

Zach Wong Revelations Tarot

As a friend of mine once said, When you first begin to read tarot, they are little more than strangely drawn playing cards. After some study and deliberation the symbols in the cards begin to beckon you to go into them. Now the cards become shards of mirror, inviting us to self-knowledge. With more study and reflection, the narcissism of the mirror dissolves into the transparency of a window to the world soul, where self-knowledge dissolves into self-forgetfulness and the forces of the cosmos take shape as living entities. With more study and meditation, the transparency of the world soul widens to become doorways into the Universal Archetypes and Aions. With more study and contemplation the doorways open to the palace-chambers of the King. In the palace-chambers, we are invited to partake of the treasures and the pleasures of the King and to feast in the banquet hall as a master of all the worlds. However stay not here O Soul, go to the King himself hidden by the antechamber, and there find what should not be said.

Edited by Paul Nagy on Aug 6, 2006 at 11:05 AM

Now let's look at Zach Wong's Revelations Tarot:

Find the online image at <http://adflatus.dthought.net/>

THE MINOR ARCANA

The suit of wands is associated with the element fire, intuition, magic, the powers of creation, and matters of the soul. The characters of the suit are magicians, warriors, sages, and opulent individuals. They embody the use of magic in daily life. With their staves or wands, they move to create or fight.

The suit of swords is associated with the element air, thought, intelligence, mentality, and matters of the mind. The characters of the suit are warriors, highly ornate and decorated, firm, and serious. They embody the logic and sensibility that can only be found in those who remove themselves from the burdens of emotion. With their swords, they cut through life as well as protect themselves.

The suit of cups is associated with the element water, emotions, and matters of the heart. The characters of the suit are merpeople of the oceans and seas. They embody freedom of movement and freedom from the restraint of life on land.

They also embody the fantastical luxury of living life for the pleasures it presents. With their cups, they swim through the oceans of life searching for things to fill their vessels with.

The suit of pentacles is associated with the element earth; the sensations of touch, sight, sound, and taste; physical pleasures; and matters of the body. The characters of the suit are metallic humanoids that are one with their element. They embody the fruits of the earth, metals, the built environment, material possessions, and the ingenuity of creation. With their pentacles, they go through life enjoying what the earth has to offer them.

Each number of the suits has its own theme:

Ace—basic quality of the suit, new beginnings, raw energy and power

Two—synthesis, balance

Three—full growth, potential of the suit

Four—structure, stability
Five—conflict, loss, change
Six—pivotal points
Seven—karma, cause and effect
Eight—balance, movement
Nine—contentment, completion
Ten—transcendence
Page—exploration, study
Knight—action, expression
Queen—feminine aspect of the suit, creation, appreciation

King—male aspect of the suit, ultimate energy, power

ACE OF CUPS

The cup overflows with joy, happiness, and friendships.

The Ace of Cups embodies the birth of emotional happiness, joy, and loving and caring relationships. Self-expression, creativity, and the urge to be a part of life will be projected from within. Inspiration will come from the heart, and your mind will be flooded with dreams and fantasies. Matters of love will be paramount and affairs of the heart will be predominant.

Around you will be participation in meaningful projects, evocative endeavors, passion, and great emotional rapport with workmates and friends. Relationships will blossom between those who open their hearts and express their feelings freely, which includes the possibility of the birth of new life.

And the Revelations Tarot Deck Site is: http://adflatus.dthou... /

And from there you can choose majors, or one of the suits, and a specific card to see the actual image.

I would like to revive the discussion on **Zach Wong's Revelations Tarot**.

If you don't own the deck you can see it, including an abridged commentary for the meaning of the cards at the above web site.

Having buzzed through the previous discussion I would like to suggest a couple of ways we can approach something of a systematic analysis of his deck and its complex and appealing symbolism.

First we can discuss each card and its reversal as they interact with one another. This seems to be done some with the seven of cups that initiated this discussion some time back.

Second we can consider some of Zach's own organizing principles, such as the meaning for the 10 pips.

We can also attempt to create a verbal palette of emotions and feelings and associations for his color schemes.

Third, so we don't get too analytical and bored, I suggest practical readings, with question, spread, intuitive commentary and general discussion.

Fourth, we can bring in the symbolism from other decks for comparison and contrast.

I suggest we could start by doing 2 cards per week in the analytical mode, say posting on Sundays and Wednesdays, that way we can stay organized and maintain a momentum. Each card will be discussed in upright and reversed mode.

The readings with questions and spreads can be done any time and I think will be a valuable tool for showing the resiliency of the symbols and especially his explicit imagery for reversals.

Any takers? Any other ideas about ways to proceed?

I'll see you Sunday when we may discuss the fool and all his/her ambivalent glory!

Paul



Edited by Paul Nagy on Aug 8, 2006 at 9:24 PM

Alright, Paul, this sounds good. We have never tried anything this organized, so let's see if we can pull it off. I have strong variations in my schedule, but I will try to get in here with you on your timetable, and I will email Hector, if I didn't do it last night. I will have to go back and check.

The Fool for Sunday!

You can reach Zack at: zachlost @ iname . com

Although, there should be no harm, as he's got all the images on his site.

Drop Zach an email at **madam @ zachwong . com** - that iname.com address is dicey at the best of times :)

As for the Images, they are already on the internet - referencing them is always best via a URL link. Personally, the main concern with regards to copyright is the use of artwork for profit, or to deprive profit from one's artwork. Thankfully I'm not a lawyer, so I don't know any better :D

btw. his personal site is <http://www.zachwong.c...>
the tarot deck is hosted on his friend's site <http://adflatus.dthou...> which he unfortunately has no more access to ;D I contacted the artist Zach informing him that we may be reactivating a discussion of his tarot deck. He wrote back:

Thanks for the email. The images are already on the internet, I would suggest referencing them as an external link to be safe.

I don't mind individuals using the images for private study, but I have my concerns about them using it for profit.

Otherwise they have my publisher to deal with :)

I look forward to hear the interpretation of my artwork from others.

Cheers.
- Zach

Web: <http://www.zachwong.c...> | <http://adflatus.dthou...>

Since all the images are easily available for study from the above Internet address and can be downloaded to one's own computer for private study, we will not be uploading them as part of the discussion. At this point, with this meetup message board there is no way any of us will be profiting monetarily from this study and discussion, in fact we are acting like an ongoing advertisement for people to purchase the deck from Llewellyn. Holy cow! I do believe we have Zach Wong on the site! Welcome, Zach, what a fine thing to have you, and let me say that we are *honored* to have you. I wasn't sure, when I was reading this post, but in re-reading our entire discussion I see that zachlost is YOU.

I hope the weather is perfect in Melbourne today.

I see that we have a scan of the Seven of Cups already on our site. May we leave this one set of images onsite, to give people a flavor of your deck? If you would prefer we will remove it, of course. As Paul says, our site primarily provides advertising benefit to featured artists.

Welcome Zach! Your deck created such a stir in Tarot circles. Everyone was terribly excited about it last year and much talk has occurred since. What a beautiful Tarot deck.

Edited by Ferol Humphrey on Aug 10, 2006 at 11:36 PM

Just dropping by to say that I'm excited to see Mr. Wong joining the Living Tarot (you lucky Dallas people you)! I'll join in the discussion in a bit. I have many questions!

No time now though... 8^(

-Hector

So that our discussion can stay within some ways retrievable information I am suggesting the following discussion conventions. These are experimental only, but they may help us follow various lines of discussion.

After composing my remarks about the Fool to get us started. I notice that it was very difficult to stay within these discussion conventions. I'll post them anyway. But you will notice immediately in the next post that I could not follow them even though I tried.

The more people who contribute to this thread with their own ideas the better. This means that your ideas do not have to be in line with either the creator of this deck or anyone else who has posted meanings and discussions about aspects of the deck.

Actually the more variant meanings we produce as a community in dialogue, the more fruitful and creative will be our eventual reading of these cards with querents and for ourselves.

This is a learning community!

ORDER OF DISCUSSION CONVENTIONS:

So we can follow each other remarks easily. Please feel free to suggest other discussion labels by adding your own with all caps. (No, I am not yelling at you!) I will update this page with added conventions.

Don't let these discussion conventions intimidate your flow of thought. You might consider them something to add when you are editing your remarks for final posting.

If we try to follow these conventions it will be easier to locate parallel discussions in previous posts. Again I will be happy to modify any of these were at others as we the discussants see fit.

GENERAL REMARKS:

CARD IN GENERAL:

SYMBOLS & IMAGES IN CARD:

UPRIGHT MEANINGS:

REVERSE MEANINGS:

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN DECK:

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN OTHER DECKS:

COLOR MEANINGS:

COMPARING ONLINE VERSION WITH PRINTED VERSION:

QUESTIONS THAT JUST WON'T LEAVE ME ALONE:

SUMMARY VIEWS:

QUESTIONS TO CONSIDER:

READINGS AND SPREAD:

Please identify the spread your using with title and numbered place meanings and position. If this done upfront most of us will have all the information we'll need to reproduce your spread with our cards.

Follow your own line of interpretation for that particular spread in the way you work intuitively or academically.

OK, I admit it! It's easier to suggest order than to follow it. "Do what thou wilt! Should be the whole of the law!"

Paul



Edited by Paul Nagy on Aug 17, 2006 at 3:02 PM

When citing Zack's exact sentences about his symbolism and the meaning of the characters. I tried to put them in *italics*. In proofing this page I may have missed those clear citations. Pointing these lapses out will be helpful.

Now let's look at [Zach Wong's Revelations Tarot Fool](#):

Find the online image at <http://adflatus.dthou...>

On main page: click Major, Fool comes up first.

The Major Arcana:

Zack emphasizes that the Fool as Pilgrim through the stages of spiritual life as represented by the Major Arcana.

If each card is a step, the steps form a circle, or a spiral repeating itself, a more and common repetition representing fuller aspects of the major arcana opening to fuller meaning. One can see the major arcana as the cycle of existence, and reincarnation. Each phase must be mastered fully, before the wheel is broken and one is free of all images.

This pilgrimage is story and story is filled with archetypes which are stages of the soul development.

This endless journey occurs in life on a micro scale as well as on an overall one.

The Fool

CARD IN GENERAL:

The cards are drawn in a style similar to stained glass. Iconic images represent a lesson to be learned, a being to be studied, or a situation.

Each character in the major arcana wears a mask over his or her face, which is depicted by lines that break each face down into sections.

edited for html only...

Edited by Ferol Humphrey on Aug 15, 2006 at 11:04 PM

Now let's look at Zach Wong's Revelations Tarot Fool:

Find the online image at <http://adflatus.dthou...>

On main page: click major, Fool comes up first.

The fool is the favorite card of many in the tarot. We actually give the fool carte blanche with all the other majors and minors too!

So much has been projected onto the fool that from some points of view he is overworked and carries way too many contradictory and contrary meanings.

Epecially since the Golden Dawn interpretations, the fool is Alpha and Omega, the first and the last. He represents the pre-created cosmos and idiotic demiurge.

The creator of the William Blake Tarot, Ed Buryn has gone so far as to separate these two Fools and make two cards into the cosmic function of the unmoving mover Fool, and the foolish Fool.

First of all, we must be aware that the Fool seems mutable and contradictory, but is actually immutable and insidiously consistent. "The fool who persists in his folly will become wise."

Second, much of what we know of the Fool is based on a foolish Jack mode. I think we should develop aspects of the foolish Jill too.

Here are some of the many facets of the fool that occur to me. Feel free to add your own and comment.

- 1. The oppositional Fool.** You say yes, I say no!
- 2. The mimicry Fool.** You're a pompous self-important ass, and the Fool struts around beside you, preferably in your shadow, exaggerating every gesture of your magnificence!
- 3. The judging Fool.** You're a self-important pompous ass, the fool in that corner is loud, loud in his bray! Heehaw!

4. **The childlike innocent Fool.** Look at the wonderful emperor's new clothes! But Momma, the emperor is naked!
5. **The speak-truth-to-power Fool.** Mr. President, wars never go as we plan. There is no such thing as a simple war or an easy victory.
6. **The speak-lies-to- the-conceited Fool.** Tell them what they want to hear, and be rewarded. Tell them the truth and no one will hear. (The yes people are insidious dupesters, thinking they get ahead, they destroy the goose that lays golden eggs.)
7. **The Cassandra Fool.** As much as I reveal the future, no one will listen to me, no one believes me, alas I am as if I have no voice.
8. **The Slick Lover Fool.** You know the type, wonderful to look at, sometimes great in the sack, but nothing, nothing going for them anywhere else.
9. **The pity-me, victim Fool.** Please help me, I am helpless, lost and have no way to figure things out for myself.
10. **The disguised Fool.** I am really special, but nobody can see through my disguise!
11. **The radical self-reliance Fool.** Don't worry, I can do it myself, for myself, and need nobody else but my Self.
12. **The trickster Fool:** Everything I try to do, turns out different than I expected. But I always expect the best, and usually get the worst. (There are many variations for the trickster).
13. **The self-forgetting Fool.** Ten fools cross a river; each counts the others and forgets to count oneself. So they began weeping for their lost brother in the river. Until a stranger comes along, finds out what's wrong, counts up ten. The fools are whole again, they're missing one restored!
14. **The wise Fool.** I just don't get enough respect!
15. **The timid Fool.** Please don't hurt me, I am afraid.
16. **The joyous Fool.** Oh what a beautiful day! Whoops I fall down! Hurt my knee! Limping away, oh what a beautiful day! Ouch! A beautiful day indeed! Ouch!
17. **God's Fool:** Yep that's Jesus as Harlequin. But let's face it, anyone who attempts to follow in Jesus's footsteps is one too. The sufis have the Madzub, those so drunk on the vision of God that wherever they turn to see, they only see God, even in you and me!
18. **God as Fool:** Dare we blaspheme! From our minuscule point of view how can we comprehend the ways of the great? (Paraphrasing Job), especially a sovereign who is willing to wager with the devil himself on our particular fate!

I'm sure I've left out some others that you could add to the mix.

The fool takes many forms, and can invert any reading. That is reading any Fool as a joker, a wild-card that throws all the other cards out of focus! Beware the fool, he stars at you in your mirror!

Have a Foolish Day!

Paul



Edited by Paul Nagy on Aug 29, 2006 at 11:38 AM

Paul,

You have some interesting ideas. I read you post a couple of days ago and have been doing

some serious thinking (and more reading!) about the fool. Based on your post, and one by another poster (Traci?) about creative writing, I have been trying some of the exercises in "Tarot for Your Self" by Mary K. Greer.

For me the fool has always been a card of hope, optimism, expansiveness. Depending on where can appear in a spread it may indicate or suggest a tempering of this sort of energy at times (a sort of "be careful" message).

This musing on the fool reminded me of a historical novel (by author Phillipa Gregory), the main character was the Queen's fool but was really quite a shrewd, insightful person. The 'fool' had to entertain and enhance a gathering while always being mindful of the various pressures she was under; no easy task. She was also a sort of seer, but not willing to make that information known. The book really has nothing to do with the tarot, just the fact that there was a character who played to role of a fool.

Interesting how language has evolved over time and the title of fool, at first glance, can seem undesirable until one makes the time to think about it on the various levels.

I enjoyed your post and it certainly gave me cause to pause!

~Nimbus

Thank you, Nimbus

All the major arcana are archetypes. These are innate images within the World Soul, Animus Mundi, that represent universals of experience. As such these symbols are inexhaustible in that no one can fully talk about them and capture their full meaning. This ineffability is there reality as modes of living universal experience.

One becomes acquainted with them through all sorts of experiences and daily life. The novel you talk about, is definitely an exploration of aspects of the fool, and the Jill mode that I suggested has not been as fully explored as it might.

All of these forays into stories and novels and fantasy literature and the great classics of Western and Eastern civilization, myths and Bible stories all represent shards of the great archetypal world that is our living psyche.

It does not matter too much where you explore aspects of these symbols. In popular stories and throwaway novels or in the great poems and stories of the Canon, the fact is that you activate your awareness of these universal propensities of experience.

So in other words, the exterior stimulus to discovering qualities of the archetypes is incidental, and not fundamentally important, because it is the interior activation of understanding and sympathy with the experience of the archetype has awakened within that is the living place of the symbol.

To put it bluntly, you do not need to apologize for your sources. They awakened the same thirst in us all.

However, this may seem a little far afield, it is important to know these archetypes, because of their numenosity, their quality of transcending power and universal significance, they can be dangerous, especially if we overidentify, or allow ourselves to be possessed by the qualities of the archetype.

If you have an inclination for following this suggestion up. Look at the writings of Carl Jung. His writings may be a little dense, to begin with, but his autobiography: Memories Dreams and Reflections, and an edited volume called Man and His Symbols are reasonably good introductions to his thought.

One of the third-generation archetypal psychologists is James Hillman, who has an introductory volume out called Archetypal Psychology. It is a nice general statement about one trend and post-Jungian analytical psychology.

One of the great things about reading tarot cards is that we consciously introduce ourselves to the living presences of the great entities of all myths in a way that need not overwhelm our own sense of self and safety.

In fact there are some psychologists who feel that the tarot cards offer an important way of exploring our full self. Learning how to read the tarot is learning how to activate the active imagination. The active imagination was the technique used to explore dreams in Jungian analysis.

One considers the symbol when one's dream. Say I dreamt of a door mouse sniffing my feet. In active imagination I would reexperience the mouse sniffing my feet and extend what I am feeling. Am I afraid of being bitten? Am I the mouse afraid of being stepped upon? Where does the mouse run to? For me mice are timid but voracious in their appetites. My feet are bare, tender, perhaps susceptible to being nibbled upon? Could this dream mean that I am allowing little things distracting me from my own goals?

You can read up about an active imagination and try with your own dreams and with the symbols you meet with in your tarot deck.

Oh I do go on!

I hope you find this message useful.

I have a good day,

Paul



I remember a fool that was not on my list.

The ritual fool. Years ago, sometime during the legendary 60s, I was a member of a wild and woolly tantric Buddhist mountain climbing and firewalking cult.

The leader was addicted to rituals! Everything was about the rituals. We especially invoked fire!

One ex-Shingon (Japanese esoteric Buddhist) priest said our leader was crazy because he only worshiped with fire! You've got to use the other elements folks!

Anyway, balance is important. Because our rituals were so intense and long and the leader was such a control freak, he appointed me the official ritual trickster.

(It may have had something to do with the snide remarks I used to make about his esoteric teachings. Things like: *Ajari's teachings are 80% bullshit and 20% the wisdom of the ages. The unfortunate part is we have to figure out which is which for ourselves!*)

My job, and I took great relish in it -- let me tell you! -- was to imitate in weird and strange ways everything that was going on in the ritual, especially as it got more intense and concentrated. (I was, as were several others, in apprenticeship for learning the rituals, and knew many of them very well, by the time, this role was suggested to me.)

I did this mimicry and mocking to the side of the ritual area, helped by a number of usually reluctant assistants.

If the official ritual leader was waving his sword in the air and flashing mudras (hand, body and facial gestures) around, tapping sticks on flat stones, and reciting long sing-song mantras and dharanis, waving his arms around in the flames of the homa, splashing ghee on to the burning wood, scattering flower petals into the wind, and otherwise gesticulating to the spirits and all the Buddhas of ten directions

-- I was aping his every action and song on the side, putting together stylized obscene gestures, mock mantras, all with scatological and sexual exaggeration, the more pious and intense his demeanor.

Let me tell you it's hard work, trying to copy somebody and at the same time reverse the meaning of what is going on.

It is possible that I did my job a little too well as eventually I became *persona non grata* and had to take my vagabond spirituality in other directions.

A few years later, well about eight, I spent a few years doing rituals in covens. Because we tended to be pretty relaxed about how we did our private rituals, and remembering the important Wiccan maxim: **There are no mistakes!** The role of ritual fool did not seem necessary, much less wanted or appreciated as we managed to be pretty foolish without any special promptings or props.

I did suggest it to some elders for some of our public rituals however. The idea was discussed for a while, but as far as I know never implemented.

However this experience of being the official ritual fool has given me a wonderful look into the importance of serious humor. I mean Sirius humor folks! Have you ever seen a dog laugh? Tell me about it! How about, a cat?

When I read tarot cards, and my readings get hot and inspired, the fool then appears on my left shoulder and whispers into my ear -- not that I am mere mortal and this too will pass -- but I know you better than you know you, who is can't fool the fool, you old fool.


Without laughter there is no liberation, and without silliness, the sacred evaporates into pomposity, stupidity, delusion, anger, greed, despair, and death.

And there are no guarantees we are going to be reincarnated! Then again, who would?

May we ever read our cards with the fool overlooking our shoulder and kibitzing to our every interpretation!

May all your readings be true to the heart as well as the head!

Paul

 Hah! hah!

I am so glad you put this out here, Paul, I was going to ask you to do that this afternoon. It is such a great story, and it is all the more fun because it comes from your real life.

I love this. I wish more people would jump in and tell us what they are thinking about the Fool.

You know what else, Beth Owl's Daughter emailed me today and told me more about how you guys at Raleigh-Durham Tarot conducted your Fool Meetup, with the kids picking the different Fool cards and intuitively distributing them to the attendees, and then getting people to talk about how the unfamiliar Fool cards either did or did NOT relate to them. I can imagine how powerful and surprising this must have been.

It also makes me realize that there is definitely a good reason to have a meeting place which is public, and also a meeting place which is open to the public but must be deliberately accessed for the event, like a rented space. We would not dress up like Fools in terms of hats and such, to get into the spirit of it, in a Borders Books, but we certainly might at Positive Touch, the space we use for special events open to the public.

Corrine Kenner posted on her *Twin Cities Tarot Meetup Newsletter* discussion out here on the WW Boardd, that she is looking for cool new things to do at her Meetups. I think this event would be something to share with her, for sure.

Hey, did you notice the nice compliment you received from Zach Wong, creator of the Revelations Tarot, on the Living Tarot Meetup Revelations discussion? I wish I was getting compliments from world-famous Tarot artists.



Edited by Ferol Humphrey on Aug 28, 2006 at 6:53 PM

I read the fool as asexual, or non-sexual. It's true state, undefinable, never fully in the masculine nor fully in the feminine yet doing both and neither. Actually not choosing either, or just about to choose.

As the "books" mention "idealism, choice and change" and we consider the fool a master trump fitting any position, we see a transitory state that's always changing yet unchanging. We see the foundation of belief and understanding and it's culminative point immediately before change. "The Leap!"

As a state of consciousness, the Fool represents innocence like that of a child 3-7 years old, before the body begins to change. The innocence is not about right, wrong or guilt. It's about our belief system and how it's formed and altered or adjusted. The Fool's emphasis is on the early stage of belief and its imminent (immanent) point of change that is required to mature an ideal into a belief resulting in a stable form of consciousness.

The changeability of the Fool is the changeability of our perceptions and beliefs. As the Fool contemplates his leap from the cliff there is an inference of the "road" or "path" and the idea that such an action will change and/or solidify a belief that isn't perceived or known yet but will be permanent afterwards.

Experience has a tremendous affect on our belief system. I see the Fool as the moment right before the movement of "belief of ideals" into experience and the resulting change in a belief system. The more evolved state (or result) is seen in the Hanged Man and The Universe.

With such an element of undefined change, a preset sexual identity wouldn't fit like it does with other Majors. It's a Master Trump due to its changeability and the fact it requires signifiers to show the movement. The card in a balanced tarot system is not intended to be identified as either male or female.

Frank, you have added some useful considerations regarding reading the fool in a spread.

In continuing to think about Christmas as a particularly foolish day,

Consider the myopic pederasty of Santa Claus only giving presents to children? No doubt an example of Mr. White Beard's foolishness.

His insisting on wearing bright red clothing also shows that he is suffering from too much Viagra, or has a deep seated longing for the carnal.

However there is no fertility in this carnality, it is a sterile carnality that gives its allegiance to children who are too young to procreate and the old who are passed procreation.

Parents are merely the passive custodians for this old rogues gift-giving orgies!

In jumping down soot-full chimneys, St. Nick shows great respect, if not outright promiscuity, for the Crone when her fires are cooled.

Yet how many people you know that let the fires die out on such frosty deep cold nights?

However I really don't think he should be keeping lists on anybody!

Yes, there are many things that we should be suspicious of when it comes to our cultural icon Santa Claus.



Androgyny is an interesting subject all of itself. I think it is possible to read pages and knights androgynously depending upon the spread.

And yes, the fool is the most chameleon card deriving its clarity of meaning only in relationship with other cards, for it cannot stand for itself alone with any definitive meaning that is not awash in ambiguity.

Paul



Edited by Paul Nagy on Dec 26, 2006 at 3:01 PM

0. THE FOOL

The major arcana has always been to me a story of the journey of the Fool through stages in his or her life.

The Fool is the child or the inner child who has yet to experience the world and grow.

The Fool faces different trials and experiences throughout the major arcana, only to come back to the beginning again to embark on the journey once more.

This endless journey occurs in life on a micro scale as well as on an overall one.

In some ways the Fool is that part of ourselves that refuses to learn.

Knowledge can imprison us as well as free us. The Fool perhaps has no memory. Therefore he seems exude the qualities of *spontaneity, refreshing optimism, and lightheartedness.*

As our self the Fool is every young and fresh seeing the world with new eyes continually, as someone else such fulsome naivety might be tiresome or refreshing.

SYMBOLS & IMAGES IN CARD:

UPRIGHT MEANINGS: REVERSE MEANINGS:

This card symbolizes the free spirit within one's self. It urges you to let go of all the things that hold you back and embrace new ideas and take new paths.

SYMBOLS & IMAGES IN CARD:

The butterfly represents the chasing of the childlike dream.

Butterflies are profound symbols for fleeting inspirations or desires. Often they are disembodied souls awaiting new embodiment. So butterflies inspire lovers to mate. It is very closely related to love, especially with wings and when being burned in Cupid's hand that is not holding the bow. Wantonness, especially in Shakespeare.

It represents lightness and fickleness. metaphor for transformation & hope; a symbol for rebirth and resurrection, for the triumph of soul over physical prison of material world.

In Yeats, the opposite of the hawk, intuition as opposed to logic.

This butterfly is translucent and takes on the pale coloring of its surroundings.

Is the fool letting go of the butterfly or is he enticing this elusive inspiration to settle upon his right hand?

Because the Fool has no memory or a surfeit of memory he has little sustaining power to fully embody the rainbow that the butterfly is. Butterflies are often emissaries of the sun.

The sun seems to be shrouded in haze. A high mist of continuous clouding. This means shadows. It's good for photography, bad for distinguishing one path from another.

COMPARING ONLINE VERSION WITH PRINTED VERSION:

It's worthy to note that the coloring of Internet version is more brightly purple in the sky, especially on the right then is the printed version where the sky coloring is more muted and pale

The baby in the rose symbolizes the innocence of the beginning of a journey.

This baby has his/her hand his up to his/her mouth. This may symbolize profound attachment, that is still unrealized or misunderstood. That the baby may be sucking its thumb or fist, emphasizes this sucking without nourishment. It may be why the baby is wide-eyed in wonder!

The rose petals, a brownish pink (more pinkish in the online version coloring) enfold the infant like a cushion. The rose often symbolizes the heart. This heart is fully open to the innocence of the infant. However it is an openness that does not comprehend it's a situation.

More associations with heart.

The mountains in the background are symbols of the height of knowledge to which the figure on this card has yet to climb.

Mountains can represent barriers as well as aspirations. People are more likely to go around mountains than to climb them. Mountain climbing is modern sport. Given that both fools are stepping off into the void, they may not be the best of climbing companions.

The upright fool is accompanied by the astral shadows of cards, which may represent the journey still to unfold. S/He does not see them as his/her eyes seem aloft on the butterfly and not the procession of cards. For the reversed fool, s/he is actually looking at the cards, or looking into the dark from which they emerge, with apprehension?

The floating/flying people in the background represent caution thrown to the wind, loss of control, and uncertainty.

However I see the reversed fool as more attuned to his environment than the upright fool.

What is in the upright fool's sack? Is it a baby diaper? Does it carry the Magician's implements?

Reversed Fool: Does the sack become the baby in the rose?

As the upright fool is in a misty day, the reversed fool is contemplating the night. Neither Fool is looking where they are about to prance. The upright fool with feathery headdress, and earthly reds and Harlequin coloring looks high into the muted sun.

They wear masks and headdress. To whom are they managing impressions?

The reversed fool in muted blues and turquoises, finger up to nose, in pensive expression, (Is he scratching or picking his nose or smelling his finger? Both represent a turning inward and away from the busy unknown world). That he has let go of his carrying stick to pick his nose, perhaps allowed the sack to fall? Perhaps the baby in the rose is his unfolded fool's sack?

The reversed fool turns his head away from the moonlight, bleeding dark browns into the valley, the reversed mountains.
The canyonlike background represents the erosion of the mind through time and doubt.

The reversed fool sees the cards, some of which have become cut-out people. His right hand may be catching a little green person who seems to be doing a swan dive into it.

The moon is introverted sporting a bubbling bluish purple complexion, yet the dark light exuded are red tans and brown.

The reversed fool's turquoise Harlequin suit exudes its own light. As fearful and cautious as he may be he carries within himself a surer compass of direction than does his extroverted upright counterpart.

On the reverse, the moon represents the subconscious, which is linked to intuition and the unknown.

We might consider the reversed fool as a special relationship to the Moon as the Upright Fool with the Sun? Conscious and Unconscious?

Except for discussion, I plan to be posting my a Observations about the Magician Wednesday.

Paul



Edited by Paul Nagy on Aug 13, 2006 at 10:18 AM

Wow, Paul, this is pretty impressive!

I was thinking I might enter in here and say things like, "the guy looks a little goofy". Don't take me seriously on that, I have not looked at the card this week, I merely meant that I won't be able to be so detailed or systematic as this, in practice, as I am always running.

I want to thank you for starting this thread, and assure you that we will have plenty of Lurkers, even if people don't post. I used to look at the View count each day or each week on certain discussions I was tracking, and it was very revealing. You might consider that. You can sort the Message Board by Posts, Views, Dates. Just click or double-click, can't remember.

I'll be back before Wednesday! I was serious about being involved here. But I will probably not follow your protocol, would you forgive me? I am concerned that if we get too formal people will hold back. Free-form dialogue encourages participation. So I plan to "do as I will", as you instructed!



Okeydokey, here we go: what I have done is copy your list of topics and I am going to paste it here, and then fill it in as I go:

GENERAL REMARKS:

I am probably going to edit my posts a bunch, as we go along, and I see what others are finding in the cards. I try really hard to avoid typos, but I may miss a few. I type very, very quickly.

CARD IN GENERAL:

I like the fact that the card seems to center on the Baby in the middle of the Flower, rather than our usual focus on the Fool himself. I like the very prominent muscle groups and the flaming hair. Love that flaming hair. In general, I like the mountain-peaks and sun environment, which we traditionally associate with the Fool.

SYMBOLS & IMAGES IN CARD:

I also notice a butterfly near the Upright Fool's right hand, whereas the Inverted Fool has a little teeny man falling, falling, or being flung away, near his right hand. The baby in the center lies in a fully opened flower, say a rose. Near the Upright Fool I see lots of little pages of life as yet unwritten, but on the Inverted Fool I see many little cutouts of people, like paperdolls, instead. Also, I notice that for the Upright Fool, the Sun is in the blue sky, where for the Inverted Fool it is the moon in a red-burgundy-brown sky.

UPRIGHT MEANINGS:

I tend to feel and view this Fool upright as kind of a wild man, just wide open. There is nothing casual about the way he is moving. If we were moving in that position, we would be leaping or jumping. Or~ doing a side-version of the Tree pose in yoga, which is a balancing pose, (but you have to go out of your way to get into it, which is funny, a balancing pose reached by deliberate effort. I usually think of balancing as something you reach when you cease all effort.)

REVERSE MEANINGS:

When I look at this card in reverse, I must say that I prefer the colors, so I guess that just means I am an intense kind of gal. Or maybe a foolish kind of gal. I notice the little people floating away, waving along in the background, reminding me of the ten thousand times I made this mistake already. Here we go again. That is what this inverted Fool says to me. He has his finger in his mouth, so he is thinking about the consequences, but whoops! here we go again. And his moon has flowers in it. You know, sometimes you just need fantasy, unwise choices, and outright mistakes to make life interesting.

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN DECK: later, man! I might come back in and add this as we move through the Revelations Tarot.

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN OTHER DECKS: not tonight!

COLOR MEANINGS:

I always check a card's overall color basis by looking at it with my eyes fuzzed, first, and I see that this is a predominantly blue and reddish-orange coloration. To me, without thinking or analyzing, that would mean Peace versus Dynamic Energy.

COMPARING ONLINE VERSION WITH PRINTED VERSION: Oh, I see what you mean! It was MUCH easier to do this with the online version than with the actual card in this dark livingroom. I recommend that people use the links, for sure. It makes the whole process more painless. Open two windows, one for your post, and one for the link of the card image. HOT TIP! Frequently POST your thoughts, so you don't get knocked offline and lose them entirely. Then go back in and use the Edit function to continue.

QUESTIONS THAT JUST WON'T LEAVE ME ALONE: Why did the artist omit the dog? I'll bet there was a reason.

SUMMARY VIEWS: I like this Fool. (how many times have I said THAT in a bar at 2am? joke joke!)

QUESTIONS TO CONSIDER:

I am intrigued by the Inverted Fool being in a predominantly yellow/orange/burgundy color field, which feels like intense energy to me, and is perhaps the creativity which causes sudden departures from the Wise Path. We have a tendency to think of the Fool Inverted as a casual maker of errors. Just not paying attention. Yet this set of colors indicates a more dynamic process. I like that. More later as we move through the deck.

READINGS AND SPREAD:

Please identify the spread your using with title and numbered place meanings and position. If this done upfront most of us will have all the information we'll need to reproduce your spread with our cards. Follow your own line of interpretation for that particular spread in the way you work intuitively or academically.

Okay, Paul, tell me how that fits into what we are doing here. Is that for later in our process?

Final thoughts before I post this. I am going back now to read what Paul posted on Zach's book, and also what Paul himself had to offer us. I didn't want to read it first and influence my post.

I am very impressed with your details and reflections on symbols as known in different traditions. I did not know half of that, but it all mad sense, and it increased my appreciation of Zach's beautiful image. I plan to point several people from the Worldwide Board in this direction, to aid their understanding of symbols. Starting Wednesday, I will be more complete in my own reflections, since I see that it really has value to share this material on the Board.

Thanks Paul, this is not so hard after all! I encourage others to try it. It was fun!
Edited by Ferol Humphrey on Aug 18, 2006 at 10:44 PM

Ferol,

I am really happy that you decided to read the card without being overly influenced by my interpretation.

I find your ways of seeing things helps me to have a more fluid appreciation of the symbolism of the cards.

I hope that when and if others wish to chime in to this exploration, they realize that we do not need to agree in order to learn from one another when it comes to open-ended tarot interpretations.

QUESTIONS THAT JUST WON'T LEAVE ME ALONE: Ferol sees the fool as sucking his finger, I see him as picking his nose or smelling his finger, what do you think the significance for this mannerism is? 🤔

And what about the little guy, that the reversed Fool is either catching or tossing up? Got any takes on him?

Please forgive me, if I do not praise the artist enough, I think his deck as many incredible features in it. The reversed images and the central vortex or mandala offers some interesting possibilities.

I echo Ferol what about the missing dog, cat, unicorn, gremlin?

QUESTIONS TO CONSIDER:

I am intrigued by the Inverted Fool being in a predominantly yellow/orange/burgundy color field, which feels like intense energy to me, and is perhaps the creativity which causes sudden departures from the Wise Path. We have a tendency to think of the Fool Inverted as a casual maker of errors. Just not paying attention. Yet this set of colors indicates a more dynamic process. I like that. More later as we move through the deck.

COLOR MEANINGS:

I really want to know how people feel about these colors. Yes it makes sense about whether we're attracted to them or not, like or dislike them, or just neutral, but what I want to explore is the feelings that we may attach to the colors.

I do not think that we will all have the same reaction when it comes to naming our feelings.

For me the flow of blues are energetic.

The browns and yellows are reflective.

Also this color contrast is interesting when we see that the magician is all green, the contrast between upper right and reversed being distinct images in background versus blurry images and reversed background.

READINGS AND SPREAD:

Please identify the spread your using with title and numbered place meanings and position. If this done upfront most of us will have all the information we'll need to reproduce your spread with our cards. Follow your own line of interpretation for that particular spread in the way you work intuitively or academically.

Okay, Paul, tell me how that fits into what we are doing here. Is that for later in our process?

Okay, I think that it makes sense to let the cards tell us if or how we are reading them. After I have proceeded through several of the majors, I may do a reading that asks the cards to reflect on my interpretations.

This should be a lot of fun!

And maybe even a little crazy making!

Come on folks, the more the merrier feel free to chime in.

I am working on my appreciation of the magician and will post it relatively soon.

Paul



Edited by Paul Nagy on Aug 17, 2006 at 3:11 PM

Now let's look at Zach Wong's Revelations Tarot Magician:

Find the online image at <http://adflatus.dthou...>

On main page: click major, click magician.

GENERAL REMARKS:

Okay folks I'm going to try to follow my own advice! After reading what Zach Wong said about the magician, I knew that my views of the Fool-Magician dance is somewhat divergent from the usual chitchat about them.

Just because my ideas are different, and may not jell with what the creator says the cards mean, does not mean that I am disputing his interpretations. Many approaches to the meaning of the cards enrich their reading.

I realize that my thinking about the major arcana tends to stress their archetypal and initiatory features, and that the more commonsense psychology that often supports interpretations of their meaning may seem a little remote, however I feel that the minor arcana is where we need to beef up the common sense psychology of everyday life and getting along with ourselves and others, whereas the major arcana suggests the fault lines of our deepest desires and loftiest spiritual goals. To short change a reading by only emphasizing the everyday, does not challenge us to truly ?know ourselves?as the Oracle challenge.

For me the magician is the sublime egotist! They assume that the entire cosmos revolves around their inchoate desire. For such an egotistical person everyone else is a prop and not a living human being with their own innate direction. Such overweening narcissism is very attractive when it seems to be positive and creative and an incalculable terror when it is thwarted, opposed or blocked.

The green in this card speaks to me of Khider, the Green Man of no name in the Koran, Sura 18, where Moses attempts to follow as a teacher but is unable to understand his ways.

CARD IN GENERAL:

SYMBOLS & IMAGES IN CARD: *Italics is a direct quotation from the artist*

The dove represents the freedom of creation, which can come from within.

The dove as sacred to the goddess Venus, is the hope of true creation, rather than just the will to create. The vegetation in the back of the upright is wiggling with potential to come into form. See contrast with cup below. Is the dove flying away or will it all light on the tip of the staff?

The red robe with purple fringe and yellow collar, the strait stripes suggests the direct energy and clear-cut action to achieve.

The hands in the background are representation of outside forces, which control and affect the paths and choices the magician takes.

I do not see these hands in the background in the upright magician card. I looked began and vola! I see the forefinger as you like a canopy behind of the head of the upright magician. For me hands suggest direct action. This hand is open as if to catch the sky.

The upside hand is open with palm facing towards the sky - expression release, the release of self.

The lemniscate (the sideways number 8) is the sign for infinity crosses the knuckles emphasizing that the magician knows all and a timeless mode.

The hand on the reverse represents an expression of constriction and control - holding the magician back from his full potential.

It looks like the hand is descending from the sky and squelching, pushing over the magician into a stoop, the lemniscate symmetry is broken by the topknot of his hair or headdress.

The staves of the magicians contrast between the control one has over the energies in their lives.

The upside magician utilizes a stiff and straight staff, a representation of the sureness of his

direction and conviction of his power.

The reversed magician utilizes a crooked staff from a fallen branch - a representation of the haphazard nature of his mind and powers.

The reversed magician's staff divides as if to show his divided mind.

The gestures of the magician's hands holding the staves points to their direction - of moving forwards or dwelling on the situation for too long.

He carries all four elements of the minor arcana - the sword for wind, the wand for fire, the cup for water and the pentacle for earth.

Notice as I see them. The upright magician holds the coin in his left hand. The left hand is receptive as if he is clutching his money.

His staff in his right hand seems the most active of the elements of cosmic fire and change, and carries the sword strapped to his back, might suggest that he lacks deliberation in his actions to change.

The reversed magician is looking into the cup with overflowing water. But he does not display of the other symbols.

He has command over these elements. It is interesting to notice that the cup that represents the universal solvent, water and motion, deep feeling and solutions is restricted to the reversed magician. This is an interesting division of the elements. Does anyone have anything they see in this?

The varying green background represents the deep relationship the magician has with nature in all its seasons.

There is more yellow in the upright green representing the energetic life pattern moving to form. Also the background is more distinctive with sharper images.

Center energy flow, miasma of chaos, potent energy, potential of creation at center is like a central cauldron, a hole in time where all possibilities can emerge. This is where the power truly is and yet neither magician is paying attention to this central bright cloud. It is interesting that the artist does not discuss this image or its lack.

More Later

Paul



UPRIGHT MEANINGS: The magician

The staff is straight. When the magician holds it is bright with light and transformation. Here the will is direct and not circumspect. Not hemmed in by considerations of limits as in the reversed.

His hair is dark and luxuriant, contrasting with the gray hair of the reversed.

The robe stripes are straight and bright red new blood like new life, as against the ending lines of the purple robe of old blood, the purpose of the magician is to act.

In the beginning was not the word, but the act! (Faust)

He brings together all elements as he is the catalyst of for all. He is the energy, which drives, the one who sparks interest. He is charming, he is witty and he is at home with the world around him.

REVERSE MEANINGS:

Cup in left-hand. The cup and the dove (in the upright image) are contrastive of meanings. The dove flies, the cup overflows with creation. But it is not the free-flowing creation at the center, but is contained in the limits of the cup. This is the blockage for the reversed image. The Greenbrier background is more diffused; the potential images are not as distinctly outlined.

Note there is a blueish flow from the back of the bent down the magician looking into his cup. The staff is forked representing a divided mind, or needing still to make a decision

Outside forces hold him back. He is unable to channel his energy. He is distracted or blinded by other things.

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN DECK:

The Fool-Magician Dance

The Fool and the Magician are alters to one another.

If the magician is the egotist, the Fool lacks all ego.

The Fool is innocent, the magician cunning.

The fool knows he does not know, because he has no thought of knowledge. The magician assumes he knows all there is to know, because he has the first of thought of knowledge, however knowing there is to know is not knowing what there is to know!

The Fool underestimates himself and the magician overestimates himself. They are a binary system. The fool is the passive 0; the magician, the active 1.

The magician as demiurge fits more into the trickster mode than accomplishment. The magician will risk everything to achieve his goals. The Fool will try anything to continue to stay in play.

The magician is the first existent as act, or as potential act, still unformed by intention shaped by a clear vision.

Numbers then, all counting and measuring, is an act of identity, assuming the self is the first act of magic!

Such an identity takes place upon the cosmic canvas first assumed in its entirety, if without content, by the magician.

The Magician-Fool dance is fundamentally a mirror-effect. Both reflect the other, both wish they had the qualities of the other, or dread the qualities of the other.

The magician reflects his environment and any interpretation of him needs to be modified by the surrounding cards and its position.

For instance the egotism of the magician can be modified into true wisdom and accomplishment one assisted by other aspects of the majors. The magician is not evil in his egotism so much as unaware of the real scope of the all consciousness he wishes to act with.

The magician is pure will. The fool is will less. As will the magician will try anything because everything seems possible. The wisdom of hard knocks does not apply to the arrogance of the magician bent on achievement.

The overwhelming narcissism of the magician is an important feature which for some reason tends to be seriously downplayed by people who interpret this card.

[THE EGO AND HIS OWN by MAX STIRNER http://www.dis.org/da...](http://www.dis.org/da...) is a literary source for those who wish to explore the anarchistic possibilities in a thoroughly modern exploration of the magician as individualist. It was written as a refutation to the presumptuous reach of Hegelian logic that abstractly reified as the will of God the accidents of colonial conquest and entitlement of history and Christianity to rule the world and end history. This work was the chief target of the German Ideology where Marx goes into endless tirades to refute its basic assumptions.

Acute esoteric aside: the alteration between Fool and the Magician cosmically apes the creation story as subtext for all story. The fool is nothing. The magician, everything. Between them they alternate like ballroom dancers between movement and stasis. This is a cosmic flash, a strobe-light effect, a profound pulsation between nothing and everything. It's the cosmic beat, the rhythmic flash, of abysmal silence and complete boom! Fast flashing light, dull darkening night. Absolute Awareness plunged/emerged into absolute absoluteness! Here's my salvakapa-samadhi to your nirvakapa-samadhi. (For the yoga on which these ideas as are based take a look at the [Spandakarika](#).)

To anticipate some: In many ways the dance of the fool and the magician does not really come into play until the **high priestess** takes the floor. She is the maiden who is attracted to the winsome innocence of the Fool but also simultaneously and inescapably drawn to the bad-boy hubris of the magician.

The Fool-Magician are a Dr. Jekyll-Mr. Hyde duo both of whom want to court the comely high priestess.

It is her energy that shapes and helps to stabilize theirs.

One could say that the magician is all will without result until he begins to find fulfillment in the shaping energies of the high priestess.

If the magician is the demiurge, then the high priestess is his shakti and perhaps in some perverse way his sister and mother. The fool I am afraid is probably always more the orphan than a successful suitor.

READINGS AND SPREAD:

This heading is to announce that we are going to consult the cards as a demonstration of aspects of our analysis of the cards. Anyone can do this at any time during our discussion. One can have any question one wants to use and we will consult the cards and interpret them on this thread.

I may also consult the cards about my reading of the cards, especially when my views are especially at odds with the tradition and other readers.

Enough!

Paul



Edited by Paul Nagy on Aug 24, 2006 at 11:02 PM

The dog is missing because I'm a cat person.
Never liked dogs they make too much noise.

nod

Ha ha!

I was just going in to the thread to change the subject area from Questions for the Artist to Questions that Just Won't Leave Me Alone, as Paul has done. We were thinking that perhaps we might be putting you on the spot, and I imagine you are a pretty busy guy. Then, I see that you answered me anyway!

I am very pleased, in such a deep simple way, to have you with us. It is kind of a zen thing. A continuous wavelength of being in touch across space, just because we are discussing your deck. The thought is the same as the fact. Very nice.

thanks Zach! *nod nod*

Now let's look at Zach Wong's Revelations Tarot High Priestess:

Find the online image at <http://adflatus.dthou...>

On main page: click major, click The High Priestess

GENERAL REMARKS:

The High Priestess

High priestess offers the opportunity for synthesis for the two preceding cards. Where the magician and fool are alters to one another, each in opposition and alternating from assertion to denial to assertion again; the virginal high priestess allows them, through her, to exist simultaneously rather than alternately. Nothing yet truly exists. This is the untouchable perennial persistence of the virginal in the high priestess. This is her ultimately unassailable mystery, that she allows existence without herself insisting upon it. Both the yes and then no can now exist (rather than a gate one another) and move toward creation within her without she herself initiating anything. (See a further formulation of this idea at the end of this note.)

One must then ask how the high priestess herself came to be? But the answer will not be found in looking at the oppositional nature of the preceding cards, but may be suggested in the card that follows the high priestess in the Empress.

SYMBOLS & IMAGES IN CARD:

In the revelations tarot the moon at the center being both partially eclipsed and sickle shining represents the reconciliation of those opposites, whereas in the Colman-Smith Waite deck they are represented by the pillar of dark and pillar of white.

The ribbons that compose the body of both the upright and reversed high priestess, with their continuous raveling and wrapping suggests further her synthetic role of reconciling opposites without herself being one over from one side to the other. One could see this as a symbolic way of understanding intuition. In order to be intuitive one needs to be open to the desire and the thought of something without allowing the desire, wish or the thought-form to dominate in one's intuitive sense. This holding together without identification allows the unreconcilable to open up to possibilities otherwise not engendered.

The scroll in the right hand of the upright priestess represents the eternal book of creation in which the unspoken words of all things preexists. They are the akashic records (bright cerulean blue is that color of akasha -- the blank canvas of pure consciousness as an element), that vast archetypal library preeternity in which all things exist ?without feeling the first breath of existence? of the spoken-word. Her left hand is held up in the mudra of peace and caution. From which arise ascending souls and shadows.

Behind here are flowers and pomegranates and four ascending souls to her left representing

her potential for birth and existence.

The reversed high priestess left hand is risen above her head, palm stretched to the sky. Her right hand holds the mask up to her face, or maybe is removing the mask as if to show her true face. On her right masks arises into the sky with star eyes. The deep purple suggests unconscious desires, gestating behind the façades of the mask and pretense.

Jung developed a hypothesis concerning the mythic typology that he called the four stages of eroticism:

Four stages of eroticism were known in the late classical period: Hawwah (Eve), Helen (of Troy), the Virgin Mary, and Sophia. The series is repeated in Goethe's Faust: in the figures of Gretchen as the personification of a purely instinctual relationship (Eve); Helen as an anima figure; Mary as the personification of the "heavenly," i.e., Christian or religious relationship; and the "eternal feminine" as an expression of the alchemical Sapientia. As the nomenclature shows, we are dealing with the heterosexual Eros or anima-figure in four stages, and consequently with four stages of the Eros cult (CW 16, §361). ?C.G. Jung

This typology evolved from his assumption that psychic development is primarily phylogenetic rather than ontogenetic. The ontogenetic approach in Freudian psychoanalysis reads private sexual experience as an index for collective human growth, conversely, the phylogenetic approach in Jungian psychotherapy assumes the existence of a collective body of experience within which to contextualize individual psychic development. Although the ontogenetic and phylogenetic psychoanalytic approaches seem oppositionally focused, they share the basic assumption that the alienated individual psyche can be resuscitated only after dislocation from the past has been restored into a less reactive self.

(This topology is gender biased in that the male soul image as anima is stated as the universal, when a female soul image as animus also has its own topology in, Adam, Pan, Christ, Father. The high priestess seems to reconcile Pan as chaos with Adam as the first logos.)

Just as the fool and the magician are oppositional, one can see how Jung's and Freud's psychologies represent irreconcilable views of what it is to be human. The high priestess functionally offers a reconciliation of opposites within her own self as intuitive unifier. One could say that the high priestess is the matrix of potential creation. The creative flux of the fool is too chaotic, the imitative flow of the magician is too structured, whereas the high priestess reconciles these oppositional removing energies into a spiral of potential existence. It takes the Empress and the Emperor to actually make things happen in what we call the real world.

Paul



Now let's look at Zach Wong's Revelations Tarot The Empress:

Find the online image at <http://adflatus.dthou...>

On main page: click major, click The Empress.

General points:

The high priestess is the daughter of the Empress. She is Core, the maiden a daughter of Demeter before she is abducted by Hades. (Persephone is her name after she eats the seven pomegranate seeds in the underworld) That she precedes her mother in the order of things, trumps is because the maiden is mother to the pregnant. And it is as maiden, virgin, that she tames the irreconcilability of the yes-no of the fool-magician, while maintaining her own integrity without fundamental alteration. This synthetic quality is the source of her profound

intuition into the secret order of things; she is naturally precognitive and anticipates the flow of the world.

Likewise the Empress is Demeter. The fecund whole of the world about to be born. There is great joy and anticipation in the birth of the world. All things are ready for fruition, everything is prepared for new life to emerge. Demeter is without husband or master. She is her own mistress and ruler within the world. As her own mistress, her concern is always with the promise of new life, creativity, the natural order of things.

The empress alone rules the world from within as an intrinsic good as it is without development or delineation.

When the Empress is aligned with the Emperor, they rule over the world. They recognize no other source for their power than their position as the creator of rule and law. Between them they represent the exercise of power over all the actors in the world. Their will is law and is enforced by dominion and decree, not by, example or cajolery.

The Empress can be ruthless in her pursuit of her vision of perfection. She recognizes her natural cycles but refuses to bend to their waves with ease. The empress knows no master. Even the Emperor cannot rule her, though he can try to dominate her, all efforts in that direction becomes self-defeating.

In reversal as is well illustrated in this rendition, the Empress can be her own worst enemy. Her view of the world will be at odds with how the world is actually unfolding and will lead to rage and even a denial of the life that is within her.

The reversed Empress is Demeter bereft as she descends to find her abducted daughter, Core, now, Persephone hidden away in the underworld. Because Demeter is not interested in the exterior world at that time, she abandons it, and allows it to become fallow and cold. This time of dormancy can also be a time of profound transformation that has not yet revealed itself even in hope.

Images

The world as the central mandala is all sky.

She is pregnant with the world. It is represented as sky within a circle, The empress finishes containing the world that the High Priestess initiated.

In some ways the sacrifice of the High Priestess as Core to the underworld may represent the dual identity of Magician-Fool.

Reversed image Empress: the rain represents a freer form of the waterfall, her vision may be eclipsed, as was Demeter's willingness to generate life when her daughter-self has been abducted.

Her pain and anguish is temporary except in the without memory or primordial form of loss.

**[I have not reproduced Zach Wong's notes, can be readily found at website, and mine are meant to be supplemental only.
In tone I do not read reversals as quite so dire]**

Paul



Edited by Paul Nagy on Aug 24, 2006 at 12:54 PM

Now let's look at Zach Wong's Revelations Tarot The Emperor:

Find the online image at <http://adflatus.dthou...>
On main page: click major, click The Emperor.

PATHS & SEQUENCES OF THE MAJOR ARCANA

I tend to read the major arcana two ways simultaneously.

First, I read all the majors as setting up the pre-created architecture of the world. So nothing actually exists until the twenty first card!

Second, I read all the majors as representing archetypes that profoundly revalue and alter the meaning of events. The Minors represent experiences and challenges in everyday life. When the majors show up, they announced that these events represent significant soul growth for the people involved.

Major Arcana Four Paths of Initiation or Emanation

The first path is reading each card as it is on its own and all twenty two cards sequentially in order, zero-twenty-one.

The second-path is reading all the cards as paired to one another. Any major arcana can be paired to another major arcane. However I read two variations for the second path. In the first all twenty two cards are lined up in two rows of eleven each. Here the Fool begins paired with Justice, and likewise all the way to the Wheel of Fortune paired with the World. In the second variation of the second path, I hold out of the World and the Fool card, beginning in this sequence with the Magician paired with Justice, and likewise all the way to the Wheel of Fortune paired with Judgment.

The third path is selecting any three cards from the major arcana and reading them together. The third-path sequence is The Fool's Journey. The Fool is held out. And the twenty one cards are made into three rows of seven each. There is a variation on this sequence of three cards aligned with one another. I call it the World's Secret. Here the Fool is added to this sequence as the last card and the World is removed. In this sequence only one alignment is altered. The Fool is aligned with the Chariot and Temperance.

The fourth path of Initiation or Emanation is any of the twenty two Major Arcana can be read as two pairs or as a triad and a single card. My variation for this path as a sequence of correspondence is the fourfold alignment of twenty cards, holding out a selected pair such as the World and the Fool card. And the first alignment begins with the Magician, the Lovers, Justice and the Tower and ends with the Hierophant, the Wheel of Fortune, a Devil, and Judgment.

Three Types of Power of the Fool's Journey

The Fool's Journey path, there are three distinct levels of power represented by the majors.

The first-level, beginning with the magician and ending with the chariot, is the stage of power-over. It is where we master our instinctive drives.

The second-level, beginning with Strength and ending with the Temperance, represents power-from-within. It represents the unfolding of the innate forces of nature or instinct as they develop within human beings to bring forth the beginnings of self-consciousness. This second-level is the stage of will and love. Here the desire of the first level with its primitive sense of domination becomes the inward drive of will and mastery of the personal-self and intentions. The fullness of love is recognized at the second-level but only enacted on the third-level.

However we have been told that the road to hell is paved with good intentions. The third level, beginning with the Devil and ending with the World, represents power-among, which is power-

as-transcendence. It is the gentle force of love and knowledge unified in reality.

(In this scheme, my making the second-level of power-from-within may seem counterintuitive to those of a Gnostic mind-set. To those who feel that power-from-within is the transcendent direction of power, I am here suggesting that intentions must be perfected in actions which is the purpose of the third-level ending in the World. The tarot is a this-worldly oracle and not another-worldly oracle.)

I have the attitude that the world has a transcendent purpose and that power-from-within is essential preparation for the significant acts of power-among.

Power-among means cooperation among individuals and groups. It is also of the recognition that realism, conforming to true possibility requires the necessity of self-knowledge that is mastered from the second-level must be now integrated with the autonomous knowledge of others (social cooperation) and the conditions of the world (science and art) to embrace effective action.

Power-among recognizes that this collective necessity has significance well beyond any individual insight or achievement.

Power-among is the complete opposite of power-over or domination.

Most of our political ideas of power are still very much grounded in the instinctual power-over models. So are our views of the individual rights over property, as power over is power to exclude.

Power-from-within then is the mediation between these two antagonistic versions of power. The power-from-within moderates that primitive externality of the instincts and transforms them into the recognition of the transcendent in the world, and not necessarily from within.

To assume that transcendence is accessed only from within and that the world has no transcendent purpose, can lead to a form of the elitism, where only those fortunate few who realize their special inner-knowledge can be saved from the world. Many of the classic forms of Gnosticism then depredate the world because they have not completed the task of developing the inner will to find its fulfillment in the act.

The domination mode of power (power-over) attempts to enslave people. It fundamentally distrusts people and attempts to rule over them, assuming they have no a free will or ability to make choices for themselves.

And the power-among attempts to maximize the conditions for a liberation and self-realization. It recognizes that all people have a scintilla of true freedom within themselves, which if a recognized and cultivated, maximizes trust, allows for the autonomy of choice and the learning from error, so that the goodwill for the all can be maximized.

Power-among makes out that true transcendent power; true spiritual power belongs to the totality of the world, and not just those who achieve individual insight.

In some ways I believe that the third level is the plane of Bodhisattva, where the radical unity of the world cannot exclude anyone from the necessity of liberation.

This power-among allows us to recognize that individuality is a contingent condition that at best only perfects one's intentions but not one's actual successful actions.

MORE

Edited by Paul Nagy on Aug 28, 2006 at 10:22 PM

Continued from the previous note.

The reasons I have moved away from stressing the transcendent importance of the inner-directed, has to do with the necessity of the world for perfecting the soul through action among others.

It recognizes that the other, other individuals, must be accepted for their full selves as they are self-refined from within and not merely as assumed copies of one's own individual self (a domination view of other's self as without will).

In other words we must not only recognize our own autonomy from the second-level, but at the third-level that all human beings have a unique autonomy which is at its core mysterious and transcendent and which gives the world its authority and power to elicit from us true transcendental goals of love, compassion, sacrifice, and purpose.

It also recognizes that this science individual achievement we must concern ourselves with the welfare of the whole world in order to truly realize ourselves.

Martin Buber's I-Thou-It distinction, from his challenging book on religious ethics, *I and Thou*, offers insights into these three power relationships. The power over relationship is the I-It distinction. The power from within relationship is the location of I. The Thou is the other not only as the divine, but as all others in the world who are by default because they are not I nor it, must be other and therefore divine.

CARD IN GENERAL:

The emperor comes at the center of this power dynamic and so represents this classic model of power as domination. The Empress represents this too, but in a subtle way she also downplays the domination because of her identity with nature, natural change, but insight into hope for new life (Star). The High Priestess also represents domination but in ways that are intuitive and open to the formless. The High Priestess has a deep virginal affinity for the Hermit and for the radical (intuitive) change represented in the Tower. The Magician's self-centered view of power is completely raw; his affinity is with Strength and with the deep lines of attachment represented by the Devil.

Back to the emperor card. His domination is more on the edge of nature. He rules through law as a means towards justice and his rule is more reflected light of the moon than the directed light of the sun. The domination of the Emperor is not complete because he lacks in the knowledge of Hierophant who is more sensitive to the limits and possibilities of life. Hierophant is more open to the greater creativity of the lovers. In the lovers the cycle of domination is completed. The Lovers represent two souls seeking to act as one under the domination of love (foreshadows the will tasks of the second-level). The Chariot represents in the full act of will still dominated by desire (foreshadows the act-tasks of the third-level).

SYMBOLS & IMAGES IN CARD:

UPRIGHT MEANINGS:

The ram's horn's spiral acts as a halo of emanating power and substance from the emperor in his upper right form. The emperor is the master of the It. He controls of the world as an inert object. He rules through law as if his subjects were also objects. No matter how clear his vision he is ruling by the reflected light of the moon.

The cities on his right are the urban human counterpoint to the majestic mountains on his left. Both represent life as struggle and cooperation. The emperor is the enforcer of fair struggle and proportional cooperation. Given that the mountains and the city represent the background for the emperor they suggested that his rule is limited in addition because it is unable to see the forest for the trees, or the broad view lost in the valley of immediate necessity.

The tau or T-cross with a loop on top is the Egyptian symbol for immortality through the reconciliation of opposites, the overcoming of life and death, the key to unlocking reincarnation. The stick is male, the loop, female. It represents the key to this reconciliation of generative principles. The emperor holds the symbol at its center of gravity and not by the end of the stick suggesting that he may not be fully in control of these powers as presumed.

This exteriorly focused father figure sees only the externals of things. This emperor enables us to set boundaries, to take a stand for principles or ideals and to back them up. The emperor's organizational ability is rigid, tends towards force rationalized by the rule of law, and rarely allowing for exceptions. This inhibits spontaneity.

This emperor is all will and self-consciousness as presumption. He is the father as ruler of the household and the earth. The patriarch supreme until he meets his twin the Hierophant who represents the inner fatherhood of wisdom and learning.

REVERSE MEANINGS:

The reversed emperor for Zach Wong's revelation tarot has him as a puppet. His arms extended into a cross held up by threads of light, that Zach says are invisible to him. If the upright emperor is truly in control, then the reversed emperor has no self will what so ever and is at the whim of greater forces then he can see or comprehend. Simply put this emperor has no self consciousness or will. He is the Fool as Emperor, but lacking whimsy.

COLOR MEANINGS:

Going by the colors the reversed emperor threads of light represents more possible creativity and the long-term then does the rich purple of the upright emperor. Also the central globe is a golden sphere that has more in common with the surrender and will-lessness, of passive father, of the reversed emperor that with the rule enforcing of the active father.

Again I have reframed from citing directly Zach's commentary, though I have certainly alluded to it. It is readily available to read in abridged form from the website and in a more prolix version in the accompanying book with the deck.

Paul



Edited by Paul Nagy on Aug 27, 2006 at 2:07 PM

Hi Paul,

well, my buddy, this is simply amazing! I go away for two minutes and we are already on the Emperor!

I am kind of bummed. I really would like to be involved in this. I am wondering whether I should attempt to catch up, or just dive in right here with you at the Emperor. Tell you what I am going to do. I am going to spend tomorrow catching up with you, and then stay with you on this. I am just so impressed with all that you are bringing to this process.

I hope our other readers realize what a goldmine they are getting for free!

And I furthermore hope that when Carolyn Giles gets back from her home up north and joins us late-summer Dallasites, that she will see what has happened out here at LTM, and enjoy all of this erudition. Carolyn was representing the academic world out here all alone with RChMI, prior to your joining us, Paul.

See you tomorrow!

Again I have reframed from citing directly Zach's commentary, though I have certainly alluded to it. It is readily available to read in abridged form from the website and in a more prolix version in the accompanying book with the deck.

I agree with Ferol, what an amazing resource you are Paul :) I enjoy the fact you draw from so much which is not directly written in any of the text out there (related to the deck). Each line, shape and colour has been consciously (and sub-consciously) chosen to represent something. If they were every given the justice of a full analysis/explanation - the accompanying book would have come in volumes :)

At the end of the day, the work must speak for itself and resonate with the individual. When it does speak I can only hope that it is the inner voice that the reader hears ...
I am also following this discussion topic with great interest! Nice job Paul.

-Hector

The High Priestess, let's see: <http://adflatus.dthou...>

GENERAL REMARKS:

I like the soothing feeling of this High Priestess, in terms of the colors and the softness of the background. I feel like I can let down my burdens and stare unfixedly at the lily pads while I listen for dragonflies and feel the warmth or coolness of the day. I know that she is awake because I saw such yellows and oranges in her face, so she is ablaze with the consciousness of what she knows, and it is a quiet blaze, and it does not need to communicate. She is more powerful than any other symbol in the major arcana, because she is the inner process which pre-exists all outer processes and therefore encompasses them by surpassing them. Her inner gateway is the door through which the outpicturing of humanity occurred in the first place. She has become that gateway. She cannot be other things. She can only emanate them, or respond to their return on the cosmic breath.

SYMBOLS & IMAGES IN CARD, in the UPRIGHT MEANING:

The upper background of Major Two is a rippled window of blue and purple. I feel steam and water, which is the medium of growth and innerness. To her right we see many people standing, hands high in the air, off to the sides in a V-shape. These are the People Who Act. They call her to act, but she does not act. This card always implies the presence of its opposite. By being, she invokes doing through its absence. Behind the cornflower blue rippled glass is a darker shape, which feels to me like a castle, a large foundation, the foundation of knowledge, which cannot be glimpsed distinctly on this side of the membrane between the known world and the causal reality. Just behind her and to the left, we see a variegated, dark textured surface, which looks to me like the surface of wood after it has burned, and the charcoal has been gently brushed away. The inner processes can burn like fire, as the inner life is more real than the outer. Cool fire. In fact, the banners around her head curl upward into the breeze created by the evaporated wood. To her right, the people standing and invoking light are behind and surrounded by briars, and perhaps that is because they know that while they are in the world of action, the High Priestess is solving the real problems on behalf of Man, and as she blows this creativity inward to us through the doorway, these briars will be cleared away, for the salutation of the living. So why not salute the sun now, since success is assured through the occult actions of the High Priestess? In and around the saluting active folk, are three love apples, small flowers with open centers, and the hearts of people which have been altered by sadness are reflected in their dark centers. The robes of our High Priestess are coming apart, unraveling, and that is because she is only true when naked. The High Priestess must be essential and elemental. Her clothing cannot hold its form. It is rippling outward in waves, like a continuous concentric vibration, the silent sound of the High Priestess which emanates into the world. In her hands she holds a Gordian Knot, and she knows that when she unravels it, the kalpa will come to an end. So she holds it, and lets eternity decide.

REVERSE MEANINGS:

In reverse, she has behind her on her right, many souls of the passed, and her orange hair

indicates that she is embroidering upon their messages to make her own agenda supreme. She is not an honest High Priestess, she is the High Priestess' Ego, and her role in the world is to accrue power, rather than represent the power of the surpassing forces. She raises her hand in the air to add power to her words, borrowing action we expect from the Magician. Her face is more rigid and less human, almost baboon-like. She is much more interested in the opinions of others than her upright nature. She wants to know what you think of her, how you assess her power. Her clothing is like smoke, and for her that is deliberate mystery, smoke and mirrors. Behind her, you cannot see what backs her up, because there is no light in it. It is void. It is her ego.

COLOR MEANINGS:

Upright, we have softer, brighter colors associated with calming depths, and reversed we have darker maroons and burgundies, like dried blood. Kali doesn't eat all of the blood. Some of it just dries on the floor and the walls. For many people royal purple, and violet are the colors of the crown chakra and the indication of high attainment. For the High Priestess Reversed, they are the colors of female mystery subverted to falseness, into the power of Wrong, magnified by the spirits of the passed and the passing. Blood magic is indicated here. Nothing good can come from it.

Edited by Ferol Humphrey on Aug 30, 2006 at 3:35 AM

Remember folks,

I am not telling you what Zach Wong put into these cards. I am not reading his book, because you can read his book. I am telling you what I see and feel in his card, and that may or may not have anything at ALL to do with what he intended.

I read intuitively. So symbols and colors appear to me idiosyncratically and spontaneously.

I make no claims, I'm just tellin' ya what I see!



This is exactly what I'm looking for! Thank you, Ferol.

Just look at the card and tell us what you see in it. We don't have to agree with one another.

Remember tarot cards support many meanings which is why they work so well as an intuitive tool.

Each time we read the cards we slant the meanings to fit a situation that we may and may not know about consciously.

From my point of view the less we know about the situation better. But usually at some point in the reading I like feedback which helps for refocus and refining the interpretation.

I will be considering the Hierophant shortly.

Paul

Now let's look at Zach Wong's Revelations Tarot Hierophant:

Find the online image at <http://adflatus.dthou...>
On main page: click major, click Hierophant.

GENERAL FEATURES

The term Hierophant is the one who manifests the sacred order. When the card was Le Pape,

it was the sacred father as manifest on earth.

Beginning with the Emperor where the Ram represents the zodiacal sign Aries which begins with the spring equinox, around March twenty first and ends with April twentieth. It is ruled by Mars which suggests the militant and forceful nature of the rule of the Emperor. Generally Ares includes qualities of leadership, high-minded ethics and idealism, with a keen sense of accomplishment, drama and adventure. However they can also be selfish, narrow-minded, failed to foresee obstacles and underestimating the true costs of a task.

Taurus is the second sign of the zodiac, April twenty first through May twenty first. It is fixed earth and is ruled by Venus. Taurus moderates and stabilizes the momentum of Ares. Being a more practical and routing ideas into the earth the horns of the bull rep resigned the Mother Moon Goddess which is the hidden authority of the Hierophant. The central and on the law represents the crown that sits upon the head of the Hierophant.

The Hierophant represents an exterior vision of the reconciliation of opposites. In this role it functions as the betrothal of the lovers.

UPRIGHT

The Hierophant represents the sacred aping the temporal order of the Empress and Emperor.

The Hierophant holds in his left hand the triple Cross as staff or tree of life, it represents a three orders of initiation or the four orders of manifestation that precede the sacred rule.

The right hand's mudra (gesture) of a blessing and universal peace points up to emphasize the transcendent and the invisible nature of the sacred which the Hierophant's function is to make manifest in this world.

Between his staff and his hand blessing at chest level are the crossed keys. The keys represent the attitude of the hierarch that it represents and holds means of access to the transcendent and the meaning of the imminent world. T

he inverted triangle with a line represents earth.

Around his head emanates the horns and head of the Bull Taurus. The Hierophant's earthy nature comes through and its trappings of power and pomp. There comes a natural acquisitive business for money and possessions, for sensual appetites and desires, and also a dogmatic sense that its way is the only way. Still he offers stimulus to the arts, music, mathematics and even business management.

In traditional portrayals of Hierophant there is more ornate allusions to the function of teaching and learning, or the interiorization of the world order, in other words this card makes a good lawyer.

Though there is recognition of the two worlds and the Hierophant access to them is held in the pretense of special privilege. Instead of being open about the secrets of the universe there is an attempt to obscure what should be sure and true and turn it into a secret for the elect to use as a means of power over.

Here the emphasis is on obedience and not true understanding; it is faith which demands trust without reservation. Faith that promises love. Here esoteric knowledge is dogmatic and based more on trust in others than on one's own keen vision.

REVERSED

The reversed Hierophant holes in his left hand a blue staff that has a globe representing the zodiac at its end.

The right hands blesses horizontally with the same gesture as the upright Hierophant.

Here the emphasis is on the horizontal dimensions of the world. Even the entire heavens of the zodiac are contained within the imminent this world orientation of the reversed Hierophant.

There is more a light around him because he represents according to Zach Wong, a more pagan and this worldly approach to religion. Around his head there is three spokes of the Fivefold star (Pentagram), which represents the cosmic human being.

The will-lessness of the reversed Emperor becomes in the reversed Hierophant a passive acceptance of things as they appear. The world is as it is. Everything is an open secret.

The reversed Hierophant does not possess the crossed keys that control access to the true this-worldly wisdom of this card.

The reversed Hierophant tends to be mired in this world orientation, lacks the vision and perspective to see beyond of the true world of sense, can be inflexible, intemperate and uncontrollable in passions, greedy and possessive to the point of obsession, harboring secret pessimism and having problems with money and love.

Here the emphasis is on gullibility, hope based on fear. Here esoteric knowledge is confused with the exoteric and one's own inner vision is confused with one's own sensate experience.

Hi Paul, love your new picture!

I am planning to give you feedback within the context of this Board, once I get caught up with you. I am really, really enjoying this process.

Folks! Going through these cards one at a time is a small initiatory journey, just like coloring your own deck. You get in touch with these qualities within yourself while you describe and analyze the card for us. It is a very good experience! And much cheaper than psychotherapy, as in FREE~

Paul,

I want to get into the Sunday Wednesday rhythm so that I can not only post, but post a comment of comments on your comments. We'll have fun!

I wish Carolyn and Hector would get involved. Come on, you Meetuppers, we are making history here!

Edited by Ferol Humphrey on Aug 30, 2006 at 5:43 PM

Zach Wong's Revelation deck is my favorite deck.

Paul I have enjoyed your interpretation of the cards. You have brought prospective to the cards that I never thought of.

I read the cards intuitively and just love the symbols and images. It will be hard to follow the rules of the discussion conventions because I do not intend to write a novel just to voice my opinion as well as contribute to the thread.

I am a member of The Houston Tarot Meetup and found you were discussing my idol Zach Wong and his gorgeous deck. I have found that using his cards opens up my intuition and I let the cards speak to me. I have never picked up his book or read any of the meaning so this thread is most interesting.

I love the stain glassed backgrounds and truly let the cards speak through me.

Thank you Zach for creating this wonderful and beautiful deck.

Judy

Hi Judy,

I am glad to see you, that is why I invited you!

We are talking about what we see in Zach's cards, one at a time, card by card, so if you look back through what we have posted so far you can see what we would like to hear from you.

We are keeping this discussion in a tight format. You can tell us what you see in the card we are working on, however you wish, as we go along. Just describe the card the way YOU see it. You can do all of them with us, one at a time, or just pop in sometimes.

thanks!

Edited by Ferol Humphrey on Aug 30, 2006 at 7:34 PM

I appreciate the feedback.

I have a couple of the questions that you may be able to help me with about this deck.

I'm not really good with relating colors to feeling, so anyone who does feel comfortable sharing their associations about the particular cards feeling tones based on colors and design will add a lot to this discussion.

Another thing that I have avoided but feel that we should consider is how the reversed and upright images relate to one another.

Sort of like describing siblings:

What are the family resemblances?

What are the individual differences and what do you think this means?

I look forward to any level of participation anyone has time and energy for, for collectively we are likely to open up our readings not only of the Zach Wong's Revelations Tarot but of the other decks we read also.

Thank you for the kind words and appreciation for the effort so far, and I look forward to enjoying your various comments and insights as they occur to you.

Paul



Okay, I will see what can be known from Zach Wong's Empress this evening.
<http://adflatus.dthou...>

GENERAL COMMENTS:

This is an uplifting, expanding card. I feel good just looking at it. In fact, I WANT to look at it. I think I will. It feels less intense and less concentrated than the High Priestess. I feel better contemplating her. This is interesting, since I don't usually care for this archetype. In most decks, I just don't relate to it.

