbol chosen from the list you made in Step 1. (Use the blank symbol wheel on the following page.)

3. Make More Wheels and Connect Them to One Another

Once you have done one symbol wheel, if you have the inclination, make wheels for another symbol from the symbol group. Then look at connections and patterns you find between the wheels. You might totally surprise yourself when you compare your results with to books that give definitions for the major arcana. Make sure to note your associations as keywords for the appropriate major arcana in your journal.

© 2019 Kate Warwick-Smith

Conclusion

This is the first of two lessons covering the major arcana cards. These lessons focus on teaching you how to think about the cards and make sense of their symbolism and patterning rather than encouraging you to memorize traditional meanings. A snapshot divination guide to the major arcana can be found in the Cheat Sheets at the back of this workbook. The next lesson explores different ways to understand how story the twenty-two trump cards tell.

© 2019 Kate Warwick-Smith

LESSON SEVEN

PATTERNS IN THE MAJOR ARCANA

The previous lesson introduced you to how symbols work and how you can use the symbol group to navigate the tarot. This lesson teaches you how to recognize pattern and myth and use them as well as navigation markers especially as they relate to the major arcana.

I show you how to understand the major arcana by identifying natural patterns while also touching on the meaning of the specific cards. There are many good books dealing with the specifics of interpreting these cards. Instead of repeating that information I want to demonstrate how the major arcana can be organized into natural groupings. This gives you a foothold for understanding the individual cards in context, and makes their meanings easier to learn.

Continue to do the “Find the Archetype” exercise introduced in the previous lesson.

Pattern

Pattern can be defined as a discernible configuration that lends consistency and structure. Patterns give us a foothold—a focus and starting point to understand. For example, find a pattern in the cards is a good way to begin to understand a tarot reading.

Synchronous events form a pattern and symbols within a symbol group form a pattern of meaning. It would be difficult to imagine a world without pattern. We have a pattern of seasons; the sun and moon alternate in the sky lending the pattern of day and night. Pattern is intrinsic to the natural world!

For example, we can find the five pointed star (pentacle) in an apple sliced in half horizontally and in a five-petalled rose. In the sky, the orbit of Venus traces a pentacle too; and the human body with arms outstretched forms a pentacle. Now

there is an interesting symbol group connected to the number five: apple, rose, Venus, human!

It's probably safe to say that most people in the ancient world were more aware of their environment than we are today. Survival may have depended on observing changes in weather pattern or animal behavior.

Most people even 200 years ago would have known what could be harvested in the hills or by the river at a given time of year. In contrast most people today do not know what foods are in season in their hometown. Being aware of the patterns of the natural world is not a strong suit of modern Western culture.

From our self-centered view, it's easy to disconnect the cards from nature. But the cards are all around us as *living mysteries* in nature. Observing the pattern of connection between the inner worlds (e.g., a reading, meditation, or dream), the outer world (events in our life) and the living world of nature offers the deepest experience of the tarot. And, finding patterns in the cards is a good way to begin to understand a tarot reading.

Number as Pattern

There are different ways of understanding the major arcana by observing different patterns contained within this series of cards. Number is the first pattern discussed in this lesson.

Get your cards out! You'll get the most out of the next few sections if you follow along with your own deck.

When we lay out the cards in numbered order, we create a **sequential pattern**. Number lends order to the twenty-two major arcana cards and a sense of progression.

Follow Along

Separate out your major arcana cards from the rest of your deck. Organize the twenty-two cards in number order as in Figure 7.1 below.



Fig. 7.1 The major arcana cards spread out in numerical order from the Fool to the World.

As you might have gathered from the lesson on the minor arcana number cards, number is everywhere we look. Number also connects us with nature and the physical:

- There is one sun
- We have two eyes and two legs
- Lines connecting three points create form
- A dog has four legs
- A wild rose five petals

Based upon how number expresses itself in nature symbolic meanings have grown around individual numbers. Number, therefore, is a correspondence that lends meaning to the cards. Zero represents potential (Fool), one unity and focus (Magician), two division/marriage (High Priestess), three form (Empress), four stability (Emperor) and so on.

Numerology also gives us another pattern to consider. A common tarot practice is to reduce double-digit numbers to a single-digit number in order to lend another dimension to the original double-digit number. For example, eighteen when reduced down to a single digit becomes nine (one plus eight). The numbers used in this way are highly symbolic. So, the eighteenth arcanum, the *Moon*, has a symbolic connection to the ninth arcanum the *Hermit*.

Psychological Process as Pattern

The major arcana can also be seen as states of consciousness or as psychological/spiritual processes that describe a current life experience. For example, we may go through a period of heavy introspection (*Hermit*); or of pursuing what we have a great passion for (*Strength*), or of dealing with obsessions/addictions (*Devil*).

Follow Along



Fig. 7.2 The major arcana cards with the Fool at the center surrounded by three rings of seven cards each

Put the Fool in the center, then surround it with the next seven cards (Magician – Chariot), then create another ring of seven cards (Strength – Temperance), and then a final ring of seven cards (Devil – World) as demonstrated in Figure 7.2. Another way to look at this configuration psychologically is to designate the Fool as you, the next ring of cards relate to your personal psychology (how you make your

way in the world and the role of your family and relationships), the next ring relates to collective and environmental influences, and the final ring points to the transpersonal.

Another way to see this pattern is as planets or spokes revolving around a center. We are each the Fool, the center upon which planetary influences descend. The closer the cards to the Fool the more immediate the influence.

A Twofold Pattern

Lay out the cards in two lines. In the first line lay out cards the Fool through the Wheel of Fortune. Then below that, lay down Justice through the World (see Figure 7.3).



