DISCOVERING YOUR SELF

Through the

T·A·R·O·T

A JUNGIAN GUIDE TO ARCHETYPES & PERSONALITY

ROSE GWAIN

DESTINY BOOKS
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Dedicated to my mother and father, who gave
me life; John, who taught me about love; C. G. Jung,
who taught me about healing; and Swami Muktananda,
who taught me about God.

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The author is in the process of creating a Typology Tarot deck featuring the new suit of Spirit. The Major Arcana in this deck are from abstract paintings by the author of the archetypal patterns. The Minor Arcana are color coded for the Function Block Spread introduced in this book; they feature geometric symbols. For more information about this new Tarot deck please contact the author:

Rose Gwain
691 Lakeview Drive
Noblesville, IN 46060

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INTRODUCTION

And the end of all our explorings will be to arrive
where we started and know the place for the first time.

T. S. Eliot

Born as a human being, he has done what he had to do.
There is nothing else for him to accomplish, nothing
else for him to attain. He has found all that he had
to find. He had understood that which had to be
understood: his own Self.

Swami Muktananda

In *Discovering Your Self Through the Tarot* I bring together three systems: C. G. Jung's system, which includes his pioneering work on the structure of the psyche and his discoveries on psychological types, and two systems that belong to the Western mystery tradition, the Tarot and Qabalah. By way of an introduction to these systems and the basic concepts used and elaborated on in this book, I would like to present a sketch of the structure of Jung's system and of the Qabalah, as well as make some introductory remarks on the Tarot.

The Tarot deck that we know today has evolved through some undetermined length of time. The earliest extant deck is Italian and dates from the fifteenth century. We do not know the age of the cards themselves, but the archetypal images (patterns deeply imbued in the human psyche) that they represent are as ancient as the human race; similar images have ap-

peared in antiquity in such places as Egypt and Greece.

The deck we use today contains seventy-eight cards divided into parts: the Major Arcana ("great secrets") and the Minor Arcana ("lesser secrets"). The Minor Arcana are further divided into four suits of Swords, Wands, Cups, and Pentacles, which each contain ten cards that run Ace to Ten, and their corresponding Court cards, King, Queen, Knight, and Page (or Princess, depending on the deck). The Tarot cards operate on two levels: an outer mundane level (exoteric), and an inner spiritual level (esoteric). All reality is encompassed within this seventy-eight-card system. This is what the divisions represent:

Major Aracana

Exoteric: Reactions to experiences of fate.
People that personify forces of fate.
Esoteric: Cosmic, transpersonal forces that seek to transform the individual self by bringing it into an awarenss of the Divine Self.

Court cards

Exoteric: The people in our lives and world.
Esoteric: Inner energies that are of an identical nature to the outer people in our lives.
Processes that assist the Major Arcana in transformation.

Minor Arcana

Exoteric: The mundane experiences in our lives.
Esoteric: Levels of consciousness.

The Tarot is not static but a living system of energy that channels into the human psyche from (1) the collective pool of humanity past and present, and (2) the Divine archetypal realm. Up until now the card of THE FOOL has represented the Divine realm of reality in the Tarot. I am in the process of perceiving and defining a fifth suit, that of Spirit, which derives from the archetypal realm beyond THE FOOL. This addition reflects a new pattern becoming defined in the collective as more and more "ordinary" people attain higher reaches of consciousness. It illustrates the progress of the evolving Godhead. Others may also soon register actual changes in other aspects of the Tarot, particularly in the Major Arcana, as humankind

continues its evolution. For example, at one time in Qabalistic tradition there were no Tarot cards (or trumps) called THE MOON and THE JUDGMENT. These two trumps (or Paths in Qabalah) were created from the Path of THE WORLD. THE MOON contained the biological evolution and the psychic development of the race, and thus the feminine, intuitive aspects of the Path of THE WORLD. THE JUDGMENT contained the cultural evolution of the species, its advances in civilization, and the masculine intellectual aspects of THE WORLD. I think THE WORLD may be ready for yet a further delineation soon. This new Path will reflect a more advanced state of the Path of THE WORLD, one that reflects the realities of life beyond the unitarian experience with the Higher Self (Higher Self is the occult term for what Jung called the Self) in the physical form, but below the realm of Spirit, the Divine Self (see figure 1 on page 4).

So it is useful to approach the Tarot from the viewpoint that one is working with a living energy system that is operating with ancient, deeply ingrained patterns, but changing slowly within time; an energy system that holds the entire wisdom of the human race deep within its being; and an energy system that can carry guidance from the Divine sources beyond THE FOOL and through the archetypal paths of the Major Arcana and the Court cards. (The Court cards derive from, and are encompassed in, the primary female and male archetypes of THE HIGH PRIESTESS and THE MAGICIAN.)

Jung perceived that the human psyche was layered and the process of intergrating the layers constituted the completion of the personality through the enlargement of consciousness.*

He called these layers of the psyche functions because each layer of energy, depending on which energy it was, expressed itself in a characteristic mode of personality functioning. These layers of functions he identified as thinking, feeling, intuiting, and sensing. The function at the top layer of the psyche closest to consciousness,† and most accessible for use, represents

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* The "enlargement of consciousness" refers to a process by which an individual increasingly removes the obstacles to his or her perception of, and integration with, the inner Divine Self. The process is marked by an increase in objectivity toward and detachment from the life processes. Consciousness itself implies a permeation with the Divine Essence or energy of the Universe.

† Consciousness here refers to conscious awareness as opposed to that which is totally hidden from the ego-I awareness. This book uses the term consciousness both in this way and in the way defined in the previous footnotes.

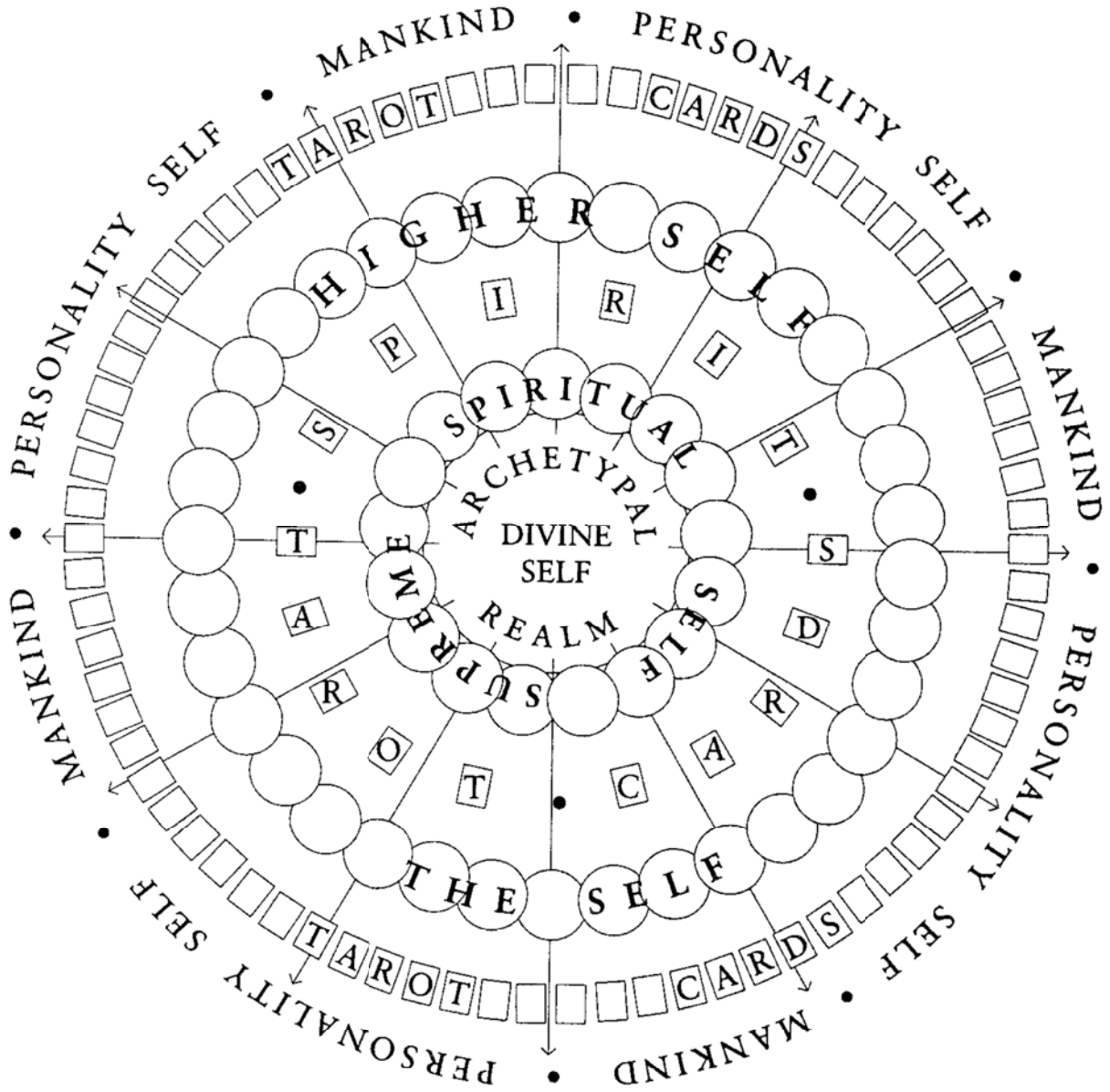

FIGURE 1: DIAGRAM FROM THE PERSPECTIVE OF THE DIVINE SELF

The traditional Tarot is shown in the stream of archetypal energy and positioned between the Personality Self and the Higher Self. The suit of Spirit is midway between the Supreme Spiritual Self and the Higher Self, in the same stream of energy. Distinctions between the Selves are theoretical. In this figure man and the external world are on the circumference of the circle.

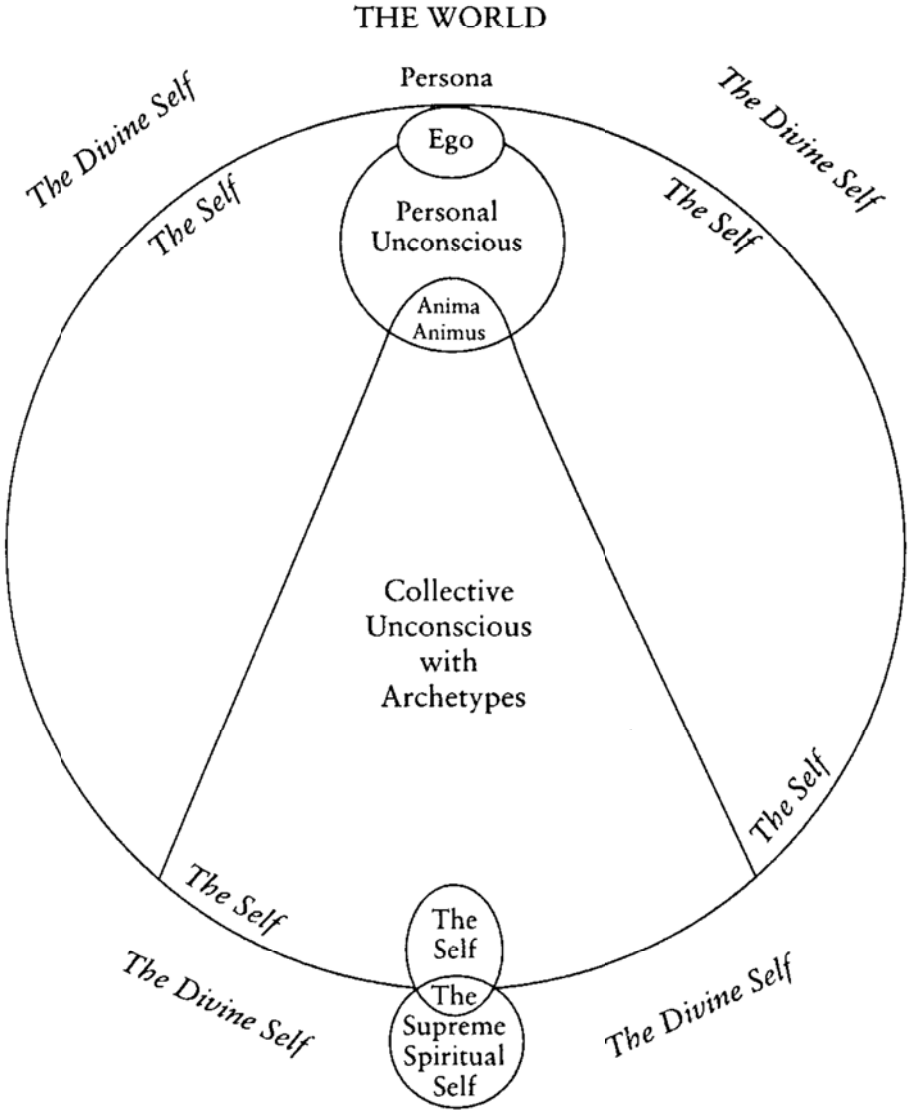

FIGURE 2: DIAGRAM OF THE PSYCHOLOGICAL PARTS OF THE PSYCHE; DISTINCTIONS BETWEEN THE SELVES ARE THEORETICAL

The persona negotiates with the world.

The ego negotiates between the world and the personal unconscious.

The personal unconscious contains the shadow, the functions, and the attitude. It is where the archetypes take personal form.

The anima or animus is part of the fourth function and together they form the doorway to the collective unconscious. Jungian thought claims that the fourth function never becomes fully conscious (though to some extent the other three functions may). If it did, one would lose the connection with the collective where the Self resides.

The collective unconscious has no boundaries. It belongs to all times. It is where the archetypes reside, the primary and most powerful of which are represented by the Tarot's Major Arcana.

The Self represents the central organizing principle of the personality and the totality of the psyche in Jungian terms (metaphysical and occult traditions would relate this to the Higher Self). I have enlarged the concept of the Self in this diagram to show that there are three Selves: the Self unites with the Qabalist's Supreme Spiritual Self (see figure 9 on p. 108) and ultimately with the Divine Self, the Divine Reality beyond the Tarot's THE FOOL—God It Self.

the individual's primary mode of perceiving or judging reality. He called this the dominant function. The second layer down from consciousness is the next most accessible function and this he termed the auxiliary function. Then the third function followed, and at the base of the psyche and furthest from consciousness resides the fourth function, what Jung termed the inferior function. This represents the individual's weakest, most unconscious energy, and work to develop this function must progress sequentially from the dominant function to it; in this manner the conscious viewpoint is not violated.

Two of the energies function in a receptive manner; they observe or perceive reality. These functions that gather data and impressions through perception are intuition and sensation. The two energies that function more aggressively do so by judging or actively processing the perceived data. The judging functions are thinking and feeling.

The weaker energies in the individual psyche express themselves with varying degrees of unconsciousness, or if conscious they may be unfocused; these energies Jung collectively called the shadow. The fourth function stands at the doorway to the collective unconscious, an unconscious psychic stratum shared by all humankind, and it is this function that opens the door to the collective shadow where the contrasexual self, the anima or animus, resides. (The anima represents the inner feminine self of the male, and the animus, the inner masculine self of the female.) In our psychospiritual growth, the integration of the shadow progresses from the integration of the function shadow into the deeper layer of the psyche where the integration of the anima-animus shadow takes place. This book will refer to both of these shadows as the shadow.

Besides four energies working at lesser and greater degrees of conscious and unconscious awareness, each energy has a particular attitude. That is, each energy expresses itself outwardly or inwardly. If the energy flows toward the outer objective reality it is called extraverted; if the direction of the energy is toward the inner subjective reality it is called introverted.

Jung's description of the drive of the personality to integrate unconscious functions and move toward the wholeness or completion of the personality has given us a precise, scientific understanding of a major part of the spiritual process that metaphysicians call energy balancing. The text that follows will elucidate these ideas and attempt to incorporate them into the structure of the Tarot and into the Qabalistic system.

When we turn to the Qabalah for knowledge and insight we see that

Qabalists use a glyph of the Tree of Life to chart the journey in consciousness. At the base of the Tree is the Personality Self, where the individual strives to develop control over the lower nature, the mind, and feelings. This accomplished, he or she moves onto the second triangular area, where a connection with the Higher Self is made. With further strides in self-mastery, the individual progresses to the Supreme Spiritual Self (the third triangular area). This constitutes a major transformation of the individual consciousness into the Greater Consciousness of the One, and in actuality is the beginning of a greater spiritual awareness. (See the diagram of the Tree of Life in figure 9 on page 108).

Jung analyzed this process for us by exploring through dreams and active imagination (active interaction with the unconscious) exactly what goes on in the psyche as consciousness expands. He developed the practice of working with dreams into a tool for bringing the psychic life of the individual into awareness. Intelligent work with dreams (in a guru-disciple relationship of analyst-analysand) increases psychic awareness and greatly facilitates the individual's movement to what the Tree of Life would recognize as the second triangular level of consciousness, or Tiphareth. Jung called this the relocation of the center of the personality from the ego to the Self.

We know from the teachings of the mystery societies that subsequent work is necessary to solidify this movement in consciousness. In Qabalistic terms, the last path to walk is the Major Arcana Path of STRENGTH; it is a card I identify with the shadow. The Path of STRENGTH at this level represents the fourth function opening of the door to the collective unconscious as the personality attempts to integrate the anima/us figure. It is this Path that the Jungian follower of the way of individuation takes to go into the deepest reaches of shadow material in the unconscious. For work on this path, at this level of consciousness, Jung redeveloped the ancient tool of active imagination. Jung found that as one approached the end of the individuation process, the psyche started to envision a new center for the individual. At this time his analysands spontaneously began drawing mandalas, as he himself had done. Mandalas are ancient circular designs that seem to symbolize the center of the personality; they also symbolize the process of integration with a non-ego self that represents the culmination of the process Jung called individuation.

In this book I will be correlating Jung's concepts of the shadow, the persona, the anima and the animus, and the Self with different aspects of

the Tarot deck, and I will describe Tarot spreads that will help you become more aware of what is going on at the deeper levels of the psyche. The Function Block Spread shows your energy balance; the Alchemical Spread alerts you to the projection of the unconscious personality aspects called shadow; the Union of Opposites Spread trains you to listen to the unconscious viewpoint and suggests a solution for bringing conscious and unconscious together; and the Sleeping Knight Spread alerts you to the transforming energies of the Knights as representatives of the quaternity of the Self.

Chapter 13 introduces you to the Chakra Spread, which helps individuals access what their stage of consciousness is. It is a powerful spread with great teaching potential at a multitude of levels. Like all ancient teachings it is allusive; it will teach you when you are ready for it. Be careful with it; I have seen people suffer severe blows to the ego when they discovered they were not at the advanced levels where they assumed themselves to be. On the other hand, the Chakra Spread is an invaluable support for those with such destructive inner patterns that they can hardly imagine they might actually be highly evolved souls!

We live in a world of illusion, of shadow forms. Plato's allegory of the cave carries as much validity for us today as it did for his Greek audience when he wrote *The Republic* almost 400 years before Christ.

> And now, I said, let me show in a figure how far our nature is enlightened or unenlightenend: Behold! human beings living in an underground den, which has a mouth open toward the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.*

Plato proceeds to describe the world of shadow in which humans live, and how difficult it then is for people released from bondage to become "disabused of their error,"† and to face the light of the shadowless sun.

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* Benjamin Jowett, trans., *Dialogue of Plato* (New York: Live-right Publishing Corp., 1954), p. 380.

† Ibid., p. 381.

The need to question our illusionary world, and at the same time to have trust and faith in our present state of knowledge and intuition, requires a skilled adaptation. The inherent seeds of conflict lie always close to the surface of this adaptation, challenging us to further growth.

In this endeavor one needs to learn from those who know, as well as to have a trust in his or her own perception and judging processes:

> By our calculation, thinking of nothing else, by our desires abandoning every other hope, by our efforts, renouncing all bodily comfort, we gained entry into this new world. So it seemed to us. But we learned later that if we were able to reach the foot of Mount Analogue, it was because the invisible doors of that invisible country had opened for us by those who guard them. The cock crowing in the milky dawn thinks its call raises the sun, the child howling in a closed room thinks its cries open the door. But the sun and the mother go their way, following the laws of their beings. Those who see us, even though we cannot see ourselves, opened the door for us, answering our puerile calculations, our unsteady desires, and our awkward efforts with a generous welcome.*

* René Daumal, *Mount Analogue* (Baltimore, Md.: Penguin Books, 1974), p. 120.

CHAPTER 1

THE ALCHEMIST:

THE BASICS OF USING THE TAROT FOR TRANSFORMATION

Alchemists were the forerunners of today's chemists. They were mysterious figures who lived apart from society, usually in the woods, where they mixed strange chemical substances together in the hopes of producing gold. That there were many alchemists who hoped to make a quick buck by making real gold, and many more who sought to deceive and defraud others, is attested to by Chaucer's delightful "Canon's Yeoman's Tale" in *The Canterbury Tales*. But there were many others, and these men and women were forerunners of the Gnostics* and our present-day depth psychologists. These individuals hoped to distill the gold that symbolized the true Self; they were actively trying to free the Divine Self that was trapped in human nature.

When we engage in our Tarot work we too are alchemists bending over our own personal cauldrons of transformation. The Tarot cards serve as a tool of THE MAGICIAN and THE CHARIOT, both of whom are actively involved in our transformation processes. THE MAGICIAN is a catalyst as well as the end product of the work, and THE CHARIOT is the protected vehicle, the container, in which the process of transformation takes place. The actual Tarot deck serves as a physical container for these processes.

When choosing a beginning Tarot deck you might be wise to choose a

* These were heretical Christian sects, such as the Waldenses, Bogormils, Cathari, and Albigenses, whose beliefs came from the old empires of Asia. The term gnostic comes from the Greek word *gnosis*, which means "knowledge."

deck with standard symbolism, such as the Rider-Waite, the Golden Dawn, the Hanson-Roberts, or the Aquarian deck, to name a few.* You may be attracted to more unusual decks, perhaps some with themes, but in general it is wise to wait until you have programmed your unconscious to respond to the standard symbols before you indulge your desire for some of the more unusual decks. Once you have programmed your unconscious by association, you will be able to automatically transfer your responses to the more unusual decks. A beginner may also wish to choose a deck with scenes on the suit cards. Most standard Tarot decks do have these, but a few, especially the older designs, have only the suit symbols, for example, four Cups or seven Swords. Much later in your Tarot work you may find that the scenes actually limit your ability to move more deeply into a card's energy field by limiting you to one dimension of the archetype, positive or negative.

On the other hand, if you are strongly drawn to a Tarot deck that is unusually dramatic, beautiful, or different, trust your intuition in this manner. People who are very intuitive may need only the simplest pattern or imprint of an archetypal reality to trigger the unconscious and release the wisdom of the race connected to that expression of life. This pattern might be a number, a letter, a geometric shape, or an abstract painting or design.

Once you have purchased your deck you will have many questions; some of these may come from things you have heard. There is only one guideline to all your dealings with your Tarot deck and that is that you respect the cards as an instrument for Divine forces to work with you. With this respect, a relationship of the closest kind will develop. It matters little if you carry them in your purse with a rubber band around them or have them wrapped in velvet before a personal shrine; these differences are personal expressions of how you archetypally relate to ritual. For some, ritual helps them to call in their scattered energies and concentrate more fully in a very positive way.

You may have heard you should only use the cards once a week or once a day. There are no rules. The cards become more powerful with familiarity. There will be periods when you use them for several hours at a time. At those times your intuition is leading you deeper and deeper into the unconscious. When you are finished, you will find that you have entered

* The manufacturer of the Rider-Waite deck, U.S. Games, also makes blank cards with the same back; these could be used to make your own suit of Spirit cards.

surprising new territories and learned things you didn't actually set out to consciously learn. If you limit yourself to one spread, you have limited the teaching power of the cards.

Working with such a powerful tool you may wonder about the possibility of misusing the cards. If the person you are reading for asks you to invade another person's privacy, and you suspect the motives of the inquiring party, you have the responsibility to refuse. If you are in doubt, lay a simple spread to determine if the person's motives, or in cases of your own, are unselfish.

There is something else you need to be careful of. I have read about a technique to use in dealing with your enemies in which you use the Tarot cards in a personal ritual and bind and confine your adversaries, turning their evil back upon themselves. There are a couple of serious problems with this. First, chances are very good that the evil is within yourself and you are projecting it on an outer enemy. (For more about this, see chapter 10, "The Shadow.") Second, if you are quite evolved and have dealt with this aspect of evil inside yourself, then you are truly dealing with outer evil. The best way to deal with outer evil is to work for the good. You should never attack evil directly. Additionally, you should never take a real person into the inner worlds for any type of active imagination or fantasy-acting, whether to enact a constructive or destructive scene. Take instead that aspect of yourself that person represents. In instances where you fully know that for your own growth and development it is necessary for you to enact or reenact some scene with another, such as a parent, encase the other individual as well as yourself in a protective gold pentacle and focus a stream of light down on them and yourself before the enactment. In this way you will protect that person and yourself from any ill consequences that might emanate from your inner drama.

One of your first questions with the Tarot will be "How does it work?" A good word to describe how the Tarot works is synchronicity. This is the apparently chance, irrational, coincidental accident by which the inner and the outer realities correspond at a given moment in time. It seems coincidental to us that the cards we lay in front of us accurately mirror our psyches because of the limitations of our five senses and consciousness. A dog sits on the floor beside his master seated at the table stirring his coffee with a spoon. With its mentality, the dog can make no sense out of this gesture, yet the action contains meaning for the man who stirs his cream

and sugar into the coffee. In like manner our limitations in consciousness do not allow us to grasp the connection of the workings of synchronicity. What we do know is that synchronicity exists; the cards do accurately portray our psyches even though we can not see the connection.

Another concern is time; how far into the past can a Tarot spread probe, and how far into the future can it project? I don't think anyone can answer that for sure; you will make your own discoveries. The cards capture this moment in time. This moment in time holds the past that led to it, and contains the future that leads from it. A more conscious individual using the cards for growth is going to be altering the future by changing the present, whereas a less conscious individual is more predictable; what this moment in time holds will naturally evolve in the direction indicated by the cards unless it is consciously altered. I tend to view a reading as operating in three time periods: (1) Now, which refers to the next one or two days; (2) the near future, which refers to perhaps the next five to six months; and (3) the far future, which covers the next few years. I believe that a spread is operating at all three levels. Altering the present moment will change the outcome, but in a given situation, if nothing intervenes, those time projections hold.

I have also read that the cards are more reliable for divination than for spiritual direction. I do not think that this is true. The cards are pictures of archetypal forces. The archetypes initially issue from the Divine Realm of Ideas. Astute, respectful study of the symbols allows one to tap Divine guidance for the soul. The use of the cards for psychological and spiritual growth is their ideal use.

In the course of your work, you may wonder why the Tarot is teaching you something today that is different from what it taught you years ago. The Tarot works with you at a level adjacent to where you are now in consciousness. Truth for you today is different for you than it was two years ago. In this way the cards are uniquely personal. The beginner can hardly realize the depths of transformation, wisdom, and knowledge to which the Tarot may lead him or her. Probably the one most single gift they will give you, or teach you to receive, is the ability to see things differently, as the HANGED MAN sees them; upside down is closer to spiritual truth and reality.

One last question concerns when to change Tarot decks. The need to change to a new deck of cards usually parallels a move in consciousness.

People go about selecting a new deck in different ways. Thinking types analyze and weigh their choices; feeling types tend to be spontaneous in their selections.

As you begin to work with the cards to bring about your own inner transformation, you will realize that, as it was for the alchemist, projection is the major factor in this process. The projection occurs when you hit complexes,* areas of inner conflict. Perhaps you only see the Princess of Cups as the "wounded child" and miss her potential to transmute energy in the transformational process. Or perhaps you see the Queen of Swords only as the inner negative feminine, the terrible mother Kali, and miss her high idealism, strength of character, focused intellect, and dedication to the higher realms of philosophy and occultism. When you are stuck in one aspect of an archetype, you are projecting from a complex and need to work with that card and expand its dimensions for you. You know when you are stuck when the same Court card is in your spread day after day, like a bad dream that won't go away until you recognize it and integrate it. It may be a Major Arcana card that you have difficulty with. Quite possibly a difficult Major Arcana card for you correlates with a difficult planet in your natal astrology chart. It may be a Minor Arcana card that reflects a situation that you repeatedly find yourself in that represents your stuck area.

The Tarot practitioner works through inner blocks, or complexes, as he or she works with the Tarot images. Something inside or outside of yourself may activate a complex. For example, someone, perhaps your boss, slights you or overlooks you for a promotion; and a father complex becomes activated. THE EMPEROR in your Tarot cards will be poorly aspected, and whatever particular energies are involved will be made clear by which male Court cards surface for work. Perhaps you are vulnerable because you are going through a "dark night of the soul"; at those times inner work is intensified by projection. Your cards "trick" you, or seem to, as you are now emotionally involved and have lost objectivity. This may show up as simple confusion and an inability to read the cards on certain matters, such as a certain child, a difficult job situation, or a particular

* A complex is a powerful constellation of energy in the unconscious. It is like a magnet that pulls energy to an important nuclear element, an issue or theme, such as authority, mother, money, or God. It is usually totally unconscious. The ego, however, is a partially conscious complex that draws energy around the central theme of "I."

relationship; or it may go beyond confusion to your darkest fears. When the experience has passed, reflect on it and try to understand the deep-seated fears that were activated and caused the loss of objectivity and the panic that set in.

The Tarot cards are helping you to bring to consciousness, sometimes with pain, what would have remained but a vague conscious fear that was crippling you in the unconscious. The next time a similar situation occurs, you will fight to gain objectivity at the onset. You will say to yourself, "I'm not focused; my inner fears have been activated because . . ." or "I won't act now until I have a chance to get focused and centered. I'll put everything on hold." Consequently, this time you won't be as likely to fall prey to the complex that, while still having power over you in the unconscious, is weakening due to your growing awareness of it.

A woman I know who was learning to use the Tarot cards panicked every time that the DEATH card was in her spread, or in those of the people she read for. She had been through a very difficult year in which her husband had heart surgery, and she was still in the very real grip of fearing his death. The DEATH card constantly activated the fear that he would die. The card also triggered an old deep wound caused by her loss, years earlier, of her little boy. With understanding and focused objectivity she learned to read the card for herself and others as the positive card that it is.

The DEATH card is actually a card of energy transformation and therefore very positive. When we are going through it, we often feel depressed because we are being asked to let go of our ego-I-control a little and the ego resists. Then THE HANGED MAN comes in to help us see things differently. THE MAGICIAN, who activated the whole process, steps aside as THE CHARIOT moves in to contain us, holding us in a protective space while we go through the transformation. STRENGTH gives us strength. JUSTICE helps us balance our redistributing energy. THE SUN breaks forth with happiness and illumination as our transformation becomes a reality, and THE HIGH PRIESTESS smiles knowingly, for we have successfully trod her most difficult path and, stripped of illusion, we have brought our souls a little closer to the Light. As alchemists we have removed more of the dross from the gold. THE FOOL breaks forth, he was there all along, but we often only catch a glimpse of him between transformations—deaths. THE FOOL comes when the transformation process begins, he comes when it ends, and the endings are indeed beginnings at a new level, and they spiral until we someday become THE FOOL ourselves.

After years of watching and experiencing DEATH move repeatedly through our cards, watching the ego resist and yet each time seeing the positive results in inner peace and more successful living that result, when DEATH actually becomes a physical reality, we can come to view it objectively, with detachment, as simply another energy transformation that brings us closer to the Light, that reveals the gold within more luminously, more radiantly. This is just one of the secrets you can look forward to being taught by the Tarot!

CHAPTER 2

MEDITATION AND ACTIVE IMAGINATION

Meditation is that practice by which we attempt to still our personality selves so that we may experience forces greater than ourselves. The reason we do this is twofold: to feel and know that we are part of something larger than ourselves, and to experience inner peace.

Meditation techniques vary, but there are a few basics. First, the spine needs to be straight and either the feet rest on the floor if you sit in a chair, or if you sit on the floor, the legs are crossed or in what is called a lotus or half-lotus position. Second, it is necessary to control or slow the process by which breath, the force of life, is brought into the body. One may wish to count as one inhales and exhales, breathing deeply from the diaphragm, or one may inhale and then exhale to a mantra, the repetition of sacred words. A very powerful mantra is "I bow to the Self within"; as you breathe in and out, repeat the words. It is important not to be critical of, and not to have expectations of, what your meditation should be like. The first and last principle of a meditator might be that each meditation is perfect!

Active imagination is different. The purpose of active imagination is to interact with the unconscious in the hopes of integrating it. A person actually consists of four bodies with corresponding states: the physical or gross body, the subtle body, the causal body, and the supracausal body. The physical body we know in our conscious waking state; the subtle body supports the physical body, and we enter it in our sleeping, dreaming state; the causal body is experienced in deep sleep and is beyond the five senses;

and the supracausal state supports the other three bodies and states and is where the Divine Self resides. This fourth state is called the transcendental state.

