

The Psychic Tarot

by

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The Psychic Tarot

For many people, Tarot cards are a means of fortune telling, a way of predicting events and happenings. Many books on the Tarot take this view, and the interpretations of the cards given in such books center around wealth, disaster, interesting personages and the like. Even those books with a more mystical leaning give mundane interpretations for the lower Arcana, or neglect them altogether.

We don't tell "fortunes" anymore; not because it's impossible but because, at best, it's meaningless and, at worst, destructive to the person whose Tarot is being read. Knowing the future does not help a person deal with their own existence. Event Tarots encourage both morbid reflection on the past and preoccupation with the future. Both processes lead the person away from knowing the self by reinforcing conditioned anxieties and hopes. Even if one knows at the present what is going to happen in the future, knowing objective fact does not reveal what one's subjective reaction to a given event will be. Nor does it tell one how he or she will participate or what will be made of the event. Events only happen. Their potential meaning resides in the individual—where he or she is at and where the self is going. The best of "luck" may only serve to lock a person into beliefs and behaviors which limit awareness and drain energy, while the worst of "disasters" can precipitate a turning point in a person's life that will open up previously undreamt of horizons.

Focusing on events also reinforces the idea that what is important is somewhere outside of the self, that the source of happiness, peace and security resides elsewhere than in one's own psyche. It leads a person away from knowing the self, rather than aiding him or her in their own personal development.

So we stopped doing event Tarot and now do Psychic Tarot. The Psychic Tarot focuses not on events but on the personal development and growth of the individual whose Tarot is being read. It is a Tarot use which stresses heightened self-awareness and consciousness expansion. It is based on the principle that as a person goes through life, she or he goes through stages of increasing awareness and wisdom—that as people become more in touch with themselves, they unfold as a total being.

Used this way, the Tarot can function as a tool to aid in increasing awareness and self fulfillment. In time with this concept, we have reinterpreted the cards, particularly the Minor Arcana. In doing this, we have concentrated on maintaining the essence of the meaning and shifting the perspective from the objective or external to the subjective or internal, personal perspective.

The Reading—How to, and sometimes, why

The reading we usually use (and the one talked about below) is an adaptation of an old Celtic method. It pertains only to a relatively short time span—the foreseeable future. The length of time it takes to work out is subjective, fitting the rhythm of the person's life. The reading speaks to where the person is at, where he or she is going, the problems to be worked through and the resolution (outcome). Part of the time it will take to work itself out will depend upon the forces in operation during the Tarot. But the time will also be a function of the individual's willingness to face and deal with his or her problems. The Tarot, or reading, pertains to one cycle of the person's growth. At the end of the Tarot—the outcome—the person will be in a new place with increased awareness and will be functioning in a different realm.

First, set up a comfortable place free of interruptions and distractions, lit well enough to see the card details clearly. Next, have the person for whom the Tarot is being read choose a card for the reading. Give them the deck and instruct them to look through all of the cards, and to pick a card to represent themselves and where they are at, at the moment. Encourage them to take their time, sort the cards out in any way they want, look at the pictures as long as they want, etc. Stress that they are not to pay attention to the words or numbers, but to concentrate on the pictures and to choose on the basis of feeling—how they feel about the card, the card which strikes them most on an emotional level, etc.—rather than logic or intellectual thought. Ask them to choose the card they feel is the most right for them. This process gets the person involved in the reading. It helps focus attention and energy to the proper place. By looking over the deck, the person gains some familiarity with the cards. It also serves as a way of encouraging the person to reflect on the self. To facilitate this process, as well as to make explanations easy, we use the Albano-Waite Tarot deck because the design is more involving and easier for most people to comprehend.

After the person has chosen the card, place the card, called the signifier, face up, facing you, midway between yourself and the person for whom you are doing the reading. You have to do the reading, so set the cards so that you can see them clearly. Shuffle the remainder of the cards and continue shuffling until you **feel** you should stop. Don't think about when you should stop shuffling. It may be after one shuffle, or not for five minutes. Time is not a factor here. The first few times should be the hardest. After a while you'll recognize easily when you should stop shuffling.

