

# T · A · R · O · T

## CORRESPONDENCES



Ancient  
SECRETS  
for  
EVERYDAY  
Readers



Includes Over 100 Essential Tables & Charts



# T. SUSAN CHANG

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Llewellyn Publications  
Woodbury, Minnesota

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First e-book edition © 2018  
E-book ISBN: 9780738755762

Book design by Bob Gaul  
Mystical Tarot Deck on cover © Lo Scarabeo Cover design  
by Kevin R. Brown  
Editing by Laura Kurtz  
For interior art credits please see [page 376](#)

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**Library of Congress Cataloging-in-Publication Data  
(Pending)**

ISBN: 978-0-7387-5512-0

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Llewellyn Publications  
Llewellyn Worldwide Ltd.

**2143 Wooddale Drive**

Woodbury, MN 55125  
[www.llewellyn.com](http://www.llewellyn.com)

Manufactured in the United States of America



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# ACKNOWLEDGMENTS

When I picked up my first Rider Waite deck in 1997, I was simply intrigued and curious like anyone else. I had no idea that over the next two decades, tarot would go from being a pastime to an obsession to a belief system to a way of life. For the most part I conducted my tarot life under the radar until 2015, when I stumbled into the global tarot community on Facebook. Since then, many readers across the world have shared their company, their conversation, and the joy of tarot with me.

First and foremost I would like to thank my friend, near-neighbor, and collaborator, Mel Meleen. Tarot Correspondences has an esoteric twin in the Fortune's Wheelhouse podcast, which Mel and I launched and hosted during the writing of this book. Fortune's Wheelhouse has helped to fuel and inspire this book, and works as a card-by-card audio companion to much of the material explored herein. I am indebted to Mel for her friendship and conversation, and the answers to many last-minute frantic questions on technical points in this book that no one else would comprehend. My thanks go also to our podcast listeners and the Fortune's Wheelhouse Academy Facebook group for their encouragement, patronage, and fellowship.

Peter ("Spiffo") Stuart, accomplice on the opposite side of the world, virtually held my hand as I found my way into



the tarot community and a life hijacked by the cards. The Department of Akashic Records has your number, my friend.

Thanks to Marcus Katz's Tarot Professionals Facebook group and the Tarot Readers Development and Study Group (among others) I've enjoyed the fellowship and encouragement of many online tarot friends around the world, among them Jason Colmer, Djamila Zon, Michael Bridge-Dickson, and Sasha Bekier. Ted Myatt is an unflagging source of bright ideas and experimental practices.

Inspirit Crystals in Northampton, Massachusetts, where I read cards weekly, has offered a congenial environment for the practical application of my studies—as well as an enviably stocked bookshelf where I could conduct research when business was slow. Bud, Barry, Emily, Asherah, Rosie, Don, Drew, et. al.—thank you for welcoming me into the Inspirit family. And Josh Berkowitz, thank you for lending a helping hand as I crashed, grasping for purchase and scratched by twigs, through the ineffable branches of the Tree of Life.

My thanks also go to the customers of Tarotista on Etsy, whose enthusiastic support for my Arcana Cases has helped to underwrite these esoteric adventures.

A number of tarot luminaries have lighted my way. Wald and Ruth Amberstone helped get me started in tarot way back in 1996, at the Tarot School in New York. Rachel Pollack, both in print and in delightful person, has been a source of inspiration and entertainment. In the final stages of this book's composition, Christine Payne-Towler defeated a host of email gremlins to share her astro-alpha-numeric tour de force with me.

The astrologer Chris Warnock shared his incisive observations with me over the course of several absorbing conversations on the subject of divination. And the astrologer Austin Coppock generously shared his insights on the relationship between tarot, decans, and much more.

At Llewellyn I would like to offer one million thank-yous to editor and tarot diva Barbara Moore, whose clarity and kindness have been a beacon in the construction of this book. I can't thank her enough for "getting" what I was trying to do with this book from the first tentative email pitch. Nanette Stearns and Bob Gaul have tackled the complex production challenges posed by this book with deftness and grace. Special thanks go to production editor Laura Kurtz, who deserves an alchemically transmuted gold medal for wrangling innumerable tables crawling with glyph text. And publicist Vanessa Wright helped walk this blinking and bespectacled book into the light of day.

Thank you to the many local friends who have put up with hours of tarot sermons and practice sessions—particularly Mark Nickels, Ivy Mabijs, and the members of the on-again, off-again Tarot of the Valley group.

Above all, thank you to my family—Randy, Noah, and Zoe—for putting up with me and my eight jobs—and all the morning chanting. The house may not be clean, but it is certainly thoroughly banished!

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# INTRODUCTION

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## USING TAROT CORRESPONDENCES IN EVERYDAY TAROT

If you're reading this book, chances are you're a tarot reader. Maybe you've been reading for decades, or maybe you just picked up your first deck. In either case, you are a traveler on a lifelong journey working with the cards. And for one reason or another you have a hunch that a strong, wonky dose of esoteric knowledge is going to help you become a better reader. Enter the correspondences—a paradise of neatly organized data points for your inner nerd/witch/wizard/systems fanatic.

## WHAT ARE TAROT CORRESPONDENCES?

Correspondences are patterns and connections inherited from esoteric systems. In tarot, correspondences line up with specific cards. For example, if you are familiar with astrology, you know that there's a basic system that includes planets, elements, and the signs of the zodiac. Each of these corresponds to a tarot card. For example, the planet Jupiter corresponds to the Wheel of Fortune. The sign of Virgo corresponds to the Hermit.

Tarot correspondences date back to about the mid-eighteenth century (tarot itself dates back only to the mid-fifteenth century, despite any rumors about ancient Egypt you may have heard). Because of tarot's powerful symbolic imagery, you can find correspondences to innumerable mythologies, cosmogonies, and belief systems in the cards. By connecting the cards to the age-old arts of magic and astrology, you can unearth many correspondences to the natural world. Some of these extended systems appear in the tables at the front and back of the book.

In terms of incorporating the esoterics into your tarot practice, we will be focusing on four main systems in this book: the elements, astrology, numbers, and Kabbalah. These correspondences lie hidden beneath the face of many decks, including even most contemporary ones. Often they are so well hidden that the deck creators themselves are unaware they are using them. They might draw a fierce warrior on the 7 of Wands, never realizing that card was once associated with the war god Mars. They might draw the Star pouring the traditional urns of water onto the ground, never realizing that she is associated with Aquarius, the water-bearer. Yet the iconography of tarot is so persistent that these correspondences travel forward in time, reproduced again and again in new decks, just waiting to be decoded by the right reader.

## CORRESPONDENCES ARE A VITAL SYSTEM OF METAPHOR

How many times do we stretch for a metaphor to explain something we see in the cards as readers? "It's like when you're swimming in the ocean and the shore suddenly



seems so, so far away.” “It’s like you’re knitting together the fabric of your relationship.” We reach for metaphors without even thinking; it comes as naturally to us as reaching for our favorite coffee mug on the desk. And many of these metaphors are unconsciously based in imagery, associations, language, and myths deeply embedded in the cards.

Every new reader, at one point or another, finds themselves stuck with a particular card, unable to get beyond its surface image. “I think the 2 of Pentacles means *change*,” you think, “but what kind? and why?” But what if that change was caused by the forces of contraction and expansion, Jupiter and Saturn, endlessly cycling, like the pistons in an engine? What if you knew this card was astrologically associated with the end of one year and the beginning of the next—between December and January, when the days begin to lengthen? Wouldn’t it make sense that there’s an infinity sign on the card indicating all things are possible? And wouldn’t it follow that’s when people make New Year’s resolutions—the simplest kind of magic spell for creating change?

All this insight is hidden inside the 2 of Pentacles, and once it is revealed, there’s no limit to what may be extrapolated from that knowledge:

What is esoteric? In standard dictionary terms, *esoteric* means “confined to an inner circle”. In Greek, *eso-* means “within” and *esoterós* means “*more* within”. So, esoteric matters are confined to the few, say, initiates of an esoteric order. Opposite to “esoteric” is “exoteric,” or public.

In practice, when we refer to esotericism in tarot, we’re talking about occult systems of knowledge and mystical practices

Long trips, pen pals, exercise, relocation, and so on. But correspondences are a key that brings these shades to light, a linchpin that anchors you so you can travel to far-off interpretive lands.

such as those shared  
by initiatory orders.

## WHY DOES TAROT NEED CORRESPONDENCES?

As every witch, ceremonial magician, and scholar of the magical arts knows, it always comes down to “this goes with that.” This *doctrine of sympathy* is our inheritance from the Hermetic thinkers of seventeen centuries ago, and it still packs a punch. Correspondences aren’t just the reference material or the data set behind the magic—they are the magic. They are embedded in the structure of every modern deck whether we recognize it or not.

Yet in the world of tarot reading, many of us have believed that studying the correspondences is a purely academic pursuit for the librarians and brainiacs among us who are content to pore over fine print in ivory towers for months at a stretch. Isn’t it easier to simply open our heart chakras or channel a friendly angel? What I’m doing with this book is building a bridge between these worlds. To paraphrase the astrologer Bernadette Brady, you need both the eagle and the lark—the engineer and the poet. Each has a place at a tarot reader’s table.

You don’t need to know that the Empress is associated with the Hebrew letter **Ṭ** or dalet, which means “door.” You don’t have to memorize it or study it or understand why that is. But if you’ve heard or read, even once, that the Empress is associated with “door,” that becomes part of

your inner tarot experience. And the next time you see the Empress when you're reading for someone you may find yourself saying "What creative forces do you wish to invite into your life? Open the door and let them in!" You may not even realize why you said what you did, and that's okay; it's good, even. Tarot is an art, and you don't have to prove you've mastered it by taking an exam and being able to regurgitate a complete set of seventy-eight correspondences. You only have to be able to help someone.

## CORRESPONDENCES ARE A FRIEND TO THE IMAGINATION, NOT ITS ENEMY

I believe correspondences don't just reveal why we see the images we do in each card—they are also a fertile place to plant the seed of our own interpretations. They are a language which blossoms in the presence of a rich and flexible imagination.

As tarot readers, we are the caretakers of a living language of pictures, one we use every day to help ourselves and others in our passage through life. It's a language that evolves every day we use it, and its vocabulary is as deep and rich as we're willing to make it. The better we speak tarot, the better readers we become ... and the less often we come up dry in a reading.

As readers, we're always looking for more in each card, digging for treasure to share with those we read for, hunting for wisdom for ourselves. This is true whether

you've been reading for two months or forty years: by expanding the language, the imagery, the metaphors we associate with each card, we join them up with our own lived experience.

## DIVINATION AND MAGIC: THE ROLE OF THE CORRESPONDENCES IN EACH

Divination and magic are kissing cousins. It's as if we go to the same place to do different work. If it's a library, the diviner is the kind of reader who goes there to browse and read and hunt for information—knowledge for its own sake. The magician is the patron who takes out books to use as a tool—knowledge as a weapon and utensil for creating change. If it's a garden, the diviner tells you when and where to plant and what pests you must deter; the magician plants the seed and harvests the crop when it has grown to maturity.

If I had to choose a single metaphor to describe the place where both divination and magic occur, I'd call it the backstage of reality—its blueprint, map, or foundation. When you do a reading you look at the map, figure out where you're going, decide on the best route between point A and point B, determine whether point B is really where you want to go in the first place, and consider what obstacles you're likely to face getting there. When you do magic, you redraw the map so that point A is now a short hop from point B, rather than a three-day slog.

Each method can benefit from the other. What good does it do the magician to take a shortcut if the destination turns out to be a terrible place to be? What good does it do the



diviner to have the perfect plan if action does not follow? Neither fate nor free will completely rules our lives.

So, if you think of yourself mainly as a reader, never forget that magic—essentially the power to change your path—is always available to you. And if you are a magician, never forget that divination—essentially, the power of navigation—is a vital part of every shortcut.

The correspondences are the keys to getting backstage, like the passcode that unlocks the GPS. Suppose you draw the Empress, complete with a retinue of correspondences that includes the goddess Venus, the color green, the day Friday, bees, doves, roses, and swans. As a reader, you fill your mind with these associations. And whatever the question—Will my business grow? Can I become pregnant? What do I need more of in my life?—you can be sure that somewhere in that garden of details is the answer.

As a magician, you don't stop at answers. You instead invite the Empress to take charge of your affairs (or one part of them). You call her on her day, at her hour, in her dignity and with her tokens, and you ask her for her help, please, in bringing love or peace or wealth into your life. Then you thank her, leave the room, close the door behind you ... and you don't look back.

## ABOUT CORRESPONDENCES AND THE GOLDEN DAWN

The correspondences I use in this book are primarily based on those used by the Golden Dawn, an esoteric organization that got its start in England in the last days of the nineteenth century. It was members of the Golden Dawn, Pamela Colman Smith and Arthur Edward Waite,

who gave us the most commonly used tarot deck in the English-speaking world: the Rider Waite Smith deck (first published in 1909). Trailing far behind in popularity but still significant is Aleister Crowley and Lady Frieda Harris's Thoth deck (created in the 1940s but not published until 1969), which was also heavily influenced by the Golden Dawn correspondences. Sometimes tarot decks in this lineage are called "English school" decks.

Golden Dawn correspondences are also found at the heart of the Western ceremonial magical traditions. It's not that I use them because I'm an initiate of any of those traditions—I'm not. The correspondences worked out by the Golden Dawn and its followers are the most extensive set of correspondences available. They are applicable to the majority of modern tarot decks and, with a little latitude for which elements go with which suits, can be used by the majority of Western magicians (including those brought up in Wicca, Neopaganism, and Hermetic Qabalah).

There are other correspondence systems besides the Golden Dawn's. Probably the most widespread one is that used in the Continental tarot tradition, sometimes called the "French school." The big difference between the two lies in the way the correspondences are assigned to the major arcana—different astrological correspondences, different Hebrew letter correspondences. The minors don't have correspondences at all. You can find out more about some of these alternate systems in Table 4: Alternate Astro-Alpha-Numeric Correspondences (p. 33).

When you use a modern-day tarot deck, there's a very good chance that its meanings derive in some form or another from the Rider Waite Smith deck. And the pictorial language of the Rider Waite Smith deck is based in the

correspondences. For the most part, the decks I've used in this book—M. M. Meleen's *Tabula Mundi*, Luigi Costa's *Mystical Tarot*, Leeza Robertson's *Animal Totem tarot*, and Barbara Moore's *Steampunk Tarot*—draw directly or indirectly on Golden Dawn-based decks; i.e., Thoth or Rider Waite Smith. The *Dame Fortune's Wheel Tarot* (derived from Etteilla) and the *Lo Scarabeo Tarot de Marseille* are exceptions. I tend to use these mostly when working with numbers, a language common to all decks rather than astrological or kabbalistic attributions.

Can one use Golden Dawn correspondences on a deck from a different system? Most readers would say no. My view is that you are the reader, and it's not easy to turn off the perspective, knowledge, and habits of interpretation you've developed. As a matter of respect, it's good to understand whatever you can about the deck you're using. You may not be able to switch systems as easily as going from manual to automatic transmission, or from a PC to a Mac.

That said, don't let a different correspondence system dissuade you from using a deck you're drawn to, whether it's the *Dalí Universal Tarot* or Christine Payne-Towler's *Tarot of the Holy Light* (both wonderful decks that are not based on English school correspondences). As powerful as correspondences are, they are only part of your toolbox. You'll still be bringing your ability to read visual clues, your intuition, and your common sense to readings.

# USING THIS BOOK

The tables in part one are organized specifically for tarot, which means that the 78 cards of the tarot are split up into groups of 22, 40, and 16 major arcana, numeric minor arcana, and court cards respectively. I've also included a section dealing with correspondences to the number 4—suits, directions, elements, and so on, given how central the fourfold division is in esoteric systems.

If you'd like to look up an individual card, you can do that as well; there's a table listing correspondences for every card in part three at the back of the book.

You can use the charts to help you dive deeper into any individual card, to design magical workings and tarot spells, to memorize (if that's something you like to do). If you don't already have an idea of what you would do with a compendium of tarot correspondences, consider starting with part two.

Part two is devoted to different techniques you can use with the correspondences, divided into the four main categories: elements, astrology, numbers, and Kabbalah. Each chapter is a deep dive into using that single technique in a reading. The final chapters offer ways of combining all the correspondences into a glorious, powerful, synthetic system that helps you journey deep into the cards—and work magic, if you wish.

Use this book as a tool. You don't have to memorize the tables (unless that's fun for you) and you don't have to try every technique. Dive in anywhere, use what you like, disregard the rest. If a system doesn't work for you, adapt it until it does or even devise your own. Try not to get hung up on the inconsistencies and infelicities that inevitably

have arisen over six centuries of tarot history. Life's too short ... and far too magical.

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# PART ONE

## CORRESPONDENCE TABLES

# CORRESPONDENCES FOR THE 22 MAJOR ARCANA

**TABLE 1—CONVENTIONAL,  
HISTORICAL, AND HERMETIC TITLES**

<b>Arabic number</b>	<b>Roman numeral</b>	<b>Conventional card title</b>	<b>Alternate English titles*</b>	<b>Romance language titles</b>	<b>Hermetic titles</b>
<b>0</b>	<b>0</b>	The Fool	The Foolish Man, 'The Unnumbered Card', the Crocodile	Le Mat, Le Fou, Il Matto, Mattello, Il Pazzo, Le Fol	The spirit of Ether
<b>01</b>	<b>I</b>	The Magician	The Juggler, The Magus, the Mountebank, the Thimble-Rigger, the Quarter-penny	Le Jongleur, Il Bagat, Le Pagad, Le Bateleur, Il Bagatino, Il Bagatto, Il Bagattel, Il Ciabattino	The Magus of Power
<b>02</b>	<b>II</b>	The High Priestess (The Priestess)	The Popess, Pope Joan, the Door of the Occult Sanctuary	La Papesse, La Papessa, Junon, La Pances	The Priestess of the Silver Star
<b>03</b>	<b>III</b>	The Empress	The Queen, Isis-Urania	L'Imperatrice	Daughter of the Mighty Ones
<b>04</b>	<b>IV</b>	The Emperor	The King, the Cubic Stone	L'Empéreur, L'Imperatore, L'Imperadore	Son of the Morning, Chief Among the Mighty



**TABLE 1—CONVENTIONAL,  
HISTORICAL, AND HERMETIC TITLES**

<b>Arabic number</b>	<b>Roman numeral</b>	<b>Conventional card title</b>	<b>Alternate English titles*</b>	<b>Romance language titles</b>	<b>Hermetic titles</b>
<b>05</b>	<b>V</b>	The Hierophant	The Pope, The High Priest, Master of the Arcanum, Master of the Sacred Mysteries	Jupiter, Le Pape, Il Papa, Pontifex Pontificum	Magus of the Eternal Gods
<b>06</b>	<b>VI</b>	The Lovers	The Lover, Love, The Two Roads, the Ordeal	L'Amoureux, L'Amore, Gli Amanti, Gli Inamorati	Children of the Voice Divine, the Oracles of the Mighty Gods
<b>07</b>	<b>VII</b>	The Chariot	The Triumphal Car, The Chariot of War, Chariot of Osiris, the Cubic Chariot	Victoriae Premium, Il Carro, Le Chariot, La Carrozza	Child of the Power of the Waters, Lord of the Triumph of Light
<b>08</b>	<b>VIII</b>	Strength (Lust)	Fortitude, Force, The Tamed Lion	La Force, La Fortezza, La Forza	Daughter of the Flaming Sword, Leader of the Lion
<b>09</b>	<b>IX</b>	The Hermit	The Old Man, the Veiled Lamp	Rerum Edax (Devourer of Things), L'Eremita, Le Vieillard, Capuchin, Le Prêtre, L'Eremita, Il Gobbo, L'Eremita, Il Vecchio	The Magus of the Voice of Light, The Prophet of the Gods

**TABLE 1—CONVENTIONAL,  
HISTORICAL, AND HERMETIC TITLES**

<b>Arabic number</b>	<b>Roman numeral</b>	<b>Conventional card title</b>	<b>Alternate English titles*</b>	<b>Romance language titles</b>	<b>Hermetic titles</b>
<b>10</b>	<b>X</b>	The Wheel of Fortune	The Wheel, The Sphinx	Omnium Dominatrix (Mistress of Everything), La Roue de Fortune, La Ruota, Rota di Fortuna, Ruota della Fortuna, Fortuna	The Lord of the Forces of Life
<b>11</b>	<b>XI</b>	Justice (Adjustment)	Themis	La Justice, La Giustizia	Daughter of the Lord of Truth, The Holder of the Balances
<b>12</b>	<b>XII</b>	The Hanged Man	The Hanging Man, The Traitor, Prudence, The Sacrifice	Le Pendu, Il Penduto, L'Appeso, Il Traditore, L'Impiccato	The Spirit of the Mighty Waters
<b>13</b>	<b>XIII</b>	Death	The Scythe, "the Unnamed Card"	La Mort, Il Morte, La Morte	The Child of the Great Transformers, Lord of the Gates of Death
<b>14</b>	<b>XIV</b>	Temperance (Art)	Time, The Solar Spirit	Atrempance, La Temperance, La Temperanza	Daughter of the Reconcilers, The Bringer Forth of Life

**TABLE 1—CONVENTIONAL,  
HISTORICAL, AND HERMETIC TITLES**

<b>Arabic number</b>	<b>Roman numeral</b>	<b>Conventional card title</b>	<b>Alternate English titles*</b>	<b>Romance language titles</b>	<b>Hermetic titles</b>
<b>15</b>	<b>XV</b>	The Devil	Pan, Typhon, Baphomet	Perditorum Raptor (Captor of the Lost), Il Diavolo, Le Diable	Lord of the Gates of Matter, Child of the Forces of Time
<b>16</b>	<b>XVI</b>	The Tower	The House of God, The Blasted Tower, The Lightning-Struck Tower, The Hospital, The Arrow, The Thunderbolt, the Fire, The Lightning-Struck Temple, The Ruined Tower	La Maison Dieu, le Foudre, La Torre, Il Fuoco, La Saetta, La Sagitta	Lord of the Hosts of the Mighty
<b>17</b>	<b>XVII</b>	The Star	The Stars, The Blazing Star, Star of the Magi	Inclitum Sydus (Renowned Star), L'Etoile, La Stelle, Le Stelle	Daughter of the Firmament, Dweller Between the Waters
<b>18</b>	<b>XVIII</b>	The Moon	Twilight	La Lune, La Luna	Ruler of Flux and Reflux, Child of the Sons of the Mighty

TABLE 1—CONVENTIONAL,  
HISTORICAL, AND HERMETIC TITLES

Arabic number	Roman numeral	Conventional card title	Alternate English titles*	Romance language titles	Hermetic titles
19	XIX	The Sun	The Blazing Light	Le Soleil, il Sole	Lord of the Fire of the World
20	XX	Judgement (The Aeon)	The Last Judgement, The Angel, Creation, the Awakening of the Dead	Le judgement, L'Ange, L'Angelo, Il Giudizio, La Trompete	The Spirit of the Primal Fire
21	XXI	The World (The Universe)	Time, Crown of the Magi	Le Monde, Il Mondo	The Great One of the Night of Time

**Notes on Coventional, Historical, and Hermetic Titles for the Major Arcana “Standard” titles are those used in the Rider Waite Smith and Thoth decks; titles in parentheses refers to titles used in Aleister Crowley’s Thoth deck. Many of the alternate English titles I discovered in Paul Huson’s fascinating *Mystical Origins of the Tarot*, Bill Whitcomb’s *The Magician’s Companion*, and *The History and Practice of Magic* by Paul Christian. Romance language titles can be found in European decks from the fifteenth through nineteenth centuries: the Marseille Tarot, the Tarot de Besançon, decks from Piedmont and Lombardy, and the Leber-Rouen Tarot.**

“Hermetic” titles come from the Golden Dawn, where they are given in *Book T—The Tarot*. The term “hermetic” broadly refers to the Hermetic tradition, a syncretistic knowledge cult dating back to the beginning of common era. These Hermetic titles are strictly the work of the Hermetic Order of the Golden Dawn and date back only to the end of the nineteenth century.

Note that throughout the majors I give both the modern trump numbering devised by the Golden Dawn: 08/VIII = Strength and 11/IX=Justice, as well as the traditional numbering (used also by Crowley in his Thoth deck): 08/VIII=Justice and 11/IX=Strength. For an explanation of the switch, see *Explaining the Strength-Justice and the Heh-Tzaddi Switch*.

## TABLE 2—ASTROLOGICAL CORRESPONDENCES

Arabic number	Roman numeral	Conventional card title	Zodiacal glyph	Planet, sign, or element	Dates (Tropical)
0	0	The Fool	♄♄	Air or Uranus	
01	I	The Magician	♄	Mercury	
02	II	The High Priestess	♄	Moon	
03	III	The Empress	♀	Venus	
04	IV	The Emperor	♈	Aries	March 21–April 20
05	V	The Hierophant	♉	Taurus	April 21–May 21
06	VI	The Lovers	♊	Gemini	May 22–June 21
07	VII	The Chariot	♋	Cancer	June 22–July 23
08/11	VIII/IX	Strength	♌	Leo	July 24–August 23
09	IX	The Hermit	♍	Virgo	August 24–September 23
10	X	The Wheel of Fortune	♎	Jupiter	
11/08	XI/VIII	Justice	♏	Libra	September 24–October 23
12	XII	The Hanged Man	♐	Water or Neptune	
13	XIII	Death	♑	Scorpio	October 23–November 22

## TABLE 2—ASTROLOGICAL CORRESPONDENCES

Arabic number	Roman numeral	Conventional card title	Zodiacal glyph	Planet, sign, or element	Dates (Tropical)
14	XIV	Temperance	♎	Sagittarius	November 23–December 21
15	XV	The Devil	♏	Capricorn	December 22–January 20
16	XVI	The Tower	♏♂	Mars	
17	XVII	The Star	♐	Aquarius	January 21–February 19
18	XVIII	The Moon	♑	Pisces	February 20–March 21
19	XIX	The Sun	♌	Sun	
20	XX	Judgement	♌♂	Fire/Spirit or Pluto	
21	XXI	The World	♑♂	Saturn/Earth	

**Notes on Astrological Correspondences for the Major Arcana**  
**Astrological correspondences to tarot have varied widely since occultists first began assigning them to the major arcana in the mid-eighteenth century. The correspondences presented here (and throughout this book) are those settled upon by the Order of the Golden Dawn and its followers, otherwise known as the English School, at the beginning of the twentieth century. The French School or Continental correspondences differ quite substantially, and if you would like to know more about them, see Christine Payne-Towler’s very illuminating Astro-Alpha-Numeric chart.**

Within the English School itself there are a couple of variations, and these are noted in the “Planet, sign, and element” column: Elements → Modern Planets. Whereas the Golden Dawn exclusively assigned attributions with the 7 classical planets, subsequent readers swapped in the modern planets Uranus, Neptune, and Pluto where the Golden Dawn used the air, water, and fire elements.

Spirit and Earth → To the two final cards, Crowley added the fifth element of “Spirit” and the fourth element of “Earth,” so that Judgement/The Aeon and The World/The Universe each have two astrological attributions.

Finally, it’s worth just mentioning that the dates given are based on the tropical rather than the sidereal zodiac. The tropical zodiac, based on the seasonal relationship between Sun and Earth and their relative positions, is that most used by Western astrologers. The sidereal zodiac, based on the actual current positions of the stars in the sky, is used primarily by Vedic astrologers.

# TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Roman numeral	Conventional card title	Hebrew alphabet letter	Hebrew transliteration	Type of Hebrew letter	English letter equivalent
00	0	The Fool	א	Aleph	Mother	A
01	I	The Magician	ב	Beth	Double	B
02	II	The High Priestess	ג	Gimel	Double	G
03	III	The Empress	ד	Daleth	Double	D
04	IV	The Emperor	ה	He	Single	H
05	V	The Hierophant	ו	Vav	Single	V/W
06	VI	The Lovers	ז	Zayin	Single	Z
07	VII	The Chariot	ח	Cheth	Single	Ch

## TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Hebrew letter meaning	Number equivalent	Gifts and attributes	Sephirothic Path	Sephirothic Path Meanings	Alt Hebrew letter Crowley	Alt Hebrew letter meaning
00	Ox Strength Teach	1	Air— temperate	Kether— Chokmah	Crown—Wisdom	א	Kether— Chokmah
01	House Household 'In'	2	Life & Death	Kether—Binah	Crown— Understanding	ב	Kether— Binah
02	Camel Prize/Reward Lift Up	3	Wisdom & Folly	Kether— Tiphereth	Crown—Beauty	ג	Kether— Tiphereth
03	Door Path, Weakness To move in or out	4	Peace & War	Chokmah— Binah	Wisdom— Understanding	ד	Chokmah— Binah
04	Window To show, reveal	5	Sight	Chokmah— Tiphereth	Wisdom—Beauty	ה	Chokmah— Tiphereth
05	Nail or hook Joining together Making fast	6	Hearing	Chokmah— Chesed	Wisdom—Mercy	ו	Chokmah— Chesed
06	Sword or weapon Axe To cut	7	Smell	Binah— Tiphereth	Understanding— Beauty	ז	Binah— Tiphereth
07	Fence Inner Chamber to separate or protect	8	Speech	Binah—Geburah	Understanding— Severity	ח	Binah— Geburah

## TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Roman numeral	Conventional card title	Hebrew alphabet letter	Hebrew transliteration	Type of Hebrew letter	English letter equivalent
08/11	VIII/IX	Strength	ו	Teth	Single	T
09	IX	The Hermit	ז	Yod	Single	I/Y
10	X	The Wheel of Fortune	ח	Kaph	Double	K
11/08	XI/VIII	Justice	ט	Lamed	Single	L
12	XII	The Hanged Man	י	Mem	Mother	M
13	XIII	Death	יא	Nun	Single	N



### TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Hebrew letter meaning	Number equivalent	Gifts and attributes	Sephirothic Path	Sephirothic Path Meanings	Alt Hebrew letter Crowley	Alt Hebrew letter Crowley
<b>08/11</b>	Snake Knot To twist or coil	9	Taste	Chesed—Geburah	Mercy—Severity	ו	Chesed-Geburah
<b>09</b>	Closed hand Power To share	10	Sex	Chesed—Tiphereth	Mercy—Beauty	ך	Chesed-Tiphereth
<b>10</b>	Palm of hand/the hand bent To open the hand To receive	20, 500	Riches & Poverty	Chesed—Netzach	Mercy—Victory	כ	Chesed-Netzach
<b>11/08</b>	Ox-goad To urge forward or teach To Learn	30	Work	Geburah—Tiphereth	Severity—Beauty	ב	Geburah-Tiphereth
<b>12</b>	Water Nations People	40, 600	The Earth—cold	Geburah—Hod	Severity—Glory	ד	Geburah-Hod
<b>13</b>	Fish Descendants To propagate	50, 700	Movement	Tiphereth—Netzach	Beauty—Victory	ק	Tiphereth-Netzach

### TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Roman numeral	Conventional card title	Hebrew alphabet letter	Hebrew transliteration	Type of Hebrew letter	English letter equivalent
<b>14</b>	<b>XIV</b>	Temperance	ד	Samekh	Single	S
<b>15</b>	<b>XV</b>	The Devil	ו	Ayin	Single	O
<b>16</b>	<b>XVI</b>	The Tower	פ	Pe	Double	P
<b>17</b>	<b>XVII</b>	The Star	צ	Tzaddi	Single	Tz
<b>18</b>	<b>XVIII</b>	The Moon	ק	Qoph	Single	Q
<b>19</b>	<b>XIX</b>	The Sun	ר	Resh	Double	R

### TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Hebrew letter meaning	Number equivalent	Gifts and attributes	Sephirothic Path	Sephirothic Path Meanings	Alt Hebrew letter Crowley	Alt Hebrew letter meaning
14	Prop or support Training (as a plant) To trust	60	Anger	Tiphereth—Yesod	Beauty—Foundation	ו	Tiphereth—Yesod
15	Eye Expression To see	70	Mirth	Tiphereth—Hod	Beauty—Glory	י	Tiphereth—Hod
16	Mouth Entrance To speak	80, 800	Grace & Indignation	Netzach—Hod	Victory—Glory	פ	Netzach—Hod
17	Fish hook Righteous To pull toward	90, 900	Imagination	Netzach—Yesod	Victory—Foundation	ק	Chokmah—Tiphereth
18	Back of the head Final or last To circle	100	Sleep	Netzach—Malkuth	Victory—Kingdom	ר	Netzach—Malkuth
19	Head Chief Poverty	200	Fertility & Barrenness	Hod—Yesod	Glory—Foundation	ש	Hod—Yesod

### TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Roman numeral	Conventional card title	Hebrew alphabet letter	Hebrew transliteration	Type of Hebrew letter	English letter equivalent
20	XX	Judgement	ש	Shin	Mother	Sh
21	XXI	The World	ת	Tav	Double	Th

TABLE 3—TREE OF LIFE CORRESPONDENCES

Arabic Number	Hebrew letter meaning	Number equivalent	Gifts and attributes	Sephirothic Path	Sephirothic Path Meanings	Alt Hebrew letter Crowley	Alt Hebrew letter Crowley
20	Tooth Ivory To sharpen, devour	300	The Heavens—Hot	Hod—Malkuth	Glory—Kingdom	ו	Hod—Malkuth
21	Mark or cross Seal of ownership To join or bind	400	Power & Servitude	Yesod—Malkuth	Foundation—Kingdom	ן	Yesod—Malkuth

**Notes on the Tree of Life Correspondences for the Major Arcana As with the astrological correspondences, these Tree of Life correspondences have many variations. They are based, first of all, on which Hebrew letter is assigned to which trump. Crowley switched the attributions of the Emperor and the Star, but other than that the English School attributions are consistent.**

The next question is: how do the Hebrew letters join up with the astrological correspondences? With great complexity and variation, is how! These correspondences derive from the *Sefer Yetzirah*, a foundational text of Kabbalah which dates from the first or second century CE. The *Sefer Yetzirah* is a cosmology, a story of creation in which the alphabet IS the instrument of creation. Each letter governs an essential part of Creation as a whole. While there is some agreement about which signs and elements go with which letter, the seven planets are another matter. The astrological Hebrew letter correspondences determine a number of other qualitative correspondences, of which I've only include column J, "Gifts and Attributes," as the others are too entangled to enumerate.

The next question is: where should each Hebrew letter fall on the Tree of Life; which path? The English school is consistent in itself, but it diverges widely from the path assignments of Jewish Kabbalah and earlier versions of Christian Cabala.

Yet another question is: which model of the Tree of Life should you use? The English School uses the version drafted by seventeenth-century Jesuit scholar Athanasius Kircher in 1652; Kircher in turn derived it from Moses ben Jacob Cordovero, a sixteenth-century Jewish mystic. Again, this diverges from previous Trees fairly profoundly.

If you would like to venture into the tangled web of historical Tree of Life correspondences, Stephen Skinner makes a heroic effort to clarify matters in his introduction to *The Complete Magician's Tables* (Llewellyn, 2006). For the purposes of this text, however, we will mostly abide by the choices made by the English School.

A few column notes:

**Type of Hebrew letter.** There are three types of Hebrew letter. The three “mother” letters are Aleph, Mem, and Shin, corresponding to three elements (excluding earth). “Double” letters traditionally had two sounds, a hard or aspirated sound and a soft or unaspirated sound. Like the planets, they are 7. The remaining “single” letters are 12, and therefore correspond neatly to the twelve zodiacal signs.

**Number equivalent.** Numbers and letters are intimately connected in Hebrew in a way they are not in other linguistic traditions. This gives rise, among other things, to the mystical science of gematria, which draws out linkages between words whose add up to the same number.

**Gifts and Attributes.** The idea here is that each of these qualities was brought into being along with its corresponding letter at the creation of the Universe. The assignment of these qualities to Hebrew letters, again, varies greatly within every tradition. Here I have used the ones presented in Bill Whitcomb’s *The Magician’s Companion* (Llewellyn, 1993), which reflect a consensus in Hermetic magical circles.

Finally, here are very approximate English pronunciations for the sephiroth: **Kether:** *KETT-er*

**Chokmah:** *khokh-MAH*

**Binah:** *bee-NAH*

**Chesed:** *KHE-sed*

**Geburah:** *ge-BOO-rah* or *ge-VOO-rah*

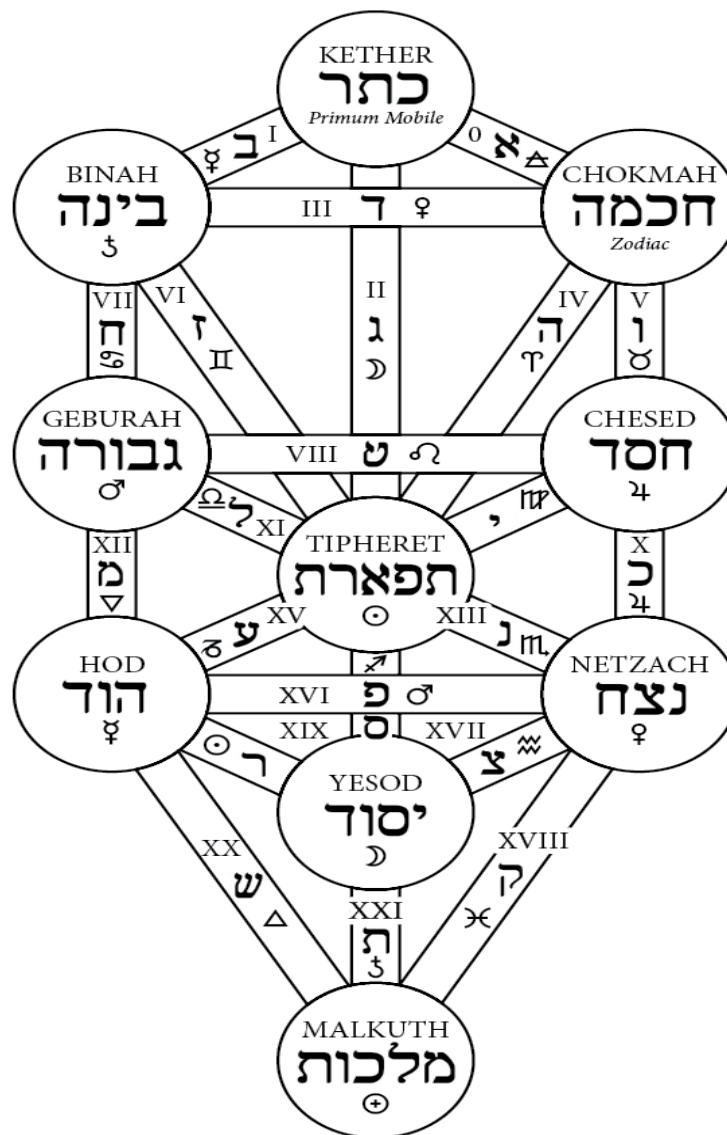
**Tiphereth:** *ti-PER-et* or *ti-PER-ess*

**Netzach:** *NET-zakh*

**Hod:** *Howd*

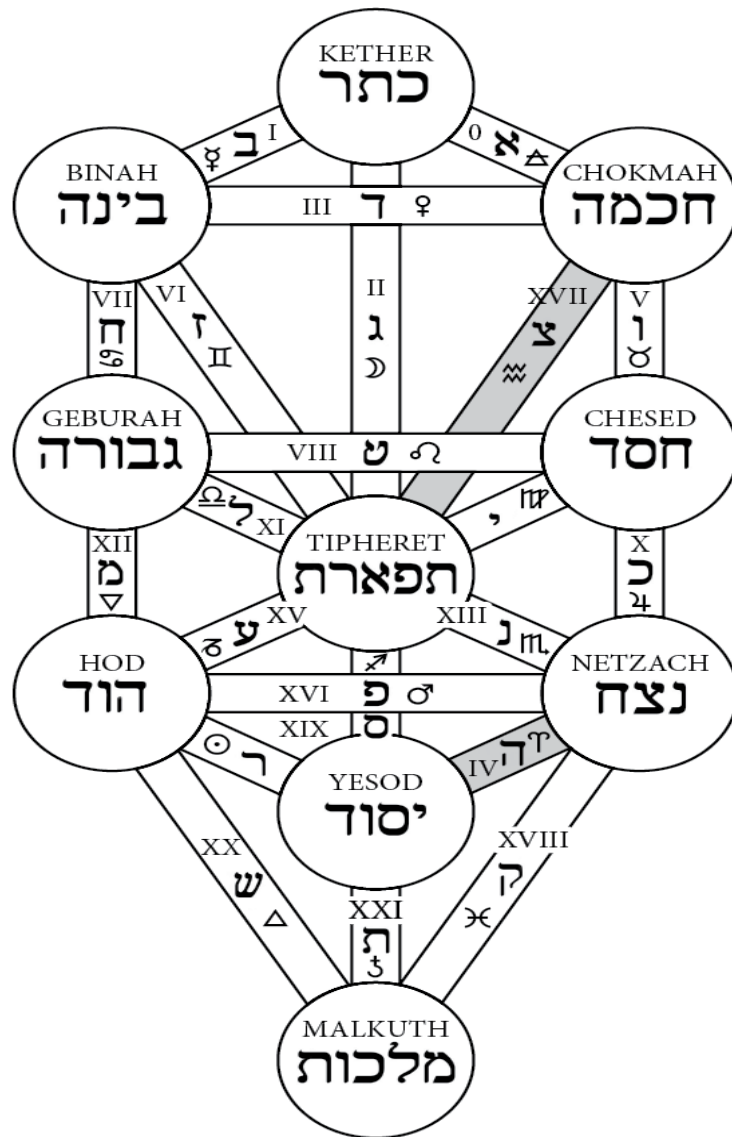
**Yesod:** *ye-SOD*

**Malkuth:** *mal-KOOT* or *mal-KOOS*

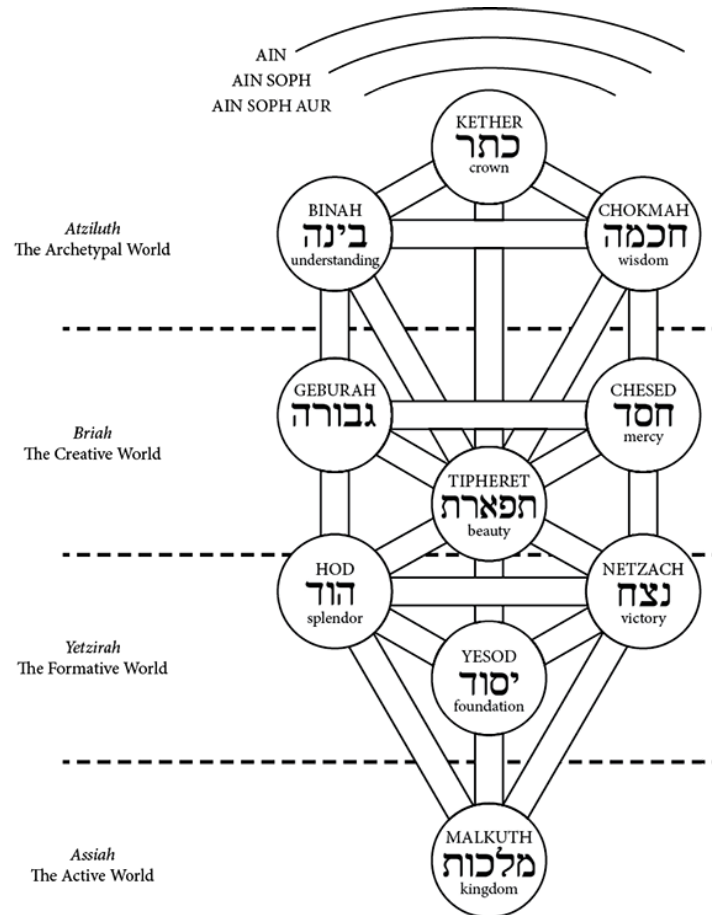


1. This is the tree model, letter and astrological attributions used by the Golden Dawn.

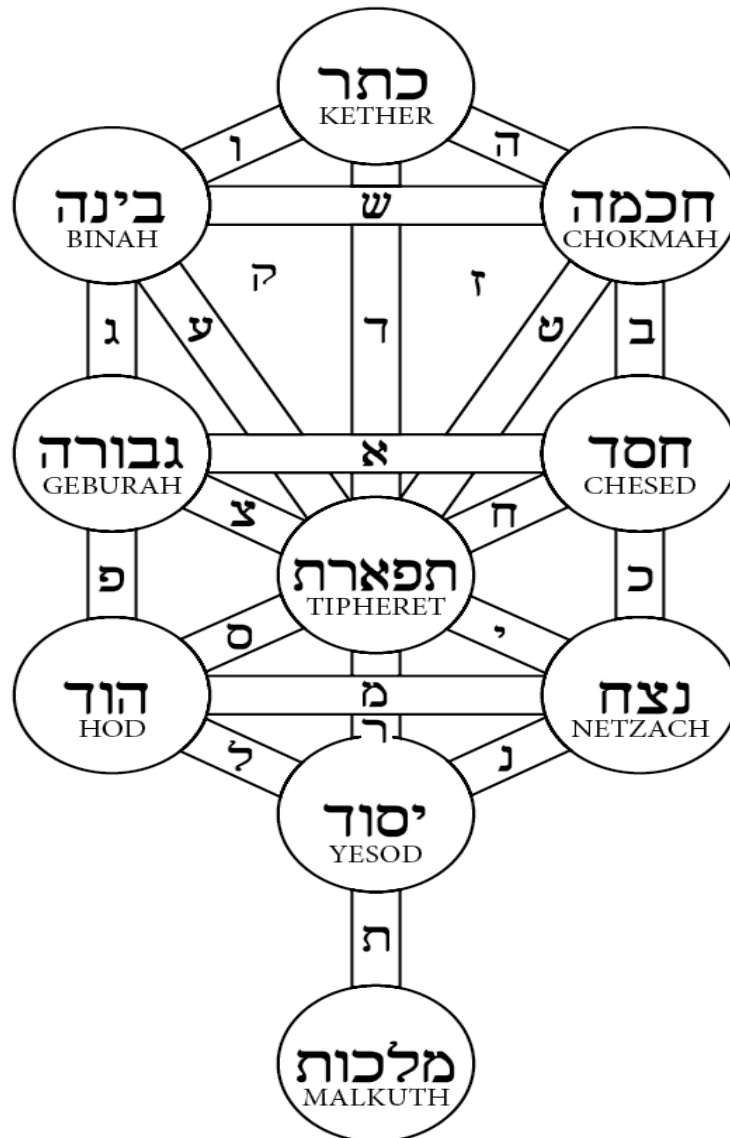
This version of the tree was drafted by seventeenth-century Jesuit scholar Athanasius Kircher, who derived it from Moses ben Jacob Cordovero, a sixteenth-century Jewish mystic.



2. Here is the same tree used by the Golden Dawn, but with Aleister Crowley's variation, in which the letters Heh and Tzaddi—and therefore the Emperor and the Star—are switched.



3. The Tree of Life is a cosmology; a model of the emanation of Creation. Emanating from the “three veils” *Ain* [“nothingness”], *Ain Soph* [“limitless nothingness”], and *Ain Soph Aur* [“limitless light”] the light of Kether spills down the Tree, each sephira containing and creating the next. The Four Worlds are an analogue of the Divine Name, Yod-Heh-Vav-Heh, and another representation of the progressive crystallization of matter from the sublime.



4. This is the tree model conceived by Isaac Luria, the sixteenth-century Jewish rabbi known as the Ari ("the Lion"). It is more widely used in Jewish Kabbalah than Hermetic Qabalah and has a structural elegance lacking in the Kircher tree. The three horizontal paths hold the three elements and mother letters; the seven horizontal paths hold the seven planets and double letters; and the twelve diagonal paths hold the twelve planets and single letters.



# TABLE 4—ALTERNATE ASTRO-ALPHA-NUMERIC CORRESPONDENCES

English Letter		A	B	G	D	H	V	Z	Ch	T	I
Hebrew Letter (Continental Use of Hebrew)		א	ב	ג	ד	ה	ו	ז	ח	ט	י
Arcana Names	Fool	Magus	Priestess	Empress	Emperor	Pope	Lovers	Chariot	Justice	Hermit	Hermit
Arcana Number	0	1	2	3	4	5	6	7	8	9	10
Gra version SephirYetzirah-From ~1800 B.C. El Gran Tarto Esoterico, Tarot of the Ages		⚊	⚋	⚌	⚍	⚎	⚏	⚐	⚑	⚒	⚓
Old Alexandrian, 600 B.C.-Hermetic Etteilla, Falconnier Tarot		⚊	⚋	♀	♂	♂	♂	♂	♂	♂	♂
Continental Tarots ~1880 A.D. Levi, Wirth, Papus		⚊	⚋	♀	♂	♂	♂	♂	♂	♂	♂
Marseilles, Spanish Tarot Maxwell's correspondences	Fool ⚊	♂	⚋	♀	♂	♀	♂	♂	♂	♂	♂
Pierre Piobb, 1908 A.D.Spanish Variant #1 Dali, Euskalherria	Fool ♂	♂	⚋	Earth ⚋ (♂)	♂	♀	♂	♂	♂	♂	♂
Balbi, Spanish Variant #2	Fool ♂ ♂	♂	⚋	♀	♂	♂	♂	♂	♂	♂	♂

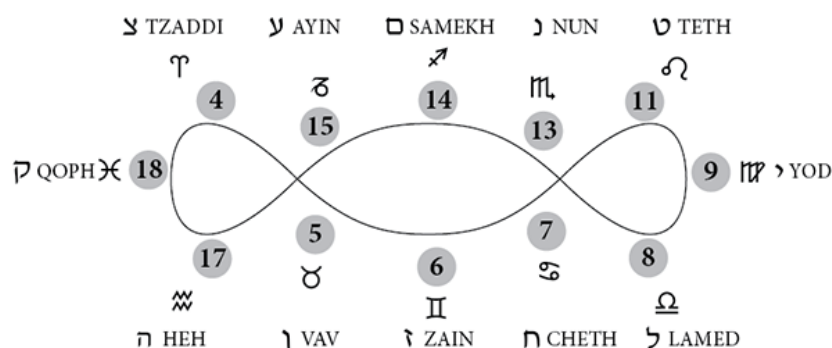
**Notes on Alternate Astro-Alpha-Numeric Correspondences for the Major Arcana** The Golden Dawn's system of Hebrew letter attribution and astrological attribution is only one of many. The numerous variations fall outside the scope of this book.

# TABLE 4—ALTERNATE ASTRO-ALPHA-NUMERIC CORRESPONDENCES

English Letter	C	L	M	N	S	Ayn	P	Ts	Qk	R	Sch	Th
Hebrew Letter (Continental Use of Hebrew)	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
Arcana Names	Strength	Hanged Man	Death	Temperance	Devil	Death	Star	Moon	Star	Judgement		
Arcana Number	11	12	13	14	15	16	17	18	19	20	21	22
Gra version SephirYetzirah-From ~1800 B.C. El Gran Tarto Esoterico, Tarot of the Ages	♀	♂	♂	♂	♂	♂	♂	♂	♂	♂	Fool ♂	World ♂
Old Alexandrian, 600 B.C.-Hermetic Etteilla, Falconnier Tarot	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	World ♂	Fool ♂
Continental Tarots ~1880 A.D. Levi, Wirth, Papus	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	Fool ♂ #0	World ♂ #21
Marseilles, Spanish Tarot Maxwell's correspondences	♂	♂	♂	♂		♂	♂	♂	♂	♂	World ♂	
Pierre Piobb, 1908 A.D.Spanish Variant #1 Dali, Euskalherria	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	World ♂	
Balbi, Spanish Variant #2	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂		World ♂

However, Christine Payne-Towler has conducted comprehensive research on the subject and has kindly permitted me to reproduce her concise representation of the varying correspondences seen here.

## 5. Astro Loop.



## EXPLAINING THE STRENGTH-JUSTICE AND THE HEH-TZADDI SWITCH

If you're a tarot reader, you probably already know about the switch of the Strength and Justice major arcana (although if you're a Thoth reader, you call them Lust and Adjustment). You know that on your Rider-Waite-Smith deck Strength is 8, or VIII and Justice is 11, or XI. But you've also noticed that in Marseille decks and in Thoth and in a lot of other decks, Justice is 8 and Strength is 11. Why?

The answer is this: Justice-as-8 and Strength-as-11 is in fact the correct original sequence. But when the Golden Dawn got around to assigning astrological correspondences, they stumbled on this problem: 7 Chariot (Cancer) —> 8 Justice (Libra) —> 9 Hermit (Virgo) —> 11 Strength (Leo)

—> 13 Death (Scorpio) (Notice we left out the Wheel of Fortune and the Hanged Man. That's because the Wheel is associated with planet Jupiter, and the Hanged Man is associated with elemental water. We're dealing only with zodiacal signs here).

As you can see, it's zodiacally out of order. Libra appears before Virgo instead of the other way around. And with those scales all over Justice/Adjustment and the lion imagery all over Strength/Lust, you can't just say OK, fine, Justice goes with Leo and Strength with Libra. The simple solution? Switch the number correspondences instead.

7 Chariot (Cancer) —> **8 Strength** (Leo) —> 9 Hermit (Virgo)—> **11 Justice** (Libra) —> 13 Death (Scorpio) If you use any Rider Waite Smith or RWS-derived deck, that's what you'll see.

But Crowley didn't want to switch the number correspondences. Instead, he twisted the right side of the loop as you see above. Now, if you follow the twist of the loop, the signs march neatly in their usual zodiacal procession. But if you go around the *outside* of the loop, ignoring the twist, the numbers can still go in their original, pre-Golden Dawn order —7 Chariot, 8 Justice, 9 Hermit and the rest.

And that's what you'll see in any Thoth deck.

But what about the Emperor/Star switch? This one is not so obvious. This time we're not switching the number correspondences based on the zodiacal placements. We're switching the Hebrew letter correspondences based on the zodiacal placements. Unless you are a tarot nerd, or specifically a Golden Dawn or Crowley nerd, you probably don't know about this switch.

Visually, what you see on the left side of the diagram is a loop that switches the positions of Aries [the Emperor] and Aquarius [the Star]. It appears to be an exact balance for the switch between Leo [Strength/Lust] and Libra [Justice/Adjustment].

But esoterically, what's going on? The switch allows you to proceed, going around the outside of the loop, in Hebrew alphabetical order: Ayin —> Tzaddi —> Qoph —> Heh —> Vav

(We're skipping Pe, Resh, Shin, Tav, Aleph, and Beth because they are planets or elements rather than zodiacal signs). If you know your Hebrew alphabet, you'll see that this sequence actually goes to the end of the alphabet and starts over again, like so: Ayin —> [Pe] —> Tzaddi —> Qoph —> [Resh] —> [Shin] —> [Tav, end of alphabet] —> [Aleph, beginning of alphabet] —> [Beth] —> Heh —> Vav Just as with the Strength-Justice twist, this allows you to follow the path going along the loop in correct zodiacal order.

What's so wacky about this diagram is that the twist on the left preserves Hebrew letter order but messes up the numerical order, and the twist on the other side preserves numerical order but messes up Hebrew letter order. Meaning you have to be (1) enough of an occultist that you know astrology, the Hebrew alphabet, and your numerical system well enough simply to perceive the problem, and (2) neurotic enough to be bothered by it at all.

To sum up:

- Using the Emperor/Star switch allows you to assign Heh to the Star and Tzaddi to the Emperor, while preserving zodiacal order.
- Using the Strength/Justice switch allows you assign 8/VIII to Justice and 11/IX to Strength, while preserving zodiacal order.

TABLE 5—COLOR SCALES OF THE GOLDEN DAWN

Arabic Number	Roman numeral		<i>King Scale</i>	<i>Queen Scale</i>	<i>Prince Scale</i>	<i>Princess Scale</i>
0	0	<b>The Fool</b>	<i>Bright pale yellow</i>	Sky blue	Blue emerald green	Emerald, flecked gold
01	I	<b>The Magician</b>	<i>Yellow</i>	Purple	Grey	Indigo, rayed violet
02	II	<b>The High Priestess</b>	<i>Blue</i>	Silver	Cold pale blue	Silver, rayed sky blue
03	III	<b>The Empress</b>	<i>Emerald green</i>	Sky blue	Early spring green	Bright rose or cerise, rayed pale green
04	IV	<b>The Emperor</b>	<i>Scarlet</i>	Red	Brilliant flame	Glowing red
05	V	<b>The Hierophant</b>	<i>Red orange</i>	Deep indigo	Deep warm olive	Rich brown
06	VI	<b>The Lovers</b>	<i>Orange</i>	Pale mauve	New yellow leather	Reddish grey, inclined to mauve
07	VII	<b>The Chariot</b>	<i>Amber</i>	Maroon	Rich bright russet	Dark greenish brown
08/11	VIII/IX	<b>Strength</b>	<i>Yellow (greenish)</i>	Deep purple	Grey	Reddish amber
09	IX	<b>The Hermit</b>	<i>Green (yellowish)</i>	Slate grey	Green grey	Plum color
10	X	<b>The Wheel of Fortune</b>	<i>Violet</i>	Blue	Rich purple	Bright blue, rayed yellow

TABLE 5—COLOR SCALES OF THE GOLDEN DAWN

Arabic Number	Roman numeral		<i>King Scale</i>	Queen Scale	Prince Scale	Princess Scale
11/08	XI/VIII	Justice	<i>Emerald green</i>	Blue	Deep blue-green	Plum color
12	XII	The Hanged Man	<i>Deep blue</i>	Sea-green	Deep olive-green	White, flecked purple
13	XIII	Death	<i>Green blue</i>	Dull brown	Very dark brown	Livid indigo brown
14	XIV	Temperance	<i>Blue</i>	Yellow	Green grey	Dark vivid blue
15	XV	The Devil	<i>Indigo</i>	Black	Blue-black	Cold dark grey nearing black
16	XVI	The Tower	<i>Scarlet</i>	Red	Venetian red	Bright red, rayed azure or emerald
17	XVII	The Star	<i>Violet</i>	Sky blue	Bluish mauve	White, tinged purple
18	XVIII	The Moon	<i>Crimson (ultra violet)</i>	Buff, flecked silver white	Light translucent pinkish brown	Stone color
19	XIX	The Sun	<i>Orange</i>	Gold yellow	Rich amber	Amber, rayed red
20	XX	Judgement	<i>Glowing orange scarlet</i>	Vermilion	Scarlet, flecked gold	Vermilion, flecked crimson and emerald
21	XXI	The World	<i>Indigo</i>	Black	Blue-black	Black, rayed blue

**Notes on Color Scale Correspondences for the Major Arcana According to the Golden Dawn, each major arcana path corresponds to a different color in each of the four worlds of the Tree of Life: Atziluth, the Archetypal World; Briah, the Creative World; Yetzirah, the Formative World; and Assiah, the Active World. In most colored representations of the Tree of Life, the paths of the Tree are given the Atziluthic color (italicized in this table) of their corresponding trump. The ten sephiroth also have four colors apiece for the four worlds, but they are usually represented with their Briatic colors (see Table 5, page 123).**

# TABLE 6—NATURAL, MAGICAL, MYTHICAL CORRESPONDENCES

Arabic number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/Incense
0	0	The Fool	♊	Eagle, crocodile, birds, butterflies, insects	Aspen, bamboo, linden, almond, pine, papyrus, fern dill, peppermint, lavender	Galbanum, grass, pines/firs, synthetic aldehydes
01	I	The Magician	♈	Baboon, monkey, ibis, coyote, fox, greyhound, hare, weasel, ape, nightingale, thrush, lark, parrot, mullet, jackal	Marjoram, vervain, almond, aspen, bamboo, caraway, clover, coriander, dill, fennel, lily of the valley, laurel, cinquefoil, horehound, lavender, mint, papyrus, parsley, wildflowers	Cinnamon, mace, citrus peel, bayberries, all odoriferous seeds, mastic, white sandalwood, mace, storax, nutmeg, "all fleeting odors"
02	II	The High Priestess	♉	Deer, camel, dog, boar, cow, bear, cats, watery fowl, dung beetle, herons, owls, shellfish, egg whites, eels, all aquatic creatures	Hazel, pomegranate, moonwort, cypress, cabbage, camellia, coconut, cotton, cucumber, gardenia, jasmine, lettuce, lily, lotus, melons, vines, mushrooms, poppy, potato, turnip, willow, melons	Myrtle, bay, hyssop, olives all leaves, camphor, aloe, myrrh, jasmine, "all sweet and virginal odors"

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic number	Roman numeral	Gemstone/metal	Mythic figures	Magical weapon	Musical note	Color corresponden for musical n
0	0	Topaz, chalcedony, aluminum, tin, pumice, clear quartz, all oxides	Hoor-paar-Kraat/Harpocrates, Zeus, Jupiter as air, Vayu, Valkyries	The Dagger or Fan	E	Yellow
01	I	Quicksilver, marcasite, agate, opal, quartz, coral, emerald, glass/imitation gems, all metals struck as coins, all metals of mixed color	Mercury, Hermes, Hermes Trismegistus, Odin, Thoth, Hanuman, Loki	The Wand or Caduceus	E	Yellow
02	II	Silver, moonstone, pearl, crystal, chalcedony, selenites	Artemis, Hecate, Chomse, Chandra, Isis, Hathorn, Nut, Demeter, Persephone, Hekate	The Bow and Arrow	G#	Blue

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/Incense
03	III	The Empress	♀	Bee, dove, pigeon, gazelle, rabbit, calf, nightingale, swan, swallow	Clover, rose, cypress, myrtle, apple, blackberry, buckwheat, cardamom, cherry, corn, daffodil, elder, figs, foxglove, hyacinth, lilac, passion flower, peach, pear, quince, strawberry, thyme, tomato, tulip, valerian, vervain, vanilla	Roses, violets, saffron, all flowers, labdanum, ambergris, musk, sandalwoods, coriander, patchouli, oakmoss, “all soft voluptuous odors”
04	IV	The Emperor	♂	Ram, eagle, hawk, owl	Geranium, oak, thorn, bloodroot	Myrrh, dragon’s blood, basil
05	V	The Hierophant	♄	Beaver, bull, tiger	Mallow, sage, hawthorn, linden, dandelion, lily of the valley, “straight vervain”	Costus, storax, mastic



**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic number	Roman Numeral	Gemstone/metal	Mythic figures	Magical weapon	Musical note	Color correspondences for musical note
03	III	Copper, emerald, turquoise, brass, all green stones	Venus, Aphrodite, Demeter, Gaia, Nephthys, Lalita, Hathor, Freya	The Girdle	F#	Green
04	IV	Bloodstone, topaz, ruby, diiamond	Athena, Shiva, Mars, Minerva, Mentu, Tyr,	The Horns, the Energy	C	Red
05	V	Sapphire, garnet, carnelian, jade, topaz	Shiva, Asar Ameshet Apis, Hera, Hymen, Bacchus, Parsifal, the Trinity	The Labor of Preparation [The Throne & Altar]	C#	Red Orange

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/ Incense
06	VI	The Lovers	♊	Magpie, all hybrids	Nut trees, orchids, "bending vervain"	Mastic, Wormwood, lavender, bergamot
07	VII	The Chariot	♈	Crab, sphinx, turtle, dog, horse, rabbit, beetle	Lotus, cypress, olive, comfrey	Camphor, onycha, labdanum
08	VIII	Strength	♌	Lion, serpent	Sunflower, Citrus, bay, palm, cyclamen	Frankincense

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman Numeral	Gemstone/metal	Mythic figures	Magical weapon	Musical note	Color correspondences for musical note
06	VI	Agate, emerald, topaz, tourmaline, calcite, rose quartz, alexandrite	Aphrodite, Inanna, Venus, Eros, Amor, Cupid All twin gods (Rekht/Merti, Castor/Pollux, Apollo as soothsayer, Janus, Hoor-paar-Kratt as Horus + Harpocrates	The Tripod	D	Orange
07	VII	Amber, Emerald, sapphire, chalcedony, antique silver	Khephra, Nermud, Mercury and Apollo as messengers, Shiva, Ezekiel, Elijah, Osiris	The Furnace [The Cup or Grail]	D#	
08	VIII	Onyx, diamond, jasper, cat's eye	Pasht, Sekhet, Mau, Ra-Hoor-Khuit, Demeer, Venus, Anuket, Hebe	The Discipline [The Phoenix wand]	E	Yellow

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/Incense
09	IX	The Hermit	♄	Bear, cat, pig, squirrel	Beech, chestnut, mimosa, walnut, aster, hyacinth, violet, snowdrop, narcissus, calamint	Sandalwood, narcissus
10	X	The Wheel of Fortune	♁	Eagle, owl, deer, hens, cuckoo, pheasant, dolphin, whale, elephant, sheep, all domestic animals	Oak, anise, elm, beech, clove, ash, alkanet, pistachio, pineapples, rhubarb, cinnamon, fruit trees, leeks, dandelion, fig, hyssop, maple, nutmeg, grains, wines, mastic, mints	Nutmeg, cloves, storax, all odoriferous fruits Saffron, mace, ash, balm of Gilead, nutmeg, cinnamon, cloves, oud, “all expansive odors”
11	XI	Justice	♋	Hare, elephant, spider	Ash, aloe, mugwort	Galbanum

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman Numeral	Gemstone/metal	Mythic figures	Magical weapon	Musical note	Color correspondences for musical note
09	IX	Carnelian, zircon, peridot, bloodstone, sardonyx, aluminum, mercury	Cronos, Hermes, Mercury, Isis, Nephthys, Narcissus, Adonis, Baldur	The Lamp and Wand; the Bread	F	Yellow Green
10	X	Tin, sapphire, amethyst, lapis lazuli, silver, marble, gold, zinc	Fortuna, Jupiter, Zeus, Brahma, Indra, Njord	The Scepter	G#	Blue
11	XI	Sapphire, peridot, agate, carnelian, cat's eye	Themis, Pallas Athena, Maat, Dike, Nemesis	The Cross of Equilibrium	F#	Green

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/Incense
12	XII	The Hanged Man	♊	Eagle, snake, scorpion, fish, water fowl, dolphin	Lotus, ash, all water plants, willow, comfrey	Myrrh, iris (orris root), gardenia, jasmine, vanilla
13	XIII	Death	♋	Scorpion, eagle, phoenix, bat, panther, wolf, vulture, khephra beetle	Aspen, myrtle, elder, yew, blackthorn, cactus, scorpion grass	Opoponax (sweet myrrh), benzoin
14	XIV	Temperance	♌	Elk, horse, centaur, dog	Lime, mulberry, oak, birch, rush, pimpernel	Lign-aloe (agarwood), oud

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman Numeral	Gemstone/metal	Mythic figures	Magical weapon	Musical note	Color corresponden for musical n
12	XII	Silver, pearl, moonstone, crystal, beryl, aquamarine, sulfates	Tum Ptah Auromoth, Poseidon, Neptune, Prometheus, Odin, Attis, Schemchasai	The Cup & Cross of Suffering; the sacramental wine	G#	Blue
13	XIII	Aquamarine, beryl, amethyst, snakestone, amber, bloodstone	Mars, Ares, Apep, Khephra, Hades, Pluto, Thanatos, Hypnos	The Pain of the Obligation; The Oath	G	Blue Green
14	XIV	Jacinth, topaz, beryl, amethyst	Diana, Artemis/Apollo, Iris, Nemesis, Ares	The Arrow	G#	Blue

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/Incense
15	XV	The Devil	♄	Elephant, mountain goat, dog, dolphin, ass	Birch, willow, elm, Thistle, poppy, sweet woodruff, thyme, hemp, dock	Benzoin musk, civet, benzoin
16	XVI	The Tower	♄	Wolf, bear, crow, screech owl, vulture, scorpion, kestrels, pike, sturgeon, wasps, all stinging insects	Rue, wormwood, pepper, cumin, chili, ginger, asafoetida, capers, hoseradish, garlic, leek onion, mustard, radish, hops, pennyroyal, tobacco, hellebore, thistle, radish, nettle, chestnut, all thorny and lacrimatory plants	Sandalwood, cypress, agarwood, all odoriferous wood pepper, dragon's blood, benzoin, "all hot pungent odors"
17	XVII	The Star	♄	Otter, eagle, peacock	Olive, fir, skullcap, moss, fruit trees, dracunculus plants	Euphorbium Galbanum

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

<b>Arabic Number</b>	<b>Roman Numeral</b>	<b>Gemstone/metal</b>	<b>Mythic figures</b>	<b>Magical weapon</b>	<b>Musical note</b>	<b>Color correspondences for musical note</b>
15	XV	Ruby, onyx, chrysoprase, turquoise, black diamond	Lucifer, Seth, Beelzebub, Agni, Pan, Dionysus, Khem, Priapus, Bacchus	The Secret Force, the Lamp	A	Blue Violet
16	XVI	Iron, garnet, diamond, ruby, lodestone, bloodstone, jasper	Horus, Krishna, Odin, war gods, Shiva, Zeus, Thor, Mars, Ares	The Sword	C	Red
17	XVII	Chalcedony, amethyst, garnet, jasper, crystal, quartz, turquoise	Juno, Athena as artisan, Ganymede, Ahepi, aroueris, Ishtar, Astarte, Isis	The Censer or Aspergillus	A#	Violet

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/Incense
18	XVIII	The Moon	♄	Crab, dog, jackal, crayfish, horse, rabbit, fish, dolphin	Hazel, fig, willow, heartwort	Red storax Ambergris
19	XIX	The Sun	♌	Deer, lion, crocodile, horse, snake, dolphin, swan, ox/bull, rooster, peacock, sparrowhawk, salamanders, hummingbird	Sunflower, cypress, angelica, bay laurel, carnation, chamomile, chrysanthemum, date, eucalyptus, juniper, ginseng, hazel, heliotrope, juniper, lemon, lime, marigold, oak, olive, peony, oranges, pineapple, sesame, sugarcane, tea, walnut, witchhazel, all yellow flowers	Frankincense, mastic, benzoin, storax, labdanum, ambergris, musk, pepper, sandalwood, cinnamon, amber, saffron, cloves, and "all brilliant odors"
20	XX	Judgement	♊		Red poppy, hibiscus, nettles, pepper, garlic, mustard, warm spices, marigold, sunflower	Frankincense, citrus, cedar, warming spices, "all fiery odors"

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman Numeral	Gemstone/metal	Mythic figures	Magical weapon	Musical note	Color correspondences for musical note
18	XVIII	Amethyst, ruby, pearl, coral, moonstone	Anubis, Hecate, Vishnu as fish, Neptune, Poseidon, Khephra, Christ, Oannes	The Twilight of the Place, the Magic Mirror	B	Red violet
19	XIX	Gold, diamond, tiger's eye, chrysolite, sunstone, rubies	Apollo, Helios, Hyperion, Ra, Krishna, Legba, Vishnu	The Lamen, The Bow & Arrow	D	Orange
20	XX	Fire opal, malachite, gold, iron, brass, all nitrates	Agni, Hades, Vulcan, Pluto, Harpocrates, Horus	The Wand or Lamp, the Pyramid of Fire, the Thurible	C	Red

**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman numeral	Conventional card title	Zodiacal glyph	Animal	Plant	Perfume/ Incense
21	XXI	The World	♄	Basilisk, toad, snake, flies, carrion birds, all black creatures, all nocturnal creatures, all creatures living in holes.	Aconite, cypress, yew, beet, beech, belladonna, comfrey, fern, hemlock, ivy, lobelia, morning glory, mosses, oleander, patchouli, poplar, tamarind, wolfsbane, rye, nightshade, rue	Pepperwort, all odoriferous roots, asafoetida, sulfur, civet, musk, "all dark or unpleasant odors," narcotic drugs



**TABLE 6—NATURAL, MAGICAL,  
MYTHICAL CORRESPONDENCES**

Arabic Number	Roman Numeral	Genmstone/metal	Mythic figures	Magical weapon	Musical note	Color correspondences for musical note
21	XXI	Lead, onyx, jet, marble, hematite, lapis lazuli, black opal, golden marcasite	Brahma, Pan, Gaea, Vidar, Saturn. Sebek, Tamogunam	The Sickle	A	Blue Violet

**Notes on Natural, Magical, and Mythical Correspondences for the Major Arcana** Natural correspondences have strong ties to astrological correspondences: planet, sign, and element. So a card like the The Emperor, which is associated with Ares (fiery sign ruled by Mars) will share many correspondences with Tower, which is associated with Mars, and Judgement, which is associated with fire. Although any such table is bound to be incomplete unless it includes every species in the natural world, I've tried to include enough correspondences that you can get a sense of the rationale behind the correspondences—for example, Martial flora and fauna will tend to be prickly, fiery, aggressive, or sharp-tasting.