To move closer to the Self and the Source from which we came, one attempts to move back through these bodies and their corresponding states of consciousness. Integration with elements of the subtle body that experiences dreams can also be experienced in active imagination. Jung called this experience a confrontation with the unconscious.

The aim of active imagination is to get to know unknown parts of ourselves, the parts of us that are shown to us in the dream state. We want to get to know and integrate the images and the energy they represent in the unconscious psyche.

Let us say you had a dream in which a popular media figure was playing a white piano. You lay out a spread on the dream and discover that this popular star from your dreams is a King of Wands energy. You want to get to know this aspect of yourself a little better, so you decide to go into the unconscious to interact with him. First you need to slow your body processes and center yourself by meditating. When you feel centered, you ask to see the King of Wands. It may help to visualize yourself in the active imagination in a meadow, or beside a brook, sitting beneath a tree. Once you have put out the call for the King of Wands, you wait. Keep your ego-I self from interfering; just quietly wait until the King of Wands arrives. A receptive mood is essential for active imagination; individuals who are threatened if they aren't totally in control may find this mood difficult. Take it slow and easy. When a figure, who perhaps will show up as the dream figure, or perhaps not, arrives, you will need to open up the opportunity for relationship with him.

It is really important to know what you are dealing with here. You have called up an energy that may be giving you some difficulty, either because it has been devalued and repressed, or because it has been overvalued and perhaps become tyrannical. It may be very powerful. You need to have a receptive yet firm and watchful attitude in the interaction that follows.

Now, just as with a new friend, open the conversation. "I saw you in my dream last night playing a white piano. Why were you there?" Wait for a response. Responses come differently for different people. Some hear an auditory response, others receive an impression, others see something. For instance, the active imagination figure may show you a symbol or lead you

somewhere to see something. You may not understand what you see right then. You may have to mull it over for awhile.

Mulling over a symbol is an EMPRESS way of working. The feminine does not use analysis or logic to unlock truth, but rather a deep knowing that may be released by the continual turning over of a symbol in one's mind and heart. A symbol represents a complex idea or concept that is hard to verbalize. Some symbols such as the cross, the swastika, and many of those illustrated on the Tarot cards are very powerful; over time they have come to represent highly charged numinous issues for mankind. Continual reflection on these symbols releases more and more illumination, more knowledge, wisdom, and truth. With time, however, many symbols have lost some of their potency, making it necessary to ponder them deeper and longer to arrive at their hidden truths.

Now let's say that the King of Wands in the active imagination takes you to a desolate field, and there stands a child, a little girl ragged and neglected, and a dark, despairing feeling comes sweeping over you.

It can be powerful and scary when you hit areas of severe inner pain. It may be very helpful to have a trusted person to touch base with when doing this work. Another precaution is to always enter an active imagination with a protective energy, such as the angel represented on the TEMPERANCE card in many of the Tarot decks, or perhaps THE HIGH PRIESTESS. There is much protection available in the inner worlds; ask for it.

When you hit something as big as in the above active imagination, you will want to come out of the state immediately instead of continuing the conversation so that you don't become overwhelmed. You discovered that the King of Wands was an energy leading you to this orphaned, desolate child. Because the King represents feelings, male feelings, and a white piano could well be a pristine expression of feeling, you know that this child part of you needs desperately to express feelings. Your inner-child work might involve therapy, journaling, and artwork. It should also involve more active imaginations, for you need to get to know this child. You will need to begin to establish a relationship with her by continual visits to the unconscious.

This example is of a major active imagination experience. Many times the active imaginations are more immediate. Perhaps there is a difficulty in your job. You lay a spread about the job and the cards show you that the King of Swords is crossed by the Knight of Swords. You intellectually know many things about the Sword Court cards (or you will when you have read the descriptions of the Court cards in this book), but you need to go into

the unconscious and talk to them and know them beyond the intellectual level, and know what particular message they might bring you to improve your job situation. In this case you decide to call up the crossing card, for a crossing card brings friction to a situation or person.* So you call up the Knight of Swords from the unconscious and ask him what is wrong at work. You wait. Then he puts on a little show for you: he charges around on his horse, thrusting his sword angrily this way and that way and just generally causing quite a commotion. You may have an instant recognition of your attitude and behavior in some area of work and how it is undermining your focused, objective authoritarian King of Swords stance. Sometimes just seeing something like this enactment in the unconscious is enough to set consciousness on a more productive path; other times one will have to continue work to probe deeper into the anger of the Knight of Swords.

Active imagination becomes extremely important when you are working on deep, unconscious issues of anima and animus,† on the path of consciousness from Geburah to Chesed.‡ Active imagination prior to fourth chakra consciousness§ may not be as productive. See what works for you.

Remember in your work that you are trying to develop a positive relationship to inner energies that are not in balance. Listen to these energies express their frustrations. Try to help them find just the right expression in your life. Don't let your ego-I tyrannize them, or let them dominate you. Be receptive and firm. Although at different times this can be scary work, basically this is a very satisfying method of integration that you will learn to rely on and enjoy using with the Tarot figures.

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* For information on the crossing card, see the first footnote on p. 169.

† For more on the anima and animus, see chapter 11, "The Archetypes and the Collective Unconscious."

‡ For more on the paths of Qabalah, see chapter 12, "The Qabalah, the Tree of Life, and the Court Cards," and chapter 13, "The Sephiroth and the Levels of Consciousness."

§ For more on the chakras, see chapters 12 and 13.

CHAPTER 3

LAYING OUT A TAROT SPREAD

A Tarot spread is a layout of the card pictures of important energies active within and without a particular individual. Layouts are designed to answer specific questions and deal with specific problems. Some spreads, such as the traditional Keltic Cross Spread (see chapter 19), are so profound that they can be used insightfully for almost any query. Other spreads are more specific. A creative, playful approach to the Tarot allows you to easily design your own spreads in response to your questions.

The question itself is very important. In time you will learn, just as you would with a friend, what ways of asking questions best suit the way the Tarot may answer you. This is your personal communication with your cards. Here are some general guidelines to get you started. Avoid questions with yes and no answers. These are not reliable. A more fruitful and accurate answer will be obtained if you ask, for instance, "Does it appear that this relationship will continue in a positive direction?" This wording allows the cards to show you if there are obstacles that need to be addressed, or if the path seems clear for your continual interaction. This is a productive question, as opposed to, for instance, "Will I marry him?" If you have several things on your mind, sort them out before you begin so that the Tarot can clearly respond to one issue. Often, when there is confusion it is wise to ask, "What do I need to know about all this confusion (or activity, or lack thereof) in my life?"

When you are ready, shuffle your deck. You may design some ritual to

center yourself and call on the benevolent forces of the universe before you begin. I do this as I shuffle. The shuffling for me is a centering activity. I shuffle until I'm centered. For years, though, I would shuffle for a time, then say to myself, "Now three more times," then the deck was ready.

If you want to use reversals, you will prepare the deck differently. Many Tarotologists never work with reversals; I suggest not using them for the first few years, and then I highly recommend it. Reversed cards are cards whose energy seeks to become conscious, but is still at some point unconscious and pushing up. For reversed cards, you may read the Tarot card's definition, and then qualify it by saying it is having difficulty expressing itself positively. If you are not using reversals, a card may show itself as difficult when it has predominantly negative energy around it (this is referred to as being poorly aspected)—perhaps THE TOWER, THE DEVIL, some difficult Sword cards, or a Five of Pentacles, to give a few examples. When there is a question about whether a card's energy is positive or negative, cut the deck and remove a card for amplification of the questionable card. This is very helpful. On the other hand, very negative looking cards may be positive for an evolved individual. The Ten of Swords, the fellow often depicted lying prostrate on the ground with ten swords issuing from his back, is also a card signifying a state of meditative union with the Absolute that is called Samadhi! So sometimes you may wish to check more negative cards by amplification, too.

Sometimes it feels right to use reversals and sometimes it doesn't. When you are reading for other people, you need to trust your intuition, and for yourself, you need to know yourself. When in doubt ask the cards! Sometimes, let's face it, looking at a group of reversed Tarot cards is more than you can bear. When you are in that kind of space, intuition definitely tells you to use upright cards, and the Tarot will show you just the right cards that you need to see without further traumatizing you by what looks like an impossible spread to read.

If you are going to use reversals, when you shuffle, push the tops of the cards in on each other. If shuffling without reversals, simply push the sides together.

In the Tarot the ancient tradition calls for laying cards from right to left (unless the spread calls for a numbered sequence). The right side represents consciousness and the left, unconsciousness. So you are laying the cards out in the direction you will move as you seek understanding, that is, you will

move in the direction of the unconscious When Tarot cards are turned over, they are held in the left hand and the right hand turns them over if you are right-handed, and vice versa if you are left-handed. Cards may be turned from the top or cut from the deck. Tarot cards may be laid face down and turned up one by one or laid face up. The choice is an individual preference.

If you are reading for someone else, should that person shuffle or cut the deck before you lay it out? That is up to you. Personally I am the only one that prepares my Tarot deck. Through the years I've come to trust myself explicitly with the Tarot, so I am quite protective of its preparation. Many of these issues are personal, and you need to use your own intuition. None of the mechanics of card reading are written in stone.

Now how do you read the spread? Some people believe in just letting the images speak to them intuitively. This may be OK for telling the future. I believe, however, in training the intellect to the traditional card meanings rather than turning the intuition loose on the images. My reason for a thorough intellectual grounding at the beginning of your Tarot work is that it provides an ego-check. The cards will only help you grow and develop if they are able to check your ego projections. If you learn the meanings (by looking them up as you work), your imagination will be held within bounds. As you grow with the Tarot and trust your ability at objective reading, you will let your intuition play more. But you will still frequently need to check your objectivity against standard meanings: "Is what I am seeing really in the cards, or is it what I want to see?"

Reading a ten-card spread at the onset of learning the Tarot may be difficult. You might pare the Keltic Cross Spread down to maybe six positions, say numbers 1, 2, 3, 7, 9, and 10. The Union of Opposites Spread might initially contain just three cards, numbers 3, 9, and 6, and the Alchemical Spread might contain just two cards in the beginning, numbers 6 and 7, just what is being projected from the unconscious. In the beginning, limit the number of cards you read to what your psyche can handle. Don't get overwhelmed.

Also, memorizing card meanings is usually unnecessary. Learning the cards is so easy; it just happens the more you lay out spreads and look up the card meanings. Don't make something so much fun laborious!

Speaking of fun, you'll never be bored again after you have taken up the Tarot. The Tarot knows no time and space; why not have a conversa-

tion with it (lay a spread) about Napoleon? Why did Atlantis disappear? What is the prognosis for our environment? What is the history of this house? That is after you get bored with the thousands of questions you might ask about yourself and those you know!

One last point on the Tarot spreads concerns the necessity of heeding the advice that they offer you. You know if you don't listen to a friend, the friend stops talking to you. You show respect for your Tarot friend when you listen to, and act on, the advice it gives you. And be sure to say thanks. It's not wise to take our friends for granted.

CHAPTER 4

KEEPING A TAROT JOURNAL

Keeping a Tarot Journal is an important commitment to yourself. Throughout history men and women who have been serious about themselves and the value of their lives have kept a record of their thoughts and activities. Today individuals involved in the consciousness movement here in the West are using journaling to help them come to know themselves better.

There is a wide choice of materials that you might use for your journal. There are beautifully bound blank books as well as theme-oriented ones, such as *A Woman's World* or *My Dream Diary*. Art stores often have good buys in big, thick, bound sketchbooks. An attractively decorated looseleaf notebook is inexpensive and useful because you can easily add and delete pages, and you can use different colored papers for entries. A pen of really good quality is an incentive to write in your journal.

Set a time and a day to meet with your journal; this may be daily, weekly, or monthly. There are many formats you might use that include thoughts and activities as well as numerological and astrological data. You might include colors that feel strong for you, herbs that are soothing or medicinal, or perhaps yoga asanas (postures). Whatever format you decide to use, I would suggest that your journal include a Tarot page as well as a dream page. The dreams and the Tarot spreads will be closely connected. Your journal might also include pages on yearly or monthly Tarot work.

This and the following page illustrate a sample page from a suggested Tarot-page format. The Major Arcana are circled. Reversed cards are indicated by R.

June 10, 19__ Tarot Card for the day:
THE MOON

Daily FUNCTION BLOCK SPREAD*

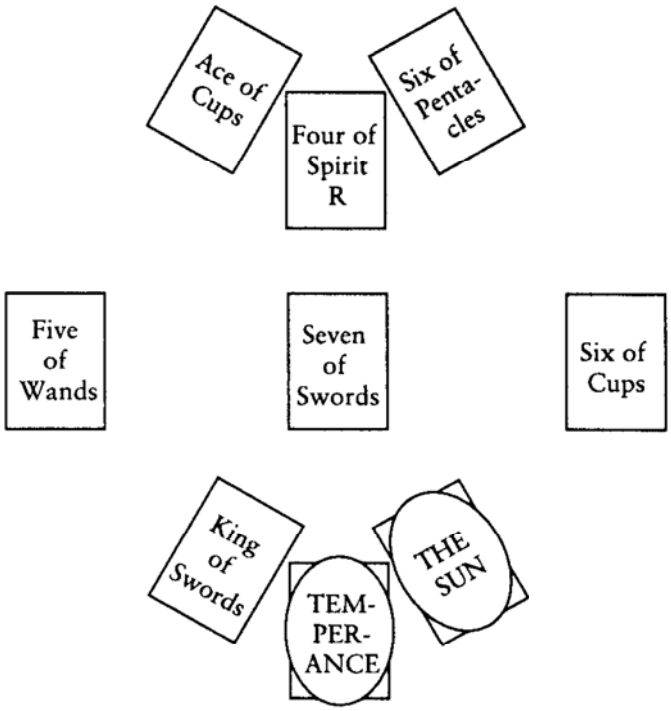
Swords (Thinking) 3/0	Knight of Wands	Five of Swords	Seven of Pentacles	Knight of Pentacles	THE HIGH PRIESTESS
Wands (Feeling) 3/0	Ace of Cups	Four of Cups	Seven of Wands	Seven of Swords	THE EMPEROR
Cups (Intuition) 4/0	THE STAR	King of Swords	THE EMPEROR	THE HIGH PRIESTESS	THE STAR
Pentacles (Sensing) 2/0	Nine of Cups	King of Wands	THE WORLD	Queen of Cups	THE WORLD
Spirit (All Functions) 0/0					

Functions: Intuition / Feeling / Sensing / Spirit (0)
Thinking

Observations: THE HIGH PRIESTESS is initiating a Growth Spiral†; THE EMPEROR and THE WORLD will help to break down old patterns, and THE STAR will bring wisdom and insight. Two Knights and two kings are active. Intuition and feeling are strong. Watch thinking, work on sensation, and open to Spirit!

* See chapter 7.
† See chapter 14.

The UNION OF OPPOSITES SPREAD*



Observations: *May find grounding energy in my work* difficult today (Four of Spirit Reversed) while *healing* (Temperance) a King of Swords energy in my unconscious. *Lots of love* to self (Ace of Cups and Six of Cups) and others will help, and seeing myself *in community* with my work and talents (Six of Pentacles). Most of all be my own person, *nurture independent thought*! (Seven of Swords)

TODAY'S MESSAGE. LOVE AND THINK INDEPENDENTLY!
Important image: THE SUN (also in morning meditation).

* See chapter 11.

CHAPTER 5

THE ELEMENTS AND TYPOLOGY

Throughout history people have observed in themselves different types of temperament, and they have tried to correlate these types with the four elements that have since ancient times been identified as Air, Fire, Water, and Earth. There has been little agreement as to which temperament type corresponds with which element. Fire has been associated with feeling and with intuition; water has been linked to feeling, intuition, thinking, and sensing, and air has been identified as intuition and thinking! The chart* on the next page illustrates some ancient and modern views of type perception.

The problems with classification center mainly around intuition and feeling. Intuition may be considered as both unconscious thinking and a higher form of the concrete mind, as pure reason. Both of these views challenge the idea of "separate" categories for thinking and intuition. Each temperament type, with its corresponding function type of feeling, thinking, and sensing, has a certain "kind" of intuition. In other words, intuition as a perceptive function becomes confused with insightful perceptions characteristic of sensing, thinking, and feeling types.

The problem with feeling revolves partially around defining and identifying the differences between feelings and emotions. From a practical viewpoint, emotion is what is called *affect* in psychology; it is the result of

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* Chart taken partially from Muriel Bruce Hasbrouck, *Tarot and Astrology: The Pursuit of Destiny* (New York: Destiny Books, 1986), p. 35.

Element	Ayurvedic Systems*	Pythagorean Observations	Qabalist† and Jungian Systems
Air	Vata: Thinking Type	Reasoning Type	Intuition Type
Fire	Pitta: Feeling Type	Imagination Type	Feeling Type
Water	Kapha: Sensing Type	Intuition Type	Thinking Type
Earth	Kapha: Sensing Type	Sensing Type	Sensing Type

FIGURE 3: SOME HISTORICAL VIEWS ON TYPE

* These are my correlations based on Dr. Robert E. Svoboda's description of the six basic constitutional types from the Doshas of Vata, Pitta, and Kapha. (To combinations of these three types, which make six, are also added a combined type, and a balanced type, to constitute an eight-type system.) See Dr. Robert E. Svoboda, *Prakruti: Your Ayurvedic Constitution* (Albuquerque, N.M.: Geocom, 1989), pp. 35-54.

India's ancient system of Ayurvedic medicine observes three Doshas, or constitutional types, Vata is airy, Pitta is fiery, and Kapha is watery/earthy. "Kapha forces Water and Earth, which would otherwise refuse to interact with one another to combine properly and remain in balance (p. 18)." Is it possible that the intuitive-water type split off from the earth-sensation type in the course of man's evolutionary history? Is it possible that the most ancient medical observations of elemental-constitutional types perceived this pair of opposites water and earth (or intuition, or the prototype for it, and sensation) as united in one type, and that during man's evolution to consciousness, intuition, as water, has increasingly defined and separated itself from earth and nature in order that man might step back and observe (enlarge his ego and gain consciousness)? If so, might we not now be arriving at a point in our history where these opposites, intuition and sensation, will be brought together? Now at a higher level might they not dance together rather than be the eternal antagonists; might not intuition and the body re-unite into a developed intuition that is able to both anchor in the body and move us past the mind to the Spirit?

A question arising in this theory would ask why the Indian system has not incorporated the intuitive-type into its science. Why has it persisted in its observations of basically three types? Perhaps the answer lies somewhere in the East's, and particularly India's, lack of emphasis on the ego's importance and its development. Its position in relationship to the ego would constitute the polar opposite of our Western one, which emphasizes the importance of the ego.

† The Society of the Golden Dawn developed and used the Qabalistic tradition in their descriptions of the Court cards. They described the Primal Elements acting specifically in the four worlds (Atziluth, the Archetypal World; Briah, the Creative World; Yetzirah, the Formative World; and Assiah, the Active World). This system sees Fire as intuition, Water as feeling, Air as thinking, and Earth as sensation.

The Qabalistic correspondences that are similar to Jung's concepts of the psychological types, and that are cited in the above chart, use the Astral Elements as their point of reference. These refer to the four energies active in the four lower Sephiroth of the Tree of Life where Malkuth is Earth and sensate, Yesod is Air and intuitive, Hod is Water and thinking, and Netzach is Fire and feeling.

activating a complex. Affect, or emotion, distorts all the functions: if we are mad, we don't think clearly; if we are happy, we may be overly optimistic in our appraisal of intuitive possibilities; and if we are depressed, we tend to perceive and evaluate poorly. Feeling as a psychological function processes information by passing a value judgment on the perceived content: does the content fit into a structure of already held beliefs and ideals, or does it threaten existing views? With feeling, judgment may amount to acceptance or rejection. This is a focused discriminating function based on rational standards of accepted mores. It is an objective, orderly standard of measurement. In *Jung's Typology*, James Hillman writes:

> In making judgments the feeling function balances values, compares tones and qualities, weighs importance and decides upon the values it discovers. The feeling function on a more primitive level is mainly a reaction of yes and no, like and dislike, acceptance and rejection. As it develops, there forms in us a subtle appreciation of values, and even of value systems, and our judgments of feeling then rest more and more on a rational hierarchy, whether it be in the realm of aesthetic taste, ethical goods, or social forms and human relationships. Although these systems of values and the judgments coming from them are not logical, they are rational. The developed feeling function is the reason of the heart which the reason of the mind does not quite understand.*

It is still extremely useful to assign a function type to each of the suits of the Tarot for valuable assistance in balancing the personality, while keeping in mind that in dealing with the concept of four functions we are working with an archetypal model that is most effective if not overexpanded. Its sensible use enables us to increase our self-knowledge considerably.

The following correlations are based on my own personal experience and my observations of others. Of primary importance in my evaluation is this consideration of the Court cards: that the feminine suits of Cups (Water) and Pentacles (Earth) are the receptive ones and consequently should represent the perceptive functions (we must be receptive in order to perceive), and the masculine energy suits of Swords (Air) and Wands (Fire) are the more aggressive suits, and are thus characteristic of the judging functions. My correlations also take into account test results from the

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* James Hillman, "The Feeling Function," from *Jung's Typology* (Dallas, Tex.: Spring Publications, 1986), p. 110.

Myers-Briggs Type Indicator.* These correlations are workable for me. If your correlations are more convincing to you, assign them to the Tarot cards for use in subsequent spreads. Your unconscious will operate with whatever correlations you choose, as long as you are consistent in your thinking and responses. The correlations listed below are the ones I have used in this book.

Elements	Functions	Suits
Air	Thinking Type	Swords
Fire	Feeling Type	Wands
Water	Intuition Type	Cups
Earth	Sensing Type	Pentacles

Air and Fire are male energies. They represent the judging functions of thinking and feeling. They are active, outgoing, and aggressive. If they are not contained they are brutal, abrasive, and violent.

Air is represented in the Tarot cards by the suit of Swords and corresponds to the thinking type. When Swords are positive, the individual's thinking is directed and focused; when they are negative, the thinking becomes fused with other processes and is unfocused. The fact that Swords are identified with strife, illness, and pain indicates the confusion that unfocused thinking may cause in our lives. In terms of the personality, unfocused thinking may cause arrogance, egotism, and pride.

Fire is represented in the Tarot cards by the suit of Wands and is associated with the feeling type. Wands has to do with the creative spirit of will and enterprise, high-spirited passions and strong feelings, and imagination. Wands is the spirit that builds empires. Unfocused or uncontrolled feeling causes bigotry and intolerance, as well as egotism, and pride. Water and Earth are female energies. They are receptive and passive. The female places form and restriction around the creative outpouring of the exuberant male energies. Water and Earth represent perceptive types, intuition and sensing.

Water is represented by the Tarot suit of Cups. Cups speak of our "experience" of emotion, such as joy, sorrow, fear, and hate. These are responses to the human condition, the psychological affects described ear-

* The Myers-Briggs Type Indicator (MBTI), developed by Katherine Briggs and Isabel Briggs Myers, is currently the most widely used personality indicator.

lier. The ability to enjoy emotional peace and happiness seems to be directly related to an individual's intuitive ability; in other words, Water and Cups seem to be a gauge of emotional health and therefore of intuitive ability. The Cup Court cards, as we will see later, represent unquestionably intuitive types, but even in the Small cards (the Aces through Tens) this relationship can be perceived. For example, the Four of Cups pictures this rather unhappy individual unable to see the three Cups beside him or the one being offered by the outstretched hand from heaven. The images in the four of each suit in most of the Tarot decks show positive development of that suit's energies, except in the case of Cups. The individual does not perceive the happiness that is there at the four level of development; his perception is not working for him. The cards work on a continuum, and this Four of Cups has a potential for positivity that may very well be realized if it is well aspected; but the fact that this one card shows the unhappy situation as the predominant one leads us to believe that more often than not the person is not perceiving accurately, and the perception is obviously not one of sensing in the element of Water.

Earth represents our physical world and is where the other three energies manifest. When we talk about grounding energies we are talking about bringing them into realization in our concrete world. If Earth is too dominant, individuals will be lethargic and lack vision (Cups) and spirit (Wands), and their thought processes (Swords) will be dull. Pentacles symbolizes the sensing type, because the material world is the world of the five sense and that is where we perceive concrete reality.

We perceive reality intuitively or with the senses, and then we make decisions about what we perceived with the judging functions of thinking and feeling.

PERCEPTION: Gathering Data	JUDGING: Processing Data
Intuition or Sensation	Feeling or Thinking

When we perceive sensately, we use our five senses. When we perceive with intuition, we are making use of a sixth sense, or rather, we are making keen unconscious observations and synthesizing these observations unconsciously. Then suddenly perception springs into consciousness, and we are

absolutely sure it is correct, although we can't tell anyone where our information came from.

How the feeling type judges is sometimes unclear. As mentioned earlier, we tend to confuse the process of feeling evaluation with emotion. But also the type of individual who processes with feeling is more liable to experience feeling contents. And here again the distinction between emotion and feeling is important. Feeling types experience such contents as a beautiful day or a gorgeous sunset not as emotion, and not with a focused value judgment, but with feelings. They have a heightened awareness of feeling content, and this is not an affect resulting from the activation of a complex. It is important that people balance logical, analytical decision making with a consideration of value. When you have a government or a company, not to mention an individual, that judges exclusively with thinking, you get the ruthless, destructive qualities of unchecked air. We know what unchecked air is like in nature: hurricanes and tornadoes. It is similar in individuals; a good example of this is the Knight of Swords when he is unbalanced.

It is important to know your strong suits, how you perceive and process reality. It is also important to know your weak suits. It is through the weakest function, the fourth function, that the transformation and maturation of the soul occurs, for it is through the fourth function* that the door to the unconscious opens. Marie-Louise von Franz says:

> The inferior function is the ever-bleeding wound of the conscious personality, but through it the unconscious can always come in and so enlarge consciousness and bring forth a new attitude.†

Sometimes it is easier to identify the weakest suit, for you may have two quite strong ones. The inferior, or fourth function, the place of the weakest suit, is where you carry your greatest cross, the area of life most difficult to confront and master. By identifying your weakest suit you will automatically know your strongest suit. If, say, there was a question between two strong suits, the dominant one will be the opposite of the weakest one. It will be the other perceptive suit or the other judging suit.

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* The Court Card Quiz in chapter 6 can help you determine what your fourth function is.

† Marie-Louise von Franz, "The Inferior Function," from *Jung's Typology* (Dallas, Tex.: Spring Publications, 1986), p. 68.

For example, in the case of an individual with very weak sensation, that person knows that intuition is the dominant function.

If this is your weakest suit:	Then this is your strongest suit:
Feeling	Thinking
Thinking	Feeling
Sensation	Intuition
Intuition	Sensation

Because of the difficulty our weaker functions bring us, we tend to exercise the favored function and frustration arises when the need to do this is thwarted. A thinking-type child reared in a home of feeling types is frustrated that no one shares her developing analytical skills, enjoyment of arguments, and exactnesses of speech. Not only is she frustrated in the exercise of the developing favored function, but she may be driven to a more extreme expression of the developing thinking function. Similarly, a feeling function type in therapy with a thinking-type counselor may leave each session with feelings of rejection, not recognizing that the feelings of rejection stem from an inability to make a connection with the favored feeling function. An intuitive working in an office of sensates, or living in a predominantly sensate environment, will need to seek friends and groups with whom intuition is exercised. It is less common for the sensate type to be socially isolated, but in an important relationship, such as when one is in therapy or in love, feelings of isolation or rejection may also arise.

The section on the shadow in chapter 10 explains even more clearly why the isolated function types may be driven to more extreme or even bizarre manifestations of their preferred function if no one else in the environment is using that function and they are picking up the shadow. There are some interesting cultural implications of this. In the predominantly extraverted sensate thinking culture we have in America, intuitive feelers may be forced to carry an undue amount of shadow for the country.

CHAPTER 6

THE COURT CARD QUIZ

The Court Card Quiz and the section on the personality types that follow it will help you begin to identify functions and their corresponding Tarot cards in yourself. Then, work with the Function Block Spread, explained in the next chapter, will help you to monitor the alternating energies that work with you to develop stronger functions. Finally, a thorough reading on the Court cards from both a traditional and a psychological viewpoint will, hopefully, give you the knowledge you need to begin to understand your particular energy balance, your approach to perception and judging, and the process itself, as well as how to work on developing a balanced personality. There may be differences that you note in yourself from the standard textbook explanations (including this one!). Remember your goal is self-understanding and self-knowledge; it is not to become a recognized scholar on typology! Also, watch your dreams for clues to functions that are alternating. One function must be decreased to allow the energy for another to increase. In Jungian correspondence, blue represents thinking, red is feeling, yellow is intuition, and green is sensation. For example, you may have a dream where you are crying as you kill a beautiful yellow singing bird. The color yellow alerts you to intuition. The ego's crying alerts you to the fact that the main function that the ego favors is going through transformation (death). The dream indicates that the favored function is making energy available (by death) to another function.

Or a dream about a new blue room or blue clothes may indicate accomplishments with the thinking function.

Traditionally the Page or Princess card has characterized individuals from childhood through the teen years, the Knight is a male or female in his or her twenties, and the King and Queen are representative of the individual past thirty.

The sixteen Court cards are energy systems inside each person. The pictures on the cards are symbols that help to show us the characteristics of a particular active or inactive energy in us. Some of our energies are dominant and active in balanced ways, and some in imbalanced ways (indicative of the shadow). Some are passive and act erratically and unfocused from their position of weakness and imbalance. They act like the ignored child trying to get the adult's attention. Our goal is to become friends with all these energies within us, to give instruction, love, and power to those parts of us whom have been subservient and undervalued, and to correct in a loving way those tyrannical powers within that have run, and often run over, our personalities and lives.

In the following quiz you will be identifying yourself as a King or a Queen of your strongest suit, because that is the dominant function of your personality. Realize that the quiz as well as the Court card sketches represent pure types; we are actually a blend of these characteristics.

Young adults taking the Court Card Quiz will be determining their predominant trend of energy. For example, a young male may answer a majority of the King of Pentacles questions in the affirmative. He will most likely mature into a King of Pentacles type. At the moment, depending on age, he may identify himself as a Page of Pentacles or a Knight of Pentacles.

As you take the quiz, check the questions that sound like you. Then total your answers and determine which suits are strongest and weakest for you. The shadow questions are best used for self-understanding and not for determining type, because shadow evidences differently in each person, in each function, and at different levels of consciousness. As a general rule, though, you will register very little shadow in a suit that is significantly repressed, i.e., the fourth function. Then use the conversion chart to help determine your functions.

As you grow you will have a different relationship to these energies and the cards that represent them, just as your relationship was different to them five, or even ten, years ago. However, your typology preferences do

not change even though weaker functions are strengthened and stronger ones are weakened.

CONVERSION CHART

A King or Queen of Swords	=	Thinking Function
A King or Queen of Wands	=	Feeling Function
A King or Queen of Cups	=	Intuitive Function
A King or Queen of Pentacles	=	Sensing Function

The Court Card Quiz

Are you a King or Queen of Swords?

( ) 1. Are you independent?
( ) 2. Are you aggressive?
( ) 3. Are you goal-oriented?
( ) 4. Are you curious?
( ) 5. Do you have a quick wit?
( ) 6. Is your mind full of thoughts and ideas?
( ) 7. Are you a perfectionist?
( ) 8. Do you become bored without mental stimuli?
( ) 9. Do you have a tendency to become very involved in a theory?
( ) 10. Do you like to be in a position of authority?
( ) 11. Are you interested in spiritual and philosophical problems?
( ) 12. Is the discovery of new things of vital importance to you?
( ) 13. Does your sense of "reality" depend on a rational order in your mind?
( ) 14. Do you have little interest if other people support, praise, or condone your projects if these projects seem rational to you?
( ) 15. Do you have a need to have reality completely figured out?

Shadow

( ) 16. Are you obsessed with your own journey?
( ) 17. Do people often come second?
( ) 18. Can you be cynical?
( ) 19. Are you critical and insensitive of others?
( ) 20. Do you tend to interpret everything with a pet theory?
( ) 21. Does the world often seem meaningless to you?
( ) 22. Are you angry with yourself for not being perfect?
( ) 23. Do you tend to deny what is human in yourself?
( ) 24. Do you tend to moralize?
( ) 25. Do you measure everything against an ideal?

____ Total

Are you a King or Queen of Wands?

( ) 1. Do you have a high energy level?
( ) 2. Do you act before you think?
( ) 3. Do you thrive on change and become bored easily?
( ) 4. Are you enthusiastic?
( ) 5. Do you love to express yourself in communication?
( ) 6. Are you a warm and loyal friend?
( ) 7. Do you trust yourself and others?
( ) 8. Do you have deep inner convictions?
( ) 9. Are you charming and well liked?
( ) 10. Do you support and encourage others?
( ) 11. Do you have a courageous spirit?
( ) 12. Do you concern yourself with what others think and feel?
( ) 13. Does your sense of "reality" depend on what you feel?
( ) 14. Do you often need praise to keep working on a project or job?
( ) 15. Are you sympathetic?

