

TAROT OF MARSEILLES



Piatnik-Vienna

TAROT OF MARSEILLES

GEORG GOTTLOB

Piatnik-Wien

TAROT TRADITION AND PIATNIK'S TAROT CARDS

THE 22 MAJOR ARCANA OF TAROT

Tarot consists of pictographic cards, which gave rise to the game of Taroc as it is known in Our days.

Tarot cards in Europe emerged apparently as early as in the course of the 14th century partly in Italy and partly in France. There are theories, however, according to which Tarot in fact originated in ancient Egypt, from where it took its course to conquer the world. In many of the Eastern countries, from Egypt through India and to China, one actually may find a number of such figurative images with a likeness to the Tarot figures: even the Gypsies have such cards, which may explain how these were spread in Asia and Europe.

It is just as difficult to prove scientifically the genesis of the Tarot cards as to ascertain the origin of the name of tarot. Some scientists think that this name is of French origin, but Gustav Meyrinck, in his book 'The Golem' is of the opinion '[...] that aroc or Tarot has the same meaning as the Hebrew word 'Torah' (the Law), or the name may be connected with the ancient

Egyptian word 'Taruth' (the One who is consulted), or it may come from the word 'Tarisk' of the ancient Zend language, which means "I demand the answer."

The Tarot cards are used for "play as well as — and this is more often the case — for "fortune telling". A packet consists of 78 cards: 22 of the major Arcana (= the great mysteries) which are the same as the trumps in the game of Taroc, and of the 56 minor Arcana (the lesser mysteries). The minor Arcana are similar to the cards of our modern games, and are divided into four suits: Swords, Wands, Cups and Coins (equivalent to Spade, Club, Heart and Diamond) and there are fourteen cards of each suit. The minor Arcana in Tarot, however, play a smaller role, and it is said that these came very much later into being than the major Arcana.

THE MYSTICAL SIGNIFICANCE OF TAROT

The 22 major Arcana have always been the subject of mystical considerations. Principally Magicians and Hermetics used these cards. Many of them saw in Tarot a microcosmic universal formula apt to explain the happenings in the Universe and could even interpret the

meaning of existence. The understanding of this formula certainly needed a considerable degree of dedication and time consuming meditation in respect of each card.

Some mystics believe that Tarot is a sort of primeval scripture or language similar to the ecstatic utterances mentioned in the Bible. These theories approach the psychological character of Tarot. The course of researches of the French cabalist Eliphas Levi and of the “enlightened” wigmaker Etteila d’Oudoucet followed a similar direction in the middle of the 19th century. Both established connections between Tarot and the Hebrew alphabet. Each of the 22 Hebrew letters corresponds with the 22 major Arcana. This assertion is not without foundation as it complies with other theories as to the origin of Tarot. This connection with the Hebrew alphabet may point to a way of linking Tarot cards with an art of cabalistic letter and number mystic. Perhaps the Jewish secret doctrine of cabala may give us advice as to the meaning of the single cards.

The main work of the cabala, the Sohar (=Brilliance) treats, among others, the different properties of the Hebrew letters from which the significance of the Tarot cards may

derived. According to a more daring assumption Tarot might be a part of the cabala itself. Very little is known of the use of Tarot cards in magicspeculative rituals.

Tarot may also be connected with astrology: in the 19th century the Frenchman "Christian" related Tarot cards to the signs of the Zodiac and also to the Planets of the Solar System. Some representatives of modern esoteric teachings, like Franz Bardon and Elisabeth Haich, see in the major Arcana the different stages towards the mystical initiation. The cards might be milestones on the road to be an adept, where each card corresponds exactly with a state of consciousness. Thus Tarot may be a road to man's perfection.

THE PSYCHOLOGICAL IMPORTANCE OF TAROT

The word 'perfection' used in the previous chapter, must not be given any mystical character. According to depth-psychology perfection means finding the way to one's own self, as man in fact is still quite unknown to himself.