SYMBOLS IN CARD UPRIGHT:

Her hair floats upward, and stars are rising off the top of her head like effervescence, like

bubbles rising in water, the way a fat frog might release bubbles from its skin while it sits in the pond after a quick plop. So many yellows and greens, so nice! She feels like sharing, she is going to share. And look at the world in her palm! Covered with fat, fluffy cumulous clouds, and blue seas, just the way we see it from the atmosphere. There is so much honey golden color in this card, and the golden plants are waving underwater in the golden light, like kelp or algae-covered grasses which wave in the current. So nice! To her right, we have a dense forest, full of bright, bright green trees, and a waterfall plunging down, very sky blue, water blue, pouring, pouring. Lots of spray!~ On her left we see fall colors, the things are crisping up, getting dry, going to blow away after a blaze of color. This Empress is everywhere, and her work pleases her. She is tickled and pleased in a very gentle and generous way. She is generous. You know, I rarely see generosity in other Empresses. They almost always look sort of vapid or pompous to me. Sort of like, Yeah, I'm pregnant, and I don't even have to move, so don't talk to me, I've got it all. Most Empresses don't seem inviting to me. They seem static. Zach's Empress seems like a really nice lady. I would like to meet her. In fact, if I were going to have to be an Empress, instead of the Hermit, I wouldn't mind being Zach's Empress. She feels sweet. I know you guys must think I am rambling, but I am just surprised to like this Empress, and kind of into it. Okay, she's wearing pearls, I like that, very gentle, pearls are, and they are from the sea. More water. Behind her we see the first symbol that jumped out at me when I looked at this card, besides the colors. A huge vesica piscis behind her head, sort of eye-shaped, and the iris is a deep burgundy with brown tones, like the inside of a cave in the sea. If you take a figure eight and untwist it, you get this neat form, the gently pointed oval. Mainly the Sun though, I think the Empress Upright is simply in love with the Sun.

REVERSED:

Uh-oh, mom's mad! (this reminds me of Kevin in American Beauty when his angry wife walked in) There is that raised arm again, that Magician thing, and thank heaven she doesn't have that sceptor in her upraised hand, I am sure she would whack something with it! She has a pretty intense look on her face. All the purples and violets look like storm clouds, trouble, trouble, on the horizon, no wait, it's already here! Her cornucopia is empty, my friends, and it blends into her robe. You'd better watch out, she might eat you for dinner. This Empress is the devouring mother. Let's avoid her, for sure.

Very nice, Zach, you have shown me the first Empress I can like. Man, is that Freudian, or just an art thing? whoo...

Edited by Ferol Humphrey on Aug 31, 2006 at 1:37 AM

THE FOOL

GENERAL REMARKS:

I too will try my best to follow the guidelines of this learning process. I don't have that much time and will try sum up a short interpretation and give longer one's as time allows. They will be very basic. I will start with the first card.

CARD IN GENERAL:

The fool to me starts out on his journey of discovery. It reminds me of myself and opening up my third eye to discover the world of the Tarot.

SYMBOLS & IMAGES IN CARD:

I see a person going on an adventure into the world of the unknown. This adventures starts out with just intuition and nothing else.

You don't have the luxuries of life to help you on your journey. No car, no home, and no basic amenities. Basically just the shirt on your back and what you have learned as a child.

You are pretty much in the wilderness and subjected to the perils of the world.

UPRIGHT MEANINGS:

I get the feeling of a positive energy. The cool colors of purples, blues, and whites provide me with a sense of protection. I think of this person as being out on their own for the first time or being a new position that they have not mastered. I also see this person as willing to stick it out for the long haul. In readings I have seen the birth of a baby. The Yin speaks to me in this card reflecting the world of spirituality.

REVERSE MEANINGS:

When this card is reversed I get the feeling of mental illness or depression. I get the feeling of the world around them being unstable. I feel even know they are lead by their intuition they are babes who will be watched over by God and his angels. The tones of color show me some evil influences. I get the feeling of wondering off into an unknown world of confusion. The paper people in the background represent many mistakes I have made and many I can't seem to learn my lesson from. The Yang speaks to me in the sense of material possessions and having to rely on worldly needs to cope with life.

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN DECK:

There are many parallels to the Rider deck but using the Revelations Tarot it just opens your mind up to many other possibilities.

SUMMARY VIEWS:

This is most definitely a new path, a new job, a new idea, or just a re-birth.

QUESTIONS TO CONSIDER:

What lesson should I be learning from this card? Quite your mind and let the card speak to you.

READINGS AND SPREAD:

I read from my own spread. It's like a general reading where I get to know the person by laying out the past, present, future, and their questions. I also let them pick from the balance of the cards and call these cards option lines.

Judy

Edited by User 2,627,227 on Sep 1, 2006 at 9:59 AM

UPRIGHT MEANINGS:

The cool colors of purples, blues, and whites provide me with a sense of protection.

REVERSE MEANINGS:

The tones of color show me some evil influences. I get the feeling of wondering off into an unknown world of confusion.

Judy

This is great to Judy! Exactly what I'm looking for in parallel commentary on the meaning of the cards as we see them and read them.

Your interpretations of the colors are especially helpful to me.

I like your direct approach to the meaning of the card, no metaphysical equivocations for you!

I bet you are a fantastic reader!

Thank you so much for contributing to this thread.

Paul



Edited by Paul Nagy on Aug 31, 2006 at 4:32 PM

, wonderful!

For a gal with not much time, you sure gave us a lot of information! Very nice!

Paul and I were hoping someone would get into this with us. I have been enjoying my catching-up process, and I am delighted to find you as a pal on our Revelations journey.

I agree with Paul. I have watched every post you've made for months now, and I think you probably read Tarot beautifully. I can tell you wish to help and encourage people and have a very gentle style.

See you soon for more cards, and if you don't have time for this format, just put down what you want to. We are happy to have you tell us your Zach cards in just a few minutes on your lunch break.

See you soon! THE MAGICIAN

GENERAL REMARKS:

Thanks you Ferol and Paul for your encouragement. I usually don't step up to the plate to interpret decks but we are talking about my soul's guide to the Tarot...the Revelations deck.

I love to see the Magician show up in a spread because this is such a universal card which brings together all elements of communication.

CARD IN GENERAL

When I see this card I think if the great communicator and speaker shows up in this reading for a very special message from the other side. In my reading this card always represents message from the other side from a loved one who has passed or messages about one's past life.

SYMBOLS & IMAGES IN CARD:

I see two sides of wisdom and gifts from God. I also see male and female. This card represents freedom of communication and when to hold your tongue. The dove in flight means direction communication with God, the Angelic realm, and master teachers.

UPRIGHT MEANINGS:

When I have seen this card show up it might mean God has blessed the loved one with a message. Then I channel for the message to come through. The message is most likely a tale of appreciation, love, and concern. Sometimes I feel that the entity confirms ones is ready to do God work because you have been given a gift that needs to be shared. It has also meant a very good medium, psychic, or healer. Color green means GO.

REVERSE MEANINGS:

I see a very old wise entity ready to speak to you directly. I predicted the client works in oils, brews, or herbs. One message came through of needing to have more willpower over one's life. Let go and let God. This card also holds the restriction of Health and energy being blocked. Color green means Grow.

If you keep your gift to your self then you might have silenced it in this lifetime.

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN DECK:

In the rider deck the magician might mean an organization of rank but in this deck the symbol mean communication with the universe.

COLOR MEANINGS:

The color to me is God contract with his creation. I imagine I inhale the beautiful radiant green of a top quality emerald which is more valuable than a diamond. I think peace and willpower. I think being healthy.

QUESTIONS THAT JUST WON'T LEAVE ME ALONE:

Is the grass really greener on the other side? LOL I can't wait to find out.

SUMMARY VIEWS:

When you pull this card you might silence the mind and let the third eye channel.

QUESTIONS TO CONSIDER:

Who will I be channeling? Please have your clients write the name of the people who come through in the readings. It might not make any sense until they go home and call you later to confirm. And sometimes it brings them to tears.

READINGS AND SPREAD:

I do a variety of lays outs none which come out of the book. Depending on time I can lay out a lot of cards and act like a dealer at a poker table. I love to give the client a lot of options and they love to turn cards over and be the only one looking at it. After my readings is over I will have them reveal their option card and provide a reading back to the universe.

Edited by User 2,627,227 on Sep 1, 2006 at 10:02 AM

I'm not really good with relating colors to feeling, so anyone who does feel comfortable sharing their associations about the particular cards feeling tones based on colors and design will add a lot to this discussion.

Paul,

Par being colour-blind, I think you're not giving yourself enough credit here :)
Colour is part of our everyday life - it changes the way we look at people, decide what we eat, and even whether we cross a road or not.

Adding a vocabulary to colour, to me, is very simple - you look at an object, and close your eyes (giving you a moment to concentrate), then ask yourself "what did that colour make you think of (or feel)"? Eventually you'll learn to hear the voice in your head which has always been there which used to yell "**ugh! that fluorescent yellow bike pants is so very**

wrong!"

Everyone can interpret colour - there is no "good" or "bad". Much like the way images work, they evoke something within in us from our past and experiences in life.

Cheers :) agree with Zach. If you meditate on a color you can think of all sorts of things to relate it to.

Breath in Red....hmmmm. I feel a Ruby Red ring for me...for that is my birthstone. I smell a delicious apple. Exhale the rusty of the red...like a penny.

Inhale Purple....hmmmm. I smell plum jelly and feel real sweet. Exhale any purple problems of the day.

Try it Paul.

Judy

p.s. I am pinching myself still. I can't believe I am communication with Zach Wong. I feel like the Magician has been revealed. I asked the universe for confirmation and he sent me Mr. Wong.

Edited by User 2,627,227 on Aug 31, 2006 at 8:35 PM

am so excited to see this thread reactivated as this is truly an amazing deck. Thanks Paul, Ferol and Judy. I have to read everything before I can join in, but I don't think you guys really need any help from the way it looks.

I'm even more excited to see Zach Wong taking the time to join in this discussion. Welcome and thanks for creating this wonderful master piece. I collect Tarot decks and have 250 or so and this deck falls in my top 5 along with The Tarot of Dreams, The Gilded Tarot, and The Kingdom Highway.

It is great to back to the world of Tarot. 🍷

Carolyn THE EMPRESS

GENERAL REMARKS:

I enjoy seeing this card come in a reading because it means fertility with mother earth and all it's components. This card might even open up a whole basement full of boxes.

CARD IN GENERAL

This card reaps fertility, womanhood, magical bliss, and mother earth. This card might also tell the tale of trickery and deceit.

SYMBOLS & IMAGES IN CARD:

You can work with the universe or you can work against the universe.

Sun brings in warm, knowledge, praise, and protection. Green Trees means good health and prosperity. Stars represent dreams, goals, and gifts.

The Moon to me represents passionate night of love making.

The rain represents sadness, trickery, or bad karma.

UPRIGHT MEANINGS:

Relationship with mother. Struggles of mother. A fertile woman who brings the stream of emotion to the ones she loves.

Colors of yellow and browns are very inviting. Mother earth is easy to approach, gives advice freely, and fights for what she believes in.

REVERSE MEANINGS:

Represents abandonment, greed, mental illness, and drug abuse. Misery loves company. Mother masks herself with a fake agenda. A bond which has been broken.

Infertility and depression. An alcoholic who hurts everyone without knowing it.

The karma of a past life.

COLOR MEANINGS:

Sun is the color of yellow and if you keep staring at it you will see it set in mother's eyes. The light and dark purples marbled with blues bring in the storm.

SUMMARY VIEWS:

When you pull this card look into the eyes of the client mother will come through. This card could bring in new life or challenge existing life.

Mother may have been the foundations of one's life and mother might bring unpleasant memories.

QUESTIONS TO CONSIDER:

How will I relate the message of mother? This is a very touchy subject. The eyes tell all. Convey the message with love and respect.

This card breaths cause and effect.

Edited by User 2,627,227 on Sep 1, 2006 at 1:56 PM

You knock my socks off! And that wasn't in even wearing any. Judy.

You can read tarot for me anytime!

Such great vigorous readings!

I'm really glad you've decided to join our project because it's obvious that you have a deep sense of the meaning of these cards.

And yes, I will grudgingly try to internalize colors and see how I feel them.

Thank you, Judy and Zach for the nudge to do my own work!

Perhaps I'll see in a day or two when I try to account for that great mystery the lovers!

Holiday all!

Paul



Paul,

Thank you for your compliments they mean a lot to me. I just love yours and Ferol's interpretations because you two don't miss any small detail.

I only read with these cards so I see something new everyday. I will remain loyal to this deck until Zach created his piggyback deck. Which I told him about in a private email. His work is awesome and deep. I can see a deck with some of his other art work on the online portfolio as well as incorporating Chinese Astrology (that's my first love).

Heading out to CenterPoint (www.centerpointhouston.com) soon and thought I would catch up on another card The Emperor.

Paul, this is really a great idea to learn the deck one card at a time.

Judy

Edited by User 2,627,227 on Sep 2, 2006 at 3:50 PM

THE EMPEROR

GENERAL REMARKS:

The old wise man take his seat in one's life. The Emperor is a very powerful Individual who will try to find a strong legend of followers. You can become an Emperor by beginning to accept and love your individuality.

SYMBOLS & IMAGES IN CARD:

I see an old wise soul looking for those worthy enough to preach his spirituality. Purple storm clouds roll over the universe because God says don't put a limitation on me with your worldly physics.

A crucified soul is reborn to learn life's lesson. We ask for God to let us come back to earth as he see's fit. This means more trials and more tribulations.

UPRIGHT MEANINGS:

I see the government, politics, worldly issues, and greed. Priest, police officers, judge, and company employment. Living by our nations philosophies. What is your natural element?

REVERSE MEANINGS:

Spirituality speaks here. I see past lives and lessons learned through the stain glassed window of our Maker. You are up for your hardest lesson yet.

You will be born into uncontrollable circumstances and when you come back to me you will graduated to a higher level of knowledge. You are one with God and this is confirmed when we look at our spiritual tool belt.

Reversal is more powerful than upright because when it's all said and done you will be judged by your own works.

This is the dominate element your relationship with the divine.

SYMBOL PARALLELS AND CONTRASTS BETWEEN CARDS IN DECK:

I see this man's stepping out the Magician's pot of brew. He is ready to accept his mission and proceeds willingly.

COLOR MEANINGS:

The color of Purples, pinks, and black represent our entire universe and we are each a part of that universe. We come in as a flash of lightning and are able to travel under the moonlight.

Multi colors of yellow, orange, and purple represent us as one with God, our true name. We are God and Goddesses. We are giving the gift of choice.

QUESTIONS THAT JUST WON'T LEAVE ME ALONE:

How many life times have you been here? Are you living by God's chart or have you veered off onto your own path?

SUMMARY VIEWS:

This card is a warning when seen upright and it's a question when reversed. The warning will be are you a puppet for society or looking past material possessions and giving back to God's creation.

QUESTIONS TO CONSIDER:

What will you choose to do? Are you honestly using your gift or you letting society run your life path.

READINGS AND SPREAD:

I do a variety of lays outs none which come out of the book. I find at reading at CenterPoint my time might be limited but don't limit my cards.

Edited by User 2,627,227 on Sep 2, 2006 at 12:00 PM

Now let's look at Zach Wong's Revelations Tarot The Lovers:

Find the online image at <http://adflatatus.dthou...>

On main page: click major, click Lovers.

GENERAL REMARKS:

One can say that the Lovers represents a new level of relationship developing in the enacting of power relations.

The preceding five cards all represent isolated individuals with specific functions. One can pair the Magician with the High Priestess and the Emperor with the Empress to match parallel powers. All of them are extroverted in that they deal with the manipulation of the world as it appears. Or from another perspective they sort through appearances to dominate the world.

The Hierophant point is to reveal the sacred order of the world as it is in lieu of its appearance. There is a natural alliance with the High Priestess and the Hierophant in their recognition of the sacred order of things. For the High Priestess this order is intuitively recognized outside of time and creation.

The Hierophant represents the shadow of the intuitive function of the High Priestess. It reflects the inner workings of the world as mediated through the authority of the Emperor and Empress. For the Hierophant the sacred is a social trust of following the social order as emplaced.

The Hierophant has a natural antagonism towards the Magician whose own authority does not recognize the patterns of authority laid down in this unfolding of power as objectivity and domination.

However the Hierophant is also open to the invisible forces that shape the world and realizes the inherent limitations of objectivity and domination, even though it does not know how to implement alternative strategies.

The Lovers is the embodiment, again projected in the exterior and as a alliance of dominions, hopeful association. It is the first card of fruitful relationship. The isomorphic functions of the previous five cards have exhausted the exterior both a visibly and invisibly.

With the Lovers the tension between masculine and feminine forces reaches the possibility of affiliation and attachment.

The Lovers represents especially the excitement of infatuation and new love. This is in accord with the astrological sign Gemini May 22 -- June 21, the element air, rule by the planet Mercury.

It also can represent settled love, a harmonious connection between two people or two groups of people. Inwardly it can mean a balance between the conscious and the unconscious, the masculine and feminine psyche and is a call towards the recognition of deeper wholeness within an individual or in some ways it represents the announcement of an initiatory events. It's time to choose, there is a maturity of aspirations and desires on which the soul depends to grow towards the beauty of the spirit.

Domination is no longer felt as a singular objective but becomes a mode of cooperation and a means of motivation to find harmonious relationships. However there is still very little appreciation of other styles of interaction except by fiat and coercion.

CARD IN GENERAL:

I inclined to read these upright and reversed image is as on a continuum of love and relationship. In this case of the two angels represent the celestial and the terrestrial orientation of love. The egg at the center is the true object of love. Not a child so much as the realization of wholeness and reconciliation of opposites. Perhaps this is what Crowley: *Heed not the Siren-Voice of Sense, or the Phantom-Voice of Reason: rest in Simplicity, and listened to the Silence.* -- means to say.

SYMBOLS & IMAGES IN CARD:

In Revelations tarot the upright couple facing each other, his right hand and her left hand palm to palm, fingers entwined, heads slightly bowed in this solemn meeting of minds presided over by the angel, and folded by ninefold feathered wings. Always aligned vertically to facilitate assent.

Purple confetti-like rose-petals: the fruition of the flower for the seed.

The egg at the center representing the silence in the promise of new life after gestation.

The reversed image, the bat wings enfold the couple locked in carnal embrace. The red robe around them represents other surrender to passions that flow beyond either of their wills.

The Hecate Angel reaches high over her head, back of hands and arms outstretched to further wrap the lustful couple with her cosmic dark will, represented by the two points of the hexagram in the background. Cord-like serpents flail to signify the secret of birth and death as this embrace stirs up binding nature of lust.

UPRIGHT MEANINGS:

The Gemini Twins mirror one another in agreed upon mutual reliance and partnership that promises to ascend into the higher reaches of love and light by balancing to the point of neutralizing the inequalities of domination.

The Lovers card represents cleverness, facilities and skills, language and speech, sense of humor, adaptability, broader field of interests, extensive social circle with diverse friends and acquaintances, acting skills, multi-talented in interpersonal relationships.

REVERSE MEANINGS:

Reversed image is lust; the fully engaged selfish pursuit of indulgence of release, the other is merely an object to be used for gratification. Here the movement is towards dissent of body into body, an exploration of the extremes of polarity mutually embracing.

For the reversed contradiction, confusion of ideas, shallowness of thought, indiscriminate choices, flippant and rash remarks, infidelity, vacillating moods, opinions and sediments, and knavish manipulation.

COLOR MEANINGS:

The continuum of blood ranks to feral browns and of light toward dark represents degrees of awareness of the process.

The colors purple and red, brown and orange embody degrees of compulsion and serenity.

SUMMARY VIEWS:

For me the Lovers characterizes a maturing of attachment in the unconscious sense of the instinct of identity of ourselves with the objects that surround us and with which we have relationships and can manipulate.

The lovers emphasizes the doubling of two object oriented people who in mirroring one of another will create that chrysalis of positive attachment that can develop into a sense of independent autonomy through the chrysalis of embodied love.

The upright images emphasize the celestial ascendance of mutual attachment focused on the ideal.

The reversed images emphasize the underworld descent of mutual enthrallment based on the momentarily embodied.

Together they emphasize the continuum of positive and negative attachment which is necessary for the healthy development of the ego and of a sense of self-direction and autonomy.

One has to know how to be healthily attached before one can be spiritually detached in order to hold of the ineffable in the word of one's own being.

Paul

Edited by Paul Nagy on Sep 3, 2006 at 11:04 AM

Now let's look at Zach Wong's Revelations Tarot The Chariot:
Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

VII. THE CHARIOT

It is interesting that the Lovers transmutes itself into the chariot. Making love makes war? Anyway the classic conclusion to the power-over schemes is complete domination and

threatened chaos of war. Here we have human dominion over the world and over others as exterior to self.

However from the point of view of the victor, it may seem like a valid outcome. Things are on the move and new perspectives will soon arise.

In this section, I am going to consider two traditions of symbolism about the chariot.

First: In Plato's Phaedrus, Socrates compares the soul to a team of two horses, one obedient and one unruly, driven by a human charioteer. The charioteer: psyche (soul) white horse: thumos (willpower, determination) black horse: hormone (desire, impulse: hormones) - Plato, Phaedrus 246 this allegory of the soul carries rich symbolism about how we are both drawn to the exterior world and drawn to the interior simultaneously. The charioteer must control both tendencies, finding a middle way. However this also represents a major turning away from the strategy of this-worldly oriented pursuits, to turning inward to find new means of power and dimensions to self and the world. The second tier on the fool's journey.

Second: Merkaba Vision as described in Ezekiel (1:4-26) to refer to the throne-chariot of God, the four-wheeled vehicle driven by four Cherubim, each of which has four wings and four faces (of a man, lion, ox, and eagle). In medieval Judaism, the beginning of the book of Ezekiel was regarded as the most mystical passage in the Bible.

Ezekiel is a prophet who was instructed to act out his prophecies. Unlike the other prophets, he loved drama and songwriting. He would enact his prophecies like smashing a potter's flask to symbolize Jerusalem's destruction, and the people's dispersal to the four winds. His name means "Whom God makes strong?"

According to the verses in Ezekiel and its attendant commentaries, the analogy of the Merkaba image consists of a chariot made of many angels being driven by the "Likeness of a Man."

Four angels, called the "Chayot" (literally, animals), form the basic structure of the chariot. These angels of fire are identified with the Christian cherubim and reside in the seventh heaven, who hold up the throne of God and the earth itself.

The bodies of the Chayot are like that of a human being, but each of them has four faces, corresponding to the four directions the chariot can go (north, east south and west).

The faces are that of a man, a lion, an ox (later changed to a child or cherub) and an eagle. (See at the conclusion of this essay, the suggestion that these "faces" represent symbols of the goddess in her various forms. I have not developed this theme here. But those who wish to follow about might want to take a look at the historical novel by Robert Graves, [King Jesus](#).)

In Christianity, the man, lion, ox, and eagle are used as icons for the four evangelists (Matthew, Mark, Luke, John), these icons are also found in tarot major arcana twenty one The World. (So the Chariot has a special relationship to the World, which I hope to explore further on.)

Since there are four angels and each has four faces, there are a total of 16 faces (4 human faces, 4 lion faces, 4 oxen faces [or cherub], 4 eagle faces).

Each Chayot angel also has four wings. Two of these wings spread across the length of the chariot and connected with the wings of the angel on the other side. This created a sort of 'box' of wings that formed the perimeter of the chariot.

With the remaining two wings, each angel covered its own body.

Below, but not attached to the feet of the Chayot angels are other angels that are shaped like wheels.

These wheel angels, which are described as "a wheel inside of a wheel", are called Ophannim (literally, wheels, cycles or ways). These wheels are not directly under the chariot, but are nearby and along its perimeter much like the wheels of a car.

The Star and solar imagery of the chariot itself is contrasted with the moons in the horizon in the Revelations Tarot.

The angel with the face of the man is always on the east side and looks up at the "Likeness of a Man" that drives the chariot.

The "Likeness of a Man" sits on a throne made of sapphire, means blue in Greek. This stone of Destiny represent akasha, the fifth element of pure cerulean either as consciousness. Therefore sapphires supply t mental clarity and perception tho their wearer. They advance fiscal awards and advantages. The sapphire is the symbol of heaven and joyful devotion to God.

(Or the lapis lazuli often used for scarabs, memorial tablets and amulets as a representative of divine power.

According to Ezekiel and when you the Chayot were seen by the river Chebar, numbering 36. They are also said to break into song whenever they spread their wings. It is said that holy essence passes through the Chayot on its journey to earth.

The chariot represents the culmination of the outward directed, power-over style of the first seven cards in the fools journey. At one level looks like completion and victory, it is the full exercise of will over the world.

In Persia the chariot was the great engine of war that maintained the hegemony Persian military might and civilization until Alexander the Great's army's phalanx strategy made this scourge of the infantry obsolete as a tactical weapon of war.

Some of the Greek goddesses had fabulous beasts pulling their chariots that suggest aspects of the Chayot:

Aphrodite's chariot was drawn by Doves or a pair of winged Erotes (Love-Gods).

Artemis' chariot was drawn by the four Kerynitian Hinds (immortal golden-horned deer).

Demeter's chariot was borne through the air by winged Drakones (serpentine dragons).

Nemesis' chariot was pulled by four Grypes (the half eagle, half lion griffins).

Selene's chariot was drawn by Oxen or Pegasoi.

Rhea's chariot was harnessed with Lions.

some more to come:

Edited by Paul Nagy on Sep 7, 2006 at 11:27 PM

CARD IN GENERAL:

Chariots were symbols of a royal dominion and triumphs. They were the war engine supreme until Alexander the great created a way to defeat them with infantry.

SYMBOLS & IMAGES IN CARD:

The moon symbolizes provisional accomplishment and cyclic change; the reversed rising red Moon represents ephemeral accomplishments.

Poseidon's sea-chariot was sometimes drawn by Hippokampoi (fish-tailed horses). ?The sea horses pulling of the crab chariot may be related to Poseidon. While the blond charioteer's hair blows in the wind. There is weariness on his face because of his long struggle.

Center Crab Cancer with triangle: Down: water. The mandala for the chthonic, sea drowned sun?

Scepter as pretenses of rule? Dharma Wheel half hidden in clouds. City like mushrooms in the sea.

Center Crab Cancer with triangle up fire (reversed).

Boiling steaming rushing water suggests a tumultuous emotions, conflicting aspirations, and severe struggle and anxiety.

The bottles suggested that substance abuse is a possibility when under such strain to achieve.

The reversed dragon serpents are facing one another so that their directions are against forward motion; it suggests the infinity sign (sideways-eight) doubled against each other.

Neither charioteer seems to be controlling the serpents pulling their vehicle.

UPRIGHT MEANINGS:

The crab, symbol for Cancer, at the center has a triangle on its shell representing water, emotion as victorious willpower; it's pincers are a bright representing a balance of aggression., war, ruthless power, the application of will to conquer.

The chariot represents new consciousness: a gaining control of instincts and impulses. The achievement of victory required endurance and self-determination, willpower, and ambition. It is the conquest of the self as other.

Depending upon the context of the surrounding cards it can mean finding one's path in the world, developing mental stability to control and direct emotions and desires.

It can also mean the interminable struggle with oneself or others, a contest of wills and desires for fulfillment. It can be victory or disaster depending upon its context. Nothing is assured.

Pretty much everything is moving in the way it should and will continue so unless obstructed. It very much depends upon one's own will, understanding, and providential choice followed with a prudent effort.

With this triumph and achievement, new horizons and ways of proceeding become evident in due course.

Seven is as a breakthrough consciousness, the ability to see things in a new way and to realize the limitations of past procedures

REVERSE MEANINGS:

There is tension and frustrated aggression.
The charioteer's right fist is clenched.

The sea dragons are pulling against one another so that progression is slowed. Their bodies make a double eight, infinity negating itself. Things are out of control.

The crab symbol triangle has now reverted to fire, creating steam and rough and boiling water. A charioteer headdress feathers mimic flames.

Be careful not to become dependent upon drink, drugs and other distractions when in such a quandary.

Hi Paul,

WOOOWWWW!

I must go eat a cookie. Thats alot of info to try and absorb all at once.

My personal reference appears to be no deeper than a puddle 🤔

Good News is I find your knowlegde very informative although intense.

I'm spinning ..I WILL find my quiet for a moment

Info in ..spinning outward...Had enough for the moment...let is settle into my thoughts and find that place of focus ...

Debbie

Hah hah! Very delightful!

Debbie, I think you will find that Paul's posts are actually just wonderful, once you get used to his style. This is funny for me, because when I first met Paul on his home site, the Raleigh-Durham Tarot Meetup, I similarly was blown away. Just blown away! I think I even used those words to tell him so, "blowing my mind" was the phrase I think I used.

Then I would come back to the computer, composed quietly, with no expectations of hurrying or having to excel or to reach some artificial standard of understanding, or any thought of replying in kind or jumping the high bar, just because Paul jumped the high bar. I found that I could reply to a little bit, come back and expand my reply, read more, come back and comment more, and I really began to enjoy the process.

Paul is a genius and is a very real gift to the world Tarot community. I oppose his thoughts about reducing the depth or length of his posts. There is very little of this type of commentary on the net, and we absolutely need and benefit from such intelligence and wide-ranging, wide referencing observation. In fact, recent praise to the site from the luminaries of the world Tarot community have pointedly been to the intelligence and depth of our forums here, so we are really just exposing intelligent people to an opportunity for a good stretch.

Many highly intelligent people are floating around out there, who are starving for a serious intellectual and esoteric challenge. This is a little bit like a mystery school and a college of esoterics, rolled into fun and goofiness, for friends in many places.

Enjoy your overwhelm, I would say! I sure do! And stay tuned. I suspect that Bonnie and Phillip may join us out here on this thread soon~

BTW,

when I use the word "intelligent", I am speaking not of mental activity alone. I am speaking holographically, holistically, to the fact of the reaching, striving, comprehending and understanding nature, the parts of all of us, whichever they may be, which move beyond physical reality. Some of us reach that with inner knowing, some with brains, some with emotional comprehension, some with pure spiritual fire, some with all of those.

For me, that is intelligence in its many forms.

Hello Ferol,

Thanks for the comments and agree that Paul ..."do what you do because you know your stuff!" and it is difficult processing but it is the most exciting journey I ever started. Every day is filled with wonderful opportunities

I just explained this to my friend it's like putting a jigsaw puzzle together blindfolded!

A little today, a little tomorrow. I do sense and feel strongly and you know what???

My interests seem to bore those around meyou know
So I greatly appreciate the opportunity to study from all that are willing to share.
I will be back with my conversation on the 10Wheel of Fortune.
😊debbie

GREAT!

What we are hoping for is a kind of Soup-to-Nuts approach. Paul says it his way, I say it my way, you post whatever you feel and think. This is the Liberal Guild of Tarot, we want people to be who they are, not something else.

Ask yourself, what does "who YOU are" have to say about it~

Anyone else, for Pete's sake, jump into this discussion or at least give Paul an attaguy or a disagreement!

Everbody in the pool! Get wet!

I have been reading this post for the last couple of days and I feel like I am in an atom smasher as my mind is going every which way. After I read one of you post Paul, I thought "What can I add that would be meaningful" and you know I have not come up with one thing. You are a walking talking encyclopedia! I am enjoying these post beyond believe and I am going to save each one so that I can go back and reread them in my old age 🙄. One of the things that amazes me about your writing is you command of the English language. I have been forced more that once to go to www.dictionary.com (which I love to find a word that I don't know, but darn I hate finding 4 or 5 in one post.) 🙄 Keep up the good work and I am looking forward to future post.

It seems to me that if it were not deck specific there is a book just waiting to be published.

Thanks for all the time you are expending on this very worth while endeavor.

Carolyn

Prelude to Justice

Thank you, Carolyn, Debbie, Ferol, Judy, Hector, and anonymous lurkers all, for your appreciation of my efforts to develop specific readings for Revelations Tarot! I am happy that I send you to the dictionary now and again, and to be honest I go there myself from time to time just to make sure I'm using a word correctly.

Perhaps this is a good place to pause and begin to consider what we're trying to do here.

When we revived in this thread, Ferol and I, it was to attempt a thorough consideration of Zach Wong's visually appealing deck. Also I wanted to attempt to deal more thoroughly with reversals, and his deck, because of its design forces that possibility.

I am sorry that only a few people have contributed distinctive readings beside mine. I know that I am attempting to look for various levels of system and development as I read the cards. However what I notice is when other people read, they contribute unique points of view and synthesis of the ideas that I have in my more verbose way may have ignored completely or buried under other considerations.

Another truism about tarot interpretation that should be well-known by all is that the symbols of the cards are open-ended in meaning. There can never be a closed or definitive interpretation of a tarot card. The reason why is that these symbols suggest archetypes that are elements of one's soul and as such cannot be boxed up made to be revealed only one dogma. That is why dogma always needs to be reconsidered and reformulated by each new

generation.

For most people dogma is a word that has bad connotations. Actually what it represents is an attempt to keep in view, make aware, lift to light and exalt, some of the profound meanings of the mysteries. Unfortunately even if you have a definition and a formulation of how an archetype works, without the pre-requisite experience and accompanying awareness, the archetype as dogma is likely to be profoundly misunderstood.

Most superstitions can be recognized as undigested fragments of archetypal experience floating around in the world.

Maybe dogma is like flypaper, trapping bits of the nasty critters into a tidy place where they can be debated in sacerdotal councils, cajoled to pose for tarot artists to paint or discussed by panels of tarot experts! Woden forbid!

Ferol has suggested that people read my posts in small doses. Take one hunk and mull it over for a day or two. You may find it relevant to the meaning of the card and perhaps you will not.

When you look at Zach Wong's cards, just look at them and don't try to remember or consider what I said about them. Consider with the card says to you. That's what I want to hear.

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Please feel free to add you own voice!

Paul



Edited by Paul Nagy on Sep 21, 2006 at 9:43 AM

Hello Paul and others,

I learn something new everyday, everytime I think, read, shuffle, turn....a card-
What I see today I might not the next.
Guaranteed that I will see something for the first time everytime.

Could you post maybe a pic of the card your essaying for the tech challenged?

While I was swinging and watching the birds and bugs I heard a familiar sound. It made me think of you and this post.

Clip Clop, Clip Clop The sound of something alot will never hear....The Amish and their horse drawn wagons. The WHEELS of the buggy spinning....as it approachs the incline of the hill you hear it slow slower, quieter, requires endurance.

The cresting brings a steady pace.

Downward brings a momentum that must be controlled.

I know its simple...I see its application to my practical and small world.

I started to think, I haven't the depth but my intrest is deep and with that I will grow.

maybe, my place on your post is to help the shy ones know "alls good" if its sincere.

Keep it up please...I will absorb what I'm able.

The 10 WHEEL is a very positive card for me. It was my year card until a couple of wks ago.,
WOW

MY decks are the ROBIN WOOD and NEW VISION.(the horse and country reference well-its how the neighbors live) The most perfect place for me to be at this time in my life.(only been here a short time..)and its very quiet.

My Personal experience is my source of study. 2 1/2 yrs ago everything was out of control.

Spinning so hard and fast (backwards) that the lessons were more than difficult to bear.

My world stopped when my wheel stopped spinning....while the glue and repairs were taking place....

Things started change. A new direction forward?? really?

Slowly I was starting to see the world differently.

Possibility - wonder - hope

Today I have my lessons in my being(journals) ...I use them to change the direction and speed at which I travel. Yippee Hippee I'm alive!

Paul; Please be patient with my effort to just enjoy my learning. I'm a late bloomer with the need to enjoy every moment.

For reasons of copyright we do not post the card images here. so you can find them on line at:
<http://adflatus.dthou...>

Why not take a long look at the card and say what you think of it?

Paul



Wheel of Fortune

COLOR! bright and intense. cool! Very contrasting to mine.

PURPLE and GOLD rich dark deep draw my attention to the center 1st. Yes I see the medallion with all of its value, I have to admit that I can't give it the attention it deserves.

The purple is intense and keeps me long enough to see that it is separated, an upper and lower. The upper purple ..the robe, is smooth hangs flat, maybe its heavy. That doesn't matter the person wearing it looks strong. This robe has a lining thats different than the outer layer. It has stripes and they are different sizes and shades.

It would appear that things are going very well. Much wealth(whats valuable to one isn't always the same for another).

The lower purple..robe, this image appears to be a wrinkled mess just all over the place and getting run over! Is this the same person????of course it is.

Sometimes its hard, sometimes it easy. The one certianity is it will not stay the same for long.. Everything has a season and its always for a reason even if you don't understand right now.

Seasons are expressed very well starting with the yellow and red of summer calling first. Why? (23rd almost here?) energy, drive, motivation of the fire. Strength, determination, focus expressed by the lions sharp outlined face.

Is this what happens when you decide to make something happen?

Fall a time to collect and gather all of that energy-circles that are transparent lightly layered. Containing not enclosing. It takes controlled effort it is manageable. the bull just does what needs to be done.

Blue of different shades with hints of purple and a eagle spread winged. What was gathered? A time for deep reflection? what has been learned? What has been gained?

How will you use this to bring the change that desired/needed? Are you ready?, better be cause...

AhhhhSpring will come with the blessing of new and fresh inspiration. An angel offers her gift of hope and possibility the future is not defined.

Take the challenges of yesterday they hold the key to your tomorrow.

A Wheel has no beginning and no end, so the only certainty is change. How the experiences so far will be used will determine which way it will spin.

To fast - to slow and you might miss the opportunity of seeing that the harder the lessons the greater the rewards.

Thanks for the time you spent reading this...Debbie

Good Debbie.

Feel free to look at the other cards and share your interpretation. Let your experience of the images be your guide.

Remember to Label clearly which card you are discussing so that a brower can find right away which one you're writing about.

Why Not edit you contribution so they are clear which card you are discussing?

Paul

Edited by Paul Nagy on Sep 22, 2006 at 1:14 PM

Hello Paul and thank you for the invite.

Umm. what card?(Sleep wheel purple layers change) 3:15am (typical for a while now) I'm awake. The first thing everyday....look out a window....today clear sky dark except for the stars its very dark. I know they forms patterns and mean different things; now just one shines it is the one The Hermit holds.

How perfect.

I understand this card very well. To put my thoughts aside and look at this Hermit for the first time...

again the intensity of the color attracts me first. I can almost feel them.

This life preserver is in the middleof the card? No when i look the middle opens to black. can't see in there. Why not look around it where it looks brighter? A CIrcle that has lines, sections.

what is all the landscape inside of this circle of light? looker deeper is making him bend over did he loose something? When i start to wonder how far does this light go?

What happens when i don't look at..its hard, a distraction so focus. Can't go back its pitch black, Can't go forward, The same darkness.

Just one step back... Ah just one star...just enough... can you see? What do you see now?

Just enough to know that is a reflection of what? ? Must get look through or around the distraction of the light and all of the noise. (feeling lonely in a crowd room?)

The other side is melting. maybe you know it wasn't a life preserver now. All that felt heavy was, is... wasn't it loud? Is this why you cover yourself with such a warm and heavy coat?

Clearly the beard is very long and white this man is bent over. The journey this man has traveled must have taken a long time for it to have grown so long. How did he not trip on it or his garment feeling his way around in the dark? Where did the light come from? well he's holding onto these things in the middle of nowhere...so he must have had it hidden in a deep pocket until now? why did he wait so long to use such helpful tools??

The staff he carries would have given him the balance on the way here - Its straight and strong; oh i see it disappears when you stick it the middle of world.
The light would have helped to see; and now so much has passed.
Poked right through that distraction and reminded yourself??? - turn on the light - so you can see! Its been so long since he has seen himself, this reflection causes him bewilderment..is that me? Must be knowone else is here.
He holds the light that shines as bright as he needs it to.
I imagine it will take a bit of time to adjust to the brightness.
Take the time needed...it looks bright like it'll last awhile. The light shows all that needs to be seen right here right now - perfect!

The gift of time and reflection. The paths that were walked and those yet to be explored
The lessons learned and the time given for understanding them.
This awareness brings room for change....Deep inside is the only truth, how long it takes to reach the end of the trip depends on you.its a solo journey. To be your truth it must come from inside.

When your readyset that light down, take off that heavy coat and for a change.....
Get somefresh air you smell like moth balls!!!!



debbie

[When we revived in this thread, Ferol and I, it was to attempt a thorough consideration of Zach Wong's visually appealing deck. Also I wanted to attempt to deal more thoroughly with reversals, and his deck, because of its design forces that possibility.](#)

I am quite fond of Zach Wong's deck. It came to me at a time when I was playing around with what a reversal could be, and I found his deck template intriguing.

I do not read with reversals myself, unless they come up in a reading on their own, at which point they take on great significance. Instead of using reversals, I quite often use Elemental Dignities to achieve somewhat the same effect - which is really to see what the nature of the card is, and how strong it is in the reading.

There are 360 degrees of meaning for all cards, IMHO - degrees of a positive nature. and degrees of a negative, or shadow nature. A reversal, or an ill dignified card, can be something that is being ignored, something that is not being seen by the Seeker, something that they acknowledge as a challenge (shadow), and so much more!

[I am sorry that only a few people have contributed distinctive readings beside mine. I know that I am attempting to look for various levels of system and development as I read the cards. However what I notice is when other people read, they contribute unique points of view and synthesis of the ideas that I have in my more verbose way may have ignored completely or buried under other considerations.](#)

Paul, I think this holds true for all of us. This is why one who is very new to a subject may be

the one that asks the question, or makes the observation, that gets things going!

Another truism about tarot interpretation that should be well-known by all is that the symbols of the cards are open-ended in meaning. There can never be a closed or definitive interpretation of a tarot card. The reason why is that these symbols suggest archetypes that are elements of one's soul and as such cannot be boxed up made to be revealed only one dogma. That is why dogma always needs to be reconsidered and reformulated by each new generation.

Symbols are individual to the reader and to the Seeker. Fire to me may indicate warmth and safety, while for someone else it may indicate death and destruction. Symbols need to be of a nature that will be understood by the viewer, and relevant to their life.

For most people dogma is a word that has bad connotations. Actually what it represents is an attempt to keep in view, make aware, lift to light and exalt, some of the profound meanings of the mysteries. Unfortunately even if you have a definition and a formulation of how an archetype works, without the pre-requisite experience and accompanying awareness, the archetype as dogma is likely to be profoundly misunderstood.

Idle comment here - for perfectly good reasons, the mysteries are shrouded under many layers of shadow. by the time the Seeker has made their way through the layers, they are ready to understand the wisdom of the mystery. :)

Most superstitions can be recognized as undigested fragments of archetypal experience floating around in the world.

Maybe dogma is like flypaper, trapping bits of the nasty critters into a tidy place where they can be debated in sacerdotal councils, cajoled to pose for tarot artists to paint or discussed by panels of tarot experts! Woden forbid!

Let us hope that A. E. Waite and company did not hear this! ;-)

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This reminds me of the cards laid out in the shape of a lemniscate - where the crossing at the middle is very, very apparant. However, I can also see it as a threefold journey, because that is how I see the journey.

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Paul



Blessings,

Bonnie Bonnie writes:

I don't know about the small doses - I read and want more immediately! - but printing them out for future reference does help.

I feel that is so true about life and the journey which we are all on. I can't say that I see what the greater scheme of existence is all about. All I do know is that each of us leave our mark and that ripples out.

Sometimes our ripples compliment, sometimes they clash. Sometimes we don't even know how far they go. All that we can do is carry on, for as long as we can.

Carry on then :)

Hi Zach!

it is always so nice to see you out here. I love your perspectives. We surely will carry on, as you say. What a grand enterprise, and with such fine companions!

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Carry on then :)

Zach:

I thought that photo was you! :) Now I get a chance to tell you "in person" what joy your deck brings to people. :)

In working with the deck, and reading the book, I think we may have more wisdom coming from you at some point in time. :)

Blessings,

Bonnie Now let's look at Zach Wong's Revelations Tarot Justice:

Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

Should strength precede justice or justice, strength?

Fortitude or courage as one of the cardinal virtues is implied in the strength card. Courage means steadfast firmness of awareness. It is the application of will and in the body, a virility to achieve the right goal; to overcome obstacles and do what is right.

These obstacles can be inward as in fear and cowardice, a lack of mindfulness and care toward oneself or the other. Outwardly fortitude represents a willingness to buck the system and to set things going and the right direction. It suppresses excessive fear and restrains irresponsibility. Because fortitude restrains impulsiveness, the strength card is exceptionally propitious when beginning a new venture. One has the inner vision and the termination to seek new ways to solve problems or read the fine issues.

Fortitude is the obverse of temperance. Usually we think of temperance as restraining inordinate desires for major pleasures such as food, drink or sex; fortitude or strength limits impulsivity and fear when encountering major pain and disruption that threatens to unbalance human nature.

The Strength or Fortitude may also symbolize someone who has a confident spirit of resolution, a decisiveness of mind, and strong will to persevere with their soul goals that rest easy and resolute in a providence that may eventually overcome all obstacles.

The Hermit needs the determination and fortitude, courage of the strength card in order to go his own way. In his solitary vision he will see the inner workings of the universe. The wheel of Fortune can also be seen as the cause and effect of karma, the natural order to the universe in which everything is provided with true balance.

The switch between strength and justice seems to set up a sort of chicken and egg situation. One needs the fortitude, the energy and experience to recognize the nature of one's inner space, symbolized by the hermit and the nature of change and chance in the world as seen by the wheel of Fortune. Justice requires that you recognize the balance in natural and social order. In some way the subtlety of justice should precede the brute force of fortitude so that the inner ego has enough reality testing in it to wish to maintain just relationships between oneself and others within the nature and limits of the world.

For the Egyptians the goddess Maat embodies the cosmic balance of truth and order. The foremost representation of this divine harmony was seen in the unending cycles of the rising and setting of the sun. She is the force that keeps chaos, the antithesis of order, from overwhelming of the world.

The concept of Maat was used to legitimate the King as his function was to maintain both natural and social order. An ostrich plume over her head was the way she is pictured in temples. Eventually Maat reigns over the judgment of the dead. Here she is paired with Thoth, the thrice great Hermes.

Homer thought of Dike as respect for the natural balance in the world and in social relationships. Dike represents natural consequences. You stick your head in a bucket of water for too long and you drowned. By extension then Dike came to be understood as the eternal, universal ethical principles that must be obeyed by gods and humans alike.

Dike or Justice eventually became conceived as the social mirror of the natural world.

So in the same way justice is preceded by the wheel of fortune (All change is intrinsically fair; all chance is inherently unfair.) and is succeeded by the Hanged Man. (The reverse of truth as compassion requires sacrifice and surrender of one's point of view.)

Justice is a recognition that the wheels of change and chance do not always seem to treat all fairly. However the hermit has a deep knowledge that all change and chance represents a fair working in the universe.

It is an ideal of the morally measured quality within and between persons and things. As an ideal it has never been realized fully in the world. The natural state of the world however can be argued is in a state of injustice, where things are not measured by their moral worth but by chance and fortune.

Classically justice is regarded as one of the cardinal virtues. As a virtue it is primarily the property of persons, in that it must be represented in the mirror of one's heart, intentions and conscience. In the modern view Justice is only in a derivative sense truly reflected in our actions and behaviors, and of the institutions we create.

What is justice? It is the recognition of the innate order of things. However this order requires a reconciliation within our heart of our own a fair dealings with the world and with and by people. It is our conscience that carries the fulcrum of the balanced view of justice. This fulcrum is the pinion of love. Love sets us free to fly anywhere. However the love of justice binds our wings to our image of the fair order of good. Love of justice serves to enforce us to seek the best measure by which all are cherished in the good. When the scale of justice is out of balance people suffer needlessly. Some profit from that suffering and many are afraid that Justice just serves the profiteers.

The Hanged Man as scapegoat is one way the natural and social orders are restored. However Justice itself should not require a scapegoat, as sacrificing a part to a unified that fragmented whole, still does violence to what ever part is selected. And all violence eventually breeds greater violence. Violence is the opposite of love and compassion. Violence is this scale still out of measure.

What are the elements of reconciliation? In the modern view of fairness, or equality as universally applied to all people is the initial move to create balance. Justice treats all alike. Justice also seeks harmony and beauty.

The beauty of justice is maintaining social and natural harmony so that all fair well without undue harshness. Things can be negotiated and reason can be found to include all and exclude none so that everyone is treated well and not abused.

(Unfortunately most of our views of the world is not so ordered as to assume natural justice, if we go by the headlines in the newspapers the world is rife with injustice. However remember this is the image within your own heart, your own conscience, you're inborn awareness, not apathy or antipathy or repulsion or propulsion.)

More

Edited by Paul Nagy on Sep 26, 2006 at 5:32 PM

CARD IN GENERAL: SYMBOLS & IMAGES IN CARD:

Upright left hand hold sword, discrimination is characterized by Mercy

Uprights scale of justice is level and a feather quill pen (Thoth) is in the background.

Upright are three men arms outspread. The human body as the squaring of the circle.

The Libra scales of justice seeking fairness with just proportion and distribution.

Upright the sword is centered, the blade is nicked on both sides. These notches in the blade represent difficult choices that have been made to keep things in balance.

The hilt of the sword shines brightly purple and blue light, the vulnerable man image is displayed on the blade hilt.

Clasped hands hold pedestal of scales both balanced and imbalanced, this is the center of the mandala where the hands of receptivity hold the possibility of compassion that tempers of the tilt of the scale.

The face of both upright and reversed justices are hidden by the hilt of their swords.

Reversed the clock to left.

The clock appears broken as some of its wheels and springs are out of its casing. The timing is off. Broken.

Reversed right hand holds sword. No light shines from the hilt of the sword. But it does intimate a third eye.

From the top of the eye grows a vine as part of the blade design. The third eye may be open but it tends to see things too starkly and because of the in balance of the Libra scales.

Reversed scale of justice is imbalanced by a feather. Maat is stuff that they're in the scale.

UPRIGHT MEANINGS:

As a principal justice is the right measure of things where impartiality and fairness are key to maintaining balance.

As a person it may be a mediator or arbitrator. There is a desire to keep things simple.

Realize that all balance is in a state of imbalance. And that all and balance seeks to find its sustainability in balance.

Justice is karma and karma justice.

There is a natural social dexterity and diplomacy in the arbitrator who is devoted to justice. Realizing that the center of the scales is love peacemaking and musical and artistic creations add to the beauty in all things and in connecting the human social world with the natural world

It is time to think things out, seek solutions and to find a way of overriding emotions that may introduce too much bias into a decision. There is no justice without mercy.

The world is not complete without a deep recognition of a relationship and is seeking for maximum love and compatibility.

Remember there is no law that is complete within the vision and truth of freedom and fairness of justice. Laws are commentary on the secret order of things. However the secret order of things is free and never bound by any commentary.

The self-binding of love is conscience entreating our personal sense of self to recognize that it must stay in adjustment with the real in order to maintain the balance.

It is good fortune but measurably so.

REVERSE MEANINGS:

Injustice reigns. Justice is what the law lets it be.

Fairness service of the rich.

The poor should avoid the courts. Everything is out of balance. No matter who you turn to you will receive biased advice and misdirection.

This is a good time to be indecisive. It is a warning not to exercise a compulsion for revenge when thwarted.

It can be a warning that your own idealistic views are not realistic enough to be a good guide to find just measure in the world and in yourself. You must test your ideals more thoroughly.

You may be excessively severe in your judgments of other people or yourself. Avoid self-judgment and the judging of others.

You may be seriously out of harmony with your spouse treating them with disrespect and anger that is not in any way their due.

If you are enthralled with anger and suspicion, keep your own counsel now. Withdraw from society if you can. Cultivate compassion and practice peaceful thoughts in your meditation, waiting out the compulsion, letting it pass before considering any decisions.

Avoid any serious choices right now as your views are seriously misinformed. It is possible that you are suffering from an unrecognized prejudice. The timing for things working out well now is not likely. Do not trust the advice you are getting.

Also be careful how you boss people around as you are likely to do it in a way that is unkind and ineffective.

Paul



Edited by Paul Nagy on Sep 27, 2006 at 10:47 PM

First I would like to thank you Zach for the time and attention that you devoted to your deck of Revelations..I especially enjoy the color.

Hi Paul.

I have spent the time to look at cards Strength and Justice.

I will spare you all of the descriptive writing, my way of understanding the symbols??

It has surprised me to see how these cards manifest themselves during a study with them.

My summary of your question:

I believe that you need the controlled environment(of self) of Strength to effectively deal with Justice.

could the clocks gears be gathering?instead of falling away? The wheels of change coming from the controlled force of 8, the time taken for reflection and meditation and rest(difficult journey)of 9,

wheels of change bring the components together to create the balance desired/needed

My question of Control self control is all that we can attempt to control, what is fair?

Isn't the control that brings justice ...also what creates injustice lack of self control?

what about the influences that enter that weren't invited...sends me back to(9) to ask why?

The constant efforts made in the attempts to find balance can actually become the cause of losing it.

How does truth manifest? What is Fair? society imposes its structure with the purpose of creating balance/fairness....Then how do the imbalances of this structure be corrected?

Do what you want..do the right thing..well that is unless you put the gears in backwards .. then your clock doesn't work at all!

Do what comes natural and what makes you happy....just don't tell anyone???? that gives me conflict not balance...More wheels please.

Justice has appeared now this the second time in my life. Karma balance fair

The mechanics of this card have been put in place, now will my clock tell the correct time?



debbie

Now let's look at Zach Wong's Revelations Tarot Hanged Man:

Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

Assuming the threefold fool's path, with the advent of the Hanged Man we enter the fourfold crucible of sacrifice. This is the cruciform of radical transformation. The vertical cross from the top is the 12 Hanged Man and at the bottom 16 the Tower. The horizontal line cross from a right to left is 13 Death to 15 the Devil. (In the wheel of the cross this horizontal vertical axis spins.) At the center of all this turbulence and tribulation stands 15 Temperance.

In order to understand the invitation of these self-transcending cards one should look at them as an interpenetrating complementary process of transformation. One should also consider closely the nature of Temperance especially as in its cardinality, its fourfoldness, it suggests the essential virtue that will allow the least amount of suffering in the true self when these card appear in a reading.

CARD IN GENERAL:

The Hanged Man. In my way of thinking the major arcana represents the development of a self through a typical life. The second phase of the threefold fool's path is concerned with developing healthy sense of ego self. The ego is that container that we construct and admittedly our society's construct for us in order to restrain and otherwise modify our unbridled instinctual self. From being exteriorly driven by authorities who lord it over us and the first path (admittedly we have delusions of grandeur that we to lord it over others too), in the second path we develop inner space, inability to become less reactive to the demands and commands of authority, inability to begin to think for ourselves and become our own autonomous self. This inner life is essential for the demands of the transcendent life that lays before us. However when we reach the beginning of the great transformation, especially once we have a clear idea of the nature of justice as the conjunction of the divine good shaping and modifying the natural good of the world, we become aware that our vision of things is distorted at a deep level. Our ego is like a mirror that turns everything around. Left is right and right is left. This simple inversion causes us to profoundly misunderstand the limits of our self or the autonomy of the other. And we must find a way to redress this imbalance and undergo the completion of the ego and its dissolution at the beginning of the third leg of the fool's journey.

Because the ego is such a profoundly useful mediating tool between roiling rage and hubris of the first leg of the journey, we are very fearful, profoundly so, of losing this useful measure by which we can find within ourselves a degree of self autonomy or will; and when we can choose to love and be loved, we feel that we are serving ourselves as we serve the other of our love. The love that is mutual is profoundly comfortable, rewarding and fertile. It is the time when we're most likely to generate children and know the joys and challenges of child rearing. But this mutuality is a bargain that can not contain the full list of the call to a spiritual life. All people to some degree in the normal course of life are invited to go beyond their ego into direct divine love. When this invitation comes, one may seek in the temporary solitude of the

hermit and one may also be profoundly moved by the vision of justice as well as the symmetries of the wheel of Fortune, still none of these serendipitous correspondences will answer to the large-hearted openness that the divine call brings forth. One will begin to find less comfort in the familiar things of life. What used to bring joy now seems like nothing more than a distracting toy. (I hope this is not the tarot for you!) The virtues, deep qualities of character may emerge at this time, the ego will initially either accept or reject them to some degree, you may be willing to cultivate these qualities of personal consistency and a fair dealings with your friends and family and in the normal practice of your work. Eventually however as one grows in these character traits, they will subvert and critique your natural egotism.

The reframing that we do when we read the tarot for ourselves also acts as a way of loosening up our egoic hold upon our self. We know there are some things that we can control and many things we can't. We're slowly learning the difference and how to adapt to it. To the degree that we have succeeded in developing inner space. Which means that we have some sort of meditative practice that allows our minds to settle and not be identified with the self-assertion that seems incessant to the egoic process. We keep thinking about ourselves incessantly or about the ones we serve and care about not because we love them but because our ego feels that if it isn't expressing itself it will not exist. And to the degree that we have identified with this construct, we will feel we do not exist unless we are active, creative, noticed, cared for, caring, etc.

So the first rule of letting go of the ego is to learn how to let go. Let go of expectations, plans, shoulds and shouldn't, what is mine and what is yours. Needing to have our own way. The list can be endless but it will always come back to a temporary repetitive self-assertion or recognition that seems driven and automatic.

Now some of us may not have an obsessive-compulsive relationship with themselves and will find that letting go is easier than for others. If we are likely to and have had the strong experience of being loved and being able to love, we will notice that there is a natural reflex in loving that is a surrender to the flow of the moment. This is very pleasant in itself and the ego will treasure it as a unique ability for intimacy.

The interesting thing about love is that it is the best way to let the ego wither away. The ego will be so happy and comfortable that it will notice that it has ceased to be opaque and has become transparent to the pure warm light and presence of love.

If I could counsel anything I would counsel loving. Love your partner. Love your parents. Love your siblings. Love your children. Love your friends. Love the good. And always be willing to love what is better. And eventually love the unloved, the despised, the lost, the unvalued, the wrongdoer and the hater. If one follows love everywhere you go love will follow you. Unfortunately loving so wholeheartedly is not too easy in our culture where the idea of love makes us feel ashamed and unworthy, and private and protective, vulnerable and ill-at-ease. The ego will balk at such an overflowing devotion to love because it knows that it has no capacity and will have to surrender its own self constructed barriers. Because even a transparent ego still attempts to moderate and measure what is acceptable and what is not. Our habitual thoughts and feelings that for us are a sort of closing will not fit as well once we allow the simplicity of loving transform us without trying.

More

There are many ploys that the ego will invent in order to resist the radical transformation that is our right to become fully human and in tune with this divine universe. One early one is the splitting ourselves off into a good self that we never quite live up to and a bad self that we can't ever quite give up. This split is the way that the self wars with itself and there is no true inner peace because both halves of this self carry within them aspects of the integrity of the whole. This sense of partial reality and separation can not be met head-on because it will only cause the two halves to attempt to domineer over the other. One will have to find strategies that accepts the whole self that as an ego means we know so very little, behave more meanly than magnanimously, rife with fear that we don't really matter or exist. That there is no one

truly to love us and with us we have no capacity to love. If we were just our ego these terrible truths would be true.

So The Hanged Man is our recognition that what we see in the glass darkly is not the true seeing that we seek. That we must find a way to surrender and to turn around.

The Hanged Man is the card of religious conversion.

Odin on Yggdrasil. The mystery of the incarnation Hermes/Thoth is related to Odin.

Wounded I hung on a windswept gallows
for nine long nights,
pierced by a spear, pledge to Odin,
offered, myself to myself;
the wisest know not from whence spring
the roots of that ancient rood.

They gave me no bread, they gave me no mead;
I looked down; with a loud cry
I took up runes; from that tree I fell.

I know a twelfth: if a tree bear
a man hanged in a halter,
I can carve and stain strong runes
that will cause the corpse to speak
Reply to whatever I ask.

The Hanged man is not shown suffering.

Out with the old king in with the new!

The scapegoat as a false solution to the problem of the image is of self not matching the world. Sacrifice is the ritual act of resetting the balance. Something is out of whack in the world and in this self. The perspective is wrong. The seasons are off. Injustice rules the world. What I know does not fit what actually is. The myths no longer speak to life. We are being attacked by evil. The earth is shaking and the world is falling apart.

What can we do to get things flowing in the groove again?

One can elect to be a martyr. I realize there is wrong, and I stand out to take it all upon myself. I am the cause of your distress. Kill me and you will be free from the pestilence that plagued you.

Or the demagogue of the crowd can find someone and say that they are the cause of the evil. And all the disintegrating forces will come together as one alleviated of their fragmentation and fractioning, gathering a fresh sense of wholeness based on opposition, identification and accusation of the evil one. The scapegoat we stone in order not to feel alone or lost.

Either this self selected martyr or the leader selected scapegoat represent false means of managing endemic violence and fear. We will never be free from terror. We are being fed false solutions to fear.

The hanged Man has had a vision that the self that has been his effort to make, has in his making, unmade his true self for which he now sees the possibility that everything is wrongly constructed. The ego is naturally biased by space time and place. As long as we think we know who we are and can name it, we are prisoners of our experience and enslaved to collective and individual fate.

However the purpose of the ego, this container of all our exterior power over experience, is to initially create an inner holding place, a place of nonreactivity, where we will not have to become a victim to the false solutions of a martyr or scapegoat. This inner space and its sense of order and justice will now begin the process of breaking the container that we have called

ourselves so that we can actually become who we truly are. Within this a wonderful container of self ego we have developed the capacity for love and sacrifice, we are approaching the intimation of the beauty of the other, our hearts are quickened with a profound sense of love and devotion to something that we can't quite see yet because we know that our very own selves act as veils before our eyes. We so much want to bask in the glow, of the beauty of the other. So much want to know that intimate moment of vulnerable self to vulnerable self without the encumbrances of history or story, gender or age.

The Hanged Man then offers us insight into our opaque selves. We see how this has blocked our vision. If we have developed some inner agility we will become uncomfortable with our blind spot and the distortions we add to our experience of others and of the world. To the degree that we have resisted developing this inner space and have insisted that the inner space is an imitation of outer space, that the power over domination mode is triumphant and that the knowledge from within is denied, when the time for the Hanged Man occurs we will have a sense of profound to read and terror. Everything in our external world will begin to fall apart and not make sense. Thus despair can be so deeply complete that even physical death will seem a good escape to the misery we feel or truly do not wish to feel.

The Hanged Man initiates the beginning of profound change. Here it is still not profoundly immediate and we can prepare for it by paying attention to our attitudes and recognizing that these attitudes may not be telling us the truth. We may even realize that we have been living a life based on someone else's expectations of us. The deeper transformations are invited by death, Temperance, the devil, and the tower. When we survive the tower, and we will survive it, we have three cards that represent the constructive side of self-transcendence in the other. The star represents hope, the moon faith, and the sun charity, that here Transcending love agape.

More

SYMBOLS & IMAGES IN CARD:

The hour glass on its side, at the center of the mandala, where the legs intertwine of the Hanged Man images, represents a pause in time, unlike the unceasing spin of the wheel of Fortune, here's things are realigned, reset; it is an apostrophe between the image and the reality of world and self. It also represents the horizontal halo, the lemniscate as descendant to the nether world, the world below the waist.

The legs could be making a symbol for the number four: perhaps alluding to the Emperor, but in my reading portends a precognition that the radical condition of change initiated by the Hanged Man must-have four more stations for its completion. And these are the next four cards.

His legs also makes the alchemical sign for sulfur or Jupiter. Alchemically he is hypermasculinity wasted on the horizontal tree of manifestation.

As Jupiter he is the world king supreme in his sovereignty and fully self-confident. He has great faith and optimism the ability to achieve all things, many talents a capacity to rule and to seek guidance and is just plain lucky. However all these good things are now seen to be in a profound way flawed. Perhaps the flaw has come with an excess of success, egocentricity, an overbearing willfulness, a string of bad luck, failure to achieve one's desired vision, a betrayal by family and friends or spouse, and even perhaps a denial of the deeper powers within.

UPRIGHT MEANINGS:

The Green Man is the upright Hanged Man. The halo around his head represents the blinding insight that he has that everything he has achieved in self-knowledge has been profoundly flawed. It is recognition that he must let go of everything he knows in order to see truly. That his own self stands in the way of true self-knowledge. Recognizing this he feels helpless and other people seem as lost as he does. He recognizes that all senses of control are fundamentally self delusive. The yellow man whose hands in surrender toward the circle

represents that the image of perfection is still outside himself.

REVERSE MEANINGS:

The blue Man represents the inverted Hanged Man. Here there is a major divide between what is outside and inside the person. They do not correspond. Perhaps because of lack of veracity. Perhaps because of being only driven by the exterior perceptions and resisting the inner image is of integration that could create true will and the possibility of love at this level. His hands are nailed to the horizontal cross beam, to represent his helplessness and frustration of not knowing how to respond to this disillusionment.

Here the Hanged Man is turned upside down and he loses what he values, the rain of coins, the swirl of unfaithful selfish people. The vision that binds him is of an immense materiality that is ultimately vapid, as are the atoms that composes the world vastly empty. Because of the exterior orientation of the inverted Hanged Man, the message is that he is likely to hear will come from others he knows who will in some way destroy his house of cards and sense of control. Any inward-looking for him will be excruciating. Death will seem easier.

Paul



Edited by Paul Nagy on Oct 1, 2006 at 4:08 PM

Now let's look at Zach Wong's Revelations Tarot Death:
Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

If the Hanged Man is the card that recognizes the limits of identification, the inherent distortions of any bias, then the Death card represents the antidote or the result of that limit. In our culture, we have a profound, deeply institutionalized, pathological denial of the inexorableness of death. Death is primarily mine. This is especially true here after the hanged Man. Attempting to deflect death as something that happens to others and perhaps begrudgingly, to all eventually is just a strategy of the denial. Calling death transformation continues the denial because it feeds our fantasy that we know what the other side of death is. We know what death is of the other. We know the possible presages of death as seen from the surface: suffering, illness, misery, stench, fear, resignation, and finally death itself, followed by putrefaction, funeral, burial or cremation, grief and resolution. But rehearsal of death and dying is merely the top, unpleasant reminders of the main event, our own death.

Then there is the sudden death. The unplanned death, a sudden accidental horrible death cut off from all our plans without rhyme or reason. The mystics would suggest we remember death. That at any moment it can strike us down. Such meditation can give us perspective on our strivings and goals. It will add the salt of humility to our every effort and appreciation. Remember, we will die. And we can not know when, how, or why.

I have found that it is almost impossible for people to think of their own death. They wish for a good death, by which they mean that they do not suffer and become as helpless and disgusting out of control. They think how they want to be remembered. They think about the people that will miss them and the projects that are left incomplete. They think about the unfolding stories in the newspaper and how their obituaries will disguise all the incomplete stories yet untold.

Many expect to go into the final dreamless sleep with a painless, blank annihilation. Others entertain some vague dreamy notion of a vivid dream state. Most of us still want to be ourselves (like who else would we be?) If there are dreams after death maybe they are there for only so long as we feel we must still be who we are as we were alive and not who we truly are yet have not uncovered. The illusions that we created while we are alive perhaps need to

be processed after we die, the place of the in between was referred to by Madame Blavatsky as Devachan, a temporary abode between the worlds where a deceased entity dwells for a while to exhaust certain desire complexes.

The iconology of the grim reaper has served the death card well. The grim reaper is also the Dweller on the Threshold, which represents personifications of our own resistance to necessary change and development.

The image of the Dweller on the Threshold comes from the romance, *Zanoni* by Sir Bulwer Lytton: During the temporary absence of the Adept, Glyndon, curious to learn the Adept's forbidden mysteries, invades the laboratory and is frightened out of his wits by the appearance of the horrible specter that becomes his unwelcome companion for of his life. When Glyndon surrenders to the demands of his lower self, reveling in the sensual, the hag leaves him alone. However, whenever he attempts to rise above the sense-bound world and be open deeper spiritual forces, she then comes forth with hateful eyes burning accusation, seeking to drag him back deep into her cold, bony embrace. Kali's dance is the feminine image of Shiva as all-consuming time.

H. P. Blavatsky calls the Dweller on the Threshold "certain maleficent astral Doubles of defunct persons." This psychic carrion, these persons are the detritus of one's own past lives, the choices of this life, the hurts we have caused, the goods we have withheld: a monstrous embodiment of our own living sin and unexercised virtue that must be faced, even loved and embraced, not for the terror, horror, hope and strength they embody, but for the good they were before abandoned. They must be forgiven to be reprieved, relived to become integral again. In death nothing is other to us. We own everything and are owned by everything, done or undone.

With death we are called to face these old "selves" of our self to become reconciled to what they say about who we are. This is the beginning of the little judgment that comes before the greater judgment.

Our own death then is central. It is the precondition for being ripe to hatch into a greater life. So this card is usually an invitation for which there is no refusal and postponements, more illusory than effective to purpose.

However death is not a stranger and we are familiar with it as we are with the passing of days. Each night brings death to the day and each morn kills the passing night. So the dance is full of steps until we are trampled underneath the feet of beating time.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

Zach Wong has the 10 armed Kali dancing before a Black Lotus blossom. The symbolism of the Lotus represents the aspiration of the embodied psyche for wholeness and liberation. The lowest plant takes root within the dark waters of the still pond of the unconscious. Our desires are stagnant and without self-knowing. The stock of the Lotus reaches up from the bottom of the darkness, takes form towards the surface to spread out leaves and eventually blossom a bright fragrant flower that gives praise to the sky. Its fragrance is its hope for the clarity of consciousness and the unity of self in the world.

The Black Lotus is sacred to night and was fabled to intoxicate those who sought its true power to illuminate the way past the bondage of time.

The skull broken and laid waste represents the egg shell home of the brain and aspiring consciousness. We are not meant to live only by the sensate life. We must learn to see beyond the eyes, hear to beyond the ears, touch beyond the skin, taste and smell beyond tongue and nose. The brain synthesizes senses into the imagination. The imagination unlocks the secret chambers of the heart. In the heart we mix the potent essence of our lived-experience synthesized in the imagination with the ever living loving unitive life of the heart to receive our final judgment.

The scythe severs the stock of our self-assertion. Our identity has been cut from its sources of formation. Life is locked out against us. Our body becomes a corpse. We have no connection to anything now and feel profoundly lost. All of our past identities are seen as false. There seems to be no hope or center or direction to follow. Everything has come to this, nothing.

Terrible Kali tramples on our life, her ten arms, carry elements of her power: the scythe: cuts away false attachments. Abhaya-mudra hand held upward slightly elevated, palm outward, protection, jewel on palm conferring boons. Snake like a bracelets are coiled around her hands to represent various stages of attachment. She gestures the heart- form and the transcendent form of the Namaste, Which recognizes that all death serves the ever living one.

Old ways of acting and thinking must die or be discarded. Anxiety and death are intimately related because anxiety represents of the realisation that one must cease to exist as a personality in order to become a true self. The recognition of this call into awareness is the possibility of not being limited by what we have been.

It is also a call to make a mends for the poor things that we have to and the good things that we have neglected. The death card completes the arc of the hermit. Now the solitary space of the self will come to full bloom and they unlimited space of the real. When you can let go of anger towards someone or let the negative aspects of certain relationships become unimportant, you may develop an entirely new perspective because of the freed energy no longer locked in the self-defeating patterns.

As dire as death must be it does portend new opportunities the principle that renews all things, liberation from old and outworn concepts beliefs and behaviors, exploration and examination of the things principles ideas into their true depth, release from outgrown ideas and attitudes relationships and situations and bringing back into the central focus the spiritual life.

Simply put this death in life is the death of the ego and the birth of the self.

REVERSE MEANINGS:

The infant in utero recognizes that there are always new beginnings pregnant in every end.

Even though to progress on the path of true transcendence one must leave one's egotistical and selfish preoccupations behind, as long as we live in a body and are attached to our a bodies and our desires and our perceptions and thoughts we carry around the ego within us. It is just not now opaque. It is no longer a mirror reflecting back what we want to see only of ourselves.

It is instead a transparent mirror that allows us to see outward beyond our own biased views toward the universal. Much of the effort of the major arcana before and after this card represents various ways of moving from the idiosyncrasies of personal experience toward appreciation of our collective and unique realization of the divine in life. No one welcomes the immediate change of death, often it comes suddenly and in surprising ways. But once it happens we are freed from old patterns and have choice to move on to new things otherwise unimaginable and impossible.

Paul

Edited by Paul Nagy on Oct 4, 2006 at 5:43 PM

Now let's look at Zach Wong's Revelations Tarot Temperance:
Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

Now that we are concluding the middle leg of the fool's journey, beginning with Strength and ending with the Temperance, I think it's time to make some general remarks about the preceding cards in the way that they develop to moderate the power-over, dominion aspects of the Magician through the Chariot cards.

Mastering the exterior world is no mean task but the next task is to begin to master ourselves by developing non-reactivity and to recognize the interior order of things which is not just a three-dimensional photograph of the exterior. One could say that the power-over path deals with the everyday world of being awake. If this is the case then this last path is learning how to dream.

Here we learn to have an inner world of dreams and desires that do not have to be rushed out completely in the exterior world. We create any inner cauldron, an ego that allows us to recognize choice and not just obedience to the demands of the pack leader.

Three virtues dominate this last path. One can say that the virtues represent positive self images. The first virtue strength represents pure will and also the recognition that one can resist forced victories such as war.

Robert O'Neill, the pioneer tarot historian, in discussing the iconology of the virtue cards, suggests that it is not the four cardinal virtues that are aligned with this level but rather of the three virtues of Pythagorean system as represented by Iamblicus in his "Life of Pythagoras:"

According to Pythagoras the soul was composed of three hierarchical levels. The lowest or animal soul was concerned with appetites and governed by the virtue of Temperance. A second part of the soul was concerned with ambition and power and was governed by the virtue of Strength or Fortitude. The highest soul was the rational soul that sought after wisdom and cultivated the virtue of Justice to balance the parts of the soul and the individual human with other humans and the universe. The three virtues are discussed in three consecutive chapters of Iamblicus which was readily available at the beginning of the 15th century. Prudence isn't omitted because the Tarot trumps are not displaying the four moral virtues of Christianity but the three virtues of the Pythagorean system!

The teacher of Iamblicus was the student of Plotinus, Porphyry who saved his masters writings and wrote a biography of him.

Porphyry (*Sententiae* 32) presents his views on the virtues as an amplification of Plotinus' account of virtues in *Ennead* I. 2.

Porphyry distinguishes between four kinds of virtue: civic, purgative, contemplative and paradigmatic. The four kinds of virtue are hierarchically ordered so that paradigmatic virtue comprises in some way all the rest.

This is because the paradigmatic virtues indicate the Platonic Forms, or paradigms, of the different virtues. For example if civic virtue naturally leads to purgative virtue, a person may be virtuous at the civic level without possessing the higher forms of the virtue.

On all four levels Porphyry considers the four cardinal virtues discussed in Plato's Republic (wisdom, temperance, justice and courage). The civic virtues are concerned with the virtuous actions of ordinary life-wise, temperate, just and courageous. These cardinal virtues are distinctly, even though analogously, refined on each level of Porphyry's four kinds of virtue.

For instance, wisdom (prudence) as a purgative virtue is defined as the soul's 'not forming opinions in accordance with the body, but acting on its own', whereas wisdom as a contemplative virtue consists in the contemplation of the essences inherent in the Intellect. Thus, the virtues form a hierarchy where the inferior may be seen as a weaker manifestation of the superior.

This theory of virtue is a clever attempt at reconciling the Republic, the Phaedo and the

Theaetetus and fitting their teaching about virtue into a coherent Platonic metaphysics. (Note this is attempted by elaborating hierarchy as an integral process to hold incompatibilities in relationship, see my thread on correspondences)

For our reading I think it is important to realize that this threefold or fourfold view of the soul is slightly misread when reason, as seen in Justice is considered the highest order of the soul. Reason is an important personal and social virtue which allows us to distinguish to a degree the true from the false.

