



by  
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### NOTES ON THE GOLDEN DAWN TAROT

by  
Robert Wang

The Golden Dawn Tarot is the only truly esoteric deck ever to be published. It is also the only deck to reach public view which was designed for the exclusive use of a powerful secret fraternity, and which includes the accurate tarot symbolism kept shrouded in mystery for hundreds of years by the Western Esoteric Tradition. The members of the Hermetic Order of the Golden Dawn swore death oaths never to reveal the images of this deck or the very fact that such a deck even existed. In other published Tarot decks there is some purposeful confusion involving the order of the cards, the attribution of the Hebrew letters to the trumps, or the symbols themselves. Those who issued the most popular exoteric decks in use today, i.e., Waite, Case and Crowley, were members of the Order of the Golden Dawn, and took their membership oaths very seriously. Of those who wrote on the tarot and the occult, only Crowley released some of the Order's actual secrets. He referred to the cards both in 777 and in his extraordinary, though short-lived magazine, *The Equinox*.

The Golden Dawn Tarot is of particular importance in that it is the deck from which some of the greatest esoteric writers of our age developed their ideas about the tarot. *This is the deck used by MacGregor Mathers, A. E.*

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*Waite, Dion Fortune, Paul Foster Case, William Butler Yeats and Aleister Crowley.*

Israel Regardie published the actual documents of the Order, including their lectures on tarot, in *The Golden Dawn* (1937-40). And it is Israel Regardie who today, forty years after beginning the project of publishing the Order's teaching, has seen fit to release the last great secret of the Order, the Golden Dawn Tarot.

The basic design of the cards, following the symbolic framework of the Inner Tradition, was formulated by S. L. MacGregor Mathers. Mathers was also responsible for writing most of the Order's rituals, many of which related to this Tarot deck. It would appear that the original cards were painted by Mrs. Mathers, an accomplished artist, although they were never printed. The original deck was lent to members of the Inner Order. After experiencing the profound and beautiful ritual of initiation into the grade of *Adeptus Minor*, one of their tasks was to hand-paint a copy of the esoteric tarot deck. Members of the Outer Order were given some cryptic and obtuse information about Tarot in general, and were instructed to experiment with simple methods of divination, using whatever exoteric decks were at hand.

The essential purpose of the tarot is to teach. The deck of seventy-eight cards is actually a book of symbols expressing concepts about the nature of the universe, and man's relationship to that universe. The study of this book may appear complex and often frustrating, but it is vastly rewarding, because to learn about the Tarot is to learn a useful new language.

### FOREWORD

Rarely has a tarot deck created more pre-publication interest than the long-awaited Golden Dawn Tarot pack by Dr. Robert Wang, a devoted scholar and researcher of the Secret Order of the Golden Dawn.

The Hermetic Order of the Golden Dawn counted among its members some of the foremost occultists and writers of its time and, as part of their sacred oath, they were sworn to secrecy. Based upon the esoteric notebooks of some of its members, and with the skillful and perceptive guidance of Dr. Israel Regardie, probably the leading author/scholar in the occult field today, Dr. Robert Wang has faithfully rendered in authentic detail each card of the Golden Dawn Tarot pack.

U. S. Games Systems, Inc. is pleased to publish the Golden Dawn Tarot, thus revealing for the first time many truths and secrets of the Order and its interpretation of the tarot. Today there is a large variety of tarot packs available to occultists, collectors, researchers and art students. The early Visconti-Sforza tarot cards, Tarot of Marseilles deck, Etteilla tarot, 1JJ Swiss tarot and Tarot Classic packs each pre-date the Golden Dawn Tarot. Since the turn of the century, many new tarot packs have been designed and published, each containing their own special refinements and interpretation of the allegorical symbols on the 22 Major Arcana cards.

With the publication of the Golden Dawn Tarot, an important "missing link" in the de-

Sadly, for several decades the tarot has been the object of ridicule by both advocates of scientific "rationality," and by those stalwartly religious persons who sincerely believe that anything called "occult" must involve the black arts. But it is, in fact, unusual to find such criticism among either scientists or churchmen who have taken the trouble to explore objectively, and in depth, the system which underlies the Tarot.