SOURCE TEXTS FOR NATURAL AND MAGICO-MYTHICAL CORRESPONDENCES are legion, but here are some that I've used for this chart, and which you may find good starting points for your own explorations: *Liber 777*, by Aleister Crowley

*Llewellyn's Complete Book of Correspondences*, by Sandra Kynes *The Complete Magician's Tables*, by Stephen Skinner *The Rulership Book*, by Rex E. Bills

*Cunningham's Encyclopedia of Magical Herbs*, by Scott Cunningham *The Magician's Companion*, by Bill Whitcomb,

*Ritual and Magical Uses of Perfumes*, by Richard and Iona Miller For musical note correspondences:

*Qabalistic Tarot*, by Robert Wang

*The Western Mysteries*, by David Allen Hulse

The seven planetary musical note and color correspondences can be done in two ways: according to the planet's *path* on the Tree of Life (so, Mercury is associated with the path of the Magician, from Kether to Binah, whose Atziluthic color is yellow and whose note is E) or according to the planet's *sephira* on the Tree of Life (so, Mercury is associated with the sephira Hod, whose Briatic color is orange and whose note is D). The Atziluthic path colors are given in this table.

The Briah/sephiroth alternates (some of which happen to be the same as the Atziluthic paths) are: Saturn = Binah = A =Blue Violet

Jupiter = Chesed = G# = Blue

Mars = Geburah = C = Red

Sun = Tiphereth = E = Yellow

Venus = Netzach = F# = Green

Mercury = Hod = D = Orange

Moon = Yesod = A# = Violet

## TABLE 7—NUMEROLOGICAL REDUCTION

<b>0</b>	<b>The Fool</b>				
<b>01</b>	<b>The Magician</b>	<b>10</b>	<b>The Wheel of Fortune</b>	<b>19</b>	<b>The Sun</b>
<b>02</b>	<b>The High Priestess</b>	<b>11/08</b>	<b>Justice</b>	<b>20</b>	<b>Judgement</b>
<b>03</b>	<b>The Empress</b>	<b>12</b>	<b>The Hanged Man</b>	<b>21</b>	<b>The World</b>
<b>04</b>	<b>The Emperor</b>	<b>13</b>	<b>Death</b>		
<b>05</b>	<b>The Hierophant</b>	<b>14</b>	<b>Temperance</b>		
<b>06</b>	<b>The Lovers</b>	<b>15</b>	<b>The Devil</b>		
<b>07</b>	<b>The Chariot</b>	<b>16</b>	<b>The Tower</b>		
<b>08/11</b>	<b>Strength</b>	<b>17</b>	<b>The Star</b>		
<b>09</b>	<b>The Hermit</b>	<b>18</b>	<b>The Moon</b>		

### Notes on Numerological Correspondences for the Major Arcana

Many readers use numerological reduction in the calculation of their “birth cards” and “year cards.” For example, if your birthday’s April 1, 1980, you’d add 4+1+1+9+8+0 for a total of 23, which reduces to 5, so your birth card would be the Hierophant. You’d substitute the current year to find your year card.

You can learn more about this technique in Mary Greer’s *Tarot for Your Self* (New Page, 1984).

[\[contents\]](#)

# CORRESPONDENCES FOR THE 4 SUITS

# TABLE 1—NOMENCLATURE AND PHYSICAL CORRESPONDENCES

	Wands	Cups	Swords	Pentacles
<b>Alternate English names</b>	Batons, Rods, Staves, Scepters	Chalices	Daggers, Athames	Coins, Disks
<b>Playing card equivalent</b>	Clubs	Hearts	Spades	Diamonds
<b>Names in French, Spanish, Italian, German</b>	Bâtons/Sceptres, Bastos/Cetros, Bastoni/Scettri, Staben/Zepter	Coupes, Copas, Coppe, Kelche	Épées, Espadas, Spade, Schwerter	Deniers, Oros, Denari/Dischi, Scheiben/Münzen
<b>Traditional Professions</b>	Peasants/agricultural workers	Clerics	Knights/aristocracy	Merchants
<b>Elemental glyph</b>	△	▽	⚔	♠
<b>Elements</b>	Fire	Water	Air	Earth
<b>Quality from Aristotle's <i>Metaphysics</i> (4th c. BCE)</b>	Dry/Hot	Wet/Cold	Hot/Wet	Cold/Dry
<b>Bodily fluid From Hippocrates (5th c. BCE)</b>	Yellow bile	Phlegm	Blood	Black bile
<b>Modern physiology</b>	Body temperature, nervous system, immune system	Bodily fluids	Lungs and breath	Solid parts: flesh, muscle, bones, organs
<b>Temperament from Galen</b>	Choleric (active, enthusiastic)	Phlegmatic (brooding)	Sanguine (irritable, volatile)	Melancholic (sluggish)
<b>Sense</b>	Sight	Taste	Smell	Touch

TABLE 2—ASTROLOGICAL,  
SPATIOTEMPORAL, AND MYTHICAL  
CORRESPONDENCES

	Wands	Cups	Swords	Pentacles
<b>Elemental glyph</b>	△	▽	⚊△	▽
<b>Elements</b>	Fire	Water	Air	Earth
<b>Astrological glyphs</b>	♈♊♉	♋♌♍	♎♏♐	♑♒♓
<b>Zodiacal signs</b>	Aries, Leo, Sagittarius	Cancer, Scorpio, Pisces	Libra, Aquarius, Gemini	Capricorn, Taurus, Virgo
<b>Northern Hemisphere Cardinal Directions</b>	South	West	East	North
<b>Times of Day</b>	Noon	Sunset	Dawn	Midnight
<b>Season</b>	Summer	Fall	Spring	Winter
<b>Celebration</b>	Litha	Mabon	Ostara	Yule
<b>Southern Hemisphere Standard flip (north-south only)</b>	North	West	East	South
<b>Tetragrammaton letter</b>	ק	ה	ל	ו
<b>Kabbalistic World</b>	Atziluth	Briah	Yetzirah	Assiah
<b>Faculty of the Soul from Plato</b>	Imagination	Opinion	Intelligence	Demonstration
<b>Powers of the Sphinx</b>	To Will	To Dare	To Know	To Keep silent
<b>Powers of the Sphinx Latin</b>	Velle	Audere	Scire	Tacere
<b>Deity From Empedocles</b>	Zeus	Nestis [prob. Persephone]	Hera	Aidoneus [Hades]
<b>Elemental beings</b>	Salamanders	Undines	Sylphs	Gnomes
<b>Archangels</b>	Michael	Gabriel	Raphael	Auriel
<b>Egyptian deities</b>	Horus, Sekhet	Nut, Isis, Hathor, Ptah	Shu, Tefnut	Geb, Nephthys

**TABLE 2—ASTROLOGICAL,  
SPATIOTEMPORAL, AND MYTHICAL  
CORRESPONDENCES**

	<b>Wands</b>	<b>Cups</b>	<b>Swords</b>	<b>Pentacles</b>
<b>Greek deities</b>	Hestia, Prometheus, Ares	Poseidon, Tethys, Amphitrite	Zeus, Hermes, Aeolus	Demeter, Kore, Gaia
<b>Roman deities</b>	Vulcan, Pluto	Neptune	Jupiter, Aeolus, Mercury	Ceres, Faunus, Proserpina
<b>Hindu deities</b>	Agni	Soma	Marut	Prisni
<b>Evangelists</b>	Mark	John	Matthew	Luke
<b>Kerubic Beast</b>	Lion	Eagle	Man	Ox



## TABLE 3—NATURAL CORRESPONDENCES

	Wands	Cups	Swords	Pentacles
<b>Elemental glyph</b>	△	▽	⚔	▽
<b>Elements</b>	Fire	Water	Air	Earth
<b>Plants and Herbs</b>	Nettles, garlic, ginger, pepper, rue, tobacco, wormwood, asafoetida, cinnamon, mustard, onion, sunflower, orange, marigold, chrysanthemum, rosemary, cumin, all seeds	Cabbage, cardamom, coconut, gardenia, iris, jasmine, lotus, willow, grape, comfrey, all leaves	Almond, anise, caraway, hazel, lavender, marjoram, papyrus, pine, rice, sage, laurel, linden, pine, ivy, fern, bamboo, all flowers	Cotton, cypress, fern, patchouli, pea, turnip, vervain, mandrake, elder, oak, pomegranate, maple, clove, all roots
<b>Animals</b>	Horse, lion, tiger, ram, eagle, falcon, firefly, scorpion, phoenix	Moose, beaver, fish, snake, otter, hare, crane, dove, duck, swan, frog, crocodile, dolphin	Gazelle, eagle, falcon, hawk, all birds, insects	Bear, cattle, elephant, armadillo, tortoise, crow, goat, hippo, mole, pig, worms, rodents
<b>Gemstones &amp; metals</b>	Gold, iron, brass, steel diamond, ruby, pyrite, fire opal, bloodstone, sardonyx, red coral, carnelian, garnet, sunstone, flint, asbestos	Silver, copper, amethyst, aquamarine, labradorite, lapis lazuli, moonstone, rose quartz, sapphire, blue topaz, turquoise, pearl, coral, crystal, beryl, all transparent stones	Mercury, aluminum, tin Agate, blue lace agate, moldovite, pumice, clear quartz	Lead, amber, cat's eye, emerald, hematite, jade, malachite, peridot, black tourmaline, jet, all dark stones
<b>Perfume</b>	Frankincense, citruses, hot spices, cedar	Myrrh, florals, ambers and sweet resins (rose, jasmine, ylang ylang), vanilla, gardenia, orris root	Galbanum, pines, greens, aldehydes	Storax, vetiver, woods (sandalwood, agarwood/oud, patchouli) and animalics

			civet, musk, castoreum)
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**Notes on Suit Correspondences** For our purposes, suit correspondences are tied to and dependent on the four elements: fire, water, air, and earth. The rest of the fourfold correspondences—mythical, natural, astrological, kabbalistic and so forth—stem from these original elemental correspondences. (The suit of Swords is associated with birds and insects *because* it is associated with the element of air, not because birds and swords were independently connected in tarot.) For that reason, I’ve repeated the elemental correspondences in each of these three tables.

There are other ways of assigning the elemental correspondences to the four suits. In the most common variation, Wands are associated with Air and Swords with Fire. If you prefer that attribution, then switch columns 1 and 3 throughout all three tables. (In all systems, Cups are associated with Water.) You’ll notice that throughout this book, the elements are always presented in the same sequence: (1) Fire, (2) Water, (3) Air, and (4) Earth. This is the sequence used across the board in Golden Dawn-based magical traditions, and relates to the descent of creation on the Tree of Life through the Four Worlds—from the most supernal and fiery to the most crystallized and earthen.

You’ll also notice that throughout this book I refer to Pentacles rather than Disks or Coins, though the latter terms are widespread and maybe even more common than “pentacles” worldwide. This is in deference to the fact that the majority of modern, English-speaking tarot readers have some familiarity with the Rider Waite Smith deck, where pentacles were first established as a suit emblem in accordance with the work of the nineteenth-century occultist Eliphas Lévi.

Further references:

*Llewellyn's Complete Book of Correspondences*, by Sandra Kynes (Llewellyn, 2016) *The Way of Four: Create Elemental Balance in Your Life*, by Deborah Lipp (Llewellyn, 2004) [[contents](#)]

CORRESPONDENCES FOR THE 40  
NUMERIC MINOR ARCANA  
(ACE-10)

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>2 of Wands</b>	Dominion	Mars	0° -9° Aries	♂	♈
<b>3 of Wands</b>	Virtue/ <i>Established Strength</i>	Sun	10° -19° Aries	☉	♈
<b>4 of Wands</b>	Completion/ <i>Perfected Work</i>	Venus	20° -29° Aries	♀	♈

**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

Suit	Dates	Decan image from the Picatrix	Decan signification from the Picatrix	Decan image from Agrippa's 3 Books of Occult Philosophy	Decan signification from Agrippa
<b>2 of Wands</b>	Mar. 21–Mar. 30	A black man, with a large and restless body, having red eyes and with an axe in his hand, girded in white cloth.	Strength, high rank, wealth without shame	A black man, standing and cloathed in a white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry.	Boldness, fortitude, loftiness and shamelessness
<b>3 of Wands</b>	Mar. 31–Apr. 10	A woman dressed in green clothes, lacking one leg.	High rank, nobility, wealth, rulership	A woman, outwardly clothed with a red garment, and under it a white, spreading abroad over her feet.	Nobleness, height of a kingdom, and greatness of dominion
<b>4 of Wands</b>	Apr. 11–Apr. 20	A restless man, holding in his hands a gold bracelet, wearing red clothing, who wishes to do good, but is not able to do it.	Subtlety, subtle mastery, new things, instruments	A white man, pale, with reddish hair, and clothed with a red garment, who carrying on the one hand a golden bracelet, and holding forth a wooden staff, is restless, and like one in wrath, because he cannot perform that good he would.	Wit, meekness, joy, and beauty

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>5 of Disks</b>	<i>Worry/Material Trouble</i>	Mercury	0° -9° Taurus	♄	♉
<b>6 of Disks</b>	<i>Success/Material Success</i>	Moon	10° -19° Taurus	♌	♉
<b>7 of Disks</b>	<i>Failure/Success Unfulfilled</i>	Saturn	20° -29° Taurus	♄	♉



**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

<b>Suit</b>	<b>Dates</b>	<b>Decan image from the Picatrix</b>	<b>Decan signification from the Picatrix</b>	<b>Decan image from Agrippa's 3 Books of Occult Philosophy</b>	<b>Decan signification from Agrippa</b>
<b>5 of Disks</b>	Apr. 21- Apr. 30	A woman with curly hair, who has one son wearing clothing looking like flame, and she is wearing garments of the same sort.	Plowing, working on the land, sciences, geometry, sowing, building	A naked man, an Archer, Harvester or Husbandman.	To sow, plough, build, people, and divide the earth, according to the rules of Geometry
<b>6 of Disks</b>	May 1- May 10	A man with a body like a camel, who has cow's hooves on his fingers, and he is covered by a linen cloth. He desires to work the land, sow, and build.	Nobility, power, rewarding the people.	A naked man, holding in his hand a key.	Power, nobility, and dominion over people
<b>7 of Disks</b>	May 11-May 20	A man of reddish complexion with large white teeth exposed outside of his mouth, and a boy like an elephant with long legs, and with him one horse, one dog and one calf.	Sloth, poverty, misery, dread	A man in whose hand is a Serpent, and a dart.	Necessity and profit, and also misery & slavery

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>8 of Swords</b>	<i>Interference/Shortened Force</i>	Jupiter	0°–9° Gemini	♄	♊
<b>9 of Swords</b>	<i>Cruelty/Despair and Cruelty</i>	Mars	10°–19° Gemini	♂	♊
<b>10 of Swords</b>	Ruin	Sun	20°–29° Gemini	☉	♊

**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

<b>Suit</b>	<b>Dates</b>	<b>Decan image from the Picatrix</b>	<b>Decan signification from the Picatrix</b>	<b>Decan image from Agrippa's 3 Books of Occult Philosophy</b>	<b>Decan signification from Agrippa</b>
<b>8 of Swords</b>	May 21–May 30	A beautiful woman, a mistress of stitching, two calves and two horses.	Writing, computation and number, giving and taking, the sciences	A man in whose hand is a rod, and he is, as it were, serving another.	Wisdom, and the knowledge of numbers and arts in which there is no profit
<b>9 of Swords</b>	Jun. 1–Jun. 10	A man whose face is like an eagle and his head is covered by linen cloth; clothed and protected by a coat of leaden mail, and on his head is an iron helmet about which is a silk crown, and in his hand he has a bow and arrows.	Oppression, evils, and subtlety	A man in whose hand is a pipe, and another being bowed down, digging the earth	Infamous and dishonest agility, as that of jesters and jugglers; it also signifies labors and painful searching.
<b>10 of Swords</b>	Jun. 11–Jun. 20	A man clothed in mail, with a bow, arrows, and quiver.	Audacity, honesty, division of labor, and consolation	A man seeking for arms, and a fool holding in the right hand a bird, and in his left a pipe.	Forgetfulness, wrath, boldness, jests, scurrilities, and unprofitable words

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>2 of Cups</b>	Love	Venus	0°-9° Cancer	♀	♋
<b>3 of Cups</b>	Abundance	Mercury	10°-19° Cancer	♿	♋
<b>4 of Cups</b>	Luxury/ <i>Blended Pleasure</i>	Moon	20°-29° Cancer	☾	♋

**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

Suit	Dates	Decan image from the Picatrix	Decan signification from the Picatrix	Decan image from Agrippa's 3 Books of Occult Philosophy	Decan signification from Agrippa
<b>2 of Cups</b>	Jun. 21– Jul. 1	A man whose fingers and head are distorted and slanted, and his body is similar to a horse's body; his feet are white, and he has fig leaves on his body.	Instruction, knowledge, love, subtlety and mastery	A young virgin, adorned with fine clothes, and having a crown on her head.	Acuteness of senses, subtlety of wit, and the love of men
<b>3 of Cups</b>	Jul. 2– Jul. 12	A woman with a beautiful face, and on her head she has a crown of green myrtle, and in her hand is a stem of the water lily, and she is singing songs of love and joy.	Games, wealth, joy, and abundance	A man clothed in comely apparel, or a man and woman sitting at the table and playing.	Riches, mirth, gladness, and the love of women
<b>4 of Cups</b>	Jul. 13– Jul. 20	A celhafe* with a snake in his hand, who has golden chains before him.  *probably a turtle	Running, riding, and acquisition by means of war, lawsuits, and conflict	A man, a hunter with his lance and horn, bringing out dogs for to hunt.	The contention of men, the pursuing of those who fly, the hunting and possessing of things by arms and brawlings.

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>5 of Wands</b>	Strife	Saturn	0°-9° Leo	♄	♌
<b>6 of Wands</b>	Victory	Jupiter	10°-19° Leo	♃	♌
<b>7 of Wands</b>	Valor	Mars	20°-29° Leo	♂	♌

**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

Suit	Dates	Decan image from the Picatrix	Decan signification from the Picatrix	Decan image from Agrippa's 3 Books of Occult Philosophy	Decan signification from Agrippa
<b>5 of Wands</b>	Jul. 21–Aug. 1	A man wearing dirty clothes, and ... the image of a rider looking to the north, and his body looks like the body of a bear and the body of a dog.	Strength, generosity, and victory	A man riding on a Lion.	Boldness, violence, cruelty, wickedness, lust and labors to be sustained
<b>6 of Wands</b>	Aug. 2–Aug. 10	A man who wears a crown of white myrtle on his head, and he has a bow in his hand ... the ascension of a man who is ignorant and base.	Beauty, riding, the ascension of a man who is ignorant and base, war and naked swords	An image with hands lifted up, and a man on whose head is a crown; he hath the appearance of an angry man, and one that threateneth, having in his right hand a sword drawn out of the scabbard, and in his left a buckler.	Hidden contentions, and unknown victories, & upon base men, and upon the occasions of quarrels and battles
<b>7 of Wands</b>	Aug. 11–Aug. 22	A man who is old and black and ugly, with fruit and meat in his mouth and holding a copper jug in his hand.	Love and delight and food trays and health	A young man in whose hand is a whip, and a man very sad, and of an ill aspect.	Love and society, and the loss of one's right for avoiding strife

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>8 of Disks</b>	Prudence	Sun	0°-9° Virgo	☉	♍
<b>9 of Disks</b>	Gain/ <i>Material Gain</i>	Venus	10°-19° Virgo	♀	♍
<b>10 of Disks</b>	Wealth	Mercury	20°-29° Virgo	☿	♍



**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

<b>Suit</b>	<b>Dates</b>	<b>Decan image from the Picatrix</b>	<b>Decan signification from the Picatrix</b>	<b>Decan image from Agrippa's 3 Books of Occult Philosophy</b>	<b>Decan signification from Agrippa</b>
<b>8 of Disks</b>	Aug. 23–Sep. 1	A young girl covered with an old woolen cloth, and in her hand is a pomegranate.	Sowing, plowing, the germination of plants, gathering grapes, good living	The figure of a good maid, and a man casting seeds.	Getting of wealth, ordering of diet, plowing, sowing, and peopling
<b>9 of Disks</b>	Sep. 2–Sep. 11	A man of beautiful color, dressed in leather, and over his garment of leather is another garment of iron.	Petitions, requests, and again, tribute and denying justice	A black man clothed with a skin, and a man having a bush of hair, holding a bag.	Gain, scraping together of wealth and covetousness
<b>10 of Disks</b>	Sep. 12–Sep. 22	A white man, with a great body, wrapped in white linen, and with him is a woman holding in her hand black oil.	Debility, age, infirmity, sloth, injury to limbs and the destruction of people	A white woman and deaf, or an old man leaning on a staff.	Weakness, infirmity, loss of members, destruction of trees, and depopulation of lands

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>2 of Swords</b>	<i>Peace/Peace Restored</i>	Moon	0° -9° Libra	☾	♎
<b>3 of Swords</b>	Sorrow	Saturn	10° -19° Libra	♄	♎
<b>4 of Swords</b>	<i>Truce/Rest from Strife</i>	Jupiter	20° -29° Libra	♃	♎

**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

Suit	Dates	Decan image from the Picatrix	Decan signification from the Picatrix	Decan image from Agrippa's 3 Books of Occult Philosophy	Decan signification from Agrippa
<b>2 of Swords</b>	Sep. 23-Oct. 2	A man with a lance in his right hand, and in his left hand he holds a bird hanging by its feet.	Justice, truth, good judgment, complete justice for the people and weak persons, and doing good for beggars	An angry man, in whose hand is a pipe, and the form of a man reading in a book.	Justifying and helping the miserable and weak against the powerful and wicked
<b>3 of Swords</b>	Oct. 3-Oct. 12	A black man, a bridegroom having a joyous journey.	Tranquility, joy, abundance and good living	Two men furious and wrathful and a man in a comely garment, sitting in a chair.	Indignation against the evil, and quietness and security of life with plenty of good things
<b>4 of Swords</b>	Oct. 13-Oct. 22	A man riding a donkey with a wolf in front of him.	Evil works, sodomy, adultery, singing, joy and flavors	A violent man holding a bow, and before him a naked man, and also another man holding bread in one hand, and a cup of wine in the other.	Wicked lusts, singings, sports and gluttony

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>5 of Cups</b>	Disappointment/ <i>Loss in Pleasure</i>	Mars	0°–9° Scorpio	♂	♏
<b>6 of Cups</b>	Pleasure	Sun	10°–19° Scorpio	☉	♏
<b>7 of Cups</b>	Debauch/ <i>Illusionary Success</i>	Venus	20°–29° Scorpio	♀	♏

**TABLE 1—NOMENCLATURE,  
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<b>Suit</b>	<b>Dates</b>	<b>Decan image from the Picatrix</b>	<b>Decan signification from the Picatrix</b>	<b>Decan image from Agrippa's 3 Books of Occult Philosophy</b>	<b>Decan signification from Agrippa</b>
<b>5 of Cups</b>	Oct. 23–Nov. 1	A man with a lance in his right hand and in his left hand he holds the head of a man.	Settlement, sadness, ill will and hatred	A woman of good face and habit, and two men striking her.	Comeliness, beauty, and strifes, treacheries, deceits, detractations, and perditions
<b>6 of Cups</b>	Nov. 2–Nov. 11	A man riding a camel, holding a scorpion in his hand.	Knowledge, modesty, settlement, and of speaking evil of one another	A man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting one another.	Impudence, deceit, and false dealing, and for to lend mischief and strife amongst men
<b>7 of Cups</b>	Nov. 12–Nov. 22	A horse and a rabbit.	Evil works and flavors, and forcing sex upon unwilling women	A man bowed downward upon his knees, and a woman striking him with a staff.	Drunkenness, fornication, wrath, violence, and strife

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>8 of Wands</b>	Swiftness	Mercury	0° -9° Sagittarius	♿	♐
<b>9 of Wands</b>	Strength/ <i>Great Strength</i>	Moon	10° -19° Sagittarius	☾	♐
<b>10 of Wands</b>	Oppression	Saturn	20° -29° Sagittarius	♄	♐

**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

<b>Suit</b>	<b>Dates</b>	<b>Decan image from the Picatrix</b>	<b>Decan signification from the Picatrix</b>	<b>Decan image from Agrippa's 3 Books of Occult Philosophy</b>	<b>Decan signification from Agrippa</b>
<b>8 of Wands</b>	Nov. 23-Dec. 2	The bodies of three men and one body is yellow, another white and the third is red.	Heat, heaviness, growth in plains and fields, sustenance and division	A man armed with a coat of mail, and holding a naked sword in his hand.	Boldness, malice, and liberty
<b>9 of Wands</b>	Dec. 3- Dec. 12	A man leading cows and in front of him he has an ape and a bear.	Fear, lamentations, grief, sadness, misery and troubles	A woman weeping, and covered with clothes.	Sadness and fear of his own body
<b>10 of Wands</b>	Dec. 13-Dec. 22	A man with a cap on his head, who is murdering another man.	Evil desires, adverse and evil effects, and fickleness in these and evil wishes, hatred, dispersion, and evil conduct	A man like in colour to gold, or an idle man playing with a staff.	Following our own wills, and obstinacy in them, and activeness for evil things, contentions, and horrible matters

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>2 of Disks</b>	Change/ <i>Harmonious Change</i>	Jupiter	0° -9° Capricorn	♁	♐
<b>3 of Disks</b>	Work/ <i>Material Works</i>	Mars	10° -19° Capricorn	♂	♐
<b>4 of Disks</b>	Power/ <i>Earthly Power</i>	Sun	20° -29° Capricorn	☉	♐



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ASTROLOGY, AND DECANS**

<b>Suit</b>	<b>Dates</b>	<b>Decan image from the Picatrix</b>	<b>Decan signification from the Picatrix</b>	<b>Decan image from Agrippa's 3 Books of Occult Philosophy</b>	<b>Decan signification from Agrippa</b>
<b>2 of Disks</b>	Dec. 21-Dec. 30	A man with a reed in his right hand and a hoopoe bird in his left.	Happiness, joy, and bringing things to an end that are sluggish, weak, and proceeding poorly	A woman, and a man carrying full bags.	To go forth and to rejoice, to gain and to lose with weakness and baseness
<b>3 of Disks</b>	Dec. 31-Jan. 9	A man with a common ape in front of him.	Seeking to do what cannot be done and to attain what cannot be	Two women, and a man looking towards a bird flying in the air.	Requiring those things which cannot be done, searching after those things which cannot be known
<b>4 of Disks</b>	Jan. 10- Jan. 19	A man holding a book which he opens and closes, and before him is the tail of a fish.	Wealth and the accumulation of money and increase and embarking on trade and pressing on to a good end	A woman chaste in body, and wise in her work, and a banker gathering his money together on the table.	To govern in prudence, in covetousness of money, and in avarice

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>5 of Swords</b>	Defeat	Venus	0°–9° Aquarius	♀	♊
<b>6 of Swords</b>	Science, <i>Earned Success</i>	Mercury	10°–19° Aquarius	♿	♊
<b>7 of Swords</b>	Futility/ <i>Unstable Effort</i>	Moon	20°–29° Aquarius	☾	♊

**TABLE 1—NOMENCLATURE,  
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<b>Suit</b>	<b>Dates</b>	<b>Decan image from the Picatrix</b>	<b>Decan signification from the Picatrix</b>	<b>Decan image from Agrippa's 3 Books of Occult Philosophy</b>	<b>Decan signification from Agrippa</b>
<b>5 of Swords</b>	Jan. 20– Jan. 29	A man whose head is mutilated and he holds a peacock in his hand.	Misery, poverty, and slavery	A prudent man, and of a woman spinning.	The thought and labor for gain, in poverty and baseness
<b>6 of Swords</b>	Jan. 30– Feb. 8	A man who looks like a king, who permits much to himself and abhors what he sees.	Beauty and position, having what is desired, completion, detriment and debility	A man with a long beard.	Understanding, meekness, modesty, liberty and good manners
<b>7 of Swords</b>	Feb. 9– Feb. 18	A man having a mutilated head, and an old woman is with him.	Abundance, accomplishing of will, giving offense	A black and angry man.	Insolence and impudence

TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS

Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Planet ruling decan*	Zodiac	Planetary glyph	Zodiacal glyph
<b>8 of Cups</b>	Indolence/ <i>Abandoned Success</i>	Saturn	0° -9° Pisces	♄	♓
<b>9 of Cups</b>	Happiness/ <i>Material Happiness</i>	Jupiter	10° -19° Pisces	♃	♓
<b>10 of Cups</b>	Satiety/ <i>Perpetual Success</i>	Mars	20° -29° Pisces	♂	♓

**TABLE 1—NOMENCLATURE,  
ASTROLOGY, AND DECANS**

Suit	Dates	Decan image from the Picatrix	Decan signification from the Picatrix	Decan image from Agrippa's 3 Books of Occult Philosophy	Decan signification from Agrippa
<b>8 of Cups</b>	Feb. 19–Feb. 28	A man with two bodies, who looks as though he is giving a gesture of greeting with his hands.	Peace and humility, debility, many journeys, misery, seeking wealth, miserable life	A man carrying burdens on his shoulder, and well clothed.	Journeys, change of place, and in carefulness of getting wealth and clothes
<b>9 of Cups</b>	Mar. 1–Mar. 10	A man upside down with his head below and his feet raised up, and in his hand is a tray from which the food has been eaten.	Great reward, and strong will in things that are high, serious and thoughtful	A woman of a good countenance, and well adorned.	To desire and put oneself on about high and great matters
<b>10 of Cups</b>	Mar. 11–Mar. 20	A sad man full of evil thoughts, thinking of deception and treachery, and before him is a woman with a donkey climbing atop her, and in her hand is a bird.	Advancement and lying with women with a great appetite, and of quiet and seeking rest	A man naked, or a youth, and nigh him a beautiful maid, whose head is adorned with flowers.	Rest, idleness, delight, fornication, and embracings of women

**Notes on Nomenclature, Astrology,  
and Decan Correspondences for the Numeric Minor Arcana Regarding  
the Hermetic titles: The form of these titles is actually “Lord of ... ”—  
e.g., the 8 of Wands is the “Lord of Swiftmess.” In a number of cases, I’ve  
listed two titles. The second, in italics, is the Golden Dawn’s original  
formulation. The first is the streamlined form used by Aleister Crowley  
for the Thoth deck; all Thoth-based decks follow Crowley’s naming  
conventions, so these titles tend to be more widely in circulation.**

Regarding the decans: As you may know, each zodiac sign occupies 30° of the zodiac. Decans are ten-degree segments of the zodiac; therefore, there are three decans per sign. In the minor arcana, each sign is represented by three cards, one for each decan. And when you see a “planet in sign” designation on minor arcana in the Golden Dawn tradition, that refers to which planet rules, or governs, the decan associated with that card. So, for example, “Mars in Aries” on the 2 of Wands means that the planet Mars rules the first decan, (ten degrees) of Aries. For further insights into interpretation, you can look at the associated majors, The Tower [Mars] and The Emperor [Aries] in the following table). In traditional astrology, the 36 decans or “faces” and the spirits they housed were thought to hold great influence over earthly affairs. The Golden Dawn did not explicitly associate its imagery for the numeric minor arcana with any of the traditional images associated with the decans. But when you compare the images and meanings provided in ancient astrological texts with the images and meanings presented on the cards, some very compelling parallels arise. Austin Coppock’s *36 Faces* offers a thorough comparison of tarot and decanic imagery.

If you'd like many, many more *astronomical* correspondences such as which stars and constellations correspond to which cards, they can be found in the Golden Dawn's *Book T*.

Regarding the decan images: *The Picatrix* is an eleventh-century Arabic text on magic and astrology that was later translated into Latin. The text used here is drawn from John Michael Greer's and Christopher Warnock's translation from the Latin (*The Picatrix: Liber Astratus* edition, 2010–2011, Adocentyn Press) and is used with permission. You can learn more about the Picatrix and classical astrology at Chris Warnock's highly educational website, [www.renaissanceastrology.com](http://www.renaissanceastrology.com). Many other astrological texts present images of the decans as well, from Agrippa's *Three Books of Occult Philosophy* to the Sanskrit *Yavanajataka* and *Liber Hermetis*. Each set of 36 images differs in small or large ways from the next. It's worth remembering that these images are products of their time; sometimes the views reflected in them should be taken with a grain of salt.

TABLE 2—ASSOCIATED MAJOR  
ARCANA BY PLANET AND SIGN

Card	Planetary glyph	Planet	Associated Planetary Major	Zodiacal glyph	Sign	Associated Zodiacal Major
<b>2 of Wands</b>	♂	Mars	<b>The Tower</b>	♈	Aries	<b>The Emperor</b>
<b>3 of Wands</b>	☉	Sun	<b>The Sun</b>	♈	Aries	<b>The Emperor</b>
<b>4 of Wands</b>	♀	Venus	<b>The Empress</b>	♈	Aries	<b>The Emperor</b>
<b>5 of Pentacles</b>	☿	Mercury	<b>The Magician</b>	♉	Taurus	<b>The Hierophant</b>
<b>6 of Pentacles</b>	☾	Moon	<b>The High Priestess</b>	♉	Taurus	<b>The Hierophant</b>
<b>7 of Pentacles</b>	♄	Saturn	<b>The World</b>	♉	Taurus	<b>The Hierophant</b>
<b>8 of Swords</b>	♃	Jupiter	<b>The Wheel of Fortune</b>	♊	Gemini	<b>The Lovers</b>
<b>9 of Swords</b>	♂	Mars	<b>The Tower</b>	♊	Gemini	<b>The Lovers</b>
<b>10 of Swords</b>	☉	Sun	<b>The Sun</b>	♊	Gemini	<b>The Lovers</b>
<b>2 of Cups</b>	♀	Venus	<b>The Empress</b>	♋	Cancer	<b>The Chariot</b>
<b>3 of Cups</b>	☿	Mercury	<b>The Magician</b>	♋	Cancer	<b>The Chariot</b>
<b>4 of Cups</b>	☾	Moon	<b>The High Priestess</b>	♋	Cancer	<b>The Chariot</b>
<b>5 of Wands</b>	♄	Saturn	<b>The World</b>	♌	Leo	<b>Strength</b>
<b>6 of Wands</b>	♃	Jupiter	<b>The Wheel of Fortune</b>	♌	Leo	<b>Strength</b>
	♂	Mars	<b>The Tower</b>	♌	Leo	<b>Strength</b>



<b>7 of Wands</b>						
<b>8 of Pentacles</b>	☉	Sun	<b>The Sun</b>	♍	Virgo	<b>The Hermit</b>
<b>9 of Pentacles</b>	♀	Venus	<b>The Empress</b>	♍	Virgo	<b>The Hermit</b>
<b>10 of Pentacles</b>	☿	Mercury	<b>The Magician</b>	♍	Virgo	<b>The Hermit</b>

TABLE 2—ASSOCIATED MAJOR  
ARCANA BY PLANET AND SIGN

Card	Planetary glyph	Planet	Associated Planetary Major	Zodiacal glyph	Sign	Associated Zodiacal Major
<b>2 of Swords</b>	☾	Moon	<b>The High Priestess</b>	♎	Libra	<b>Justice</b>
<b>3 of Swords</b>	♄	Saturn	<b>The World</b>	♎	Libra	<b>Justice</b>
<b>4 of Swords</b>	♃	Jupiter	<b>The Wheel of Fortune</b>	♎	Libra	<b>Justice</b>
<b>5 of Cups</b>	♂	Mars	<b>The Tower</b>	♏	Scorpio	<b>Death</b>
<b>6 of Cups</b>	☼	Sun	<b>The Sun</b>	♏	Scorpio	<b>Death</b>
<b>7 of Cups</b>	♀	Venus	<b>The Empress</b>	♏	Scorpio	<b>Death</b>
<b>8 of Wands</b>	☿	Mercury	<b>The Magician</b>	♐	Sagittarius	<b>Temperance</b>
<b>9 of Wands</b>	☾	Moon	<b>The High Priestess</b>	♐	Sagittarius	<b>Temperance</b>
<b>10 of Wands</b>	♄	Saturn	<b>The World</b>	♐	Sagittarius	<b>Temperance</b>
<b>2 of Pentacles</b>	♃	Jupiter	<b>The Wheel of Fortune</b>	♑	Capricorn	<b>The Devil</b>
<b>3 of Pentacles</b>	♂	Mars	<b>The Tower</b>	♑	Capricorn	<b>The Devil</b>
<b>4 of Pentacles</b>	☼	Sun	<b>The Sun</b>	♑	Capricorn	<b>The Devil</b>
<b>5 of Swords</b>	♀	Venus	<b>The Empress</b>	♒	Aquarius	<b>The Star</b>
<b>6 of Swords</b>	☿	Mercury	<b>The Magician</b>	♒	Aquarius	<b>The Star</b>
	☾	Moon	<b>The High Priestess</b>	♒	Aquarius	<b>The Star</b>

<b>7 of Swords</b>						
<b>8 of Cups</b>	♄	Saturn	<b>World</b>	♋	Pisces	<b>The Moon</b>
<b>9 of Cups</b>	♃	Jupiter	<b>Wheel of Fortune</b>	♋	Pisces	<b>The Moon</b>
<b>10 of Cups</b>	♂	Mars	<b>Tower</b>	♋	Pisces	<b>The Moon</b>

# TABLE 3—COMBINED ACES

	A	B	C	D	E	F	G	H
1	Suit	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Elemental glyph	Zodiacal signs by calendar	Zodiacal majors by calendar	Dates	Zodiacal signs by element	Zodiacal majors by element
2	Ace of Wands	The Root of the Powers of Fire	△	♌♍♎	The Chariot Strength The Hermit	Jun. 19– Sep. 17	♌, ♍, ♎	The Emperor Strength Temperance
3	Ace of Cups	The Root of the Powers of the Waters	▽	♏♐♑	Justice Death Temperance	Sep. 18–Dec. 17	♏, ♐, ♑	The Chariot Death The Moon
4	Ace of Swords	The Root of the Powers of the Air	△	♈♉♊	The Devil The Star The Moon	Dec. 18–Mar. 19	♈, ♉, ♊	Justice, The Star The Lovers
5	Ace of Pentacles	The Root of the Powers of Earth	▽	♋♌♍	The Emperor The Hierophant The Lovers	Mar. 20–Jun. 18	♋, ♌, ♍	The Devil The Hierophant The Hermit

## Notes on Associated Major Arcana Correspondences

**for the Numeric Minor Arcana** The practice of associating minor arcana with their corresponding major arcana does not originate with the Golden Dawn. For me it was a personal practice that began in 2015, at which time I made the acquaintance of M. M. Meleen and was delighted to discover that she was building these associations into her minor arcana for the Tabula Mundi deck. To date it is still the only deck I know of that makes these connections explicit in a stunning, visual way; if you wish to study the minor-major correspondences, the Tabula Mundi deck is a must.

Knowing that the 5 of Cups has something to do with the Tower and Death adds an extra layer of interpretation and depth. Not every pairing of majors and minor is so transparent, but all are evocative. All reward further contemplation, especially alongside a study of the decans.

The four aces of each suit don't correspond to clear planetary and zodiacal majors, but you could think of them as being connected to all the majors that match their element. Thus the Ace of Wands is connected with all fiery majors. You could also think of them as being connected to the same majors as the page or princess cards (see round diagram of correspondences on p. 143, and court card correspondences).

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>2 of Wands</b>	Dominion	1	0° -9° Aries	0-1 deg Aries: A Woman Just Risen From The Sea; A Seal Is Embracing Her 1-2 deg Aries: A Comedian Reveals Human Nature 2-3 deg Aries: The Cameo Profile Of A Man, Suggesting The Shape Of His Country 3-4 deg Aries: Two Lovers Strolling On A Secluded Walk 4-5 deg Aries: A Triangle With Wings 5-6 deg Aries: A Square, With One Of Its Sides Brightly Illumined 6-7 deg Aries: A Man Succeeds In Expressing Himself Simultaneously In Two Realms 7-8 deg Aries: A Large Woman's Hat With Streamers Blown By An East Wind 8-9 deg Aries: A Crystal Gazer 9-10 deg Aries: A Teacher Gives New Symbolic Forms To Traditional Images
<b>3 of Wands</b>	<i>Virtue/Established Strength</i>	2	10° -19° Aries	10-11 deg Aries: The Ruler Of A Nation 11-12 deg Aries: A Triangularly Shaped Flight Of Wild Geese 12-13 deg Aries: An Unexploded Bomb Reveals An Unsuccessful Social Protest 13-14 deg Aries: A Serpent Coiling Near A Man And A Woman 14-15 deg Aries: An Indian Weaving A Ceremonial Blanket 15-16 deg Aries: Nature Spirits Are Seen At Work In The Light Of Sunset 16-17 deg Aries: Two Dignified Spinsters Sitting In Silence 17-18 deg Aries: An Empty Hammock Stretched Between Two Trees 18-19 deg Aries: The "Magic Carpet" Of Oriental Imagery 19-20 deg Aries: A Young Girl Feeding Birds In Winter

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Dekan no.	Zodiac	Sabian Symbols
<b>4 of Wands</b>	Completion/ <i>Perfected Work</i>	3	20°–29° Aries	20–21 deg Aries: A Pugilist Enters The Ring 21–22 deg Aries: The Gate To The Garden Of All Fulfilled Desires 22–23 deg Aries: A Pregnant Woman In Light Summer Dress 23–24 deg Aries: Blown Inward By The Wind, The Curtains Of An Open Window Take The Shape Of A Cornucopia 24–25 deg Aries: The Possibility For Man To Gain Experience At Two Levels Of Being 25–26 deg Aries: A Man Possessed Of More Gifts Than He Can Hold 26–27 deg Aries: Through Imagination A Lost Opportunity Is Regained 27–28 deg Aries: A Large Audiences Confronts The Performer Who Disappointed Its Expectations 28–29 deg Aries: The Music Of The Spheres 29–30 deg Aries: A Duck Pond And Its Brood
5 of Pentacles	Worry/ <i>Material Trouble</i>	4	0°–9° Taurus	0–1 deg Taurus: A Clear Mountain Stream 1–2 deg Taurus: An Electrical Storm 2–3 deg Taurus: Natural Steps Lead To A Lawn Of Clover In Bloom 3–4 deg Taurus: The Pot Of Gold At The End Of The Rainbow 4–5 deg Taurus: A Widow At An Open Grave 5–6 deg Taurus: Cantilever Bridge Across A Deep Gorge 6–7 deg Taurus: The Woman Of Samaria At The Ancestral Well 7–8 deg Taurus: A Sleigh On Land Uncovered By Snow 8–9 deg Taurus: A Fully Decorated Christmas Tree 9–10 deg Taurus: A Red Cross Nurse

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
6 of Pentacles	Success/ <i>Material Success</i>	5	10° -19° Taurus	10-11 deg Taurus: A Woman Watering Flowers In Her Garden. 11-12 deg Taurus: A Young Couple Window Shopping 12-13 deg Taurus: A Porter Carrying Heavy Baggage 13-14 deg Taurus: On The Beach, Children Play While Shellfish Grope At The Edge Of The Water 14-15 deg Taurus: Head Covered With A Rakish Silk Hat, Muffled Against The Cold, A Man Braves A Storm 15-16 deg Taurus: An Old Teacher Fails To Interest His Pupils In Traditional Knowledge 16-17 deg Taurus: A Symbolical Battle Between "Swords" And "Torches" 17-18 deg Taurus: A Woman Airing An Old Bag Through The Open Window Of Her Room 18-19 deg Taurus: A New Continent Rising Out Of The Ocean 19-20 deg Taurus: Wisps Of Winglike Clouds Streaming Across The Sky
7 of Pentacles	Failure/ <i>Success Unfulfilled</i>	6	20° -29° Taurus	20-21 deg Taurus: A Finger Pointing To A Line In An Open Book 21-22 deg Taurus: White Dove Flying Over Troubled Waters 22-23 deg Taurus: A Jewelry Shop Filled With Valuable Gems 23-24 deg Taurus: An Indian Warrior Riding Fiercely, Human Scalps Hanging From His Belt 24-25 deg Taurus: A Vast Public Park 25-26 deg Taurus: A Spanish Gallant Serenades His Beloved 26-27 deg Taurus: An Old Indian Woman Selling The Artifacts Of Her Tribe To Passerby 27-28 deg Taurus: A Woman, Past Her "Change Of Life," Experiences A New Love 28-29 deg Taurus: Two Cobblers Working At A Table 29-30 deg Taurus: A Peacock Parading On The Terrace Of An Old Castle



## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>8 of Swords</b>	<i>Interference/Shortened Force</i>	7	0°–9° Gemini	0–1 deg Gemini: A Glass-Bottomed Boat Reveals Undersea Wonders 1–2 deg Gemini: Santa Claus Furtively Filling Stockings Hanging In Front Of Fireplace 2–3 deg Gemini: The Garden Of The Tuileries In Paris 3–4 deg Gemini: Holly And Mistletoe Reawaken Old Memories Of Christmas 4–5 deg Gemini: A Revolutionary Magazine Asking For Action 5–6 deg Gemini: Workmen Drilling For Oil 6–7 deg Gemini: A Well With Bucket And Rope Under The Shade Of Majestic Trees 7–8 deg Gemini: Aroused Strikers Surround A Factory 8–9 deg Gemini: A Quiver Filled With Arrows 9–10 deg Gemini: An Airplane Performing A Nose Dive
<b>9 of Swords</b>	<i>Cruelty/Despair and Cruelty</i>	8	10°–19° Gemini	10–11 deg Gemini: Newly Opened Lands Offer The Pioneer New Opportunities For Experience 11–12 deg Gemini: A Negro Girl Fights For Her Independence In The City 12–13 deg Gemini: A Famous Pianist Giving A Concert Performance 13–14 deg Gemini: Bridging Physical Space And Social Distinctions, Two Men Communicate Telepathically 14–15 deg Gemini: Two Dutch Children Talking To Each Other, Exchanging Their Knowledge 15–16 deg Gemini: A Woman Activist In An Emotional Speech Dramatizing Her Cause 16–17 deg Gemini: The Head Of A Robust Youth Changes Into That Of A Mature Thinker 17–18 deg Gemini: Two Chinese Men Converse In Their Native Tongue In An American City 18–19 deg Gemini: A Large Archaic Volume Reveals A Traditional Wisdom 19–20 deg Gemini: A Modern Cafeteria Displays An Abundance Of Food, Products Of Various Regions

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>10 of Swords</b>	Ruin	9	20° -29° Gemini	20-21 deg Gemini: A Tumultuous Labor Demonstration 21-22 deg Gemini: Dancing Couples In A Harvest Festival 22-23 deg Gemini: Three Fledglings In A Nest High In A Tree 23-24 deg Gemini: Children Skating Over A Frozen Village Pond 24-25 deg Gemini: A Gardener Trimming Large Palm Trees 25-26 deg Gemini: Frost-Covered Trees Against Winter Skies 26-27 deg Gemini: A Gypsy Emerging From The Forest Wherein Her Tribe Is Encamped 27-28 deg Gemini: Through Bankruptcy, Society Gives To An Overburdened Individual The Opportunity To Begin Again 28-29 deg Gemini: The First Mockingbird Of Spring 29-30 deg Gemini: A Parade Of Bathing Beauties Before Large Beach Crowds
<b>2 of Cups</b>	Love	10	0° -9° Cancer	0-1 deg Cancer: On A Ship The Sailors Lower An Old Flag And Raise A New One 1-2 deg Cancer: A Man On A Magic Carpet Hovers Over A Large Area Of Land 2-3 deg Cancer: A Man Bundled In Fur Leads A Shaggy Deer 3-4 deg Cancer: A Cat Arguing With A Mouse 4-5 deg Cancer: At A Railroad Crossing, An Automobile is Wrecked By A Train 5-6 deg Cancer: Game Birds Feathering Their Nests 6-7 deg Cancer: Two Nature Spirits Dancing Under the Moonlight 7-8 deg Cancer: A Group Of Rabbits Dressed in Human Clothes Walk As If On Parade 8-9 deg Cancer: A Small Naked Girl Bends Over A Pond Trying To Catch A Fish 9-10 deg Cancer: A Large Diamond In The First Stages Of The Cutting Process

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>3 of Cups</b>	Abundance	11	10°–19° Cancer	10–11 deg Cancer: A Clown Caricaturing Well-Known Personalities 11–12 deg Cancer: A Chinese Woman Nursing A Baby Whose Aura Reveals Him To Be The Reincarnation Of A Great Teacher 12–13 deg Cancer: A Hand With A Prominent Thumb Is Held Out For Study 13–14 deg Cancer: A Very Old Man Facing A Vast Dark Space To The Northeast 14–15 deg Cancer: In A Sumptuous Dining Hall Guests Relax After Partaking Of A Huge Banquet 15–16 deg Cancer: A Man Studying A Mandala In Front Of Him, With The Help Of A Very Ancient Book 16–17 deg Cancer: The Unfoldment Of Multilevel Potentialities Issuing From An Original Germ 17–18 deg Cancer: A Hen Scratching The Ground To Find Nourishment For Her Progeny 18–19 deg Cancer: A Priest Performing A Marriage Ceremony 19–20 deg Cancer: Venetian Gondoliers Giving A Serenade

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>4 of Cups</b>	Luxury/ <i>Blended Pleasure</i>	12	20°-29° Cancer	20-21 deg Cancer: A Famous Singer Is Proving Her Virtuosity During An Operatic Performance 21-22 deg Cancer: A Young Woman Awaiting A Sailboat 22-23 deg Cancer: The Meeting Of A Literary Society 23-24 deg Cancer: A Woman And Two Men Castaways On A Small Island Of The South Seas 24-25 deg Cancer: A Willful Man Is Overshadowed By A Descent Of Superior Power 25-26 deg Cancer: Guests Are Reading In The Library Of A Luxurious Home 26-27 deg Cancer: A Violent Storm In A Canyon Filled With Expensive Homes 27-28 deg Cancer: An Indian Girl Introduces Her White Lover To Her Assembled Tribe 28-29 deg Cancer: A Greek Muse Weighing Newborn Twins In Golden Scales 29-30 deg Cancer: A Daughter of The American Revolution

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>5 of Wands</b>	Strife	13	0°-9° Leo	0-1 deg Leo: Blood Rushes To A Man's Head As His Vital Energies Are Mobilized Under The Spur Of Ambition 1-2 deg Leo: An Epidemic Of Mumps 2-3 deg Leo: A Middle-Aged Woman, Her Long Hair Flowing Over Her Shoulders And In A Braless Youthful Garment 3-4 deg Leo: A Formally Dressed Elderly Man Stands Near Trophies He Brought Back From A Hunting Expedition 4-5 deg Leo: Rock Formations Tower Over A Deep Canyon 5-6 deg Leo: A Conservative, Old-Fashioned Lady Is Confronted By A "Hippie" Girl 6-7 deg Leo: The Constellations Of Stars Shine Brilliantly In The Night Sky 7-8 deg Leo: A Communist Activist Spreading His Revolutionary Ideals 8-9 deg Leo: Glass Blowers Shape Beautiful Vases With Their Controlled Breathing 9-10 deg Leo: Early Morning Dew Sparkles As Sunlight Floods The Field

# TABLE 4—SABIAN SYMBOLS

	Hermetic title (Thoth/ <i>Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>6 of Wands</b>	Victory	14	10° -19° Leo	10-11 deg Leo: Children Play On A Swing Hanging From The Branches Of A Huge Oak Tree 11-12 deg Leo: An Evening Party Of Adults On A Lawn Illumined By Fancy Lanterns 12-13 deg Leo: An Old Sea Captain Rocking Himself On The Porch Of His Cottage 13-14 deg Leo: A Human Soul Seeking Opportunities For Outward Manifestation 14-15 deg Leo: A Pageant, With Its Spectacular Floats, Moves Along A Street Crowded With Cheering People 15-16 deg Leo: The Storm Ended, All Nature Rejoices In Brilliant Sunshine 16-17 deg Leo: A Volunteer Church Choir Singing Religious Hymns 17-18 deg Leo: A Chemist Conducts An Experiment For His Students 18-19 deg Leo: A Houseboat Party 19-20 deg Leo: Zuni Indians Perform A Ritual To The Sun

# TABLE 4—SABIAN SYMBOLS

	Hermetic title (Thoth/ <i>Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>7 of Wands</b>	Valor	15	20°–29° Leo	20–21 deg Leo: Intoxicated Chickens Dizzily Flap Their Wings Trying To Fly 21–22 deg Leo: A Carrier Pigeon Fulfilling Its Mission 22–23 deg Leo: In A Circus The Bareback Rider Displays Her Dangerous Skill 23–24 deg Leo: Totally Concentrated Upon Inner Spiritual Attainment, A Man Is Sitting In A State Of Complete Neglect Of Bodily Appearance And Cleanliness 24–25 deg Leo: A Large Camel Is Seen Crossing A Vast And Forbidding Desert 25–26 deg Leo: After The Heavy Storm, A Rainbow 26–27 deg Leo: The Luminescence Of Dawn In The Eastern Sky 27–28 deg Leo: Many Little Birds On A Limb Of A Big Tree 28–29 deg Leo: A Mermaid Emerges From The Ocean Waves Ready For Rebirth In Human Form 29–30 deg Leo: An Unsealed Letter

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
8 of Pentacles	Prudence	16	0° -9° Virgo	0-1 deg Virgo: In A Portrait, The Significant Features Of A Man's Head Are Artistically Emphasized 1-2 deg Virgo: A Large White Cross Dominates The Landscape 2-3 deg Virgo: Two Guardian Angels 3-4 deg Virgo: Black And White Children Play Together Happily 4-5 deg Virgo: A Man Becoming Aware Of Nature Spirits And Normally Unseen Spiritual Agencies 5-6 deg Virgo: A Merry-Go-Round 6-7 deg Virgo: A Harem 7-8 deg Virgo: A Five-Year-Old Child Takes A First Dancing Lesson 8-9 deg Virgo: An Expressionist Painter At Work 9-10 deg Virgo: Two Heads Looking Out And Beyond The Shadows
9 of Pentacles	Gain/ <i>Material Gain</i>	17	10° -19° Virgo	10-11 deg Virgo: In Her Baby A Mother Sees Her Deep Longing For A Son Answered 11-12 deg Virgo: After The Wedding, The Groom Snatches The Veil Away From His Bride 12-13 deg Virgo: A Powerful Statesman Overcomes A State Of Political Hysteria 13-14 deg Virgo: An Aristocratic Family Tree 14-15 deg Virgo: A Fine Lace Handkerchief, Heirloom From Valorous Ancestors 15-16 deg Virgo: In The Zoo, Children Are Brought Face To Face With An Orangutan 16-17 deg Virgo: A Volcanic Eruption 17-18 deg Virgo: An Ouija Board 18-19 deg Virgo: A Swimming Race 19-20 deg Virgo: A Caravan Of Cars Headed To The West Coast

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>10 of Pentacles</b>	Wealth	18	20°–29° Virgo	20–21 deg Virgo: A Girls' Basketball Team 21–22 deg Virgo: A Royal Coat Of Arms Enriched With Precious Stones 22–23 deg Virgo: A Lion Tamer Displays His Skill And Character 23–24 deg Virgo: Mary And Her Little Lamb 24–25 deg Virgo: A Flag At Half-Mast In Front Of A Public Building 25–26 deg Virgo: A Boy With A Censer Serves The Priest Near The Altar 26–27 deg Virgo: A Group Of Aristocratic Ladies Meet Ceremonially At A Court's Function 27–28 deg Virgo: A Baldheaded Man Who Has Seized Power 28–29 deg Virgo: A Seeker After Occult Knowledge Is Reading An Ancient Scroll Which Illumines His Mind 29–30 deg Virgo: Totally Intent Upon Completing An Immediate Task, A Man Is Deaf To Any Allurement



## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>2 of Swords</b>	<i>Peace/Peace Restored</i>	19	0° -9° Libra	<p>0-1 deg Libra: In A Collection Of Perfect Specimens Of Many Biological Forms, A Butterfly Displays The Beauty Of Its Wings, Its Body Impaled By A Fine Dart</p> <p>1-2 deg Libra: The Transmutation Of The Fruits Of Past Experiences Into The Seed—Realizations Of The Forever Creative Spirit</p> <p>2-3 deg Libra: The Dawn Of A New Day Reveals Everything Changed</p> <p>3-4 deg Libra: Around A Campfire A Group Of Young People Sit In Spiritual Communion</p> <p>4-5 deg Libra: A Man Revealing To His Students The Foundation Of An Inner Knowledge Upon Which A “New World” Could Be Built</p> <p>5-6 deg Libra: A Man Watches His Ideals Taking A Concrete Form Before His Inner Vision</p> <p>6-7 deg Libra: A Woman Feeding Chickens And Protecting Them From The Hawks</p> <p>7-8 deg Libra: A Blazing Fireplace In A Deserted Home</p> <p>8-9 deg Libra: Three “Old Masters” Hanging On The Wall Of A Special Room In An Art Gallery</p> <p>9-10 deg Libra: Having Passed Through Narrow Rapids, A Canoe Reaches Calm Waters</p>

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>3 of Swords</b>	Sorrow	20	10° -19° Libra	10-11 deg Libra: A Professor Peering Over His Glasses At His Students 11-12 deg Libra: Miners Are Surfacing From A Deep Coal Mine 12-13 deg Libra: Children Blowing Soap Bubbles 13-14 deg Libra: In The Heat Of The Noon Hour A Man Takes A Siesta 14-15 deg Libra: Circular Paths 15-16 deg Libra: After A Storm A Boat Landing Stands In Need Of Reconstruction 16-17 deg Libra: A Retired Sea Captain Watches Ships Entering And Leaving The Harbor 17-18 deg Libra: Two Men Placed Under Arrest 18-19 deg Libra: A Gang Of Robbers In Hiding 19-20 deg Libra: A Rabbi Performing His Duties
<b>4 of Swords</b>	Truce/ <i>Rest from Strife</i>	21	20° -29° Libra	20-21 deg Libra: A Sunday Crowd Enjoying The Beach 21-22 deg Libra: A Child Giving Birds A Drink At A Fountain 22-23 deg Libra: Chanticleer's Voice Heralds Sunrise 23-24 deg Libra: A Butterfly With A Third Wing On Its Left Side 24-25 deg Libra: The Sight Of An Autumn Leaf Brings To A Pilgrim The Sudden Revelation Of The Mystery Of Life And Death 25-26 deg Libra: An Eagle And A Large White Dove Change Into Each Other 26-27 deg Libra: An Airplane Sails, High In The Clear Sky 27-28 deg Libra: A Man Becoming Aware Of Spiritual Forces Surrounding And Assisting Him 28-29 deg Libra: Mankind's Vast And Enduring Effort To Reach For Knowledge Transferable From Generation To Generation 29-30 deg Libra: Three Mounds Of Knowledge On A Philosopher's Head

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>5 of Cups</b>	Disappointment/ <i>Loss in Pleasure</i>	22	0° -9° Scorpio	0-1 deg Scorpio: A Crowded Sightseeing Bus On A City Street 1-2 deg Scorpio: A Delicate Bottle Of Perfume Lies Broken, Releasing Its Fragrance 2-3 deg Scorpio: A House-Raising Party In A Small Village Enlists The Neighbors' Cooperation 3-4 deg Scorpio: A Youth Carries A Lighted Candle In A Devotional Ritual 4-5 deg Scorpio: A Massive Rocky Shore Resist The Pounding Of The Sea 5-6 deg Scorpio: The Gold Rush Tears Men Away From Their Native Soil 6-7 deg Scorpio: Deep-Sea Divers 7-8 deg Scorpio: A Calm Lake Bathed In Moonlight 8-9 deg Scorpio: A Dentist At Work 9-10 deg Scorpio: A Fellowship Supper Reunites Old Comrades

# TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>6 of Cups</b>	Pleasure	23	10°-19° Scorpio	10-11 deg Scorpio: A Drowning Man is Being Rescued 11-12 deg Scorpio: An Official Embassy Ball 12-13 deg Scorpio: An Inventor Performs A Laboratory Experiment 13-14 deg Scorpio: Telephone Lineman At Work Installing New Connections 14-15 deg Scorpio: Children Playing Around Five Mounds Of Sand 15-16 deg Scorpio: A Girl's Face Breaking Into A Smile 16-17 deg Scorpio: A Woman, Fecundated By Her Own Spirit, Is "Great With Child" 17-18 deg Scorpio: A Path Through Woods Brilliant With Multicolored Splendor 18-19 deg Scorpio: A Parrot Repeats The Conversation He Has Overheard 19-20 deg Scorpio: A Woman Draws Away Two Dark Curtains Closing The Entrance To A Sacred Pathway

## TABLE 4—SABIAN SYMBOLS

	Hermetic title (Thoth/ <i>Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>7 of Cups</b>	Debauch/ <i>Illusionary Success</i>	24	20° -29° Scorpio	20-21 deg Scorpio: Obeying His Conscience, A Soldier Resists Orders 21-22 deg Scorpio: Hunters Shooting Wild Ducks 22-23 deg Scorpio: A Rabbit Metamorphoses Into A Nature Sprit 23-24 deg Scorpio: After Having Heard An Inspired Individual Deliver His "Sermon On The Mount," Crowds Are Returning Home 24-25 deg Scorpio: An X-Ray Photograph 25-26 deg Scorpio: American Indians Making Camp After Moving Into A New Territory 26-27 deg Scorpio: A Military Band Marches Noisily On Through The City Streets 27-28 deg Scorpio: The King Of The Fairies Approaching His Domain 28-29 deg Scorpio: An Indian Squaw Pleading To The Chief For The Lives Of Her Children 29-30 deg Scorpio: Children In Halloween Costumes Indulge In Various Pranks

# TABLE 4—SABIAN SYMBOLS

	Hermetic title (Thoth/ <i>Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>8 of Wands</b>	Swiftmess	25	0° –9° Sagittarius	0–1 deg Sagittarius: Retired Army Veterans Gather To Reawaken Old Memories 1–2 deg Sagittarius: White-capped Waves Display The Power Of Wind Over Sea 2–3 deg Sagittarius: Two Men Playing Chess 3–4 deg Sagittarius: A Little Child Learning To Walk With The Encouragement Of His Parents 4–5 deg Sagittarius: An Old Owl Sits Alone On The Branch Of A Large Tree 5–6 deg Sagittarius: A Game Of Cricket 6–7 deg Sagittarius: Cupid Knocks At The Door Of A Human Heart 7–8 deg Sagittarius: Within The Depths Of The Earth New Elements Are Being Formed 8–9 deg Sagittarius: A Mother Leads Her Small Child Step By Step Up A Steep Stairway 9–10 deg Sagittarius: A Theatrical Representation Of A Golden-Haired Goddess Of Opportunity

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>9 of Wands</b>	Strength/ <i>Great Strength</i>	26	10° -19° Sagittarius	<p>10-11 deg Sagittarius: In The Left Section Of An Archaic Temple, A Lamp Burns In A Container Shaped Like A Human Body</p> <p>11-12 deg Sagittarius: A Flag Turns Into An Eagle; The Eagle Into A Chanticleer Saluting The Dawn</p> <p>12-13 deg Sagittarius: A Widow's Past Is Brought To Light</p> <p>13-14 deg Sagittarius: The Great Pyramid And The Sphinx</p> <p>14-15 deg Sagittarius: The Ground Hog Looking For Its Shadow On Ground Hog Day</p> <p>15-16 deg Sagittarius: Sea Gulls Fly Around A Ship In Expectation Of Food</p> <p>16-17 deg Sagittarius: An Easter Sunrise Service Draws A Large Crowd</p> <p>17-18 deg Sagittarius: Children Playing On The Beach, Their Heads Protected By Sunbonnets</p> <p>18-19 deg Sagittarius: Pelicans Menaced By The Behavior And Refuse Of Men Seek Safer Areas For Bringing Up Their Young</p> <p>19-20 deg Sagittarius: In An Old-Fashioned Northern Village Men Cut The Ice Of A Frozen Pond For Use During The Summer</p>

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>10 of Wands</b>	Oppression	27	20°-29° Sagittarius	20-21 deg Sagittarius: A Child And A Dog Wearing Borrowed Eyeglasses 21-22 deg Sagittarius: A Chinese Laundry 22-23 deg Sagittarius: A Group Of Immigrants As They Fulfill The Requirements Of Entrance Into The New Country 23-24 deg Sagittarius: A Bluebird Perched On The Gate Of A Cottage 24-25 deg Sagittarius: A Chubby Boy On A Hobby-Horse 25-26 deg Sagittarius: A Flag Bearer In A Battle 26-27 deg Sagittarius: A Sculptor At His Work 27-28 deg Sagittarius: An Old Bridge Over A Beautiful Stream Is Still In Constant Use 28-29 deg Sagittarius: A Fat Boy Mowing The Lawn Of His House On An Elegant Suburban Street 29-30 deg Sagittarius: The Pope Blessing The Faithful



## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
2 of Pentacles	Change/ <i>Harmonious Change</i>	28	0°–9° Capricorn	0–1 deg Capricorn: An Indian Chief Claims Power From The Assembled Tribe 1–2 deg Capricorn: Three Rose Windows In A Gothic Church, One Damaged By War 2–3 deg Capricorn: A Human Soul, In Its Eagerness For New Experiences, Seeks Embodiment 3–4 deg Capricorn: A Group Of People Outfitting A Large Canoe At The Start Of A Journey By Water 4–5 deg Capricorn: Indians On The Warpath. While Some Men Row A Well-Filled Canoe, Others In It Perform A War Dance 5–6 deg Capricorn: Ten Logs Lie Under An Archway Leading To Darker Woods 6–7 deg Capricorn: A Veiled Prophet Speaks, Seized By The Power Of A God 7–8 deg Capricorn: In A Sunlit Home Domesticated Birds Sing Joyously 8–9 deg Capricorn: An Angel Carrying A Harp 9–10 deg Capricorn: An Albatross Feeding From The Hand Of A Sailor

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
3 of Pentacles	Work/ <i>Material Works</i>	29	10° -19° Capricorn	10-11 deg Capricorn: A Large Group Of Pheasant On A Private Estate 11-12 deg Capricorn: An Illustrated Lecture On Natural Science Reveals Little-Known Aspects Of Life 12-13 deg Capricorn: A Fire Worshipper Meditates On The Ultimate Realities Of Existence 13-14 deg Capricorn: An Ancient Bas-Relief Carved In Granite Remains A Witness To A Long-Forgotten Culture 14-15 deg Capricorn: In A Hospital, The Children's Ward Is Filled With Toys 15-16 deg Capricorn: School Grounds Filled With Boys And Girls In Gymnasium Suits 16-17 deg Capricorn: A Repressed Woman Finds A Psychological Release In Nudism 17-18 deg Capricorn: The Union Jack Flag Files From A British Warship 18-19 deg Capricorn: A Five-Year-Old Child Carrying A Bag Filled With Groceries 19-20 deg Capricorn: A Hidden Choir Is Singing During A Religious Service

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
4 of Pentacles	Power/ <i>Earthly Power</i>	30	20°-29° Capricorn	20-21 deg Capricorn: A Relay Race 21-22 deg Capricorn: By Accepting Defeat Gracefully, A General Reveals Nobility Of Character 22-23 deg Capricorn: A Soldier Receiving Two Awards For Bravery In Combat 23-24 deg Capricorn: A Woman Entering A Convent 24-25 deg Capricorn: A Store Filled With Precious Oriental Rugs 25-26 deg Capricorn: A Nature Sprit Dancing In The Iridescent Mist Of A Waterfall 26-27 deg Capricorn: Pilgrims Climbing The Steep Steps Leading To A Mountain Shrine 27-28 deg Capricorn: A Large Aviary 28-29 deg Capricorn: A Woman Reading Tea Leaves 29-30 deg Capricorn: A Secret Meeting Of Men Responsible For Executive Decisions In World Affairs
<b>5 of Swords</b>	Defeat	31	0°-9° Aquarius	0-1 deg Aquarius: An Old Adobe Mission In California 1-2 deg Aquarius: An Unexpected Thunderstorm 2-3 deg Aquarius: A Deserter From The Navy 3-4 deg Aquarius: A Hindu Yogi Demonstrates His Healing Powers 4-5 deg Aquarius: A Council Of Ancestors Is Seen Implementing Thee Efforts Of A Young Leader 5-6 deg Aquarius: A Masked Figure Performs Ritualistic Acts In A Mystery Play 6-7 deg Aquarius: A Child Is Seen Being Born Out Of An Egg 7-8 deg Aquarius: Beautifully Gowned Wax Figures On Display 8-9 deg Aquarius: A Flag Is Seen Turning Into An Eagle 9-10 deg Aquarius: A Man Who Had For A Time Become The Embodiment Of A Popular Ideal Is Made To Realize That As A Person He Is Not This Ideal

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>6 of Swords</b>	Science, <i>Earned Success</i>	32	10° -19° Aquarius	<p>10-11 deg Aquarius: During A Silent Hour, A Man Receives A New Inspiration Which May Change His Life</p> <p>11-12 deg Aquarius: On A Vast Staircase Stand People Of Different Types, Graduated Upward</p> <p>12-13 deg Aquarius: A Barometer</p> <p>13-14 deg Aquarius: A Train Entering A Tunnel</p> <p>14-15 deg Aquarius: Two Lovebirds Sitting On A Fence And Singing Happily</p> <p>15-16 deg Aquarius: A Big Businessman At His Desk</p> <p>16-17 deg Aquarius: A Watchdog Stands Guard, Protecting His Master And His Possessions</p> <p>17-18 deg Aquarius: A Man's Secret Motives Are Being Publicly Unmasked</p> <p>18-19 deg Aquarius: A Forest Fire Is Being Subdued By The Use Of Water, Chemicals And Sheer Muscular Energy</p> <p>19-20 deg Aquarius: A Large White Dove Bearing A Message</p>

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>7 of Swords</b>	Futility/ <i>Unstable Effort</i>	33	20°-29° Aquarius	<p>20-21 deg Aquarius: A Disappointed And Disillusioned Woman Courageously Faces A Seemingly Empty Life</p> <p>21-22 deg Aquarius: A Rug Is Placed On The Floor Of A Nursery To Allow Children To Play In Comfort And Warmth</p> <p>22-23 deg Aquarius: A Big Bear Sitting Down And Waving All Its Paws</p> <p>23-24 deg Aquarius: A Man, Having Overcome His Passions, Teaches Deep Wisdom In Terms Of His Experience</p> <p>24-25 deg Aquarius: A Butterfly With The Right Wing More Perfectly Formed</p> <p>25-26 deg Aquarius: A Garage Man Testing A Car's Battery With A Hydrometer</p> <p>26-27 deg Aquarius: An Ancient Pottery Bowl Filled With Fresh Violets</p> <p>27-28 deg Aquarius: A Tree Felled And Sawed To Ensure A Supply Of Wood For The Winter</p> <p>28-29 deg Aquarius: A Butterfly Emerging From A Chrysalis</p> <p>29-30 deg Aquarius: Deeply Rooted In The Past Of A Very Ancient Culture, A Spiritual Brotherhood In Which Many Individual Minds Are Merged Into The Glowing Light Of A Unanimous Consciousness Is Revealed To One Who Has Emerged Successfully From His Metamorphosis</p>

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>8 of Cups</b>	Indolence/ <i>Abandoned Success</i>	34	0°–9° Pisces	0–1 deg Pisces: In A Crowded Marketplace Farmers And Middlemen Display A Great Variety Of Products 1–2 deg Pisces: A Squirrel Hiding From Hunters 2–3 deg Pisces: Petrified Tree Trunks Lie Broken On Desert Sand 3–4 deg Pisces: Heavy Car Traffic On A Narrow Isthmus Linking Two Seashore Resorts 4–5 deg Pisces: A Church Bazaar 5–6 deg Pisces: A Parade Of Army Officers In Full Dress 6–7 deg Pisces: Illumined By A Shaft Of Light, A Large Cross Lies On Rocks Surrounded By Sea 7–8 deg Pisces: A Girl Blowing A Bugle 8–9 deg Pisces: A Jockey Spurs His Horse, Intent On Outdistancing His Rivals 9–10 deg Pisces: An Aviator Pursues His Journey, Flying Through Ground-Obscuring Clouds
<b>9 of Cups</b>	Happiness/ <i>Material Happiness</i>	35	10°–19° Pisces	10–11 deg Pisces: Men Traveling A Narrow Path, Seeking Illumination 11–12 deg Pisces: In The Sanctuary Of An Occult Brotherhood, Newly Initiated Members Are Being Examined And Their Character Tested 12–13 deg Pisces: An Ancient Sword, Used In Many Battles, Is Displayed In A Museum 13–14 deg Pisces: A Lady Wrapped In A Large Stole Of Fox Fur 14–15 deg Pisces: An Officer Instructing His Men Before A Simulated Assault Under A Barrage Of Live Shells 15–16 deg Pisces: In The Quiet Of His Study A Creative Individual Experiences A Flow Of Inspiration 16–17 deg Pisces: An Easter Parade 17–18 deg Pisces: In A Gigantic Tent, Villagers Witness A Spectacular Performance 18–19 deg Pisces: A Master Instructing His Disciple 19–20 deg Pisces: A Table Set For An Evening Meal

## TABLE 4—SABIAN SYMBOLS

	Hermetic title ( <i>Thoth/Golden Dawn</i> )	Decan no.	Zodiac	Sabian Symbols
<b>10 of Cups</b>	Satiety/ <i>Perpetual Success</i>	36	20°–29° Pisces	20–21 deg Pisces: Under The Watchful And Kind Eye Of A Chinese Servant, A Girl Fondles A Little White Lamb 21–22 deg Pisces: A Prophet Carrying Tablets Of The New Law Is Walking Down The Slopes Of Mount Sinai 22–23 deg Pisces: A “Materializing” Medium Giving A Seance 23–24 deg Pisces: On A Small Island Surrounded By The Vast Expanse Of The Sea, People Are Seen Living In Close Interaction 24–25 deg Pisces: A Religious Organization Succeeds In Overcoming The Corrupting Influence Of Perverted Practices and Materialized Ideals 25–26 deg Pisces: Watching The Very Thin Moon Crescent Appearing At Sunset, Different People Realize That The Time Has Come To Go Ahead With Their Different Projects 26–27 deg Pisces: The Harvest Moon Illumines A Clear Autumnal Sky 27–28 deg Pisces: A Fertile Garden Under The Full Moon Reveals A Variety Of Full-Grown Vegetables 28–29 deg Pisces: Light Breaking Into Many Colors As It Passes Through A Prism 29–30 deg Pisces: A Majestic Rock Formation Resembling A Face Is Idealized By A Boy Who Takes It As His Ideal Of Greatness, And As He Grows Up, Begins To Look Like It.

**Notes on the Sabian Symbol Correspondences for the Numeric Minor Arcana** Although the Sabian Symbols have no direct connection with the Golden Dawn correspondences featured in this book, they date from a similar era. They were conceived—or by some accounts, *received*—by California spiritualists Elsie Wheeler and Marc Edmund Jones in 1925. Each symbol corresponds with a zodiacal degree; so 10 Sabian Symbols correspond to each decan (or minor arcana card) and 30 to each sign.

Like the *Picatrix* images, they are products of their time and are best consumed with the requisite grain of salt. But they are marvelously evocative, and I’ve found them useful for extending interpretive meanings around a given card.

TABLE 5— GEOMETRY, KABBALAH,  
AND SYMBOLISM OF 1 THROUGH 10

Number	Geometric forms of number	Number correspondences	Tree of Life sephira	Planet
1	Monad, the point	Everything & Nothing	Kether	<i>Primum Mobile</i> ; in modern astrology, Pluto
2	Duad or dyad, the line	Yin/Yang, Heaven/Earth	Chokmah	Zodiac; in modern astrology, Neptune
3	Triad, triangle, plane	Father/Son/Holy Spirit; Mother/Maiden/Crone, Trinities	Binah	Saturn
4	Tetrad, square, triangular pyramid, solid	Elements, seasons, directions, the world of matter, Apostles, Archangels, Humors, Tetragrammaton, Tetramorph	Chesed	Jupiter



**TABLE 5— GEOMETRY, KABBALAH,  
AND SYMBOLISM OF 1 THROUGH 10**

<b>Number</b>	<b>Traditional meaning</b>	<b>Color associated with Number on the Tree of Life</b>	<b>Deities associated with number</b>	<b>Papus's dialectic</b>	<b>Number significations</b>
1	Crown	White	Creator gods	Commencement of Commencement	Wholeness, immortality, unity Potential, conception, initiative Independence, creativity, will
2	Wisdom	Grey	Father and sky gods	Opposition of Commencement	Electrical charge, balance, mirror, equilibrium opposition, the Other, the "gaze", self-consciousness Choice, crossroads
3	Understanding	Black	Mother and chthonic goddesses; time	Equilibrium of Commencement	Collaboration, community Manifestation, action, movement
4	Mercy	Blue	Ruler gods	Commencement of Opposition	Order, solidity, stability, the family, accomplishment. stillness

**TABLE 5— GEOMETRY, KABBALAH,  
AND SYMBOLISM OF 1 THROUGH 10**

<b>Number</b>	<b>Geometric forms of number</b>	<b>Number correspondences</b>	<b>Tree of Life sephira</b>	<b>Planet</b>
5	Pentad, pentagram, square pyramid	Spirit + Matter, Tattwas, Chinese elements	Geburah	Mars
6	Hexad, hexagram octahedron (6 points, 8 faces), cube (6 faces)	As above, so below, union of male and female	Tiphereth	Sun
7	Heptad, heptagram	Planets, days of the week, chakras, musical whole notes	Netzach	Venus
8	Octad, octahedron (8 faces)	ba gua, 8-spoked wheel of Wicca, 8-channel model of consciousness	Hod	Mercury
9	Nonad, enneagram	3 x 3, number of magic	Yesod	Moon
10	Decad, decagram	Digits, decans, sephiroth	Malkuth	Earth

**TABLE 5— GEOMETRY, KABBALAH,  
AND SYMBOLISM OF 1 THROUGH 10**

Number	Traditional meaning	Color associated with Number on the Tree of Life	Deities associated with number	Papus's dialectic	Number significations
5	Severity	Red	War gods	Opposition of Opposition	Disruption—freedom from cycle of matter, creativity, risk
6	Beauty	Yellow	Solar and sacrificial gods	Equilibrium of Opposition	Harmony, beauty, love, reconciliation of opposites, well-being, responsibility, purpose
7	Victory	Green	Love and Beauty goddesses	Commencement of Equilibrium	Imagination, secrets, quests, enchantment, mystery, ego
8	Glory	Orange	Knowledge gods	Opposition of Equilibrium	Order, discipline, accomplishment, leadership, success, mastery
9	Foundation	Purple	Lunar goddesses	Equilibrium of Equilibrium	Magic, psychic ability, power, completion, idealism
10	Kingdom	Russet—Olive—Citrine—Black	Harvest goddesses	Uncertainty	Renewal

**Notes on Geometry, Kabbalah, and Numeric**

**Symbolism Correspondences for the Numeric Minor Arcana** The planetary and numerical correspondences are particularly useful for those pursuing planetary magic. The geometric forms in the second column—polygons and solids—form the mystical core of sacred geometry. (See Stephen Skinner's remarkable *Sacred Geometry : Deciphering the Code*). For a wonderful visual and written re-imagining of the Tree of Life, planetary, and deity information in columns 4 through 8, see Alan Moore's remarkable talismanic work, the graphic novel *Promethea*. Column 9 deals with the dialectic of nineteenth-century French esotericist "Papus," which provides a 3x3 structure for thinking about numeric progression and is widely used in interpreting minor arcana.

The planetary correlations used by the Golden Dawn assign the seven classical planets to sephiroth 2 through 9. To the highest sephira, Kether, they assigned the "Primum Mobile"—the movement of the universe, causing all celestial bodies to move. To Chokmah, the second sephira, they assigned the zodiac itself, the great band of constellations. The lowest sephira, Malkuth, corresponded to the earth itself.

As for the final column, I've provided just a few of the numeric associations with 1 through 10, but any numerology text, as well as the reader's own common sense and intuition, will provide additional inspiration.

# TABLE 6—COLOR SCALES OF THE GOLDEN DAWN

Number	Sephira	Planetary association	Atziluth “King Scale” “Knight Scale” in Thoth	Briah “Queen Scale”	Yetzirah “Emperor Scale” “Prince Scale” in Thoth	Assiah “Empress Scale” “Princess Scale”
			Yod (Fire) △	Heh (Water) ▽	Vav (Air) △	Heh (Earth) ▽
			Wands	Cups	Swords	Pentacles
1	Kether	The “Primum Mobile”	Brilliance	White brilliance	White brilliance	White flecked gold
2	Chokmah	The Zodiac	Pure Soft Blue	Grey	Blue pearl grey, like mother of pearl	White flecked red, blue, and yellow
3	Binah	Saturn	Crimson	Black	Dark brown	Grey flecked pink
4	Chesed	Jupiter	Deep Violet	Blue	Deep purple	Deep azure flecked yellow
5	Geburah	Mars	Orange	Scarlet red	Bright scarlet	Red flecked black
6	Tiphereth	Sun	Clear Pink Rose	Yellow (gold)	Rich salmon	Gold amber
7	Netzach	Venus	Amber	Emerald	Bright yellow green	Olive flecked gold
8	Hod	Mercury	Violet Purple	Orange	Red-russet	Yellow-brown flecked white
9	Yesod	Moon	Indigo	Violet	Very dark purple	Citrine flecked azure
10	Malkuth	Earth	Yellow	Citrine, Olive, Russet and Black	Citrine, olive, russet and black-but flecked with gold	Black rayed yellow

**Notes on Color Scale Correspondences for the Numeric Minor Arcana**  
 You’ll note that colors run thematically in rows—all fives have a reddish hue, which is characteristic of Geburah, the sephira of Severity, associated with Mars. To find the color associated with a numeric minor, check the suit column against the numeric row—for example, the 2 of Swords is bluish mother of pearl.

The planetary associations come from Kircher’s model of the Tree of Life, as used by the Golden Dawn.

CORRESPONDENCES FOR THE  
16 COURT CARDS TABLE 1—  
NOMENCLATURE, ASTROLOGY,  
AND CORRESPONDING MINORS

Suit and Rank	Golden Dawn Hermetic title	Elemental glyph	Elemental title	Zodiacal modality	Zodiacal glyph
King of Wands <i>Knight of Wands (Thoth)</i>	Lord of the Flame and the Lightning King of the Spirits of Fire King of the Salamanders	△△	Fire of Fire	Mutable	♄
Queen of Wands	Queen of the Thrones of Flame Queen of the Salamanders	▽△	Water of Fire	Cardinal	♋
Knight of Wands <i>Prince of Wands (Thoth)</i>	Prince of the Chariot of Fire Prince and Emperor of Salamanders	△△	Air of Fire	Fixed	♌
Page of Wands <i>Princess of Wands (Thoth)</i>	Princess of the Shining Flame The Rose of the Palace of Fire Princess and Empress of the Salamanders Throne of the Ace of Wands	▽△	Earth of Fire		♍

# TABLE 1—NOMENCLATURE, ASTROLOGY, AND CORRESPONDING MINORS

Suit and Rank	Zodiac	Corresponding Majors	Dates	Corresponding Minors	Corresponding Minors Hermetic Titles
King of Wands <i>Knight of Wands (Thoth)</i>	20°-29° Scorpio III 0°-19° Sagittarius I & II	[Death] Temperance/Art	November 12- December 12	7 of Cups 8 of Wands 9 of Wands	Debauch/ Illusionary Success Swiftness Strength/Great Strength
Queen of Wands	20°-29° Pisces III 0°-19° Aries I & II	[The Moon] The Emperor	March 11- April 10	10 of Cups 2 of Wands 3 of Wands	Satiety/Perpetual Success Dominion Virtue/Established Strength
Knight of Wands <i>Prince of Wands (Thoth)</i>	20°-29° Cancer III 0°-19° Leo I & II	[The Chariot] Strength	July 13- August 11	4 of Cups 5 of Wands 6 of Wands	Luxury/Blended Pleasure Strife Victory
Page of Wands <i>Princess of Wands (Thoth)</i>	0°-29° Cancer 0°-29° Leo 0°-29° Virgo	The Chariot Strength/Lust The Hermit	June 21- September 22	2 of Cups 3 of Cups 4 of Cups 5 of Wands 6 of Wands 7 of Wands 8 of Disks 9 of Disks 10 of Disks	Love Abundance Luxury/Blended Pleasure Strife Victory Futility Indolence/Abandoned Success Happiness/Material Happiness Wealth



**TABLE 1—NOMENCLATURE, ASTROLOGY,  
AND CORRESPONDING MINORS**

<b>Suit and Rank</b>	<b>Golden Dawn Hermetic title</b>	<b>Elemental glyph</b>	<b>Elemental title</b>	<b>Zodiacal modality</b>	<b>Zodiacal glyph</b>
King of Cups <i>Knight of Cups (Thoth)</i>	Lord of the Waves and the Waters King of the Hosts of the Sea King of Undines and of Nymphs	△▽	Fire of Water	Mutable	♎
Queen of Cups	Queen of the Thrones of the Waters Queen of Nymphs and Undines	▽▽	Water of Water	Cardinal	♋
Knight of Cups <i>Prince of Cups (Thoth)</i>	Prince of the Chariot of the Waters Prince and Emperor of Nymphs and Undines	△▽	Air of Water	Fixed	♎
Page of Cups <i>Princess of Cups (Thoth)</i>	Princess of the Waters Lotus of the Palace of Floods Princess and Empress of Nymphs and Undines Throne of the Ace of Cups	▽▽	Earth of Water		♋♎♂

**TABLE 1—NOMENCLATURE, ASTROLOGY,  
AND CORRESPONDING MINORS**

<b>Suit and Rank</b>	<b>Zodiac</b>	<b>Corresponding Majors</b>	<b>Dates</b>	<b>Corresponding Minors</b>	<b>Corresponding Minors Hermetic Titles</b>
King of Cups <i>Knight of Cups (Thoth)</i>	20°-29° Aquarius III 0°-19° Pisces I & II	[The Star] The Moon	February 9-March 10	7 of Wands 8 of Cups 9 of Cups	Valor Prudence Gain/Material Gain
Queen of Cups	20°-29° Gemini III 0°-19° Cancer I & II	[The Lovers] The Chariot	June 11- July 12	10 of Swords 2 of Cups 3 of Cups	Ruin Love Abundance
Knight of Cups <i>Prince of Cups (Thoth)</i>	20°-29° Libra III 0°-19° Scorpio I & II	[Justice/ Adjustment] Death	October 13- November 11	4 of Swords 5 of Cups 6 of Cups	Truce/Rest from Strife Disappointment/Loss in Pleasure Pleasure
Page of Cups <i>Princess of Cups (Thoth)</i>	0°-29° Libra 0°-29° Scorpio 0°-29° Sagittarius	Justice/ Adjustment Death Temperance/Art	September 23- December 20	2 of Swords 3 of Swords 4 of Swords 5 of Cups 6 of Cups 7 of Cups 8 of Wands 9 of Wands 10 of Wands	Peace/Peace Restored Sorrow Truce/Rest from Strife Disappointment/Loss in Pleasure Pleasure Debauch/ Illusionary Success Swiftness Strength/Great Strength Oppression

**TABLE 1—NOMENCLATURE, ASTROLOGY,  
AND CORRESPONDING MINORS**

<b>Suit and Rank</b>	<b>Golden Dawn Hermetic title</b>	<b>Elemental glyph</b>	<b>Elemental title</b>	<b>Zodiacal modality</b>	<b>Zodiacal glyph</b>
King of Swords <i>Knight of Swords</i> ( <i>Thoth</i> )	Lord of the Winds and the Breezes King of the Spirit of Air King of Sylphs and Sylphides	△△	Fire of Air	Mutable	♊
Queen of Swords	Queen of the Thrones of Air Queen of the Sylphs and Sylphides	▽△	Water of Air	Cardinal	♋
Knight of Swords <i>Prince of Swords</i> ( <i>Thoth</i> )	Prince of the Chariots of the Winds Prince and Emperor of Sylphs and Sylphides	△△	Air of Air	Fixed	♌
Page of Swords <i>Princess of Swords</i> ( <i>Thoth</i> )	Princess of the Rushing Winds Lotus of the Palace of Air Princess and Empress of the Sylphs and Sylphides Throne of the Ace of Swords	▽△	Earth of Air		♍

# TABLE 1—NOMENCLATURE, ASTROLOGY, AND CORRESPONDING MINORS

Suit and Rank	Zodiac	Corresponding Majors	Dates	Corresponding Minors	Corresponding Minors Hermetic Titles
King of Swords <i>Knight of Swords</i> ( <i>Thoth</i> )	20° -29° Taurus III 0° -19° Gemini I & II	[The Hierophant] The Lovers	May 11- June 10	7 of Disks 8 of Swords 9 of Swords	Failure/Success Unfulfilled Interference/ Shortened Force Cruelty/Despair and Cruelty
Queen of Swords	20° -29° Virgo III 0° -19° Libra I & II	[The Hermit] Justice/Adjustment	September 12-October 12	10 of Disks 2 of Swords 3 of Swords	Wealth Peace/Peace Restored Sorrow
Knight of Swords <i>Prince of Swords</i> ( <i>Thoth</i> )	20° -29° Capricorn III 0° -19° Aquarius I & II	[The Devil] The Star	January 10- February 8	4 of Disks 5 of Swords 6 of Swords	Power/Earthly Power Defeat Science/Earned Success
Page of Swords <i>Princess of Swords</i> ( <i>Thoth</i> )	0° -29° Capricorn 0° -29° Aquarius 0° -29° Pisces	The Devil The Star The Moon	December 21-March 20	2 of Disks 3 of Disks 4 of Disks 5 of Swords 6 of Swords 7 of Swords 8 of Cups 9 of Cups 10 of Cups	Change/ Harmonious Change Work/Material Works Power/Earthly Power Defeat Science, Earned Success Futility/Unstable Effort Indolence/ Abandoned Success Happiness/Material Happiness Satiety/Perpetual Success

**TABLE 1—NOMENCLATURE, ASTROLOGY,  
AND CORRESPONDING MINORS**

<b>Suit and Rank</b>	<b>Golden Dawn Hermetic title</b>	<b>Elemental glyph</b>	<b>Elemental title</b>	<b>Zodiacal modality</b>	<b>Zodiacal glyph</b>
King of Pentacles <i>Knight of Disks (Thoth)</i>	Lord of the Wide and Fertile Land King of the Spirits of Earth King of the Gnomes	△▽	Fire of Earth	Mutable	♎
Queen of Pentacles <i>Queen of Disks (Thoth)</i>	Queen of the Thrones of Earth Queen of Gnomes	▽▽	Water of Earth	Cardinal	♏
Knight of Pentacles <i>Prince of Disks (Thoth)</i>	Prince of the Chariot of Earth Prince and Emperor of the Gnomes	△▽	Air of Earth	Fixed	♏
Page of Pentacles <i>Princess of Disks (Thoth)</i>	Princess of the Echoing Hills Rose of the Palace of Earth Princess and Empress of the Gnomes Throne of the Ace of Pentacles	▽▽	Earth of Earth		♐♏

# TABLE 1—NOMENCLATURE, ASTROLOGY, AND CORRESPONDING MINORS

Suit and Rank	Zodiac	Corresponding Majors	Dates	Corresponding Minors	Corresponding Minors Hermetic Titles
King of Pentacles <i>Knight of Disks</i> ( <i>Thoth</i> )	20°-29° Leo III 0°-19° Virgo I & II	[Strength/Lust] The Hermit	August 11- September 11	7 of Wands 8 of Disks 9 of Disks	Valor Prudence Gain/Material Gain
Queen of Pentacles <i>Queen of Disks</i> ( <i>Thoth</i> )	20°-29° Sagittarius III 0°-19° Capricorn I & II	[Temperance/Art] The Devil	December 13- January 9	10 of Wands 2 of Disks 3 of Disks	Oppression Change/Harmonious Change Work/Material Works
Knight of Pentacles <i>Prince of Disks</i> ( <i>Thoth</i> )	20°-29° Aries III 0°-19° Taurus I & II	[The Emperor] The Hierophant	April 11- May 10	4 of Wands 5 of Disks 6 of Disks	Completion/Perfected Work Worry/Material Trouble Success/Material Success
Page of Pentacles <i>Princess of Disks</i> ( <i>Thoth</i> )	0°-29° Aries 0°-29° Taurus 0°-29° Gemini	The Emperor The Hierophant The Lovers	March 21- June 20	2 of Wands 3 of Wands 4 of Wands 5 of Disks 6 of Disks 7 of Disks 8 of Swords 9 of Swords 10 of Swords	Dominion Virtue/Established Strength Completion/Perfected Work Worry/Material Trouble Success/Material Success Failure/Success Unfulfilled Interference/Shortened Force Cruelty/Despair and Cruelty Ruin

**Notes on Nomenclature, Astrology, and Associated Minor Arcana Correspondences for the Court Cards When it comes to court cards, tarot has a big problem with nomenclature. After centuries of Continental decks happily using King, Queen, Knight, and Page/Valet/Knave, disagreement erupted in the English School. In the Golden Dawn's tarot system, Queens remained Queens. Pages became Princesses, only to once again emerge as Pages in the Rider Waite Smith deck.**

As for the two male ranks, confusion is rife. As in the European traditions preceding the Golden Dawn, there were one figure on horseback (traditionally the Knight), and one throned or seated figure (traditionally the King). But the Golden Dawn believed the more active, youthful, horsed figure should be the leader of the suit, rather than the more established, seated ruler. Therefore, the King-like figure became the rider, the figure on horseback, and gave him the title of Knight. Even more confusingly, they maintained the title of “King” in the Hermetic designation. So the erstwhile King of Wands became, in the Golden Dawn tradition: “The Knight of Wands—Lord of the Flame and the Lightning; King of the Spirits of Fire.” Confused yet?!

As for the former “Knight of Wands” on horseback, he became the seated or throned “Prince of Wands.” His confusing Hermetic title? “The Prince of the Chariot of Fire: King of Wands!” (Even more confusingly, in the four color scales devised by the Golden Dawn, the “Prince Scale” is often referred to as the “Emperor Scale.”) Accordingly, “Knight” and “Prince” were the terms Aleister Crowley and Lady Frieda Harris would much later use in the Thoth deck, painted between 1938 and 1943.

All of this was laid out in *Book T* (around 1888), some twenty years before the publication of the Rider Waite Smith deck in 1909. When the Rider Waite Smith deck came out, the traditional ranks—King, Queen, Knight, Page—were restored. A seated, older King heads up each suit and a youthful, active Knight rides through on horseback, just as they did in the Continental tarots. But to this day argument persists—is the RWS Knight-on-horseback *really* the Golden Dawn’s Prince (corresponding to elemental Air)? Or is he the Golden Dawn’s Knight (corresponding to elemental Fire)? You will find compelling arguments on both sides.

For the most part, readers have concluded that the kingly knight on horseback of the Golden Dawn and the Thoth deck corresponds to the seated, throned King of Rider Waite Smith. But if you look at the Knight of Pentacles (corresponding to Prince) in the Rider Waite Smith and the Knight of Disks (corresponding to King) in the Thoth deck, it is hard not to entertain the opposite point of view—that a Knight is a Knight is a Knight.

Finally, it is worth noting that in the Golden Dawn’s conception of the courts, they did not represent a static family. The ruling Prince became the active Knight or King; the Princess grows to become the Queen in an endless repeating cycle. Rather than father and son, mother and daughter, it can be helpful (or maybe, just more confusing) to think of the male courts as aspects of each other—roles that they play—and the same goes for the female courts.

Ultimately, the only thing you can do is choose a set of attributions and stick with it as best you can. In practice, I have found that Wands courts tend to generally line up with fire signs (Aries, Leo, Sagittarius), but that any more specific matching (say, King of Wands to Sagittarius) doesn’t work out that well.

Regarding the zodiacal attributions, you'll notice that the twelve King, Queen, and Knight cards represent the twelve zodiacal signs—but they are staggered. The Queen of Wands governs the last decan of Pisces and the first two decans of Aries. By overlapping signs, these twelve courts knit together the wheel of the year. The Pages, by contrast, each govern a full season. For a much fuller clarification of how this (and many other confusing court card points) works, Lon Milo Duquette's *Understanding Aleister Crowley's Thoth Tarot* is incomparable, and very accessible; although it concentrates on the Thoth deck, most of the material applies to the Golden Dawn system as a whole.

You may also notice that unlike the tables for the major and the numeric minor arcana, this court card table doesn't include a "Golden Dawn" color scales section. Although there is no specific color correspondence table for the courts, tradition dictates that the colors are loosely thematic by element: all Wands courts look warm and fiery, all Cups courts look cool and watery. For a more specific application of esoteric color theory, consider my colleague M. M. Meleen's *Tabula Mundi Colores Arcus* deck, which ties *every* card, including courts, to a carefully reasoned esoteric color scheme.



**TABLE 2—ASTROLOGICAL  
CORRESPONDENCES  
IN CHRONOLOGICAL ORDER**

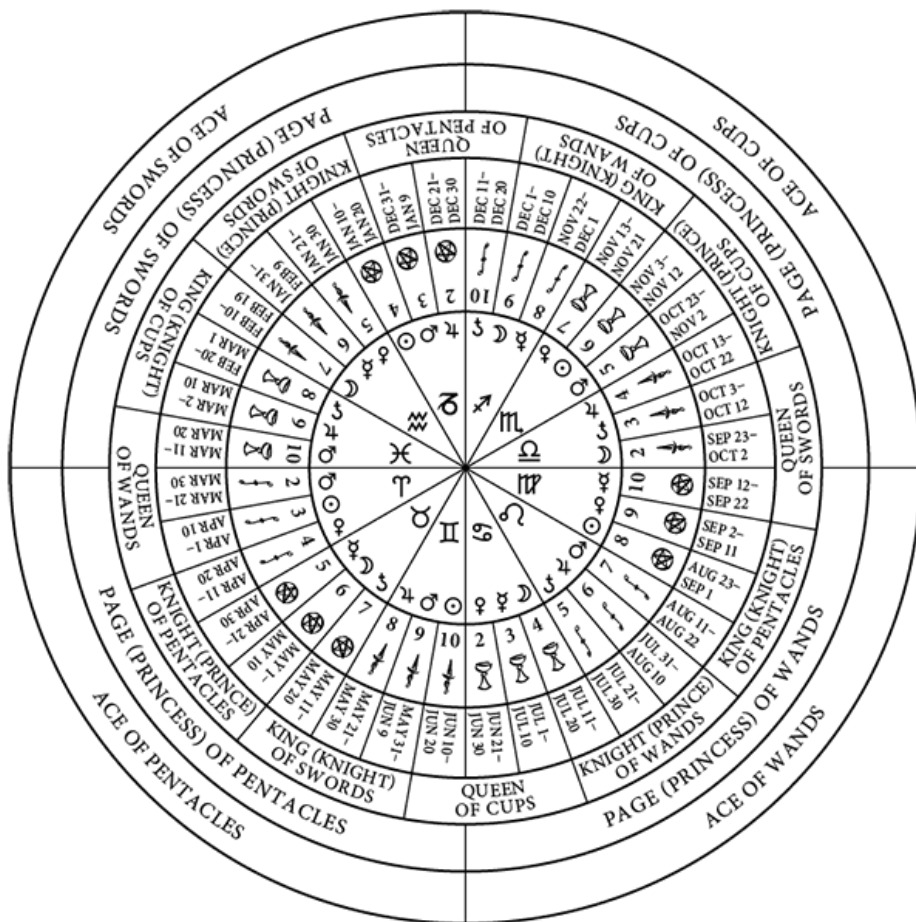
<b>Suit</b>	<b>Zodiac modality</b>	<b>Zodiacal glyph</b>	<b>Zodiac</b>	<b>Dates</b>
Queen of Wands	Cardinal	♋	20°-29° Pisces 0°-19° Aries	March 11- April 10
Knight of Pentacles	Fixed	♈	20°-29° Aries 0°-19° Taurus	April 11- May 10
King of Swords	Mutable	♊	20°-29° Taurus 0°-19° Gemini	May 11- June 10
Queen of Cups	Cardinal	♋	20°-29° Gemini 0°-19° Cancer	June 11- July 12
Knight of Wands	Fixed	♌	20°-29° Cancer 0°-19° Leo	July 13- August 11
King of Pentacles	Mutable	♍	20°-29° Leo 0°-19° Virgo	August 11- September 11
Queen of Swords	Cardinal	♎	20°-29° Virgo 0°-19° Libra	September 12- October 12
Knight of Cups	Fixed	♏	20°-29° Libra 0°-19° Scorpio	October 13- November 11
King of Wands	Mutable	♐	20°-29° Scorpio 0°-19° Sagittarius	November 12- December 12
Queen of Pentacles	Cardinal	♑	20°-29° Sagittarius 0°-19° Capricorn	December 13- January 9
Knight of Swords	Fixed	♒	20°-29° Capricorn 0°-19° Aquarius	January 10- February 8
King of Cups	Mutable	♓	20°-29° Aquarius 0°-19° Pisces	February 9- March 10

**TABLE 2—ASTROLOGICAL  
CORRESPONDENCES  
IN CHRONOLOGICAL ORDER**

Suit	Season	Zodiacal glyph	Zodiac	Dates
Page of Pentacles	Spring (Northern hemisphere) Fall (Southern hemisphere)	♄♅♆	0°–29° Aries 0°–29° Taurus 0°–29° Gemini	March 21– June 20
Page of Wands	Summer (Northern hemisphere) Winter (Southern hemisphere)	♋♌♍	0°–29° Cancer 0°–29° Leo 0°–29° Virgo	June 21– September 22
Page of Cups	Fall (Northern hemisphere) Spring (Southern hemisphere)	♎♏♐	0°–29° Libra 0°–29° Scorpio 0°–29° Sagittarius	September 23– December 20
Page of Swords	Winter (Northern hemisphere) Summer (Southern hemisphere)	♑♒♓	0°–29° Capricorn 0°–29° Aquarius 0°–29° Pisces	December 21–March 20

**Notes on Chronological Astrology Correspondences for the Court Cards** The Golden Dawn followed ancient Egyptian cultural practice in starting the new year at 0° Leo rather than 0° Aries. That gave a special significance to both the Knight of Wands and the 5 of Wands. But 0° Aries, the “Aries point,” remains the common referent for the start of spring in most modern esoteric traditions.

The chronological correspondences for court cards are actually only half the story—the Golden Dawn also assigned each court card dominion over a particular section of the Earth. It’s beyond the scope of this reference, but you can find out more by search for “Tree of Life Projected as a Solid Sphere.”



6. Round diagram of decans and minor arcana.

[contents]

## PART TWO

# THE READER'S GUIDE TO USING CORRESPONDENCES

# ONE

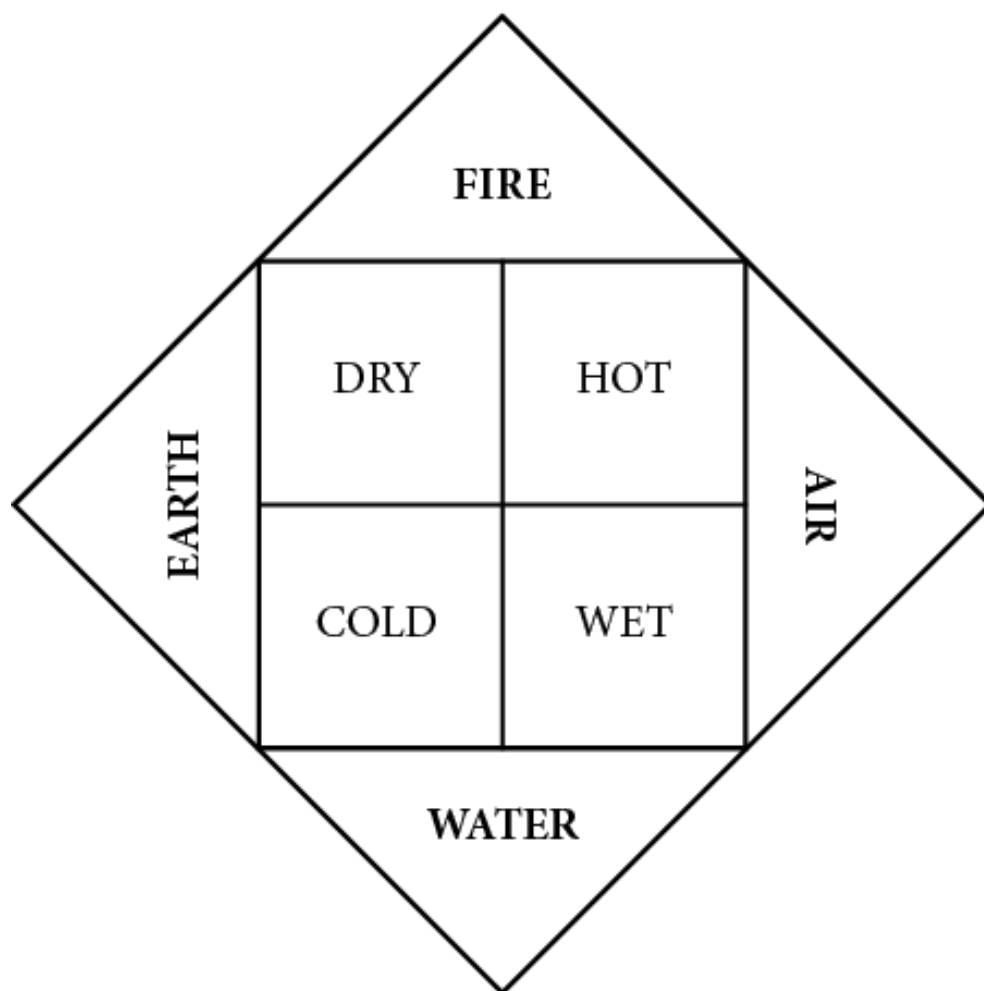
## USING ELEMENTAL CORRESPONDENCES

*Head in the Clouds,  
Mud on Your Boots!*



The concept of a universe rooted in four (or five) elements stretches back into antiquity in both Eastern and Western traditions. Starting with Empedocles in 450 BCE, the elemental quartet (often accompanied by a special fifth, Aether or Spirit) has marched down to us essentially unchanged. It was Aristotle who assigned them the qualities of dry, hot, wet, and cold. Hippocrates correlated them to the four temperaments of ancient medicine: choleric, sanguine, phlegmatic, melancholic.

**7. Four Qualities, Four Elements diagram.**



**FIRE = HOT + DRY**

**AIR = WET + HOT**

**WATER = COLD + WET**

**EARTH = DRY + COLD**

By the time European occult enthusiasts had their turn with the elements in the eighteenth and nineteenth centuries, they were ready to link them to every other set of four they could think of: the seasons, the directions, the divine names of God, and, of course, the four suits of the tarot.

You won't be surprised to learn that there was and is plenty of debate about which suit went with which element (especially when it comes to fire and air), but here's what a majority agree on:  $\triangle$  **Fire = Hot + Dry**  
 $=$  **Wands**  $\nabla$  **Water = Cold + Wet**  $=$  **Cups**  $\triangle$  **Air = Hot + Wet**  $=$

**Swords ▽ Earth = Cold + Dry = Pentacles** You'll notice I'm presenting the four elements in a consistent order: Fire, Water, Air, and Earth. That's because the Kabbalistic theory of the Four Worlds underlies much of the framework of the Western magical tradition. In that theory, which is a theory of creation, the four elements emerge in that order. You also see it in the astrological calendar, where the four cardinal signs emerge in this order over the course of the year (Aries/Fire, Cancer/Water, Libra/Air, Capricorn/Earth).

ELEMENTAL SYMBOLS—  
OR, ALL ABOUT THOSE TRIANGLES



If you have trouble remembering which is which, just remember that it's all about gravity. Earth and Water point downward, because they're loyal subjects of gravity. Fire and Air point upward because they're always trying to escape it. That line across the middle in Air and Earth? It's like the ground, the line where air and earth always meet but never cross. Also, the line in Air makes it look like an A, as in Air.

If the gravity analogy doesn't work for you, how about polarity? Fire and Air point up, toward the North Pole; Earth and Water point down, toward the South Pole.

# TRADITIONAL ELEMENTAL DIGNITY: FROM “STRONG” TO “WEAK”

The Golden Dawn’s method works on the principle of allies and enemies, along lines that stretch back deep into time.

## “SAME” ALLIES, OR “ALL IN THE FAMILY”

When cards of the same suit flock together, they reinforce each other. Wands strengthen other wands; cups strengthen other cups. A pair of same-element cards is a strong combination, and three-of-a-kind is even more powerful. The combined effect of cards in the same suit is considered more powerful than the effect two cards of “friendly” but

different suits have:    

## “FRIENDLY” ALLIES (ALSO KNOWN AS SHARED POLARITY)



### **Fire + Air**

Remember when we talked about gravity? Notice how we’ve got two triangles both pointing *up and away*. Traditionally, Air and Fire are considered *active* because they fight the pull of gravity (I guess). They’re also considered *masculine*, which makes me roll my eyes but that’s esoterics for you—whenever there’s two of anything, one is going to be the girl and one is going to the boy. Vive la différence.

Fire’s Hot and Dry according to our little table, and Air is Hot and Wet. So Fire and Air enjoy each other’s company in their Mutual Hotness Admiration Society. Air feeds Fire. Fire gives Air a lift.



### **Water + Earth**

Now the triangles are pointing *down*, in their heavy, “*passive*,” “receptive,” “feminine”<sup>1</sup> way. Water (Cold and Wet) and Earth (Cold and Dry) are Sisters of Chill. Cold sinks, heat rises, right? Earth holds Water. Water makes earth moldable.

We can think of it in a more lyrical way, if we personify the elements.

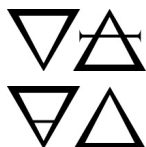
Fire hungers, Air feeds it.

Air wants to disperse, Fire expands it.



Water wants to join together, Earth holds it.  
Earth thirsts, Water quenches it.

## NEUTRAL OR COMPLEMENTARY, ELEMENTS



**Earth +  
Fire**

Although the Golden Dawn's MacGregor Mathers considered the Fire-Earth and Air-Water relationships just as 'friendly' as the shared-polarity relationship above, later acolytes considered them neutral, or at best complementary—slightly supportive without having a strong effect, and today's users of elemental dignity do too.<sup>2</sup>

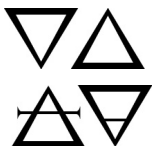
How do we remember which elements are complementary? Well, just as the strong allies above share a relationship with gravity (or temperature) the complements share a relationship with moisture.

Water and Air are both Wet, according to our chart. You can imagine them combining, like bubbles in a glass of water until they return to their own places.

Earth and Fire are both Dry. Think of fire in a kiln or sun-baked flats—they interact but remain essentially unchanged by one another.

In metaphorical terms, Wet elements can be shaped and influenced; Dry elements have self-determination and boundaries.

## CONTRARY ELEMENTS

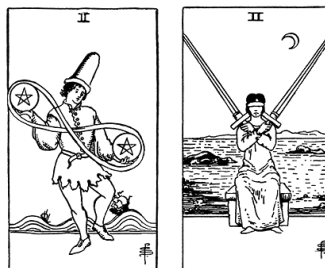


It's not hard to remember that water and fire are enemies. What happens if you pour water over a match? What happens to a puddle in the hot sun? Each can destroy the other, and whichever one has the advantage in terms of sheer amount will win.

Now are air and earth really enemies? The air simply passes over the earth, right? Forever touching, they never join. But just as with water and fire, each can be used to eliminate the other. Imagine a hole in the ground. What's it full of? Air. How can you remove the air? Fire will just burn itself out, and the ground will simply absorb water. The only thing

that will fill that hole of air is earth. And what's the first tool you reach for to banish dirt from your home? It's probably a vacuum cleaner—your very own household air elemental-for-hire, and the ancient enemy of dirt.

Symbol Combination	Element names	Relationship	Qualities they share
△ △	Fire / Fire	Strong	Hot + Dry
▽ ▽	Water / Water	Strong	Cold + Wet
△ ▽	Air / Air	Strong	Hot + Wet
▽ ▽	Earth / Earth	Strong	Cold + Dry
△ ▽	Fire / Air	Friendly	Hot
▽ ▽	Water/Earth	Friendly	Cold
△ ▽	Fire / Earth	Neutral	Dry
△ ▽	Air / Water	Neutral	Wet
△ ▽	Fire / Water	Contrary	None
△ ▽	Air / Earth	Contrary	None



**8. 2 of Pentacles “▽ Earth”, 2 of Swords “△ Air” (Pictorial Key Tarot).**

## EXERCISE: READING IN PAIRS

### STEP 1: INTERPRET THE ELEMENTS

We know Earth and Air are unfriendly to each other. Cold, dry earth governs the realm of things. Hot, wet air lives in the world of thoughts.

### STEP 2: INTERPRET THE CARDS

The 2 of Pentacles wants to create tangible change, coins jangling in his pocket! But the 2 of Swords is at the beginning of a mental journey. She wants to assess, consider, and weigh her options. They're at an impasse.

Now you try.



9. 8 of Cups “▽ Water”, 7 of Wands “△ Fire” (Pictorial Key Tarot).

**STEP 1: INTERPRET THE ELEMENTS** HOW WILL COLD, WET WATER RELATE TO HOT, DRY WANDS?

How will emotions interact with the will?

**STEP 2: INTERPRET THE CARDS**

Challenges surface in both cards. How does the 7 of Wands react to adversity? What about the 8 of Cups?

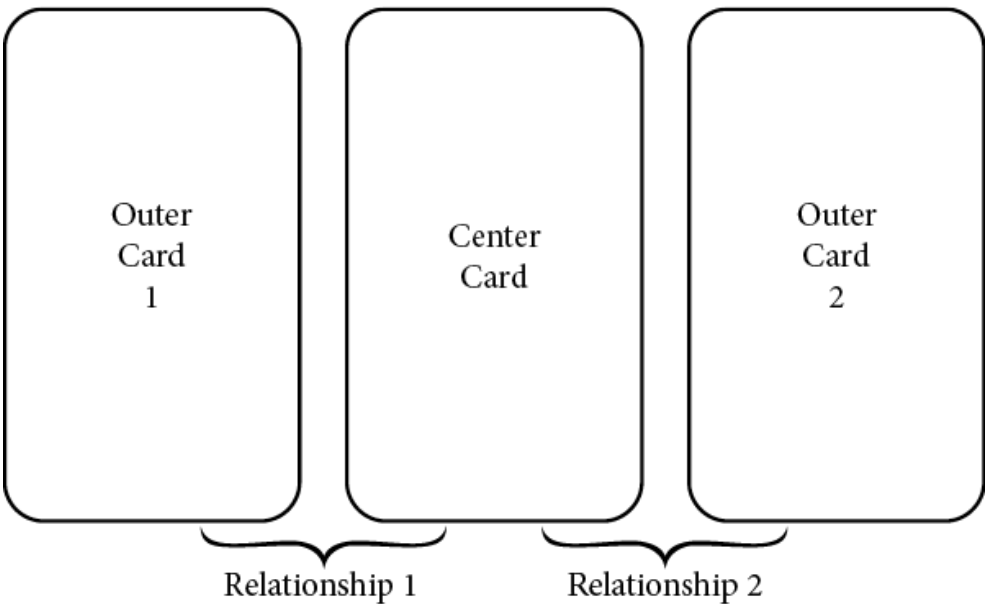
**READING IN TRIADS**

*“A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of **opposite natures** [my emphasis], on either side, strengthen it greatly either for good or evil, according to their nature. Cards of the suits answer to its contrary element, on either side, weaken it greatly for good or evil.”—Book T.*

The Golden Dawn used elemental dignity as a way of selecting which cards took priority in their multi-card spreads. You can find many, many resources both online and in print for learning how to read this basic unit of interpretation-by-dignity. They don't all agree on the specifics, but practically everyone puts the emphasis on the central card, and how its meaning is affected by the others. So there are two parts to reading the spread: first, determine how strongly the central card is affected—its dignity. Second, interpret it “according to its nature” and that of the surrounding cards—a strongly affected, “well-dignified” 10 of Swords might be very evil indeed!

The conventional way to read elemental dignities for three cards is to read the outer two as a pair, and then proceed to the central card. That's easy when the outer two are the same—it's not so different from reading pairs.

**10. Outer Card-Center Card-Outer Card diagram.**



There are only four possible types of relationship a central card can have with its neighbors when the neighbors are the same:

Relationship 1	Center card is	Relationship 2	Example:
<b>SAME</b>	strong	<b>SAME</b>	Air-Air-Air
<b>FRIENDLY</b>	strong	<b>FRIENDLY</b>	Fire-Air-Fire
<b>NEUTRAL</b>	moderate	<b>NEUTRAL</b>	Water-Air-Water
<b>CONTRARY</b>	weak	<b>CONTRARY</b>	Earth-Air-Earth



**11. 3 of Cups, 5 of Pentacles, 4 of Cups (Mystical Tarot).**

**STEP 1: DETERMINE THE RELATIONSHIPS** HERE WE HAVE TWO OUTER CARDS CORRESPONDING WITH WATER AND A CENTRAL CARD CORRESPONDING WITH EARTH. WATER, WE KNOW, IS FRIENDLY WITH EARTH. SO THIS SHOULD BE A STRONG RELATIONSHIP AND WELL DIGNIFIED.

## STEP 2: INTERPRET “ACCORDING TO THEIR NATURE”

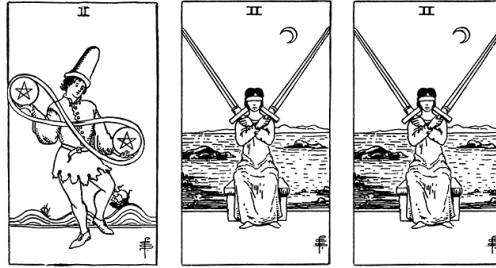
The two cups cards are looking pretty benign, and we’ve determined they have a strong effect on the central card, whose nature is not so fortunate. So we might conclude that despite some very trying times and a sense of isolation or even poverty, the querent will come to feel less alone; indeed to feel that he/she truly has “enough.” Help is on the way, as long as s/he has eyes to see it!

But what about when the two outer cards are not the same? Here’s where things get tricky, like a room full of strong-willed leaders debating not only who will win the argument, but what the argument is even about.

Let’s have a look at the different ways the card relationships could work out.

Relationship 1	Center card is	Relationship 2	Example:	Relationship between outer cards is:
<b>SAME</b>	<b>strong</b>	<b>FRIENDLY</b>	Water-Water-Water	<b>FRIENDLY</b>
<b>SAME</b>	<b>strong</b>	<b>NEUTRAL</b>	Water-Water-Air	<b>NEUTRAL</b>
<b>NEUTRAL</b>	<b>weak</b>	<b>CONTRARY</b>	Air-Water-Fire	<b>FRIENDLY</b>
<b>FRIENDLY</b>	<b>moderate</b>	<b>CONTRARY</b>	Earth-Water-Fire	<b>NEUTRAL</b>
<b>FRIENDLY</b>	<b>moderate</b>	<b>NEUTRAL</b>	Earth-Water-Air	<b>CONTRARY</b>

Since we’re talking about all kinds of relationships, let’s do an example with actual people in it and see what happens. We’ll use the outer cards to represent the people, and the central card to represent the relationship between them.



12. Queen of Pentacles, 8 of Cups, King of Swords (Pictorial Key Tarot).

## STEP 1. DETERMINE THE RELATIONSHIPS

The central card is Water. That means on the left we've got Earth + Water, a **friendly** combination. On the right we've got Water + Air, a **neutral** combination. And do the two outer cards relate to each other? Earth and Air are **contrary** elements which get along so poorly they cancel each other out.