However reason is the door, perhaps the sieve of pure intuition, which is divine insight. To understand the virtues and the development of the ego and its limits and trials then we must recognize that all the virtues are inherently one only.

As Juvenile said: "Nobleness is the only virtue!" (Here of course we don't mean an accident of birth, wealth, or title; but the virtue of being fully human is noble, that is he innate dignity of humankind.)

Perhaps the best way to understand the virtues is as aspects of conscience. They represent the social consequences of an evolving conscience. The first part of conscience is rooted in the ability to respond to the divine vision. The divine vision is our own awareness. Divine presence is our own awareness. It is a conceit to consider awareness as our servant when it is actually the witness of our souls.

As witness to our desires and actions our awareness allows us to experience everything and is our own innate good. In truth it cannot be lost to anyone, no matter how much we attempt to lose it through excessive stimulation and drugs. The next part of conscience is also innate but more circumstantial because it can be mistaken through a faulty apperception of the divine vision that is misapplied, through ignorance or fallacious reasoning to the choices we make and the goods we perceive and attempt to do.

Each of us has within us then our own direct apperception of the divine good and the ability to interpret, understand, apply, and act this vision within our own personal sphere and engagement with others in the world.

When we are together within community this interpretation and understanding and actions of the good become more than our individual intuitions of the divine but also carry a social consequence and agreement which is the basis of social ethics. The knowledge of social ethics reflects back into our own direct apprehension of the divine through our simple awareness.

Temperance is the virtue that moderates desires. In this case temperance represents self-restraint, which is the ability to control our own behavior, especially reactions and impulses. The reverse of temperance is prudence.

Prudence is wisdom and secondarily cautious calculation and recognition of the innate limit within things and knowledge. Prudence recognizes that the means towards a goal must reflect the goal and not the injustice that the goal is meant to mend.

For justice resides in a vision of equal fairness. Justice is our constant desire and will to allow everyone his or her rightful place. It is an inclination of the will moderated by prudence and temperance that are rooted in love.

More

Edited by Paul Nagy on Oct 9, 2006 at 1:23 AM

It is important to recognize that all the virtues are one in essence. The development of virtue is for human beings the only good. If this is the case then, vice is the only evil and everything else is indifference. In other words, for the good, all things turn to the good, but for the evil everything becomes altogether evil.

This is the dilemma of the Hanged Man. He recognizes that he has a vision of the good and yet that vision is flawed because of his own self interests. The sacrifice of the Hanged Man is recognizing that virtue is the golden mean between the extremes of self-assertion and self-denial. The moral virtues that obtain in relation to self and with others requires mediation and sensitivity.

If nobleness is the only virtue, then happiness belongs only to the noble, because virtue is its own reward. The virtues feed upon one another, not to diminishment but as nourishment towards a true full vision of the good, the beautiful, and true. For the roots the virtue as well as its constant compass is in the everliving divine vision of one's own awareness now.

CARD IN GENERAL:

Zach Wong has chosen an Angel to represent the fullness of temperance. It is this higher energy of truth goodness and beauty that protects and moderates us as we undergo the radical transformation beginning with the Hanged Man and peaking with the Tower, eventually ending in the World.

To the degree that we cultivate within ourselves, within our cauldron egos as best as we can the good we know in the good we can pass along, we are protected from the worst aspects of suffering terribly during these necessary transformations. Virtue, which is a healthy moderate sense of self, must change as a chick must peck out of its egg to become a chicken.

Living a moral life provides us with a sense of balance and equanimity that can not be easily disturbed by the tragedies of life. Our sense of morality will as it matures move away from exterior sense of reward and punishment and towards an inner sense of fairness and completion. With the rise of temperance as card it means that we must begin to complete this maturing process. With a health sense of power-from-within some of the worst abuses of the power-over model are mollified.

With the temperance we have developed a fully functioning ego that has come to its own end (Death) and realizes its provisional nature. Still it is from which we operate and recognize our own will and our own ability to choose love and life. Perhaps the nature of our dreams changes from that of pure unbridled unconsciousness and desire to lucid dreams of alternate worlds?

The full implications of life love and will shall be challenged and tested in the last leg of the fool's journey about to begin with the old gentleman, the devil. Here the Dweller on the Threshold is between dreaming and deep sleep! A new power is invited to emerge: Power-among is the fulcrum, the balance point between power-from-within and power-over that have had full reign. In the last leg of the Fool's journey we seek to resolve the self against other split by learning the skills of cooperation.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

The Angel is balance cultivating the culture of ourselves. Here we will be cooked so completely that we will rise out of the limitation of the pot and blend with all the elements and complete equanimity.

There is an invitation here to a new consciousness or some part of the secrets of eternal life are intimated to us. The development of virtue will allow us to become more than who we are. Here the deepest meaning of one's own self path will begin to come to fruition. There is the possibility of integrating split parts of ourselves, reconciling warring factions, discovering the right mixture of inner certainty and outer expression.

In the traditional decks a woman is seeded pouring liquid from one place to another. This represents the transfer of our vital essence from a sense of self entitlement to the beginning awareness of selfless enthrallment. In Zach Wong's Revelations tarot, the steaming cauldron represents the same profound transformation.

Characteristics of well entrenched for virtues include optimism, acceptance of higher powers, some share of luck, ability to achieve aims, and inquisitive and adventuresome intellect, a sense of humor that is careful not to harm, a curiosity about many things and people, a wanderlust for foreign countries and languages, enjoying playing with ideas.

In a halo around the header represents divine illumination. The vapors arising from the cauldron represent a sinuous dragon as the integration of all four elements. Also vapors arise towards the chest of the Angel representing the integration of love and unity of the heart.

REVERSE MEANINGS:

The Angel is distracted because of self regard. The vapors arising from the cauldron do not complete an arc. Instead of a Halo there are lines of agitation over the head of the Angel. The torso is twisted to the left hand is out of balance.

Examples of this out of alignment could be seen in character traits of anger, loss of temper, swearing and harsh words, obsessive thoughts of persecution, enjoying the humiliation of others, cultivation of hatred and prejudice. Use of intimidation and threats and violence against others. Unwillingness to face the truth and a willingness to lie to save face or to manipulate others to get one's own way.

Paul



Edited by Paul Nagy on Oct 9, 2006 at 1:17 AM

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Find the online image at <http://adflatus.dthou...>

Temperance is the virtue that moderates desires. In this case temperance represents self-restraint, which is the ability to control our own behavior, especially reactions and impulses. The reverse of temperance is prudence.

From the LWB: "Effortlessly the angel brings a balance between air, water and fire. Creation finds birth in its vessel. Temperance moderates, or brings balance, to the Seeker, or to his/her issue(s). In his commentary, Zak talks about Temperance heralding the ability within itself to bring together differing elements to work in unison. It took me a while to recognize that sometimes this was done in a gentle manner, and sometimes this was a "trial by fire".

Zak also talks about viewing this card in terms of the person that it represents, and their ability to create, to counsel, and to bring things together. Worthwhile thoughts to keep in mind if this is one of your birthcards, or perhaps if it appears ill-dignified in a reading, or if it appears in a position of challenge within a spread.

Prudence is wisdom and secondarily cautious calculation and recognition of the innate limit within things and knowledge. Prudence recognizes that the means towards a goal must reflect the goal and not the injustice that the goal is meant to mend.

Prudence is Temperance in an ill-dignified position, or in a position of challenge. There is such a thing as being too cautious - or not cautious enough. The challenge for the Seeker is to align the means and the goal, and act accordingly.

For justice resides in a vision of equal fairness. Justice is our constant desire and will to allow everyone his or her rightful place. It is an inclination of the will moderated by prudence and temperance that are rooted in love.

CARD IN GENERAL:

Zach Wong has chosen an Angel to represent the fullness of temperance. It is this higher energy of truth goodness and beauty that protects and moderates us as we undergo the radical transformation beginning with the Hanged Man and peaking with the Tower, eventually ending in the World.

One thing that strikes me immediately about this card is its ethereal, ghost-like quality. Very shamanistic - especially with both hands in the open, palms up position. We need to keep in mind that this is a quality within the Seeker, not one affecting him from without.

To the degree that we cultivate within ourselves, within our cauldron egos as best as we can the good we know in the good we can pass along, we are protected from the worst aspects of suffering terribly during these necessary transformations. Virtue, which is a healthy moderate sense of self, must change as a chick must peck out of its egg to become a chicken.

Living a moral life provides us with a sense of balance and equanimity that can not be easily disturbed by the tragedies of life. Our sense of morality will as it matures move away from exterior sense of reward and punishment and towards an inner sense of fairness and completion. With the rise of temperance as card it means that we must begin to complete this maturing process. With a health sense of power-from-within some of the worst abuses of the power-over model are mollified.

With the temperance we have developed a fully functioning ego that has come to its own end (Death) and realizes its provisional nature. Still it is from which we operate and recognize our own will and our own ability to choose love and life. Perhaps the nature of our dreams changes from that of pure unbridled unconsciousness and desire to lucid dreams of alternate worlds?

The cauldren in this card is the vessel in which the elements of Fire and Water are brought together (okay - simplistic, but it will work. 🤪) Their end product is steam - a highly useful commodity. What in the Seeker's life is being tempered within their own personal cauldren?

The full implications of life love and will shall be challenged and tested in the last leg of the fool's journey about to begin with the old gentleman, the devil. Here the Dweller on the Threshold is between dreaming and deep sleep! A new power is invited to emerge: Power-among is the fulcrum, the balance point between power-from-within and power-over that have had full reign. In the last leg of the Fool's journey we seek to resolve the self against other split by learning the skills of cooperation.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

The Angel is balance cultivating the culture of ourselves. Here we will be cooked so completely that we will rise out of the limitation of the pot and blend with all the elements and complete equanimity.

Cooked slowly in the steam resulting from the synthesis of Fire and Water.

There is an invitation here to a new consciousness or some part of the secrets of eternal life are intimated to us. The development of virtue will allow us to become more than who we are. Here the deepest meaning of one's own self path will begin to come to fruition. There is the possibility of integrating split parts of ourselves, reconciling warring factions, discovering the right mixture of inner certainty and outer expression.

I generally refer to Temperance as the "Healing Angel". This angel does indeed heal by welcoming our shadows - those parts of ourselves that we are either hiding from or at war with. As Paul indicates - integrating split or warring parts of ourselves makes us whole.

In the traditional decks a woman is seeded pouring liquid from one place to another. This represents the transfer of our vital essence from a sense of self entitlement to the beginning awareness of selfless enthrallment. In Zach Wong's Revelations tarot, the steaming cauldron represents the same profound transformation.

Characteristics of well entrenched virtues include optimism, acceptance of higher powers, some share of luck, ability to achieve aims, and inquisitive and adventuresome intellect, a sense of humor that is careful not to harm, a curiosity about many things and people, a wanderlust for foreign countries and languages, enjoying playing with ideas.

In a halo around the head represents divine illumination. The vapors arising from the cauldron represent a sinuous dragon as the integration of all four elements. Also vapors arise towards the chest of the Angel representing the integration of love and unity of the heart.

Also worthy of note is the position of the hands - open, with palms up and facing out. A sense here of being open, of having no fear.

REVERSE MEANINGS:

The Angel is distracted because of self regard. The vapors arising from the cauldron do not complete an arc. Instead of a Halo there are lines of agitation over the head of the Angel. The torso is twisted to the left hand is out of balance.

Examples of this out of alignment could be seen in character traits of anger, loss of temper, swearing and harsh words, obsessive thoughts of persecution, enjoying the humiliation of others, cultivation of hatred and prejudice. Use of intimidation and threats and violence against others. Unwillingness to face the truth and a willingness to lie to save face or to manipulate others to get one's own way.

Paul



Bonnie

Thank you for your comments. I find them especially pertinent as they make some connections that I did not see and that will add to the appreciation of the card and symbol more fully.

Now back to what Matt Day is up to?

Paul



Now let's look at Zach Wong's Revelations Tarot Devil:
Find the online image at <http://adflatus.dthou...>

Probably of all the cards in the major Arcana, the Devil card evokes an irrational dread, especially on those who have not studied tarot symbolism at all.

Long before we lose our belief in God we convince ourselves that God is too good to really let the devil meddle with us. Usually after which recognizing that life is just too unfair and full of needless suffering, that God isn't good enough to have actually created this wondrous mess we are in.

So in other words instead of recognizing the divine mystery as an inscrutable invitation to realize divinity, we banish God from significance in our lives because science and modern philosophy tell us there is no incontrovertible evidence for such an existence.

So we have been duped thrice. Once by not respecting the horror of the evil; then because of the results of that tragedy, we assume that nothing good is ultimately responsible for setting

things on an even keel. Then we allow our philosophies and sciences that have schooled themselves well in the appearance of things, to banish any moral calculation from the estimate of the significance of life.

Yet here the devil card stands as the first card in the last leg of the fool's journey to the world. What can that mean?

Temperance suggests the equanimity necessary not to be incontrovertibly chained to the devil's money wheel. But it also suggests that our identification with the virtues needs a deeper purification before we can truly find emotional integration and friendly awe-inspiring regard, an active peace that fosters good will, joy, serenity, contentment, and quiet that holds self and other in sublime impartiality.

This promise will be suggested sky cards.

GENERAL REMARKS:

Evil unfortunately may not exist in itself but it can pretend to exist through us, not only as individuals but as institutions and even as ideas. This pretense represents a ripe rot deep into very knot of ourselves.

Our egos are imperfectly conceived vessels that pretend to hold us as ourselves for a while. But being inherently limited our very selves as ego carries with it a profound shadow, a profound lie that we are of the limit with which we have been temporarily clothed.

We all believe this lie to some degree and that is the measure of our attachment; first to our limited sense of self-agency and then to the measure that we effect and own the world.

All of the stuff we own actually owns us, because it limits us to what it is and distracts us from knowing who we really are.

In truth an ego that is healthy carries within itself a mirror that tells us that we do not see the world as it truly is, if we but look at ourselves carefully. In order to see truly we must cultivate the inner virtues of equanimity and contemplation. We must become aware that we are not what we see or what we feel; that nothing actually sticks to us or holds us down, except the things that we willingly stick to.

We fool ourselves into thinking that we are only our body and this is the only life there is for us ever.

CARD IN GENERAL:

Everything in the world, especially those things that we feel we need to survive, and money and power, some of central relationships would all seem to be things that we actually need to get by in this world. So even though money is not a primary relationship it develops into one by default because of all the ways that we seek to gratify necessary needs by the acquisition of money for livelihood, prestige and pleasure, and as an insecure hedge against fear, loneliness, suffering, disease, accident, and death.

Look at our checkbook. What do we spend our money upon? These probably represent our primary attachments. In the Devil card is all about coming to the end of attachment.

The devil gloats on our being bound by the desires we attempt to feed by indulging them.

And the nature of desire is the more that we attempt to quench it the more fickle it becomes in its allegiance to our desperate placations. How do we hear our desire to find its source not to the fire that burns in the hearth, nor the heat that engorge is the loins, nor the light that reveals beauty to the eye, nor the tone that tastes the sublime, nor the ear that yields to music's aspirations and titillations, but to the silent one that never seeks but always entertains

our pleasure.

Finding the still point within our heart, within our own simple self-awareness, it is that awareness, and the self knowing of that awareness that quenches every desire, not in its parts but in its entirety.

Awareness is desire when awareness is not recognized for its self. When you recognize your own direct awareness as awareness, it becomes the source and end of all desire. It becomes the inexhaustible source of life light and love. Dwelling in that wonderful quiescent place of pure self-recognition, all the things of the world slowly loose their allure and the chains the devil blinds us to our self effort become less tight and more brittle to break.

So in some ways the way we seek to liberate ourselves from the brutality of the world has become in its own way the source of our bondage to the world. Our learning to exercise will and choice we have set ourselves apart from others and perhaps set ourselves up against them. We must learn how to surrender ourselves so that we can become not the limited thing that we were for a while but the real thing that we were before we were even born.

More

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SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

Zach Wong's Revelations Tarot offers an upright double in a red smoking jacket, a cynical smirk on his face and a direct gaze into our own. He holds a long cigarette holder with a burning fag at the end. It's smoke arising into the general miasma of this card. Enfold up around his shoulders are gaping bat wings. Above his head is the pentagram star.

Behind him is a flying house. The mandala wheel holds stacks of gold coins. Two people are tied to this wheel. Male and female we are told. Besides the accumulation of wealth this wheel suggests bondage, role-playing games frustrated sexual fantasies. Here the pain of pleasure and the pleasure of pain are so twined in the brain that there seems to be only what is in front of us.

This devil is well established in the accumulation of stuff.

Essentially you represents all our attachments that we have formed for things of the world and pleasures of the flesh.

When the devil appears in this card he is reminding us that we must deal with our false identifications with our particular life. When we are coming into our own we need to have good attachments to our parents and two friends and loved ones. But even good attachments act as impediments in the long run of understanding the nature of life.

Even good attachments will eventually cause us the pain of their loss or failure. Now the answer is not to avoid attachment and become a psychopath but rather to value deeply our attachments and loves like to realize that the true life cycle of attachment as the full flowering of love is to find the necessity to be free.

If attachments are functioning well in our lives we won't know that they're happening. Once the attachment is threatened or broken and then we will feel all sorts of things from mild discomfort, to dread, to panic and fear, despair and anger. We may do all sorts of things to cling to and maintain the status quo of our living situation, even when the situation is dreadful, full of abuse and recrimination. Attachment is an extremely strong motivation. Most of us would rather stay attached to an abusive partner than feel the incredible gaping void of being alone without attachment. Rather a known evil than an unknown good.

So when the double card appears he is telling us that our attachments have made us a prisoner of ourselves and even less than ourselves. We become prisoners to our jobs, to the fickle esteem of others, to prestige, to money, to our families, to food, to sex, to our bodies, to drugs, to excitement, to television, to new tarot cards, to whatever our experience has that we must live for. All of all our addictions and even our virtues can conspire against us to run up against the hard ugly surface of attachment.

The question then arises how does the devil invite us not to be attached to this world? Actually he doesn't invite us. Rather he gloats over us and attempts to convince us that there is nothing more than treasuring our chains as marks of status and jewelry!

We have to be thrown out of the tower of life, have all the things that we have made turned to dust for us to begin to slowly realize how to break the chains of identifying with the exterior world.

In the first leg of the fool's path we except for the world as it is and attempted to absorb it as it dominated us so we dominated each other. In the second leg of the fool's path we come to realize that we can have a choice and create distance from the journey of the exterior world. That we can love and create wonderful things for ourselves and for those we love in the world.

Eventually we even realize that this wonderful inner freedom has also become a prison that distorts our true sense of who we can be. This is the perspective of the Hanged Man. We are shocked out of the complacency of our self created inner space faced with the dead that fact of death. Dying before we die, we die to the opaqueness of our egotism and awakened to a

translucent self that is alive to the virtues.

Now we are to be tested again and we must realize that even our translucent self is very stuck to the internalized image of the world. The suffering we feel now with the devil is recognizing that we needed to find a more potent way to liberate ourselves from our false sense of the exterior and a limited sense of the interior. So this card is actually a herald of great new beginnings. Truly Lucifer as the pentagram star offering us the sublime hope and faith in a truth transcendence within the world but not attached to it.

More

Edited by Paul Nagy on Oct 11, 2006 at 5:13 PM

To the degree that we see the evil as an external force we are in the thrall of our own devising. Don't worry very few people ever escape this trap. Brace your self. Serious change is on the way. There is an unconscious force which cannot be ignored. We must learn to deal with it or it will stifle us completely. We must also learn not to be locked in fear or anxiety because of this necessary change.

Remember to be optimistic about the up right devil believe it or not he is actually a friend singling to us that we can no longer get true satisfaction out of our worldly wise ways and must find a way to surrender not only our excessive self regard and self-interest but also the way we are in poor alignment with habits and desires that hurt us more than they slake our thirst for redemption and freedom.

REVERSE MEANINGS:

The reversed image of the devil in Zach Wong's Revelations Tarot the background is highlighted with lightning striking the world. This devil has his face turned to profile, head risen high, holding both hands up in defiance against the smoking thundering light. There is a selfish defiance in this stance.

Here our attachments are cultivated so as to harm. Here one harms the other as a means of ignoring the self. Everything becomes reduced to an object and all loving things must be valued through their destruction and death. The most beautiful act is the desecration of beauty. The violence of rape, the violation of theft, the pleasure of lying and manipulating to confuse and he will lure and hurt and harm become scintillating temptations. Anything that is good and embraces life is held in contempt.

Especially oneself is held in contempt. It would actually hurt to enjoy a beautiful sunset. It would actually hurt to recognize someone's value and worth. Better to disintegrate and destroy, better to criticize and ridicule all efforts that attempt to alleviate harm. Better to foster jealousy and insecurity than to submit to the vapid impotency of love and the false distractions of intimacy.

If we embrace our prison as our freedom then we will only know it to the degree that we can deprive others of their innate happiness. Your misery is my good. If one has really gone over to the dark side then know that self-destruction is not far away.

That even the good will hurt worse than all the imagine tortures of hell. Here we have not integrated with the shadow as we have allowed the shadow of the become are very self in the worst sort of way. If there is hope it is not in defiance but in profound wrenching repentance. One can not pretend such a change of heart, but in all likelihood your heart is already dead so that little change can be expected.

It is doubtful that we will ever have to read the reversed double with such dire finality as few people embrace for the sake of suffering others as their good. Rather we should caution against excessive self-indulgence, and self-deception, gluttony, sexual addictions and compulsions, false limitations and self defeating ideation and feelings of selflessness, as self-loathing and revulsion, self-contempt and contempt for others.

May the Devil leave you free!



Now let's look at Zach Wong's Revelations Tarot Tower:
Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

The Tower of all the cards in the major Arcana represents inevitable change, inescapable transformation that is both within the person and in the exterior conditions.

The devil emphasizes attachments as they bind us to our habits and our limited view of things.

The Tower's burning or flying apart as in Zach Wong's Revelations Tarot, with people falling headfirst toward the ground, represents the transitory nature of our exterior hold on the world and also on our interpersonal relationships, people come and go, and melt away like the snow.

In my reading of the third leg of the fool's path, this is where we discover the mediating power-among as a corrective to domination of the world over things and egotistical resistance and self development of inner choice will and love.

With the devil card we are shown the limits of our will. Our will is the nature of our desires and bondage.

We also see that love especially in its erotic expression acts more as a trap than as a platform for liberation.

What we realized with the Hanged Man is that our own egotism leads to a number of distortions of reality that makes what we see not accurate to any degree and that we have to sacrifice our limited vision for the greater vision of the whole, and in this way, transform willfulness into love of the other, transforming carefully considered tit-for-tat reciprocity into selfless mutuality.

The Tower completes the process of sacrifice, it is the last burning of purification where the old illusions of the constructed self, our egos, rooted in our attachment to the world are burned away because the world can not hold the fool powerful truth of our natures.

We've passed through our gestation stage and it is now time to crack out of the egg of egotism and become fully human.

If we insist on resisting change at this stage of development we only cultivate misery for ourselves and others. Cynicism and sarcasm about any deeper purpose to life would be the alternative to turning your back on who you are.

Those who resist must persevere in that there is no higher purpose to life. That the universe is at heart dead and thoughtless, that our consciousness is merely an epiphenomenon of our perceptual organs.

That love is a social convenience, infatuation a biological side effect to encourage the reproduction of children.

Ethics and honest behavior are merely ways of getting along comfortably in the world. That power is the true aphrodisiac for the bored. The appearance of love and compassion are tools. Psychopaths are most successful at managing impressions. Though there is nothing underneath.

That death is a blank end. There is no judgment or justice beyond the grave. There can be no true equality between human beings that is not a social friction. That death is the only equalizer, and all bets are off.

With the Tower the world lets us down, people let us down, now do we have the strength and courage of character to redeem ourselves and the world through cooperation and care with others when they seem so unreliable?

How is it that the power-among is here when our egos are most likely to be stressed and on the eve of destruction?

Mainly our egos are actually not being destroyed so much as made transparent so that they are less mirrors of our own making and self limits and more windows that open to the vastness of self and the world. However with this openness comes the collection and clutter of others selves in varying degrees of transparency.

If our love and will is to be fulfilled we must find a way to rejoice in and celebrate the many-ness of us. This is a profound area of development which has only recently started to be explored. It is simply not only the complete dignity of all humankind but the sublime beauty of all life on earth for which we must find to reverence and to live with peace and compassion for all.

How is it here, where we're going to meet other people in various degrees of self-delusion and self-transcendence, how do we find the grace to trust others and ourselves to do the right thing? This is the furnace where trust and love are tested and made strong. The light of inner guidance that shows the way to friendship and correct relationship with the world and its inhabitants is soon to show its promise.

More

CARD IN GENERAL:

From the oppression of the underworld of the Devil, a whirlwind arises at the center of the mandala. It wreaths from an uncertain center of darkness and strife. The storm has been long in coming.

The shingles of this house of cards are being torn into their composite parts by external and internal forces.

This house is our persona, the mask we wear to hide our true self from the world and even our self. No longer will they protect us from the stark reality of things. We have had an opportunity to explore and nurture our real selves behind their protection, but now that protection has become our own destruction if we persist in insisting that these masks are the actuality of who we are. It is a denial of the vividness of conscience and consciousness to allow the masks monopoly on the true face, to allow the puppets to tie up the puppeteer.

The lightning flash represents the first hope of the Star. It also represents the suddenness to which the tower is fire and flying apart can overtake us. If we have not heeded the signs then we are due for a big surprise.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

When discussing the symbolism of the tower, Zach is more abstract than he has been in his other accounts of the symbols. He sees the tower ?as composed of panels and sheets.? Whereas to my eye they represent the rectangles of cards with little people on them, perfect representations of persona. For the upright meaning the wind that causes the reconstruction,

destruction of the tower is orderly and selective.

I would guess that this would mean that a person were ready for this radical change and would find it as exhilarating as it is stressing and uncertain. When this card appears in a spread, it means that sudden unexpected changes are going to take place, that you should jettison expectations and expect something novel to emerge and that it will be for the best in terms of creative career, interpersonal, or self growth.

Still one should not underestimate how disorienting such radical change can be. This is definitely a good time to pray.

Prayer is something I do in a crisis when I do not know what I can really do for the mean time. I pray and ask for guidance and help, I feel helpless, uncertain and vulnerable, and I know that my friend in due course will show me the light and what it is I can do. And in such uncertainty, I bide my time, I looked cautiously at the help that is offered, to ascertain whether it is actually real help or someone taking advantage of my vulnerability, and therefore compounding the crisis.

To the degree that prayer means anything to you, I would suggest that you practice prayer at other times besides crisis. If you only pray in crisis then God gets lonely and brings you crisis after crisis so that you will talk to her. So talk to her when you're happy, talk to her about your problems, talk to her about your triumphs and insights and ask her opinion. Direct all praised to her and when blame comes, hold it a while to see what lesson it may have. Then hold it up to divine justice and mercy and let it go.

The divine is likely mostly to listen, rather than chatter back at our self-talk and in some ways she is teaching us to listen in the silence she offers as guide. In the silence is a storehouse of patience and equanimity that is without worry, fear or self-doubt, or self-recrimination, and when most fully dwelt in, even the hint of self-reference. The fullness of patience is enlightenment itself.

REVERSE MEANINGS:

The reversed Tower is blown more chaotically apart. Here is change that we are not ready for but which the world insists we are. Everything falls apart, the center will not hold, portions burn away, there is no way to prevent this drastic change nor is there any way to manage or foresee at this point what the ultimate outcome will be.

In all probability this change means drastic suffering without any ready assurance that there will be some sense of growth or goodness to emerge afterwards.

It's possible that one has been too oppressed by dominating others to develop a healthy egotism for the growth of imaginative life and a sense of autonomy. Or it is possible that the egotism is to defend it against overpressure to surrender to the rightful authority of divine love and compassion.

In these cases, the tower means, it's time to regress back and do it right over again. We all have these kinds of setbacks in our life, and when we repeat some circuit of self-knowledge and interpersonal skills we will get much better at it because we will realize that we actually learned more than we were ready for.

Now let's look at Zach Wong's Revelations Tarot Star:

Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

From the point of view of a marathon runner, we hit the wall with the Hanged Man and almost quit with Death, push on through with triumphs of disciplined will, represented by Temperance, and then struggle with the fatigue of the Devil and the disorganization of Tower, now with the Star we catch a second wind, even a resigned euphoria that moves us ever forward to the finish line.

For me the next three cards, the heavenly cards, represent the theological virtues, of Faith Hope and Charity. Zach considers the star as Hope and I was inclined to read it that way myself initially. However that would mean that the Moon card would designate Faith which I find unacceptable. In many ways hope and faith are harbingers of charity, heralds of the divine Sun.

However Faith as it has evolved during the Christian millenniums has become more fundamental than hope. By equating the Star with faith, I want to emphasize its fundamental push to shape our aspirations when we have little evidence and perhaps little hope.

And hope with the Moon is equated with the way that we can misperceive the signs and symbols and a half light of knowledge. We may expect more of ourselves than the evidence allows for because we see but do not see clearly yet enough.

Given that the Moon card represents a transition between unfounded belief and allegiance of Faith, as in believing in the salvation of light while in the dark of night, hope is built on the partial knowledge, as the reflected light of the moon, and can construe possibilities that may be true or false depending upon how we read the shadows cast and the omens considered.

Another aspect of the moon is that it causes the stars to fade when it is full. Faith does not fade when hope is full. Also faith waxes and wanes as we struggle to bring it into alignment with our knowledge.

However I don't want to be hard and fast with this reassignment of the symbols as both the star and the moon represent levels of approaching enlightenment and correspond to the wide open possibilities of true freedom from our otherwise claustrophobic identification with worldly things that has been the dark night of the soul we have just begun to emerge from.

With the star, which includes the planets, we now have some certain guidance from within, a within that is open and free and not surreptitiously identified with or limited to the constructed aspects of ourselves in the world as the world. As such one could say that we have passed out of the night of the soul and into the dawn of the spirit. We can say that we are really beginning to have a spiritual life rather than just a soulful life.

The star then does represent faith, but not the unfounded faith based on social pressure or interior castings for guidance, this faith is directed toward the sky, meaning transcendence, meaning the true freedom of spirit that is the unborn and undying home of our true humanity. The star is the light that guides us to the depths of our self and the sublimity of silence and peace.

Much our knowing now begins to unravel into an unknowing, and unlearning, a simplification of thought and speech and feeling, we may feel impelled to unclutter our lives with stuff. Give up long-held aspirations for recognition and fame, wealth, health and security, accepting everything as it is seems perfect in the way beyond explanation or reason.

We may be overwhelmed with feelings of bliss, the love of beauty everywhere being revealed in every face, every breeze, everywhere we turn, the air we see some great mystery about to break forth in exquisite beauty. And this is everywhere we go. Everyone we meet becomes an emissary of the divine.

Everything that happens portends the mysteries of heaven. Suffering seems like cloths that have been too long worn and now need to be shed. Everything that is praises by existing. The

Star is our inward compass, the sure direction of our knowing beyond knowledge.

I see these heavenly cards as measuring out and appreciation of the timeless. The tarot is all about change and chance in the various ways that we cope with the vagaries of fortune. At the hub of the wheel where we sit still we have an opportunity to open to the spaciousness of the timeless.

First we start with now. Actually we never leave now. In now the star emerges as our certain guide. The moon is moody and it's ever fleeting thinning and fattening forms that mat out the sky and give us fleeting shadows for our night. The Sun makes all things Bright and fully aware of what they are without a shadow of a doubt. The cycle of day and night is brought round full in a timely timelessness.

More

CARD IN GENERAL:

Faith is actually a form of knowledge; initially it is recognition of the patterns of change that seemed so regular as to regulate our sense of fairness within ourselves and in the world. Faith becomes separated from knowledge when this sense of regularity is disrupted and nothing seems to fit anymore. The profound disruptions of the cruciform of change, meaning the Hanged Man, Death, Temperance, Devil, and Tower, tested and destroyed our sense of control over the world and even within ourselves to some degree. However it also broke the egg shell limits of our egotism so now we are free to trust reality and not merely our limited images of it.

Faith is submitting to the real, not somebody's story of what the real is. It is recognizing a deeper order than the order that we can see. The star is our beacon light to the reality of our unborn spiritual selves. It gives us hope and enkindles faith in a new way of knowing the world as divine and not merely an artifact of our perceptions and efforts. With the star we can see but not yet enough to have clear bearings except for the vastness of this new horizon.

Our emotions are open and empty, perhaps exhausted from the travail of the Tower, and this shift faith arises. Perhaps it is merely a shadow of our own certainties before everything fell apart. But the star offers something more immediate than memories of the shattered past. Faith can become another certainty, but it also knows that it falsifies itself if it assumes that what it aspires to apprehend is nothing more than the familiar self over other or four oneself alone presumptions that clouded the past. This faith is a faith ultimately in the world and in the community of people and all living things to celebrate the sublimity of life and knowledge.

However this world is not the world that we so much wish to exploit and dominate. Nor is it the world that we seek to fulfill personal pleasures. All of these aspirations though probably not extinct have been exhausted and found wanting. This is the world of *communitas* where things exist and do not exist. It is a state of undefined flux between the known and the unknown. It is often invoked in ritual as a way of resetting the clock of the life of the community. It is the pressure valve that regulates societies and selves to be what they are and to become different without total disintegration and to war and terror.

At this stage of the star this is much hope for in a vague inward and aspiring way. We now have a sense of direction that is bright and guides us in our night. It is not bright enough to read a map, but it is bright enough to follow. Throw the map away?

We have passed from the first leg of the fool's journey where all the authoritative personages aspired to dominion in life. I know the story and I control the world through the story. I control myself through the story and I can't control you too.

In the second leg of the fool's journey we discover within ourselves a way to reflect upon and resist these authoritative impulses to be top dog and instead to become our own dog. We

develop a healthy sense of self that realizes that we have a profound freedom within to choose and not to react to the authorities that surround us and demand from us unthinking tribute. We learn to recognize that we have inside our own feelings and thoughts that are as creative and true as those presented by the authorities in our life.

Eventually we realize that as true as our own inner freedom is it is not free enough and that we are imprisoned in a golden egg of self inquiry and even self-delusion. Through a number of profound changes most of which arise beyond our control this limited sense of self breaks open to the possibility of true selfhood.

Faith and Hope are the ways that come to us to assert this new possibility even before its very nature is revealed to us.

We are now ready to embrace a world with balanced attachments grounded in the full freedom and emptiness, read nonattachment, which is a world where person meets person and relishes the true individuality and creativity we bring to the table open to all. Here we can learn to share in the food of the gods.

We have now become true artists and worshipers of the divine in everything.

It's time to celebrate and be happy for faith and hope are harbingers of joy and a full measure of life well beyond the end.

More

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

The self-containment of Temperance, where traditionally water is transferred from vessels vessel, is here completed with the full facing of the Aquarian water bearer as she empties her vessels into the waters of life. For Zach the sister card is Strength, Leo and Aquarius, fire and air.

From out of the mists of this endless ocean of life stars bejeweled the sky and doves like flower petals fly or flutter around in welcoming this great turn from limited self to the great community of all living things.

There is no clear Mandala-like center except for the refracted yellow rays of an unseen Sun.

Hope here is the impersonal mental aspiration of the vision and out reaching ideals. However this hope must not be a limited merely by the probable, one must use all one's energy, one's awareness to transcend the limitations of thinking and form-bound feeling, to burn up these limitations of conception so that the true light of spirit may arise beyond all horizons. Follow that like you would the Phoenix.

The doves symbolize for Zach the freedom we feel when unburdened by the troubles of life.

The water bearer is only clothed with her tresses, free from the encumbrances of possessions. The clutter of things owned is let loose in this full appreciation of the intermingling of life as one whole livingness, unencumbered by the limits of birth and death.

Thus star is the Dawn Star of inner Guidance; it represents the beginning of initiation. That continues until the World.

We must trust our inner light. The inner light is the true beacon of faith.

Without the point of light to follow our location of faith can be manipulated by false lights or stories. This faith can be recognized by its bitter fruits like fanaticism, anger, distrust, and hatred for those who do not accept faith as trust in some inward formulation or outward

church or charismatic teacher.

In a reading this star is the principle of confidence and self esteem. It is now time is to be the self we really are. A time for receiving and recognizing the love this spirit is to you.

This can be the engendering of the self-conscious astral body that will be fully born in the Golden body of the Sun.

This soul body is like vessel on the shoreless sea of all life. Here we would apprehend our own true immortality. Our natural intelligence is released

REVERSE MEANINGS:

Zack's reversed star shows a naked woman who has lost her way, she cannot see the stars, nor even the hope that is the water she is standing in.

Grief overwhelms her, anger distracts her, she feels vulnerable and has no sense of self center. We are lost in self-doubt.

Our mind is stuck in patterns that perpetually repeat to the point that we can't see anything other than the drumming of the dead and familiar. Everywhere we see is restricted and nothing belongs to the self. The waters of life are full of dread.

We feel abandoned. We feel as if our soul has been stolen from us. We may tend to mask our emptiness with pride and self involvement. But we know we're dead inside.

Now let's look at Zach Wong's Revelations Tarot Moon:

Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

Robert Wang in his study of the major Arcana and Jungian archetypes wants the Moon to represent the third aspect of the goddess, the Crone. Hecate, goddess of the crossroads, keeper of the grave, usher of the mysteries of death. She represents the dark of the moon. Hecate refuses to guide with light but rather beckons with darkness, a darkness that holds the truth of unity in its blind sight and wisdom.

Selene or Hebe is the maiden crescent moon goddess, who represents who invites caresses and its hold. Slender and naïve, she invites.

Mother Hera is bright in the impetuosity of the full moon. Mature and hopeful. Here the light adds the guiding beacon to the night sky, blotting out all but the brightest stars, Hera gives a certain confidence to night wanderers in the open sky.

Together these moon goddesses offer the three sides of faith. The radical acceptance of unknowing and rest in the darkness and non-assertion of self thunders the silence of the new moon; the slender hope of new beginnings and possibilities entices the crescent to seduction, and with the full moon, a brash confidence in relative vision that sees the world in stark contrasts. Together they hold faith and hope as threaded qualities of the journey but not necessary it's end. This moon goddess is faith in a threefold form of spinner, threader and cutter. Fate is our measure.

The moon is an ambivalence symbol representing the ever fluxing shades of glow, it is this symbol of pure relativity gripped in the cycles of time. The moon and sun offer complementary astral calendars. The moon this year is nearly 13 months of 28 days each while the solar

calendar insists upon another two weeks to create a sort of lockstep time that is a linear and bright, whereas the lunar time weaves imprecise patterns to the seasons of the year, abridging some and lengthening others in a stitch back pattern of cycles much like sewing.

The moon is envoy of faith, an embodied and living faith that has its days and nights, doubts and certainties ever throbbing in to this sense of livingness of the world and the self within it. The moon is a celebrator of the relativity of life in the whimsy of birth and death.

Faith is essentially a choice. It is choice or will made in the absence of any conceivable goal or vision. It involves risk, for some it is partial risk but for others in the thrall of the full or new moon the risk is total abandon. The maiden offers an edge to the risks we take. Her edge is in her innocence and our willingness to surrender to one edge of the cycle or the other.

Breathing in or breathing out are the two edges of the crescent moon flowing to her season of fertility or barrenness. The moon full and new represent the stops of our breath as holding on the in hale or holding on the out hale. The stops of our breath represent the fullness of awareness-vibrancy.

CARD IN GENERAL:

After the clear direction set by the star, we are turned toward the heavens, for our own direction. From the new moon the crescent moon appears and eventually the full moon dominates the sky.

Do not follow the moon as you would the star because it moves and will lead you in circles. It is a powerful light beaconing our eventual turn towards the Dawn in the new life that day. But now in the depths of night, this moonlight blocks the stars, and if we follow its path will be full of twists and unnecessary turns. All of our instinctual nature is aroused upon the dark psychic plane where the wolf and the dog bay at the moon.

Though the path is clear and we have good reason to be hopeful, the hope should not be put directly in the nature of the reflected light of the moon, nor on the portents and omens such light reveals.

The new moon can easily represent the dark night of the soul, where all direction is no direction and one is left without a clear sense of the end.

Stay the course as best you can even without sure exterior direction.

Trust in the cycles of inner development and realize that this ambivalence has a purpose of cleansing us and purify us so that we can accept our true nature as it is rather than as we wish it to be.

In its own way there will be a balance between of the wild mermen and the playful sprites in the garden. Dreams are more alive here than the waking day and dreamless sleep here gives no ease in oblivion.

Here women can be an important guide to finding our way. Accept the friendship of women but not necessarily their advice.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

A waxing crescent moon holds forth in the sky as a promise of deep feeling and intuition, the some of the two suits: wands and cups.

The center mandala is the Pisces astrological sign, two fish swimming in a circle, tied at the tail so there is no release. Pisces is the sign of deeper wisdom compassion through mystic insight and self-sacrifice. Pisces portends deep unconditional love and forgiveness mercy

compassion and healing.

This is a card of healing waters, and shadowing lights. The fairies and the moonlight garden indicate connection with nature, all things passing through their season. The dreams are playful and inspirational.

The world is here fundamentally an illusion and a possible distraction, do not take anything at face value.

Try to stay alert to the shifting nature of things.

The imagination can be a great gift for the development of true sympathetic clairvoyance, but one must be sensitive to the fluctuations of desire as wishes and attachments can easily cloud the best vision.

The truth of the matter is near but not yet seen. One must have faith and give up any attempt to define the end or there may be subtle deflections from what is truly seen. One can not reach what is hidden now. It is out of your hands but things are happening deeply within just below our conscious threshold.

The divine centered imagination is what animates Piscean gifts. There is a natural dignity, gentleness and loving compassion that derive from a deep sense of divine presence. In interrelationships there is a desire for peace, making amends and absolution, and a yearning for peace and inward serenity. Pisces are naturally psychic but also have a flair for the theatrical, enjoying the expressive arts of the imagination that plays with all forms of fantasy and can be prone to illusions about others and self

REVERSE MEANINGS:

The reversed crescent moon evokes the incorrigible tides of the dangerous sea.

Mermaids drown sailors. This ocean holds dangers, hidden shoals of destruction, seaweed in round nightmares and delusions, siren songs of false hope. Here blind faith leads to a fall.

Someone is deceiving you, offering a false hope and feeding fantasies that prevent you from facing reality as it truly is and making progress for your own good and well-being.

Avoid flattery, or easy answers to a difficult situation.

The world of drug addiction and alcoholism can cloud all your efforts and prevent you from enjoying the best of life. It also be extreme mental illness which is deeply ingrained and resist any form of intervention.

Do not be willing to make any deals or commitments with this aspect as in all probability things are not as they seem. There is definitely the possibility of lies and deceit.

The reversed Pisces represents a fundamental disconnection from the real world.

There is a tendency for alcohol and drug abuse, intoxication and addictions.

There can be an over concern with the body, hypochondria and moodiness.

Because the sense of divine presence is blocked, and there is a tendency toward deception, depression, a ready acceptance of injustice, a propensity to complain and whine, feelings of befuddlement.

Paul

Now let's look at Zach Wong's Revelations Tarot Sun:
Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

The Sun represents the culmination of the heavenly cycle. The heavenly cycle representing the theological virtues of faith hope and charity. The Sun is charity. It is the direct simplicity of love. Just as the sun shines down on everything without regard to its virtue or place in the world, so does charity belong to everyone by their very existence. Life itself is pure charity, pure love that easily transcends any darkness or despair, any conjecture or censure it may be placed before the image of the pure Sun.

In most Western mythology the Sun is a masculine image. It represents the Son child that is born anew, each day, each year to ever grace the world with its power and promise of life. This solar wheel is the secret of the hub of the wheel of fortune. It is the promise of resurrection that is symbolized in the calling to judgment horns in the 20th card that follows.

Actually the Sun is a profoundly feminine card when it is moderated by the moon and star who act as handmaidens to her power that by itself is so profound as to destroy everything in its path. The two children, or the child riding a horse, represent the freshness and innocence of charity that is so much in giving without reflection or guile, that it has no memory except it's ever presence.

The children twins are the child of the eternal now, looking forward and backward. In this childrens' the arrogance of the chariot and war and chains of the devil are forgiven in a glow of pure light.

Sensation and thought, swords and pentacles are completely in conjunction without equivocation; the Sun acts as a intensifier for the cards that it follows.

CARD IN GENERAL:

The Sun represents enlightenment pure and simple. Whatever we are is now made pristine in the presence of direct light. Much of the major Arcana deals with ourselves and various shadows coming to know parts of ourselves as those parts may suppress or overshadow other equally vibrant parts of who we are. But when the sun card appears all such equivocations, all such shadows for the moment dissolve into the pure light of present being that is ever now. What was unknown is now known. In some ways we have become omniscient.

However the only way that we can hold the Sun is to let it glide over us as we adore it in Thanksgiving. All the pieces of the puzzle have fallen in the place and we are integrated in ourselves, in the instinctual world, and in the world of cooperation and peace we are present to what is and to others as they are without forced projections.

The Sun is a lubricant of love that allows all of our relationships to proceed smoothly no matter what their imbalances or imperfections may be. Love sets the tally at even, even when many have been running on deficits. This is not the love of reciprocity or bargaining, which is the love of the lovers and of the devil, this is the love that sets all things free not by imposing itself but by leading all things be who they are as they are.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

The yellow Sun disk image is a benignly smiling face, with a mane-like aureole, corona-like flower petals and beard.

The sunflowers raised their head with dignity and the hope of their nutritious seeds.

The Sun is the child of new birth and fulfillment.

The infants? frolicking before the waving Herald flags flapping in the wind that support the images of lion, horse, unicorn?

When fairy children with wings dance the night the Sun shaded by sunflowers. These twins represent the cosmic card of conjunction between microcosm and macrocosm.

The lion represents Leo which is the ruler of this card. The white stallion or unicorn symbolizes the purity of this condition. It is direct and unmitigated happiness in the fool sunshine, shadowless meaning of life and all good things.

Here there is balance of energy and vitality needing to basic self-confidence and vitality.

There is a possibility that one will achieve recognition and fame and garner rewards.

One can enjoy for the moment comprehensive understanding of the situation under review.

There is special clarity on the situation. New confidence should arise from this clarity and unconscious ambivalence is should clear up in the light of awareness. It represents the practical inspiration of creativity during the moment of fulfillment

The Sun represents the principle of collaboration and teamwork in partnership as coming to fulfillment now. No clouds can shade this flow.
The Twins of speech and silence, energy and stillness combine to make all things possible. As enlightenment this is the unity and realization of pure spirit within and beyond the soul or the limitations of the ego.

This is the apex of existence and of life. Enjoy!

REVERSE MEANINGS:

The cherubs fly too closely to the Sun and become blinded by its bright light burned by its heat and radiation. Here one attempts to draw too closely directly to the source of life on Earth. In its raw form the energy is much too stark for an infant without knowledge of the degrees of wisdom that moderate the energy of the sun, the magnetic fields of the earth that deflect the solar winds, the atmosphere that protects the gentle biosphere will cooperate to adore and to fear the fierce directness of the solar Sun.

Here the Sun is a tyrant and its rays spears of destruction. This is the solar chariot without mercy.

There is excess in body and mind. Perhaps one suffers from a weak physical constitution, uncontrolled temper and propensity towards brutality. One may be obstinate even against one's own best interests, preferring a lose-lose outcome to any noble compromise.

One self regard has become inverted to the point of delusions and bitterness. When the light of the Sun shines upon this small emptiness the dessert of our lives become apparent and everything is as dead as stone and dust within us. The waters of life have deserted us and we are a husk of possibilities. Our innocence is set a flame and our only hope is the blindness of too much light.

One's own sense of self interest, pride, hubris blinds one from the general good, even one's own best good.

One may be suffering from a heart condition that could lead to serious problems.

One may be notorious for cruelty and antisocial behavior.

Paul



Hi Folks!

Since Paul and I resurrected this thread and began speaking with Zach Wong and the rest of you, this dialogue thread has jumped to the

Number Four Most-Viewed Discussion on the Living Tarot Meetup Message Board~

I attribute this to:

Paul's fine scholarship, and amazingly high energetic contributions in terms of time, along with his very consistent and disciplined pacing, which keeps people checking regularly because they can depend on him~

Bonnie, Debbie, and Carolyn's inventive and delightful original Revelations Tarot Story, most especially notable being Bonnie's fabulous Story Line and Character recap early on, and Debbie's willingness to get in here and really revel in it, which is unusual in a newcomer to the Board, and so VERY much enjoyed by all. Carolyn coming back from a long vacation and adding her fascinating creative mind to this mix has made it a treat for everyone.

Lastly, we attribute this thread's popularity to the unexpected delight of finding occasional posts from the artist, Zach Wong, and discovering that he has posted humor and poetry~ The "yellow bicycle pants" comment was hilarious!

The movement of this thread into the Number Four position is quite remarkable, as our Top Five Most-Viewed Threads have not varied for one single week in over a year.

You can sort your Message Board by Views simply by clicking that word at the top of the column, and the same is true of other sorts, as well.

Bravo, Revelations posters, and thanks, all you lurkers, for enjoying this and making it fun! And I must say, a strong ovation for Paul, who made this possible.

Just to prove Ferol right, Paul needs to take a little break in his posts this next week or two. Thank you so much for your kind words Ferol.

Not only are we one of the more viewed threads on the living tarot message board, but it is also my personally most sustained effort to discuss in public a tarot deck. I've noticed that I have written a small book of about 250 plus pages, (one single-spaced page is the equivalent of about two book pages in my estimation).

I figure parading our learned ignorance in public like this, might bring out in the community, eventually, an ease of discussing more of the contentious meanings of the cards than has been done usually in the past. Ferol, Julie, Bonnie, and debbie have all offered variant readings and interpretations of the cards. **(Anyone else is welcome to jump in whenever they feel like!)** I think this collective effort suggests that once we're confident in presenting our interpretations and some of the rationale for them, we can evolve in the time to considering our appreciation of the multi-variant significations the cards can bring out through dialogue with one another.

Thank you all for sticking with us.

So why am I taking a break now?

I am moving my household and will need some time to put things back together again.

I knew that I could not spend as much time as I wanted on the last two major Arcana which I feel deserves some special attention. And I would have to cut short my accounts of them because of the intensity of my other obligations.

After I finish discussing the major Arcana, I will do a personal evaluation of how I might approach looking at the cards if I were to start over again.

Next I want to consider the four or five elements as they may relate to the Myers Briggs personality types. And before actually discussing the individual pips by element and number, I will do a brief survey of numerology, considering the qualitative and symbolic functions of numbers.

So lurkers and collaborators, with the household disruption and the necessity of some business travel, after I complete the major Arcana, provide a summary and evaluation, offer some introductory remarks about numbers, elements, and personality types, I should be back on my regular schedule of at least two cards a week by the first of the year.

In the meantime, I am waiting to see what will happen to Zoe. Will she and Matt be able to trust each other enough to take up the clues?

Paul



Paul:

I think I speak for everyone when I say that we all look forward to your input on the cards. It will be interesting to see where this all leads - I do hope that it leads to a book for you!

Sending good thoughts for a timely move with as few difficulties/frustrations as possible. I do not envy anyone who is moving just before the holidays. Way back when I was moving into my first new home (literally a new home, and my boyfriend and I held our breath, hoping that it would go through!), it was also at this time of year. We missed Halloween, but were in the home in time for Thanksgiving. 😊

Blessings,
Bonnie

Now let's look at Zach Wong's Revelations Tarot Judgment:
Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

In the monotheistic religions, Zoroastrianism, Judaism, Christianity, and Islam, there is a prosthetic tradition of the physical bodily resurrection of all the dead. This is a fundamental of faith in Judaism, Christianity, and Islam.

Maimonides the great Jewish philosopher and theologian, insisted on listing the resurrection of the dead as a necessary tenet to Jewish core beliefs but was at a loss of how to explain it. The apostles Creed also makes allusion to this important pillar of Christian faith, without explaining it either. The Qu?ran often cites the last judgment as the second coming of Christ and the resurrection of the dead.

Polemically this belief has been used as a exclamation of why reincarnation is not tenable in the three Faiths. As explained exoterically the resurrection of the dead suggests a unilinear uniqueness to each individual life that has such particular distinctiveness and uniqueness that it cannot be erased or eased by allusions to naturalistic and cyclic metempsychosis or multiple

reincarnations.

However such claims are probably secondary rationalizations to the hope continued existence after we die, and existence that reclaims the body as well as the soul to be the unique unitive substance of one's life in this world and the next. The spiritualizing of the body in the resurrection of the dead is a profound mystery that is only beginning to make sense.

It is perhaps a recognition of what some of our post-humanists are claiming that humankind's evolution may skip biology and become incarnate in silicone. However I am less optimistic about this cognitive legerdemain than about the reconsideration of the sacredness of the body itself as a central motif in the reemergence of the divine feminine in human consciousness. One could even remark that modern zombie movies represent a parody of the resurrection of the dead.

The insight may also be echoed in what the Egyptians understood that the vessel of the soul, the body as mummy has unique characteristics that complete the soul or consciousness. That the afterlife is not what it must be until we are complete in body, mind and spirit, therefore the physical world must be resurrected into the paradisiacal world. The resurrection of Christ becomes the resurrection of all the dead.

How this would rationally work out has been a quandary for many of good faith who lack the imagination that bodily resurrection does not mean a particular body but the body of deeds and desires that will reinvigorate the Evergreen earth.

Perhaps one last observation can be made here about the resurrection of the dead at the end of time. Our bodies are essential to the formation of our souls and eventual access to spirit. And our understanding this is all provisional and happens according to the accidents of time and circumstance within the limits of matter. But when time ends this provisional motion and sense of ascending and descending times will flee into inconsequentiality.

The molten hot plasma of all things will melt into a simple unity of matter and spirit that were never other in truth or in fact: Our pure spirits immortal and ever alive in the body of primordial matter. This may well be the matter of the vast nothingness before the Big Bang or the all consuming implosion of a black hole. From the outside it may seem inhospitable, but on the inside of who we are, it will be everlasting paradise, a true arising from our graves to the angelic horn blast reckoning. What began with the word ends in music.

more

CARD IN GENERAL:

The trumpet blasts its call to arise from the sleep known as death. And people emerge from their graves. The zenith of the Sun, the card of complete awakening and full realization in this life of all that is good and possible, is trumped by the trumpet blasts of a greater awakening beyond the light and shadow of this world. In the class of works known as the Tibetan book of the dead, it is understood that the dead often hear long after the body ceases to function.

The recitation of prayers for Thanksgiving and guidance then become useful auditory directions that guide the soul confused by its loss of physical function and direction toward its inner truth, the inner sound of bliss that is the physical embodiment of hope and joy in the inner light of the sun and star that guides to the gates of paradise or the maw of hell. Like our sleep, our death is not complete until it is over. Likewise our dreams are not complete unless we remember them.

So it is that our reward or punishment is the sum effect of our life as lived within our own hearts. Being of clear conscience now is the best remembrance of the eternal that may snatch us away without forewarning.

The call of the resurrection comes not from our own desire but from the desire of the heavenly Host. The Angel whose only purpose is the adoration of the divine is instructed to sound its trumpet to signal that all things are now restored to their eternal preexistent potential that is now the only actual. In this world there is no death, nor is there darkness by which to contrast the pure light of bliss.

The divine yes is beyond the yes and no of this world. So it is in the resurrected world the laws of physics will find new strings to follow for time will be no more for it was merely a reflex of the cyclic turns of planetary rotations and elliptical encirclements of the Sun.

In alchemy fire has degrees of purification. The highest fire reveals the truth without burning those who are ready to receive it.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

The seven Angels represent a call to arise from the false sleep of death. Perhaps they represent the seven chakras all fully active with the horn blast of the fully arisen kundalini of initiation. The man, our soul arises from the center; perhaps the purple represents a shadow of the grave (?), raises his arms high and open acceptance of glory and adoration.

So does the choir of angels lift their palms upward to symbolize submission to the new order of being. Although wings of the angel enfold us new moist possibilities, the true action comes in the receptivity of the newly arisen. In the upper right card things are in balance and the call to a higher consciousness is received graciously and with enthusiasm.

In a spread the meaning of the card is clear. It is time to recognize that things have changed in a radical way. The old way of seeing things no longer obtains to the real world and we must move beyond of the prison of our past experiences to welcome new opportunities in a world that is transformed and renewed. It is time, not to aspire to become our higher self, but rather live as our true self.

The time to be on time has come and we are invited to look where we have been, where we currently are, and what our true goal is. We recognize that what it is we most want is what is all of what we actually are.

REVERSE MEANINGS:

In the reversed image of the trumpet blast is not a welcome awakening but a shriek that hurts the ears of the sleeper. The choir of angels reaches out to him as if to offer help in his suffering and hurt. It is our own attitudes that limit such a joyous revision of all values and fulfillment of all dreams.

Everything is out of alignment and though the opportunities are present we are not able to recognize them. There is a possibility that we can change but it is at such a deep and profound level that it may seem impossible. We suffer from an extreme distortion of vision and find that we are lacking the very love you wish to give and receive.

It is possible to change this situation but to do so will seem like profound suffering for us. However of the fear we feel now is worse than the changes that must occur.

If we follow Crowley's advise:

Be every Act an Act of Love and Worship.

Be every Act the Fiat of the God.

Be every Act a Source of radiant Glory.

Well, I see that although we agreed on a plan, we were without the man,

and so I am so glad to see that

Paul is in da house!

Boy, without your presence, this little funnabilly hoedown went slowdown.

Glad you're back, Dr. Confusticorum Explorum.

With your renewed scholastic vigor, perhaps we awaken those who snorem

JUDGMENT

GENERAL REMARKS:

This card always represents death, separation, standing alone, and healing. It could also represent being lost, needing to be forgiven, or channeling one home.

CARD IN GENERAL:

This meaning of his card to me means you will be judged as to all your good works on earth. This to me always means someone who has passed away. I will channel a loved one and give them the message of peace, tranquility, and comfort.

My message is reaching the good place we like to call heaven. Some may decide to stay other?s may decide to return back for another lesson. Some go onto be apart of the master teachers?or just what ever one believes in.

I will tell them the vision as the entity describes it to me. Most times it?s a beautiful place full of love, warmth, and acceptance. Peaceful sun, beautiful gardens, lavish travels?ECT.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:

Seven Angels are called to the side of the family member who has passed away. They are there to add comfort and joy to this person as he sees a life review and how he has impacted the lives of other still on earth. This card always draws strong emotion and even pain. I always explain to forgive the person who has crossed over even if there were hurt feelings.

REVERSE MEANINGS:

Reversed meaning of his card to me means you will be judged as to all your good works on earth as well as not so good works. The Angels again come to comfort this person as they lead them away to a healing place of comfort to reflect on the way they have touched the life of other?s on still on earth. This opens up communication for the client to get those old regressive feelings and pull them out so they will no longer hinder them.

I will tell them the vision as the entity describes it to me. If the card is reversed the message is usually of hurt, of suffering, of being in a healing place, it might mean the entity has not been able to cross over.

Right side up or reversed this card is very emotional.



absolutely love the interpretation that Paul gave. Wow, so intense.

So happy to see you with us again Judy!



Now let's look at Zach Wong's Revelations Tarot World:
Find the online image at <http://adflatus.dthou...>

GENERAL REMARKS:

The World and the Wheel of Fortune are mirror images of each other. The world makes flesh, makes alive and unique what is apparently mechanical and arbitrary movement on the part of the Wheel. The World sports an x-ray vision seeing into the selfless soul of all things.

The exoskeleton of the Wheel of Fortune is motion as cause and motive that grafts upon the mechanics of change and chance a false sense of separation, because of our mediating intellects and egos that insist upon containing a self that filters the smooth flow of all change and the wish and dread slips of chance.

The self learning to love in the second movement of the fool's journey, trips up on itself because of its bias. The bias is perceived as the difference between change and chance.

Now the World card is the enfleshed, enlivened version of the Wheel as the World in its full unfallen wholeness.

The fun house mirror distortions that the ego imposes upon the World are here shed completely. The fruition of true self would come to full bloom with the Sun card and the completion of the three theological virtues of faith, hope, and charity.

Charity requires a profound sacrifice which is the death beyond death, the Judgment and the transfiguration of the self into no-self. The esoteric meaning of the last Judgment card is that we die to the world of yes-and-no, we shed our egg-shell-selves, our egoic bias is left in the grave of our previous life.

Here chance and change are united as one inalterable event that does not seek mediation through the filtering elements of the self. The World is the card of destiny, not as a cruel and inexorable fate that innervates any possibility of self-effort but of full completion and integration of the life journey.

Of course, the last two cards of the major Arcana read in their deepest symbolism represent developments beyond enlightenment.

The death and resurrection of the last judgment are beyond one's will and choice. As a precipitating event it happens on its own accord and we cannot make it happen or even know when it will happen. Likewise the world as the full bloom of true life that is integrated and whole. Here the distortions of desire and development fade away.

We are invited to partake of the world as it truly is in its entire divine splendor. So perhaps it is best to understand the world as the world before the fall. This is the world as Paradise where the tree of the knowledge of good and evil in the tree of life become identical within the heart of the selfless lover. It is a grand invitation and splendid reward for following the deepest levels of invitation to the divine. Though it is said that many are called but few are chosen. In the world we are all chosen to be fully happy and at ease in who we are.

CARD IN GENERAL:

In Zach Wong's Revelations Tarot, there is no true reversal of the World card for everything comes full circle round and whole. We began with the journey within the world and now we

come to the whole world at the end of the journey where we begin again and again. This could be seen as the wheel of Samsara, the wheel of sorrow, the wheel of ever present existence that never allows us respite from its turn and motion.

And it is true that we can experience the world as a profound prison. Where the best we can only hope for is a mere approximation of happiness and good fortune. Everything is a sham. Love, faithfulness, truth, goodness, beauty, fulfillment, wonder, joy, are mere shadows of illusory hope we delude ourselves with in order not to fall into dissolute despair! Existence here is terror.

However this is not the meaning of the world. The world is not a trap set to ensnare us with false feelings and temporary relationships. Actually the world is the gateway to the eternal felicity. We have no necessity that is not found in our hearts when we love.

SYMBOLS & IMAGES IN CARD: UPRIGHT MEANINGS:
REVERSE MEANINGS:

The male and the female dancers, who look like surfers to me with their surfboards being of the Green snake of everlasting life. Perhaps they are skiing, or snowboarding down an incessant hill of change and wonder. Everything is contained in held in this fourfold world of completion. Their ski poles are lightning rods of fire. The purple flags fly around to celebrate the completion.

Leo the lion head for summer and fire and Taurus the bull for autumn and earth, the Eagle for Aquarius for winter and water and the Angel human proffers spring, air and hope. The world card speaks only happiness that does not depend upon achieving self defined goals. Rather happiness is recognizing on a level that transcends selfishness a balance of energy, a recognition of the order to live through our life its challenges and to comprehend from them a profound invitation to be aware.

The sum of any one life is not in its story, nor its history, nor in its recognized effect upon others or even in its manifest good, no rather than some of the life is in the attention to living and loving, and being as fully aware of all as it is in our capacity to be.

We cannot forsake the world which has given us birth. The fourfold world is our very body and soul, mind and spirit. This fourfold world is who we are before we were a who.

From the element of fire we cherish the heat of our animal living nature. From the air we are given the breath of life. From water are lifestream, our blood flows in all directions to be the element of touch and feeling. From the earth, from rocks and mud we derive our physical forms. From all these worlds and all these directions we emerge to be all that we have been and all we will ever be is here and now and was never not ever, here and now.

Do not be fooled into believing a religion which attempts to refute the true beauty we are in this world. Do not be distracted by the claims of some who wish to falsely subjugate the body as an object of desire or contempt. Do not be misled by minds that use every ounce of logic to deaden the serenity of simple awareness. Rather rejoice in who you are now in the world for it is good and complete and beautiful. Listen to its invitation and open your heart to wild things. Rather celebrate those you love and know and ever be open to loving and knowing the new and the strange and the forgotten.

The world is a wonderful place. Inwardly calm and detached, outwardly involved and excited by the beauty of the world and its intricacy, go play fully in the world my friend, for no matter who you are, or what guises you take, you are in truth deeply free and loved by a love that needs nor has no why. Enjoy!

Paul



THE WISDOM OF HINDSIGHT OR WHERE ARE WE NOW?

In reviewing my remarks on Zach Wong's Revelations Tarot Major Arcana, I am painfully aware of many the things that I have left out!

For those of you who have been reading along with the posts, you probably felt my comments were full enough. If I were to return to the Fool and begin again as we all should, here are a few of the things that I might consider to do differently:

I feel I short shifted practical readings for various occasions. Such as what does the card say generally for business, romance, friendship, self-knowledge, strategic interpersonal relationships, play, and spirituality? The imponderabilia of all the many questions and slants of desire that are brought to a reading of the tarot.

I think it's important to be clearer about my biases. People who have been reading about these major Arcana probably have caught most of them implicitly already. But to be fair I should try to be as explicit about them as I can.

For one I see all the cards of the tarot as representing symbolically the totality of possible experience as hinted at through the evolution of the images. Some aspects of the tarot are arbitrary, as much as drawing cards may seem random, but that our own minds bring to the study of tarot the holism the cards suggest. In that way they are very much like any projective of mirror.

For me tarot stands for a system of meditation, away of looking at the experiences of life as guiding us to our own innate completeness, wholeness and happiness.

I do not necessarily think that the traditional order of the major Arcana represents a systematic account of an individual's spiritual unfolding. I think individuals vary incredibly and that steps can follow various orders, with series of repetitions as well as immediate invocations of the sublime.

By my following the traditional order for a systematic presentation I mislead readers possibly into thinking that these are the natural stages of progressive meditation or spiritual unfoldment. Such views of progressive meditation should not be readily projected onto the tarot itself. Though some people may wish to use the tarot as a means of discovering the elements of their meditative unfoldments, the traditional order of the tarot is probably not a template for progress of the meditative arts or a pattern for the order of spiritual discovery.

Ultimately I'm not concerned with tarot at all. My true metaphysical interests are in the simplicity of awareness now: that there are no techniques to be who you are. That's simply abiding in your own reality, without trying to make anything out of it, is more powerful than anything we can possibly do or know. I believe that exercising the reframing the tarot readings do can help in radically accepting ourselves as we truly are.

For me the simplicity of awareness is unconditional love for all without exception. (But on a personal note it doesn't mean I'll take a lot of bullsh*t. That I do have good days and bad days, have a range of happiness and sadness, have a number of unresolved personal issues and neuroses, am still overweight, and need to exercise more. But none of this blocks the simplicity of overwhelming acceptance and love.)

In analyzing the major Arcana again, I would not be so unilinear in assigning the power-over, power-within, and power-among to only some of the cards, but would

rather give them interpretation of all three power relationships to all of the cards.

I would like to bring in more stories for illustrations for the various cards. My own orientation would be towards folklore but I am sure that there are plenty of other stories out there that people could tell, or recap in summary that would illuminate how these archetypes work in our life.

Perhaps as an organizing device I should use the Gnostic Ladder approach to the cards. However as this elaborated description may suggest it would offer a completely different integrating scheme for the majors and minors.

GNOSTIC LADDER:

Version One : As a friend of mine once said,

When you first begin to read tarot, they are little more than strangely drawn playing cards.

After some study and deliberation the symbols in the cards begin to beckon you to go into them.

Now the cards become shards of mirror, inviting us to self-knowledge.

With more study and reflection, the narcissism of the mirror dissolves into the transparency of a window to the world soul, where self-knowledge dissolves into self-forgetfulness and the forces of the cosmos take shape as living entities.

With more study and meditation, the transparency of the world soul widens to become doorways into the Universal Archetypes and Aions.

With more study and contemplation the doorways open to the palace-chambers of the King.

In the palace-chambers, we are invited to partake of the treasures and the pleasures of the King and to feast in the banquet hall as a master of all the worlds.

However stay not here O Soul, go to the King himself hidden by the antechamber, and there find what should not be said.

Version Two of Gnostic ladder: The number and letters suggest possible stages of integration and assimilation. It was suggested by a friend of mine years ago in a conversation:

(0)At first the tarot cards, seem nothing more than pieces of colored paper, (1)then the images on the cards begin to attract and intrigue, (2)the symbols evoke curiosity and wonder.

Eventually (3) the symbols begin to have a life of their own which invokes in us a profound awe. (4) Now we know that the symbols are mirror-like glyphs to our own superconsciousness. (5) They become living things and (6) the cards become transparent like windows that look into another world of dreams and visions of deep significance as this other world(7) is our very own soul made whole in the spirit.

Eventually the windows enlarge to become doorways (8) into the living presence of the living mysteries. (9)We may walk into this world and find it more alive than anything that is in our exterior life. (10) Here the symbols will talk and tell us (11) the mysteries of our heart and (12) the hearts of those we meet.

(13) Here our questions dissolve, not into answers or solutions, but into (14) supernal mysteries of self-forgetting love.

As we follow the paths (15) from the doorways with our friends, the symbols eventually lead us (16) toward the palace of the King-Queen, where their chamberlain (17) greets us with great ceremony and pomp at the anteroom of the throne-room. In the name of the twin monarchs, the chamberlain offers (18) all our heart's desire. Anything that belongs to the King-Queen's is yours, he promises, and he speaks truthfully.

But here beware! Do not become distracted by these gifts, because they fulfill your every wish in the world. Instead (19) insist that no gift worth receiving can be given by a servant of the twin monarchs. That the only gift your heart truly wants (20) in this sacred space is an audience with the King-Queen themselves.

The chamberlain is instructed to persist in tantalizing you with more and new dazzling and precious trinkets, (21) to twiddle with your heart's steadfastness, to see if you will be bought off by some created glory.

So friend, be patient and quiet, pleasant and adamant in your polite refusal of (a) all gifts proffered by the chamberlain, except for the (b) simple presence of the twin monarchs. In due time, the chamberlain must accede to your request. You will, not only be ushered (c) into the throne room, but, (d) in the privacy of your audience, you will be invited (e) in secrecy into the nuptial suite, the bridal chamber. May God protect this potent secret!

CONTINUE WITH REVISIONS LIST.

I would pay closer attention to alchemical symbolism and transformation. I only touched upon it in the most cursory fashion in these remarks.

There has been a great deal of careful historical work on the evolution of tarot symbolism. The descriptions and variations have to some degree been sifted and summarize in a few tarot reference works. If I were writing seriously about the nature of the symbols on the card some of the variations should be considered. Their meanings assessed and interrelated with the current deck.

The same would hold true for the variety of traditions of interpretation. It is not very easy to decide on how best to handle these, because there are so many of them. There are some things generally agreed upon, but there are many tangents by many minds and personalities that deserve to be drawn towards the center for a fuller sense of agreement.

Ultimately this is hardly the work of one person, but rather of a community of inquiry that fundamentally realizes that all tarot symbolism is over-determined in meaning and therefore the Canon should never be closed but recognized as a living discussion where all insights and comments are welcome.

I tended to overemphasize the major Arcana as a spiritual path for realizing enlightenment. I think that the majors need to be read on more than one level when it comes to interpersonal relationships. I still tend to believe that most majors in most readings tend to bring a person back into themselves for self insight.

An elemental analysis of the dignities in the major Arcana would have been useful.

Dealing more explicitly with sexual and gender variation in what the majors say about this would also make the interpretation of the cards more useful in readings.

I think it would be a useful discussion in interpretation to talk about the ways and times when the majors can actually represent people in our lives. Because I resist this interpretation, I'm sure there is something here that I should learn.

Notes for the artist. Thank you Zach for sharing your personal vision of the tarot with us. I do hope you continue in some way to develop new tarot visions. After having spent a little while with the major Arcana and about to embark on an analysis and discussion of the Minors,

here are a couple of things I like about your deck. First off I like the upright and reversed images. I like the center focus Mandala as a good transition image, centering image for the upright and the reversed readings.

I am fond of your color scheme: the purpleish red colors that so predominate your color palette. I have not remarked upon them but they give a sense of royal blue, or sacerdotal purple, rushed tans of autumn. The colors mix in an affirmative life establishing fashion. The purple and find someone into the deepest study of their unconscious and conscience soul mix.

If you ever have an opportunity to negotiate a new publication of the deck I would suggest that you lobby for larger card format. Issues that have garnered comment is that many illustrations are too busy, and it is difficult to identify some of the images in the pictures. Your own guidebook is quite useful and though I have departed in many ways from your interpretations, it has always been in the spirit of additive associative images and meanings for the enhancement of people reading with this deck, which follows in the RWS tradition. I hope this little exercise has breathed a little new life into the sales of your deck.

WHERE ARE WE NOW?

After this retrospective focusing on the major Arcana, I plan to discuss the four elements and their interaction. (The week after Thanksgiving)

I will then do a brief essay on numerology as introductory to discussing the pip cards.

Then I will begin analysis of the minor Arcana focusing on the pips. I will be discussing all the aces, all the twos and so on. The idea is to bring out the characterological features of numbers symbology as it mixes with the elements.

I haven't decided how to do the Court Cards yet. I will probably adapt a Myers-Briggs topology for the courts. There are 16 types and Myers-Briggs as there is 16 court cards.

Other elements of characterological and scenario possibilities will be explored.

In rapping up the formal analysis, I may make some general remarks about reversals and upright meanings as they occurred specifically for Zach Wong's Revelations Tarot.

To sum everything up I plan to do a basic Celtic cross asking the tarot what it's evaluation of my project has been. Finally I will do one last retrospective on how I would approach the analysis of the minor Arcana otherwise.

Edited by Paul Nagy on Nov 15, 2006 at 10:30 PM

21World >3

A wreath of green leaves, full and healthy. Growth that has been watered and nurtured. This wreath forms an oblong(egg like) circle, complete- no beginning or end, reaching all 4 sides of the card.

Each leaf looks perfectly placed. This wreath frames the entire picture with life thats tied together with a gold ribbon that supports the pentacle that contains the gifts gathered that allow for mind, body and spirit to work together in balance.

Alot of effort goes into creations that are finally worthy of display.

Balance is represented in the center of the picture by the naked figure of a strong older male. Standing in a balanced position on the toes of his right leg. Strength in reason. His left leg crosses behind him supporting a snake. Faith. The mans arms reach out with hands open, banners with purple ribbon flow to wrap around the wreath. Support, grounding.

The purple ribbon returns to the middle and behind a perfect circle exactly in the middle. The

edge is orange and becomes white in the center. The place of beginning. Intention. Fools journey.

Picture reversed - weaker(woman), losing balance. Body is soft with little strength to hold itself up.

The lion and bull in dark blue with strong definition upright are now light shades purple and undefined.

As a person...smart, strong,sensitive and supportive, and in general good health.

This person helps to bring the ends to projects. Rewards completion.

Wow.....

GENERAL REMARKS:

The World card to me represents all of your past lives and what you have become today.

It also tells story of your life path and if you are following them or if your led by ego. If you let go and let God you are led through each lesson so you will can be used as a testimony for the one he puts in your life. If let you ego get in your way you are the one who is meeting these teachers and hopefully listening.

Paul I do agree that The World card and the Wheel of Fortune card plays on the same theme of things coming to a full circle of completion.

