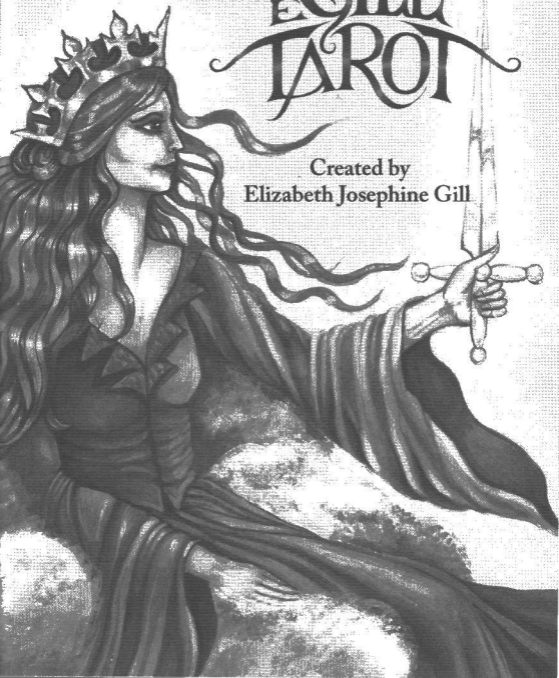


THE GILL TAROT

Created by
Elizabeth Josephine Gill



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THE GILL TAROT DECK

INTRODUCTION

To be useful for spiritual searching, a system must offer a mirror in which one can see oneself as objectively as possible, and it must be a guide to lead the seeker. There must also be a living, growing dynamic bond between the seeker and the object of study. Without that, nothing arises except the accumulation of information and an increase in vanity, based on a view of oneself as a being imbued with great amounts of mystical knowledge.

By using symbolic pictures of ourselves and our ancient path, the tarot speaks directly to the subconscious, and thus reflects, like a mirror, both the hidden and the accessible parts of the self, areas that may have been buried or ignored. The archetypal pictures offer clues to our nature, our road and “how things work.”

A clew (clue) is a ball of thread that guides us through a labyrinth. Many fairy stories tell of the clew given by a wise woman to the king, prince or princess. As the clew unwinds and snakes ahead,

the seeker may find his/her way through the impenetrable forest by following it. The clew of the old symbolic stories unravels of its own volition, suggesting that it is self-regulating, a guide with greater knowledge and ability than the follower. When you use the Gill Tarot as a mirror, you will find within it ancient clews, which if followed through your unique forest can help you towards your center.

On the title card, the figure is crowned with the infinite, acknowledging that even at his own highest point his position is underneath the guiding principle. The light from that principle radiates down to his heart center (symbolized by the sun) where love and light are able to flow through him unobstructed by selfish concerns. The moon is below, reflecting light through the subconscious to the night side of the earth beneath his feet, a planet which we know to be one of an infinite number of planets in the cosmos. To his left and right are the active and passive (male and female) spheres, shown as fruit, as it is only by recognizing (or tasting) extremes that the center of similarity can be reached. The two lower spheres, which symbolize the extremes of intellect and emotion, are below his arms, covered by his sleeves,

and indicate that he is able to control them. The cards falling from the tree and growing from it like leaves or flowers symbolize the events of our daily life experience, which flutter as if by chance, blown by the winds of fate. These are our clews and are mostly ignored by us. We tend to pay attention to what we decide is important, while blithely considering what lies in our path as "boring," or "insignificant," and so the clews are discarded as are the leaves and petals of autumn. The Gill Tarot attempts to pick up some of these clews and examine them.

THE STRUCTURE OF THE GILL TAROT

The complete 78-card tarot pack is divided into two sections: 22 Major Arcana and 56 Minor Arcana cards. The Major Arcana are 22 trump cards, usually numbered 0 through 21 and displaying names such as "The Empress" or "The Fool." The Minor Arcana comprises four suits of 14 cards each: ace through ten and four "court" cards, which are traditionally king, queen, knight or prince, and page or princess. The suits of the Gill Tarot are swords, wands, cups and disks.

The Gill Tarot is based on the kabbalistic Tree of Life, which is illustrated symbolically on the backs of the cards. The numbers that correspond to the spheres on the Tree of Life are shown on the card titled "Layout Guide." (A full explanation of the mystical philosophy of the kabbalah is too complex for a short booklet. To pursue the subject as it relates to the tarot, the reader can study other works, such as Robert Wang's *The Qabalistic Tarot*, published by Samuel Weiser and available from U.S. Games Systems.) In brief, the kabbalistic Tree of Life can be considered a spiritual "road map" or chart, with its different spheres indicating various stations in which the spirit manifests itself.

The ace to ten sequence in the Gill Tarot refers to the ten spheres of the kabbalistic Tree of Life. For example, the aces correspond to the sphere numbered 1, at the top of the Tree; the twos correspond to the sphere numbered 2, at the top right. The general nature of each sphere and its traditional virtue and vice, as outlined in "The Gill Tarot Layout," are associated with each card whose number matches that sphere.