Shadow

( ) 16. Do you tend to be intolerant or judgmental?
( ) 17. Are you sometimes egotistical?
( ) 18. Do you have angry outbursts that hurt others?
( ) 19. Can you be cruel?
( ) 20. Do you have a restless nature?
( ) 21. Are you concerned in promoting harmony even if it means not being authentic?
( ) 22. Are you mostly concerned that others love and affirm you?
( ) 23. Can you be an exhibitionist?
( ) 24. Are you an opportunist at times?
( ) 25. Are you authoritarian?

____ Total

Are You a King or Queen of Cups?

( ) 1. Are you refined and sensitive?
( ) 2. Do you often see things differently than others?
( ) 3. Is reality a struggle?
( ) 4. Are you vague and somewhat aloof?
( ) 5. Do you experience powerful emotions?
( ) 6. Do you have difficulty understanding money?
( ) 7. Do you possess wisdom?
( ) 8. Do people come to you for advice?
( ) 9. Are facts and details unimportant to you?
( ) 10. Are you emotionally honest?
( ) 11. Are you creative?
( ) 12. Is it of prime importance for you to understand yourself?
( ) 13. Can you keep working on a project you believe in without support from your environment?
( ) 14. Are you very aware of the positive and negative in you?
( ) 15. Do you consider small talk irrelevant?

Shadow

( ) 16. Are you sensual?
( ) 17. Can you be vain?
( ) 18. Can you be materialistic and extravagant?
( ) 19. Do you feel that something is missing from your self?
( ) 20. Do you have a fear that you can't be counted on?
( ) 21. Do you deal with self-doubt and depression frequently?
( ) 22. Do you feel that you were not nurtured properly?
( ) 23. Do most of your relationships take place in your imagination, i.e., in conversations and fantasies?
( ) 24. Do you have grandiose delusions about yourself?
( ) 25. Is your identity a problem for you?

____ Total

Are You a King or Queen of Pentacles?

( ) 1. Are you conventional?
( ) 2. Do you have a quiet, industrious nature?
( ) 3. Are you practical?
( ) 4. Do you value the work ethic?
( ) 5. Do you like routine?
( ) 6. Do you feel most comfortable discussing daily and worldly matters?
( ) 7. Do you tend to remove yourself emotionally from conflict?
( ) 8. Are you complacent or laid-back?
( ) 9. Do you accept nature and its ways?
( ) 10. Is respectability very important to you?
( ) 11. Do you have a realistic understanding of money?
( ) 12. Do you like to create a comfortable material environment?
( ) 13. Are you very accepting of others?
( ) 14. Are you concerned about the details of daily living?
( ) 15. Do you live in the "now," in the present moment?

Shadow

( ) 16. Do you try to control others?
( ) 17. Are you disdainful of spiritual types?
( ) 18. Are you sometimes dull?
( ) 19. Are you overly concerned with money and status?
( ) 20. Do you get in a rut easily?
( ) 21. Do you easily resign yourself to fate?
( ) 22. Are you often too easygoing?
( ) 23. Do you tend to ignore problems, hoping they will go away?
( ) 24. Are you motivated by fear of separation from others?
( ) 25. Is it hard to imagine other possibilities and options for yourself?

____ Total

THE THINKING TYPE—SUIT OF SWORDS

As a child, the Princess or Page of Swords has an independent, aggressive nature, a strong will, and a good mind. She is adventurous and high-spirited with a quick wit. She may be the son that Dad didn't have. She's a tomboy who likes to compete in sports with boys and enjoys being Dad's favorite.

In shadow, she may be rebellious and argumentative. Her quick wit and ability to communicate effectively, strong qualities of the thinking type, can then be misused in speaking cruelly to other children and in arguing, quarreling, and gossiping.

As the Page or Princess matures, she may have a brilliant mind that is full of thoughts and ideas. This is the Knight of Swords; he is direct and goal-oriented. He is charismatic. He needs constant mental stimuli to keep from being bored.

In his shadow side, the Knight of Swords may abandon responsibility in the pursuit of a new idea. He may be so obsessed with his own journey that he disregards the feelings and interests of others. His mind may be totally involved in theory and divorced from the substance of reality. His relationships suffer from his lack of connection to human feeling, from callousness.

In maturity, the female Sword energy is personified by the Queen of Swords. This is a confident, aggressive woman who has a keen and perceptive mind. She is involved in learning, and often has an interest in spiritual and philosophical matters. She is very idealistic and highly individualistic. She is generally aloof.

In shadow, the Queen of Swords may have difficulty making a feeling connection with a man. She may be such a perfectionist that she admits to no human feelings and represents a critical "inner mother" figure that is impossible to please. She can be insecure, neurotic, and have sexual problems. She can be malicious, caustic, deceitful, and unreliable.

The King of Swords is a clever and skillful man who likes to dominate and be in a position of authority. He may be attracted to law, politics, the military, or communications. His mind and great intellect are concerned with abstract truth and their pursuit. Relationships come second to him. His response to women is often sexual.

In shadow, he is insensitive and like the Knight and the Queen, he may be cut off from his feelings. While priding himself on his intellect, the King of Swords can become confused in his values and overly ambitious. His fine mind can become crafty and criminal, and he can be cruel and tyrannical.

THE FEELING TYPE—SUIT OF WANDS

The Princess or Page of Wands has a high level of energy. She acts before she thinks and thrives on change. She is creative, generous, and considerate. This is an imaginative, likable youngster. In shadow, however, she can be irritable and restless, easily bored, and desirous of change. She can be insolent, impertinent, and obstinate.

As the individual develops, this same fiery spirit takes on the challenges of life with great enthusiasm as the Knight of Wands. These people have ardent natures that they are fond of expressing; they make excellent teachers and exciting lovers. Their minds are full of ideas for new ventures and enterprises. They are brave, likable, and charming.

The shadow side of the Knight of Wands is an individual often driven by his fear of boredom; he moves on to another lover, another job, or a new adventure. He is in danger of ending his sojourn on this planet without anyone or anything to show for his journey.

In maturity, the Queen of Wands has the same passionate, tempestuous nature. If she is positive it is contained; she is a warm and loyal woman. She

is devoted to the people in her environment whom she believes in and works for. She has deep inner convictions, talent, and a strong will.

In her shadow side, the Queen of Wands can be a shrew; her passionate feelings can be unleased in hurtful, angry words. She can be jealous, spiteful, and unfaithful.

The mature male as the King of Wands is a positive father figure. He uses his passionate energy to support and encourage others. He is honest, generous, friendly, and well liked. He may be a New Age leader or involved in some type of communications. He is a good marriage risk, for he is devoted to his partner and his home. He is energetic and enthusiastic in business.

In shadow, the King of Wands can be cruel, brutal, intolerant, and bigoted. He will be confused about his life and his goals.

THE INTUITIVE TYPE—SUIT OF CUPS

The Princess or Page of Cups is a passive child eager to please. She has a loving nature. She is artistic or musical and likes stories and books. This child tends to daydream and her imagination is quite active. This is a refined and sensitive nature.

This child will have a struggle with the "reality" side of life. She usually needs to gain more confidence and develop self-esteem. In shadow, she may be sensuous, selfish, and spoiled, with a desire for luxury.

As the Knight of Cups, this dreamy sensitive nature may express itself in music, art, and poetry. The ideals are high and there is about such a person a sense of being on a vision quest. The Knight of Cups is in touch with his feminine side. He is in love with all that is beautiful, noble, and good.

The shadow of the Knight of Cups is lazy and sensual; he is attracted to drugs and alcohol, as well as to the opposite sex. He may desire the comforts of life without wanting to work for them. He may crave power, ambition, and knowledge as a means of controlling others.

In the mature female, the Queen of Cups is an artistic and sensitive woman who nurtures with love those in her environment. She often represents a mother who is responsive to and accepting of the needs of those around her. She is an anima figure to many men, reflecting their souls back to them. Because of this, many men "fall in love" with the Queen of Cups. She is good-natured and dreamy and somewhat aloof and unapproachable.

This is a woman who must come to terms with her spiritual nature or her shadow side will control her and she will be prone to vanity, sensuality, materialism, and extravagance. The Queen of Cups may well lack an identity and as such can be unprincipled, changing easily, like a chameleon, in different environments.

The King of Cups is a liberal and considerate man. He is a kind man often attracted to religion and arts. He possesses wisdom and people come to him for advice. Although his is quiet and passive, he is willing to accept responsibility.

The shadow side of the King of Cups is sensual, deceitful, and idle. He is manipulative and untrustworthy when he talks of love. His life is chaotic and lacks discipline. He is not "reality-oriented." The King of Cups may close himself and his heart up in a tower, and become lonely and inaccessible to those around him.

THE SENSING TYPE—SUIT OF PENTACLES

The Princess or Page of Pentacles has a quiet, industrious nature. She applies herself diligently in school and is goal-oriented, confident, and careful. The Princess is even-tempered and easy to be around. She has an earthy and attractive nature. In shadow, however, she can be stubborn and petty and have too great a concern for material things.

The Princess develops into the Knight of Pentacles, an individual with a practical and industrious nature. He plans well, knowing how to take one step at a time to bring his plans to fruition. He is not at all intellectual; he has both feet firmly planted on the ground. This is a dependable and reliable mate.

In shadow, the Knight of Pentacles's vision may be severely limited and he may be slow and dull. He may be animalistic in his sexuality. When his anger is aroused he may be blind with fury. The Knight of Pentacles gets stuck in routine and is unable to imagine possibilities or alternatives for himself. He may show a snobbism toward more spiritual types.

The Queen of Pentacles is a woman who is socially minded and likes to help others less fortunate than herself. She is usually a working mother or a businesswoman who manages money well. It is important for her to create a comfortable material environment around herself and her family. She likes to talk and is concerned about the details of daily life. Her sensuality is earthy. She is nurturing and responsible.

In shadow, the Queen of Pentacles may be domineering and she may smother her husband and children. She may be petty, gossipy, and materialistic, with a poor sense of values, confused ambitions, and scattered energies. If the Queen of Pentacles doesn't accept responsibility, she becomes dependent on others. She may also become dependent on sensuality, alcohol, or drugs.

The male Earth energy of the King of Pentacles represents a solid, reliable man who may have a gift for mathematics, finances, or banking. He often works in business or agriculture. He is patient and his temperament is even. He can be mentally dull and physically lethargic, but has shrewd judgment in money and other material matters. He has a conventional, methodical nature that, like the Knight's, is in danger of lacking vision.

In shadow, the King of Pentacles can be greedy and overly concerned with status. He may not be able to raise his eyes from the material world to the spiritual world. The King of Pentacles can be unscrupulous, corrupt, and cowardly. In relationships he can be jealous and careless of the feelings of others.

From these brief family sketches we turn now to the Function Block Spread, which provides a tool for accessing strength and weakness in the suits.

CHAPTER 7

THE FUNCTION BLOCK SPREAD

The Function Block Spread is a key spread in helping you become aware of energy balance and imbalance. In this spread you tabulate strong and weak energies and their corresponding functions by looking for upright (and reversed if you use them) cards as well as present and absent energies. You may also find it useful to read the spread as a daily or yearly spread of occurrences in the inner and outer worlds. For an example of this, as well as an example of a tabulation of energy, see chapter 19, "Interpretations of the Spreads."

This is the basic procedure:

1. Shuffle the Tarot cards. You can shuffle them so that they will or will not include reversals, depending on what seems right for you.
2. Lay out sixteen cards from right to left in a block formation (see figure 4).
3. Tabulate the number of upright cards in each suit. Then tabulate the number of reversed cards. Place a slash between them. Here is an example of what your list might look like:

	Upright		Reversal
Swords/Thinking	1	/	0
Wands/Feeling	2	/	0
Cups/Intuition	3	/	1
Pentacles/Sensation	5	/	1
Spirit/All Functions	0	/	0

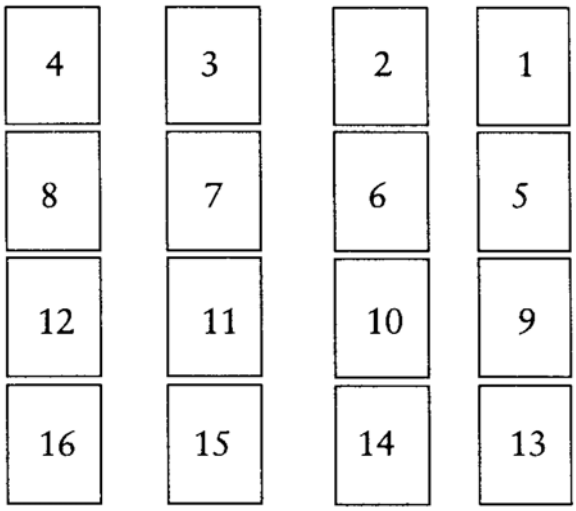

FIGURE 4: THE FUNCTION BLOCK SPREAD

If you do not use reversals all your numbers will be to the left.

4. Circle the Major Arcana and then to the right of the spread write down their names in the order that they occur in the throw.
5. The higher totaled numbers represent functions that are strong, with high value for you. The lower numbers represent weaker functions.
6. Use the following conversion chart to convert suits to functions:

Swords	=	Thinking Function
Wands	=	Feeling Function
Cups	=	Intuition Function
Pentacles	=	Sensation Function
Spirits	=	All Functions

7. Using your tabulations, arrange your functions linearly from left to right. Your strongest functions are on the left, your weakest or absent functions are at the right. Two functions with the same number are placed over each other; the one that seems stronger, perhaps by the more positive nature of the cards, goes on top. Using the tabulated chart on the previous page as an example we would have:

Sensation (5)/ Intuition (3)/ Feeling (2)/ Thinking (1)/ All Functions (0)

In this example the individual is perceiving primarily with sensation and processing or judging with feeling. Perception by intuition is a slightly weaker function than sensation is, and processing, or judging, by thinking is weak; there is no ability to use all of the functions.

If you have a case, such as this one, where two perceptive functions (or two judging functions) are quite strong, you may wonder how this is possible. You are in a predominantly perceptive (or judging) place, and that is the foremost fact. In that state you are able to alternate between the two apparently antagonistic modes. The faculty of perception or of judging is dominant.

Integrating the Weak Functions

The first step in becoming aware of and integrating a weak function is to begin to value and appreciate it; then it can be developed. Often, at a deep level we are jealous of those who exhibit a facility with traits we are weak in. Because of this, we can develop a strong dislike for both the people who carry these traits as well as the traits themselves. Much self-examination is needed here. Once we understand the nature of our jealousies, we can see that we value and want to possess the functions that characterize our weak traits.

It helps to study these energies in others. Such people are readily available to us because what is unconscious in us is drawn to us in consciousness by an innate balancing mechanism. Therefore, we will find people in our immediate environment in ample supply when we need them to help us develop a function.

Challenge and choice may be conscious, Dr. Robert E. Svoboda says.

> If you wish a relationship as a vehicle for self-evolution, select a partner who will stimulate you and shake you up, who will offer you what you lack and to whom you can provide complementary energy. Be warned, though, that such a course may find you and your spouse eating, drinking, and being merry in widely differing ways as a result of the constitutional variance.*

When these people come into our lives and show up in our Tarot spreads, it is time to learn more about the aspect of personality inside of

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* Dr. Robert E. Svoboda, *Prakruti: Your Ayurvedic Constitution*, p. 117. Also see pp. 112-118 for a discussion of some of Ayurveda's findings on lifestyles for constitution types. Vata, or V people, correlate quite well with our air-thinking types, Pitta, or P people, are fire-feeling types and Kapha, or K types, are earth-sensate. Predominant intuitives will need to use their identification with their auxiliary function when reading these types.

ourselves that they represent. This is probably the most usual way we develop a function; our friends, family, and spouses are our teachers, as we are their teachers. Sometimes we are aware of learning from them and other times we learn unconsciously, through osmosis. For those actively involved in their personality integration, first-hand study is a valuable tool.

INTEGRATING THE FEELING FUNCTION

The following activities will help individuals who need to become more aware of their feelings and their feeling function. It may be more difficult for thinkers to experience the transformations necessary to move them toward wholeness, because symbols, the images of the powerful movers of consciousness that we know as archetypes, transform us to the degree that we are able to actively enter into their feeling contents. For this reason it is suggested that all typologies work at deepening the focus and depth of their feeling functions.

- First of all, don't censor your feelings or allow yourself to consider them sentimental or foolish; recognize that all feelings have validity. Allow yourself to get personally involved and to express what you are feeling, for instance, crying if that is how you feel.
- Write. Keep a journal or diary of your feelings.* Even two or three lines every day will help. Sometimes a special kind of notebook helps; or special colored paper with a contrasting color pen that you like will make you want to write daily.
- Read or write poetry. Listen to poetry records from your library. Write short stories that allow you to express your feelings through characters that you can control. Acting allows expression also. If you write, read what you've written over and over again.
- Painting is a very successful way of expressing feelings, as is playing a musical instrument or singing. The actual creative act is the most dynamic, but being involved in other ways also helps. You can do such things as collect records and tapes for listening and also listen to live music. You might look through

* See Lucia Capacchione, *The Creative Journal* (North Hollywood, Calif.: Newcastle Publishing, 1989).

art books of paintings at your local library and visit museums. Other people's creative productions will stir your feelings.

- Get in touch with your "inner child." Read about it.* Nurture it. The healing of the child within also promotes sound physical health.
- Rebirthing helps some get in touch with deeply buried feelings.
- Sandplay is an imaginative experience that can be very powerful and works at a deep creative level.†
- No movement in consciousness takes place without a corresponding opening in a chakra. Chakras are the areas in the body where the physical and spiritual bodies meet. For more information on them see the Chakra Spread in chapter 13. To access feeling, work to open the throat chakra. Mantras are sacred words; their repetition creates beneficial vibratory aspects. Certain Hatha yoga postures, such as neck rolls, head lifts, the fish pose, the plough, and the ear-knee pose, are also helpful in opening this communicative chakra that often blocks both the awareness and the expression of feeling.‡
- Whenever the Knight of Wands and, especially, the Three of Wands are prominent in your readings, make a special effort to express feelings to others as well as within yourself, or in writing or fantasy.
- Feeling, if it is an inferior function, is best expressed through an intermediate function, for we cannot move directly from the dominant to the inferior function. (This does not apply to just the movement from the feeling to the thinking function, but the movement from any dominant function to the fourth function. A thinking-type woman I know, who has a strong sensing function, makes dolls, embroidering different eyes that express many kinds of feelings on each one. She encourages herself to study

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* See Alice Miller, *The Drama of the Gifted Child* (formerly *Prisoners of Childhood* (New York: Basic Books, 1981); *For Your Own Good: Hidden Cruelty in Child-Rearing and the Roots of Violence* (New York: Farrar, Straus & Giroux, 1983); and *Pictures of a Childhood* (New York: Farrar, Straus & Giroux, 1986).

† See Dora M. Kalff, *Sandplay: A Psychotherapeutic Approach to the Psyche* (Boston: Sigo Press, 1980).

‡ Anodea Judith, *Wheels of Life: A User's Guide to the Chakra System* (St. Paul, Minn.: Llewellyn Publications, 1988), pp. 279-284 and 302-305.

people's facial expressions and speculates what their feelings are. She has learned to study her own face in the mirror sometimes exclaiming, "Why I look happy," or observing that she sounds as if she was in love. Another sensing woman I know dances to get in touch with feelings; another does gourmet cooking. By increasing your experience of feeling contents, you are developing an appreciation of human value, and you will more easily be able to make decisions that are evenly balanced between thinking and feeling.

INTEGRATING THE THINKING FUNCTION

Individuals who received low scores for the King and Queen of Swords in the Court Card Quiz may wish to improve their thinking functions, to make them more conscious, or if they are already conscious, perhaps to make them more focused. The following practices will make you more aware of thinking and also help you to integrate it with your dominant function.

- Train yourself to be able to see things objectively. Step back from a situation that is arousing your feelings and be objective. This ability can be learned, but it takes disciplined awareness.
- Read books that require an effort at thinking, such as psychology, philosophy, physics, or mathematics.
- Practice a new mental discipline such as learning a foreign language. Study mathematics or philosophy. Play chess, or participate in other challenging mental games. Do crossword puzzles. Play computer games.
- Rebuild a carburetor or make something that requires following complex directions. Here, once again, you will often use a favored function, such as sensing, to help you develop the inferior function.
- Write a book!
- Crafts and artistic work often use and help develop focused thinking. Block printing, batiking, and quilting, for example, all require strategic planning.
- Numerology, astrology, and the I Ching all help develop thinking, especially in intuitives. They are disciplines that pique the interest of the intuitive and can easily and painlessly draw him

or her into a thinking discipline. An interest must in some way engage the favored function in order to draw the individual to work or play with it.

- Memory work and memory games exercise the thinking function.
- Meditate on the Ace of Swords. The power of the Ace is invoked. Whenever cards that may denote unfocused thinking appear in your spread, invoke the Ace. Such cards may include the Two, Three, Five, Seven, Eight, Nine, and Ten of Swords as well as the Sword Court cards and THE MAGICIAN reversed or poorly aspected. (For descriptions of the Minor Arcana, see chapter 18.)
- Develop better concentration and more focused thinking by setting aside ten minutes a day for mental exercises. Begin by holding a simple image, such as the Ace of Swords or the Ace of Cups, in your inner eye or inner field of vision. When you have become successful at this, hold more complex images, such as the Major Arcana cards.

INTEGRATING THE INTUITIVE FUNCTION

Developing unconscious functions is scary for everyone. Perhaps the thinker's near-terror of feelings and the sensate's fear of the unknown "senseless" world are the scariest. A sensate opening up intuition is initially susceptible to the morbid fears that have been repressed and festering in his or her unconscious. These represent the negative aspects of the unconscious function that we often have to face before we meet the positive aspects that have been hidden in the Self. These fears may be of disembodied entities, possession, voodoo, and the influence of other's projected thoughts. Sometimes people subject to the experience of these fears think they are dominant intuitives, that they can feel other's thoughts, and so on. This is a valuable use for the Function Block Spread, especially in counseling someone you don't know. As a preliminary to developing intuition, seek out accurate factual information on these topics. Navigate through your doubts with a Tarot deck. Lay a simple spread asking if a particular book will provide you with reliable information. Lay spreads on questionable advice and wisdom that you receive. You will come to realize (see chapter 13 on the Chakra Spread) that information is coming to you from people at different chakra levels.

- Start training yourself to see behind, or hear beyond, literal reality. Don't take verbatim what you hear or see; question what might have motivated the person to say, do, or act so. When reading the paper, look for words loaded with emotionality that may be trying to persuade you to the author's view. Ask yourself what the author wants you to believe and why. When you hear something scandalous about a person, ask yourself what could be some alternative possibilities for the behavior, other than the obvious; do the same if you hear stories about, for instance, a delinquent child, or a noncompliant spouse. Train yourself to look for other possibilities.
- Allow yourself to imagine new possibilities and options for yourself and your future. Do not censor your imaginings! Meditate on the Seven of Cups and THE STAR. Daydream; it is the root of all great creative products and scientific discoveries!
- Read fantasy and children's fairy tales. Write your own fantasies; no one else needs to read them, but chances are you'll want to share them with someone.
- Water has an ability to awaken latent intuition. If you're looking for an energy outlet, try swimming on a regular basis, for instance, two times a week at your local Y. You'll get hooked and soon you will notice you have insights and breakthroughs after you swim. If swimming is out of reach, take long baths and showers. Drink three glasses of water in the morning before you eat. Live by the water. Go fishing, boating, or scuba diving.
- Acknowledge your hunches. Really work on this. Tell yourself that there is a sixth sense and that someday everyone will acknowledge it just as surely as the first five are acknowledged now. You have it—develop it!
- Psychic tools help develop intuition better than anything else. Take a class in the Tarot, or begin reading the I Ching. Read about the chakras and do yoga and exercises to help open them.

INTEGRATING THE SENSATE FUNCTION

The most difficult task in encouraging the intuitive to develop sensation is to make him or her realize that it is important and it is the spiritual journey for him or her. The intuitive cannot be whole, cannot be complete

until he or she comes to value and integrate sensation. Constant difficult Pentacle Court card energy in one's spreads cannot be ignored; it needs to be acknowledged and found deep within the self. In time, the intuitive will come to see that the material world is itself spiritual, and in so doing will ground himself or herself in it.

- Make efforts to deal with everyday, routine reality. Realize that all of life cannot be exciting and stimulating; there must be a balance.
- Observing details is part of being sensate. When you describe something, tell the details; really get into it. Don't censor what a part of you may consider trite. This verbal communication is important and can be fun!
- Touching breaks the barriers between you and others. Pamper your body; lie in the sun; fuss over your clothes, hair, jewelry, and appearance. This need not be vanity. The distinction is in making a true connection to your body as a source of power and oneness with your inner Divinity. Exercise: do yoga or go walking or jogging. Improve your diet.
- Socialize. Whereas intuitives are aloof and prefer not to socialize, the sensate-type thrives on interaction. Read about the Queen of Pentacles on page 68 in the section on the Court cards; try to emulate her receptivity in relationship, for she lays the social foundation that is the basis of society.
- Explore your sexuality. If thinking is strong, read some books on sex, factual and fictional. Feeling types might read or write erotic poetry. Write fantasy. Look at erotic paintings, or paint or draw the body. The sexuality of introverted intuitive types is very primitive. They are especially encouraged to use all of these methods.
- The senses are the doors to pleasure and desire, so prepare for an increase in desire: ambition, greed, jealousy, passions, and so on.
- Meditate on THE EMPRESS, the Queen of Pentacles, and THE LOVERS. Read about the Princess of Pentacles, whom Aleister Crowley saw as the essence of womanhood, and do active imagination with her image.
- Outdoor activities such as camping, gardening, and yard work

help. Spend time in the woods. Care for an animal or birds. Stock an aquarium.

- Carpentry, plumbing, working on cars, sewing, knitting, needlework, crafts, and housework help develop sensation. Photography, ceramics, and sketching are all sensing arts.
- Run a home, keeping up with the daily business and details of its management. Balance your checkbook and learn to do the taxes.
- Run a business!
- Make lists to help you organize your time, goals, and work. Follow through on your lists.
- Work through the stronger functions to the sensing function. A feeling person might dance or begin painting. Painting involves canvas and paints, which in turn involve one in sensation. Painting may lead you to carpentry in order to make stretchers and frames. You may decide to market these. Any artistic venture that attempts to take itself into the larger world (the Three of Wands) will involve the sensate function.
- When you are engaged in a new activity that belongs to your fourth function, you may necessarily need to let go of previous activities that utilized that function. There is only so much energy! For example, a woman who is becoming more involved in the material world outside her home, working and developing her sensate function in that manner, may be dismayed to discover that she is having tremendous difficulty cleaning and managing her home. For years, the details of homemaking engaged her fourth function. Now, working vigorously outside the home, she may have little or no sensate energy left for home management.

After Integrating the Functions

The goal of function-balancing work was to enable one to move toward the Self. This was accomplished by strengthening preferred functioning, making it more one-pointed, and by developing weaker functioning. At a certain point (the end of the fourth chakra; see the Chakra Spread on page 114), one returns to functioning with the preferred dominant and auxiliary functions, with access, when necessary, to the less favored third

and fourth functions. One has then returned to who one has known oneself to be, and who one is in terms of the personality body; but now with a developed ability to use the less favored functions when necessary and appropriate.

Balancing the functions has moved one down through the layers of the personal psyche toward the Self. This has created an evolved, balanced, Self-centered personality. When one reaches this point and finds it necessary to deal with something that requires the use of the unfavored functions, the personality mobilizes to deal with it. A dream may show the necessary movement of energy as it did in the case of an intuitive-type woman challenged with a situation that required her to use her sensate cat nature. A dream showed her opening a door to a room to let a cat out with instructions to her sister (shadow energy in a dream is one's sister or brother) to feed the cat. After the woman used her "claws" appropriately to deal with the situation, she returned as quickly as possible to her preferred functioning. This adaptation between functions takes skill and practice.

It is important to realize that one is no longer enlarging consciousness after the completion of the fourth chakra. At this point it is sometimes wise to consciously avoid situations that require deep descents into the unconscious in order to arm for "conflict." At one time in the psycho-spiritual growth process the consciousness work was to seek these situations out, or at least not avoid them, for personal growth. Now such situations may be a waste of time and energy away from the growing relationship with the Self.

People may continue to project on you, especially if you represent nondominant cultural functioning.* You may choose to withdraw from such engagements of energy; you have finished your work and must be about other business.

* See Bates and Keirsey's *Please Understand Me* for percentages of the various types of functions in the culture. Cultural shadow is primarily carried by individuals of the introverted, intuitive, feeling, perceptive type, who represent roughly 1 percent of the population.

CHAPTER 8

DESCRIPTIONS OF THE COURT CARDS

The sketches of the particular Court cards that follow are drawn from the traditional Tarot literature as well as mythological and psychological sources. They are further amplified by selections from the *I Ching*. Deeper insights into your particular relationship to a Court card may be gleaned through work with active imagination as described in chapter 2.

The King of Swords

The King of Swords finds his prototype in such powerful mythological figures as the sky god Zeus and the Greek king Ulysses. King of Swords men are clever and goal-directed; they are strategists—objective, analytical, and ambitious. The predominant drive of the archetype is power, and to obtain such power they may use manipulative and deceitful means, making them potentially ruthless in business, and autocratic and abusive in the home.

The King of Swords is frequently absorbed in his world of work. Work and the authority it bestows are important to him. He is not at ease in relationships; his lack of feeling may make him uncomfortable and defensive. His love is of knowledge, and he pursues abstract truths with an ability to distinguish truth from nontruth. He may enjoy a romantic attachment to history, mythology, literature, or philosophy. There is an attraction to pure idealism, and he may get locked into rational, logical thought patterns.

In their homes, businesses, and relationships, King of Swords men are even, controlled, and objective; they dislike emotional displays and sentimentality, or spontaneous and abrupt changes of plans. They are cautious, careful, and thorough in their attempts to control situations. However, their tendency to evaluate from a purely mental standpoint, disregarding the human element, often causes them to misjudge a situation; then they are confused and angry that the results were not as predicted.

What do these qualities mean in a relationship? Unless he has developed the archetypes of some of the other Court cards, the King of Swords is unable to show feeling, or to allow himself to experience emotion and participate in the intimacy of a relationship. His relationships are, consequently, cold and distant. Possibly through a shock or tragedy he may be brought to value and then develop some relational qualities, or, after the trauma has passed, he may simply get his head back in control over his feelings and "never let it happen again." The King of Swords, more than any of the other of the Kings needs balance from the other elements.

This force is behind the images of the astral plane. It is often a force of fairness and justice. The energy of the King of Swords is valued in our society, which gives many opportunities for his analytical abilities and expertise. However, if this force is unbalanced, in an individual, a corporation, or a country, it can be destructive to human life and values.

The *I Ching* always gives us a fresh perspective on positive potential with the Court cards; in the case of the King of Swords, hexagram #32* (*Heng*, Duration) identifies his force as one of continuity in change. Although the evolutionary process brings change, the force of the King of Swords assures an enduring continuity that tradition and the basis of social interaction will remain the same, they are constant.

The *I Ching* instructs:

> . . . the independence of the superior man is not based on rigidity and immobility of character. He always keeps abreast of the time and changes with it. What endures is the unswerving directive, the inner law of his being, which determines all his actions.†

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* I am using Aleister Crowley's correlations to the *I Ching* from *The Book of Thoth* (Stamford, Conn.: U. S. Games Systems, 1984).

† Cary F. Baynes and Richard Wilhelm, trans., *The I Ching or Book of Changes* (Princeton, N.J.: Princeton University Press, 1985), p. 127.

The King of Wands

The King of Wands is uncomfortable in chaos; he is an individual that lives comfortably in a world of harmony, law, and order. He knows what ought to be and makes judgments based on well-thought-out values. He is an achiever with long-range goals.

His work is marked by his personal and intense interest in it. It is important that he like what he does. Just as he believes in himself and his right and ability to succeed, so does he champion those he believes in. This man is devoted to his wife, home, and children. He may, however, lack a depth of understanding beyond surface appearances and affability. Happiness in the home and marriage will then depend on whether his wife and children expect more of him, and whether other archetypes are present.

As the personifier of the male feeling function, he makes judgments based on value and conviction; when the archetype is positive, these judgements are focused. He is enthusiastically and intensely involved with others, while having the paradoxical ability to distance himself emotionally.