RIGHTSIDE UP:

Is the bible of your own life that comes around in a full circle. What is that saying, "Once a man twice a child." I love that saying, "It's not how one dies (in this life time) it is how one has lived." Love is the key to life in my eyes.

REVERSED:

Trial and tribulations. All your past lives have created the person you are today. Let the "E" go. If you have learned to not let your ego get in the way and youre really trying to do God work which I have always said is helping those less fortunate.

SYMBOLS:

The World card starts with life, lessons, re-unions, trials & tribulations, and death (in this life). I love the purple (trials), blue (universe, numerology, seasons), green (family, friends, and past lives), and orange (God & Goddess and eternal relationship w/our maker) colors in the cards.

I see the male and female walking on the tight rope of life being very careful to learn form their mistakes. They go through life trying to survive without falling down. They grip the flag poles tight in order to show their strength, compassion, and spirituality.

Leo, Bull, Eagle, and Mankind, represent the four seasons and with them come change. With change come maturity, wisdom, and inner peace.

CARD IN SPREAD:

When this card is pulled for a client I have to ask them what life lesson have you learned so far. This question I ask them at the end of their reading.

This card depending on where it falls in a spread is always good news or merely a reality check. The client is living the life I am an outsider looking into their window of life. I always give them a positive message for my heart.

I truly thank you Paul for taking us into this journey through the majors of this Revelation deck. You are a very compassionate person and it shows in your words. I am still blown away as I read your interpretations.

We have time to reflect on life in general and how these major card mirror our books of life. I truly look at this card representing us as teacher, student, teacher, student, and then master. Master of what Master teacher who has paid the ultimate price for a lesson learned.

God is my internal teacher. I am providing this website address...which is "A course in Miracles" which also represents the World card very well.

<http://www.fipdata.or...>

Give the best advise you can to prevent someone from making the same mistakes. Of course they have their own free will which means they want to be a student just a little bit longer.

Sending you much love Zack. I truly love this deck. 🍀

[I do hope they ask me to write the script for the movie! ;-) Those who have been following this little Tarot story will realize that the ending is pure Carolyn, even though I wrote it. Carolyn brought in the character of the "man in black" - Antonio/Prinz von Dunkle. She defined the Spear of Destiny, and added the esoteric/alchemical elements. She provided a foundation that was a great deal of fun to work with!

Kudo's also to Debbie, who created the mulit-dimensional characters of Zoe and Mia, and to Paul, who set down the groundwork for the character Matt Day. And ultimate kudo's to Zach Wong, who gifted the world with this wonderful deck to play with!

Blessings,
Bonnie

Thank you so much Bonnie for diving in and rounding out the story line. Caroline and debbie your contributions are much appreciated to the imaginative work here.

I am so happy this spear of destiny is about to be activated. Though in my way of thinking that might not be too good!
I just hope that terrorist cell of Al Qaeda doesn't try to horn in on the action.

Ferol is correct that there are few message boards that attempt substantive conversation in my experience.

Though I'm always happy to welcome new voices bringing in their own particular perspectives and knowledge at any time, attempting to explore the depths of tarot symbolism is a never ending waterfall of insight and inspiration: Like the imaginative play of plotting out a good story using the fall of a tarot card to shape the action.

In the meantime, I continue to be distracted with necessary encumbrances of making a living and setting up a new household, and I very much miss the flow of writing about aspects of Zach Wong's Revelations tarot. I haven't been exactly inactive, as I have been doing some

background reading on how I want to approach the four elements of the suits as well as some numerological research. Perhaps this weekend I will have the necessary leisure to launch into my transition to exploring the minor Arcana.

Thank you all for sharing your gifts in this thread. And thank you, silent lurkers who I hope find some useful perspectives to apply to your own tarot treasure chest of wisdom.

Paul

Paul:

I look forward to the elemental discussion of the suits - lots of things to look at here!

i think one of my favorite things to do is to place the Pips on the Tree of Life. During a class with the Tarot School, Wald (Amberstone) suggested placing all of each card type together (i.e. All Aces, All Two's etc), and then placing the piles on the Tree of Life. This action makes it very easy to quickly change the Tree from Wands, to Cups, to Swords, to Pentacles. Absolute magick! :)

Blessings,
Bonnie

So wonderful~

I am re-reading the thread, for the fun of it.

What a FABULOUS group we have here. I am absolutely PROUD.

The mainstays of this story all live in another state except Carolyn. Funny!

Bonnie is Washington state, Paul is North Carolina, and Debbie is New York.

And Zach Wong lives in Australia!

Isn't the internet grande? If we manage to Meet Up at WATTS or Readers Studio, then we will have met our goal of using Meetup as a personal contacts OFFLINE venture. Meeting online to meet in real life.

haven't we had a good time? I did!

~

Edited by Ferol Humphrey on Dec 2, 2006 at 12:34 AM

Paul:

I look forward to the elemental discussion of the suits - lots of things to look at here!

i think one of my favorite things to do is to place the Pips on the Tree of Life. During a class with the Tarot School, Wald (Amberstone) suggested placing all of each card type together (i.e. All Aces, All Two's etc), and then placing the piles on the Tree of Life. This action makes it very easy to quickly change the Tree from Wands, to Cups, to Swords, to Pentacles. Absolute magick! :)

Blessings,
Bonnie

Bonnie, using the tree of life as an organizing principle for the pips is very useful. Instead of having 4 trees of life, suddenly one has 10, 10 times 10. But I do think it is important for neophyte tarotists to get a good feeling for the elements as the essential qualities of experience.

In my next several entries I am going to explore the traditional ideas about the elements and their interaction with one another.

The first place is to give some recognition to the nature of the imagination as an essential creative faculty of true knowledge and apprehension of reality, and not just the debased idea of the imagination as the unreal, unreal, and surreal.

I think that some of us should start a new thread discussing various approaches to using the tarot cards for creating stories. There is a lot to be explored here and to be discussed and plenty of experimental possibilities could be explored in the discussion and perhaps in the recreation of making stories.

Of course the reason why I suggest a separate thread is that it makes sense that we keep our focus on this thread to be Zach Wong's Revelations Tarot and its exploration and interpretation. I must admit that I do stray a little myself in my interpretations of Zach's deck, but in some ways I need to follow the ideas as they occur to me.

After I discuss the elements and the numbers as archetypes and qualities, I will again be returning to a card by card discussion of the minor Arcana in the images on them. As always I invite others to contribute their interpretation of cards and a spreads as they are so inclined.

Paul

In the next few entries I want to consider the nature of the four elements of the four suits in the tarot. The elements: earth, air, fire, water -- do not represent an archaic physics but rather the poetry of the senses. No matter how scientific our knowledge is of chemistry and physics in their spectacular modern and technological developments, we still experience the everyday world of joy and strife, exaltation and despair, truth and falsehood, well within the primitive framework represented by the four or five traditional elements or states of matter as they are currently recognized. However a few introductory remarks seem useful.

What is the significant difference between the major Arcana in the minor? The major Arcana represents the evolution of experience as pure spirit, or as I usually want to identify it as direct awareness. I am using the term direct awareness to refer to the immediate, unmediated direct apperception of awareness of itself as it is without attention being diverted to the content or conditions of perceptions, feelings, thoughts, images, sense of self, or anything within the purview of the awareness itself.

Kant thought that such consciousness-without-an-object was the sheer impossibility and dismissed the idea without much justification in his Critique of Pure Reason. (see [Philosophy of Consciousness Without an Object by Franklin Merrell-Wolff](#)) and his lesser know follow up book: [Introceptionalism: The philosophy of consciousness without an object, volume II by Franklin Merrell-Wolff](#)

In an alchemical sense this unitive awareness is the prima materia, the Philosopher's Stone that turns base metal into gold.

Within the prism of human experience, in this case the 22 cards of the major Arcana, or the letters of the alphabet as emblems of universal experience, the primal unity of awareness is graduated into the texture of experience without ever losing its primal unity.

As we come to know ourselves, we realized that the unity with the divine which we seek has always been present, we were just overlooking it, though it never overlooks us, and ever patiently guides us towards its primordial truth.

The major Arcana represents this depth of knowledge within human experience. Its ultimate

value is to help us realize our essential no otherness with the source of all reality.

However it also guides us through the labyrinth of the archetypes of human experience at whatever level of integration we consciously strive for or have attained. These archetypes represent a structural code or history of embodied existence that contains within it the threads of evolutionary experience of life on this planet.

They are times we normally experience as we come to know ourselves also represents the stages of human development and realization as well as the containers of animal, vegetable, and mineral histories through which they are woven.

In the ancient systems of physics the four elements correspond to four of the five states of matter in physics today. These are earth equals solid, water equals liquid, air equals gas, and fire equals plasma as in a spark. The fifth stage of matter has only been recently recognized as the Bose-Einstein condensation, where Atoms coalesce into a superatom at near absolute zero. The qualities of this condensation holds promise for quantum mechanics and nanotechnology.

If we assume that the major Arcana is the quintessence, the fifth element, usually identified as akasha, the material analogue to pure awareness sometimes identified with the Aristotelian ether, the nothingness needed to hold space in place so that the Sun and the Moon and planets might move around in the stars its stay in place: an idea that became unnecessary in that form when the mechanics of gravity became noticed by Kepler and worked out by Newton.

These ideas might be interesting to know about and to follow up on in general works on the history of physics especially as conceived by Aristotle, but for the purposes of reading tarot cards effectively and intuitively it will help to become aware of the traditional properties in correspondences of the four elements that correspond to the four suits in the minor Arcana.

The minor Arcana represents the passive state of matter as mirror of the soul. The major Arcana represents the active or primordial state of the spirit as the light of God.

It is the divine light passing through the prism of archetypes that sparks human life into the delicate aware creature we are capable of reason and logic and appreciation for beauty and the ability to love without why.

Each element then represents a quality of reflection that suffuses an aspect of divine reality in creativity. By knowing the world we know the constraints of our experience but not the freedom of our soul.

The qualities that we have within ourselves that are sensitive to the primordial elements are all our special human qualities of perception and language as modified by our personal histories and stories, the epoch in which we live, and most importantly by our own decided turned towards the source of unlimited light within our pure awareness. Awareness is the prima materia that vivifies the elements of experience in our daily life.

In reading tarot this is recognized as leading the images on the cards speak to you and tell you what they mean. This is awakening the faculty of imagination and with the imagination comes the more subtle faculty of intuition. In some ways our imagination is an imitation of the divine act of creativity. Imagination is reality when properly construed. Of course imagination can also be the Royal road to self-delusion and profound suffering. Like any tool it can be used skillfully or stupidly depending upon the training and knowledge of its user.

More

Edited by Paul Nagy on Dec 3, 2006 at 2:52 PM

Some psychics like to believe that intuition that sidesteps imaginative associations is a higher form of creative communion with the divine, however in learning to appreciate the profound depths of the minor Arcana such a conceit is not necessary and carries with it its own form of self-deception that need not be elaborated here.

In learning to respect the creative elasticity of the minor Arcana, one should recognize that one is training one's imaginative faculty as well as invoking the intuitive. The intuitive is necessary for a healthy imagination.

In some ways you can think of the intuition as the inner eyes that seek out the invisible light of divine unity and compassion. It is important to know how to open those eyes as a way of checking what the imagination is guiding us to.

If one does not listen to the subtle promptings of the intuition than training the imagination becomes nothing more than insisting that what one wishes and wills must be the nature of the world. Such unconscious narcissistic promptings will lead one into incredible frustration and denial of everyday reality that suicide and psychosis are its probable outcomes.

So there is a discipline in learning to use the imagination creatively as a true source of the nature of things as they are and are likely to become.

The idea of the cosmic imagination which is the ever present divine creation that keeps open the now as the divine presence which is the gift of true insight into the world and into the self as not other, is explored by Henri Corbin in an article that appeared in the Jungian periodical, *SPRING* (Zürich) 1972, entitled, "Mundis Imaginalis or the Imaginary and the Imaginal?" (I'm alluding to a partial translation done as a pamphlet by Golgonooza Press, and copyrighted by the Analytical Psychology Club of New York, 1972).

Corbin begins by recognizing that the term **imaginary** has come to signify the unreal, so that a new term needs to be invented that can signify the reality and creativity of the imagination and its cosmogonic and creative functions.

The term he proposes is **imaginal**, or in its more formal designation *Mundis Imaginalis*, which the Persian theosophers of Shi'ite Islam designate as the "eighth clime." The eighth clime is the land of nowhere, where everything is possible. It would correspond to Utopia but not as a social vision so much as a (super)natural vision of the world transformed into its *prima materia*.

Quote:

Active imagination is the mirror par excellence, the epiphanic place for the Images of the archetypal world. This is why the theory of the Mundis Imaginalis is closely bound up with a theory of imaginative cognition and of imaginative function, which is a truly central, mediating function, bowing both to above median and the mediating possibilities of the Mundis Imaginalis. The imaginative function makes it possible for all the universes to symbolize with each other and, by way of experiment, it enables us to imagine that each substantial reality assumes forms that correspond to each respective universe. (?). The cognitive function of imagination provides the foundation for a rigorous analogical knowledge permitting us to evade the dilemma of current rationalism, which gives us only a choice between the two banal dualistic terms of either "matter" or "mind". Ultimately, the "socialization" of conscience is bound to replace the matter or mind dilemma by another no less fatal one, that of "history" or "myth".

Without going into the details one can begin to catch hints of a profound critique of how we misconstrue our reading of tarot cards by attempting to fix the meaning of the cards within the archaeological accidents of a history of when the earliest cards appear. Likewise we are creating an overgrown jungle of myths of stories and images to account for the possibilities of multiple meanings to the card images themselves. Perhaps Corbin is suggesting that we take our active imagination more seriously as the true source of the symbols of tarot meaning.

More

For Corbin Mundis Imaginalis is primarily a purely spiritual faculty. It is independent of the physical organism and therefore able to exist after latter has disappeared. Just as in traditional cultures the soul is independent of the material, physical body, as to intellectual capacity (here meant not as the thinking ability, so much as the intuitive linking ability to the Real, a Neoplatonic distinction) for the act of receiving the intelligibles, the soul is also independent as to its imaginative capacity and its imaginative activity.

*Quote: Moreover, when it is separated from this world it can continue to avail itself of active imagination. By means of its own essence and this faculty, the soul is therefore capable of perceiving concrete things whose existence, as actualized in knowledge, that is cognition, and in imagination, constitutes **eo ipso** the very concrete existential form of these things. In other words, consciousness and its object are ontologically inseparable here. After the separation all the soul's powers are assembled and concentrated in this sole faculty of active imagination. Because at that time imaginative perception ceases to be scattered across the various thresholds of the physical body's five senses, which is exposed to the vicissitudes of the external world, imaginative perception can finally display its true superiority over sense perception.*

For Corbin Mundis Imaginalis is indeed a cognitive power in its own right, it is an organ of true knowledge. The imaginative perception and imaginative consciousness have their function and their noetic, that is cognitive value within their own world, which is symbolized by the major Arcana in the tarot as the 'alam al-mithal, the world of pre-created propensities, this Mundis Imaginalis is where time is reversed and where space, being only the outer aspect of an inner state, is created that will.

This cosmological imagination is solidly in place around the axis of two other cognitive functions. These two functions correspond to sensible cognition and intellectual cognition. Another way of conceiving this is the necessity for commonsense, which is both a sensible cognition of the world through the senses, and the collective understanding of one's social historic epoch and community. So basic rationality and common sense act as the bridles to the wild horse of imagination. I would also suggest a basic attitude of humor. Because the autonomous images of the imagination are notoriously punny as well as grotesque and funny.

In other words, there is a type of control to protect cosmological imagination from straying into vain wishes and from reckless unconnected speculation. Thus constrained, imagination can assume it's true function and bring about events related in visionary narrative.

Our ordinary life can be nothing but the satisfaction of the senses unless we bring to it our divinely endowed imaginative possibility. Here the innately selfish quest to satisfy sense pleasure can be transformed into the most sublime erotic passion in the most selfless love. It is not in our actions only that our motives come into play. Our motives are developed in the ever unfinished world of our imaginations to take place and play into our most intimate encounters with one another and our most creative reach into the meaning of the world and ourselves.

To summarize in brief we need to realize that the elements of the minor Arcana are all vivified by are of immediate consciousness that creates a through imaginative play.

In learning the traditional qualities of the elements of experience we are training our imaginations to become divine creators of the world. The minor Arcana then represents the elements from which life comes into play.

It is very important to realize that these elements represent eternal qualities of experience independent of our scientific physics, because they remain universal in how we experience the world as sensate souls.

Developing the imagination becomes the bridge to the conscious participation in our own selves souls immortality. We can learn how to read the tarot cards but we are also learning how to read the very essence of all things. The only limit to the imagination then is not imagination itself but our own desire to truly know the nature of our self as real in the divine.

The difference between the exoteric tarot and the esoteric tarot is that the exoteric tarot does not go into the self transforming depths of the symbols, but skates along the surfaces, occasionally noticing serendipities and synchronicities and being slightly thrilled.

The esoteric tarot realizes that the only limit is self-limit, self-secret that willfully resists the transformative nature of the symbols in the design of the tarot to open us up into our own self-nature that is not different than the true origin at the beginning of all things. To the degree that we are willing to entertain the real the real will come to us and always.

It will be rational. It will be sensible. It will be imaginative. And it will be profoundly transformative. Stay balanced on the tripod of the inner perception. The fourfold root of experience will now dance before us as all things become the other by remaining what they were before they were named.

So the imagination is what holds the elements together as well as it holds together our interpretations of the cards.

Paul



A friend of mine asked why I did not include intuition as a separate field of knowledge?

Instead I rely upon a threefold scheme which includes sensibility, cognition, and imagination. In this scheme sensibility includes all knowledge of the senses: And this includes perception, emotions (as they are immediates of body and other perceptions), and even community sense, or common sense which is the knowledge known as cultural awareness, and this would include the acquisition of language and other basic behaviors. So sensibility is no small palette on which to color experience. In the threefold scheme of the major Arcana this is the first leg of the fool's journey that masters instincts.

Next comes cognition and we might also want to include here conation (which is the mental process involving will, such as desire, resolution, and impulsivity). Cognition includes the ability to acquire rudimentary knowledge, to reason about it, and to form intuitive conclusions, as well as rationalized ones.

In this threefold scheme then intuition is an aspect of reasoning. Somewhere in the High Middle Ages reasoning as formal procedures in mathematics and logic became separated from contemplative intuition of the divine realities, so much so that the term intellect now seems to mean merely the ability to reason and to justify, when the term intellect also meant the reach into the supernal divine unity.

The skill of contemplating the divine has become a specialized occupation that most people don't even know is available to them, much more they do not even know that it is within their own basic skill sets as a human being! In the threefold fools journey it represents the second path of the major Arcana.

Imagination as I attempted to show in my last entry holds together both styles of sensibility and cognition. Imagination integrates through memory and creative participation the knowledges through sense perception and intellection to not only create the world as it is but to re-created within our own desire and for our greater good, or lesser good depending upon how well we know ourselves in the real world.

The visionary capacity of imagination gives us access to other worlds and other levels of

reality if we train ourselves to understand the nature and limits of imagination as well as the nature and limits of sensibility and reason. This third leg of the fool's journey of the major Arcana represents the transcendent mode that culminates in the world.

The minor Arcana is constructed with two levels of primordial archetypes. Archetypes are accessible through the imagination. Archetypes themselves do not exist in a sensible way except by derivation and accident. Likewise archetypes themselves never manifest in their entirety but only as aspects interrelated with one another.

The first level of the minor Arcana archetypes which I will be discussing at length here are the four elements, of earth, air, fire, and water. They represent primordial phases of experience from which all other possibilities of experience emerge. To borrow an inexact analogy from our own contemporary science, it would be trying to explain all life processes and evolution by means of analytical chemistry. Some things might be explained and understood well using the chemistry model; however other things might be obscured.

Spirit and matter have always been completely integral. Perhaps it was Descartes who put the finishing touches on separating them so that they seem irreconcilable and unnecessary to one another. In reading the tarot we should remember that the suit elements represent primordial forces that compose the world and nature.

The second level of primordial archetypes comes in qualitative numbers which I will deal with after discussing the elements. Number represents the cognitive side of the archetypes, and the elements represent the sensible side of the archetypes. Imaginative integration is reserved for the court cards so they carry more possibility than is some times understood. In this way the court cards are a symbol of the perfect human being.

All sixteen court cards represent the Adam Kadmon, the primordial human that characterizes the complete fourfold tree of life and is the perfect mirror of the manifest attributes of the transcendent Godhead or En Sof.

More

In our modern view of matter divorced from spirit, it has become an inert mass of bundled energy that is mostly vacuous.

This matter is outward, completely so and is spiritually impenetrable. Matter is fact. Now this is not completely untrue but it is very much a half truth. For matter is in its nature contingent and relative. It is when seen only with the outward eyes of no spiritual import. However in the tarot matter, the elements are intricately symbols for spiritual reality. This is the inward and imaginative reality of our living in the world.

Partly because of Descartes's *Meditations* we view matter as mass and extension, spatial extension that is independent of spirit, or awareness. However there is no spatial extension that does not carry with it a qualitative possibility of awareness.

For example in the spatial forms of the square, circle and triangle there is something unique about their configuration that is not reducible to mere mass and spatial extension. Likewise this is true of numbers, and that each number does not simply represent an identity or a quantity but also represents at the same time some aspect of unity, for instance, duality, trinity, quaternary, etc. the qualitative difference in forms can be identified most simply in natural numerals; this is why the Pythagoreans see them as an expression of archetypes.

The contingency of matter is in its thatness. Its mirrorific function belongs to the imagination. Matter represents the clay from which we mold our vision of the world. So it behooves us to understand how matter when separated into its four primary elements (we ourselves as Imagination represent the fifth element of akasha, engaged consciousness) -- behave to create the worlds within which we live. The world of outward experience, our experience of the world as thing, does not correspond to primary matter but is rather a secondary reflex of it.

This outward secondary matter is the thick stuff that we bump into with our own thinner body stuff. The primordial substance is symbolized by the waters over which at the beginning of creation the spirit of God moved. All the elements are reflective of pure receptivity. They exist only to hold the images, the forms of pure intention projected into them. The essences or archetypes are the active pole of existence, whereas the passive pole is the substance that carries the image from the essence.

In this way one could say essences do not exist, only substance does. However from another level it is the substance that is active, and it is essences that are passive and receptive. Where are these poles shift is in the visionary potential of the creative imagination. Generally however, we experience the substances and we intuit their essence with our imagination, cognition and sensibility. However at another level, experience is less passive and more originating. A simple example of this shift in polarity would be wood as a product from a tree and as used as a table.

These views are usually considered an idealistic way of looking at the world that our scientific knowledge no longer supports. And I would not particularly argue with this rather bald-faced conclusion, but I am not speaking about the way the world works as a scientific technological construct but rather as the world is experienced through integrated living within it. It is within this living context that these old ideas still obtain much vigor, common sense, and intuitive validity. In the same way the tarot is an oracle that is constructed to reflect the way we experience the world rather than the world as constructed of molecules and chemical interactions.

In sum then matter is integral to spirit as is spirit the primal cause of matter. The secondary functions of matter as in elements are reflected in the essences of archetypes. I will now attempt to show the way the four elements as the four functions of secondary matter manifest the archetypes generally in themselves as earth, air, fire, and water. After which I will consider how the elements respond to the archetypes of number.

The minor Arcana represent practical lessons or applications of the spiritual principles or lessons learned from the major Arcana. If one were to correspond the major Arcana with the game of chess, the royalty row are the major trumps, then the minor Arcana are pawns. In many ways the minor Arcana represents better the elements of our practical life than do the majors. The majors are usually suggesting the principle forces that govern our soul's destiny in life. The minors tell us about things that are happening to us and around us. The majors are inwardly directed in the minors are outwardly manifesting.

The reason there are four suits and not five is because four represents the fourfold world of manifestation. The fifth element is the root of manifestation that does not usually seen or observed directly.

The fifth element is Akasha: The element of interconnectedness that remembers all things. The scientist Irwin Laszlo has written a number of books on the nature of the Akashic field. He sees it as a pervasive pattern that holds all things together and coordinates the manifestation of everything because it is the memory of the universe, the primordial space of consciousness that is as it were the substance of time and space without the limits of time and space. The Akashic field is nonlocal and multi-directional in regards to spacetime. The Akashic field can account for telepathy and synchronicity in tarot readings. The nature of our own consciousness taps into the unlimited qualities of Akasha.

Another reason for the four suits is it is the middle term between two symbolic systems of the descent and ascent of the soul. The descent of the soul is represented by the 3, 4 systems of seven, which is the numerological basis of the tarot.

The ascent of the soul is represented by 4, 5 systems of nine that represents the ascent of the soul. Baha'i (a small world religion, that was developed out of the esotericism of Shia Iran in the 19th century) symbolism is constructed on the systems of nine, as is the enneagram that has had a lot of play with him last few decades. Pythagorean numbers symbolism is based on

the root of nine also as is most popular accounts of numerology.

The reason the last card in the major Arcana is the world means that one has completed the soul journey incarnation in the next journey represented by the 4, 5 system is a spiritualization of the world and the conscious immortality of humanity. This ascent is previewed in the Judgment card that precedes the World card.

However, what generates the 3, 4 system? It is the system of unity and polarity that gives rise to trinity. This is the 1, 2 system that emerges from pre-nature, and the mirroring of that 1,2 in the 2, 3 system.

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Edited by Paul Nagy on Dec 9, 2006 at 8:05 PM

The unitive nature of Akasha manifests on four levels very much the same way that a prism separates the levels of pure light.

The light remains whole and one, though the nature of experience has us interact with it as fire, air, water and earth. What we experience as reality that is diverse and in tension and conflict is at root harmonized and atoned.

How does a prism work? It polarizes the different waves of light into their different lengths. One way to see this is as the long and the short, the yang and the yin, masculine and feminine, positive and negative. Fire and air are active elements.

They mutually supported each other air feeds fire and fire feeds air by causing the wind.

Likewise earth and water are passive elements. Earth holds water and water shapes earth. The active elements of air and fire are known by their volatility. They seek freedom. They are outgoing and self expressive, pouring their energies into the world.

The passive elements of water and earth are known by their stability. They seek security. They are in-going and self repressive, magnetizing what they need and conserving their energies within themselves.

Polarity is a distinction found in all ancient cosmologies which describes the universe is formed by the interplay of two opposing forces such as light and darkness, masculine and feminine, positive and negative.

Because of our patriarchal culture we tend to be biased and monopolar, valuing one aspect of polarity over the other. Such pejorative connotations should be avoided because both polarities are necessary for the wholeness of the unity from which they spring. One should not confuse the necessary polarities with the differences between balance and imbalance.

Balance represents the proper alignment and interaction of the polarities towards well-being; imbalance represents a misalignment of the polarities towards ill-being. Some of the extremes are necessary to maintain balance whereas other extremes one persisted in will cause the system to break down. Balanced polarities are natural hierarchies. Imbalanced polarities lead to anarchy and chaos.

Another way of realizing the natural balance between the polarities is to consider them the inhale and the exhale of breathing. Breathing is a natural whole in four parts. The hold or stop of the breath at the end of each action of the inhale and exhale or exhale and inhale: Here the ?and? represents the hold or completion of the breath.

Associations with the exhale include: active, masculine, day, extrovert, anode, positive, electric, levity, conscious, logical, individualistic, out-going, expressive, left-brained.

Associations with the inhale include: receptive, feminine, night, introvert, cathode, negative,

magnetic, gravity, instinctive, intuitive, social-collective, in-going, receptive, right-brained.

The stop between breaths represents a dynamic tension of paradox. It holds both qualities simultaneously such as masculine-feminine and feminine-masculine: Androgyny. Extrovert-introvert or introvert-extrovert becomes ambivert. Positive-negative or negative-positive becomes neutral. Dawn or dusk become twilight.

This neutral pole is too often overlooked in our processes of understanding ourselves, the world, or the symbolism of the tarot. It represents a direction by which the unity as a unity is depolarized for a moment. It is neither passive nor active but both as primary serenity and peace.

When this third force comes into balance with the two polarities we have the completion of the 1, 2 mirrored as 2, 3 system. One can see the 1, 2 system as the projection of reality without space.

Whereas the replicating or mirroring of the 2, 3 system creates space or place for things to emerge in the 3, 4 system. The 3, 4 system is usually designated as the septenary system, based on seven.

As many of you may well notice the distinctions I am discussing here to approach how to understand the elements as well as how to appreciate the functions of qualitative numerals, is well developed in astrology. In fact when attempting to become clear about the polarity and modality (which I'm about to discuss at length) I have consulted several primers in astrology. Astrological and psychological correlations are richly developed and have a direct correspondence with tarot cards in their interpretation.

Though it is clear that the four elements describe four distinct types of personality as do the suits in tarot. Human beings and events in the world are more complex than this fourfold arrangement.

For example let's consider the three fire signs of Ares, Leo, and Sagittarius. Though they all share fire they express it uniquely. Aries is the pioneer. Leo is the performer. Sagittarius, the philosopher. The reason for the difference has to do with modality.

More

There are three modalities. They are known as cardinal, fixed, and mutable, and described a threefold cyclic process. Visualize a wheel. The hub is the fixed energy and is centripetal. It is inward bound. The rim is the cardinal, centrifugal energy that is outward bound. The mutable describes the linking or spiralic motion corresponding to the spokes that join the hub and the rim.

Cardinal signs initiate action. Aries, cancer, Libra, and Capricorn are the Cardinals signs. They radiate energy which moves outward in a definite direction. The essential nature of the Cardinal signs is to initiate action, start things, get things going.

Keywords: generating, beginning, doing, initiating, originating, enterprising, active, direct, purposeful.

Too much cardinality leads to an exaggeration such as choosing too many activities and commitments. They may start many projects but rarely complete any of them.

Keywords: starts but does not finish, impatient, dissatisfied, overactive, overcommitted, forceful.

Too little cardinality however individuals lack drive, initiative, and the ability to engage in purposeful activity.

Fixed signs seeks stability and security. The four fixed signs are Taurus, Leo, Scorpio, and

Aquarius. Fixed energy is center pedal radiating moving inward toward a center. The essential nature of the sign is to persevere and sustain what was started in the cardinal phase. Where is Cardinal signs start projects, fixed signs finish them; Cardinals initiate action whereas fixed signs draw that action toward conclusion. Fixed signs and exhibit persistence, endurance, and clarity of purpose.

Keywords: concentrating, stabilizing, sustaining, finishing, establishing, persevering, conserving, steadfast, focused, powerful, persistent, constant, determined,

Excessive fixity can lead to becoming rigid, stubborn, and unyielding. Their problems tend to be chronic which requires a great deal of time and energy to resolve.

Keywords: stubborn, rigid, resistant to change, stuck, obsessed, overly retentive, inert, habit-bound,

A deficiency of fixity can mean a lack of concentration, stamina, and perseverance.

Mutable signs seek to adapt and learn. The four mutable signs are Gemini, Virgo, Sagittarius, and Pisces. Mutable signs are spiral patterns of energy. The essential nature of the mutable sign is to take what was initiated in the cardinal and stabilized in the fixed phases and adapt these energies to the changing conditions of time and space.

As the spoke of the wheel links the hub to the rim, the mutable person is the perfect go-between, making contacts and connections where ever he or she travels. Contrary to the fixed predecessor, this individual is flexible and adaptable, thriving on change and variety.

Keywords: distributing, adaptable, flexible, adjustable, connecting, linking, mental, adapting, learning, changing, versatility, dual

Excessive mutable individuals tend to be overly changeable and restless. Hence they need to focus on a set direction and avoid dissipating their vital energies. Mutable types can be high strong, prone to worry and periodically suffer from nervous exhaustion. Hence, periods of rest and relaxation are necessary to maintain balance.

Keywords: Scattered, unfocused, depleted, dissipated, diffuse, distracted, inconsistent, prone to worry, indecisive, restless, unfinished.

The immutable person may be likened to a rigid tree that is toppled by a strong gale. Rather he or she should emulate the Willow -- gracefully yielding to the howling wind and thereby adapting to the forces of change.

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There are also three orientations in astrological interpretations.

The first stage includes the first four signs of the zodiac. Aries, Taurus, Gemini and Cancer correspond to the personal orientation which begins in infancy. The personal orientation corresponds with the instinctive phase of the Fool's Journey. It represents a stage when one is primarily focusing on what one wants and needs. It sees itself at the center of the universe whose sole purpose is to assure its own well-being.

That is why the Magician, the High Priestess, the Empress and the Emperor, Hierophant, the Lovers in the Chariot all show a primary focus on personal wants and needs. They also show a deference for personal authority, rather than understanding and cooperation.

Each orientation has within it its own ethic. This is the ethic of external power and obedience with coercion and punishment as threat and satisfaction of self as reward.

Like the modalities and the elements, the orientations can exhibit balanced and imbalanced phases.

A person who is too oriented towards the personal exhibits a selfish and egocentric personality.

A person who is deficient in the personal experiences difficulty in fulfilling rudimentary survival needs.

The interpersonal orientation corresponds to the second phase of the Fool's Journey. As a child returns discovers other people exist and that they too have legitimate needs. During the interpersonal phase you become a social individual, learning how to interact with a wide variety of individuals. The signs Leo, Virgo, Libra and Scorpio are interpersonal and nature.

The major Arcana: Strength, The Hermit, Wheel of Fortune, Justice, The Hanged Man, Death, Temperance represent the skills needed to learn how to love the other more than the self and how to create a nonreactive inner social space that allows one the ability to exercise some free will.

The active ethic of this level is cooperation. Power comes from within and is shared in community. Belonging and recognition are the rewards, whereas punishment tends to be shunning and exile.

Someone who is overly interpersonal may become too other directed and thereby lose touch with his or her own sense of self.

Lacking this orientation a person is denied his or her need for human contact.

Finally toward the end of one's life one enters a transpersonal stage and seeks to understand his or her relationship with the universe at large ultimately, we must accept our own physical mortality and find a spiritual connection to the infinite.

The transpersonal signs are the final fours of signs of the zodiac -- Sagittarius, Capricorn, Aquarius, and Pisces. Likewise this corresponds to the final phase of the Fool's Journey through the major Arcana: The Devil, The Tower, The Star, The Moon, The Sun, Judgment, The World represents the skills needed for developing a sense of transcendence and the universal.

The ethic here is of sacrifice and renewal with a sense of power being among us.

There is a sense of connection not only with human community but with the whole living Cosmos.

Here balance and smooth functioning are the rewards of the ethic. And punishments are natural consequences not of community but of natural law.

Someone with an overemphasis on the transpersonal may feel totally out of place in the mundane world. So concerned are they about discovering the meaning of life that such practical matters as paying the rent are often neglected.

Someone who is without a transpersonal orientation experiences no connection to a greater whole and thus lacks a spiritual perspective towards life and may be cynical and secretly fearful.

Edited by Paul Nagy on Dec 9, 2006 at 8:03 PM

Wowie, Zowie, Paul,

you are blowing my mind!

I really, really missed you out here!

How very fine to have my mind blown once again in the Paul fashion!

Hi Zach~

Duh, some of the things I've said in this thread deserve challenge.

And sometimes because of the dictation program I use, and my lousy proofing, I'm plain unintelligible!

Anyway, got any questions about anything,

quote it to me, and tell me what card I was discussing,

and I'll answer any questions,

including Mia Culpa "Sorry about that! I don't know what I was talking about!"

Paul



and THAT is one of the reasons we like you!

A DIalogue is more fun than everyone just agreeing all the time.

Someone needs to ask Paul something.

Maybe I will.

We may have a tendency to think, holy cow, will you look at all that stuff Paul just said, and kind of pass out cold and just assume it is all Great Wisdom from On High. Maybe it is!

Maybe it is, but let's see. Talk to you soon, Tarobees!

Now that we have reviewed the generating aspects towards the primary elements of the earth, air, fire, and water, we can approach how they spread outward from the prism of polarity and modality and orientation to become our world of the living tarot.

The best way to come to understand the underlying elements of the four suits is to consciously experience them as you meditate upon the cards meanings. With the wands light a candle and consider the nature of fire and what you associated with it, positive and negative.

Likewise the other elements. This will help give us a deeper appreciation that when we are reading the minor Arcana, we are reading about the physical world that we live in and inhabit. Now we can realize that the physical world inhabits us: that the warmth of our body is fire; the liquid of our body, water; the breath of our lungs and bowels, air; our bones and flesh, earth.

I believe it is important to keep in mind that there is a certain arbitrariness in the identification of the suits with a particular element. It is useful for focusing, but it leaves out a major aspect of how the elements function in the world. All the elements interpenetrate one another in a dance of mutual transformation.

Fire than can emerge from the earth as lava as can wind that is felt from the opening of caves. Water can easily take the form of the earth as ice and the qualities of air as in steam. The reflectivity of water shows its hidden nature of light, just as the darkness of the earth hides its

reflectivity in gold.

To expand our picture of the elements I have included detailed correspondences taken from astrological primers.

By including the three astrological signs that correspond to the element discussed I hope to show how to flesh out both in story and consequence how the elements underlie much of our experience of ourselves and the world in a fulsome way.

Wands as Fire, featuring Aries, Leo and Sagittarius

Fire is the identity principle. It is generally identified with the wands.

The spiritual fire is also related to breath as the energetic life flow. However breath is the vehicle that carries the form of the word to ears and all. Fire then is the vessel of light and heat. The body's natural warmth signals life is present. Fire then wedded to water and earth makes the living body as fire wedded to air brings forth thought and as thought becomes wet it rises in feeling and desire and feeling gives rise to motion.

As we analyze the elements apart from one another, it is important to keep in mind that they always act in concert. The elements in other words are four faces of the primordial substance of Akasha. Pure consciousness. From the unity undifferentiated consciousness arises the poles of active and passive. From the active pole fire, wands and air, swords flourish; from the passive pole water, cups and earth, pentacles enfold.

The Sun, the Moon, and the Ascendant represent the three major lens of the personality.

The Sun is the axis of a person's self in their life as who they are when no one else is around. It creates the conditions of our drive, vitality, will and ego as well as our constitutional strength. A strong Sun is someone who seeks to express themselves and be at the forefront of the endeavors in which they participate Sun types like to make things happen in one recognition for doing so.

Positively expressed, the Sun endows personal strength, power, courage, confluence, and leadership. Negatively expressed the same traits can turn into will formless, arrogance, boastfulness and egocentricity.

The planets revolve around the sun, and the moon revolves around the earth. The moon and the sun are the most important celestial bodies in the horoscope.

The moon represents memory, which affects how we take in information. Mercury may rule the conscious mind and what we think, but responses to present situations do not occur based purely on reason. Instinctive responses come from the moon's repository of memories.

The moon is associated with the mother. Specifically it represents emotional messages that we receive from our families while growing up. The moon reflects the emotional impact of past and present experiences and how these experiences subconsciously affect us in the present as the sun is a masculine element so the moon is a feminine element as such it represents women in general.

The moon is associated with the fluids in the body, the tides in the oceans, and the moods of our feelings, which like the tides, rise up and rise down. The moon is also associated with fertility along with Venus. The moon is the aspect of the personality that is ruled in relationships.

Positively the moon is associated with mothering, nurturing, sensitivity, and protectiveness. Sensitivity and relationship to others and not just a oneself.

In the Fool's Journey, the first leg is related to the Sun; the second leg is related to

the moon, and the third leg is related to the Ascendant.

The Ascendant guides how we meet the world freshly. It also suggests the way we are likely to retreat from the world when threatened. The Ascendant is not only our persona, but also our mode of sacrifice and self transcendence. The Ascendant will guide us to the universal through the nodes of the moon.

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Edited by Paul Nagy on Dec 16, 2006 at 10:46 AM

Wands: element: fire. Intuition. Opposition: other. Knowledge: intuition with reason. Focus of study: philosophy, humanities. Style of inquiry: principle above hypotheses, reason as direct apprehension of the order of things. Virtue: temperance. Body: eye, contemplation. Relation. Future. Beautiful. Final cause.

The fire signs of identity are Aries (Cardinal) (Positive Polarity +), Leo (Fixed) (Positive Polarity +), and Sagittarius (Mutable) (Positive Polarity +). Wand's cards should portray experiences related to creative ideas, inner vision, with the necessary passion for their development. Willpower and desire are the hallmark of the exterior oriented wand. Profound inward to longing and aspiration for the divine through meditation or raja yoga. There is an almost unconscious egotism in the wands which makes them opinionated as truly insightful. Relating of the element fire to living wood brings up the image of the tree as world axis. Also the myths of Prometheus, foresight who stole fire from the gods to give it to human kind which was the beginning of human culture and our own unique fools journey.

The spiritual world of creativity is the fire of wands. The time is spring in this space is south. Enterprise, career, wisdom, imagination, inspiration, creativity, freedom, intuition, energy, power, passion, spirit, light, and the super conscious. Wands colors are those of light, lightning, fire, clean, the aurora borealis, rainbows, and the Sun, because, although all things are composed of light, these are the closest to the purest light or reflections of light in the physical world.

Cardinal positive Aries, ruled by Mars, is always alert to what is the new. Aries are ready to jump in straight away in a forward and direct manner. Naturally self-motivated Aries puts primary importance on what they want and think, rather than on the desires in the opinions of others. There is a natural competitive drive to be first for the Aries. They aspire to positions of leadership, more to follow their own whim than to direct others. Aries is naturally fast and completes tasks quickly. Patience is often lacking. Haste to a fault. Also perseverance may be lacking, if the task does not come easily. Being hot tempered, and quick witted, they also cool off quickly and do not hold a grudge. Being naturally assertive comes easily for the ram.

Aries is primarily a dynamic pioneering energy, filled with the new life of spring. Aries initiates action and change, charging forward to attain goals. Aries is fearless, vigorous, hasty, and loyal.

Cardinal fire Aries -- personal, initiating identity action. Aries needs to be independent and develop self-awareness.

Positive traits: new sheeting, starting, pioneering, innovative, giving birth, inspiring, daring, naïve, childlike, direct, innocent, spontaneous

Negative traits: rash, a reckless, careless, starts but does not follow through or finish, impulsive, irresponsible, violent, self-centered, foolhardy, impatient

Positive traits: energetic, driving, eager, active, confident, forceful, assertive, headstrong, enthusiastic, exuberant, active, independent, courageous, fearless, competitive

Negative traits: aggressive, overpowering, selfish, belligerent, brusque, uncontrollable, uncooperative, combative, overzealous, temperamental, argumentative, overbearing, headstrong, coarse.

A well dignified Aries attributed card can include the qualities of: leadership skills, high-minded ethics and idealism, keen sense of adventure and from, and accomplishment. An ill dignified or reversed Aries card may include such meanings as: Aussie, inconsiderate and selfish, accident prone, failure to consider potential obstacles before starting a quest, underestimating an enemy.

Aries represents the persona, the outer layer of personality, or the face one presents to the world as well as the lens through which one looks at the world. It has a strong relation to how the physical body looks and its health.

One should see the persona as the lens through which one presents oneself to the world. It is also how others see us. We are judged by our outer behavior, our persona, mask, images, body, physical appearance, head and face, stature, attractiveness, complexion, General Constitution, individuality, self-projection, life's beginnings, early childhood, home environment and impressions, health, vitality, self-expression.

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Edited by Paul Nagy on Dec 15, 2006 at 10:31 PM

Fixed positive Leo, ruled by the Sun, is charming, friendly and outgoing. Appearances are important. Leo likes to dress impeccably. Leo finds it quite easy to meet people and make them feel important, no matter what is going on inside, they project self-assurance and confidence. It is easy to step into leadership roles. Leo naturally loves the limelight and flair for dramatics however they may overbid for attention. Leo is easily flattered, and seeks the attention and admiration of others. However Leo will risk disapproval by standing up for what they believe. Leo is direct, loyal, honest and trustworthy. They try hard to keep commitments and finish what they start.

Leo's enjoyed great vitality and strong will. They love children, love affairs, creativity, and the development of a unique individual personality. Leo's are playful, risk-taking, prone to gambling, excess and pride and a loud roar with little or no bite.

Fixed fire Leo needs to creatively express oneself and to be appreciated by others.

Positive traits: self-assured, self-confident, dynamic, powerful, authoritative, radiant, commanding.

Negative traits: prideful, self-centered, vain, selfish, bombastic, overbearing, conceited, stubborn

Positive traits: impressive, majestic, dignified, noble, honorable, regal, Royal, proud, thrives on appreciation, a leader, courageous, loyal

Negative traits: dictatorial, domineering, haughty, arrogant, pompous, patronizing, aristocratic, grandiose, snobbish, having a superiority complex.

Positive traits: self expressive, creative, dramatic, performing, loving, giving, argued, magnanimous, warm, big hearted, generous, playful, flamboyant, romantic

Negative traits: childish, egocentric, possessive, demands to be center of attraction, melodramatic, extravagant, spendthrift, flirtatious, heartbreaker, tease, doubts own creative abilities

A well dignified Leo card may be interpreted as: optimism and original ventures, leadership skills, tremendous self-confidence, persistent dedication to triumphs and challenges, love of children and small pets, or originality and creativity, generosity, a deeply loving and protective nature, a desire for the best of life has to offer, clever risk-taking.

Meanings for an ill dignified or reversed field card can include: entanglement and personality battles, sexual predator, excess of dominance, tearing me, depression, uncompromising

obstinacy, excessive gambling or spending, end of session about love affairs to the detriment of other areas of life. Problems with the heart or the circulation may also be indicated.

Leos are all about creative self-expression. Creative extensions of one's self such as children, childbearing, the arts, dance, drama, theater, music, personal love, romance, affairs, play, recreation, pleasure, entertainment and relaxation, games, sports, hobbies, speculation, investments, gambling.

Mutable positive polarity Sagittarius, rule by Jupiter, is friendly and outgoing. Sagittarians have a strong faith in the future and believe that life is primarily good makes it easy for them to be open and optimistic. Sagittarians have a charming exterior and typically get along well with people. They are independent and individualistic and refuse to be fenced in. Sagittarians wish to come and go as they please, and ideally life is an exploration. Sagittarians have curiosity about what is around the next corner. There is a desire for travel, and excitement and the spirit of adventure are driving forces.

Sagittarians naturally aspire to the universal and the humanitarian. True knowledge and wisdom are the name of the archer's arrow. The Sagittarians naturally conjoined physical and intellectual qualities. They have a natural inclination for higher education, world travel, and a deep abiding sense of nature. They are the intellectual workhorses of culture, creating or enjoying the great books and music, and other arts. They have an interest in the workings of the law.

Mutable fire Sagittarius needs to explore and expand the horizons of their mind and the world.

Positive traits: lies, understanding, sage like, philosophical, aspiring, metaphysical, ethical, idealistic, religious, visionary, moral, truth seeking, open-minded

Negative traits: condescending, pompous, head too high in the clouds, ungrounded, self righteous, zealous, opinionated, dogmatic

Positive traits: optimistic, hopeful, jovial, expansive, buoyant, generous, benevolent, philanthropic, merciful, tolerant

Negative traits: deluded, blind faith, impractical, a false prophet, relies on luck, extravagant, indolent, wanderlust

Positive traits: exploring, adventurous, wandering, seeking, freedom loving, frank, outspoken, truthful, speculative, loves animals, athletic

Negative traits: scattered, exaggerating, excessive, seeks free lunch, you're responsible, tactless, insensitive, wasteful, restless, gambling

A well dignified Sagittarius card may be interpreted as optimism, believes in higher powers, like an unusual situation, marksmanship or the ability to achieve aims, and inquisitive or expansive intellect, the search for knowledge or wanderlust for adventures, higher education, foreign countries and languages, judges, diplomats, hunters, athletes, publishing, large-scale written works, the abstract ideas and concepts typically found in physics, philosophy and religion.

An ill dignified or reverse Sagittarius card may mean: loss of temper or physical equilibrium, crude or coarse language, random violence, degradation of accepted forms, excessive behaviors that are offensive to others, atheism, prejudice or hatred.

Sagittarius as are all about the expansion of awareness. The search for meaning, a higher or super conscious mind, collective thinking, abstractions, philosophy, metaphysics, religion, ecclesiastics, clergyman, religious rituals, philanthropic, philosophic and spiritual tendencies, basic belief systems, ethics and morals.

Travel to distant lands, interest in foreign countries and people, long journeys, voyages, exploration, distant discoveries, far-reaching communications, higher education, law, publishing, prosthetic dreams, consciousness expanding travels, teachers, gurus, places far

removed from the place of birth.
more

Identity and intuition.

Intuition is identity before action.
It holds without grasping.
Identity grasps without holding.
Identity is fire as a finite motion and desire.

Intuition is fire as infinite expansion without motion.
Intuition is at peace with itself.

Identity is at war with other identities.
Intuition is the light of fire.

Identity is the burning of fire.
Identity is always rooted in the unconscious because it requires an equivalence and contrasts with something else.
Whereas intuition is rooted in the superconscious because it unites before dissimilarity emerges; likewise light shows us the world without being the world.
Identity has us become part of the world by not being other of the world.

Intuition is primarily seeing that unites and to that degree it is subjective, light reflecting light.

Intuition can be objective when the grounded in perceptions and memory, and sometimes thinking.

Concrete intuition is grounded in the stuff of the world as fodder for scintillating conclusions that may seem reactive and subject to conditions as they are.

Abstract intuitions are directed to an act of will or purpose. However abstract intuition is also the perimeter of numeral meaning and archetypes.

The element fire corresponds to the active life force, the principle that animates and energizes. Fire represents the energy of spirit or awareness. People with an emphasis on fire are often express themselves through direct action and inspire others with their vision. Fire seeks to realize its identity.

When the positive principles of fire become exaggerated they become negative. An overly fiery person can turn assertion into aggression, enthusiasm into fanaticism, and daring into recklessness. Like a fire raging out of control, this person can consume everything in his or her path.

Fire burns and can easily run out of control. Fire by itself will destroy or reduce the other elements to ash, sterile earth. When identity and intuition are in balance, the fire of wands is the fire of new life. Here there is self development, inspiration, growth, enlightenment, passion, desire, clear energy, direct perception, inspiration, virility.

Fire's natural motion is against gravity. Gravity pulls down. Fire flames up. Fire is always consuming than now for the future. It is a future oriented. It reconfigures the world through invention and initiative. Fire can not see darkness but only reveal what was hidden. It is impatient and seeks to move before it understands what it changes. Likewise intuition knows without thinking and so may not be able to explain what it knows.

Intuition may inspire or confuse. It comes from the south and heralds the spring.

Wands include rods, scepters, batons, staffs, clubs. The mastery of fire brings the ability to

express divine love. Intuition is pure divine self-awareness if it is not mired down in half realized identifications.

Everything that we identify with represents the substance of our own necessary destruction. The only thing that fire will not burn is fire itself. Desire is the fulfillment of desire when there are no other desires than the desire of desire which is love. God is love. Love seeks beauty through the good but is limited by nothing.

Wands include candles, flames, matches, volcanoes, sunflowers, phallic objects, salamanders, Lions and other cats, Rams, new growing life, spring plants, babies.

When the wand comes up in a reading ask yourself what is desired here? How many I express the something new that is happening. What is my first impression?

On the other hand a person who lacks fire has a deficiency and energy, zest, and joie de vivre. These people who need 3 cups of coffee in the morning to get them through the day. A lack of fire is a lack of desire. It is depression and despondency. It is the black bile of melancholy. If fire is completely denied, then there is no life. It is inertia. There is no direction and no movement.

Balanced attributes of fire: Radiant, glowing, warm, flaming, energetic, creative, fervent, aspiring, spontaneous, passionate, daring.
Assertive, courageous, enterprising, self-confident, individualistic, independent, free, active.
Enthusiastic, exuberant, demonstrative, inspirational, rapturous, spirited, impassioned, optimistic

Unbalanced attributes of fire: Hotheaded, rash, impatient, impulsive, impetuous, excitable, willful, uncontrollable, burns out
Aggressive, pushy, violent, domineering, obnoxious, egocentric, overwhelming, foolhardy, insensitive
Overzealous, fanatical, manic, unrealistic, chases false hopes.

Fire represents the energetic manifestation of the world. It is fast and quick. When functioning for balance the fire suit naturally rises to the intuitive and spiritual. However if imbalanced, fire will tend to consume what is below it.

Seeking strong identifications in the things of this world acts as a spur to the destructive elements of fiery intuition. Thinking aligned with intuition gives great insight into the underlying structures of the world. Thinking aligned with feeling and sensation provides balance and structure as well as significance to the world. Intuition represents a flash, a spark of the true plasma of the prima material. As such people may attempt to approach intuition either through their thinking or feeling functions.

Next: Pentacles as Earth: featuring Taurus, Virgo, Capicorn.

Paul



Edited by Paul Nagy on Dec 16, 2006 at 10:43 AM

well hello!

The possibilities and potential available of active imagination when used with controlled effort. Allowing the motivation of desire to become the energy needed for meeting goals, arising to the challenges. The creative means in which obstacles are faced.
The imagination, guided by intuitive knowledge uses the energy of this suit towards creation

and purpose.

The element fire..the card Ace Wands. Inspired, creative, imaginative, energized, motivational, driven, passionate, active, awareness, process, movement, direction, fire, blood, circulatory.

The initial idea having the potential of manifestation.

exoteric?...as in a daily read. Good time to begin..AW the ideas are workable the energy is possible.Action needed to take care of daily situations.

esoteric?...spiritual depth...4Emperor - Willpower,drive,motivation(1st fools)...
8Strength, 14Temperance, 16Tower - control,compassion,change(2nd fools)...
19Sun, 20Judgement - clarity, awakening(3rd fools).

IT is this card that has produced this post., and my overcoming the newbie jitters!
Right or wrong I,m going to learn something here.



debbie

Edited by debbie on Dec 16, 2006 at 11:36 AM

Earth as Pentacles, featuring Taurus, Virgo, and Capricorn

Earth is the material substance principle. Earth is the sensate. It thrives in sensation. It seeks touch. It's direction is North, it's a season is winter. It's suit is the pentacles, coins, stars, disks, deniers. It's images money, fruits of the earth, stones, platters, machinery, crafts, Mother Earth, gnomes, bulls, cows and goats. Earth is the opposite of fire. Fire moves up. Earth stays down.

Pentacles: element: earth. Sensation. Opposition: same. Knowledge: perception. Focus of study: Athletics. Style of inquiry: images, perceptions. Virtue: justice. Body: hand, action. Identity. Present. The particular as one. Efficient cause.

The first signs of materiality are Taurus (Fixed) (Negative Polarity -), Virgo (Mutable) (Negative Polarity -) and Capricorn (Cardinal) (Negative Polarity -). The pentagram of the pentacles represents the five pointed star of our senses. The circle around the pentagram shows a longing for wholeness and completion within the sensate world. When pentagrams appear it means that things are ripe for manifestation. However also means that things may be moving slowly. The inward oriented sensate seeks to find the divine through selfless service of karma yoga. Work is prayer and service is contemplation for the fully integrated earth sign. Pentacles also can referred to the soul that is lost to itself in the external world.

Material world of physical visible objects. The time is winter and the direction is North. The material, objects, matter, structure, form, money, finances, earthly rewards a for effort, business, work, material success, possessions, and all physical bodies. Pentacles colors are those of the earth body herself and of those of her physical children creatures, people, trees, plants and all vegetation.

The element earth corresponds to the physical world where objects are perceived directly by the senses as real and tangible. Earth represents the energy that gives form and substance to creation. Individuals with an emphasis of earth often express themselves by mastering of the world of common sense reality, actualizing their dreams, and supplying their basic survival needs. Earth seeks to provide material substance.

Fixed negative Taurus, ruled by Venus, approaches unfamiliar situations cautiously. Taurus attracts people by their charm and grace, but are not directly outgoing. Taurus makes commitments and takes action slowly, thoroughly thinking situations through, not allowing themselves to be pushed. Comfort, money, and security are priorities. Taurus enjoys physical

the lights of eating a good meal, smelling fine perfume, or lying back on a comfy couch. Taurus wants luxuries now and investments for later. They provide comfort and security for loved ones and expect the same in return. They are easy-going in most situations and dislike disagreements, but underneath their calm exterior lay a resolute, indomitable person. Taurus is loyal and steadfast. They finish what they start.

Taurus is rich in abundant growth and fertile earth energy. Taurus stabilizes the momentum of Ares, routing ideas into the soil. The Taurean bull is the symbol for rambunctious potency.

Fixed earth Taurus needs to be resourceful, productive and stable.

Positive traits: earthy, practical, protective, prudent, come serving, sensual, physical, resourceful, industrious

Negative traits: materialistic, conservative, possessive, overcautious, acquisitive, security oriented

Positive traits: steadfast, stable, reliable, dependable, loyal, trustworthy, persevering, patient, deliberate, persistent, enduring, con assistant, determined

Negative traits: stubborn, stuck in a rut, fixed, bullheaded, sluggish, torpid, lethargic

Positive traits: artistic, aesthetic, love of beauty, love of nature,

Negative traits: self-indulgent, lazy, passive, conventional

Positive traits: easy-going, placid, domestic, sensual

Negative traits: uncontrolled appetites, xenophobic

A well dignified Taurus attributed card may be interpreted as: acquisition of money and possessions, sensual passions and desires, endurance and determination to succeed, exceptional talents in math, music, the arts, or business management, a high valuation of the self.

An ill dignified a reverse Taurus card may be interpreted as: inertia, inflexibility, and temperance and uncontrollable passions, greed or possessive this that borders on obsession, pessimistic or self-destructive viewpoint, problems with sustainability in love or money.

Tauruses are all about relationship to substance. Finances, possessions, personal resources, attachments, survival needs, material security, self acquired wealth, savings and accumulations, financial vision, earning and spending habits, enjoyment of the material world, attitudes towards possessions, wealth.

More

Virgo negative mutable ruled by Mercury, is reserved in these situations with the exception of learning environments where they want to make sure they gain as much information as possible. Virgos approach the unfamiliar practically and methodically, carefully taking in the details of your surroundings. There is a desire for life to be neat and orderly. A perfectionist at heart, no matter what Virgos do, they want to do it the right way. Virgos are good at seeing the details of others miss but must be careful of getting so caught up in the details that they miss the bigger picture. However they are flexible, and as someone shows them a more efficient way of producing results, they gladly make changes.

Virgos are detail oriented and have strong analytic skills. Virgos work and serve, exemplifying the qualities of purity, quiet dedication, and modesty. Virgos make good teachers, mentors, adults other than parents who mold a child's development. Virgos are associated with the Virgin Mary but also Demeter/ Ceres in the mysteries of Eleusis.

Mutable earth Virgo needs to analyze, discriminate, and function efficiently.

Positive traits: practical, efficient, clear, analytical, dividing, differentiating, minute
Negative traits: Picky, picky, trivial, skeptical, nitpicking

Positive traits: discriminating, discerning, precise, detailed, exacting, meticulous, dexterous, technical, fastidious, organized, economical
Negative traits: can't see the forest for the trees, critical, faultfinding, judgment soul, perfectionistic, worrisome, lacking confidence

Positive traits: disciplined, skillful, helpful, serving, efficient, dutiful, humble, conscientious, health-conscious, utilitarian, unselfish, sanitary
Negative traits: obsessive-compulsive, workaholic, self depreciating, neurotic, hypochondriacal, germ fetish, self-denying, prudish

A well dignified Virgo card may mean: caution industriousness, analytical skills, patience, expertise, focus on health and hygiene, food products derived from the earth, including domesticated animals, guidance during developmental phases.

An ill dignified or reversed Virgo card may be interpreted as: hypochondria, extremes of cleanliness or slovenliness, unbridled criticism, fanatical beliefs or opinions, sexual frigidity or excess.

Virgos are all about self-improvement: personal reorientation, growth through crisis or sickness, analytical introspection, readjustment, purification, general state of health, tarot body, hygiene, nutrition, physical therapy.

Daily work environment, employment, work and labor, employees, self disciplined, skills and craftsmanship, service as a means of healing self and others, love and kindness to animals.

Negative cardinal Capricorns, ruled by Saturn, in new situations are cautious and reserved. It takes time to warm up to people. This can make Capricorns appear cold; the more likely Capricorns are somewhat shy. Capricorns have been mature and responsible from an early age, are hard-working, and take duty and responsibility seriously. Situations are approached conservatively. There is respect for older people, tradition, and authority figures. Being looked up to and respected are important to Capricorns. It is easy for Capricorns to assume positions of authority. Once authority has been conferred upon them, leadership is easily assumed.

Capricorns naturally organize, structure, discipline, and support hierarch goal and form building qualities. Capricorns can tend towards pessimism. Capricorns attempt to implement the ideas and concepts of Sagittarius. The Capricorn represents a parental authority figures, the status quo and governmental structure, and the realities of social life. Capricorns also have mystical qualities, particularly regarding spiritual discipline and mastery of a cult techniques and knowledge, understanding the cycles of time in the limits of human nature.

Cardinal earth Capricorn has a need for structure, organization, and social accomplishment.

Positive traits: organize, practical, responsible, disciplined, beautiful, conscientious, structured, systematic, hard-working, mature, law-abiding, dependable, industrious
Negative traits: controlling, conservative, obsessed with order, compulsive, guarded, overcautious, rigid, fearful, miserly, materialistic, distrustful

Positive traits: pragmatic, realistic, and instructive, administrating, planning, patient, orderly, deliberate, methodical, efficient, cautious, prudent, frugal, reserved
Negative traits: restricted, inhibited, as a mystic, construct it, unemotional, undemonstrative, lacking spontaneity, cold, guilty, repressed, unimaginative, self doubting, melancholy

Positive traits: striving, accomplishing, attaining, ambitious, achieving, successful, recognized
Negative traits: opportunistic, calculating, over ambitious, Machiavellian, manipulating, self-seeking

A well dignified Capricorn card will mean: self-discipline, tenacity, productivity, organization, capacity for management and leadership, high authority and reputation.

A poorly dignified or reversed Capricorn cards meanings can include: abusive force and power, excessive control, corruption, bad reputation, oppression by authority, burdens some family matters, sorrows, losses, difficult test of character that may be chronic and nature.

Capricorns are all about social integration. One's standing in the community, public life, vocation, pro-fashion, career, business, status, societal recognition, achievements, accomplishments, reputation, honor is gained, function in society.

The parent who plays the father role, authority, authority figures, persons and power, influence of the law where you live.

More

Pentacles indicates a concerned with money, and orientation toward labor, the development of skills, and an accumulation of practical knowledge.

Earth sensation pentacles represent what grounds and stabilizes. The earth holds without acting but by being. The earth represents the end of matter. It provides the stability for all the other elements to act. The action of earth is to provide the foundation for the other elements to transmute. Earth is oriented toward the past. It carries with it all the traditions and is concerned with their continuance. The earth is the end result of what one values. It succeeds where others may fail.

The earth provides, as the endpoint, a sense of security and sustainability. The earth is the cradle of life. And mastery of the earth gives the ability of divine service.

The earth is the vice chamberlain of magic and ritual. It's proper manipulation can unleash powers of the soul and spirit otherwise unseen and unrecognized.

Earth appears to be gross and heavy and porous, because of its natural ability to underlie everything above it. Earth is naturally the perfect servant. By stint of its humility it is greater than the other elements for it is the grave of all in death.

The earth harbors of the secrets of silence and the grave.

It is by itself cold and dry but will often mimic what surrounds it in quality but never in voice. The earth is the custodian of memory but not its exercise.

It holds all things in their primordial form and let's nothing go when it has been reduced to dust.

Yet at the same time this dust are the sparks of pristine matter when reignited or united pure consciousness.

Those who know the secret of the stone may show it but may never tell it. Because to tell it is to deny it and it is a lie about it.

The sensate nature of earth makes it dependent upon the objective. If something is not practical it is not real for the sensate type. Sensation types are opposed to conceptual types who are merely happy thinking about things or intuiting higher realities without making them into institutions and objects which can be handled.

Sensation types tend to overlook that four of the senses to work they depend upon the feeling, thinking, discriminating, and intuitive modes to combine to make it possible for the world to be acted in. Sensation types tend to feel that consciousness is the result of perception rather than that perception is the result of consciousness seeking to find ways in the blindness of the world.

Sensation tends to think that time sets the tone for eternity, rather than that eternity allows an infinitesimal part of itself to wrap around in such a way as to create enclosure so that sensation has something to measure with a beginning, middle, and end. Ideas quite foreign to

purified intuitives. Sensation always attempts to complete things. However it has a limited view which it often does not want to admit to.

Too much earth produces a stick in the mud -- a person who's over cautious nature and fear of change program and prevent them from taking risks and breaking out of an old rut.

To little earth, however creates and ungrounded person who has difficulties coping with the mundane responsibilities of everyday life. When he or she promises that your book will be return next week, you can expect to see at the following month, if ever.

The solid earth person on the other hand, feels obligated to keep commitments and to fulfill responsibilities.

Balanced application of earth: practical, pragmatic, realistic, useful, dependable, reliable, trustworthy, deliberate, cautious, grounded, solid, stable, physical, tangible, material, substantial, structure, Corp. real, sensuous, patient, enduring, persevering, plodding, persistent, resolute, industrious, productive

Unbalanced applications of earth: overly conservative, not enterprising, afraid to take risks, security oriented, opportunistic, Machiavellian, stubborn, rigid, unyielding, materialistic, acquisitive, possessive, narrow-minded, has trouble vision obstinate, intransigent, inflexible, and movable, unchangeable, unbending

next installment Wed.

[Swords as Air, featuring an aside on the four winds and Gemini, Libra, Aquarius](#)

Paul



Edited by Paul Nagy on Dec 17, 2006 at 12:01 PM

[Swords as Air, featuring the Four Winds and Gemini, Libra, Aquarius](#)

Fire goes up, earth tends down, air swishes all around, water seeps through all things. Fire naturally reaches towards the heavens. Earth naturally settles into itself. It represents gravity. Air attempts to be everywhere. That is why air is a perfect symbol for thinking. Thinking attempts to be everywhere without being anywhere because it is between the desire of fire and the finality and structure of earth. It is the rushing atmosphere that holds sound for the ear. Yet thinking is often unvoiced words and pictures that never move to action or possibility.

Air is the mental principle. Swords, blades, spades, clouds, sky, wind, sharp objects: razors, knives, glass, sylphs, birds, four winds: human beings are condemned to live between the worlds. We live on the earth and in the air. The earth gives us a sense of place and belonging. The analog of the earth is our own body. But the air gives us restlessness, wanderlust.

The air is where our heads are. Humanity can mean humility as in hummus the earth. However Manas means mind. Which is in the air that is ever moving as we are ever thinking. Because we are ever moving we come into conflict with our own nature of the belonging to a place. This is why air brings us war and menace.

Thinking is a stillborn child. Not as sublime as the divine, not as sturdy as the earth, and lacking the utility of water, thinking is the stuff of our self transformation and our self delusion and conflict and annihilation. This is why I spend a great time on the mythology of the winds,

because all of our mentation about the elements takes place through the medium of words which comes from the workbench of thinking. Even reason imported from intuition, is made something less when mechanicalized as a guide for valid thinking.

In ancient Greek mythology, the four winds were personified as gods, called the Anemoi. The gods of the North, South, East & West winds named Boreas, Notus, Eurus and Zephyrus. They dwelt together either in a cave in Thrace or at the four corners of the earth. Each represented one of the seasons. To each were ascribed a cardinal direction, from which their respective winds came, and were each associated with various seasons and weather conditions.

They were also the collective name of the Anemoi were sometimes represented as mere gusts of wind, at other times were personified as winged men, and at still other times were depicted as horses kept locked up the cave-stables on the floating island of Aeolia by the storm god Aeolus, who released them at the request of the gods to wreak their havoc; and who provided Odysseus with the Anemoi in the Odyssey. These Anemoi were more primitive Storm-Wind demons, sons of the monster Typhon [the storm-daemon with a hundred beastly heads, serpent legs and giant wings. He attempted to dethrone Zeus, and wrestled the god of his lightning bolts, tore out his sinews and locked him in a cave. The god was restored by his sons, and struck Typhone with his thunderbolts, imprisoning him in Tartarus or beneath the volcano Etna].

Astraeus (Starry [Titan-god of the stars, astronomy and astrology] Sometimes associated with Aeolus (Demon Wind-keeper), Astraeus was the father of the Winds and the Stars by the dawn-goddess Eos [Titan goddess of the dawn. She was cursed by Aphrodite with an insatiable appetite for men, loving one after another - Cephalus, Tithonus, Phaethon, Orion.], were the parents of the Anemoi, according to the Greek poet Hesiod.

They also countered among their progeny the five "Wandering Stars", (that is the planets: Phainon [god of the star Jupiter or Saturn. He was a beautiful boy once crafted by the Titan Prometheus. Zeus fell in love with him and made him a shining star-god], Phaethon [handsome young god of the star Jupiter. He was seized by Aphrodite who appointed him the guardian-daemon of her temple], Pyroeis [star god of the planet Mars], Hesperus [god of the evening star, Venus: aka Eosphoros [god of the morning star who heralded the arrival of dawn, Venus], and Stilbon [god of the star Mercury]).

Again the reason I am dwelling upon the four winds, and the four subordinate winds is because air is pervasive. It is the place of movement both of thought and of act for human beings. Air tries to be everywhere at the same time. It also attempts to be in the center fully. This is why war and strife exemplified by extremes of atmosphere, storms, cyclones, tornadoes, hurricanes, thunder and lightning.

More

Edited by Paul Nagy on Feb 22, 2007 at 11:06 AM

More on Four Winds:

Boreas (North Wind), The purple-haired, winged god of the North-Wind. He was also the god of winter who carried snow on his chill breath. (Jack-Frost) or "Devouring One". The Athenians gave homage to Boreas because of the storm-scuttling of the Persian fleet of Xerxes. The story of Boreas abducting his nymph wife Oreithyia, an Athenian princess, from the River Illissus, was a popular theme on Athenian pottery.
Symbols: Boreas - shaggy hair and beard, billowing cloak and a conch shell in his hands.

Kaikias (North-East Wind), his name derives from the Ancient Greek kakía (κακία), "badness" or "evil". Kakia is also the name of a spirit of vice, the sister of Arete ("virtue")
Symbols: Kaikias - bearded, shield and hail stones

Apeliotes (East Wind) As this wind was thought to cause a refreshing rain particularly beneficial to farmers, he is often depicted wearing gumboots and carrying fruit, draped in a

light cloth concealing some flowers or grain. He is cleanshaven, with curly hair and a friendly expression. Because Apeliotes was a minor god, he was often synthesized with Eurus, the east wind.

Symbols: Apeliotes - cleanshaven, cloak full of grain and fruit

Euros (South-East Wind), in the original Greek Euros (Εὐρος), was the Greek deity representing the unlucky east wind. He was thought to bring warmth and rain, and his symbol was an inverted vase, spilling water

Symbols: Euros - bearded, heavy cloak

Notos (South Wind), in the original Greek Notos (Νότος), was the Greek god of the south wind. He was associated with the desiccating hot wind of the rise of Sirius, As the major star of the "Big Dog" constellation, it is often called the "Dog Star", after midsummer, was thought to bring the storms of late summer and autumn, and was feared as a destroyer of crops. Orion's dog became Sirius. The Greeks associated Sirius with the heat of summer: they called it Σείριος Seirios, often translated "the scorcher."

Symbols: Notos - vase of water

Lips (South-West Wind), or Livos, was the Greek deity of the southwest wind, often depicted holding the stern of a ship, meaning good sailing winds.

Zephyros (West Wind), or just Zephyr, in the original Greek Zephyros (Ζέφυρος), is the Greek god of the west wind. The gentlest of the winds, Zephyrus is known as the fructifying wind, the messenger of spring. It was thought that Zephyrus lived in a cave in Thrace. In the story of Cupid and Psyche, Zephyrus served Cupid by transporting Psyche to his cave. Zephyrus was said to be the husband of his sister Iris, the goddess of the rainbow. He abducted another of his sisters, the goddess Chloris, and gave her the domain of flowers. With Chloris, he fathered Carpus ("fruit"). He is said to have vied for Chloris's love with his brother Boreas, eventually winning her devotion.

Symbols: Zephyros - beardless youth, flowers

Skiron (North-West Wind) or Skeiron, was the Greek god of the northwest wind. His name is related to Skirophorion, the last of the three months of spring in the Attic festival calendar (May/June). He is depicted as a bearded man tilting a cauldron, representing the onset of winter.

Symbols: Skiron - bearded, a cauldron

The surviving wind mythology from Greece is pretty sketchy except for Zephyr and Boreas. Obviously wind patterns vary by season and depends upon your climate.

One may consider winds as vying winds. The wind is fundamentally the same but takes on the characteristics depending upon from which direction it blows and where it blows to. Space is a characteristic of all the elements. They all require space in which and from which to dwell. Space then is the universal of place. As the universal space is equivalent to Akasha, pure consciousness before it discriminates into places.

When winds clash by temperature, humidity, force, and air pressure we usually have storms that reap destruction as well as life-giving rain. Thought often attempts to ape its universal source in Akasha, but instead of generating dynamic tranquility and serenity, it rushes from direction to direction creating the restlessness of the winds. In other words in attempting to be universal thinking becomes particular to the point of self-contradiction and conflict.

Realizing that winds as air, one can see that all the elements inhabit all the regions of place. It may be true that the direction is East, and the season fall for winds, but the nature of air is to stick its nose and everybody's business. It is not nature that abhors a vacuum so much as air. We do know that given this propensity to try to be everywhere, air can easily spread itself way too thin to not be effectively anywhere. This is where the gravity of the earth comes into embrace and in a way to keep together our precious atmosphere.

more

Air, swords direction is East; its season is Fall. However air is invisible and yet surrounds everything. It is the element of pervasiveness and motion. As such thinking is the timekeeper. It is for ever counting out the uncountable. This is why the winds emerge from the four corner caves of the earth.

Swords: element: air. Thinking. Opposition: rest. Knowledge: reason with opinion. Focus of study: mathematics, science. Style of inquiry: understanding, image is as figures. Virtue: wisdom. Body: head. Eternity. True. Formal cause.

The air signs of mental and social are Gemini (Mutable) (Positive Polarity +), Libra (Cardinal) (Positive Polarity +) and Aquarius (Fixed) (Positive Polarity +). Swords are preeminently mental and social. Double edge swords represent the take no prisoners aspect of thinking principle.

Thinking is how we integrate and formulate personal distance from our immediate insights and sensations in the flux and the flow of our feelings. Thinking is very much like the shell of the tortoise and is the invisible shield of the ego. When thinking is properly integrated with the other functions the sword only cuts what is unnecessary, like Occam's razor. But if thinking is mainly unconscious and left underdeveloped then the mind becomes the enemy of the spirit and soul. It leads to wild abandonment and even utter abdication of all civil value as seen in the ruthlessness of war and battle. Thinking can guard us and protect us from the worst aspects of life and from the worst aspects of ourselves. But this guard can also become our prison-keeper of our own most debased passions and worst inclinations.

A rule of thumb when it comes to thinking is never believe what one thinks. Thinking is always an approximation and never a certainty. Also remember that any good that needs evil to justify it, is not a good indeed, but only an apparent good that probably carries with it the seeds of its own distraction and our destruction as well.