Sigmund Freud proved that to a great extent our psyche is unknown to us: our

consciousness is only a small isle in the unconscious which is governed by this latter. The Swiss psychologist. Dr. C. G. Jung, established that the 'unconscious' is governed by a nucleus „which is the same in all human beings, the 'collective unconscious.'" This consists of prototypes, termed archetypes, which strongly influence man's behaviour and phantasy. Perfection can be attained by opening up the unconscious to the conscious, first of all the collective unconscious, of which normal human beings have no awareness, by making man perceive it and to experience it. C. Jung calls this phenomenon the individuation process.

The 22 major Arcana of the Tarot represent in stages the entire individuation process. Beginning with card one (the Magician) to card twenty-one (the World) the single cards symbolize on the whole the disposition of man on the way to the state of individuation. Some of the cards are straight copies of certain archetypes (further details will be given when the different cards are described). This wonderful fact has an easy explanation: the inventor of the Tarot, be he an Egyptian or a European, most probably designed these cards in the course of his individuation process, in order to fix

pictorially for himself the way leading to his own self. The archetypic symbolism of the cards explains also their popularity with many people.

As to the position of card 0, the Fool, people do not quite agree. It should, in the mind of some, occupy simultaneously the first and the very last place (one might thus form a circle with the Tarot cards), as one starts the individuation process as a fool, and after perfection stands again as a fool in front of a higher stage of further development.

Tarot cards, however, are not only an illustration of the individuation process, they can also be used as a help to find one's own self. By meditating over the single cards one can make the unknown implications conscious and so proceed on the way to accomplishment.

Apart from all these considerations, Tarot cards give rest and relaxation from a hectic every-day life and take one for a short time into a world of colour and fantasy.

DIVINATION BY MEANS OF TAROT CARDS

Tarot and fate are often tied together. The Anglo-Indian theosophist, H. P. Blavatsky

in her “Geheimlehre“™ (Theorie of Mystery) gives a hint that the Tarotsymbol was also known in ancient Egypt as a part of the ‘Wheel of Fortune’ (which is shown on card X) and used for divination purposes. It is not so easy to verify this allegation. One thing, however, is certain: Gypsies used and keep on using Tarot cards for fortune telling. This Gypsy customs gave rise in 19th century Paris to the practice of looking into the future by means of these cards. The famous fortune-tellers or “Cartomancieres“ of Paris also earned their money mainly by using Tarot cards.

If someone in our days buys Tarot cards, it is almost always for divination purposes. Many esoterics, however, are of the opinion that fortune-telling is alien to the purpose of Tarot and basically is a debasement of its comprehension. Everybody’s attitude to fortune-telling is his concern, but it has to be stressed that when laying out cards and interpreting them no strict rules or rituals are to be observed. On the contrary, just looking at the cards suggests spontaneous and intuitive ideas and insight.

The ‘Implications of Fortune-Telling’ are given for each card and these comply with the directions laid down by Etteila.

NOTE CONCERNING THE FOLLOWING DISCUSSION OF THE MAJOR ARCANA

Owing to the lack of space in this booklet, it is impossible to give even an approximately complete description of the Tarot cards. Further, we must point out that these cards with their mainly hidden implications cannot be rationally interpreted, but have to be grasped by intuition. Therefore, the following discussion of the cards is restricted to the most important aspects. Mainly impressions will be conveyed.

SHORT DESCRIPTION OF THE MEANING OF THE SINGLE CARDS

I. THE JUGGLER OR MAGICIAN (LE BATELEUR)

This card shows the picture of a Magician. It is the symbol of men at the start of his spiritual development. He is beginning to grasp, to notice that besides the banalities of everyday life there are other more important things. The four symbols, which are also the suits of the minor Arcana are: Cup, Sword, Wand and Coins. They are also the symbols of activity.

The first Tarot card symbolizes also a potential strength which, for the time being is not free, and through the other Arcana will be unfolded.

The Magician with his posture reflects an Aleph, the first letter of the Hebrew alphabet.

DIVINATORY MEANING: Who dares, wins!

II THE FEMALE POPE OR HIGH PRIESTESS (LA PAPERSE)

This picture is perhaps the equivalent of an archetype. It depicts the 'Guard of the

Threshold', in the mystical sense the Being who has the power to help us reaching higher regions; she possesses the 'Book of the Worthies'. In the psychological sense this woman symbolizes the bridge between the Unconscious and the Conscious. Man has forged ahead as far as the borders of his Conscious and is now going to pass to the Unconscious. In literature this figure is perhaps the equivalent of Kafka's Doorkeeper before the Law.