Fig. 7.3 The major arcana cards sequentially ordered and divided into two lines of eleven cards each. The first line begins with the Fool and ends with the Wheel of Fortune. The second line begins with Justice and ends with the World.

The Outbound Path

The Outbound Path starts with the Fool (take note of the feather in his cap that hints at the beginning of the next line) and has to do with gaining lessons/experience in the world of manifestation. The cards on this line relate to relationships, personal identity, authority, power, how we impact the world around us, and the trials and tribulations of life. Generally speaking the focus is outer-

directed. The High Priestess and the Hermit are two cards that are more inner-directed. They prepare us for the cycle to come, the Inbound Path.

As part of the Western mystery tradition the Outbound Path has to do with *developing the necessary skills to gain entry to the inner worlds*. This line has to do with developing character, acquiring knowledge, dedicating oneself, being tested, using the outer world as a mirror for self-development, acquiring the skills to change one's physical reality through changes of consciousness. This line also involves service and coming to see beyond the veil of physical existence to perceive the unseen workings of the universe in everyday life.

The energy of these cards is anabolic; it is a building-up energy and movement towards growth. The Outbound Path begins with ourselves and the manifest physical world we live in. The physical world is the playground and classroom. Only when we have learned our lessons well can we navigate the inner worlds productively and safely.

The Inbound Path

The Inbound Path starts with Justice and calls to mind the scales in Egyptian myth of the Judgment of Osiris upon which his heart is weighed against the feather of Maat. In our lives this path often becomes noticeable during the proverbial midlife crisis, where one does indeed look at one's life and weighs up what one has done and the choices one has made. At this time we become more introspective or attuned to the pull of the inner worlds, and the search for meaning becomes more important.

As part of the Western mystery tradition, the work of the Inbound Path is single-pointedly directed towards the Source. Adornments and aids of the Outbound Path fall by the wayside as you give full-fledged commitment to your relationship with the Divine.

This line of cards speaks of the inner landscape and spiritual lessons. The Hanged Man, Death, Devil, Moon and Judgment cards call to mind the idea of the underworld or inner world. The Tower serves to break down those structures we have built on the Outbound Path making room for new perceptivity. The energy of the Tower and of this line of cards is catabolic (breaking down) related no doubt to

the word “catastrophe.” When a building is demolished, or a tree cut down our view is literally changed. We can see things that we hadn’t been able to see before. Temperance, the Star, and the Sun cards act as balms to the psyche as it goes through this initiatory passage. Justice hints at the nature of the cycle – Judgment concludes it after which the soul arises and dances with renewed life through the wreath of the World card. A new cycle begins.

A Threefold Pattern

Rachel Pollack identifies a threefold pattern in her book, *Seventy-eight Degrees of Wisdom*. She names it *Seesaw*.



Fig. 7.4 The major arcana cards laid out according to Rachel Pollack's seesaw pattern.

Follow Along

Lay down the major arcana cards in four rows in a one-seven-seven-seven pattern (see Figure 7.4). The first row consists of the Fool; the second row begins with the Magician and ends with the Chariot; the third row begins with Strength and ends with Temperance; and finally the fourth row begins with the Devil and ends with the World.

The rows below the Fool can be ascribed several different meanings including:

- Personality, soul and spirit
- Three grades of initiation
- The path out, the path through and the path of integration
- Consciousness, unconscious, superconscious

You may discover other ways of understanding the major arcana divided into three. In short:

- First Row – The Magician through the Chariot is outer focused and has to do with relationships, authority, societal norms, laws and roles.
- Second Row – Strength through Temperance becomes more focused on the self and relates to psychological themes.
- Third Row – The Devil through the World goes even deeper and looks at oneself in the context of the greater whole. Spiritual issues are represented in this line.

A Fourfold Pattern

When the major arcana are divided into four they suggest a pattern of the human lifespan or life's seasons.

Follow Along

Lay out the following four lines, then talk yourself through each card and how they might relate to each life stage.

- The Fool thru the Hierophant – Childhood

- The Lovers thru the Wheel of Fortune – Young adulthood
- Justice thru the Devil – Middle age, midlife crisis
- The Tower thru the World – Maturity. The Tower represents the beginning of the breakdown of the body and moving into old age. While the final card the World card suggests completion and rebirth.

Story or Myth as Pattern

Similar to the linear progression of number, the major arcana when laid out in number order tell a story, a sequential process describing an individual's evolutionary journey or path of transformation.

Joseph Campbell identifies this journey as a mythic pattern that is found in ancient and modern myths and from cultures separated by vast distances. *Miriam-Webster* gives this definition of myth: “a usually traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon.” Like symbol, myth seems best understood from within its native culture. However, myths can also contain a wisdom that transcends time and culture communicating something intrinsic to the human experience.

Joseph Campbell in his vast cross-cultural study of myth picked up on this common human element, a mythic pattern he named the “monomyth” (see Figure 7.5). At the core of the monomyth is the idea that human beings are one with the Divine but generally ignorant of the fact, so each must find the Divine by looking within, and this involves a quest or journey into the unknown. During this journey the individual faces tests and challenges but is never alone as help is offered along the way.

Detractors to the monomyth theory argue that it is a male-biased, ethnocentric viewpoint and so general as to be meaningless. That being said the monomyth nonetheless serves as a useful guide illuminating a pattern we can identify in the progression of the major arcana images. The monomyth has three distinct phases: **separation, initiation and return**. Once again, get out your cards and follow along!