Patterned after Sagittarius, the Philosopher King, the King of Wands possesses vision that inspires others. He is a communicator and has the charm and ability to influence others with his vision. He is an excellent speaker and writer. If he is introverted it may, however, be very difficult for him to express personal feelings. The King of Wands may be an artist or a musician actively involved in the creative process that probes the depths of feelings and leads into the realms of personal transformation.

When this archetype is negative, his judgmentalness becomes bigoted, narrow-minded, and prejudicial. His arrogance and ego are then immense and insufferable. His goals and ambitions may become confused. He may be cruel and sadistic in his efforts to control others.

In the *I Ching*, the King of Wands is represented by hexagram #51 (*Chen*, the Arousing). He is the reawakening of the life forces, the initial energy that animates leaders. This energy shakes a man free from long-standing, rigid thought patterns, making his mind more flexible and stirring in him a reverence for God. When a man has learned in his heart what "fear and trembling" mean, then he has gained an inner strength free from the terror of outside influences. To bring this reverence is often the function of the King of Wands moving through one's Tarot spread. These shocks may come from heaven, from fate, or from within one's own heart; they are needed to reestablish Divine Guidance and a firmer spiritual foundation. A

brilliant intellect needs love or it will be misdirected. A mind that has the potential to help mankind can become trapped and confused. So, *Chen*, the King of Wands, comes forth from the East, or from the depths of the earth, as the mythological Hades, to reestablish a reverence in man that is the foundation of true culture.

The King of Cups

The King of Cups is a Poseidon-type character: aloof, stormy, deep. He has a fluid, receptive nature typical of the Water Court cards. His emotionality is deep and may erupt explosively, but more characteristically it will be controlled. His aloofness and emotional depth create a strong aura of power that attracts others and gives him immense power.

Characteristically the King of Cups is associated with the church, the arts, and the healing professions; however, he is often found as a successful businessman because his intuition, especially if extraverted, allows him useful perceptions and insights that others don't have. If his intuition teams up with thinking, he may find a successful niche for himself in academia.

If the King of Cups is attracted to the helping professions, he may seek to heal his own wounds in the process of aiding others. Because of early emotional wounding he may not be able to trust; as he helps others he heals himself. He has an intense need to be in relationship, and the therapeutic relationship allows him to be in one he controls; this prevents him from being hurt.*

If his power is used for personal gain, the King of Cups may exploit others, and he may be deceptive and double-dealing. It may be almost impossible for a King of Cups to love, for he has built a wall around himself to keep others at a distance. A relationship with him may be destructively based on a power struggle and game-playing.† He is extremely sensual, and when positive he may seek a spiritual dimension to his unions; when immature or negative, his desires have no regard for the partners in his amorous liaisons.

Keep in mind that *none* of the Kings is relational, and ambition and

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* Liz Greene and Juliet Sharman-Burke, *The Mythic Tarot* (New York: Simon and Schuster, 1986), p. 114.

† Nancy Shavick, *The Tarot: A Guide to Reading Your Own Cards* (Hampton, N.J.: Prima Materia Books, 1984), p. 92.

power-seeking are part of the kingship. Negatively or in shadow, they may all be ruthless, deceptive, manipulative, and violent, but with different means. The King of Swords and the King of Cups are more cut off from relationships to others than the King of Wands and the King of Pentacles.

The King of Cups is uniquely suited to symbolize what the alchemist and psychologist call the *conjunction*. This is the uniting of the opposites, the mating of Fire and Water, or the male and female energies. In the *I Ching*, hexagram #54, (*Kuei Mei*, the Marrying Maiden), is the hinge on which the *Book of Changes* rests. It is the reading on the King of Cups and its theme is union. The swiftness and violence of Fire, which the King represents in the Qabalistic system is in constant contention with the placid feminine qualities of Water, represented by the King of Cups. Fire and Water are in eternal conflict, as are men and women. The *I Ching* uses the images of various difficult matings to illustrate this great conflict. None of the marital or extramarital situations it describes are satisfactory. Yet we are realistically admonished to make the best of them, that relationships, even unhappy ones that lack depth and where the individual may only be valued for his or her role, rather than for whom they truly are, are better than not being in relationship at all! It is, of course, the challenge of the "the other."

The *I Ching* instructs us that through it all we must be constantly mindful of the end:

> Thunder over the lake:
> The image of THE MARRYING MAIDEN.
> Thus the superior man
> Understands the transitory
> In the light of the eternity of the end.*

The King of Pentacles

This is a practical man, well organized, with good instincts in material matters; he is successful in business. People rely on him for security, and he is most often married. Like his zodiacal correspondent, Taurus, the King of Pentacles is a good provider for his wife and children. He is a steady and

* Baynes and Wilhelm, *The I Ching*, p. 209.

predictable father, though he may lack the vision to support his children or his spouse in ventures that require spirit and risk. It is often difficult to get this man to change jobs or homes or other areas of his life unless he is literally up against a brick wall.

When balanced, the King of Pentacles man has great potential for contentment. His needs may be quite simple, limited often to basic physical comforts and joys.

The King of Pentacles, being of Earth, believes in and promotes its institutions and will often by found on the boards of educational or artistic foundations; besides valuing these institutions, he may enjoy the status and prestige connected with them. To him is entrusted the care of Mother Earth and her creations, and he has the choice of helping to unite the people of the earth or of becoming a slave to security and materialism. He must come to see the shadow side of possessions, because only when he is conscious of his potential for corruption can he resist it. When he is negative, the King of Pentacles is status-conscious and materialistic; greed predominates. In extreme shadow, he may be perverse and criminal, the archetype for the drug lord and the Mafia chief.

Historically, he is Baal,* the mountain god of the third eye, who in various forms was the earliest mate of the Earth Mother in the ancient Middle East. His closeness to nature can lead him to wisdom and a deep understanding of the Earth's secrets. This is a dimension of the King of Pentacles that is often overlooked, because more often than not his feet are heavy with Earth and he is preoccupied with material and practical matters. Then, instead of possessing wisdom from nature, he is superstitious,† and his mind is rarely able to grasp philosophical or intellectual thoughts; he may even be stupid, opinionated, and disdainful of those with a spiritual bent.

The King of Pentacles is of the Earth and limited to it. Therefore, the *I Ching*, in hexagram #62 (*Hsiao Kuo*, Preponderance of the Small), warns that one should not strive upward, but rather remain below and be conscientious of duty and doing things in the right way. The image is of a bird that should not try to surpass itself and fly into the sun. If it gets too high it loses its groundedness, power, and strength. It should instead descend to where its nest is.

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* Barbara G. Walker, *The Secrets of the Tarot* (New York: Harper & Row, 1984), p. 204.

† Aleister Crowley, *The Book of Thoth* (Stamford, Conn.: U. S. Games Systems, 1984), p. 166.

The King of Spirit

The King of Spirit consolidates the four elemental Kings. He possesses the mind and authority of the King of Swords, he has the warmth and interest of the King of Wands, the compassion and empathy of the King of Cups, and the King of Pentacles' knowledge of the workings of the material world and its people and institutions. More than this, the King of Spirit has experienced Divine reality, and has the power to create and the power of absolute knowledge.

When we come personally to know the King of Spirit, we come to know that there is no distinction between seer and seen, subject and object, individual and universal, matter and consciousness. We come to know that nothing exists apart from the Godhead. All vibrations are God. In every object, in every person, in ourselves, we see Divine Consciousness. When this happens we too become Kings of Spirit.

The *I Ching* gives us further insight into his character in hexagram #1 (*Ch'ien*, the Creative). It tells us that through continuous actualization and differentiation of form the original creative work is preserved:

> The course of the Creative alters and shapes beings until each attains its true, specific nature, then it keeps them in conformity with the Great Harmony. Thus does it show itself to further through perseverance.

The *I Ching* continues by describing how the great man brings peace, security, and order to the world through his activity and that he towers above the multitudes and is instrumental in uniting all in peace. Such a man or woman is a King of Spirit.*

The Queen of Swords

The Queen of Swords was never a child, it seems. Psychologically, she is motherless; from an early age she identified with the masculine world. She asked sensible, does-it-work kinds of questions. We can come close to a good understanding of the Queen of Swords by studying the Greek goddess Pallas Athene who was, literally, motherless in that, as Zeus' daughter, she sprang from her father's head. She was much favored and trusted by Zeus. Since she was fully growth at birth, Athene was never a child.

Her typology is another clue to her character; she is a thinking type.

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* Baynes and Wilhelm, *The I Ching*, p. 5.

She is individualistic and idealistic, with an independent mind, high standards, and a character that is an example to others. She lives in her head and devalues her feelings. This is a woman who analyzes, plans her strategy, deliberates, and bases her life on practical, well-thought-out realities. Consequently she does not fall prey to the illusions that some of the other Queens do. As a woman who lives in her head, relationships with men most likely lack a strong emotional attachment and strong passions. The Queen of Swords also tends to have few female friends, unless other Queens are active, for she is not able to share their enthusiasms and feelings and she adheres to the sanctions of the male-dominated patriarchy.

This is an archetype that all women need access to in their psychology, for it steers them clear of emotional excesses and helps them obtain moderation in their lives. When the archetype is too dominant, there results a more serious imbalance than in any of the other Queens. Hexagram #28 of the *I Ching*, (*Ta Kuo*, Preponderance of the Great), is a teaching on the dangers of the ungrounded, unbalanced intellect and how to correct it. It uses the metaphor of a barren woman and suggests that the life processes can be regenerated by reuniting with lower elements; this is the shadow. The Queen of Swords must acknowledge and unite with shadow elements in herself: depending on the woman, this may be feeling, intuition, or sensing. If she is not able to do this, her spiritual and philosophical potential will be lost. She will have conflict between egocentric ideas and inspired ideals.* She will be intolerant, deceptive, and gossipy, with a narrow outlook, instead of using her mind to distinguish truth from nontruth.

Another dimension of the Queen of Swords may be understood by exploring the archetype of Kali,† the devouring aspect of the Great Mother. When the Queen of Swords is unbalanced, she can cut others and herself to shreds with her criticism and impossible demands for perfection.

Work on the shadow or negative aspects of the Queen of Swords is facilitated by connecting with the child within, and as Christine Downing says, "remembering" the mother: "after one has rediscovered the mother one can acknowledge the father in a new way."‡ In the Tarot, THE EMPRESS or the Queen of Pentacles will assist with the mothering.

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* Lynn Buess, *The Tarot and Transformation* (Marina del Rey, Calif.: DeVorss and Co., 1985), p. 239.

† Walker, *The Secrets of the Tarot*, p. 222.

‡ Christine Downing, *The Goddess: Mythological Images of the Feminine* (New York: Crossroad Publishing Co., 1984), p. 117.

The Queen of Wands

The Queen of Wands is a woman of vision and strong conviction who champions the vision of others as well. She is the representative of the feminine aspects of the feeling function, so when she is positive she is focused and nothing can dissuade her from her goals and her vision, both of which are determined by values rather than rationalistic thinking processes. Often the work she is involved in does not pay well; it may, but the principle of the vision is the most important thing.

Children, lovers, husband, and other women can count on the Queen of Wands for support. She is a loyal and devoted companion or guardian, and she has many female friends. Like Aphrodite (Venus in Roman mythology), the goddess of love, she is relational and her relationships are to her choosing, for when positive she is impervious to the demands of those in her environment. This romantic, passionate aspect of her nature, if it is strong, may get her into difficulties if she is married.

Another strong aspect of the Queen of Wands centers around the home, which is important to her. She is a homemaker; even if she is the sole inhabitant, the home will reflect warmth and caring, perhaps with flowers or handmade articles that are woven, knitted, or embroidered. When the Queen of Wands is introverted, or the extraverted Queen of Wands learns to go inside, she is the proverbial "still waters run deep" that Jung used to describe the introverted feeling type. She often is meditative. Hestia (Vesta in Roman mythology) was such an introverted Queen of Wands. She was the keeper of the hearth, the central fire of the home. Vestal virgins in Rome were committed to the temples. Although she is relational by nature, relationship does not necessarily include men; this type of woman may be drawn to religious life, seeking a deeper relationship, a spiritual oneness. Or she may be a champion of women's causes.

If she is negative, all this reverses. She may be disloyal, her ambition may lack vision and purpose, and her sexuality may lack relationship and turn to lust. If her feeling is not focused, she is "emotional" and carried away by the slightest feeling, causing great harm to those in her environment and anxiety and stress within herself. Such a woman who is dominated by the negative aspects is not in touch with this archetype and is acting out the shadow. The Queen of Wands never sees it. This is the mother that flares up in fits of anger and then the next day has no memory of them. All the passionate energy of this archetype can cause violence and destruction to those around her unless it is recognized and developed.

When a woman learns to come to terms with her rage, she is coming to terms with the Queen of Wands.

The Queen of Wands is a combination of Fire and Water in the Qabalistic system, similar to the King of Cups. But whereas the Kings originate from Atziluth, the World of Fire, the Queens arise from Binah, the World of Water. The Queen of Wands therefore represents Water in Fire, which produces a calmer effect than the King of Cups, who represents Fire in Water.

The Queen of Wands has another important dimension that the *I Ching*, in hexagram #17 (*Sui*, Following), addresses itself to. This is her ego. This ego, stuck in rigid thought patterns, can cause bigotry, stubborness, and self-righteousness, and block life adjustment. The Queen of Wands needs to learn to adjust to the times and this is done by breaking down divisive ego. This is one of the common attributes of this card in a reading; until this ego is dispersed, the Queen of Wands cannot be a channel for Divine Love. When she becomes such a channel all her many gifts may be used to nurture and to lead others to love.

The Queen of Cups

To understand the Queen of Cups, it is useful to look at the Greek goddess Persephone in her two aspects: as *kore*, or maiden, and as the Queen of the Underworld. She is the daughter of the mother and the matriarchal world in the way that the Queen of Swords is the daughter of the father and the patriarchal world. She has a nature that is passive and intuitive; it's like water, easily receiving the impressions of others and mirroring them. Persephone, as the maiden, was kidnapped and raped by Hades, the ruler of the Underworld. This is an experience that can't happen to the more aggressive goddesses, only to the receptive, more vulnerable ones.* As the story goes, her mother, Demeter, grieved so dramatically for her missing daughter that nothing would grow on the earth. Zeus intervened and sent Hermes THE MAGICIAN in the Tarot to the Underworld to bring Persephone back. However, because Persephone had eaten some pomegranate seeds, she could spend only two-thirds of the year on the earth, and for the other third she had to return to the Underworld.

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* Jean Shinoda Bolen, *Goddesses in Every Woman: A New Psychology of Women* (New York: Harper & Row, 1985), p. 17.

What sets Persephone and her Tarot representative, the Queen of Cups, apart from the other goddesses is her relationship to her mother, or the receptive world that we know to be both intuitive and sensate (Demeter represents sensation). This gives her passivity, her lack of direction, and her indecisiveness. Along with this "indefiniteness" goes an inability to set limits, define structure, and make commitments and follow through with them. A married Queen of Cups may not be committed to the marriage or to her job or anything else she does. She may live in a vain and sensual fantasy world, always imagining possibilities for herself, but never doing anything to bring them about. As such she may be idle, manipulative, deceitful, and materialistic.

If the Queen of Cups can grow out of the *kore* role and into the Queen of the Underworld, the mature Queen of Cups, she will do so by learning to define her own space and to own her own soul, not letting it simply reflect others. How does she separate her own soul from others? The myth gives us a clue: she is abducted into the Underworld. The Underworld represents the personal and collective unconscious of the psyche, and it is only by work in the deep unconscious that the Queen of Cups is able to become her own person and cease to be a mirror for others. The union with Hades indicates the Queen of Cups needs to develop her animus, her powerful inner male. This may take many years of working with the unconscious, but once she can rely on her own powerful inner male strength, this woman can activate the other Queens and their archetypes inside herself, particularly the Queen of Wands and the Queen of Swords, whose focusing she needs to develop. Like Persephone, the mature Queen of Cups will need to spend at least one-third of her time in the Underworld. Often she becomes a guide for others into the unconscious. psychotherapist

Once this nature is stabilized, inner peace and leadership of others are hers. Hexagram #58 (*Tui*, The Joyous) talks about the possibilities of true joyousness, which is inner peace and stability, when one has such a nature. The Queen of Cups also has the potential for deep knowledge from the depth of the great sea of the unconscious, which she also represents.

The Queen of Pentacles

The Queen of Pentacles is sensate; this is a good starting point for an understanding of her because it places her squarely in the physical world. She is an Earth Mother figure, and this image connects us to many aspects

of her. She is a producer and will often be a working mother making money. The Queen of Pentacles provides for the welfare of those in her home or environment; she wants it to be comfortable, with modern conveniences and time-saving devices. She handles money well. She is also in touch with her body. She enjoys her sexuality and needs to touch others. She spends time on her clothes, her jewelry, and is generally concerned about her appearance.

Being of the Earth and sensate, she is very involved in all the details of living. She is sociable, talkative, and loves to gossip, especially if extraverted. If introverted she may tend toward moodiness. She is fond of eating and may frequently be on a diet.

There are two goddess aspects that deepen an understanding of the Queen of Pentacles. These two goddess archetypes also give us another important clue to her character. Demeter, the mother of Persephone, is closely associated with the Queen of Pentacles and tells us how important being a mother can be to this Queen. This is the supportive mother that drives her children to all the Little League baseball games and swimming lessons. She often defines herself through her role as mother. If this archetype is dominant and she has not developed the other Queens, she may be domineering and smother her children. She may identify with their popularity and success in school and push them into social climbing. She may have difficulty helping them become independent. In the extreme, she may deliberately cripple them so that they will never leave her.

Or, instead of Demeter, she may act out the Hera-wife archetype. Hera was the often jealous wife of Zeus. She, like our modern-day Queen of Pentacles, hoped to find fulfillment through her husband. This woman's children come second.

All women need to utilize the nurturing mother and wife archetypes at times in their lives or their lives will lack balance. The danger comes when one archetypal pattern dominates, creating imbalance. The Queen of Pentacles, when positive, is able to actualize her shadow Queens and is an independent, contented wife and mother living a fulfilled and productive life. If she is off-balance, she gives up her considerable talents, taking on instead the role of a helpless person; she may also become dependent on drugs and alcohol. When in shadow she may be materialistic and so bound by concrete reality that she has a poor sense of values and is not able to experience the more spiritual side to her nature, which the Queen of Cups represents.

The important clue to her character is her need to define herself as wife,

as mother, or in a receptive, relationship-oriented capacity. This side of her nature must be fulfilled. The Queen of Pentacles is a "great soul," Earth Mother image. She cares deeply about others, including those less fortunate than herself, and may be actively involved in alleviating their distress through church activities or other charitable means.

Hexagram #31 (*Hsien*, Influence), in the *I Ching* is the basis of the social foundation. The Queen of Pentacles represents a similar mutual attraction between the sexes; her receptivity draws others to her. The base of her receptivity is an emptying of "self," which keeps her mind humble and free and her heart pure. Then she is able to have an influence over men and women and to help them develop. With her ability at relationship this Queen can bring diverse peoples into harmony and union.

The Queen of Spirit

The Queen of Spirit is all the Queens plus much more; she is the Queen of Swords in mind and beauty, the Queen of Wands in dedication and love, the Queen of Cups in peace and tranquility, and the Queen of Pentacles in friendship to all. But the Queen of Spirit is also a friend to celestial bodies, to Jupiter, the Moon, and Venus. She is not limited to the earth plane in her ability at relationships.

The Queen of Spirit is a mature, reliable, solid strength able to channel Spirit into the world, and her family, jobs, and relationships. Friendships are no longer personal for her; her working role has also changed. Now she is involved, if not in actual healing work, in bringing healing to her traditional job. And she knows it. She knows that people are brought to peace by being with her. She is so centered that she is an anchor for those still tossed about by fate. To her intimate relationships the Queen of Spirit brings detachment, absolute respect, and deep love.

In the *I Ching* hexagram #11 (T'*ai*, or Peace), the Queen of Spirit is the Receptive whose influence meets and harmonizes with the Creative. The movement issues in a time of prosperity where heaven seems to be on earth:

> Heaven and earth unite; the image of PEACE.
> Thus the ruler
> Divides and completes the course of heaven and earth;
> He furthers and regulates the gifts of heaven and earth,
> And so aids the people.*

* Baynes and Wilhelm, *The I Ching*, p. 49.

The Queen of Spirit as the receptive cosmic yin principle has found perfect balance in relationship to the creative cosmic yang principle. Such a position denotes perfect peace.

The Knight of Swords

The Knight of Swords is the eternally young, brilliant, charismatic crusader. His brilliant mind has the ability to penetrate evil, destroy it, and bring forth truth. Everything is "ideal" for him. He may be so caught up in a purely mental world that he will advance one idea that infatuates him and then quite suddenly advance another, contradictory one. He may have no commitment to what he says and he cannot be believed, for soon he will become enchanted by another pure mental abstraction. Because he has not settled principles he has immense power.*

(All the Sword personalities are detached from their feelings and must endeavor to develop attachment, as well as value; otherwise, the sword they carry may be used brutally to destroy others through crafty manipulation, cutting words, and a self-absorbed egotistical obsession with their own goals.)

In readings, the Knight of Swords may represent something that catapults into your life to break up old patterns and establish new ones; this may be a situation or a person. He will put you into mental conflict in order to help you break out of a mental construct of some type. He may represent a formidable opponent in your life, or your need to charge forward in a directed manner toward your goal. Ultimately he brings a broader view of life.

When undeveloped, this Knight is unable to stand up to powerful people. He is unable to be goal-directed and is consequently frustrated and confused in his ambitions. His childhood was quite often troubled and he needs to establish feeling connections within himself and others. His great challenge is to use his tremendous mental powers to search out the truth.

This trait is described well in the *I Ching* hexagram #57 (*Sun*, The Gentle, The Penetrating, Wind). His is the power of the penetrating mind. This force is not Mars-like, but gentle and persistent; therefore, it is successful. It goes into things deeply to understand their innermost nature. Crowley

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* Crowley, *The Book of Thoth*, p. 162.

says "there is a secret crown in the nature of this card; if concentrated, it is exactly Tiphareth."*

The Knight of Wands

The Knight of Wands is the courageous and imaginative adventurer. He is impulsive and charming and it is difficult to hold a grudge against him. The Knight of Wands is able to see both sides of an issue and is slow to make up his mind; however, he is sure to express an opinion even if he's not sure what he believes![†] This is all part of his vibrant, impetuous, restless nature that seeks to find outlets for self-expression.

His great energy enjoys hard work and he'll fight against terrific odds, not so much to succeed but because he has so much energy and he likes what he is doing.[‡] However, without practical and tangible commitments (due to the development of the other archetypes) to hold him, the Knight of Wands is liable to change jobs frequently, because he has been slighted, has quarreled, or has simply lost interest. This is difficult for his family or those who depend on him. He has the same noncommittal pattern in love relationships.

Such a person may be proud and idealistic. The Knight of Wands has an idealism that may give him a contempt for the world, while paradoxically holding each individual in high esteem.[§] With all the Wand energy we are dealing with ego. The Knight of Wands negatively may be narrow-minded and resistant to developing his mind. There may be a need to break down restrictive ego patterns.

All the Knights must first face their shadow sides in order to tap their positive potential. All the Knights carry the transformational energy to accomplish this. In the *I Ching* hexagram #42 (*I*, or Increase), we are introduced to the potential of the Knight of Wands. This is the initiating Spirit of civilization, and the Spirit that brings about its flowering. This is the Spirit of a teacher who inspires others and helps to bring light and morality into the world. The Knight of Wands does this by learning to serve. To rule is to serve, the *I Ching* admonishes. The Knight of Wands must always be mindful of where his power comes from. He must not

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* Crowley, *The Book of Thoth,* p. 162.
\+ Ibid., p. 153.
‡ Ibid., p. 154.
§ Ibid.

allow his head to be turned. He must follow a middle path and learn the calmness, steadiness, and humility of the Knight of Pentacles. Then he will succeed.

The *I Ching* says of this type of person that he alone has the Spirit to help the world. Of him Confucius says:

> The superior man sets his person at rest before he moves; he composes his mind before he speaks; he makes his relations firm before he asks for something. By attending to these three matters, the superior man gains complete security. But if a man is brusque in his movements, others will not co-operate. If he is agitated in his words, they awaken no echo in others. If he asks for something without having first established relations, it will not be given to him. If no one is with him, those who would harm him draw near.*

The Knight of Cups

The Knight of Cups is the sensitive, poetic, self-sacrificing hero of chivalry. He serves others and particularly women. Usually he is deeply attached to his mother and he transfers this deep love to others and places the beloved on a pedestal. His sexuality has a spiritual dimension to it. Today we would say that the Knight of Cups is in touch with his feminine, the feminine aspects of his soul.

The Knight of Cups, like Water, is changeable. He has the ability to accommodate fluctuations in his environment. He has the same conflicting nature as the King of Cups, the conflict being between the Water nature and the Fire nature. The demands of Knighthood and Kinghood are associated with Fire and conflict with the passivity of Water. This leads us into another dimension of the Knight's character: although he appears to be controlled and uninvolved, it is simply a mask for his intense passions.† He has a secret desire for power, wisdom, and control. Negatively, he can be secretive, manipulative, and crafty. As is typical of intuitives, he is not influenced externally, he only seems to be; if negative, he transmits influences to his own purposes. He has great ability, but the Knight of Cups is often not trusted because people sense that he cannot be counted on to work "in harness."‡

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* Baynes and Wilhelm, *The I Ching*, p. 165.

† Crowley, *The Book of Thoth*, p. 158.

‡ Ibid.

In a reading, the Knight of Cups may stand for happiness in love and romance, or the feelings of being in love. He is intuitive and therefore may indicate the reception of inspirations and intuitions. He signifies a person involved in poetry, music, or the arts. He may indicate an offer that needs to be considered with caution.

The Knight of Cups is hexagram #61 (*Chung Fu*, Inner Truth). He has humility that attracts the good and strength that assures trustworthiness. He is dependent on no one, and on this inner independence Inner Truth is dependent! He has a mind free from prejudice that allows him to be open to an empathetic understanding of others; their psyches act on his. In this manner he is able to establish contact with others and gain power and influence over them. Used for good, these powers have the potential to transform the whole realm, by Inner Truth.

The Knight of Pentacles

The Knight of Pentacles is a practical, reliable, hardworking man who brings the element of Earth to fruition. He is a producer and a builder. The Knight of Wands brings the Spirit to enterprise, the Knight of Cups brings the knowledge, the Knight of Swords brings the Mind, but the Knight of Pentacles does the Work. He values work and much of his self-esteem is dependent on his ability to be a good worker.

His personality is uncomplicated. He values only what represents tangible reality, so he is often conventional. He is the most grounded of the Knights, and because he is, he is the most realistic and possesses more potential for contented happiness than the other Knights do; his expectations are not unrealistic. However, there is danger; unless he is able to develop other archetypes, he may be too compliant with this state and may not be able to envision new possibilities for himself or the world. Worldly status and material goods may mean too much to him. And if negative, he may well be irresponsible as well as impatient and dissatisfied; he may also be disdainful of spiritual types. He needs spirit and imagination and intuition or he will get stuck in a rut, the rut of Earth.

Although he is an uncomplicated personality, he possesses some interesting dimensions. Within his responsible, commonsense approach to life there is a deep appreciation of beauty. His appreciation of the arts is, of course, practical; it focuses on the tangible. He prefers realism and gravitates toward sculpture as well as crafts such as weaving and ceramics. He

tends to be auditory and many Knights of Pentacles are attracted to music and make fine musicians.

The Knight of Pentacles possesses a deep attunement with nature. He is therefore a natural farmer, but above that he commands the powerful inner forces of the magician. He is deeply involved in the mysteries of magic and Mother Earth. Historically he was Merlin.*

In a reading, depending on the aspects, the Knight of Pentacles may signify a need to develop the practical, plan-ahead, one-step-at-a-time quality of the Knight, or the need to break out of structure and confinement.

Hexagram #53 (*Chien*, Development) is an especially beautiful hexagram that follows a young man from the beginning to the end of his life. His progress is slow because there are so many difficulties: he loses his way, he gets into dangerous situations, he becomes isolated and misjudged. In these ways he learns to be careful, to avoid conflict, and to maintain his position, and in so doing he reaches the summit. When his work is done and his life is over, he has been a light, an example, to others.

And so *Chien* speaks to us of the development of character, the traditional development of events, and how to take the well-trod path to success. It tells us, also, of the inner calm and the sense of duty and morality that come with this perspective. In its image of the flight of the wild geese from the water to the heights, it gives us, in the Knight of Pentacles, a metaphor for man's journey on Earth.

The Knight of Spirit

At one time the quaternity of Knights that represented the four elements worked with us to bring about the transformation that would bring the ego under the direction of a higher Life Principle. When the element Knights have completed their major work with us, the Knight of Spirit visits us with the beautiful task of overseeing the experiences that our soul will now have. It is his job to provide us with spiritual experiences that will broaden us and increase the magnitude of our inner Light. We learn through the Knight to trust that the Divine Forces move benevolently and beneficently through us. We need no longer concern ourselves with plotting and planning our lives. Things now just happen. The Knight teaches us to live only in the peaceful moment that exists right now.

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* Walker, *The Secrets of the Tarot*, p. 201.

As with all the Tarot cards, the inner forces manifest outwardly, and therefore an individual becomes the Knight of Spirit for us or we become it to him.

The Knight of Spirit works in humankind to disperse the rigid ego that separates us from each other and from God. Hexagram #59 (*Huan,* Dispersion) tells us that great rulers relied on religious forces to overcome the ego. Through ritual and sacred music appealing to shared emotions the hearts of many were united.

> Therefore [because of hardness and selfishness] the hearts of man must be seized by a devout emotion. They must be shaken by a religious awe in face of eternity—stirred with an intuition of the One Creator of a living beings, and united through the strong feeling of fellowship experienced in the ritual of divine worship.*

The Knight of Spirit is a great ruler who works to unite people through religious devotion and who also seeks to unite them by involvements in significant undertakings.

The Page or Princess of Swords

The Princess or Page of Swords is the young teenager: rebellious, egotistical, outspoken, and independent. It is easy to cross swords with one so intent on coming into his or her own individuality. Unfortunately, many adults had this particular energy thwarted during the formative years, so their efforts to realize the Page or Princess in themselves is often a struggle to come into their own mental independence free from the domination and opinions of others. Beginning mental powers are based on curiosity and may show up as cruelty in children's speech. In adults this cruelty may develop into gossip and quarrelling.†

The Princess has a restless nature, a strong will, a practical perceptive mind, and a natural ability to sway others with words. Her keen mind is quick-witted and she shows good judgment. As with all the Sword Court cards, the sword she carries may be used to reveal hidden truths and wisdom or it may be used destructively.

The shadow of the Princess can be stern, crafty, violent, and dominated

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* Baynes and Wilhelm, *The I Ching*, p. 228.

† Greene, *The Mythic Tarot,* p. 161.

by evil forces. She may be full of revenge. All the fine qualities of air may be repressed and suffocated, making her logic destructive, slowing her mental processes, and subjecting her to anxiety. Then her fine intellect may be used to outwit others and she will be arrogant with scattered energies.

The Princess of Swords type is depicted in the *I Ching* in hexagram #18 (*Ku*, Decay, or Work on What Has Been Spoiled). This describes a child of misfortune whose difficulties stem from a destructive primary relationship with either or both parents. The inner condition created by the parents can and should be set right. This is a situation of decay caused by an abuse of human freedom, and because she has been spoiled by human fault, the situation can be made good through human work and especially love. The hexagram promises success and a new beginning for the individual, as well as the regeneration of a corrupt society.

The top line of the hexagram states:

> He does not serve kings and princes,
> Sets himself higher goals.*

Such people may withdraw from the world and strive to realize higher aims for themselves and humankind. They do not work for one era but for all time.

Historically, the Princess of Swords was a psychopomp,† a messenger between two worlds, the conscious and the unconscious, the living and the dead. In the human psyche the Princess may represent a connective energy between the conscious and the unconscious. This is a channel through which the Higher Self may speak to an individual through words, dreams, or other images and intuitions.‡ It is as if the child of misfortune who suffered at a young age learned to find solace in a world other than the world of humans. When she can, as an adult, right that situation, she has great potential; having an allegiance to no one she can serve a Higher Source. And having become accustomed to the unconscious, she can serve as a psychopomp between the two worlds in the role of a counselor, a psychic, or an artist.

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* Baynes and Wilhelm, *The I Ching*, p. 78.
† Walker, *The Secrets of the Tarot*, p. 220.
‡ Shavick, *The Tarot*, p. 57.

The Page or Princess of Wands

The Princess or Page of Wands is a person with strong feelings and a high energy level that loves excitement, sports, and energetic people; a person ready for something new to happen. She doesn't want to lead but rather enjoys being a follower. The Princess can be a wonderful friend or a considerable enemy. She falls in love quickly and just as quickly breaks a heart. Like all the Princesses, she is a spirit that needs to be carefully nourished. Her spirit is captured in the Greek myths about nymphs, a group of beings close to the gods that inhabited the world of nature.