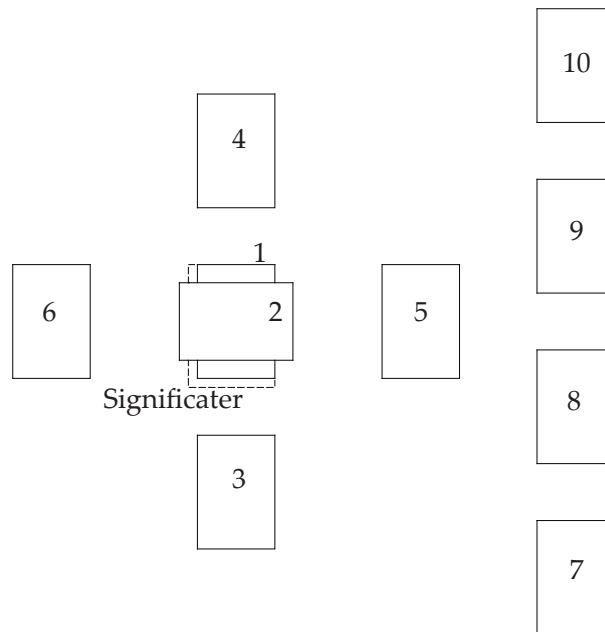
Put the cards in front of the readee and tell the person to cut three times with their **left** hand. Let them make the cuts any way they want. If they understood you said three times and they only cut twice, don't worry about it. It makes sense to them. Pick up the cards with the last cut on top and proceed to lay them out.

Either before or during the shuffling of the cards, we talk to the person about the Psychic Tarot and its time span, particularly stressing the idea that it focuses not on external events, but on the processes of the person himself. Most Tarot reading done today is a mystification process in which the reader shows off his or her psychic powers by telling the person futures of which they are not aware. Psychic Tarot, on the other hand, is an attempt to get the other person to be aware of those futures and the process which gives awareness of those futures, for themselves. It has as its purpose increasing the individual's awareness of how their own past relates to both the present and future. Hence the explanations and talking as the reading progresses.

The Psychic Tarot

The beginning of the reading is a good time to introduce simple explanations and lay the groundwork for the more involved relationships to come. The more the whole reading can be demystified, the better the person will understand, be less uptight about it, and become more involved. Involvement is absolutely necessary for Tarot to make sense.

In laying out the cards, we lay all cards face up, facing the reader. Many Tarot books instruct that the cards be not turned right side up when dealing them out. This results in reversed cards and cards which are reversed are read differently (sometimes) than when they occur right side up. Essentially, though, the meaning of the card is fixed. It represents something which will come or has come to pass and contains both positive and negative aspects when viewed in that light. Whether the card is reversed or not refers to how the person will view what is happening. Reversed cards show a tendency to focus on the negative attributes represented by the card while upright cards represent a more positive view. In doing readings, we deal out the cards right side up and give both the negative and positive interpretations, stressing how the negative can be viewed positively. With many cards, the essential meaning of the card is so powerful that it can't be reversed, no matter how much the person tries.



The cards are named:

1. What is Covering. (Laid directly over the significator card)
2. What is Crossing. (Laid crossways over What is Covering)
3. What is Below.
4. What is Above.
5. What is Behind.
6. What is Before.
7. The House.
8. The Relationship to the Environment.
9. The Hope and/or Fear.
10. The Outcome.

The Positions

After all of the cards have been laid out, begin the reading with the significator card. Explain the significator in terms of where the individual sees the self as being (or wanting to be) at the time of the reading.

Next go to card 1—That Which is Covering, and 2—That Which is Crossing. Both cards represent forces which will be in operation during the entire time of the Tarot. The force which is Covering are those things which will be the most beneficial to the person in the cosmic long run. They will provide the greatest benefits in terms of growth, self-insight and understanding. The force and the associated behaviors and attitudes are all represented by the card.

That Which is Crossing represents those things which will tend to impede or get in the way of the person's development. These things are not necessarily negative in and of themselves, but are a function of the time. In some cases, it may be interesting relaxations or pleasurable releases which give momentary satisfaction, but don't aid in the unfolding process. Sometimes the Crossing card shows tendencies which a person slips into that hang them up or get in the way of self-development. Sometimes it can refer to something the person is trying to do for which the time is not right.

At times, the Covering and Crossing cards may represent two forces apparently unrelated. Often, though, they represent two aspects of manifestations of a single force (e.g. the Knight of Pentacles and the Knight of Wands). When this happens, the person will be exhibiting two ways of manifesting the same energy with the covering card representing the way that will be the most productive.