DIVINATORY MEANING: Problems; at times it is better to remain on the surface and not to search the unknown.

III THE EMPRESS (L'IMPERATRICE)

Psychologically this figure corresponds with the 'Archetype of the great Mother' and this Archetype on the road to individuation will become conscious. The Great Mother is an ideal which most religions recognize. In Christianity Mary is the ideal of motherhood. According to the New Testament (Revelations of St. John, 12.1.) another heavenly woman is presented to us: "And there appeared a great portent in heaven, a woman robed with the sun, beneath her feet the moon and on her head a crown of twelve stars [...]." She is also the symbol of fertility.

The road to the Unknown has begun. Just as the child at its birth first looks for its mother, so the man, on his road to himself, as soon as he has passed the curtain, looks for the Archetype, the Great Mother.

DIVINATORY MEANING: Intuition, action.

IV. THE EMPEROR OR SOVEREIGN

(L'EMPEREUR)

The meaning is harmony and consideration towards other people. One learns to curb and control one's emotions.

The Emperor knows how to tame the ever changing forces of the Moon. The eagle as the king of the air means eminence. Strength, which in the form of the Magician (I.) was only potentially present, may now reveal itself freely.

DIVINATORY MEANING: Will, might, mental power, understanding.

V. THE POPE OR THE HIGH PRIEST

(LE PAPE)

As the spiritually developing man has gained worldly dignity by means of the preceding cards, so here he learns to acquire the right attitude towards religion and to live a spiritual life.

Man as High Priest now knows the way to the Unconscious, he himself holds in his hands 'the Key to the Mysteries'.

However, at his feet the figures, one red, the other one green, refer to a split of the mind. There are two roads to knowledge. DIVINATORY MEANING: Religious inspiration, responsibility, some doubts.

VI. THE LOVER - THE CROSS-ROAD (LAMOUREUX)

This picture shows the lover. The split in the mind hinted at in Card V is now the overriding problem. On the way to the Self, one is put to a hard task. Mystics might say one must now make the final choice between black magic (represented by the dissolute red woman) and white magic (yellow, gentle woman). There is a choice of two possibilities. But the lover holds an Amulet, a guiding star which securely will lead him to the correct choice.

DIVINATORY MEANING: Love, one has to make one's own choice.

VII THE CHARIOT (LE CHARIOT)

This card shows 'The Searcher' in a chariot on his way to perfection. The decision

demanded of him, has been made and the right way has been chosen (Card VI). The Magician has conquered all temptations. Antimony in alchemy means activity, quick development.

DIVINATORY MEANING: Triumph, leadership, providence.

VIII. JUSTICE (LA JUSTICE)

The notion of good and evil must not only be felt but have also to be understood. The eighth Tarot card brings the comprehension of the true values. The scales provide the absolute equilibrium of the good and bad forces in man. Good and evil are evenly distributed in the world. Yang and Yin make even.

One learns to differentiate.

DIVINATORY MEANING: Justice, reward or punishment.

IX. THE HERMIT OR THE OLD SAGE (L'HERMITE)

This card shows the decidedly archetypal figure of the 'Old Sage' or the Hermit.

C. G. Jung writes: "In experiencing this archetype, modern man is led to the most ancient art of thinking as an autonomous activity, the object of which is man 'further' ... this

archetype always appears in a situation where insight, good advice, etc. would be of first importance.”

Actually, the Old Sage is a figure with whom, on the way to individuation, one will be confronted in order to be able to proceed. He is the carrier of Light and has the power to ban the serpent of temptation. For the Initiated this form is perhaps the equivalent of the ‘eternal great Masters’, like St. John the Baptist or Christian Rosenkreutz.

DIVINATORY MEANING: Sagacity, good advice, foresight.

X. THE WHEEL OF FORTUNE (LAROUE DE FORTUNE)

This indeed is one of the most peculiar of the Tarot cards. Through the Wheel of Fortune man realizes the unstableness of earthly fate. Once the monster Typhon (identical with Seth, the murderer of Osiris) is at the top, evil dominates. Shortly afterwards Typhon will be hurled into the Ocean, and Anubis (later identified with Hermes = Hermanubis) will come to power. All the contrasts, good and evil, life and death, keep replacing each other. The Sage, on the other hand, is not affected by these. He, like the Sphinx, is above all.