Hers is an impulsive nature that learns through experience. The Princess needs to learn patience, perseverance, and self-control. She may represent the initial breakdown of rigid ego thought-processes, and therefore the beginnings of understanding and the deeper uses of the mind to penetrate truth. She may represent the stirrings of old buried feelings that painfully need to be recognized and of positive feelings that need to be nourished.

In hexagram #27 (*I*, Nourishment), this type of person is a positive force in the social problem of nourishment. Nourishment of others is accomplished by crystallizing the energies of the King and Queen, the optimistic and confident support of others' abilities and self-worth. The lower trigram (each hexagram is composed of two trigrams) is concerned with the proper nourishment of oneself, both spiritual and physical. It recommends moderation in the appetites and looking to oneself, not others, for spiritual food. The upper trigram deals with nourishing others. When these two aspects are in balance, the Princess of Wands is positive. If the balance is not attained, she is negative; blinded by her feelings, she may be irritable, bored, restless, and stubborn. She can be superficial, envious, cruel, lazy, irresponsible, and faithless, with insatiable appetites! What's worse she will be unaware of this and totally believe in herself with misguided confidence.

The Princesses are the thrones of the Aces; it is through the throne of Earth that the initial energy or "idea" of the Ace is grounded. With the Princess of Wands, the power of the imagination to bring forth creative works, as well as the beginnings of new feelings, needs to be carefully nurtured.

The Page or Princess of Cups

The Princess or Page of Cups represents a sensitive, perhaps spoiled, likable, dependent child or individual often unaware of her own identity. This person has good intuition and like the other Water signs is easily influenced by those in the environment. She is an introvert drawn to literature, music, and poetry.

The Princess of Cups is usually someone who was wounded in an early love relationship, often as a child. Consequently, she is unable to trust.* The memory of a shattered trust is behind her desire to love and please, and often she is indiscriminate in whom she offers love to. The Princess needs to increase her self-esteem and learn to take the risk of loving.

As an individual really unaware of her identity, she is the wounded child in the King and Queen of Cups. She also represents the potential to tap and nurture the beginning of feelings; like Narcissus of Greek mythology, who had been kept from self-knowledge by his mother, the Princess of Cups must first come to know and fall in love with herself.† In time this self-love can be transformed into love for others. She can, as such, symbolize on an esoteric level the awakening of Divine Love.‡

In hexagram #41 (*Sun*, Decrease), this type of person represents the process of evolution. This process is one of balancing. When one of our four energies becomes too dominant (by increase), it must be made less dominant (by decrease). This is accomplished by transmuting some of the dominant energy into the less dominant energy; the one is decreased for the benefit of another aspect of personality, which is increased. Strength is weakened and weakness is strengthened. And the result is one whole with two balanced parts within. Confucius says:

> Heaven and earth come together, and all things take shape and find form. Male and female mix their seed, and all creatures take shape and are born. In the Book of Changes it is said: "When three people journey together, their number decreases by one. When one man journeys alone, he finds a companion." This refers to the effect of becoming one.§

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* Ibid., p. 88.
† Greene, *The Mythic Tarot*, pp. 105–106.
‡ Buess, *The Tarot and Transformation*, p. 221.
§ Baynes and Wilhelm, *The I Ching*, p. 593.

She therefore symbolizes Water's ability to transmute energy and preside over the process of self-transformation symbolized by the Magnum Opus, the Great Work of the alchemist—the freeing of the Divine from within the imprisonment of nature.

The Page or Princess of Pentacles

The Princess or Page of Pentacles is an introverted, quiet, serious, goal-oriented individual. She is careful and cautious in her planning, and sure to actualize her goals. She respects learning and enjoys school. In this way, the Princess may symbolize a student, a writer, a secretary, or an assistant of some such nature.

The Princess is apt to make right choices with a mind that is discriminating and alert to detail. She is organized, confident, and the possessor of good taste. She enjoys the comforts of life, but if negative her obsession with material possessions may cause her to be less cautious and jeopardize her success; then she will be wasteful, petty, lazy, and domineering.

As the seat of Ace of Pentacles, the Princess represents the beginnings of one's relationship to the material world and the senses. As with the other Princesses, these early efforts of the Princess of Pentacles need to be nurtured in order to mature.

The Princess of Pentacles is an extremely complex energy. Aleister Crowley felt that she represented womanhood in its totality and that deep within her feminine nature lay the secret of transformation to the Great Mother, the unconscious.* Her card represents the Great Work itself, the return to the Godhead. Historically, this card represented the Widsom of the Ages and, as the patron of those who studied the ancient mysteries, she stood for magical learning.†

In the *I Ching*, this type of person is represented by hexagram #52 (*Kan*, Keeping Still). The hexagram talks about how to acquire a quiet heart and a state of rest through meditation. Its image is the sacred terrestrial mountain that aspires to the heavens. This card is the final Court card, for it is the card of the completion of personality integration and the final dissolution of the ego. The top line of hexagram #52 refers to this quality:

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* Crowley, *The Book of Thoth*, p. 169.

† Walker, *The Secrets of the Tarot*, p. 201.

> One is at rest, not merely in a small, circumscribed way in regard to matter of detail, but one has also a general resignation in regard to life as a whole, and this confers peace and good fortune in relation to every individual matter.*

The Page or Princess of Spirit

The Princess or Page of Spirit is an individual young in his or her knowledge of the spiritual world and its forces. Such an individual has ideally mastered the ego-self by bringing the ego under the direction of a greater Life Principle. He or she is able to use all four energies of Air, Fire, Water, and Earth with their corresponding functions of thinking, feeling, intuiting, and sensing, at will, with focus and appropriateness.

Before Completion, *Wei Chi,* hexagram #64 in the *I Ching*, tells us how steadfastness has not been routed and how all misgivings have been overcome. It tells us that victory has been won:

> *The light of a superior personality shines forth anew and makes its influence felt among men who have faith in it and rally around it.* The new time has arrived, and with it good fortune. And just as the sun shines forth in redoubled beauty after rain, or as a forest grows more freshly green from charred ruins after a fire, so the new era appears all the more glorious by contrast with the misery of the old.†

There is deep peace and centeredness in this newcomer to the spiritual world. There are no more earthly battles to be fought, no more wants, desires, or ambitions. The soul has experienced all it needed to experience. Now free of desire and having reached the peak of the soul's vertical ascent, the Page or Princess of Spirit explores the spiritual world horizontally.

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* Baynes and Wilhelm, *The I Ching,* p. 204.

† Ibid., p. 204.

CHAPTER 9

THE ATTITUDE, THE EGO, AND THE PERSONA

Attitude: Extravert or Introvert?

Perhaps of more importance than the method used in perceiving and judging is whether you are extraverted or introverted. The answer is not as obvious as popular stereotypes, such as the extravert as the talkative life-of-the-party type, would have us believe. There are many quiet extraverts and many highly talkative types that are actually introverted. It is a question of the predominant direction of psychic energy rather than of behavior. If an individual directs energy toward an inner subjective psychic reality, he is an introvert; if he directs his energy toward the external object, he is an extravert.

I was at a dinner with astrologers one evening when the man across the table from me shared the following self-discovery with us: "I had been looking inside," he said. "Everybody said, 'Go inside, the answers are inside.' But I couldn't find anything there. All of a sudden I realized! It's not inside, it's OUT THERE!" This man was expressing his extraverted intuition; for him the way to the intuitive answers he sought was through the outer world.

I have noticed in relationship to the Tarot cards that extraverts have a need to read other people's cards; they will begin doing card readings long before an introvert would consider herself knowledgeable enough to do them. The extravert initially learns about himself through the person whose

cards he reads. The fact that he will eventually, if he is serious, read his own cards, is an ideal way for the extravert to learn about introversion.

A useful criterion for identification is to ask yourself (or another person) what you do when you are depressed or upset. If you call someone or go out, chances are you are extraverted, for you are going to the outer object or person for a solution. If, however, you "hole up," unplug the phone, and become inaccessible until you have solved your problems, you are probably introverted. Another practical gauge is how you talk on the phone. An extravert can talk for hours, an introvert is exhausted if he does. Another criterion, and one useful for obtaining insight into one's function type as well, is not to ask the person what she things she is, but rather how she spends her time. Does she spend the majority of her unstructured, nonwork time alone or with others? The extravert may actually value the few minutes she spends alone more than the four or five hours spent with others, and tell you her preference is to be alone. She has simply come to the point in life where she values and treasures those rare introverted moments as near contact with the Divine, but she is still an extravert by nature and spends most of her time with others.

As with anything that is unconscious, we need to become aware of the less conscious attitude and to be able to use it appropriately; if we don't it will control us. An example of this would be an introvert who is being controlled by unconscious extraversion. Although he is naturally introverted, he suddenly can't stop talking at a party, or can't stop running around doing errands, activities, work, and so on, once he starts. He can't apply the brakes. On the other hand, the extravert who is forced into an unconscious attitude of introversion due to something like a divorce or an illness may find herself panicky and swamped with feelings, thoughts, sensations, or intuitions inside herself that can't be controlled.

The dominant function will carry the dominant attitude, while the fourth function will carry the opposite attitude. In other words, if you are an introvert, your unconscious will be characterized by extraversion, and if you are an extravert, the unconscious will be introverted.

In the Tarot deck, the Knights represent these attitudes; the Knights of Cups and Pentacles are generally introverted by nature, and the Knights of Swords and Wands are extraverted.

In time you may learn to identify a person's typology. If you know you are involved with a King of Wands, then are you are alerted through function type amplification as well as standard delineations, to what you

might and might not expect from him. Identifying an introvert or extravert early in a relationship is one of the most important awarenesses to develop as far as personal compatibility goes. A difference in extraversion and introversion is often hard to reconcile in a friendship or marriage. If, for instance, the extravert has the behavior of being outgoing and constantly active, she may seriously resent a partner who prefers quiet, more peaceful activities. Many times an introverted wife finds herself losing many years in acquiescence to a husband constantly on the go before she learns to assert herself and value her introversion.

In the second part of the book you will learn to identify an individual's level of consciousness based on the Western Mystery traditions system of graded initiation by using the Chakra Spread. In time, perhaps, you will be able to recognize a person's level without the spread. The Tarot is the most effective tool I know for developing intuition; you are training your sensitivities so that you can become an astute observer of human nature and ultimately able to perceive higher-level truths.

I know a reputable psychic who used the cards for many years in her readings and was then able to read psychically without the cards; the Tarot had opened doors for her. It is important to realize that the cards' purpose is not divination, nor is it the development of what is called lower-level forms of psychism (which is related in Qabalistic terms to the lower Astral World). A good psychic can use her skills to help an individual gain greater insight. But as with divination, telling what is going to happen or what happened a thousand years ago is usually of little value and may actually be harmful if it feeds the person's tendency toward escapism.* An individual has all she needs to work with in this life, and for the psychic these methods may seriously deter her from the true goal. The true goal of the Tarot is the true goal of all occultism, to assist the individual in dispelling illusion and learning to work more effectively with reality; to this aim her intuition and will are trained, and these abilities will simultaneously enable her to perceive higher level truths.

Some people rebel against typing or classifying an individual; they feel that this kind of pigeonholing—whether by type, by astrological sign, or through numerological data—robs individuals of their uniqueness. This can be a valid objection; however, it is necessary to understand the parts so

* Though it can be useful in helping people to understand the history of their souls.

that the whole might be better perceived. If there are times along the way when one is guilty of "simplistic" labeling (and we all are!), so be it; it is part of the necessary process of perceiving the whole. Such concepts add rationalistic understanding to holistic intuition. When we say a person is a Queen of Swords, we gather certain pertinent impressions from the traditional Tarot literature. When we add that she is a thinking type, we are expanding the possibilities of our awareness of the Queen of Swords. When we move into the realm of mythology and add that she has attributes and qualities of Pallas Athene and Kali, we further amplify her dimensions. So the "pigeonholing" need not narrow, but can actually broaden our mental, intuitive, sensing, and feeling awareness. It is restrictive only when our mind allows it to be.

The Ego—Pages and Princesses

The ego is who we know ourselves to be; it organizes the conscious self. It has an extremely important job in helping us maintain our sense of identity, the sense that we are the same person today as we were yesterday. It accomplishes this by being very selective about what it allows to become conscious.

Attached to the ego is the personal unconscious. This contains all the ideas, thoughts, feelings, intuitions, sensations and so on, that have at one time been conscious, or perhaps subliminally perceived by us, in our lifetime. It contains contents that lost their importance for us and were forgotten, or that we withdrew consciousness from, that we repressed. Also in our personal unconscious are things that never had enough importance for us to enter consciousness.

Many times the contents push to become conscious and the ego must discriminate among them so that the individual does not become flooded with unconscious material and become confused about his identity. One of the chief criteria for what the ego will allow to become conscious is the nature of the dominant function. If you are a thinker, your ego will allow more thoughts than feelings to cross the threshold into consciousness; excessive feelings would threaten your sense of identity as a rational, logical being. A feeler, on the other hand, allows more feelings and less thoughts into consciousness.

If a thought or feeling, or a sensate or intuitive perception, causes a

great deal of anxiety, the ego will keep it below the threshold of consciousness; however, its value in the unconscious may build up to such a degree that it — along with its attendant anxiety — may push across the boundary. Sometimes a content that causes anxiety is allowed to become conscious if the person has a great need. For example, if the wife of a King of Swords is threatening him with a divorce, this thinking type may allow feeling contents to cross into consciousness in order to save his marriage.

The more conscious a person is, the more likely it is that the ego will let all kinds of material cross over, because such a person is not easily threatened; she is quite secure about herself and can allow shadow material to become conscious while she still maintains a strong sense of herself.

The reeducation of a frightened and insecure ego is a long, slow process. Reeducation involves changing such long-ingrained attitudes as the idea that one is a weak, helpless, dependent female, or one is a good, never-have-a-bad-thought Christian. Reeducation involves the continual recognition and integration of the shadow.

The Pages and the Princesses represent the ego-self. Your corresponding Tarot care will be the Page or Princess (depending on sex) of your dominant function. For example, the ego of a man who has feeling as the dominant function, a King of Wands, will be represented by the Page of Wands, whereas the ego of a woman who has thinking as the dominant function, a Queen of Swords, will be represented by the Princess of Swords.

The Persona

Our outer face, or the mask we present to others, is called the persona. There's nothing really personal about the persona; it has all the trademarks of a standard "collective" mask. It is useful because it protects us and allows us to communicate with others. A mask becomes a problem when we begin to identify with it. For example, the King of Swords is a powerful man of authority in the business world; he is revered and respected by his colleagues and subordinates. When the King of Swords begins to believe in the infallibility of his power and authority, he has identified with his mask and lost his sense of Self. A queen of Pentacles or Queen of Cups who over identifies with her persona as mother likewise loses touch with her Self.

An individual's persona card is represented by the function *that he identifies with*; it may be his dominant or auxiliary function. It is usually

dominant if he is extraverted, and it is usually auxiliary if he is introverted. If the individual is projecting the fourth function, he is projecting the negative or shadow aspects.

A dominant function King of Pentacles with an extraverted attitude will probably project an extraverted sensation persona. If, however, he is introverted, he will project his auxiliary or second function. For example, if it is thinking, the second function is the opposite attitude from the preferred one, so this introverted King of Pentacles is projecting an extraverted King of Swords persona. You can see that the extravert will be more comfortable in the world, for he is interacting with his strong suit and preferred attitude; whereas the introvert not only conceals his predominant function but his preferred mode of adaptation as well.

CHAPTER 10

THE SHADOW

Functions that are weak in us are often unconscious: the ego does not relate to them and the conscious mind does not have ready access to their use. These unconscious energies are part of what is called the shadow, and with a little self-awareness we can become conscious of many of them, for they reside close to the ego in our personal unconscious.

As we grew up, our use of these functions did not seem to get us what we wanted, so as undervalued parts of ourselves they were repressed. Unfortunately, many positive qualities are buried with the shadow. It is said that the shadow is part gold, but to bring out the light, positive side of an energy, it is necessary to come to terms with its dark side first.

Shadow, the interaction of light and dark, is the play of the opposites and represents the duality of which all nature is composed. When we do not know our shadow side we swing from one opposite to the other; hopefully, over time we learn to see both opposites clearly and to stand the tension between them, and in this way we find the middle. When we can see that we hate the person we love, that our kindness coexists with our cruelty, or that our generosity is partner to our stinginess, when we can see these things in ourselves in all aspects and live with them, then we have taken a big step toward the recognition and integration of the shadow.

Now, apart from our personal shadow, which can be recognized with some courage and determination, the human race also has a shadow and this is archetypal and carries a tremendous amount of power. Some people,

once they start embracing their negative side, go too far and become inflated in their acceptance of the collective shadow; they might go so far they begin to identify with the devil.* It is important to accept the limitations of the ego and realize the shadow is concerned with small personal things: jealousies, greed, ambition, and the like. Understanding the shadow is really an extended knowledge of our egos.

If the Queen of Wands can see that she has a temper that can be hurtful and even violent, if she can live with this knowledge of herself and see the negative side to her vibrant and passionate nature and not repress it, then she can be its master. If she refuses to acknowledge this other dimension of her nature, it will strike out without her control and hurt the people around her—and she won't even see it!

The shadow develops from our relationship with the same-sex parent. Often problems with members of the same sex are rooted in what are called shadow projections. Projection is a mechanism whereby we recognize unconscious psychic contents in the outer world, either in another individual or an object, that really belong in our own psyches. We do not see the content in ourselves but we recognize it in the "other."† By listening to our criticism of others we can be quite sure that we are talking about unknown parts of ourselves that we need to become acquainted with.

If we are brave enough to take this first step in self-knowledge and to begin to challenge our views of ourselves, we can begin to know vast new areas of our psyches, and this will propel us into a much broader and more creative life. When the shadow and the ego work well together, the ego channels the instincts and the person is vital, spontaneous, and alive. When shadow and ego are strangers, the instincts are blocked and the person has a flat, lifeless personality.

Our Nine of Swords is rooted in shadow projection. When unknown psychic contents are not recognized in oneself but are seen in the outside world instead, the person has created an illusory reality that he cannot relate to in any real way. He therefore withdraws from this reality that has been created, and loneliness and isolation result. The more and stronger the projections are, the more painful is his loneliness and isolation. The first step in psychological growth is the withdrawal of these shadow projections.

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* Barbara Hannah, *Striving Towards Wholeness* (Boston: Sigo Press, 1988), p. 269.

† See Sylvia Perera, *The Scapegoat Complex: Toward a Mythology of Shadow and Guilt* (Toronto: Inner City Books, 1986), for an excellent study of shadow projection.

How does the Tarot help us become aware of the shadow? I believe this is one of the most valuable pieces of information that the Tarot can provide us with. First of all, the card of STRENGTH alerts us to the shadow. Also, the Two of Pentacles indicates an alternating energy is emerging from the unconscious. And more specifically, the Court cards that we have already correlated with the functions tell us what shadow figures need recognition and integration. Any energy may conflict any other energy, but the following are the more typical opposites: the perceiving functions (intuition and sensation) shadow each other, and the judging functions (thinking and feeling) shadow each other.

To make this easier to visualize, here is a chart showing each suit and its shadow.

SWORDS (THINKING)	is shadow to	WANDS (FEELING)
WANDS (FEELING)	is shadow to	SWORDS (THINKING)
CUPS (INTUITION)	is shadow to	PENTACLES (SENSATION)
PENTACLES (SENSATION)	is shadow to	CUPS (INTUITION)

Or to put it in terms of the four functions:

THINKING	is shadow to	FEELING*
FEELING	is shadow to	THINKING
INTUITION	is shadow to	SENSING
SENSING	is shadow to	INTUITION

There is also an animosity between the warring elements of Fire and Water, or feeling and intuition, and a conflict between Earth and Air, or sensing and thinking. Fire and Earth are more naturally compatible, as are Air and Water.

Here is an example of how the Tarot might work with an individual who is struggling with fidelity in his marriage and confronted with temptation. Let's say he is a Knight of Cups. For one reason or another he had a particularly close relationship with his mother; perhaps there was an innate sensitivity of soul, perhaps the mother wanted from him the empathy and love that a domineering or alcoholic husband could not or would not

* The judging functions are very antagonistic toward each other; when the deep transformations that involve the feeling function are in progress, the thinking function, as determined in the Function Block Spread, may be very low in value, or even absent.

supply her. As the boy grew older he was always looking for an ideal love; he was in love with love, his first and deepest love having been his mother.

In playing the role that his mother encouraged and in which he concurred,* he subjugated to the realm of the shadow the undervalued parts in himself that the domineering or alcoholic father represented. His father's temper went into the unconscious as shadow and now, as an adult, he is unable to constructively show anger. The Knight of Cups' primary role model could not teach him how to handle his rage constructively and consequently when his anger is aroused he will usually not recognize it. If he does recognize it, he doesn't know what to do, but is frightened by its primitiveness as both he and his mother were in the face of his father's temper. Chances are that he will choose to escape. This is an attractive and well-worn path for the Knight of Cups; he may escape into fantasy, drugs, or alcohol, or into another "ideal" relationship.

Let us add to the story that through the years the power base of the marriage has become unbalanced and his wife has been or has become domineering. The Knight of Cups is unable to assert himself with her and correct this imbalance. Escape into another "ideal" relationship looks desirable and the Knight of Cups is tempted to leave.

His Tarot cards will show him two shadow energies emerging in this crisis to assist him. The Knight of Pentacles will surface to encourage him to plug along with the often dull daily realities of married love and family responsibilities that are frequently difficult for an intuitive such as the Knight of Cups. The Knight of Swords brings him another transformational energy, encouraging him to assert himself and bring balance back into the power structure of the family.

He will be afraid to act as the Knight of Swords, for he experienced his father as a negative Knight of Swords. He has a deep conscious or unconscious fear inside of him of what he and his mother suffered during his father's rages. He promised himself then that he would never be like his father, who was an immature thinking type (sometimes called the Peter Pan type) unconnected to his feelings. The son was unable to learn from him how to handle the human passions and instincts. Because of the primitive

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* C. G. Jung, *Aion: Researches into the Phenomenology of the Self*, vol. 9, part II of *The Collected Works* (Princeton, N.J.: Bollingen Series xx, 1977, 1979, 1980, 1990) (hereafter cited as *CW*). Jung discusses the "most sacred archetype of the marriage of mother and son" in pars. 20–27.

nature of these instincts that have laid dormant so long in the unconscious, they may well be frightening when they emerge. In the beginning, the Knight of Cups may be full of guilt when he uses them or even acknowledges their presence. He might make mistakes as he attempts to handle and control these new energies. He must be patient and know that in time they will help him.

When the Knight of Cups has stabilized these new energies successfully, new experiences will arise either from the outside, triggering the inner experience, or from the inside, affecting the outer experience. These new energies will cause an imbalance and the stability will once again be challenged.

Through the process of compensation the unconscious serves as a correcting mechanism for the conscious ego personality. If an outer conscious attitude is very one-sided, the inner unconscious side will become equally strong in its one-sidedness, only it will be a counterviewpoint. When the two opposite poles, the conscious one and its counterposition, become equal in intensity, a standstill is reached. This is referred to as the collision of the opposites. Energy is blocked and begins to move backward; it regresses to the source of the functions in the unconscious. Then a solution is sought and this solution is called the third or transcendent function.*

In the process of regression, energy is lost from the two conflicting energies and made available to a weaker function in the unconscious, making the "other" orientation now available to consciousness. When the third is produced (which may be represented by a symbol), the two opposing sides find a place in this new attitude because it represents a compromise between the two opposites and aims to accommodate them both; it is a product of the union of the two contents.

The personality is then able to progress, or move, constructively forward and with new energy. This, however, only happens if the ego is stable and objective, that is, equally divided or balanced between the two sides, not favoring one viewpoint over the other. If it is not stable, the ego may "grab" the new solution for itself and the side that it favors. In the case of the ego identifying with one side, the other side is repressed, and constructive forward growth is blocked.

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* See Jung, "The Transcendent Function," in *The Structure and Dynamics of the Psyche* (CW 8).

we are building new Towers that represent our new belief systems; these correspond to our new levels of maturation. As we face more difficult life situations, newly constructed Towers must be build that more closely approximate our new level of reality. And so it continues, the one is challenged by the two, becomes three, becomes four.

The Alchemical Spread

In alchemy the alchemist worked with an assistant, a soror (sister). This spread is based on Jung's model of the alchemical relationship between the adept (the alchemist) and his soror. It illustrates their relationship to each other's unconscious, as well as their conscious relationship. I do not use this spread to show only anima or animus projection, as Jung's model showed, but to show all shadow projection. The spread is used to discover where projection exists between two people. It is valuable in a counseling relationship to see the nature of the transference—in other words, what is being projected. Projection shows in this spread in cards five and six; otherwise the spread portrays objective reality and can therefore be used to check the ego. If, for example, the Tarot shows person (y) as a King of Pentacles, you know that he is actually acting or being in accordance with the description of the King of Pentacles—this is not a projection. Again, look for the projection in cards five and six.

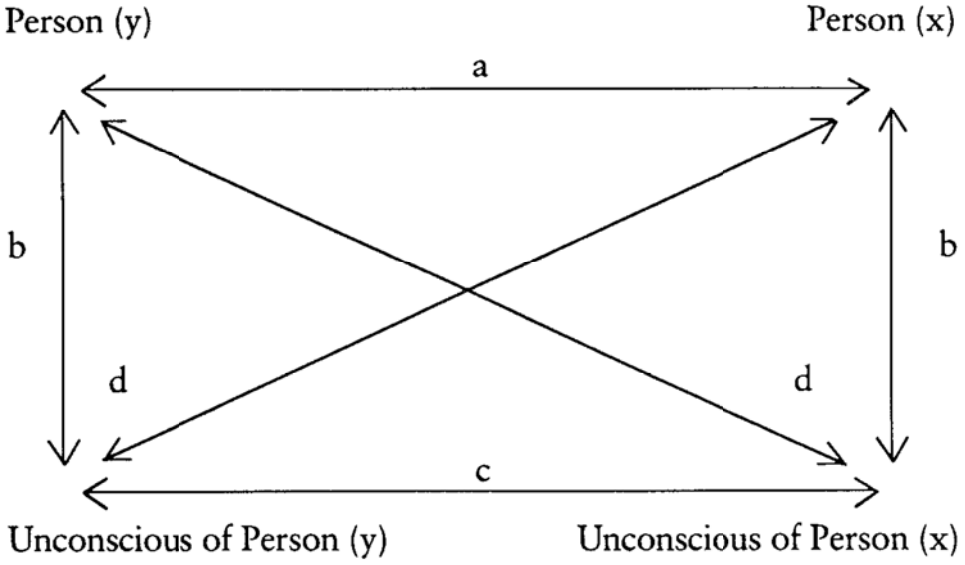

FIGURE 5: JUNG'S MODEL OF THE ALCHEMICAL RELATIONSHIP

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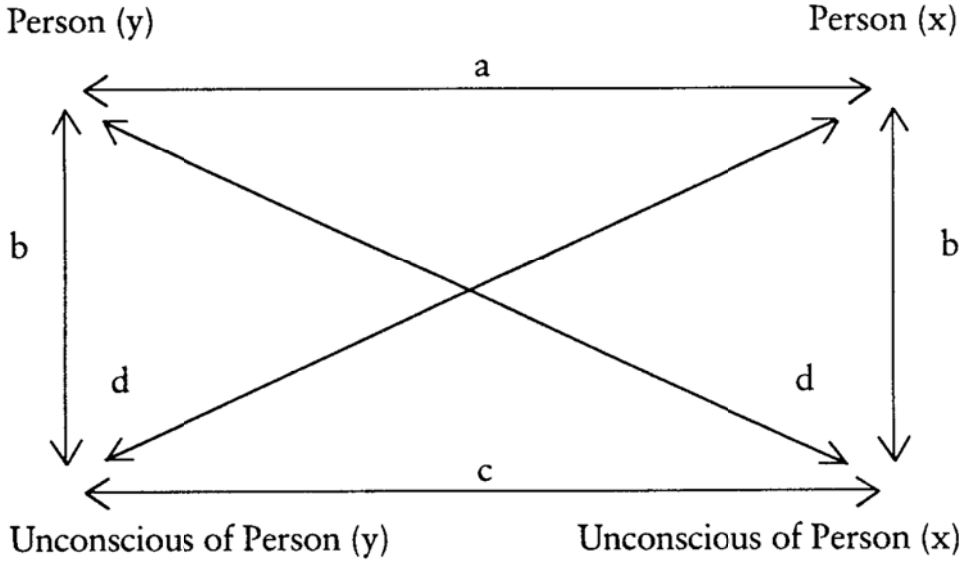

FIGURE 5: JUNG'S MODEL OF THE ALCHEMICAL RELATIONSHIP

For a sample interpretation of this and other spreads, see chapter 19.

This diagram illustrates the following relationships between person (x) and person (y):

(a) Conscious relationship between person (x) and person (y).
(b) Relationship of person (x) to his or her unconscious, and of person (y) to his or her unconscious.
(c) The unconscious relationship between person (x) and person (y).
(d) Projection from the unconscious of person (x) or (y) onto the other.

The basic procedure is this:

1. Remove the sixteen Court cards and fan them out face down with the left hand.
2. Draw six cards position numbers 1, 2, 3, 4, 5, and 6, from the fan, and place them one by one face down in the positions indicated in figure 6.
3. From the rest of the deck draw four cards, positions 7, 8, 9, and 10, and place them one by one face down in the positions indicated in figure 6.
4. Turn the cards over in pairs: cards 1 and 2, 3 and 4, 5 and 6, 7 and 8, and 9 and 10.
5. Study the relationships.

- Card 1 represents an aspect of person (x)'s personality in conscious relationship to an aspect of person (y)'s personality.
- Card 2 represents an aspect of person (y)'s personality in conscious relationship to an aspect of person (x)'s personality.
- Card 3 represents an aspect of person (x)'s unconscious in relationship to an aspect of person (y)'s unconscious.
- Card 4 represents an aspect of person (y)'s unconscious in relationship to an aspect of person (x)'s unconscious.

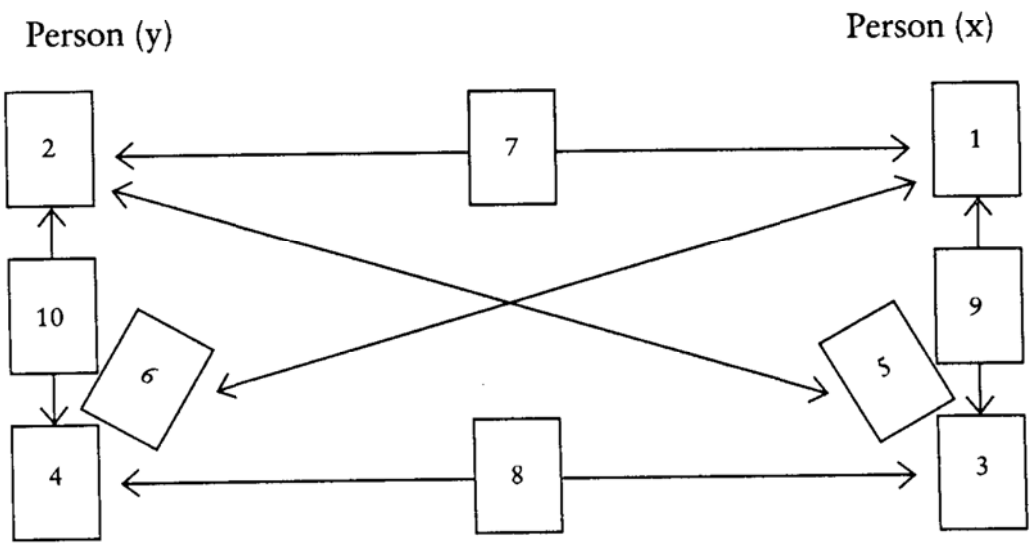

FIGURE 6: THE ALCHEMICAL SPREAD

- Card 5 • represents a shadow aspect being projected unconsciously from person (x) onto person (y).
- Card 6 • represents a shadow aspect being projected unconsciously from person (y) onto person (x).
- Card 7 • represents how person (x) and person (y) are relating consciously.
- Card 8 • represents how person (x) and person (y) are relating unconsciously.
- Card 9 • represents person (x)'s relationship to his or her own unconscious.
- Card 10 • represents person (y)'s relationship to his or her own unconscious.

CHAPTER 11

THE ARCHETYPES AND THE COLLECTIVE UNCONSCIOUS

The archetypes are invisible energy centers in the collective unconscious that channel instinctual energy. The collective unconscious (referred to as the subconscious in metaphysical literature) is the deep stratum of the unconscious that is shared by all people of all times. The experience of past lives is an experience of the collective unconscious. And it is the collective unconscious that engulfs psychotics, causing all or part of their personalities to dissociate from their conscious behavior.