Cards 3—Below and 4—Above represent an internal **psychic** line. The Below card is what the person has been working on or concerning the self with, psychically, in the past. This may have happened either consciously or unconsciously. Because it is below, some progress has been made in this area. Some movement toward a resolution of the conflict has been made, if the card represents conflict. Otherwise, there has been some internalization of the attribute represented by the card. The Above card represents that which the person will be dealing with, relating to, or incorporating into the self in the future.

Cards 5 and 6 represent an event line. They represent what the events which touch the person call forth, the character of the events. The Behind card represents the events of the past; the Before card, the events of the future. Events, while objective, in that they happen in reality, are subjective in that they are filtered through the perspective of the individual. In this way, they call forth or touch off certain chords in the psyche. People go through differing periods with regard to events, regardless of the objective nature of the event. So that at one period almost everything that happens calls forth despair, at another, jubilation, and etc. This subjective view is what the event line describes.

Cards 7, 8, and 9 are, in a sense, another dimension. They signify the background color of the events and psychic changes in the two lines previously read.

Card 7—The House, refers to where the person's head will be at. In one way, it refers to the predominant subjective mood state, the individual's perspective. If it is a card which represents an essentially positive or joyful state, then no matter how heavy or anxiety provoking the previous part of the reading may be, his or her state of mind will remain buoyant. On the other hand, if the card

The Psychic Tarot

is representative of anxiety or fear, then no matter how light the rest of the Tarot is, the person will tend to subject his or her self to this state. Also, this card indicates the source of energy for the person during the time span of the Tarot.

Card 8 refers to the person's Relationship to the Environment and to the environment's relationship to the person (since they are two sides of the same relationship). It represents the way the energy generated in 7 will be manifested in the outside world. Occasionally, the energy flow from 7 to 8 will be reversed, for example, when the person's own energy is in a very low state. In this last case, 7 will be a very low energy card (IV Swords), and 8 will show more energy (III Cups), indicating that the individual will be drawing energy temporarily from the outside.

Card 9—the Hope or the Fear, refers to something in the person's own mind that is blocking their energy flow. It represents, simultaneously, both a hope and a fear. Often, however, it is more easily understood as one or the other. As either, it hangs the person up. Being a hope or a fear, the person puts too much attention and energy into the place pictured. This card indicates what the person must resolve in order to get to their next level of development.

Card 10—The Outcome, is the resolution. It represents the psychic place at which the person will be when she or he reaches the next stage or plateau of their development. The outcome is the resolution of all the previous cards. It is the end of a cycle. The Tarot can be seen as representing a matrix of interacting psychic forces, with the outcome representing the effect on the psyche of these forces. The interpretation of the outcome is dependent upon the interaction of the previous cards. It shows how the energy which is blocked by the hope/fear will be released with the key to the release being found in That Which is Covering, That Which is Above, and That Which is Before. When the Outcome is realized, the person will be in a new place, and, ideally, will have added to the self in terms of energy, growth and wisdom. Ideally, the individual will have greater use of her or his potential. Cards usually associated with positive states are easy to interpret in this position. More negative mood state cards, indicating, for example, that the person will release energy into some emotional outburst like a good cry, are often more difficult to explain past the emotional reaction of the reader. Such an ending doesn't indicate a new beginning. Often a person will feel that such an ending is incomplete or unsatisfactory. If the reader feels that the outcome doesn't illuminate things properly, they may do a second reading using the Outcome as Significator. This, however, is to be done with discretion. Avoid doing them for persons who are looking for a "good" Outcome.

Tips on Reading

Whenever you do a reading, clear your mind as much as possible. Don't try to read the person. **Read the cards!** A lot of times, particularly at the beginning, there is a tremendous temptation to use the Tarot to tell the person what the reader thinks is going on with the person. Don't. At best, it isn't as meaningful as reading the cards and at worst, you will be cheating the person and they will get rightfully resentful. Because of the temptation, it's difficult to do readings on people that are close to you. It's also difficult to do readings for yourself. Besides the preconceived notions about anxiety that we all have, there is a tendency to get hung up on anxiety or hope provoking cards to the exclusion of the rest of the reading. Start out reading for strangers.