## STEP 2. INTERPRET "ACCORDING TO THEIR NATURE"

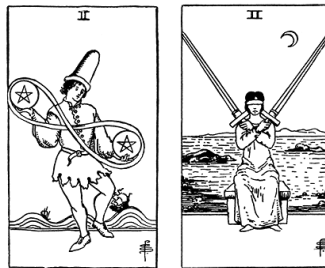
The earthy, hands-on, gentle Queen of Disks and the über-analytical, I-love-the-sound-of-my-own-voice King of Swords may be attempting a relationship, but it's not going anywhere. Their contrary natures allow the watery central card to take priority, and the 8 of Cups has boots made for walking. Maybe the Queen will leave first, maybe the King; maybe they'll both abscond simultaneously. One thing's for sure—no one's sticking around.

## NATURAL ELEMENT BLENDING: STEP OUTSIDE AND LOOK AROUND

Traditional elemental dignity has a certain appeal: it's a tested system with clear rules, and there are many texts and sites where you can explore it. Ultimately, however, it's only some ideas someone came up with 125 years ago or so. Sometimes it can feel limiting to resort to such an old-school approach with its cut-and-dried casting of friends and enemies.

The truth is that we witness the elements blending naturally all around us every day. Mist rises off the damp ground in the morning, as Earth and Water give way to Water and Air. Just this morning I used bellows on the coals in my wood stove, bringing Air to the aid of Fire. Even those ancient "enemies," Water and Fire, combine in the steam from your teakettle, or in oceanic hot springs. Earth and Air reach for each other in desert winds and on clifftops.

We can use these natural phenomena in imaginative ways for our own readings, to suggest qualities which might not otherwise come to mind.



13. 5 of Wands, 4 of Pentacles (Pictorial Key Tarot).



Fire + Earth = VOLCANO

What is a volcano? It's an earthen phenomenon, a projection of the earth's crust. Within or beneath it, fire works on its brethren, turning rock to magma, water to vapor, heating air. When the pressure builds sufficiently, it overcomes the holding structure of the crust and erupts.

Here we can see the earthen forces of containment in the 4 of Pentacles and the forces of pressure and expansion in the 5 of Wands. How long can the two remain in balance before they explode? How long can the king hoard his coin before the rebellious peasantry revolts? How long can we control our behavior before our true feelings erupt?

Will all combinations of Fire and Earth result in a volcano? I suppose it's a question of how far you want to go with your interpretive imagination. Let's try another pair.



**14. 8 of Wands and 2 of Pentacles (Steampunk Tarot).**

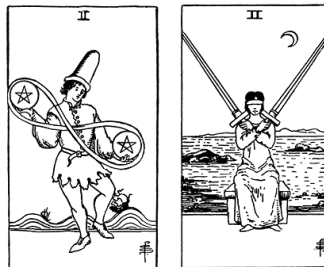
The 8 of Wands has qualities of speed or swiftness. The 2 of Pentacles has qualities of infinite change. How might these two combine into something like volcanic energy? In what ways do a volcano represent speed and change?

Have changes in your life ever come about with astonishing quickness? What did it feel like? Was it catastrophic? Did it make way for lush new growth, the way volcanic ash fertilizes the surrounding terrain?

Earth and Fire can combine in many other ways: pottery kilns, glassware, forest fires, matches. Choose any you like and search out their qualities in the cards. Together, they form powerful metaphors for element-based reading.



	<b>Fire</b>	<b>Water</b>	<b>Air</b>	<b>Earth</b>
<b>Fire</b>	stars lava	underwater vents, radiators	oxygen-fueled burners, stovetops	volcanoes coals and embers forest and brush fires
<b>Water</b>	baths, steam hot springs	currents tides rain on puddles, lakes, bodies of water	clouds bubbles mist and fog high humidity	tidal pools wetlands and marshes seashores riverbanks
<b>Air</b>	desert winds hair dryers lightning	hurricanes blizzards whirlpools fountains	breezes cyclones trade winds	atmosphere tornadoes and dust devils
<b>Earth</b>	wood stoves kilns radiant floors	marshes gardens	cliffs and treetops caves and tunnels occlusions	strata fossils ores and minerals



### 15. 7 of Cups, 4 of Swords (Pictorial Key Tarot).

Here's one more example to try: How might the emotions of Water and the intellect of Air combine in a "cloudy" way? What might the visionary 7 of Cups and the at-ease 4 of Swords dream up together?

4 DIRECTIONS, 4 SEASONS,  
4 STAGES OF GROWTH ONE OF THE  
GREATER CONTROVERSIES WHEN WE  
PLAY MATCHY-MATCH WITH THE  
NUMBER FOUR IS WHICH CARDINAL  
DIRECTION EACH SUIT CORRESPONDS  
TO, AND WHICH SEASON. ASK TWENTY-  
FOUR DIFFERENT TAROT READERS AND  
YOU'LL GET TWENTY-FOUR DIFFERENT  
ANSWERS (ALTHOUGH IF YOU ASK TWO  
MILLION TAROT READERS, YOU'LL STILL  
ONLY GET TWENTY-FOUR DIFFERENT  
ANSWERS BECAUSE THERE ARE ONLY  
TWENTY-FOUR POSSIBLE WAYS OF  
ASSIGNING THE SUITS). THE TABLES IN  
PART ONE SHOW SOME OF THE MOST  
COMMON VARIANTS. IT'S NO SURPRISE  
THAT THERE'S SO LITTLE AGREEMENT  
REGARDING DIRECTIONAL  
CORRESPONDENCES. HOW CAN WE  
AGREE THAT WANDS = FIRE = SOUTH =  
HOT/DRY = SUMMER WHEN HALF THE  
WORLD, THE SOUTHERN HEMISPHERE,  
EXPERIENCES WINTER AS ITS WARMEST  
SEASON?

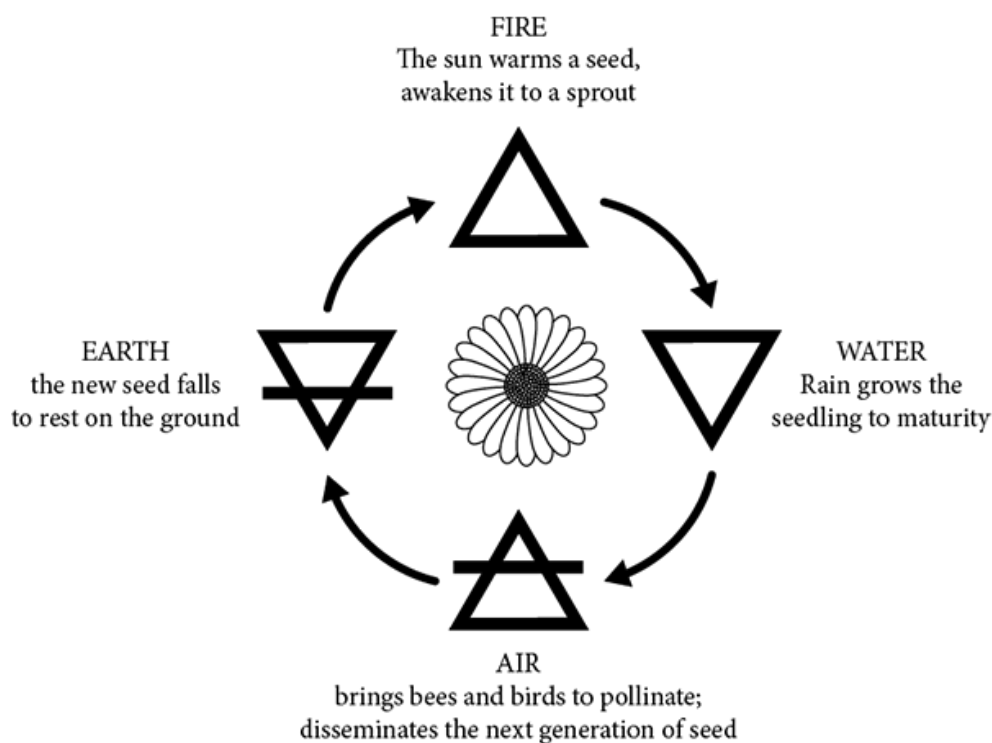
Nevertheless, once you've settled on your choice of correspondences, you can use them to inform your readings in interesting ways. For

example, using this fairly common Northern Hemisphere set of attributions, we might say: Fire = Wands = Summer = South = a time to explore outdoors, take risks, seek out adventure Water = Cups = Autumn = West = a time to harvest one's efforts, seek closure and completion Earth = Pentacles = Winter = North = a time to hibernate, pursue indoor activities, rest Air = Swords = Spring = East = a time to emerge, make new plans, start fresh.

A reading with a great many Pentacles would suggest it is time to look within, take stock, and inventory your assets.

Because there are so many controversies in assigning the four cardinal directions, I've personally started thinking about the elemental sequence as something that reflects the natural cycle of vegetative growth on our planet, no matter where you live.

**16. Natural element cycle graphic.**



It may be just my view, but it's certainly helped me understand the suit of Wands as a realm of ambition, new ideas, and the will to live. The suit of Cups is the emotional nourishment we need to thrive, the suit of Swords is the ability to break down and re-mobilize our resources, and the suit of Pentacles represents long-term investments in our legacy—whether that's a child, a brainchild, or a portfolio of assets.

# ELEMENTS & THE COURTS HERE'S A GRID THAT WILL PROBABLY BE LOOKING RATHER FAMILIAR BY NOW.

	△ FIRE	▽ WATER	△ AIR	▽ EARTH
FIRE △	King/Knight of Wands	King/Knight of Cups	King/Knight of Swords	King/Knight of Pentacles
WATER ▽	Queen of Wands	Queen of Cups	Queen of Swords	Queen of Pentacles
AIR △	Knight/Prince of Wands	Knight/Prince of Cups	Knight/Prince of Swords	Knight/Prince of Pentacles
EARTH ▽	Page/Princess of Wands	Page/Princess of Cups	Page/Princess of Swords	Page/Princess of Pentacles

It's common for esotericists to describe, say, the Queen of Wands as "Water of Fire," but in a sense that's just shorthand. If you go deeper into the source texts, you find an assumption that each element is itself divided into four parts: a fiery, a watery, an airy, and an earthy part. That means Her Flaming Majesty is properly known as "the Watery part of Fire" ... but what does that even *mean*? How can fire have a watery part of anything?

Stepping back from literal thinking for a moment, let's talk conceptually. First, let's make it easy for ourselves: Fire = CREATIVITY

Water = EMOTIONS

Air = INTELLECT

Earth = MATERIAL MATTERS

What if we simply plug in these conceptual keywords where the elements go?

**Queen of Wands:** the Watery part of Fire = the EMOTIONAL side of CREATIVITY.

Fine, but what does the "emotional side of creativity" mean? If you're a creative person, chances are you've experienced this. Ever written a poem because you were in love? Composed a song? Drawn a portrait or cherished a photo because of how you felt? So has the Queen of Wands. She's also been a courtesan, a literary agent, and a salon hostess.

Feelings about people ignite her creative fire, and heaven help you if you piss her off.

**17. Queen of Wands (Steampunk Tarot).**



**Knight of Pentacles:** Air of Earth = the INTELLECTUAL SIDE of MATERIAL MATTERS.

Here we have someone who *thinks* about *things*—not feelings but real things.

What does he do for a living? Where can he apply his awesome skills of professional worrying, disaster prevention, and smart design?

What does he do to relax (if he ever relaxes)? Where can he go to contemplate *things*?

Which of his personality traits drive his partner up a wall?

**18. Knight of Pentacles (Pictorial Key Tarot).**



## BLENDING THE ELEMENTS OF THE COURT

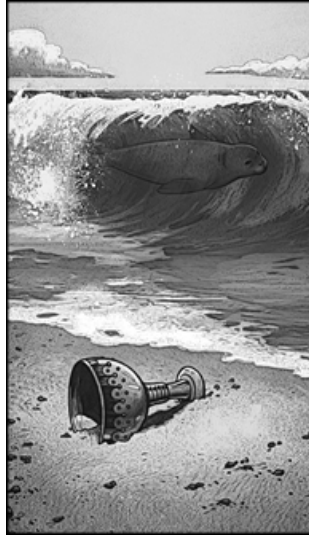
Above, we covered the way natural elements might combine in the world we know—clouds, volcanoes, sandstorms. We used literal imagery to think figuratively, and we can do the same thing with court cards using the court correspondences.

Each elemental family may have four distinct parts: fiery, watery, and so on; nevertheless their suit identity is their core identity. The importance of the suit outweighs the importance of the rank (which is something you can say at your next family reunion if you really want to baffle people). Mother, uncle, sister, grandson—doesn't matter, they're all family first and foremost.

So the Page of Cups, Earth of Water, is not half-Earth and half-Water. She's mostly Water, like the rest of her family, but with a bit of the cool, dry earthiness (self-determination, or pragmatism, if you want to interpret that) all pages/princesses share. If we want to construct a metaphorical world for her abode, we might expect it to be primarily watery with a bit of earth mixed in. We might expect the Knight of Pentacles to enjoy caves—great masses of rock with a little bit of air inside—and the Queen of Swords to live high up in the clouds (air, with a bit of water mixed in).

As an imaginative exercise, what better way to get to know the Page of Cups, the Princess of Water, the Lotus of the Palace of the Floods, than to visit her where she lives?

**19. Page of Cups (Animal Totem Tarot).**



*You're standing on a strand where the sand meets the sea; the moist ground is shifting beneath your bare feet. The air is still but you can smell salt. Gulls congregate, fish multiply, the very air is teeming with life. What do you like about being here? What makes you uncomfortable? Who lives here? The presiding spirit of this place comes to greet you. What's she like? Quiet or commanding? Why does she love it here? What message would she want you to take away? I don't know about you, but when she talks to me she's soft-spoken and dreamy, and I have to strain to hear.*

Where does Air of Fire, the Knight or Prince of Wands, live? I don't know for sure, but chances are it's hot, dry, and breezy. Do you have to look hard to find him, or does he seek you out? Once you've met him, is he shy or outgoing? Sunny or cool? His moods are infectious—how does he leave you feeling?

**20. Knight of Wands (Pictorial Key Tarot).**



## A FINAL NOTE ABOUT COURT AND ELEMENT CORRESPONDENCES

I should mention that there is ALL KINDS of confusion surrounding the male courts of the Golden Dawn tradition. You probably already know that Waite's men are Kings and Knights, while Crowley's are Knights and Princes. There is a lot of debate as to whether Crowley's Knight is a Waite King or a Waite Knight. Same goes for the Prince.

Now Crowley was quite clear about his elemental assignments. Knights are Fire, Princes are Air. But as far as the Waite Kings and Knights go, there is a good argument for the King equating to Fire and an equally good one for him equating to Air. I've long considered the Waite King to correspond with Fire and the Thoth Knight. The majority of tarot authors concur. But I'm increasingly seeing very good arguments for corresponding the Waite King with Air and the Thoth Prince.

In the end, it comes down to the same advice that holds true for all correspondence work. Pick your set of correspondences, have a reason for your choice, and stick with it. Even if you make up your own set of correspondences, it's the personal investment you put into it that makes it happen.



## BALANCE VS. FOCUS

*"What does it mean if I have a lot of one element? Does that mean I'm out of balance? Or does it mean that I'm just focused?"*

*"What about if all four elements turned up? Does that mean I'm well-rounded, or scattered?"*

*"What if one element is missing? Is that like a vitamin deficiency? If there's no cups in my reading, am I emotionless?"*

Most readers have mulled over questions like these at one point or another. It's easy to find texts that will suggest what it means if you have mostly Wands, or no Pentacles. And there's a tradition stretching back into cartomantic history as to what three queens might signify, or four. A lot of these interpretations are rooted in a literal, one-to-one relationship of meanings; if you have no pentacles, you have no work. ("Thanks a lot!" says your client.) I agree with Anthony Louis, who suggests steering clear of using suits/elements to determine the subject of a reading. Not having any Cups doesn't mean you have no emotions, but it might mean you're looking at that the subject in question in a non-emotional way.

Traditional elemental dignities give us a way of looking at tarot suits in a way that makes a missing element easier to interpret. A hard sword like the 9 of Swords (Air) is a lot more potent without the grounding, contrary influence of Earth in the form of a Pentacle. Having a bit of every suit in your reading simply means that none has undue influence over the situation; it's like a neutral pH.

Natural element blending can give us similar clues. A reading dominated by Cups and Pentacles, Earth and Water, might tell us conditions are favorable for growth, like a fertile plot of land.

## POSTSCRIPT: WHERE ARE THE MAJOR ARCANNA?!

I've deliberately written this chapter without using the major arcana. Why? Simply because the major correspondences aren't quite as clear cut. Some think the Fool is Air, others think he's Uranus. Most everybody thinks the Wheel of Fortune corresponds to Jupiter, but is Jupiter Air or Fire? (Never mind the Continental system of correspondences presented in Major Arcana Table 4, which uses completely different planetary attributions.)



**21. Ace of Swords, Emperor, 7 of Cups (Mystical Tarot).**

So in parting, here's a nice spread of three using the Emperor (whom practically everyone ascribes to Aries, and therefore Fire) to play with. It's looking like Mr. Decider is poised between conclusive action (Ace of Swords/Air) and dreaming about his many options some more (7 of Cups/Water). Using traditional elemental dignity or natural element blending, which do you think will prevail?

[contents]

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1. Before I use up my entire scare-quote quota, let's recall that all correspondences dwell in the realm of metaphor. Although there is certainly a history of sexist stereotyping and even misogyny in the terms, they are evolving as we speak. The qualities they describe can be as value-neutral as we care to make them.
  2. I find this in Mary Greer and Anthony Louis, but I have yet to find the original Golden Dawn source text.

## TWO

# USING ASTROLOGICAL CORRESPONDENCES

*“The sign of life eternal  
is writ on earth and sky.”*

—John of Damascus *Astrology is a complex and technical field, much more so than you’d expect from merely looking up your sun sign in the newspaper. By simply mastering the basic vocabulary of elements, planets, and signs, you can add a rich layer of meaning to your card interpretations.*

# THE ELEMENTAL-ZODIACAL CONNECTION

If elemental correspondences are the most common correspondences used in tarot, then astrological correspondences are next in line. That makes sense, right? Fire, Water, Air, and Earth are central to the way we view the world around us, but they are also woven through our view of the heavens. In astrology, as you probably know, each element governs three zodiacal signs. As above, so below.

This allows you to apply elemental dignities to the major arcana as we learned to do in the previous chapter.

<b>The Emperor</b>	☰	△ Fire	Aries
<b>Strength</b>	♌	△ Fire	Leo
<b>Temperance</b>	♊	△ Fire	Sagittarius
<b>The Chariot</b>	♈	▽ Water	Cancer
<b>Death</b>	♏	▽ Water	Scorpio
<b>The Moon</b>	♋	▽ Water	Pisces
<b>Justice</b>	♎	△ Air	Libra
<b>The Star</b>	♒	△ Air	Aquarius
<b>The Lovers</b>	♊	△ Air	Gemini
<b>The Devil</b>	♈	▽ Earth	Capricorn
<b>The Hierophant</b>	♉	▽ Earth	Taurus
<b>The Hermit</b>	♏	▽ Earth	Virgo

But that's just twelve of the twenty-two majors. How does astrology apply to the remaining 10 majors?

Starting with the French occultist Etteilla (Jean-Baptiste Alliette) in the eighteenth century, one generation after another would take their turn at assigning astrological correspondences to the major arcana of the tarot. But it wasn't until the Golden Dawn had a go at it in the early twentieth century that *every single card*—all the court cards, all the aces through tens as well as the majors—received a separate astrological attribution. And each type of card gets its own *type* of correspondence, so: **Major Arcana:** ELEMENT **or** PLANET **or** SIGN (e.g., Fool = Air, Empress = Venus, Death = Scorpio) **Aces:** ELEMENT (for example, Ace of Wands = Fire) **2 through 10 Minors:** PLANET *in* SIGN (for example, 6 of Swords = Mercury in Aquarius) **Court Cards:** SIGN (for example, Queen of Pentacles = Capricorn).

Let's have a quick look at how each of these attributions works, and then we'll move on to applying them in actual interpretation.

# ASTROLOGY AND THE MAJOR ARCANA: HOW IT WORKS CONSIDER THIS:

4 elements ( $\Delta \nabla \triangle \nabla$ ) 7 classical planets ( $\odot \oslash \text{♂} \text{♀} \sigma \text{♄} \text{♅}$ ) 12 signs ( $\Upsilon \delta \Pi \text{♊} \text{♋} \text{♌} \text{♍} \text{♎} \text{♏} \text{♐} \text{♑} \text{♒} \text{♓}$ ) \_\_\_\_\_

## 23

$4 + 7 + 12 = 23$ , which is really close to 22 ... and what do we have twenty-two of? That's right, major arcana *and* Hebrew letters, but we'll get to that in chapter 4). So if you're an occultist and you want to line up the 23 astrological components with your twenty-two major arcana, you need to lose one. What do you do? You can't drop any of the twelve signs. You can't drop any of the seven classical planets. (Traditional astrology developed before the discovery of Uranus, Neptune, and Pluto, so many tarot systems don't include them. There are systems that do, though, and for users of modern astrology I include those associations too.) That's nineteen signs and planets which are non-negotiable.

But the elements: Fire, Water, Air, ... *Earth*—why do we need Earth? Earth is everywhere. Earth is matter, the physical world we know. We are made of earth. We can assume earth is always present, so let's set it aside.

We get:

3 elements ( $\Delta \nabla \triangle$ ) 7 planets ( $\odot \oslash \text{♂} \text{♀} \sigma \text{♄} \text{♅}$ ) 12 signs ( $\Upsilon \delta \Pi \text{♊} \text{♋} \text{♌} \text{♍} \text{♎} \text{♏} \text{♐} \text{♑} \text{♒} \text{♓}$ ) \_\_\_\_\_

## 22

There's more than one way to assign the astrological components to the majors. The two most commonly used styles are the English and Continental or French schools. I've included attributions for both in the tables at the front of the book, but for the purposes of this discussion we'll stick with English school/Golden Dawn correspondences.

Conventional card title	Glyph	Type	Planet, sign, or element
<b>The Fool</b>	⚡	element	Air [Uranus*]
<b>The Magician</b>	☿	planet	Mercury
<b>The High Priestess</b>	☾	planet	Moon
<b>The Empress</b>	♀	planet	Venus
<b>The Emperor</b>	♈	sign	Aries
<b>The Hierophant</b>	♉	sign	Taurus
<b>The Lovers</b>	♊	sign	Gemini
<b>The Chariot</b>	♋	sign	Cancer
<b>Strength</b>	♌	sign	Leo
<b>The Hermit</b>	♍	sign	Virgo
<b>The Wheel of Fortune</b>	♊	planet	Jupiter
<b>Justice</b>	♎	sign	Libra
<b>The Hanged Man</b>	♏	element	Water [Neptune*]
<b>Death</b>	♏	sign	Scorpio
<b>Temperance</b>	♐	sign	Sagittarius
<b>The Devil</b>	♑	sign	Capricorn
<b>The Tower</b>	♏	planet	Mars
<b>The Star</b>	♒	sign	Aquarius
<b>The Moon</b>	♓	sign	Pisces
<b>The Sun</b>	♌	planet	Sun
<b>Judgement</b>	♌	element	Fire [Pluto*]
<b>The World</b>	♄	planet	Saturn

[\*Modern astrological correspondences using the three outer planets: Uranus, Neptune, and Pluto. The Golden Dawn system uses only the seven classical planets.]



ASTROLOGY AND THE MINORS:  
HOW IT WORKS (OR, WHAT IS THIS WORD  
“DECAN” YOU KEEP SAYING?) IN  
ASTROLOGY, THE MAJOR ARCANA ARE  
ASSOCIATED WITH ELEMENTS, SIGNS, AND  
PLANETS. BUT IF WE WANT TO TALK ABOUT  
THE MINOR ARCANA, WE’RE GOING TO  
NEED TO KNOW ABOUT DECANS. YOU  
PROBABLY ALREADY KNOW THAT THE  
ZODIAC IS A BAND OF CONSTELLATIONS  
FORMING A GREAT CIRCLE IN THE SKY  
ABOVE US—A 360° CIRCLE. WE DIVIDE THE  
SKY INTO TWELVE SECTIONS OF 30° EACH,  
AND EACH OF THOSE SECTIONS IS A  
ZODIACAL SIGN: ARIES, TAURUS, GEMINI,  
AND SO ON. SO FAR SO GOOD.

But we can further subdivide each sign into three sections of 10° each. Each of these sub-sections is a decan, so there are thirty-six decans in total. We have sixteen court cards and forty numeric (Ace through 10) minors. So how is this going to work?

$36 \text{ decans} \div 16 \text{ court cards} = 2.25 \text{ decans per card.}$  What? But,

$36 \text{ decans} \div 12 \text{ court cards} = 3 \text{ decans per card,}$  four left over.

So three decans are assigned to each court card—except the four pages.

$36 \text{ decans} \div 40 \text{ numeric minors} = .75 \text{ decans per card.}$  Ugh! But,

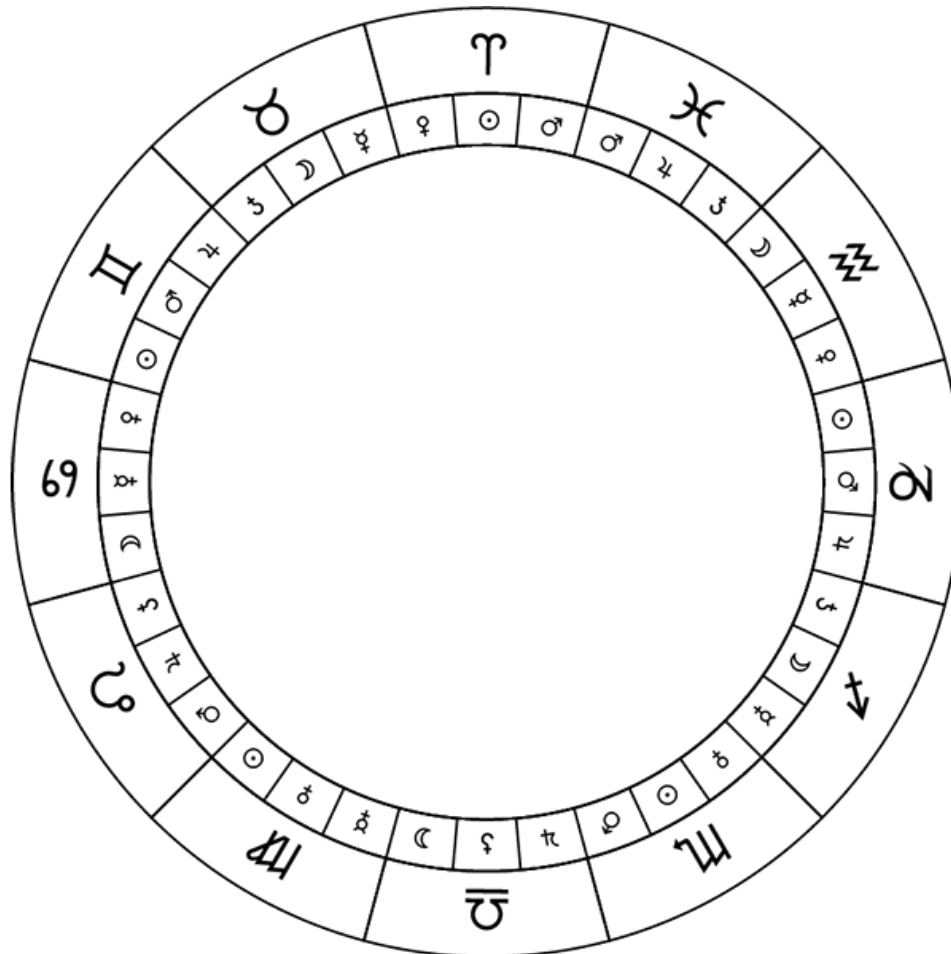
$36 \text{ decans} \div 36 \text{ numeric minors} = 1 \text{ decan per card,}$  with four left over.

So one decan is assigned to each numeric minor—except the four aces.

As you already know, each zodiacal sign has a different character. A Taurus is not a Virgo is not a Gemini. But would you believe that since the earliest studies of the heavens, astrologers have believed each decan also has a different character? Each has its own presiding spirit, as you’ll see in the decan images presented in Minor Arcana Table 1. Each decan is ruled by a different classical planet. So the first decan of Taurus is a bit different from

the second decan, and the second is different from the third. And when we talk about the 5, 6, and 7 of Pentacles, those subtle shades of Taurus will start to become clear.

## 22. Diagram of decans and zodiacal signs.



## ASTROLOGY AND THE COURT CARDS: HOW IT WORKS

Now, let's talk about court cards. Each court card—knight, queen, and king—is associated with three decans. If you're wondering about the Pages, don't worry ... we'll talk about Pages later.

Now you'd think it's great that one sign equals three decans, so obviously each Knight, Queen, and King lines up with one sign and its three decans. Right? Wrong! In their wisdom, the Golden Dawn decided each court card covers the *last* decan of one sign and the *first two* decans of the next. So the Queen of Wands isn't just Aries. She's Aries with a bit of Pisces mixed in. And the Knight of Cups is Scorpio with a bit of Libra mixed in. They're complex, like people, and together they weave the zodiac as one.

Suit	Zodiacal modality	Zodiacal glyph	Zodiac	Dates
<b>Queen of Wands</b>	Cardinal	☿	20°-29° Pisces 0°-19° Aries	March 11- April 10
<b>Knight of Pentacles</b>	Fixed	♄	20°-29° Aries 0°-19° Taurus	April 11- May 10
<b>King of Swords</b>	Mutable	♊	20°-29° Taurus 0°-19° Gemini	May 11- June 10
<b>Queen of Cups</b>	Cardinal	♋	20°-29° Gemini 0°-19° Cancer	June 11- July 12
<b>Knight of Wands</b>	Fixed	♌	20°-29° Cancer 0°-19° Leo	July 13- August 11
<b>King of Pentacles</b>	Mutable	♍	20°-29° Leo 0°-19° Virgo	August 11- September 11
<b>Queen of Swords</b>	Cardinal	♎	20°-29° Virgo 0°-19° Libra	September 12 - October 12
<b>Knight of Cups</b>	Fixed	♏	20°-29° Libra 0°-19° Scorpio	October 13- November 11
<b>King of Wands</b>	Mutable	♐	20°-29° Scorpio 0°-19° Sagittarius	November 12- December 12
<b>Queen of Pentacles</b>	Cardinal	♑	20°-29° Sagittarius 0°-19° Capricorn	December 13- January 9
<b>Knight of Swords</b>	Fixed	♒	20°-29° Capricorn 0°-19° Aquarius	January 10- February 8
<b>King of Cups</b>	Mutable	♓	20°-29° Aquarius 0°-19° Pisces	February 9- March 10

Notice the patterns: All Queens are cardinal, all Kings are mutable, all Knights are fixed. It's as if the conception energy of the Queen combines with the closure energy of the King to produce a steady, propulsive energy, the Knight.

In a moment, we'll see how these correspond with the decanate minors, numbers 2 through 10. But in the meantime, you're probably wondering: "What have you done with the Pages?" or "What have you done with the Princesses?" if you're a Thoth user. Funny you should ask.

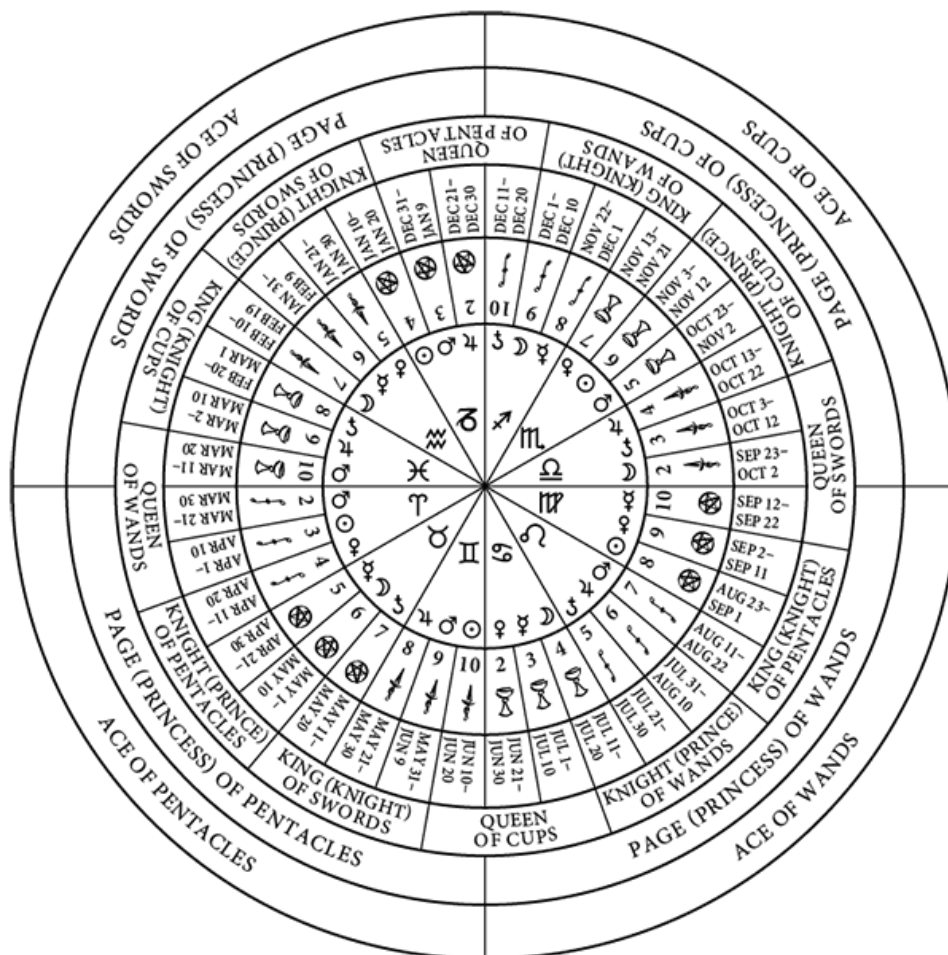
In the Golden Dawn way of looking at things, Pages (and Princesses) aren't just the youngest of the courts. They're special. They anchor the rest of the family and represent its renewal and its strength. They are the receptacles of the power of the King, Queen, and Knight. Whereas the King, Queen, and

Knight govern segments of *time*, the Pages or Princesses are said to govern quadrants of space—the four quarters of the celestial zodiac surrounding the earth.

<b>Page of Pentacles</b>	𐄂𐄃𐄄	0°-29° Aries 0°-29° Taurus 0°-29° Gemini	March 21-June 20 [spring]
<b>Page of Wands</b>	𐄅𐄆𐄇	0°-29° Cancer 0°-29° Leo 0°-29° Virgo	June 21-September 22 [summer]
<b>Page of Cups</b>	𐄈𐄉𐄊	0°-29° Libra 0°-29° Scorpio 0°-29° Sagittarius	September 23-December 20 [fall]
<b>Page of Swords</b>	𐄋𐄌𐄍	0°-29° Capricorn 0°-29° Aquarius 0°-29° Pisces	December 21-March 20 [winter]

Even though the Golden Dawn spoke of the Pages as spatial concepts, I still can't help thinking of them as temporal *seasons*. If you look at the zodiacal signs associated with each page or princess, you'll see what I mean.

In the following chart you can see the way the courts and minors align with each other. (If you're anything like me, you'll want to put a sticky note on this chart for future reference.) 23. Round diagram of decans and minor arcana.



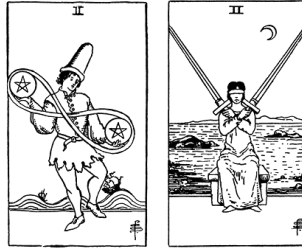
## ASTROLOGY AND THE DECANIC MINORS: HOW IT WORKS

You may be wondering, “What’s a decanic minor?” It’s a minor card of any number from 2 to 10; i.e., a minor card that is assigned to one of the 36 decans. In the chart on the next page, you’ll see the minor cards arranged in sets of three, in chronological order starting from Aries, the beginning of the astrological year. That means that the suits are interwoven: Just as the fire sign of Aries leads to the earth sign of Taurus, the air sign of Gemini, and the water sign of Cancer, the 2-3-4 of Wands leads to the 5-6-7 of Disks, the 8-9-10 of Swords (Gemini) and the 2-3-4 of Cups (Cancer). So it continues—Fire, Earth, Air, Water—until the year’s cycle is complete.

As you’d expect, that means all signs of the same element belong to the same suit: Wands are fiery (Aries, Leo, Sagittarius). Cups are watery (Cancer, Scorpio, Pisces). Swords are airy (Libra, Aquarius, Gemini). Pentacles/Disks are earthy (Capricorn, Taurus, Virgo).

The planetary assignments are a bit more complex. If you look at the planet column, you’ll see a repeating pattern: **Mars, Sun, Venus, Mercury, Moon,**

**Saturn, Jupiter.**<sup>3</sup> Since  $36 \div 7 = 5$  with one left over, Mars repeats: it shows up at the beginning of the cycle—2 of Wands, Mars in Aries—and at the end, 10 of Cups, Mars in Pisces. Fortunately, Mars has the energy to carry the double load.



**24. 10 of Cups, 2 of Wands (Pictorial Key Tarot).**

There's a subtle message in the rainbow which I bet you never thought of—fiery Mars in watery Pisces combines like sun and rain to form a shimmering, ephemeral bridge between the opposite elements, as well as the watery dissolution of the old year and the fiery onset of the new year.

*Wait, what about Aces?* Just like Pages/Princesses, Aces are special. Each covers a quadrant of the sky, centered on the fixed suit of its element. So the Ace of Wands, sometimes called the Root of Fire, has at its heart the fixed fire sign Leo. It extends one sign in each direction: Cancer-Leo-Virgo.

Now you are astrologically armed with one of the most potent tools imaginable for deepening your understanding of the minor arcana. Congratulations!

	Suit	Planetary glyph	Planet	Zodiacal glyph	Zodiac
<b>02</b>	Wands	♂	Mars	♈	0°-9° Aries
<b>03</b>	Wands	☉	Sun	♈	10°-19° Aries
<b>04</b>	Wands	♀	Venus	♈	20°-29° Aries
<b>05</b>	Disks	☿	Mercury	♉	0°-9° Taurus
<b>06</b>	Disks	☾	Moon	♉	10°-19° Taurus
<b>07</b>	Disks	♄	Saturn	♉	20°-29° Taurus
<b>08</b>	Swords	♃	Jupiter	♊	0°-9° Gemini
<b>09</b>	Swords	♂	Mars	♊	10°-19° Gemini
<b>10</b>	Swords	☉	Sun	♊	20°-29° Gemini
<b>02</b>	Cups	♀	Venus	♋	0°-9° Cancer
<b>03</b>	Cups	☿	Mercury	♋	10°-19° Cancer
<b>04</b>	Cups	☾	Moon	♋	20°-29° Cancer
<b>05</b>	Wands	♄	Saturn	♌	0°-9° Leo
<b>06</b>	Wands	♃	Jupiter	♌	10°-19° Leo
<b>07</b>	Wands	♂	Mars	♌	20°-29° Leo
<b>08</b>	Disks	☉	Sun	♍	0°-9° Virgo
<b>09</b>	Disks	♀	Venus	♍	10°-19° Virgo
<b>10</b>	Disks	☿	Mercury	♍	20°-29° Virgo
<b>02</b>	Swords	☾	Moon	♎	0°-9° Libra
<b>03</b>	Swords	♄	Saturn	♎	10°-19° Libra
	Swords	♃	Jupiter	♎	20°-29° Libra

<b>04</b>					
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	Suit	Planetary glyph	Planet	Zodiacal glyph	Zodiac
<b>05</b>	Cups	♂	Mars	♍	0°-9° Scorpio
<b>06</b>	Cups	☉	Sun	♍	10°-19° Scorpio
<b>07</b>	Cups	♀	Venus	♍	20°-29° Scorpio
<b>08</b>	Wands	☿	Mercury	♎	0°-9° Sagittarius
<b>09</b>	Wands	☾	Moon	♎	10°-19° Sagittarius
<b>10</b>	Wands	♄	Saturn	♎	20°-29° Sagittarius
<b>02</b>	Disks	♃	Jupiter	♏	0°-9° Capricorn
<b>03</b>	Disks	♂	Mars	♏	10°-19° Capricorn
<b>04</b>	Disks	☉	Sun	♏	20°-29° Capricorn
<b>05</b>	Swords	♀	Venus	♐	0°-9° Aquarius
<b>06</b>	Swords	☿	Mercury	♐	10°-19° Aquarius
<b>07</b>	Swords	☾	Moon	♐	20°-29° Aquarius
<b>08</b>	Cups	♄	Saturn	♑	0°-9° Pisces
<b>09</b>	Cups	♃	Jupiter	♑	10°-19° Pisces
<b>10</b>	Cups	♂	Mars	♑	20°-29° Pisces
Ace	Wands			♄ / ♋♌♍	Fire
Ace	Cups			☾ / ♎♏♐	Water
Ace	Swords			♂ / ♏♐♑	Air
Ace	Disks			☾ / ♑♒♓	Earth



# ASTROLOGICAL VOCABULARY BY PLANET AND SIGN

If you know even a little about astrology, using astrological information instantly adds a rich layer of seasoning to your understanding of the majors. Maybe you've heard that Virgos are typically introverted, sensitive to detail, and devoted to the life of the mind. How do those qualities apply to the Hermit? Maybe you know a thing or two about Mars, the god of warfare, conflict, ambition and physical drives. How does that color your interpretation of the Tower?

Chances are you know more than you think about the planets and the signs. But in case you need a refresher, here's some keywords you can use.

Planet	Areas of Influence
☉ Sun	Health, pride, identity, leadership, self, confidence, fruitfulness, radiance, expressiveness
☾ Moon	Dreams, mothers, intuition, fertility, enchantment, creativity, changefulness, secrets, psychic ability
☿ Mercury	Strategy, writing, divination, magic, messages, travel, communication, deceit
♀ Venus	Love, beauty, attraction, fertility, harmony, the arts, relationship, connections, unity
♂ Mars	Aggression, war, lust, courage, willpower, determination, enmity, power, separation, desire
♃ Jupiter	Generosity, business, responsibility, luck, success, wisdom, wealth, honor
♄ Saturn	Boundaries, longevity, death, justice, limits, authority, time, binding, discipline

Sign	Qualities
♈ Aries	Dynamic, hot-headed, impulsive, assertive, headstrong, pioneering
♉ Taurus	Trustworthy, patient, affectionate, luxury-loving, stubborn, persistent
♊ Gemini	Versatile, chatty, lively, verbal, communicative, mobile, distracted
♋ Cancer	Intuitive, imaginative, protective, domestic, shy, nurturing, emotional
♌ Leo	Expansive, proud, dramatic, fun-loving, creative, generous, bossy
♍ Virgo	Diligent, meticulous, analytical, modest, discerning, self-abnegating
♎ Libra	Diplomatic, sociable, indecisive, easygoing, relationship-oriented
♏ Scorpio	Forceful, magnetic, determined, intense, focused, secretive
♐ Sagittarius	Honest, freedom-loving, tolerant, philosophical, good-humored, expansive
♑ Capricorn	Prudent, ambitious, wry, reserved, hard-working, disciplined, tactical.
♒ Aquarius	Humanitarian, free-thinking, inventive, outgoing, independent, eccentric
♓ Pisces	Unworldly, sensitive, intuitive, imaginative, dreamy, escapist, malleable.

So, we have a correspondence system linking up tarot and astrology. We have a basic astrological vocabulary. Let's start interpreting!

## PUTTING IT ALL TOGETHER: BASIC METHODS FOR TAROT + ASTROLOGY

If I were to present you with the following spread, I bet you'd have an idea what it meant right off the bat. Go ahead, give it a try.



**25. 5 of Cups, 9 of Swords, The Tower (Steampunk Tarot).**

Fun times, right?

I bet you said something about loss, anxiety, and separation—I know I did. Now go have a look and see what the astrology says about those three cards.

“♄♌. ♄♏. ♄!” says Astrology. And you say, since you now speak fluent Astrologese, “Oh, I see! it’s all about U.” Which sounds like Mars when you say it out loud. That’s right, that baleful war god is in every one of these cards. The god of conflict, stress, and so much more. This is Mars on his worst behavior. It’s no wonder this spread looks like grim death reheated on a Tuesday, right? (And yes, the Tower can be wonderfully liberating. But don’t try to tell me you’re going to leap for joy when you see this spread.) Now, Mars doesn’t always wear that face. Suppose you got:



**26. 2 of Wands, 3 of Pentacles (Steampunk Tarot).**

These are Mars cards too; Mars in Aries and Mars in Capricorn. Here you might experience him as a god of drive and vision—a god whose quest for world domination is constructive rather than destructive. This is a god who *wins*, yes, but also one who can work with others. (Mars is in rulership in Aries and in exaltation in Capricorn. We’ll talk more about that later, but for now let’s just say that these are places where he can be his best self.) The two situations may be different, but Mars is still Mars; still the same dude. So if he’s acting belligerent and handing out loss and despair like there’s no tomorrow, ask yourself if you can’t persuade him to channel his more positive

side—the confident, sporty, enterprising Mars. Give him some physical activity, some competition, or an afternoon chopping firewood. He'll feel better, and so will you.

## INTERPRETATION BY PLANET

Let's try working through an example using the planetary associations of the minors: Suppose you're interviewing some potential roommates and you'd like to know something about what dynamics to expect from the various candidates. So you choose a card that represents you as a roommate—let's say you see yourself as someone who likes a gracious environment like the 9 of Pentacles, Venus in Virgo. Like Venus, you just want everybody to get along.

**27. 9 of Pentacles (Mystical Tarot).**



Of the four you interview, they all seem all right. So you draw some cards to help you decide.



**28. 7 of Wands, 3 of Pentacles (Mystical Tarot).**

Here we have two avatars of Mars: one who's spoiling for a fight (7 of Wands, Mars in Leo) and one who's driven, even possessed by work (3 of Pentacles, Mars in Capricorn). As a creature of Venus, you're probably not looking for someone who feeds on Martial conflict. But of these two, the Mars in Capricorn would perhaps be the less risky fit, and he's earthy (like you!)

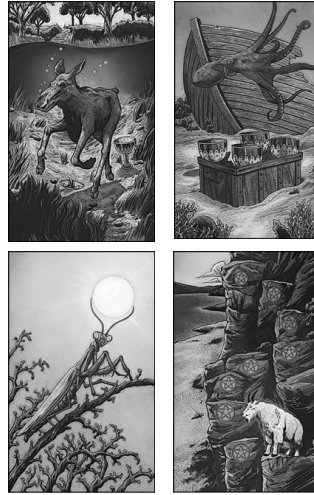


**29. 9 of Cups, 4 of Wands (Mystical Tarot).**

The 9 of Cups is associated with Jupiter in Pisces. Jupiter, the greater benefic, has some affinity for Venus, the lesser benefic. While their expansive nature may not be the perfect match for Venus-in-Virgo's controlled beauty, their good nature can do much to ease relations. As for the 4 of Wands (Venus in Aries)—here's a kindred Venus-spirit, someone who can understand your need to unwind in a safe and peaceful space. She may not be in it for the long-term, but the two of you can happily share a rental for a while.

## INTERPRETATION BY SIGN

Sometimes it makes sense to analyze your draws by their associated zodiacal signs. Suppose you're choosing between two jobs, and you draw two cards for each:



**30. Queen of Cups, 4 of Cups (top)  
The Hermit, 8 of Pentacles (bottom) (Animal Totem Tarot).**

Here you have two cards (Queen of Cups and 4 of Cups) associated with the sign of Cancer on the one hand, and two cards associated with Virgo (Hermit and 8 of Cups) on the other. Using what you know about the signs, what can you infer about what the Queen of Cups/4 of Cups job will be like? How about the Hermit/8 of Pentacles job?

What patterns do I need to learn about in my relationships?



**31. Lovers, Death (Animal Totem Tarot).**

Suppose one of these cards represents Self, and one of them represents the Other. Using what you know about restless Gemini and tenacious Scorpio, what can you conclude about recurring patterns (the kind of person you're drawn to, the qualities you find attractive, the arguments you have, the habits you form) in your close relationships?

## INTERPRETATION BY ELEMENT

We covered elements in depth in the previous example, but here's a simple example by way of refresher: What do I need to know about going to my in-laws' for the holiday?



**32. Moon, 5 of Cups, Hanged Man (Animal Totem Tarot).**

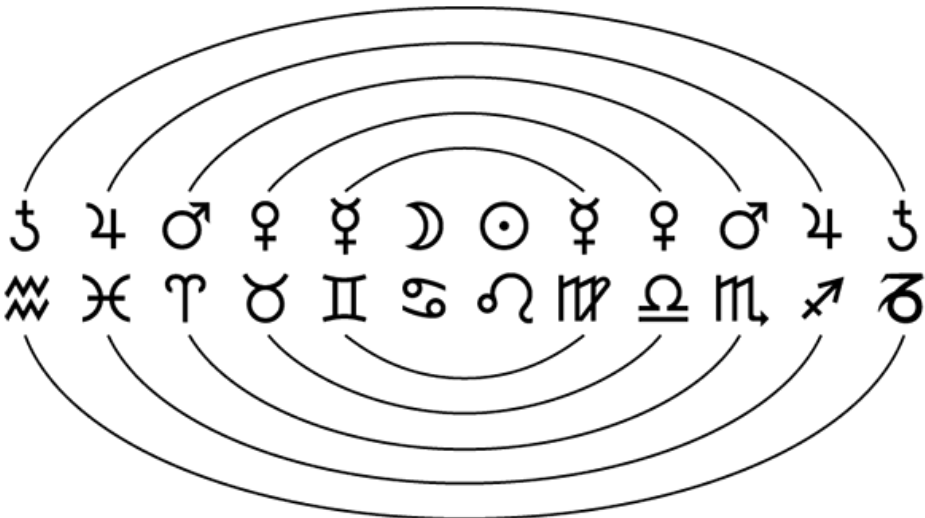
What do the Moon (Pisces) and the 5 of Cups (Mars in Scorpio) and the Hanged Man (elemental water) have in common? If you answered "Water!" congratulations!—and condolences. You know you're going into an extremely watery situation, where feelings will run just about as high as they can. What can you do to ground yourself (Earth), or maintain a clear head (Air)?



# FURTHER METHODS: USING PLANETARY DIGNITY

The planets travel through the signs of the zodiac, each at their own speed. But while they travel eternally, in some signs they are more than travelers—they are rulers, starry kings and queens. And in others, they are nobodies, little known and less respected. In some signs they are powerful and capable, and we call them well-dignified. In others, they are weak and out of sorts, and then we say they’re ill-dignified.

Each of the seven classical planets we deal with in astrological tarot rules one or two signs: the Sun rules Leo, the Moon rules the neighboring sign Cancer; together these two serve as a kind of hub of rulership. Mercury rules the two signs before and after, Gemini and Virgo, Venus rules the next two out from there—Taurus and Libra, and so forth.



33. Graphic of planetary rulership.

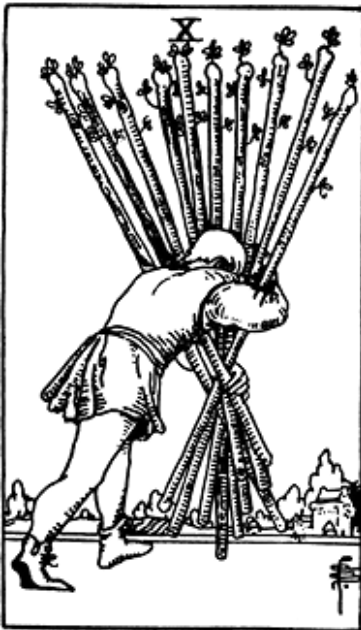
♌	♈	♊	♋	♍	♎	♏	♐	♑	♒	♓	♈
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓

Opposite the houses *of rulership* (their domiciles), the planets are in *detriment*. There they are thought to express themselves weakly or negatively. Besides their signs of rulership and detriment, each also has a sign of exaltation, where it is treated like an honored guest; and an opposite sign of fall, where it is overlooked and diminished.

Here’s the basic chart of rulership, exaltation, detriment, and fall.

Planet	Rulership	Rulership	Detriment	Detriment	Exaltation	Fall
Saturn	Capricorn	Aquarius	Cancer	Leo	Libra	Aries
Jupiter	Sagittarius	Pisces	Gemini	Virgo	Cancer	Capricorn
Mars	Aries	Scorpio	Libra	Taurus	Capricorn	Cancer
Sun	Leo	—	Aquarius	—	Aries	Libra
Venus	Taurus	Libra	Scorpio	Aries	Pisces	Virgo
Mercury	Gemini	Virgo	Sagittarius	Pisces	Virgo	Pisces
Moon	Cancer	—	Capricorn	—	Taurus	Scorpio

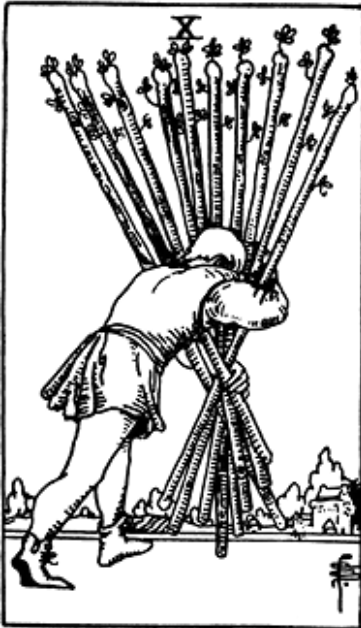
If we look at each minor card through a planetary lens, we can detect certain themes running through each.



**34. 10 of Wands**  
(Pictorial Key  
Tarot).

Saturn minors—*themes of restriction*  
 Saturn in Leo: 5 of Wands (in detriment)  
 Saturn in Sagittarius: 10 of Wands  
 Saturn in Pisces: 8 of Cups  
 Saturn in Libra: 3 of Swords (exaltation)  
 Saturn in Taurus: 7 of Pentacles

Jupiter minors—*themes of expansion*



**35. 9 of Cups**  
(Pictorial Key  
Tarot).

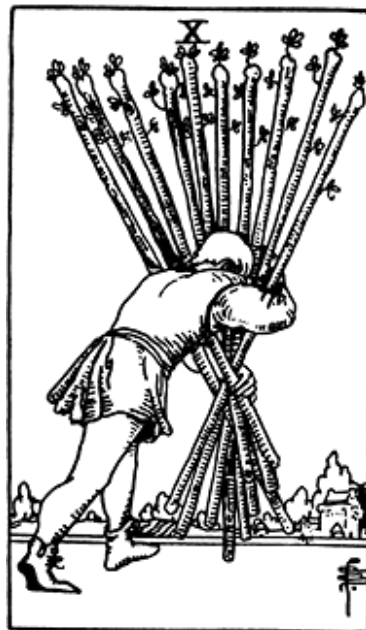
Jupiter in Leo: 6 of Wands

Jupiter in Pisces: 9 of Cups (rulership)

Jupiter in Libra: 4 of Swords

Jupiter in Gemini: 8 of Swords (detriment)

Jupiter in Capricorn: 2 of Pentacles (fall)



**36. 9 of Swords**  
(Pictorial Key  
Tarot).

Mars minors—*themes of passion and confrontation*

Mars in Aries: 2 of Wands (rulership)

Mars in Leo: 7 of Wands

Mars in Scorpio: 5 of Cups (rulership)

Mars in Pisces: 10 of Cups

Mars in Gemini: 9 of Swords

Mars in Capricorn: 3 of Pentacles (exaltation)

**37. 8 of Pentacles**  
(Pictorial Key  
Tarot).

Sun minors—*themes of creating*

Sun in Aries: 3 of Wands (exaltation)

Sun in Scorpio: 6 of Cups

Sun in Gemini: 10 of Swords

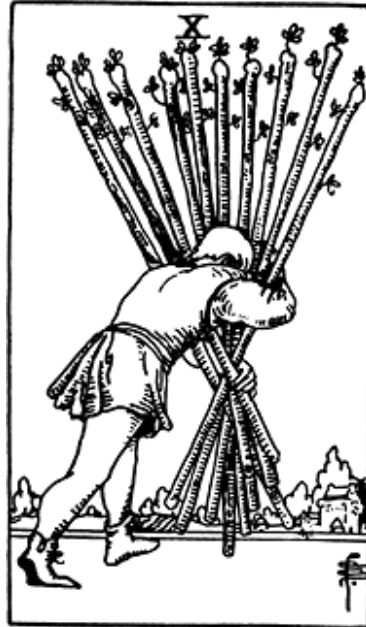
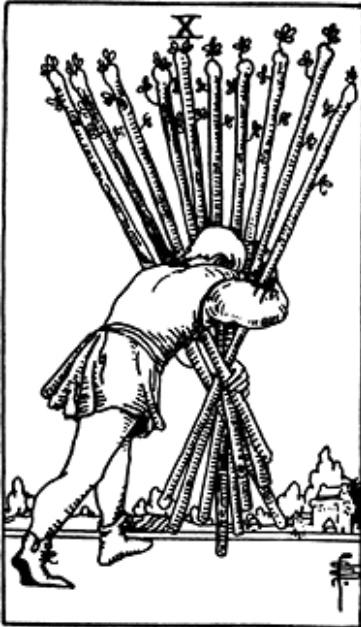
Sun in Capricorn: 4 of Pentacles

Sun in Virgo: 8 of Pentacles

Venus minors—*themes of attraction*

**38. 4 of Wands**  
(Pictorial Key  
Tarot).

Venus in Aries: 4 of Wands (detriment)



Venus in Cancer: 2 of Cups

Venus in Scorpio: 7 of Cups (detriment)

Venus in Aquarius: 5 of Swords

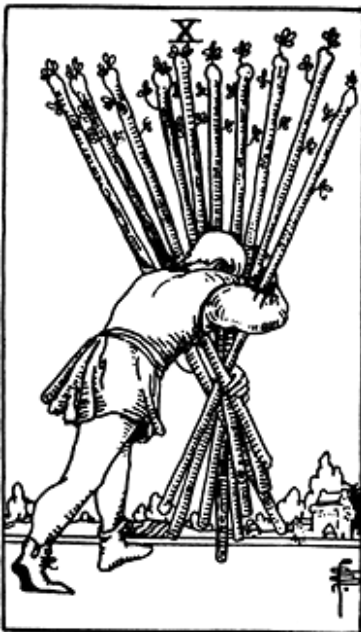
Venus in Virgo: 9 of Pentacles (fall)

**39. 6 of Swords  
(Pictorial Key  
Tarot).**

Mercury minors—*themes of communication*

Mercury in Sagittarius: 8 of Wands (detriment)

Mercury in Cancer: 3

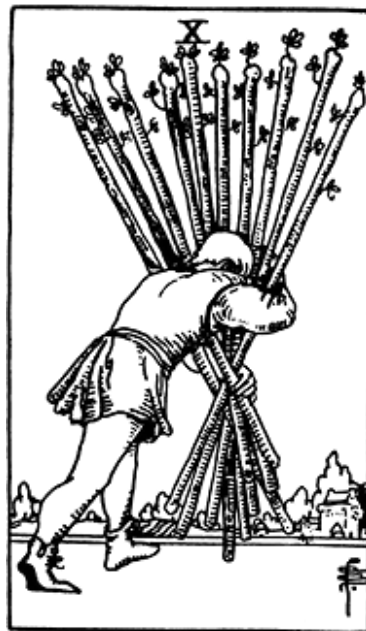


of Cups

Mercury in Aquarius: 6 of Swords

Mercury in Taurus: 5 of Pentacles

Mercury in Virgo: 10 of Pentacles (exaltation)



**40. 6 of Pentacles  
(Pictorial Key  
Tarot).**

Moon minors—*themes of flux*

Moon in Sagittarius: 9 of Wands

Moon in Cancer: 4 of Cups (rulership)

Moon in Libra: 2 of Swords

Moon in Aquarius: 7 of Swords

Moon in Taurus: 6 of Pentacles (exaltation)

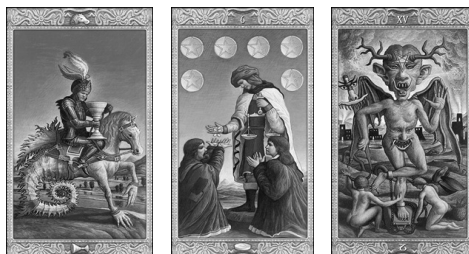
But how does it help us in a reading to consider a card to be in detriment or rulership, exaltation or

fall? Is it better to think of it as *strong vs. weak*, as *positive vs. negative*, as *comfortable vs. uncomfortable*?



**41. 4 of Swords, 7 of Cups, Hierophant (Steampunk Tarot).  
Afflicted planet (in detriment) surrounded by signs in which it rules.**

Here we have Venus, struggling in Scorpio in the 7 of Cups, preoccupied by her addictions, lurching from one craving to the next.<sup>4</sup> Venus is in detriment in both signs ruled by Mars. But what if she's propped up by cards in the signs she rules, Libra and Taurus—here represented by the 4 of Swords (Jupiter in Libra) and the Hierophant (Taurus). Where can she find respite from her delusions? Who can provide structure for her dangerous distraction? Now try this story:



**42. Knight of Cups, 6 of Pentacles, Devil (Mystical Tarot).**

Here in the 6 of Pentacles we have the Moon, exalted in Taurus. (Remember she is also in rulership in Cancer, in fall in Capricorn, and in detriment in Scorpio.) How might her policy of generous give-and-take be affected by the surrounding cards? What might the Scorpionic Knight of Cups whisper in her ear? Or for that matter, the lucre-obsessed Capricornian Devil?

## FURTHER METHODS: USING MODAL DIGNITY (CARDINAL, FIXED, OR MUTABLE)

Another type of filter used in astrology is *mode*—sometimes known as *quadruplicity* or “group of four.” Just as each sign corresponds with one of the four elements, each sign corresponds with a mode: cardinal, fixed, or mutable. Cardinal signs readily initiate new actions and enterprises. Fixed signs prefer a “steady as she goes” approach. And mutable signs easily adapt to changing circumstances. Here’s my favorite anecdote differentiating the three.

A cardinal, a fixed, and a mutable person (let’s say they’re an Aries, a Taurus, and a Gemini for argument’s sake) are walking down the road when they encounter a giant boulder blocking their way. Cardinal Aries shouts “Yahoo!,” improvises a harness and climbing tackle, throws a rope up to the boulder’s summit, and is up and over in no time. Fixed Taurus sighs, hires a contractor and road crew, buys a giant drill, and sets to work tunneling through the rock. Seven years later, he’s done. And mutable Gemini? She simply walks around it.

	△ Fire	▽ Water	△ Air	▽ Earth
Cardinal	♈ Aries <b>2-3-4</b> <b>Wands</b>	♋ Cancer <b>2-3-4</b> <b>Cups</b>	♎ Libra <b>2-3-4</b> <b>Swords</b>	♏ Capricorn <b>2-3-4</b> <b>Pentacles</b>
Fixed	♌ Leo <b>5-6-7</b> <b>Wands</b>	♏ Scorpio <b>5-6-7</b> <b>Cups</b>	♒ Aquarius <b>5-6-7</b> <b>Swords</b>	♉ Taurus <b>5-6-7</b> <b>Pentacles</b>
Mutable	♐ Sagittarius <b>8-9-10</b> <b>Wands</b>	♊ Pisces <b>8-9-10</b> <b>Cups</b>	♊ Gemini <b>8-9-10</b> <b>Swords</b>	♍ Virgo <b>8-9-10</b> <b>Pentacles</b>

And as I’m sure you’ve noticed, this means:

Each 2, 3, and 4 is **CARDINAL**.

Each 5, 6, and 7 is **FIXED**.

Each 8, 9, and 10 is **MUTABLE**.

It also means, if you look back at our astrology + court cards section: Each Queen is **CARDINAL**.

Each Knight is **FIXED**.

Each King is MUTABLE.<sup>5</sup>

Sometimes when you look at cards that appear to have nothing much in common, the answer lies concealed in mode.

Diana has been working on a creative project and is starting to feel discouraged. She does a chronological reading to gain some perspective and confront her thoughts of abandoning it for something new.

“I feel worried I don’t have the inspiration to complete my first novel. What should I do?”



**43. 2 of Batons (Cardinal), 7 Batons (Fixed), Knight of Cups (Fixed), Pope (Fixed), 6 of Coins (Fixed) (Dame Fortune's Wheel Tarot).**

Here we have a spread that is clearly dominated by fixed signs (in particular, Leo, Scorpio, and Taurus). We see Diana’s initial enthusiasm and energy in the 2 of Batons, the only cardinal card in the spread.