Krishna's saying in the Bhagavadgita is the most apt in respect of this card: "A wise man never raises a complaint against anyone meting out life and death."

DIVINATORY MEANING: Fate, changeableness of things, transformation.

XI. STRENGTH (LA FORCE)

Trough spiritual purification and love immense strength can be freed. Belief moves mountains.

Who has courage and perseverance may accomplish anything, and remove all obstacles. Even the most malevolent spirits (the wild lion) can be tamed by a good and wise man. Strength may also mean the faculty of healing or the power of mind. This card embodies flowing energy which drives men onward.

DIVINATORY MEANING: Strength, healing, courage knowledge of one's self, action.

XII. THE HANGED MAN (LE PENDU)

This card shows the Magician of Card I suspended from a rod upside-down. He has zone through the major part of the individuation process. His posture means retrospection and also a change in the perception of time and space.

Sofar man has considered all things from the angle of their usefulness. Now he begins to look at everything also from another perspective. In addition, all things now also have symbolic importance.

A hanged man may be a sinner undergoing his punishment, but may also be a saint, a Martyr. The notions 'saint' and 'sinner' are related just because they are antithetical.

DIVINATORY MEANING: Reversal of values, ordeal, tribulations.

XIII. DEATH

In the course of every initiation or individuation process, one has to die a symbolic death. This is in order to experience the just acquired 'enlightenment' pure, like a newborn baby. When admitted into a secret order, like the Templars or Rosenkreutzler, the candidates often had to submit themselves to a symbolic death. Christianity too knows of a symbolic death. Baptism, as practised by St. John means the death of man the sinner (submerging in the water), and the resurrection as a new innocent being.

Death means the drawing of the final line, extinguishing, forgetting.

DIVINATORY MEANING: Solving the problems, the unavoid-ability of a change, initiation to new truths.

XIV. TEMPERANCE — EQUALIZATION (TEMPERANCE)

This card shows a figure with a likeness to the Great Mother. She is the queen of the skies, the eternal moderation, adjustment and the expression of modesty. The ancient Chinese work “Book of Transformation” (I Ging) says:

“In the womb of the Earth there is a mountain: The true picture of modesty. So the most Noble lessens what is not needed and multiplies what is scarce. He weighs the things, and makes them equal.”

Contrasts will be made even. This is the prerequisite for experiencing the most important and strangest Archetype: the Soul or Anima.

DIVINATORY MEANING: Moderation. advisability of thriftiness, choice of the middle of the road.

XV. THE DEVIL (LE DIABLE)

Here there is to be seen a two-legged hermaphroditic being which depicts the Devil.

The Devil corresponds here to an archetypical phantom-figure (a figure of the negative half of the ego) which hinders man in getting into direct contact with his soul. Man himself is symbolized by the male captive of the Devil, his soul, on the other hand, by the captive woman in chains; a female figure represents man's soul in the teachings of Jung. Man and Soul will be by satanic spell kept apart.

DIVINATORY MEANING: Subjection, temptation, great mystery.

XVI. THE HOUSE OF GOD -
TOWER STRUCK BY LIGHTNING
(LA MAISON DIEU)

By conscious perception of the devil's picture (Card XV.) one can succeed in freeing man and soul (depicted by the two figures) from the gaol of the devil (the tower in the picture). This is tied with a tremendous shock of the entire Psyche.

“Continuous Thunder: illustration of the collapse. This is how the Illustrious shaking and stricken with fear improves his life and scrutinizes himself.”

(Quoted from I Ging).

The devil who has been recognized as a negative appearance of the Ego, exists no longer. The house of the devil, the Tower, will become, by means of the 'purifying' lightning, the House of God.

DIVINATORY MEANING: Collapse, significant change, mental derangement.

XVI. THE STARS (LESTOILE)

The Soul, after having been freed, can now develop and open up. Card XVII of the Tarot shows the Soul in the form of an uncovered female figure under the starlit skies in a paradisiac landscape. The Phoenix means the freedom of the Anima (soul). One should not forget that according to modern psychology, Soul is to be looked upon as an autonomous part of man governed by its own will and laws. Emptying the two vessels means the complete detachment from every bond.