Never believe what you think. Shun good that needs evil. The paradoxes of thinking only show that thinking must be surrendered eventually to truth. For thinking types the yoga of knowledge and wisdom, is how the divine is appreciated. Also there is a deep craving for the wild places of nature. It somehow calms the mind to enjoy what no human hand has touched.

Swords the time of the Fall and the direction of the West. Change, new ventures, and ideas, the intellect, the mind, reasoning, analysis, planning, communication, logic, thought processes, opinions, judgments, and the conscious. Swords colors are those of air, clouds, smoke and sky. The air in the sky are both pale blue. Pale blue or bright cerulean blue is also the color of Akasha. Air is all pervading as is pure consciousness. However the air mimics the other elements especially in the dawn and dusk of pink flossy skies and billowy clouds, cracks splitting violent storms, a husky flush of strong atmosphere over desert.

Swords corresponds to the mental realm of ideas were thoughts become the structures through which energy precipitates and coalesces into form. It also represents the energy of breath. People with an emphasis of air are often express themselves by sharing and communicating their ideas to others. Air seeks to make social and intellectual connections. However it does this in insubstantial ways. It is the promise of the sales associate rather than the terms of the contract.

It is in the opposition of winds that storms arise. So it is in the opposition of opinion and thinking that wars arise. Thinking tends to be partial either because of its sources or because of its justifications. This partiality leads to conflict and strife. If thinking is taken from the senses, it can be confused and un-unified. Thinking taken with intuition can become certain and obstinate. Thinking taken with feeling may become to easily reactive. Thinking is a wild horse that needs gentle but firm control. None of the other qualities of mind and heart can be by themselves a sure guide to the wayward thinking principle. The best thinking is done with

the humility of the earth, the devotion of water, the light a fire, with the thoroughness of itself. Thinking that requires thanking. Reason is a garment of thinking but not its substance. True reason belongs to fire who loans its luster to the thinking principle. Remember, it is the fool who believes what they think is of necessity true.

more

Mutable positive Gemini, ruled by Mercury, has a friendly and outgoing manner in new situations. Intellectual curiosity, a sharp mind, and a quick wit give you the ability to talk with almost anyone about almost anything. Gemini enjoy socializing with different types of people, and being adaptable and flexible makes it easy for Geminis to fit into that Norse social settings. Geminis excel in communication fields and convincing people of their ideas. Enjoyment comes from learning; once Geminis believe there is nothing left to learn in a situation, boredom sets in and they can become restless. Others see Geminis as fun, intelligent, and easy to get along with. Geminis may not be as easy-going as they at first appear.

Gemini has a natural dual nature. They have a need for communication and exchange of ideas, and the need for friendships and close associations developed from childhood. Geminis are good at sales. They are naturally affable and seemingly make friends easily.

Mutable air Gemini needs to communicate with and learn from others.

Positive traits: mental, intelligent, bright, learns easily, witty, curious, inquisitive, alert, logical, rational, knowledgeable, literary, fluent, studious
Negative traits: superficial, spacey, shallow, overly abstract, intangible, over intellectualizing, diffuse, unemotional

Positive traits: communicative, verbal, talkative, articulate, sociable, linking
Negative traits: wordy, gossiping, noisy, imitative, fretful

Positive traits: Jack of all trades, adaptable, flexible, dual, versatile, clever, dexterous, lighthearted, inventive, changeable
Negative traits: Master of none, inconsistent, scattered, noncommittal, indecisive, nervous, high strung, capricious, fickle, restless, impatient, flighty

A well dignified Gemini card may be interpreted as: cleverness, facilities and skills, mastery of language and speech, sense of humor, adaptability, broader field of interests, extensive social circles with diverse friends and acquaintances, acting skills, multitasking.

Meanings for an ill dignified a reverse Gemini card include contradiction, confusion of ideas, shallowness of thought, and lack of women the choices, flippant remarks, infidelity, vacillating moods, opinions and sediments, knavish manipulation.

Gemini is all about communication with the environment: mental activity, routine interactions, transmitting and receiving information, intellectual endeavors, teaching, writing, conversation, messages, telegrams, correspondence, e-mail, personal thoughts, journal keeping, letter writing, the day-to-day environment, acquaintances, short journeys, relatives, neighbors, siblings, intimate brotherhoods or sisterhood's -- consciousness groups, covens, monasteries.

more

Cardinal positive Libra, ruled by Venus, is friendly outgoing and socially appropriate what people think of Libra as important, so Librans go out of their way to look in their best, get along with people, and make a good impression. Seeking harmony and being diplomatic makes Librans easy to get along with. Typically people see Librans as charming and nice and having good taste. While Librans are relationally oriented, they work equally as well with ideas as you do with people.

Relationally, Librans prefer associating with people who are their intellectual and social equals. In romance, they seek an attractive person who shares their interest and steadfastness to become a life partner.

Libra focuses on relationships, marriage, and balance. Libra is the sign of harmony, reflecting aesthetic, cultured and artistic side of Venus. While Taurus rules the earthier and passionate aspects of Eros and compatibility, Librans take love for a long-term commitment, reflecting an intellectual and integral aspect of love and compatibility. Librans are concerned with the nature of law and its applications, negotiations, arbitrations, and dialogue. Librans aspire to beauty as perfection in all things.

Cardinal air Libra needs to cooperate with others and to create beauty, balance and harmony.

Positive traits: relating, sharing, cooperative, partner oriented, social, agreeable, easy-going, gregarious, affable, considerate

Negative traits: dependent, can't act alone, gives away power to others

Positive traits: balanced, waiting, just, fair, tactful, diplomatic, charming, mediating, impartial

Negative traits: indecisive, hesitant, passive, vacillating, and active, idle, indifferent, fence-straddler, over-compromising

Positive traits: aesthetic, artistic, refined, beautiful, and harmonious, pleasing, well proportioned, tasteful

Negative traits: superficial, beauty only skin deep, vain, overly delicate, imbalanced

A well dignified Libra card meanings include: social dexterity, artistic and architectural the sign, compatibility and all forms of relationship, peacemaking and diplomacy, musical harmony.

An ill dignified a reversed libra card may mean: indecisiveness, a compulsion for revenge when thwarted, fanatical idealism, shrewish treatment of a spouse, and mis-managing temperament.

Librans are all about completion through others: what they seek and others, one to one or a small group relationships, marriage, personal attributes of marriage partner, dealings with others, business partnerships, legal contracts, alliances, conflict with others, litigation, cooperation or competition, projection.

Positive fixed Aquarius ruled by Saturn, co-ruled by Uranus, is friendly and outgoing, taking pleasure in meeting and exchanging ideas with all sorts of people. They find you easy to be around. Yet you are independent and individualistic. Intellectually Aquarian's are inventive and believe in breaking with the past and moving into new territory though Aquarian's are social their ideas and ideals mean more to them than any thing else. They are stubborn and intellectually, and once they adopt the belief, they can be so convinced of its truth that they want everyone else to believe it too.

Aquarians are humanistic in outlook, oriented to the social, cultural and idealistic aspects of the collective. Aquarians are noted for their controlled yet inspired intelligence.

Fixed air of Aquarius needs to be innovative, original, and to create social change.

Positive traits: reforming, progressive, liberal, humanitarian, democratic, universal, philanthropic, altruistic, tolerant, friendly, social, gregarious, people oriented

Negative traits: disorganized, anarchistic, undisciplined, rebel without a cause, fanatical, tearing down by providing no alternative, opinionated, unreasonable

Positive traits: Independent, freedom loving, original, bohemian, eccentric, experimental, unorthodox, and usual, unconventional, innovative, revolutionary, futuristic, progressive, new

age

Negative traits: deviant, overly eccentric, a crank, antisocial, and practical, strange, avoiding the here and now, negligent, thoughtless

Positive traits: mental, intuitive, inventive, click, brilliant, electric, scientific

Negative traits: erratic, unpredictable, inconsistent, impersonal, detached, aloof, unthinking

A well dignified Aquarian card meanings can include: spacious intelligence and problem solving skills; curiosity about other aspects of life, both mechanical and organic; concern for the welfare of the community; friendliness; patience in developing ideas; farsightedness and intuition, technical skills and broad mindedness; behavioral eccentricities; intellectual vanguard.

An ill dignified or reversed Aquarian card may be interpreted as emotional coldness, detachment from others, abandoning society for solitude, nervous afflictions, panic attacks, neurotic compulsions, fanatic adherence to extreme political movements, television or prejudice, scorn, and ideas that are too far ahead of their time.

Aquarians are all about social reform: group involvement, collective endeavors, clubs and organizations, common links to others beyond time and space, social causes, ideals and progress, the common good, humanitarianism, universal world citizenship, global awareness. In personal love, altruism, your friendships, your hopes, wishes, dreams, and aspirations.

Too much air produces the up in the air or airhead individual who can not ground him or herself work enough to apply to any of his or her marvelous ideas. These people often appear scattered inconsistent and indecisive.

Too little air on the other hand can lead to a lack of perspective and objectivity in life. Difficulties in learning and poor communication skills may also be the result of a deficiency of this element.

Balanced attributes of air: Mental, intellectual, abstract, rational, logical, conceptual, theoretical,
Commutative, social, friendly, gregarious, curious, inquisitive, alert
Objective, impersonal, impartial, dispassionate, unbiased, fear, tolerant, unprejudiced, observant,
Clever, witty, versatile,

Unbalance attributes of air: Spacey, ungrounded, intangible, insubstantial, you theoretical, over intellectual
Wordy, verbose, loquacious, noisy, meddlesome, gossiping
Uncaring, detached, unfeeling, aloof, distant, removed,
Inconsistent, flighty, nervous, indecisive, vacillating, superficial

Swords as air signs. Thinking can be inner directed or outer directed. Extroverted thinking tends to believe what it thinks before it tests it. This can lead to serious dogmatism if not pure insanity.

Thinking is a natural form of inner inquiry that takes the furniture of the soul as the substance of spirit. If thinking is naturally aligned to intuition it will realize that the soul surrenders and substance when it approaches the pure act spirit.

Thinking is a linking activity between pure intuition and direct feeling. If thinking is thanking, it learns to listen to the feeling tones of experience. If thinking is stinking it will only listened to itself and will attempt to browbeat the emotions and the intuitions with its workout view of the self and the world. This is thinking as self delusion.

Thinking is always a dependent form of judgment and cognition that must rely upon the sensations as well as the feelings to develop the tools for valid thought rather than just

idiosyncratic fantasy.

Humh, think I got carried away with the topic air and thinking, wonder Why?

Nexttime: Concluding the elements with Cups as water, the feeling principle, featuring Cancer, Scorpio and Pisces.

Paul



Edited by Paul Nagy on Dec 21, 2006 at 6:19 AM

Paul, you crack me up!

I know people are reading this, because they tell me so.

C'mon folks, chime in here. You don't have to talk like Paul does to participate in this discussion. And you don't have to agree with him, either. Ask us a few questions, make a few comments.

Let me start with my comment:

like, wow, man. 🤪 Hi Paul, Ferol (Zach) ladies...
Busy time now for all...

Sometimes I need a second look 3 or 4.
This is airy! and I need less of a breeze while reading. This info is amazing! keep it up!
Are you planning on going through the individual pips Paul?
What about the courts??? I get a better handle on them using the surrounding cards. The elemental aspect is really helping me understand.

Wands-Fire- action-active
Pentacles-Earth-solid-passive
Swords-Air-thought-active
Cups-Water-emotion-passive

Fire needs the substance of earth to travel, air stirs the fire upon the earth, water puts it out.

Baking cookies! seriously looking forward to further reads!

have a ahha kind of day!



Cups as water is the feeling principle, featuring Cancer, Scorpio and Pisces.

Cups: element: water. Feeling. Opposition: motion. Knowledge: opinion. Focus of study: music, arts. Style of inquiry: things grown or crafted, faith. Virtue: courage. Body: heart. Time. Good. Belief, material extension as cause.

The three signs that reflect the watery temperament are Cancer (Cardinal) (Negative Polarity -), Scorpio (Fixed) (Negative Polarity -) and Pisces (Mutable) (Negative Polarity -)

The suit of cups or chalices represents the full range of feeling as water is naturally solvent or absorbs what ever is around. Feelings are reactive and responsive rather than causative.

The couple also represents the womb. Feeling types embrace the divine through intense devotion.

Becoming completely absorbed in divine contemplation, water types swim in the endless sea of divine presence. Everywhere they turn they are surrounded by the ever presence the divine; awash in the love of God.

Cups however is not the sea but a small portion of it held aloof to provide the where with for life and love. When we get cup cards in a reading we are encouraged to explore our range of feelings, to develop them, and to open up to them as a way of acknowledging and validating ourselves individually and in relationship to others.

For cups is the time of summer in the direction of the East. Receptivity, emotions, feelings, security, survival, instincts, memory, psychism, yearnings, fears, dreams, fantasies, and the unconscious wall color the nature of water, lakes, ponds, rivers, rain, the sea, and blood.

Blood is actually deep blue until it is exposed to air.

The element of water corresponds to the emotional realm own feelings where the subtleties of meaning and interrelatedness are perceived water represents the energy and power of unconscious forces that motivate us individuals with an emphasis of water are often express themselves through their sympathy, compassion, and intuitive awareness.

Water seeks emotional and soul understanding. As air it tends to be everywhere but is never seen anywhere. Water attempts to touch everything and is by that thing transform in its own being. Water is the symbol for the universal substance. It is like Earth when it is cold. It is fluid when it is itself. It is like steam, air when it is hot. And it ignites and explodes when separated into its atomic elements.

According to Aristotle (Metaphysics. 983 b21-22), the presocratics philosophers, Thales of Miletus, in many ways our first natural philosopher, and that he did not seek divine entities as causes for the world as observed.

Thales claimed that the originating principle, its archê, is water. All other elements are corruptions from its pristine fluidity. Fire is the un-regenerated annihilation of water. Air is the evaporation of water. Earth is the cold corruption of water. Water is a universal solvent. It tends to break things down into its parts while not itself changing.

It represents the reconciliation of the explosive hydrogen in the corrosive, combustible oxygen into a stable fluidity that is the basis of sheer life. This is a profound insight into the nature of water as the fuel of fire and also its quencher. As the goad of air in clouds and rain, and the passive partner with earth in the oceans where life originates.

more

Negative Cardinal Cancer, ruled by the moon, hesitates in unfamiliar situations. Canisters want to feel secure before of venturing into new areas. There is a desire to know how situations will turn out before they enter into them, even when that is not possible. In a room full of strangers cancers may appear a live, but they are more likely shy. Yet when comfortable, and feeling secure Cancers make sure everyone feels at home.

Cancer is naturally mother and nurture, and protect those they care about. They are sensitive to the emotional needs of others and expect them to be sensitive to theirs. Security, emotional and financial, is very important. Cancers are sensitive to criticism, even the most constructive. Cancers will do anything to avoid conflict, they dislike all forms of disagreement.

Cancer is astutely sensitive to natural cycles of birth, growth and decay. Cancers consolidate the skills and wisdom of Aries, Taurus, and Gemini, returning to origins as a way to secure and protect all that has been won. Cancer is a time to pause for reflection on the inner domestic side of life. The crowd is a symbol of tenacity, regeneration, protection; it represents the liminal world between sea and shore.

Cardinal water Cancer needs to give and receive emotional warmth and security.

Positive traits: emotional, feeling, receptive, sensitive, psychic, gentle, tender, vulnerable, sympathetic

Negative traits: insecure, moody, defensive, over-emotional, non-trusting, hypersensitive, touchy, brooding

Positive traits: nurturing, providing, caring, sustaining, protective, maternal, feeding, domestic, patriotic

Negative traits: smothering, cleaning, consuming, overprotective, dependent, fearful, timid, clannish

Positive traits: shy, retiring, collecting, tenacious, oriented toward the past, retentive

Negative traits: withdrawing, grasping, stuck in the past, afraid to let go

A well dignified Cancer card includes cyclic fluctuations and trends, emotions, family traditions and domestic life, genetic inheritance, multi-generational family traits, maternal qualities; wanderlust and adventure far from home particularly journeys by sea in a desire for acquisitions, like money or property that enhance the security through ownership.

Reversed Cancer cards can mean cleaning, insularity, xenophobia, emotional cruelty or instability, myopic intellect and interests, abuse or neglect of parental authority.

Cancers are all about establishing foundations: personal integration, home, foundation, a protected and secure environment, family, traditions, roots, heritage and the background. The source of emotional security and wholeness, a private self, introversion, a parent who played the mother role, land, property, real estate

Private life, later life conditions, circumstances and environment, and of life, subconscious, psychological foundation, intimate ties

Negative fixed Scorpio, ruled by Mars and co-ruled by Pluto, prefers to stay in the background especially in new situations. With astute powers of observation, Scorpios notice what goes on around them. They intuitively analyze situation and recognize peoples underlying motivations. They make decisions based upon how they feel about things, and their instincts are usually right on target.

Passion makes the Scorpio feel alive. They have a wall or nothing attitude towards what ever they seriously care about.

Most Scorpios may see themselves as why it and self-effacing, however they exude a sense of power that either attracts or repels others.

Scorpios are naturally intense; they have a strong attraction to the dark side as holding the key to regeneration. They understand sexuality as a full birth-growth-death cycle. Scorpio is possessive and cautious, seeking knowledge of concealed things beneath the surface of appearances. There is a natural attraction to occult studies and medical research.

Fixed water Scorpio needs deep involvement and intense transformations.

Positive traits: regenerating, transforming, cathartic, giving birth, complex, metamorphosing, healing, renewing, musical

Negative traits: power-hungry, destructive, violent, annihilating, sarcastic, death-oriented, obsessive, fixed, extremist, excessive

Positive traits: penetrating, probing, researching, adjoining, piercing, erotic, sexual, intense, magnetic, powerful, emotional

Negative traits: overwhelming, lustful, desirous, jealous, possessive, present form, revengeful,

vindictive, cruel

Positive traits: mysterious, occult, hidden, deep, complex, psychological

Negative traits: secretive, non-revealing, deceptive, paranoid, suspicious, distrustful, repressed

A well dignified Scorpio card includes tenacity, willpower, sympathy for the deep and dark sides of life, sexual fertility, healing skills, and a resolute determination to survive.

An ill dignified Scorpio card may mean rap fullness, treachery, death and illness, compelling forces of change that may not be stopped, morbid curiosity, sexual or social deviance.

Scorpios are all about transformation: the emotional consequence of relationship, intense unions, sexual activities, death and rebirth, joint resources, investments, galleries, legacies, inheritance, wills and life insurance

Delving into the unknown, psychic research surgery, the world of the occult, saw servers, nature secrets, deeply felt peak experiences, after-death experiences, the door to the world beyond, any occupation connected with death.

Personal unconscious, psychology, attitudes towards growth and change, letting go, releasing attachments, dealing with your partner's attachments, counseling, depth interactions with others

Negative mutable Pisces, ruled by Jupiter and Co-ruled by Neptune are compassionate and sympathetic, imaginative and creative. In new situations Pisces are somewhat reserved as it takes them a while to feel comfortable. Pisces are so sensitive to the moods and vibrations of their immediate environment that they affect their own moods. It is easy for the Pisces to lose their sense of self-direction. The soul of the Pisces is poetic and beauty in the Piscean life is a necessity. Naturally idealistic Pisces look for the best in people and situations. This may cause somewhat of a rose colored glasses way of looking at life. I see an imagination can be creative or escapist, and a part of Pisces may look to rescue others or to be rescued by them.

A balanced Pisces naturally aspires to unconditional love, forgiveness, mercy, healing and compassion. Pisces is connected with the oceans, Saints, and martyrs.

Mutable water Pisces needs to commit to a dream or an ideal and work towards its realization.

Positive traits: unifying, dissolving, boundless, subtle, infinite, flowing, a Morpheus, refined

Negative traits: nebulous, confused, chaotic, unconscious, vague, drifting, intangible

Positive traits: imaginative, dreamy, poetic, emotional, inspiring, idealistic, utopian, visionary, romantic, mystical, intuitive, spiritual, otherworldly, ethereal, universal, transcendental, atonement

Negative traits: unreal, illusion word, impractical, unrealistic, insubstantial, ungrounded, dual, fictitious, delusional, cloudy, indolent, chimerical, deceptive, secretive, reclusive, self-destructive, vulnerable

Positive traits: impressionable, media Mystic, receptive, assortment, sensitive, psychic, empathic

Negative traits: gullible, indiscriminate, passive, indecisive, procrastinating, escapist, vacillating

Positive traits: compassionate, empathetic, healing, gentle, sympathetic, sacrificing, surrendering, humble, unselfish, retiring, renouncing

Negative traits: hypersensitive, misunderstood, Marburg, melancholy, moody, suffering, victimized, lacks faith in self.

A dignified Pisces card will include the qualities of gentleness, sensitivity, psychism, and a deep desire for peace and unity, absolutism and the connection with the divine. There is a natural attraction to the arts, especially the lively arts of theater, acting,

cinematography and all forms of productive fantasy.

The reversed Pisces can include deception, despair, winding and weak willed acceptance of every obstacle, chronic complaints about health, befuddlement, intoxication through drugs and alcohol, addictions moodiness and a general disconnection from reality.

Pisces is all about transcendence: the end of the cycle where one must take care of unfinished business and resolve past karma, and come to terms with unresolved issues.

The accumulated results of all the previous experience and activities.

Ghosts from the past, restraints, restrictions, places of confinement, prison, hospitals, asylum column psychological blocks, aloneness, isolation

Or

freeing the oneself from past restrictions, transcending karma through grace, attaining inner peace, rendering compassionate service to humanity.

Retreats from the world, monasteries, seclusion, secret affairs, secret societies and mystical associations, institutions in general.

Inner realities, universal visions, introspection, self-examination, fantasies and dreams, sleep patterns, spiritual bliss,

Or

psychological escapism, self undoing, troubles, worries, sorrow, pain, or Reedman, loss and suffering.

That aspect of one's self most hidden from the conscious awareness and from others, the shadow.

Overly watery people live on an emotional roller coaster. Calm one day, stormy the next, they are forever turbulent. Since individuals need to bring their undisciplined feelings under their conscious control in order to experience inner peace. Moreover, watery people may perceive themselves as weak, helpless, and needing protection. Hence they need to transform these feelings of dependency by tapping into their power and inner strength. If they don't think that water can be powerful, visualize a roaring waterfall or an ocean at high tide.

On the other hand individuals who lack water can easily become cold and unsympathetic. In order to develop their feelings nature, they often formed close ties with watery types.

Water is the source of all life. It is the universal solution and the magic elixir by which everything on this planet depends in order to carry life to fruition. Both air and water represents the positive and negative polarity of pervasiveness. Air provides the atmosphere that holds oxygen and element of water that allows for the respiration of animals.

Water provides the substance by which all the elements of life remains suspended and balanced in solution. Water is neutral and away as to hold the proteins without corroding them, even protecting them against some corrosions. Water is naturally have the like earth and always seeks a downward flow. The water is also the most chameleon-like of the elements on this planet as it partakes of the hardness of earth in cold, the fluidity of oceans in warm, and the evaporation of clouds in heat to greet the other elements and their principal modes.

Though air attempts to be everywhere. Water is everywhere in the earth in the air and even in fire when water is separated from itself into its component atoms it becomes explosive and combustible. Basically then water is the universal symbol of life, as air is the universal symbol of thinking.

Balanced application a water: nurturing, sustaining, providing, protecting, shielding, retiring, Feeling, emotional, sensitive, empathetic, compassionate, healing, Bonding, merging, unifying, dissolving, absorptive, impressionable, Flowing, receptive, yielding, adaptive, a Morpheus, changing, Psychic, deep, hidden, mysterious

Unbalanced attributes of water: Overprotective, smothering, clinging, needy, Overall emotional, maudlin, fearful, insecure, thin-skinned, shy

Undefined, chaotic, disorder, lacks ego strength and self-direction,
Weak, helpless, powerless, dependent, watered down, victimized, martyred
Secretive, deceptive, covert, uncommunicative, untruthful.

more

Water represents the feeling function that is introverted and extroverted. The feeling function as extroverted is aligned with the senses and the world to negotiate comfort and joy. The feeling function as introverted can be distorted by thinking and intuition that is either dismissive of sensation, or does not know how to integrate it with its own functions of discrimination and intuitive insight.

Feeling acts as a bridge to thinking and sensation so that they may attempt to assist one another in an understanding of the world in self. When feelings are ignored by the thinking and sensation types intuitions are lost also for feelings are of the shadows of intuition. Often intuitive types learn how to trust their feelings as the royal road to discovery of true, purified intuition.

Rotation of the Elements:

Though the elements are discrete as are the suits of the tarot deck they are primarily as the alchemist's knew well ever interpenetrating and transmutating into one another. The wheel of the elements was the way that the alchemist's understood this spin of all things into one another while staying themselves.

The rotation of the elements shows that nature has many faces.

Matter can undergo many phases, becoming successively liquid, gaseous, and then solid again; or, having been fumbling, becoming pliant like wax; or, losing its form in solution, it suddenly acquires a new one, this time crystalline; or, in changing its state, it acquires a new color. In this capacity for transformation on the part of one's single substance symbolizes clearly the underlying prima materia of the Cosmos, capable of taking on all possible forms and states, without essential alteration. Likewise this prima materia throws light on the nature of the personal soul were consciousness which manifests itself through various modes and styles such as thinking, feeling, sensation, and intuition. The four elements are complemented by the four natural qualities of hot, cold, wet, and dry. These four sensible qualities of experience represent the motility of matter as having the capacity of changing one element in to another by means of sharing, shaping, and swapping. In one way the elements stay solidly themselves as holding the world together, and in another way the qualities migrate.

On first analysis it is heat alone that originates the rotation of the wheel. Heat unites air and fire. As the fire needs air for combustion and air needs a fire for movement. Dryness unites fire and earth. Fire needs dryness for combustion and earth needs dryness for substance. Cold unites water and earth. Earth needs cold for stability. And all water and needs cold for fluidity and ice. Humidity unites water and air. Water needs cold and humidity for fluidity. And air needs humidity and heat for its pervasiveness.

This rotation has an analog in the mirror of the soul. Here the qualities of expansion, contraction, the solution, and solidification take the place of hot, cold, wet, and dry. The elements of the soul include thinking, feeling, sensation, and intuition.

Now that we have outlined the nature of the elements drawing upon the rich astrological traditions and a few alchemical insights we will return to the underlying generative form of the elements well expressed in number symbolism of the ten integers.

General Numerological considerations next.

Paul



Hi Paul,

I really enjoy all of the info thanks.

I have a question about direction and season.

What I have been using is different why?

Herbal Tarot-

south - cups - water - summer - passive
west - wands - fire - fall - active
north - swords - air - active
east - pentacles - earth - passive

Mary Greer-

south - wands - spring
west - cups - summer
north - pentacles - winter
east - swords - fall

Now I'm confused 😕

why the differences?

I know you'll have a workable answer.

I would like to understand better before you continue. Thanks.

Hello Zach. What system do you use?



debbie

looking forward to getting started w/ the new years arrival.

Edited by debbie on Dec 28, 2006 at 7:06 PM

Correlating the elements to the directions is quite arbitrary. If you have a system that works for you, it works.

There are several conventions when identifying an element with the direction. There are none that are particularly convincing.

The best way to think of the directions is as an orientation. You are in the middle and there are four or eight directions around you. You could even say there are 10 directions around you if you want to consider apex and nadir, top and bottom.

For instance in doing a layout where you have conventional directions related to the elements, the only thing you really have to consider is applying the correspondences consistently.

In my personal correspondence of elements to directions I tend to follow the Wiccan version I was taught long time ago.

East is air, South is fire, West is water, North is earth.

However, I do not think this arrangement has any greater validity than any other.

In other words, be happy with the one you like.

Paul



Edited by Paul Nagy on Dec 29, 2006 at 2:18 AM

Numbers in general. There is an interminable debate in mathematics about how natural are the numerals. Some believe that the numerals are a convention of the rational mind projected upon the regularities of the world, while others are as adamant that numbers represents the universal regularities inherent in all stuff mental and physical.

It is a sort of cute chicken and egg question that as formulated serves neither group in proving their contention. It is possible that most paradoxes are such, not because of the inherent paradoxality of some issues, as that some issues have been miss formulated, misconstrued in such a way, that they result in endless self-contradiction and self-canceling. The problem then may not be in the issue, as in how the issue has been posed. Discovering the proper propositions that eliminate unnecessary paradox however is much easier claimed than demonstrated.

As the traditional 4 elements represent vast possibilities in the behavior of people and stuff in the world, so the numerals as symbolic representations represent qualities of stability and transformation in the behavior of the stuff.

The tarot minor Arcana has 10 numbered cards. Ten is the complete number in the Pythagorean system. It is one perfected to become more than itself without abandoning itself. The first of nine numbers then represent symbolic qualities of motion and rest, structure and function, space and modality revealing certain universal tensions. When these tensions grow qualitatively more complex the higher the number, interact with the innate qualities of the elements, we have a base by which to understand the meaning of the particular pip card we are looking at.

I will be looking at Zach Wong's Revelations Tarot upright and reversed images for each of the numbered cards: aces inclusive through tens. In this way I hope to keep forefront the nature of the elements as they react to universal dynamics of the numbers. I too don't believe that the system will exhaust the traditional meanings of the pips as we have them. And you may see me questioning the tradition as I draw out the numerological and elemental significance of each card discussed.

Qualitative numbers represent the inner workings of the elements both in their emanation and in their manifestation. All numbers evolved from the number-field, which itself has no number in actuality but contains all the possibilities of the numerals and all the possibilities in the world.

One could say that in terms of the manifest, 4 is the first number and 3 is the synthesis of possibilities actualized in 4. This means that nothing actually happens in the world or in our lives until the power of four is reached which is the power of earth manifestation. $3+4=7$ One of the ruling sets in the Tarot.

It is true that the preconditions of this manifestation can be found in the necessary numerals preceding the power of four.

The quality of the number is the thought-form from which it derives its quality; and the vibratory nature of the number is the quality of that thought at an archetypal and practical level. The archetypal level is a preexistent potential or propensity; whereas the practical level represents the nature of manifestation and is usually where the characteristics of the pip cards derives. I will be examining both the archetypal and the practical characteristics of the numbers as they represent different ways of sifting the elements into behaviors.

There has been a sort of backward projection into numerical emanation that presumes qualities not possible dimensionally of the fourfold world. Since I do not wish to belabor the metaphysics of the sacred numbers, let me say this, that pure absolute consciousness is unnumbered, and is so unnumbered as not to be even the equivalent of zero in modern numeral systems that wish to give symbolic definition to place holding.

In order to provide the spiritual and esoteric basis upon which to understand numerological

reduction I will follow the tattva system of emanation as developed in radical monism of Trika mysticism, (itself evolving out of Samkaya philosophy). The number-field begins within the polarity of Siva-Shakti (1-2) that projects the threefold supernals will-knowledge-action (2-3): from which Maya as measure represents number (3-4) as we usually understand them.

More

Paramsiva is the primordial un-manifest truth of pure awareness. Shiva is free, pure, unlimited awareness itself.

Siva-Shakti is the potentializing of pure love that is the possibility of the number-field. Shakti: the unlimited creative power of Supreme Awareness. She within the field one can see that identity and polarity as well as qualitative extension are expressed in this supernal preconditions of numerals. However the identity of Paramsiva is not the equivalent to either zero or one but is rather their necessary precondition. As such then Siva-Shakti may easily be related to the numeral function of 1-2 which is the possibility of polarity and desire or will that immediately gives rise to its reflex (2-3), a continuation of the polarity theme that creates the initial mirror of creation in will-knowledge-action.

Shakti has three basic aspects through which sets the conditions for creation:

Iccha Shakti: the basic will or impulse to create.

Jnana Shakti: the basic knowledge or awareness of creation.

Kriya Shakti: the basic power or act to create.

With this supernal field defined immediately a second reflex emerges of the limited qualities of these five identities this second reflex is Maya (3-4) who completely and bodies within limit the unlimited qualities of the supernals. These five limited identities are called the kanchukas. The best analogy for this is considering the image in a mirror. Though the mirror reflects three-dimensional reality the image is only two-dimensional. Though it can suggest the extra dimension if one does not know the originating reality of the three dimensions, one will be superimposing a two-dimensional values system.

As this relates to tarot numerology it is important to remember that there are two profound reflexes within the supernal consciousness before we begin to count. Most general books on numerology do not consider these levels of reality and hence easily confuse the levels which are one of the reasons for the proliferation of conflicting interpretations.

The esoteric purpose of reading tarot cards is to take the inward journey that allows us to reclaim the originating impulse of who we are. One could say that we begin like everyone else locked into a world that is merely an image of an image. If we answer the invitation of the cards as a means of self-knowledge we become aware that within us and within the structure of the Cosmos there are serendipitous correspondences that suggest relationships not accounted for in our limited dimensional world.

Once we grasp this initial insight suddenly the tarot cards may become Gates to this profound inward reality. We are now between the worlds realizing that the world is merely an image we attempt to see what or originates the image. This is the world of the archetypes of synchronicity and addresses the first level of the meaning of the major Arcana. If we continue our exploration it becomes more inward and contemplative then dependent upon the symbols per se. One could say that tarot symbolism is a gateway to dream work. Through dream work we become aware of the difference between soul and spirit. And we realized that the soul is merely a projection of the spirit. Fixed on spirit we glimpse the originating impulse that is divine and not separate from the core of our being.

From the point of view of numerological emanation we begin in the mysterious unity of all things. There is no number for this and even the designation of zero does not reveal this mystery. This is the one before there is accounting. Much like Aristotle's unmoved mover, this one does nothing, is neither the creator nor the container of the creation. And yet somehow everything is this, without this ever being limited by what is everything.

The radical simplicity of this idea is beyond ideation or conceptuality. If you begin to approach it everything can seem very confusing. Not all confusion represents this divine infusion. Basically one has to leave the grasping intellect behind and embrace perplexity.

Somehow within and yet in no way restricting or constricting this pure transcendent mystery, a divine reflex takes place that is pure love, love here is a reactive to the ineffable beauty of the un-create one. We have moved from the supernal nonpolar one that is beyond postulation to the 1-2 unity of the polar one. In simple notation we have moved from dot to line. The line of our numerical notation for one (1) symbolically represents the 1-2 of the pre-created conditions.

This is the level of father-mother God, or Sivashakti. At this point there is no difference in their difference. They are the same. Love is the only reality, and lover and beloved equally seek the beauty and mystery of the other that is no other. Within this embrace of divine unending bliss the third arises as a prespace within which each discovers the other as no other. We have already alluded to the 2-3 precondition within the polarity of the one that gives texture to the duality of the one that seeks a plane that holds of the one and the two together in three. As father mother God the embrace is seamless and timeless and without event. Within father mother God the love gives rise not only to lover and beloved but also to knowing and knowledge and acting and actor.

More

The triad of love, lover and beloved is always aware their interdependence and intersubjectivity. The triad of knowledge, knower, be-known is itself purer energetic awareness without an object, though the seeds of division arise potentially. The triad action, actor, and act set the condition and completes the preconditions of the 2-3 opening to the first act of creation proper as we know it. On the supernal level love-knowledge-act is one set discrimination within the kiss of father mother God. Once that kiss opens to word (Logos) measure and reflex arises and the world we know begins to emerge. First it emerges without postulating any condition upon itself but as that becomes a reflex, or as you will is mirrored between lover and beloved there is movement where there is no movement and what is ever supernal reflects all that is potential and temporary and actual.

I am calling these five aspects, supernals, to emphasize that they represent aspects of pure awareness before the conditions of manifestation are laid down as manifestation. They never cease to be supernal except in our limited access to their reality which is caused by our not being able to discriminate between the original and the image of the original. In fact in our minds eye builds up upon perceptions of being a biological being we are conditioned to assume that the perceptive gives rise to the unity of consciousness. In traditional thinking this would be like assuming that the movie we see created the actors in the sets that were filmed.

Five conditions haunt us and assume to be the basis of all phenomenological experience. For simplicity's sake I am following in a loose fashion the Trika or Kashmir Shavite delineation of the kanchukas. The five kanchukas seem to be the bedrock of our lived experience in life. And I do not dispute them in looking at the world in a commonsensical way. However numerology is not commonsensical except as a way of approaching one's own root being and becoming aware of the illusion that are four dimensional world embraces all of the true reality of the world. However I want to emphasize that each of these profound senses of limit and definition have a supernal counterpart of pure love, bliss, and freedom. It is realizing our freedom from are imposed sense of bondage that is the purpose of self-knowledge and away of liberating ourselves from our limited experience of ourselves and the world.

We have within us a sense of being something. But that something is inherently limited. It is contrasted with something other. We are all pure consciousness but in this condition of being a thing we identify with the limits of the things we know and experience. This gives wise to a partial view of our own sense of power. We realize that we are limited. Omnipotence is not

within any organized systems grasp.

Kalaa is the word that represents power as a limit upon omnipotence. It is this sense of a limited agency. This is deeply rooted in all of our perceptions and sciences. Those that claim the contrary, that agency is unlimited by anything seems to be nothing more than an infantile wish or fear of supreme power. Not only can you create but it can destroy competently. This need for agency or identity is so profoundly and grain and everything we think and do that to presume are true reality is not so limited or confined seems to be a profound denial of any reality that we are aware of. And this is true in a provisional way as long as we assume that the only reality there is always saves appearances. With this sense of impotence or proportion we limit who we are in truth. And we as sensed selves are not capable of removing this illusion by any effort alone because effort begins and ends as does our sense of agency.

We are profoundly deeply tied into the view of the world as restricting our goals and sense of self. The way to begin to loosen those shackles of limited agency is to inquire into the nature and not of things in the world but by which we are aware of such things. By seeking the nature of our own awareness we begin to loosen the sense of limited agency. We become less bound to what we think the laws of the world are and as a fantasy some people feel that they can reach physical immortality when they know their true selves. It is true that one will no longer feel confined by death or birth but this is not an abrogation of the laws of physics.

To simplify our sense of self for agency veils from us the true nature of supernal reality that is not so limited. Many people imagine they can carry their sense of isolated selfhood into the supernal reality. And to a degree this is true. There are many people who realize in direct ways who they are and an unlimited fashion except they do not realize they are still holding on to the most pernicious form of self limitation, that of being a self at all. Suicide is not the answer. Humility and a profound sense of self effacement approach this issue but can also be a mask for not confronting it.

To the degree that we feel other than any other we are bound to the self limitation of kaala. We do not think we can. At another level we willfully do not want to relinquish the hold that holds us.

Given that this is the deepest illusion or knot that binds us to the image rather than the original one may not be able to initiate oneself into this self-unwinding. I am a doer and I am a being are mirror images of one another. Many people do in order to be when the best way to be is not to do.

The next reflex is knowledge as inherently limited or conditional. This knowledge is the knowledge of I do not know or I can not know. People who willfully only considered the image of the image as the real can not know the limitations they are imposing upon themselves and the world. There is knowledge that is identical to being. It is found in immediate awareness and not in intersubjective conditionals.

At a lesser level, and one can blame our educational system for this, people have been taught to hate their own minds and their ability to think. A few people do the opposite and idolize their thinking abilities, presuming some special rational ability that makes them smart and special. Both attitudes represent a misapprehension of the true nature of limited knowledge both in our enslavement to the image of the image and how it may help us locate within our own minds the possibility of limitless knowledge and understanding and compassion.

Thinking and knowledge go hand-in-hand in our relative world. For instance it's possible for some tarotists by becoming a professional readers to actually limit the depth to which they may plunge into the nature of the tarot. It becomes a sort of service for others that serves the self and livelihood. This professionalization of tarot knowledge, depending upon the innate attitude of the tarot reader of course, maybe a way of shutting down the possibility of the invitation of tarot to self knowledge that is complete.

The nature of supernal knowledge is a holism that grasps subject-object wholly in a way that

may not be conceptual, but is intuitive like a flash of perception. It is very easy to take these flashes and piecemeal them together into some relative understanding of the soulful world. From the point of view I am presenting here, that of numerological emergence, it is best to recognize both the limitations of knowledge and at the root the universality of knowing which is without limit or end.

Even supernal knowledge, (jnana) is propelled by desire or love. The link that holds father mother God together is bliss and supreme satisfaction. Its reflex in the mirror of creation is that of love and desire. The sense of agency has distracted us remembering who we are so that we are forgetful.

The divine is everywhere in the world ever loving us between and within the cracks of existence. Yet our sense of limit gives rise not to pure satisfaction but to unending craving for satisfaction within the self in exclusion of the other. Not realizing that the other represents the radical roots of our own spirit and soul, we either seek to dominate or submit, to either assert or deny such an identity. From supreme satisfaction the mirror of creation creates the reflection of supreme need and dependence. We desire the other in order to complete the self. Love it comes not the means of our bliss and freedom but rather as the necessity of our existence and the bonds all of our enslavement.

Passion, raga, is then the expression not of our completeness but of our bereftness. How we negotiate what we love and desire then becomes crucial to how we will approach knowing ourselves and realizing our limited sense of agency. Likewise the supernal passion of pure love offers us bliss without limit. However such a bliss coming in to us unawares as a limited person would seem more like an ocean of unendurable fire than the supreme delight it is. To the degree that we are attached to the limitations of the image of the image of reality reality will seem more like hell and the heaven it actually is. The reflex for Shiva-Shakti are space and time. They represent two after images of the nature of existence.

Kaala, Time is the screen of temporal existence. Our punctuation of trying has an ever extending now from some beginning to some end is merely a projection of our self limitation. Our sense of sequential order also comes from this limited sense of paternity in time. Time itself is more than a stream or a dream. The qualities of eternity are beauty. True beauty is never ravaged by time. Images of beauty are forever fleeting and insubstantial. The goddess Kali is a Shiva as Shakti. Time then is any energy field of matter. There is no time without matter, for that matter. Likewise there is no creation that does not pre-created self through space. Space is the reflex of matter. For matter to exist space must create place. Spacetime is Shiva-Shakti.

Niyat, Space is the limiting analogue for uncreated and uncreating Shiva. Shiva is everywhere, all-pervasiveness or omnipresence. The only definition of pure Shiva is complete absolute freedom. Space is that condition and place within which all limitation seems to appear. Akasha is another name for space as pure consciousness without limitation. Shiva is never limited. But in order for things to exist the appearance of limitation must exist. The first postulate then before the act of creation is that things to be things must forget their origin. This is why the creation of the Cosmos is not just a reflection of divine but is rather a reflection of the reflection of the divine.

Maya is now inhabited and we move numerologically to 3-4 of The Logos of creation proper.

As soon as the limiting conditions of maya are set there arises the conditions for the image of the image in the absolute subjectivity of pure consciousness as Purusha.

This is the eternal divided between mind and matter, subject an object in the experiences of everyday life and the behavior of things. This subjectivity assumes that all things are time-space delimited by a sense of agency, doing, knowledge as an objectification of awareness, and will as an owning of love for one's self. Purusha is limited, helpless, relatively powerless,

and limited in knowledge and understanding of so much that makes up the surrounding unconscious, mostly inaccessible world. Purusha forms the basic experience of individuality separate from everything else. Thus Purusha appears as created the base level illusion of tiny limited consciousness existing insignificantly within an endless non-conscious expanse.

The reflex now for Purusha (the analogue is Shiva as the supernal) is found in the polarity of Prakriti. The basic level of this apparent non-conscious expanse is called Prakriti, the basic condition of other as something that is separate and different from one's own individual consciousness, which thus is not conscious. Prakriti (as analogue of supernal Shakti) is pure objectivity and energy without consciousness. At this level, there is nothing to be conscious of - no worlds, or bodies, or even time or space. At this stage Purusha-Prakriti polarity is experienced as Void. Purusha seem non-conscious Void because all there is, is the basic state of limited individual consciousness without any instruments or organs to sense with, and Prakriti appears to be a non-conscious expanse without any objects or features or characteristics for which one might be aware of.

Within this blindness of Purusha-Prakriti, which is the self-delimited Shiva-Shakti arises three analogs to the supernals and kanchukas of will, knowledge, and action. The pure freedom of love and the limited freedom of will comes to be reflected in the quality of intuition known as Buddhi. Here freedom is an instrument of detachable, abstract insight that can apprehend objects and processes being outside and different from the quality of being oneself. It is alienated consciousness acting as an agent of will towards knowing. Next supernal of jnana and the kanchuka of vidya, knowledge arises the sense of myself as a reflex of the constraints of knowledge.

Ahamkara: (self-carrying) sees everything only in relation to oneself. It assembles, understands, and believes in the limited, powerless identity of oneself. It is the functional basis of our egotism that had its roots is based in a limited sense of doership. The last supernal of kriya, kanchuka of action has its analogue in mind or Manas. This is the basic thought process of the mind wherein thoughts come and go before the consciousness like a movie. The movement of the thinking process is an analog to the pure act as the result of knowledge and will. So the mind reflects the nature of Buddhi as understanding, Ahamkara as self-carrying and mimics the memories of objects and processes.

Once we have created the inner analogs of the five senses we have completed numerologically 3-4 sequence and the 4-5 sequence begins the construction of the world.

And thus we approach the necessity of the senses for reuniting the opposition of the Purusha-Prakriti in ordinary ways we experience our self and the world. The rest of the tattvas follow the nature of the way we experience the world. Samkaya philosophy of India delineates this at some length and is worthy of study, even though it is one of the most archaic forms of philosophy for which we have records. It would be useful to consider at length the nature of these tattvas as they may correlate to aspects of the tarot symbolism. However Zach Wong's Revelations Tarot follows the 3-4 symbolism of the exoteric tarot and I do not feel that I need to continue with this aside but will rather now discuss some of the general characteristics of the numbers.

In conclusion, I wish to distinguish several levels of numerological significance.

First there is the level of 1-1 about which nothing can be said.

Next there is the level of 1-2 which begins in the potential encirclement of all and everything. The level of 1-2 includes the number one as all and unity. The number one as all in polarity; the number two as duality and polarity potentially.

Next to follows the 2-3 that occludes the one as all, the unique and self-sufficient, to produce the two of polarity and contrast. The three asserting a plane to create synthesis between thesis and antithesis.

Next the level of 3-4 creates the environment of the interior world. In potential of three and as actual or finished in the four square number four.

Lastly sequence is completed in the 4-5 that represents the number 9 in all the numerological necessities for the existence of the world and life. The 4-5 access is that between Prakriti as 4 and Purusha as life and potential mind. The 5-6. Level of emanation is usually beyond current numerological reductions. Though theoretically one could easily push it to 8-9.

Paul



Edited by Paul Nagy on Jan 10, 2007 at 5:28 PM

Hello folks!

I have Paul Nagy on the phone right now and I am questioning him regarding his timetable for posting a direct discussion of Zach Wong's images. We have been flying high and wide lately looking at all kinds of things related to the elements and numerology, but we have not been discussing Zach's images, since Paul is on hiatus, just taking a little break right now, to ponder Tarot in general. These thoughts help us later as we review Zach's artwork and possibly consider another creation exercise such as our previous story-writing opportunity. We may or may not do that again, and we would like some feedback on this from all of you. We know that we have lurkers who read this Board but do not post, so I am seeking opinions now and wish to hear from you all. Speak up!

Paul has been sharing his notes on these fascinating and cross-cultural evaluations of all the factors we consider in reading with any deck at all, but we truly are discussing Zach Wong's Revelations Tarot.

Paul says that he is planning to discuss each card, Aces through Tens, after he finishes his work with the numerology of One through Ten, and we're in the middle of that right now.

Look for the Zach Wong image dialogues roughly in the timetable of February 1, and enjoy our general discussion of numerology and other high considerations in the meanwhile.

Here's looking at you, and thanks, Paul!

~

Edited by Ferol Humphrey on Jan 12, 2007 at 12:48 AM

[Sacred Number and the Origins of Civilization: The Unfolding of History through the Mystery of Number](#) by Richard Heath (Inner Traditions) *"is an exploration of the origins and influences of number from prehistory to modern time that reveals the deeper meaning of the symbols and esoteric knowledge of secret societies and explains the numerical sophistication of ancient monuments including Solomon's Key and the Templar design for Washington D.C. as the New Jerusalem."*

The ubiquitous use of certain sacred numbers and ratios can be found throughout history, influencing everything from art and architecture to the development of religion and secret societies. In Sacred Number and the Origins of Civilization, Richard Heath reveals the origins, widespread influences, and deeper meaning of these synchronous numerical occurrences and how they were left within our planetary environment during the creation of the earth, the moon, and our solar system.

Exploring astronomy, harmony, geomancy, sacred centers, and myth, Heath reveals the secret use of sacred number knowledge in the building of Gothic cathedrals and the important influence of sacred numbers in the founding of modern Western culture. He explains the role secret societies play as a repository for this numerical information and how those who attempt

to decode its meaning without understanding the planetary origins of this knowledge are left with contradictory, cryptic, and often deceptive information. By examining prehistoric and monumental cultures through the Dark Ages and later recorded history, [Sacred Number and the Origins of Civilization](#) provides a key to understanding the true role and meaning of number.

Heath, who follows the lead of John Mitchell and John Neal's approach to ancient metrology, the scientific study of units and systems of measurement, offers some insights into music's tonal ratios that extends my observations in some useful ways. The information also can help form the theoretical basis for the development of spreads for reading Tarot.

However, much of Heath's book, which is filled with useful information, proceeds from assumptions quite different from mine and to a discerning reader **offers a comprehensive critique of my numerological methods**. The first 50 pages of the volume deals with generative numerology, in Heath's case, this is derived empirically from the relationship of stars to one another and the foundation of numbers in musical harmony. This information will also be of interest to people beginning to work with Julie Cuccia-Watts' MAAT Tarot moon cycle system.

One book that forms the basis of chapter 5 on mythic heroes and geomantic technologies, mentioned in the notes in passing I wish to draw to the attention of tarotists who are particularly interested in adapting ancient mythologies to their reading of cards and spreads. [Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge and Its Transmission through Myth](#) by Giorgio De Santillana and Hertha Von Dechend (Godine) is an important book that shows how star lore embodies history. Anyone with an interest in the origin of astrological symbolism and its extension into various narrative mythologies and sagas will find this book filled with leads that will deepen your associations and understanding of astrological symbolism. Though it's been a number of years since I've actually read the book I know it does not deal directly with tarot symbolism, but any reading will suggest many possibilities for approaching the meaning of various tarot symbols in the construction of the basic major and minor Arcana.

On pp 170-71 of [Sacred Numbers](#) there is discussion of the hidden symmetries that may be found in the Tarot of Marseilles as discussed by Robert Vincent and Philippe Camoin. I'm not practiced at recognizing such proportions but I am sure they could be found in Zach Wong's images too.

Revised: I know some people have been concerned that I have not been discussing particular cards in Zach Wong's Revelations Tarot. After I deal with the first 10 numbers as an ennead plus 1 (3x3 triads as related to Majors Fool's Journey, I will integrate more detailed number symbolism with a discussion of each card. So I will begin discussing the cards again this week, beginning with the Ace of Swords.

After I have completed the pips, I plan to discuss the psychological aspects of the court cards in general as correlated to Myers-Briggs topology, while discussing each of Zach Wong's Revelations Tarot court cards.

In conclusion, I will do a Celtic cross consulting the cards as a critique of this project. Again comments are welcome whenever you feel so inclined.

Thanks for hanging in there with me.

Paul



Edited by Paul Nagy on Jan 14, 2007 at 10:34 AM

Hey, Paul,

I don't think anyone is upset about you sharing these notes with us, au contraire! I think it is very productive for all of us.

I personally am very interested in the way your mind ranges around and correlates things. I would enjoy it no matter where it is placed. I hope we get to see it all, in its entirety, either here on this thread or on another one, whichever we choose.



~

Edited by Ferol Humphrey on Jan 14, 2007 at 3:22 AM

Perhaps, Ferol, you and I are on the same wavelength after all.

I have finished my preliminary notes on number symbolism and realize that it would take some effort to boil them down. I can probably do the same while actually discussing the unique properties of the cards in Zach's deck which is my anchor for contributions on this thread.

That being so I'll make a few preliminary remarks about the first 10 numbers leaving the more exotic and detailed stuff for the discussion of the cards.

The best way to approach theoretically the 10 pips is to realize that they reflect a triadic duplication of the threefold Fool's Journey. Each triad represent a mirror of the other. In this scheme there are only 3 reflective phases whereas it is usually counted as four (for example, the 12-fold scheme of the Zodiac).

1-2-3, the first triad the initial conditions for the possibility of number. However in the field of phenomenon 1 represents our initial incipient self that is both of the Fool and the Magician. To represents the instinctive ego coming to know itself as a quaternary of High Priestess-Empress-Emperor-Hierophant. The Lovers and the Chariot represents the thesis and antithesis of love and war.

The second triad, 4-5-6, is the self reflective qualities of the ego becoming aware of itself and is no longer merely an automaton of instinctive drives shaped by inside and outside. The development of inner space or the exercise of self-consciousness and will takes place within the crucible of the Strength, Hermit, a Wheel of Fortune, the Justice quaternary.

Strength and Justice represent the blend of the interior sense of Strength and the exterior sense of order or Justice which is blended into the inner space of the Hermit that develops a sense of individual identity beyond the group while at the same time contemplating the laws of the universe of the Wheel of Fortune: change and chance, inner and outer, time and space, effort and spontaneity.

The Hanged Man, Death and Temperance completes the sense of personal direction by crowning this inner space of choice by a reversal of up right way of seeing things to the turned around way of the hanged man who begins to become aware of the magic mirror of the world. Death represents a shattering of the ordinary perspectives and breaks down hidden attachments. Temperance is the result of a balanced, even-tempered acceptance of the new condition of the world.

The third triad, 7-8-9, opens to the transcendental or superconscious sense of self and world. The Devil and the Tower represent the polarity of attachment and identification which must be resolved through the serenity of temperance. One could say that this is the dark side of seven:

However the Gnostic view of the planets 1 Moon, 2 Mercury, 3 Venus, 4 Sun, 5 Mars, 6 Jupiter, 7 Saturn, [analog with the vowels: 1 A, 2 E, 3 ee, 4 I, 5 O, 6 U, 7 oo; analog with the

voice scale: 1 Si, 2 Mi, 3 La, 4 Re, 5 Do, 6 Sol, 7 Fa; analogs with colors: 1 Violet, 2 Yellow, 3 Indigo, 4 Orange, 5 Red, 6 Blue, 7 Green; alternative analog with colors: 1 Red, 2 Orange 3 Yellow 4 Green 5 Cyan 6 Indigo 7 Violet; analog with chakras: 1 Root or Base (Muladhara), 2 Sacral (Svadhista), 3 Solar Plexus or Navel (Manipura), 4 Heart (Anahata), 5 Throat (Vishuddha), 6 Brow or 3rd Eye (Ajna), 7 Crown (Sahasrara); analog with glands: 1 Adrenals, 2 Ovaries or Testes, 3 Digestive system glands, 4 Thymus, 5 Thyroid, 6 Pituitary, 7 Pineal] represents the ladder of ascent and descent of kundalini as energetic cosmic consciousness that both blinds us to the world and is the means of our liberation.

(Thanks to RChMi for the idea of including this 7-fold scheme. Of course none of these correlations are original in any way)

These a sevenfold hierarchies from the Gnostic point of view represent the ways we are bound to the world and the means by which we must free our self from/with them.

The Star, the Moon, the Sun represents the number eight in this third triad. Eight is zero doubled representing the two worlds as the mirror the reflective surface is the Moon. So it is where illusion is most prominent. From the lower world of the star as direct experience represents the truth of illumination but it is still far away, more promise and hope than illumination. The upper world is the Sun fully present with overwhelming light and enlightenment. The axis of Judgment as birth or rebirth from death extends into the World here as the completion of the cycle of self-knowledge becoming selfless wisdom.

10 the last card in the series stands outside of the series much as does the fool in the major Arcana. 10 represents a new beginning as well as a completion and redoubles the meaning of the element and its intensity. The cipher zero after any number intensifies the qualities of that number. How the qualities of the number manifest is usually controlled by the element configuration of the card.

These few remarks represent my summary statement here of the meaning of the numbers one through 10.

And so I will begin discussing Zach Wong's Revelation Tarot Pips starting with my next contribution.

Paul



Edited by Paul Nagy on Jan 14, 2007 at 10:31 AM

I hope that we are not going to lose the benefit of all your un-boiled-down notes? I hope you are still planning to post them? It was only a matter of WHERE. I don't want to lose the opportunity to read that stuff!

Now, I know you're awake at 4:14am on the east coast. Here I am at 3:14am in Dallas, awake too!

By the way, I was fascinated with the Chakra/Planet thing that RC just gave us out on the Birth Card thread, and here it is again. We both liked it!

So, are you going to post your notes elsewhere? Talk to me, Tarot buddy~ Paul, I want you to know how much I appreciate all the work you are doing and for sharing that work with all of us who are on a Tarot knowledge quest.

However, I do have to complain that you are costing me a small bundle as I am keeping Amazon in business buying all the books you bring up. Not only that but my bookshelves are full and you can hardly walk in my office as books are now stacked everywhere. Ok, ok, so you're not completely responsible, but you are so darn convincing that these books contain

great secrets that just have to know. My main question is when will I have time to read them all?



Carolyn

I guess I can sympathize with you Carolyn, though you're not quite in the same position with me in that I have a whole condo I can hardly walk through because I have too many books stacked everywhere. In fact I have so many too many books that I can rarely find the ones I'm looking for now. Yugh! 🤔

I do plan to put myself on a book diet, but you do have to remember that I'm always getting new books as I am a book publicist. Fortunately many of them get passed out to people who write reviews for me.

I will not hold back any information that I developed for my number symbolism discussion. I will just rework it when I am discussing Zach Wong's Revelations Tarot pips for the next couple of months.

I can see by your discussions on the birth cards that you have been working overtime developing your own understanding of the Major Arcana as reflecting upon the nine personality sets that numerological reduction gives for the birth cards.

It's interesting all these interpenetrating characterological sieves and funnels offering diverse and related ways that we can reflect upon who we are and how we are going to make our way in the world. I look forward to reading your finished reflections.

Your appreciation and feedback are much appreciated too, as this is a message board.

Paul



Edited by Paul Nagy on Jan 14, 2007 at 10:28 AM

One of my plans (I hate resolutions) for 2007 is to catch up on this thread, then try posting. Paul, thanks for all your hard work on this. It's a great resource for all of us who love this beautiful deck.

I will not hold back any information that I developed for my number symbolism discussion. I will just rework it when I am discussing Zach Wong's Revelations Tarot pips for the next couple of months.

56 Minor Arcana? Will he have the time? :D

I've enjoyed your exploration of the zodiac in the cards Paul. There are actually many layers to the images that I drew which I didn't include in the LWB which came with the deck.

When I designed the Minor Arcana I had a general layout/direction/blueprint of what each suit, set of numbers, and transitions they would have. Because I believe that the images help form a vocabulary in reading - the less words I used to describe it, the more evocative the image becomes to the reader (well in theory, but we all live in hope).

I transcribed my written notes (all squeezed into an A4 piece of paper) onto an excel spreadsheet - in the manner the information was set out, for your reflection.

[Funky Excel Spreadsheet](#)

Although the "blueprint" was not followed to the word(s), exactly, they helped me keep the

sprawling Minor Arcana in some sort of tight reign. The (black and white) images were drawn in random sequence, but the colouring of the cards helped me link them together.

Numerically, I followed themes which I associated to each number, as described in the LWB.

As a final note, if you "fan out" the cards in sequence with each suit next to each other, you might catch a glimpse of the transitory colour scheme in each suit and across the elements. (The Court Cards was a distillation or condensation of the 1-9 sequence.)

ps. I hope you had a love break.

pps. *wave* to all the other Ladies and Lukers Zach, thank you so much for alerting me to this spreadsheet information. I am sure it will help me as well as others in extending our interpretations of the Minor Arcana with your own designs and images.

For those of us who do not have Excel, I have added with Zach's permission, [a Word version of Zach's Minors Spread Sheet](#). available in the files section.

I am looking forward to actually dealing with your cards again as each card does provide a focus for my interpretations.

Also I'm sitting here right now fanning out the various pip sets to get a sense of the color progressions. Yours color schemes probably are what intuitively drew me to your deck in the first place. Then intellectually I thought having actual images for reversals deserved some commentary. And I guess some more commentary.

Be well and happy!

Paul

Edited by Paul Nagy on Jan 16, 2007 at 6:45 PM

Hi Zach,

what a nice experience to come out here and find you today!

The information you have provided is exactly the kind of thing we are delighted to receive, and I appreciate your spreadsheet very much. I also appreciate the dialogue which produced a Word document for those without excel. Thanks to both you and Paul for this new contemplation.

I am looking forward to fanning the cards, myself! What a grand idea. I love feeling/sensing the entire deck as a holistic energy with its own wave formation.

Happy New Year Zach, and all ~~

Zach & Paul:

Zach - how nice to see you here again! And thank you for sharing your notes - I did manage to get them printed out. ;-)

Paul - Thank you for posting the html version of Zach's notes. For whatever reason, the first time that I accessed the file, I got the message that it was non-existent! ;-) However, I persevered, and was able to access it and print it out.

An interesting note on Richard Heath's book on sacred numbers - I had requested a review copy from Inner Traditions before you even mentioned it. Great minds think alike! 🙏

Blessings,
Bonnie

Now let's look at Zach Wong's Revelations Tarot Ace:

Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

For Pythagoras the number One was both limit and the unlimited. As the unlimited the one is unique. It is like no other number, because it is the source of all other members and at the same time is not quite a number itself.

Uniqueness cannot be shared. It only belongs to the one as One. The only unique is the divine. To the degree that we are a distinct one comes from our derived nature as the one which is the source of identity but is not the limit of identity. We as individuals, literally meaning undividable, are not viable as an entity but are essentially One only in our divine image. The image is dependent and actually only arises after the potential two in the whole synthesis of three.

Pythagoras did not even see One as number; to him the primordial One was the all-father source of everything and wisdom, it was the principle underlying all number and from which all numbers come forth and hence, cannot itself be properly counted.

One was symbolized as a dot. This circle around the dot represents the unextended extension of being. It is god whose center is everywhere and circumference nowhere. One is the great mystery.

The motion of one is circular or still. One is androgynous, both male and female unified.

One is the self plus the strength and leadership abilities from which the Great I AM within every one of us. It is intelligence, pioneering spirit and ambition. These as individual qualities are derivative the standing forth of the one among many.

It is important to distinguish between the unique and or original One and the identity of one of the integers that allows us to count many things with them as the one.

One represents the mystic center that is the origin and active principle of creation; the beginning of form is the one symbolized by the vertical line (1) rather than the dot (.). The phallic shape of the vertical line renders one the masculine principle of directed consciousness and power, but within this version of the one is already expressing the polarity of positive and negative (potential two).

One is universally the symbol for unity. However unity has levels within it. There is the universal unity which is part of the preexistent Akashic field. This unity is everywhere and nowhere simultaneously and could be considered a quality of absolute consciousness. As unity devolves, it moves closer to what we would call the identity of something, even its uniqueness. The way unity devolves cycles around purpose and goal and degrees of the definite as an element of limit. One could say that the universal unity appears as the property of the single.

The only as single within the field of existence becomes the isolating property. It also becomes the property of independence. This is the one that sets itself aside another. It can be inflation if the mirroring effect is not noted.

One also stands for central. It is what is most germane about a subject. One tends towards essence, two tends towards dispersal. However the one as central seems to become that way on the edge of extension. In other words isolation has already become a factor in the identity of one among many.

When children grapple with numbers the value of one seems so innate as to the only gathered

with other numbers in comparison. This sense of one stands for the existent as counted, and is made necessary because of the use of other things counted.

One is the number of concentration, effort, and application.

Ace is powerful, but narrow, when combined with another Ace. A third Ace creates a trine of especially pointed power (**Pay especial attention to the missing element card which may give insight into deficiencies of perspective in this power trine.**)

Four aces in a layout definitely points to new horizons and ventures. an extremely potent configuration that needs special attention.

Ace combined with the number two cards mollifies whatever divisions or partnerships may be represented in the two, but the Ace can also point to the type of distress that the two portends.

Ace with number three card, acts as a helper to whatever its configuration is. Ace strengthens the three card by completing the action towards the fourth.

Likewise the Ace with the number four card vivifies the nature of the four card.

The ace with the five card maintains a cool neutrality and does not affect the five one way or the other.

The ace with the number six card terms of a situation toward the good.

The ace with the number seven card leads towards a troublesome outcome.

The ace with the number eight card ups the power potential for fulfillment.

The ace with the number nine card strengthens the meaning of both cards but also dampens the meaning of the ace.

The ace with the ten card represents a full cycle of Alpha and Omega. It is a powerful and lucky combination depending upon the message in the other cards.

More

Edited by Paul Nagy on Jan 29, 2007 at 1:06 AM

SYMBOLS & IMAGES IN CARD:

Ace of Swords: aptitude, raison d'être, evenhandedness, reality, simplicity, determination

Ace of Cups: deep empathy and intuition, perceptive, familiarity, attunement, sympathy, devoted

Ace of Wands: ingenuity, enthusiasm, exploration, valor, individual authority

Ace of Pentacles: affluence, wealth, faith, protection, earthbound.

Personal Characteristic for one: courage, aggression, explorers, pioneers, generals, rulers, entrepreneurs, definite purpose, desire for constant progress, goal driven, self-reliant, high self-esteem, direct, forceful, concentrated, single-minded,

one track minded, inability to reset course, selfishness, domination, narrow mindedness, stinginess, change resistant, inflexible, overdetermined,

broadness of vision, orientation to future, utility, indomitable spirit, sense of adventure,

achievement through knowledge,

Positive one: equals active, ambitious, confident, Doer, individual, inventive, leader, thinker,

Negative one: equals aggressive, lazy, self-conscious, selfish, stubborn

Destructive one: bully, antagonistic, bigot, egotistical, selfish in the extreme

Ace of Swords

There is something counterintuitive about assigning the element of air to the sword suit. Swords represent thought and discriminating wisdom which is a quality of light more than a quality of motion.

Perhaps if we look more closely at, not only the sword but what air does. We respire with the air. Our lungs and skin run the engine of our energy exchange as we transmute oxygen into the ignition that burns the glucose as the coal of all our body energy system.

If we do not breathe we do not live. Breathing is what all animals have in common. Given this close approximation to burning air and fire are elements that are essential to the reflex of our life. Fire is the patent proof of life, however air, by its invisibility (generally), is the indistinct pre-necessity for that fire to ignite. Air is the breath of the of possibilities and conjectures.

The sword is an important symbol for distinction. With its cutting blade we can change things or sever things from their roots. The sword can decide in ambiguous situations. Consider Solomon's sword when he threatened to sever the child in half in order to satisfy both contending mothers. However it was not the action of the sword, but the possibility of its use that shook from the true mother the deep compassion for the life of her child over her own possessiveness of that child.

The ace represents the simplicity of the suit. For swords it is cognitive discrimination, mental clarity, or originality, inventiveness. The wind is fundamentally free. So is the cutting bite of the sword. Air's father is fire and mother is water. Once set loose it represents storm. As storm that is all embracing, all wandering, all penetrating, all consuming.

UPRIGHT MEANINGS:

You are approaching a situation using your rational mind as a guide. There is a tendency to think about something and attempt to discern what the facts are. Veritas is a Latin for truth. But this is the truth of the objective world, and not necessarily the eternal truth. The point of the sword points to the point outside of discriminating insight that may be the eternal truths. Truth is also tempered by the laurel crown of victory as the progenitor of peace and clear insight. The ring represents a wholeness of vision as does the jewel, Sapphire in its setting.

In Zach Wong's Revelations Tarot the upright sword is inscribed with Veritas. Latin for 'truth'. In Roman mythology, truth Veritas is a goddess and a daughter of Saturn. Is the melancholy God who began as a protector of sowers and seeds and later was renowned for the holiday feast. The Saturnalia was held during the winter months around the time of the winter solstice. It originally took place on December 17, (significantly centuries later the day of Jalaluddin Rumi urs) but later extended to a week. During Saturnalia, roles of master and slave were reversed, moral restrictions lessened, and the rules of etiquette ignored. Such celebrations emphasize the relativity of social relationships. Many feel that such the festivals of Saturnalia and Lupercalia represent the roots of the carnival. Just as the Titan Saturn slew his own father, Uranus, so he too would be slain by the new generation of gods, his own children by Gaia. Truth then is the daughter of a Titan who eventually became time (Chronos). Dawn of a new day or a new idea, it opens the possibility of fresh perspectives. Focused reasoning consciousness may exclude what is actually needed.

There is only one image for the Aces in the Revelations Tarot. Aces usually mean a major breakthrough.

Upright the sword of Veritas is encircled by the laurel wreath and goes through the ring of perfection. The laurel wreath represents victory. But always a victory within time, yet the point of the sword extends upward beyond of the Ring that represents the cycle of our world and the cycle of the calendar seasons. In this way the ace represents eternal truth and a thought that unravels thinking. There is a confluence of will and insight that may allow for prosperity and spiritual growth that can open new directions in one's life. There is the possibility of birth more of an idea, enterprise than a child. Achievement of a new level in your occupation, especially as it taxes your leadership and thinking skills.

To bear a sword successfully one must be factual and fit. It helps to have a quick wit and even a quicker eye to see what is coming. The ace of swords represents a choice that is made and now must be executed. One must make a decision. One must think things through. It is important to seek clarity and clear your mind from distracting forums.

REVERSE MEANINGS:

Reversed this approach to understanding things can be stubborn. The reversed the sword is pointing downward and the nature of gravity would be that it would lose its laurel crown and ring in the pursuit of its own narrow goals.

Here discernment is more likely to destroy than to provide insight because things have been predetermined not to buy their best truth but by their least common denominator. The easy way seems the best way. The opportune choice seems the best choice. It does not look for consequences.

The downward pointing sword represents thinking that is shaped by worldly concerns. Such that the perfection of the ring in the laurel wreath crown are likely to slip down upon the ground. It is the thought of that praises itself for its cleverness and may have known relationship to reality inward or outward.

It is possible that you don't really understand what is going on when the point is down. You may actually think yourself into an implausible position. You may let your sense of understanding delude you or confuse others. It's possible that your snap judgment is misperceiving the situation.

What you think is happening is actually not what is manifesting right now and you may feel tension and frustration.

More

Ace of Cups

Cups represents home, hearts, family, represents nourishment, feasting, invitation, good cheer, opulence, overindulgence, good news, fertility, earth, love, compassion, kindness, abundance, beauty, joy, constancy.

Ace represents the clear potency of an element. For cups, water represents emotions.

Water is a solution. It acts as a lubricant and carries or modifies the harsh clash of the other elements. When you see an ace of cups it means that you are either in touch with your feelings or need to pay close attention to them. Feelings are the best guide to our relationships and life.

Feelings are more likely to tell us the true nature of a person than what we have been told to

expect. Feelings allow us to sympathize and when we are clear about our own feelings and desires, intuition can develop. Feeling is also how we recognize love.

My heart overflows. Trust your feelings. Open yourself to your intuition. Accept and return affection. This into the still small voice. It can mean a relationship is developing or one is going to go to deeper levels of intimacy. Emotions are also the best way for us to navigate through the world of people in their conflict in commands and desires. But in order for us to make best use of our emotions as a compass we need to reflect upon them in a way that is not turbulent or fraught with wishes and desires that we may not admit or trust.

An upright cup means that we have our feelings well contained. Two mermaids act as the stem to the cup, holding up the world of water which is overflowing and splashing down to make a mirror that reflects the stem.

The reversal of the cup means that our feelings are running wild and can even mislead us. The water has been the reversed in the cup can hold nothing now and instead acts as a barrier to the reception of water, feeling and insight.

More

Ace of Wands

Ace of Wands represents fire and desire as the creative motive in one's life.

On the Golden coils that wrap around the candle flame that represents the wand ?Adflatus? is written. It was the working name of Revelations Tarot. How the deck became known as revelations instead Adflatus is for Zach to tell us.

The term is Latin for breath, but by extension can also mean inspiration. Revelation is a sort of inspiration, if you play fast and loose with the interior and the transcendent as having perhaps the same breezeway. The work can also be used for snorting, and the wind, especially a hot wind that carries with it a stench. The term can also represent in the Jungian sense, inflation which is when we humans coming to know the divine think we are the divine.

In this sense, one needs to recognize that the image depends upon the original and is not independent as the original is. Given that adflatus is a spiral round the wand of aspiration, one can see that fire and air the to masculine elements are easily interchangeable. The veratas needs adflatus for clear discriminations and likewise adflatus needs the sharp edge of veratas to sever premature linkages of the image as the original.

Fire always seeks in its light to reveal a better way and to open up new possibilities. It is through the fire of the wand that we make our dreams become embodied in the world and in our lives and relationships.

This light is the light of mind, and represents the creative imagination that can see things where other people only see darkness. The ace of wands represents inspiration and enthusiasm. One marshal's great energy in order to achieve what one desires. Vision and leadership come with this card. One has confidence in believes in one's self and vision assured of their abilities. With this light and heat one can have courage to face fears and achieve what ever one desires.

The ace along said is that we are drawn to new energy. It's spiral upwards carries excitement, eagerness, consciousness, aliveness. One wants to bring one's vision into the world.

Reversed the Ace of Wands is a candle consuming itself to quickly. It's vision is inverted so that it doesn't actually see what truly needs to be done. Though the heat is greatly intense the fire will burn in such a way as to exhaust the potential before anything is actually accomplished. The creative ideas and force, the initiative need to be recalculated in such a way as to pay closer attention to actual conditions.

More

Ace of Pentacles

The Ace of Pentacles represents having a clear handle on the nature of the world. It represents someone who can have a real impact in the world and achieve tangible results. He can point to the possibility of prosperity and of having realistic means for achieving one's goals.

In what is likely to flourish and be realistic about opportunities and decisions that need to be made. The ace of pentacles means that you are safe and protected. You have the basis to make things work for you.

Note in Zach Wong's revelations tarot that the ace is not a single solitary coin, but is rather a petal among many overlapping coins. The nature of matter is much and many. Abundance is a natural condition of the world. However it is also an abundance that can be plagued with scarcity.

It is possible that you do not recognize that you have everything you need in order to succeed. But that is what the ace portends.

The reversed Ace of Pentacles definitely means that one is not paying attention to one's true resources. You might want to ask: what are the real resources available in the situation now?

One may not be paying attention to the bottom line practical considerations. If these are attended to success is quite likely.

Ace of Pentacles:

DIVINATORY MEANINGS: Perfection. Attainment. Prosperity. Felicity. Great wealth. Riches. Bliss. Ecstasy. Gold. Valuable coins or artifacts. Treasures. The combination of material and spiritual prosperity.

REVERSE MEANINGS: Prosperity without happiness. Misused wealth. Wasted money. Corruption by money. Miserliness. Greed. Fool's gold.

Ace of Cups:

DIVINATORY MEANINGS: Great abundance. Fulfillment. Perfection. Joy. Fertility. Opulence. Fullness. Happiness. Productiveness. Beauty and pleasure. Goodness overflowing. Favorable outlook.

REVERSE MEANINGS: Change. Alteration. Erosion. Instability. Sterility. Unrequited love. Clouded joy. False heart. Inconsistency.

Ace of Wands:

DIVINATORY MEANINGS: Creation. Beginning. Invention. Start of an undertaking. Fortune. Enterprise. Gain.

Inheritance. Birth of a child. Beginning of a meaningful experience. An adventure. Escapade.