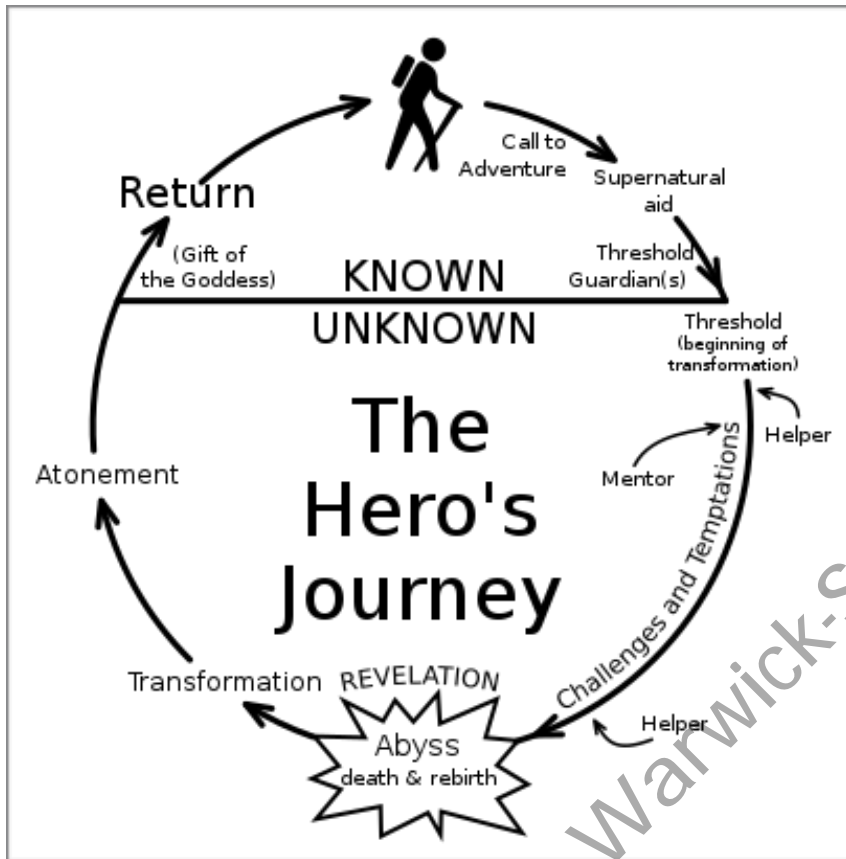


Fig. 7.5 The stages of Joseph Campbell's Hero's Journey depicted.

Separation: The Call to Adventure

Examples of heroes and heroines from myth or fairytale who go through the phase of separation might include:

- Hansel and Gretel when they become lost in the woods
- Pwyll from the Mabinogion who suffers a similar fate
- Persephone of Greek myth when she is captured and brought to the underworld
- Last but not least the tarot Fool who appears fated for an imminent departure off the cliff's edge

Certain major arcana cards resonate with the different phases of the monomyth. There is no hard and fast rule as to which cards belong to which phase. I am

suggesting one way to classify the cards, there are certainly others. Play around with your own ideas as you go through this exercise.

Lay down the Fool. The heroine begins her journey innocent and naïve going about life's business in the normal day-to-day world, but is soon separated (for example, lost in the woods) from the known and secure, and tossed into a world of new experience. Sometimes she is "called to adventure" other times adventure comes knocking quite unexpectedly.

Initiation: Tests and Transformation

Underneath the Fool, lay down cards the Magician through the Chariot (see Fig. 7.6). The initiation phase of the hero's journey takes place in the "Mythological Woods," the place outside of time and the day-to-day. In a new and largely foreign world the hero must learn new rules and face some initial challenges. At the start he often meets those who can offer guidance or resources. The Magician, High Priestess, Empress, Emperor, Hierophant, Lovers and Chariot cards might all be perceived as help along the way or as "supernatural aid."

Below the first line of cards lay down cards Strength through the Moon. Then come the tests—"the road of trials"—represented by the cards Strength through *Temperance*. The hero is tested and discovers things about himself. His transformative journey is further represented by the Devil through the Moon cards.

Transformation completed the hero embodies a new state of consciousness and growing perceptivity. Celebration!

Lay down the Sun below Death.

Return

Finally, lay down Judgement and the World cards. The heroine, having survived the depths of the Mythological Woods, returns to the day-to day-world. Sometimes at the end of the journey a judgement is passed and a boon is granted due to her success. Whether that happens or not, the task is now to share what has been learned. The heroine brings gifts and has become the twice-born to guide those who have yet to make the transformative journey.



Fig. 7.6 How I laid out the major arcana according to the Hero's Journey.



EXERCISE: Linking Spread

This useful exercise, which turns into a spread, helps you notice details within individual cards and form connections between cards. This exercise also helps you develop the skill of finding patterns among cards drawn for a reading.



1. Prepare for a reading in your usual way.
2. Shuffle your deck. This is both an exercise and a spread. So, while you are shuffling, ask the question, “What can I learn from you (the cards) today?”
3. Turn over the first card.
4. Then, turn over the next card and lay it down next to the first card.
5. Take a close look at both cards. What can you find that links the two cards —color, number, symbol, shape, design, tone, or some other feature? You may notice a connection immediately. If so, go beyond the obvious connection and search for another. I’ve provided a worksheet on the following page for you to record the reading.
6. Now turn over another card and place it next to the second card. Find a connection between these two cards.
7. Continue in this way until you have turned over ten cards as in the example below. As you go through this process, you may begin to notice similarities between cards that are not next to each other. Or, you may become aware of an overall theme.
8. Take a moment now to rearrange the cards. Separate them into groups of connection, for example placing all the pentacles together, or all the cards that have long objects, or water. Play with the cards in this way until you feel done.
9. Finally, choose one card from the ten cards that you feel connects all or most of the other cards you have drawn. You will be studying the card for the Read a Card in Three Modes exercise which starts off the final lesson, “Spreads and Divination.” Avoid looking at any resources that tell you about the card until you have done the Three Modes exercise.