DIVINATORY MEANING: Hope, liberation, salvation.

XVIII. THE MOON (LA LUNE)

Soul, perhaps, is the most important but not the last Archetype which will be made conscious. Man still has "to get rid of the animal-like impulses of the Unconscious" according to the writings of Aniela Jaffe,

“whereby man must be bitten by a beast without trying to escape”. The animals here are probably the two dogs and the crab. Passing through the Gate and crossing the water are the last probes of steadfastness. Actually the position of this card can hardly be understood rationally. Intuitively, however, one may grasp the position of the card of the Moon, the dominating colour of which is yellow.

“It is advantageous to cross the great water” as it is said in Ging, and perhaps we may recognize the connection.

DIVINATORY MEANING: Peril, a trap, warning, trial.

XIX. THE SUN (LE SOLEIL)

When at last all obstacles are conquered can man (Spirit) and Soul (shown here in human form as man and woman) unite and attain their end in order to build the new true Self (represented on the next card by a child). This is the peak of individuation, and the highest stage of conjunction between Spirit and Soul. This greatest inner experience can only be likened to the most impressive external event man ever witnessed; the sight of the Sun.

DIVINATORY MEANING: Happiness, salvation, marriage.

XX. THE LAST JUDGEMENT

(LE JUGEMENT)

The Self is now depicted here as a child of the Spirit and the Soul. The birth of the Ego is going to be heralded by an Angel. For man, who attained Individuation, the highest grade of development, is now facing the last judgement. The Self has been brought about by the immaculate union of the Spirit and the Anima, therefore it is sacred. Man who started in profanity at the culmination of his initiation has become a saint.

DIVINATORY MEANING: Progress, judgement. elevation, child.

XXI. THE WORLD (LE MONDE)

We see here our initiated as a delicate woman surrounded by a wreath of rays. In the hands he (she) holds two scepters: there possibly are two opposite poles with which Fate can be governed. "The magic wands are her laws which irremovably rule and act in the whole Universe" writes Elisabeth Haich.

The Magician in a female form is surrounded by the four Biblical animals, which already appeared in the vision of Ezekiel, and which are also to be found in St. John's Vision of God (The Revelation of St. John). These

animals perhaps mean that the initiated is united with God and in this way reigns with Him.

DIVINATORY MEANING: Benefit, spiritual perception, perfection.

THE FOOL (LE MAT)

As already hinted, this card can be considered as the first and last card of the Tarot. Previous to his psychic development man is a fool, because he has no notion of the possibilities open to him, of the mystical potentialities he may still develop. As an accomplished adept, in the eyes of other people he is again a Fool, because he has renounced fame and riches.

Is the Fool perhaps hinting at the hidden possibility to consider the world as a gamble, as a crazy hurly-burly? Is the Fool not happier and, in fact, not wiser than all the other people? The Fool at the beginning and at the end of the Tarot is possibly also a symbolic warning or the advice that one should not even try to grasp the Tarot cards rationally.

DIVINATORY MEANING: Foolishness, deception, the greatest freedom.

THE 56 MINOR ARCANA OF TAROT

The opinion in respect of the 56 “lesser mysteries” of the Tarot is that they were only a considerable time later added to the 22 major arcana, so that these may be complemented to a game of 78 cards. The two figures 56 and 78 also have a fair number of mystic and cabalistic explanations. In the view, for instance, of the French Tarot expert Gerard Encausse, known under the pseudonym “Papus”™, in the computation

$$1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 \\ + 11 + 12 = 78$$

there is an indication as to the completeness of the 78 cards of the Tarot. Most of the fortune tellers are of the opinion that, in general, one may get the answer by consulting the major arcana only, but in order to find out more exact details it is necessary to make use of the minor arcana. Scientifically well-founded is only the assumption that all modern cardgames have developed from the minor arcana. The four Tarot suits, Swords, Wands, Cups and Coins are called Italian suits.