In principle, the tarot is seventy-eight pictures which are worth more than seventy-eight thousand words. They illustrate the energies of the *Qabalah*, that body of sacred knowledge which originated with esoteric Judaism. Today, the *Qabalah*, viewed in Christian terms by some, in Jewish terms by others, and without reference to any organized religion by many, is often called the "Yoga of the West." And those who would seriously pursue the meaning of the Tarot must anticipate a lifetime of work, not unlike that which would be expected of a dedicated scholar in any discipline.

All of the sacred books of mankind may be related, by correspondence, to the *Qabalah* and its wordless meditation symbols, the Tarot. But there is one very ancient work which is a key to this study. That work is the *Sepher Yetzirah*, or "Book of Formation." Herein each of the twenty-two letters of the Hebrew alphabet are described as divine symbols: as each letter is ascribed to one of the Tarot trumps, so the *Sepher Yetzirah* also describes the divine symbolism of the Tarot.

velopment of tarot now comes to light. Importantly, the Golden Dawn Tarot can be studied with other popular packs designed and executed by former members of the Golden Dawn. These packs include the Rider-Waite tarot deck painted by Pamela Colman Smith under the direction of Arthur Edward Waite, the Builders of the Adytum (BOTA) tarot deck issued under the direction of Paul Foster Case, and the Crowley Thoth tarot deck painted by Lady Frieda Harris under the guidance of Aleister Crowley.

An avid tarot collector may own as many as twenty or more different tarot decks. Each pack has its own special features and the imagery on the cards is like the pages of a finely illustrated book to be studied and savored a little bit at a time; at each sitting, one sees and understands a little more of the meaning and significance of each card. We believe the Golden Dawn Tarot deck is an important "rare book" in the field of tarot and we are pleased to make it available to the scholar and student of tarot.

A partial list of additional tarot decks and important tarot books is cited at the back of this booklet for the convenience of the reader.

Stuart R. Kaplan

New York, N.Y.

The *Tree of Life*, as illustrated in full-color with the deck, is the primary symbolic diagram of the *Qabalah*, and the cards are traditionally related to various aspects of it. The more one works with this symbol (or *glyph*, as it is called), the more the significance of the tarot becomes clear. But this is an intensive spiritual and intellectual pursuit which cannot be adequately described in an introductory pamphlet. More detailed information will be found in *An Introduction to the Golden Dawn Tarot* by Robert Wang, (1978), with which this deck is intended to be used. This new book includes all of the materials on Tarot issued to members of the Order of the Golden Dawn.

The use of the cards for divination provides a good introduction to the visual patterns and subtle energies of the Tarot. Moreover, the cards and the information provided in these notes is all that is required to begin.

The Order of the Golden Dawn used an intricate system of tarot divination (one which could take hours for a complete reading), and did not involve *reversed* cards; instead the system depended upon neighboring cards in a spread for accurate interpretation. We present here, for those who may find the Golden Dawn method too involved, a simple fifteen card spread. This method is quite consistent with the instructions of the Order.

The interpretations of the cards, given in this pamphlet, were written by Mathers for the use of the Order's initiates. We publish them, extracted from the philosophical discussions with which they originally appeared, and in the se-

quence of the suits, for the first time. (No correction of his occasional grammatical inconsistencies has been attempted). The cards may be either "well-dignified," or "ill-dignified." This suggests the influence of the cards which fall at either side of the card in question. This also suggests the meaning of the card "reversed," (i.e. ill-dignified).

The Order of the Golden Dawn considered the use of the cards for divination valid, but a function which operated at a relatively low level. The true worth of repeated use of the cards for 'answering questions' is that this tends to stimulate the unconscious and help the psychic faculties to develop. Moreover, as the cards and their divinatory meanings are increasingly inculcated into the individual system, the universal meanings of the same cards become more and more apparent. The keynote of the Tarot is, as in all aspects of the Mystery Tradition, *As Above, So Below*.

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**A Majority of Court Cards:** Society, meeting with many persons.

**A Majority of Aces:** Strength generally. The Aces are always strong cards.

## INTERPRETATION

### Major Arcana

**0 THE FOOL.** Idea, thought, spirituality, that which endeavors to rise above the material (if the subject which is enquired about be spiritual). If the Divination refers to a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity and even mania, unless offset by very good cards. It is too ideal and unstable to be generally good in material things.

**1 THE MAGICIAN.** Skill, wisdom, adaptation. Craft, cunning, etc., always depending on neighboring cards. Sometimes occult wisdom.