These energy centers serve as "river-beds along which the current of psychic life has always flowed."* When the archetype clothes itself and manifests, it is able to be perceived by the conscious mind and we speak of it as a symbol. The function of a symbol is to cause a movement of energy, and when one experiences contact with a symbol, the result may be transformation.

Although the symbol is the manifestation of the archetype, we tend to refer to the symbol as the archetype, for that is our conscious perception of it. Many think of archetypes as "the wise old man" and "the great mother" figures; the archetypes ". . . are not personalities, but are typical situations, places, ways and means that symbolize the kind of transformation in question. . . ."† We symbolize certain transformational energies as people, for

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* Jung, *Symbols of Transformation*, (CW 5), par. 537.

† Jung, *Civilization in Transition* (CW 10), par. 80.

instance, as THE HIGH PRIESTESS or the Queen of Swords, because types of people seem to characterize the processes, as do certain typical situations, places, ways, and means.

When we are born, the child archetype brings to us the entire collective unconscious with all its archetypes. These are for our use in becoming the unique being that each one of us has the potential to become as the child archetype seeks expression. As we go through the experiences of life, which are represented in the Tarot cards, we can tap into the collective wisdom of the race concerning these situations. The symbol of the Ace of Cups in your Tarot spread at a time when you are involved in mother-child conflicts taps the wisdom of the ages that has collected in the unconscious from the struggles with the conflicts of love and autonomy that every mother and child have ever been through.

An archetype seeks to fulfill itself and will manifest one way or another. The child archetype leaves the matrix of the womb and enters the world. It seeks another matrix, a nurturing environment, to allow it to grow and unfold, just as a seed seeks the soil. Its instincts seek expression, and so in the first four to five years of life, it pushes through the stages of growth: the need for basic physical care, the need to separate, the need for autonomy, the need for assertion, and the need for love with its sexual overtones. If the matrix is a reasonably nurturing one, the instincts of the child archetype will continue to be expressed and the child will begin examining all the possibilities of who he may uniquely become. If, however, wounding occurs at any of these crucial early stages, it becomes unsafe to continue to seek to be one's own unique person, and with rage, terror, and grief, the individual now begins a process of finding an adaptable self, one that will get him through life with little difficulty. But the child archetype, with its goal of becoming the unique true Self,* keeps pushing for attention, draining energy and causing depression until its purpose is given expression. Blessedly, a small part of the true Self holds out a hope that somewhere, somehow, someone will love the true Self.† This hope may lead individuals into the deep inner work of transformation. However, if the child experienced rejection every time he manifested the true Self, he will be afraid as an adult to do this transformative work and afraid to trust a necessary other person to assist with the work.

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* The Self with a capital S refers to the true Self rather than the ego-self.

† If the situation is so bleak that the Self is unable to hold on to the slight hope any longer, suicide may seem the only way out.

The archetype will manifest. If an instinctual energy is not being expressed in a balanced manner, compensation will attempt to bring the balance and help it to manifest. For instance, if sexual energy is not being expressed, a dream may show the emergence of an archetypal symbol, a shadow figure, expressing sex in a bizarre or unbalanced way. The Tarot Court cards, the Two of Pentacles, and STRENGTH will emerge in your spreads to draw your attention to the imbalance and the need to acknowledge, express, or develop another energy.

When we have integrated aspects of ourselves that were unacceptable to the ego, we have reclaimed the instincts that have continually sought expression through the archetypal patterns that shape human life. We then become the child again. As the true child we are THE FOOL, who has reclaimed his little dog, the instincts.*

The archetypes contained in the collective unconscious are more difficult to become conscious of and to integrate than are the contents closer to the ego in the personal unconscious — the functions, the attitudes, and the personal shadow. The archetypes of particular interest to us here are the Self (from THE FOOL archetype), and the anima and the animus (from THE HIGH PRIESTESS and THE MAGICIAN archetypes).

The Anima and Animus

The persona represents the outer personality; from the law of compensation we expect to find an inner personality that represents a counterattitude to consciousness. Such an inner personality does in fact exist. In a woman's unconscious there are distinct male qualities that are called, collectively, the animus. The animus is represented in the unconscious by figures that carry these qualities. For a man, the inner personality will carry the female traits and attitudes and be represented by female personifications that are called the anima. Usually, but not always, these archetypal figures are concealed by the personal shadow, and only when the shadow starts to become integrated do the anima and animus figures begin to surface and become available to the conscious mind. It is more difficult for a man, probably because of the role that he has been forced to

* In many Tarot decks THE FOOL has a little dog nipping at his heels or his leg.

play throughout history,* to acknowledge an inner female than it is for a woman to recognize her unconscious counterparts. The soul is feminine and it may well be that the woman never separates from her soul at birth, as does the man who separates from his mother. The man will only reconnect to his soul through the feminine anima figure. (You will notice that in most Tarot decks the card for THE LOVERS depicts a man who looks *to the woman*, while the woman looks up at the angel, who represents the soul or the HIGHER SELF.) The woman, on the other hand, will rediscover her soul from which she has never been unconnected, only unconscious of, with the help of the light of the Logos that her animus represents.

To the extent that individuals are able to recognize their unconscious and differentiate it from their ego and persona, they are able to have relationships with their anima or animus. To the extent that they are unable to make this distinction, an identification with the persona will occur. Then the anima or animus will be projected onto another person on whom the individual becomes very dependent. This can become a tragic situation for two reasons. First of all, the person carrying the projected image carries a terrific burden to try to fulfill that ideal role and is consequently robbed of being known and loved for himself or herself. Secondly, this inner image of anima/animus is the bridge that leads to the Self; if the image is projected, psychological and spiritual growth is blocked.

The drive to unite with the anima and animus that leads to the Self is the most fundamental human drive and is archetypally rooted in the incest drive.† The opposite sex parent constellates this archetype early in life for us, and then we search for a mate that personifies the qualities that were originally crystallized in the unconscious. Usually somewhere between the ages of thirty and thirty-five, the woman in a marriage or a relationship begins to withdraw her projection of the animus from her husband or companion and begins to search for this figure within herself. This is often the period when women begin using the Tarot cards for guidance. In the marriages that survive this difficult time of growth, the man is now forced to withdraw his projections of anima from the woman as well, and to

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* Jung, related by Hannah in *Striving Towards Wholeness*, p. 273.

† See Robert Stein, *Incest and Human Love* (Dallas, Tex.: Spring Publications, 1984), for an excellent discussion of this point.

search for this figure within, for the woman now refuses to be the carrier of his unconscious feminine. If a marriage or a relationship survives this crisis, there are now two people who relate to each other as true individuals and by choice. In the marriages that break up, one or both parties, if there has been no growth, simply go out and find another person to carry their projected soul image again; and of course, if there is no growth and the parties continue to refuse to recognize their own unconscious personalities, the same thing will happen again.

In the Tarot the opposite-sex Court card of your fourth function will best represent your anima or animus. Learn to watch for this card for assistance when it is well aspected and for trouble when it is reversed or poorly aspected. When it is poorly aspected, you may need to get in touch with your "other"-gender self, the anima or animus. For a man, the need may be to have more Eros, to be more relational, receptive, caring, and nurturing. Or, if he is "anima possessed," he may evidence these traits to the extreme and be unable to merge them with male strengths. For a woman, the need may be to have more Logos, to be more independent and aggressive, and to have a capacity for reflection, deliberation, and self-knowledge. Or, if she is "animus driven," she may evidence the masculine traits to the extreme and lack the feminine relational connection. When poorly aspected, these figures are destructive inner mother and father figures that tell you you're no good, you can't do it, you don't deserve it, and, in the extreme case, it would have been better if you had never been born. Be alert and combat such subterfuge.

Here is a chart to help you find which Court card represents your anima or animus.

If your dominant function card is:	**your anima is:**
King of Swords	Queen of Wands
King of Wands	Queen of Swords
King of Cups	Queen of Pentacles
King of Pentacles	Queen of Cups

If your dominant function card is:	**your animus is:**
Queen of Swords	King of Wands
Queen of Wands	King of Swords
Queen of Cups	King of Pentacles
Queen of Pentacles	King of Cups

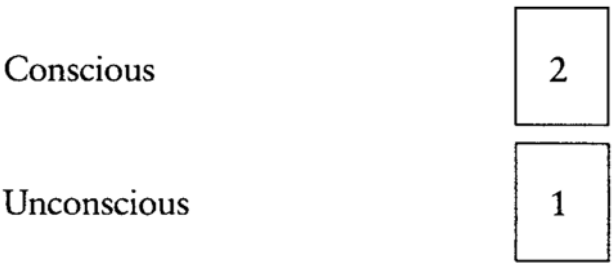
The Union of Opposites Spread

The purpose of this spread is to assist you in becoming aware of and learning to listen to the unconscious viewpoint represented by the anima or animus figure. By examining both the conscious and the unconscious viewpoints, one may more easily find a solution to the conflicts that their divergent views represent.

As you work with the spread, keep in mind that the unconscious works to balance the conscious viewpoint. It should not be viewed as true, and in that way overvalued, any more than the conscious ego position should be.

To lay out the Union of Opposites Spread:

1. Shuffle your Tarot cards and place your anima or animus card (chosen from the chart on page 100 in the first position in the lower half of your Tarot spread. The lower half represents the unconscious.
2. Place your dominant function card significator in the top (conscious) half in position two:



3. Card three covers card one in the anima/animus position in the unconscious and represents what the unconscious considers the true situation to be.
4. Card four is what the unconscious considers to be crossing the situation, or in other words, what the situation needs.
5. Card five is the suggestion of a solution by the unconscious.
6. Card six covers card two, the dominant function card, and represents what the conscious self considers the situation to be.
7. Card seven is the conscious self's perception of what crosses the situation or what the situation needs.
8. Card eight is the proposed solution by the conscious self based on its perception of the issue.

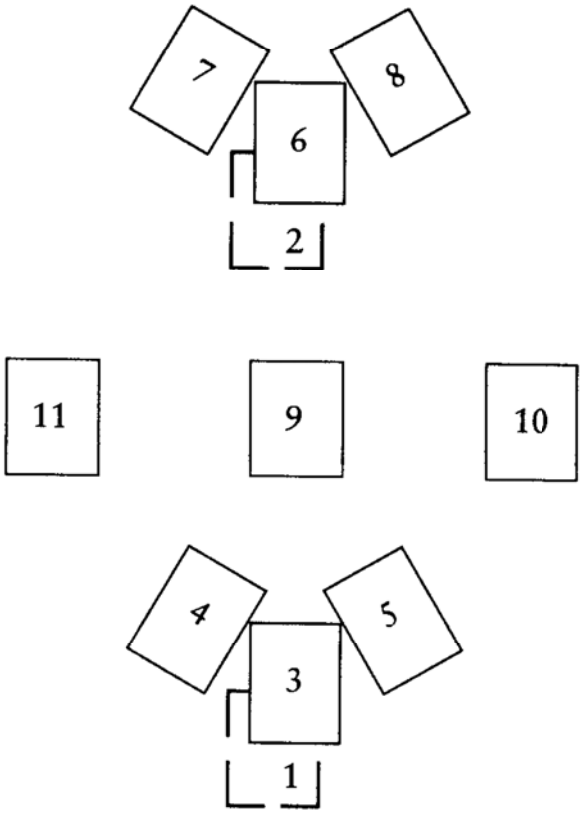


FIGURE 7: THE UNION OF OPPOSITES SPREAD

9. Card nine is placed between the conscious and the unconscious self as the means of unifying or integrating the two standpoints. It represents the viewpoint where consciousness and unconsciousness can meet. It often shows the root of the problem while suggesting the solution.
10. Card ten is placed to the right of card nine. It is a card of summation as well as part of the solution of the conscious viewpoint.
11. Card eleven is placed to the left of card nine. It is a card of summation as well as part of the solution of the unconscious viewpoint.

The Union of Opposites is the lesson of the Path of THE LOVERS: unity of the opposites — Sun and Moon, male and female, conscious and unconscious, THE MAGICIAN and THE HIGH PRIESTESS.

The spread works on different levels:

1. The conscious is composed of cards six, seven, and eight.
2. The personal unconscious registers in the layer of the spread containing cards three, four, and five.

3. The collective unconscious also registers in the layer of the spread containing cards three, four, and five, after the ego has arrived at a balanced state by integrating the four functions in the personal unconscious. The individual then gains access to the collective unconscious. At this point options of "right" and "wrong" lose much of their significance, and it becomes more a matter of determining the "best" direction, the one in tune with the flow of universal energies. This, however, can be extremely difficult, as divisions of right and wrong are becoming blurred. The individual now watches the drama occurring deep within his or her soul with more objectivity as the different personalities vie for power and balance.

The Union of Opposites Spread is also useful in accessing decisions and finding directions. Essentially, it illustrates whether the conscious and the unconscious are in harmony.

The Self

The Self has variously been called the Higher Self, the High Self, the Soul, the Spiritual Self, the Individuality, and the Evolutionary Self. It is the central organizing principle of the total psyche and it also contains the whole of humanity's psychic experience.* The Self, which unites ego and non-ego, can be expressed only in terms of symbols. The mandala, represented by the circle, and the quaternity, represented by the number four, best symbolize the wholeness of the Self. "Mandalas encompass, protect and defend the psychic totality from outside influences and they seek to unite inner opposites. They represent the construction of a central point to which everything is related . . . mandalas help to integrate the forces of change into consciousness."† Mandalas as images of the Self may be held up to consciousness, so that the unconscious might recognize its secret reflection and join forces with the conscious mind.‡

Of learning about the Self, Jung said:

To understand the ego is child's play, but to see through the Self is

* Jung, *Aion* (*CW* 9, part II), par. 426.

† Janice Mutch, mandala group and workshop facilitator, Indianapolis, Indiana, personal communication.

‡ Jung, *Psychology and Alchemy* (*CW* 12), par. 328.

> something totally different. The real difficulty lies in recognizing the unknown. No one need remain ignorant of the fact that he is striving for power, that he wants to become very rich, that he would be a tyrant if he had the chance, that he is pleasure-seeking, envious of other people, and so on. Everyone can know such things of him or herself, because they are mere ego knowledge. But Self knowledge is something completely different, it is learning to know of the things which are unknown.*

The four traditional Knights of the Tarot together form a quaternity that represents the Self. They have the energy to transform us, and their joint and individual arrival in a spread alerts us to the fact that the Self is making the necessary energy available to us for our transformation. The Knight of Swords searches out and destroys evil, often by putting us into mental conflict in order to awaken the good and free us from our mental prisons. The Knight of Wands brings the creative energy for a new venture; he brings us the Spirit we need to transform ourselves. The Knight of Cups, through what seems to be sudden insight, brings us the knowledge and the strength of Truth to transform ourselves. And the Knight of Pentacles brings us whichever energy we need to enable us to manifest the other three Knights: either the energy to break loose from restricting patterns and insecurities and to bring change, or the energy to plug away at daily reality.

The Knights rotate in the help they bring us; however, for long periods of time, perhaps years, a certain Knight may work harder with you than the other Knights. Often the Sleeping Knight, as determined in the following spread, carries the opposite attitude to your habitual one. If you are primarily introverted, he may be the Knight of Wands or the Knight of Swords. If you are primarily extraverted, he may be the Knight of Cups or the Knight of Pentacles. Very often he is the Knight of your most unconscious function.

The Sleeping Knight Spread

The Sleeping Knight Spread (see figure 8) helps you to determine which Knight may especially have worked with you in the past, which one is working with you now, and which one will work with you in the future. The remaining Knight has unconscious or shadow qualities; he is the Sleeping Knight.

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* *The Eidengenossische Technische Hochschule Lecture,* vol. 5, p. 83, cited by Hannah in *Striving Towards Wholeness*, p. 272.

To lay out the Sleeping Knight Spread:

1. Fan out the four Knights face down in your left hand and draw one Knight, placing it face down in position #1, which represents the past. (Do not use reversals.)
2. Draw a second card for position #2, the present.
3. Draw a third card for position #3, the future.
4. The remaining card is placed in position #4 and is called the Sleeping Knight. This position is sideways at the base of the triangle formed by the other three Knights.
5. Turn them over one by one in the order you laid them down.

The Sleeping Knight's energy is as yet unconscious in some way for you and is a key element in your future development; this is a very special energy for you. Read and find out as much as you can about your Sleeping Knight and the possibilities he holds for you. Meditate on the Knight. Place the Knight in the Unconscious (position #3 in figure 7) in the Union of Opposites Spread and see what develops around him.

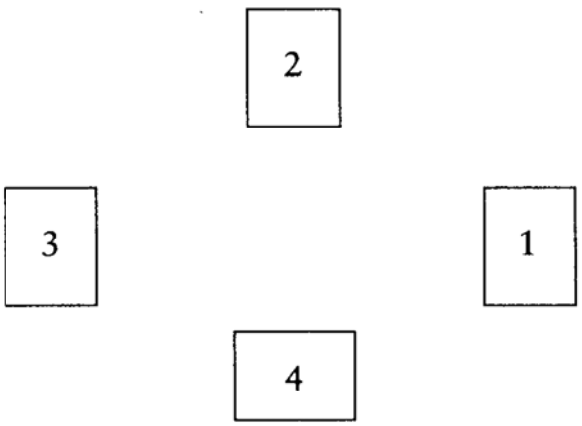

FIGURE 8: THE SLEEPING KNIGHT SPREAD

CHAPTER 12

THE QABALAH, THE TREE OF LIFE, AND THE COURT CARDS

For centuries the Qabalah has used the Tree of Life, a "living" three-dimensional diagram of the Universe, for self-exploration and as an aid in understanding the underlying order of the Universe.* The Tree of Life serves as a concrete working model on which we may attach our psychological concepts, for it is a blueprint of the psyche. We can also attach our spiritual concepts to it; for it serves as an idea chart of evolution.

The Tree of Life diagrams the flow of energy from the Unmanifest Godhead, residing above the Tree, down to man on Earth. The Godhead manifests itself at various levels within the limitless space between the top and the bottom of the Tree. The energy becomes denser as it moves downward until it crystallizes into form on Earth.

From the highest point to the lowest point there are ten spheres of Divine Emanations, which are called the Sephiroth. (*Sephiroth* is the plural form of *Sephirah*). These are connected by twenty-two Paths. The ten Sephiroth (1 through 10) and the twenty-two Paths (11 through 32) are collectively referred to as the thirty-two Paths of Wisdom. In addition, there is an "unmarked" Sephirah, Daath, that crosses the Path of THE HIGH PRIESTESS.

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* It is an extraordinarily complex system of which we may give only a few brief hints here in order to assist you in deepening your Tarot work. A serious seeker may consult the extensive Qabalah literature for further study. There is a Qabalah bibliography beginning on page 190.

The Tarot cards correspond to the Thirty-two Paths of Wisdom. The Paths that connect the Sephiroth are represented by the Major Arcana and are the subjective experiences we have traveling from one sphere of energy, or level of consciousness, to the next. (The Major Arcana symbolize objective energy but our experience of them is subjective; they are the experiences of the personality.) The Major Arcana signify the personality in transition. The Minor Arcana (including the Court cards) are represented by the Sephiroth and symbolize the potent personal and universal energies that we are bringing into awareness; they represent levels of consciousness. (See figure 9.)

According to Qabalistic teachings the Universe evolved along the Path of the Flaming Sword from the first Sephirah, Kether, through each successive Sephirah, in numerical order.

The Tree of Life represents the basic duality in all matter with the symbol of the Pillars of Manifestation. The right pillar of the Tree, The Pillar of Mercy, represents the positive, or active, male pole and covers the Sephiroth on the right side. The left pillar, the Pillar of Severity, symbolizes the negative, or passive, female pole and covers the Sephiroth on the left side. The Middle Pillar represents their balance. The Sephiroth and Paths on the right pillar perfectly balance the Sephiroth and Paths on the left pillar, and vice versa. For example, the intuitive, creative energies of Netzach are perfectly balanced by the rational, intellectual energies of Hod, and THE MOON, an intuitive, instinctual Path of primitive evolution, is perfectly balanced by THE JUDGMENT, a Path of intellectual enlightenment and evolved civilization.

The Middle Pillar is the Pillar of Equilibrium and covers the center Sephiroth. All the Paths and Sephiroth are inclusive in the Middle Pillar—for instance, THE WORLD synthesizes THE MOON and THE JUDGMENT; THE HIGH PRIESTESS synthesizes Paths 0 through 7.

The Tree of Life is divided into four Worlds. Atziluth, the World of Fire and Pure Spirit, activates the other worlds and consists of Kether and Chokma. Briah, the World of Water and pure intellect, is Creative and consists of Binah. Yetzirah, the World of air, is formative and contains the patterns behind matter; it includes Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod. Assiah, the World of Earth, is Active Manifestation and consists of Malkuth. (There are also four worlds in each Sephirah for a total of forty worlds, and ten Sephiroth in each world for a total of four hundred Sephiroth!)

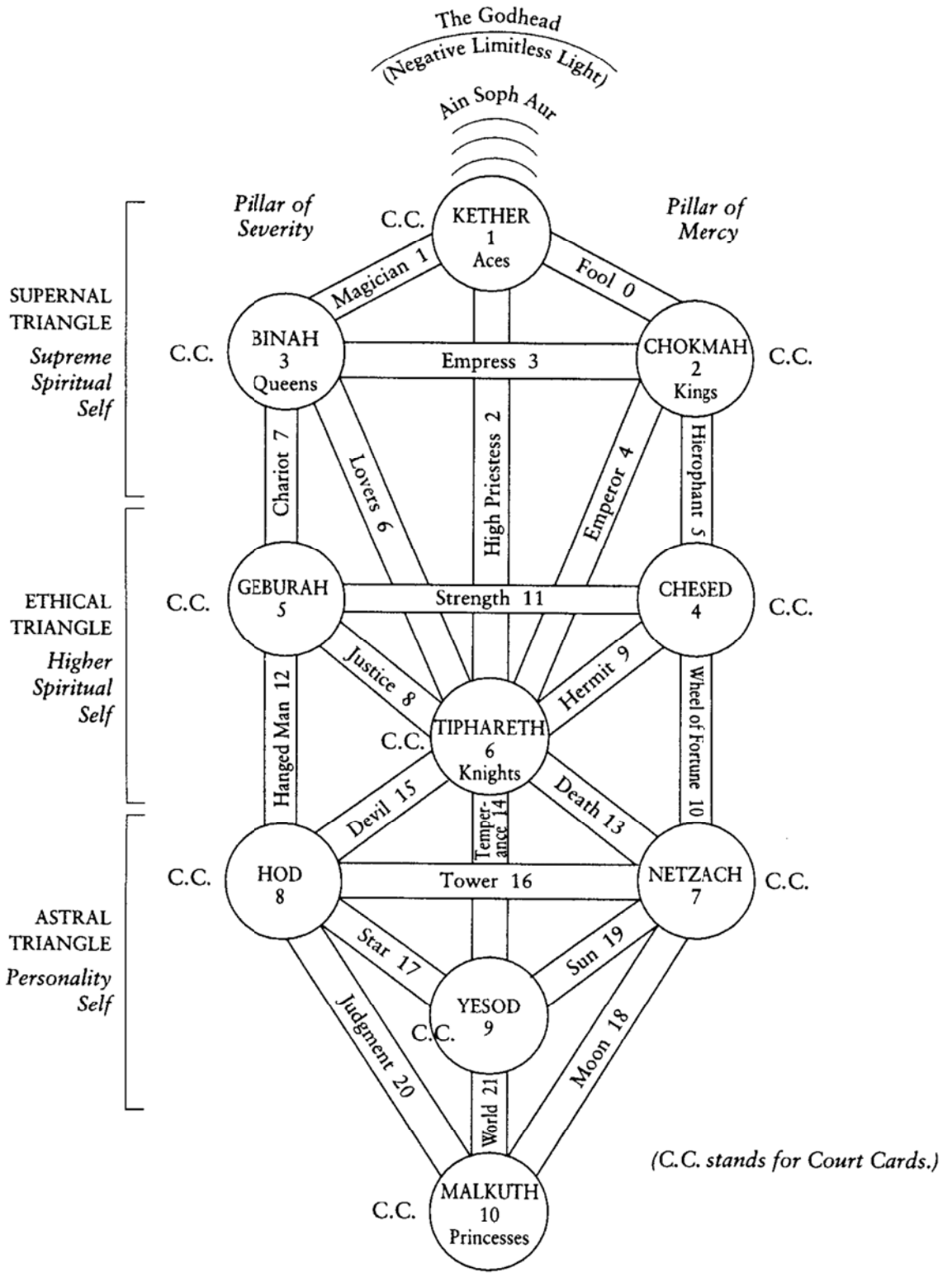

FIGURE 9: THE TREE OF LIFE

The Tree of Life has evolved over time. This two-dimensional Tree of Life represents the nineteenth-century concept of the Hermetic Qabalah. It is likely that a three-dimensional Tree is developing. Such a Tree will embody "the principle of five: four balanced elements infused with a fifth element which is Spirit." From Robert Wang, The Qabalistic Tarot: A Text Book of Metaphysical Philosophy *(York Beach, Maine: Samuel Weiser, 1983), p. 31.*

The four Worlds correspond to the fourfold name of God, IHVH, Jehovah, which is referred to as the Tetragrammaton. This sacred, powerful occult name is composed of the Hebrew letters Yod, Heh, Vau, Heh. These letters symbolize the four Elements: Fire, Water, Air, Earth. When we work with the images of the Elements in the Tarot cards we are relating them to a pure idea of the Primordial Elements. Yod manifests as fiery, Heh as fluid, Vau as airy, and the final Heh as solid. These are the forces behind the Court cards. The Court cards, the Elements, and the Tetragrammaton correspond in this manner:

Kings	I	Fire
Queens	H	Water
Knights	V	Air
Pages or Princesses	H	Earth

The Court Cards and the Tree of Life

Traditionally the Kings and Queens have resided in the Sephiroth where the Twos and Threes, respectively, of the Minor Arcana are positioned. This means that their energy correlates in some manner to that numerical force. This upper triangular area is called the Supernal Triangle and refers to the Supreme Spiritual Self, at the apex of which is the Crown of Kether, the Godhead.

The Knights reside at the center of the Tree where the Sixes are positioned. The center is referred to as Tiphareth. The triangle in the center of the Tree is known as the Ethical Triangle and refers to the Higher Spiritual Self.

The Princesses or Pages are placed with the Tens on Earth. This Sephirah at the base of the Tree is known as Malkuth. The triangle above Malkuth is the Astral Triangle and refers to the Personality Self.

The Court cards are actually involved in energy alignment in each Sephirah, for they represent the Elemental powers of the Tetragammaton in each of the four worlds. So besides being assigned their native spheres, they may also be validly placed beside each Sephirah to indicate that their particular force can assist personality integration.

When the growth cycle begins (1 collides with 2), the Aces, Kings, and Queens are activated and will show up dominantly in your spreads. The Princesses and Pages at the base of the Tree are also activated, for they are the Seats of the Aces in the concrete world. They illustrate the Hermetic

axiom, "as above, so below"—the lower world is a mirror reflection of the upper worlds. So the Princesses bring the Aces, but not necessarily the Ace of their own suits; it may, for example, be the hand of the nurturing Princess of Wands that brings the seed of the Ace of Pentacles to start a new cycle in self-esteem and self-value. With the new seed will come the transformational energy that the soul needs. It is the Knight, representing the Higher Self, that brings this energy for the new cycle. Like the Princess, the Knight may bring an energy that is different than the seed card. It may, for example, be the intuition of the Knight of Cups that the individual needs to start a new cycle of growth in the suit of Wands.

When there are four or more of these Court cards in a ten-card spread, such as a Keltic Cross spread,* the personality is involved in the beginning of the growth cycle, which is also true when the Aces, Twos, and Threes are in a spread. At these times your entire energy system is shaken and your personality may be unstable.

You should maintain your balance as much as possible in eating, spending, and other habits. By consciously maintaining balance and discipline in the physical and outer world, you improve the stability of the inner psychic system. As the personality searches for the solution (the Threes) and wisdom in the struggle of opposites within, it is important to keep the energy from scattering and dissipating.

We are working with four basic energies at the same time and they are at different levels of development; you need to train your sensitivities to detect cycles and levels within the cycles that you are moving through. You are aware that at times you are feeling positive about an aspect of your life—for instance, you just had a baby; and at the same time there may be sadness—Mother is not here to share the joy. What's more, you left your job to stay home, and you won't go on that special trip, and your husband looks worried about finances! You feel great about your body; mothering makes you glow. These are all different levels of energy, though some are more dominant. But they all exist and the more awareness you have of all the levels, the less likely it is that your dominant positivity will be undermined.

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* The Keltic Cross is the most popular Tarot spread. Please see chapter 19 for a description of how to lay out this spread.

CHAPTER 13

THE SEPHIROTH AND THE LEVELS OF CONSCIOUSNESS

Occult societies, such as the Hermetic Society of the Golden Dawn, use the Tree of Life to symbolize their graded path of inner development.* The initiate into the mysteries proceeds along a specific path of development, with each step assigned a title; when he or she masters the qualities of consciousness of one Sephirah, he or she moves to the next level and begins the mastery of that.

The journey in consciousness consists of three distinct stages that are represented by the three triangular levels of the soul, illustrated on the Tree of Life, and that correspond with the seven chakras. The chakras, as mentioned earlier, are centers of energy in the body and they correlate to the centers of energy on the Tree. Briefly, this is the process:

The purpose of each of the lower four levels of consciousness (represented by chakras 1, 2, and 3, and the Astral Triangle) is: level 1, the development of character and a sense that life has more meaning than just concrete physical existence; level 2, control over the emotional nature; level 3, development of the mental aspects of the personality; and level 4, development of the feeling or intuitive nature. After the fourth level of consciousness, the individual is prepared to make the great leap in consciousness, (level 5, chakra 4, the Ethical Triangle) represented by crossing the Gulf to Tiphareth. Two more levels of consciousness solidify the transition of the

* See footnotes on p. 3 for two different definitions of consciousness.

center of the personality from the ego to the Self: they are Geburah, level 6, where discipline, will, and authority are strengthened, and finally Chesed, level 7, where, after treading the Path of Strength and going into the deepest reaches of the shadow and the anima or animus, will and love are perfectly balanced. The soul, according to occult teaching, then takes the first initiation of Master (Chesed, level 7 completes the fourth chakra), and prepares for the second degree of Master and Daath consciousness (level 8, chakra 5), a move now toward union with the Supreme Spiritual Self (levels 9, 10, and 11, and chakras 6 and 7, the Supernal Triangle).

The spread that follows, the Chakra Spread, will assist you in determining the level of consciousness that you are working toward. Moving to a higher level is extremely difficult and involves a substantial death and rebirth right down to the cellular level.

These grades represent the ideal; there is some overlapping. A person may move to the next level and still have some areas of underdevelopment from the last level. However, one does not regress from an acquired level of consciousness; once attained, *the level is permanent.* (However, a person may seek to become inactive at a level; you might say he or she "goes to sleep" there, or chooses to go to what we would call the dark side of that level, or chakra, and express an imbalance there.) At each consciousness level a new Tree of Life is balanced, for there is a Tree in each Sephirah of the Tree of Life (and a Tree in each Sephirah of that Tree). For example, at Tiphareth consciousness you will again work on the unconscious of Yesod, the mind of Hod, and the feeling nature of Netzach, but now at the level of Tiphareth consciousness. The Ace of Pentacles upright or well aspected marks the beginning of a new level of conscious attainment on the Tree.

The Chakra Spread is not to be laid out casually; it should be preceded by an understanding of the states of consciousness of the Sephiroth. There are brief descriptions of these states beginning on page 116.*

* In particular see, Dion Fortune, *The Mystical Qabalah* (York Beach, Maine: Samuel Weiser, 1984), for an understanding of the levels of consciousness.

The Chakra Spread

The procedure:

1. Remove six cards from the Tarot deck; concentrate on knowing what Sephirah you are working in as you cut the deck six times, each time removing a card. Combine them face down with THE FOOL to make a total of seven cards.
2. Take your time and shuffle the seven cards.
3. Fan the cards out with your left hand.

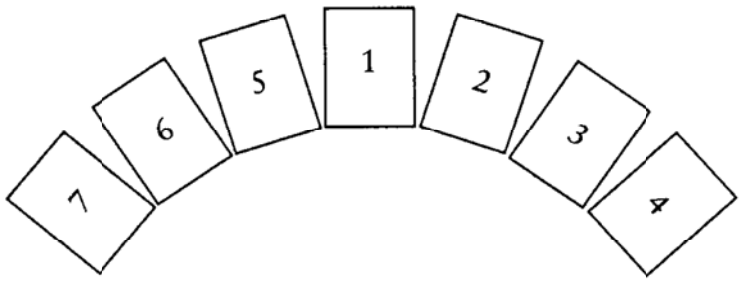


FIGURE 10: FANNING THE CARDS FOR THE CHAKRA SPREAD

4. With your right hand, draw the center card, #1, and place it in the #1 chakra position (as shown in figure 11), place card #2 in the #2 position, and so on. When the cards are in position, turn them over one by one in the order they were laid out.