Each sphere of the Tree of Life has four colors, which represent the four different kabbalistic worlds, levels and elements of that particular sphere. The four kabbalistic worlds also correspond to the four suits of the Minor Arcana and to a state of being, as follows.

Atziluth: archetypal level, fire, wands, spirit

Briah: emotional and creative level, water, cups, soul

Yetzirah: formative energy level, air, swords, mental activity

Assiah: physical level, earth, disks, physical activity

To study the court cards as they relate to each other, lay out the kings, from left to right: wands, cups, swords, disks. Lay out the queen of each suit under the king. Place the princes under the queens, and princesses under the princes. You will now have a grid of sixteen cards, four deep and four high, which you can study horizontally or vertically. All the kings, in addition to bearing the power of their individual suits, correspond to the suit of wands, the element of fire, and the realm of the spirit. Similarly, the queens correspond to cups, water and the soul; princes to swords, air and mental activity; and princesses to disks, earth and physical activity.

The Major Arcana have been prepared using the appropriate kabbalistic symbolism, numerological relationships, and so on. However, the color and atmosphere of each card are most important. The pictures on the cards themselves outweigh the text. Use your own intuition to interpret them. The key word on each Minor Arcana card is not intended to be a rigid definition but is rather a flexible indicator that should allow you to use your intuition and will permit the pictures and colors to reach your inner self.

THE GILL TAROT LAYOUT

Find the "Layout Guide" card in the deck and put it where it can be seen and used as a guide. Also, separate the title card from the deck and put it aside. It is not used in the spread. Shuffle the remaining cards. Lay ten cards randomly chosen by the enquirer (self or other) face down, from one to ten, in the order and configuration shown on the "Layout Guide." Working slowly and carefully, allowing plenty of time for thought, turn the cards face up, one at a time, starting with number 10 and working back to number 1. (The Gill Tarot Layout does not use reversed cards, as the meaning of each

card depends on its position by number. If a card fall upside down, or reversed, simply turn it right side up and proceed with the interpretation.) By working back from 10 to 1, you are traveling from the external, physical self to the depths of the psyche.

The cards relate to their positions as follows.

Number 10 refers to you at present, within your physical body and external circumstances. The traditional virtue of the tenth position is discrimination; the vice is greed or avarice.

Number 9 represents the subconscious and shows what lies behind the situation—what is not immediately obvious. Expect hidden motivations, deeply buried worries. The virtue is independence; the vice is idleness.

Number 8 is the position of the mental functions, communication, learning and mental agility. The card in this position will indicate what is affecting your mind most strongly at the time, or the way in which you use your mind. Truth is the virtue; dishonesty is the vice.

Number 7 is the seat of the emotional or desire nature. Paired as it is with number 8, the mind sphere

on the Tree of Life, it shows that much rationalization and false reasoning can be the mind's attempt to adjust to the driving force of the emotional nature. The virtue is unselfishness; the vice is lust.

Number 6 is the heart center. As in all the other positions, the level of interpretation depends on the card in this position. It can vary from a mundane object of love to the very highest forms of divine or sacrificial love. It may also represent the influence of the higher self on the enquirer's present circumstances. Its virtue is devotion; its vice is pride.

Number 5 will show from which direction or in what way the revolutionary part of the self operates. It does not have to be a violent or destructive element. Habitually busy people may need to calm down in order to face themselves and change direction. But it is traditionally associated with fear, as we all feel most comfortable behaving in a familiar way. It can also indicate a previously unrealized behavior pattern that is operating in a destructive way in the enquirer's life. Its virtue is energy or courage; its vice is cruelty or destruction.

Number 4 can be seen as your center of stability, how you "rule your own kingdom," the four-square base from which you operate. It can also indicate where you "stick," too comfortable or complacent to move forward. Its virtue is obedience to higher guidance; its vices are bigotry, hypocrisy and gluttony.

Number 3 is the sphere of the feminine principle. The card here can relate closely to the actual relationship that the querent has with his or her mother, and the way in which this is now affecting him/her. The feminine pattern infuses everything we believe we are and how we experience the world. As this is a situation into which we are born, one could say it is one of the basic formations of our life journey. The virtue is silence; the vice is avarice.

Number 2 relates to the masculine, outward moving side of the self. This can relate to the actual father of the querent, with the same connotations outlined in Number 3. However, as the mother sphere is the first sphere of limitation or formation, the father sphere represents a condition before the limitations of form, and is therefore associated with "God, the Father" and the querent's spiritual aspirations. It can also indicate

what you worship or aim for on other levels. There is no vice to this sphere; the virtue is devotion.

Number 1 is the alpha and omega, the beginning and ending. In the layout it indicates the root cause and gives the pattern to the reading. Its virtue is completion; there is no vice.

Now, proceed back the way you have come, starting with card 1 and ending with card 10. Assume that each card flows from the one before as a response or reflection. Use your imagination to create relationships between them, and a gradual pattern or story will emerge by the time you return to “earth,” card 10. Remember that at one level you know the answers and the pattern, and the layout enables you to uncover them, communicating in a language that the subconscious can understand and use. Have confidence in your ability to see what is there, but remember that perception is subtle. The obvious or comfortable always needs to be questioned.