When you do a reading for someone else, you'll find that others will focus on one or two of the cards, often because of anxiety. Part of the function in doing the reading is to shake the person loose from those cards, even if you have to go over the cards two or three times. At the end of the reading, the person should comprehend the Tarot as a whole. Some people get hung up on specific questions, particularly with reference to the future, e.g. will I get married? Try and move them away from their obsession. Don't succumb to the temptation to read the future and answer the question. You may be able to, but it won't do any good if you do.

Read the cards to the best of your understanding. Read them the way you understand them, the way they make sense to you rather than trying to follow some formula. Always follow your intuition. You're your own best teacher. Study the cards. All the meanings are derived from them. You can better understand and amplify meanings read by others by studying the cards.

Also, respect or care for the person you are doing the reading for. If you have negative feelings toward someone, **don't** read their Tarot. It can sour the whole experience for both you and the other person. Tarots done with love give most returns to the reader..

Other kinds of reading are also possible. We tend to avoid long term readings because they move the person away from the present and into the future. It is also possible to do the above reading on some specific aspect or affair in a person's life (e.g. a job). In order for such a Tarot to work out properly, it's necessary for the person to choose a card as significator which symbolizes most closely what the affair means, rather than by superficial appearance. For example, it's very tempting, if asking about a job, to choose a card representing work although the job may have much more importance as a learning experience, or a way to power, or as a social setting. Insisting on a meaningful significator is, in itself, a valuable method. It forces the person to clarify the real meaning of the affair in their own minds.

The Cards

The interpretations included in these notes should not be considered to be complete nor absolutely accurate. They are merely indications of the mystical points represented by each of the cards. In practice, you will find that interpretations of the same card may sound very different at various times, owing to the different context in which the card is being interpreted.

All Tarot decks are basically identical. The cards have similar meanings although the symbolical systems used differ. As we most often use the Albano-Waite deck the comments in this section pertain directly to it.

The Tarot deck is composed of two separate decks, the Major and the Minor Arcana. The Major Arcana consists of 22 cards (from 0 through XXI) and each card represents a separate mystical, religious and/or philosophical concept. The lower deck (Minor Arcana) is divided into four suits—wands, pentacles, swords and cups. Each suit parallels the standard playing card deck, with the addition of one court card extra. Rather than the K, Q, J of playing cards, the Tarot suit contains a King, Queen, Knight and a Page.

Each suit in the lower deck represents a way of utilizing energy. The Cups represent energy which is utilized spontaneously. It is energy which wells up from within and comes out in its purest form. It represents, on the positive side, such things as joy, peace, love (of a free-flowing non-possessive kind), ideals, dreams, fantasy, imagination, friendship, contentment, etc. Negatively, it takes the form of disappointment, dissatisfaction, depression, pessimism and fears associated with fantasy.

Pentacles (the circle with stars in the center) are representative of energy which is transformed into effort and used to make an effect in the physical environment. It is energy which is placed into structures, energy which is utilized for work. It represents such things as crafts, study, logic, philosophy, science, homemaking, relationships which are worked at, skills, intelligence, jobs, abilities, etc. It is anything which an individual does with conscious effort. It is also representative of one's attitude toward that effort and the enjoyment of the fruits of one's labor.

Swords represent energy which is utilized in a defensive-aggressive structure. In a sense, they are the most negative cards in the deck as they commonly refer to the destructive aspects of a person's nature, e.g., the battles one is having with oneself or others, frustration, fear, emotional hurt, hang-ups, hostilities, defensivenesses, etc. On the positive side, the cards carry within them indications of ways to lessen the defenses or hostilities and to overcome the past which has resulted in tying up energy in these hang-ups.

Wands are symbolic of energy which is used for growth. This is personal growth. The wands represent a natural production of energy as a resolution of conflict. This energy becomes freed for utilization in self-actualizing, harmonious, self-fulfillment. The wands represent the entire self-perpetuation process and its attendant feelings, particularly warm parental feelings, which encourage growth in the self and others. They also represent an attitude of objective self-assessment.

The cards of the same number have certain things in common, regardless of suit. For the most part the commonalities are too involved to go into here but we think it important to mention the common attributes of the aces and court cards. All of the aces refer to the appearance of a large outpouring of energy, energy which takes its form from the suit of the ace which comes up. The

The Psychic Tarot

knights and kings in each suit represent “masculine” qualities. Actually, “masculine” is a misnomer and it is better to refer to them as projective attributes. The page and queen symbolize receptive attributes. The king and queen refer to self-security with regard to the attributes represented by their suits and the page and knight to the active use of these attributes. Thus, the kings stand for feelings of security regarding the self’s ability to perform the activities represented by the suit and the queen, self-security in receiving (learning, getting in touch with, etc.) the attributes of the suit. The knight is the active doer, the symbolization of actually performing and going out with the qualities of the suit while the page is the seeker for new horizons, the student, the receiver of ideas and feelings.