The cards of the minor arcana, as a matter of fact, can be used for the purpose of playing

In the following we are going to explain a method of laying out the cards, which needs the use of both the major arcana and minor arcana; after that the four suits with all of their cards will be described and the meaning of the cards will be given for the purpose of fortune-telling.

METHOD OF THE MAGIC QUADRATE

Before consulting the cards those of the major arcana and of the minor arcana should be shuffled separately and then put in two talons upon the table, face downwards. During shuffling the fortuneteller concentrates, doing his utmost, upon the question or problem put to him so that he may obtain the intuition needed for the interpretation.

Now altogether 9 cards will be taken from the two piles in the following order: the first one should come from the major arcana talon, the second, third and fourth should be taken from the minor arcana cards, the fifth again is one of the major arcana lot, the next sixth, seventh and eighth are from the minor arcana heap and lastly the ninth is again taken from the major arcana pile. The nine cards shall now be laid down in the

following quadrate constellation (the cards are now face upwards):

8	1	6
3	5	7
4	9	2

The major arcana cards are put in one column, one under the other (1, 5, 9), these are called the numbers of “principal influence”. Left and right of each principal influence card are laid the appropriate numbers of the “secondary influence”TM all coming from the minor arcana. The left side numbers of secondary influence reflect the rather negative, while those on the right side represent rather the positive aspects of the principal influence.

The figures in the first line (8, 1, 6) stand for the past, that is for former powers which have acted upon the problem to be treated. The second row (3, 5, 7) represents the present and the third one (4, 9, 2) is for the future. The major arcana should be interpreted rather intuitively, the meaning of the minor arcana, to be dealt with in the following pages, incites the phantasy less. The above constellation will be called the “magic quadrate”TM because the sum of the figures in all lines, all columns

and all diagonals give again the same magic number 15. The following “number-mystical formula”: shows the direct connection to Tarot.

$$78 = 7 + 8 = 15$$

$$78 = 56 + 22 = 5 + 6 + 2 + 2 = 15$$

THE COINS (LES DENIERS)

The first series of the minor arcana consists of the fourteen cards of the suit “Coins”. These cards show large pieces of gold which, excepting some ornamentation, exhibit no numerical value or inscription. The inference therefore is that the coin is the most appropriate symbol for richness, material wealth or assets. In its oversize depiction it may also be considered as an image of the sun and so it is associated with the alchemic elements, fire and the southern region of the sky.

Some symbol interpreters do not see any coin in the golden discs, but the golden salver on which the lamb was sacrificed at the passover festivities, accordingly religious interpretations are also possible. The coin due to its perfect shape is again a token of accomplishment. The Argentinian

Alberto Cousté writes about the coin in his book on Tarot:

“... sign of the action of the will, matter, pillar of the spiritual activity; synthesis, trinity linked with unity...”

THE COINS (LES DENIERS):
Divinatory meaning

Card	positive Meaning	negative Meaning
King (roi)	Experience, married man	Cunning, Harmful intentions
Queen (reine)	Freedom, dark haired woman	Life with no freedom, break with a friend
Knight (chevalier)	Patience, young man	War, controversy
Page (valet)	Healthy ideas	Evil thoughts
I	Security protector	Losses
II	Exceptional profit by a lucky chance	Difficulties
III	Art, Muse, Talent	Shortcomings due to vanity
IV	Bold conception	Pettiness
V	Everything will be solved by itself	Distress, tears
VI	Winnings, gain	Spiritual irresolution, insecurity

VII	Progress	Important things will not be taken into consideration
VIII	Modesty recognition by commendation	Impetuousness and greed
IX	Precaution averts unpleasantness	Lack of precaution
X	Fatherland, House, A home of one's own	Bad weather Sleepless night

THE SWORDS (LES EPEES)

The sword is generally considered as a sign of masculinity, strength, courage, ambition, but it is looked upon as a symbol of enmity and fight. The sword gives to its holder power and authority. it is worn by knights, therefore it means also a noble way of thinking. The religious wars were fought with the sword and the Holy Grail was guarded by its custodians with the sword. Here too there are elements of religious symbolism.

The sword in the alchemistic conception corresponds with the element of air and with the celestial region East.

It is made easier to unravel problems by means of a sword. so was Alexander the Great able to solve the riddle of the Gordian Knot cutting it with his sword.