Lesson Seven: Patterns in the Major Arcana

Card 1 _____

Symbol Link _____

Card 2 _____

Symbol Link _____

Card 3 _____

Symbol Link _____

Card 4 _____

Symbol Link _____

Card 5 _____

Symbol Link _____

Card 6 _____

Symbol Link _____

Card 7 _____

Symbol Link _____

Card 8 _____

Symbol Link _____

Card 9 _____

Symbol Link _____

Card 10 _____

Grouping _____

Grouping _____

Grouping _____

Grouping _____

Grouping _____

The Card that Links Them All _____

REFLECTIONS: *Why did you choose that particular card. Were there others you considered and why? Which groupings were the most compelling and why? How did these cards and the themes you discovered relate to your life?*

Recommended Reading

- *The Hero with a Thousand Faces*, Joseph Campbell
- *The Key: How to Write Damn Good Fiction Using the Power of Myth*, James N. Frey
- *Mythology: The Illustrated Anthology of World Myth & Storytelling*, C. Scott Littleton
- *Seventy-Eight Degrees of Wisdom*, Rachel Pollack
- *Tarot Constellations*, Mary K. Greer
- *The Tarot Handbook*, Angeles Arrien

© 2019 Kate Warwick-Smith

LESSON EIGHT

SPREADS AND DIVINATION

Now that you have a good working knowledge of the cards, this lesson dives into the divination process. It provides guidelines for how to form a question for a reading, interpret the reading, and use a multi-card spread.

Why Does Divination Work?

Divination is the act of seeking direction, inspiration, or healing from a divine source. Divination has often been connected with certain gods and or goddesses of the ancient religions. In ancient Greece people sought divine inspiration through temple sleeps and dream divination in the temples of Asclepius. In Great Britain in the area of Bath, the goddess Sul was the ruler of prophecy. Other gods and goddesses have fulfilled similar functions throughout the world.

Divination has also taken many forms including reading entrails, stars, arrows, bones, dreams, sticks, birds, coins, tea leaves to name a few. But why does it work?

Carl Jung, renowned depth psychologist of the twentieth century, in his work with clients often observed synchronicity at work. He concluded it was the guiding principle behind divination. In simple terms, synchronicity occurs when an event in the outside world (the material world) relates to an event in the inner world (the spiritual world). For example, you may dream about a person. Later that person shows up in some concrete way, like you run into them at the store, they phone you out of the blue, or you see their name on social media.

Other examples of synchronicity include, receiving answers to questions from unexpected directions, being in the right place at the right time, or having a premonition. Many believe that synchronistic events are confirmation that one is on the right track. It is as if the world of matter is answering the world of spirit, or visa versa. These two worlds are connected more closely than we might imagine.

The time/space continuum often makes it appear that they are quite remote from one another. But, they are not.

So, when we draw cards, throw coins or consider the arrangement of the heavens we are opening a window into the largely unseen world of spirit or psyche. We are inviting the two worlds of matter and spirit into closer communication. And, it is our act of seeking, our intention, and our desire to know that draws them into relationship.

A tarot reading also works because projection is at work. In order to see ourselves or to know ourselves, we need a mirror or a projective tool; tarot cards serve as that mirror. A reading opens a window into the inner treasury of our unconscious material and engages.

Here is an analogy: the question you ask before the reading is like the message in a bottle that you toss into the ocean (a symbol for the unconscious). The cards that you end up choosing comprise the message you receive back. So, let's start with the question you ask of the tarot!



EXERCISE: Generate Effective Divination Questions

You can do a divination without asking a question. But, that's a little like not giving Santa a wish list. In return, you may get a response that is off base or not relevant to your life. Developing a good question, starts with asking yourself questions like:

- In what area of my life could I use some help?
- What am I not understanding?
- Where do I have uncertainty or a lack of clarity?
- How am I stuck?
- What opportunities are there for change or growth?

Once you have developed a general area to focus on, you can get more specific. Now describe the issue, then formulate a question. Here are some guidelines:

- Avoid asking yes/no questions. Instead, ask open ended questions which don't require a yes or no answer. Instead of asking, "Am I going to get a raise this year?" ask "How can I ensure that I get a raise this year?" or "What can I do to get that promotion?"
- "How" and "what" questions are great for lending understanding to an issue or to gain a sense of direction. Answers tend to focus on internal dynamics and responses to external influences. (How have I gotten myself into this relationship mess? How can I change the dynamics with my boss at work? What resources are appropriate for me to draw on to solve this problem?)
- Try avoiding "why" questions, especially if a "how" or "what" question can just as easily be asked. Why questions imply a "because" and therefore resemble a yes/no question. Where, who, and when questions also tend to look for finite answers.

So, now it is your turn. Come up with a question for the tarot. Then, use it to jump start the six card reading at the end of this lesson.

Three Styles of Reading Cards

There are three main styles of reading cards:

1. **Analytical** - This style uses tarot symbolism to ascribe meaning to the cards. The analytical mode can serve as a jumping off point for intuitive and therapeutic approaches.
2. **Psychic** - This style uses intuition and psychic perception to give meaning to the cards.

3. **Therapeutic** - This style uses the cards to prompt questions which promote self examination and growth.

Some people may be more suited to one style of reading over another. The exercise below gives you a chance to practice all three.