You may find that a particular card in a particular place bothers you. A typical pattern is that a recognizable flow is seemingly blocked by one card. Nearly always, after some discussion and thought,

an internal problem emerges. Having uncovered a problem does not solve it, but if the querent takes another card at random and overlays the problem card, the relationship between the two cards never fails to offer assistance.

When a Major Arcana card appears in a reading it suggests an especially strong influence in the area in which it appears. Equally, when a Minor Arcana card falls on its own number the effect is strengthened.

It is a good idea not to read for yourself too often—once a week is more than enough. You need time to absorb the implications of the reading and to let the impressions formed work through your life.

Don't be upset or elated if you run into coincidences that relate to readings and your subsequent discoveries. This just happens and offers confirmation that you are on the right road. You may also find that you dream more clearly and vividly.

In using the tarot, you are using natural laws to learn from your own hidden levels of experience. It is a mistake to be superstitious and think that these matters are in any way exceptional. You actually know

a great deal more than you think you do, and the Gill Tarot can help you uncover this by using pictorial and written symbolic language in a creative way. This should enhance your enjoyment and understanding of many other things, as well as encouraging you to look at “boring, everyday life” as something extremely mysterious. The greatest mystery in life is life itself; if you are looking for a mystic path, you are on it. The maze is yourself and your life is the way to the center. We are “the unknown passing through the strange” (John Masfield).



THE MAJOR ARCANA

0 FOOL The Fool is a symbolic picture of the “divine spark,” the ancient child soul of man. He is shown before the fall into manifestation, playing with the symbols of the elements as if they were toys. **Divinatory meanings:** In number 1 position, the subject’s evolutionary journey through life. In position 10, the folly of proceeding on a course of action while ignoring the likely pitfalls. The nature of folly and wisdom. Frankness. Innocence.

1 MAGICIAN The Magician is the Fool descended, partly manifest, clothed in simplicity. The playthings have become tools, and are white, to indicate the elements in their highest form. The Magician is separate from the desires of the senses (the roses in the garden) and so is an independent, a wanderer, a pilgrim embedded in no place or time. **Divinatory meanings:** Intervention of a higher consciousness. Mastery of the baser elements of the self or life. Free spirit. Ability, possibly trickery.

2 PRIESTESS As the Magician stands under the white sun in the open air, the Priestess is the queen of the night. She symbolizes the powers of the subconscious, her language is of symbol and dream. She is in a hidden cavern of the earth, but at the same time she guards the opening to the stars. She is the fount of the stream of consciousness that flows through the tarot, and symbolizes the flow of timeless awareness that we split into sections and call our "allotted time." Reflective, like the moon, she mirrors, absorbs and returns light. She also reflects other things into consciousness. **Divinatory meanings:** Strong, unrecognized subconscious motivation. Strong contact with subconscious self. Inner enlightenment can be sought.

3 EMPRESS The Empress is the creative, growing part of the self. Feminine, like the Priestess, her moon also shows its influence in the light of day. Queen of the rhythms of the cycles of life and death, night and day, growth, fertility, decay and death, her clothes picture the rich harvest that can be gleaned by knowledge of and adherence to her laws. She is actually part of the land and represents the

wisdom and beauty of the laws of nature. **Divinatory meanings:** Creative potential. Internal accord with the natural world. Nurturing, caring. Understanding.

4 EMPEROR The Emperor brings in the principle of control and organization. He is the archetype of the central, conscious self. He is the king and warrior who has to face the battle of life. He suggests energy, vigilance, definition, the ability to judge, measure and exert control. He straddles the subconscious water and stands with one foot resting on the volcanic energies of the interior of the earth, while balancing himself on the stone which represents physical, material life. He carries a lance that is marked to indicate his ability to measure and discriminate. **Divinatory meanings:** Energy, strength, good judgment and a willingness to "get to grips" with things in a bold and forthright manner.

5 PRIEST The Priest helps develop our inner perception, the ability to see the higher elements hidden in ordinary things. He is the religious impulse within and our response to it. He is beyond mere dogma, representing the inner light

of guidance. He stands on the bridge between our known experience and the land beyond. He links the solar and lunar (male and female) forces and is a channel or communicator. **Divinatory meanings:** A link forged with higher perceptions. Potential knowledge. An external guide or helper.

6 LOVERS The picture shows the conscious (male) effort to communicate with the subconscious (female), who in her turn is able to communicate with the superconscious (angel). As such, it shows the opening of a path that may ultimately lead to the mountain of attainment shown in the background. **Divinatory meanings:** Good internal flow, effort well-placed and, possibly following difficulties, a road opened up ahead.

7 CHARIOT The Chariot travels the road opened in 6 Lovers. The central self has to control the wild, unruly strength of the horse while using that very energy to move himself forward at speed. He needs to maintain balance, as the light chariot can be upset or made unstable at any moment. He is the eyes and guide of the horse, which symbolizes the

mighty desire nature. The chariot is the symbol of the mind. **Divinatory meanings:** Good progress. Pay attention to the method of proceeding, rather than concentrating purely on the goal. Strength, delicacy and fine judgment.