Partial Meanings

Minor Arcana

CUPS

- II. Friendship and love of a long enduring nature. Development of relationships having deep mutual bonds. The sharing of the self within the context of these relationships.
- III. Spontaneous, joyful interaction with others. Happiness, gaiety, relaxation in an interpersonal situation. Enjoyment of the company of others.
- IV. Sense of dissatisfaction with one's ideas, dreams, etc. Feeling of satiation, discontent, lack of stimulation or interest. Boredom. Feeling that nothing actually is "wrong" but a lack of interest in what is. Also, a reticence to accept or investigate new ideas.
- V. Depression, pessimism, focusing on the things in life which have gone wrong, been spoiled. Pre-occupying the self with the dark side of the past and turning one's back on the good things still remaining.
- VI. A re-energizing of interests. Appearance of new interests, friendships, or ideas and/or a reawakening of old ones. A sharing of these with others.
- VII. Fantasies, imagination, dreams, trips. Dreams of wealth, fame, fortune. Paranoia and fears. On the negative side, the person would be so caught up in his or her fantasies that it would interfere with perception of reality. Positively, it can indicate a working out of the person's fantasy trips and/or a loosening of the imagination.
- VIII. Decline in importance of ideas, dreams, etc, which the individual once thought of as important. A moving away from old values or beliefs, leaving behind of once prominent ambitions or interests, possibly with the implication of a search for new ones.
- IX. Sense of self-satisfaction with one's ideas, dreams, beliefs, interests, etc, This self-satisfaction may be warranted and beneficial but the negative implication of this card is a sense of smugness about the self and a closure to involving the self in anything new.
- X. A vision of the future, a dream of the future life of the individual which is inspirational in the present. It is a vision of a future life so filled with love and promise that it both motivates the individual to future action to fulfill it and provides her or him with joy when contemplating it.
- Page. Listening to the self, getting in touch with one's own feelings, dreams, creative potentialities. Reflecting upon the self, using the self (one's own desires and visions) as referent points. Getting to know and accent the self.
- Knight. Putting forth one's dreams, desires, visions. Sharing one's visions with others. The processes of making manifest one's visions and creative potentialities. Giving forth brotherly and sisterly love. Acting on desires and dreams.

The Psychic Tarot

- Queen. Self-acceptance of one's own being, feelings, desires. Security in knowing that one has the capability of getting in touch with the self, listening to one's feelings, etc.
- King, Security in one's creative potentiality, visionary capacity, beneficent feelings. Knowing that one has self-worth in these areas and the security that such knowledge gives.
- Ace. An influx of cup feeling. Feeling the self full of love, peace, joy, hope. Rich imaginings and a free flow of creative ideas. Spilling over with good feeling.

PENTACLES

- II. The ups and downs of life. The beginning of a project or enterprise where the self vacillates between encouragement and discouragement, pessimism and optimism. Having to juggle time, affairs, obligations, etc. to fit one's life.
- III. Creation of a "masterpiece." Putting of work or effort into a well planned, extensive project.
- IV. Taking of a conservative attitude to products. Holding on to what one has made or relationships that have been worked on. Clinging to those possessions, people, talents, knowledges, etc. that have been/ are a source of security. Gaining a sense of security from what one has.
- V. Turning away from those things (possessions, knowledge, abilities, relationships) which have previously given feelings of security and voluntarily undergoing hardships in order to create or do something new.
- VI. A sharing relationship in which the person gives to others (in terms of possessions, abilities, knowledge, etc.) what they need and receives what is needed by the self. What is given is what a person is "rich" in. Also, the giving to the self what is needed.
- VII. Assessment and contemplation of what has been done or accomplished. A period of evaluation by the self. Mood state is essentially neutral and whether a person will be satisfied or dissatisfied will depend upon what he or she thinks of what has been done. Also, a time for assessing mistakes which have been made in the past and making plans to correct them in the future.
- VIII. Period of work, productivity, effort. Putting energy into work and accomplishing a great deal.
- IX. Sense of satisfaction with the results of one's effort. Enjoyment of what one has done. Relaxing with one's own things. Enjoying one's own abilities.
- X. Enjoyment of the response of others to one's productivity, ability, etc. Receiving appreciation, praise or any kind of reward associated with the results of one's effort. Also, the appreciation of the effort and ability of others.