EXERCISE: Read a Card in Three Modes

Practice this exercise using the Outcome Card from the Linking Spread that you did in the previous lesson. Avoid looking up its meaning in any of the tarot resources you have at your disposal until you have gone completely through the process.

Analytic Mode

1. Use your skills of observation. Is it a minor arcana card or a major arcana card? If it is a minor arcana card is a numbered card or a court card? Observe the predominant colors, the suit, number, and symbols. Jot down a keywords that come to mind about each and any associations you might have like with fairy tales, myths, movies, or real life dramas? You have permission to stay in your head when reading the card in this way!

2. Next make a list of symbolic features you see on the card (e.g., for the Hanged Man: halo, 12, t-cross, tree, hanging, etc.)

-
-
-
3. Now start to describe what you see on the card and write down your description. For this part of the exercise keep to actual fact. If I am describing the Hanged Man I might write: “I see a man hanging upside down, suspended from a tree. He has a yellow orb shining around his head...” Be as detailed as possible. Keep writing until there is nothing more to observe and write about.
-
-
-
-
-
-
-
-

4. Then, make a list of questions that come up for you around the card—questions like, “Who hung him up there? Is he being punished? What’s he thinking, feeling?”
-
-
-
-
-
-
-
-

5. Finally, make a few connections between your analytical findings and your current life situation.
-
-
-
-
-
-
-
-

Psychic Mode

1. Next read the card psychically. Shift out of your analytical mind and open your mind to let impressions form. You can jump start the psychic process by making up and telling a story about the card. As you tell the story, notice any feelings, hunches, images, or voices that emerge on the periphery of your story. Write these down. *Psychic material is knowledge we possess outside the reach of normal consciousness.*

2. You also can dip into the psychic mode by inciting your imagination. Choose a figure in the card; it can be a person or an object. Imagine you are it. What is the experience you are having? For example, "I am the tree rising up from the ground upon which the man hangs. I am strong and stable and filled with life. I support that which hangs from me, like fruit that gives birth to new forms of me. I am the Tree of Life and man hangs from me until he is ready to be born." *Don't censor yourself; let the words flow.*

Therapeutic Mode

1. Finally, read the card therapeutically. First, drop into how you feel about the card and what your emotional reaction is to the image you see. As you look at the card what emotional response to do you have? Does the card frighten you, make you happy, sad? If the card does not evoke any emotion in you, then use your imagination. What emotional reaction do you imagine someone else having to the card?

2. How does it make you feel in your body?

3. If there are people depicted upon the card, consider their concerns, needs, emotions, challenges, opportunities, shortcomings, talents, gifts, grudges, and gratitudes. Personalize this. How are these yours?

4. Form open-ended questions. Go back to the observations you made about the card, the questions you asked and your imaginings. Personalize them, for example: How am I suspended or in suspense in my life? How am I hung up? Where in my life do I have a lot of energy around my head? In what ways am I looking at things upside down, reversed or unconventionally? What am I giving birth to?

Put It All Together

1. Go back and read through all you have written. As you reflect, are there any recent experiences (synchronicities and dreams included) that resonate with what you have written in any of the above steps?

2. Remember that a card can have multiple layers of meaning or a continuum of meaning from the positive to the negative. The Three of Cups might point to a threesome in one's life, but it might also mean you are feeling a new sense of belonging. Name the multiple meanings the card you are working has for you.

Reversed Cards

A reversed card is a card that shows up in a reading upside down or “undignified.” If you are new to the tarot, you may not wish to read cards reversed. It can be overwhelming. So, here’s a suggestion. If a card appears upside down, turn it around. If you want, you can record an “Rx” next to it on your reading sheet for later reference, but for now keep the reading simple.

You might ask, am I missing out on important information if I don’t read a card reversed? In my experience, a reading tends to communicate what it needs to whether you use reversals or not, either through cards that are not reversed or through a card position in a reading whose function is to catch what might be “off.” This might be a position like “unconscious motives” or “hurdle.” Historically, the meanings attributed to reversed cards tend to be negative. That being said if you choose to forgo reversed cards and read all cards “dignified,” it is important to understand that *no matter how a card shows up it implies that its opposite is also around in some form or another.*

Mary Greer gives excellent guidelines for reading reversed cards.¹⁴ Here are the touchstone meanings I use when I encounter a reversed card (acronym UNDIES):

- **U**nconscious, unavowed, disowned, turned away
- **N**egatively expressed, negligible influence
- **D**istorted
- **I**nnner directed
- **E**nergizing the card(s) directly below it in the reading
- **S**low, stopped, or stuck

¹⁴ Mary K. Greer, *The Complete Book of Tarot Reversals* (St. Paul: Llewellyn, 2002), 25-37.

© 2019 Kate Warwick-Smith



EXERCISE: A Six Card Spread

This reading uses six cards in a spread that is indeterminate, meaning that there is no underlying pattern to the spread. Generally speaking, most spreads for tarot readings are symbolic in and of themselves. In other words, not only are the cards symbolic, but the layout is often symbolic as well.