8 STRENGTH Strength shows the raw power of the animal nature symbolized by an earth-colored lion. Spiritually, this nature inhabits a desert, where all one can see are the bones left by what it has recently devoured. The desert is watered by the higher-conscious carrying woman, another aspect of the Priestess. She offers salvation to the lion in the form of eternity, symbolized by the double helix of flowers which join them together. By the harness, the lion's kingship may be realized and his earthy wisdom, power and grace can be brought into confluence with the psyche of the individual concerned. Repressed or debased, he is a fearsome foe and has a habit of devouring his jailor. **Divinatory meanings:** Good internal polarity between higher and lower functions, leading to a full utilization of the individual's potential strength. Possibly, the animal nature denied or repressed,

leading to disturbed or destructive patterns of behavior.

9 HERMIT The old Hermit represents wisdom or knowledge of the highest order, symbolized by his position on the summit of the mountain. His light is the six-pointed star symbol of the completed man and is used to guide those following behind. His solitude lifts him above the lower concerns of human nature. He represents the highest, deepest part of man, the part of oneself that could be said to be “the way, the truth and the light.” **Divinatory meanings:** Inspiration. Assistance and enlightenment. A feeling of isolation or a turning away from familiar pleasures.

10 WHEEL OF FORTUNE The Wheel of Fortune illustrates the whirling of the cycles of nature and events in physical life: pleasure, pain and the full variety of life’s experiences. It is surrounded and held by four elements within which it turns, and is surmounted by the eyes that survey the changing conditions of mortal life, as does your inner “observer,” while being above them. The black center covers a white, radiant light,

symbolizing that in temporal conditions good may come of what we perceive as bad, and the reverse.

Divinatory meanings: A surge forward. A chance to contemplate the nature of personal attachments and whether or not they are wise. The outcome of events may often contain elements that twist personal fortunes in unexpected directions.

11 JUSTICE Justice represents the law of “work,” action or karma. It is a symbolic picture of the process of learning and changing through experience. The scales are weighted down on one side or the other by actions performed within the wheel of life. The figure of Justice is another aspect of the Priestess, this time in dark robes as an agent of correction. The sword brings upon us forces from which we can learn, often painfully, but always justly. The veils behind Justice, which cover the light, may be lifted, one by one, only through personal willingness to accept the lessons of life. **Divinatory meanings:** Your present position is one you have earned; there is a lesson for you within it that may help you “lift a veil.”

12 HANGED MAN The Hanged Man is upside down in this life. Material concerns are not his. He knows that he is temporarily within the wheel of life, subject to the laws of karma. His weight hangs from the rose at the center of the cross of the elements, as his center of gravity is dependent on the guidance of the spirit rather than supported by the needs of materiality. His head, the center of his intelligence, is brought down to earth, where the light of spiritual guidance may shine in the darkness of his ignorance. His clothes are rainbow colored to suggest that his spirituality shines through the whole spectrum of his affairs. The patchwork trousers show his awareness that each part of life, each individual, is just a section of one whole. **Divinatory meanings:** A turning around of understanding through realizing that physical life is just a reflection, a stage whereon life is acted out in a cosmic play. Self-sacrifice, especially in the sense of work done for others without reward or at the expense of lower desires.

13 DEATH The message of Death is that death and life are cycles in one great event. The cycle of sea, rain and river in the background illustrates the

way in which death is a natural transition from one state of being to another. The four elemental parts of the self are reaped by the scythe, allowing the bird of the soul to fly to its own true element.

Divinatory meanings: The ending of something, usually followed by loss. Loss of a life is possible but more likely the loss is of a behavior pattern. Don't be superstitious about the card Death. At its highest level, it refers to the death of the false parts of the self and the regeneration of the true. It can represent the flowering or freeing of something new and better within the self. You can learn a lot by observing your own reactions to this card.

14 TEMPERARE Following the card of Death, Temperare suggests the reformation of a new consciousness through the tempering effect of the fire and water of experience. The angel is a symbol of the higher self, as in 6 Lovers, but here it initiates events and experiences in order to strengthen the lower vessel. **Divinatory meanings:** Promise of change through circumstances that will test you where you are weakest.

15 DEVIL Compare this card with 6 Lovers. This conscious self believes he is all there is. Drunk with his own cleverness and importance, rich in gold, crowned as a king, he holds forth on his views to whoever will listen. The subconscious, deprived of its correct function, ignored and debased, attempts to reach him through the screen of his ignorance, which has clothed her as an evil temptress or harpy. The angel is transformed into the personification of evil. Both figures are chained, but in such a way that these chains could be lifted off if they could but realize their own condition. **Divinatory meanings:** The evils attendant on greed, materialism, anger and vanity. Only by dealing with ignorance can the angel be revealed. Recognize your limitations. It is only by seeing your bonds that you can break them.