**2 THE HIGH PRIESTESS.** Change, alteration, increase and decrease. Fluctuation, whether for good or evil, is shown by cards connected with it. (Compare with DEATH and THE MOON).

**3 THE EMPRESS.** Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

**4 THE EMPEROR.** War, conquest, victory, strife, ambition.

**5 THE HIEROPHANT.** Divine wisdom, manifestation, explanation, teaching. Differing from, though resembling in some respects, the mean-

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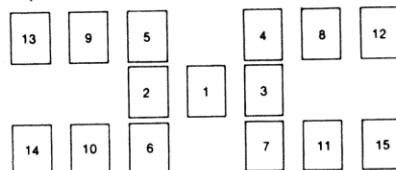
## THE FIFTEEN CARD METHOD OF TAROT DIVINATION

*This method is not so well known as the "Ancient Celtic" Ten-card spread, but it has the advantage of depending upon neighboring cards for interpretation, eliminating the need for reversed cards, offering an enormous number of possible card combinations, and being more fluid than other methods.*

Before any divination it is wise to invoke some Higher Force. In its simplest form, this may involve visualizing a sphere of brilliant white light over one's head, and a prayer that the Divine Powers may guide the operation of the cards.

Following this invocation, the cards should be thoroughly shuffled. This is the most important step in a divination, and should be done with the mind as clear as possible. All extraneous thoughts should be eliminated, and the mind made completely passive. In the event that the divination is for a person not present, it may be helpful to visualize that person as the shuffling is taking place.

The cards are then placed on a table in the sequence shown in the diagram.



ings of the MAGICIAN, THE HERMIT and THE LOVERS. Occult wisdom.

**6 THE LOVERS.** Inspiration (passive and in some cases mediumistic, thus differing from that of the HIEROPHANT, MAGICIAN and HERMIT). Motive power, and action, arising from inspiration and impulse.

**7 THE CHARIOT.** Triumph, victory, health, success, though sometimes not stable or enduring.

**8 STRENGTH.** Courage, strength, fortitude. Power not arrested in the act of judgment, but passing on to further action. Sometimes obstinacy. (Compare with JUSTICE).

**9 THE HERMIT.** Wisdom sought for and obtained from above. Divine inspiration, but active, as opposed to that of THE LOVERS. In the mystical titles, this card and the HIEROPHANT and the MAGICIAN comprise the three Magi.

**10 WHEEL OF FORTUNE.** Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the neighboring cards bear this out.

**11 JUSTICE.** Eternal justice and balance. Strength and force, but arrested as in the act of judgment. (Compare with STRENGTH). Also, in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

**12 THE HANGED MAN.** Enforced sacrifice, punishment, loss. Fatal and not voluntary. Suffering generally.

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**Card One:** This represents the Querer or the problems surrounding him, his present situation and primary influences. A Court Card (King, Queen, Prince or Princess) in this position may mean either the Querer or some dominant individual. This is especially true if the Court Card is of the opposite sex of the Querer. A person of the same sex but very unlike the Querer (see general Court Card descriptions) may also represent a dominant influence in his life.

**Cards Two and Three.** These positions, in conjunction with card One, are the key cards in the spread. They give extended information on the situation and personality of the Querer.

**Cards Four, Eight and Twelve (Upper right):** These show what direction the Querer's life will naturally follow, unless some action is taken to change this course. ("The Stars impel, they do not compel.")

**Cards Thirteen, Nine and Five (Upper left):** These are the possibilities for alternative action, which may be desirable or undesirable, depending on the other cards in the spread.

**Cards Fourteen, Ten and Six (Lower left):** These cards will assist the Querer in making whatever decision may be necessary. In the case of an older person, one past middle age, they mean past activities and events which bear on the question. In younger persons they indicate the future.

**Cards Seven, Eleven and Fifteen (Lower right):** These show forces, operating beyond the control of the Querer, which cannot be changed, but to which one can adapt.

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**13 DEATH.** Time, ages, transformation. Sometimes death and destruction, but rarely the latter, and only if it is borne out by the cards with it. (Compare also with THE HIGH PRIESTESS).

**14 TEMPERANCE.** Combination of forces, realization, action (material). Effect either for good or evil.

**15 THE DEVIL.** Materiality, material force, material temptation; sometimes obsession, especially if associated with THE LOVERS.

**16 THE TOWER.** Ambition, fighting, war, courage. (Compare with THE EMPEROR). In certain combinations, destruction, danger, ruin, fall.