You now have a clear-cut answer about the level of consciousness that you have attained if you are in position two, five, or seven (chakras two, five, and seven). But if you are in position one (chakra one), you need to know if that level has been attained, or is being aspired to; if you are in position three (chakra three), you need to ascertain if you have attained Hod, the first part of the chakra, or Netzach, which completes chakra three; if you are in position four, you need to know which part of chakra four you have realized, Tiphareth, Geburah, or Chesed. (See figures 12 and 13.)

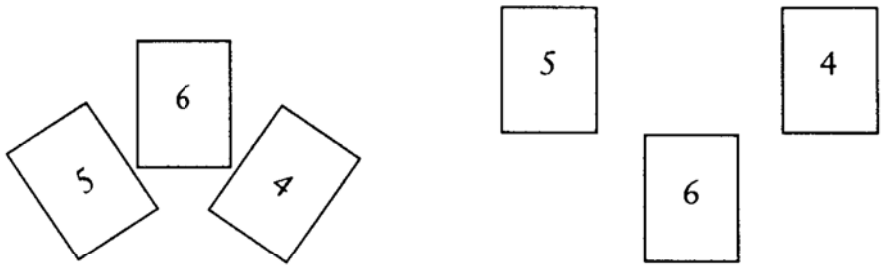
5. If THE FOOL shows up in the first chakra, you need to determine if you have attained first chakra consciousness or are working toward it. Shuffle THE FOOL with one other card and lay the two cards out in two positions: one designated for the aspirant to the first chakra and one for the attainment of the first chakra consciousness.

FIGURE 11: THE CHAKRA SPREAD

6. If THE FOOL is in the third chakra, you need to determine if you are working in Netzach, Sephirah 7, or Hod, Sephirah 8. Take two more cards, one being THE FOOL, shuffle them face down, and lay one out in position 7 and one in position 8. Turn them over.

FIGURE 12: HOD OR NETZACH IN THE CHAKRA SPREAD

7. If THE FOOL is in chakra four you will need to determine if you are in Sephirah 6 (Tiphareth), Sephirah 5 (Geburah), or Sephirah 4 (Chesed). Shuffle three cards, one of which is THE FOOL, and lay them out in the following positions.



left-hand fan

FIGURE 13: TIPHARETH, GEBURAH, OR CHESED IN THE CHAKRA SPREAD

To know your level of conscious attainment is an extraordinary piece of information. Always check your accuracy by asking your cards if this is accurate information about the level of consciousness of your soul. Lay a simple five-card spread to help you understand if your reading is accurate. If you are using a deck with the suit of Spirit added to it, Spirit cards, especially in the fifth position, strongly indicate accuracy. If you are not using Spirit cards you might program your unconscious to respond with a card from the Major Arcana, perhaps trumps 0 through 7 in the fifth position for accuracy. For instance, "Is this information accurate?"

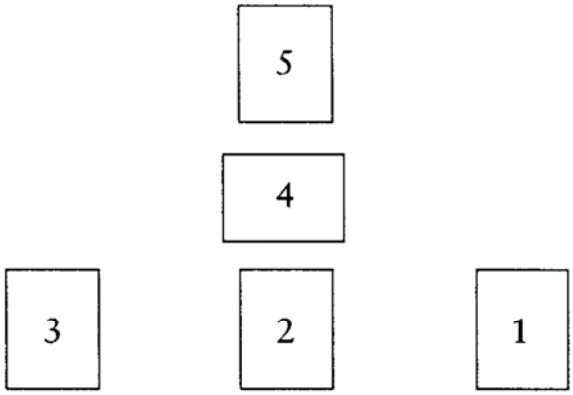


FIGURE 14: CHECKING THE ACCURACY OF THE CHAKRA SPREAD

Follow this with a reading of the I Ching. As you absorb the knowledge you have gained it will suddenly make sense out of many things that were unclear before.

If THE FOOL shows up in the last three chakras (the fifth, sixth, and seventh) you need to check your work carefully. Very few individuals have attained these higher reaches of consciousness. Many today, however, are attaining the fourth chakra and many are to be found at Chesed consciousness waiting for Divine assistance into the higher realms. For these indi-

viduals it is not unusual to pick up a fifth, sixth, or seventh chakra level on them (especially the seventh for individuals who are easily able to experience altered states of consciousness) with descriptions close to the traditional Western mystery tradition's insights.

Each major move in consciousness requires a terrific rebalancing of the psyche; the more major the transition, the more major the rebalancing. Crossing the Gulf to Tiphareth can cause a severe imbalance that takes some time to stabilize. As I explain in the discussion of the Court Cards and the Tree of Life in the previous chapter, significant transitions of this nature are accompanied by many Court cards in your spreads to assist with the adjustment.

The Levels of Consciousness

Malkuth*

The first level of consciousness is reached with the development of good character and the understanding that there is a purpose and a meaning beyond the concrete material world. The soul now knows it has a destiny and a place in a Divine Plan. This is a spiritual birth initiation, the initiation of the disciple into the Divine Plan.

Yesod

At Yesod consciousness one gets in touch with the emotional nature and is no longer dominated unconsciously by it. To attain this level one must develop self-understanding; such knowledge comes from going into the unconscious and bringing up repressed material and complexes that might block one's ascent. This is a painful and difficult level.

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* See Alice Bailey, *The Rays and the Initiations*, vol. 5: *A Treatise on the Seven Rays* (New York: Lucis Publishing, 1981), pp. 661-738, for ray correspondents to the Sephiroth. In her system, Initiation 1, Birth = Malkuth; Initiation 2, Baptism = Yesod; Initiation 3, Transfiguration = Hod-Netzach; Initiation 4, Renunciation = Tiphareth; Initiation 5, Revelation = Geburah-Chesed; Initiation 6, Decision = Daath; Initiation 7, Resurrection = Binah; Initiation 8, Transition = Chokmah; and Initiation 9, Refusal = Kether.
Also see Israel Regardie, *The Golden Dawn: A Complete Course in Practical Ceremonial Magic*, vols. 1-4, Book Two and Three (St. Paul, Minn.: Llewellyn Publications, 1986), pp. 141-247, for rituals for Malkuth through Tiphareth.

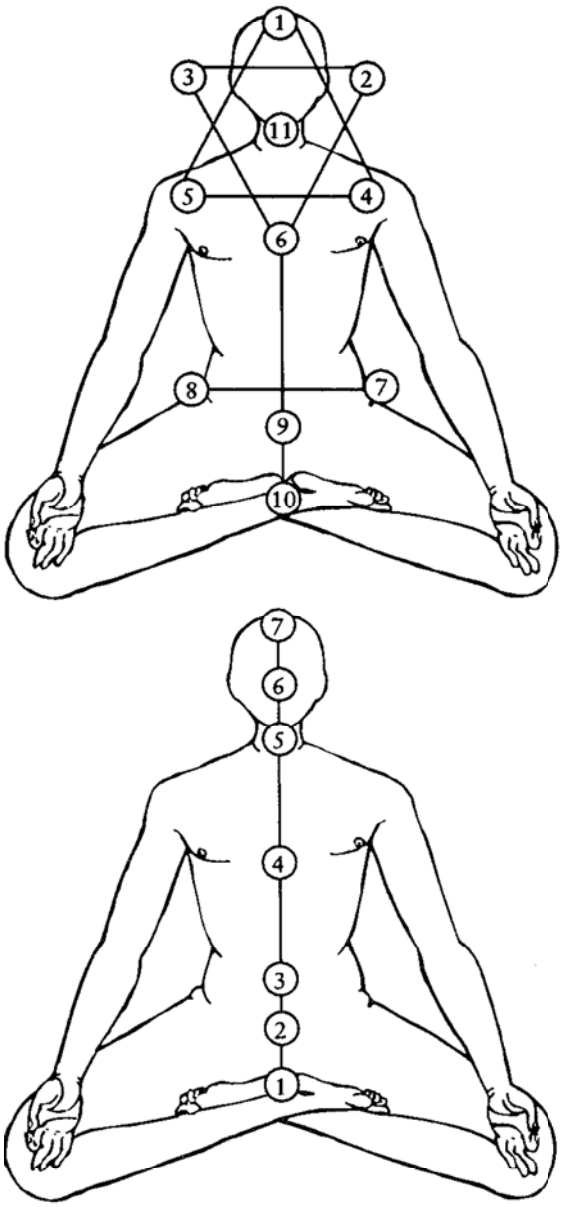


FIGURE 15: THE TREE OF LIFE AND THE CHAKRA SYSTEM IN THE HUMAN BODY*

* Eastern thought does not identify a seventh chakra; the cerebrum is considered the seat of Consciousness (The Source) in the human body. The sixth chakra between the eyebrows is the seat of the Mind, as the five lower centers are the seats of Matter. The throat chakra is identified with Ether. From Ether the other gross elements are derived; the fourth chakra is associated with Air, the third with Fire, the second with Water, and the first with Earth. Some systems do not place the second chakra in the area of the spleen; instead the Svadhisthana chakra is placed inside the Susumna (central body channel) at the root of the genitals. Other systems identify another center below the center of the heart; this is the center of mental worship.

Hod

Hod consciousness brings mental control over the personality. The soul taps into the Hod-based knowledge and wisdom, and with hard work one rids the mind of ignorance and the evil that accompanies it. This is dry work that often lacks inspiration. Hod consciousness has earned the freedom to think and know; it is accompanied by compassion.

Netzach

At Netzach consciousness the mental and emotional nature is brought into balance with the help of the intuitional faculties. Mastery is being gained in many areas: interrelationships are improving with an increase in selflessness, there is increased freedom from emotionally charged areas of life, such as war, love, and religion, and there is a deeper understanding of the sexual nature. The drive for the opposite sex is being understood as a projection of the anima/animus archetype.

Tiphareth

Tiphareth consciousness signifies the relocation of the center of the personality from the ego to the Self. This is accomplished by bringing into balance all four energies—Air, Fire, Water, and Earth—and their representative functions of thinking, feeling, intuiting, and sensing. The soul functions now on an intuitive level and spiritual principles are foremost. This soul has experienced the crucifixion and the descent into hell and the deepest reaches of the unconscious. From this point on, pain and suffering no longer characterize the soul's conflicts; psychic pain is related to the ego. Tiphareth consciousness is laying a new pattern of living in the unconscious of the race.

Geburah

Geburah consciousness has attained a new level of discipline in habits and mental patterns. The mind is clear and focused and it has successfully battled doubt and triumphed with faith. There is an inner authority now, recognized by others, that gives the person the potential for leadership. In the soul's victorious battle, long-ingrained ego patterns have been broken

(the King of Wands). Self-controlled, even-tempered, and powerful, Geburah consciousness suddenly realizes it has been liberated.

Chesed

Chesed consciousness has successfully balanced love and intelligence. This has traditionally been called the first initiation of the Master, as Malkuth consciousness is of the Disciple. On the cosmic plane the Master is only a beginner. This consciousness has mastered the evolutionary field. It is now becoming active on another plane and is subject to new energies. It is beginning to use the will, as the Disciple beginning the Path was learning to use the mind. Chesed consciousness must express the will of God.

Daath

The soul, having become individuated, now seeks unity. To gain Daath consciousness it needs to develop a religious attitude. The soul needs to lay aside patterns and previous tools and open itself to universal forces that seek to prepare it for the transition to Binah consciousness. Powerful cosmic forces enter the soul and strip it of any remnants of ego still attached to it. Daath consciousness is traditionally named the second initiation of the Master, and it marks the turning point in the soul's journey. This is the beginning of a cosmic consciousness and the development of a Spiritual Divine Will.

Binah

At Binah consciousness the soul gives absolute obedience to the Inner Authority. The soul is now firmly anchored in an evolved and purified ego through which the Divine forces may flow freely. At this state the soul understands the life of duality beneath the Abyss; this understanding is called the Vision of Sorrow.

Chokmah

Chokmah consciousness begins a whole new cycle of initiation or energy impacts. The soul has a final skirmish with evil. (This is the third major encounter with evil the soul has had. The first one was an encounter

with the inner negative feminine; after the successful battle the soul was transported to the fourth chakra, Tiphareth consciousness. At the completion of the fourth chakra there was another encounter with evil. At this point the individual needed to understand that the evil was now outside of the integrated self. This third encounter brings a cosmic vision and or understanding of the true nature of evil.)

Kether

At Kether consciousness the unification that the soul began to experience at Binah becomes complete. Kether consciousness has experienced God. The rare individual that has attained this level is completely purified.

The Tree we work through on Earth is simply the Tree of Life in Malkuth of the Cosmic Tree of Life. A visual representation of the concept keeps our work in perspective. A drawing by the seventeenth-century esoteric philosopher Robert Fludd (figure 16) shows the ten Sephiroth emanating from Malkuth in this rendering of the Cosmic Tree of Life. Progression through the ten rootlike emanations constitutes our spiritual and psychological work through the levels of consciousness just described. If we visualize ourselves at the base of the Cosmic Tree and raise our eyes in search of the Divine Essence, the Source that we call God, we feel how small we are in the vastness of the universe. And we also realize how truly difficult it is to perceive, or intuit, Divine Consciousness with any degree of accuracy. Without the occultist's concept of correspondence—that every level of hierarchy is a reflection of the one above it—we would find it difficult indeed to know anything beyond our material plane.

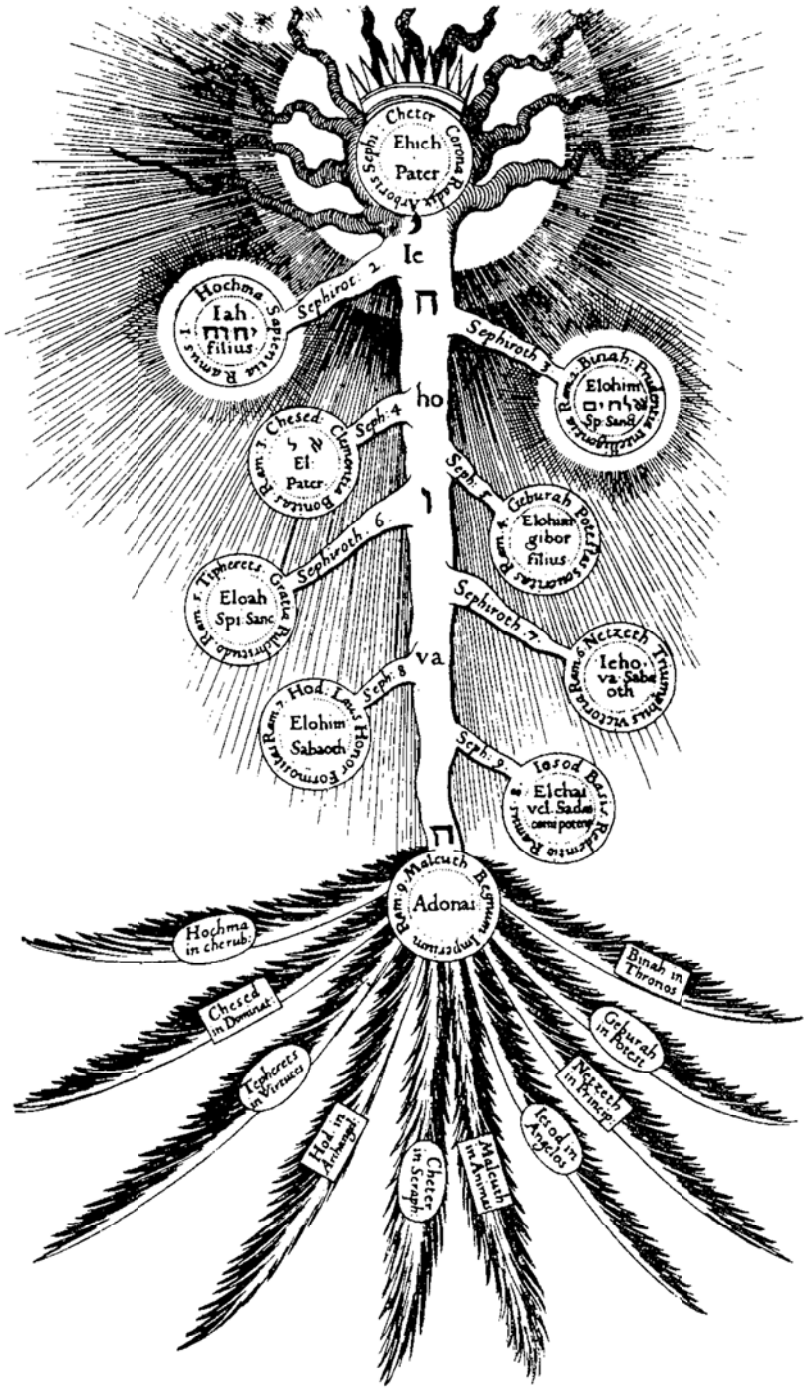


FIGURE 16: ROBERT FLUDD'S TREE OF LIFE*

* From Joscelyn Godwin, *Robert Fludd: Hermetic Philosopher and Surveyor of Two Worlds* (Grand Rapids, Mich.: Phanes Press, 1991), p. 38.

CHAPTER 14

THE GROWTH SPIRAL

The process of psychic growth—one becomes two, two becomes three, and out of the third comes the one as the fourth—is guided by the archetypes of the Tarot. Imagine the Wheel of Life with THE FOOL, the Godhead, in the center of that Wheel. We are on the circumference and as the Wheel spins, we and the World go through the fourfold process pictured in the following pages: the Self initiates the process of "breakdown" from which will come wisdom and intuition and a new synthesis at a higher level of awareness. The process continues in a spiral pattern as the Wheel spins.

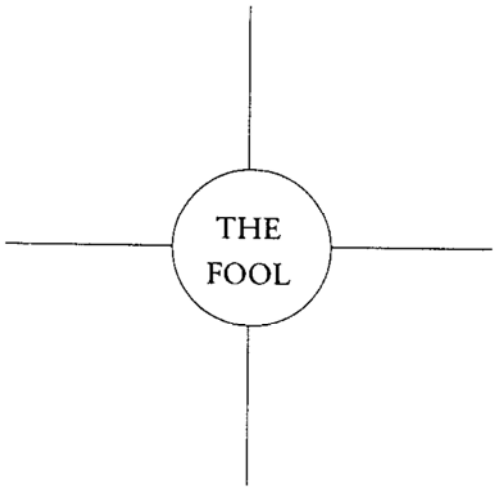


FIGURE 17: THE BASE OF THE SPIRAL: THE CONJUNCTION OF THE SPIRITUAL AND PHYSICAL WORLDS

Each archetype, operating personally and cosmically, contains within itself a Self archetype that directs that archetypal pattern to its evolutionary wholeness.

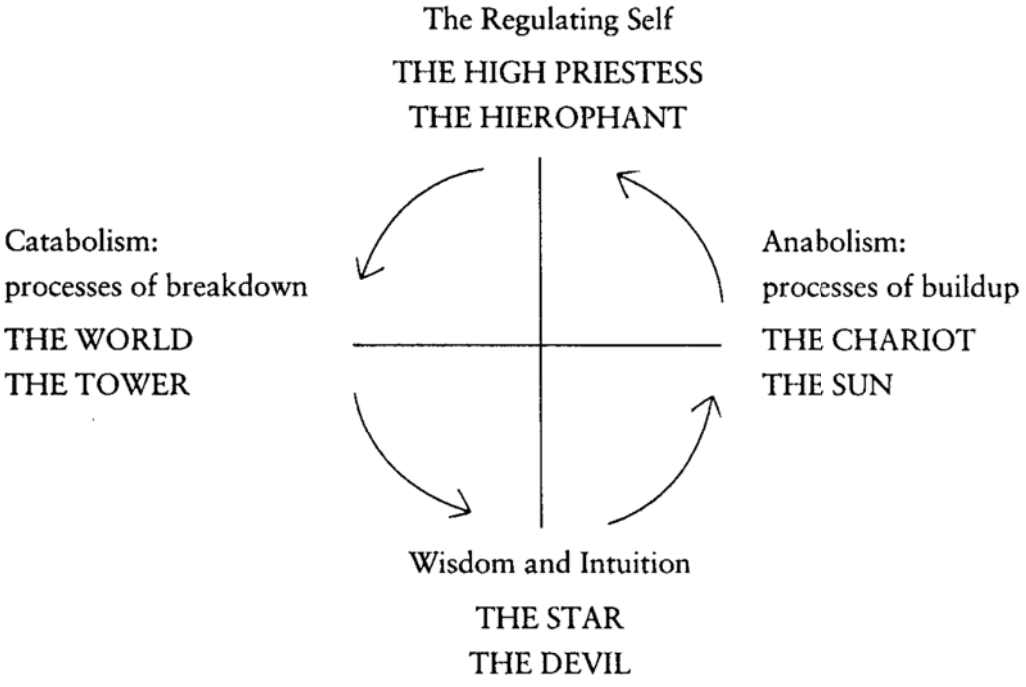


FIGURE 18: THE SPIRAL GROWTH PROCESS—WITH THE FOUR PRIMARY MAJOR ARCANA ARCHETYPAL PATTERNS

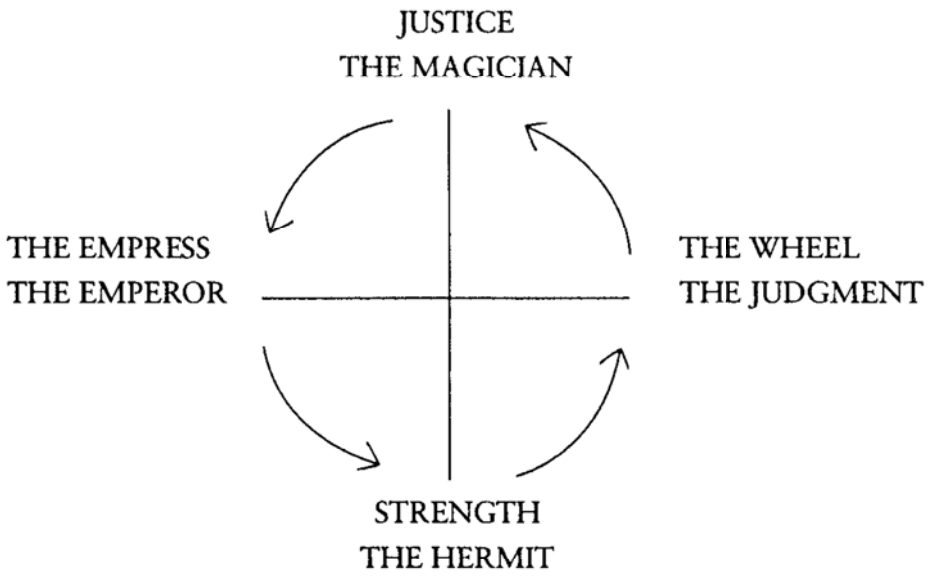


FIGURE 19: THE GROWTH SPIRAL—THE SECONDARY SET OF ARCHETYPES

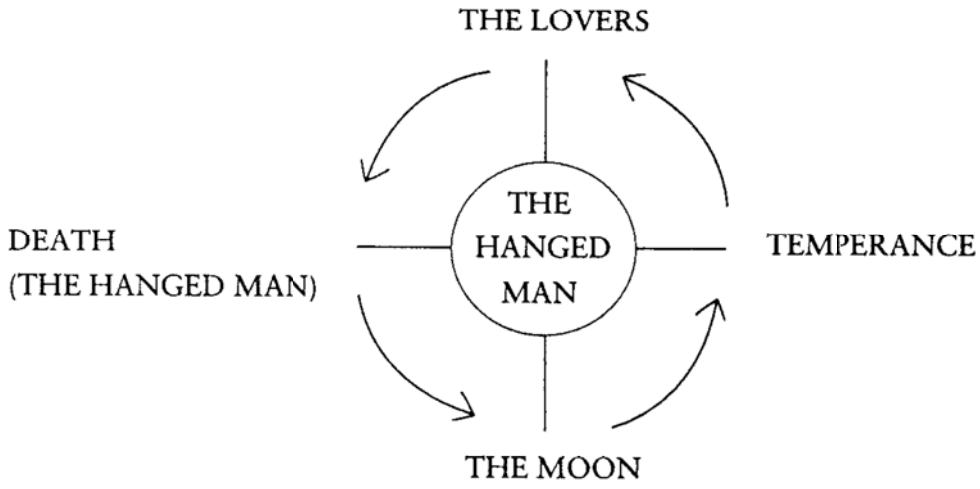


FIGURE 20: THE GROWTH SPIRAL—THE TERTIARY SET OF ARCHETYPES

When the Wheel stops, the experience of the HANGED MAN happens: the forward, evolving, expanding movement of the Wheel is followed by the involuting and disintegrating process of THE HANGED MAN. When, however, the Wheel stops for the last time, the sacrifice (Christ, Osiris, Dionysus) is completed. Chesed consciousness has been attained. The soul, carrying the Divine Spark, has been freed from its entrapment in matter, and returns to the still point in the center of the Wheel.*

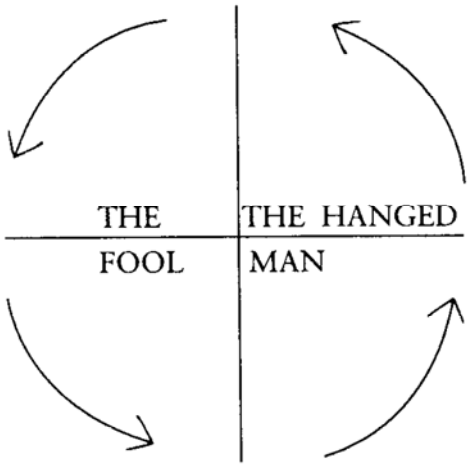
* In discussing THE HANGED MAN, Aleister Crowley (*The Book of Thoth*, p. 97) says "The whole idea of sacrifice is a misconception of nature . . . It should be the chiefest aim of the wise to rid mankind of the insolence of self-sacrifice . . . Redemption is a bad word; it implies a debt." Today astute individuals who live close to the collective unconscious are saying that we no longer need to suffer but simply ask for transformation. Two thousand years ago a great being, Jesus Christ, died on the cross to redeem sinful humanity. For the two thousand years since then man has gone through a similar internal sacrifice to anchor himself as the HANGED MAN in the spiritual world; to change his center of gravity from a mundane to a celestial center. Now almost two thousand years after Christ, the great twentieth century Indian saint, Swami Muktananda, brings a new message to the West: Man is not sinful, he is Divine and full of Divine Love. The inner Divinity will painlessly transform you and change your center of orientation to the spiritual world. The Divine energy will burn up all your imperfections in the fire of meditation. Suffering and sacrifice are not necessary. The world has changed; religions have changed. THE HANGED MAN does still symbolize the re-location of the center of the personality from the ego to the Self, but the personal sacrifice may in time become less crucial to the transition.

Regulatory processes of the Self

THE LOVERS
THE MAGICIAN
JUSTICE
THE HIEROPHANT
THE HIGH PRIESTESS

Catabolic processes

(THE HANGED MAN)
DEATH
THE EMPRESS
THE EMPEROR
THE TOWER
THE WORLD



Anabolic processes

TEMPERANCE
THE JUDGMENT
THE WHEEL
THE SUN
THE CHARIOT

Wisdom and Intuition

THE MOON
THE HERMIT
STRENGTH
THE DEVIL
THE STAR

FIGURE 21: A COMPOSITE OF THE PRINCIPAL MAJOR ARCANA ARCHETYPES IN THE EVOLUTIONARY GROWTH PROCESS. THE PRIMARY ARCHETYPES ARE UNDERLINED.

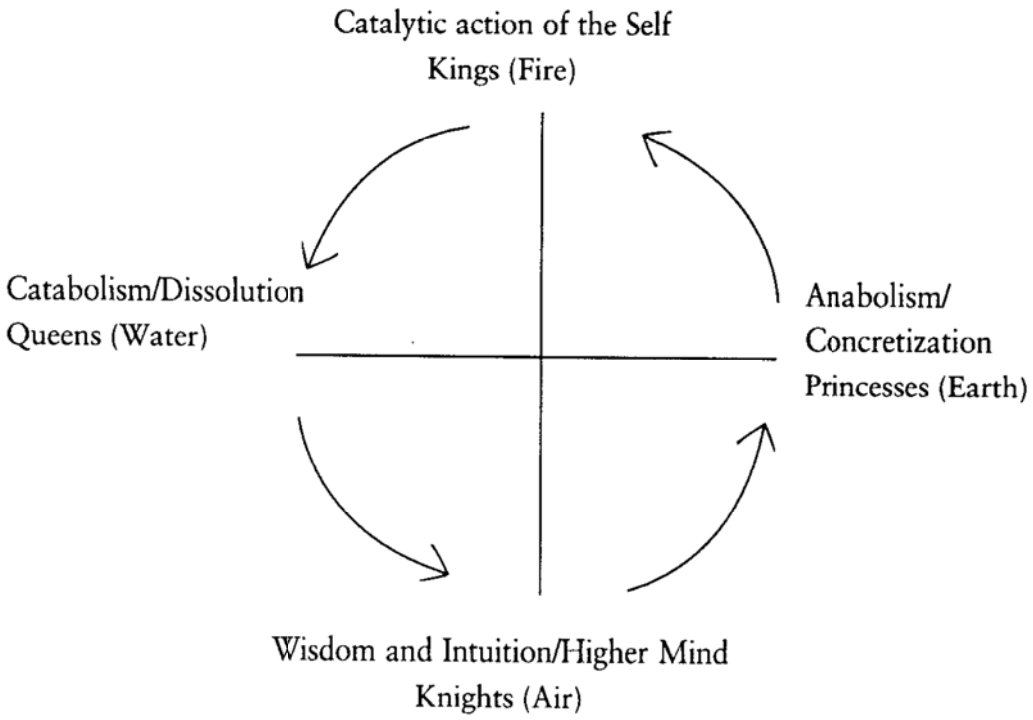


FIGURE 22: THE COURT CARDS ON THE WHEEL

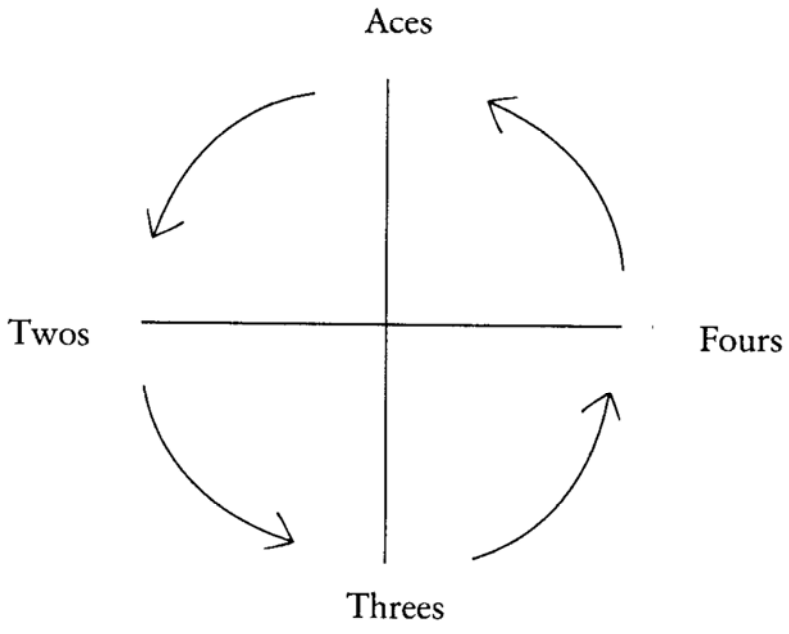


FIGURE 23: THE PRIMARY SMALL CARDS ON THE WHEEL

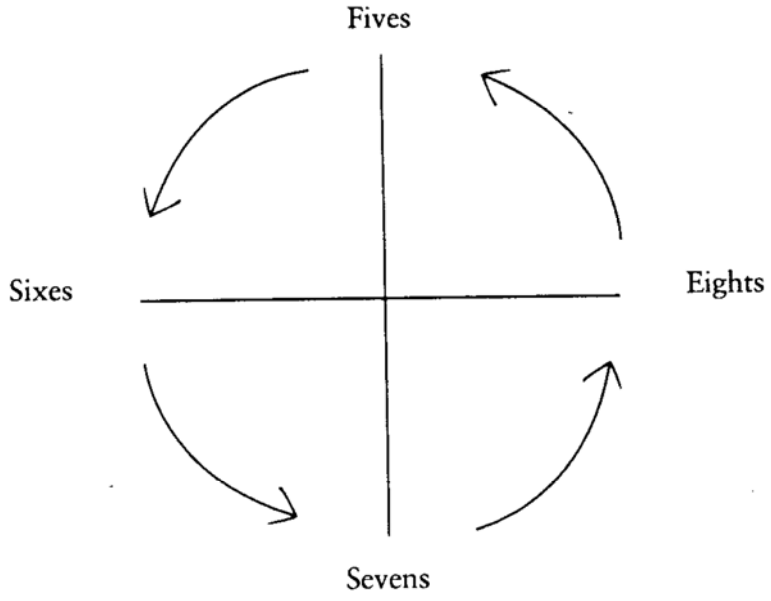


FIGURE 24: THE SECONDARY SMALL CARDS ON THE WHEEL

Lynn M. Buess in *The Tarot and Transformation* gives esoteric rather than the standard definitions of the Fives and Sixes that correlate with this interpretation: the Five of Wands is a blend of Divine and human laws; the Five of Cups is expanded consciousness; the Five of Swords is the inner voice; and the Five of Pentacles (Coins) is the spreading of wisdom through artistic channels. The Six of Wands is confusing man's dream and God's purpose; the Six of Cups is confusion between human and spiritual love; the Six of Swords represents a struggle between self-will and Self-will; and the Six of Pentacles is torn between self-expression and Self-expression. The Nines and Tens complete the process; the Nines have a lunar, illusionary quality that needs to be addressed before the completion of a cycle solidifies a revolution of the growth spiral and facilitates a return to THE FOOL.