16 TOWER The Tower symbolizes the sudden flash of divine knowledge that "throws" you and breaks down the manmade tower of false assumptions, conditioned thinking and imagined ideas about ourselves and the world. Many cherished things are lost and the self, conscious and subconscious, faces a period of free fall. The Tower of the false

personality stands on the sand of our personal opinions, likes and dislikes, and is therefore unlikely to withstand even the most minor shock. **Divinatory meanings:** The effect of shock and the breaking down of preconceptions. The way in which the shock is administered, why it is given and how we may cooperate in its application is pictured in the cards before and after it. The instability of spiritual aspiration which has been raised before proper preparation on the lower levels of the psyche.

17 STAR Following the period of instability (Tower), which invariably led to much inner questioning, many of us in fear and relief turn to constructing another Tower, again on our old ways of thinking. The Star helps us to see how we may avoid this. It is the card of meditation, inner reflection. For the first time we see the subconscious naked, bathed only in the starlight of the cosmic night. The symbol of Thoth, the Egyptian god of truth, flies past, and the mountain of attainment appears to be nearer. The figure gazes at her reflection in the pool of the waters of life and finds at her crown the reflection of the Star, giver of universal light. She has turned her back on the world

and gazes calmly within. **Divinatory meanings:** Peaceful contemplation. The Star of the soul, lighting the way from within. Stilling oneself; listening.

18 MOON The Moon represents the evolutionary path of humanity, which is seen as a crab climbing laboriously from the water. All forms of created life, animal, vegetable and mineral, may be part of the evolutionary spiral upwards. This is symbolized by the moon drops, which show the myriad forms of life raining down on earth. The crab has a soft center protected by a hard carapace. In losing this rigid shell it becomes vulnerable. The blood on the path shows the suffering involved in the process of shedding outworn forms while traveling on toward the unknown. The standing stones symbolize the gateway between present and past, the known, or experienced, and the future, the unknown. The wolf and dog illustrate the civilizing process whereby an outward form may change, while the basic instincts of the ancestral past remain. The archaic levels of the Moon are in the collective unconscious, and placed as the Moon is between the guidance of the Star and the realization of the Sun, it suggests that

in the search for selfhood even the most primitive parts of the psyche must travel the path. **Divinatory meanings:** The deeply buried part of yourself is in evolutionary movement, causing powerful inner feelings or disturbances.

19 SUN In the full light of the Sun, the conscious and the subconscious are shown as two dancers linked by the promise of eternity, the rainbow double helix. The two are in symbiotic rhythm and harmony. The crystals on which they dance are symbolic of the "treasures of darkness and hidden riches of secret places" (Isaiah 45:3), which have been formed deep within the earth, by heat and pressure, into a substance that can reflect and refract the Sun's rays. Silica, from which quartz crystal is formed, is the most common element of the earth's crust; the commonplace is capable of refinement into the most precious and beautiful. **Divinatory meanings:** Success, joy, harmony and beauty.

20 JUDGEMENT The harmony of the relationship between the conscious and subconscious elements have given birth to the immortal child of the regenerated

personality. All is reversed. The male conscious is passive, contemplative of the new growth; the female subconscious is active, calling to the angel who is their link with infinity. They are washed of color to indicate the cleansing effect of the process through which they have traveled. The title of the card suggests that they are naked and truly themselves in the light of objective truth. **Divinatory meanings:** The brink of a completely new relationship with life and a new understanding of life. Attitudes have been measured and judged, leading to a more mature outlook.

21 WORLD This picture illustrates the leap from personal, separate existence to a merging with the infinite. The knowledge that all is one becomes an actual experience. Whereas the Fool “falls” into manifestation, the World dancer bounds away from the confines of that condition. The golden cross of the elements symbolizes refinement of those elements, the laurel wreath, victory. The Cosmic dancer understands and responds to the music of the stars and spheres, realizing that he/she is an integral part of that symphony. **Divinatory meanings:** Coming into your own.

THE MINOR ARCANA

The divinatory meanings of the Minor Arcana are inherent in the cards’ descriptions and titles and, in the case of the numbered cards, in the spheres to which they correspond. It is important to weigh both positive and negative interpretations when reading the cards. For example, the Nine of Swords, titled “Despair,” can indicate a “dark night of the soul,” but if one recognizes it as an inevitable interval in the spiritual journey, one will realize that there is always a light in the darkness. Conversely, the Ten of Cups, “Success,” can point to an inner liberation, but can also warn of the pursuit of selfish goals.

SUIT OF SWORDS

KING OF SWORDS/Intuition The king holds a sword point up as a lightning conductor. He seems alert, even tense, on a throne of feathers above the clouds of illusion in a windy, lightning filled sky. The king shows the highest level of mental functioning, the “flash” of intuition.

QUEEN OF SWORDS/Reason The queen, red-haired to indicate vibrant activity, is dressed in blue to symbolize intelligence. A symbol of alchemy is by her throne to indicate that her reasoning encompasses all levels including the qualities of the soul and compassion. Her power leads one to truthful self-analysis and faith in the evolution of the soul towards its creator.