**17 THE STAR.** Hope, faith, unexpected help. Sometimes also dreaminess, deceived hope, etc.

**18 THE MOON.** Dissatisfaction, voluntary change (as opposed to DEATH). Error, lies, falsehoods, deception. The whole according to whether the card is well- or ill-dignified, on which it much depends.

**19 THE SUN.** Glory, gain, riches. Sometimes also arrogance. Display, vanity, but only when surrounded by very evil cards.

**20 JUDGMENT.** Final decision, judgment, sentence. Determination of a matter without appeal on its plane.

**21 THE UNIVERSE.** The matter itself, synthesis, world, kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

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While a method of reversed cards is not recommended, if such a system is to be used, the position of the cards should under no circumstances be altered. If a card should appear reversed, it cannot be arbitrarily turned upward, even though the meaning may not immediately appear logical. One cannot tamper with the results of a divination!

Beyond the general meanings of the cards which follow here (and which should be committed to memory), a few considerations of interpretation should be mentioned.

The Princes and Queens, when they appear in a reading, almost invariably represent actual men and women connected with the subject at hand. But the Kings sometimes represent either the coming on or going off of a matter; arrival or departure, according to the way in which the cards face. The Princesses may show opinions, thoughts or ideas, either in harmony with or opposed to the subject.

Using any method, a majority of certain cards has special meaning:

**A Majority of Wands:** Energy, quarrelling, opposition.

**A Majority of Cups:** Pleasure and merriment.

**A Majority of Swords:** Trouble and sadness, sometimes sickness, even death.

**A Majority of Pentacles:** Business, money, possessions, etc.

**A Majority of Trumps:** Forces of considerable strength, often *Karmic* forces beyond the enquirer's control.

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### Suit of Wands

**ACE OF WANDS.** Force, strength, rush, vigor, energy. This card governs, according to its nature, various works and questions. It implies natural as opposed to invoked force.

**TWO OF WANDS.** Influence over another. Dominion. Boldness, courage, fierceness, shamelessness, revenge, resolution, generosity, pride, sensitivity, ambition, refinement, restlessness, turbulence, sagacity, yet unforgiving and obstinate according to dignity.

**THREE OF WANDS.** Pride and arrogance. Power sometimes. Established force and strength. Realization of hope. Completion of labor, success of the struggle. Pride, nobility, wealth, power, conceit.

**FOUR OF WANDS.** Settlement. Arrangement completed. Perfected work. A completion of a thing built up with trouble and labor. Rest after labor. Subtlety, cleverness, mirth, beauty, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere.

**FIVE OF WANDS.** Strife. Quarrelling. Fighting. Violent strife and contest, boldness and rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on whether well- or ill-dignified.

**SIX OF WANDS.** Gain and Success. Victory after strife, success through energy and industry, love, pleasure gained by labor, carefulness, sociability and avoiding of strife, yet victory

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therein. Also insolation, pride of riches and success, etc. The whole depending on dignity.

**SEVEN OF WANDS.** *Opposition, sometimes courage therewith.* Possible victory, depending on the energy and courage exercised; valor, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretense, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

**EIGHT OF WANDS.** *Swiftness, a hasty communication. Letter, message.* Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftness. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, gardens, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent oppressive. Theft and robbery, according to dignity.

**NINE OF WANDS.** *Great strength. Power. Health. Recovery from sickness.* Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good, and recovery, yet doubt. Generous, questioning and curious, fond of external appearance, intractable, obstinate.

**TEN OF WANDS.** *Cruelty and malice toward others. Oppression. Overbearing strength. Revenge. Injustice.* Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be

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ideas. Apt to be maligned through too much self-assumption. A good, generous, but maybe foolish nature.

**TEN OF CUPS.** *Matters definitely arranged and settled as wished.* Permanent and lasting success, happiness because inspired from above. Not sensual as Nine of Cups. "The Lord of Material Happiness," yet almost more truly happy. Pleasure dissipated, debauchery. Pity, quietness, peacemaking. Kindness generosity, wantonness, waste, etc., according to dignity.

**PRINCESS OF CUPS.** A young woman with brown hair and blue or brown eyes. Sweetness, poetry, gentleness and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified, she is selfish and luxurious.

**PRINCE OF CUPS.** A young man with brown hair, grey or brown eyes. He is subtle, violent, crafty and artistic. A fierce nature with a calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent power or wisdom. If ill-dignified, he is intensely evil and merciless.