The Psychic Tarot

- Page. The card of the student, the seeker after new knowledge, ability, skill, etc. Looking for or getting into one's own thing, finding and learning an area that gives a sense of self-fulfillment.
- Knight. Going out with one's things. The teacher, doer, seller. Taking one's abilities and skills and putting them out into the world, using them, sharing them with others.
- Queen. Sense of security in one's own ability to learn, to involve oneself in new areas of endeavor. Also, feeling secure about appreciation of one's own abilities and things. Security in the ability to perceive the talents of others.
- King. Security about one's own ability to perform, do, etc. Feeling of security about one's skills and intelligence. A sense of competence.
- Ace. Unimpeded, free flow of energy put to productive use. Productive creativity, unbounded energy that is put into work, study, creation.

SWORDS

- II. A defensive state in which the person is not dealing with either his or her unconscious nor looking at the external world. A blind conformity to existing programming or socialization. The mood connected with this is one of calm coming from an uninvolved defensiveness. At times, this shutting down to stimuli from both external and internal sources may be necessary for self-preservation.
- III. Heartbreak, emotional pain, feelings of being hurt. Also emotional release or response to hurt and frustration in the form of tears, etc. Positively, it can be a beneficial cathartic reaction whereby the person gets rid of the pain through an emotional release.
- IV. Defensive withdrawal or retreat from the outside world. Personal retirement, going back into oneself for rest and rejuvenation. Period of inactivity and non-involvement when a new energy buildup takes place.
- V. Indication of a long battle that has been raging in the past (either with the self or others) and an end to that battle. On the negative side, the card represents feeling of defeat, hopelessness, despair, giving up and hollow, bitter victory. On the positive side is the realization that the nature of the battle is such that neither winning nor losing has worth and continued fighting is futile. In the long run, giving up frees the participants and clears the air.
- VI. This card represents an action (or series of actions) which, from the present, appears difficult. The difficulty, however, is in the person's own fears, defenses, etc. and not in the thing itself. The action itself is easy, once the person overcomes the fear and acts. Taking of the action results in getting the person to a better place.
- VII. The gradual elimination of defenses. The process of becoming more open and less defensive, slowly, gradually, and easily. Some defenses still remain.

The Psychic Tarot

- VIII. Feeling of vulnerability, of being blind and bound, of not knowing what one is doing. Feeling of insecurity while acting instinctively in order to get the self out of a morass or trauma. There is no danger associated with this card although the feeling of danger often occurs because of the instinctual, unconscious source of action.
- IX. Fears, anxieties, insecurities, either about the past or the future. Feelings of embarrassment. Imaginings. Also, the needed emotional release connected with the fears and anxieties.
- X. The end to a problem, defense, ego hang-up, hostility, etc. that has been perpetually recurring in the past. Ridding the self finally of some inhibition which has previously had a strong hold. As such things do not die easily, anxiety and fear often accompany their demise but the end result is a freeing of the self from a limitation.
- Page. The restless spirit in search of new horizons. The wanderer. The search for something or someone new. Usually accompanied by some fear or defensiveness associated with putting the self in unfamiliar places or situations.
- Knight. Going out with one's aggressions. Externally, it's getting angry, speaking one's mind, telling others where one is at. Internally, there are feelings of frustration, bitterness and a desire to break out of a bad situation.
- Queen. Security in one's own defenses. Being able to be receptive because one is secure in his or her ability to defend oneself against attack. Awareness of the protective nature of one's defenses.
- King. Security in one's own strength, aggressive ability. Feeling of personal power. Not the use of aggression, but the sense of it. Accepting and being in touch with one's aggressive impulses, knowing the self can control them.
- Ace. Tremendous feeling of personal power and strength. Positively, it is manifested by feelings of personal strength and righteousness. It is used, then, for transcendence over the self. Negatively, it can show itself in power trips and the real or imagined use of power over others.