PRINCE OF SWORDS/Action The pure yellow light follows the line of the sword of intention through the Prince's body and emerges from his right hand to make of him a channel through which the divine may manifest. In such a way, the butterfly embroidered on his coat has emerged from the creeping level of the caterpillar and the bounds of the chrysalis.

PRINCESS OF SWORDS/Control The princess kneels at the edge of a precipice. The sword is large and heavy, and with great control she keeps it aligned with the yellow light of the sky that shows between the clouds of illusion. The trees bend in submission to storms.

TEN OF SWORDS/Desolation The wasteland symbolizes the eventual outcome of all man's efforts at building permanent systems and structures. The crushing wheel is held by the spokes of inward turning swords, which represent the hope of a new understanding and direction hidden within devastation. The stone number 1 is cracked to show humanity's incomplete understanding of the one principle which precedes all things.

NINE OF SWORDS/Despair Nine swords pierce the ground of the self. A solitary figure stands in the shadow of the middle sword, which is cross-shaped to indicate suffering, but a light shines, symbolic of a new life as yet unseen.

EIGHT OF SWORDS/Conflict Eight swords cross and pierce each other, drawing drops of blood. The background is ruffled. The lower circle is that of the lower mind, and when it rejects opposition it can prevent itself from being a reflection of the higher mind, represented by the upper circle.

SEVEN OF SWORDS/Uncertainty When seen through the glass of unselfishness, the swords of will lose their one-directional, self-oriented nature and float apparently at random. By allowing the will to float, we might see and hear more clearly.

SIX OF SWORDS/Change Six swords are in front of a sun that shines through the base of a figure 6. The swords in front of the light are disintegrating, symbolizing the melting of personal will and mentality before the concept of "thy will be done." The two side swords have not changed, indicating that the changing self stands between opposites and reconciles them.

FIVE OF SWORDS/Loss One sword, white for purity, points upward, indicating the aspiration of the higher self. The four other swords, symbolic of the lower self, are woven within the clouds of illusion.

FOUR OF SWORDS/Rest Four swords are constructed into a figure 4, which rests against the starry background of deep purple. A flower opening represents the flowering of the inner self. However, the

flower is a poppy, representing the danger of becoming addicted to habitual ways of thinking, an extreme of repose that is not true rest but rather is a form of being "asleep" to the possibility of refuge in a higher will.

THREE OF SWORDS/Sorrow Two swords are like a pair of scissors; a third is like a scythe curved around a kneeling figure. In the silent, molding womb of sorrow, changes can occur.

TWO OF SWORDS/Peace Two peaceful faces give an effect of harmony. The two swords are put aside, representing the putting away of divisive thought or action.

ACE OF SWORDS/Energy A downward pointing sword is framed by the letter A. Four feathers symbolize the four elements that are carried by the velocity of the swords. The letter A is connected historically with the image of an ox, symbol of vigor and activity.

SUIT OF WANDS

KING OF WANDS/Innovation The king is golden, glowing. Beside his throne is a lion, creature

of the element of fire, king of the beasts, and symbolic of the regeneration of the animal self.

QUEEN OF WANDS/Reflection The edge of the reflection of the queen is like a mirage. In meditation, inner pictures fade like a mirage, and familiar images take on “other worldly” significance.

PRINCE OF WANDS/Aspiration The princely archer drops his bow of self and follows the arrow of fire. His heels are winged. Purity of desire is indicated by the white belt with the insignia of the sun. His clothes are golden, a reference to the alchemical transmutation of base metals to gold, and to his royal birth.

PRINCESS OF WANDS/Transformation The princess is the transformed self, as illustrated by the fiery wings of the phoenix. The fire is spiritual transformation.

TEN OF WANDS/Oppression Ten burning stakes appear as a prison. The prison could be external oppression, perhaps political, or it could indicate the many chains that bind our potential.

NINE OF WANDS/Preparation Nine candles burn in an indigo area. The shape of the enclosed area seems to invite us to a quiet place. The white candles give an air of sanctity and show the simple, light-giving quality of fire.

EIGHT OF WANDS/Speed Eight wands circle inside a figure 8. Thought can grasp a concept or travel to a distant place in a flash. Fast movement generates friction, friction causes sparks. Another of the mind's qualities is the sudden flash of insight.

SEVEN OF WANDS/Valour A figure places its hand in the flames, looking confidently forward, ignoring the seven arrows that fly toward it. The valorous figure accepts the self-sacrifice inherent in evolution, and no longer fears death or damage to the lower self.

SIX OF WANDS/Victory Six wands in the Star of David form two triangles, one pointing up like an arrow, the other receptive like a cup. The arrow point symbolizes the virtue of devotion to the Great Work, and shows the aspiring self. The

cup symbolizes the receptive, passive self and the interlinking response from above. The star as a whole shows successful integration of aspiration and the reception of higher guidance.

FIVE OF WANDS/Endeavour Five burning wands are in the shape of an upward pointing arrow. The orange background seems drawn by the arrow's flight. This represents the single-pointed application of energy and courage towards the goal of unity and the consequent effect on the environment.