**QUEEN OF CUPS.** A woman with gold-brown hair and blue eyes. She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than most other symbols.

**KING OF CUPS.** A man with fair hair and blue eyes. Graceful, poetic, venusian, indolent, but enthusiastic if aroused. Ill-dignified he is sensual, idle, and untruthful.

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controlled arising from the person's selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

**PRINCESS OF WANDS.** A young woman with gold or red hair and blue eyes. Brilliance, courage, beauty, force, sudden anger or love, desire of power, enthusiasm, revenge. Ill-dignified, superficial, theatrical, cruel, unstable, domineering.

**PRINCE OF WANDS.** A young man with yellow hair and blue or grey eyes. Swift, strong, hasty, rather violent, yet just and generous, noble and scornful meanness. If ill-dignified, cruel, intolerant, prejudiced and ill-natured.

**QUEEN OF WANDS.** A woman with red or gold hair, blue or brown eyes. She is steady and resolute, with great power to attract. Kind and generous when not opposed. When ill-dignified, she is obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause.

**KING OF WANDS.** A blond or red-haired man with blue or hazel eyes. Active, generous, fierce, sudden and impetuous. If ill-dignified, he is evil-minded, cruel, bigoted, brutal.

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#### Suit of Swords

**ACE OF SWORDS.** *Invoked force as contrasted with natural Force;* for it is the invocation of the Sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. But ill-dignified, it is the invocation of demonic force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but *invoked.* Also it represents whirling force and strength through trouble. It is the affirmation of justice, upholding Divine authority; it may become the sword of wrath, punishment and affliction.

**TWO OF SWORDS.** *Quarrel made up and arranged. Peace restored, yet some tension in relationships. Action sometimes selfish and sometimes unselfish.* Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble, yet strength arising therefrom. Peace restored, truth, arrangement of differences. Justice, truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment. want of tact, often doing injury when meaning well. Talkative.

**THREE OF SWORDS.** *Unhappiness, sorrow, tears.* Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfishness and dissipation, yet sometimes generous, deceitful in

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#### Suit of Cups

**ACE OF CUPS.** *Fertility. Productiveness. Beauty. Pleasure. Happiness.*

**TWO OF CUPS.** *Love. Marriage. Pleasure. Warm friendship.* Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste and silly action, according to dignity.

**THREE OF CUPS.** *Plenty. Hospitality, eating, drinking. Dancing, new clothes and merriment.* Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

**FOUR OF CUPS.** *Receiving pleasure, but some slight discomfort and anxiety therewith. Blended pleasure and success.* Success and pleasure approaching their end. A stationary period in happiness which may or may not continue. This card does not show marriage and love so much as the previous symbol, it is too passive a symbol to represent perfectly complete happiness. Acquisition and contention; injustice sometimes. Some drawbacks to pleasure implied.

**FIVE OF CUPS.** *Disappointments in love, marriage broken off, unkindness from friends* (whether deserved or not is shown by the nearby cards). *Loss of friendship.* Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness. Deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of troubles from unexpected and unsuspected sources.

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words and repetition. The whole thing according to dignity.

**FOUR OF SWORDS.** *Convalescence, recovery from sickness, change for the better.* Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

**FIVE OF SWORDS.** *Defeat, loss, malice, spite, slander, evil-speaking.* Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice, grieving after pain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and tale-bearing. A busy-body and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankful and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unendurable. As dignity.

**SIX OF SWORDS.** *Labor, work. Journey, probably over water.* Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith. Dominion, patience, labor, etc., according to dignity.

**SEVEN OF SWORDS.** *In character untrustworthy, vacillation. Unstable effort. Journey, probably over land.* Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose at the moment of gaining by not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on

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**SIX OF CUPS.** *Beginning of wish, happiness, success, enjoyment.* Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

**SEVEN OF CUPS.** *Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.* Possible victory, but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

**EIGHT OF CUPS.** *Success abandoned. Decline of interest in anything.* Temporary success, but without further result. Things thrown aside as soon as gained. Not lasting even in the matter at hand. Indolence is success. Journeying from place to place. Misery and reaping without cause. Seeking after riches. Instability according to dignity.