With the rest of the spread in fixed signs, it’s almost as if the cards are shouting “Keep at it!” though each does so in a different way.

How does the 7 of Batons comment on her feelings about persisting in the work?

What does the Knight of Cups say about what she has to offer if she keeps going?

What does the Pope suggest might help her to continue?

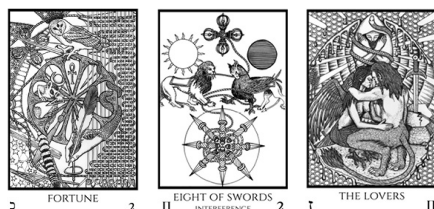
And what does the 6 of Coins say about her likely outcome if she perseveres?

# READING MAJORS THROUGH MINORS (OR, INTERPRETING MINOR ARCANA THROUGH THEIR ASSOCIATED PLANET-IN- SIGN MAJORS) WHILE MANY READERS FIND THEY'RE MOST INSPIRED BY THE MAJOR ARCANA, I'VE ALWAYS HAD SOMETHING OF A WEAKNESS FOR THE MINORS— PARTICULARLY THE “DECANIC,” OR 2 THROUGH 10, MINORS.

When I first realized that each of those 36 small cards had a planet *and* a sign associated with it, I'd run through them in my head while swimming laps—in order by sign, in order by suit, in order by planet—to take up residence in my memory and trying to understand just what Jupiter in Gemini might have to do with the 8 of Swords. By the time I'd formed some idea about how the freewheeling nature of Jove might chafe against the systemic order of eights, and how that related to the self-imposed constraints suffered by the figure on the card, my laps were done. Down with the tedium of exercise! Up with the mental playground of esoterics!

This was fascinating of course, but I eventually realized that each major also had a planet or a sign associated with it (not counting the three elemental majors). One evening in 2015, as I lay prostrate on a couch with a stomach bug, I thought, *What if there were a connection between those astrological minors and their associated majors? What if something in that 8 of Swords was a comment about the Wheel of Fortune card (Jupiter) and the Lovers (Gemini)?*

Little did I know that not thirty miles away, someone else was doing the same thing. The deck creator M. M. Meleen, who would later become my good friend and podcast co-host, was conceptualizing the cards of her Tabula Mundi deck. And she was using the same strategy of reading the majors into the minors, and illustrating that explicitly in her cards.



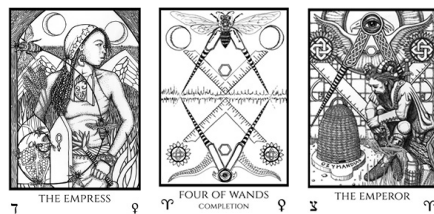
44. Wheel of Fortune, 8 of Swords, Lovers (Tabula Mundi).



Here you can see the lunar, watery Scorpio eagle and the solar, fiery Leo lion from the Lovers card (where they are Emperor/Empress figures, human from the waist up). You can see the thread of Fate from the Fortune card; the eight-daggender wheel is another reference to Fortune. The four armed double *dorje* or *vajra*, from both Tibetan Buddhist and Hindu tradition is the thunderbolt of Zeus. Here it's a shuttle holding the thread of fate in both the minor and major card.

For me, these images tied in beautifully with my own thinking about the 8 of Swords. I associate the Lovers with choice, free will, the happy fault or *felix culpa* of the Garden of Eden when Eve decides to sample the apple. And I see the Wheel as the influence of fate, the great pattern we barely perceive but whose twists and turns shape our lives. In the 8 of Swords, Fate and Free Will confront each other. Irresistible force meets immovable object! In the collision of our freedom to act and what fate deals us, we are paralyzed until and unless we can unpick our own threads, remove our own blindfolds and move on.

Here's another one you can try:



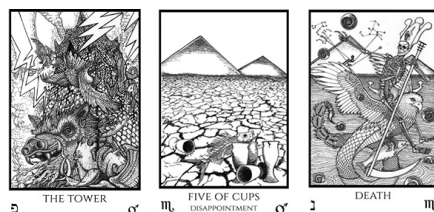
#### 45. Empress (Venus), 4 of Wands (Venus in Aries), Emperor (Aries) (Tabula Mundi).

How do the Empress's life-giving powers of attraction interact with the Emperor's impulse to shape and structure his world?

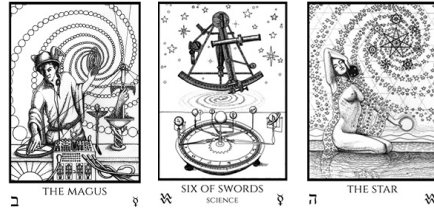
Does it surprise you that so many people connect the 4 of Wands with engagement, weddings, or marriage?

And consider this—Venus is in detriment in Aries, so not at her strongest. Maybe this refers to *just the party*, the good time, the celebration itself, not the lifelong work, joy, ups and downs of the marriage that follows.

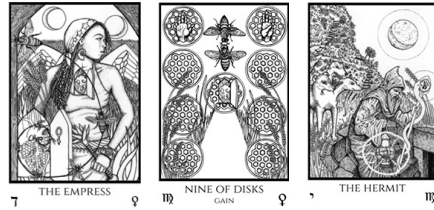
And here's a few more to try your hand at. What connections can you see between the minor card and its associated majors?



#### 46. Tower (Mars), 5 of Cups (Mars in Scorpio), Death (Scorpio) (Tabula Mundi).



**47. Magus (Mercury), 6 of Swords (Mercury in Aquarius), Star (Aquarius) (Tabula Mundi).**



**48. Empress (Venus), 9 of Disks (Venus in Virgo), Hermit (Virgo) (Tabula Mundi).**

Not every combination will make sense right up front, but I guarantee that the process of trying to work out the connections will deepen and greatly enrich your understanding of the minors.

TIMING USING ASTROLOGICAL  
CORRESPONDENCES TIMING IS ONE OF  
THE TRICKIEST THINGS TO DO IN  
DIVINATION. IN A FREE WILL UNIVERSE,  
HOW CAN WE KNOW WHETHER YOU'RE  
GOING TO MOVE ACROSS THE COUNTRY  
ON JUNE 29 OR IN FALL OF NEXT YEAR, OR  
IN A DECADE ... OR NEVER?

NEVERTHELESS, SOME READERS REPORT  
REASONABLE SUCCESSES USING TAROT TO  
PREDICT TIMING. AND NOW THAT YOU  
KNOW THE ZODIACAL CORRESPONDENCES  
OF THE CARDS, YOU CAN PUT A DATE ON  
JUST ABOUT ANYTHING! EVERY CARD  
EXCEPT THE FOOL, THE HANGED MAN,  
AND JUDGEMENT (THE THREE ELEMENTAL  
CARDS) HAS A SEASON OR A MONTH OR A  
DECAN (REMEMBER, THAT'S TEN DAYS OR  
ONE-THIRD OF A MONTH) OR A DAY OF THE  
WEEK ASSOCIATED WITH IT.

Obviously, this works best if the event you're trying to time takes place in the next year, as this system makes no provision for "next year," "the year after that," or "some other year."

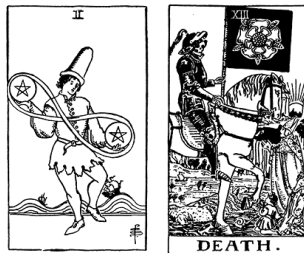
If you like, you can set aside all your other interpretive filters and give timing a spin like this: *When should I buy a new car?*

**49. 6 of Swords (Pictorial Key Tarot).**



5, 6, and 7 of Swords represent the three decans of Aquarius (January 20 to February 18). The 6 of Swords is the second decan. Buy your new car between January 30 and February 8! Actually, January 30 or 31 would be a particularly good time to try—car dealers try to move their inventory in the last days of each month.

*When will I meet the One?*



**50. The Empress, Death (Pictorial Key Tarot).**

Wow! That means sometime in Scorpio (October 23 to November 21) *on a Friday* (Empress = Venus = ruler of Friday). Plan to be out and about for those four Fridays to help give probability a boost!

*When's my next opportunity for a trip abroad?*



**51. Page of Wands (Pictorial Key Tarot).**

That's Cancer, Leo, Virgo—in other words, summertime. So you can pack light!

Personally, I've had some success with this method, particularly when the time span is less than a year. The advantage is that it's very specific, and you can do it even if you only have a pack of playing cards handy (Wands are clubs, Cups are hearts, Swords are spades, Pentacles are diamonds). Try it and see if it works for you!

[contents]

- 
3. This has to do with a system used in classical astrology to assign rulership to the decans. The idea is that just as each sign has a ruler (Venus rules Libra, for example), each decan has a sub-ruler or governor of sorts. In this system, the planets are ordered in *descending order of their apparent speed as viewed from the Earth*. It's called "Chaldean" or "descending" order (as opposed to the other system of assigning planetary rulers to decans, which is called "triplicity" order.) It normally starts Saturn first, but that didn't work so well for the Golden Dawn, so they started with Mars.
  4. This dark vision of the 7 of Cups is not the only framework I use for this card. But it is, however, one legitimate, rather Thoth-influenced interpretation.
  5. Pages/Princesses are special, as previously noted. They span all three, but if you had to choose, you could assign them a fixed quality, like the Knights/Princes.

# THREE

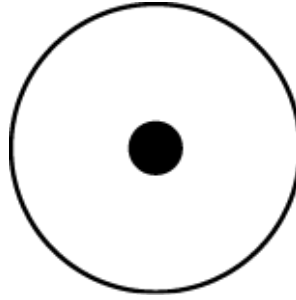
## USING NUMERIC CORRESPONDENCES

### *A Tale of Ten Great Mysteries*

I think the story of Ten is perhaps my favorite story in esotericism. I like the story of Twenty-Two, and the story of Seven, and the story of Sixteen. But it's the story of Ten, or One to Ten, that I return to again and again.

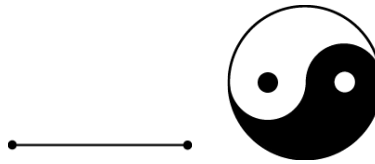
Where do we encounter ten? In our ten fingers, our ten toes, in the decimal system that grew from our ten digits. In the world of correspondences, we find ten at the heart of numerology, we find ten in the degrees of and number of days in each decan (a decan, remember, is one-third of each 30-degree zodiacal sign). Above all, we find ten in the Tree of Life. In its ten sephiroth we find the story of creation, endlessly repeating, growing from the seed of Kether to the fruit of Malkuth. But we'll be talking much, much more about that in the next chapter Number Meanings, 1-10

You can find meanings for numbers 1 through 10 anywhere, but let's start with some basic keywords: 52. Sun (point and circle) glyph.



**1:**

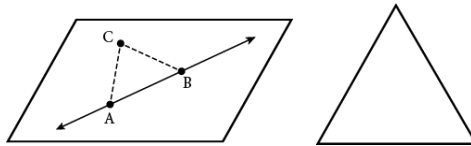
**Themes of unity:** wholeness, immortality, potential  
**Themes of action:** beginning, conception, initiative  
**Themes of self:** assertiveness, independence, creativity, will



53. Line segment with endpoints, yin-yang symbol.

**2:**

**Themes of balance:** equilibrium, adaptability  
**Themes of opposition:** polarity, electrical charge, choice, crossroads, challenges  
**Themes of the Other:** insight, mirroring, romance, the “gaze,” self-consciousness

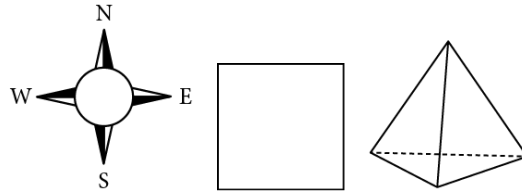


54. Plane with points ABC, triangle.

**3:**

**Themes of birth:** manifestation, movement, ambition  
**Themes of formation:** control, realization, boundaries  
**Themes of community:** community, collaboration, friendship, controls





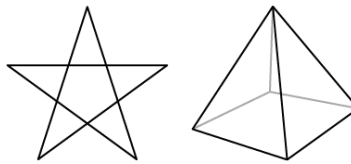
55. Compass, square, triangle-base pyramid (tetrahedron).

## 4:

**Themes of order:** the family, discipline, the home, protection

**Themes of accomplishment:** business, money, respect

**Themes of stability:** boundaries, the elements of matter, stillness, earth, solidity

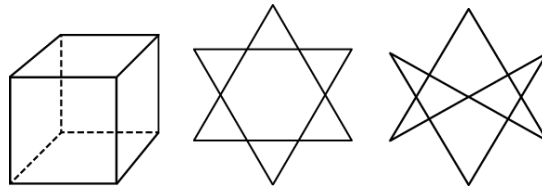


56. 5-point star, square-base pyramid.

## 5:

**Themes of Disruption:** freedom from the cycle of matter (4), spirituality, risk, change, imbalance

**Themes of Creativity:** travel, desire, sexuality, energy, attraction



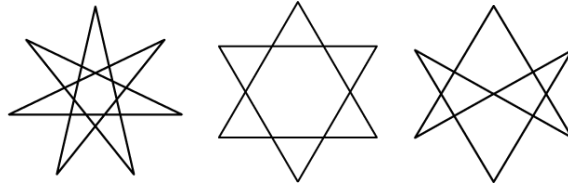
57. Cube, compound hexagram, unicursal hexagram.

## 6:

**Themes of harmony:** beauty, love, well-being

**Themes of purpose:** procreation, sacrifice, responsibility

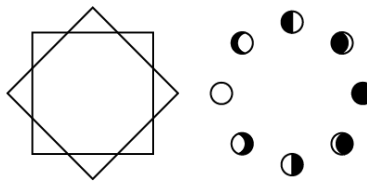
**Themes of wholeness:** balance, completion, male & female united



58. Acute heptagram, obtuse heptagram, Seed of Life.

**7:**

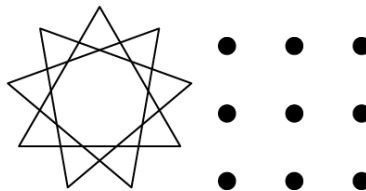
**Themes of mystery:** Imagination, secrets, enchantment, power, fertility **Themes of heroism:** quests, ego, resourcefulness, passion **Themes of skill:** intelligence, intuition, knowledge



59. 8-point star of Lakshmi, moon phase chart.

**8:**

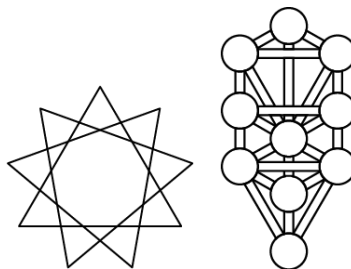
**Themes of government:** discipline, leadership, accomplishment **Themes of rationality:** mastery, success, authority



60. Compound nonagram, 9-point matrix.

**9:**

**Themes of magic:** psychic ability, insight, healing **Themes of power:** idealism, courage, independence **Themes of spirituality:** compassion, generosity, inspiration



**61. Tetractys, Tree of Life.**

## 10:

**Themes of renewal:** cycles, birth and death, fertility, overripeness, the harvest, completion Individual Number Techniques—

Numeric dignity

Perhaps the most obvious way to deal with numbers in a reading is to simply see if there's a number that predominates.



**62. 3 of Pentacles, 3 of Wands, 3 of Cups, 7 of Pentacles, 7 of Wands, 7 of Cups (Tarot of Marseille).**

Suppose the threes are person A and the sevens are person B. Which querent is happier in their job? Which one feels claustrophobic and has a need to move on? If it doesn't seem obvious at first glance, consider that threes have to do with collaboration, manifestation, communication. Sevens have to do with quests, secrets, and intuition.

In the cartomantic tradition, pairs, triples and quartets are significant in different ways. Here's an example taken from Jonathan Dee's *Fortune Telling Using Playing Cards*

(Charlesbridge, 2004): Four sevens: “cunning schemes and worrying pitfalls which are likely to arise from envy.”

Three sevens: “a sad combination foretelling the loss of friends, regret and possibly also guilt.”

Two sevens: “welcome surprises, a happy event and the development of deep, lasting, mutual love.”

Fortunetelling systems like these have a coherence and validity of their own, but they do depend on rote memorization—you can’t intuit them or infer them. So personally I’d prefer to simply acknowledge that a seven is making its presence felt, a little bit or a lot, and then freely interpret just how “sevenish” the situation is.

Many readers choose to read major arcana by number as well (although that leaves out our favorite Zero, the Fool). Can you see some common threads between the Emperor and the fours?



**63. Emperor, 4 of Coins, 4 of Swords (Dame Fortune’s Wheel Tarot).**

What do these cards have to say to you about order, stillness, solidity? What might they tell you in a reading about buying a new home versus going on a round-the-world adventure?

But wait, there’s more! If you use numerological reduction (adding together the digits in a multi-digit number) you can connect the rest of the major arcana, the ones numbered higher than ten.

0	0—The Fool		
01	1—The Magician	10—The Wheel of Fortune	19—The Sun
02	2—The High Priestess	11—Justice (or 11—Strength)	20—Judgement
03	3—The Empress	12—The Hanged Man	21—The World
04	4—The Emperor	13—Death	
05	5—The Hierophant	14—Temperance	
06	6—The Lovers	15—The Devil	
07	7—The Chariot	16—The Tower	
08	8—Strength (or 8—Justice)	17—The Star	
09	9—The Hermit	18—The Moon	

So now, suppose you draw something along these lines:



**64. 9 of Swords, Moon, 9 of Cups (Steampunk Tarot).**

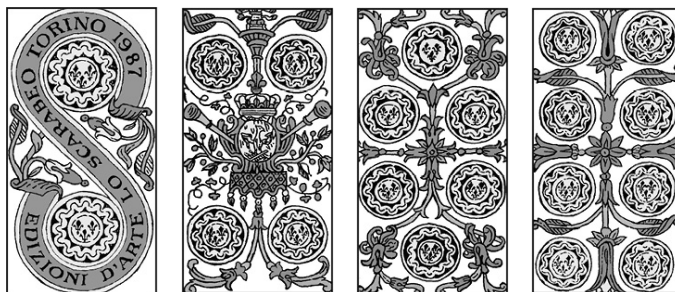
What do these cards suggest to you about magic and power, nightmares and dreams? What would they say to you in a reading about manifesting your heart's desire?

# NUMBER PATTERNS: PROCESSES & CYCLES

So much for individual numbers. What about groups of numbers? Well, we are pattern-making creatures, so when we see a group of different numbers we naturally want to impose a logic, a structure on them.

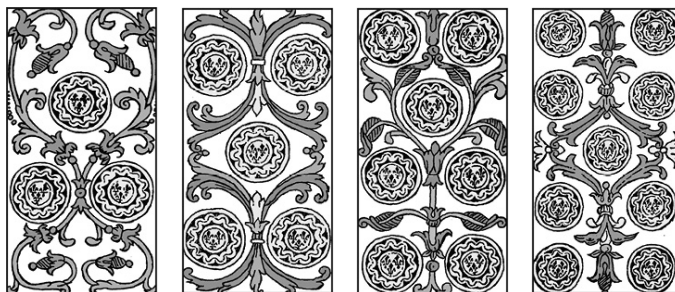
## EVENS VS. ODDS

Perhaps the simplest number pattern of all is the idea of even numbers and odd numbers. This is a method which works really well with Marseille decks, where the minor cards bear no figurative illustrations.



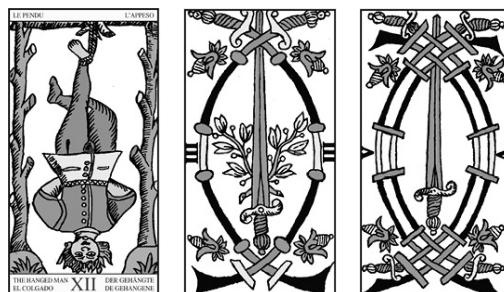
**65. 2, 4, 6, and 8 of Coins (Tarot of Marseille).**

Here you can see that the even cards show a certain kind of stasis and balance, while the central pip in the odd cards looks set apart, or as if it's trying to burst free.



**66. 3, 5, 7, and 9 of Coins (Tarot of Marseille).**

In a reading about family dynamics, imagine you saw something like this:



**67. Hanged Man, 3 of Swords, 5 of Swords (Tarot of Marseille).**

How do feelings of confinement lead to a desire to assert one's independence?

## 1 THROUGH 10—A LINEAR PROCESS

Simply counting from one to ten or from ten to one is a powerful story of its own. Although each number has its own character, as we've seen above, each also unfolds naturally into the next. Once you've learned the feeling of a three or a six or an eight, it's fascinating to start seeing where they fit in the larger journey or narrative.

If you develop keywords for each station, you'll be able to locate yourself in the sequence easily. Many tarot authors offer keywords, but the best way to derive them is just to do it yourself. Here's how: Lay out all forty numeric minors in order in rows of four, the Aces at the top and the 10s at the bottom. Study each row and see if you can come up with a single word that applies to all four cards. Then try it out by combining it with suit keywords: For example:



**68. 4 of Wands, 4 of Cups, 4 of Swords, 4 of Coins (Dame Fortune's Wheel Tarot).**

It took me a long time to come up with a single keyword which described all four to me, but eventually I settled on the keyword “gathering:” Gathering of drives/will to live. Gathering of emotions. Gathering of thoughts. Gathering of material resources.

Once you’ve come up with ten keywords, see if you can trace a story when you follow them from one to ten.

Here’s mine:

1. Seed
2. Balance (or Reflection)
3. Shaping
4. Gathering
5. Imbalance
6. Purpose
7. Skills and Seeking
8. Realization
9. Peak Power
10. End and begin again; return

Here we see a story unfolding: birth and growth followed by challenge and resolution, leading to maturity and passing on the baton.

Like most universal stories, this may seem pretty abstract when you reduce it to its bones. But one of the most powerful things you can do to bring this narrative to life is to apply it to something you know well. (This is a method Marcus Katz teaches in *Tarosophy: Tarot to Engage Life, Not Escape It*.) For example, suppose I’m making muffins—something I do pretty often:

1. Seed. I look for a recipe.



2. Balance (or Reflection). I take out the ingredients.
3. Shaping. I measure them out.
4. Gathering. I start mixing them together.
5. Imbalance. Oh no, I'm out of muffin liners! Or my pan's too small! Or the oven won't light! (There's always *something*.)
6. Purpose. I correct the fault and my muffins are now looking all set to go, albeit raw.
7. Skills and Seeking. Final touches. I decide they need some almond extract or pumpkin seeds on top, so they'll really be mine and not just somebody else's recipe.
8. Realization. I bake them.
9. Peak Power. I take them out, let them cool, and devour them.
10. End and begin again. I clean up, run the dishwasher, and whoa! I'm hungry again!

## PROCESS EXERCISE

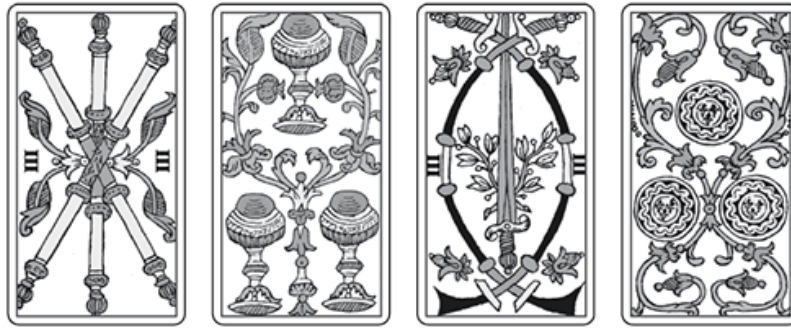
Try breaking down something you know well into ten steps—whether it's mowing the lawn, writing a poem, planning a party, washing your car, painting your nails. Feel free to cross out my keywords and use your own.

1—Seed
2—Balance (or Reflection)
3—Shaping
4—Gathering
5—Imbalance
6—Purpose
7—Skills and Seeking
8—Realization
9—Peak Power
10—End and begin again; Return

## WORD CLOUDS IN THE MINORS

Another way to come up with one to ten keywords is to create a word cloud. It's simple: use a thesaurus. You may wish to add in the Hermetic titles for your number cards for inspiration. For example, threes would be: Virtue, Abundance, Sorrow, Work. Then lay out your four suit cards of that number and see if you can find a keyword in the cloud that works for all four.

### **69. Number 3 Word Cloud.**



## 1-10 CYCLICAL PROCESSES

While this linear narrative works beautifully in any number of settings, it's not the only pattern you can use. The French esotericist Gérard Encausse, better known by his pseudonym, Papus, used a framework based on the philosopher Hegel to break down the tarot in the following arrangement of triple cycles.

1 (Ace)	Commencement	of Commencement
2	Opposition	
3	Equilibrium	
4	Commencement	of Opposition
5	Opposition	
6	Equilibrium	
7	Commencement	of Equilibrium
8	Opposition	
9	Equilibrium	
10	<i>indeterminate</i>	

As you can see, Papus's dialectic offers a convincing explanation for why fives ("opposition of opposition") are so rife with conflict.

**70. 5 of Wands (Opposition of Opposition) (Pictorial Key Tarot).**



Papus's dialectic is also reminiscent of the way the astrological decans work. Just as you can think of signs as *cardinal*, *fixed*, and *mutable*, decans are classified as *ascendant*, *succedent*, and *cadent*. Different terms, same basic idea: the ascendant decan expresses the initial energy

of the sign, the succedent decan expresses it fully, and in the cadent the energy declines.

1 (Ace)		
2	Ascendant decan	of cardinal sign (♈♊♏♎)
3	Succedent decan	
4	Cadent decan	
5	Ascendant decan	of fixed sign (♋♌♍♎)
6	Succedent decan	
7	Cadent decan	
8	Ascendant decan	of mutable sign (♊♏♎♋)
9	Succedent decan	
10	Cadent decan	

#### 71. 2 of Cups (Ascendant decan of cardinal sign) (Steampunk Tarot).



How does the 2 of Cups express the energy of newness and beginnings?

Although these patterns—the linear, the dialectic, the astrological—may seem hopelessly intellectualized, it's not so convoluted in practice.

Imagine you have a reading where you see lots of eights and nines. Suppose it's someone who's thinking of moving.



**72. 8 of Cups, 8 of Swords, 9 of Wands, 9 of Pentacles (Pictorial Key Tarot).**

*Linear approach:* Realization and peak power. According to the linear approach, we're nearing the end of a story. All the systems have been set in motion and are arriving at the climax of their intended purpose.

*Dialectic approach:* Opposition of Equilibrium, Equilibrium of Equilibrium. According to Papus's dialectic, we see a final destabilization leading to a final balance.

*Astrological approach:* Ascendant decan of mutable sign, succedent decan of mutable sign. We see all four mutable signs represented here. In the 8 of Cups and Swords, we see issues of emotional (Pisces) and mental (Gemini) transition erupting. In the 9 of Wands and 9 of Pentacles, we see the power of Sagittarius and Virgo to stabilize the journey to one's destination and bring order to one's changing affairs.

No matter which system you use to read this pattern, it will set the move in context for your querent—it will show her that one phase of her life is truly coming to an end. The details of the cards add color, rounding out what that moment feels like: the stories—and the baggage—she leaves behind, the frustration of not having been able to progress in her old world, the determination to make a new start, the establishment of a place of her own.

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# FOUR

## USING KABBALISTIC CORRESPONDENCES

### *Climbing the Tree of Unknowable Fruit*

As tarot readers, why should we care about Kabbalah? What does a centuries-old Jewish mystical tradition have to do with our familiar deck of 78 cards?

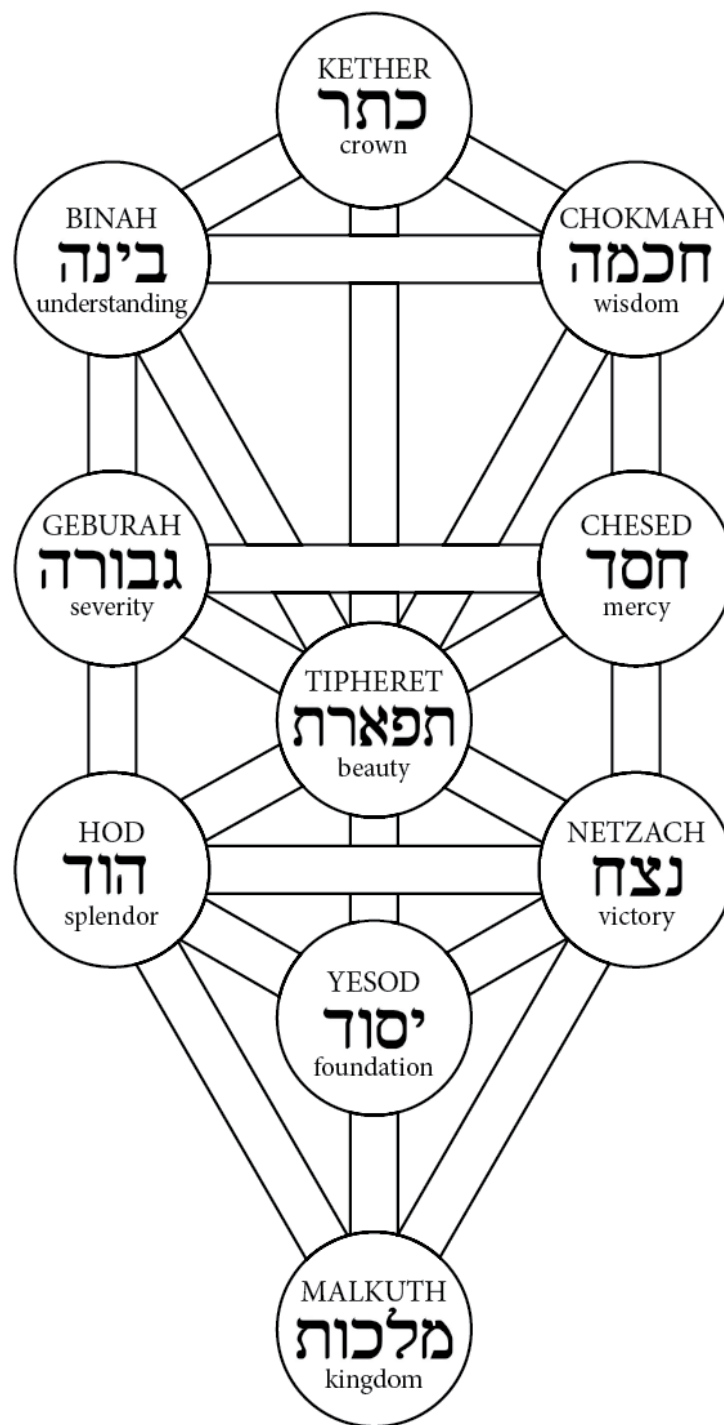
*Kabbalah* means “that which is received.” It is a body of received wisdom (i.e., handed down to human understanding from the divine) that offers insights into the nature and structure of the universe as we know it, and a conceptual map of the cosmogony. The image around which Kabbalah teachings center is the Tree of Life. As you can see, the Tree of Life is not a literal, earthly tree. It’s a diagram showing ten *sephiroth*, ten spheres, through which the energy of creation spills and condenses into matter. Each *sephira* represents an aspect of creation; a quality of the divine.

As we’ve been discussing throughout this book, it is the timeless habit of magicians to mash together the traditions of every culture they can, with the idea of making something powerful and new. Algebra, astronomy, astrology, gods from Greece and Rome and Mesopotamia and India, runes, I Ching, alchemy, Platonic geometry, nature worship, numerology—if



there is an idea, there is a magician who has tried to connect it to another idea. The Tree of Life is at the center of that, a giant Grand Central of Western esotericism that's been pressed into service as a hub for all that magic. The Golden Dawn took this great matching game as far as anyone did, hanging the most complex imaginable system of attributions on the eternal branches of the Tree. This is what came to be known as Hermetic Qabalah. It is inspired by, but quite different from, the original mystical Kabbalah of Judaism.

**73. The Tree of Life, as adapted and conceptualized by the Golden Dawn. For a Tree diagram more closely tied to Jewish Kabbalah, see Figure 4 in Part 1.**



For those with academic inclinations (or those who simply like to learn) the Hermetic version of the Tree of Life is like walking into a massive warehouse of knowledge. Each card has a place in its branches. Open the door marked “9 of Cups” and you enter a room full of star lore, myths, plants,

and animals (especially fish), living and dead gods. It's illuminated by moonlight and bathed in water and purple mist. Its four exits are marked Temperance and Star and Sun and World. It's the place where dreams and wishes go to shape reality, and you know all that because of what is in that room. All the answers are there, if only you can find them.

It's like busting into the Federal Reserve of Magic and adding fuel and power and centuries of wisdom to what you know, and adding your bit to it, too. The Tree of Life is the original Room of Requirement, where you can find what you need if you can just wish hard enough as you're passing by.

# AUTHENTICITY AND ATTRIBUTIONS

Kabbalah predates tarot by centuries; astrology predates tarot by millennia. Long before anyone shuffled and drew their first Fool, Kabbalists were drawing connections between the stars, planets and elements, and the Hebrew alphabet as arranged on the paths of the Tree. The Jewish Kabbalists were followed by the Christian Cabalists and Hermetic “Qabalists,” who coopted the Tree for their own interpretive purposes. (It was the Hermetic Qabalists who would most influence esotericists interested in tarot.) When tarot practitioners began joining tarot to the Tree, they followed the example of their predecessors by assigning Hebrew letters to paths and then adding the major arcana to those letter/path attributions.

But everything from the shape of the Tree to the letters assigned to its paths shifted tremendously from the early days of Jewish Kabbalah to the era of tarot. So if you encounter someone who is learning about the Tree in rabbinical school, there is a good chance they will look askance at your Hermetic Tree and the cards dangling from it. And they’d be justified in doing so.

The Golden Dawn’s way of assigning tarot to the Tree (or to astrology, or anything else) isn’t the only way, even within the tarot tradition itself. There are different ways of drawing the Tree, different ways of assigning the planets to the Tree, different ways of determining which cards are associated with which paths on the Tree.<sup>6</sup>

Nevertheless, as the chaos magician Peter Carroll once wrote: “Magic works in practice, but not in theory.” Wherever your Kabbalah study comes from, and no matter how muddled

its origins, you *will* find that it adds depth and power to your readings if you are willing to stick with it.

# NUMBERS ON THE TREE OF LIFE

The sephiroth are said to be fundamentally unknowable, yet we shall make the attempt anyway. The Tree of Life is said to represent the process of Creation, where divine light spills from the topmost sephira, Kether, sequentially through the ten sephiroth until it ends up, made manifest and physical, in the final sephira, Malkuth. Malkuth represents our earth, our plane of existence, the world we know from our five senses.

1. *Kether*—Crown: The source that contains all things, the number which contains all other numbers, energy without form. (Associated with the Primum Mobile, or “first mover,” the force that moves the universe.)
2. *Chokmah*—Wisdom: The male principle, expansion, the idea of direction the impulse to being. (Associated with the celestial band of the zodiac.)
3. *Binah*—Understanding: The female principle, the idea of restriction, the impulse to form. (Associated with Saturn.)
4. *Chesed*—Mercy: The physical world, structure and increase, building. (Associated with Jupiter.)
5. *Gevurah* or *Geburah*—Severity: Destruction and separation, escaping constraints, the force of division. (Associated with Mars.)
6. *Tiphereth* or *Tiferet*—Beauty: The place of harmony, the meeting of above and below, balance, sacrificial gods, the fixing or righting of 5/Geburah. (Associated with the Sun.)

7. *Netzach*—Victory: “Eternity,” emotional connection, instinct, the will to endure and to connect, the force of attraction (Associated with Venus.)
8. *Hod*—Splendor/Glory: The intellect , the system, the rational mind, invention, travel between worlds (Associated with Mercury.)
9. *Yesod*—Foundation: Imagination, the backstage of reality, the astral plane, the place of magic. (Associated with the Moon.)
10. *Malkuth*—Kingdom: The physical world, home of the Shekinah or feminine aspect of god, manifest reality, the body. (Associated with the Earth).

From the list above (or from your own understanding of what you’ve read), choose one word for each sephira that seems to best fix its essential qualities in your mind. Write this Kabbalistic keyword in the middle column of the table below. Then take the numeric keywords you developed in the previous chapter and write them in the final column, too.

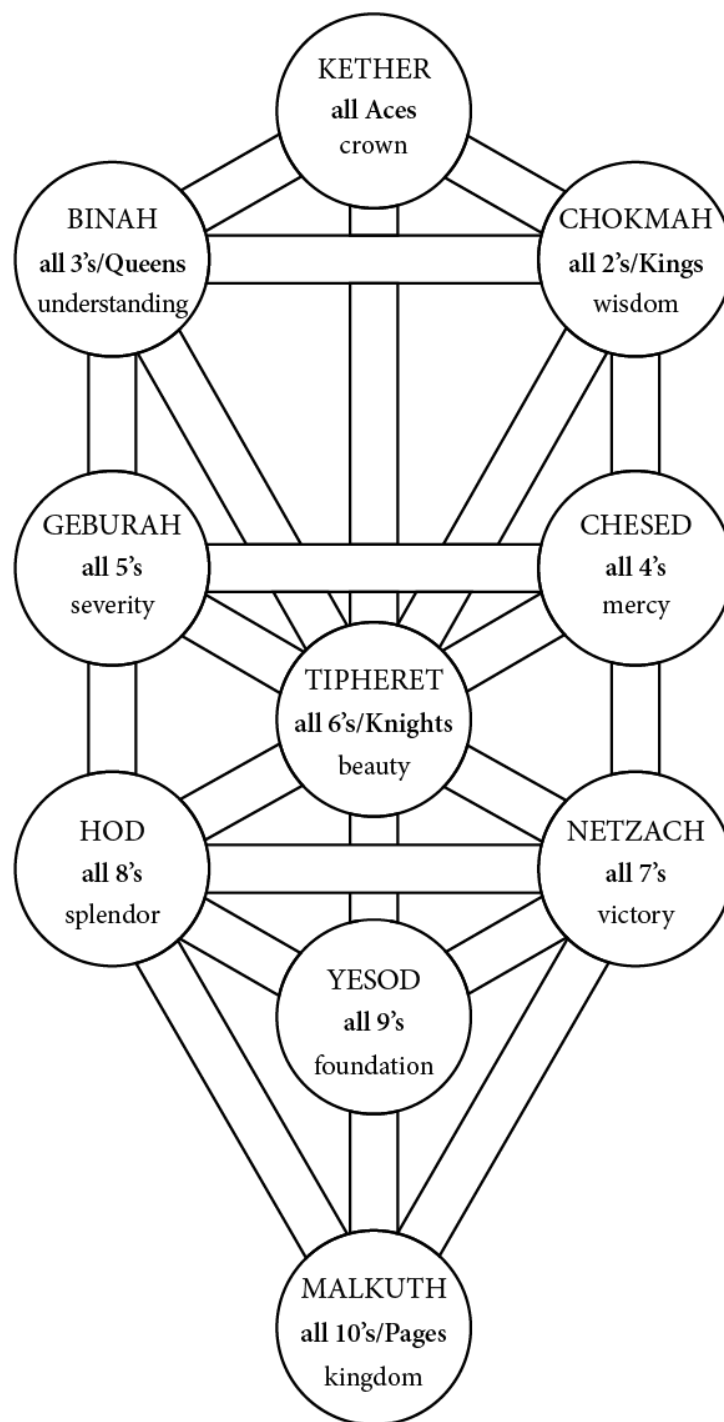
Sephira	Meaning	Kabbalah keyword	No.	Numeric keyword
Kether	Crown		<b>1</b>	
Chokmah	Wisdom		<b>2</b>	
Binah	Understanding		<b>3</b>	
Chesed	Mercy		<b>4</b>	
Geburah	Severity		<b>5</b>	
Tiphereth	Beauty		<b>6</b>	
Netzach	Victory		<b>7</b>	
Hod	Glory		<b>8</b>	
Yesod	Foundation		<b>9</b>	
Malkuth	Kingdom		<b>10</b>	

So now you have another powerful way of conceptualizing the sequence from one to ten. You've recreated the cosmogony of the earth in miniature! simply by relating it to the ten-part process you already know of cooking a recipe, writing a poem, or mowing your lawn. How unlikely! (and yet how elegant as well).

Now that you've got a solid understanding of what the numbers one through ten mean to you, it's time to look at them on the Tree of Life. At the same time, we can add the court cards into the equation as well.

**74. 1-10 Sephiroth, Minors only. The Minor Arcana on the Tree of Life.**

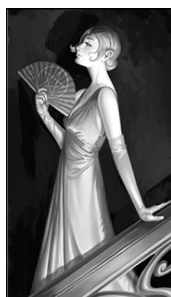




## THE SEPHIROTH AND THE MINOR ARCANA

Pick a number, any number—say 2, 3, 6, or 10. Let's start with three. Take out all the minor cards that are threes—3 of

Wands, 3 of Cups, 3 of Swords, 3 of Pentacles. Take out one Queen, say the Queen of Pentacles. We'll work with the three-ish keyword verb of "shaping," but you can substitute any three-ish keyword verb you like.



**75. Queen of Pentacles (top), 3 of Wands, 3 of Cups, 3 of Swords, 3 of Pentacles (bottom) (Steampunk Tarot).**

Set the Queen of Pentacles next to the 3 of Wands and complete the following sentence:

"With my will, I shape my ambitions into \_\_\_\_\_."

Next, set her next to the 3 of Cups and complete the following sentence:

"With my heart, I shape my feelings into \_\_\_\_\_."

Then do the same with the 3 of Swords:

"With my mind, I shape my thoughts into \_\_\_\_\_."

And the 3 of Pentacles:

"With my hands, I shape the world around me into \_\_\_\_\_."

# PATHWORKING WITH THE MAJOR ARCANA

Tarot readers who use the Kabbalistic Tree of Life rely on one technique more than all the others, and that is pathworking. Recall that there are twenty-two paths between the sephiroth, each assigned to a Hebrew letter—and each assigned to one of the trumps by the Golden Dawn. Pathworking is a form of meditation where you travel, in your mind, along the path of a card and between the sephiroth at each terminus, beginning with what you know but allowing your imagination to fill in the blanks.

Pathworking probably originated as an initiatory technique of the Golden Dawn. Members of that society invested tremendous effort and belief into their rituals. While they were partly theatrical affairs, with roles to play, costumes, and props, they also relied heavily on the visualization abilities of the participants. Following the paths was part of their heavily structured ritualistic approach to self-knowledge, but pathworking can be much more personal, flexible, and individual.

Israel Regardie's *A Garden of Pomegranates* is an excellent guide to meditative pathworking based in Hermetic Kabbalah. And Edwin Steinbrecher's *Inner Guide Meditation* goes even further, setting out the method as a self-guided meditation into tarot that anyone can undertake with a little time and patience.

A similar practice is that of shamanic journeying, a practice where you use an external driver (like a drumming track) to carry you forward into non-ordinary reality, meet with helping spirits, and explore the true nature of tangible and intangible concepts in your world. This is my currently my primary

method of pathworking, and I have used it successfully to visit tarot entities on a number of occasions.

## A STRUCTURE FOR PATHWORKING

- Physically clear a space. Using the correspondences, introduce any objects that might stimulate your senses to keep the relevant card in mind. Prop the card up so that you can see it.
- Mentally clear the space. If you know the lesser banishing ritual of the Pentagram, or a Wiccan or other cleansing ritual, or an angel invocation, you can do it now. Most invoke the four elements or four directions. Or you can simply imagine your space as simply being filled with white light and all negative influences leaving, not to return.
- Sit comfortably and empty your mind. If you wish, call on a guide or helping spirit to help you.
- Imagine a door or threshold with the image of the card imprinted on it. Pass through the door (if you wish, you can use a key in the form of the Hebrew letter, the Hermetic title of the card, or another correspondence). You can also imagine the sephiroth that the path connects. For example, if you are traveling the path of the Hermit, you might imagine yourself entering the path from the expansive, blue-lit world of Chesed, and later emerging into warm golden light of Tiphereth.
- Start imagining the scene depicted on the card, with as much concentration as you can muster. Allow the rest of the world to fade away. Try to observe not only what you see in the scene, but

what you hear, smell, taste, and touch. Turn in all directions, travel any paths you find, interact with anyone you encounter. When you encounter the figure or archetype representing the card, you can ask: (1) what you can do to honor and acknowledge their presence in your ordinary reality; and (2) if they have a gift to share with you.

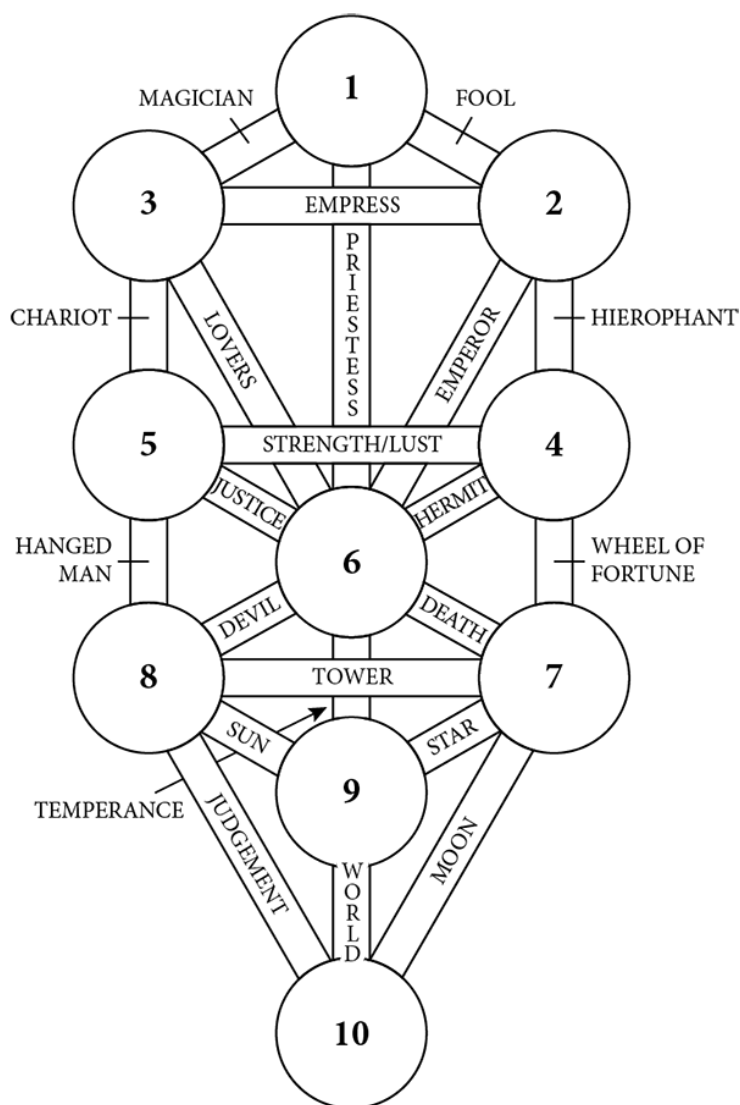
- When you are done, return to your door, pass through it, return to ordinary consciousness.
- Don't forget to put away any ritual trappings you may have used so they maintain their suggestive power.

# COMBINING NUMBERS AND PATHS

There's one final, rather advanced technique you can use which is based on the Tree of Life,

Remember that the numeric minors correspond to the ten sephiroth of the Tree? And remember that each path between sephiroth is the path of a major? Well, you can use the numbers and the paths to work with major and minor arcana.

**76. Tree of Life with Numbers and Majors.**



In Marcus Katz and Tali Goodwin's *Secrets of the Waite-Smith Tarot*, I've seen this method used to connect opposite sephiroth. For example, you can travel between:

All twos (Chokmah) and all threes (Binah) via the Empress.

All fours (Chesed) and fives (Geburah) via Strength

All eights (Netzach) and nines (Hod) via the Tower



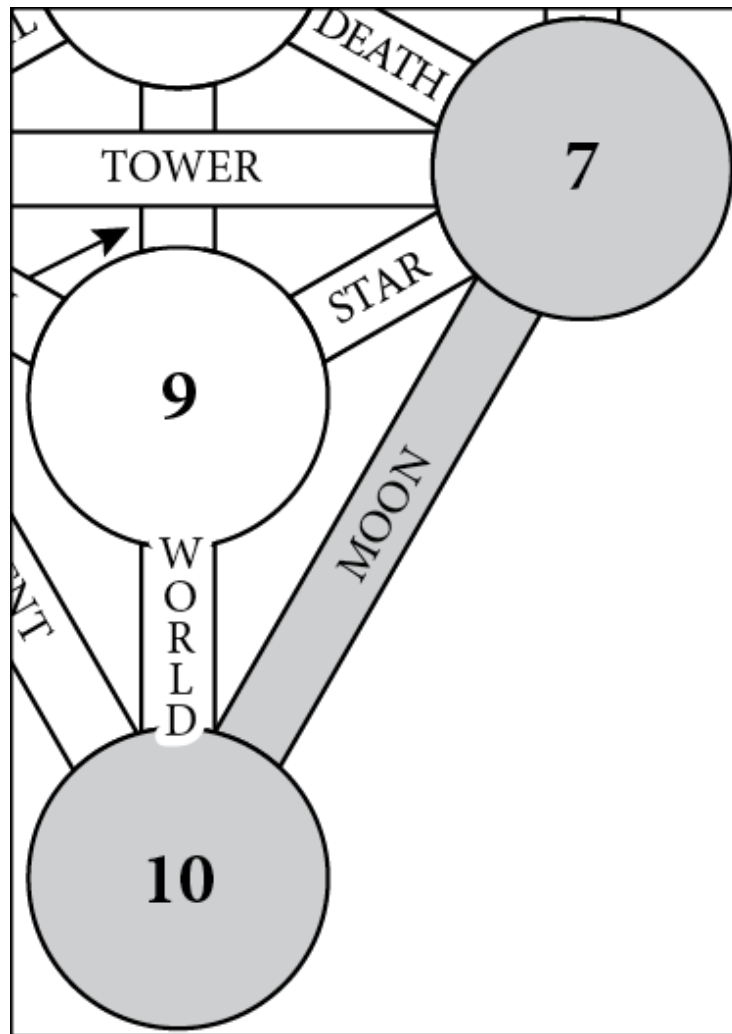
**77. 8 of Cups, the Tower (XVI), 9 of Cups (Animal Totem Tarot).**

Here we see the upending of everything you know, the dark night of the soul, the burning rupture. What dreams does that clear the way for? How do you shape a life from a blank slate?

This method, which I first saw in Marcus Katz's *Secrets of the Waite Smith Tarot* can lead to profound insights about the polarities represented by the Pillar of Force and the Pillar of Form.

But why not extend that model? What if all threes and all sixes are connected through the Lovers card? What if all sevens and tens are connected through the Moon?

**78. Path from 7 to 10 via Moon graphic.**



**79. 7 of Swords, The Moon, 10 of Wands (Mystical Tarot).**

Looks like once again the seven has bitten off more than he can chew, thanks to an overactive imagination.

**NOW IT'S YOUR TURN:**



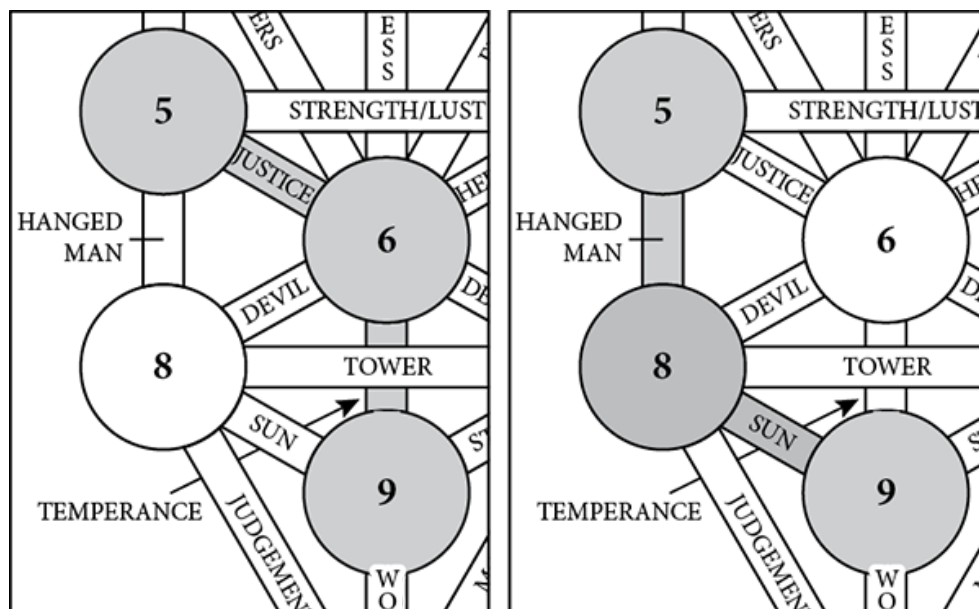


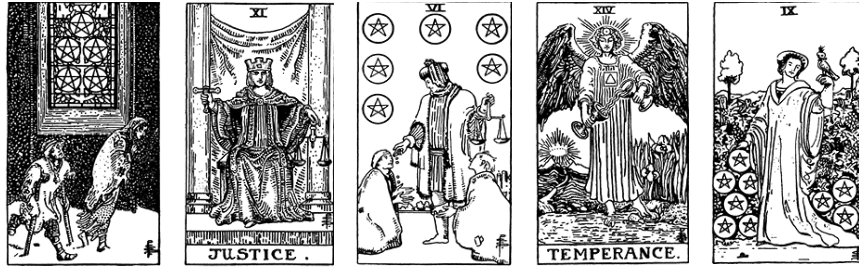
**80. 7 of Wands, Death, 6 of Swords (Mystical Tarot).**

The 7 of Wands has been fighting an uphill battle for so long. What remedy might the path of Death suggest, in moving from the quests of a seven to the resolutions of a six?

Some card pairings have no direct path on the Tree. For example, if you want to connect a five to a nine, you have two choices: you can take the path of Justice and then the path of Temperance. Or you can take the path of the Hanged Man and then the path of the Sun.

**81. Paths from 5 to 9 graphic. There's more than one way to get from Geburah (5) to Yesod (9).**





**82. 5 of Pentacles, Justice, 6 of Pentacles, Temperance, 9 of Pentacles (Pictorial Key Tarot).**



**83. 5 of Pentacles, Hanged Man, 8 of Pentacles, Sun, 9 of Pentacles (Pictorial Key Tarot).**

Let's see how that might look in the actual cards. Which of these is a path of tweaking and refinement? Which is one that calls for a more absolute approach, even sacrifice? Which path depends more on the help of others, and which more on oneself?

You *could* take an even more roundabout route—you could visit *all* the sephiroth on your way from five to nine. You could travel eight, nine paths, or more. Perhaps that is what we all are doing all the time, in a way—searching for our destinations along circuitous routes, never realizing a shorter way was within our grasp.

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6. I've included a diagram of the second most commonly used variant Tree in tarot in the tables at the front of the book.

## FIVE

# PUTTING IT ALL TOGETHER

### *Interpretation, Creation, Magic*

If you've gotten this far, you've become familiar with a lot of different single methods. You've learned to harness the power of the four elements—flame and wind, water and earth! You've turned your gaze to the stars and learned to discern the patterns strewn across the sky. You've closed your eyes and counted to ten, up and down and back again. And you've started climbing the grandest Tree of all, exploring its celestial branches for fruits of insight. Like filters in front of a camera lens, these individual methods each highlight different aspects of your cards, and by switching them out you can learn something new every time you look.

The correspondences are the study of a lifetime, to be sure. But it's one thing to study them in the peace of your home or library or office, and another to use them in an actual reading. Pity the client who comes in with her broken heart, looking for guidance, and here's you going on about some succedent decan in a mutable sign ... along the path from Binah to Tiphereth ... the septenary of fire and the Earth of Water! Recall that correspondences are left-brain work ... analytical and systems-based. I believe much of what we do in divination originates in the province of the right brain, where

the creative and intuitive spirit has its home. So: how are you going to use correspondences without shutting down your intuition and getting a busy signal from the world of spirit?

I think of the correspondences as something like practicing your scales, if you're a musician, or maybe your chord progressions. Scales serve a lot of purposes—they strengthen your fingers, they improve your speed, but most importantly they strengthen the neural pathways in your brain. (You can even gain some benefit just from practicing them in your head.) When the time comes to perform, you forget about the scales completely, but the paths you've strengthened activate effortlessly. Like magic, the music comes to life and you lose yourself in its flow.

At its best, a reading is like that. You may have had the experience of not even really knowing where the words you're saying are coming from, or not remembering what you said afterward. That's a good sign—it tells you that your ego wasn't involved in the reading, and you probably weren't projecting anything onto your client.

But there are things you can do to encourage those scales to embed themselves more deeply and build stronger, deeper connections—that's what this section is about. I don't believe there's a true divide between intuitive readers and esoteric readers; if you're an intuitive reader, learning some systematic information will not diminish your gift of insight. Likewise if you're an esoteric reader, you can indeed find your way through all the trees and see the forest again from the other side, becoming a more powerful intuitive reader in the process.



In this part of the book, we'll talk about interpretive techniques, like deriving themes from the correspondences. We'll talk about “working backward” with your cards from real life (chapter 5). We'll talk about creative techniques like

meditation, memory palaces, and poetry (chapter 6). And we'll talk about talismans and planetary magic (chapter 7). All of this is just a stepping-off point, however; when it comes to tarot and the correspondences, the sky is truly the limit.

# INTERPRETIVE TECHNIQUES: DRAWING OUT OVERALL THEMES IN EACH CARD

When you work with correspondences, it's as though you have a huge pile of little threads, each connected to another. The puzzle is to figure out how to weave them all together into an image that makes sense.

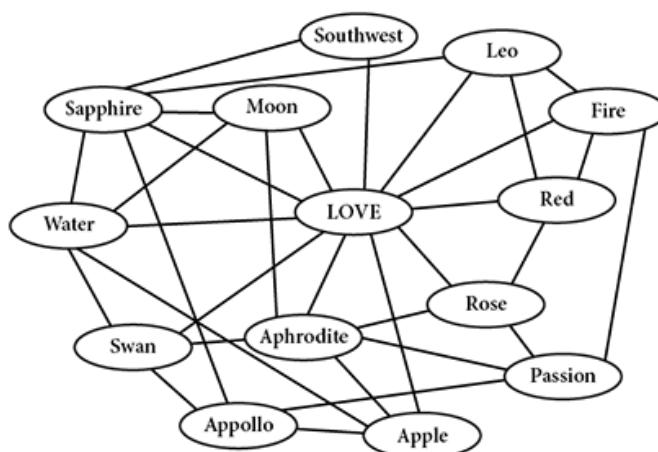
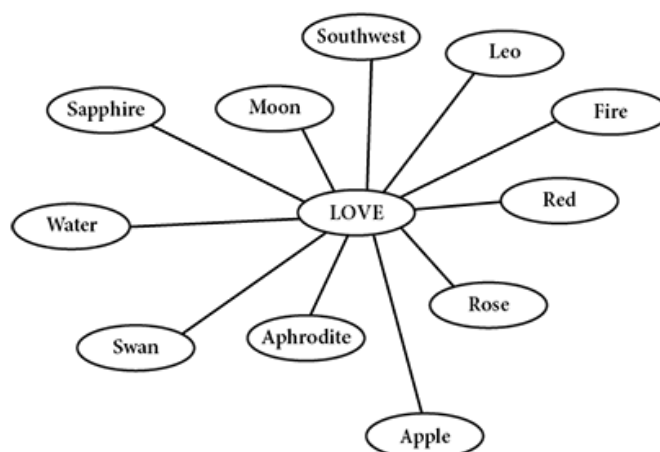
Suppose you're thinking about the High Priestess, everyone's favorite tarot divinity. Maybe you'll start with a table that looks something like this:

Title	<b>The High Priestess</b> , The Priestess, the Popess, Pope Joan, The Priestess of the Silver Star La Papesse, La Papessa, Junon/Juno, La Pances
Astrology	 <b>Moon</b> Rulership: Cancer, Exaltation: Taurus Detriment: Capricorn, Fall: Scorpio
Element	 Water
Hebrew letter, type, meaning, and associated number	<b>ג</b> Gimel (double letter) Sound : hard <i>G</i> Meaning: camel, foot, pride Associated number: 3
Tree of Life path	Kether (Crown) to Tiphereth (Beauty)
Attributes	Wisdom, folly
Body part	Right ear
Colors in the Four worlds (Golden Dawn)	Blue [Atziluth/King scale] Cold pale blue [Briah/Queen scale] Silver [Yetzirah/Prince scale] Rayed sky blue [Assiah/Princess scale]
Related musical note	G# (by color of path in Atziluth, blue) A#/Bb (by colors of sephira, purple/Yesod)
Magical weapon	Bow and Arrow
Associated deities	Artemis, Hecate, Chomse, Chandra, Isis, Hathorn, Nut, Demeter, Persephone, Hekate
Associated animals	Deer, camel, dog, boar, cow, bear
Associated plants	Hazel, pomegranate, moonwort, cypress, cabbage, camellia, coconut, cotton, cucumber, gardenia, jasmine, lily, lotus, mushrooms, poppy, potato, turnip, willow
Associated perfumes	Camphor, aloe, myrrh, jasmine, “all sweet and virginal odors”
Associated gemstones and metals	Moonstone, pearl, crystal, chalcedony, silver

I love lists, but lists can only get you so far when it comes to reading tarot. Somehow your brain has to take all those raw materials, those attributes and correspondences, and digest them into something that gives meaning to your understanding of the card in the same way that food gives nourishment to your body.

In *Llewellyn's Complete Book of Correspondences*, I saw the following word cloud connecting correspondences relating to love: the color red, roses, Aphrodite, etc.

**84. Correspondence Diagram (*Llewellyn's Complete Book of Correspondences*).**



“What if you were to take that idea,” I thought, “and place all the correspondences in the middle?” You could sort them



into ideas that had something to do with each other and try to figure out what that something was.

For example, what could “crystal,” “Artemis,” “lily,” “cold pale blue,” and the “Maiden” form of the moon all have in common? They set me thinking of *purity* and *virginity*. (It might be something different for you.)

Lotus, camphor, moonstones, myrrh, the color blue, the concept of madness, and the element of water make me think of *wateriness* (obvious, maybe), *changefulness*, and *adaptability*.

If I keep going along these lines, I come up with a manageable handful of related keyword-concepts:

wateriness—changefulness—adaptability  
purity—virginity—the sacred feminine

travel between realms  
magic—mystery—secrets

### 85. High Priestess Word Cloud.



Those concepts now live with me, awakening every time I see the High Priestess, animating the dozens of correspondences I've studied. If the Priestess is suggesting that my client be adaptable and open to her intuition, I can point to the lunar and water references in the card and talk about fluidity and the changing face of the moon. If the Priestess is suggesting my client take a quiet "wait and see" approach, I can point out references to night, sleep, secrets, the oyster closed around its pearl.

This is, of course, a really subjective process. You might look at the same correspondences I do and come up with very different concepts or keywords. That's a good thing. What is tarot if not a way of connecting to the magic of a language and worldview that is uniquely your own? There are no right

answers in tarot, but bit by bit, you can uncover the sublime architecture of your own mind and its connection to everything around you.

## MAJOR ARCANA WORD CLOUD EXERCISE

You'll need:

Small Post-its (or large Post-its cut up into strips) each with a sticky end.

## Pen and paper

1. Choose a major to work with, such as the Hermit or the Star. Using the tables at the back of this book, jot down several correspondences that you'd like to work with, one on each note.
2. On a large piece of paper, start arranging the stickies into groups that seem related. The connections can be very loose, imaginative, or completely personal and in your head—there are no right or wrong answers.
3. Once you have them arranged in groups, try to draw out the common thread in each group. Try to describe it in a keyword or two, using abstract concepts like “hope,” “solitude,” “wisdom,” “freedom.” When you've found a keyword or two that works (however loosely it may be), jot it down as well in the margins of the page or wherever it fits.
4. (Optional) Some of the correspondences will have relationships to correspondences that are in a different group. If you like, use your pen to draw lines to connect them. When you're done, you'll have something that looks like the flight map of Delta Airlines, or the wall of a conspiracy theorist.
5. Now's the fun part. Take your final handful of keywords. Take out the relevant card from your deck—or if you have multiple decks, pull the same card out of all of them so you can compare them. Now test drive your keywords. Can you see “solitude” in every version of the Hermit?