FOUR OF WANDS/Completion Four wands form a square within which the figure 4 is a perfect fit, indicating completion. The enclosure of the square indicates obedience to a higher law.

THREE OF WANDS/Enterprise Two black wands and one white wand are shown against a crimson background. The white wand appears to be moving upward through a gap between the black wands. The picture is of the "fertilizing of the divine mother," and a symbol of the spiritual essence held within the density of form.

TWO OF WANDS/Dominion A robed figure, reminiscent of the Hermit, faces toward the white sun. Two fiery wands are in each hand. The figure symbolizes a perfect man, or saint. Dark and light, active and passive are in balance and control.

ACE OF WANDS/Potency A fiery wand is held by a transparent hand in the center of a large A. The hand symbolizes conscious guidance. The hand of God, which holds the archetypal rod of power, is all powerful in all things.

SUIT OF CUPS

KING OF CUPS/Inspiration The king has a throne made of foaming waves, symbolizing the power of water, and of two fish, fertility in the teeming life of the sea. The king holds a cup as if to receive something, indicating inspiration.

QUEEN OF CUPS/Contemplation The queen is water of water, the creative inner essence of the self, the soul. As such, she is represented by the eagle, the winged creature symbolic of water. The full moon,

mirror of the sun, is above the sea in all its depth and beauty.

PRINCE OF CUPS/Creativity The prince forms a cup from the clay of a river bank. He is applying creativity to the base clay of his personality, strengthening it as a container for the indwelling spirit.

PRINCESS OF CUPS/Evolution The mermaid princess reaches for a cup, the chalice of immortality. Traditionally, mermaids are said to have no soul, and they turn into sea foam when they die. They undergo great suffering in order to become human and win the undying love of the truly human. Through this love they are promised immortality.

TEN OF CUPS/Success The cups are placed on a mountain. They share the water of life, showing that the sort of success indicated is a freeing from bondage of the different parts of the self, which are then able to communicate and pass their qualities through the individual.

NINE OF CUPS/Content Eight cups pour water into a larger cup which holds their contents without spilling. The card suggests fulfillment, a subconscious that is replete.

EIGHT OF CUPS/Instability Eight cups cling to a crumbling figure 8. All float on a sea of mercury, and mercury spills from the cups. They show the destabilizing effect that strong emotions can have on the mental functions.

SEVEN OF CUPS/Imagination A dragon is entwined around a 7, which contains seven cups. The dragon of imagination can take us to the lower serpent levels of violent and lust-filled fantasies, or it can fly to the visionary, taking us beyond the earth-bound realms.

SIX OF CUPS/Satisfaction Six cups are joined at their bases, forming a wheel. They receive from above red liquid, blood or wine, and pass it down. Each cup gives out light from the sun at the center of the wheel. As the wheel turns, the liquid flows to other levels but remains the same; there is always enough.

FIVE OF CUPS/Regret A large cup is surrounded by drops, perhaps teardrops, which contain four more cups. Within the cup is a face showing great sadness. Regret shows the emotional level, the awareness of loss and the resultant sorrow. We may look back on previously held attitudes and, in the light of greater maturity, bitterly regret them. This is a sign of evolution.

FOUR OF CUPS/Satiety Four cups are overflowing, yet empty. The unheld liquid forms a pool at the bottom of the picture. This card shows the receptive self and its attitude toward outflowing riches.

THREE OF CUPS/Joy One shining silver and two gold cups are against a black background of silence. Red liquid flows from the central cup into the two cups below. The central cup reconciles opposites, suggesting that inner peace, balance, harmony and silence are the prerequisites for the nourishment of eternal joy.

TWO OF CUPS/Love Two cups are shown, one inside the other. The inner cup is formed by two faces

that gaze on each other. From the water grows a many petaled flower symbolic of the unfolding of soul and feeling. In loving, the lover seeks unity, while still maintaining the duality of lover and beloved.

ACE OF CUPS/Beauty A cup is contained within a large A, which is the aleph of beauty. It has wings, and a female figure is within. The hidden beauty, inside all beauty within the cup of creation, is what we are able to see when we love, and finding it can give us wings.

SUIT OF DISKS

KING OF DISKS/Conception The king, dark, jovial and gypsylike, holds the disk of the world. His throne is of tree roots, as he is at the root of everything. The curve of the horizon reflects these roots as trunks and the tree "reverses" by flowering, leafing and fruiting in the earth. Conception is the beginning of life on earth. The king's green and red robes suggest vegetable and animal life, and emphasize the spiritual essence that pervades all things.

QUEEN OF DISKS/Nurture Dark, like her husband, the queen symbolizes the element of earth. She sits beside the water, which is essential to the life of all created things, and nurtures the precious pearl which ensouls them all. She holds and keeps the essence of life in its growth toward the realization of the divine.

PRINCE OF DISKS/Construction The prince, through observation, self-perception and the willingness to detach from his desires and aversions, has constructed the wheel, a symbolic stage which marks a turning point in the evolution of humanity. The wheel is a concept of self/life externalized to be seen objectively, in preparation for the spiritual journey.