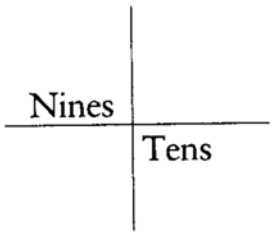


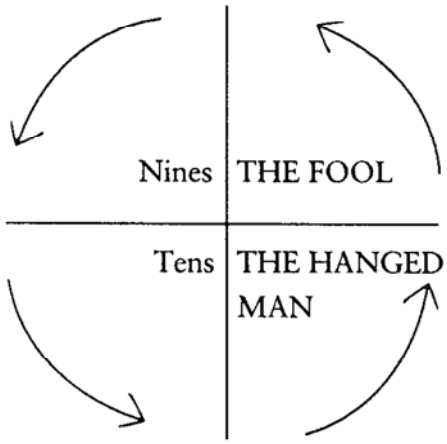
FIGURE 25: COMPLETION OF THE GROWTH SPIRAL

The Regulating Self

Fives
Aces
Kings
THE LOVERS
THE MAGICIAN
JUSTICE
THE HIEROPHANT
THE HIGH PRIESTESS

Catabolism:
processes of breakdown

Sixes
Twos
Queens
(THE HANGED MAN)
DEATH
THE EMPEROR
THE EMPRESS
THE TOWER
THE WORLD



Anabolism:
processes of buildup

Eights
Fours
Princesses
TEMPERANCE
THE JUDGMENT
THE WHEEL
THE SUN
THE CHARIOT

Wisdom and Intuition

Sevens
Threes
Knights
THE MOON
THE HERMIT
STRENGTH
THE DEVIL
THE STAR

FIGURE 26: A SUMMARY OF THE TAROT ON THE GROWTH SPIRAL.
THE PRIMARY ARCHETYPES ARE UNDERLINED.

CHAPTER 15

WORKING WITH THE NEW SUIT OF SPIRIT

The suit of Spirit will open up worlds of new understandings for you. You will see firsthand how strongly Spiritual Forces are active on the earth plane. You will see how they work in you, through you, and in and through others.

Balanced people who have cleared their physical, mental, and emotional bodies of ego obstruction are able to open themselves to the Spiritual Forces that play through them. But as you work with the cards, you will also notice that Spiritual Forces are acting on people and situations to open them up and to help them. It certainly increases your faith in the power of the Spiritual World as you watch these cards (representing forces) active around you.

I don't know a lot about this suit yet; you the reader will make many observations too. Let me just share a few experiences from reading other people's cards.

- A woman with psychic abilities wondered if she was ready to "step out" and begin reading for others. I laid a five-card spread, and *all* of the cards were Spirit cards! The woman was overwhelmed; looking at five pure white cards of Spirit, she had no more doubts.
- I laid a twelve-card spread that covered general areas of a woman's life. Eight of the cards pertained to mostly outer-world issues: job, family, personal relationship, and so on. Four cards

reflected the inner self. The querent* was questioning her worth and she was feeling generally unsuccessful about her life. When I laid the twelve-card spread, the eight outer areas of her life were each covered with a Spirit card. If the woman had any doubts as to her effectiveness in dealing with her environment, looking at eight Spirit cards in the areas of job, husband, family, and friend relationships assuaged her fears.

In both these women, the inner self did not register the Spirit cards. As the reader, I knew that the forces flowed through these women but as yet they had not reached a level of mastery where they were one with these forces.

These two spreads were unusual; more often the Spirit cards pop up in areas where people really need to know that Spiritual Forces are actively working for them.

- The Four of Spirits was in a woman's work position in my twelve-card spread. We had the following exchange:

  RG: *You channel Spiritual Forces onto the earth plane through your work.*
  Client: *How can that be? I just work in a bar.*
  RG: *Well, "somebody" wants you to know you're doing important work.*

As we talked about her job we found out that she played a very valuable role in the neighborhood bar where she worked. She needed to know that her positive interaction with the people who came in was very important.

- Often the client knows what the Spirit card means in a certain position.

  RG: *Why would the Nine of Spirits, which means you are receiving wisdom from the Spiritual World, be in this position I laid for you on money?*
  Client: *Oh, something inside keeps telling me I don't need to worry about money, but it's hard to believe it.*
  RG: *Well, there's no doubt that the message you are receiving is not a fantasy but spiritual fact.*

---

* The querent is the person seeking guidance.

As you can see, the Spirit cards are often confirmation cards for a person.

- Here is another case:

  RG: *Why would there be a Queen of Spirits in the position of your family of origin? The Queen of Spirits is a person able to bring Spirit into the world in work and in relationship. She nurtures Spirit in the world.*

  Client, with tears in her eyes:

  That would be my grandmother. She died a long time ago and I have often felt her presence.

- A young man I had been working with came in, and we talked about his experimental work with lucid dreaming. He wanted to know how long it would be before he could accomplish something at will that he had been trying to do in the lucid state. I use Eileen Connolly's "Time Conjunctions" to predict time. These are from volume two of her Tarot series; however, whereas she has key cards that align with the Major Arcana to form specific time periods, I also use the Spirit cards. If the Spirit cards align with any of Ms. Connolly's delegated cards, I read them the same way as her Major Arcana conjunctions, only I see them as even more powerful. In answer to this man's question, two time conjunctions came up in his Keltic Cross Spread; they were aligned with two Spirit Court cards. We knew that he would be able to do what he wanted to within a certain time period (or at least that he would receive some insight or help with it), but more than that he had the assurance that Spiritual Forces, specifically two of them, the Page and the King, would assist him. This alone gave him great confidence, as he was not only struggling in a difficult, undefined area that few could help him with, including myself, but also he was a predominant Sensate type working with his intuitive fourth function on the difficult Path of Strength to Chesed.

Sometimes you learn about how Spiritual Forces work.

- I was reading for a woman who first asked some questions on her family. In each case a difficult situation turned around and become positive by the end of the Keltic Cross Spread without

any of the indications of a "work through" of the situation. Each time, however, a couple of Spirit cards were wedged in the middle of the spread. I finally said, "There are obviously some Spiritual Forces around your family giving it protection and help." She was satisfied with the questions on her family and finally asked about herself. I laid my general twelve-card spread on her and my eyes registered my shock as I turned over three of the four cards in the inner self positions as Spirit. (I had never seen that before, nor have I since.) "Well, there's the Spiritual Force," I laughed. "It's you!"

Sometimes you can tell when a person is that permeated with Spirit, but often it's an "angel unaware."

I want to suggest an awareness of three areas for observation and study with the suit of Spirits. One is to be alert to the many levels of a Spirit card's energy. For example, a Princess of Spirit that has attained the self-mastery of the fourth chakra (Chesed) does conform to the "ideal" description in the Court card definition. But Princess of Spirit energy also flows into our psyches from inner planes, and we may often be channels for Princess of Spirit energy even though our level of consciousness is not at the fourth chakra level.

Second, some individuals have Spirit energy all around them and moving through them as they progress through their difficult consciousness work. For some reason these individuals have more Spirit energy in and around them than others do. I wonder if their souls' histories would reveal some great work with love. You know we can do great work, deep work, intelligent work and perform great acts of love at all the chakra levels.

Third, I am studying the possibility that sometimes an overabundance of spiritual energy causes an imbalance in the personality functioning. This may not be so, but we need to do studies in this area because we know of the importance of energy balancing. I do notice, for some reason, that usually a person who has attained Chesed consciousness has only a moderate number of Spirit cards in his or her Function Block Spread. The people I've worked with that have attained Chesed usually register from one to three Spirit cards in the sixteen-card Function Block Spread. In other words, they show a balance of Spirit with their other energies.

What rich surprises about people and life you will begin to receive when you start working with this wonderful new suit! The fact that the

Spiritual energies of the universe are becoming active enough now to define themselves through our Tarot is a wonderful indication for humanity. I don't think we need to worry as much as we do about ourselves and our world. Unseen Spiritual Forces are actively guiding us and caring for us. The Tarot has always showed us this, and now, if we had ever doubted it, the Suit of Spirits is showing us this even more powerfully.

CHAPTER 16

INTERPRETATIONS OF THE MAJOR ARCANA

The experiences of the personality traveling from one level of energy to the next level are the experiences of traveling the Paths of the Major Arcana. These Cosmic Forces direct the evolution of our souls. The experience can be devastating; however, our souls have as their goal the healing of the wounds of the individual as well as the ancient wounds of the race as we move from ego-centered love to the impersonal experience of selfless Universal Love and union with the One.

The Major Arcana guiding us through our personal journeys of personality integration lead us back to God. We can travel from THE FOOL to THE WORLD or from THE WORLD to THE FOOL. Remember, "As above, so below"; the individual is traveling in both directions simultaneously.

THE FOOL

THE FOOL represents the splitting open of the Cosmic Egg, which contains all potentiality. The unmanifest energy of THE FOOL holds the possibilities for the destructive animal nature of man, as well as his creativity. When man walks the Path of Strength for the last time (Chesed consciousness) he integrates his animal nature, represented by the dog that is snapping at THE FOOL's heels in many Tarot decks. This is why THE FOOL may represent the fourth, undervalued function. The fool, the simpleton in fairy tales, the Court jester, and the clown are all undervalued

symbols of the Self. They are inverted Christ figures; Christ is a symbol of the Self. When these figures are seen from the spiritual eye of our upside down HANGED MAN, they, as part of THE FOOL archetype, symbolize the Self.

Divination: The beginning of a new journey; there is a choice; rising above the material plane; youth and innocence.

Reversed: Resistance to starting a new cycle of development; folly.

THE MAGICIAN

THE MAGICIAN represents the Great Work of the alchemist, the process by which the Divine is freed from nature, where it is imprisoned. He represents the catalyst, the quick, active mental force that unites ego and shadow and causes a collapse of the existing ego structure. THE MAGICIAN was known to the alchemist as Mercury, the Prima Materia, or the First Matter. He was also the substance that acted upon the First Matter to produce itself, the Philosopher's Stone. When THE MAGICIAN moves through your psyche, a fire is being lit.

Divination: Active inspiration, creativity; strong, focused will and directed thinking; cleverness and skill; activation of psychic contents.

Reversed: Weak will; being dominated by others; lack of creativity; a trickster or a con man.

THE HIGH PRIESTESS

THE HIGH PRIESTESS is the experience of the deep unconscious side of ourselves, as well as the unconscious side of the human race. Her path is the high experience of the dark night of the soul, where individuals are stripped of their personas and face their own truths. These are the experiences of integrating the shadow contents. Her darkest experience is the slaying of the mythological dragon, which signifies triumph over aggressive and dangerous instinctual energy.

Divination: Intuition, getting in touch with one's inner self, knowledge; observations are balanced and analytical; the

feminine virginal principle; fluctuation; dark night of the soul experience.

Reversed: Lacking intuition, an unbalanced view; a superficial woman; problems in relationships and/or sexuality; negative hidden influences.

THE EMPRESS

THE EMPRESS represents the deep experiences of life itself, the painful ones and the joyful ones, for she represents the totality of all the life processes: birth, decay, death, and regeneration. She is the soul in both men and women, an anima figure for a man, and the principle of Eros in the world. She represents deductive reasoning. It is through the womb of THE EMPRESS that the soul passes as it moves toward manifestation, and it is through her womb that the soul passes at death, back into the great formless sea of the unconscious.

Divination: Success, fruition, joy and happiness, life's bounty; a family woman, a successful marriage; good health, vital energies in balance.

Reversed: Unhappiness; poor health, vital energies out of balance; sexual problems; painful life experiences.

THE EMPEROR

THE EMPEROR represents the rational law of the Universe, Logos. His ability is inductive reasoning, the power to define, sort, and classify our inner and outer perceptions. The powerful energy of THE EMPEROR disrupts restrictive ego patterns so that Wisdom and Light may enter the soul.

Divination: The mature male figure of authority, a powerful father image: order, stability, and conventionality; inductive reasoning.

Reversed: The need to use logic and organizational skills; frustration in attaining sought-after worldly position; emotional immaturity and dependence on parents.

If both parties in a relationship are open to an examination of the Alchemical Spread together, it can lead them to safely form stronger bonds as both parties periodically integrate shadow parts of themselves. The relationship is then the container holding the transformation processes of the couple. It is very stressful for a relationship to be the container of these deep processes, but more and more couples today are seeking together to be the vessels of their own transformations.

I suggest that you sit down and lay out the Alchemical Spread whenever someone enters your energy field and you suddenly notice yourself acting differently than you did before that person was around. Chances are that any noticeable change in your behavior indicates that someone else isn't owning some shadow aspect of herself and you act it out for her, often quite inappropriately. A woman I know noticed that every time a certain other woman was around her she acted like a "negative" EMPEROR—she would start yelling at her children and being unreasonably strict. The other woman was a rather passive, sweet type. When my friend laid out the Alchemical Spread she discovered from the card in position #6 (person y's projection) that the other woman was projecting a shadow King upon her. Alert to this, the mother was very careful whenever the other woman came over. However, it wasn't all that easy; there were a couple of difficult scenes and eventually my friend chose to limit the contacts with the other woman.

Once aware, you can refuse to carry the projection, and the more you have integrated that energy yourself the easier it will be. However, constantly fighting a projection in an area where you have a weakness is often a foolish waste of energy. If the projecting party has no interest in knowing herself, you would be wise to discontinue the relationship. I do not believe in sticking around to work something out with someone who is not working it out for herself.

With the Alchemical Spread, you have the objective evidence. When someone tells you, "You are a cold, critical, calculating woman, just like my mother," you can reply (or at least know), "Look at this, I am the Queen of Pentacles, consciously, and the Princess of Wands, unconsciously. You are projecting the Queen of Swords on me." Or when someone says, "Your behavior is so unpredictable, why did you humiliate me with your flirtations tonight? You're just like Dad; Mom could never trust him," you can counter with, "Look at this! I am the King of Swords, consciously, and the Knight of Pentacles, unconsciously. You are projecting the Knight of Wands on me."

You won't get pulled into the projection, and you will be able to detect your own projections. If you provide a hook, someone will find it; people have unconscious radar systems to find a person to place projection on. Your best guarantee is to integrate your own shadow parts and remove as many hooks as possible from yourself.

The Sleeping Knight Spread

Here is a sample interpretation of the Sleeping Knight Spread. It is for the United States in the year 1991.

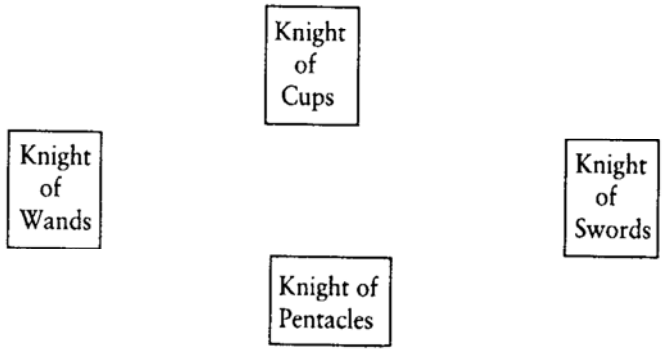


FIGURE 30: EXAMPLE OF THE SLEEPING KNIGHT SPREAD

This layout surprised me. I would have expected to see this:

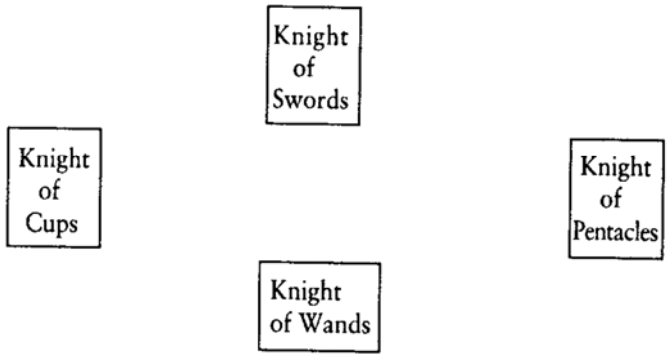


FIGURE 31: PROJECTED EXAMPLE OF SLEEPING KNIGHT SPREAD

On the other hand, I wasn't surprised, because my experience with the Tarot tells me that the cards always lead me to a spread to teach something new.

The Knight of Swords in the past (figure 30) would indicate the philosophical idealism on which our country was based, and more recently the predominance of the masculine-thinking orientation of our political, economic, and cultural way of life.

The Knight of Cups at present shows the possibility for insight and the use of power and knowledge for wise ends, or for manipulation and control over others. In the particular Tarot deck I was using that day, the Knight looks back to the past, and even past the past; by so doing, he may gain tremendous insights.

The Knight of Wands faces the future and the possibility for the United States to begin to recognize its shadow feeling function. If it bypasses this opportunity, the Knight of Wands could take us to war, a prospect that threatens the world as I write this. Negatively, the Knight of Wands is bigoted, aggressive, and full of his own ego. Positively, he is the spirit that could build a new world. The choice is ours, but it is conditioned by how positively we have availed ourselves of the passing cycle of the Knight of Cups.

The Knight of Pentacles sleeps. His energy has the potential to connect us to the earth, so that we take care of Mother Earth and all her creatures, and keep our commitments to the human family in a reliable, responsible, caring manner. Or we may choose to neglect those obligations and responsibilities.

As I finished interpreting this spread, I noticed that it had the same rotational sequence as my "projected" Sleeping Knight Spread. I had perceived the order but not the correct point in time. It would be interesting to explore the possibility of this being an energy cycle that the United States passes through: Air, Water, Fire, and Earth, in a rotational manner.

The Chakra Spread

An interpretation of a Chakra Spread (discussed on pages 113–115).

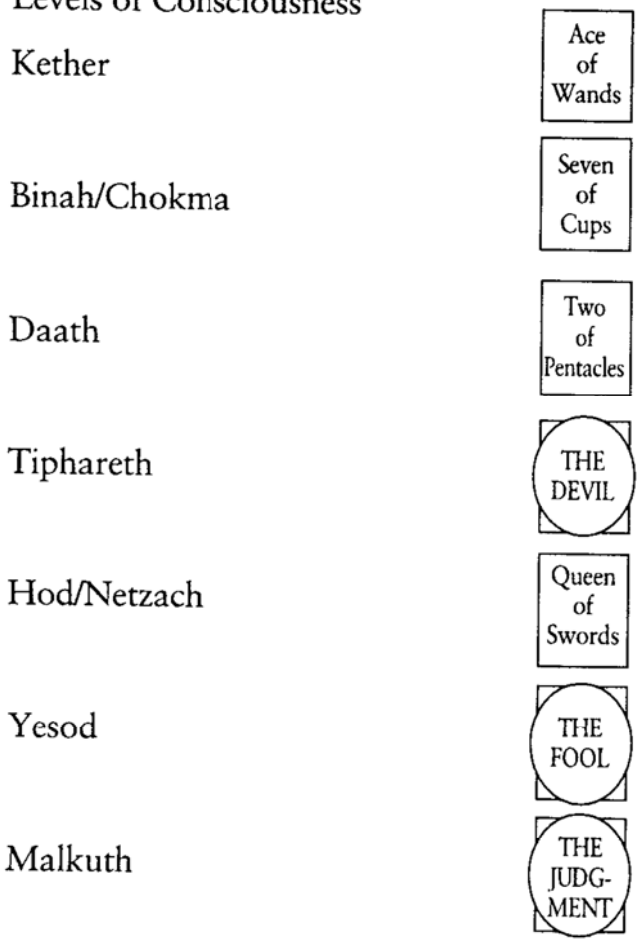


FIGURE 32: EXAMPLE OF THE CHAKRA SPREAD

This is an exploration of the level of consciousness of the city of Chicago. THE FOOL is at Yesod, indicating Chicago has attained the second chakra in consciousness.

Comment: When I lay a spread to check the accuracy of the Chakra Spread, an ambivalent response is a sign for me that the person, place, or thing (e.g., a book) *may* be approaching that level of consciousness; he/she or it is usually over the halfway mark, and the cards wish to alert me to this fact. This is the way the Tarot has worked with me with this particular spread.

The Keltic Cross Spread

1. This covers
2. This crosses
3. This is beneath
4. This is behind
5. This crowns
6. This is before
7. What the querent fears
8. Family opinion
9. The querent's hopes
10. Final outcome

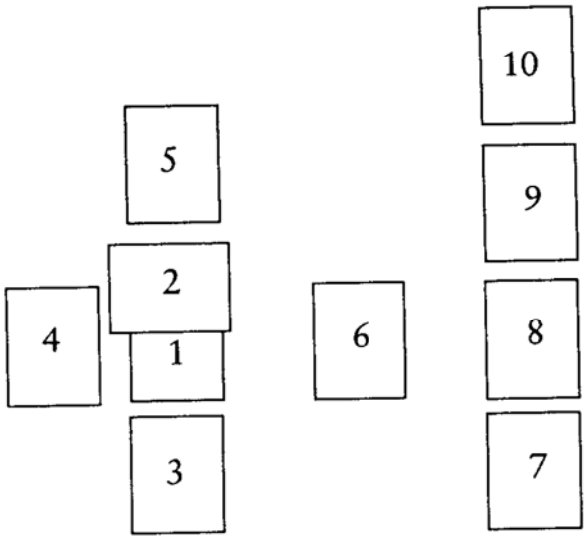


FIGURE 32: THE KELTIC CROSS SPREAD

THE MEANING OF EACH POSITION IN THE KELTIC CROSS

1. This covers. This is the general atmosphere around the question asked.
2. This crosses. This represents the opposing forces or the problem. They may be either positive or negative, to be integrated or overcome.
3. This is beneath. This represents the basis of the problem. It is now in the past but represents either a firm or weak support for the problem.
4. This is behind. This represents influences that are now moving away from the problem
5. This crowns. This represents the aura of the querent. It is not fixed.
6. This is before. Things that will come to pass in the near future.
7. What the querent fears. This represents the querent's apprehension about the problem and negative feelings about the question asked. If there is a positive card there, the querent does not believe it can be manifested. If not brought to awareness, this energy may manifest in the future.
8. Family opinion. The querent's environment and its influence on the problem. Or it may represent another aspect of psyche coming into play.

9. Hopes. This represents the querent's positive feelings about the situation or problem. If there is a negative card here, the querent has anticipated a negative outcome that could undermine his or her plans.
10. Final outcome. If things remain as laid out in the spread, this will be the final outcome.

KELTIC CROSS: SAMPLE READING

In the last two and a half to three years, the woman in the reading had experienced a series of reversals in her life, one of which included an end to her marriage. In the last three months a new series of reversals had occurred. One of these included the loss of a career position that she had worked hard to obtain. Several financial disasters followed this catastrophe. She was feeling swamped with failure, and was attempting to pull herself out of the confusion of events in her life. Quite frankly she had about as much as she could take and turned to the Tarot for a way out. We laid a Keltic Cross, asking for direction.

The woman was a dominant sensation (Pentacles) type who was now able to use all four functions; however, as stated in the text, the dominant function remains the conscious personality's preference. With sensation dominant, intuition (Cups) is automatically her fourth and least accessible function. From the Chakra Spread and my knowledge of her path, I identified her as having crossed the Gulf to Tiphareth, or fourth chakra consciousness, two and a half to three years previously, around the time of the marriage breakup. Her career accomplishments, in the area of finance, were part of her efforts to attain Geburah consciousness, where one comes into authority and power in the fourth chakra. Having attained Geburah, she was now walking the most difficult path to Chesed, and three months ago when her situation escalated she crossed the midpoint between Geburah and Chesed. (See figure 9 on page 108, where the Path of the High Priestess intersects the Path of Strength in the Tree of Life.) The King of Cups, whom we later discovered she needed to get in touch with, represents her deepest unconscious animus energy anxiously awaiting union with her. Conversation with the woman indicated that she might be looking for the energy outside herself, perhaps as a business partner, and the Tarot emphatically cautioned "no!"

Here is the Keltic Cross reading that led to the exploration of her future work situation as a way out for her.

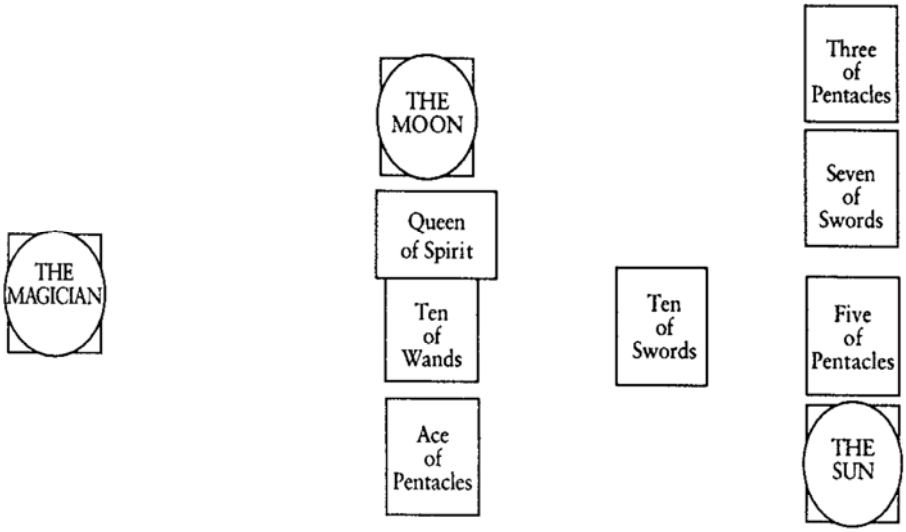


FIGURE 34: EXAMPLE OF THE KELTIC CROSS SPREAD

Position #1 The Ten of Wands represents the heavy burden she has been and still is carrying.

Position #2 The Queen of Spirit is in some manner attempting to communicate with or work through this woman.

Position #3 The Ace of Pentacles, a shining soul, also represents a new level of conscious awareness. When a new level has been reached, the whole outer environment shifts and rearranges itself to accommodate the new growth and prepare for a new level. This is a trying time and often a lengthy time, yet we are reassured by the presence of the Ace as the foundation of this reading that the soul is moving positively forward.

Position #4 THE MAGICIAN has been active in her transformation process. Recently his powerful energy was used by the woman to consult a lawyer concerning the difficult financial reversals in her life.

Position #5 The woman is in a place of deep-rooted fears. THE MOON is a place where the phantoms of her imagination have been activated.

Position #6 The Ten of Swords indicates that she will soon reach the end of the difficult cycle she has found herself in.

Position #7 THE SUN in the position of "fears" in the psyche

shows her that she fears some insight. It took another spread after this one as well as conversation to get to the root of the insight that she feared.

Position #8 — The Five of Pentacles might be a negative situation, possibly concerning the financial reverses she hopes to address. This position indicates that the negative situation will come in from the outside, but it could possibly trigger a like situation, feelings of inner poverty, on the inside.

Position #9 — Her hope card, the Seven of Swords, reflects the accumulation of three years of difficulties. Facing still more difficulties, she could see nothing but failure.

Position #10 — Work! The Three of Pentacles here is the first positive indication, after the foundation and the immediate past cards, that the Tarot is showing her a direction.

The Keltic Cross Spread became a *jumping-off-spread* into trying to discover what kind of work would pull her out of the cycle. As we queried in subsequent spreads, the cards showed us that another energy would come up from the unconscious to help her (the Two of Pentacles was the card that indicated energy was coming up), and it was the King of Cups that would supply this energy. Besides the inner work with this animus figure that the King of Cups (the male energy of her fourth function) represented to this dominant sensation person, the cards indicated that another job would soon be available to her. The job would be one in which she would need to avail herself of the King's energy. It might involve her own business. Now we also discovered that the illumination from THE SUN that she feared was in fact the idea of her becoming an authoritarian businesswoman; she feared the strong inner male that she would need to develop. We discussed the compassionate side of the King of Cups and her need to integrate more of his energy into her next career position.

In this case, because of the serious mental state of the woman, the Keltic Cross was an important "lead-to" spread; whenever one spread does not show the individual a satisfactory way out of a difficulty, the seriousness of the difficulty is stressed as well as the reader's responsibility to help the client find a direction in which to begin to work. This way is not an "Everything's going to be OK" way out, rather it is a direction provided by and supported by the Tarot symbols. The clue here was of course the last

card—the Three of Pentacles—that represents outer work as well as the inner restructuring animus work that the woman would be involved with. Because she was a dominant sensation type, I stressed the outer work rather than the inner work, for that would be the best way for her to approach the King of Cup's energy. The Three of Pentacles was the card that the Keltic Cross gave us to develop as we searched for direction and a new vision for this woman, while at the same time the original Keltic Cross layout showed us her solid foundation, as well as her distress, and a clear picture of her present difficulties.

APPENDIX

Correlations Between Court Cards and Psychic Structures

DOMINANT FUNCTION

King or Queen* of strongest suit.

AUXILIARY FUNCTION

King or Queen of second strongest suit, usually from the opposite category (categories are "perception" and "judgment") of what the dominant function is.

FOURTH FUNCTION

The King and Queen of your weakest suit. If your dominant suit is thinking, your fourth function is feeling; if it is feeling, your fourth function is thinking. If your strongest suit is intuition, your fourth function is sensation; and if your strength is in sensation, your weakness is in intuition.

INTROVERSION

Knight of Cups and Knight of Pentacles.

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* Depending on gender: King if you are male, Queen if you are female.

EXTRAVERSION

Knight of Wands and Knight of Swords.

SHADOW

Swords	is shadow to	Wands
Wands	is shadow to	Swords
Cups	is shadow to	Pentacles
Pentacles	is shadow to	Cups

Wands and Cups, and Swords and Pentacles, are also common antagonists.

PERSONA

King or Queen of dominant function for extraverts, and King or Queen of auxiliary function for introverts, usually.

ANIMA/ANIMUS

Opposite-sex Court card of the fourth function.

EGO

Princess or Page of the suit that represents your dominant function.

SELF

The four Elemental Knights.

The Thirty-Two Paths of Wisdom

Path	Key	Sephiroth or Path with Hebrew Name	Meaning
1	4 Aces	Kether	Crown
2	4 Twos	Chokmah	Wisdom
3	4 Threes	Binah	Understanding
4	4 Fours	Chesed	Mercy
5	4 Fives	Geburah	Strength
6	4 Sixes	Tiphareth	Beauty
7	4 Sevens	Netzach	Victory
8	4 Eights	Hod	Splendor
9	4 Nines	Yesod	Foundation
10	4 Princesses	Malkuth	Kingdom
11	0	THE FOOL (Aleph)	Ox
12	1	THE MAGICIAN (Beth)	House
13	2	THE HIGH PRIESTESS (Gimel)	Camel
14	3	THE EMPRESS (Daleth)	Door
15	4	THE EMPEROR (Heh)	Window
16	5	THE HIEROPHANT (Vau)	Nail or hook
17	6	THE LOVERS (Zain)	Sword or armor
18	7	THE CHARIOT (Cheth)	Fence or enclosure
19	8	JUSTICE (Lamed)	Oxgoad
20	9	THE HERMIT (Yod)	Hand/sperm
21	10	THE WHEEL (Kaph)	Palm/egg
22	11	STRENGTH (Teth)	Serpent
23	12	THE HANGED MAN (Mem)	Water
24	13	DEATH (Nun)	Fish
25	14	TEMPERANCE (Samekh)	Prop
26	15	THE DEVIL (Ayin)	Eye
27	16	THE TOWER (Peh)	Mouth
28	17	THE STAR (Tzaddi)	Fish hook
29	18	THE MOON (Qoph)	Back of the head
30	19	THE SUN (Resh)	Head
31	20	THE JUDGMENT (Shin)	Tooth
32	21	THE WORLD (Tau)	Cross

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