WANDS

- II. Standing above one's life and looking at where one has been, what one has accomplished and how one has grown. Alternately, looking to the future and seeing where it wants to go—new directions for growth and personal accomplishment. Also, some impatience to get started on growing in new directions.
- III. Being objectively aware of the stream of one's life. Realizing the causal connections in one's existence—how where one is connects with, where one has been and where one is going. Being aware of the games one plays, their effects on others and the return result for the self. The mood state is that of personal objectivity with no pride or blame.
- IV. Being at peace with the self and others. Feeling of nurturance. Awareness of the self and acceptance of the self. Self-ease and harmony.

The Psychic Tarot

- V. Conflict, being at odds with the self. This conflict, whether internal or with other people, is not destructive. Rather, it is conflict used in growth, conflict which is needed to resolve problems.
- VI. Resolution of a conflict. Getting all the energies of the person moving in the same direction. Conflict-free growth in areas where there once was conflict.
- VII. Some conflict, but movement toward the resolution of the conflict. Beginning to get on top of a personal problem. Getting the self together, moving toward and working on the solution of personal problems.
- VIII. Rapid, easy, conflict-free change and growth. Self-development occurring without frustration or inhibition. Considerable personal movement.
- IX. A point at which considerable growth has taken place in the individual, not without difficulty. This card represents defensiveness and feelings of vulnerability with regard to this growth because the person is not yet sure of the change and does not want to reveal it to the world of others until she or he feels more secure of it in the self.
- X. The burden of growth. Indicates considerable growth and self-involvement to the point that the involvements and changes have become heavy and burdensome. Feelings of wanting to quit, of giving it all up, of not having the energy to continue. Yet somehow finding and putting forth the extra effort needed to continue.
- Page. Seeking after new ways of growing. Looking for new directions for self-development. Becoming aware of new aspects of the self.
- Knight. Indicates a point at which considerable change and development have occurred and the individual is ready to put this changed self out into the world, to show the new aspects of the self. If the old environment is not amenable to the new parts of the self, it can indicate frustration with the environment and a search for a new environment where the self can express the changes more fully and freely.
- Queen. Feeling secure with one's own potentiality to grow, change and develop. Feeling good about one's maternal aspects. Security in one's ability to accept the growth and change of others.
- King. Security in one's own changes and development. Acceptance of paternal aspects of the self. Feeling secure about one's ability to be oneself, to feel natural and real.
- Ace. Considerable energy utilized for growth. Period of tremendous self-development and self-realization. Free flowing, unbounded energy utilized for self-actualization and self-fulfillment.

Major Arcana

0. The Fool.

Trust. Faith in the Benevolence of the Universe. Confidence and faith that one is able to step off the precipice and involve oneself in unfamiliar ways, knowing that whatever happens, the self will benefit in terms of growth, wisdom and understanding. The Fool looks like a fool to others, but his actions are undertaken with knowledge of the consequences. At a very basic level, he knows what he is doing.

I. The Magician.

The universal/cosmic projective principle in humanity. The ability to draw from or be in touch with the universal (collective, cosmic, magical, etc.) energy source and to utilize this energy in life. The individual draws this energy from above, so to speak, and is able to utilize it with versatility. He or she can purposefully place it into any energy outlet or manifestation: cups, wands, swords, pentacles. The use of this energy is always purposeful and always for the good.

II. The High Priestess.

The Universal receptive principle in humanity. Sensitivity to and understanding of the collective, mystical vibrations. The gateway to mystical or occult understanding. The ability to receive emanation from the non-materialistic source and to comprehend their meaning. Getting high on the Universe. There is no action implied in this card, only sensitivity, awareness and understanding with regard to higher order vibrations and ideation.

III. The Empress.

The earthly receptive principle in humanity, often described as feminine. Being in touch with the energy sources whose wellspring is in the physical life. Feeling the pulsation and rhythm of life stemming from both the self and that outside the self. Being in touch with the stream of life and the ability to allow the stream to pass through one freely, without attempting to block or manipulate it. Being able to relax with the flow of life.

IV. The Emperor.

The earthly projective principle in humanity, often described as masculine. The flow of energy from internal sources into the environment. Power, in all earthly forms. The projection of energy outward, utilized primarily in directive, controlling, or executive functions. The holistic ability to create and perform. The thrust from the self into the external world.

V. The Hierophant.

Awareness and knowledge of the rules of any higher order system (metaphysical, religious, occult, spiritual, cosmic, etc.). Metaphysical sophistication. Awareness of the operation of the laws of the system. Yet not the comprehension or understanding of what lies behind those laws. A kind of cosmic lawyer. It is said to be analogous to the Pope in that the Pope represents the word of God yet is neither God nor Christ. Gurumanship.