Can you see “mystery” in the Priestess? “Hope” in every Star?

6. Jot your personal keywords for that card down in your tarot journal. You do have a tarot journal, don't you? (If not, go get one; you need it!) If you're the artistic type, you could doodle a picture that captures the feeling of the keyword or paste in a copy of the card image. Now those keywords are a part of you.

# INTERPRETIVE TECHNIQUES: RETHINKING THE CARD OF THE DAY

Do you draw a card of the day? I do—in fact I draw two, so they can talk to each other while I go about my business all day.<sup>7</sup> A lot of people wonder what they should do with their card of the day. Sometimes it seems like it doesn't relate to anything at all. Or when you try to relate it to something you've scheduled, it becomes so vague it doesn't seem to have much point in the first place.

One practice I've found very helpful is simply stopping in the middle of whatever I'm doing several times a day and checking in with the card to see if its message—any of its messages—is starting to resonate. I'll think about my card of the day when I catch myself procrastinating, or when I'm transitioning from one task to the next. Sometimes it's when I'm discouraged about something or brooding over a conversation I've had. It could also be when I start to yawn at three in the afternoon, or at the end of the day when all is said and done. Chances are there will be a moment when something in life will echo something you see in the cards.

For example, today I drew the Page of Cups. I associate the Page of Cups with my daughter. And you know how the Page of Cups is holding a cup in the air and kind of looking at it in a very preoccupied way? Well, just an hour or so ago, my daughter strolled through my office holding a measuring cup with some water in it. She held it in the air and took a ruler to it to see if she had two centimeters' worth of water. Guess who she looked just like? Sometimes a COTD whose messages seems really vague at the outset is turns out to be very literal.

Fleeting moments like in my example happen all the time, often so quickly that you'd miss them if your card of the day didn't give you a reason to notice them. When you do notice them and they begin to add up, you start to feel as if you are living in a world of secret meaning, a work of art, or a poem. Your card of the day may point to the theme of that poem, making the rhythm of your day its meter, and the moments of convergence its rhyme.

Sometimes the rhyme will be visual, looking just like the picture on the card. Often it will be something more subtle, something from your correspondence-based web of meaning. How can you use correspondences to catch and hold those moments or "rhymes" within your day? Here's some examples, all of which have to do with the 4 of Pentacles. You can go to the individual card tables at the back of this book to look up these and other correspondences:



**86. 4 of Pentacles (left to right)**

**(Pictorial Key Tarot, Animal Totem Tarot, Tarot de Marseille, Steampunk Tarot).**

4 of Pentacles [visual interpretation]

*You see a table set for a meal with four plates.*

Sun in Capricorn [astrological interpretation]

*You eat some goat cheese, in a shaft of sunlight on your porch*

Lord of Power / Earthly Power [Hermetic title]

*You plug your laptop into an outlet with four sockets.*



Sun / Devil [Associated Majors]

*You overhear a conversation on the street. "The devil made me do it!" she says.*

Pisces australis [Constellation located in the astrological decan]

*You go for a swim, a few miles to the south.*

January 11—January 20 [Dates associated with the astrological decan]

*You book a trip for a mid-winter vacation.*

Any Sets of **four**: Elements, seasons, directions, Apostles, Archangels [Numerological]

*You see a weathervane, a calendar, a GPS compass, etc.*

Chesed—Mercy [Kabbalistic]

*Your son apologizes for leaving the car windows open in the rain, and you say it's okay.*

Ruler gods—Zeus, Thor, Jupiter, etc. [Mythological]

*You hear a clap of thunder.*

You might see something from the image for this decan, the third decan of Capricorn, from the *Picatrix*: "A man **opening and closing a book**, with the **tail of a fish** before him. It indicates intensity, desire, monopoly, accumulation, and greed."

From Agrippa: "A **woman**, chaste in body and **wise** in her work, and a **banker** gathering **money on a table**. This is the significator for prudent government, and for ambitious and greedy substances."

In isolation, each instance of synchronicity you observe may not seem like much. But as in a mosaic or a collage, the picture comes into focus as you step back to observe it. You find yourself in the middle of a world defined by the 4 of

Pentacles. It's a story of order, stability, natural design, the family, the kind of freedom that money buys and knowing your place in the world. Perhaps you struggle against confinement, beating your fists against its four solid walls. Perhaps you revel in the comfort and safety of its solid structures. You can fight it or you can savor it, but the point is that you are aware that this story—the story of the 4 of Pentacles—is happening all around you.

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7. I owe this two-card practice to Peter Stuart, who in 2015 persuaded me to try it.

# SIX

## CREATIVE TECHNIQUES

### *The Power of the Pen*

To read tarot is to forge a connection—perpetually changing, perpetually growing—with your cards and yourself. You can do it by interpretation, by reading for yourself and others, by research, by memorization, and by observation (see “reading backward from life”).

As diviners, we hunt for meaning in signs and symbols. Some look there for insight, some for prediction. But what all these approaches have in common is that they describe the way things are or the way they are going to be.

In recent years, I’ve come to recognize another side to tarot—not the way things are or will be, but the way they *could* or *might* be. Call it the way of the magician. A card doesn’t need to be simply a window to look through. It can also be a door that leads you to places of your choosing. Until the moment you step through, the nature of that place is undetermined. You don’t just choose to read, you choose to act. By acting, you enter into a pact with the living tarot, and you can change the nature of your fate.

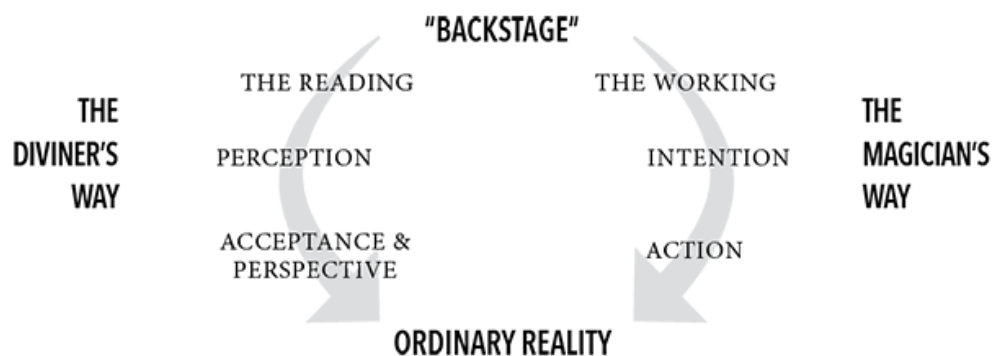
When you draw your card of the day (and I hope you do draw a card of the day!), do you ever have an uncontrollable reaction? Maybe after drawing the 10 of Swords you think, “Oh no, my day is shot!” Or maybe you have a feeling of

jubilant: “I’ve drawn the 3 of Cups! What could possibly go wrong?” only to find yourself bereft at nightfall, when the day’s promise seems to have evaporated without a trace?

I’ve certainly experienced these reactions; we all have. The great danger of divination is the creeping fatalism that tempts to you to throw up your hands and say *Why even bother?* A palm reader told me I’m destined to meet my soul mate, so why haven’t they shown up? I have Sun in Libra, and that’s why I can’t decide on anything. I’ve drawn the 5 of Pentacles so I’ll be poor forever! Cancel the party, I’m going back to bed. In the game of uncertainty and certainty, a little knowledge is a dangerous thing indeed.

It’s easy to forget that every card is both a warning and a reassurance. Every card holds something to avoid and something to embrace. Still, at the moment when your eyes fall on that guy playing pincushion with the ten swords in your back, it’s hard to rock a grin and say, “Groovy!” What’s the alternative? How do you break out of the predictive headlock? One way is to just draw your cards at the end of the day and see how they describe what’s already happened. An even better alternative is to work with your cards, not just read them. In magic, a ritual is called a “working”; it is an active process, not a passive one. You don’t just receive, you transmit.

### 87. Graphic model of reality, magic, and divination.



When we do magic, we go to a place beyond what our ordinary senses can perceive. I call this place “the backstage” because in the moment of the reading, it’s like you’re backstage at the theatre. The diviner sees how things really work, and accepts that the nature of the reality in front of the curtain is not as it appears. The magician seizes a roll of gaffer’s tape and a ladder and gets to work changing reality.

Which is better: magic or divination? To be honest, each has its downsides. In divination, we sometimes run the risk of suffering from fatalism. If we know what is likely to happen, what’s the point in taking action? It’s a good question. But fate affects us whether we act or don’t act. Like passengers who suffer motion sickness until they switch places with the driver, we do better as humans when we take action. As diviners, we could use a bit of the magician’s certainty and sense of free will.

Conversely, the magical mindset can lead you to believe that it’s a good idea to do something simply because you can. If you can clear every obstacle to your heart’s desire, why not do it? (Because it might not actually be the best thing for everyone concerned, that’s why, and you might be sorry you got what you wished for.) It’s not a bad idea for magicians to take a page from the diviner’s book and look before leaping. It never hurts to ask: “What is the likely outcome if I do X?”

# WRITING YOUR WAY INTO THE FUTURE

How do you get started using tarot to magically connect with your future (or at least the day ahead)? Well, the most powerful tool I've found is writing. There's a reason that gods of divination and magic are almost always also gods of writing. You're drawing a card or cards of the day, right? That practice represents a perfect opportunity to start writing. You could write in your journal, post, or even tweet—whatever's more your style. I've discovered that condensing thoughts and intentions into just a couple of lines you can remember throughout the day is a really effective way to carry your cards with you in your mind. Correspondences give you the wherewithal to construct powerful mental images that can offer up insight for the length of the day.

# HAIKUS—TINY SNAPSHOTS

Here's one I wrote last year, on a winter morning when I drew the Fool and 2 of Cups.



## 88. Fool, 2 of Cups (Dame Fortune's Wheel Tarot).

Frozen dove of glass  
Shining in the rosy air  
Heartbeats in the cold.

Nearly every word in here draws on a correspondence. 2 of Cups = Venus in Cancer, a water sign. The Fool = elemental Air, on the Tree of Life path from Kether to Chokmah.

*Dove, rosy, heartbeats*—all are Venus references. *Glass* refers to the magic mirror of Venus, as well as the icy effect you get when water meets cold air; air is associated with the Fool. *Shining* has to do with the radiance of Kether, the crown sephira at the top of the Tree.

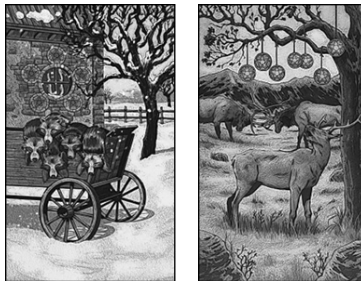
I doubt the words stayed with me long, but that vision of the lovely glass dove floating in a haze of pink colored my sight. It turned out to be a delightful day, full of affectionate gift exchanges and surprises, a brace of client readings, an emphasis on one-on-one interactions and the pleasantly unexpected. Although I had a headache, the haiku put me in a frame of mind to profoundly appreciate what the day had to offer.



Sometimes you can end up giving yourself warnings you'd do well to heed. A year ago, I drew the 5 of Pentacles (Mercury in Taurus, Lord of Worry) and the 7 of Pentacles (Saturn in Taurus, Lord of Failure) and wrote myself a little haiku about my travel plans for the day.

The Slow Messenger  
Riding on a Leaden Bull  
Waits on Fallow Earth

If I'd examined that picture closely, if I'd paid attention to what Saturn (*leaden, waits*), Mercury (*messenger*), and Taurus (*slow, bull, earth*) were trying to tell me, I might have recognized how slow I was moving. I might not have missed my bus and had to scramble six ways from Sunday to catch a very expensive train ride to my destination. Nowadays when I get the 7 of Pentacles, I have a keen awareness of Murphy's Law; I check anything that could possibly go wrong.<sup>8</sup>



**89. 5 of Pentacles, 7 of Pentacles (Animal Totem Tarot).**

If you'd like to try your hand at a tarot haiku, the steps are simple:

1. Arrange some keywords
2. In five-, seven-, five-beat lines.
3. (See what I did there!)

More seriously:

1. Look up the correspondences for your card and choose a few words that resonate with you—words you might want to invite into your life for the day. I find that concrete nouns and vivid adjectives work best partly because they make good mental pictures, and they're *short*. It's easier to build a haiku about the Emperor around the words *ram*, *armor*, *fire*, *sight*, *king*, *Mars*, and *rule* than it is to build one around the words *decisiveness*, *authority*, and *military intervention*.
2. Find a way to join them up using the standard haiku format of three lines. You can also weave in themes you expect to encounter during the day, like work, travel, someone you expect to see, or the weather outside. What you're doing is creating a bond between the backstage (your cards) and the stage itself (your life). That bond will come alive again every time you think about your haiku or the image it conjures, as well as times when you don't think you're thinking about it at all. Choose an image you'll be happy living with for your waking hours.

For example, here's the correspondences for the 3 of Wands, if you'd like to give it a try.

<b>3 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Virtue/ <i>Established Strength</i>
<b>Planet ruling decan*</b>	Sun
<b>Zodiac</b>	10° -19° Aries
<b>Planetary glyph</b>	☉
<b>Zodiacal glyph</b>	♈
<b>Associated planetary major</b>	The Sun
<b>Associated zodiacal major</b>	The Emperor
<b>Dates</b>	March 31-April 10
<b>Decan image from the Picatrix</b>	A woman dressed in green clothes, lacking one leg
<b>Decan signification from the Picatrix</b>	High rank, nobility, wealth, rulership
<b>Number</b>	3
<b>Geometric forms of number</b>	Triad, Triangle, Plane
<b>Number correspondences</b>	Father/Son/Holy Spirit; Mother/Maiden/Crone, Trinities
<b>Tree of Life sephira</b>	Binah
<b>Traditional meaning</b>	Understanding
<b>Color associated with Number on the Tree of Life</b>	Crimson
<b>Type of deities associated with number</b>	Mother and chthonic goddesses; time
<b>Papus's dialectic</b>	Equilibrium of Commencement
<b>Number significations</b>	Collaboration, community Manifestation, action, movement

### 90. 3 of Wands (Steampunk Tarot).



Your haiku:

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## COUPLETS—TWO-LINE SORCERY

Writing fundamentally changes the structure of reality. If you don't believe me, just think back to the last time you listened to a song and it radically altered your mood. That's why so many spells come with incantations, like the witches in *Macbeth*: Fillet of a fenny snake,

In the cauldron boil and bake.

Eye of newt and toe of frog,

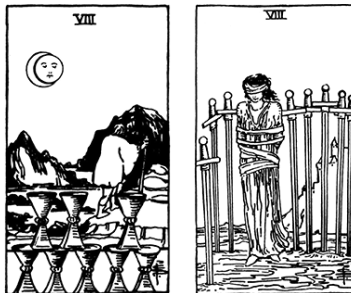
Wool of bat and tongue of dog

—(*Macbeth* IV, i, 14-15)

I've found rhyming couplets particularly effective and easy to remember, so they're currently my main way of working with my two cards of the day. They're a good way to fuse your intentions for the day with your cards—it's like writing a very small spell for yourself. And when you encounter those half-dozen or more moments during the day when you're stuck, or confused, or worried, you can think back to your cards, remember your spell, and ask how it can help you through that moment.

The correspondences can help suggest themes or subject matter. Here's an elemental one: The vision beckons, but be wise:

Bubbles burst when vast in size. (King of Swords, 10 of Cups)



**91. 10 of Cups, King of Swords (Pictorial Key Tarot).**

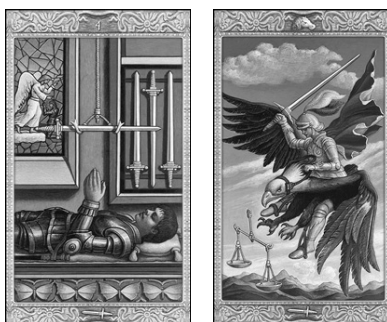
Bubbles are a combination of water (Cups) and air (Swords). The King is the “greatest” of the courts, and the 10 is the greatest of the numbered cards, hence the reference to size. I think of 10 of Cups as a vision of happiness. On the one hand, the King of Swords’s sharp, penetrating grasp of reality could puncture that bubble. On the other, his discernment could provide a firm footing for a card that often gets lost chasing rainbows.

The messenger god’s passing flight  
Disperses fleeting heat and light.



**92. 8 of Wands, Ace of Wands (Animal Totem Tarot).**

That’s a reference to Mercury in Sagittarius, the astrological correspondence to 8 of Wands. I don’t always use correspondences, though. Sometimes I just work off the image: In stillness, thoughts can be aligned  
When suffering a restless mind.



**93. 4 of Swords, Knight of Swords (Mystical Tarot).**

You can see how drafting just a few words can be a way of crystallizing advice, comfort, or encouragement into a

digestible form to take when you need it the rest of the day.

How do you get started writing your own couplet? There's hardly anything to it, but here's a quick guide: Start with feelings and keywords.

(Take extra care to find good verbs.)

Rhyme your lines at the end;

Try to make the meanings blend.

Remember or keep near at hand.

For extra strength, Phrase as Command!

Why not give it a try with the Mr. Perpetual Motion himself, the 2 of Pentacles? Keywords and concepts, if you need some inspiration.

**94. 2 of Pentacles (Mystical Tarot).**



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# PROVERBS—ARROWS OF INSIGHT

If you want to be even pithier, you can condense your card to a proverb. Wisdom for the day in just one line!

What does a proverb sound like? Well—as a game—you could start with a few well-known proverbs and see if you can assign a card to them.

**95. 6 of Wands “Fortune favors the bold” (Pictorial Key Tarot).**



**96. Knight of Swords “Better late than never” (Pictorial Key Tarot).**





**97. Tower “Where there’s smoke, there’s fire” (Pictorial Key Tarot).**



Now, see if you can do it in reverse: can you come up with a proverb for the 7 of Cups?

**98. 7 of Cups (Pictorial Key Tarot).** <sup>9</sup>



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## “WHAT IF I GET A ‘BAD’ CARD?”

Obligatory truism: There are no bad cards. OK, now that that’s out of the way, what do you do when you get one?

Writing something about it is an ideal way to broker a truce with the card and keep yourself focused on what you want to do with it. Even if you get the Porcupine of Doom, the dreaded 10 of Swords, you can probably think of a way to work with it.

Try it yourself! (Some themes to consider: sun, twins, ruins, air, kingdom, sunrise, sunset, last words, thoughts, etc.) 99. 10 of Swords (Dame Fortune’s Wheel Tarot).



Proverb:

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Couplet:

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Haiku:

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[contents]

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8. Just this morning, the Lord of Failure's "Check it twice!" message saved me from eating a breakfast sandwich full of cheddar cheese, which I loathe. I'd ordered it without cheese, but the cook made it that way anyway. Epic fail! Well, not so epic. But that's typical card-of-the-day manifestation for you—big drama in very small packages.
  9. I'm instantly reminded of "All that glitters is not gold." However, nothing's stopping me from coming up with my own proverb. Maybe I don't want a warning about the dangers of a tempting exterior; maybe I want one that emphasizes the card's creative fertility. "Dreamers live and die by dreams." Or "Artists go where lawyers fear to tread." Or "Imagination is the wellspring of the soul."

# SEVEN

## MAGICAL TECHNIQUES

*So Mote It Be!*

In the previous chapter, I've written about ways you can use writing and tarot to enter into a magical frame of mind. There are also many more magical approaches you can take that go well beyond the written word.

I should make clear that I'm not a longtime magical practitioner myself, but ritual and magical workings have become an increasingly important part of my tarot practice. I can point you in a few of the right directions.

What exactly are we talking about when we say "magic"? Here are a few definitions:

- "The Science and Art of causing Change to occur in conformity with Will." (Aleister Crowley, *Magick in Theory and Practice*).
- "To cause active and potent change in the world in conformity with your will." (Donald Tyson, *Portable Magic*—an essential primer on using tarot for magical purposes)
- "The ability to make desired changes in your life controlled by your will ... usually by means not commonly understood by Western science."  
(Donald Michael Kraig, *Tarot and Magic*)

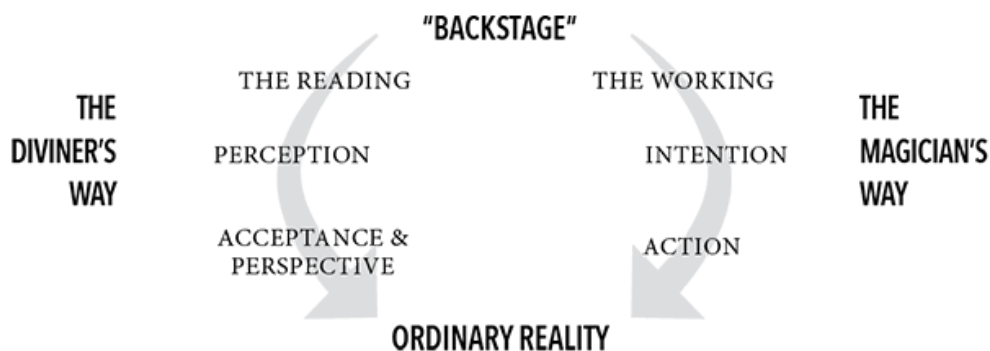
- “... magic can either bind the human mind and spirit by its own subtle power, or the magician can make the appearance of something wonderful and use that appearance to catch and guide the mind. Magic is difficult to understand because it uses connections hidden from our senses and sight.” (The *Picatrix*, tr. John Michael Greer and Christopher Warnock).
- “Magic is a culture specific way of using or interacting with the natural consciousness capacities of a particular human.” (Gordon White, *Rune Soup* podcast)

In reality, what does this kind of magic look like? Do you wave a wand and exclaim “*Alohomora!*” and the door before you magically unlocks? Do you rub a dodgy-looking lamp and assign tasks to whatever comes out of it? With all due respect to the creators of these and other fictions—magicians in their own right—that’s not what we’re talking about.

Magic of the sort we’re talking about is sometimes called “probability enhancement.” It is likely to manifest in the form of coincidences, synchronicities, and plausible strokes of luck. You’re trying to get home late at night, you’re out of cash, and you find a \$10 bill that’s just enough for cab fare on the sidewalk. You’re job-hunting and you happen to run into an old friend who knows someone who knows someone who’s hiring. You’re madly searching the house for your keys and you shout, out loud, to no one in particular, “Where are my damn keys?!” and there they are, right in front of you, in a spot you searched five times before. Real magic is fate masquerading as chance, and it’s happening all around you all the time.

Let me bring back that little graphic I introduced in the previous chapter:

**100. Divination/Magic graphic.**



For a fairly detailed, fairly ceremonial form of tarot magic, good sources are Books Six and Seven of Israel Regardie's *The Golden Dawn* (affectionately known as "the black brick"), as well as Donald Michael Kraig's *Tarot & Magic* and Donald Tyson's *Portable Tarot*.



# MEDITATIVE TECHNIQUES

The gloriously diverse worlds of magic have one thing in common: the cultivation of an active imagination—yes, the very thing you were told was “overactive” when you were young; that very faculty which you learned to stifle so you’d someday fit in with the world of normalcy and adulthood. Magic asks you to invite that force back into your life; to welcome it as a friend while learning to respect its power; to actively shape it rather than either suppressing or surrendering to it. Needless to say, that’s the challenge of a lifetime.

When we think of meditation, we usually think of the kind of practice where you work to silence or empty the mind. Learning to do that is so valuable you might think of it as a prerequisite for another form of meditation: one which uses the imaginative technique of *visualization*. Here’s a really simple way to practice visualization:

1. Select a card you’d like to meditate on.
2. Find a comfortable seated position and set the card upright before you, where you can see it easily. Study it for a moment, and then close your eyes.
3. Try to recreate the card in your mind, in as much detail as possible. If you need to refresh your visual memory, open your eyes and then close them again.
4. Continue doing this for five to ten minutes, allowing the image to grow clearer and clearer in your mind.

When you feel comfortable with this technique, add in the correspondences. For example, you might smell the roses and hear the doves of Venus in your 2 of Cups meditation, or you might imagine the taste of honey.

For a more elaborate version of this technique, an excellent resource is Edwin Steinbrecher's *Inner Guide Meditation*, which charts a detailed route into the unconscious for the seeker and helps you discover your own archetypal inner guides to take you on the journey. For a more Kabbalistic/Golden Dawn approach, Israel Regardie's *A Garden of Pomegranates* is a detailed guide used by many.

*Pathworking* uses the imaginative technique of astral projection—the act of creating a spirit-double of yourself to do your traveling for you. In this technique, the card becomes a little world of its own. In an open-ended fashion, you explore that world, allowing it to populate itself with whatever arises.

A related practice is shamanic journeying, in which the practitioner visits non-ordinary reality in spirit to perform healing, gain insight, or work transformations. (In this area, Sandra Ingerman's *Walking in Light : The Everyday Empowerment of a Shamanic Life* is a foundational text.) Whichever meditative modality you choose, the basic structure can be described as follows:

- Find a comfortable seated or recumbent position where you will not be disturbed. You can use props to shift your atmosphere (candles, a special garment, scent, and so on) if that is helpful; shamanic practitioners often use a “sonic driver” (i.e., shamanic drumming track, widely available on music streaming services) to help them onto their journey.

- Create a portal in your mind. It could be a curtain with the image of the relevant tarot card on it, or a simple natural opening like a cave mouth or hollow tree trunk. Enter the portal.
- Look for a guide to lead you to your destination (it could be human, animal, or a figure from the card).
- Enter further into the world, interact with the figures you encounter, ask what you can learn, ask what you can offer. It is good to both give and receive. If in doubt as to the trustworthiness of anyone or anything you meet, ask your guide for help.
- Give thanks; exit by the same portal you came in. Return to ordinary reality and ground yourself by stretching your limbs or eating and drinking a little.

# TAROT TALISMANS/AMULETS

Another simple one-card technique is to charge a talisman or amulet. What's the difference between a talisman and an amulet? An amulet wards off something you want to avoid. A talisman brings you something you want to attract. Lots of people carry around lucky rabbit's feet, or four-leaf clovers, or lucky pennies, or they maybe tack a horseshoe over their door. Belief and symbolism give them their power. As a tarot reader, you have access to seventy-eight symbol-packed images, easy to carry on your person, deeply meaningful to you in a way some poor animal's foot likely isn't—and reproducible with a copier or scanner if you don't want to expose your original cards to the rigors of your carry bag.

What makes an ordinary tarot card different from a magical tarot talisman or amulet? The actively magical card needs to be charged with intent. That means thinking about the purpose while you prepare it for use.

**Step 1:** Determine your intent (talisman: bring love, success, confidence, great bargains; amulet: ward off enemies, accidents, illness). It helps to also determine a set time period in which the talisman is to discharge its duties.

**Step 2:** Charge the talisman by any one of several correspondence-based methods:

- if using a paper copy, color it in while thinking of your intent;
- anoint it with an appropriate perfume while thinking of your intent;
- pass it through appropriate incense smoke while thinking of your intent;

- write an appropriate couplet or brief statement of intent and recite it while focusing on the image

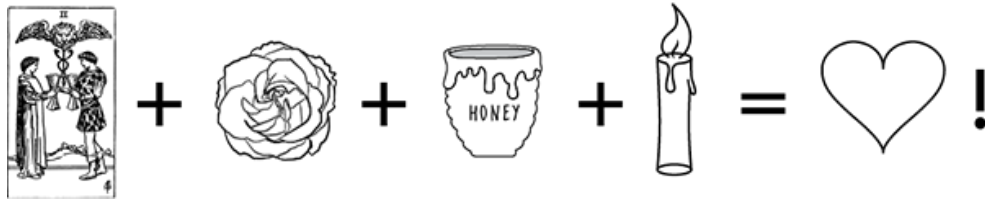
**Step 3:** Put the talisman in a safe place and *forget about it*.

**Step 4:** When the time period has elapsed, destroy the talisman or discharge it using moonlight, salt, or visualizing a cleansing in white light.

# CRAFTING A SIMPLE TAROT SPELL

By now it won't surprise you to learn that you can create your own tarot spell using the same general guidelines of design, intent, and execution.

## 101. Graphic of simple 2 of Cups spell.



**Design:** Although the rich visual imagery of the card is enough, the correspondences can help you bring in ingredients appropriate to its energy. If you visualized roses and doves and the taste of honey in your 2 of Cups meditation, now you can use actual roses, or rose quartz, and actual honey. You could even download an MP3 of doves cooing to accompany your ritual! You could light a pink candle! You could dress in green from head to toe!

**Intent.** Determine your intention and find a way to phrase it in the present tense. "I love and am loved by another." (Or: "I have a satisfying job." "I am confident and beautiful." "My children are happy." "My friendships are strong." "My book is successful!")

**Execution:** Arrange your magical items in a pleasing arrangement with the card at its center. State your goal, in the present tense, meanwhile imagining the desired outcome as clearly as if it were already real. Feel it with all the intensity you can—and then let it go completely. Snuff the candle, toss the rose petals, shuffle the card back into the deck. If you like, "banish with laughter."

# DESIGNING A TAROT CEREMONY OR RITUAL

Simple tarot spells, as above, are techniques borrowed from some very basic witchcraft. They're simple, direct, and pretty unfussy. But if you are a follower of "ceremonial magic" or "ritual magic," you can incorporate tarot into your practice as well. Ceremonial magic is theatrical, verbal, and immersive. It takes effort and advance planning, and it plunges your sensorium into a complete magical landscape. In short, it's a way of seriously 'getting in the mood'.

The best guide I know to doing so is Donald Michael Kraig, whose 2002 *Tarot and Magic* discusses a number of different ways to combine magical and tarot practice (including more detailed talisman/amulet instructions than those I've given above). But magic is a creative practice, and you do not need to follow a strict recipe to create an effective ritual.

**Decide** what to do. As with all other magical practices, it starts with intent, although a ceremonial magician is more likely to talk about 'Will'. It could be as pragmatic as "Manifest a better place to live" or as spiritually-minded as "Connect with my Higher Self."

**Divine.** Magic can be unpredictable. It can play tricks on you and render technically correct outcomes which are nevertheless impossible to live with. Fortunately, you are a tarot reader. Before you design, divine! Do at least a one-card reading to determine the outcome of your working. (If you get a 5 of Pentacles, it might not be a bad idea to back off slowly and try another day.)

**Design.** Here the sky's the limit. In addition to your tarot card, you'll want a variety of accoutrements for your circle/altar. At a minimum, you'll want to designate your four

cardinal directions with the 4 elements. (A typical configuration is a feather for air, a candle for fire, a bowl of water, and a dish of salt for earth.) Then, you can address the other senses: You can dress in appropriate colors or use colored candles or not dress at all. You can use appropriate-smelling incense or perfume. You can select appropriate music. Anything and everything you consider for spellwork is fair game.

**Banish.** This means “Clean.” But in both the physical and astral sense. So you clear away everything *not* related to your magic if you possibly can, sweep or vacuum, start arranging your items. For the astral portion, you can smudge with sage or another cleansing herb. You can declaim “*Hekas hekas este bebeloi!*” which is Greek for “Begone, evil spirits!” If you really like your rituals, you can do the Lesser Banishing Ritual of the Pentagram, which is easy to Google and takes about 3 minutes. I do mine in Latin because I find it less embarrassing.

**Invoke.** A lot of magicians call on a spirit, deity, or angel to help at this point. You can call on whoever’s your personal guardian, or you can call on someone who’s specifically helpful for the task at hand. I like Orphic Hymns. The Planetary Invocations from the *Picatrix* are good.

**Declare.** Use your props and verbalize your intentions with as much conviction as you can master.

**Charge.** As in give a charge to your card, like charging your phone’s battery. There are different ways to do this. “Excitatory” methods include spinning, drumming, dancing, pain, and, yes, orgasm. “Inhibitory” methods include meditation, “death posture,” self-hypnosis or trance. You probably already know which one of these you prefer. The important thing is that each of these methods has a clear endpoint when you have definitely, positively, removed



yourself from a mundane state of mind and entered an  
“other” mentality.

**Banish.** See above.

# TAROT-ONLY MAGIC

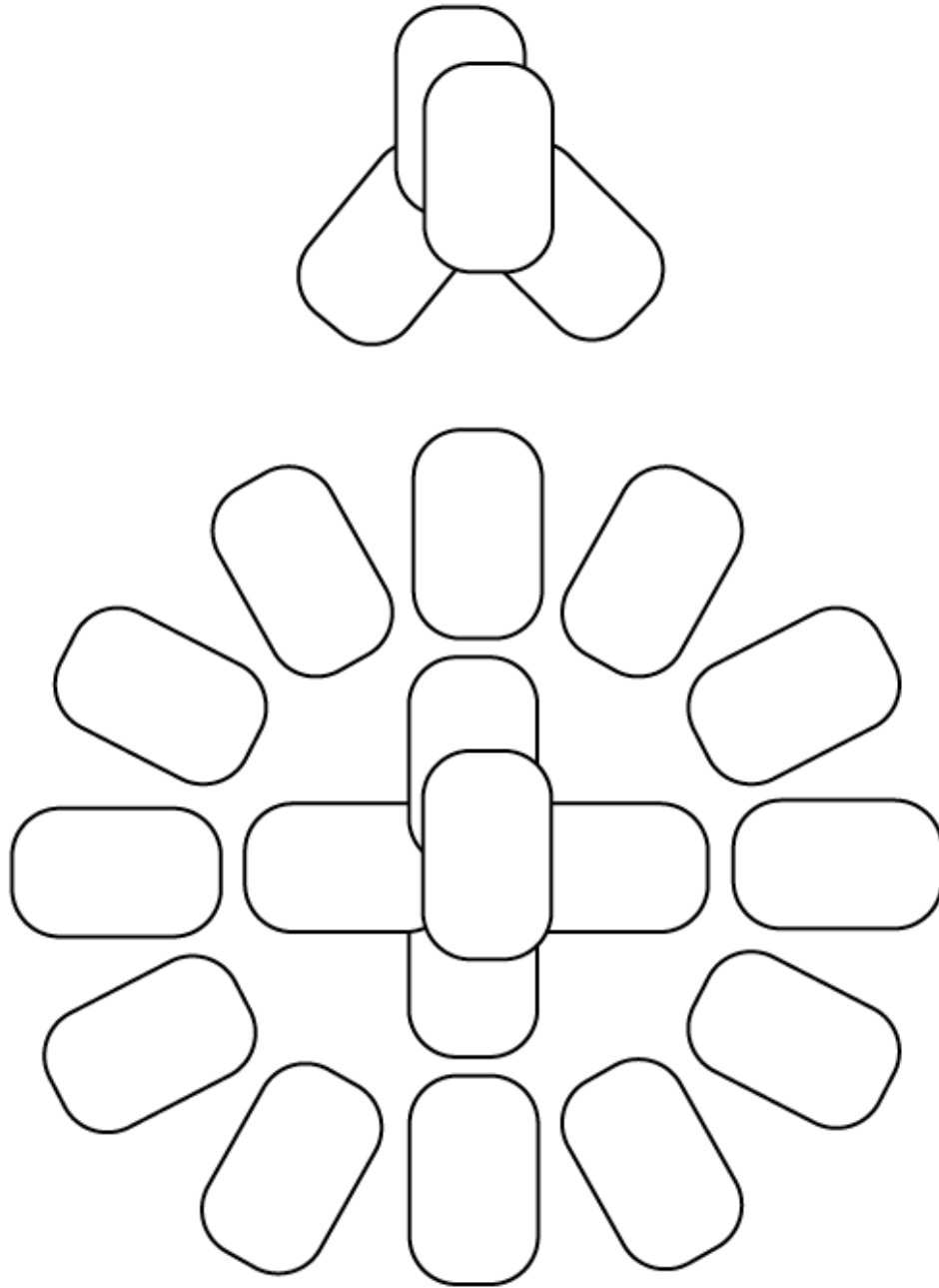
If powerful, elaborate rituals appeal to you, but you can't be bothered with candles, oils, incense, plants, etc., then Don Tyson's *Portable Magic* technique may be perfect for you. All you need is a deck and a table, and a working knowledge of the astrological correspondences. (A smaller deck works well, since you'll be pulling out a lot of cards.) The book is incredibly informative and thoughtful on both theory and practice, and you should buy it. But here's a very brief rundown of the method so you know whether it sounds right for you.

1. **Preliminaries:** Pull out the 12 zodiacal majors, the 4 Aces, and the 3 elemental majors (Fool, Hanged Man, Judgement). Select a court card to be your significator. Select a card from the numeric minors (say, the 6 of Pentacles for a job offer) to represent your desired goal and place it atop the elemental triangle.
2. **Build the "altar":** Place the 4 Aces in a cross at the center. Lay your significator on top. Touch the significator, visualizing it as yourself and naming it with a powerful title ("the heart of the four," is Tyson's phrase, but any equivalent will do: "the union of the world," "the center of the universe"). Visualize the suit symbols charged with power and name them, touching each card as you do. Visualize and name yourself once again.
3. **Build the 'circle':** Arrange the zodiacal cards in a clockwise circle with the Emperor/Aries at the east. Touch and name your significator. Visualize the 12 cards charged with power, with glowing

portals above them. Touch and name them by their card names, starting and ending with the Emperor (“The Circle is complete”). Touch and name the significator once again.

4. **Build the ‘triangle’:** Arrange the three elemental majors (Fool, Hanged Man, Judgement) in an overlapping triangle outside the circle, across from whichever Ace is most appropriate (for your job quest, for example, perhaps the Ace of Pentacles). Place whichever numeric minor you chose to represent your desired goal atop the elemental triangle. Touch and name the three elemental cards by their card names, starting and ending with the Fool (and then “The Triangle is complete”). Visualize a glowing triangle (drawn counterclockwise from the apex) charged with power rising above it.
5. Finally, **visualize** a clockwise vortex of energy swirling into a funnel focused on you/the significator in the center. Touch the significator (“The purpose is willed”) and then the goal card (“The purpose is fulfilled”). Visualize yourself casting the light through the triangle with your right hand.

When you are done, empty your mind, collect the cards back into the deck in reverse order, and shuffle them back in.<sup>10</sup>



## SYMPATHETIC AND APOTROPAIC TAROT MAGIC

“Sympathetic” and “apotropaic” are Sunday-go-to-meeting words for the simplest tarot spells imaginable. “Sympathetic” magic is simply a form of ritualizing “like attracts like,” and “apotropaic” magic is a type of sympathetic magic that’s

specifically geared toward averting harm. As I approach them, these are opportunistic, ritual-free, everyday kinds of magic that can be very compatible with your Card of the Day draw.

When you draw your card of the day, chances are you expect it to do predictive work for you. But remember that divination and magic are two sides of the same coin—you can take an active role in bringing its meaning to pass! Cards of the Day often surface in the most literal, minor things. It's up to you to make as much or as little of those manifestations as you wish.

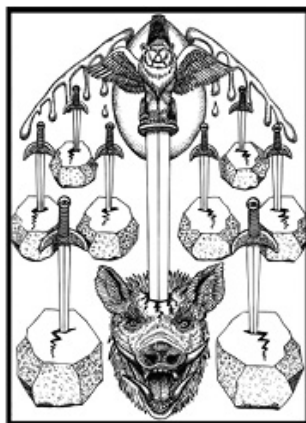
For example, I used to draw the 8 of Pentacles routinely on the weekends. So I'd make pancakes—our griddle can make 8 at a time—and direct the industrious, focused energy of the card into the pancakes with the hope that whoever ate them would share in that energy. You could mix a cocktail when you draw Temperance. Got the 3 of Cups? Carry 3 mugs in one hand while you're emptying the dishwasher and then call 3 friends to see if they want to get together for drinks.

As for apotropaic actions: the idea is to deflect a difficult energy into a harmless action. My most common apotropaic action has to do with the 10 of Swords. I'm like anybody else—I'm not crazy about getting it. But when I do, I will often buy a pack of 10 sewing needles. "OK," I will announce to no one in particular, "I've satisfied the requirements!" Because wouldn't you rather experience your 10 of Swords by buying needles than, say, falling flat on your face? (Also good would be having an acupuncture session.)

9 of Swords? Try pork kabobs! (9 of Swords = Mars in Gemini, and the boar is associated with Mars.) The idea here is that you're going to have to experience the nature of that card one way or another, so why not encourage it to express

itself in the most innocuous way possible? (A sense of humor comes in handy here.)

**103. 9 of Swords (Tabula Mundi).**



II NINE OF SWORDS CRUELTY ♂

## PLANETARY MAGIC USING TAROT

Nearly every card in tarot has an astrological association, and from that association you can figure out which planet it has an affinity for. In the Golden Dawn system, only the Aces, the Pages or Princesses, and the Fool, Hanged Man, and Judgement cards are unassociated with a planet. The remaining 67 all do.

For example, the Hierophant is associated with Taurus, which is ruled by **Venus**.

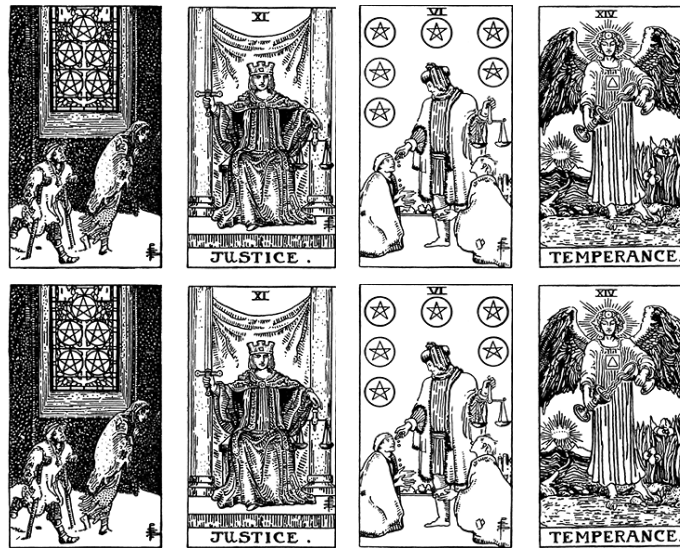
The Wheel of Fortune is associated with **Jupiter**.

The Knight of Cups is associated with Scorpio, which is ruled by **Mars**.

The 7 of Swords is associated with the **Moon** and Aquarius, which is ruled by **Saturn**.

At the end of this chapter you'll find a collection of seven charts—one for each classical planet—listing the cards associated with each planet and suggesting specific aspects of the god or goddess that's associated with each planet and each card. Suppose you're a writer and you'd like to be on better terms with Mercury, god of writing, magic, commerce, etc. You'd like his help landing on the right word at the right time.

1. Choose one of the Mercury cards.



**104. Magician, Lovers, Hermit, 5 of Pentacles (top)  
3 of Cups, 10 of Pentacles, 8 of Wands, 6 of Swords (bottom)  
(Pictorial Key Tarot).**

Since each addresses a different aspect of Mercury, so you can target quite specifically which mercurial skill you'd like to address. For a writer trying to choose the most effective language possible, you might try the Lovers (for persuasiveness) or the Hermit (for thoroughness):

Magician	Mercury	all-around resourcefulness, wily strategy, deceptiveness as a skill, magical efficacy, salesmanship
Lovers	Mercury as ruler of Gemini	gift of the gab, charm, unlocking of multiple choices, eloquence, doubleness, the spoken word
Hermit	Mercury as ruler of Virgo	grasp of detail, focus and concentration, linguistic skill, divination, uncovering secrets, economy of expression, the written word
<b>5 of Pentacles</b>	Mercury ruling Taurus I decan	advance planning, anticipation and prevention of obstacles
<b>3 of Cups</b>	Mercury ruling Cancer II decan	easy communication between friends and family, bridge building
<b>10 of Pentacles</b>	Mercury ruling Virgo III decan	great money and resource management; wise investments, general prosperity, skill in trade
<b>8 of Wands</b>	Mercury ruling Sagittarius I decan	removing obstacles and offering protection in travel, greater processing speed, carrying messages
<b>6 of Swords</b>	Mercury ruling Aquarius II decan	psychopomp functions; communication with the dead; escaping a sticky situation; problem-solving

2. On a Wednesday, at the hour of Mercury (the 1st or 8th planetary hour of the day <sup>11</sup>), call upon Mercury. You can use an Orphic or Homeric hymn, or the invocations from the Picatrix, or you can make up your own.



3. Take out the card and consecrate it. You can do this by passing it back and forth in mercurial incense (sandalwood, for example) or over a diffuser holding mercurial oil (lavender, for example). If you've made a copy of the card, you can color it in. You can write a two-line spell (see Creative Techniques chapter) and recite it while playing mercurial music. You can burn mercurial colored (orange or multicolored) candles. Spend a few moments visualizing the success of your goal, or the attainment of the skill desired.

In terms of designing planetary ritual, I owe a debt to Christopher Warnock, the leading astrological magician of our time. His *Secrets of Planetary Magic* is a good companion for those who wish to incorporate this kind of planetary attunement into their daily practice. *The Celestial Art*, a collection of essays edited by Austin Coppock, offers some extended context for planetary magic.

## MAINTAINING MAGICAL INTENT

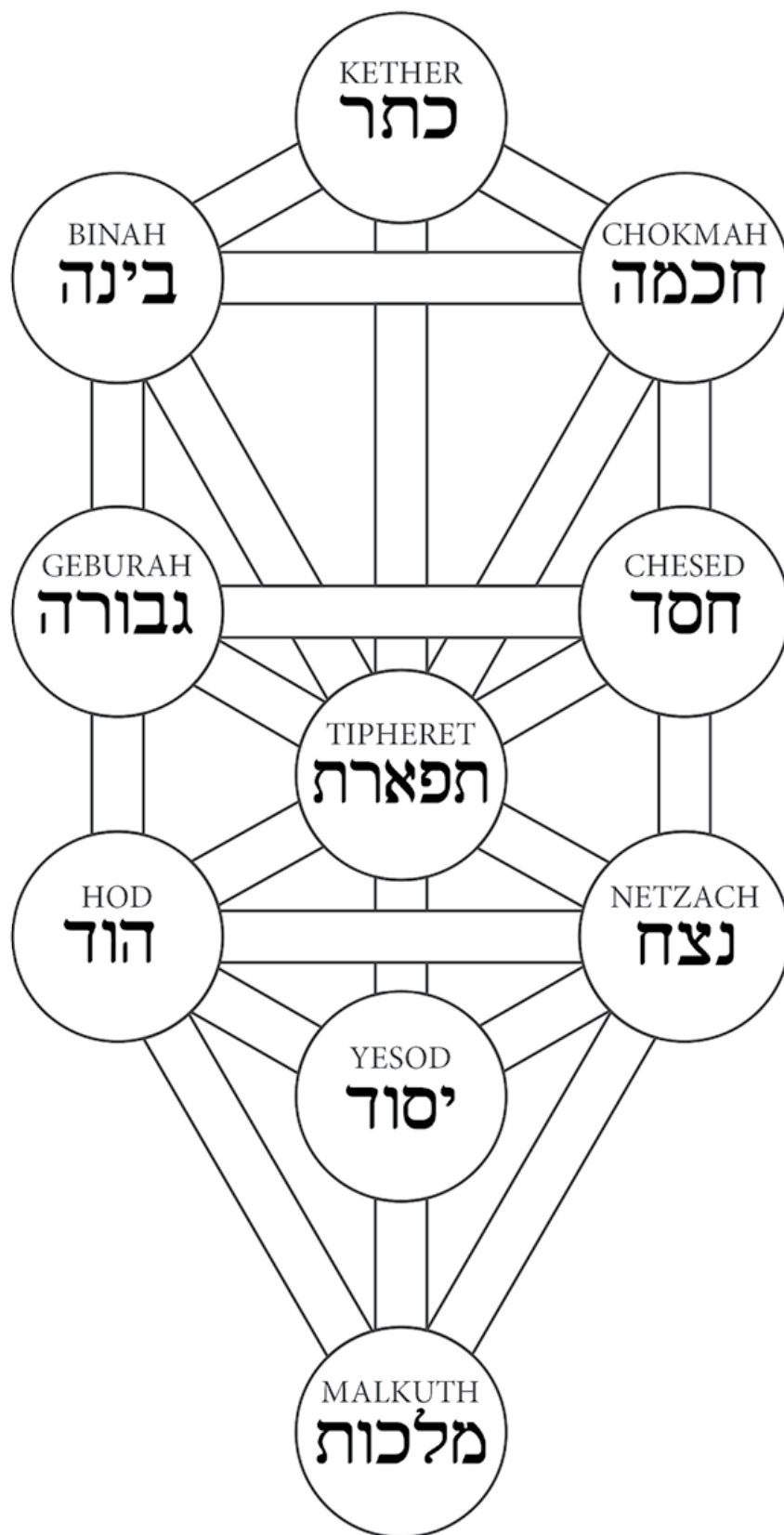
Magic is like a joke—it's funny until you try to explain it. So don't try to explain it.

No matter which technique you use, you don't want to dwell on the problem you are trying to solve either in a positive or, especially, in a negative way. Apart from any practical steps you may need to take to advance towards your goal, it's best to trust the magic to do its work. (And by "work," we are talking about "probability manipulation.")

If you catch yourself trying to mentally "push" your intent along, stop and remind yourself: "That's all taken care of already!" If you catch yourself fretting that it won't work, *stop* and do something else—hum a tune, think about your favorite baseball team, do ten push-ups, knit a scarf. Don't sap the power of your intent by focusing conscious energy on it. Support your intention with appropriate actions (e.g., go out to that party on Friday, if you're looking to meet someone! Update your LinkedIn profile if you're looking for a job!), but leave the emotional energy out of it—the emotional energy belongs to the magic, and there it should stay.

Needless to say, one indisputable side benefit of magic is the great reduction in anxiety levels. You can outsource all that to the talisman, sigil, amulet, ritual, spell, or whatever it is—and then avail yourself of the most magical word of all—*fuggedaboutit*.

**105. Large scale Tree of Life to be used in Part Three.**



[contents]

- 
10. It is also possible to use the planetary cards (the Empress, the High Priestess, etc.) to enhance the ritual, but for that it is best to consult the original text for a thoughtful explanation.
  11. The first planetary hour always starts at sunrise. Planetary hours are calculated by dividing the hours of daylight and the hours of darkness into twelve sections each. So on the equinoxes, each planetary hour will be 60 minutes. But on the summer solstice, the daylight planet hours will be 76 minutes long and the nocturnal planetary hours will be 44 minutes long at my latitude; and vice versa at the winter solstice. Though tedious, it's not terribly difficult to calculate planetary hours if you know the sunrise and sunset times at your location. But there are lots of planetary hours apps that will do it for you; I have the "Planetary Times" app installed on my own phone.

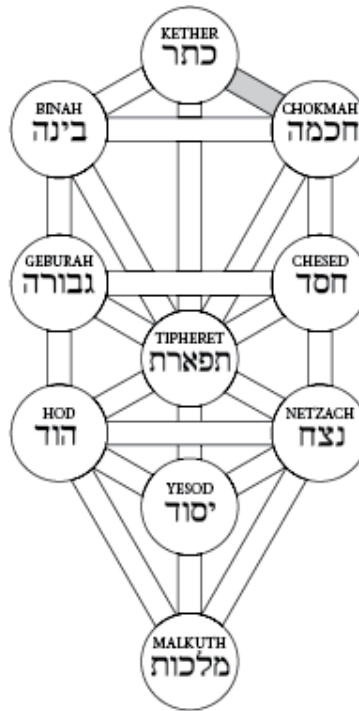
# PART THREE INDIVIDUAL CARD TABLES

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<b>Conventional card numbering</b>	<b>0</b>
<b>Conventional card title</b>	<b>The Fool</b>
<b>Alternate English titles</b>	The Foolish Man, “the Unnumbered Card,” the Crocodile
<b>Romance language titles</b>	Le Mat, Le Fou, Il Matto, Mattello, Il Pazzo, Le Fol, Velim fundam dari mihi! [Rouen]
<b>Hermetic Titles</b>	The Spirit of Ether
<b>Zodiacal glyph</b>	♈
<b>Planet, sign, or element</b>	Air or Uranus
<b>Hebrew alphabet letter</b>	א
<b>Hebrew transliteration/pronunciation</b>	Aleph (AH-lef)
<b>Type of letter</b>	Mother
<b>English letter equivalent</b>	A
<b>Hebrew letter meanings</b>	Ox Strength Teach
<b>Number equivalent</b>	1
<b>Gifts and attributes</b>	Air—Temperate
<b>Gateways</b>	Chest



<b>Conventional card numbering</b>	<b>0</b>
<b>Conventional card title</b>	<b>The Fool</b>
<b>Sephirothic Path</b>	Kether to Chokmah (“Crown” to “Wisdom”)
<b>King Scale</b>	Bright pale yellow
<b>Queen Scale</b>	Sky blue
<b>Prince Scale</b>	Blue emerald green
<b>Princess Scale</b>	Emerald, flecked gold
<b>Animal</b>	Eagle, crocodile, birds, butterflies, insects
<b>Plant</b>	Aspen, bamboo, linden, almond, pine, papyrus, fern, dill, peppermint, lavender
<b>Perfume/Incense</b>	Galbanum, grass, pines/firs, synthetic aldehydes
<b>Gemstone/metal</b>	Topaz, chalcedony, aluminum, tin, pumice, clear quartz, all oxides
<b>Mythic figures</b>	Hoor-paar-Kraat/Harpocrates, Zeus, Jupiter as air, Vayu, Valkyries
<b>Magical weapon</b>	The Dagger or Fan
<b>Musical note</b>	E
<b>Color correspondence for musical note</b>	Yellow

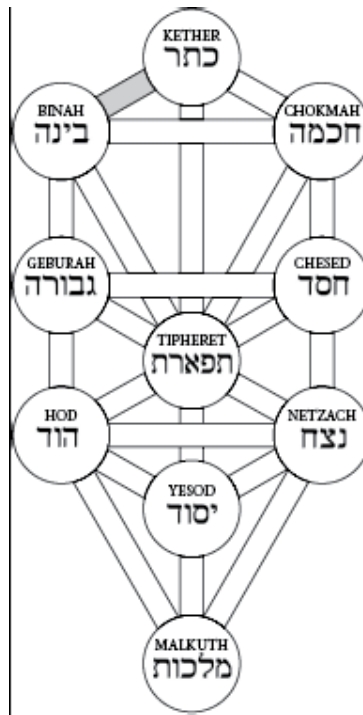


**106. (0) The Fool Tree of Life.**

<b>Conventional card numbering</b>	<b>I (1)</b>
<b>Conventional card title</b>	<b>The Magician / The Magus</b>
<b>Alternate English titles</b>	The Juggler, the Mountebank, the Thimble-Rigger, the Quarter-penny
<b>Romance language titles</b>	Le Jongleur, Il Bagat, Le Pagad, Le Bateleur, Il Bagatino, Il Bagatto, Il Bagattel, Il Ciabattino
<b>Hermetic Titles</b>	The Magus of Power
<b>Zodiacal glyph</b>	♿
<b>Planet, sign, or element</b>	Mercury
<b>Hebrew alphabet letter</b>	ב
<b>Hebrew transliteration/pronunciation</b>	Beth (BET/VET)
<b>Type of letter</b>	Double
<b>English letter equivalent</b>	B
<b>Hebrew letter meanings</b>	House Household "In"
<b>Number equivalent</b>	2
<b>Gifts and attributes</b>	Life and Death
<b>Gateways</b>	Right eye
<b>Sephirothic Path</b>	Kether to Binah ("Crown" to

	"Understanding")
<b>King Scale</b>	Yellow
<b>Queen Scale</b>	Purple
<b>Prince Scale</b>	Grey
<b>Princess Scale</b>	Indigo, rayed violet

<b>Conventional card numbering</b>	<b>I (1)</b>
<b>Conventional card title</b>	<b>The Magician / The Magus</b>
<b>Animal</b>	Baboon, monkey, ibis, coyote, fox, greyhound, hare, weasel, ape, nightingale, thrush, lark, parrot, mullet, jackal
<b>Plant</b>	Marjoram, vervain, almond, aspen, bamboo, caraway, clover, coriander, dill, fennel, lily of the valley, laurel, cinquefoil, horehound, lavender, mint, papyrus, parsley, wildflowers
<b>Perfume/Incense</b>	Cinnamon, mace, citrus peel, bayberries, all odoriferous seeds, mastic, white sandalwood, mace, storax, nutmeg, "all fleeting odors"
<b>Gemstone/metal</b>	Quicksilver, marcasite, agate, opal, quartz, coral, emerald, glass/imitation gems, all metals struck as coins, all metals of mixed color
<b>Mythic figures</b>	Mercury, Hermes, Hermes Trismegistus, Odin, Thoth, Hanuman, Loki
<b>Magical weapon</b>	The Wand or Caduceus
<b>Musical note</b>	E
<b>Color correspondence for musical note</b>	Yellow



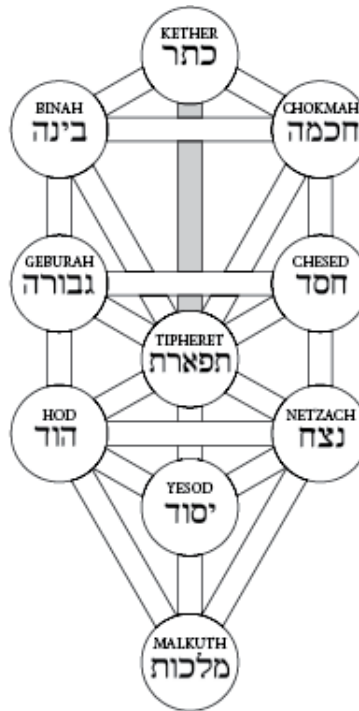
**107. I (1) The  
Magician Tree of Life.**

<b>Conventional card numbering</b>	<b>II (2)</b>
<b>Conventional card title</b>	<b>The High Priestess (The Priestess)</b>
<b>Alternate English titles</b>	The Popess, Pope Joan, the Door of the Occult Sanctuary
<b>Romance language titles</b>	La Papesse, La Papessa, Junon, La Pances
<b>Hermetic Titles</b>	The Priestess of the Silver Star
<b>Zodiacal glyph</b>	☾
<b>Planet, sign, or element</b>	Moon
<b>Hebrew alphabet letter</b>	ג
<b>Hebrew transliteration/pronunciation</b>	Gimel (GEE-mel)
<b>Type of letter</b>	Double
<b>English letter equivalent</b>	G
<b>Hebrew letter meanings</b>	Camel Prize/reward Lift up
<b>Number equivalent</b>	3
<b>Gifts and attributes</b>	Wisdom and Folly
<b>Gateways</b>	Right ear
<b>Sephirothic Path</b>	Kether to Tiphereth (“Crown” to “Beauty”)

<b>King Scale</b>	Blue
<b>Queen Scale</b>	Silver
<b>Prince Scale</b>	Cold pale blue



<b>Conventional card numbering</b>	<b>II (2)</b>
<b>Conventional card title</b>	<b>The High Priestess (The Priestess)</b>
<b>Princess Scale</b>	Silver, rayed sky blue
<b>Animal</b>	Deer, camel, dog, boar, cow, bear, cats, watery fowl, dung beetle, herons, owls, shellfish, egg whites, eels, all aquatic creatures
<b>Plant</b>	Hazel, pomegranate, moonwort, cypress, cabbage, camellia, coconut, cotton, cucumber, gardenia, jasmine, lettuce, lily, lotus, melons, vines, mushrooms, poppy, potato, turnip, willow, melons
<b>Perfume/Incense</b>	Myrtle, bay, hyssop, olives all leaves, camphor, aloe, myrrh, jasmine, “all sweet and virginal odors”
<b>Gemstone/metal</b>	Silver, moonstone, pearl, crystal, chalcedony, selenites
<b>Mythic figures</b>	Artemis, Hecate, Chomse, Chandra, Isis, Hathor, Nut, Demeter, Persephone, Hekate
<b>Magical weapon</b>	Bow and arrow
<b>Musical note</b>	G#
<b>Color correspondence for musical note</b>	Blue

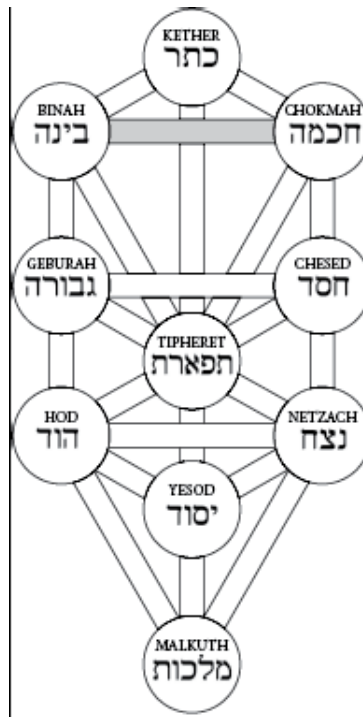


**108. II (2) The High Priestess Tree of Life.**

<b>Conventional card numbering</b>	<b>III (3)</b>
<b>Conventional card title</b>	<b>The Empress</b>
<b>Alternate English titles</b>	The Queen, Isis-Urania
<b>Romance language titles</b>	L'Imperatrice
<b>Hermetic Titles</b>	Daughter of the Mighty Ones
<b>Zodiacal glyph</b>	♀
<b>Planet, sign, or element</b>	Venus
<b>Hebrew alphabet letter</b>	ד
<b>Hebrew transliteration/pronunciation</b>	Daleth (DAHL-it)
<b>Type of letter</b>	Double
<b>English letter equivalent</b>	D
<b>Hebrew letter meanings</b>	Door Path, weakness To move in or out
<b>Number equivalent</b>	4
<b>Gifts and attributes</b>	Peace & War
<b>Gateways</b>	Right nostril
<b>Sephirothic Path</b>	Chokmah to Binah ("Wisdom" to "Understanding")
	Emerald green

<b>King Scale</b>	
<b>Queen Scale</b>	Sky blue

<b>Conventional card numbering</b>	<b>III (3)</b>
<b>Conventional card title</b>	<b>The Empress</b>
<b>Prince Scale</b>	Early spring green
<b>Princess Scale</b>	Bright rose or cerise, rayed pale green
<b>Animal</b>	Bee, dove, pigeon, gazelle, rabbit, calf, nightingale, swan, swallow
<b>Plant</b>	Clover, rose, cypress, myrtle, apple, blackberry, buckwheat, cardamom, cherry, corn, daffodil, elder, figs, foxglove, hyacinth, lilac, passion flower, peach, pear, quince, strawberry, thyme, tomato, tulip, valerian, vervain, vanilla
<b>Perfume/Incense</b>	Rose, violet, saffron, all flowers, labdanum, ambergris, musk, sandalwoods, coriander, patchouli, oakmoss, "all soft voluptuous odors"
<b>Gemstone/metal</b>	Copper, emerald, turquoise, brass, all green stones
<b>Mythic figures</b>	Venus, Aphrodite, Demeter, Gaia, Nephthys, Lalita, Hathor, Freya
<b>Magical weapon</b>	The Girdle
<b>Musical note</b>	F#
<b>Color correspondence for musical note</b>	Green



**109. III (3) The  
Empress Tree of Life.**

<b>Conventional card numbering</b>	<b>IV (4)</b>
<b>Conventional card title</b>	<b>The Emperor</b>
<b>Alternate English titles</b>	The King, the Cubic Stone*
<b>Romance language titles</b>	L'Empéreur, L'Imperatore, L'Imperadore
<b>Hermetic Titles</b>	Son of the Morning, Chief Among the Mighty
<b>Zodiacal glyph</b>	♈
<b>Planet, sign, or element</b>	Aries
<b>Hebrew alphabet letter</b>	ה
<b>Hebrew transliteration/pronunciation</b>	He (HEY)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	H
<b>Hebrew letter meanings</b>	Window To show, reveal
<b>Number equivalent</b>	5
<b>Gifts and attributes</b>	Sight
<b>Gateways</b>	Right foot
<b>Sephirothic Path</b>	Chokmah to Tiphereth ("Wisdom" to "Beauty")

\* in Crowley's Thoth deck and Thoth-derived decks.