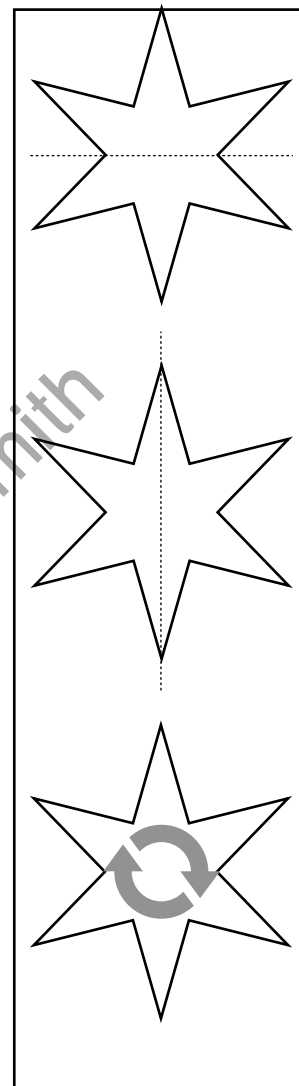


For example, the six cards for this reading might be designated such that the cards below the line indicate unconscious influences or influences close to the individual, where as the cards above the horizon might speak to things external to the individual, conscious influences or attitudes (see top right). Likewise, the cards might be designated such that the cards to the left of the vertical dividing line indicate the past and the cards to the right the future (see middle right). Or, the six cards might be laid out in a wheel pattern where there is a sense of progression (see bottom right). The possibilities are really endless with regard to patterns for spreads.

For this reading however, the focus is not on a pattern imposed by a layout, but patterns contained in the cards.

Use the question you came up with earlier in this lesson for the focus of this reading. Keep your question in mind while you shuffle your cards. Then, deal out six cards in any manner you choose. Note in your journal the cards you have chosen and the question asked.

Then go on to the next section where I provide twenty-two prompts to help you find patterns within the cards you have chosen and to draw out their meaning.



22 Prompts to Jumpstart a Divination

First ask yourself to . . .

1. Name three adjectives describing your first reaction to the cards.

Next . . .

2. Order the cards by number. What does this tell you?
3. Order by suit. What does this tell you?
4. Order by major and minor arcana. What does this tell you?
5. Notice absences, what's missing? Does this matter?
6. Name cards that feel positive/negative/neutral.
7. Identify cards you like and have a resonance with.
8. Identify cards scare you or worry you.

Then go on to explore . . .

9. Which cards are in conflict with one another? Why?
10. Which cards are friendly with one another? Why?
11. Which cards have the most to say to one another? What are they saying?
12. What do you want and not want this reading to tell you?
13. Tell a story based on the cards. Relate that story to your life and question.
14. Find another story based on the cards, your question, and your life.
15. Reverse the most positive card (UNDIES). How does this change your story? Reverse the most negative card. How does this change your stories?

Finally, to pull it all together . . .

16. Find antidotes within the drawn cards for the scary or difficult cards.
17. Card by card name an action you could take.
18. Do the cards point to any problematic attitudes? What do the cards say about how you can you change these attitudes?
19. Where can you find support? What kind of support is that?
20. Consider each card as your next step, what does this suggest?
21. Which card holds the past? Is this something to let go of or bring with you?
22. Which card holds your hope for the future? How can you embrace it?

TAKE THE NEXT STEP

You have come to the end of *Learn the Tarot*. Congratulations! You have covered a lot of territory from the history of the tarot and its place within the Western mystery tradition to building your knowledge base of the seventy-eight tarot cards. You have also learned a set of skills that you can continue to gain proficiency with in the coming months and years.

I invite you to go further in exploring the landscape of the tarot which lies beyond divination. My in-depth course **The Initiatory Path of the Tarot** is more than a course on the tarot. This is where you learn about the principles and practices of the Western mystery tradition—the yoga of the West as some have called it—a spiritual path in its own right. To find out more contact me at kate@hermeticrose.com or go to <http://www.hermeticrose.com> to learn more.



© 2019 Kate Walwick Smith

© 2019 Kate Warwick-Smith

CHEAT SHEETS FOR DIVINATION

CARD MEANINGS

Minor Arcana Wands

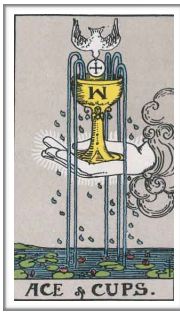


- Ace *Root of the powers of fire.* A new insight, a new burst of creativity, reawakened sexuality, birth of a creative project or career path.
- Two *Dominion.* Take into account the larger picture while choosing between two creative paths, pursuits, relationships.
- Three *Lord of Established Strength.* Ambition, desire to widen one's realm of influence, curiosity, optimism.
- Four *Perfected Work.* Successful completion of a project.
- Five *Strife.* Too many balls in the air, conflict, stress, going too many different directions, conflicting desires battle within.
- Six *Victory.* Success and recognition in the world, accomplishment, leadership, harmony and unification.
- Seven *Valor.* Heroic effort at maintaining balance and position in the face of situations that threaten those very things; meet challenges with inner strength.
- Eight *Swiftness.* New opportunities, ideas, directions and relationships may present themselves suddenly. The need to act quickly and be decisive before the situation changes.
- Nine *Great Strength.* The sense of having gathered a force of strength, skills and accomplishment behind one. Where to from here?
- Ten *Oppression.* The weight of responsibility.