PRINCESS OF DISKS/Growth The princess spins, symbolizing the creative growth made possible by the cooperative and intelligent use of natural resources, both internal and external. Behind the bull of fertility is a field of sheep, a God-given natural resource.

TEN OF DISKS/Prosperity The tree gives as part of its nature, according to its nature. Prosperity can be seen as an inner condition, which is shown by the quality of the fruit it produces.

NINE OF DISKS/Prudence A large figure 9 is reached by nine disks, suggesting stepping stones across a river. The stones are darker to the front, suggesting relative ignorance, and they grow lighter as they grow more distant, indicating that knowledge is gained in stages.

EIGHT OF DISKS/Skill The figure of Mercury has apparently constructed the 8 from metal with a hammer and chisel. Sparks fly from the blows of the hammer and the disk symbols are shown as holes in the 8. The chessboard background and Mercury's physical labor suggest mental skill being applied to physical work.

SEVEN OF DISKS/Delay Seven globes are at the bottom of the image. At the top, more disks have apparently risen through the background to become points of light or stars. The inertia of earth is

illustrated. The root of frustration lies in the feeling of denial, thus delay is always instructive.

SIX OF DISKS/Well-being Six disks are arranged around a light, forming a circle. The spectrum of colors represents the balance of various forces and forms of physical nature. They circle the sun in the cycle of natural things, the sun being central to the cycle. The well-being refers to the ordered "rightness" of created things.

FIVE OF DISKS/Adaptation Five disks are spaces in a flat area of black-flecked red. The black specks escape through the esoteric spaces of exoteric experience. As the specks escape they change from black to white, having adapted to a different environment.

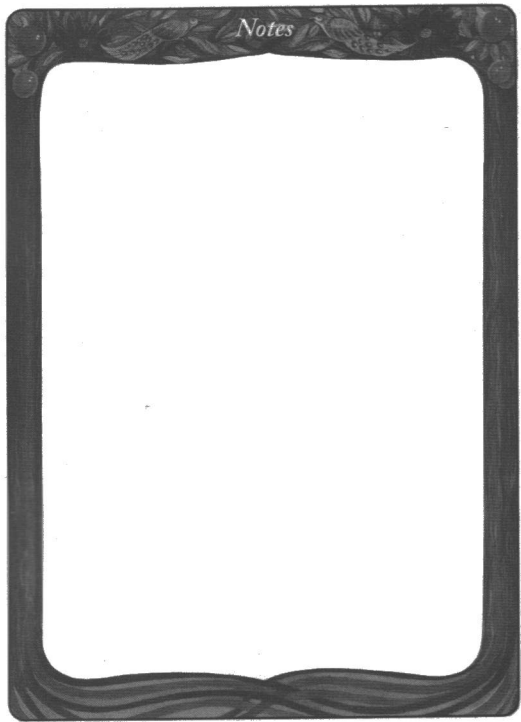
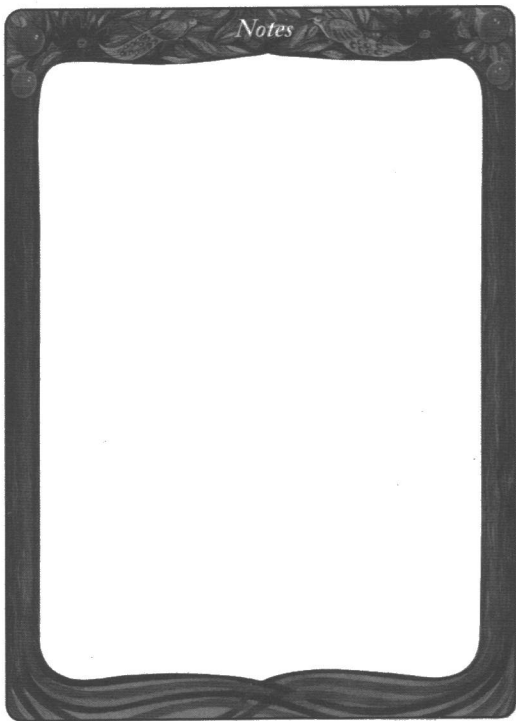
FOUR OF DISKS/Order Four disks, one inside the other, with a figure 4, are reminiscent of a target. The circle is a symbol of wholeness, the black and white sections suggest a sorting, ordering process, the target indicates evolution toward the center.

THREE OF DISKS/Gain A beautiful woman representing wisdom is enclosed in the base of a figure 3. The three gold coins of material wealth fall away.

TWO OF DISKS/Unity The figure 2, made of a rose stem, bears a white rose for purity and divinity, and a red rose for earthly nature, representing the union of the pure desire of the spirit with the personal desire of the self.

ACE OF DISKS/Wealth The central disk is the earth, framed by a large letter A. The wealth is that of the manifestation of God in the created world. Wealth is a gift from the divine, and our work on Earth is a duty, in the highest sense.





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