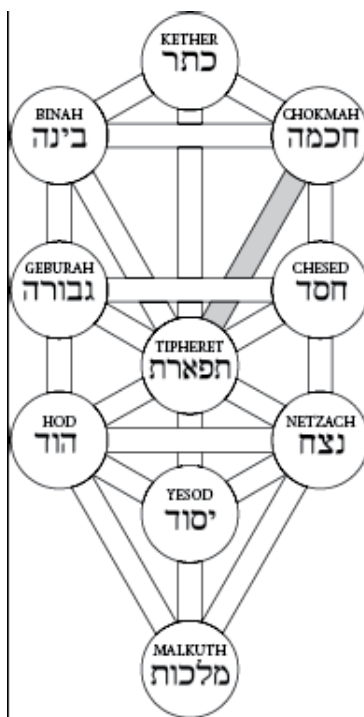




<b>Conventional card numbering</b>	<b>IV (4)</b>
<b>Conventional card title</b>	<b>The Emperor</b>
<b>Alternate Hebrew letter</b>	<b>ז</b> / Tzaddi / Tz (“fish hook”)*
<b>Alternate Sephirothic Path</b>	Netzach to Yesod (“Victory” to “Foundation”)
<b>King Scale</b>	Scarlet
<b>Queen Scale</b>	Red
<b>Prince Scale</b>	Brilliant flame
<b>Princess Scale</b>	Glowing red
<b>Animal</b>	Ram, eagle, hawk, owl
<b>Plant</b>	Geranium, oak, thorn, bloodroot
<b>Perfume/Incense</b>	Myrrh, dragon’s blood, basil
<b>Gemstone/metal</b>	Bloodstone, topaz, ruby, diamond
<b>Mythic figures</b>	Athena, Shiva, Mars, Minerva, Mentu, Tyr
<b>Magical weapon</b>	The Horns, the Energy
<b>Musical note</b>	C
<b>Color</b>	Red

## correspondence for musical note

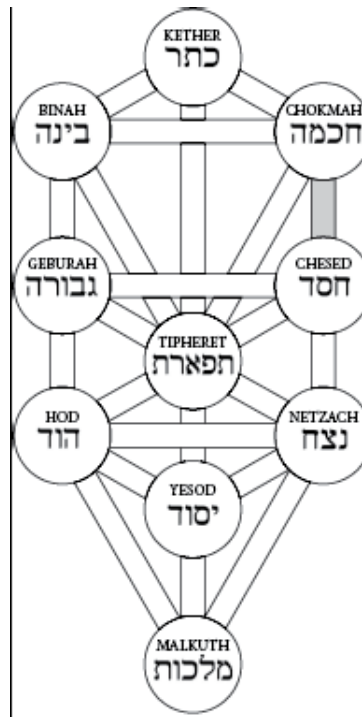
\* in Crowley's Thoth deck and Thoth-derived decks.



**110. IV (4) The  
Emperor Tree of Life.**

<b>Conventional card numbering</b>	<b>V (5)</b>
<b>Conventional card title</b>	<b>The Hierophant</b>
<b>Alternate English titles</b>	The Pope, the High Priest, Master of the Arcanum, Master of the Sacred Mysteries
<b>Romance language titles</b>	Jupiter, Le Pape, Il Papa, Pontifex Pontificum (Priest of Priests, Rouen)
<b>Hermetic Titles</b>	Magus of the Eternal Gods
<b>Zodiacal glyph</b>	♉
<b>Planet, sign, or element</b>	Taurus
<b>Hebrew alphabet letter</b>	ו
<b>Hebrew transliteration/pronunciation</b>	Vav (VAV)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	V/W
<b>Hebrew letter meanings</b>	Nail or hook joining together making fast
<b>Number equivalent</b>	6
<b>Gifts and attributes</b>	Hearing
<b>Gateways</b>	Right kidney

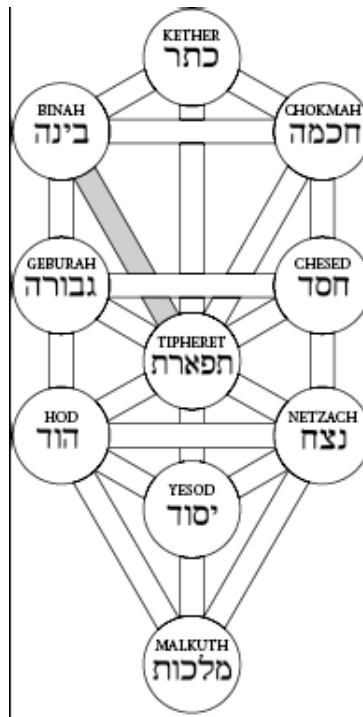
<b>Conventional card numbering</b>	<b>V (5)</b>
<b>Conventional card title</b>	<b>The Hierophant</b>
<b>Sephirothic Path</b>	Chokmah to Chesed (“Wisdom” to “Mercy”)
<b>King Scale</b>	Red orange
<b>Queen Scale</b>	Deep indigo
<b>Prince Scale</b>	Deep warm olive
<b>Princess Scale</b>	Rich brown
<b>Animal</b>	Beaver, bull, tiger
<b>Plant</b>	Mallow, sage, hawthorn, linden, dandelion, lily of the valley, “straight vervain”
<b>Perfume/Incense</b>	Costus, storax, mastic
<b>Gemstone/metal</b>	Sapphire, garnet, carnelian, jade, topaz
<b>Mythic figures</b>	Shiva, Osiris, Apis, Hera, Hymen, Bacchus, Parsifal, the Trinity
<b>Magical weapon</b>	The Labor of Preparation (The Throne and Altar)
<b>Musical note</b>	C#
<b>Color correspondence for musical note</b>	Red-orange



**111. V (5) The Hierophant Tree of Life.**

<b>Conventional card numbering</b>	<b>VI (6)</b>
<b>Conventional card title</b>	<b>The Lovers</b>
<b>Alternate English titles</b>	The Lover, Love, The Two Roads, the Ordeal
<b>Romance language titles</b>	L'Amoureux, L'Amore, Gli Amanti, Gli Inamorati
<b>Hermetic Titles</b>	Children of the Voice Divine, the Oracles of the Mighty Gods
<b>Zodiacal glyph</b>	♊
<b>Planet, sign, or element</b>	Gemini
<b>Hebrew alphabet letter</b>	ז
<b>Hebrew transliteration/pronunciation</b>	Zayin (ZAH-een)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	Z
<b>Hebrew letter meanings</b>	Sword or weapon axe to cut
<b>Number equivalent</b>	7
<b>Gifts and attributes</b>	Smell
<b>Gateways</b>	Left foot

<b>Conventional card numbering</b>	<b>VI (6)</b>
<b>Conventional card title</b>	<b>The Lovers</b>
<b>Sephirothic Path</b>	Binah to Tiphereth (“Understanding” to “Beauty”)
<b>King Scale</b>	Orange
<b>Queen Scale</b>	Pale mauve
<b>Prince Scale</b>	New yellow leather
<b>Princess Scale</b>	Reddish grey, inclined to mauve
<b>Animal</b>	Magpie, all hybrids
<b>Plant</b>	Nut trees, orchids, “bending vervain”
<b>Perfume/Incense</b>	Mastic, wormwood, lavender, bergamot
<b>Gemstone/metal</b>	Agate, emerald, topaz, tourmaline, calcite, rose quartz, Alexandrite
<b>Mythic figures</b>	Aphrodite, Inanna, Venus, Eros, Amor, Cupid All twin gods (Rekht/Merti, Castor/Pollux, Apollo as soothsayer, Janus, Hoor-paar-Kratt as Horus + Harpocrates)
<b>Magical weapon</b>	The Tripod
<b>Musical note</b>	D
<b>Color correspondence for musical note</b>	Orange

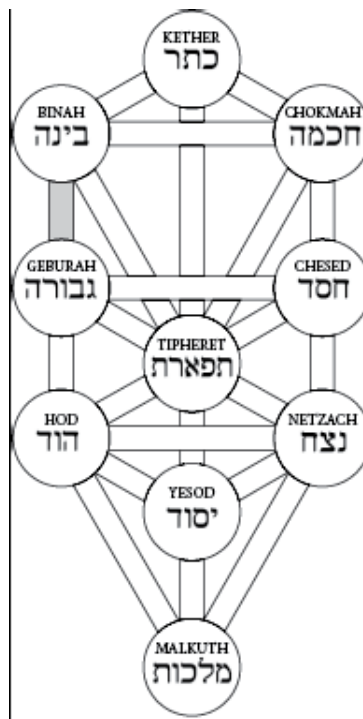


**112. VI (6) The Lovers  
Tree of Life.**



<b>Conventional card numbering</b>	<b>VII (7)</b>
<b>Conventional card title</b>	<b>The Chariot</b>
<b>Alternate English titles</b>	The Triumphal Car, The Chariot of War, Chariot of Osiris, the Cubic Chariot
<b>Romance language titles</b>	Victoriae Premium ("Reward of Victory"), Il Carro, Le Chariot, La Carrozza
<b>Hermetic Titles</b>	Child of the Power of the Waters, Lord of the Triumph of Light
<b>Zodiacal glyph</b>	☊
<b>Planet, sign, or element</b>	Cancer
<b>Hebrew alphabet letter</b>	נ
<b>Hebrew transliteration/pronunciation</b>	Cheth (KHET)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	Ch
<b>Hebrew letter meanings</b>	Fence Inner Chamber to separate or protect
<b>Number equivalent</b>	8
<b>Gifts and attributes</b>	Speech

<b>Conventional card numbering</b>	<b>VII (7)</b>
<b>Conventional card title</b>	<b>The Chariot</b>
<b>Gateways</b>	Right hand
<b>Sephirothic Path</b>	Binah to Geburah (“Understanding” to “Severity”)
<b>King Scale</b>	Amber
<b>Queen Scale</b>	Maroon
<b>Prince Scale</b>	Rich bright russet
<b>Princess Scale</b>	Dark greenish brown
<b>Animal</b>	Crab, sphinx, turtle, dog, horse, rabbit, beetle
<b>Plant</b>	Lotus, cypress, olive, comfrey
<b>Perfume/Incense</b>	Camphor, onycha, labdanum
<b>Gemstone/metal</b>	Amber, emerald, sapphire, chalcedony, antique silver
<b>Mythic figures</b>	Khephra, Nermud, Mercury and Apollo as messengers, Shiva, Ezekiel, Elijah, Osiris
<b>Magical weapon</b>	The Furnace [the Cup or Grail]
<b>Musical note</b>	D#
<b>Color correspondence for musical note</b>	Yellow-orange



**113. VII (7) The Chariot Tree of Life.**

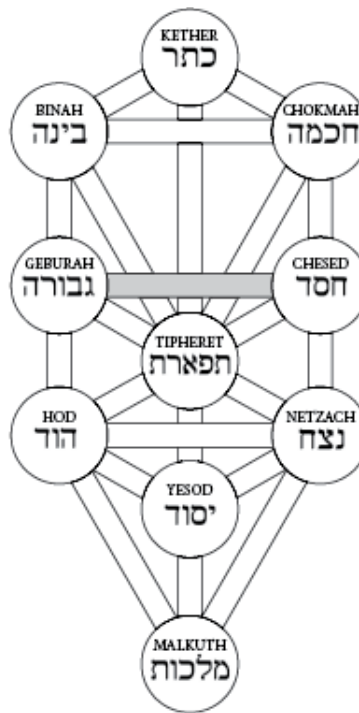
<b>Conventional card numbering</b>	<b>VIII (8)**</b>
<b>Conventional card title</b>	<b>Strength (Lust)</b>
<b>Alternate card numbering</b>	XI (11)
<b>Alternate English titles</b>	Fortitude, Force, the Tamed Lion
<b>Romance language titles</b>	La Force, La Fortezza, La Forza
<b>Hermetic Titles</b>	Daughter of the Flaming Sword, Leader of the Lion
<b>Zodiacal glyph</b>	♌
<b>Planet, sign, or element</b>	Leo
<b>Hebrew alphabet letter</b>	ו
<b>Hebrew transliteration/pronunciation</b>	Teth
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	T
<b>Hebrew letter meanings</b>	Snake knot to twist or coil
<b>Number equivalent</b>	9
<b>Gifts and attributes</b>	Taste
<b>Gateways</b>	Left kidney
	Chesed to Geburah (“Mercy” to

<b>Sephirothic Path</b>	"Severity")
<b>King Scale</b>	Yellow (greenish)

\*\*in all early decks (including all Tarot de Marseille decks), Crowley's Thoth deck, and Thoth-derived decks.

<b>Conventional card numbering</b>	<b>VIII (8)</b>
<b>Conventional card title</b>	<b>Strength (Lust)</b>
<b>Queen Scale</b>	Deep purple
<b>Prince Scale</b>	Grey
<b>Princess Scale</b>	Reddish amber
<b>Animal</b>	Lion, serpent
<b>Plant</b>	Sunflower, citrus, bay, palm, cyclamen
<b>Perfume/Incense</b>	Frankincense
<b>Gemstone/metal</b>	Onyx, diamond, jasper, cat's eye
<b>Mythic figures</b>	Pasht, Sekhmet, Mau, Ra-Hoor-Khuit, Demeer, Venus, Anuket, Hebe
<b>Magical weapon</b>	The Discipline [the Phoenix wand]
<b>Musical note</b>	E
<b>Color correspondence for musical note</b>	Yellow

\*\*in all early decks (including all Tarot de Marseille decks), Crowley's Thoth deck, and Thoth-derived decks.

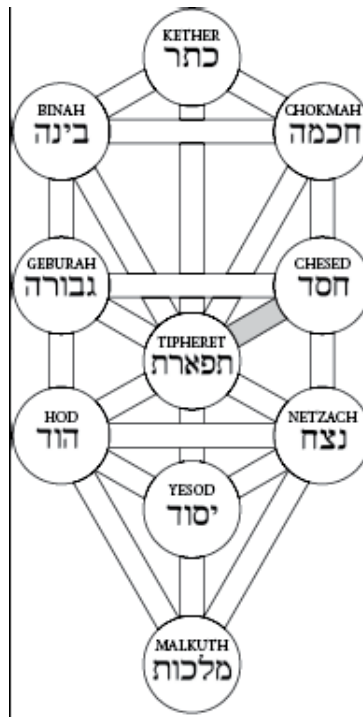


**114. VIII (8) Strength  
(Lust) Tree of Life.**

<b>Conventional card numbering</b>	<b>IX (9)</b>
<b>Conventional card title</b>	<b>The Hermit</b>
<b>Alternate English titles</b>	The Old Man, the Veiled Lamp
<b>Romance language titles</b>	Rerum Edax (“Devourer of Things”), L'Eremite, Le Vieillard, Capuchin, Le Prêtre, L'Eremita, Il Gobbo, L'Eremita, Il Vecchio
<b>Hermetic Titles</b>	The Magus of the Voice of Light, the Prophet of the Gods
<b>Zodiacal glyph</b>	♍
<b>Planet, sign, or element</b>	Virgo
<b>Hebrew alphabet letter</b>	י
<b>Hebrew transliteration/pronunciation</b>	Yod (YUD)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	I/Y
<b>Hebrew letter meanings</b>	Closed hand power to share
<b>Number equivalent</b>	10
<b>Gifts and attributes</b>	Sex



<b>Conventional card numbering</b>	<b>IX (9)</b>
<b>Conventional card title</b>	<b>The Hermit</b>
<b>Gateways</b>	Left hand
<b>Sephirothic Path</b>	Chesed to Tiphereth (“Mercy” to “Beauty”)
<b>King Scale</b>	Green (yellowish)
<b>Queen Scale</b>	Slate grey
<b>Prince Scale</b>	Green grey
<b>Princess Scale</b>	Plum color
<b>Animal</b>	Bear, cat, pig, squirrel
<b>Plant</b>	Beech, chestnut, mimosa, walnut, aster, hyacinth, violet, snowdrop, narcissus, calamint
<b>Perfume/Incense</b>	Sandalwood, narcissus
<b>Gemstone/metal</b>	Carnelian, zircon, peridot, bloodstone, sardonyx, aluminum, mercury
<b>Mythic figures</b>	Cronos, Hermes, Mercury, Isis, Nephthys, Narcissus, Adonis, Baldur
<b>Magical weapon</b>	The Lamp and Wand; the Bread
<b>Musical note</b>	F

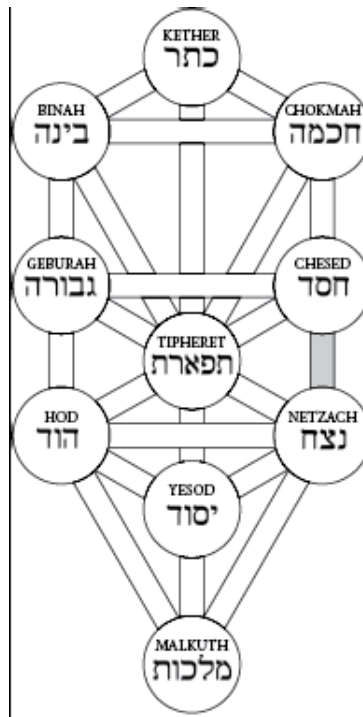


**115. IX (9) The Hermit Tree of Life.**

<b>Conventional card numbering</b>	<b>X (10)</b>
<b>Conventional card title</b>	<b>The Wheel of Fortune</b>
<b>Alternate English titles</b>	The Wheel, The Sphinx
<b>Romance language titles</b>	Omnium Dominatrix (Mistress of Everything), La Roue de Fortune, La Ruota, Rota di Fortuna, Ruota della Fortuna, Fortuna
<b>Hermetic Titles</b>	The Lord of the Forces of Life
<b>Zodiacal glyph</b>	♄
<b>Planet, sign, or element</b>	Jupiter
<b>Hebrew alphabet letter</b>	כ/ך
<b>Hebrew transliteration/pronunciation</b>	Kaph (KAF/KHAF)
<b>Type of letter</b>	Double
<b>English letter equivalent</b>	K
<b>Hebrew letter meanings</b>	Palm of hand/the hand bent to open the hand to receive
<b>Number equivalent</b>	20; 500
<b>Gifts and attributes</b>	Riches and Poverty
<b>Gateways</b>	Left eye

<b>Sephirothic Path</b>	Chesed to Netzach (“Mercy” to “Victory”)
<b>King Scale</b>	Violet
<b>Queen Scale</b>	Blue

<b>Conventional card numbering</b>	<b>X (10)</b>
<b>Conventional card title</b>	<b>The Wheel of Fortune</b>
<b>Prince Scale</b>	Rich purple
<b>Princess Scale</b>	Bright blue, rayed yellow
<b>Animal</b>	Eagle, owl, deer, hens, cuckoo, pheasant, dolphin, whale, elephant, sheep, all domestic animals
<b>Plant</b>	oak, anise, elm, beech clove, alkanet, pistachio, ash, pineapples, rhubarb, cinnamon, fruit trees, leeks, dandelion, fig, hyssop, maple, nutmeg, grains. wines, mastic, mints
<b>Perfume/Incense</b>	Nutmeg, cloves, storax, all odoriferous fruits saffron, mace, ash, balm of Gilead, nutmeg, cinnamon, cloves, oud, "all expansive odors"
<b>Gemstone/metal</b>	Tin, sapphire, amethyst, lapis lazuli, silver, marble, gold, zinc
<b>Mythic figures</b>	Fortuna, Jupiter, Zeus, Brahma, Indra, Njord
<b>Magical weapon</b>	The Scepter
<b>Musical note</b>	G#
<b>Color correspondence for musical note</b>	Blue



**116. X (10) The Wheel  
of Fortune Tree of  
Life.**

<b>Conventional card numbering</b>	<b>XI (11)**</b>
<b>Conventional card title</b>	<b>Justice (Adjustment)</b>
<b>Alternate card numbering</b>	VIII (8)
<b>Alternate English titles</b>	Themis
<b>Romance language titles</b>	La Justice, La Giustizia
<b>Hermetic Titles</b>	Daughter of the Lord of Truth, The Holder of the Balances
<b>Zodiacal glyph</b>	<u>Ω</u>
<b>Planet, sign, or element</b>	Libra
<b>Hebrew alphabet letter</b>	ל
<b>Hebrew transliteration/pronunciation</b>	Lamed
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	L (LAH-mid)
<b>Hebrew letter meanings</b>	Ox-goad To urge forward or teach To Learn
<b>Number equivalent</b>	30
<b>Gifts and attributes</b>	Work

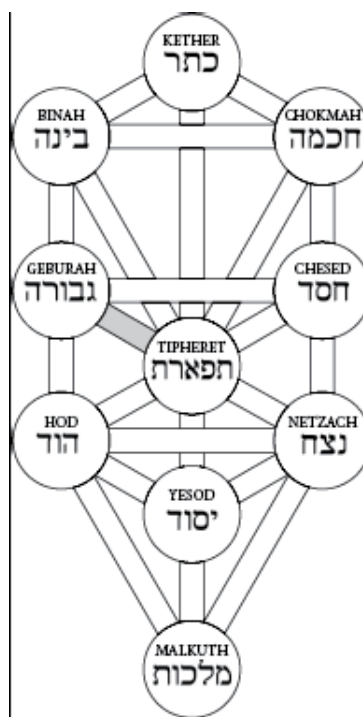
\*\*\*in all early decks (including all Tarot de Marseille decks), Crowley's Thoth deck, and Thoth-derived decks.





<b>Conventional card numbering</b>	<b>XI (11)</b>
<b>Conventional card title</b>	<b>Justice (Adjustment)</b>
<b>Gateways</b>	Gall bladder
<b>Sephirothic Path</b>	Geburah to Tiphereth (“Severity” to “Beauty”)
<b>King Scale</b>	Emerald green
<b>Queen Scale</b>	Blue
<b>Prince Scale</b>	Deep blue-green
<b>Princess Scale</b>	Plum color
<b>Animal</b>	Hare, elephant, spider
<b>Plant</b>	Ash, aloe, mugwort
<b>Perfume/Incense</b>	Galbanum
<b>Gemstone/metal</b>	Sapphire, peridot, agate, carnelian, cat’s eye
<b>Mythic figures</b>	Themis, Pallas Athena, Maat, Dike, Nemesis
<b>Magical weapon</b>	The Cross of Equilibrium
<b>Musical note</b>	F#
<b>Color correspondence for musical note</b>	Green

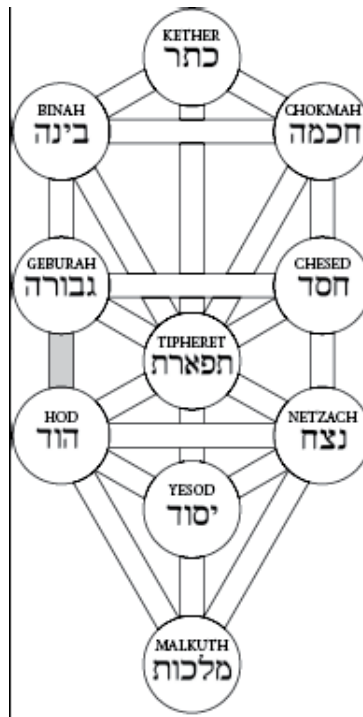
\*\*\*in all early decks (including all Tarot de Marseille decks), Crowley's Thoth deck, and Thoth-derived decks.



**117. XI (11) Justice  
(Adjustment) Tree of  
Life.**

<b>Conventional card numbering</b>	<b>XII (12)</b>
<b>Conventional card title</b>	<b>The Hanged Man</b>
<b>Alternate English titles</b>	The Hanging Man, The Traitor, Prudence, The Sacrifice
<b>Romance language titles</b>	Le Pendu, Il Penduto, L'Appeso, Il Traditore, L'Impiccato
<b>Hermetic Titles</b>	The Spirit of the Mighty Waters
<b>Zodiacal glyph</b>	♄ ♄
<b>Planet, sign, or element</b>	Water or Neptune
<b>Hebrew alphabet letter</b>	מ/ם
<b>Hebrew transliteration/pronunciation</b>	Mem (MEM)
<b>Type of letter</b>	Mother
<b>English letter equivalent</b>	M
<b>Hebrew letter meanings</b>	Water Nations People
<b>Number equivalent</b>	40, 600
<b>Gifts and attributes</b>	The Earth—cold
<b>Gateways</b>	Belly/Abdomen

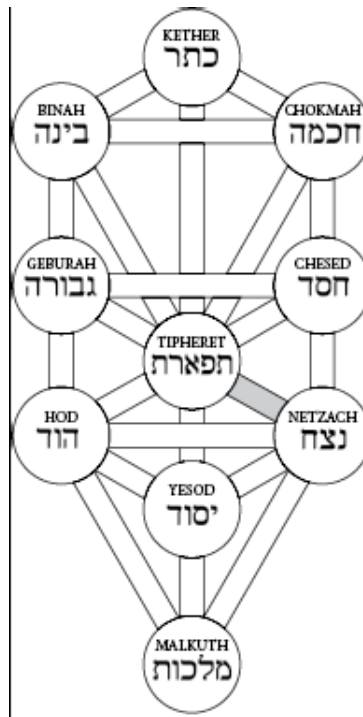
<b>Conventional card numbering</b>	<b>XII (12)</b>
<b>Conventional card title</b>	<b>The Hanged Man</b>
<b>Sephirothic Path</b>	Geburah to Hod (“Severity” to “Glory”)
<b>King Scale</b>	Deep blue
<b>Queen Scale</b>	Sea-green
<b>Prince Scale</b>	Deep olive-green
<b>Princess Scale</b>	White, flecked purple
<b>Animal</b>	Eagle, snake, scorpion, fish, water fowl, dolphin
<b>Plant</b>	Lotus, ash, all water plants, willow, comfrey
<b>Perfume/Incense</b>	Myrrh, iris (orris root), gardenia, jasmine, vanilla
<b>Gemstone/metal</b>	Silver, pearl, moonstone, crystal, beryl, aquamarine, sulfates
<b>Mythic figures</b>	Tum Ptah Auromoth, Poseidon, Neptune, Prometheus, Odin, Attis, Schemchasai
<b>Magical weapon</b>	The Cup and Cross of Suffering; sacramental wine
<b>Musical note</b>	G#
<b>Color correspondence for musical note</b>	Blue



**118. XII (12) The  
Hanged Man Tree of  
Life.**

<b>Conventional card numbering</b>	<b>XIII (13)</b>
<b>Conventional card title</b>	<b>Death</b>
<b>Alternate English titles</b>	The Scythe, “the Unnamed Card”
<b>Romance language titles</b>	La Mort, Il Morte, La Morte
<b>Hermetic Titles</b>	The Child of the Great Transformers, Lord of the Gates of Death
<b>Zodiacal glyph</b>	♏
<b>Planet, sign, or element</b>	Scorpio
<b>Hebrew alphabet letter</b>	נ/ן
<b>Hebrew transliteration/pronunciation</b>	Nun (NOON)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	N
<b>Hebrew letter meanings</b>	Fish descendants to propagate
<b>Number equivalent</b>	50; 700
<b>Gifts and attributes</b>	Movement
<b>Gateways</b>	Intestines

<b>Conventional card numbering</b>	<b>XIII (13)</b>
<b>Conventional card title</b>	<b>Death</b>
<b>Sephirothic Path</b>	Tiphereth to Netzach (“Beauty” to “Victory”)
<b>King Scale</b>	Green blue
<b>Queen Scale</b>	Dull brown
<b>Prince Scale</b>	Very dark brown
<b>Princess Scale</b>	Livid indigo brown
<b>Animal</b>	Scorpion, eagle, phoenix, bat, panther, wolf, vulture, scarab beetle
<b>Plant</b>	Aspen, myrtle, elder, yew, blackthorn, cactus, scorpion grass
<b>Perfume/Incense</b>	Opoponax (sweet myrrh), benzoin
<b>Gemstone/metal</b>	Aquamarine, beryl, amethyst, snakestone, amber, bloodstone
<b>Mythic figures</b>	Mars, Ares, Apep, Khephri, Hades, Pluto, Thanatos, Hypnos
<b>Magical weapon</b>	The Pain of the Obligation; The Oath
<b>Musical note</b>	G
<b>Color correspondence for musical note</b>	Blue-green

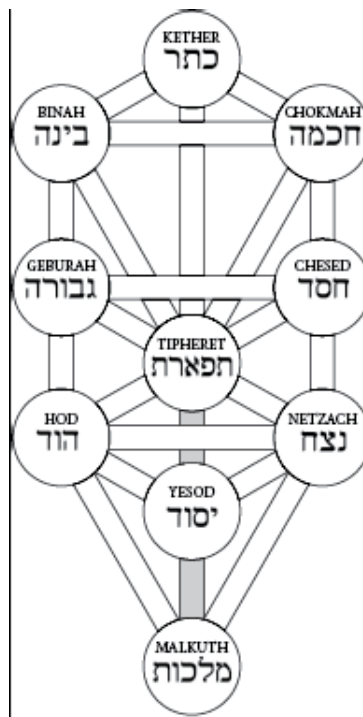


**119. XIII (13) Death  
Tree of Life.**



<b>Conventional card numbering</b>	<b>XIV (14)</b>
<b>Conventional card title</b>	<b>Temperance (Art)</b>
<b>Alternate English titles</b>	Time, the Solar Spirit
<b>Romance language titles</b>	Atrempance, La Temperance, La Temperanza
<b>Hermetic Titles</b>	Daughter of the Reconcilers, the Bringer Forth of Life
<b>Zodiacal glyph</b>	♐
<b>Planet, sign, or element</b>	Sagittarius
<b>Hebrew alphabet letter</b>	ס
<b>Hebrew transliteration/pronunciation</b>	Samekh (SAH-mekh)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	S
<b>Hebrew letter meanings</b>	Prop or support Training (as a plant) To trust
<b>Number equivalent</b>	60
<b>Gifts and attributes</b>	Anger

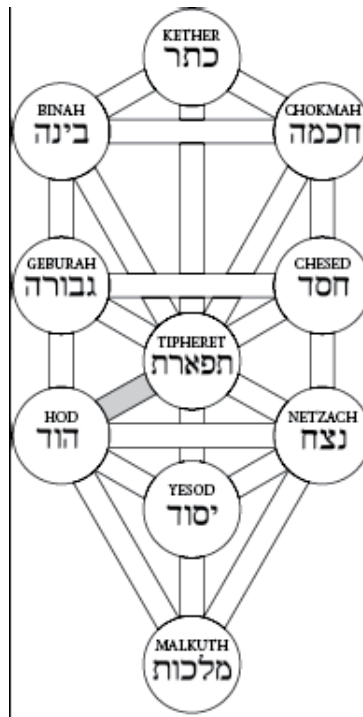
<b>Conventional card numbering</b>	<b>XIV (14)</b>
<b>Conventional card title</b>	<b>Temperance (Art)</b>
<b>Gateways</b>	Lower bowels
<b>Sephirothic Path</b>	Tiphereth to Yesod (“Beauty” to “Foundation”)
<b>King Scale</b>	Blue
<b>Queen Scale</b>	Yellow
<b>Prince Scale</b>	Green grey
<b>Princess Scale</b>	Dark vivid blue
<b>Animal</b>	Elk, horse, centaur, dog
<b>Plant</b>	Lime, mulberry, oak, birch, rush, pimpernel
<b>Perfume/Incense</b>	lign-aloe (agarwood), oud
<b>Gemstone/metal</b>	Jacinth, topaz, beryl, amethyst
<b>Mythic figures</b>	Diana, Artemis/Apollo, Iris, Nemesis, Ares
<b>Magical weapon</b>	The Arrow
<b>Musical note</b>	G#
<b>Color correspondence for musical note</b>	Blue



**120. XIV (14)**  
**Temperance (Art) Tree**  
**of Life.**

<b>Conventional card numbering</b>	<b>XV (15)</b>
<b>Conventional card title</b>	<b>The Devil</b>
<b>Alternate English titles</b>	Pan, Typhon, Baphomet
<b>Romance language titles</b>	Perditorum Raptor (“Captor of the Lost”), Il Diavolo, Le Diable
<b>Hermetic Titles</b>	Lord of the Gates of Matter, Child of the Forces of Time
<b>Zodiacal glyph</b>	♄
<b>Planet, sign, or element</b>	Capricorn
<b>Hebrew alphabet letter</b>	א
<b>Hebrew transliteration/pronunciation</b>	Ayin (AH-in)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	O
<b>Hebrew letter meanings</b>	Eye Expression To see
<b>Number equivalent</b>	70
<b>Gifts and attributes</b>	Mirth
<b>Gateways</b>	Liver

<b>Conventional card numbering</b>	<b>XV (15)</b>
<b>Conventional card title</b>	<b>The Devil</b>
<b>Sephirothic Path</b>	Tiphereth to Hod (“Beauty” to “Glory”)
<b>King Scale</b>	Indigo
<b>Queen Scale</b>	Black
<b>Prince Scale</b>	Blue-black
<b>Princess Scale</b>	Cold dark grey nearing black
<b>Animal</b>	Elephant, mountain goat, dog, dolphin, ass
<b>Plant</b>	Birch, willow, elm, thistle, poppy, sweet woodruff, thyme, hemp, dock
<b>Perfume/Incense</b>	Benzoin Musk, civet, benzoin
<b>Gemstone/metal</b>	Ruby, onyx, chrysoprase, turquoise, black diamond
<b>Mythic figures</b>	Lucifer, Seth, Beelzebub, Agni, Pan, Dionysus, Khem, Priapus, Bacchus
<b>Magical weapon</b>	The Secret Force, the Lamp
<b>Musical note</b>	A
<b>Color correspondence for musical note</b>	Blue-violet



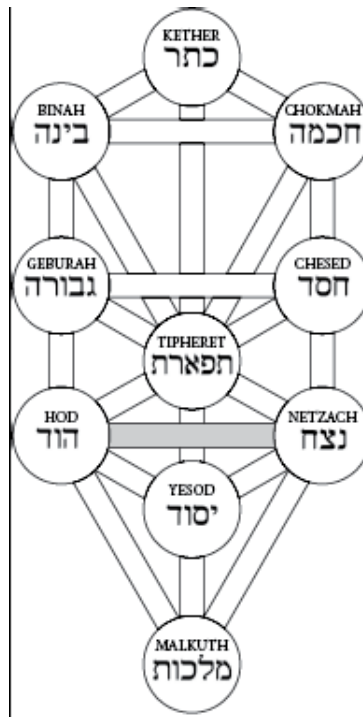
**121. XV (15) The Devil  
Tree of Life.**

<b>Conventional card numbering</b>	<b>XVI (16)</b>
<b>Conventional card title</b>	<b>The Tower</b>
<b>Alternate English titles</b>	The House of God, the Blasted Tower, the Lightning-Struck Tower, the Hospital, the Arrow, the Thunderbolt, the Fire, the Lightning-Struck Temple, the Ruined Tower
<b>Romance language titles</b>	La Maison Dieu, Le Foudre, La Torre, Il Fuoco, La Saetta, La Sagitta
<b>Hermetic Titles</b>	Lord of the Hosts of the Mighty
<b>Zodiacal glyph</b>	♂
<b>Planet, sign, or element</b>	Mars
<b>Hebrew alphabet letter</b>	פ/ף
<b>Hebrew transliteration/pronunciation</b>	Pe (PAY/FAY)
<b>Type of letter</b>	Double
<b>English letter equivalent</b>	P
<b>Hebrew letter meanings</b>	Mouth Entrance To speak
<b>Number equivalent</b>	80; 800
<b>Gifts and attributes</b>	Grace and Indignation

<b>Gateways</b>	Left ear
<b>Sephirothic Path</b>	Netzach to Hod ("Victory" to "Glory")
<b>King Scale</b>	Scarlet
<b>Queen Scale</b>	Red
<b>Prince Scale</b>	Venetian red



<b>Conventional card numbering</b>	<b>XVI (16)</b>
<b>Conventional card title</b>	<b>The Tower</b>
<b>Princess Scale</b>	Bright red, rayed azure or emerald
<b>Animal</b>	Wolf, bear, crow, screech owl, vulture, scorpion, kestrels, pike, sturgeon, wasps, all stinging insects
<b>Plant</b>	Rue, wormwood, pepper, cumin, chili, ginger, asafoetida, capers, hoseradish, garlic, leek onion, mustard, radish, hops, pennyroyal, tobacco, hellebore, thistle, radish, nettle, chestnut, all thorny and lacrimatory plants
<b>Perfume/Incense</b>	Sandalwood, cypress, agarwood, all odoriferous wood, pepper, dragon's blood, benzoin, "all hot and pungent odors"
<b>Gemstone/metal</b>	Iron, garnet, diamond, ruby, lodestone, bloodstone, jasper
<b>Mythic figures</b>	Horus, Krishna, Odin, war gods, Shiva, Zeus, Thor, Mars, Ares
<b>Magical weapon</b>	The Sword
<b>Musical note</b>	C
<b>Color correspondence for musical note</b>	Red



**122. XVI (16) The Tower Tree of Life.**

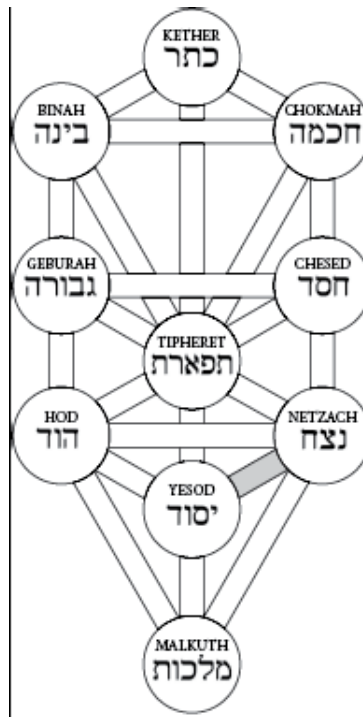
<b>Conventional card numbering</b>	<b>XVII (17)</b>
<b>Conventional card title</b>	<b>The Star</b>
<b>Alternate English titles</b>	The Stars, the Blazing Star, Star of the Magi
<b>Romance language titles</b>	Inclitum Sydus (Renowned Star, Star of Wonder, Rouen), L'Etoile, La Stelle, Le Stelle
<b>Hermetic Titles</b>	Daughter of the Firmament, Dweller Between the Waters
<b>Zodiacal glyph</b>	♆
<b>Planet, sign, or element</b>	Aquarius
<b>Hebrew alphabet letter</b>	צ/ץ
<b>Hebrew transliteration/pronunciation</b>	Tzaddi (TZAH-dee)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	Tz
<b>Hebrew letter meanings</b>	Fish hook righteous to pull toward
<b>Number equivalent</b>	90; 900
<b>Gifts and attributes</b>	Imagination
<b>Gateways</b>	Stomach
<b>Sephirothic Path</b>	Netzach to Yesod ("Victory" to "Foundation")

<b>Alternate Hebrew letter</b>	𐤏/Heh/H (“window”)*
<b>Alternate Sephirothic Path</b>	Chokmah to Tiphereth (“Wisdom” to “Beauty”)

\*\*\*in Crowley’s Thoth deck and Thoth-derived decks.

<b>Conventional card numbering</b>	<b>XVII (17)</b>
<b>Conventional card title</b>	<b>The Star</b>
<b>King Scale</b>	Violet
<b>Queen Scale</b>	Sky blue
<b>Prince Scale</b>	Bluish mauve
<b>Princess Scale</b>	White, tinged purple
<b>Animal</b>	Otter, eagle, peacock
<b>Plant</b>	Olive, fir, skullcap, moss, fruit trees, dracunculus plants
<b>Perfume/Incense</b>	Euphorbium Galbanum
<b>Gemstone/metal</b>	Chalcedony, amethyst, garnet, jasper, crystal, quartz, turquoise
<b>Mythic figures</b>	Juno, Athena as artisan, Ganymede, Ishtar, Astarte, Isis
<b>Magical weapon</b>	The Censer or Aspergillus
<b>Musical note</b>	A#
<b>Color correspondence for musical note</b>	Violet

\*\*\*in Crowley's Thoth deck and Thoth-derived decks.

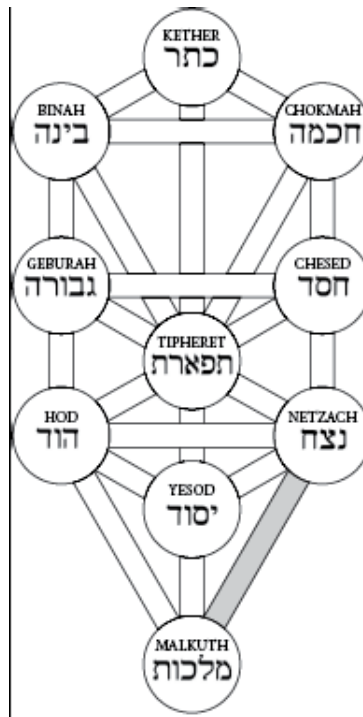


**123. XVII (17) The  
Star Tree of Life.**

<b>Conventional card numbering</b>	<b>XVIII (18)</b>
<b>Conventional card title</b>	<b>The Moon</b>
<b>Alternate English titles</b>	Twilight
<b>Romance language titles</b>	La Lune, La Luna
<b>Hermetic Titles</b>	Ruler of Flux and Reflux, Child of the Sons of the Mighty
<b>Zodiacal glyph</b>	♋
<b>Planet, sign, or element</b>	Pisces
<b>Hebrew alphabet letter</b>	ק
<b>Hebrew transliteration/pronunciation</b>	Qoph (KOOF)
<b>Type of letter</b>	Single
<b>English letter equivalent</b>	Q
<b>Hebrew letter meanings</b>	Back of the head final or last to circle
<b>Number equivalent</b>	100
<b>Gifts and attributes</b>	Sleep
<b>Gateways</b>	Genitals/Sleep

<b>Conventional card numbering</b>	<b>XVIII (18)</b>
<b>Conventional card title</b>	<b>The Moon</b>
<b>Sephirothic Path</b>	Netzach to Malkuth (“Victory” to “Kingdom”)
<b>King Scale</b>	Crimson (ultra violet)
<b>Queen Scale</b>	Buff, flecked silver white
<b>Prince Scale</b>	Light translucent pinkish brown
<b>Princess Scale</b>	Stone color
<b>Animal</b>	Crab, dog, jackal, crayfish, horse, rabbit, fish, dolphin
<b>Plant</b>	Hazel, fig, willow, heartwort
<b>Perfume/Incense</b>	Red storax Ambergris
<b>Gemstone/metal</b>	Amethyst, ruby, pearl, coral, moonstone
<b>Mythic figures</b>	Anubis, Hecate, Vishnu as fish, Neptune, Poseidon, Khephra, Christ, Oannes
<b>Magical weapon</b>	The Twilight of the Place, the Magic Mirror
<b>Musical note</b>	B
<b>Color correspondence for musical note</b>	Red-violet



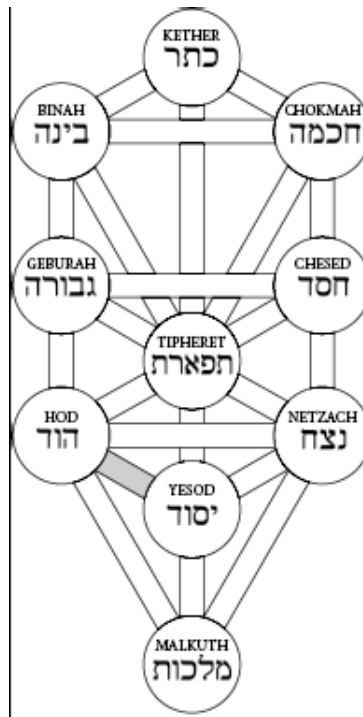


**124. XVIII (18) The Moon Tree of Life.**

<b>Conventional card numbering</b>	<b>XIX (19)</b>
<b>Conventional card title</b>	<b>The Sun</b>
<b>Alternate English titles</b>	The Blazing Light
<b>Romance language titles</b>	Le Soleil, il Sole
<b>Hermetic Titles</b>	Lord of the Fire of the World
<b>Zodiacal glyph</b>	☉
<b>Planet, sign, or element</b>	Sun
<b>Hebrew alphabet letter</b>	ר
<b>Hebrew transliteration/pronunciation</b>	Resh (RESH)
<b>Type of letter</b>	Double
<b>English letter equivalent</b>	R
<b>Hebrew letter meanings</b>	Head Chief Poverty
<b>Number equivalent</b>	200
<b>Gifts and attributes</b>	Fertility and Barrenness
<b>Gateways</b>	Left nostril
<b>Sephirothic Path</b>	Hod to Yesod (“Glory” to “Foundation”)
	Orange

<b>King Scale</b>	
<b>Queen Scale</b>	Gold yellow
<b>Prince Scale</b>	Rich amber

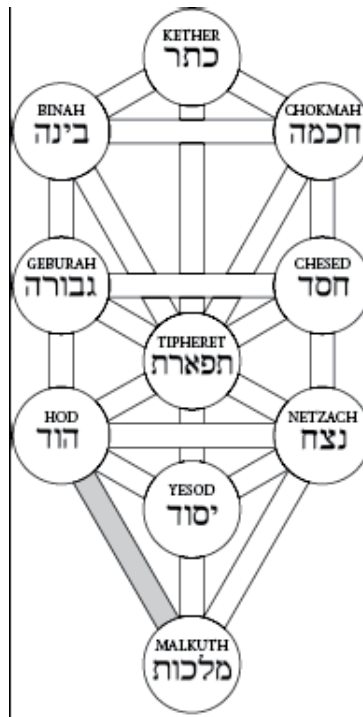
<b>Conventional card numbering</b>	<b>XIX (19)</b>
<b>Conventional card title</b>	<b>The Sun</b>
<b>Princess Scale</b>	Amber, rayed red
<b>Animal</b>	Deer, lion, crocodile, horse, snake, dolphin, swan, ox/bull, rooster, peacock, sparrowhawk, salamanders, hummingbird
<b>Plant</b>	Sunflower, cypress, angelica, bay laurel, carnation, chamomile, chrysanthemum, date, eucalyptus, ginseng, hazel, heliotrope, juniper, lemon, lime, marigold, oak, olive, peony, oranges, pineapple, sesame, sugarcane, tea, walnut, witchhazel, all yellow flowers
<b>Perfume/Incense</b>	Frankincense, mastic, benzoin, storax, labdanum, ambergris, musk, pepper, sandalwood, cinnamon, amber, saffron, cloves, “all brilliant odors”
<b>Gemstone/metal</b>	Gold, diamond, tiger’s eye, chrysolite, sunstone, rubies,
<b>Mythic figures</b>	Apollo, Helios, Hyperion, Ra, Krishna, Legba, Vishnu
<b>Magical weapon</b>	The Lamen, the Bow and Arrow
<b>Musical note</b>	D
<b>Color correspondence for musical note</b>	Orange



**125. XIX (19) The Sun  
Tree of Life.**

<b>Conventional card numbering</b>	<b>XX (20)</b>
<b>Conventional card title</b>	<b>Judgement (The Aeon)</b>
<b>Alternate English titles</b>	The Last Judgement, the Angel, Creation, the Awakening of the Dead
<b>Romance language titles</b>	Le jugement, L'Ange, L'Angelo, Il Giudizio, La Trompete
<b>Hermetic Titles</b>	The Spirit of the Primal Fire
<b>Zodiacal glyph</b>	♄
<b>Planet, sign, or element</b>	Fire /Spirit or Pluto
<b>Hebrew alphabet letter</b>	שׁ
<b>Hebrew transliteration/pronunciation</b>	Shin (SHEEN/SEEN)
<b>Type of letter</b>	Mother
<b>English letter equivalent</b>	Sh
<b>Hebrew letter meanings</b>	Tooth ivory to sharpen, devour
<b>Number equivalent</b>	300
<b>Gifts and attributes</b>	The Heavens—Hot
<b>Gateways</b>	Head
<b>Sephirothic Path</b>	Hod to Malkuth (“Glory” to

	"Kingdom")
<b>Conventional card numbering</b>	<b>XX (20)</b>
<b>Conventional card title</b>	<b>Judgement (The Aeon)</b>
<b>King Scale</b>	Glowing orange scarlet
<b>Queen Scale</b>	Vermilion
<b>Prince Scale</b>	Scarlet, flecked gold
<b>Princess Scale</b>	Vermilion, flecked crimson and emerald
<b>Animal</b>	Lion, tiger, horse, hedgehog, porcupine
<b>Plant</b>	Red poppy, hibiscus, nettles, pepper, garlic, mustard, warm spices, marigold, sunflower
<b>Perfume/Incense</b>	Frankincense, citruses, cedar, warming spices, "all fiery odors"
<b>Gemstone/metal</b>	Fire opal, malachite, gold, iron, brass, all nitrates
<b>Mythic figures</b>	Agni, Hades, Vulcan, Pluto, Harpocrates, Horus
<b>Magical weapon</b>	The Wand or Lamp, the Pyramid of Fire, the Thurible
<b>Musical note</b>	C
<b>Color correspondence for musical note</b>	Red



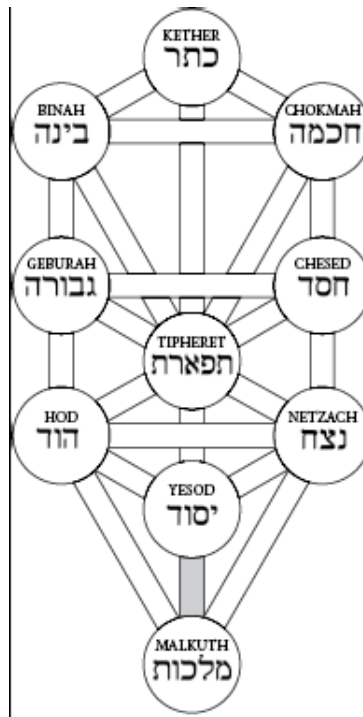
**126. XX (20)**  
**Judgement (The Aeon)**  
**Tree of Life.**



<b>Conventional card numbering</b>	<b>XXI (21)</b>
<b>Conventional card title</b>	<b>The World (The Universe)</b>
<b>Alternate English titles</b>	Time, Crown of the Magi
<b>Romance language titles</b>	Le Monde, Il Mondo
<b>Hermetic Titles</b>	The Great One of the Night of Time
<b>Zodiacal glyph</b>	♄
<b>Planet, sign, or element</b>	Saturn/Earth
<b>Hebrew alphabet letter</b>	ט
<b>Hebrew transliteration/pronunciation</b>	Tav (TAHV)
<b>Type of letter</b>	Double
<b>English letter equivalent</b>	Th
<b>Hebrew letter meanings</b>	Mark or cross seal of ownership to join or bind
<b>Number equivalent</b>	400
<b>Gifts and attributes</b>	Power & Servitude
<b>Gateways</b>	Mouth
<b>Sephirothic Path</b>	Yesod to Malkuth (“Foundation” to “Kingdom”)
	Indigo

<b>King Scale</b>	
<b>Queen Scale</b>	Black
<b>Prince Scale</b>	Blue-black

<b>Conventional card numbering</b>	<b>XXI (21)</b>
<b>Conventional card title</b>	<b>The World (The Universe)</b>
<b>Princess Scale</b>	Black, rayed blue
<b>Animal</b>	Basilisk, toad, snake, flies, carrion birds, all black creatures, all nocturnal creatures, all creatures living in holes.
<b>Plant</b>	Aconite, cypress, yew, beet, beech, belladonna, comfrey, fern, hemlock, ivy, lobelia, morning glory, mosses, oleander, patchouli, poplar, tamarind, wolfsbane, rye, nightshade, rue, narcotic plants
<b>Perfume/Incense</b>	Pepperwort, all odoriferous roots asafoetida, sulfur, civet, musk, "all dark or unpleasant odors"
<b>Gemstone/metal</b>	Lead, onyx, jet, marble, hematite, lapis lazuli, black opal, golden marcasite
<b>Mythic figures</b>	Brahma, Pan, Gaea, Vidar, Saturn. Sobek, Tamogunam
<b>Magical weapon</b>	The Sickle
<b>Musical note</b>	A
<b>Color correspondence for musical note</b>	Blue



**127. XXI (21) The  
World (The Universe)  
Tree of Life.**

<b>Ace of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	The Root of the Powers of Fire
<b>Element</b>	Fire
<b>Zodiacal glyph</b>	♈♌♍♎
<b>Associated zodiacal majors</b>	The Chariot Strength/Lust The Hermit
<b>Dates</b>	June 21–Sept. 22
<b>Number</b>	1
<b>Geometric forms of number</b>	Monad, the point
<b>Number correspondences</b>	Everything and Nothing
<b>Tree of Life sephira</b>	Kether
<b>Traditional meaning</b>	Crown
<b>Tree of Life world</b>	Atziluth
<b>Color associated with Number and World on the Tree of Life</b>	Brilliance
<b>Type of deities associated with</b>	Creator gods

<b>number</b>	
<b>Papus's dialectic</b>	Commencement of Commencement
<b>Number significations</b>	Wholeness, immortality, unity Potential, conception, initiative Independence, creativity, will

<b>2 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Dominion
<b>Planet ruling decan</b>	Mars
<b>Zodiac</b>	0°–9° Aries
<b>Planetary glyph</b>	♂
<b>Zodiacal glyph</b>	♈
<b>Associated planetary major</b>	The Tower
<b>Associated zodiacal major</b>	The Emperor
<b>Dates</b>	March 21–March 30
<b>Decan image from the Picatrix</b>	A black man with a large and restless body, having red eyes and with an axe in his hand, girded in white cloth.
<b>Decan signification from the Picatrix</b>	Strength, high rank, wealth without shame
<b>Decan image from Agrippa</b>	A black man, standing and clothed in a white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry.
<b>Decan signification from Agrippa</b>	Boldness, fortitude, loftiness, and shamelessness
<b>Number</b>	2

<b>Geometric forms of number</b>	Duad or dyad, the line
<b>Number correspondences</b>	Yin/Yang, Heaven/Earth
<b>Tree of Life sephira</b>	Chokmah
<b>Traditional meaning</b>	Wisdom
<b>Tree of Life world</b>	Atziluth
<b>Color associated with Number and World on the Tree of Life</b>	Pure soft blue
<b>Type of deities associated with number</b>	Father and Sky gods
<b>Papus's dialectic</b>	Opposition of Commencement
<b>Number significations</b>	Electrical charge, balance, mirror, equilibrium, opposition, the Other, the "gaze," self-consciousness, Choice, crossroads



<b>3 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Virtue / <i>Established Strength</i>
<b>Planet ruling decan</b>	Sun
<b>Zodiac</b>	10° -19° Aries
<b>Planetary glyph</b>	☉
<b>Zodiacal glyph</b>	♈
<b>Associated planetary major</b>	The Sun
<b>Associated zodiacal major</b>	The Emperor
<b>Dates</b>	March 31-April 10
<b>Decan image from the Picatrix</b>	A woman dressed in green clothes, lacking one leg.
<b>Decan signification from the Picatrix</b>	High rank, nobility, wealth, rulership
<b>Decan image from Agrippa</b>	A woman, outwardly clothed with a red garment, and under it a white, spreading abroad over her feet.
<b>Decan signification from Agrippa</b>	Nobleness, height of a kingdom, and greatness of dominion
<b>Number</b>	3

<b>Geometric forms of number</b>	Triad, Triangle, Plane
<b>Number correspondences</b>	Father/Son/Holy Spirit; Mother/Maiden/Crone, Trinities
<b>Tree of Life sephira</b>	Binah
<b>Traditional meaning</b>	Understanding
<b>Tree of Life world</b>	Atziluth
<b>Color associated with Number and World on the Tree of Life</b>	Crimson
<b>Type of deities associated with number</b>	Mother and chthonic goddesses; time
<b>Papus's dialectic</b>	Equilibrium of Commencement
<b>Number significations</b>	Collaboration, community manifestation, action, movement

<b>4 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Completion/Perfected Work
<b>Planet ruling decan</b>	Venus
<b>Zodiac</b>	20° -29° Aries
<b>Planetary glyph</b>	♀
<b>Zodiacal glyph</b>	♈
<b>Associated planetary major</b>	The Empress
<b>Associated zodiacal major</b>	The Emperor
<b>Dates</b>	April 11–April 20
<b>Decan image from the Picatrix</b>	A restless man, holding in his hands a gold bracelet, wearing red clothing, who wishes to do good, but is not able to do it.
<b>Decan signification from the Picatrix</b>	Subtlety, subtle mastery, new things, instruments
<b>Decan image from Agrippa</b>	A white man, pale, with reddish hair, and clothed with a red garment, who carrying on the one hand a golden bracelet, and holding forth a wooden staff, is restless, and like one in wrath, because he cannot perform that good he would.
<b>Decan signification from Agrippa</b>	Wit, meekness, joy, and beauty

<b>Number</b>	4
<b>Geometric forms of number</b>	Tetrad, Square, Pyramid, Solid
<b>Number correspondences</b>	Elements, seasons, directions, the world of matter, Apostles, Archangels, Humors, Tetragrammaton, Tetramorph
<b>Tree of Life sephira</b>	Chesed
<b>Tree of Life world</b>	Atziluth
<b>Traditional meaning</b>	Mercy
<b>Color associated with Number and World on the Tree of Life</b>	Deep violet
<b>Type of deities associated with number</b>	Ruler gods
<b>Papus's dialectic</b>	Commencement of Opposition
<b>Number significations</b>	Order, solidity, stability, the family, accomplishment, stillness

<b>5 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Strife
<b>Planet ruling decan</b>	Saturn
<b>Zodiac</b>	0°-9° Leo
<b>Planetary glyph</b>	♄
<b>Zodiacal glyph</b>	♌
<b>Associated planetary major</b>	The World
<b>Associated zodiacal major</b>	Strength
<b>Dates</b>	July 21-August 1
<b>Decan image from the Picatrix</b>	A man wearing dirty clothes, and ... the image of a rider looking to the north, and his body looks like the body of a bear and the body of a dog.
<b>Decan signification from the Picatrix</b>	Strength, generosity, and victory
<b>Decan image from Agrippa</b>	A man riding on a Lion.
<b>Decan signification from Agrippa</b>	Boldness, violence, cruelty, wickedness, lust and labors to be sustained
<b>Number</b>	5

<b>Geometric forms of number</b>	Pentad, pentagram, square pyramid
<b>Number correspondences</b>	Spirit + Matter, tattwas, Chinese elements
<b>Tree of Life sephira</b>	Geburah
<b>Tree of Life world</b>	Atziluth
<b>Traditional meaning</b>	Severity
<b>Color associated with Number and World on the Tree of Life</b>	Orange
<b>Type of deities associated with number</b>	War gods
<b>Papus's dialectic</b>	Opposition of Opposition
<b>Number significations</b>	Disruption—freedom from cycle of matter, creativity, risk

<b>6 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Victory
<b>Planet ruling decan</b>	Jupiter
<b>Zodiac</b>	10° -19° Leo
<b>Planetary glyph</b>	♃
<b>Zodiacal glyph</b>	♌
<b>Associated planetary major</b>	The Wheel of Fortune
<b>Associated zodiacal major</b>	Strength
<b>Dates</b>	August 2-August 10
<b>Decan image from the Picatrix</b>	A man who wears a crown of white myrtle on his head, and he has a bow in his hand, the ascension of a man who is ignorant and base.
<b>Decan signification from the Picatrix</b>	Beauty, riding, the ascension of a man who is ignorant and base, war and naked swords
<b>Decan image from Agrippa</b>	An image with hands lifted up, and a man on whose head is a crown; he hath the appearance of an angry man, and one that threateneth, having in his right hand a sword drawn out of the scabbard, and in his left a buckler.
<b>Decan signification from Agrippa</b>	Hidden contentions, and unknown victories, & upon base men, and upon the occasions of quarrels and battles

<b>Number</b>	6
<b>Geometric forms of number</b>	Hexad, hexagram Octahedron (6 points, 8 faces), cube (6 faces)
<b>Number correspondences</b>	As above, so below, union of male and female
<b>Tree of Life sephira</b>	Tiphereth
<b>Traditional meaning</b>	Beauty
<b>Tree of Life world</b>	Atziluth
<b>Color associated with Number and World on the Tree of Life</b>	Clear pink rose
<b>Type of deities associated with number</b>	Solar and sacrificial gods
<b>Papus's dialectic</b>	Equilibrium of Opposition
<b>Number significations</b>	Harmony, beauty, love, reconciliation of opposites, well-being, responsibility, purpose



<b>7 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Valor
<b>Planet ruling decan</b>	Mars
<b>Zodiac</b>	20° -29° Leo
<b>Planetary glyph</b>	♂
<b>Zodiacal glyph</b>	♌
<b>Associated planetary major</b>	The Tower
<b>Associated zodiacal major</b>	Strength
<b>Dates</b>	August 11–August 22
<b>Decan image from the Picatrix</b>	A man who is old and black and ugly, with fruit and meat in his mouth and holding a copper jug in his hand.
<b>Decan signification from the Picatrix</b>	Love and delight and food trays and health
<b>Decan image from Agrippa</b>	A young man in whose hand is a whip, and a man very sad, and of an ill aspect.
<b>Decan signification from Agrippa</b>	Love and society, and the loss of one's right for avoiding strife
<b>Number</b>	7

<b>Geometric forms of number</b>	Heptad, heptagram
<b>Number correspondences</b>	Planets, days of the week, chakras, musical whole notes
<b>Tree of Life sephira</b>	Netzach
<b>Tree of Life world</b>	Atziluth
<b>Traditional meaning</b>	Victory
<b>Color associated with Number and World on the Tree of Life</b>	Amber
<b>Type of deities associated with number</b>	Love and beauty goddesses
<b>Papus's dialectic</b>	Commencement of Equilibrium
<b>Number significations</b>	Imagination, secrets, quests, enchantment, mystery, ego

<b>8 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Swiftmess
<b>Planet ruling decan</b>	Mercury
<b>Zodiac</b>	0° -9° Sagittarius
<b>Planetary glyph</b>	♿
<b>Zodiacal glyph</b>	♐
<b>Associated planetary major</b>	The Magician
<b>Associated zodiacal major</b>	Temperance
<b>Dates</b>	November 23-December 2
<b>Decan image from the Picatrix</b>	The bodies of three men and one body is yellow, another white and the third is red.
<b>Decan signification from the Picatrix</b>	Heat, heaviness, growth in plains and fields, sustenance and division
<b>Decan image from Agrippa</b>	A man armed with a coat of mail, and holding a naked sword in his hand.
<b>Decan signification from Agrippa</b>	Boldness, malice, and liberty
<b>Number</b>	8

<b>Geometric forms of number</b>	Octad, octahedron (8 faces)
<b>Number correspondences</b>	<i>ba gua</i> , eight-spoked wheel of Wicca, eight-channel model of consciousness
<b>Tree of Life sephira</b>	Hod
<b>Traditional meaning</b>	Glory
<b>Tree of Life world</b>	Atziluth
<b>Color associated with Number and World on the Tree of Life</b>	Violet-purple
<b>Type of deities associated with number</b>	Knowledge gods
<b>Papus's dialectic</b>	Opposition of Equilibrium
<b>Number significations</b>	Order, discipline, accomplishment, leadership, success, mastery

<b>9 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Strength / <i>Great Strength</i>
<b>Planet ruling decan</b>	Moon
<b>Zodiac</b>	10° -19° Sagittarius
<b>Planetary glyph</b>	☾
<b>Zodiacal glyph</b>	♐
<b>Associated planetary major</b>	The High Priestess
<b>Associated zodiacal major</b>	Temperance
<b>Dates</b>	December 3–December 12
<b>Decan image from the Picatrix</b>	A man leading cows and in front of him he has an ap and a bear.
<b>Decan signification from the Picatrix</b>	Fear, lamentations, grief, sadness, misery and troubles
<b>Decan image from Agrippa</b>	A woman weeping, and covered with clothes.
<b>Decan signification from Agrippa</b>	Sadness and fear of his own body
<b>Number</b>	9

<b>Geometric forms of number</b>	Nonad, Enneagram
<b>Number correspondences</b>	3 x 3, number of magic
<b>Tree of Life sephira</b>	Yesod
<b>Traditional meaning</b>	Foundation
<b>Tree of Life world</b>	Atziluth
<b>Color associated with Number and World on the Tree of Life</b>	Indigo
<b>Type of deities associated with number</b>	Lunar goddesses
<b>Papus's dialectic</b>	Equilibrium of Equilibrium
<b>Number significations</b>	Magic, psychic ability, power, completion, idealism