REVERSE MEANINGS: False start. Cloudy outlook. Unrealized goal. Decadence. Empty existence. Vexation. Cancellation of plans.

Ace of Swords:

DIVINATORY MEANINGS: Great determination. Initiative. Strength. Force. Activity. Excessiveness. Triumph.

Power. Success. Fertility. Prosperity. Deep emotional feeling. Love. Championship. Conquest.

REVERSE MEANINGS: Debacle. Tyranny. Disaster. Self-destruction. Violent temper. Embarrassment. Obstacle. Infertility. Hindrance.

next Twos

Paul

Edited by Paul Nagy on Jan 28, 2007 at 8:09 PM

Now let's look at Zach Wong's Revelations Tarot Twos:
Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

2 -- thesis and antithesis as polarity, balance, diplomacy. If the primordial one is depicted as a point in a circle in order for it to reach out and to take form and has to cast its own reflection and by so doing, it creates a positive and negative pole: unity separating itself as unity. The original primordial one is the positive male principle, electricity, and the opposing and is the negative principle, magnetic attraction. Both are necessary for the possibility of creation.

Thus two is the dividing line between spirit and soul. It represents all duality, all opposites, all diversity. It is the tree of knowledge of good and evil fruits of which can be beneficial or deadly. The possibility of all good as the opposite of all evil arises within this polarity. Follow the straight path and not the twisted one. From the point of view of the Tetractys 2 cannot be 2 without the occulted one, which is three. Two by itself represents dependency because it can not stand alone and must depend upon the one that gives the rise to its possibility and the three that gives rise to the expression of its nature.

Intention, initiation balanced, choice, first manifestation, polarity, force, lion, affirmation, gifts, judgment, choice, balance, union, opposites in conflict, wisdom, definition, reflection, unfolding.

The numbers, 1, 2, 3 are initially not countable at all. In their primordial preformed aspects they contribute qualities to the Akashic field without ever actually manifesting as single identified numbers. It has been said that the number three is the first actual number. It is definitely the first truly odd number as the single without a second is beyond odd and even. In this case it makes sense then to distinguish between these two levels of meaning. Two represents polarity, and three, extension. Two is a wonderful companion number because it bows and faces of the one.

Pythagoras called the two: odd and even. Because two is an even number made up of two ones each of which is odd. However we must remember that the unique one is neither odd that nor even.

The number two represents balance and equilibrium, and constant fluctuation and change. It is the number of antithesis; the number two is divided against itself. It is the number of opposites: of conjunction and separation, day and night, positive and negative, heat and cold, wealth and poverty, good and evil, friendship and enmity, life and death. In its full form it holds all contradictions.

To also is the number for collection or gathering of things together. Two can mean kleptomania.

Contrast is fundamental to two. One learns two by contrast before one isolates one. The number two stands for symmetry. Symmetry is a natural mirror imaging. If a thing cannot stand by it self, by duplicating itself, it becomes whole. Two is the number of partnership, companionship, and marriage. Two is like a plant with roots deep in the ground showing only

the outer self. This gives to his great sensitivity their feelings goes as deep as the roots of the plant and what they feel can hurt keenly.

With each progressive number he qualitative functions become more complicated. The number two brings in elements that the number one itself could never portray without polarity and self division. In fact it is this self division of one that brings forth two both as lost and found, balance and imbalance, or original and image.

Two can have a tendency to hide things. Two can be sneaky and cover their acts with lies.

Two represents justice in the terms of equitable settlements between two conflicting interests, each with a firm grasp of its own position. With justice, as harmony and gentleness yet at the same time irresolution and perpetual conflict, division and disagreement, can also be contained within this justice. Twos can also be peacemakers as they have an inborn pack to deter tempers from flaring. They can be great diplomats. With two arises will and desire as formulated both in the duplication and the duplicity of wanting what one is but can only have by self abandonment. Desire may be determined by its opposite. We desire wealth because it eliminates poverty. We desire fame because it illuminates anonymity.

Holding together a contrasting images leads to a natural caution that is instinctive to two. Being careful and deliberate goes with the tension of polarity. Gentleness, and desire for self-sacrifice, being unselfish to a fault, being tactful, diplomatic, and desiring peaceful conclusions all feed into the gap that is two. There is always a profound desire for reconciliation, a profound desire for partnership and companionship.

The polarity of two is the expression of two as it is still dependent upon the one and not fully expressive of itself. When two stands alone and outside of its polar relationships it can often mean duplicity, duality, division, divisiveness, dynamics of contrast and conflict as much as coupling, twinning, and partnership generally.

Some say that 2 emerged with the eating of the fruit of the knowledge of good and evil in the garden of Eden. Twos are always unstable unless they are satellited around a third object.

Sympathy is easy when one naturally sees all sides of a situation. This allows for an imaginative grasp of other peoples situations. However to is always changeable a positive can always flip to the negative at any moment. Extremes are more likely than placid synthesis. One may avoid arguments and may even avoid staying well within time so that procrastination is a tendency. Two does not initiate but it does analyze, and it will delay and sometimes confuse. There can be a tendency to being passive and content with conditions as they appear. In contrast twos can be excessively aggressive. Naturally pushing towards strife and division to achieve its own form of peace. All in all twos are self-contradictory perhaps being placid or cantankerous as the mood unfolds. Two is female and receptive.

Personal Characteristic: balanced, placid, physicians, nurses, professors, diplomats, home lovers.

Positive number two: equals core operative, friendly, helpful, modest, neat, tact, diplomacy, affectionate, a way with words, beautiful expression, better at continuing projects than starting them. Consider it. Cooperative. Friendly. Good companion, business partner. Good with details. Helpful. Loving. Modest. The neat. Sensitive to self and others. Sincere. Tactful. Works well with others.

more

Negative number two: equals easily hurt, insensitive, insecure, overly emotional, subservient, timid

Conflict. Dissatisfied. Easily offended and hurt. Fastidious. Glib. Indecisive do to being able to

see both sides of an issue. Insecure. Meticulous for careless. Occasional moods of depression. Over or emotional. Subservient. Tactless. Timid.

Destructive number two: equals bad temper, rule, deceptive, lack of self control, liar, sneaky, sly. Bad temper. The rule. Deceptive. Demanding. Lack of self control. Leans too much on others. Liar. Sly. Sneaky. Once to control others.

Number two is an excellent a modifier of number one.

Number two is weak and vacillating with number two.

Number two has little effect upon number three.

Numbered two forms an integral part and is helpful to number four.

Number two disagrees strongly with and is troublesome to five.

Number two is easily absorbed in is of value to six.

Number two is well understood but is not strengthening to number seven.

Number two is very little importance to number eight.

Number two is harmonious but slightly weakening and number nine.

Two of Pentacles:

DIVINATORY MEANINGS: Difficulty in launching new projects. Difficult situations arising. New troubles. Embarrassment. Worry. Concern.

REVERSE MEANINGS: Literary ability. Agility in handling matters. Simulated enjoyment. Enforced gaiety. Letter. Message. Missive.

Two of Pentacles: juggling, flexibility, fun, evaluating, diagnosis, decision, budgeting.

In Zach Wong's Revelations Tarot a man sits crosslegged in juggling light orbs in the air. One must consider training and what is necessary for things to keep moving in such a way that everything works in harmony. Decisions must be made on the run. While you are determining the value of several options one must also be settled enough as not to lose the main pentagram in one's lap which is the source of one's own value in the basis of your decision.

It is important to be agile and adapt to changing conditions. Let the change flow around you in such a way that you dance with the movements necessary to keep things in balance.

This can mean your money or it can mean your body and health. However everything depends upon timing and keeping up with demands of work and emphasizing the necessity of various aspects requiring attention through just to measures. If your health is involved seek a second opinion.

Making this necessary hectic pace fun and a thrill is one way to ride the necessary choices that have to be made on the fly. Realize that this is actually what you want to do and you have everything necessary to keep things moving the way they must.

The reversed image represents a woman with flowing hair who has dropped of the balls to consider only one in the others are likely to get away from her. Her attention is distracted and her timing is off. There is a tendency to avoid making a decision by attending to details of that do not require such attention. Perhaps it is a snap judgment of overvaluing one thing to the debt to meant of others. It could mean being a spendthrift and it could also mean a neglect of one's basic health.

It is important not to be distracted by exterior influences and to realize that decisions have a rhythm that requires adapting quickly. It is also important to be clear about what one really values and to be open to new possibilities and changing directions if necessary.

Because you are distracted and over invested in one aspect of your job you are not enjoying the process is much as you need to. There may be a tendency to try to foist off on others what you yourself must do to achieve your goals. You may also feel that these goals have been imposed upon you by others and your indecision is a way of avoiding responsibility.

You've been asked to the dance but you do not like the music and refuse all invitations to join in the fun

Two of Swords

Two of Swords: Blocked Emotions, Avoidance, Stalemate, Impasse, Denial, Respite, Debate

The nature of two is to divide as well is to polarize. The nature of thought to be followed needs to be unified and focused. Because thought requires a single focus, the natural double focus of the two of swords leads to inner conflict and confusion.

In Zach Wong's two of swords the man is balancing the point of the sword on his palm of his hand. He is a tight rope walker doing a balancing act between the two extremes calling to his attention. This is a precarious situation. For the upright image a parole like moon lights the way and clouds show how clearly the balance must stay clear and upright. Because the sword is pointed downward on the palm of the hand it means that instead of drawing clear inspiration from the transcendent upward thrust sword. One is attempting to grasp hold of the point which is downward thrust. One is only willing to trust one's senses. There is a twofold balancing act going on here which leads to a sense of precariousness. Progress is slow and difficult.

DIVINATORY MEANINGS: Balanced force. Harmony. Firmness. Concord. Offsetting factors. Stalemate. Affec-tion.

On the positive side it may mean that one does not wish to make a decision. That would be holding the sword by the hilt until one has all the facts mastered. One wants to understand all parts of an argument before deciding. However the situation has already been set up for one and you do not necessarily have the perspective to change course. The tight rope that also sags with the weight of the walker means that one has only a limited possibility of what to choose. This can seem extremely frustrating. But you must proceed with care or you will get cut.

He lacks the agility to clearly change course now and your emotions may be stuck in false dichotomies. You may be extremely cut off from your emotions which you feel will knock you from your perch. There is a possibility that you are avoiding of the grim facts of your situation and are pretending that everything is fine. It is also possible that you are forgetting that the point of the sword is bearing down into the palm of your hand. You are choosing to ignore things at your peril.

REVERSE MEANINGS: Duplicity. Falsehood. Misrepre-sentation. Disloyalty. Dishonor. Treachery. False friends. Lies.

The reversed image of the tight rope walker has the sword balanced on the palm of the hand tilted towards a dark vortex that is pushing off of the walker into its spiral depths.

No one has a set oneself on a tight rope and attempting to navigate it. The weight of one's decision is pushing one in that direction completely unforeseen because it does not come from what was envisioned but from what was overlooked. One does not see with one's back.

Being set in your mind in such a way means that you are denying your real feelings about which you're doing. Because this vortex of unforeseen changes is repositioning in your center of gravity and your sense of balance is being disturbed you are so caught up in maintaining your stance that you are unable to make the necessary decision that you must. You are afraid to act and refuse to the side and you will continue to swing on the tight rope until it becomes a noose.

More

Edited by Paul Nagy on Feb 2, 2007 at 12:41 PM

Two of Cups

Two of Cups: Connection, Truce, Attraction, union, combination, affection.

In the Watery World of Zach Wong's Revelations Tarot, a merman and mermaid share a cup between them recognizing the connection and possibility of their union in mutual receptivity and life. With water everything flows into everything in the cups represents our own individual efforts. Living within the sea the water within the cup does not limit the water that is outside of the cup or the possibility of new growth and aspiration.

Now is the time to recognize intimate union with another in the celebration of friendship and fellowship. The mutuality of help and seeing commonalities becomes an important aspect to be treasured.

DIVINATORY MEANINGS: Love. Friendship beginning or renewed. Passion. Union. Engagement. Understanding. Cooperation. Partnership. Marriage.

If your relationship has been stressed it is now time to seek healing and making moves to bring old oppositions into alignment of cooperation. It's a good time to renegotiate contracts for a mutual satisfactory agreement. It's important to forgive and to forget.

Sometimes a relationship is not the best possibility for a couple. It is important to acknowledge the attraction without necessarily trying to make something happen because of it. This recognition of necessary boundaries between people who have profound emotional affinities may be the best way to recognize that a bond is essentially good but does not need to be exclusive or romantic. It is important to honor our emotions and our emotional lives wherever they thrust us. However it is also essential to guard our major commitments and vows we have developed with others.

REVERSE MEANINGS: Unsatisfactory love. False friend-ship. Troubled relationship. Divorce. Separation. Crossed desires. Opposition. Disunion. Misunderstanding.

In the reversed image the cup is abandoned and empty and the mer couple stand back to back with arms crossed to show intransigents and emotional closure. Life is more stressful than it needs to be.

Because there is not enough emphasis upon the need for affection and caring in one's relationship it has grown stale and lacks the resiliency of good communication.

One may be afraid of one's feelings for someone else and this leads to conflict rather than compromise and truce.

Sometimes attraction leads to profound conflict. One does not feel safe to show one's heart in a situation. This can be mutual and not acknowledged. It is important to attempt to recognize that sometimes what we hate has as deep a hold upon us as what we love. Unfortunately what we hate, we may not be willing to be clear to ourselves about the fatal attraction. Repulsion can be attraction when reversed. However recognizing that anger and hatred represent aspects of ourselves we refuse to see and acknowledge and hold and claim, they become

characteristics that we foist upon others who may or may not deserve such projections.

Two of Wands

Two of Wands: personal power, bold, originality, conflict, decision, options, individuality.

Fire is both heat and light. Sometimes life brings us choices which causes us to need to separate the two. The light brings no heat in the heat brings no light. When confronted with this dilemma one must choose and consider one's options carefully.

One commands a great deal of personal power and charisma. One has the decision vision and commands others around them. You have the authority and can sway others to your position. You are able to achieve your goals.

Now is the time to take initiative. Things are likely to go your way and it is Porton to consider timing closely by confronting actions straight on. Clear communication with others is important.

You are able to create things that no one else is ever seen. You have developed a clear vision of your own style and are exercising it. Be willing to diverge from the crowd and invent something new it looks like it will work.

DIVINATORY MEANINGS: Mature individual. Ruler. At-tainment of goals and needs. Boldness. Courage in under-takings. A dominant personality.

The upright image in Zach Wong's Revelations Tarot represents the light as quickening lightning between two poles spiraling from and into the Sun. The vortexes are balanced in the vision of the person is straight on. Intuition is well integrated with the nature of things. However be careful not to overreach. Sometimes the best action is to wait for wisdom to unfold in a balanced way between action and inactivity.

REVERSE MEANINGS: Sadness. Trouble. Restraint caused by others. Loss of faith. Unexpected surprise.

The reversed image the poles are united within the person who suppresses the light within his own mind and desires. Here heat reigns supreme and desire may be thwarted.

One's own sense of personality is standing in the way of the exercise of your power. Though you may command attention and respect you are abusing it. Your authority may lead to divisive actions on the part of subordinates. One must be careful.

Because you are filtering everything through your mind and desires which are clearly not known to you, you can confuse yourself and others about what needs to be done now. Though you feel that things are going to go your way, you may become your own worst enemy and suffer from your own initiative.

You have a wonderful sense of possibility that somehow conflicts with actuality. Though you see things in new ways you may have a hard time realizing them or making others aware of the originality of your vision. This is likely to lead to frustration in a deep way. You need to know yourself in more balanced ways for this energy to work for you.

Next Threes

Paul

Now let's look at Zach Wong's Revelations Tarot Threes:
Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

3 -- full growth, potential of the suit, versatility, talent, goodwill

With three we have the complete motion of time. We have the eternal now of the one, as well as the complete polarity of past and future. That triangle frames the eternal now with existence. The one of the eternal now all pasts are now in all futures are now all now is now and there is never not now (unless we bring in the Fool, but that's another story).

One or two lines cannot make a full figure. However a third line and we have a basic form the triangle. With the triangle we actually have the true possibility of beginning.

In the same way Sivashakti maybe complete in itself but cannot be open to creative possibility until the 3 of love, loving, and loved; know, knowing and known, act, acting, and acted: come into being within them that the possibility of the image or the thought arises.

Its completion is in the mirroring of measure. In other words when understanding joins will and wisdom in the form of divine love, it completes the creative triad, forming a triangle of power: the holy Trinity. Only through understanding are we able to manifest powers of wisdom and divine love in our lives.

In existence now is punctuated to the point of being ever evasive. Past is always just then and future is always just about. Now seems infinitesimally minute. When actually now is languid, long and ever yawning. We are a natural of threefold and fourfold creature. As a three for creature we are spirit mind and body. Likewise every system has a first, middle, and last part so three is considered the most perfect of numbers. It represents the first a number for the Pythagoreans. No counting actually begins until three is in place in the mirror can mirror itself. Pythagoras called three the mother of one and the many meaning a limited expression of both one and two and a number of talents and possibilities because three is the creative principle in the divine selfhood. The number three is the number of self-expression as in let us spread the joy.

People threes are natural artists and entertainers. Threes make great architects and speculative thinkers but may tend to be more of a party animal than a good solid emotional support.

In religious symbolism three often represents triple study of the divine. Three is any extremely important number because it represents mind on the threshold of act. But the vision caused by twos is resolved but not completed the process continues. Three is the number of expansion and growth, distance and perspective come into play with the addition of three and creativity and vision are seen at the edges. In tarot three is usually referred to increased understanding and confidence as the result of having resolved, perhaps only in a temporary fashion, the conflicts reflected by the twos. Threes may call for readjusting some of our plans. As a result of our acquired knowledge, we become more than we were previously, and grow in insight and understanding.

However with the tripod of time set up inside of eternity we now have the conditions for things to appear. This happens with four. And with four all the numbers become renewed as aspects of limits and identity.

The triangle is inescapably related to the number three, and often represents the divine trinity as an equilateral triangle. Pointing out for the triangle refers to the ascent towards higher consciousness. Pointing downwards it represents divine descent into the world. Combined into one figure, usually the six pointed star of David or the seals Solomon, seen in the lantern on the hermit. Triangles are an important symbolic element in the drawings in many tarot decks.

However things appearing as three are a potential in time rather than the actuality in space that begins in four and ends in five.

Three contains past present and future, but one could say that the future dominates the present and the past as it is the direction one is proceeding in. What seems to be missing so far and three is effort as centralized: To stay on track and to follow a thing through to build it up for future use. Four proceeds from three as a combination of two-twos, or three plus one.

Each number contains all the qualities of the preceding numbers but in a new arrangement that gives new functions and defines old functions in new ways.

(The higher the number, the more defined and definite its application.)

Three can mean: love, healing, creation, expression, understanding, form, dimension, plane, gifts, creative imagination, love, synthesis, understanding, development, growth, expansion, depth, nurturing, intelligence, development
Expression, action, actors, announcers, singers, authors, musicians, artists, dancers,
Three is male and active.

Positive number three: equals cheerful, humor, entertainment, enthusiastic, good at communication, speaking, singing, writing.

Artistic. Attractive. Charming. Good imagination. Cheerful. Creative. Enthusiastic. Expressive. Gift of gab. Good at writing. Good post. Good sense of humor. Optimistic. Outgoing. Sociable. Singer. Speaker. Talented. A life as a party.

Negative number three: equals board, dislikes responsibility, impulse of, moody, fame, wasteful, shirks responsibility board. Critical of others. This likes responsibility. Exaggerates. Hates work. Once only fun. In pulse of. Jealous. Moody. Scattered. Self-centered. Vain. Wasteful. Wears too much make of it or gone be close. Worrywart.

Destructive number three: equals gossip, greed, hatred, intolerance, jealousy, pedophile, cowardice. The jealousy. Dual personality. Gossip. Reading. Hatred. Hypocrite. In tolerant. Uses hurtful words

Number three gives greater scope to number one.

Number three is understood by and gives activity with number two.

Number three is quite effective with number three.

Number three is helpful influence to number four.

Number three is effective with both numbers five and six.

Number three has points of agreement and neutrality with number seven.

Number three is apt to be in harmonious with number eight.

Number three is especially effective (three squared) with number nine.

Number three competes in time number ten.

More

Three of Wands & Cups

Three of Wands

IMAGE:

The warm tones of brown and yellow highlight the fiery nature of wands. The upright image shows a three men working in harmony to create what Zach calls a vortex of creative energy. Unlike RWS that shows a well-dressed man staring out towards a yellow sea with three tiny ships in the horizon, Zach emphasizes cooperation rather than the long sea voyage of speculation and chance.

DIVINATORY MEANINGS: Practical knowledge. Business acumen. Strength. Enterprise. Negotiations. Trade. Commerce. Undertaking. Action. Implementation. Exploration.

Three of Wands:

It is important to know your context when you seek out to find and explore effectively the unknown. If one sees how things are already connected there is a place for the new and the possible. However if one concentrates only on aspects of what is wrong or inelegant about a situation, how you attempt to solve it is a likely to be limited in vision and may not be possibly the best fix.

Zach Wong's upright image suggests that cooperation and trust represent the clear foundations for visionary foresight. It is also possible that one can easily reach beyond what seems necessary now and take a broader look at the issues involved.

This is the nature of effective leadership, both in having trust in your companions that they will hold up their end, and encouraging others to look beyond the immediate problem to the vision of the whole.

REVERSE MEANINGS: Assistance with an ulterior motive. Treachery. Diminishing adversity. Beware of help offered. Stymied. Frustrated. Overwhelmed.

For Zach Wong's revelations tarot three of wands reversed image one sage struggles alone with the three wands, clearly burdened by his activity and overwhelmed as the energies of escape is attention as well as his control. The emphasis is on a loss rather than cooperation.

The reversed image of the three of wands shows a go-it alone leader who has become caught up in the details and parts of the problem and has turned away from the light. Stooped over he represents not only a failure in leadership but a failure to be in command of one's self and the situation that surrounds him. He doesn't seem to have the ability to use the three wands at his disposal.

It is important to have a good idea of what the next necessary plans are to put into action.

Can I make a habit of breaking habits?

Do I have an action plan for what needs to be done now?

Three of Cups:

IMAGE:

Soft blues and deep purples frame see a ring around the roses of the merpeople swimming circularly in celebration, gold cups held high.

There is no actual reversed image in this card, the three merpeople spin in an equal circle. The upright image is that of good-natured revelry in the reversed image shows a loss of consciousness due to overindulgence.

DIVINATORY MEANINGS: Resolution of a problem. Conclusion. Solace. Healing. Satisfactory result. Partial fulfillment. Compromise. Community. Friendship. Exuberance. Friendliness. Celebration.

Everything has come together in the three of cups. It is a time to celebrate and give expression to the confluence of events that have led to this good feeling among friends. This is not a time to be a wallflower but rather jump in there and dance until you drop.

It is also important that it is a time to realize that friends must be cultivated in joy, it is important to reach out and trust others, finding companions of like mind and heart.

Communities only thrive when they are joined by people who know that in serving a group one becomes a more rounded individual. That working for common goals enriches us and brings to us a greater sense of self in connection with others.

REVERSE MEANINGS: Excessive pleasures. Overabundance. Superfluity. Loss of prestige. Delays. Unappreciation. Becoming reclusive.

It is important to celebrate our interconnections but they can also become burdens when they demand of us parts of ourselves that we are unable to give because we do not know we have it to give. It is possible that you're in the wrong group, and that their values and good will do not reflect what is most important to you.

It is also possible that you are not ready to embrace what this group means yet. One way of avoidance is by celebrating ourselves into stupor. Use of addictive substances for themselves rather than as a heightening of communal feeling is one way we keep ourselves cut off from others and even from ourselves.

Perhaps we need to ask the question do my emotions really come out in this place now? How have my actions injured what I feel to be true? Perhaps I am so injured that I do not even feel truly anymore.

What is worth celebrating in my life?

How can I show my friends that I care about them?

What is the best way to show my feelings in this group?

Three of Swords & Pentacles

Three of Swords

Why does the swords with three lead to such heart ache? The nature of air is to be free and dispersed. However the nature of three is to synthesize and interconnect. This causes a fraction of contrary movements. The heart wishes to be free and attached. The mind that wishes to roam everywhere and needs is to stay concentrated. The points of the sword point inward towards each other, attempting to hold still which is naturally turbulent.

IMAGE:

Somber purples washed through Zach Wong's Revelations Tarot Three of Swords. The upright image lies on his side in an almost fetal position, abject and withdrawn, letting the rain wash over him as he wallows in despair, feeling his heart ache in his gut. Not only has his heart been broken but his vision has been sapped. Here the emphasis is upon self-pity and nursing one's wounds, and slow regaining of composure.

The reversed image the heart ache has become a canker releasing torrents of anxiety and horror into a loud rage against to destiny and against the fickleness of friends and lovers. Here the emphasis is upon the release, a primal scream and towards our freedom in the darkest moments of life.

DIVINATORY MEANINGS: Absence. Disappointment. Strife. Removal. Dispersion. Diversion. Opposition. Separation. Delay. Heartbreak. Betrayal. Loneliness. Rejection. Variance. Dissatisfaction. Differences.

It is possible that you are not listening to your heart or your mind and have found yourself in conflict. Instead of the pleasant possibilities of assistance and understanding one chases the tale of self delusion and missed placed feelings.

The source of betrayal is within ourselves more likely than in the situation. There is a possibility that we are lying or are being lied to.

A sense of unsettled this and needing to escape can often accompanies this sense of loneliness. Frankly the way we think about things is not the way things are usually behave and the sooner we recognize this the easier we will have it. Becoming aware of our own limited understanding does not invalidate it but it shows that it cannot be certain.

One cannot think oneself into love nor can one will the lover to be other than what the lover is. So when things do not go according to the whimsy of plans and the natural inclination of your own heart one can only feel betrayal loneliness and disappointment. It's a time to withdraw and to look within oneself for the source of the betrayal. It is easy to blame the other for being fickle but it is a form of indulgence self delusion. Rather it is better to realize what the person is and look closer into one's own motivations and desires and see how they may be setting oneself up for missed placed attachments.

Basically we have miscalculated the nature of air and its independence for the need for attachment and fidelity. Perhaps we need to see our error and change the way we respond to certain situations.

REVERSE MEANINGS: Distraction. Confusion. Disorder. Error. Mistake. Incompatibility. Mental anxieties. Loss. Alienation.

There is a primal scream of release and anguish. One's mind is lost to one's sense of self control in proportion everything must let go. In the upright image the source of a disappointment is and how we relate ourselves to the world. In the reversed card we seek a way to release this pain that exercises are mind and understanding. If we overreact we will learn to hate our own self and mind. If we really act in just proportion we will realize that are mind and its expectations have inherent limitations that it is important to recognize so that we do not become fooled by misusing this tool for something it is not meant to do well at all.

Three of Pentacles

IMAGE: the upper right Three of Pentacles shows on land diligently working on a pentacle carving. They are golden globes of award. Behind him the city rises full of skeleton buildings and aspirations all coming towards fruition in the natural harmony of earth and the number three setting the basis for the full flowering of completion. Definitely industry is rewarded.

DIVINATORY MEANINGS: Great skill in trade or work. Mastery. Perfection. Artistic ability. Dignity. Renown. Rank. Power. Contribution. Expression. Production.

Teamwork is important but so is the necessity to be a self starter and to achieve results that no one else may be able to do. However it is also important to work as a team and to coordinate with others for all the needed elements to come together and for the job to reach perfection and completion.

Planning has been a necessity and if well done there should be fewer delays in the actual beginning construction of things. You might ask yourself have you paid enough attention to your plans? Is there something you are overlooking?

You might also ask yourself what do the other team members expect of me? What have I agreed to and have I followed through?

REVERSE MEANINGS: Sloppiness. Mediocrity. Lower quality. Money problems. Commonplace ideas. Lack of skill. Preoccupation. Indolence. Laziness. Inattention.

The reversed image has our artist and sound asleep still dreaming and not paying attention to the world around them. Though everything is ready without work and serious effort at this juncture things can not go as planned or hoped for.

Perhaps one is being too hasty in attempting to finish something without having created the proper foundation for it to work. When it's time to act and one feels drawn to inaction one needs to look closely at the foundations that have been laid. You are called to make something work and yet you do not feel that you have the capacity to follow through. What is it that you need to do?

Next Fours

Paul

Hi Paul~

I see we are clocking right along here!

I wonder if our other readers are interested in commenting on what they see in Zach Wong's images?

This thread is for everybody. Don't be afraid to post your comments. We have often said that Paul likes to share lots of his thoughts on Tarot in general and Zach's Tarot in particular, but you don't need to be scared off or intellectually intimidated by Paul's style. He is not dictating the style of the whole discussion. We do not have to match him or imitate him. We are invited to be ourselves exactly, and nothing but ourselves using our own style of expression and comment.

So it is perfectly okay to say things like: "I like the colors on this card." or "Why is there a sword in here?"

This discussion is for enjoyment and enrichment of the beautiful cards of the Zach Wong Revelations Tarot, and we would love to hear from every single one of, or any of, our members on this topic.

Let's hear your thoughts~ We're on the fours right now. Pull them out and see what they look like to you. Or go back to the very, very, very, very first post or so on this discussion, and see what you like about the cards as you click them from Zach's website. Look at the cards and then tell us what you think.

I agree wholeheartedly.

Say what you see and feel!

Hi Paul and Ferol,
My 2 cents...

Ace wands- fire-fall-active-challenge-energy-blood- circulation
upright-the colors of yellow, red and orange. from the lower end of the card these colors rise up to a brightness that resembles fire. The wand looks like its made of gold(metal), at the tip there is 3 prongs(braces)that hold a steady flame. The wand is wrapped in a gold ribbon. This ribbon 1st gets my attention in the middle, where it wraps 3 times(the middle w/ADFLATVS an orb of white is in the middle of this) the ribbon twists upward, behind the flame the single ribbon becomes separated 1 becomes 2, 2 becomes 4.
Reversed the ribbon is in several strands closely wound covering the flame(none)the colors are dark.
Fire, energy, inspiration,action, growth, direction, momentum, start, idea, new, creation, motivation

Ace cups- water-summer-passive-emotion-urinary-rep roductive
upright- a beautiful gold goblet-the colors are my favorite, black,blue and purple. Water comes from the top of the card, falling into the goblet-gently splashing over the sides-oh the blessings from above are many(water is life) BUT holding it up on your back,looking down almost sad. heavy-twisted stem. at the bottom the water is making a puddle that shows only a partial view and its just the reflection in the water.(reversed)
Is your cup 1/2 full or empty? Its all perception and thats very personal isn't it?
potential, possibility, love, trust, intamacy, marriage, hope, faith, attraction, equal, union, fragile

Ace swords-air-spring-active-intellect-nerve s-respiratory

Upright this is a very bold looking card. This sword was crafted by a master. True skill was needed for precision and design, that give equal balance to the blade. both sides are sharp! thats why there is a hand grip! piercing through a 5 purple jeweled crown, gold leaves cut in 1/2 equally divided on the upper sides of the sword.. used correctly a sword has much versatility in its use. Careful it can also scratch, cut or remove.
truth, reason, contact, focus, communication, clarity, action, excess

Ace pentacles-earth-winter-passive-material- nourishment-digestion

oh my goodness! look at all those coins? disks? it looks like the card is full of coins. 1 large in the center, on top of 5 more. upright -beneath the coins are piled as deep as you can see reversed they fade away into only pieces in the dark. these coins look stacked very evenly. Focus and detail to the structure. The material world is always in motion. Take care to stack your coins so they won't fall outta sight.

opportunity,new job, home,project. money, gain, loss, potential, body, prospect

con't.

2wands

upright - a wand held at arms length in each hand.light arcs from these wands to a sphere of white in the center, on a background of yellows and reds. A focused and determined look is seen on the face of the person in this card. intentional on purpose. Is this person sending out a powerful force? Or receiving an electrical shock?

reversed-looks dark, the back ground is filled with different colored little blocks. very little light(flame/fire).What to do? what to do? How will I do it?

vision,personal choice, looking at, possibility, balance, ability, pessimism, block

2cups

upright - a mermaid and man of blue. Looking at each other with a smile on their face, arms extended holding a large upright goblet. Behind the goblet tails? They belong to the other couple seen on this card.

reversed-this couple sits back to back arms folded across their chest. the goblet lays empty on its side. A goblet that big needs to people to hold it upIF they want to keep whats in it.

Is your cup 1/2 full or empty? how do you feel about the person your looking at?

friendship, relationship, healing, dependence, truce, attraction, equal, union, fragile

2swords

upright - Dangerous! Why or better yet HOW did this guy get caught up in this precarious situation? 2people-2ropes(tight rope walking?), both trying to stay balanced while they are all twisted up and trying to balance a sword-sharp end on palm! looks like they are both worried sick even the colors throw my stomach! hanging on each other afraid(of course)to move. How long can they stay like that? What would happen if you dropped the sword and it cut the line??

upright...he might fall into a black swirling tunnel. reversed its a defined bright sphere of white , so bright it's equally unrevealing.

avoid, protect, refuse, uncertain, sensing, fixed, frozen, stalemate, caution, coward

2pentacles

upright- a woman sits crossed legged with a large disk in her lap. there are 6 gold balls, 3 on each side. Her hands look like they are juggling but they are floating while she looks at the light above her. She seems comfortable....alot of circles and nothing supporting them(air).

reversed the woman seems turned to the side. uncomfortable. hair blowing. The balls are green and all over the place. which one does she grab 1st?

Things aren't always as they seem....

surprise, flexibility, change, balance, staying alert, adapting, juggle, fun, work, budget

con't.

3wands

upright- 3 people. their cloths resemble a road map. The center person has his back turned. a map on his back that becomes a single road up his neck becomes split, one leading to each of the other people. the person on the right appears humble and accepting. His head has 2 separate roads

(a path in the middle)even...Does he agree or is he just taking the middle ground? The road leading to the person on the left shows no markings on his head and his face is 1/2 covered(by the wand of the fist manhis idea?)3rd person looks like hes listening. What are they discussing? planning? working on?

reversed is one person reaching out for but unable to get ahold of the wand in front of him. With a little help alot more can get done.

planning, teamwork, effort, time, waiting, business, management, exploring, diversity

3cups

upright- a mermaid and man of blue with one hand reaching out to the other, covered by a hand belonging to the purple merman on the bottom. The 3 form a circle, they're arms like spokes and their hands like a hub in a wheel. in their other hand each holds a goblet.sitting on top of the mermaids firm spot is a soft colored purple crab nipping at the kelp. The backs just got my attention....

hers looks like a big pair of cartoon lips!(feminine charms) the blue merman's back is straight across. The purple merman has the lip look....much less intense.

reversed is being abused with those bottles! garbage doesn't belong in there!

social, company, friends, celebration, support, positive, play, group, shared

3swords

upright-ouch! there's no place left to cut this person! Did that just come from him? I'd be curled up to looks painful. Its out and the sharp point faces me and not him. 2 others come close whew they go to each side.

reversed the 2swords block a scary looking face. good news is that sword is headed straight for that face and away from the whole person on top.

Doctor it hurts when I do this....Well don't do it then silly!

elimination, pain, isolation, injury,penetrating, passing, lingering, separation, fear

3 pentacles

upright- This is a very happy looking robot. He must have been working pretty hard on this project. # disks each with a different design. They're all beautiful. In the background tall green buildings? Content and focused on what hes carving with the hammer and chistle. Skill like that doesn't just happen. talent combined with skill and effort can build something you can be proud of.

reversed- hey! this guys napping on the job! lazy bones.

goal, planning, skill, work, quality, competence, talent, marketable, potential, loss

Thank you debbi I much appreciate your point of view. It adds a lot to this exposition.

Now let's look at Zach Wong's Revelations Tarot Fours:

Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

4 -- Structure, stability, steadfast endurance, solidity. Let's get organized!

-- personal power, leadership, experience, steadfastness, solid, material, will, stable, manifest, personal power, sustainability, status, solid, reality, logic, reason, mercy, giving, commencement, kindness, manifest

The four sided figure is sacred because it represents the beginning of form. Everything that exists has to start with one and go through three successive stages to reach for. One is the idea and from the idea the seed is planted by two, which looks like a spade, three represents growth or fruition and synthesis, and for is the product: the plant or the image of the idea and forum. The best way to understand how the world works is to understand the connection

between the divine intention and the numbers. This may be why the original divination of the pips did not need pictures to portray the meaning of the card. Knowing the element in the number should be sufficient. The Greeks considered the four to be the root of all things as it was the foundation of the Delta sign, the number 10 lettering system, suggests the 10 dots: 4, 3, 2, 1.

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The secret of all their numeral lore is the tetractys. With the Pythagorean understanding for is the base of the triangle that gives the perfect number 10. At the base there are four which holds three which holds two which holds one. Four is the number of creation and becomes the vessel in which the dynamism of a three expresses itself into image. For then is the classic mirroring number.

For the marks the end of one cycle and furnishes the impetus for the next. Pythagoras called for right and left. It represents the orientation of space or the four corners of the earth. The earth spreads out before your left and from your right. It is the physical plane: the four corners of the earth, the four directions: North, South, East, and West; the four elements: fire, water, air, and earth; and the four geometrical forms: point, wine, plane, and solid. By extension it is the four liberal arts: geometry, astronomy, music, and arithmetic all of which are important in understanding of the other sciences.

Geometrically four is a square the most stable of forms. When we say someone is honest we say they are square. Four represents uprightness, honesty, and integrity for is devoted to family community Church and country. It takes the natural antagonisms of two and by doubling two creates solid stability. Carl Jung recognized of the unconscious processes functioned in the rhythms of four. For Jung the number four was the basic structure of the psyche. It is associated with wholeness as in the four elements, the four cardinal points, the four cardinal virtues, and it represents a synthesis of paired opposites such as above, below, left, right. It represents bilateral symmetry of up and down and right and left.

The square is closed on all sides, so with the number four sets up its own limitations and sometimes feels boxed in. When the beatniks called ordinary citizens squares, they meant people who were honest in a conventional sense, not recognizing the dishonesty of the systems that they served in an open and stolid way.

The number form is a firm foundation is wrapped up in work and it forgets play and it tends to be predictable and pretty dull. However it is the four were ideas become form. Four is the holding number. It is the true container of all things that happen and it is the place or product upon which things are produced. Strength of purpose is an important aspect of four regularity and the liberation. Utility predominates with four regular duties and routine are easily characteristics. Being stalwart and trustworthy. Conventional

Personal Characteristic:

Caution, deliberate, workers, secretaries, accountants, mechanics, chemists, Slowness, lack of imagination, lack of broad vision, lack of inspiration, crudeness and clumsiness.

Positive number four equals: disciplined, family lover, good worker, honest, organize, patient, paid she got it, practical, reliable, accurate. Conscientious. Conservative. Discipline. Good worker. Honest. Love of home. Family. Country. Loyal. Organizers. Patient. Patriotic. Practical. Prudent. Punctual. Sincere. Studious. Stable. Once the law enforced.

Negative number four equals: argumentative, dry, humorless, narrow-minded, opinionated, stern, workaholic.

Dull. Forgets to take time out to play. Headstrong. In tolerant. Jealous. Must see to believe. Skeptical. Narrow minded. Not affectionate. Opening United. Overworked. Prejudiced. Too serious.

Destructive four equals: brute, crude, jealous, violent, vulgar. Antagonistic. Lustful. Crude. But rule. Hatred. Strong negative emotions. Violent.

Four is the manifestation for follows the creative Trinity idea, planting, growth. In four is the harvest.

Number four gives development to number is one, eight and nine.

Number four restrains and belittles number two.

Number four gives needed strength to number three.

Number four is very slow and clumsy with number four.

Number four should be helpful but is usually not accepted by number five.

Number four is not helpful to number six.

Number Four often prevents the development of number seven.

Number four completes the world and destiny with number ten.

Edited by Paul Nagy on Feb 20, 2007 at 11:46 AM

Four of Wands & Swords

Four of Wands

IMAGE:

Cool bright yellow and warm reddish brown's populate the pages or cards that populate this card. For Zach Wong's Revelations Tarot of for all forms acts as a force to organize things in a new way allowing things to unfold in unexpected directions and pushing things into new dimensions that otherwise would have been covered over with a sense of the flatness and contain us of the many pages or cards. Sack councils remaining cool and allowing one's desire to gently come to fruition.

The reversed image shows a foreshortening of the wands push towards perfection so that things do not break through to a new dimension but really maintain a flat surface where things only seem to change one level at a time. Because of this a limited perspective it is easy to find fault with others and feel that one's own vision is not coming to fruition in the real world.

DIVINATORY MEANINGS: Romance. Society. Harmony. Newly acquired prosperity. Peace. Tranquility. The fruits of labor. Rest after peace. Team work, completion, celebration, community, jubilation.

Four is the builder bringing one's plans to fruition and final form. Wands is desire which may often over reach what is actually possible. To the degree that things actually happen as thought out there is good reason to entertain celebration.

It is important to recognize that all desires have of themselves no ability to seek measure and containment. Four is that measure and containment where things come to open themselves up into this world and out of the idealized performance.

This containment is more than just in space but also in capacity and proper timing.

Still there will always be a basic underlying dissatisfaction with what ever want is successful at and a needing to seek freedom and find a new possibilities. Though desire comes from within with the four of wands recognition may very well come from outside as in receiving recognition for work well done.

True freedom is finding a way to make the real work for you not a way to demand that reality be other than it is for you to achieve your goals. In other words know your limitations and allow those limitations to be the launching pad for pure freedom.

Knowing this situation gives one true reason to celebrate.

REVERSE MEANINGS: Loss of full tranquility. Unfulfilled romance. Insecurity. Tarnished beauty. Incomplete happiness. Squandered opportunity. Restive quiet.

Things are beginning to measure up but not quite yet it is important to persist but also to reevaluate whether the persistence is worth the additional effort.

Things are not yet complete in the way towards completion is with more effort. It is possible that one is being too individualistic and not working toward team goals.

It is possible that you are shirking your duty. You're unrealistic expectations make these worthy efforts seem vain.

You seem out of step with what others are trying to do. What is new and worthy in the current situation is being overlooked because of your misplaced desire.

Four of Swords

IMAGE:

Night blue and bright turquoise are the colors that dominate Zach Wong's Revelations Tarot for of swords. Zach associates this with Aquarius and sees the rest as a mental relaxation. The upright image is a quiet and full bodied blue man resting at ease on the hilt of the sword. Now is the time for things to unfold as they should.

The reversed image has a wounded and emaciated man with arms bound from previous wounds sleeping uneasily on the edge of the sword point. He or things are still very unpleasant and one's dreams are disturbed by difficult images. It is a warning not to over exert oneself.

DIVINATORY MEANINGS: Respite. Rest after illness. Repose. Replenishment. Solitude. Exile. Retreat. Temporary seclusion. Abandonment. Withdrawal introspection contemplation; sleep on the issue, recognition of dormant energies or life forces we have otherwise failed to recognize, lack of awareness, gaining control of one's ideas, becoming more focused, convalescence. Meditation, new perspectives, mind you set.

Now is the time to gather one's thoughts together in a quiet way and think before settling upon them action. Pause and clear your mind as it is possible that some important ideas have not yet shown themselves to you. One way to do this is to do something unrelated to the issue at hand that you enjoy and have fun doing, then return to which you been thinking about and see how your perspective may have shifted and new ideas may be apparent which otherwise were not. Do not assume that the first thought has to be the best thought. It's always good to think things through, then sleep on it and returned to the thoughts with a fresh perspective.

REVERSE MEANINGS: Activity. Circumspection. Precaution. Economy. Guarded advancement.

Desire to recover what is lost.

It does not make sense to act before thinking things through. Procrastinating is not being thoughtful but is rather a way of not facing the difficult task of seeking understanding and then testing it before coming to settled conclusions and action.

If you adopt a point of view and refuse to consider others or to evaluate your own conclusions, especially when there may be good reasons to reevaluate how you understand the situation will lead to serious problems.

Generally speaking you may be refusing to think about a very important issue altogether but it is attacking you from within and causing you to waste away.

MORE

Four of Cups & Pentacles

Four of Cups

IMAGE:

Smoky blues and they bid purples surround a flashing people read this and highlighted yellows. Associated with Scorpio

The image on this card shows that in seeking stability, in this case maintaining the substance of what is in the cup as in the cup one can find that forces outside of one's control and vision of sight, in this case the sea monster octopus can upset the limited emotional containment that we have sought to stabilize.

The upper right image has the mermaid to playing with her hair out of boredom while slowly sinking to the bottom of the sea where she and her cups become entangled in the tentacles.

The reversed image has the mermaid sees her cups and flee from the danger, though her fleeing drives sure deeper into the water rather than toward the surface

DIVINATORY MEANINGS: Weariness. Aversion. Disgust. Disappointment. Unhappiness. Bitter experience. Stationary period in one's life. Stay ability, lethargy, boredom, ingratitude, listlessness. Waiting for intuition, ennui, seeking help from an unseen source.

The natural emotional confluence and pain of the three of cups in seeking to find a way into the world can easily fall into a limited sense of self absorption, where one's own feelings become the norm for the entire world and you become unaware of your surroundings and others around you, you may be incapable of true affection for those who care about you, ignoring the many gifts and possibilities that are actual fingertips.

Besides being apathetic generally, you can also end up feeling disengaged and unable to make proper effort.

Perhaps this is the time to indulge in emotional introspection meditating on what you need and who you are, but it is also a time for you to remember not to become a lost in reverie and to realize that feelings need others as much as one's self for their completion in the world.

How can you use this period of quiet introversion to your best advantage?

Is this introversion an avoidance of a call from a higher power?

How shall I honor my relationships when I feel so completely caught up within myself?

REVERSE MEANINGS: New possibilities. New relationships. New approaches to old problems. New acquaintance. New knowledge.

The time for reverie has passed and awakening has begun but be careful in which direction you swim. Though you may be weary of life this is actually a call to become active again. It is important to recognize your allies and to honor them.

Four of Pentacles

IMAGE: Bright gold specked with dark abyss of coal, our man is deeply attached to his coin, while surrounded with an abundance of raining smaller coins. In your work and material world things are working out well for you, but you are developing deep attachments to the routine of this world. You expected to give you what you want in the long run. Patience and diligence are your watchwords for effort. Everything seems to be predictable, but sure attachments to expected rewards may not be what you actually need or want in the long run.

The reversed image has a man who is losing control of his coin. Things are getting away from him and his money has blinded him to other sources of pleasure and power. The reward of money has become an end in itself and a substitute for love and relationships become mediated by one's use of cash.

It is possible that you are overspending and attempting to make more of your money than it can give. Profit seems to be the only motivating factor. Quality, service, human relationships, integrity, craftsmanship, all become secondary. You're human relationships are suffering because of your concern for personal gain.

DIVINATORY MEANINGS: Love of material wealth. Hoarder. Usurer. Skinflint. Miser. Ungenerous person. Inability to share. Gaining control of a financial situation, "in a monetary stalemate, obsessive work, possessiveness and hoarding, need for a sense of security, a general fear of change, prosperity without enjoyment.

REVERSE MEANINGS: Setbacks in material holdings. Obstacles. Opposition to further gain. Suspense and delay. Spendthrift. Being shackled to one's work. Finding no intrinsic satisfaction with one's labor and seeking wealth as a substitute. Discovering wealth is a hollow reward for love.

The world has become your oyster. But like the oyster your vision is too narrowed and does not recognize the great blue sea that gives it the nourishment it seeks. Not only are you concerned with getting your share, but you want a piece of everyone else's share too. It's possible that you are too controlling about outcomes and expect everyone to comply with your way or no way. You use your wealth as a way of insisting upon your good. It is very hard for you to recognize that other people have desires which may not be motivated by the wealth incentive.

You may see this as a weakness, when your own weakness is to overinvest in the vision of what wealth can provide. This emphasis on wealth will make you miss trust the motives of others as you will always tend to reduce them to: they only desire me for my wealth. You will tend to be suspicious of altruistic motives and not truly understand them because of your enthrallment with ownership.

Being thrifty and saving are an important course in life. And salting a good amount of money away in good investments is always a prudent position to take. However do not read natural changes within things.

Paul



Edited by Paul Nagy on Feb 22, 2007 at 11:21 AM

Now let's look at Zach Wong's Revelations Tarot Fives:
Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

5 -- Conflict, loss, change, adventure, trouble, experience, uncertainty, Five completes matter with life and with life comes strife and uncertainty. There is a vivacity and instability. There is also an equilibrium as it represents the middle of the 10 member sequence.

Jupiter the sign of the star brilliancy power of boundless directions. Five has an indefinable defining this, you can never thoroughly be determined. Five is the nadir of perfection. It represents the full reach of life and mind into matter. Five is their regeneration of all things.

Pythagoras called five masculine and feminine for it can be composed of two and three the feminine and masculine numbers so five is very popular and gets along well with both men and women. Five is also the introduction of the living especially the vegetative and animal movement on the stage of the world. There is a natural instability in all things that live because they must be born and die.

Sometimes five is considered the number of justice or nemesis for it is the instrument of keeping the balance between the celestial and the bestial. The 5 pointed star is a symbol of safety. The inverted pentagram represents power derived from the lower worlds. You can also represent marriage as it celebrates the female two in the male three. Five is the middle number in the second triad. Five is related to sharp shapes and forms the lack order or coherence and two jointed and disjointed bodies.

Five likes to travel. As in travel unexpected things can happen five can also represent the human being and the completion of the five senses. Five represents the nadir of the dissent and accent of 10. So five represents the embodiment as transmigrating life

This paradoxical numbered curies certain characteristics that are easy to recognize it is generous or stingy there is great versatility much more than in the number three and greater natural aptitude in many directions. There is dexterity and cleverness number five is filled with enthusiasm it is more happy go lucky then it is the optimism of three there is a fearlessness and five loves to travel and desires new things always a profound sense of wanderlust hands the nature of animals to want to move there is a orientation towards quickness and activity and being alert however there is a moral ambiguity to five that can be unscrupulous and take advantage of others; five may lack certain forms of consistency five may be troubled by indecision, five can be a bad actor, five enjoys the social life but may take it too seriously; five tends to be less than faithful five must find the unusual in the usual..

Five is the number of human kind as well as the number of life . Often fives are seen as conflictual because they challenge the simple sustainability of four. However five raises us to the reemergence of life and hope in the spiritualization of matter through the evolution of life. The spiritualization in the minor Arcana is also represented as a crisis or a challenge and is even considered destructive. We tend to think of crises as negative and undesirable however a crisis is merely a moving on so that the State abilities do not suffer chaos. Five challenges us to find new ways to do old things. Five also a referendum sits situations of ambivalence or anxiety as in not knowing what the change will entail. Five is challenge us to rise above our ambivalence and come to terms with the nature of things. In some ways five represents the inflation of the ego. This is when we identify completely with this state ability of four but at the same time resist the obvious movement that our own position forces us to take. This inflation is a form of identification with things that can not be contained in their natural movement will tend to calls all the inflation to eventually self-destruct.

Challenge, wisdom, energy disbursement, motion, severity, movement, time, adjustment, fear, struggle, loss, conflict, uncertainty, taking, severity, setback, fear, moving
Personal Characteristic: wrestles, versatile, travelers, Loeb trotters, adventurers, promoters,

Positive number five equals: adaptable, adventurous, brave, charming, clever, freedom, social, super salesman, witty. I lurked. Analytical. Attractive to opposite sex. Charming.

Clever. Courageous. Curious. Dynamic. Gets along with all types of people. Learns languages easily. Love of freedom. Love the travel. Popular. Social. wants adventure. Witty

Negative five equals: impatience. Impatient, restless, thoughtless, careless. Discontented. Impulse of. You're responsible. Procrastinates. Restless. Daredevil. Takes dangerous chances.

Destructive five equals: debauchery, drugs, food drink etc., dissipation, gambler, perversion, self-indulgent. Sex drugs and rock 'n roll rude. Perversion.

Number five broadens the scope and activity of number one.

Number five gives foolish impulses to number two.

Number five is of value to number three and nine.

Number five causes trouble for number four.

Number five produces power but lacks purpose with number five.

Number five enlivens but sometimes retards number six.

Number five develops the less desirable traits of number seven.

Number five causes of balance in that number eight.

Number five halves the natural square of number ten.

More

Five of Pentacles & Swords

Five of Pentacles

IMAGE:

somber purples and pinks soberly a shadow the five of pentacles. Taurus the bull is bullheaded determined to bash its way into the world. Material possessions seem the only end and goal and yet are for ever out of reach. I am bereft of myself for the only thing that exists is my body and the bodies of others. Life is epiphenomenon that has no reward except for the stuff that surrounds it.

I can never quite get a hold of what I need and so myself is always empty of my own existence. Life is a tableau for grief.

The reversed image has me looking away from the self limit of the five of pentacles and towards an ambient light of my own beginnings and possibilities. I begin to see beyond the limits of my body and the stuff of others.

DIVINATORY MEANINGS: Material trouble. Destitution. Loss. Failure. Error. Impoverishment. Mistress. Lover. Misaffection. Financial and work difficulties. Downward change and social status. An inner sense of poverty. The lack of reward in the material things of life.

The miserliness of four now becomes a prison of want and destitution. Nothing moves of the way it should and one's income cannot meet one's necessities. Everything seems to be full of lack and nothing seems to work quite right to bring any form of abundance. This period of hardship can also mean that one's health is threatened, one is depressed and there is a strong neglect of one's body and its needs. There may be a form of self abuse with the overuse of drugs and alcohol. It's possible that one is suffering from a disease and should consult a physician for a diagnosis.

Now is the time to recognize your needs and realize that necessary action is required to change the situation. It is important to do as much as you can with what ever your resources now. Focus on what you have and realize that there is a light at the end of the tunnel.

All new avenues seem to be closed. Getting that new job will not happen now. It is likely that even your friends will turn away and not be much of help. Even the family may desert you.

You are being ostracized and are under threat because of your position. Life seems to hold no rewards and there is a possibility of seeking to end your own life with suicide. However remember, all things are temporary, and there will be movement even when no movement seems possible. You enjoy wallowing in misery.

REVERSE MEANINGS: Reversal of bad trend. New interests. Overcoming disharmony in marriage or love. We've reached a bottom and have turned away, so we can begin to see the possibility of hope that is available though not yet offered were present. It is possible that you have exaggerated your own physical and financial needs because of your depression. You have a poverty mentality that causes you to refuse to see the resources that are at your command. You refuse to see the support that others can give you. You want to be the martyr. You lift your head up from your misery to see that a new way is possible.

What important resources are lacking?

Are there any groups or people who could help me in my plight?

How might my depression be causing physical and financial depletion?

Five of Swords

IMAGE: associated with Aquarius electric blues and turquoises dominate the upright image whereas greens and a belt of yellow blind the reversed image to a vision of sacrifice. Sometimes giving in is the best way to stand up for one's self. It is important to stay loyal to your own ideals and understanding and not be willing to give in to the bullies in one's life. If you do give in you are destroying yourself. Stand up for what you believe. Do not go along with plans that seem unworkable and unethical.

DIVINATORY MEANINGS: Conquest. Defeat. Destruction of others. Degradation. Adversaries may arise. Revocation. Infamy. Dishonor. Selfishness, irrationality, self-preservation, hostility.

Ideas have spun around the upon one another until they begin to consume each other into deep confusion and despair. One can no longer stand on what one believes and the only action seems to call for suicide and failure.

Five of Swords with the reach of life to fives, our own ideas take a concrete form and seem to conflict with the other forms around them. Knowing that one must be temporarily in this form bound conflict situation, where things are so defined as only win lose opportunities are available, how can you mitigate the situation?

It is important to find a way to revalue the old will you create in forging ahead with what you need to do and understand, because that which you understand will develop serious hostility in the environment. It is possible that your own choices have led to less than ethical conclusions and that any achievement is ultimately likely to cause more self harm than harm to others. Perhaps it is time to reevaluate how you see yourself and where you tend to take it.

REVERSE MEANINGS: Uncertain outlook. Chance of loss or defeat. Weakness. Possible misfortune befalling a friend. Seduction. Burial.

Profound grief and misery rise up from the innermost heart as the death of one's ideals seems to offer no relief but the wail of despair and surrender.

Perhaps you have been too willing to take advantage of others lack of vision, now it comes home to roost in despair. Perhaps you have intimidated others with your own vision. Perhaps you have seduced or bullied your way into victory that now comes home as self defeat. You have looked out for yourself and have allowed others to come to harm. You have gloated in your own temporary glory at the expense of others peace of mind.

When I win at something and have the upper hand, how do I behave towards myself and others? What does this behavior tell me about myself?

Can I figure what the differences between acting in my own best interests and merely acting from selfish interests?

Is there a way to embrace of victory that does not force others into defeat? Is helping others a save face a way of avoiding my own ultimate self immolation?

Five of Wands

Five of Wands

IMAGE: warm golden hues shows this card as a warning and giving advice. Associated with Leo. The upright image has two fighters sparring, practicing to increase their skill in battle. A third person looks onto offer advice to help of both fighters perfected their skill.

In the reversed image the sparring has turned into rancorous conflict that does not allow for learning so much as the infliction of pain and suffering. Instead of learning from their conflict of their conflict leads to a form of destruction and loss of skills.

DIVINATORY MEANINGS: Unsatisfied desires. Struggle. Labor. Endeavors. Violent strife. Conflict. Obstacles. Struggle and the completion, problem solving, resistance to change, frustration and anxiety regarding one's creative expression, completion of the initial act of construction or organization, concern about working with others,

Desire comes to its enthrallment in life which it finds both freeing and confining. If one remembers that life is a balance between being involved and being detached simultaneously, one can maintain the mood of play and enjoy this struggle as an exercise in practical freedom.

Being driven by different goals perhaps it is important to learn how to calmly express one's dissenting viewpoint.

It is important to learn to let go and to allow others to use their own methods to approach something that must be done.

Now maybe a good time to open up for discussion or debate ideas that seemed to have been settled.

Let's look at things and see how progress has been made so far based on what the goals were that were previously selected.

It is important to us take a stand and to say where you are and what you will and will not do.

REVERSE MEANINGS: Trickery. Contradictions. Com-plexity. Involvement. Caution against indecision. Scattered energy needing more focused, facing challenges that require extra effort.

If one forgets the creative tension and falls to one side of freedom or imprisonment one will become profoundly frustrated and angry and will likely become caught up in serious feuds and fights with others.

It does not help to put others down for their stupid opinions and understanding. Picking fights with others and does not necessarily lead to bribe rest in one's goals. Being overly critical of others' points of view causes things to degenerate and the loss of cooperation.

Perhaps you would rather bamboozle people with your barbed comments then progress to creating agreement. Disrupting discussion with an endless stream of objections does not move anything forward and creates ill will.

How can I express my dissent in constructive ways?

To what degree is the current issue worth fighting for?

How can I make a fight fair so that we end up all coming out better for it?

Do I have any alternatives to outright conflict with others in this situation?

Five of Wands: sometimes we just must disagree with what others think is a settled matter. If this is the case is important to be clear about which you are disagreeing about. It is also important to be clear what the issue is and not confuse it with the persons involved.

If others will not allow you to separate their person from of the project, perhaps it is important to reevaluate how you want to proceed with this conflict.

Notice if the issues that are being quibbled over are really important.

How is this conflict created by competition and how may it be restructured so that the coal operative aspects can be embraced by all?

Sometimes it's just good to enjoy the fight and be damned with the consequences. But are you willing to really pay the price?

How important is this issue anyway? Is it worth a defeat? And can this defeat be strategic in the long run. Know when to lead the fight to others and to withdraw.

Paul



Five of Cups

IMAGE:

the Cups have spilled over, the die is cast, things happen the way they did, and now it's time to consider the changes.

The merman is distraught over his spilled cups and is in a quandary about what to do.

The reversed image the mermaid gathers up her spilled cups, and moves on to set them so they may be refilled.

It is important to recognize that once a cup is spilled, nothing is to be done but cleaning it up. However the cup should not be abandoned but set up again so that it may hold what is precious. Dwelling in the past about old wrongs will not allow one to move into the future to discover new goods.

DIVINATORY MEANINGS: Partial loss. Regret. Friend-ship without real meaning. Marriage without real love. Im-perfection. Flaw. Delayed inheritance. Uncertainty, repentance, loss. Reevaluation, regret.

Incomplete union or partnership. Fulfillment, seeking inspiration from past, reveries of childhood, dwelling in memories and experiences, feeling the harmony of natural forces within oneself and within relationships, I'm going emotional configurations and issues from childhood experiences.

Wallowing in unhealthy grief for self-pity, refusing to move on and let go of things, failing to live in the present, beating yourself up over past mistakes, allowing fear of failure to limit your efforts

REVERSE MEANINGS: Hopeful outlook. Favorable ex-pectations. New alliances. Affinity. Return of an old friend. Reunion.

Acknowledging loss and moving on. Focusing on how the glass remains half-full. Recognizing that loss is a natural part of life, embracing healthy grief, learning lessons from harsh consequences.

How do I tend to deal with loss? How may I learn from this? How do I feel when someone deserts me? What can I do about it that does not cause more suffering to myself or others? How can I pay attention to how I feel now with not allowing the past to dominate my vision of the future?

The five of cups embraces life as a flow which means we must let go as well as hold on. Leading goal means of letting the cup overflowed and spill in ways beyond our control. So it is that we need to give up being in control of situations that by themselves resist any control. Now is the time to accept loss and even give up the hope of regaining. Just do well in the setback and allow what ever is being taken away to go away. Realize that it is natural to want to hang onto things, as it is natural for things to go their own way and not stay in our possession. Things go away. So we must let them go. It is possible that people will desert us and not give us the unconditional love we seek. Realize that only unconditional love is a possibility not in this world of change and flow but in the divine world of absolute self-knowledge. God can love us unconditionally, but can we love God unconditionally? If we can then perhaps we can demonstrate that unconditional love for others, but if that were the case we would not be bound by our attachments. We would not feel sorrow and regret. We would not be disappointed by others when they change as they will. Rather we would accept others radically as they are even beyond their own self acceptance and in that one would forgive all trespass in violation and there would be no thought of self.

Such however is not the way of the five of cups, water is overflowing and clinging to what we experience, here it flows in a way that celebrates the mystery of life, but realize the mystery of life is not that of the immortal, but that of mortal experience where all things shift and change ever towards new messy configurations, some of which bring pleasure in some of which brings sorrow. Lift your cup up, my friend, and drink to a new day!

Paul



6 -- Pivotal points, Venus dependability the square the star of David, harmony and aligning both the qualities of odd and even six is a harmonious combination of the numbers two and three stands for balance in equilibrium at the same time has a certain power that is progressive the conjunction of two odd in equal numbers two threes is a form of a single event numbered there has also the triple union of three even and balance numbers three to those it is the combination of any quality and equality formed into a harmonious whole the number six is represented by the hexagon six sided balanced by yet perfect in symmetry its power of solidity is represented by the cube in his six sided to best serve as a broad expansion of the square with this sign for there are also six colors of the rainbow. Six is a fortunate number it is stalwart and reliable, honest naturally unselfish peaceful and nature stand up for principles in which they believe not unreasonable an argument a real sense of impartiality that is Libra. Sometimes misled by mistaken ideals cheerfulness and optimism are present in number six.

Six is the number of home family and service Pythagoras called six rest in motion because these are important to all bodies for good health. Six is known as the cosmic parent to the four of reason. When it wants the responsibility to nurture and care for its family, pets and those who need care, it optimizes health. The number six is the womb in which the fruit of sexual congress is nurtured. Six completes through reproduction the restlessness of five. Even the shape of this sign for six (6) look like wiggling sperm.

The star of David or Solomon sealed. Psychologically six can be considered the symbol of the self as it is related to the geometry of the circle the circumference of a circle contains six times 60° each containing 60 minutes of 60 seconds each six also refers to the spirits connection to life in all directions north south east west above and below the tarot sixes represent the end or completion of a second cycle of threes 4,5,6 and offer clues and how we have to integrate this new understanding that results from the crises and revolutions of the fives-sixes reflect the coping skills and abilities for success achieved challenges what has been and is still to be. The resulting stated ability, comfort and respite offers a temporary but very satisfying state of imbalance to the six has been achieved, and which serves as a base and the pivot for the new experiences.

Six is the classic locus of the hermetic axiom: as above so below. Sixes represent beauty but also intimate reproductive lust. In the law of opposites six is rest in motion, a necessary ingredient for bodies to remain in health. Just as life must reproduce in order to continue life.

There can be a natural sympathy towards other people sometimes changes to a sense of pity and a feeling of superiority feeling sorry for everyone else sometimes they seek peace at any price and have an unrealistic optimism looking at desirable things of life though not selfish they can have a false idea of what they are doing and not see their own self interest. There is a strong interest in everything that is alive. Six is a natural progenitor of the world. If five is alive six is having sex. There could be a need for developing firmness and assertiveness there may be a way that it becomes difficult to become aroused and can be easily mistreated. The natural diplomatic notes of sixes make them highly desirable relationship, relating, service, movement, harmony, form, downloads, truth, cycle, relatedness, reciprocity, exuberance, sharing, giving, receiving, equilibrium, harmony, balance, beauty, synergy, beauty, flowing

Personal Characteristic: home lovers, workers, scientists, authors, actors, philosophers, teachers, preachers,

Positive six equals artistic, domestic, humanitarian, musical, nurture, responsible, service, teacher, adores family, home, children, pets, garden. Advice giver. Artistic. Comforter. Cosmic parent. Gives loving service. Good education and important. Harmonious. High ideals. Honorable. Humanitarian. Just. Lawful. Musical talent. Poised. Protective. Responsible. Sympathetic. Teacher. True friend. Understanding. Uses voice in her career: teaching, singing, speaking, acting, politics. Once to nurture

Negative argues, meddlesome, mopes, he is appreciation, self righteous, smug, sweet tooth. Anxious. Bossie. Cynical. Egotistical. Domineering. Expects too much of people. Easily disappointed in people. False pride. Interferes. Jealous. Meddlesome. Mopes. Needs to feel appreciated. Outspoken. Self-centered. Self righteous. Smug. Suspicious. Sweet tooth

Destructive six equals conceited, domestic or sexual tyranny, drudgery, noisy and interfering, slavery. Conceited. Martyr. Noisy interfering.

Six often refers to the body of something since Adam was created on the sixth-day and since all bodies have six sides, six refers to the voice because God spoken forced the creation in six days.

Number six is good stable influence with numbers one, three and eight.

Number six does not give in to two but it does help number two.

Number six brings contentment but not vision to number four.

Number six modifies the ceaseless activity of five.

Number six is harmonious but rather placid with six.

Number six assists in the development of numbers seven and nine.

Number six generates a sense of wholeness from out of the past it finds in the number ten.

Six of Cups & Wands

Six of Cups

IMAGE: the merman sleeps and dreams awash in swaying silver- blue reveries, associated with Scorpio, a childhood clinging to fond of emotional configurations. Each Golden cup represents a vortex of feeling that has given rise to a personality configuration that shapes the unconscious of the adult. However in dream one can through symbol locate these accidental complexes and rework them to reveal their archetypal content. The upright image holes pleasant memories of a fond childhood.

The reversed image the childish memories are warped with pain and the seahorse and fist city of dream brings more nightmare that constructs the mind with fear and worry.

DIVINATORY MEANINGS: Memories. Past influences. Things that have vanished. Childhood past. Nostalgia. Faded images. Longing. Looking for inspiration from the past, dwelling in childhood experiences and memories, the ongoing impetus of childish experiences shaping the attitudes of the adult.

It is important to realize that one's childhood experience often unconsciously shapes our attitudes. It is also important to realize that we owe our childhood its fulfillment by becoming adults in moving beyond those limitations. As an adult we can unify our childish past with an altruistic adult present. Instead of the selfishness of childhood, realize the altruism of parents, giving your time and talents to others. Take satisfaction in knowing that what should give will be useful to others. Transform things from the limited serial view of the child into the holistic view of the adult so that win-lose situations become win-win scenarios.

Six is the number of sex which means separation as a generation. One must give completely to the other, to such an extent that one's own view is sacrificed for the new view of the whole. Very much the way the egg and sperm are annihilated for the life of the zygote. The sex is only selfish when it is not put within the context of its self annihilation for the greater whole. This is the creativity of sexuality that requires school operation, collaboration and profound interaction.

Sex then is life giving of itself so freely as to expect nothing in return. It is this quickening of true altruism that provides the space of for a new life.

In such a way one is surrounded with simple contentment that is blissfully unselfconscious because it is not contrived.

Such is the possibility of baby-making and in making a play and other emotional creative acts.

REVERSE MEANINGS: The future. Opportunities ahead. Coming events. New vistas. Plans that may fail. That which will shortly arrive.

One can easily become constricted and unable to give fully to another. One can link one's self worth to the appraisals of others that are too limited to free up one's true self. One will always feel a sense of lack and a limited emotional reserve that needs constant attention and replenishment. You may feel needy to the point of selfishness and the inability to recognize others' needs. In the same way you can not recognize your own worth. You are likely to attempt to receive credit for deeds and charities that you have not performed. You are likely to attempt to profit from others suffering while at the same time refusing to share the necessary burden.

Is it possible to practice unconditional giving? Can I learn to give freely without expecting something in return?

How would things change if I became a more emotionally free person?

What special talents do I possess? How can I share these to others' benefit?

What keeps me from giving more of myself to others?

Six of Wands

IMAGE: I ride high on the hobby horse of success. I glory in my own light in the light of others admiring me. I am a gloating shining lion, associated with Leo. The pageant of victory comes at the end of a long journey. The horse of my talents is well trained.

In the reversed image my horse rises up as if to throw me off center. My own light blinds me, and I do not look forward but back. He admiring crowd has come to attack me and pulled me from my steed. The parade has become a battlefield.

DIVINATORY MEANINGS: Conquest. Triumph. Good news. Gain. Advancement. Expectation. Desires realized. The results of efforts. Victory, success, achievement.

There is integration, harmony, equilibrium. One has made progress through one's destination or goal. There is a movement and changes in the mind and heart. One's desires seem to be coming to completion. There is an acknowledgment from others that I may or may not value.

Though I achieve a victory how does the opposition feel?

Using my natural desire and talents might push ahead to win. I am recognized as a resourceful person. I have my moment of glory. I am cheered on by the crowd. I earned the admiration of others. I can tell someone that they have done a good job!
I need to learn to value sincere praise however I also must recognize when praise can mislead me.

REVERSE MEANINGS: Indefinite delay. Fear. Apprehension. Disloyalty. Superficial benefit. Inconclusive gain. Though I think I am in a triumph I have actually only found myself in a deeper conflict. I have brought this upon myself by not being loyal to those who have helped me win. Instead of admiration I incite the scorn of those who should have been allies. I need to develop a better insight into my own motives.

When I win I take all for myself. I see my achievements as belonging only to myself and I become egotistical and self-centered because of this glory. I become full of pride and tend to look down on people who I feel should admire me because of my many extraordinary talents. If people do not recognize my talents I become frustrated and craved to be the center of attention. I am very easily manipulated by others when they give me insincere praise. Likewise I in the others who are praiseworthy because I know that I am actually better than they are.

Perhaps my desires have not been fully recognized or prized by the crowd until my victory brings me this temporary vindication. Now my talents are fully trained and exercised. I may receive acclaim and be acknowledged for my triumphs, but will this temporary recognition cause me to overlook my deeper goal? Will I become inflated with myself or will I realize that others have helped me achieve my success and deserve recognition too?
I may tend to become either too prideful so that I do not see where I am actually going or what still needs to be done. This is not the end of the journey and this recognition may be premature and could knock me from timely success for my true goals.

How freely do I offer praise to others for their just achievements?

What happens when the parade is over and no one is cheering me?

What is the source of my talents?

What is this type of recognition I crave? Where is the source of this craving?

Six of Pentacles

IMAGE: overwhelmed with wealth, the man gives unstintingly from his hoard. He becomes the green jovial giver of wealth and help to all needy, needful, and even needless. This is Taurus as a joyous spring time benefactor.

The reversed image is of a man who drunken with the spirit of abundance, has lost his sense of wealth and scatters his gold without much thought to where it goes or to what benefit it spends. This is not generosity so much as foolhardiness.

DIVINATORY MEANINGS: Generosity. Philanthropy. Charity. Kindness. Gratification. Gifts. Material gain. A time for give and take, overcoming financial difficulties, giving financial help to others, being open to help, being generous and willing to share the wealth, finding the true meaning of generosity.

From the dire want of five, I have persevered into the generativity of six. The world has become a womb of success and every effort becomes a multiple of itself. Now is the time to practice charity with an unstinting heart but with close care. It is important to share in your sharing with others so that they feel they give to and are not just recipients of unneeded

reward and wealth. It is in the sharing that one continues the generative possibilities of charity. If it is only one way giver to receiver and the receiver does not continue the flow to others and others to others, then the good that can be generated will be stopped, the womb will become a barren place and nothing will come to birth that is new and belongs to the community.

One way to share and to sharing is to lend with caring that does not expect anything directly back in return but does expect the sharing to open up for the general good. One way is to make sure that all are treated fairly. One must share in the effort as well as in the benefit for the circle to remain unbroken. It is important to recognize that one's own success and ability to spread good will with funds is made with much help from others.

Because I know I will continue to receive more I share my resources openly.

REVERSE MEANINGS: Avarice. Selfishness. Envy. Jealousy. Ungiving of one's self. Bad debts. Unpaid loans.

I give only as a means of gaining control over of someone or something. My charity is a form of extending it might power base. What I seem to be giving a freely is actually a price being paid for developing privileges over other people. I use my charitable acts to enhance my sense of self-esteem. I give in order to be admired and even envied. I divide the work and the rewards unfairly. I fail to do my best to for the group effort. I ignore my obligations and commitments, while at the same time being jealous of all obligations and commitments owed to me.

How do I feel about generosity? In my a generous person? Am I willing to receive without resentment? Am I willing to give without strings attached?

How can I know if I am treating others fairly?

What do I have that I can give that no one else has?

Six of Pentacles: One is within the creative circle of exchange, of having and not having is ever a movement of giving and receiving, of taking care and being cared for, of sponsoring and being sponsored, of supporting and being supported, of offering or receiving a reward, of acquiring, or relinquishing what is needed, of finding or losing what is most needed to know, of learning and teaching the most important thing available, of recognizing and sharing key points of information, of being a friend and mentor, of finding a friend or mentor, of offering or taking good advice, in revealing a secret, and sharing power or hoarding power, of leading or following, of cooperating or competing, of submitting or dominating, of acting with deference or authority, in asserting or denying your desires, and coercing or being coerced, and just talking or only listening one finds one's true measure of exchange be it adversity and selfishness or or generosity and kindness.

The world is a treasure chest and you have the key. Who will you share this reward with?

Six of Swords

IMAGE: one knows that one's ideas must change for the new to occur. But they are no longer just one's ideas and reality comes to the fore to offer a revisioning of the inward vision upon the outward dark blue waters of life. Our voyage splits between the smooth the unknown waters of a mirror unseeing in the rough waters of turbulent thoughts out of sync with the measure of time and place. The transparent boat of the upright image indicates the delicate nature of this transition towards new vision. The boat is of a fragile glass that requires skillful and slow movement so as not to upset its bow from crashing against the rocks under the rough waters.