(Wands continued)

Page of Wands	<i>Supporter:</i> Child <i>Detractor:</i> Puer	<i>Resource:</i> Play <i>Challenge:</i> Immaturity
Knight of Wands	<i>Supporter:</i> Light Bringer <i>Detractor:</i> Trickster	<i>Resource:</i> Creativity <i>Challenge:</i> Boredom
Queen of Wands	<i>Supporter:</i> Seer <i>Detractor:</i> Pretender	<i>Resource:</i> Self-Knowledge <i>Challenge:</i> Self-Deception
King of Wands	<i>Supporter:</i> Spiritual Elder <i>Detractor:</i> Zealot	<i>Resource:</i> Spiritual Vision <i>Challenge:</i> Illusion

Minor Arcana Cups



- Ace *Root of the powers of water.* Emotional well-being, new relationships, new emotional energy for connecting with people; capacity to support others and be supported.
- Two *Love.* Harmony in relating, attraction, a romantic involvement, a mutually compassionate relationship.
- Three *Abundance.* The cup runneth over, celebration, delight, friendship, playful happiness.
- Four *End of Pleasure.* No longer unbounded joy, moodiness, apathy, ambivalence, ennui. A feeling of contained, dampened emotion.
- Five *Disappointment.* Grieving over a loss, still processing a disappointment or emotional wound from the past. Opportunities for fulfillment and healing are present but they are not recognized.
- Six *Beginnings of Pleasure.* A new nurturing friendship may have started, or an existing relationship renewed, end to a difficult emotional period, beginnings of healing.

(Cups continued)

Seven	<i>Illusory Success.</i> You may encounter opportunities that appear to offer your "heart's desire". Be careful and choose wisely. Not all are what they appear to be.	
Eight	<i>Abandoned Success.</i> You thought you had it all, but soon realize that something is not right. Dissatisfaction. You may need to go within and reexamine your desires and inner needs to find the missing cup.	
Nine	<i>Material Happiness.</i> Personal satisfaction, a time to enjoy one's inner sense of happiness and fulfillment.	
Ten	<i>Perfected Success.</i> You have it all now—inner joy, happiness and fulfillment—and the ability to share that with others.	
Page of Cups	<i>Supporter:</i> Idol <i>Detractor:</i> Narcissist	<i>Resource:</i> Harmony <i>Challenge:</i> Jealousy
Knight of Cups	<i>Supporter:</i> Lover <i>Detractor:</i> Possessor	<i>Resource:</i> Desire <i>Challenge:</i> Rejection
Queen of Cups	<i>Supporter:</i> Confidante <i>Detractor:</i> Victim	<i>Resource:</i> Compassion <i>Challenge:</i> Depression
King of Cups	<i>Supporter:</i> Benefactor <i>Detractor:</i> Betrayer	<i>Resource:</i> Unconditional Love <i>Challenge:</i> Hatred

Minor Arcana Swords



- Ace *Root of the powers of air.* New insights, ideas, attitudes, mental clarity. Renewed focus, will and determination. Setting one's sights on a new direction.
- Two *Peace restored.* A temporary respite from internal mental warring or a difficult, confrontational relationship. A need to go within and compose oneself, reestablish balance. Shut out external input to find one's own voice of knowledge.

(Swords continued)

- Three *Sorrow*. Heartbreak, ongoing mental rerun of past emotional wounds mental preoccupation and turmoil.
- Four *Rest from strife*. A period of mental tranquility and rest after a period of turmoil.
- Five *Defeat*. Involved in a battle of wills where there is a winner and loser. A sense of defeat and loss. Negative attitude towards self; self-defeating, attitudes and directions.
- Six *Earned Success*. The passage becomes smoother. Difficult turbulent emotional waters are left behind and the battle has come to an end. One finds support as one moves to a calmer life and inner state.
- Seven *Unstable effort (futility)*. Trying to get away with something. Burning the candle at both ends, riding two horses. Instability, misdirection, cunning gone awry, outsmarting yourself. Rethink your strategy.
- Eight *Shortened Force*. Paralyzed by negative attitudes. Unable and unwilling to see way forward. Perceive oneself as victimized, abandoned, betrayed, trapped or taken advantage of.
- Nine *Cruelty*. Debilitating mental anguish.
- Ten *Ruin*. Death of old mental attitudes and ways of perceiving oneself and others; may feel like ego death or being in a void before new attitudes and mental organizing principles develop.

Page of Swords	<i>Supporter</i> : Student <i>Detractor</i> : Dabbler	<i>Resource</i> : Curiosity <i>Challenge</i> : Confusion
Knight of Swords	<i>Supporter</i> : Champion <i>Detractor</i> : Rival	<i>Resource</i> : Insight <i>Challenge</i> : Anger

(Swords continued)

Queen of Swords	<i>Supporter:</i> Exactor <i>Detractor:</i> Critic	<i>Resource:</i> Discrimination <i>Challenge:</i> Self-Criticism
King of Swords	<i>Supporter:</i> Advisor <i>Detractor:</i> Dictator	<i>Resource:</i> Pragmatism <i>Challenge:</i> Ruthlessness

Minor Arcana Pentacles



- Ace *Root of the powers of earth.* New job, home, source of income, skill, talent. Material desires manifest. Regeneration of health.
- Two *Harmonious change.* A gradual change from one job to another, one activity to another, one lifestyle to another. A time to keep options open and focus on balance.
- Three *Material works.* Working collaboration. A threesome.
- Four *Earthly power.* Stability, security, comfort, established skill in the world.
- Five *Earthly trouble.* Poverty, lack of resources, spiritual impoverishment, ill health. Disconnected to one's inner resources.
- Six *Generosity.* Ability to give. One has enough and is called upon to share resources and talents.
- Seven *Success unfulfilled.* One has labored and toiled on a project for a long period of time without reward. Patience is required.
- Eight *Prudence.* Diligent, careful, persistent effort. The kind of effort that is required when building a business, learning a new trade or skill, or bringing to fruition a creative project.
- Nine *Material gain.* Material resources manifest, inheritance, gifts, surprise discoveries, sense of personal fulfillment.