**NINE OF CUPS.** *Complete success. Pleasure and happiness. Wishes fulfilled.* Complete and perfect realization of pleasure and almost perfect happiness. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. Highminded, not easily satisfied with small and limited

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another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

**EIGHT OF SWORDS.** *Narrow or restricted. Shortened force. Petty. A prison.* Too much force applied to small things, too much attention to detail, at expense of principal and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive. equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

**NINE OF SWORDS.** *Illness. Suffering, Malice. Cruelty, Pain.* Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labor, subtlety and craft, lying, dishonesty, etc., according to dignity.

**TEN OF SWORDS.** *Ruin. Death. Failure. Disaster.* (Almost a worse symbol than the Nine of Swords). Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. Loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute and eloquent, etc., depending on dignity.

**PRINCESS OF SWORDS.** A young woman with light brown hair and blue eyes. Wisdom, strength, acuteness, subtleness in material

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things, grace and dexterity. If ill-dignified, she is frivolous and cunning.

**PRINCE OF SWORDS.** A young man with dark hair and dark eyes. Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolizes Alpha and Omega, the Giver of Death, who slays as fast as he creates. Ill-dignified: harsh, malicious, plotting, obstinate, yet hesitating and unreliable.

**QUEEN OF SWORDS.** A graceful woman of grey hair and light-brown eyes. Intensely perceptive, keen observation, subtle, quick, confident, often perserveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified, cruel, sly, deceitful, unreliable, though with a good exterior.

**KING OF SWORDS.** A man with dark brown hair and dark eyes. He is active, clever, subtle, fierce, delicate, courageous, skillful, but inclined to domineer. Also to overvalue small things unless well-dignified. Ill-dignified, deceitful, tyrannical and crafty.

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## NOTES

**Suit of Pentacles**  
**ACE OF PENTACLES.** *Material gain, labor, power, wealth, etc.* It represents materiality in all senses, good and evil, and is therefore in a sense illusory.

**TWO OF PENTACLES.** *Pleasant change. Visit to friends.* The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious, yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternatively talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

**THREE OF PENTACLES.** *Business, paid employment. Commercial transactions.* Working and constructive force, building up, erection, creation, realization, and increase of material things, gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

**FOUR OF PENTACLES.** *Gain of money and influence. A present.* Assured material gain, success, rank, dominion, earthly power completed but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. Altered by dignity as usual.

**FIVE OF PENTACLES.** *Loss of profession.*

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## NOTES

*Loss of money. Monetary anxiety.* Loss of money or position. Trouble about material things. Toil, labor, land cultivation, building, knowledge and acuteness of earthly things, poverty, careflessness. Kindness, sometimes money regained after severe toil and labor. Unimaginative, harsh, stern, determined and obstinate.

**SIX OF PENTACLES.** *Success in material things. Prosperity in business.* Success and gain in material undertakings, power, influence, rank, nobility, rule over people. Fortunate, successful, just and liberal. If ill-dignified may be purse-proud, insolent from success or prodigal.

**SEVEN OF PENTACLES.** *Unprofitable speculation and employment. Little gain for much labor.* Promises of success unfulfilled. Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. Honorable work undertaken for the love of it, and without desire of reward. According to dignity.

**EIGHT OF PENTACLES.** *Skill, prudence, cunning.* Over-careful in small things at the expense of the great. "Penny-wise and pound foolish." Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

**NINE OF PENTACLES.** *Inheritance. Much increase of money.* Complete realization of material gain, inheritance, covetousness, treasure-

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## NOTES

ing of goods and sometimes theft and knavery. All according to dignity.

**TEN OF PENTACLES.** *Riches and wealth.* Completion of material gain and fortune, but nothing beyond. Pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

**PRINCESS OF PENTACLES.** A young woman with rich-brown, or red-brown hair, and dark eyes. She is generous, kind, diligent, benevolent, careful, courageous, preserving. If ill-dignified, she is wasteful and prodigal.

**PRINCE OF PENTACLES.** A young man with dark brown hair and dark eyes. Increase of matter, increase of good and evil, solidifies, practically amplifies things, steady, reliable. If ill-dignified, animal, material, stupid. In either, slow to anger, but furious if roused.

**QUEEN OF PENTACLES.** A woman with dark hair and dark eyes. She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable.

**KING OF PENTACLES.** A man with dark eyes and dark hair. Unless very well dignified, he is heavy, dull, and material. Laborious, clever and patient in material matters. If ill-dignified, he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols.

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