The reversed image the man is moving through a fog as well as torrents of waves he is attempting to stay anchored with his or which is preventing him from being swept away but at the same time he can make it no clear movement forward or back; he seems to be caught in a vortex of his own stillness. Perhaps he is stymied. These deep blues and purples are associated with Aquarius.

DIVINATORY MEANINGS: A trip or journey. Travel. Voyage. Route. Headstrong attempt to overcome difficult-ties. Expedient manner. Success after anxiety. Right of passage, transition,

moving ahead and overcoming fears, the soul's journey toward the truth, the influence of the biological family in the present duration. Moving from a rough water into smooth, ideas coming together. Adaptation, adjustment, travel, science.

The creativity of ideas reflected into the world causes a reflection back through desire into the ideas and gives a sense of wanderlust. From the stalemate and vicarious need for self immolation does of the five of swords comes the desire for a return to ideal possibilities but now worked out in the world through a serious search upon the waters of life.

It's time to make the best of a bad situation. Perhaps you are recovering from defeat. You need to reset your expectations as your ideas do not fit the situation that you found yourself in and you have been outmaneuvered by the swift waters of life. Now is the time to make allowances for an unexpected circumstance. Perhaps you can help others when they have found themselves in difficulties. It is important that you change the way you see the world. Now is a good time to broaden your perspective through trial and study.

REVERSE MEANINGS: Stalemate. Unwanted proposal. No immediate solution to present difficulties. Confession. Declaration. Fears and your rational phantoms, homelessness. Perhaps you are refusing to see that things have changed irrevocably. You are tending towards being a victim and not seeing that there are things that you can do to proceed in this difficult circumstance. It's time to keep an open mind and to look for a creative solution to deal with these unforeseen complications. Perhaps one needs to develop a scientific objectivity around matters of faith that have led you astray. It is possible that your faith has been nothing more than superstition and that the world has shown you a way to turn that faith into the truth it is by rethinking what it is you need to do and see for yourself and others. It is possible that you kept your vision too small, expecting yourself to mimic your ego, when your ego is only a mask hiding your true face from the world and from yourself. Now is the time to take off the mask and look into your true nature.

Six of Swords: The self-sacrifice of six often leaves one feeling a depleted and bereft of vision. One may feel sad and blue. It is hard not to find oneself sinking below the waters and being caught up in the stable stillness of the un-reflecting mirror Lake or sucked into the Rapids made from hidden rocks and currents beneath our seeing.

When one finds that the world is not working the way you thought it should, the results can be traumatic. Times will seem tough and it will seem hard just to cope much less to feel true hope again. Perhaps it is important to change location and to try moving into something new that will require new responses and force old patterns of thinking to change. Now is the time to find a new frame for mind.

What assumptions have constricted my thinking?

Am I willing to help others? Am I willing to request help when I need it too?

Finding that my thoughts do not fit with the change I have experienced, do I have the resources to change my thinking creatively to help me find creative outcomes for this new situation?

Paul



Now let's look at Zach Wong's Revelations Tarot Sevens:

Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

7 -- Karma, cause and effect, history, study, knowledge, the number seven is often considered the most perfect of numbers in the world; it is the symbol of mystery. It always represents a certain form of balance a single unit centered upon to groups of three forming an uneven but harmonious symmetry; the number stands for wisdom and perfection: there are seven major

planets, seven notes in the scale, seven days of the week.

The number for seven is Saturn which is a mysterious planet; sevens are seldom understood or appreciated by most people; imagination is the noble attraction of seven as opening the way to the integration of mind and matter as represented by the number three and the number for respectively. The number seven is the best of number for living a balanced yet it creatively evolving life: studious medicine, practical knowledge, stoicism, imagination, are qualities of number seven people.

The number seven has a tendency towards melancholy, love of solitude, visionary and otherworldly, an inclination to be lonely and unhappy, lack of self-expression evolves towards active affairs of life, understanding of other people, and appreciation of knowledge and practical skills are the things which persons influenced by seven need to cultivate.

The Pythagoreans called the seven the vehicle of life because it contains the body and soul; six applies to the physical dimension of height and depth, front and back, right and left sides and is animated by the seventh dimension, the living vital essence within which is mirrored of the immortal soul. Six is a life thriving and reproducing. Seven is life piquing towards its ultimate while mired in the existent and time bound. It is naked spirit feeling encumbered by divisiveness and the busyness of the soul squeaking through the living body.

It is often felt that a spiritual human being has seven senses: the five physical senses and sixth sense of rational and intuitive insight (soulfulness), and seventh sense of direct spiritual perception (discriminating between of the soulful and psychic with the direct spiritual and divine realities). The seventh sense is not psychic but pneumatic. It reveals the unity of all things in spirit.

The number seven in musical notes displays spiritual mysticism, wisdom and success. Pythagoras called seven the crooked and the straight. Seven seeks balance by turning its back on its succeeding numbers. It looks back in retrospect on all the lessons it has learned in one through six to reflect on the work well done. As stated in Genesis number seven is the number of faith, the day of rest; seven seeks spiritual wisdom unless negative faith is replaced with fear and strong quiet person is instead of incessant talker in general negative sevens will express faith or fear alertness or laziness; sevens continually seek perfection whatever type of work they decide to do they must be the best at it.

3-4 is the organizing principle of all the tarot cards. The 3-4 is also the natural structure of humanity, three being the inward world and four being the outward world.

Seven is the equivalent as a completion. Hence seven represents the slow process of evolution and development. The recognition of self-expression through progress it represents a cosmic rhythm or cycle and has deep roots in traditional symbology; seven also represents the beginning of the third cycle of threes, 7-8-9 which represents a turning point, a restlessness or possibly a breakthrough of awareness, may cause us to evaluate and try new things which will result in change of understanding or perspective seven begins a new phase of work and self reflection but there numerological water that it may be a short-lived victory and one that involves challenge and struggle. We have to prove ourselves a new the insight that occurs with the sevens propels us right into the situation of the 8, upright infinity.

-- movement, change, stationery, reconciliation, degeneration, weakness, complexity, imagination, challenges, proving, and her work, struggle, problems, wisdom, completion, victory, triumph, breakthrough, steadfastness, resting

Personal Characteristic: Mystic depressive thinkers, theorists, scientists, poets, screeners, fantasist, playwrights, visionary, stoic, prophet

Positive number seven equals: dignified, educator, intuitive, love of nature, silent, spiritual or scientific, studious, analytical. Book lover. Bibliophile. Deep thinker. Dignified. Educator. Faith. Good mind. Great inner strength. Inspired. Intuitive. Knowledgeable. Logical. Loves history, antiquities, and the arts. More spiritual than religious. Musical. Nature lover. Peaceful. Perfectionist. Poised. Refined. Scientific. Silent. Spiritual. Wise

Negative number seven equals aloof, cold, lives in the past, melancholy, peculiar, skeptical, sly, unapproachable

Aloof. Broods. Cold. Confused. Either doesn't say anything or doesn't stop talking. Fearful. Haughty. Hermit or loner. Lost too much in the past. Melancholy. Nervous. Peculiar. Represses

emotions. Sly. Secret motives. Skeptical. Stubborn. Suspicious. Uapproachable. Unpredictable.

Destructive seven equals cheat, dishonest, faithless, gossip, sarcastic, evil intent, secret motives, resentment. Sarcastic. Unreasonable. Thief. Sly

Number seven gives depth but not broadness to number one.

Number seven ads vision but not action to number two.

Number seven often proves own great by you to number three.

Number seven brings happiness to number four.

Number seven has an uncertain influence on five and six.

Number seven is often melancholy and unfortunate with seven.

Number seven should be helpful but not understood by eight.

Number seven is valuable and easy absorbed but restraining for number nine.

Number seven with ten provides the full breath of a life well-lived.

Seven of Swords

IMAGE: the warm browns, oranges and reds are associated with Gemini. The upright image has a man carrying a bundle of swords as loot from a battlefield. He is definitely gloating over the stupidity and naivety of the losers, but the self-satisfaction may distract him from the dangers of his own situation.

The reversed image the swords encumber the thief and he is more pensive about his situation. Both cards represent aspects of the needs for theft and lies in times of uncertain victory.

DIVINATORY MEANINGS: New plans. Wishes. For-titude. Perseverance. Attempt. Endeavor. Hope. Con-fidence. Fantasy. Design. Sneakiness, false assumptions. Carelessness, instability, neglecting ideals, lack of power, surviving in unjust times.

Even when things are very difficult, it is important to know how to be true to yourself while attempting to survive. You can refuse to join the crowd of looters during a riot. You are presented with a difficult situation and it calls upon you to act in a way that is consistent with your best self.

However we must also realize that we carry with us deeply unacknowledged shadows of guilt, fear, and recrimination, that feed into our sense of just entitlement so that wanting to take advantage of others can easily come to the fore. Our own values are at stake but we must also realize that some of our bayous are less than noble and downright selfish and in sensitive. The way towards living a life that is impeccable is to air out the shadows sides of our resentments and hurts so that they may not have an upper hand when the chaos touches our life to give them reign and expression.

REVERSE MEANINGS: Arguments. Quarrels. Uncertain counsel or advice. Circumspection. Slander. Babbling. Dishonesty, presumption.

One has the opportunity to steal or lie with the short-term possibility that it will lead to personal profit or published as someone for whom we have a grudge. Now you can do whatever you want and possibly get away with it. You see a loophole and find a way around the consequences. However this is a shortsighted view that does not take the corrosion to the self into account with easy rewards based upon the misfortune of others. Even though you may attempt to justify the pain you cause because of the pain you have been dealt by others, your own moral center of gravity is at stake. You have become a victim of unexamined motives and prejudices that inhabit the darker corners of your life experience.

The profound depths of spiraling unfolding of the seven does not do well for the windy sevens. The old forms of understanding are in conflict with the realities of the situation but no integration has yet happened. One is seriously tempted to avoid responsibility and obligations. Thoughts do not hold up well one not deeply integrated with solid action. What appears as of opportunity for certain success through dishonest effort or no effort at all, will give some short term benefit, but the swords are likely to cut you down in the long run rather than give you the confidence that you need to win fairly.

Sometimes it is important to prefer solitude, and to stay aloof from the normal course of events, during times of war and social crisis people will often use these events as an excuse to cheat and steal and run amok.

there are secrets in your life that you do not want to face. It is also possible that you are in a victim of unjust accusations. It is even difficult to be honest with yourself about what is going on right now.

Ask yourself what is going on that seems to give permission to act dishonestly? Why do I feel justified in the winding or stealing?

What is the best course of action for me when I see others are breaking the rules and seemingly profiting by it?

How are my ethics grounded in my understanding of how the world works and who I am as a person?

Seven of Cups

IMAGE: in the upright image our merman is distracted by internally generated possibilities of reward. What you are being offered is not legitimate coin of the realm but your desires may be blinding you to the real truth of the situation. Even the advice you may be giving may be more stimulating your desires rather than offering you clearer advice about sound decisions. You can't trust yourself and you can't trust the people around you because your emotions are clouded and unclear.

In the reversed image the mermaid has broken free from her enthrallment with self pleasure and has the possibility to see things with a clear heart. The desires are still rampant but they no longer bind her so she is incapable of making a sound decision or assessing what needs to be done.

DIVINATORY MEANINGS: Fantasy. Unrealistic attitudes. Imagination. Daydreams. Foolish whims. Wishful thinking. Illusionary success. Goals. Illusions

Obsessing on uncertain consequences and imaginary fears that are born on our date dreams may lead us to indolence and procrastination. Perhaps our situation has forced us inward. Others are so emotionally oppressive and inciting of terror, that seeking the safety within ourselves seems the best form of self-defense.

However we may spend more time dreaming than attempting to achieve our dreams. It is also possible that we refuse to see how our desires distort our sense of the choices we have to make. Fear has control of us in ways that we may not be willing to see.

Here one is in a situation where many conflict and desires encroach to attract us in different ways that in reality are incompatible. If we do well in this distracted mode of daydreaming we become indolent and incapable of using our emotions well as a way of reading real people and situations. Instead our emotions become a personal tableau on which we entertain ourselves for our own pleasure and satisfaction.

We lose the perceptive edge of reading real people to our own real knowledge and benefit. Instead we cannot tell the difference between our self-indulgent wishes and what people are actually able to do in our life. This is a form of self delusion fueled by limited self pleasure that cuts us off from other people and creative possibilities

REVERSE MEANINGS: Desire. Determination. Strong willpower. A goal nearly attained. Intelligent choice. Desire. Will. Resolution.

It is possible that you can motivate yourself with images of future success. You can use visualizations to encourage progress when everything else seems stymied. By taking an imaginative approach to problem solving you may be able to make things work in a special way.

Seven of Cups: The natural integration of the seven can also lead us into a disjunction between realistic measured feelings about the world and having them a distorted by our desires that distract us from a clear vision.

There is a time when the wishful thinking and creating fantasies and day dreaming can act as creative spurs to self understanding and the recognition of desires one may not otherwise realize have a hold upon us and an influence in our decisions and choices we make.

However they can also be a burden and can take us too far away from our real-world situations so that we become less capable of interacting with real people in real situations that represent a greater palette of choices than do are rather repetitive daydreams.

We may limit our options because of this propensity for self stimulation. We may fear to put our own desires to the test to see if the world can incubate them rather than our lonely hearts.

How do my desires cloud my feelings in this situation?

There are many choices that draw us, but which is the right one to choose? Not all of them are likely or possible. Which one for me is the most rewarding?

If one does not reform one is likely to become dissipated. It is possible that one will become more addicted to the un-fulfillment of one's dreams than inspired to achieve one of them.

There is an avoidance of real-world choices and also situations that require your attention now. Perhaps you have a health problem you are avoiding?

Edited by Paul Nagy on Feb 22, 2007 at 10:51 AM

Seven of Wands & Pentacles

Seven of Wands

IMAGE: The upright image is a vortex of swirling reds and the warrior is ready for battle, associated with Sagittarius. We are in the midst of battle. Now is the time to fight on because everything is in flux.

The reversed image the vortex has reached a vertical stasis in the warrior hesitates to take arms. He is unaware of a possible attack from behind.

DIVINATORY MEANINGS: Success. Gain. Overcoming obstacles and challenges. Surmounting overwhelming odds. Advantage. Victory. Forthright communication, competitive advantage, actively realizing one's desires.

Refuses to be silenced by fear or intimidation. Defend yourself against the physical and emotional attacks. Refuse to put up with abuse. Cling to what you value despite all pressured to sway you otherwise.

REVERSE MEANINGS: Consternation. Anxiety. Embarrassment. Indecision. Hesitancy causing losses. Uncertainty. Perplexity. Doubt. Introspection.

Being overly defensive and even having a chip on your shoulder. Becoming heedless of real threats. Looking for an opportunity to fight. Becoming cowed by constructive criticism or being too defensive. Refusing to take action when action is necessary to stand up for yourself and

your beliefs.

Seven of Wands:

The time for action is now. It is important to be forthright about going after which you want. Do not be hesitant and assert yourself.

Forcefully take advantage of the situation now and present your point of view. Even be willing to defy those who may be standing in your way.

You must be clear that there are things that you will not do. It's time to be blunt and to be sure of your own position.

Sometimes you have no other choice than to fight. So give it your all.

Seven of Pentacles

IMAGE: the effort has been expended in now is the time to wait for things to come to fruition. Blues and deep purple's cause us to settle and wait. Sometimes effort can become counterproductive and it is time to sit back and let things unfold from past work. It does not mean that one should abandon one's interests, but it does mean to let the momentum carry you and them forward. However pay attention.

The reversed image has a man who is frustrated and discards his pentacles. This lack of patience has caused him to act in a way that is self-destructive and destructive to the work that he has done. He is squandering his wealth.

DIVINATORY MEANINGS: Ingenuity. Growth. Hard work. Progress. Successful dealings. Money. Wealth. Treasure. Gain.

It's time to pay attention to the cycles of things. Often the old ways of tradition recognize the cycles of activity and rest that make for the best style of action. Always pushing forward does not create the best form of action. It is important to be aware that there are times when things most to follow their own course once things have been set up to move. Such is the way of work in the world.

Now might be the time to look inside and to begin evaluate new strategies of action. It's a time for appreciation assessment or planning and preparation for a new possibility. Take time to measure the progress towards your goal. Begins to set up the criteria for evaluation. It is a time to look at things as if they are new and change one's course.

REVERSE MEANINGS: Anxiety. Impatience. Uneasiness. Imprudent actions. Loss of money. Unwise investments.

If one is not paying close attention to what one is doing and things have not been set up to work smoothly together there is a possibility that things will not go as planned. One could become depressed when one stops what one is doing. What is the cause of this? It is possible that you will become nostalgic for times that seemed easier and goals were easier to identify. You may also feel regret for having lost certain opportunities that she did not identify in a timely fashion. It is possible that you expect more from outcomes than can justly be expected. You may be expecting more from your coworkers than what you expect from yourself. It is possible that you did not make the initial right decisions and are now beginning to feel the failure of that is looming in front of you.

It is important to begin to come to a sense of where it is you have been and how you have been working. It's important to look upon the past and what you have achieved and to look upon those achievements in a new light.

To what extent do I live up to my expectations? Are my expectations appropriate to my goals? How do I define success in my life and the situation?

Is there a way to be happier about what I do for a living? How can I make that happen?

Perhaps this is the best time to consider yourself at a crossroads, which direction do you really wish to follow?

Paul



Edited by Paul Nagy on Feb 22, 2007 at 10:55 AM

Now let's look at Zach Wong's Revelations Tarot Eights:

Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

8 -- Balance, movement, eight is the number of material progress, success is to four's solidity; eight is the highest of the even primary numbers. It represents the ultimate. Any in construction eight confines the judgment of number two in the carefulness of number four as symbolized by the planet Uranus and stands for the Sun. Number eight must be remembered does not possess either the inspiration or the quickness of purpose found in any of the odd numbers.

Pythagoras called eight light and darkness. Darkness is the selfish material minded moneymaker and the light is the spiritual minded who offers light to those in the dark. This knowledge of spirit and matter gives eight inspiration leadership ability and even genius. It is four plus for the organizational abilities of four double. Mastermind. Prosper. Unlimited.

Eight can represent the cube, representing the eight angles of a block. Eight is a double mirror that understands both worlds and it's the two zeros on top of one another or as ascending serpents. This alignment of the two worlds is recognized as eight as the number that was considered the only evenly even number between one and 10, meaning it could be divided by any other lower number and not leave a remainder. This is also true of four, except that four, unlike eight could, not make a three dimensional figure. So eight proved to the Pythagoreans that idea produces form, that God geometrizes.

Eight represents good judgment because it was divided into equal parts: eight on its side represents the scales in balance, and also eight stands for everyone being equal under the law. It also refers to time because it depicts the hourglass which the ancients used to measure time. Salt or sand flowing from globe to globe.

Because the symbol eight is like a zero in that can be written over and over without lifting the pen from the page, it symbolizes divine power and material power that is higher as above, flowing serpentine into the lower soul below. Hence the glyph (8) eight is the symbol of all coiled, intertwining, serpentine and scroll forms.

There is a discovery known as the law of octaves in modern chemistry. In 1856, four years before Mendeleev announced his Periodic Table, John Newlands made a list of the elements according to their atomic weights and found that every eighth element had a definite repetition of characteristics. Because of some irregularities in the periodic table and that many elements were still undiscovered, Newlands claim of the analogy with the musical scale was not accepted by his chemistry peers. His important work remained unrecognized until 1998 when his pioneering effort to work out the periodic table was accepted.

This law of octaves is analogous for colors and sounds when one octave of music ends and another begins, there are twice as many vibrations as there were in the first octave and three times as many in the third period there are seven notes in the scale, the eighth makes the

octave that bribery set twice the rate of the first and indistinct unity of pitch on a higher level. Likewise, as see is the bottom of the musical scale, consisting of the courses waves of fear, read is at the bottom of the color spectrum consisting of the courses waves of luminous ether.

Together they traverse the scale sound and color side by side through the octaves of vibration, each octave showing a repetition on a finer scale. However there has rarely been an agreement as to which note in the musical scale corresponds to a particular color on the spectral scale. It seems that one can find vibrational correspondences for oneself in regards to color and sound but that this will not lead to an objective, agreed upon series of correspondences.

Eight carries with it the secret of the serpent ascending as well as the hourglass keeping time. Eight is also the secret symbol for the orbit of the planet's as the 8 is the symbol of spiral evolution and reflection of consciousness conciliating matter.

It is not a number of intuition power is a characteristic that is evident in many people who have the vibratory influence of number eight people of number rate have the cup and capabilities as executives and managers may not only know how to conduct their own affairs but they also know how to direct people they can quickly appreciate opportunities that lie before them they tend to be fair and maximize efficiency self-assertion is one of the principal qualifications they usually measure affairs in terms of material wealth the number rate therefore means capacity for success and achievement it can be a lack of inspiration and number rates which doesn't give them the drive to achieve self-satisfaction is a bad characteristic of number rate which causes them to be harder on other people and I need to be there can be a possibility to dominate there is also a possibility of over success of achieving well without recognizing how one is dependent upon others missed also lead to waywardness and proved to be a dangerous fault. A lack of thoughtfulness can often rise there should be a desire for variety of interests and should also interest themselves in things that are not restricted the distance a should retain their desire to progress along certain lines but not too late too much emphasis upon wealth and power they will gain great enjoyment from their success and will be able to live happily after their active attainments have been consult consummated.

It can represent the surplus on the caduceus, balancing the opposing forces of two fours. Eight is the lungs of the Cosmos. It represents the eternal spiraling movement of the heavens as well as the flame of divine breath. With its hourglass shape eight symbolizes the passions your time and cycles. It represents the four seasons completed plus the two solstices and the equinoxes. As the double for eight hints at totality, yet tarot adds an express rush of uncontrolled energy from sevens which may leave us with a sense of imbalance in the need to create new order out of chaos time to ponder and evaluate all that has gone before sort out unorganized priorities and make plans.

Edited by Paul Nagy on Feb 27, 2007 at 1:47 AM

Alignment, balance, power, achievement, alleviate, growth, hope, reevaluation, change, movement, regeneration, balance, communication, honor, change, splendor, resolving
Personal Characteristic: lawyers, politicians, leaders, conquerors, admirals, generals, business leaders, millionaires, tycoons

Positive eight equals: ambitious, athletic, balance of energies, efficient, executive ability, good judgment, stamina, drive

Ambitious. Capable. Dependable. Efficient. Executive ability. Find leadership abilities. Good at starting projects and getting others to finish them. Good judge of character. Good judgment. Handles money wisely. Likes nice things. Makes a good boss. Musical or athletic ability. Organize. Physical Stamler. Practical. Prudent. Realistic. Sets goals. Successful.

Negative qualities of eight equal: impatient, materialistic, needs philosophic study, not frugal, pushy, thoughtless, careless with money. Hard. impatient. Materialistic. Pushy. Represses feelings. Thoughtless.

Destructive qualities of eight abusive, rule, ignorant, intolerant, read vengeful, schemer, temper, uncultured, abusive. Cruel. Demanding. Ignorant. Ignorant. Intolerant. No feelings for others. Revengeful. Schemer. Temper. Uncultured. Unscrupulous.

Number eight gives power but not scruples to number one

Number eight gives material potential to choose to number two and four.

Number eight is doubtful but sometimes by able for three and five.

Number eight often proves the ineffable by number six.

Number eight strives to help but is seldom understood by seven number.

Number eight is complete when combined with eight.

Number eight gives great chances of success to number nine

Number eight adds infinity to ten.

Eight of Wands

IMAGE: Royal purple and sapphire blue associated with Sagittarius. The upright images have energies channeled from within and through their wands to make swift movement to new horizons.

The reversed image the lawns are crossed in protraction and they move forward with caution and hesitation which delays the fruition of the event

DIVINATORY MEANINGS: Swift activity. Sudden progress or movement. Speed. Hastily made decisions. Too rapid advancement. Change. Responsiveness.

Now is the time to take swift action. It is important to energize yourself to act on your plans as quickly as possible. It's important to adapt to sudden changes and to take setbacks in stride. He must realize that nothing stays the same way forever and strike when the iron is hot. If one reacts quickly to unforeseen problems disaster can be averted.

REVERSE MEANINGS: Thorns of dispute. Jealousy. Harassment. Quarrels. Discord. Delay. Stagnation. Domestic quarrels.

Repetition without progress, narrow point of view, drowned in self regard, lacking perspective. Panic has overtaken you. Things seem to be going round and round in circles with nothing that is resolved. You feel like screaming in frustration. There is a deep part of yourself that wants nothing to change. There is a mischievous side of yourself that wants to stir things up and see what will happen. Things aren't working out the way planned yet you refuse to reevaluate the situation.

How do I feel about sudden change?

What changes are likely to be coming up soon? Have I prepared for them and is my preparation appropriate?

What am I likely to do if I am suddenly faced with a crisis that demands overwhelming sudden change in circumstances?

Eight of Wands: I have completed one phase of my career and it's time to get busy and get going. Now is the time for initiative of action rather than a reaction and contemplation. It's time to find new directions and act upon them. It's time to put plans into action because delaying may cause the issue to implode.

It is possible that someone has an important and that I will suddenly see a truth of the situation. Stay open to new possibilities and always be willing to learn more.

Eight of Cups

IMAGE: deep flowing the oceans of blue, associated with Pisces. In the upright image one abandons one's emotional commitments in an attempt to get a new purchase on life. One wants to seek a deeper meaning for something better. The reversed image the mermaid feels trapped and isolated by her emotional commitments; they bring her down with depression and anxiety and hopelessness. Her long hair represents the interminable amount of time she lingers in her despair and refuses to make effort that will help her move on with her life and find happiness.

DIVINATORY MEANINGS: Discontinuance of effort. Dis-appointment. Abandonment of previous plans. Shyness. Modesty. Abandoned success. Longing.. Quest. Departure. Dissatisfaction. Withdrawal. I have a strong desire for something better. I am blazing my own trail to find my best desires. I begin to realize that there must be more to life. I have had enough and realize that I must leave an unhealthy situation behind. Now may be the time to start a new business venture or a new romance. Perhaps it is a good time to go home a retreat. It is a time to discover the spiritual within myself.

REVERSE MEANINGS: Happiness. Effort continued until full success is attained. Festivity. Joy. Gaiety. Feasting. Implacable. Finding fault. Nitpicking. Refusing to settle down. I have a tendency to run away from problems were confrontations. I become stubborn and say do it my way or no way. I have a tendency to cling to past mistakes and disappointments while at the same time looking for scapegoats. I threatened to abandon a task in order to get my own way.

What in my life do I need to leave behind once and for all?
Considering that I am not happy with my current circumstance, what would I be looking for if I were searching for more?
How might a strategic retreat and enhance my perspective to get this task done?

Eight of Cups: because I am seeking a deeper meaning to life certain relationships are coming to a conclusion and new ones are opening up. I notice that now is a good time to abandon unsuccessful activities and to start a new journey of discovery. I feel a deep inward call to become open to the spiritual and leave the rat race behind. Deeply concerned with the facts of things I realize that the current cycle has ended and that to persist is only to invite despair and hopelessness. I need to disentangle myself from a difficult situation, renewing my energy, and seeking a new level of emotional engagement with myself and the people around me.

Eight of Pentacles

IMAGE: navy blue and profound purple are colors of Virgo. The upright image shows a skillful industrious worker. The reversed image shows someone who is distracted in their efforts and work.

DIVINATORY MEANINGS: Apprenticeship. Craftsman-ship. Fast to learn. Candor. Frankness. Modesty. Handi-work. Personal effort. Effort. Work. Skill. Diligence. I feel empowered to do my best. I bring zeal and enthusiasm to my work. I am fully engaged in doing what is best. I have found the right work for myself. I am fully engaged and taking care of all the details. I am becoming a highly skilled worker. I enjoy working with my hands. I enjoy giving what my hands have made.

REVERSE MEANINGS: Lack of ambition. Vanity. Con-ceit. Disillusionment. Usury. Hypocrisy.

Flattery. In-trigue.

I am working myself to distraction. I hate what I do and wish to avoid it. I do a halfhearted or sloppy job. I give gifts with no consideration of the person I give them to. I have no respect for my efforts. I do not care about my work. I reject opportunities to improve my craft. I am not a team player.

How long has it been since I was engaged in my work?

How can I improve my level of dedication and focus? What is the work that I do best? What is the work that appeals to me most?

Eight of Pentacles: by perfecting my craft and work, I have increased my prosperity. What was once a hobby has become a money making possibility. It is possible that there are new skills to be developed and that I have completed my apprentice stage and am becoming a master craftsman myself.

Diligence has paid off. By continuing to work I am increasing and knowledge that is useful to others.

I have become detail oriented and keep track of what's around me. However I can also become a nit picker and overly involved in work that is not necessary.

Eight of Swords

IMAGE: the warm lavender colors are associated with Gemini, she is held with a velvet rope that does not truly bind except by her own inhibitions to fight against the distress within. The blindfold indicates that she refuses to see the real nature of her situation.

In the reversed image she breaks away from these false limitations and realizes her freedom. Removing the blindfold she can now see a way out over depression and disquiet.

DIVINATORY MEANINGS: Crisis. Calamity. Conflict. Domination. Imprisonment. Turmoil. Bad news. Censure. Criticism. Sickness. Calumny. Restriction. Limitation. Confinement. Helplessness.

I need to know my own limits. Ideas need to follow rules in order to recognize limits. It is important to be logical and respect the rules of society. One must realize that science offers truths that go against our own desires. Now one can identify obstacles to further progress. One has to realize that certain thoughts lead to unhealthy war on ethical options. Sometimes one must ask for assistance to get one's thinking straight.

REVERSE MEANINGS: Treachery in the past. Difficulty. Hard work. Depressed state of mind. Disquiet. Accident. Fatality.

One can feel trapped by a limited view of things. The world of rules and regulations seem like a maze created to delude us. I may have a tendency to give in to despair as fight is played out. I wish to embrace the role of the victim. I tend to give my power away to others and let them dictate what can and cannot be done. Situations have conspired to render me helpless. I have only a few options. I can see no way out. I am profoundly stuck in a rut of my own limited expectations.

Is there a way that I can cut through the red tape?

What exactly are these obstacles that I feel are insurmountable?

Is my powerlessness a matter of truth or merely an attitude that has me stymied?

Eight of Swords: I feel restricted. The roles I play in life have removed me from a sense of my authentic self. Everywhere I turn I see only obstacles. I am blinded to my true freedom. I am confused. I feel overwhelmed and lacked direction.

I am on the threshold of a major change in my life. I need to learn to rely upon deeper resources than surface reactive thoughts which with me around and confuse me. I tend to be stymied by fear and inhibitions. All my thoughts are clouded because they do not have a basis of trust that can move to clear action.

I need to find a source of clarity and guidance. I need to accept my in action because I know that I need to get my ideas rearranged to reflect the real situation and not my inhibited soul.

Now let's look at Zach Wong's Revelations Tarot Nines:
Find the online images at <http://adflatus.dthou...>

GENERAL REMARKS:

9 -- Contentment, completion, nine is the symbol of universal influence; it is the number of perfection as effort and complicity; it is complete and powerful like the number eight but is not a direct connection to material gain. It is the number of regeneration and stands for the high state of mental and spiritual development. The greatest of all the primary numbers nine is capable of many things and has certain mystical significance. Nine is the number upon which the revelation of Baha'u'llah was developed, the prophet of the Baha'is. Pythagoras calls nine good and evil. Representing the completion of the three cycles at nine, I should know the difference between the two (good & evil); because nine understands love in its highest degrees, it sees only good even in faults.

Nine represents the circle of continuity. Details are in the life force that propels us as seen mathematically. Take any numbers and subtract them then reverse the position from each other and the remainder, once reduced will always be nine.

The number nine has many qualities such as this: for instance if you add up all the digits 1, 2, 3, 4, 5, 6, 7, 8, and 9, the total is 45 which totals nine. Nine multiplied by any number will equal the number when numerologically reduced to nine. $9 \times 9 = 81$; $8+1=9$.

Nine combines to groups of the other numbers in its vibratory influence can become harmonized and powerful. Ever existent nine is symbolized by the planet Neptune but is also a delicate number too which stands for the moon. However nine does not draw out that certain tendency for indecisive knowledge and fantasy of the moon but rather gives a ride on an instinctive tides and rhythms of living. Nine is a great attribute. Number nine people are often very intelligent. Though they do not specialize as apply their learning and insight along any specific channel. They grasp facts quickly. If they are inclined to be studious, they do not place much importance in merely practical knowledge but prefer the theoretical and abstract. (Humn, sounds like someone close to me!) They tend to be artistic and have charming personalities. Nine people inspires confidence in other people.

The power of nine brings understanding and real appreciation of human nature and a sympathetic touch with life issues. Being spontaneous and having an everpresent integrity are other good qualities of number nine.

One can see that nine (9) is the number six (6) inverted. Number glyphs often point to occult qualities often overlooked associations. Is it a strange coincidence to note that the two numbers six and nine are almost identical in form and yet exactly opposite in interpretation? The oddness of nine contrasts with the evenness of six. Although six has certain qualities of odd numbers due to its formation of two threes, but the exactitude of six is not found in nine: all the preciseness and careful choice of a former number is replaced by spontaneous action in the number nine. Thus the vibratory influence of the two numbers produced great differences in individuals who come under their influence. Nine has its faults: dreaminess and a lack of concentration are two. There can be strong ambition that is not easy to gratify. Just as seven produces a melancholy dreaminess so does nine bring about a melancholy enjoyment of nature, a joyous contemplation of the things of the world. A certain lack of concentration comes from the phase of dreaminess influenced by the number nine. A tendency to follow a certain specific course of reasoning (logic-paths) and practical ideas is also common to number nine. Nines are capable of the highest development and discrimination that is all inclusive.

Nines may prove to become a great power in the world the specific need requirements are applications of forethought to commercial ventures.

With nine we come to the end of the third cycle of three cycles: 1-2-3, 4-5-6, & 7-8-9.

Nine is the completion of things and here all energy stops to turn alternatively upon itself. It represents the completion of all the cycles in its fullest development before it goes into the hibernation of ten which begins the transitional work toward new experiences of the court cards.

Nine symbolizes a time for reflection, of gathering and organizing information, of ruminating of compiling inner and outer resources in order of finish what was began or to prepare for the next experience there is a stability and calmness and serenity in nine and sometimes there is also of great excitement and even profound feelings of anxiety in the anticipation of what is yet still to come. Depending on the cards around nines can reflect either a time of restoration and appreciation of the gifts one has received from development or it can be a sense of desperation. Nine sometimes symbolizes sustainability through transformation.

The Pythagoreans call nine of the ocean and the horizon because it has all the numbers within and none are beyond it. As a horizon contains all the water and all that is within of the water and continue to the horizon as far as one can see. For after nine is ten in all numbers following when added together to the last digit, cannot produce a number higher than nine as its root. So it returns to itself as water to the ocean. Such is the nature of our base ten numeral systems.

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Nine is called the number of initiation for the same reason no matter how much we learned we must return to her source in ten forming the never ending cycle of existence which, at each graduation, begins at the same point on a higher level, ever spiraling upward, one through nine on the higher levels, each ninth week comes to as an initiation to a new cycle.

Often we experience in a dream truth that are in fact a foreshadowing of true experience in the higher realms of the astral world. It may be forgotten but its equivalent will come about in our physical world. The way we handle the situation constitutes our understanding of the lessons we should have learned first inwardly.

Those who pass the test will start anew at ten on the next level and work toward the next initiation. The reason we experience tests first on the higher and then in this world level is because it is in accordance with the will of all material manifestation: all that manifests is first an idea. Then comes the will to create, followed by the wisdom or intelligence power to the plan, and in the activity to produce and finally comes the production of the manifestation. The manifest level is the level of maya and the kanchukas.

This is the same procedure as that of the creation of the world and it is the power that we, as minor creators, follow matter is represented by the number nine. All material was composed of three albums water, earth, and fire and these three elements each contain a little of each other therefore three times three and became a symbol for all body formations matter.

Nine is also known as the great lover. This stems from the story about the man who is able to become invisible by carrying a piece of silver with the number nine engraved upon it. He would make love to his brother's wife and never be caught.

Nine is the number of finishing or completion as in nine months of gestation before the birth of a child. Nine looks like a spermatozoon so it is associated with the germinal life.

introspection, togetherness, elemental force, portal, integration, completion, solitude, compromise, some nation, foundation, harvest, basis, come pleading

Personal Characteristic: magnetic universal scientists, artists, philanthropists, actors, singers, musicians, visionaries, idealists,

Positive qualities of nine artistic, abilities, brotherly love, compassionate, dramatic, philanthropic, unselfish, broad-minded, brotherly love. Caring. Love for humanity.

Compassionate. Creative. Dramatic flair. Generous. Great artists. High ideals. Philanthropic. Romantic. Great lover. Unselfish. Consider it.

Negative qualities aimless, burdened, frustrated, overemotional, unfulfilled, extremely sensitive. Fickle. Frustrated. Impolite. Resentful. Tackles. Thoughtless. Unfulfilled

Destructive aspects of nine bad habits, bitter, dissipation, immoral, liar, possessive, vulgar.

Number nine broadens and enlightens number one.

Number nine studies but has too much similarity to two.

Number nine gives great powers of achievement to three and four.
Number nine is helpful but not permanent influence on five.

Number nine is extremely useful and harmonious to six.

Number nine reduces melancholy but does not thoroughly enliven number seven.

Number nine gives inspiration and power to number eight.

Number nine is very strong but too diversified with another nine.

Nine of Cups

Nine of Cups: I have tended to fulfill my wishes and realize that my relationship or the situation I am in is beginning to wrap up. I have achieved of my desire and obtained my goal. My dream has come true and I have a sense of being truly loved and loving. However I have not yet learned to be generally charitable and can be smug and take for granted my good fortune. I tend to limit my feelings to sensate pleasure and tend towards a conventional sense of the beautiful. Athletic exercises attract me.

IMAGE: multicolored oceans of orange and blue associated with Pisces. The merman rejoices effortlessly in his abundance and ability to achieve well-being. He has emotional and personal contentment.

DIVINATORY MEANINGS: Success. Material attainment. Advantage. Well-being. Abundance. Good health. Victory. Difficulties surmounted. , pleasure. Satisfaction. Sensuality.

I have everything I need to be happy. I am satiated and fulfilled. I have finished my task but have been denied full payment.

I am delighted with my own emotional achievements. I have a confidence in my own talents and abilities. I know how to enjoy myself and the good things in life. I tend to indulge myself I know how to relax and unwind I have everything I need to feel complete.

REVERSE MEANINGS: Mistakes. Material loss. Imperfections. Misplaced truth. False freedom. Opposition. Differences. Dispute. Fear.

My pleasure is selfish and I tend to feel superior around others. I find pleasure when I can cause harm to another. I enjoy being selfish. I am fearful of loss and tend to overindulge. I tend toward gluttony. I avoid the work that needs to be finished. I claim achievements and skills that I do not really possess. I can never really be satisfied no matter how much I have.

What is the nature of true happiness for me?

If I could have anything what would it be?

What are my attitudes towards luxuries? Do I deserve them?

Nine of Swords

Nine of Swords: I know great sorrow and am unwilling to face my fears unconscious worries

interfere with my search for self awareness and insight. I am stuck on a treadmill of the same emotional quagmire that keeps me returning to the same problem over and over again. I do not seem to know where the best choice is. In fact I can see no choice at all but am compelled to repeat the situation endlessly. I may become addicted rather than find a way to change. I need to learn how to sort through these issues and move on.

I am locked up by my sense of guilt. I feel anxious and tense and I am only aware of my failings. I feel overwhelmed by remorse and can sleep well at night. I need to find a authentic emotional release. I need to learn how to cry. I have to discover the true source of joy.

IMAGE: there is a threat and impending upon the two characters, wearing warm purples and reds associated with Gemini. Various threats, pointedly inward to cause anguish and oppression. One is haunted by one's own mind and people take advantage of your weakened condition.

The reversed image attempts to fight through the barriers the swords make which causes much pain and hardship to overcome. It's hard to know what to do.

DIVINATORY MEANINGS: Misery. Concern. Quarrel. Unhappiness. Miscarriage. Anxiety over a loved one. Worry. Despair. Suffering. Worrying. Remorse. Distraught. Conclusion.

I must learn not to worry what cannot be controlled. Can I reject this anxiety? It is important to evaluate your own situation with just measure, gentleness and kindness. My mind feels out of control with independent delusions attacking me. I must find all way to settle this mess. Perhaps meditation and quiet will help my troubles. I can no longer avoid my fears and nightmares and I cannot let them be the cause of my decisions. I must come to a true conclusion and then put the issue out of my mind as it is now beyond my control.

REVERSE MEANINGS: Doubt. Suspicion. Slandorous gossip. Shame. Scruple. Timidity. Shady character. Reasonable fear.

I am tortured with self regret. I tend to second-guess my every move. I beat myself up for mistakes both real and imaginary. I am depressed. I am obsessed about errors and overlook important details. I refuse to handle the stress in a healthy way. I am haunted by the past and cannot appreciate the opportunities of the present. I continue to rehearse decisions long irreversible

To what degree does worry debilitate my ability to deal effectively with the current situation?
How is my anxiety clouding my ability to have a clear view of what needs to be done?
How might I otherwise channel my thinking obsessions?
When is it important to stop thinking and start acting?

Nine of Wands

Nine of Wands: perhaps I should defend myself now or perhaps I should go into retirement. It might be a time to take extra precautions and to remember that even paranoids have enemies. It is possible that I am being threatened Or that I may have opposition to new ideas. I may need to protect myself or others are from setbacks or attack.

It is important to stay clear about what I need to do and not allow my energy to become depleted.

IMAGE: there is a Dragon behind each warrior. The upright warrior must fight the dragon and look directly into his gaze. Royal purple and sapphire blues associated with Sagittarius. This warrior comes with the resolution to carry on and finish the battle.

The reversed image of the dragon has turned on its side away from the warrior who can not summon enough strength to face this situation, and he is drained of all energy to continue the fight.

DIVINATORY MEANINGS: Expectation of difficulties and changes. Awaiting tribulation. Anticipation. Hidden enemies. Deception. Discipline. Order. A pause in a current struggle. .

Stamina. Loyalty. Release. Persistence.

When the going gets tough I stick to the plan. Things seem overwhelming yet I will strive for the goal.

It is important to keep your motivation fresh during the difficult time before fruition. One is so clear on motivation that I follow through on promises and obligations. One needs to keep trying even when all odds seem against you. Refuse to quit. Go as far as you possibly can go and be satisfied with what you have been able to do. Push on through to the finish.

REVERSE MEANINGS: Obstacles. Adversity. Problems. Delays. Displeasure. Calamity. Disaster. Barriers to over-come. Ill health.

You've done as much as you can do and now all that is left is sacrifice. You are making yourself a martyr. You refuse to stay the distance and do what you have promised. You may even give up at the first sign of opposition. Strong forces outside of yourself are preventing you from fulfilling an obligation. You are failing to be dependable. You are hanging on to someone who should be let go of. You are frustrated, repeating over and over again a situation that has long been lost. You refuse to move on with your life or to reevaluate a new situation.

What do I do to cope when things get really difficult?

When I seem almost exhausted, what keeps me going?

At what point is it strategic for me to let go of the situation? What is impeding my letting go?

What can I do about it?

Nine of Pentacles

Nine of Pentacles: I have completed a work or financial project. I especially take pleasure in solitary activities. I have become more self-contained and am developing a sense of inner richness and abundance. I am completing a creative cycle and have learned to utilize my abilities and self-control to follow my dreams.

I have learned to be disciplined, and in self-control, restraining impulses and willing to sacrifice in the short term for the long term goal.

I have tend to become self-reliant and look at most situations as if I am alone I trust my own resources and try to do everything myself. I think that my way is the best way and have a hard time working with others.

It is time to begin to enjoy the wealth and skills that I have developed and to share the wealth with others, developing tactful and this diplomatic ways. Leisure becomes a way towards remembering to be gracious and grateful to others. It is important to offer a helping hand.

IMAGE: everything is working as it should and she sits in brilliant greens to show that life is going as it should, associated with Virgo. The sky is open and the bird flies freely because energy is working as it should.

The reversed image is more inward turn, he sits back in contemplation. And the flow is not yet automatic. There is worry that reflects in the struggles I Still must endure.

DIVINATORY MEANINGS: Accomplishment. Discernment. Discretion. Foresight. Prudence.

Material well-being. Love of nature.

Training period confidence. Discipline. Limits.

I know enough about the situation in a practical way to as to be confident in my decisions. I am either ready and capable to do this task or I have completely overreached myself and am out of my competence league.

I invest my time and energy and learning or teaching a difficult task. I can restrain myself from physical or financial extremes. I know how to make sacrifices as a way of achieving

greater goods. I know how to break down a complex task in two simple steps. Sometimes I want to what others have. But I know the difference between true needs and wants.

REVERSE MEANINGS: Threat to safety. Roguery. Dissipation. Danger. Storms. Bad faith. Possible loss of a valued friendship or a treasured possession.

I have been given a job I am neither trained for nor comfortable with. I am insisting that I know something that I do not know. I am and disregarding important requirements to get a job done. I am avoiding scheduling adequate time or attention when a learning something new. I am always craving more with no satisfaction in what I have achieved or have.

If I could not have what I want, now would I make do?

Can I make a complex task easier bright breaking it down into smaller steps? Do I have the knowledge I need to analyze this task properly and practically?

Do I have patience with the learning process? How creation in line with myself when I find things hard? How patient am I with others?

10 ? Transcendence, Ten completes the numbers and returns them to themselves.

in the end, a new beginning, total element, and union, self-fulfilling, transition, hesitating, results, rewards, completion, trance formation, field, perfection through completion, manifestation, reward, kingdom, fulfilling

To the Pythagoreans ten was the great number, symbolizing perfection. One is the beating of spirit and embodies in its nature that which is zero. Ten represents concorde, love, and peace to the sages and when there are ten fingers would clasp hands that was called the Master's grip, a sign of union in good faith in Masonic lore.

In the law of opposites, ten is limited and unlimited: like one, the one as found in every number and every number has proceeded from of the zero and is contained within it.

Ten then represents the completion of nine as the divine, humanity, and the universe. It is not just a one in a zero but a pillar and they circle: the moon adds as the first cause, creating and expressing through the circle of no beginning and no end the infinite and boundless space; it is the lingam, the pillar circle and point which is both the masculine creative force in the feminine united in the form of creation. The moon and the sun united.

Ten marks the completion of the cycle of activity. Ten typifies perseverance in its best and worst ways, best and that ten means effort until accomplishment and worst in the sense of compulsion or struggle along determined lines without the willingness to take a look at what one is doing and make modifications. Often ten means that's an effort is completed or is about to be completed and a new effort is a bounce to begin. As completion ten also represents the world as we know it and as it is idealized.

Number ten signifies completion being one greater than the number nine but having no important value is the only tangible number which appears to be the number one to which one is reduced: it has no practical value in itself.

Number ten and number one aligned for the alpha and omega.

Number ten with number two tends to delude itself.

Number ten with number three opens up the possibility of the Trinity and divine sight.

Number ten with number four completes the tree of life and the possibility of the human.

Number ten with number six puts procreation on overdrive.

Number ten with number seven alliances with cosmic progressions.

Number ten with number eight sends spirals up and down uniting the worlds.

Number ten with number nine creates the possibility of a new beginning.

Number ten with number ten opens the door to the last judgment.

Ten of Wands

Ten of Wands: I may not be able to see where I am going and I feel overwhelmed. I may be trying to do too much and will not conserve my energy. I am refusing to share responsibilities and in taking on too much for myself to do. Everything may begin to feel like a burden and a struggle fighting uphill. I began to feel the resistance to my drives and motivations.

IMAGE: the sage has mastered his inward struggle with his desires and everything that moves as it should after years of training and experience one can proceed to unfold as it should. The reversed image shows that the powers have spun out of control because he has taken on more than he can possibly master. Reds and warm purples are associated with the element of fire.

DIVINATORY MEANINGS: Overburdened. Excessive pressures. Problems soon to be resolved. Striving to meet a goal or to maintain a certain level or position. Possibly using power for selfish ends. Oppression. Exhaustion. Resistance. Burden.

You find yourself in a situation for which you are not well-suited and for which the results may not be optimal.

It is important to respect your own limits.

It is important to maintain your own center of gravity during extreme situations. It is also important to help others carry their burdens. Now is the time to come to the aid of the oppressed. However it is also important to know and be honest with yourself about one's own limitations and points of view. Remember to recognize when you are not well-suited for a particular task.

REVERSE MEANINGS: Difficulties. Intrigues. Duplicity. Treachery. A traitor. Deceiver. Subterfuge. Some losses will occur.

You have a tendency to take on more than can what can be handled. You have a hard time saying "no" even when you are completely swamped with things to do. You tend to be a workaholic and work overtime without regards of other responsibilities to others and even yourself; you overextend yourself too regularly. Part of you wants to protect others from the consequences of their own poor judgment and actions.

How will I know when I reached the end of my rope?

Do I feel guilty and refuse to entertain "no" even when I am already too busy with things to do?

To what degree do I need to delegate or eliminate projects that I am committed to?

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Ten of Pentacles

Ten of Pentacles: now is the time to honor traditions and to nourish of the family. I am completing a financial project or I am starting a new one. I feel satisfied with my possessions and I become aware of where true wealth resides. I open my mind to spiritual knowledge.

For now I am free of money problems and have a run of good fortune. I have created a lasting foundation and come for the seed with long-term plans. I know longer need to settle for second best.

It is important to understand the nature of conventions and to appear to follow the rules.

My outlook becomes more conservative and I tend to stick to a known patterns.

IMAGE: the family surrounding the old man reflects the importance of tradition in our life. The background represents bringing all things together and material prosperity. And greens, goals, earthen tones, associated with the element of earth.

The reversed image of the old man holds up a cooling as if it were a ransom or to serve as a reminder. It emphasizes that one must follow the old ways even when our desires lead us to abandon them.

DIVINATORY MEANINGS: Prosperity. Riches. Security. Safety. Family. Family matters. Ancestry. Inheritance. Home. Dwelling. Wealth. Acquisition. Greed. The abundance.

Now is the time to celebrate your physical and financial blessings. It is time to recognize how blessed and lucky I am. It is important to call for quite satisfaction and recognize financial achievement. It is also important to take advantage of these times of plenty for nothing so flush is likely to last without some flux.

Exercises generosity with friends and family but don't be a spendthrift.

REVERSE MEANINGS: Poor risk. Bad odds. Possible loss. Hazard. Robbery. Loss of inheritance. Dissipation. Gambling.

One has a deep sense of not deserving what one has achieved and there is a tendency to waste it or to pretend that one has not earned it. I need to keep my physical and financial matters in perspective. I am trying to overreach myself and pretend that I am physically stronger and wealthier than I am. I am not only trying to keep up with the Joneses I am trying to potlatch them! Expensive gifts as a means of currying favor. I am obsessing on matters of health finance or weight. As unworthy as I feel I also feel incredibly greedy and needy.

How much stuff does any one person really need?
How do I really feel about wealth and abundance? How do I define these terms?
Does giving away some possessions make room for more growth?

Ten of Cups

Ten of Cups: I feel great joy and a sense of contentment. My relationships are working out for the best and I am enjoying a wonderful overflow of love and good fortune. I feel that I could give to everyone and I have a greater sense of belonging to the wholeness of things. Now is the time to feel serenity and ending all hostilities in the family.

IMAGE: the light from above shines down upon the happy family that is filled with the abundance of good contained emotions. Children play without worry in the world. Associated with the water elements of Pisces, Cancer, Scorpio.

The reversed the merman leaves the mermaid and heads off into the darkness symbolized by the unknown the home is broken from an argument and separation rooms of the original harmony.

DIVINATORY MEANINGS: Home. Abode. Happiness. Joy. Pleasure. Peace. Love. Contentment. Good family life. Honor. Esteem. Virtue. Reputation. Joy. Giddiness. Rapture. Overwhelming emotion. Fulfillment.

Appreciating success brings me fulfillment in recognizing others. There is more to my life than I ever expected or dreamed. I find a great gratitude welling up from inside pushing me to want to help and recognize others. I have a great reference for the ways of the universe and the mysteries of the divine. I experience the pinnacle of religious rapture. I achieve great harmony with my partner in our life together.

REVERSE MEANINGS: Loss of friendship. Unhappiness. Family quarrel. Pettiness. Rage. Combat. Strife. Opposition. Differences of opinion.

I tend to feel that my achievements and relationships are not living up to my fantasy of what they should be. My emotions of envy and regret are so intense they blunt my ability to cope with reality. Feeling overwhelmed. I am jealous of the achievements and happiness of others to such an extent that I even wish them harm.

Where does joy come from for me?

What should I do when I feel overwhelmed?

How might vows or promises play a role in achieving a greater level of joy in my life?

Ten of Swords

Ten of Swords: I am feeling overwhelmed. My thoughts have turned against me. I have reached of the worst point in my life. Nothing seems to further. The situation cannot get worse. Realizing that I have survived I can begin to prepare for an upward turn.

Feeling like a victim, I must realize that now I have the possibility to profoundly transformed the situation into something powerful and new. Or I can die and bemoan my fate and live a life of hostility and bitterness.

I have been successfully attacked by others and I need to know how best to withdraw from the battle. I may be haunted by ideas of regret. However I must realize that these regrets can be transmuted into new opportunities and plans. But I must be willing to look beyond the immediate pain.

Remember this setback as powerful as it is is only temporary unless I embraced it and become embittered by it.

IMAGE: being taken down by swords is a metaphor for being room to buy slander and bad reputation. Here the ideas of others have counterbalanced our own and have caused us harm. The pale green skin losing its color reflect a life drained of the vitality of red blood. Even though you have hit rock bottom, now the only direction left is up.

The reversed image is defiant of its defeat. Now the only thing left to do is to pick oneself up and take up the fight anew.

DIVINATORY MEANINGS: Ruin. Pain. Affliction. Sadness. Mental anguish. Desolation. Tears. Misfortune. Trouble. Disappointment. Grief. Sorrow. Exhaustion. Disaster. I am stranded.

When my limits are exceeded, I need to take action on my own behalf. Others have slandered me

It is important to acknowledge when the game is over. Become aware of the signs that you have now reached your limits. Pay attention to what your body is telling you. Now is the time to give in for the need of rest and renewal. Acknowledge that you have hit bottom and that there is nothing more to do here. Now is the time to commit to a turnabout. Recognize that the worst is over.

REVERSE MEANINGS: Benefit. Profit. Temporary gain. Improvement. Passing success. Temporary favor. Momentary advantage.

One has given up too soon. You have over extended your limits and are now running on empty. You are especially at your wits end and are mentally exhausted.

You are in the midst of a mental breakdown. I continue to obsess over a problem until I am completely numb and unable to move either forward or back. I refused to recognize that I can no longer proceed with plans alone but must make a decision and act. My thoughts have become profoundly unhealthy and self-destructive.

What sign should I look for when the time for debate is over?

How can I tell when I have exceeded my limits and no longer am in control of my own mind?

When I have passed my limits who can I turn to for aid?

Critique of Pips:

You may have noticed that my analysis of the numbers one through ten has a numerological introduction that offers a greater range of meaning and possible association than does the traditional meaning of the number cards.

I did not attempt to integrate this broader vision of the meaning of the pips at this time but one can see from my notes that the traditional meaning of the cards is much more narrow or univocal than they need to be. Having a broader view of what the pips can do may provide many new avenues of interpretation for a tarotist.

In my last major section which I hope to complete within the month, I intended to analyze all 16 court cards following the Myers Briggs Personality Inventory as well as developmental schemes based on a more traditional reading of the elements as aspects of personality. I will integrate this with an analysis of the particular images in Zach Wong's Revelation Tarot and probably like the pips some of the information will not be fully integrated in my final notes here.

I hope that skimming these notes may suggest novel ways to read the tarot for you as well as reinforce your own practice. It has been a chore that I have mostly loved doing and I look forward to moving on to some other investigations into tarot lore and possibility.

Paul



Edited by Paul Nagy on Feb 26, 2007 at 12:34 PM

Well folks, this is my wrap up. Hope you Enjoy.

Now let's look at Zach Wong's Revelations Tarot Court Cards:

Find the online images at <http://adfilatus.dthou...>

Working discriptively with the Myers Briggs type indicators ()is one way of opening the psychological dimension of tarot reading. As I progress in discussing the symbolism in Zach Wong's Revelations Tarot I am going to attempt to stay open to the psychological nuances of sensing for earth, pentacles; thinking for air, swords; feeling for water, cups; and will and desire (intuition) for fire, wands. Taken together with the personality types of the court cards which present all 16 of the Myers Briggs basic types, and the 10 pips represent various events and functions within these types one can focus very closely in psychological detail in any particular reading. Touching upon dignities will cap off the analysis of this deck.

GENERAL REMARKS:

For the most part I have followed Jana Riley's MBTI Tarot assignments.

King of Swords (extroverted, thinking with sensing, judging) ESTJ

Queen of Swords: (introverted thinking with sensing, perceptive) ISTP

Knight of Swords: (extroverted thinking with intuition, judging) ENTJ

Page of Swords: (introverted thinking with intuition, perceptive) INTP

King of Wands: (extroverted intuition with thinking, perceptive) ENTP

Queen of Wands: (introverted intuition with thinking, judging) INTJ

Knight of Wands: (extroverted intuition with feeling, perceptive) ENFP

Page of Wands: (introverted intuition with feeling, judging) INFJ

King of Cups: (extroverted feeling with sensing, judging) ESFJ
Queen of Cups: (introverted feeling with sensing, perceptive) ISFP
Knight of Cups: (extroverted feeling with intuition, judging) ENFJ
Page of Cups: (introverted feeling with intuition, perceptive) INFP

King of Pentacles: (extroverted sensing with thinking, perceptive) ESTP
Queen of Pentacles: (introverted sensing with thinking, judging) ISTJ
Knight of Pentacles: (extroverted sensing with feeling, perceptive) ESFP
Page of Pentacles: (introverted sensing with feeling, judging) ISFJ

Court Cards Interlude:

Swords: element: air. Thinking. Opposition: rest. Knowledge: reason with opinion. Focus of study: mathematics, science. Style of inquiry: understanding, image is as figures. Virtue: wisdom. Body: head. Eternity. True. Formal cause.

King of Swords (extroverted, thinking with sensing, judging) ESTJ
Queen of Swords: (introverted thinking with sensing, perceptive) ISTP
Knight of Swords: (extroverted thinking with intuition, a judging) ENTJ
The Page of Swords: (introverted thinking with intuition, perceptive) INTP

Cups: element: water. Feeling. Opposition: motion. Knowledge: opinion. Focus of study: music, arts. Style of inquiry: things grown or crafted, faith. Virtue: courage. Body: heart. Time. Good. Belief, material extension as cause.

King of Cups: (extroverted feeling with sensing, judging) ESFJ
Queen of Cups: (introverted feeling with sensing, perceptive) ISFP
Knight of Cups: (extroverted feeling with intuition, judging) ENFJ
Page of Cups: (introverted feeling with intuition, perceptive) INFP

Wands: element: fire. Intuition. Opposition: other. Knowledge: intuition with reason. Focus of study: philosophy, humanities. Style of inquiry: principle above hypotheses, reason as direct apprehension of the order of things. Virtue: temperance. Body: eye, contemplation. Relation. Future. Beautiful. Final cause.

King of Wands: (extroverted intuition or thinking, perceptive) ENTP
Queen of Wands: (introverted intuition were thinking, judging) INTJ
Knight of Wands: (extroverted intuition with feeling, perceptive) ENFP
Page of Wands: (introverted intuition with feeling, judging) INFJ

Pentacles: element: earth. Sensation. Opposition: same. Knowledge: perception. Focus of study: Athletics. Style of inquiry: images, perceptions. Virtue: justice. Body: hand, action. Identity. Present. The particular as one. Efficient cause.

King of Pentacles: (extroverted sensing with thinking, perceptive) ESTP
Queen of Pentacles: (introverted sensing with thinking, judging) ISTJ
Knight of Pentacles: (extroverted sensing with feeling, perceptive) ESFP
Page of Pentacles: (introverted sensing with feeling, judging) ISFJ

More

JUNGIAN PSYCHOLOGICAL INTERPRETATION OF THE FOUR ELEMENTS AND MYERS-BRIGGS TYPE INDICATORS AS GUIDES FOR INTERPRETING THE COURT CARDS AND THE PIPS.

Some basic schemas for interpreting the arrangement of the four elements in the minor Arcana follow.

Swords: element: air. Thinking. Opposition: rest. Knowledge: reason with opinion. Focus of study: mathematics, science. Style of inquiry: understanding, image is as figures. Virtue: wisdom. Body: head. Eternity. True. Formal cause.

Cups: element: water. Feeling. Opposition: motion. Knowledge: opinion. Focus of study: music, arts. Style of inquiry: things grown or crafted, faith. Virtue: courage. Body: heart. Time. Good. Belief, material extension as cause.

Wands: element: fire. Intuition. Opposition: other. Knowledge: intuition with reason. Focus of study: philosophy, humanities. Style of inquiry: principle above hypotheses, reason as direct apprehension of the order of things. Virtue: temperance. Body: eye, contemplation. Relation. Future. Beautiful. Final cause.

Pentacles: element: earth. Sensation. Opposition: same. Knowledge: perception. Focus of study: Athletics. Style of inquiry: images, perceptions. Virtue: justice. Body: hand, action. Identity. Present. The particular as one. Efficient cause.

In general Jung's theory of psychological types stands at the heart of the Myers Briggs type indicator, a psychological tool used extensively in business and in churches to identify various personality configurations. Put simply this theory identifies two main mental processes. The first process concerns the way we gather information. This is the perceiving process. Some people prefer sensing (pentacles) or S; others prefer intuition (Wands) or N. These types look at the world in very different ways.

The second process concerns the way we make decisions. This is the judging process.

Some people prefer thinking (swords) or T; others prefer feeling (cups) or F. these two types come to decide things about the world in very diverse ways.

Jung also suggests that individuals differ in the orientation in which they prefer to employ these two processes. Some people prefer the outer or extroverted world (E); others prefer an inner or introverted world (I), these two types are invigorated in dissimilar ways. Extroverts draw their energy from the exterior world people and things, while introverts draw their energy from their own inner world.

Also individuals differ in their attitude to the outer world. Both introverts and extroverts need to deal with the outer world and both may prefer to do this with a judging (J) or a perceiving (P) process. These two types display changeable attitudes to the world.

Introversion and Extroversion.

Introversion and extroversion describe to preferred orientations to the inner and outer world. Introverts prefer to focus their attention on the inner world of ideas and draw their energy from that inner world. When introverts are tired and need energizing they look to their own inner resources. Extroverts prefer to focus their attention on the outer world of people and things and trawl their energy from the outer world. When extroverts are tired and need energizing they look to the outer world.

Introverts like quiet for concentration. They want to be able to shut off the distractions of the outer world and turn inwards. They often experience trouble in remembering names and faces. They can work at one solitary project for a long time without interruption. When they are engaged in a task in the outer world they may become absorbed in the ideas behind that task.

Introverts work rest alone and may resent distractions and interruptions from other people. They dislike being interrupted by telephone, tend to think things through before acting, and may spend so long and thought that they miss the opportunity to act.

In true for its prefer to learn by reading rather than by talking with others. They may also prefer to communicate with others in writing, rather than face-to-face or over the phone; this

is particularly case if they have something unpleasant to communicate.

Introverts are oriented to the inner world. They focus on ideas concepts and inner understanding. They are reflective, may consider deeply before acting, and a pro-inwardly for stimulation.

Extroverts like a variety in action. They want to be able to shut off the distractions of the inner world and turn outward. They are good at remembering faces and names and enjoy meeting people and introducing people. They can become impatient with long, slow jobs. When they are working in the company of other people they may become more interested in how others are doing the job than the job itself.

Extroverts like to have other people around them in the working environment, and enjoy the stimulus of sudden interruptions and telephone calls. Extroverts like to act quickly and decisively even when it is not totally appropriate to do so.

Extroverts prefer to learn a task by talking it through with other people. They prefer to communicate with other people face-to-face or over the phone rather than in writing. They often find that their own ideas become clarified through communicating them with others. Extroverts are oriented to the outer world a focus on people and things. They prefer to learn by trial and error and they do so with confidence. They are active people, and they scan the outer environment for stimulation.

Introversion and extroversion represents a graded orientation to the world. Some people may be introverted in some cases and extroverted at others. One should not consider introversion or extroversion as set forms of orientation but rather as styles which can change for some more easily than others. In other words some people are ambiverts. Ambiverts adapt introversion or extroversion depending upon circumstance or personal energy level.

Sensing and Intuition as Wands and Pentacles: the perceiving process.

Sensing (pentacles) and intuition (wands) describe the two preferences associated with the perceiving process. They describe different preferences used to acquire information. Sensing types, pentacles, focus on the realities of the situation as perceived by the senses. Intuitive types, wands, focus on the possibilities, meanings and relationships, the big picture that goes beyond sensory information.

People who prefer intuition, wands or fire develop insight into complexity. They have the ability to see abstract, symbolic and theoretical relationships, and the capacity to see future possibilities. They put their reliance on inspiration rather than on past experience. Their interest is in the new and the untried. They trust their intuitive grasp of meanings and relationships.

Pentacles: element: earth. Sensation. Opposition: same. Knowledge: perception. Focus of study: Athletics. Style of inquiry: images, perceptions. Virtue: justice. Body: hand, action. Identity. Present. The particular as one. Efficient cause.

Intuitive types are aware of new challenges and possibilities. They see quickly beyond the information they have been given or the materials they have at hand to the possibilities and challenges which of these offer. They are often discontent with the way things are and wish to improve them. They become bored quickly and dislike doing the same thing repeatedly. Intuitive types enjoy learning new skills. They work in bursts of energy, powered by an enthusiasm, and then enjoy slack periods between activity.

Intuitive, wands follow their inspirations and hunches. They reach conclusions quickly and can easily misconstrue information or get facts wrong. They dislike taking too much time to secure precision.

Fire type people may tend to imagine that things are more complex than they really are: intuitive types tend to make things more complex than they are. They are curious about why things are the way they are and may prefer to raise questions than to find answers. Intuitive types or wands tend to strive to gain an overview of the information around them.

They may prefer to pay more attention to the two birds in the bush than the one bird in the hand.

Wands: element: fire. Intuition. Opposition: other. Knowledge: intuition with reason. Focus of study: philosophy, humanities. Style of inquiry: principle above hypotheses, reason as direct apprehension of the order of things. Virtue: temperance. Body: eye, contemplation. Relation. Future. Beautiful. Final cause.

Intuitive types or wands perceive with memory and associations. They look for patterns and meanings and assess possibilities. They're good at reading between the lines and projecting possibilities for the future. They prefer to go always for the big picture. They prefer to let the mind and form the eyes.

People who prefer sensing, pentacle earth type people develop a keen sense of embodied present experience. They have acute powers of observation, good memory for facts and details, Strong capacity for realism, and the ability to see the world as it is. They rely on experience rather than theory. They put their trust in what is known and in the conventional.

Pentacles with strong sensations are aware of the uniqueness of each individual event. They develop good techniques of observation and they recognize the practical way in which things work now.

Sensing types, pentacles like to develop and establish way of doing things and gain enjoyment from exercising skills which they have already learned. Repetitive work does not board them. They are able to work steadily with a realistic idea of how long a task will take. Since seems types usually reach their own conclusions step by step, observing each piece of information carefully. They are not easily inspired to interpret the information in front of them and they may not trust inspiration when it comes. They are very careful about getting the facts right and are good at engaging in precise work.

Pentacles or sensing types may fail to recognize complex of the in some situations, and consequently oversimplified tasks. They are good at accepting the current reality as the given situation in which to work. They would much rather work with the present information than speculate about future possibilities. They clearly agree with the old proverb that a bird in the hand is worth two in the bush.

Pentacles or sensing types perceive clearly with the five senses. They attend to practical and factual details, and they are in touch with physical realities. They attend to the present moment and prefer to confine their attention to what is said and done. They observed the small details of everyday life and attend to step-by-step experience. They prefer to let the eyes tell the mind.

Thinking and Feeling as Judging.

Thinking, air, swords and feeling, water, cups described two preferences associated with the judging process. They describe the different preferences by which decisions are reached. People who prefer thinking make decisions by objective, logical analysis. People who prefer feeling make decisions by subjective values based on how people will be affected.

Swords: element: air. Thinking. Opposition: rest. Knowledge: reason with opinion. Focus of study: mathematics, science. Style of inquiry: understanding, image is as figures. Virtue: wisdom. Body: head. Eternity. True. Formal cause.

Thinking as swords develop clear powers of logical analysis. They develop the ability to weigh facts objectively and to predict consequences, both intended and unintended. They develop a stance of impartiality. They are characterized by a sense of fairness and justice.

Swords people like putting things in logical order. They also are able to put people in their

place will make consider it necessary. They are able to take tough decisions and to reprimand others. They are also able to be firm and tough-minded about themselves.

Thinking types, beer sword people need to be treated fairly and to see that other people are treated fairly as well. They are inclined to respond more to others peoples ideas and into other people's feelings. They may inadvertently hurt other people's feelings without recognizing that they are doing so.

Sword people are able to in this update and predictable logical outcomes of other people's choices. They can see the humor rather than the human pain and bad choices and wrong decisions taken by others. Thinking types prefer to look at life from the outside as a spectator.

Swords people are able to develop good powers of logical analysis. They use objective and in personal criteria in reaching decisions. They follow logically the relationship between cause and effect. They develop characteristics of being firma minded and prize in logical order; they may appear skeptical.

Feeling water types, cups people develop a personal emphasis on doll use and standards. They appreciate what matters most to themselves and what matters most to other people. They develop an understanding of people, a wish to affiliate with people and desire for harmony. They are characterized by their capacity for warmth, and by qualities of empathy and compassion.

Cups people, fueling types like harmony and will work hard to bring harmony about between other people. They dislike telling other people unpleasant things or reprimanding them. They take into account other people's feelings.

Fueling types need to have their own feelings recognized as well. They need praise and affirmation. They are good at seeing the personal effects of choices on their own lives and on other people's lives as well.

Cups people are sympathetic individuals. They take a great interest in people behind the job and respond to other people's values as much as to their ideas. They enjoy pleasing people.

Feeling types look at life from the inside. They live life as a committed participant and find it less easy to stand back and to form an object of view of what is taking place.

Cups people develop good skills of applying personal priorities. They are good at weighing human values and motives, both their own and other people's. They are characterized by qualities of empathy and sympathy. They prize harmony and trust.

Judging and Perceiving as Cups-Swords and Wands-Pentacles.

Judging and perceiving described two preferred attitudes towards the outer world. People who prefer to relate to the outer world with a judging process, present a planned and orderly approach to life. They preferred to have a settled system in place and display preference for closure. People who prefer to relate to the outer world from a perceiving process present a flexible spontaneous approach to life. They prefer to keep plans and organization to a minimum and display a preference for openness.

Judging types, cups-swords schedule project so that each step gets done on time. They like to get things finished and settled, and to know that the finished product is in place. They work best when they can plan their work in advance and follow that plan. Judging types use lists and agendas to structure their day and to plan their actions. They may dislike interruption of the plans they have made and are reluctant to leave the task in hand even when something more urgent arises.

Judging types, cups-swords tend to be satisfied once they reach a judgment or have made a decision, about both people and things. They dislike having to revise their decision and taking fresh information into account. They like to get on with a task as soon as possible once the essential things are at hand. As a consequence of judging types may decide to act too quickly.

When people take a judging attitude towards the outer world, they are using the preferred

judging process, that is thinking or feeling outwardly their attitude to life is characterized by deciding and planning, organizing and scheduling, controlling and regulating. Their life is goal oriented. They want to move towards closure, even when the data are incomplete.

Perceiving types, wands-pentacles, adapt well to changing situations. They make allowances for new information and for changes in the situation in which they are living or acting. They may have trouble making decisions, feeling that they have never quite got enough information on which to base their decision.

Wands-pennacle people, perceiving types may start to many projects and consequently have difficulty and finishing them. They may tend to postpone unpleasant tasks and to give their attention to more pleasant options. Perceiving types want to know all about a new task before they begin it, and may prefer to postpone something new while they continue to explore the options.

When one pennacle people use lists they do so not as a way of organizing the details of their day, but of seeing the possibilities in front of them. They may choose never to act on these possibilities. Perceiving types do not mind leaving things open for last-minute changes. They work best under pressure and get a lot accomplished at the last minute under the strengths of the deadline.

When perceiving attitude dominates the outer world, they are using preferred perceiving process that is sensing or intuition outwardly. They are taking in information adapting and changing, curious and interested. They adopt an open-minded attitude toward life and resist closure to obtain more data.

This somewhat simplistic synopsis of the Myers Briggs type indicator provides information about an individual's orientation that is introversion or extroversion; perceiving process, that is sensing, pentacles or intuition, wands; judging process that is thinking, swords or feeling, cups; and attitude towards the outer world that is a judging, swords-cups or perceiving, pentacles-wands.

The crucial information for a tarot reader obviously centers on two processes that is to say on the two distinctions between sensing and intuition: the perceiving process of wands-pentacles and between thinking and feeling: the judging process of swords-cups. Following Jung's theory of individuation everybody needs to draw on all four functions of the two processes sensing, pentacles, earth and intuition, swords, air; and thinking, wands, fire and feeling, cups, water. But at the same time one of these four functions is preferred and becomes dominant. The four functions of sensing and intuition thinking and feeling, when dominant, approach the world in very different ways. These different approaches will be attracted by very different perspectives in reading the tarot for individuals.

At the most basic level, the sensing type, pentacles needs to respond to facts and information, to details and clearly defined images. The intuitive type, swords, needs to respond to challenges to the imagination and arresting ideas, two theories and possibilities. The feeling type, cups, it's respond to issues of the heart into the stuff of human relationships. The thinking type, wands needs to respond to issues of the head and stuff of logical analysis.

One can immediately see that the reader will have a preference of reading the cards within the light of their type. The querent will be listening through the bias of one's own types. The minor Arcana in a layout will also prefer various balances of types in play that can mean events and people in proximity to the querent.

As readers when left to our own devices we will emphasize our own type preference. A reader who prefers intuition will emphasize in the cards a message full of fast-moving ideas and imaginative possibilities. The sensing types as a querent may quickly lose the thread and accused of the reader of having their heads in the air in their shoes to high above the ground or issue they have in mind. The reader who prefers sensing may read the cards as full of detailed information and stay with a close analysis of the images of each card. The querent of

an intuitive type will quickly tire of this detail and accused the reader of being dull and failing to see the wood for the trees.

The reader who prefers feeling will read the message the cards full of human interest and loving concern for people. The thinking querent may become impatient with this emphasis on interpersonal matters and accused the reader of failing to grasp the heart intellectual issues in the pressing challenges and contradictions in the cards.

The reader who prefers thinking will read the cards as full of esoteric associations and metaphysical potentials that may be carefully associated with the images and histories of tarot symbolism. A feeling type querent may become impatient with this emphasis on grandiose esoteric possibilities and accused those readers of missing the very heart of human relationships which cries out for compassion, understanding and human warmth.