(Pentacles continued)

Ten	<i>Wealth.</i> Material wealth and abundance, public recognition of accomplishment	
Page of Pentacles	<i>Supporter:</i> Apprentice <i>Detractor:</i> Idler	<i>Resource:</i> Diligence <i>Challenge:</i> Inertia
Knight of Pentacles	<i>Supporter:</i> Protector <i>Detractor:</i> Deserter	<i>Resource:</i> Trust <i>Challenge:</i> Neglect
Queen of Pentacles	<i>Supporter:</i> Healer <i>Detractor:</i> Abuser	<i>Resource:</i> Self-care <i>Challenge:</i> Self-destruction
King of Pentacles	<i>Supporter:</i> Mentor <i>Detractor:</i> Miser	<i>Resource:</i> Generosity <i>Challenge:</i> Greed

The Major Arcana Cards

0 Fool	<i>To Dare.</i> A major life change that may be perceived as risky or adventurous but is in line with the true heart's desire. The beginning of the quest for self-knowledge or gnosis.	
1 The Magician	<i>To Will.</i> Communication and manifestation. Bridging spirit and matter. Actively participating in a deep creative process. Bringing consciousness to an area of darkness.	
II The High Priestess	<i>To Know.</i> A helpful influence presents itself from the inner/higher realms. Seek connection through devotion, prayer, silence, inner quiet, attention to dreams. Intuition to be trusted.	
III The Empress	<i>To Create.</i> Growth, reproduction, fertility, love and nurturing. New forms emerge. Protection and limitation are important when one is gestating a creative project.	
IV The Emperor	<i>To Structure.</i> Stability, action, ambition, worldly power, authority. Abstract ideas and reason. Visionary, the big picture. Building a base for the future.	

(Major arcana continued)

- V The Hierophant *To Teach.* Bringing spiritual truths to the physical plane through teaching and/or writing. Higher education, family responsibility, morality. Your conscience.
- VI The Lovers *To Relate.* Projection and duality. The urge to unify and harmonize. Karmic involvements.
- VII The Chariot *To Awaken.* The call from without – the call of awakening. The beginning of a journey, may indicate big changes in jobs and relationships. True mission, life task. Travel.
- VIII Strength *To Love.* Courage, passion, energy and triumph. A time of testing. The need to look within for inner resolve and strength. Balancing opposing forces within and without.
- IX The Hermit *To Seek.* Reevaluation of one's life. Time, introspection. Have we used our time well on this earth and for what purpose. Seclusion, quiet contemplation, self reflection. Seeking the Way.
- X Wheel of Fortune *To Change.* Fate, things to turn in more positive directions. A change in cycles. Initiation of something new.
- XI Justice *To Balance.* Giving yourself and others their “just due.” Balance through deliberation or deliberate decisions. Law or legal matters. Karma resolved. Boundaries discerned.
- XII The Hanged Man *To Surrender.* Sacrifice, seeing things from a new perspective. Things are not what they seem. The need to take an unpopular stance based upon new inner truths. Letting go of the status quo.
- XIII Death *To End.* Natural end or conclusion. Promise of rebirth. Completion. No longer need for certain types of experiences. Lessons learned.
- XIV Temperance *To Unite.* The need to temper one's appetites—drink, food, sex, emotion, and so forth. Using restraint initiation a

potent process of the integration of opposites. Remain flexible.

- V The Devil *To Test.* Earthly attachment, imprisonment, trapped. Asleep to one's true Self. Domination of the ego over the self. Addiction.
- XVI The Tower *To Destroy.* Stuck and stubborn structures that stop you from growing come tumbling down. Sudden drastic changes. Total restructuring of values and beliefs to make way for a better path.
- XVII The Star *To Heal.* Card of healing. Cleansing, new cycle begins. Letting go of things that don't support you. Setting new goals and aspirations. Becoming more deeply attuned to your true self, your soul.
- XVIII The Moon *To Reflect.* Examining unconscious fear or issues, increasing intuitive abilities. Illusions to be recognized. Feminine power.
- XIX The Sun *To Rejoice.* The power of consciousness, awareness. Presence. Recognition. Achievement of intellectual clarity.
- XX Judgement *To Redeem.* The Fool has successfully peered into the reflection of the world and found himself, gnosis. Redemption, new opportunities, new insights. Forgiveness.
- XXI The World *To Inspire.* Sense of one's Self in the larger scheme of things, balance restored. Celebration, the world is your oyster. Expanding your horizons. Freedom to express one's true Self.

LEARN THE TAROT

For Self Discovery, Insight, and Fun

Discover how to use tarot cards for personal growth following a specially designed program of exercises that gets you familiar with the cards and using them right away. You learn how to:

- Generate effective divination questions for problem solving
- Use one card readings to find direction, resources, and support
- Read a card in three modes to access inner sources of wisdom

Learn the Tarot emphasizes gaining hands-on experience with the cards and knowledge of their symbolic language over memorization of card meanings. That's why the workbook is loaded with fun ways to use the cards to derive meaning pertinent to your life. Suitable for beginners and intermediate students, exercises include:

- How to Care for Your Deck
- Create Your Tarot Journal
- Develop Suit Keywords
- Daily Court Card Draw
- Find the Archetype
- Craft a Symbol Wheel
- 22 Ways to Read a Spread
- Deriving an Outcome Card

This workbook has online bonus material which includes video demonstrations of most exercises, animated presentations on topics such as early tarot history and tarot symbolism. *Learn the Tarot* is prerequisite to the advanced Hermetic Rose course *The Initiatory Path of the Tarot*.



Author KATE WARWICK-SMITH is a licensed psychotherapist and has a Ph.D. in Mythological Studies. In 2003 she authored *The Tarot Court Cards: Archetypal Patterns of Relationship in the Minor Arcana*. She lives in Sonoma, California. For more information visit: www.hermeticrose.com.