THE COINS (LES DENIERS):
Divinatory meaning

Card	positive Meaning	negative Meaning
King (roi)	Authority	Too little experience, unsatisfactory exemplar
Queen (reine)	Pleasant demeanour in society	Solitude
Knight (chevalier)	Spirit, energy, bravery	Lack of steadfastness
Page (valet)	Vigilance, dark-haired man	Carelessness, violation of the laws
I	Strength	Physical weakness
II	Harmony, adaptibility	Unsatisfactory partner
III	An old acquaintance, chance meetenig	Parting Pettiness
IV	Fulfilment of an old dream	Misfortune
V	Disappearance of harmful influences	Destruction
VI	Calming down, reassurance	Oversleeping an important appointment
VII	Phantasy	Too irrational thoughts
VIII	Good tidings	Bad news

IX	Romanucism, happiness in love	Love's pangs
X	Anenemy becomes a friend	Misfortune

THE CUPS (LES COUPES)

When we have treated the Swords as a symbol of masculinity, it suggests itself to consider the cups decidedly as of a feminine character. The cup, the jug or the goblet are seen as receptacles, for receiving and holding. Often are they associated with feeling and emotion. The emptying of the two jugs on card No. XVII of the major Arcana means nothing else but the detachment from all sentimental bonds.

The cup as it contains fluids logically is matched with the element water, and its celestial region is the north. From the religious viewpoint the cup is often identified with the symbolic goblet held by Christ, or with the Holy Grail, the vessel containing Christ's blood.

That the cup symbolizes feelings is ascertainable by its later changing to heart in card-games.

THE CUPS (LES COUPES):
Divinatory meaning

Card	positive Meaning	negative Meaning
King (roi)	Responsibility, significant assignment	Negligence
Queen (reine)	Reverence, recognition	Flattery
Knight (chevalier)	New propositions	Wrongly conceived plan
Page (valet)	Intellect and talent	Mental error
I	Beauty	Brooding mars intended plans
II	Marriage or engagement	Impostor
III	Fulfillment	Upset plans
IV	Blond girl	Enmity
V	Respect gained	Unpopularity
VI	Good prospects Chances	Unbridled phantasy
VII	One gazes into the future in one's dreams	Illusions
VIII	One rectifies oneself	Disappointment
IX	Benefits, gains	Slander
X	Satisfaction with others	Complacency

THE WANDS (LES BATONS)

The last fourteen cards of the Tarot are the wands or sceptres. As to the meaning of a wand evidence is given in our cards. In the hands of the king and queen they are sceptres proving their power. The knight uses the wooden wand as a lance. With the page it is only a simple walking-staff. The card with one wand shows it as a clumsy cudgel in the hand of an unknown person. These all means that an object may have the most diverse significance for a person depending on the way it is viewed. Who is wise sees an object in its entirety, for his is the capacity to recognize the oneness in the multiplicity.

In the literature on Tarot the following ideas are in the first place associated with the wands: paternity, domination, nature, growth, superiority, culture.

Wands will be associated with the element earth, as the wood comes from the earth and is rooted therein. Concerning the direction of the wind it is westerly.

In the minds of Christian Tarot experts there is an assumption that the Wand

symbolizes the lance with which Christ was stabbed on the Cross after his death. On the first card of the major arcana a wand is to be seen: it is the magic wand in the hand of the magician, which refers to the possibilities hidden in Tarot.

THE WANDS (LES BATONS): Divinatory meaning

Card	Positive meaning	Negative meaning
King (roi)	Sympathy	Antipathy
Queen (reine)	Charm and enchantment	Doubtful character
Knight (chevalier)	Journey	Unpleasant path
Page (valet)	Ambassador	Bad influence of an enemy on others
I	Fiction, poem letter	One forgets important things
II	Energy and endurance	Despondency, despair
III	Efficiency	Overwork
IV	Joy, feast	Disease, pain
V	Work well-done	Failure
VI	Encouraging news	Depressing information

VII	Luck in games	Prejudice
VIII	Success in love affairs	Stubbornness
IX	Animals	Too much work
X	Stake	Idleness

No 1945

P0006431

EB 19/20-0380

Copyright © by PIATNIK- Vienna