Reading the minor Arcana as delineating these four psychological types may help to clarify and sharpen one of the issues confronting a tarot reader. There is no simple way of grasping the full arch of possibilities and nuances displayed in the minor Arcana. One thing is evident however. The minor Arcana is intimately designed to help people grasp a holistic view of human possibility. The more we work with interpreting all the cards in the tarot the more we bring to light our own minority functions. When we identify our dominating functions, we can be aware of our fourth function that is alien to us. I am an ENFP so thinking and sensation are minority functions in me. I need to emphasize embodied knowing and reality testing. [Knight of Wands: (extroverted intuition with feeling, perceptive) ENFP]

One possibility for the tarot reader is to enter into dialogue with the querent so that their own preferred modes of interpretation become part of the reading of the cards. This way then no matter what the unconscious bias of the reader may be, the querent has a possibility of bringing in their own relevant material. At the same time the reader can become aware of blind spots that the cards suggest be seen, perhaps suggested when the querent's biases become better known to the reader.

Ideally one could attempt to read all the cards from the position of all four central types: sensing (pentacles), intuition (swords), thinking (wands) and feeling (cups). The problem with this solution is that there is not enough time during a reading to pursue all four directions at once in any depth. The reader may also attempt to read the cards from the dominant elements as suggested by the layout of the cards for that reading.

No matter how we continue to read the minor Arcana, the four psychological functions as identified with the elements shows a logical order for interpretation. We need to sensing function (pentacles) to ground this in the reality of the cards as they turn up. This is the practicality of pentacles. We need the intuitive function (swords) to slice out the wider suggestions and to cut into the links between the cards places and the symbolism. This is the critical insight of swords. We need to feeling function (cups) to become attuned to the issues of values and human priorities within the emerging narrative of the cards. This is the solution of cups. Finally we need the thinking function to face the theoretical and real implications of what the cards are saying and to struggle with their consequences. This is the wake-up whack of the wands igniting our thinking to know.

THE SUIT OF SWORDS:

Swords: element: air. Thinking. Opposition: rest. Knowledge: reason with opinion. Focus of study: mathematics, science. Style of inquiry: understanding, image is as figures. Virtue: wisdom. Body: head. Eternity. True. Formal cause.

King of Swords (extroverted, thinking with sensing, judging) ESTJ

Queen of Swords: (introverted thinking with sensing, perceptive) ISTP

Knight of Swords: (extroverted thinking with intuition, a judging) ENTJ

The Page of Swords: (introverted thinking with intuition, perceptive) INTP

THE KING OF SWORDS

King of Swords: air on the air this one is the most integrated and charismatic of people. His actions are effortless and he need not compromise or adjust his position because he knows pretty much the lay of the land. United in thought and action there is little distress within him or dissension. He does not inspire the way it the Queen does but he can be the best of leaders he is a brilliant strategists but he is intolerant of any type of second-guessing that reeks of the emotional. He makes a good role model and is confident in his ability to think things through and arrive at a committed position. It is possible that he keeps his own counsel and tends to be emotionally reserved.

He can be to easily a judge and become the judge mental. It is close understanding of things may close his mind to other possibilities. His clear thinking makes it difficult for anyone to argue with him because he sees more than what he says and understands more than others are likely to know. He has great strength of character and a quick what. He is dedicated to object to logical thinking and tends to be intellectually domineering without knowing it.

Kings -- male aspect of the suit, ultimate energy, power, the Kings number as fourteen is good because of being twice seven, it carry some of the intellectual characteristics of seven balanced, harmonized and supporting its numerological reduction qualities characteristics of the number five. Five is the nadir of the descent into matter so it is that worldly authority stands at the foundation of the return to integration. The dyad of 6-7-8 and 8-9-10: where the double axis of eight acts as the bridge of the regenerating world of soul and the transcendental world of pure spirit comes to fruition. In this way just leaders are extremely important for a society to realize its transcendent goal.

King of Swords (extroverted, thinking with sensing, judging) ESTJ
Spiritual Type: extroverted thinking spirit: the way of analysis.

The King of Swords is connected to the logical, analytical and objective world. There is little room for unexamined beliefs or dogmas in this spirituality. There is a strong emphasis on correcting injustices and solving problems. It is important to cultivate rigorous honesty and to develop a introspective meditative and contemplative orientation to the divine. However this divine that must be able to stand up to critical examination, challenge and involve first principles. In many ways this is a mature spirituality which is deeply grounded with ethical standards and an objective view of the truth. Doubting honestly is the best exercise of faith. The King of swords is a natural community leader. Especially when the community is attempting to accomplish something tangible where the goals are clear, and that the situation demands a methodical task or plan. The King of Swords as an innate urge to uncover the truth and seek justice through objective and efficient problem solving. They tend to be decisive, to the point and practical organizers who value accomplishment and closure. They are forceful unsystematic.

Where the King of Swords is challenged is an appreciating the richness of spiritual traditions and in realizing that not everything needs to be tangible and ready for analysis. Where the King of swords is still most challenged is in introverted feeling. It behooves them to remember to pay attention to the emotional impact of a situation by setting aside the group goals and concentrating on the personal context and the motions that are part of the decision-making process. Also realizing that logical implications of feelings carry a impact upon the ones they love that they may overlook. It is difficult for them to reflect and express and become aware of their inner feelings. They can be easily challenged by developing an interest in the arts, painting, writing especially narrative or poetry and journaling. It is important to recall that things have an emotional component that must be paid attention to in that one must address all the needs for a balanced life.

IMAGE: the upper right King of Swords In Zach Wong's Revelation Tarot sits confidently upon a throne with wingsthat represents transcendent insight. The sword representing discrimination is held with a firm grip and is used both as a weapon and as a shield. In the reversed image the King holds the sword only as a means of hiding and will not use his

natural power but will tend to be oriented towards deception. The colors of golden indigo represent royalty and command.

DIVINATORY MEANINGS: An active and determined person. Experienced. Authoritative. Controlled. Commanding. A professional person. Someone proficient in his field. Highly analytical. Justice. Force. Superiority. A person having many ideas, thoughts and designs. Judge and verdict. Decision-maker. Expert. Genius.

The King of Swords is most at home expressing himself or herself with firmness and authority. There is always a sense of finality in anything they say as if it were never opened to question. The card can also mean that it is time for consulting an expert or calling and special advisers and consultants to deal with an issue. It means that it is time to come to a final conclusion. In a group that means that it is time to come to a mutual agreement that stands on sound information and consideration of the facts.

REVERSE MEANINGS: A person who may pursue a matter to ruin. Cruelty. Conflict. Selfishness. Sadism. A dangerous or wicked person. One who causes unnecessary disturbance and sadness. Perversity.

The dark side of the King of Swords will insist on having the last word and will easily intellectually bamboozle anyone who resists it. There is a tendency to talk over the heads of others in such a way as to alienate them. The card can mean in its reversed sense that one is refusing to come to an important decision. One is constantly second-guessing oneself and refusing to move on to the action phase of a project. In some ways it means that one is refusing to make choices that are in one's own best interest. You can also mean that one wishes to take back hurtful words spoken in haste to friend or lover, but the die has already been cast in the harm has been done.

King of Swords (extroverted, thinking with sensing, judging) ESTJ

A master communicator with great intellectual and mental problems, emotion is definitely low key. The preeminent lecturer, speaker, preacher, and teacher. A giver rather than a receiver.

What would my decision be if I must reach a verdict right now without any other input?
How confident am I in saying exactly what I mean?
How often do I speak merely to impress?
How often do I speak to charm the audience for fear of offending them?
If I were to ask someone what they think my area of expertise is, what would they say?

THE QUEEN OF SWORDS

Queen of Swords: water in the air causes foam and mist. These clouds not only shadow of the strong light of the sun but take on the shapes of truth in the hearts of those who seek wisdom from her. These clouds are compassionate and sympathetic and tactful in the way they display wisdom and energy. This is a person who has experienced sorrow and there is her pain with courage and conviction. She does not rush long headlong into emotional relationships, and once committed she can be fiercely loyal. Her wisdom is such that she may seem hard to get to know. She is a strong-willed woman with a sharp and penetrating mind. She has the ability to be totally honest with herself and with others. This can make her seem self-righteous and determined when she is only actually just giving her best version of how she sees things.

This woman is best to seek our own counsel and to follow our own inner integrity. If she listens to her heart she knows the truth of things. She is good to consult with four problems because she is likely to tell you the truth. She has a fine mind and is able to see many a subtle distinctions which others would overlook or ignore.

Queens -- female aspect of the suit, creation, appreciation, the Queen is thirteen, an unfortunate number that signifies disappointment, disaster, and misfortune in popular superstition. Thirteen is not overactive however and it usually avoided by the numerical reduction to the number four. Four is a stable number and should not usually carry the

association of misfortune or overreaching.

Queen of Swords: (introverted thinking with sensing, perceptive) ISTP

Spiritual Type:

The Queen of Swords tend to be reserved observers, who use logic and reasoning to find expedient and efficient ways to get things done. They value clarity of thought and are apt problem solvers who seek pragmatic solutions. The Queen of Swords preferred to remain in the background unless there are extenuating circumstances, then they will act quickly to come to the rescue.

the Queen of Swords has a natural ability to inspire others to get things done. She is non-ostentatious about leading a hand when needed. Thinking it is a very important way of understanding how things work. I naturally think of things in a way that engages systems and information integrity.

When life becomes difficult I need time for reflection and analysis. I need to find ways to of knowledge and deal with my emotions. I need to take a strong look at reality and realize what can and cannot change.

To exercise my spiritual vocation I must satisfy my rational side as part of my soul work. I must reconsider what I value most in relationships and what purposes that make my life meaningful. It is important for me to acknowledge the spiritual within my experience, realizing that the consistencies and truths I discover may very well be pointing me to the divine.

IMAGE: the Queen of Swords in Zach Wong's Revelations Tarot sits upon a throne of wings with confidence and grace. The queen holds her sword with firm cold concentration on her face. Her mind is more concerned with logic than with feeling.

The reversed image the Queen is distraught and hides her face, her mind has deceived her and she is overcome with sorrow and abandons the natural discrimination of the sword.

The colors of gold and green represent royalty and of healing in nature.

DIVINATORY MEANINGS: Sharp. Quick-witted. A keen person. Intensely perceptive. A subtle person. May signify a widow or woman of sadness. Mourning. Privation. Ab-sence. Loneliness. Separation. One who has savored great happiness but who presently knows the anxiety of misfor-tune and reversal. Wit. Charm. Aptitude. Grace. Skill.

I know my own mind well and I am skilled at using tact and diplomacy. I am skillful at defusing a tense situation by knowing what to say and how to say it to the people at hand. I have a good sense of my own feelings state and can make others feel comfortable and confident. My bright outlook tends to bring out the best in everyone. I also know how to use words well, persuasively, with humor, and insight. I possess reasonably well developed talents in music, mathematics, art and/or science.

REVERSE MEANINGS: Narrow-mindedness. Malicious-ness. Bigotry. Deceitfulness. Vengefulness. Prudishness. A treacherous enemy. An ill-tempered person.

I know how to make the truth easier to hear, but I am very capable of undermining the confidence of another person. If I think it's to my advantage I will withhold critical information. My wit is often sharp and piercings other's confidence. For some reason I love sarcasm. I tend to exaggerate the foibles of others and mimic them unkindly. I have little regard for the less fortunate and feel that they deserve their problems and difficulties. I find it difficult to be respectful of anyone including myself to such an extent that I will often fail to actually use the positive talents I have to help myself and others in this particular situation.

Queen of Swords: (introverted thinking with sensing, perceptive) ISTP

What is my special gift? How might my talents be useful now?

To what degree am I capable of saying what needs to be said in this situation?

What is the best way for me to say what needs to be said? Do I have it in me to be honest?

Why do I have qualms?

THE KNIGHT OF SWORDS

Knight of Swords: air upon air moves for movements sake. This knight is impatient at once to get things done. He has no time for obstacles and will fight them. He is impatient for knowing the truth. Birds in the air represent a mastery of the skies a clear vision of Birdseye possibility. There is a conflict between expanding energy and a flightiness and the need for discipline in continuing to focus on the quest for reshaping ethical values and personal ideals. One is blindly dedicated to the truth without regard to consequence or kindness. There is rush of excitement, now is the time to cut through illusions and find the truth of the matter both within and without. This shows an incredible intellectual creative activity at all time high and spinning fast. It may be more imaginative than insightful. There is much discrimination and intense focus.

Knights -- action, expression might as number twelve usually resolves quietly into three if it appears twice in numerology or a signal its occurrence happens to carry influence of the fullness of the zodiac. The secret meaning of the full embodiment of earth and practical effort. Six plus six equals twelve means cooperative sexual congress and even an orgy. Twelve will indicate a sense of balance that stimulates the number six on the contrary may be an agency of restraint that will cause concern and restoration development as the complete system energized.

Knight of Swords: (extroverted thinking with intuition, judging) ENTJ

Spiritual Type: the Knight of swords tend to be active take charge organizers of processes, people, and plans. They are naturally goal directed, focused on the big picture and art and problem solvers, especially of large and complex issues. They enjoy providing structure and designing strategies to correct systems. The Knight of Swords has naturally high expectations, high energy levels and are persistent and value fairness.

The Knight of Swords has a mind that sees solutions and strategies where others see turmoil. They are happy to seek truth and clarity adding insights to everything they do. I am committed to excellence in everything I undertake. When I lead people I want to have a well defined the goal in sight.

When things get difficult for me I need to take time out to explore alternative possibilities and solutions I may not have recognized. I need to slow down and discover what matters most to myself and to those I love and trust. I need to consider the experience of others and asked for their help.

The Knight of Swords quest for spiritual certainty comes with the demand that things be understandable. I need to have a logical basis for my faith in things you need to be able to think about what is most important in life. I am challenged to find my soul work must relate to others as a way of relating to the divine.

IMAGE: the upright Knight of Swords in Zach Wong's Revelations Tarot rides upon a winged horse which represents the mastery of desire in the service of aspiring thought. The knight is well balanced and keenly able to ascend.

The reversed image at Knight of Swords the horse is diving downward throwing the Knight out of balance, his sword becomes an impediment to his gain control of the steed. This is the image of the mind being led by worldly concerns and refusing to learn the intricacy of discrimination.

The colors of red and gold project of the coat of arms of heavenly ascent.

DIVINATORY MEANINGS: Bravery. Skill. Capacity. The strength and dash of a young man. Heroic action. Opposition and war. Impetuous rush into the unknown without fear. The surrounding cards indicate the influences around the knight in his gallant pursuit. Bluntness, intelligence, indecisiveness, investigation.

The Knight of Swords likes to speak his mind and he feels his opinions are very valuable. He is insightful enough to generally offer constructive criticism and shares his knowledge and a insightful way that makes it possible for others to consider it without becoming defensive. Often the Knight of Swords can pinpoint the issue at hand and is also skillful at clarifying what

others have to say and in spreading around recognition and praise. The Knight of Swords is able to give clear directions to others, and is often driven to seek to find the truth.

REVERSE MEANINGS: Incapacity. Imprudence. Dispute or ruin due to a woman. Impulsive mistakes. Conceited fool. Simplicity. Disunion.

There is a tendency to assume that your opinions are fact. One takes delight in picking fights and winning arguments by bullying. One will often use wit to win an argument and disarm an opponent rather than on a winning arguments on their merits. I am oblivious to the feelings of others when attempting to make my point. I do not regard reason very highly as I feel my intuition trumps it. I am perfectly capable of scapegoating people who do not agree with me. I am also willing to distort the evidence so that my point of view will triumph.

Knight of Swords: (extroverted thinking with intuition, a judging) ENTJ

What do I really need to know in this situation? I need to stop and pay attention to the people as well as the ideas.

To what extent have I actually paid attention to the facts of the situation?

How can I give what I know without canceling out other people's points of view?

THE PAGE OF SWORDS

Page of Swords: earth as air can be dusty. Things are st stirred up about not necessarily well seen. It's easy to make a mistake. As strongly dedicated as he may be his thoughts move faster than his practiced skill. It is important for him to have an ethical link otherwise he will be tempted to cut corners.

There is strong and dedication in him or her to find the right way of things be it their inner workings or as harmonious and moral placement. It is possible that actions may seem too sudden for what needs to be a learned and he can be at cross purposes with himself and the others for a while. There is more energy here than patience with finding the truth. More our readiness to pursue a course then to test the judgment. There is some calculating, some cunning, some caution but it can be easily swayed because of inexperience.

Pages -- exploration, study, page as number Eleven could mean possible genius it stands for on imagination and temperament about it functions only in exceptional cases should occur more than once numerology of an individual would be more likely to have influence but ordinarily it is of no value usually resolves itself into the number two without giving any added significance.

Eleven is the number of the justice card, halfway between the two points of the twenty-two of completion. Eleven can be broken down into one plus one equals two justice is connected with the high priestess and judgment numerologically Eleven symbolizes transition new or expanding energy access and peril conflict and martyrdom extravagance, exaggeration. Consider to be the number of individual initiative, exercise without relation to cosmic harmony, a love and can therefore be considered a symbol of internal conflict discord, read belly in, and lawbreaking. The combination of the holy number seven and though for the number of scoring things in our lives 11 symbolizes the preparation for expanded awareness looking inside and out at the same time.

Positive qualities of Eleven great art just music art and drama idealist inspired inventive religious leader

Negative qualities of eleven: aimless fanatical, frustrated, sets goals too high to reach

Destructive aspects of eleven: a love of dishonest, miserly, weakened leader

Page of Swords: (introverted thinking with intuition, perceptive) INTP

Spiritual Type: introverted thinking is spirituality, the intregal way.

The Page of Swords must address the introverted feelings in regards to searching for personal meaning in spiritual practice. It is important for this type to develop a bedrock of values that can be lived it daily and it reinforced with solitary soul work. It is important to pay attention to

the joys and longings of the spiritual journey. Likewise friendships as close personal relationships where sharing feelings and matters of the heart are central for developing a deep emotionally integrated spiritual life

Page of Swords naturally wants to bring order out of chaos, and easily steps into the void requiring leadership and vision. The page of swords has an intellectual and full assault tickles sides and his goal directed. They have a strong emphasis on the future possibilities and are easily drawn to life's biggest questions. The Page of Swords can be challenged by suggesting that they slow down and waste time on social relationships. It is important to have friends who will join them in challenging traditional ideas so that they do not feel alone in their orientation to judge. Also to suggest that emotions have their own logical structure and there is an important cause why it spiritual journey that goes on within that may not readily be influenced by others.

The Page of Swords has a natural gratitude for a keen mind that sees solutions and strategies where others only see turmoil. They like to quest for truth and clarity adding insights to what ever they do. They have a deep commitment to excellence in everything they undertake. They make natural leaders when the group has well-defined goals.

The Page of Swords when life is difficult can find support by taking time out to explore alternative possibilities and solutions that do not come ready to mind. It is important to say what matters most to me and what is it that I value. It is also important to consider the experience of others and asking for their help.

In order to approach my pathway to the divine I need to satisfy my desire to understand the universe. I must realize that my own sense of faith needs a logical basis so that I can think about the intangible parts of my life. I need to find ways to bring my soul work into my relationships with others.

IMAGE: The upright Page of Swords and Zach Wong's Revelations Tarot is a cautious person who seems to fine-tune her prose and is threatening with her sword. She is naturally cunning and cautious. She desires to be bright and mobile, agile in mind and Quicken decision.

The reversed Page of Swords has turned the sword upon herself because she has used a discrimination to create false impressions. Because of her timid demeanor what could be a clear message of hope has become distorted and leads to self-destruction. Purple and green represent colors of royalty and of envy.

DIVINATORY MEANINGS: This card symbolizes a person adept at perceiving and uncovering the unknown or that which is less than obvious. The quality of insight. Vigilance. Agility. Spying. A discreet person. An active youth. A lithe figure, alert and awake to unknown dangers. Student. Apprentice. Information. Scholarship.

The Page of Swords: (introverted thinking with intuition, perceptive) INTP

The Page of Swords likes to study and asking good questions. He or she invests time in practice and study and doing research, and generally makes a habit of learning new things. There is an open ended curiosity about Page of Swords. There is also a systematic approach to outlining what needs to be known. The Page of Swords may signify seeking a mentor or teacher for a particular project.

REVERSE MEANINGS: Revealed as an imposter. The un-foreseen. Illness is also possible. Powerless in the face of stronger forces. Lack of preparation.

One has reached the limit of one's skillful means towards knowledge. You may be over reaching your natural ability to understand, there is a tendency to exaggerate your skills. You may be tempted to cheat and otherwise misrepresent yourself as being more sophisticated than you actually are. You are putting on our front as a way to gain favor. You are looking at things in a biased way considering only the evidence that supports your conclusions and not something that doesn't. You are ignoring and rejecting the wise counsel of experienced mentors or teachers.

Page of Swords: it's time to apply oneself to make oneself ready for apprenticeship or a course of study.

What do I need to know to make good decisions?

Am I willing to reveal my own ignorance?

What are the characteristics of a good scholar?

In my open to new information if it contradicts what I think I already know?

THE SUIT OF WANDS

Wands: element: fire. Intuition. Opposition: other. Knowledge: intuition with reason. Focus of study: philosophy, humanities. Style of inquiry: principle above hypotheses, reason as direct apprehension of the order of things. Virtue: temperance. Body: eye, contemplation. Relation. Future. Beautiful. Final cause.

King of Wands: (extroverted intuition or thinking, perceptive) ENTP

Queen of Wands: (introverted intuition were thinking, judging) INTJ

Knight of Wands: (extroverted intuition with feeling, perceptive) ENFP

Page of Wands: (introverted intuition with feeling, judging) INFJ

THE KING OF WANDS

King of Wands: fire in the element of fire: I use my authority and experience to get things done quickly.

People around seem leaderless and indecisive, it is time to take charge and give direction.

The King of Wands has a natural command of the power of will which includes four sight, worldliness and a creative mind perhaps at its highest and best. At the same time the King of Wands is absorbed with gusto in life's common pleasures. As a leader of the King is a strong motivator and is easily able to seize initiatives and take command of a situation. There is a strong sense of being a accomplished strategist who leaves the details to others.

I carry with me a natural empowerment and dignity. I bristle with foresight as well as worldliness. In some ways I represent the creative mind at its best and most integral. I represent the sum of intuition and will blended with practical accomplishment and the ability to command and take initiative.

Kings -- male aspect of the suit, ultimate energy, power, the Kings number as fourteen is good because of being twice seven, it carry some of the intellectual characteristics of seven balanced, harmonized and supporting its numerological reduction qualities characteristics of the number five. Five is the nadir of the descent into matter so it is that worldly authority stands at the foundation of the return to integration. The dyad of 6-7-8 and 8-9-10: where the double axis of eight acts as the bridge of the regenerating world of soul and the transcendental world of pure spirit comes to fruition. In this way just leaders are extremely important for a society to realize its transcendent goal.

King of Wands: (extroverted intuition with thinking, perceptive) ENTP

Spiritual Type:

The King of Wands tend to be independent elevators and masters of change. They enjoy her originality of expression, naturally questioning ideas and norms, and developing new models of interaction. The King of Wands follow their hunches and investigate new, intriguing possibilities for systems and organizations. They are keen to the call of adventure, especially when it allows for freedom of action and spontaneity.

The King of Wands rejoices in his energy and enthusiasm for life's challenges! I have a natural creative and innovative vision with an innate ability to see patterns and find solutions and I enjoy synthesizing diversion ideas showing new patterns.

When I am challenged by life it may be time for me to step back and prioritize my options, discovering what best meets my life's goals. Also it is time to cut out distractions and seek out deliberate quiet, a space of four solitude and reflection. I need to pay attention to and live

within the rules and guidelines that I know that are most important to me. In order to cultivate my spirituality I need to seek answers, question pat solutions, and discover for myself the spiritual truths of this world. I need to pay attention to what is and value reality for the evidence and richness it brings to mind spiritual journey. I must set time aside for my spiritual practices in life.

IMAGE: in the upright image of the King of Wands in Zach Wong's Revelations Tarota Golden Dragon encircles the throne as symbol of the mastery of the world. The King is draped in rich luxuries that reflect his natural charm and ostentatious demeanor. The roses reflect a loving and romantic streak.

The reversed image as the King looked upon by two naked mask wearing women who represent the Kings enthrallment with carnal pleasure and sexual fantasy. Here the rye of the Dragon behind the throne shows that his own desires rule him more than he rules them. In the world does not flow so much as hover with the possibility of threat. The colors of gold and blue royalty and command, with azure of possibility.

DIVINATORY MEANINGS: An honest and conscientious person. Mature. Wise. Devoted. Friendly. Sympathetic. Educated. A gentleman. Generally married. Fatherly. Direction. Ingenuity. Creativity. Achievement.

Because of my quick wit, I enjoy putting things together in new and exciting ways. I tend to come up with unexpected solutions to old problems. I have a knack for using my experience to solve problems and puzzles. I tended to do what I set out to do and do it well. Giving directions to others is effortless for me and comes naturally.

REVERSE MEANINGS: Severity. Austerity. Somewhat excessive and exaggerated ideas. Dogmatic. Deliberate. Sometimes I am selfish with my creative insight and use it as a way to shirk work. I will invest great energy to avoid responsibility. I will boast about achievements without actually putting my expertise to practical use. I will lord it over others and push them around for the mere fun of it and not to get the job done.

King of Wands: (extroverted intuition or thinking, perceptive) ENTP

The fulfiller of desire. The natural delegator of responsibilities. Able to project supreme self-confidence in his or her actions.

Am I a confident leader?

How can I project more confidence without seeming egotistical or full of bluster?

Is there a way that I can give my expertise in ways that will inspire others to follow my lead?

What are the qualities of an effective leader?

THE QUEEN OF WANDS

Queen of Wands: my mastery of desire and will makes me self-confident. I feel that everything is a matter of self determination. This mastery of will gives me a sense of equanimity and moves me to looking for the more mature aspects of life. I have a willingness to embrace life as it is more than as I have tried to make it. I act as an easy bridge between the inner visions or fantasies and actual creative projects with practical outcomes. I offered the potential for deep spirituality and single a time for creating one's own life renewed.

Queens -- female aspect of the suit, creation, appreciation, the Queen is thirteen, an unfortunate number that signifies disappointment, disaster, and misfortune in popular superstition. Thirteen is not overactive however and it usually avoided by the numerological reduction to the number four. Four is a stable number and should not usually carry the association of misfortune or overreaching.

Queen of Wands: (introverted intuition with thinking, judging) INTJ

Spiritual Type:

The Queen of wands has a gift for creating visions of the future. She uses reason and chip divinity to design methods, strategies and structures for conceptual understanding. She tends to challenge tradition, breaking new ground in questioning the status quo. She has an independent outlook and seeks to fashion a better world. The Queen of wands tend to be strongly individualistic, with a visionary sense of the big picture.

The Queen of wands is grateful for her keen insights inspirations. Her love of challenge and complex problem solving requires much intelligence.

When things are difficult the Queen of wands develops a plan, but then does not attempt to control every part of it and accepts what the outcome actually is. The Queen of wands invites reasonable feedback from other people she trusts. And she remembers to give herself ample time for play and rejuvenation.

In order to cultivate my spirituality I must satisfy my intellect with prayer study or retreat. I need to observe the little things right now ? the momentary pleasures that can enrich my life when I take time to notice. I need to put my mind to work for greater purposes that serve my spiritual philosophy.

IMAGE: The upright image of the Queen of Wands in Zach Wong's Revelations Tarot, the clean it is robed in a green mantle of healing over her shoulders. Her breast is red and shielded to show her mastery of passion. The Dragon and the lion on her throne represent wisdom and loyalty respectively. The sunflower crowns her head a to show her blend of vegetable and solar energy of will and desire. Upon her lap sits a white cat that is her familiar.

The reversed image of the Queen of Wands is flanked by two male slaves that represent her lust for the body and suggest unfaithfulness, affairs and sexual indulgence. The Dragon eye behind her throne shows that she is untrusting and her wisdom is a warped with lust and self-indulgence. Her biting on her index finger shows that her will is withdrawn and too self-absorbed. Her robe lacks the luster of green and suffers from too much solar energy without nurturance. She will have fits of passion and jealousy that will leave her a raving.

DIVINATORY MEANINGS: A sympathetic and understanding person. Friendly. Loving. Honorable. Chaste. Practical. Full of feminine charm and grace. Capable of meaningful expression and love. Gracious hostess. Sincere interest in others. collaboration. Unification. Attention. Attraction.

I pay close attention to things around me. The natural power of my attention is an attractive and helps others focus on issues at hand. I have a way of naturally getting other people together to move on a project. I am good at identifying the common ground through which all can begin to cooperate and collaborate. I know how to bring people together despite their differences. I am meeting good at using reverse psychology to get things moving.

REVERSE MEANINGS: Jealousy. Deceit. Possible infidelity. Unstable emotions. Fickleness. Resistance. Obstacles. Opposition.

Being naturally distracted I use my charm to lead others away from any constructive purpose or common goal. I may call attention to myself with an excess of willful impudence were subverting behaviors. If I am really out of sorts being able to destroy a project is as good as making it succeed. I aggrandize my own sense of power.

Queen of Wands: (introverted intuition were thinking, judging) INTJ

Having great insight into the motives of others, I tend to see things as they spin for the individual and less so for the group. I have a keen and intuitive insight into the way other people think and the deeper meanings of a situation.

How closely do I pay attention to what is around me and to the people around me?
What can I do to make people agree to find their common ground?

In my able to convince people to do what seems to be best?
How interested am I in this? Is there a way to stoke my interest? What should I do?

THE KNIGHT OF WANDS

Knight of Wands: air of fire, my energy seems ever flowing and nearly out of control so what I need most of all is to learn how to stay within the natural rhythms of things. I can lead the way to success. My enthusiasm pushes me to see the bigger picture in the grand division of potentials. This makes me charismatic and enthusiastic in ways that may not be proportionate to what is needed in the situation. I need to learn how to match my energy with the nature of the task at hand. I need to learn how to preserve my enthusiasm for practical application.

Knights -- action, expression might as number twelve usually resolves quietly into three if it appears twice in numerology or a signal its occurrence happens to carry influence of the fullness of the zodiac. The secret meaning of the full embodiment of earth and practical effort. Six plus six equals twelve means cooperative sexual congress and even an orgy. Twelve will indicate a sense of balance that stimulates the number six on the contrary may be an agency of restraint that will cause concern and restoration development as the complete system energized.

Knight of Wands: (extroverted intuition with feeling, perceptive) ENFP

Spiritual Type:

The Knight of wands tends to be enthusiastic, inspiring and charismatic initiators of change who value exploring possibilities for growth and development. Energetic and perceptive, the Knight of wands often anticipate what people will want in the future. They enjoy variety, newness, and flexibility. Creativity, novelty, and insight are key values.

The night of Juan is thankful for his enthusiasm for all the wonderful possibilities that exist in the world. Especially for his imagination and insights, his resourcefulness and optimism, and his emphasis on striving to be all he can be.

When life is difficult I need to quiet down removing myself from the busy distractions of the day. I need to allow myself to find rest to nurture my soul. I need to focus on what is truly of value to me.

To find my spiritual path I need to give free rein to my imagination to find creative options for soul work. I need to develop my own spiritual philosophy from my many aspects of my life. I need to create small amounts of time alone for reflection and prayer to listen to the inner voice that comes from the divine.

IMAGE: The upright Knight of Wands in Zach Wong's Revelation Tarotrides his dragon steed with confidence. It is the role power of desire and wisdom now under the mastery of this Knight.

The reversed Knight of Wands has lost control of his Dragon and it is running away with him. For this night his passions have mastered him in the self is a poor master.

DIVINATORY MEANINGS: Departure. A journey. Advancement into the unknown. Alteration. Flight. Absence. Change of residence. Bravado. Passion. Persuasion. Boldness. Advocacy.

Having a clear idea of what needs to be done in the will to do what I want to charge ahead and start. I have a sense of making rapid progress and refuse to be limited by the crowd. Because of my natural wit and charm I have a way of easily persuading others. Leadership and command come easily to me and I have a way of convincing others to follow. I enjoy being a catalyst for change.

REVERSE MEANINGS: Discord. Interruption. Unexpected change. Quarreling. Breakup of personal relationships. Rupture. Discontinuance.

Not paying attention to things I will blunder onward with an inadequate sense of information or skill. In order to get things done I will often hurt other people's feelings. I will use my natural sexual attraction to lure people into doing things they might not want. I become a

bully and forced my leadership upon others. I am naturally scattered and begin more projects than I can finish.

Knight of Wands: (extroverted intuition with feeling, perceptive) ENFP

I tend to be a carefree spirit who tends to follow his inspirations without necessarily looking into the rhyme or reason of them. Often I am more full of ideas than in practical ways of accomplishing them. I tend to leave the details up to others

To what degree have I define my personal goal?

What is the fastest way to get a job done?

Is the fastest way the best way to do this job?

When was the last time I seriously took account of my leadership and noticed if anyone was actually following?

THE PAGE OF WANDS

Page of Wands: earth of fire, I see my purpose is developing new aspects of inner vision and intuition that is the refinement of desire and will. My personality is naturally quick, intuitive and restless. As a card I can mean an emergence of a new phase of creative activity. Though my potential or possibilities are not yet realized, I have incredible energy to ever move forward. In fact what I need most of all is grounding in the real world because often my desires will overreach possibilities. I know I can do this!

Pages -- exploration, study, page as number Eleven could mean possible genius it stands for on imagination and temperament about it functions only in exceptional cases should occur more than once numerology of an individual would be more likely to have influence but ordinarily it is of no value usually resolves itself into the number two without giving any added significance.

Eleven is the number of the justice card, halfway between the two points of the twenty-two of completion. Eleven can be broken down into one plus one equals two justice is connected with the high priestess and judgment numerologically Eleven symbolizes transition new or expanding energy access and peril conflict and martyrdom extravagance, exaggeration. Consider to be the number of individual initiative, exercise without relation to cosmic harmony, a love and can therefore be considered a symbol of internal conflict discord, read belly in, and lawbreaking. The combination of the holy number seven and though for the number of scoring things in our lives 11 symbolizes the preparation for expanded awareness looking inside and out at the same time.

Positive qualities of Eleven great art just music art and drama idealist inspired inventive religious leader

Negative qualities of eleven: aimless fanatical, frustrated, sets goals too high to reach

Destructive aspects of eleven: a love of dishonest, miserly, weakened leader

Page of Wands: (introverted intuition with feeling, judging) INFJ

Spiritual Type:

The page or wands have a creative and independent ideas for dealing with complex issues and are at depth at getting systems to work for people. They tend to focus on long-term possibilities. The page of one seeks life's past some allow them to mirror their integrity, build on their inner ideals, and use their inspirations for the common good. Others generally can count on them to follow through.

The page you want is grateful for his creativity that allows him to envision different solutions. His optimism in trying circumstances, his ability to help people recognize their potential in the way he can communicate to others.

When life gets difficult the page or one realizes that it is okay to seek help. I find a listening ear so that I can discern my feelings. I need to talk to someone else so that I can know what's going on inside myself. I realize that I have a tendency to take on more than I can chew, so it is important to be able to give away what I can not deal with myself.

In order to find my true spirituality my creative side must be engaged with my imagination. I need to create a space for myself to be alone with my thoughts and prayer. I need to notice the spiritual details of the natural world.

IMAGE: the upright image of the Page of Wands in Zach Wong's Revelations Tarot has discovered the energy through her wand that will give her access to the Dragon of wisdom and passion. She represents the naïve confidence of beginning lessons in training. She does not yet fully comprehend the nature of the inner energy that she is commanding and learning to control.

The reversed image the Page is at odds with the power of her wand. There is a struggle between herself and the natural powers of will that seem alien to her. Her frustration only makes the difficulties greater and enhances the block of will and self. Red then purple are the colors of royalty and raw energy.

DIVINATORY MEANINGS: A faithful and loyal person. An envoy. Emissary. Entrusted friend. A stranger with good intentions. A consistent person. A bearer of important news. Enthusiasm, confidence. Eagerness. Affirmation. Validation.

I am ready to begin something new. I tend to be supportive, a regular cheerleader and ardent advocate of your cause. I may be so involved as to become a true believer and become over invested in what I care about. I am taking the first baby steps towards independence and trusting in my own abilities to get things done. I am seeking feedback for my initial movement towards new things.

REVERSE MEANINGS: Indecision in proceeding. Reluctance. Instability. Inability to make decisions. A gossip. Bearer of bad tidings. A person who may break one's heart. Displeasure. My self-image seems fragile. I am too invested in what others think of me. I tend to become excited by every new idea that comes my way so I am easily distracted. I do not know how to evaluate good ideas from bad. I may be so self defensive that I will not pay attention to the positive input or feedback from others about what is happening. I become so eager to get the job done but I do not pay attention to the details and may hinder my own progress.

Page of Wands: (introverted intuition with feeling, judging) INFJ

I am a restless free spirit that is always looking for a way out. I tend to be a messenger, because I like to move and to communicate. I like to bring news and information and make new friends.

Am I willing to say I don't know?

How can I better follow directions? How can I better be a team member?

What are the qualities that a beginner needs to succeed at a voyage of discovery? Can I cultivate these qualities?

THE SUIT OF CUPS

Cups: element: water. Feeling. Opposition: motion. Knowledge: opinion. Focus of study: music, arts. Style of inquiry: things grown or crafted, faith. Virtue: courage. Body: heart. Time. Good. Belief, material extension as cause.

King of Cups: (extroverted feeling with sensing, judging) ESFJ

Queen of Cups: (introverted feeling with sensing, perceptive) ISFP

Knight of Cups: (extroverted feeling with intuition, judging) ENFJ

Page of Cups: (introverted feeling with intuition, perceptive) INFP

THE KING OF CUPS

King of Cups: fire of water, I am a deeply sympathetic and ever in the flow of compassion and

wisdom. I may be a wounded healer. My feelings are the natural form of my command. I express myself through the arts, especially music, poetry, and painting. As a card it may mean a new occupation that allows for a greater enjoyment or expression of feelings. I naturally offer access to the deeper inner levels of psychic development through dreams and myths.

Kings -- male aspect of the suit, ultimate energy, power, the Kings number as fourteen is good because of being twice seven, it carry some of the intellectual characteristics of seven balanced, harmonized and supporting its numerological reduction qualities characteristics of the number five. Five is the nadir of the descent into matter so it is that worldly authority stands at the foundation of the return to integration. The dyad of 6-7-8 and 8-9-10: where the double axis of eight acts as the bridge of the regenerating world of soul and the transcendental world of pure spirit comes to fruition. In this way just leaders are extremely important for a society to realize its transcendent goal.

King of Cups: (extroverted feeling with sensing, judging) ESFJ

Spiritual Type:

The King of cups tends to be organized, structured, and responsible in achieving their goals for meeting day to day needs. They are reliable, straightforward, outgoing types who enjoyed managing others, working harmoniously to complete tasks in a timely fashion. The King of cups are typically tactful, caring leaders to focus on building good relationships.

The King of cups is grateful for his ability to befriend and care for people. He rejoices in his warm and enthusiastic manner, being in tune with feelings of others in knowing what is important in life. The way he invites others in so we can all enjoy serving a common good. When life is difficult for the King of cups finding a space in quiet time to reflect on the facts of the situation is necessary. The King of cups needs to realize his personal limitations and what is beyond his control. Knowing what he values, what is most important in his life, needs to be affirmed before the king can choose to serve.

In order to develop a healthy spiritual life the King of cups needs to develop a few intimate spiritual friendships that allow for deep conversations and intimate examinations of the nature of life. There is a natural need to celebrate themselves and others in the beauty of the universe as an expression of the divine. It is important to attempt to find a way to link the mind and the heart in deep soul work.

IMAGE: the shell throne upon which the regal merman sits in the upright mage of Zach Wong's Revelation Tarot, is surrounded by the wisdom of the sea. A pair of Pisceans seahorses open him to deep intuition and an empathic nature.

The reversed merman King sit uneasily upon his throne because he has let go of the object of his heart's desire. The cups dissipation shows emotional problems that will need to be overcome. Behind the King art tentacles of a creature that are slowly engulfing him. This is the danger he has invoked because of his inability to be at you use with his own feelings.

The deep blue of oceanic wisdom and gold of royalty and command are the colors that dominate this card.

DIVINATORY MEANINGS: Responsibility and creativity. Learned person. Professional. Businessperson. Lawyer. Re-ligious person. Scientist. A considerate person. Kindly. Re-liable. Liberal in manner. Artist. Interested in the arts and sciences. Generous. Wisdom. Restraint. Composure. Diplomacy.

I know how to guard the secrets of my heart without them becoming alien to me. I can be brave and clear in the face of adversity. I give easily of my experiences as a way of comforting others in their difficulties or even success. I am concerned about making fair and sympathetic decisions. When I need to rule I want to honor the spirit and not just of the letter of the law.

REVERSE MEANINGS: Artistic temperament. Double-dealing. Dishonesty. Scandal. Loss. Ruin. Injustice. A crafty person without virtue. Shifty in dealings.

I can become rigid and unemotional about my situation. I am the slave of a hidden agenda

and make my decisions based upon biases that I may or may not see. I will make decisions without regard to the emotional impact it has upon others. With my natural spiritual authority I find it easy to abuse those around me. I am perfectly capable of using emotional or spiritual blackmail and other devices to control others and to get them to act in my own selfish interest but not necessarily considering their own best of value.

King of Cups: (extroverted feeling with sensing, judging) ESFJ

I like harmony and pleasing others. I am well attuned to feelings of others but may not be aware of their feelings for me. I like to manifest harmonious situations. I make a good diplomat.

Do I know wise person that I could consult for good advice?

What can I do myself to be sure that I am as objective and as fair as possible?

To what degree can I keep my own emotional council? Sometimes it is not good to show what one is actually feeling and sometimes it is important. How can I know the difference?

THE QUEEN OF CUPS

Queen of Cups: water of water, I am fully aware of my emotions, understanding and innate authenticity. I am sensitive and caring and it naturally oriented to nurture, definitely myself and sometimes others. I have a great capacity for forgiveness because I am aware of how fickle our emotions are and how implacable they can be. I recognize a great depth in our desires and then deeply involved in opening up to or developing one's inner world as a way of fulfilling them, because my insight realizes that no amount of worldly gain can possibly assuage our deepest heartfelt desires. I make a natural teacher or mentor for demonstrating emotional integrity as a key to psychic insight.

Queens -- female aspect of the suit, creation, appreciation, the Queen is thirteen, an unfortunate number that signifies disappointment, disaster, and misfortune in popular superstition. Thirteen is not overactive however and it usually avoided by the numerological reduction to the number four. Four is a stable number and should not usually carry the association of misfortune or overreaching.

Queen of Cups: (introverted feeling with sensing, perceptive) ISFP

Spiritual Type:

The Queen of wands tend to be dependable, considerate, and conscientious. They value harmonious settings with well-defined roles and responsibilities and a practical ways to be useful. Each person's welfare is important to them. They dutifully conserve resources while organizing things to meet the needs of people they serve.

The Queen and cups as a practical outlooks and see things as they truly are. She has a keen sense of duty service and responsibility to herself into the community. She can feel deeply the pain of others and can also feel good when she knows she has helped someone. She rejoices in the beauty of nature in the company of good friends with whom she can share her feelings. When life gets difficult the Queen of cups finds a listening friend who can act as a compass to try out new directions useful. She will seek to broaden her perspective through reading spiritual works and stories about people who have faced similar circumstances. She needs to appreciate and honor her own needs talents and gifts.

In finding a true spiritual path the Queen of cups seeks quiet times for reflection and relaxation. She uses her imagination to open her spiritual practices to the richness of life exists beyond the tangible and the concrete. It's important for her to invest time with the divine, basking in divine presence, by letting go and letting God, as a way of surrendering control for things she has no control over.

IMAGE: the upright image of the Queen of Cups sits regally upon a coral throne. She is guided by the inwardness of her cup in which she finds profound guidance on the nature of feeling. She rules over the emotions of the heart and is sensual and gentle and cares only for love and happiness of others. She is a woman much sought after by all men.

Her eyes are cast inward toward the profound containing of the cup that is the source of her

intuition and placid sensitivity.

The Reversed Queen of Cups is a seductress with eight tentacles. She represents a woman who is ruled by pleasures and for a love only of herself. She invokes extreme feelings and does not shy from lashing out with her tentacles any that seem to annoy her or get in her way. Passion rules her rather than her ruling passion.

Blue and gold changed with an aqua aspiration towards the light of natural healing.

DIVINATORY MEANINGS: A warmhearted and fair person. Poetic. Beloved. Adored. Good friend and mother. Devoted wife. Practical. Honest. Possesses loving intelligence. Gift of vision. Compassion. Empathy. Spirituality. Instinct. Insightful.

I choose by my strong emotions to be enabled and to enable others in our various capacities. I allow myself to be moved by the plight of others. My greatest strength is my awareness of my strong feelings without having them dictate to me. I oppose this unusual sympathy or empathy for all those around me. I trust my feelings to guide me in all situations. I have deep psychic abilities and a natural inclination to the unity of the Spirit.

REVERSE MEANINGS: Inconsistency of honor. Possible immorality. Dishonesty. Unreliability. Vice. Not to be trusted.

I can become so blinded by the spiritual that I become detached from the world and from my own best of self interest. I can allow my empathy to disable me. Instead of finding the proper course of things I become a wallow of self other regard. I use my psychic abilities for personal gain and to influence other people towards my desires. I can be very sentimental and even become full of self-pity.

Queen of Cups: (introverted feeling with sensing, perceptive) ISFP

I am a natural impasse and will listen deeply. I have no need to project my own self in a situation or to seek acknowledgment or recognition. I can be a translucent screen for other people's projections. I am the classic anima woman.

How well do I do handling strong emotions?

To what extent have I been a victim of my own feelings?

How can I move from reflection to action?

How do I become self-aware of my projections and others projections upon me?

THE KNIGHT OF CUPS

Knight of Cups: air of water, I am keenly developing a new understandings of my emotions and the emotions of others. I am deeply involved in self development. I am open to allowing the mystery of the unconscious to emerge for the benefit of myself and others. My senses are keenly alert and open. I love to bring messages of comfort, loving, and understanding.

Knights -- action, expression might as number twelve usually resolves quietly into three if it appears twice in numerology or a signal its occurrence happens to carry influence of the fullness of the zodiac. The secret meaning of the full embodiment of earth and practical effort. Six plus six equals twelve means cooperative sexual congress and even an orgy. Twelve will indicate a sense of balance that stimulates the number six on the contrary may be an agency of restraint that will cause concern and restoration development as the complete system energized.

Knight of Cups: (extroverted feeling with intuition, judging) ENFJ

Spiritual Type:

The Knight of Cups tend to be lively and friendly communicators who seek to inspire others to work together towards of the development of people or institutions they serve. Warm, interpersonally aware, caring, and cooperative, the Knight of Cups and structure processes to meet them. They naturally see the positive aspects of people and situation as well as the

possibilities for improvement. The Knight of Cups knows how to express their own needs and desires of to others and for others helping them grow into wholeness.

Knight of Cups is grateful for his understanding of what matters most. He is happy with his friendly warm and easy people centered style His gifts of communication and creativity that allow him to advance human aspirations and his passion for helping others to become complete.

When life is difficult for the Knight of Cups is time for pulling in wording considering all the hopeful possibilities. He needs to assess what is most important and find personal confirmation for his value system. It is important to be direct with others about your views and let them know where you stand.

To awaken to a spiritual life it is important to gather with kindred spirits for inspiration and understanding. It is important to create the atmospheres for nurturing human potential that can be clearly seen. For the Knight of Cups being direct about his views and letting others know where he stands is as important as understanding that his mind and heart in truth need to agree.

IMAGE: the upright image of the Knight of Cups shows a merman clasping wholly a cup to his breast as the holy Grail. This cup is what is our most holy in life as it contains the essence of emotional insight and feeling. He guards them wisely and carefully. He looks into the cup for guidance and his movements are suggested by what he sees.

The reversed image shows a night of cups who is locked within his own set of feelings and unheeding of the cup of that is spilling over. He is unresponsive to his environment. The colors of red and gold suggest movement and development of passion into self understanding.

DIVINATORY MEANINGS: An invitation or opportunity may soon arise. Arrival. Approach. Advancement. Attraction. Inducement. Appeal. Request. Challenge. Proposal. Proposition. Zeal. Illumination. Fervor. Moodiness.

I am deeply committed to a cause. My emotions dictate how I am navigating through the world. I am easily swayed by excitement through depression. I trust my feelings so much that I will act upon intuition alone and refuse to look at how things work out rationally. I tend to try to solve problems intuitively. I translate my passions into actions without regard to consequences often enough. I too easily believe in the ideals rather than achievable realities. I trust in what I believe more than on what I know. Where I go I bring my passions with me.

REVERSE MEANINGS: Subtlety. Artifice. Trickery. Deception. Fraud. A sly and cunning person. A person capable of swindling.

I am a fanatic. My feelings have so convinced me that nothing else will. I'm perfectly capable of rejecting sound information that suggests that might intuitions are less than adequate or realistic. My emotions control who I am. I feel rather than think. I can easily be swayed by confrontations and peer pressure because of my need to belong. Jealousy can be easily invoked in Maine. I have a tendency to ignore or hide from true intuitive insights. I tend to make an idol of my emotions. I translate my passions into actions.

Knight of Cups: (extroverted feeling with intuition, judging) ENFJ

I am the lover who is enthralled as ever seeking my soulmate. I love the harmonious companionship of others and develop strong loyalties to those I care about through my own projection.

How comfortable are in mind with extreme emotions? Do I feel that e motions rule me?

Is there a difference between a delirious passion and a blind zeal?

How can I use my emotions to inspire others without attempting to dominate them with my passion and points of view?

PAGE OF CUPS

Page of Cups: earth of water, I am a dreamer, seeking to follow the desire of my heart. I am attentive to or nurture intuitive abilities in myself and others. I tend to be idealistic and impractical. The unconscious both guides me and deceives me, for which I am learning to discriminate.

Pages -- exploration, study, page as number Eleven could mean possible genius it stands for on imagination and temperament about it functions only in exceptional cases should occur more than once numerology of an individual would be more likely to have influence but ordinarily it is of no value usually resolves itself into the number two without giving any added significance.

Eleven is the number of the justice card, halfway between the two points of the twenty-two of completion. Eleven can be broken down into one plus one equals two justice is connected with the high priestess and judgment numerologically Eleven symbolizes transition new or expanding energy access and peril conflict and martyrdom extravagance, exaggeration. Consider to be the number of individual initiative, exercise without relation to cosmic harmony, a love and can therefore be considered a symbol of internal conflict discord, read belly in, and lawbreaking. The combination of the holy number seven and though for the number of scoring things in our lives 11 symbolizes the preparation for expanded awareness looking inside and out at the same time.

Positive qualities of Eleven great art just music art and drama idealist inspired inventive religious leader

Negative qualities of eleven: aimless fanatical, frustrated, sets goals too high to reach

Destructive aspects of eleven: a love of dishonest, miserly, weakened leader.

Page of Cups: (introverted feeling with intuition, perceptive) INFP

Spiritual Type:

The page of cups tends to be inquisitive, gentle, creative, and concerned about the human condition or the common good. They seek to follow their ideals, remind others of what is important in life. They have a gift for using humor and insight to make their points. The page of cups strive to make their inner vision of perfection real in their lives and in the lives of others.

The page of cups is thankful for their idealism and hope for the world and their intense feelings and ideas which provide them energy to live life deeply and abundantly. They value their ever present awareness of beauty, liminality, and synchronicity of life's experiences as well as the importance of the spiritual journey and things that give meaning to life.

When life is difficult the page of cups will ask what is most important to me? And then make a change, sometimes even a radical change. They will confide in a trusted friend to help them see things better. They will talk things over with themselves through journaling or art or by meditating while walking in nature.

To awaken to a spiritual life they deliberately create solitude to tap into their awareness of the spiritual part of their life. They attempt to live with personal authenticity and integrity. They seek out logic and objectivity in order to more clearly understand their own feelings and heartfelt soul work.

IMAGE: The upright image of the golden princess mermaid of the Page of Cups in Zach Wong's Revelation Tarot, holds her cup aloft then she rises to the light. This cup not only contains her emotions but also it is the medium through which you will learn to unlock her psychic abilities. To ornate fish swim with her as her companions in this quest for deeper knowledge. They represent her awareness of intuition.

The reversed page dives deeply towards the bottom of the ocean. Her intuitive gifts embrace the shadow but she fails to see the tentacles around her prize which may pull her deeply down forever. She has a brash nature and is heavily influenced by unrecognized emotions that may cause you more pain than good.

Royal colors of gold and purple suggests great potential toward self-awareness.

DIVINATORY MEANINGS: A studious and intent person. Reflective. Meditative. Loyal. Willing to offer services and efforts toward a specific goal. A helpful person. A trustworthy worker. First impressions. Superficiality. Enthusiasm. Romanticism.

I show my emotions freely. I am a natural romantic who falls in love at a glance many times over. Sometimes I nursed a secret crush. I enjoy a romantic fantasies. Every day is the start of a new relationship. I love to recall my first love, it ever renews me. I am experiencing love for the first time in my life. I'm about to convert to a new religion and have a serious spiritual awakening.

REVERSE MEANINGS: Inclination. Deviation. Susceptibility. Temporary distraction. Seduction. A flatterer.

I am mistaking infatuation for true love. I am misreading the romantic attentions of others. I am assuming from certain actions feelings that are not there. I'm desperately trying to impress others with myself. I enjoy indulging in overly sentimental scenarios of victory in romance and at work. I pretend to have more romantic or spiritual experience than I actually process. I think I need to bluff my way through life.

Page of Cups: (introverted feeling with intuition, perceptive) INFP

I am the dreamer learning to love and to be loved again. My attachments are strong and I can be easily hurt and withdraw. I love to bring messages from the psychic realm of dreams and mysterious emotions.

I am ready to embrace love and spirit.

How worried am I that I may seem too young or foolish or inexperienced?

To what extent can I be honest about my lack of experience in love and in matters of the spirit?

Is there a way that I can maintain my enthusiasm over time rather than being swept away by each fleeting fantasy? THE SUIT OF PENTACLES

Pentacles: element: earth. Sensation. Opposition: same. Knowledge: perception. Focus of study: Athletics. Style of inquiry: images, perceptions. Virtue: justice. Body: hand, action. Identity. Present. The particular as one. Efficient cause.

King of Pentacles: (extroverted sensing with thinking, perceptive) ESTP

Queen of Pentacles: (introverted sensing with thinking, judging) ISTJ

Knight of Pentacles: (extroverted sensing with feeling, perceptive) ESFP

Page of Pentacles: (introverted sensing with feeling, judging) ISFJ

THE KING OF PENTACLES

King of Pentacles: fire of the earth, I am the master of enterprise and achievement. I am financially responsible and successful. I have an acute sense of what is feasible and practical. Sometimes this card can mean cunning action that leads to tangible results. It can be singling out one is a workaholic and that one's strength of character may be being used against one. I use my mastery of material possessions to create relationships and to form bonds of attachment. I have a strong ability to turn insights and ideas into material prosperity.

Kings -- male aspect of the suit, ultimate energy, power, the Kings number as fourteen is good because of being twice seven, it carry some of the intellectual characteristics of seven balanced, harmonized and supporting its numerological reduction qualities characteristics of the number five. Five is the nadir of the descent into matter so it is that worldly authority stands at the foundation of the return to integration. The dyad of 6-7-8 and 8-9-10: where the double axis of eight acts as the bridge of the regenerating world of soul and the transcendental world of pure spirit comes to fruition. In this way just leaders are extremely important for a society to realize its transcendent goal.

King of Pentacles: (extroverted sensing with thinking, perceptive) ESTP

Spiritual Type:

And the king of pentacles tends to be action oriented, outgoing, pragmatic, and resourceful. They like to be where the excitement is and where they can use their quick thinking at just the right time to solve problems. They are to the point, lively, and efficient. Enjoying life each day, they help others participate fully in the here and now. They preferred to meet practical needs in the most proficient way.

The King of pentacles is grateful for his love of this life and his realistic grasp on situations. He is happy with his resourcefulness and his quick responsiveness in the way that he can catch hold of the joys of each moment.

When life is difficult The King of Pentacles makes time to pause and reflect. Begins to think about the future with positive expectations. And reassesses his true priorities.

Finding his way to the line he searches for ways to integrate his soul work with his everyday activities. He seeks the company of others who find spirituality in the midst of everyday life and once in a while he takes a retreat to give his life a spiritual side and the attention it needs.

IMAGE: in the upright image of the King of Pentacles in Zach Wong's Revelation Tarot, sits upon a throne adorned with Taurus bull head capitals, symbolizing his closeness with earthly desire and material destiny. The Kings faces form for he is a man of accomplishment and not flamboyancy. This King rules life with robust sturdy stability.

The reversed King is lounging in boredom. Material riches do nothing for him and he is not in touch with his responsibility and concerns. The passing away of power is shown by the autumn colors of the throne. Because the King is bored with his lot this is a transition from abundance to scarcity.

Gold, blue, purple all hedged with brown shows the potential for earthly rule and misrule.

DIVINATORY MEANINGS: An experienced and successful leader. A person of character and intelligence. Business acumen. Mathematical ability. Loyal friend. Reliable in marriage. Successful businessperson. Wise investments. Ability to acquire money and valuable possessions. Confidence. Dependability. Intervention. Sustainability.

I have become debt free. I have more than enough to get by comfortably. I make plans for a rainy day and then naturally thrifty. I plan to take a new job with an eye towards advancing in my career. I wisely buy life and health insurance for myself and family. I've become confident about my ability to love ardently. I can be a stern enforcer when necessary.

REVERSE MEANINGS: Corruption. Using any means to achieve the desired end. Vice. Avarice. Unfaithfulness. An old and vicious man. Peril. Danger. Thriftlessness.

I am so comfortable that I become so conservative that are resist all change on principle. I ignore innovations in the name of preserving tradition. I tend to be smug and cocky about my accomplishments. I am a ruthlessly dedicated to profit or pleasure. I am sexually selfish. I boss those around me. I am bossy even when I am not in a role to be that way.

King of Pentacles: (extroverted sensing with thinking, perceptive) ESTP

I am the producer. I naturally take charge and manifest and release earthly things. I am good with finances and with work projects. I like work and I value material security.

How can I handle finances with greater confidence and maturity?

How truly dependable am I? how dependable what others say that I am?

To what extent is a conservative viewpoint important and valuable? At what point does it become an obstacle rather than a convenience?

THE QUEEN OF PENTACLES

Queen of Pentacles: water of earth, I tend to offer practical help and advice when it comes to

business. I have a keen awareness and appreciation for the good things of life. I pay a great deal of attention to my physical surroundings. I am a reliable and steadfast. I have a passion for the world around me and make life plentiful for others. Having a great sense of the abundance to life I am willing to share and nurture others. I am the queen in harmony with nature's cycles.

Queens -- female aspect of the suit, creation, appreciation, the Queen is thirteen, an unfortunate number that signifies disappointment, disaster, and misfortune in popular superstition. Thirteen is not overactive however and it usually avoided by the numerological reduction to the number four. Four is a stable number and should not usually carry the association of misfortune or overreaching.

Queen of Pentacles: (introverted sensing with thinking, judging) ISTJ

Spiritual Type:

The Queen of pentacles tend to be decisive, to the point, and practical as organizers who value accomplishment and closure. They use logical analysis to guide their actions. They enjoy being in charge, directing others, and providing structure while monitoring their own in the group's commitments. They are forceful and systematic

The Queen of pentacles is grateful for her orientation towards fairness and justice in her sense of order and responsibility. Her ability to lead others to accomplish goals in the decisiveness of her reasoning to problems solving it makes her a useful member of a group.

When life is difficult for the Queen of pentacles it is important that she truly focuses on what matters most to her both now and for all time. It is important for her to embrace her emotions instead of avoiding them, realizing that feelings can enrich her life. Is important for her to take time alone to ensure they're all over needs are met,

To honor her way to the divine she needs to find tangible ways to incorporate the spiritual into her daily life. She needs to recognize that her organizational gifts are a part of something that matters. She must learn to value the intangible, especially her relationships and others that give meaning to life.

IMAGE: The Queen of Pentacles in Zach Wong's Revelations Tarot is a lesser version of the Empress. She has of the world in her grasp and from her all things are nurtured and matured in their best way. She has a gentle and trusting gaze that shows the kindness of her heart. Two pillars of flanker and are crowned with roses.

The reversed image of the Queen of Pentacles less confidently on her throne and is moved by the vagaries of the wind. Inattentive to the world she is absorbed in her own person and not heedful of her station, consumed with self pleasure and passion.

DIVINATORY MEANINGS: Prosperity and well-being. Wealth. Abundance. Luxury. Opulence. Extreme comfort. Generosity. Security. Liberty. Magnificence. Grace. Dignity. A rich person who is generous and charitable. A noble soul. Comfort. Generosity. Prosperity. Luxury. Resourcefulness.

I appreciate fine wine and food, beautiful art, beautiful bodies and any other sensual things in life. I rejoice in a healthy sexual expression. I tend to treat myself. I rejoice in the occasional luxury. I enjoy rewarding others in seeing their enjoyment of the good things in life. I like to be extravagant in my generosity. Having it all I want to give much of it all way and enjoy the flow.

REVERSE MEANINGS: False prosperity. Suspense. Suspicion. Responsibilities neglected. Vicious person. Untrusting person. Fearful of failure.

I am greedy and gluttonous. My desires become insatiable. I am so indulged that my desires are blunted. I seek more extreme ways for satisfaction. I can be a sadist or a masochist. I will provide for a physical needs but without emotional support or understanding. I have a greedy sense of entitlement that blunts any possibility of gratitude for what I have and for what I can give to others. I become stingy.

Queen of Pentacles: (introverted sensing with thinking, judging) ISTJ

I am the provider. Because I possess supreme inner security I am able to provide it for others without it depleting me. I often seem to be an answer to others prayers.

For me what is luxury? What do I really enjoy in life?

To what extent am I capable of giving and receiving sensual pleasure?

But what I have to give up in order to have everything?

THE KNIGHT OF PENTACLES

Knight of Pentacles: air of earth, I like to move forward with steady progress. I quest for understanding material values and practical ways of accomplishing things. Perseverance is my natural inclination. I am resolved for long-term situations and then in it for the long haul. Likewise I am seeking to break out of limitations and take pride in my accomplishments. I am a rooted to the projects that I am committed to.

Knights -- action, expression might as number twelve usually resolves quietly into three if it appears twice in numerology or a signal its occurrence happens to carry influence of the fullness of the zodiac. The secret meaning of the full embodiment of earth and practical effort. Six plus six equals twelve means cooperative sexual congress and even an orgy. Twelve will indicate a sense of balance that stimulates the number six on the contrary may be an agency of restraint that will cause concern and restoration development as the complete system energized.

Knight of Pentacles: (extroverted sensing with feeling, perceptive) ESFP

Spiritual Type:

The Knight of pentacles tends to be fun loving, friendly, outgoing, and exuberant. They are relationship oriented and in touch with people's needs for encouragement, comfort, and inclusion. They are sympathetic and generous with their time and support. The Knight of pentacles engage others in living life to its fullest. Practical and realistic, they have an instinct to be where the action is.

The Knight of pentacles appreciation for his ability to enjoy each new day and fresh wonders it brings. Their ability to offer practical help to others in varied ways, and the enthusiasm they add to each endeavor to those around them. They have a natural openness to explore, experiment and experience spirituality in many different ways.

When life is difficult for the Knight of pentacles they seek support from those who know them well and reserve some quiet time to have a renewal of energy for themselves as well as for others. It is important to focus on the unseen in those inexplicable aspects of their life to begin to find wholeness.

To awaken to the divine they need to see that God in the here and now by experiencing everything in creation as the divine act that connects with others to join in celebrating our spiritual journey. It would help to become comfortable with listening to others and in sharing their dreams and hopes for the future.

IMAGE: the upright Knight of Pentacles in Zach Wong's Revelations Tarot strides squarely upon a robust horse that represents both strength and stability. The direct gaze of this Knight shows that he is concentrated upon his goals.

The reversed image shows this Knight distracted and self-absorbed. His horse is following its own course. The Knight has no control over his direction. The faded shapes of the background shows that behind him everything is falling apart slowly.

The colors of red and gold bracketed by brown show a world full of potential awaiting direction.

DIVINATORY MEANINGS: A mature and responsible person. Reliable. Methodical. Patient. Persistent. Able to conclude a task. Laborious. Organized. Capable. A dependable person. Focus. Invention. Caution. Realism.

I tend to spend that money wisely. I am naturally thrifty and save for a rainy day. I pay close attention to physical and financial details in my life. I know where every dollar goes. I am cautious and believe in safe sex for myself and others. I prefer real facts to just good feelings. I find creative ways to make do with the resources on hand. I tend to be inventive. I want to lead but I also tend to be cautious. A realist I temper my actions with cautious optimism.

REVERSE MEANINGS: Stagnation. Carelessness. Inertia. Lack of determination or direction. Narrow-mindedness. Limited by dogmatic views. Idleness.

I throw caution to the winds. I am a spendthrift, not paying attention to where my money goes. I have an eye for luxury to such an extent that I will stand for it even when necessities are lacking. When I feel stress I tend to spend as a way of denial. I tend to obsess on every tiny physical or financial detail. Stuff has a way of being attracted to me. I tend to be a clutter bug. I'm a plagiarist taking others' work and claiming it as my own.

Knight of Pentacles: (extroverted sensing with feeling, perceptive) ESFP

The builder learns well and realistically from physical experiences in life. Shows great potential as a financier or business entrepreneur.

What's the difference between caution and fear?

How realistic are my goals?

What criteria do I use to assess the practicality of my ideas and methods?

THE PAGE OF PENTACLES

Page of Pentacles: earth of earth, I tend to naturally become immersed in understanding of work and material things or values. I may often be a messenger of new ventures or projects. Perhaps I am showing a way to make a new investment, a new way of conducting business or financing a project. I tend to bring along good business hunches or news of a new job or advancement in the offing. I am ready to begin a new project, and am keenly aware of new ideas that could propel a new career. I tend to dream about future financial ventures.

Pages -- exploration, study, page as number Eleven could mean possible genius it stands for on imagination and temperament about its functions only in exceptional cases should occur more than once numerology of an individual would be more likely to have influence but ordinarily it is of no value usually resolves itself into the number two without giving any added significance.

Eleven is the number of the justice card, halfway between the two points of the twenty-two of completion. Eleven can be broken down into one plus one equals two justice is connected with the high priestess and judgment numerologically Eleven symbolizes transition new or expanding energy access and peril conflict and martyrdom extravagance, exaggeration. Consider to be the number of individual initiative, exercise without relation to cosmic harmony, a love and can therefore be considered a symbol of internal conflict discord, read belly in, and lawbreaking. The combination of the holy number seven and though for the number of scoring things in our lives 11 symbolizes the preparation for expanded awareness looking inside and out at the same time.

Positive qualities of Eleven great art just music art and drama idealist inspired inventive religious leader

Negative qualities of eleven: aimless fanatical, frustrated, sets goals too high to reach

Destructive aspects of eleven: a love of dishonest, miserly, weakened leader

Page of Pentacles: (introverted sensing with feeling, judging) ISFJ

Spiritual Type:

The Page of pentacles That attended the systematic, painstaking, plural, and hard-working. They honor their commitments, keep track of specifics, follow standard operating procedures, and get their work done on time. The page of pentacles believes in upholding and conserving the splendor of tradition, building clear structures and modeling responsibility and fall through. They are careful with details, clear about facts, and are dependable straightforward and stable.

The page of pentacles should be thankful for their gifts and sensibility and logic, their awareness of the merit of learning from and building on past experiences, their ability to follow through on commitments, and the ease in which they handle details and facts. When life is difficult for a page of pentacles it helps to look for guidance from what has worked before and how things were resolved through effort. It is important to consider turning over some of their responsibilities to others, and asking for help to understand the big picture. In order to find their way to the vine is important that they seek the practices that fit into their own routine. The page of pentacles needs to understand and apply the unchanging truths of the tradition to this changing world, while at the same time be willing to explore other traditions or spiritual disciplines to open the boundaries of their soul without violating what they know to be true.

IMAGE: The Page of Pentacles in Zach Wong's Revelations Tarot holds up the pentacle to look at its fivefold structure that reveals that everything is in flow and awaiting the direction of mind. The background represents the potential of possibility that the page may brain to her task.

The reversed Page is lost in a dark forest of autumn leaves. In her haste to understand the pentacle she has broken apart which shows that she does not understand how she must be the intention that holds the magic pentacle together.

Golden purple robes suggests the possibility of eventual royal enthronement.

DIVINATORY MEANINGS: Deep concentration and application. Study. Scholarship. Reflection. Respect for knowledge. Desire for learning and new ideas. A do-gooder. Bearer of news. Prosperity. Growth. Adolescence. Learning. Practicality.

I am learning the value of the dollar. I start a savings plan. I take the first practical steps for getting out of debt. I learn new physical tasks. I am discovering the first bloom of my sexuality. I am beginning a diet. An exercise program. Or a health related effort. I learn by doing. I am physically and financially responsible. I am learning how to be adults in my desires and in the way I relate to the world.

REVERSE MEANINGS: An unrealistic person. Failure to recognize obvious facts. Dissipation of ideas. Illogical thinking. Rebelliousness. Wastefulness. Loss. Unfavorable news.

I am full of bluff and bluster. I tried to appear healthier or wealthier than I really am. I spend money carelessly. I live strictly for today, and with little thought of tomorrow. I shirk responsibility towards my sex and sexuality. I tend to act on whim rather than on principle. I use my wealth or beauty as a mask that hides that I have things to learn and much growing to do.

Page of Pentacles: (introverted sensing with feeling, judging) ISFJ

The learner. I need to establish security, perhaps through study and introspection. I enjoy bringing messages concerning health, money, work or study. My concerns tend to be quite worldly.

How can I get more financial or sexual experience without risking my livelihood or health?
How can I become responsible in my work life? How can I become responsive in my sex life?

To what degree does my inexperience play a role in my tendency to bluff and bluster?
How can I get the best experience in this situation?
What are the more practical choices of I can make now?

Notice the rules of Elemental Dignities

The Four Elements interact with each other using simple and easy to learn rules:

1. + Fire, wands, intuition and Air, swords, thinking are friendly and active.
2. + Water, cups feeling and Earth, pentacles sensation are friendly and passive
3. - Fire, wands intuition and Water, cups feeling are enemies; they weaken each other
4. - Air, swords, thinking and Earth, pentacles, sensation are enemies; they weaken each other
5. 0 Fire, wands, intuition and Earth, pentacles, sensation strengthen each other but are neutral
6. 0 Water, cups, feeling and Air, swords, thinking strengthen each other but are neutral

Rules 1 and 2 show the strongest combination. +

Rules 3 and 4 show the weakest combination. -

Rules 5 and 6 are somewhere in between. The reason is that they combine Active and Passive.
0

If you can remember Rule 1, and you know that Fire and Air are active, while Water and Earth are passive, you can work out all the other rules easily. There is very little to remember!

If your memory is not so good, and you and possess the Thoth Tarot deck, there is a reminder on the back of every card. The horizontal arm shows Fire and Water opposing, while the vertical arm has Air and Earth opposing.

Dignities

Apparently there are many ways to define dignities in tarot. In a simple form it is how two cards affect or react to one another. In other words how each card influences surrounding cards. Reading dignities is especially popular with people who enjoy an astrological or Golden Dawn approach to tarot.

Another way to read dignities is to read the energy patterns invoked such as compatible/incompatible, active/passive, balanced/unbalanced, strong/weak, excess/missing. Numerological dignities numbers rather than the element as the influence on each card and its neighbor.

Obviously both number and element could be used in assessing dignities. One can look for even and odd numbers and their frequency; for example, all even numbers are well dignified to themselves that is 2-4-6-8 and to the suits cups and pentacles. The number 10 can be considered even or odd depending upon whether one reduces it to odd or leaves it at 10 which is even. Likewise all odd-numbered cards are well dignified to all other odd numbers 1-3-5-7-9 in the masculine suits wands and swords.

Swords: element: air. Thinking. Opposition: rest. Knowledge: reason with opinion. Focus of study: mathematics, science. Style of inquiry: understanding, image is as figures. Virtue: wisdom. Body: head. Eternity. True. Formal cause.

Cups: element: water. Feeling. Opposition: motion. Knowledge: opinion. Focus of study: music, arts. Style of inquiry: things grown or crafted, faith. Virtue: courage. Body: heart. Time. Good. Belief, material extension as cause.

Wands: element: fire. Intuition. Opposition: other. Knowledge: intuition with reason. Focus of study: philosophy, humanities. Style of inquiry: principle above hypotheses, reason as direct apprehension of the order of things. Virtue: temperance. Body: eye, contemplation. Relation. Future. Beautiful. Final cause.

Pentacles: element: earth. Sensation. Opposition: same. Knowledge: perception. Focus of study: Athletics. Style of inquiry: images, perceptions. Virtue: justice. Body: hand, action. Identity. Present. The particular as one. Efficient cause.

I plan to provide a bibliography of references that I use for this compilation.

I look forward to other inquiries some other places on this and other message boards.

Thank you Zach for a wonderful tarot deck. I hope that in some near future that you're able to get it reproduced on a larger scale for us the images were a little larger their impact would even be more astounding than they are. Of course it could be my old eyes have a hard time looking at little cards.

Best wishes and good taroting

Paul Nagy



References

I used no particular reference in any systematic way. I did consult with the number of books and online resources.

I consulted the Wikipedia on topics of mythology and relied heavily upon its article when I dealt with the four winds.

I also consulted Robert Graves, *Greek Myths*.

I looked at the first volume of the *Encyclopedia of Tarot* for traditional card attributions. These are pretty much reproduced whole hog.

The tarot references used most consistently were: early on Robert Place's *The Tarot: History, Symbolism, and Divination*. I especially follow some of his suggestions about the Fool's Journey.

I also occasionally consulted *A Dictionary of Alchemical Imagery* but decided early on that alchemy was not going to be a focus of how I was going to interpret the cards in any consistent way.

Jana Riley's *Tarot: Dictionary and a Compendium* and Sandra A Thomson's *Pictures from the Heart: A Tarot Dictionary* were used most consistently for getting the basics of traditional attributions for card meanings and images.

Later I used Mark McElroy's *Absolute Beginner's Guide to Tarot: No Prior Experience Necessary* (Que). This is a good reference that has not had the press that it deserves and I recommend that you pick up a copy of it. It is nicely laid out and a very useful beginners and intermediate guide to tarot reading.

I did glance at other books during this time but did not necessarily consult them for my notes on Zach Wong's cards. Of course I did consult Zach Wong's book on the revelations tarot, and studied the images both online and in the pack I own.

Toward the end of my note taking I became more sensitive to the originality of the Thoth Deck, enough so that I think I will focus on its interpretation for a while.

There is a graphic novel series out called *Promethea*, in five volumes of 32 chapters, by the legendary comic book storyteller, Alan Moore that is based on a Kabbalistic interpretation of

the tree of life in the 22 tarot paths. If you don't know the series I highly recommend it for the imaginative story and the subtle insights it gives into tarot symbolism.

Edited by Paul Nagy on Mar 11, 2007 at 10:20 AM