<b>10 of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Oppression
<b>Planet ruling decan</b>	Saturn
<b>Zodiac</b>	20° -29° Sagittarius
<b>Planetary glyph</b>	♄
<b>Zodiacal glyph</b>	♐
<b>Associated planetary major</b>	The World
<b>Associated zodiacal major</b>	Temperance
<b>Dates</b>	December 13–December 22
<b>Decan image from the Picatrix</b>	A man with a cap on his head, who is murdering another man.
<b>Decan signification from the Picatrix</b>	Evil desires, adverse and evil effects, and fickleness in these and evil wishes, hatred, dispersion, and evil conduct
<b>Decan image from Agrippa</b>	A man like in colour to gold, or an idle man playing with a staff.
<b>Decan signification from Agrippa</b>	Following our own wills, and obstinacy in them, and activeness for evil things, contentions, and horrible matters
<b>Number</b>	10

<b>Geometric forms of number</b>	Decad, decagram
<b>Number correspondences</b>	Digits, decans, sephiroth
<b>Tree of Life sephira</b>	Malkuth
<b>Traditional meaning</b>	Kingdom
<b>Tree of Life world</b>	Atziluth
<b>Color associated with Number and World on the Tree of Life</b>	Yellow
<b>Type of deities associated with number</b>	Harvest goddesses
<b>Papus's dialectic</b>	Uncertainty
<b>Number significations</b>	Renewal



<b>Page/Princess of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Princess of the Shining Flame The Rose of the Palace of Fire Princess and Empress of the Salamanders Throne of the Ace of Wands
<b>Elemental glyph</b>	▽△
<b>Elemental title</b>	Earth of Fire
<b>Zodiacal glyph</b>	♋♌♍
<b>Zodiacal decans</b>	0°-29° Cancer 0°-29° Leo 0°-29° Virgo
<b>Corresponding Majors</b>	The Chariot Strength/Lust The Hermit
<b>Dates</b>	June 21–September 22
<b>Corresponding Minors</b>	2 of Cups 3 of Cups 4 of Cups 5 of Wands 6 of Wands 7 of Wands 8 of Disks 9 of Disks 10 of Disks
<b>Corresponding Minors Hermetic Titles</b>	Love Abundance Luxury/Blended pleasure Strife Victory Valor Prudence Gain/Material gain Wealth

Tree of Life sephira	<b>10: Malkuth</b>
Tree of Life world	Atziluth

<b>Knight of Wands (Rider Waite Smith) Prince of Wands (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Prince of the Chariot of Fire Prince and Emperor of Salamanders
<b>Elemental glyph</b>	△△
<b>Elemental title</b>	Air of Fire
<b>Zodiacal modality</b>	Fixed
<b>Zodiacal glyph</b>	♋
<b>Zodiacal decans</b>	20°-29° Cancer III 0°-19° Leo I, II
<b>Corresponding Majors</b>	[The Chariot] Strength
<b>Dates</b>	July 13–August 11
<b>Corresponding Minors</b>	4 of Cups 5 of Wands 6 of Wands
<b>Corresponding Minors Hermetic Titles</b>	Luxury/Blended pleasure Strife Victory
<b>Tree of Life sephira</b>	<b>6: Tiphereth</b>
<b>Tree of Life world</b>	Atziluth

<b>Queen of Wands</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Queen of the Thrones of Flame Queen of the Salamanders
<b>Elemental glyph</b>	▽△
<b>Elemental title</b>	Water of Fire
<b>Zodiacal modality</b>	Cardinal
<b>Zodiacal glyph</b>	♈
<b>Zodiacal decans</b>	20°-29° Pisces III 0°-19° Aries I & II
<b>Corresponding Majors</b>	[The Moon] The Emperor
<b>Dates</b>	March 11-April 10
<b>Corresponding Minors</b>	10 of Cups 2 of Wands 3 of Wands
<b>Corresponding Minors Hermetic Titles</b>	Satiety/Perpetual Success Dominion Virtue/Established Strength
<b>Tree of Life sephira</b>	<b>3: Binah</b>
<b>Tree of Life world</b>	Atziluth

<b>King of Wands (Rider Waite Smith)</b> <b>Knight of Wands (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Lord of the Flame and the Lightning King of the Spirits of Fire King of the Salamanders
<b>Elemental glyph</b>	△△
<b>Elemental title</b>	Fire of Fire
<b>Zodiacal modality</b>	Mutable
<b>Zodiacal glyph</b>	♏
<b>Zodiacal decans</b>	20°-29° Scorpio III 0°-19° Sagittarius I & II
<b>Corresponding Majors</b>	[Death] Temperance/Art
<b>Dates</b>	November 12–December 12
<b>Corresponding Minors</b>	7 of Cups 8 of Wands 9 of Wands
<b>Corresponding Minors Hermetic Titles</b>	Debauch/Illusionary success Swiftness Strength/Great Strength
<b>Tree of Life sephira</b>	<b>2: Chokmah</b>
<b>Tree of Life world</b>	Atziluth

<b>Ace of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	The Root of the Powers of the Waters
<b>Element</b>	Water
<b>Zodiacal glyph</b>	♊/♋♌♍
<b>Associated zodiacal majors</b>	Justice Death Temperance
<b>Dates</b>	October 10–December 20
<b>Number</b>	1
<b>Geometric forms of number</b>	Monad, the point
<b>Number correspondences</b>	Everything & Nothing
<b>Tree of Life sephira</b>	Kether
<b>Traditional meaning</b>	Crown
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	White brilliance
<b>Type of deities associated with</b>	Creator gods

<b>number</b>	
<b>Papus's dialectic</b>	Commencement of Commencement
<b>Number significations</b>	Wholeness, immortality, unity Potential, conception, initiative, independence, creativity, will

<b>2 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Love
<b>Planet ruling decan</b>	Venus
<b>Zodiac</b>	0° -9° Cancer
<b>Planetary glyph</b>	♀
<b>Zodiacal glyph</b>	♋
<b>Associated planetary major</b>	The Empress
<b>Associated zodiacal major</b>	The Chariot
<b>Dates</b>	June 21-July 1
<b>Decan image from the Picatrix</b>	A man whose fingers and head are distorted and slanted, and his body is similar to a horse's body; his feet are white, and he has fig leaves on his body.
<b>Decan signification from the Picatrix</b>	Instruction, knowledge, love, subtlety and mastery
<b>Decan image from Agrippa</b>	A young virgin, adorned with fine clothes, and having a crown on her head.
<b>Decan signification from Agrippa</b>	Acuteness of senses, subtlety of wit, and the love of men
<b>Number</b>	2



<b>Geometric forms of number</b>	Duad or dyad, the line
<b>Number correspondences</b>	Yin/Yang, Heaven/Earth
<b>Tree of Life sephira</b>	Chokmah
<b>Traditional meaning</b>	Wisdom
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Grey
<b>Type of deities associated with number</b>	Father and Sky gods
<b>Papus's dialectic</b>	Opposition of Commencement
<b>Number significations</b>	Electrical charge, balance, mirror, equilibrium, opposition, the Other, the "gaze," self-consciousness, Choice, crossroads

<b>3 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Abundance
<b>Planet ruling decan</b>	Mercury
<b>Zodiac</b>	10° -19° Cancer
<b>Planetary glyph</b>	♿
<b>Zodiacal glyph</b>	♋
<b>Associated planetary major</b>	The Magician
<b>Associated zodiacal major</b>	The Chariot
<b>Dates</b>	July 2-July 12
<b>Decan image from the Picatrix</b>	A woman with a beautiful face, and on her head she has a crown of green myrtle, and in her hand is a stem of the water lily, and she is singing songs of love and joy.
<b>Decan signification from the Picatrix</b>	Games, wealth, joy, and abundance
<b>Decan image from Agrippa</b>	A man clothed in comely apparel, or a man and woman sitting at the table and playing.
<b>Decan signification from Agrippa</b>	Riches, mirth, gladness, and the love of women
<b>Number</b>	3

<b>Geometric forms of number</b>	Triad, triangle, plane
<b>Number correspondences</b>	Father/Son/Holy Spirit; Mother/Maiden/Crone, trinities
<b>Tree of Life sephira</b>	Binah
<b>Traditional meaning</b>	Understanding
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Black
<b>Type of deities associated with number</b>	Mother and chthonic goddesses; time
<b>Papus's dialectic</b>	Equilibrium of Commencement
<b>Number significations</b>	Collaboration, community Manifestation, action, movement

<b>4 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Luxury/Blended pleasure
<b>Planet ruling decan</b>	Moon
<b>Zodiac</b>	20° -29° Cancer
<b>Planetary glyph</b>	☾
<b>Zodiacal glyph</b>	♋
<b>Associated planetary major</b>	The High Priestess
<b>Associated zodiacal major</b>	The Chariot
<b>Dates</b>	July 13-July 20
<b>Decan image from the Picatrix</b>	A celhafa* with a snake in his hand, who has golden chains before him. *Probably a turtle
<b>Decan signification from the Picatrix</b>	Running, riding, and acquisition by means of war, lawsuits, and conflict
<b>Decan image from Agrippa</b>	A man, a hunter with his lance and horn, bringing out dogs for to hunt.
<b>Decan signification from Agrippa</b>	The contention of men, the pursuing of those who fly, the hunting and possessing of things by arms and brawlings
<b>Number</b>	4

<b>Geometric forms of number</b>	Tetrad, square, triangular pyramid, solid
<b>Number correspondences</b>	Elements, seasons, directions, the world of matter, Apostles, Archangels, Humors, Tetragrammaton, Tetramorph
<b>Tree of Life sephira</b>	Chesed
<b>Traditional meaning</b>	Mercy
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Blue
<b>Type of deities associated with number</b>	Ruler gods
<b>Papus's dialectic</b>	Commencement of Opposition
<b>Number significations</b>	Order, solidity, stability, the family, accomplishment, stillness

<b>5 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Disappointment / <i>Loss in Pleasure</i>
<b>Planet ruling decan</b>	Mars
<b>Zodiac</b>	0°-9° Scorpio
<b>Planetary glyph</b>	♂
<b>Zodiacal glyph</b>	♏
<b>Associated planetary major</b>	The Tower
<b>Associated zodiacal major</b>	Death
<b>Dates</b>	October 23-November 1
<b>Decan image from the Picatrix</b>	A man with a lance in his right hand and in his left hand he holds the head of a man.
<b>Decan signification from the Picatrix</b>	Settlement, sadness, ill will, and hatred
<b>Decan image from Agrippa</b>	A woman of good face and habit, and two men striking her.
<b>Decan signification from Agrippa</b>	Comeliness, beauty, and strifes, treacheries, deceits, detractations, and perditions
<b>Number</b>	5

<b>Geometric forms of number</b>	Pentad, pentagram, square pyramid
<b>Number correspondences</b>	Spirit + Matter, Tattwas, Chinese elements
<b>Tree of Life sephira</b>	Geburah
<b>Traditional meaning</b>	Severity
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Red
<b>Type of deities associated with number</b>	War gods
<b>Papus's dialectic</b>	Opposition of Opposition
<b>Number significations</b>	Disruption-freedom from cycle of matter, creativity, risk

<b>6 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Pleasure
<b>Planet ruling decan</b>	Sun
<b>Zodiac</b>	10° -19° Scorpio
<b>Planetary glyph</b>	☉
<b>Zodiacal glyph</b>	♏
<b>Associated planetary major</b>	The Sun
<b>Associated zodiacal major</b>	Death
<b>Dates</b>	November 2-November 11
<b>Decan image from the Picatrix</b>	A man riding a camel, holding a scorpion in his hand.
<b>Decan signification from the Picatrix</b>	Knowledge, modesty, settlement, and of speaking evil of one another
<b>Decan image from Agrippa</b>	A man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting one another.
<b>Decan signification from Agrippa</b>	Impudence, deceit, and false dealing, and for to lend mischief and strife amongst men
<b>Number</b>	6



<b>Geometric forms of number</b>	Hexad, hexagram Octahedron (6 points, 8 faces), cube (6 faces)
<b>Number correspondences</b>	As above, so below, union of male and female
<b>Tree of Life sephira</b>	Tiphereth
<b>Traditional meaning</b>	Beauty
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Yellow
<b>Type of deities associated with number</b>	Solar and sacrificial gods
<b>Papus's dialectic</b>	Equilibrium of Opposition
<b>Number significations</b>	Harmony, beauty, love, reconciliation of opposites, well-being, responsibility, purpose

<b>7 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Debauch/ <i>Illusionary Success</i>
<b>Planet ruling decan</b>	Venus
<b>Zodiac</b>	20° -29° Scorpio
<b>Planetary glyph</b>	♀
<b>Zodiacal glyph</b>	♏
<b>Associated planetary major</b>	The Empress
<b>Associated zodiacal major</b>	Death
<b>Dates</b>	November 12–November 22
<b>Decan image from the Picatrix</b>	A horse and a rabbit.
<b>Decan signification from the Picatrix</b>	Evil works and flavors, and forcing sex upon unwilling women
<b>Decan image from Agrippa</b>	A man bowed downward upon his knees, and a woman striking him with a staff.
<b>Decan signification from Agrippa</b>	Drunkenness, fornication, wrath, violence, and strife
<b>Number</b>	7

<b>Geometric forms of number</b>	Heptad, heptagram
<b>Number correspondences</b>	Planets, days of the week, chakras, musical whole notes
<b>Tree of Life sephira</b>	Netzach
<b>Traditional meaning</b>	Victory
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Emerald
<b>Type of deities associated with number</b>	Love and beauty goddesses
<b>Papus's dialectic</b>	Commencement of Equilibrium
<b>Number significations</b>	Imagination, secrets, quests, enchantment, mystery, ego

<b>8 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Indolence/ <i>Abandoned Success</i>
<b>Planet ruling decan</b>	Saturn
<b>Zodiac</b>	0° -9° Pisces
<b>Planetary glyph</b>	♄
<b>Zodiacal glyph</b>	♓
<b>Associated planetary major</b>	World
<b>Associated zodiacal major</b>	The Moon
<b>Dates</b>	February 19-February 28
<b>Decan image from the Picatrix</b>	A man with two bodies, who looks as though he is giving a gesture of greeting with his hands.
<b>Decan signification from the Picatrix</b>	Peace and humility, debility, many journeys, misery, seeking wealth, miserable life.
<b>Decan image from Agrippa</b>	A man carrying burdens on his shoulder, and well clothed.
<b>Decan signification from Agrippa</b>	Journeys, change of place, and in carefulness of getting wealth and clothes
<b>Number</b>	8

<b>Geometric forms of number</b>	Octad, octahedron (8 faces)
<b>Number correspondences</b>	Ba gua, 8-spoked wheel of Wicca, 8-channel model of consciousness
<b>Tree of Life sephira</b>	Hod
<b>Traditional meaning</b>	Glory
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Orange
<b>Type of deities associated with number</b>	Knowledge gods
<b>Papus's dialectic</b>	Opposition of Equilibrium
<b>Number significations</b>	Order, discipline, accomplishment, leadership, success, mastery

<b>9 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Happiness / <i>Material Happiness</i>
<b>Planet ruling decan</b>	Jupiter
<b>Zodiac</b>	10° -19° Pisces
<b>Planetary glyph</b>	♃
<b>Zodiacal glyph</b>	♓
<b>Associated planetary major</b>	Wheel of Fortune
<b>Associated zodiacal major</b>	The Moon
<b>Dates</b>	March 1-March 10
<b>Decan image from the Picatrix</b>	A man upside down with his head below and his feet raised up, and in his hand is a tray from which the food has been eaten.
<b>Decan signification from the Picatrix</b>	Great reward, and strong will in things that are high, serious and thoughtful
<b>Decan image from Agrippa</b>	A woman of a good countenance, and well adorned.
<b>Decan signification from Agrippa</b>	To desire and put oneself on about high and great matters
<b>Number</b>	Nonad, enneagram

<b>Geometric forms of number</b>	9
<b>Number correspondences</b>	3 x 3, number of magic
<b>Tree of Life sephira</b>	Yesod
<b>Traditional meaning</b>	Foundation
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Violet
<b>Type of deities associated with number</b>	Lunar goddesses
<b>Papus's dialectic</b>	Equilibrium of Equilibrium
<b>Number significations</b>	Magic, psychic ability, power, completion, idealism


<b>10 of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Satiety / <i>Perpetual Success</i>
<b>Planet ruling decan</b>	Mars
<b>Zodiac</b>	20° -29° Pisces
<b>Planetary glyph</b>	♂
<b>Zodiacal glyph</b>	♓
<b>Associated planetary major</b>	Tower
<b>Associated zodiacal major</b>	The Moon
<b>Dates</b>	March 11-March 20
<b>Decan image from the Picatrix</b>	A sad man full of evil thoughts, thinking of deception and treachery, and before him is a woman with a donkey climbing atop her, and in her hand is a bird.
<b>Decan signification from the Picatrix</b>	Advancement and lying with women with a great appetite, and of quiet and seeking rest
<b>Decan image from Agrippa</b>	A man naked, or a youth, and nigh him a beautiful maid, whose head is adorned with flowers.
<b>Decan signification from Agrippa</b>	Rest, idleness, delight, fornication, and embracings of women
<b>Number</b>	10



<b>Geometric forms of number</b>	Decad, decagram
<b>Number correspondences</b>	Digits, Decans, Sephiroth
<b>Tree of Life sephira</b>	Malkuth
<b>Traditional meaning</b>	Kingdom
<b>Tree of Life world</b>	Briah
<b>Color associated with Number and World on the Tree of Life</b>	Citrine-Olive-Russet-Black
<b>Type of deities associated with number</b>	Harvest goddesses
<b>Papus's dialectic</b>	Uncertainty
<b>Number significations</b>	Renewal

<b>Page/Princess of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Princess of the Waters Lotus of the Palace of Floods Princess and Empress of Nymphs and Undines Throne of the Ace of Cups
<b>Elemental glyph</b>	▽▽
<b>Elemental title</b>	Earth of Water
<b>Zodiacal glyph</b>	♎♏♐
<b>Zodiacal decans</b>	0°-29° Libra 0°-29° Scorpio 0°-29° Sagittarius
<b>Corresponding Majors</b>	Justice/Adjustment Death Temperance/Art
<b>Dates</b>	September 23-December 20
<b>Corresponding Minors</b>	2 of Swords 3 of Swords 4 of Swords 5 of Cups 6 of Cups 7 of Cups 8 of Wands 9 of Wands 10 of Wands
<b>Corresponding Minors Hermetic Titles</b>	Peace / Peace Restored Sorrow Truce/Rest from Strife Disappointment/Loss in Pleasure Pleasure Debauch/Illusionary Success Swiftness Strength/Great Strength Oppression

Tree of Life sephira	<b>10: Malkuth</b>
Tree of Life world	Briah

<b>Knight of Cups (Rider Waite Smith) Prince of Cups (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Prince of the Chariot of the Waters Prince and Emperor of Nymphs and Undines
<b>Elemental glyph</b>	
<b>Elemental title</b>	Air of Water
<b>Zodiacal modality</b>	Fixed
<b>Zodiacal glyph</b>	♎
<b>Zodiacal decans</b>	20°-29° Libra III 0°-19° Scorpio I & II
<b>Corresponding Majors</b>	[Justice/Adjustment] Death
<b>Dates</b>	October 13-November 11
<b>Corresponding Minors</b>	4 of Swords 5 of Cups 6 of Cups
<b>Corresponding Minors Hermetic Titles</b>	Truce/Rest from Strife Disappointment/Loss in Pleasure Pleasure
<b>Tree of Life sephira</b>	<b>6: Tiphereth</b>
<b>Tree of Life world</b>	Briah

<b>Queen of Cups</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Queen of the Thrones of the Waters Queen of Nymphs and Undines
<b>Elemental glyph</b>	▽▽
<b>Elemental title</b>	Water of Water
<b>Zodiacal modality</b>	Cardinal
<b>Zodiacal glyph</b>	♊
<b>Zodiacal decans</b>	20°-29° Gemini III 0°-19° Cancer I & II
<b>Corresponding Majors</b>	[The Lovers] The Chariot
<b>Dates</b>	June 11-July 12
<b>Corresponding Minors</b>	10 of Swords 2 of Cups 3 of Cups
<b>Corresponding Minors Hermetic Titles</b>	Ruin Love Abundance
<b>Tree of Life sephira</b>	<b>3: Binah</b>
<b>Tree of Life world</b>	Briah

<b>King of Cups (Rider Waite Smith)</b> <b>Knight of Cups (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Lord of the Waves and the Waters King of the Hosts of the Sea King of Undines and of Nymphs
<b>Elemental glyph</b>	△▽
<b>Elemental title</b>	Fire of Water
<b>Zodiacal modality</b>	Mutable
<b>Zodiacal glyph</b>	♨
<b>Zodiacal decans</b>	20°-29° Aquarius III 0°-19° Pisces I & II
<b>Corresponding Majors</b>	[The Star] The Moon
<b>Dates</b>	February 9-March 10
<b>Corresponding Minors</b>	7 of Wands 8 of Cups 9 of Cups
<b>Corresponding Minors Hermetic Titles</b>	Futility Indolence/Abandoned Success Happiness/Material Happiness
<b>Tree of Life sephira</b>	<b>2: Chokmah</b>
<b>Tree of Life world</b>	Briah

<b>Ace of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	The Root of the Powers of the Air
<b>Planet ruling decan</b>	
<b>Element</b>	Air
<b>Zodiacal glyph</b>	♊♋♌
<b>Associated zodiacal majors</b>	The Devil The Star The Moon
<b>Dates</b>	December 20–March 20
<b>Number</b>	1
<b>Geometric forms of number</b>	Monad, the point
<b>Number correspondences</b>	Everything and Nothing
<b>Tree of Life sephira</b>	Kether
<b>Traditional meaning</b>	Crown
<b>Color associated with Number and World on the Tree of Life</b>	White brilliance
<b>Type of deities associated with</b>	Creator gods

<b>number</b>	
<b>Papus's dialectic</b>	Commencement of Commencement
<b>Number significations</b>	Wholeness, immortality, unity Potential, conception, initiative Independence, creativity, will



<b>2 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Peace / <i>Peace Restored</i>
<b>Planet ruling decan</b>	Moon
<b>Zodiac</b>	0° -9° Libra
<b>Planetary glyph</b>	☾
<b>Zodiacal glyph</b>	♎
<b>Associated planetary major</b>	The High Priestess
<b>Associated zodiacal major</b>	Justice
<b>Dates</b>	September 23–October 2
<b>Decan image from the Picatrix</b>	A man with a lance in his right hand, and in his left hand he holds a bird hanging by its feet.
<b>Decan signification from the Picatrix</b>	Justice, truth, good judgment, complete justice for the people and weak persons, and doing good for beggars
<b>Decan image from Agrippa</b>	An angry man, in whose hand is a pipe, and the form of a man reading in a book.
<b>Decan signification from Agrippa</b>	Justifying and helping the miserable and weak against the powerful and wicked
<b>Number</b>	2

<b>Geometric forms of number</b>	Duad or dyad, the line
<b>Number correspondences</b>	Yin/Yang, Heaven/Earth
<b>Tree of Life sephira</b>	Chokmah
<b>Traditional meaning</b>	Wisdom
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Blue pearl grey, like mother of pearl
<b>Type of deities associated with number</b>	Father and sky gods
<b>Papus's dialectic</b>	Opposition of Commencement
<b>Number significations</b>	Electrical charge, balance, mirror, equilibrium, opposition, the Other, the "gaze," self-consciousness, Choice, crossroads

<b>3 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Sorrow
<b>Planet ruling decan</b>	Saturn
<b>Zodiac</b>	10° -19° Libra
<b>Planetary glyph</b>	♄
<b>Zodiacal glyph</b>	♎
<b>Associated planetary major</b>	The World
<b>Associated zodiacal major</b>	Justice
<b>Dates</b>	October 3-October 12
<b>Decan image from the Picatrix</b>	A black man, a bridegroom having a joyous journey.
<b>Decan signification from the Picatrix</b>	Tranquility, joy, abundance and good living
<b>Decan image from Agrippa</b>	Two men furious and wrathful and a man in a comely garment, sitting in a chair.
<b>Decan signification from Agrippa</b>	Indignation against the evil, and quietness and security of life with plenty of good things
<b>Number</b>	3

<b>Geometric forms of number</b>	Triad, triangle, plane
<b>Number correspondences</b>	Father/Son/Holy Spirit; Mother/Maiden/Crone, Trinities
<b>Tree of Life sephira</b>	Binah
<b>Traditional meaning</b>	Understanding
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Dark brown
<b>Type of deities associated with number</b>	Mother and chthonic goddesses; time
<b>Papus's dialectic</b>	Equilibrium of Commencement
<b>Number significations</b>	Collaboration, community Manifestation, action, movement

<b>4 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Truce/ <i>Rest from Strife</i>
<b>Planet ruling decan</b>	Jupiter
<b>Zodiac</b>	20° -29° Libra
<b>Planetary glyph</b>	♃
<b>Zodiacal glyph</b>	♎
<b>Associated planetary major</b>	The Wheel of Fortune
<b>Associated zodiacal major</b>	Justice
<b>Dates</b>	October 13–October 22
<b>Decan image from the Picatrix</b>	A man riding a donkey with a wolf in front of him.
<b>Decan signification from the Picatrix</b>	Evil works, sodomy, adultery, singing, joy and flavors
<b>Decan image from Agrippa</b>	A violent man holding a bow, and before him a naked man, and also another man holding bread in one hand, and a cup of wine in the other.
<b>Decan signification from Agrippa</b>	Wicked lusts, singings, sports and gluttony
<b>Number</b>	4

<b>Geometric forms of number</b>	Tetrad, square, triangular pyramid, solid
<b>Number correspondences</b>	Elements, seasons, directions, the world of matter, Apostles, Archangels, Humors, Tetragrammaton, Tetramorph
<b>Tree of Life sephira</b>	Chesed
<b>Traditional meaning</b>	Mercy
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Deep purple
<b>Type of deities associated with number</b>	Ruler gods
<b>Papus's dialectic</b>	Commencement of Opposition
<b>Number significations</b>	Order, solidity, stability, the family, accomplishment, stillness

<b>5 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Defeat
<b>Planet ruling decan</b>	Venus
<b>Zodiac</b>	0°–9° Aquarius
<b>Planetary glyph</b>	♀
<b>Zodiacal glyph</b>	♒
<b>Associated planetary major</b>	The Empress
<b>Associated zodiacal major</b>	The Star
<b>Dates</b>	January 20–January 29
<b>Decan image from the Picatrix</b>	A man whose head is mutilated and he holds a peacock in his hand.
<b>Decan signification from the Picatrix</b>	Misery, poverty, and slavery
<b>Decan image from Agrippa</b>	A prudent man, and of a woman spinning.
<b>Decan signification from Agrippa</b>	The thought and labor for gain, in poverty and baseness
<b>Number</b>	5

<b>Geometric forms of number</b>	Pentad, pentagram, square pyramid
<b>Number correspondences</b>	Spirit + Matter, Tattwas, Chinese elements
<b>Tree of Life sephira</b>	Geburah
<b>Traditional meaning</b>	Severity
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Bright scarlet
<b>Type of deities associated with number</b>	War gods
<b>Papus's dialectic</b>	Opposition of Opposition
<b>Number significations</b>	Disruption—freedom from cycle of matter, creativity, risk



<b>6 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Science, <i>Earned Success</i>
<b>Planet ruling decan</b>	Mercury
<b>Zodiac</b>	10° -19° Aquarius
<b>Planetary glyph</b>	♿
<b>Zodiacal glyph</b>	♒
<b>Associated planetary major</b>	The Magician
<b>Associated zodiacal major</b>	The Star
<b>Dates</b>	January 30–February 8
<b>Decan image from the Picatrix</b>	A man who looks like a king, who permits much to himself and abhors what he sees.
<b>Decan signification from the Picatrix</b>	Beauty and position, having what is desired, completion, detriment and debility
<b>Decan image from Agrippa</b>	A man with a long beard.
<b>Decan signification from Agrippa</b>	Understanding, meekness, modesty, liberty and good manners
<b>Number</b>	6

<b>Geometric forms of number</b>	Hexad, hexagram Octahedron (6 points, 8 faces), cube (6 faces)
<b>Number correspondences</b>	As above, so below, union of male and female
<b>Tree of Life sephira</b>	Tiphereth
<b>Traditional meaning</b>	Beauty
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Rich salmon
<b>Type of deities associated with number</b>	Solar and sacrificial gods
<b>Papus's dialectic</b>	Equilibrium of Opposition
<b>Number significations</b>	Harmony, beauty, love, reconciliation of opposites, well-being, responsibility, purpose

<b>7 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Futility/ <i>Unstable Effort</i>
<b>Planet ruling decan</b>	Moon
<b>Zodiac</b>	20° -29° Aquarius
<b>Planetary glyph</b>	☾
<b>Zodiacal glyph</b>	♒
<b>Associated planetary major</b>	The High Priestess
<b>Associated zodiacal major</b>	The Star
<b>Dates</b>	February 9–February 18
<b>Decan image from the Picatrix</b>	A man having a mutilated head, and an old woman is with him.
<b>Decan signification from the Picatrix</b>	Abundance, accomplishing of will, giving offense
<b>Decan image from Agrippa</b>	A black and angry man.
<b>Decan signification from Agrippa</b>	Insolence and impudence
<b>Number</b>	7

<b>Geometric forms of number</b>	Heptad, heptagram
<b>Number correspondences</b>	Planets, days of the week, chakras, musical whole notes
<b>Tree of Life sephira</b>	Netzach
<b>Traditional meaning</b>	Victory
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Bright yellow-green
<b>Type of deities associated with number</b>	Love and beauty goddesses
<b>Papus's dialectic</b>	Commencement of Equilibrium
<b>Number significations</b>	Imagination, secrets, quests, enchantment, mystery, ego

<b>8 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Interference / <i>Shortened Force</i>
<b>Planet ruling decan</b>	Jupiter
<b>Zodiac</b>	0°-9° Gemini
<b>Planetary glyph</b>	♃
<b>Zodiacal glyph</b>	♊
<b>Associated planetary major</b>	The Wheel of Fortune
<b>Associated zodiacal major</b>	The Lovers
<b>Dates</b>	May 21-May 30
<b>Decan image from the Picatrix</b>	A beautiful woman, a mistress of stitching, two calves and two horses.
<b>Decan signification from the Picatrix</b>	Writing, computation and number, giving and taking, the sciences
<b>Decan image from Agrippa</b>	A man in whose hand is a rod, and he is, as it were, serving another.
<b>Decan signification from Agrippa</b>	Wisdom, and the knowledge of numbers and arts in which there is no profit
<b>Number</b>	8

<b>Geometric forms of number</b>	Octad, octahedron (8 faces)
<b>Number correspondences</b>	<i>Ba gua</i> , 8-spoked wheel of Wicca, 8-channel model of consciousness
<b>Tree of Life sephira</b>	Hod
<b>Traditional meaning</b>	Glory
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Red-russet
<b>Type of deities associated with number</b>	Knowledge gods
<b>Papus's dialectic</b>	Opposition of Equilibrium
<b>Number significations</b>	Order, discipline, accomplishment, leadership, success, mastery

<b>9 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Cruelty/ <i>Despair and Cruelty</i>
<b>Planet ruling decan</b>	Mars
<b>Zodiac</b>	10° -19° Gemini
<b>Planetary glyph</b>	♂
<b>Zodiacal glyph</b>	♊
<b>Associated planetary major</b>	The Tower
<b>Associated zodiacal major</b>	The Lovers
<b>Dates</b>	June 1-June 10
<b>Decan image from the Picatrix</b>	A man whose face is like an eagle and his head is covered by linen cloth; clothed and protected by a coat of leaden mail, and on his head is an iron helmet about which is a silk crown, and in his hand he has a bow and arrows.
<b>Decan signification from the Picatrix</b>	Oppression, evils and subtlety
<b>Decan image from Agrippa</b>	A man in whose hand is a pipe, and another being bowed down, digging the earth
<b>Decan signification from Agrippa</b>	Infamous and dishonest agility, as that of jesters and jugglers; it also signifies labors and painful searching.

<b>Number</b>	9
<b>Geometric forms of number</b>	Nonad, enneagram
<b>Number correspondences</b>	3 x 3, number of magic
<b>Tree of Life sephira</b>	Yesod
<b>Traditional meaning</b>	Foundation
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Very dark purple
<b>Type of deities associated with number</b>	Lunar goddesses
<b>Papus's dialectic</b>	Equilibrium of Equilibrium
<b>Number significations</b>	Magic, psychic ability, power, completion, idealism



<b>10 of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Ruin
<b>Planet ruling decan</b>	Sun
<b>Zodiac</b>	20° -29° Gemini
<b>Planetary glyph</b>	☉
<b>Zodiacal glyph</b>	♊
<b>Associated planetary major</b>	The Sun
<b>Associated zodiacal major</b>	The Lovers
<b>Dates</b>	June 11-June 20
<b>Decan image from the Picatrix</b>	A man clothed in mail, with a bow, arrows, and quiver.
<b>Decan signification from the Picatrix</b>	Audacity, honesty, division of labor, and consolation
<b>Decan image from Agrippa</b>	A man seeking for arms, and a fool holding in the right hand a bird, and in his left a pipe.
<b>Decan signification from Agrippa</b>	Forgetfulness, wrath, boldness, jests , scurrilities, and unprofitable words
<b>Number</b>	10

<b>Geometric forms of number</b>	Decad, decagram
<b>Number correspondences</b>	Digits, decans, sephiroth
<b>Tree of Life sephira</b>	Malkuth
<b>Traditional meaning</b>	Kingdom
<b>Tree of Life world</b>	Yetzirah
<b>Color associated with Number and World on the Tree of Life</b>	Citrine-Olive-Russet-Black, but flecked with gold
<b>Type of deities associated with number</b>	Harvest goddesses
<b>Papus's dialectic</b>	Uncertainty
<b>Number significations</b>	Renewal

<b>Page/Princess of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Princess of the Rushing Winds Lotus of the Palace of Air Princess and Empress of the Sylphs and Sylphides Throne of the Ace of Swords
<b>Elemental glyph</b>	▽△
<b>Elemental title</b>	Earth of Air
<b>Zodiacal glyph</b>	♊♋♌
<b>Zodiacal decans</b>	0°-29° Capricorn 0°-29° Aquarius 0°-29° Pisces
<b>Corresponding Majors</b>	The Devil The Star The Moon
<b>Dates</b>	December 21-March 20
<b>Corresponding Minors</b>	2 of Disks 3 of Disks 4 of Disks 5 of Swords 6 of Swords 7 of Swords 8 of Cups 9 of Cups 10 of Cups
<b>Corresponding Minors Hermetic Titles</b>	Change/Harmonious Change Work/Material Works Power/Earthly Power Defeat Science, Earned Success Futility/Unstable Effort Indolence/Abandoned Success Happiness/Material Happiness Satiety/Perpetual Success

Tree of Life sephira	<b>10: Malkuth</b>
Tree of Life world	Yetzirah

<b>Knight of Swords (Rider Waite Smith) Prince of Swords (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Prince of the Chariots of the Winds Prince and Emperor of Sylphs and Sylphides
<b>Elemental glyph</b>	△△
<b>Elemental title</b>	Air of Air
<b>Zodiacal modality</b>	Fixed
<b>Zodiacal glyph</b>	⚖
<b>Zodiacal decans</b>	20°-29° Capricorn III 0°-19° Aquarius I & II
<b>Corresponding Majors</b>	[The Devil] The Star
<b>Dates</b>	January 10-February 8
<b>Corresponding Minors</b>	4 of Disks 5 of Swords 6 of Swords
<b>Corresponding Minors Hermetic Titles</b>	Power/Earthly Power Defeat Science/Earned Success
<b>Tree of Life sephira</b>	<b>6: Tiphereth</b>
<b>Tree of Life world</b>	Yetzirah

<b>Queen of Swords</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Queen of the Thrones of Air Queen of the Sylphs and Sylphides
<b>Elemental glyph</b>	▽△
<b>Elemental title</b>	Water of Air
<b>Zodiacal modality</b>	Cardinal
<b>Zodiacal glyph</b>	Ω
<b>Zodiacal decans</b>	20°-29° Virgo III 0°-19° Libra I & II
<b>Corresponding Majors</b>	[The Hermit] Justice/Adjustment
<b>Dates</b>	September 12-October 12
<b>Corresponding Minors</b>	10 of Disks 2 of Swords 3 of Swords
<b>Corresponding Minors Hermetic Titles</b>	Wealth Peace/Peace Restored Sorrow
<b>Tree of Life sephira</b>	<b>3: Binah</b>
<b>Tree of Life world</b>	Yetzirah

<b>King of Swords (Rider Waite Smith) Knight of Swords (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Lord of the Winds and the Breezes King of the Spirit of Air King of Sylphs and Sylphides
<b>Elemental glyph</b>	△△
<b>Elemental title</b>	Fire of Air
<b>Zodiacal modality</b>	Mutable
<b>Zodiacal glyph</b>	Π
<b>Zodiacal decans</b>	20°-29° Taurus III 0°-19° Gemini I & II
<b>Corresponding Majors</b>	[The Hierophant] The Lovers
<b>Dates</b>	May 11-June 10
<b>Corresponding Minors</b>	7 of Disks 8 of Swords 9 of Swords
<b>Corresponding Minors Hermetic Titles</b>	Failure/Success Unfulfilled Interference/Shortened Force Cruelty/Despair and Cruelty
<b>Tree of Life sephira</b>	<b>2: Chokmah</b>
<b>Tree of Life world</b>	Yetzirah

<b>Ace of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	The Root of the Powers of the Earth
<b>Element</b>	Earth
<b>Zodiacal glyph</b>	♄/♁♂♂
<b>Associated zodiacal majors</b>	The Emperor The Hierophant The Lovers
<b>Dates</b>	March 21-June 20
<b>Number</b>	1
<b>Geometric forms of number</b>	Monad, the point
<b>Number correspondences</b>	Everything & Nothing
<b>Tree of Life sephira</b>	Kether
<b>Traditional meaning</b>	Crown
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	White flecked gold
<b>Type of deities associated with</b>	Creator gods



<b>number</b>	
<b>Papus's dialectic</b>	Commencement of Commencement
<b>Number significations</b>	Wholeness, immortality, unity Potential, conception, initiative Independence, creativity, will

<b>2 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Change/ <i>Harmonious Change</i>
<b>Planet ruling decan</b>	Jupiter
<b>Zodiac</b>	0° -9° Capricorn
<b>Planetary glyph</b>	♃
<b>Zodiacal glyph</b>	♑
<b>Associated planetary major</b>	The Wheel of Fortune
<b>Associated zodiacal major</b>	The Devil
<b>Dates</b>	December 21-December 30
<b>Decan image from the Picatrix</b>	A man with a reed in his right hand and a hoopoe bird in his left.
<b>Decan signification from the Picatrix</b>	Happiness, joy, and bringing things to an end that are sluggish, weak, and proceeding poorly
<b>Decan image from Agrippa</b>	A woman, and a man carrying full bags.
<b>Decan signification from Agrippa</b>	To go forth and to rejoice, to gain and to lose with weakness and baseness
<b>Number</b>	2

<b>Geometric forms of number</b>	Duad or dyad, the line
<b>Number correspondences</b>	Yin/Yang, Heaven/Earth
<b>Tree of Life sephira</b>	Chokmah
<b>Traditional meaning</b>	Wisdom
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	White flecked red, blue, and yellow
<b>Type of deities associated with number</b>	Father and sky gods
<b>Papus's dialectic</b>	Opposition of Commencement
<b>Number significations</b>	Electrical charge, balance, mirror, equilibrium, opposition, the Other, the "gaze," self-consciousness Choice, crossroads

<b>3 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Work/ <i>Material Works</i>
<b>Planet ruling decan</b>	Mars
<b>Zodiac</b>	10° -19° Capricorn
<b>Planetary glyph</b>	♂
<b>Zodiacal glyph</b>	♄
<b>Associated planetary major</b>	The Tower
<b>Associated zodiacal major</b>	The Devil
<b>Dates</b>	December 31-January 9
<b>Decan image from the Picatrix</b>	A man with a common ape in front of him.
<b>Decan signification from the Picatrix</b>	Seeking to do what cannot be done and to attain what cannot be known
<b>Decan image from Agrippa</b>	Two women, and a man looking towards a bird flying in the Air.
<b>Decan signification from Agrippa</b>	Requiring those things which cannot be done, searching after those things which cannot be known
<b>Number</b>	3

<b>Geometric forms of number</b>	Triad, triangle, plane
<b>Number correspondences</b>	Father/Son/Holy Spirit; Mother/Maiden/Crone, Trinities
<b>Tree of Life sephira</b>	Binah
<b>Traditional meaning</b>	Understanding
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Grey flecked pink
<b>Type of deities associated with number</b>	Mother and chthonic goddesses; time
<b>Papus's dialectic</b>	Equilibrium of Commencement
<b>Number significations</b>	Collaboration, community Manifestation, action, movement

<b>4 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Power / <i>Earthly Power</i>
<b>Planet ruling decan</b>	Sun
<b>Zodiac</b>	20° -29° Capricorn
<b>Planetary glyph</b>	☉
<b>Zodiacal glyph</b>	♑
<b>Associated planetary major</b>	The Sun
<b>Associated zodiacal major</b>	The Devil
<b>Dates</b>	January 10-January 19
<b>Decan image from the Picatrix</b>	A man holding a book which he opens and closes, and before him is the tail of a fish.
<b>Decan signification from the Picatrix</b>	Wealth and the accumulation of money and increase and embarking on trade and pressing on to a good end
<b>Decan image from Agrippa</b>	A woman chaste in body, and wise in her work, and a banker gathering his money together on the table.
<b>Decan signification from Agrippa</b>	To govern in prudence, in covetousness of money, and in avarice
<b>Number</b>	4

<b>Geometric forms of number</b>	Tetrad, square, triangular pyramid, solid
<b>Number correspondences</b>	Elements, seasons, directions, the world of matter, Apostles, Archangels, Humors, Tetragrammaton, Tetramorph
<b>Tree of Life sephira</b>	Chesed
<b>Traditional meaning</b>	Mercy
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Deep azure flecked yellow
<b>Type of deities associated with number</b>	Ruler gods
<b>Papus's dialectic</b>	Commencement of Opposition
<b>Number significations</b>	Order, solidity, stability, the family, accomplishment, stillness

<b>5 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Worry/ <i>Material Trouble</i>
<b>Planet ruling decan</b>	Mercury
<b>Zodiac</b>	0° -9° Taurus
<b>Planetary glyph</b>	♿
<b>Zodiacal glyph</b>	♉
<b>Associated planetary major</b>	The Magician
<b>Associated zodiacal major</b>	The Hierophant
<b>Dates</b>	April 21-April 30
<b>Decan image from the Picatrix</b>	A woman with curly hair, who has one son wearing clothing looking like flame, and she is wearing garments of the same sort.
<b>Decan signification from the Picatrix</b>	Plowing, working on the land, sciences, geometry, sowing, building
<b>Decan image from Agrippa</b>	A naked man, an Archer, Harvester or Husbandman.
<b>Decan signification from Agrippa</b>	To sow, plough, build, people, and divide the earth, according to the rules of Geometry
<b>Number</b>	5



<b>Geometric forms of number</b>	Pentad, pentagram, square pyramid
<b>Number correspondences</b>	Spirit + Matter, tattwas, Chinese elements
<b>Tree of Life sephira</b>	Geburah
<b>Traditional meaning</b>	Severity
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Red flecked black
<b>Type of deities associated with number</b>	War gods
<b>Papus's dialectic</b>	Opposition of Opposition
<b>Number significations</b>	Disruption—freedom from cycle of matter, creativity, risk

<b>6 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Success/ <i>Material Success</i>
<b>Planet ruling decan</b>	Moon
<b>Zodiac</b>	10° -19° Taurus
<b>Planetary glyph</b>	☾
<b>Zodiacal glyph</b>	♉
<b>Associated planetary major</b>	The High Priestess
<b>Associated zodiacal major</b>	The Hierophant
<b>Dates</b>	May 1-May 10
<b>Decan image from the Picatrix</b>	A man with a body like a camel, who has cow's hooves on his fingers, and he is covered by a linen cloth. He desires to work the land, sow, and build.
<b>Decan signification from the Picatrix</b>	Nobility, power, rewarding the people
<b>Decan image from Agrippa</b>	A naked man, holding in his hand a key.
<b>Decan signification from Agrippa</b>	Power, nobility, and dominion over people
<b>Number</b>	6

<b>Geometric forms of number</b>	Hexad, hexagram Octahedron (6 points, 8 faces), cube (6 faces)
<b>Number correspondences</b>	As above, so below, union of male and female
<b>Tree of Life sephira</b>	Tiphereth
<b>Traditional meaning</b>	Beauty
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Gold amber
<b>Type of deities associated with number</b>	Solar and sacrificial gods
<b>Papus's dialectic</b>	Equilibrium of Opposition
<b>Number significations</b>	Harmony, beauty, love, reconciliation of opposites, well-being, responsibility, purpose

<b>7 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Failure/ <i>Success Unfulfilled</i>
<b>Planet ruling decan</b>	Saturn
<b>Zodiac</b>	20° -29° Taurus
<b>Planetary glyph</b>	♄
<b>Zodiacal glyph</b>	♉
<b>Associated planetary major</b>	The World
<b>Associated zodiacal major</b>	The Hierophant
<b>Dates</b>	May 11-May 20
<b>Decan image from the Picatrix</b>	A man of reddish complexion with large white teeth exposed outside of his mouth, and a boy like an elephant with long legs, and with him one horse, one dog and one calf.
<b>Decan signification from the Picatrix</b>	Sloth, poverty, misery, dread
<b>Decan image from Agrippa</b>	A man in whose hand is a Serpent, and a dart.
<b>Decan signification from Agrippa</b>	Necessity and profit, and also misery and slavery
<b>Number</b>	7

<b>Geometric forms of number</b>	Heptad, heptagram
<b>Number correspondences</b>	Planets, days of the week, chakras, musical whole notes
<b>Tree of Life sephira</b>	Netzach
<b>Traditional meaning</b>	Victory
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Olive flecked gold
<b>Type of deities associated with number</b>	Love and Beauty goddesses
<b>Papus's dialectic</b>	Commencement of Equilibrium
<b>Number significations</b>	Imagination, secrets, quests, enchantment, mystery, ego

<b>8 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Prudence
<b>Planet ruling decan</b>	Sun
<b>Zodiac</b>	0°–9° Virgo
<b>Planetary glyph</b>	☉
<b>Zodiacal glyph</b>	♍
<b>Associated planetary major</b>	The Sun
<b>Associated zodiacal major</b>	The Hermit
<b>Dates</b>	August 23–September 1
<b>Decan image from Agrippa</b>	The figure of a good maid, and a man casting seeds.
<b>Decan signification from Agrippa</b>	Getting of wealth, ordering of diet, plowing, sowing, and peopling
<b>Decan image from the Picatrix</b>	A young girl covered with an old woolen cloth, and in her hand is a pomegranate.
<b>Decan signification from the Picatrix</b>	Sowing, plowing, the germination of plants, gathering grapes, good living
<b>Number</b>	8

<b>Geometric forms of number</b>	Octad, octahedron (8 faces)
<b>Number correspondences</b>	<i>Ba gua</i> , 8-spoked wheel of Wicca, 8-channel model of consciousness
<b>Tree of Life sephira</b>	Hod
<b>Traditional meaning</b>	Glory
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Yellow-brown flecked white
<b>Type of deities associated with number</b>	Knowledge gods
<b>Papus's dialectic</b>	Opposition of Equilibrium
<b>Number significations</b>	Order, discipline, accomplishment, leadership, success, mastery

<b>9 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Gain/ <i>Material Gain</i>
<b>Planet ruling decan</b>	Venus
<b>Zodiac</b>	10° -19° Virgo
<b>Planetary glyph</b>	♀
<b>Zodiacal glyph</b>	♍
<b>Associated planetary major</b>	The Empress
<b>Associated zodiacal major</b>	The Hermit
<b>Dates</b>	September 2-September 11
<b>Decan image from the Picatrix</b>	A man of beautiful color, dressed in leather, and over his garment of leather is another garment of iron.
<b>Decan signification from the Picatrix</b>	Petitions, requests, and again, tribute and denying justice
<b>Decan image from Agrippa</b>	A black man clothed with a skin, and a man having a bush of hair, holding a bag
<b>Decan signification from Agrippa</b>	Gain, scraping together of wealth and covetousness
<b>Number</b>	Oppression, evils, and subtltey




<b>Geometric forms of number</b>	Nonad, enneagram
<b>Number correspondences</b>	3 x 3, number of magic
<b>Tree of Life sephira</b>	Yesod
<b>Traditional meaning</b>	Foundation
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Citrine flecked azure
<b>Type of deities associated with number</b>	Lunar goddesses
<b>Papus's dialectic</b>	Equilibrium of Equilibrium
<b>Number significations</b>	Magic, psychic ability, power, completion, idealism

<b>10 of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Wealth
<b>Planet ruling decan</b>	Mercury
<b>Zodiac</b>	20° -29° Virgo
<b>Planetary glyph</b>	♿
<b>Zodiacal glyph</b>	♍
<b>Associated planetary major</b>	The Magician
<b>Associated zodiacal major</b>	The Hermit
<b>Dates</b>	September 12-September 22
<b>Decan image from the Picatrix</b>	A white man, with a great body, wrapped in white linen, and with him is a woman holding in her hand black oil.
<b>Decan signification from the Picatrix</b>	Debility, age, infirmity, sloth, injury to limbs and the destruction of people
<b>Decan image from Agrippa</b>	A white woman and deaf, or an old man leaning on a staff.
<b>Decan signification from Agrippa</b>	Weakness, infirmity, loss of members, destruction of trees, and depopulation of lands
<b>Number</b>	10



<b>Geometric forms of number</b>	Decad, decagram
<b>Number correspondences</b>	Digits, decans, sephiroth
<b>Tree of Life sephira</b>	Malkuth
<b>Traditional meaning</b>	Kingdom
<b>Tree of Life world</b>	Assiah
<b>Color associated with Number and World on the Tree of Life</b>	Black rayed yellow
<b>Type of deities associated with number</b>	Harvest goddesses
<b>Papus's dialectic</b>	Uncertainty
<b>Number significations</b>	Renewal

<b>Page/Princess of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Princess of the Echoing Hills Rose of the Palace of Earth Princess and Empress of the Gnomes Throne of the Ace of Pentacles
<b>Elemental glyph</b>	▽▽
<b>Elemental title</b>	Earth of Earth
<b>Zodiacal glyph</b>	♈♉♊
<b>Zodiacal decans</b>	0°-29° Aries 0°-29° Taurus 0°-29° Gemini
<b>Corresponding Majors</b>	The Emperor The Hierophant The Lovers
<b>Dates</b>	March 21-June 20
<b>Corresponding Minors</b>	2 of Wands 3 of Wands 4 of Wands 5 of Disks 6 of Disks 7 of Disks 8 of Swords 9 of Swords 10 of Swords
<b>Corresponding Minors Hermetic Titles</b>	Dominion Virtue/Established Strength Completion/Perfected Work Worry/Material Trouble Success/Material Success Failure/Success Unfulfilled Interference/Shortened Force Cruelty/Despair and Cruelty Ruin

Tree of Life sephira	<b>10: Malkuth</b>
Tree of Life world	Assiah

<b>Knight of Pentacles (Rider Waite Smith) Prince of Disks (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Prince of the Chariot of Earth Prince and Emperor of the Gnomes
<b>Elemental glyph</b>	
<b>Elemental title</b>	Air of Earth
<b>Zodiacal modality</b>	Fixed
<b>Zodiacal glyph</b>	♄
<b>Zodiacal decans</b>	20° -29° Aries III 0° -19° Taurus I & II
<b>Corresponding Majors</b>	[The Emperor] The Hierophant
<b>Dates</b>	April 11-May 10
<b>Corresponding Minors</b>	4 of Wands 5 of Disks 6 of Disks
<b>Corresponding Minors Hermetic Titles</b>	Completion/Perfected Work Worry/Material Trouble Success/Material Success
<b>Tree of Life sephira</b>	<b>6: Tiphereth</b>
<b>Tree of Life world</b>	Assiah

<b>Queen of Pentacles</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Queen of the Thrones of Earth Queen of Gnomes
<b>Elemental glyph</b>	▽▽
<b>Elemental title</b>	Water of Earth
<b>Zodiacal modality</b>	Cardinal
<b>Zodiacal glyph</b>	♑
<b>Zodiacal decans</b>	20°-29° Sagittarius III 0°-19° Capricorn I & II
<b>Corresponding Majors</b>	[Temperance/Art] The Devil
<b>Dates</b>	December 13-January 9
<b>Corresponding Minors</b>	10 of Wands 2 of Disks 3 of Disks
<b>Corresponding Minors Hermetic Titles</b>	Oppression Change/Harmonious Change Work/Material Works
<b>Tree of Life sephira</b>	<b>3: Binah</b>
<b>Tree of Life world</b>	Assiah

<b>King of Pentacles (Rider Waite Smith) Knight of Disks (Thoth)</b>	
<b>Hermetic title (Thoth/<i>Golden Dawn</i>)</b>	Lord of the Wide and Fertile Land King of the Spirits of Earth King of the Gnomes
<b>Elemental glyph</b>	
<b>Elemental title</b>	Fire of Earth
<b>Zodiacal modality</b>	Mutable
<b>Zodiacal glyph</b>	
<b>Zodiacal decans</b>	20°-29° Leo III 0°-19° Virgo I & II
<b>Corresponding Majors</b>	[Strength/Lust] The Hermit
<b>Dates</b>	August 11-September 11
<b>Corresponding Minors</b>	7 of Wands 8 of Disks 9 of Disks
<b>Corresponding Minors Hermetic Titles</b>	Valor Prudence Gain/Material Gain
<b>Tree of Life sephira</b>	<b>2: Chokmah</b>
<b>Tree of Life world</b>	Assiah



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# THE HERMIT'S EPILOGUE

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## JUST HOW DEEP INTO THE CORRESPONDENCES CAN ONE PERSON GET?

It was just one of those bright ideas that seem so simple at the time. I'd gotten to be friends with Peter Stuart on one of those tarot Facebook groups, and we'd gotten in the habit of chatting about our Card of the Day. *Cards* of the Day, really, since Peter had persuaded me that two was better than one. Problem was, Peter lives exactly half a world away from me in Perth, Australia—twelve time zones away. Now Peter is more nocturnal than most, but even so he'd often be hitting the sack just as I was puttering about getting ready for the morning draw.

Enter Dropbox, the file-sharing platform. How hard would it be, I reasoned, to keep a simple Dropbox database tracking our card draws—one we could check in on at any time we liked, chat about when we felt like it, and ignore if we wanted to? It could be a little Excel spreadsheet, and it would just sit there in virtual space clocking two mornings a day of card draws.

We figured we'd want to search and manipulate the data, so we came up with some ground rules. We'd use an alphanumeric shorthand (6D for 6 of Disks, because Disks are more universal than Pentacles). We'd number courts 11

through 14, so King of Swords would be 14S. To avoid confusing minor and majors, we'd use Roman numerals for majors, and we'd use VIII for Justice and IX for Strength in accordance with Crowley and the older traditions.

So far, so good, I thought, as two neat columns of data began marching up and down the spreadsheet. But how cool would it be if we could color-code them according to element? We could see at a glance if someone was having an Air Attack!

And then: How cool would it be if we could track the frequency of our draws? We could see if one card kept coming up over and over again! Or if there was one card we never got! If one of us thought we were *constantly* getting the Death card, we could see if that was really true! Never again would we suffer from confirmation bias! By this point I had contracted a case of full-blown Virgo OCD.

Anyway, none of those things turned out to be terribly difficult. But then there was: How cool would it be to have a color-coded pie chart representing our elemental balance? How cool would it be to graph which court card each of us drew the most? Or which 1-10 number? And how about the astrology! Which planet influenced each of us the most? How about which sign? And if we were getting a "ton of majors," did they really exceed the 28.21% statistical likelihood of getting a major in any given draw?

That was in 2015. Since then, the little spreadsheet has grown into a sprawling behemoth, its core data extracted and analyzed six ways from Sunday, bristling with colored charts and numeric breakdowns. But I still only enter the card data once—the rest happens automatically thanks to the magic of conditional formatting and Excel's powerful background algorithms.

We've learned a few things along the way:

- **If you draw two cards a day for an entire year, you will eventually get them all.** But there can be interesting holdouts for months at a stretch. Once we both failed to get the 7 of Pentacles (the Lord of Failure!) for half a year.
- **There will be certain cards you see way more than others.** Right now, I'm getting a lot of Ace of Swords, and I have a historical tendency to disproportionally draw Justice, the Fool, and the Star. Air much?!
- **You'll rarely end up perfectly elementally balanced.** Last year in particular I saw a major influx of Air, when I was learning to podcast and sound-edit for the first time.
- **It's possible courts really do skew by gender.** Anecdotally I can tell you that my women clients are constantly getting Queens. But based on the *actual data* I can tell you I really do draw Queens a few percentage points more than any other card.

## BUT WHAT DOES IT ALL ADD UP TO?

Tracking your cards can be like the world's most elaborate horoscope column—it tells you something about yourself, or confirms something you already know. It tempts you to a certain fatalism. But at some point you still have to live your life and act. If nothing else, the abundance of data has allowed me to see that I am living within a massive web of patterns, interwoven with elegant synchronicity through my world. In other words, the correspondences have allowed me both to perceive and to navigate.

It's one thing to say "I drew Mercury-related cards 10.74% of the time this year." But it is entirely another thing when one day you happen to draw the Lovers (corresponding to Gemini, *ruled by Mercury*) and the 6 of Swords (the Lord of Science, corresponding to *Mercury in Aquarius*), and it happens to be Wednesday, the *day of Mercury*, and at roughly 3 pm which happens to be the *hour of Mercury*, some random librarian you have literally never seen before in your life, at a library you've never before entered, asks as you walk in, "Are you any good with Excel?" And, because you are a Mercury-ruled Virgo native and a spreadsheet-lovin' fool, and because you are on the road and Mercury is the god of travelers, computers, communication, interpretation, and data, you gladly help and you solve the problem in under 8 minutes, 8 being the number of Mercury. That literally happened to me this week.

It's times like those that you realize that, yes, you live in a web of your own design. But the patterns are more far-

reaching and more splendid than you ever did expect. You are a living poem; you are a walking mystery.

I started the spreadsheet perhaps out of a deficit of faith. I thought the power of statistics might provide a healthy dose of realism, to balance the heady mythos of the correspondences. Instead, tracking the correspondences has only bolstered my faith in the patterns backstage; the unseen workings of reality. What I started in a quest for reason, I now continue in a quest for beauty. I may be the tiniest piece of clockwork in those celestial mechanics, yet the rhythm I keep partakes of the whole.

May you, too, keep time with the music of the spheres, listen well enough to know it—and see it in the cards.

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# ART CREDIT LIST

1. This is the tree model, letter and astrological attributions used by the Golden Dawn. This version of the tree was drafted by seventeenth-century Jesuit scholar Athanasius Kircher, who derived it from Moses ben Jacob Cordovero, a sixteenth-century Jewish mystic. (Created by the author and Llewellyn art department) pg. 28
2. Here is the same tree used by the Golden Dawn, but with Aleister Crowley's variation, in which the letters Heh and Tzaddi—and therefore the Emperor and the Star—are switched. For a full explanation of the switch , see Part I, Table 4. (Created by the author and Llewellyn art department) pg. 29
3. The Tree of Life is a cosmology; a model of the emanation of Creation. Emanating from the “three veils” *Ain* [“nothingness”], *Ain Soph* [“limitless nothingness”], and *Ain Soph Aur* [“limitless light”] the light of Kether spills down the Tree, each sephira containing and creating the next. The Four Worlds are an analogue of the Divine Name, Yod-Heh-Vav-Heh, and another representation of the progressive crystallization of matter from the sublime. (Created by the author and Llewellyn art department) pg. 30
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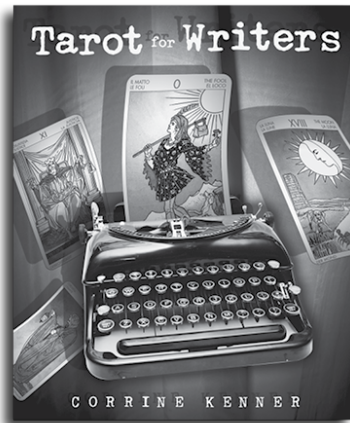
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# ABOUT THE AUTHOR

T. Susan Chang is a writer and teacher who has for 20 years also been practicing tarot. After moonlighting as a reader in New York in the 1990s, she took her practice underground for many years, re-surfacing in 2015 and taking up the systematic study of esoteric correspondences in tarot.

Along with deck creator Mel Meleen, Susie hosts the *Fortune's Wheelhouse* esoteric tarot podcast ([www.patreon.com/fortuneswheelhouse](http://www.patreon.com/fortuneswheelhouse)), which explores imagery and symbolism in the Rider-Waite-Smith and Thoth decks. She is the creator of the Arcana Case® for tarot decks, which can be found at [www.etsy.com/shop/tarotista](http://www.etsy.com/shop/tarotista), along with her line of esoteric perfumes. She administers the 78-playlist Tarot Music Project on Spotify, teaches an occasional introductory tarot course, and conducts tarot readings in person at a local shop once a week. She lives in western New England with her husband, two children, and a variable number of chickens.

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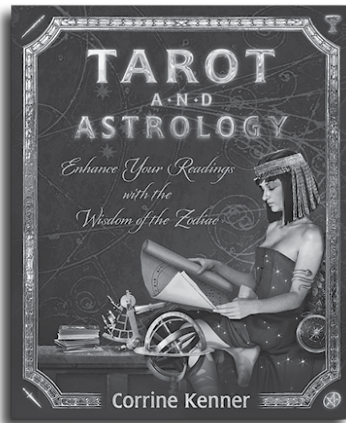
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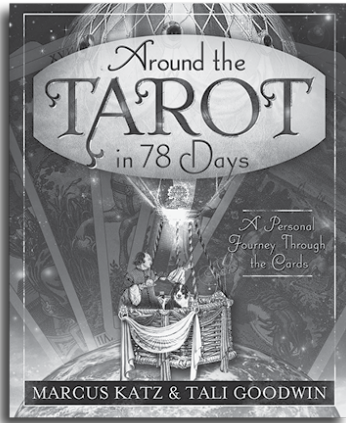
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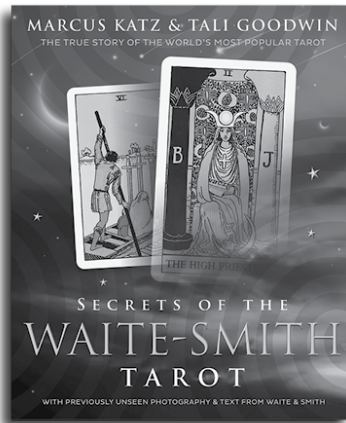
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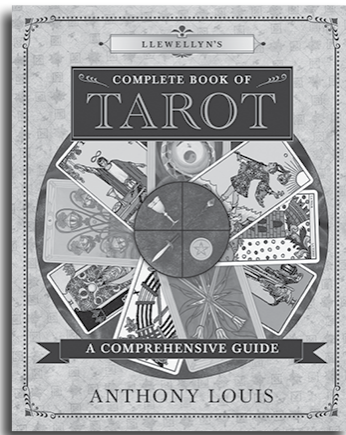
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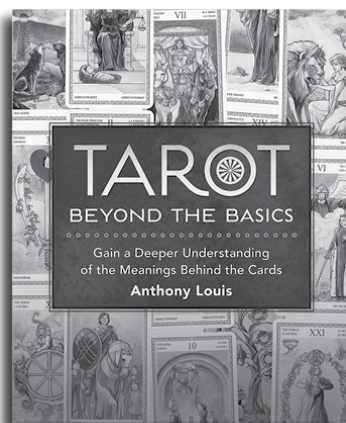
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T. Susan Chang is a writer and teacher who began moonlighting as a tarot reader in New York more than twenty years ago. She cohosts the *Fortune's Wheelhouse* esoteric tarot podcast and is the creator of the Arcana Case for tarot decks, which is available on Etsy. She teaches occasional tarot classes and conducts tarot readings in person in Northampton, Massachusetts. She lives in western New England.



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