VI. The Lovers.

Individual freedom. The freedom of the self from inhibitions, guilt, societal programming and all of the other restrictive bondages laid on the individual in the society. Humanity in its natural state. And, concomitantly, the love that can exist between beings only in the

absence of such restrictions and bonds. Free flowing, unbounded love which is given and received without any implicit or explicit obligations or restrictions.

VII. The Chariot.

At the base, dualism. The dialectic. The conflict between two major forces—e.g., good and evil, life and death, conscious and unconscious, inner and outer, etc. And the resolution of the conflict through a solution which encompasses and is more than both. The energy produced by such a conflict propels the individual forward into an emergent resolution of the dialectic. It is also the centralization of the self, psychically remaining “right on” and the control/integration of the dualistic forces through this principle.

VIII. Strength.

The principle of self-control which comes not from forced control but from harmony between the animal instincts and the soul. The ability to “open and close” the mouth of one’s animal nature not through forced strength but through complete congruence of the desires on one’s higher and lower natures. The natural ascendance of the soul over the instincts.

IX. The Hermit.

Self-search. Becoming aware of one’s own light. Looking into the self for guidance and direction. Becoming aware of one’s own “I.” Also being able to take the position in relation to the world of this is “me,” this is where “I” am at; this is “my” direction.

X. Wheel of Fortune.

Fate. Destiny. The point at which events happen and their potentiality and significance are as yet unrevealed. The working out of Providence or Destiny both internally and externally. The denial of chance. And the realization of this.

XI. Justice.

The ability to perceive where another (and where the self) is at and to act justly in accord with this knowledge. The concept of justice here is the ability to perceive behind his or her actions and to respond to that person by giving him or her what is needed or just. Responding to others by giving them what they need.

XII. The Hanged Man.

A state of non-action in which the being is illuminated. Transcendence over the self. Meditation, self-illumination, realization. With this state goes inspiration and conception but the fulfillment or development of those seeds comes later.

XIII. Death.

Never physical death. The process of mental death and rebirth. A rise in the level of consciousness. A significant increase in awareness. An end to an old way and the beginning of a new way. The process of mystical conversion.

XIV. Temperance.

Tempering, mixing, harmonizing and balancing the various aspects of the self, particularly the materialistic and spiritual ones. Straightening out one’s own priorities, infusing the psyche with spirit.

XV. The Devil.

The bondage of humanity. Anything which places limitations on an individual's psyche or anything which the person does which binds and enslaves others. Particularly the self-enslavement resulting from materialistic or authoritarian premises. The past and its conditioning as binding. Also, the promise that these bonds can be undone, that the state is temporary and the individual can be free.

XVI. The Tower.

The destruction of false premises which have been built up in the person and which the person has been operating on. The downfall of those structures and beliefs within the psyche (particularly the enslaving trips of materialism and authoritarianism) that have led the person to false values and ways of functioning within the society. As the realization that what one believes in is, in fact, false, is not easy, anxiety and freaks usually accompany it. But, the end result is freeing.

XVII. The Star.

A sense of life. A deep appreciation of the beauty which resides in the universe outside the self. Appreciation of the worth of all forms of life. Compassionate, telepathic communication between the self and others and between the others and the self.

XVIII. The Moon.

The unconscious. The pulling forth from the unconscious of its contents. In this process, the first things to appear are all of one's demons and fears aroused by facing the unknown but the moon advises that if one turns a clear, steady gaze upon them, they will disappear. And the person will find peace.

XIX. The Sun.

The illumination of existence. Being able to see the world as a little child, delightfully and joyfully, without structures, fear or prejudice. Perceiving clearly and delighting in what is seen. Also, this same attitude toward oneself—being able to perceive the self clearly and delighting in it.

XX. Judgment.

A reawakening. Some part (or the whole) of the person has been "dead" or "deadened" up to this point. Judgment is the infusion of new life into these deadened areas. Re-vitalization. A new feeling of life in the deepest recesses of one's soul.

XXI. The World.

The merging of the being into one harmonious totality. The complete accord of the different aspects of the self and the "I" which stands above the parts. The being as a whole, which is necessary for the person to operate in the world, totally and without conflict. Being together in all senses of the word.