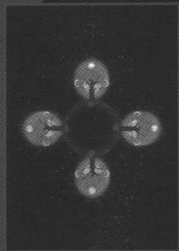


ANNA.K TAROT

GUIDEBOOK



**ANNA.K TAROT
HANDBOOK**

ANNA KLAFFINGER

ANNA.K TAROT

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Tarot is a beautiful way to become clear about one's motivations, fears and desires. It can teach one to learn to look into one's own heart lovingly, without prejudice – until no part of the self is feared or looked down upon any more, for they all are intimately known.

Tarot can teach you how to feel intuitively whether that which you desire is good for you or not and whether that which you fear is a real threat or not. It can also show you which deeper motives are hidden beneath your fears and desires. When you reach this point, you don't have to read the cards anymore. Their wisdom now naturally flows in all your feeling, thinking and acting.

Learning to trust yourself – this is what Tarot can do for you aside from fortune telling.



TAROT: WHERE FROM | WHAT | HOW

The origins of tarot are unclear, especially the Major Arcana. It is very likely that they are at least a few centuries, maybe even millennia older than the Minor Arcana. According to some sources, they came to Europe from India; other sources say they were created in Egypt. And according to what an expert of the

Salzburg Institution for Game Research told me, it is most likely that the Major Arcana originate from allegoric images painted on big wooden boards which were held up by knights in the parades before crusades in fifteenth century France.

More or less undisputed is that the Minor Arcana – a modification of the common playing cards with their four suits – were added to the Major Arcana in medieval Europe.

What tarot can do: Traditionally, tarot cards were and are used for forecasting the future. But there is also the psychological approach, which regards the cards as archetypes of the human psyche (typically human situations and experiences). With the latter approach the cards are used as a tool to gain access to the subconscious. They don't tell what is going to happen but help us to become clear about our motivations, about how and why we find ourselves in certain situations. Thus, our actions and decisions are not governed by the cards – quite the contrary, they are used to help to lead a more insightful, self-responsible life. Even if tarot can't tell the future the cards can still refer to the future by helping us to realise which potentials (positive or negative) are masked in a present situation. If we then act in a way to actualise these potentials, it is our own decision.

... and what it can't do: No matter whether you prefer the traditional or the psychological approach it is important to keep in mind that the cards can only give you profound answers if your question was profound or urgent. It has been my experience that if I read the cards just to kill time I get disappointingly empty answers. But if the question is really important to me, if I'm really desperate for a helpful answer, I do reliably receive one. So don't be dispirited if you mostly get shallow results in the beginning when practising.

Respect for the cards: As you will soon experience, tarot cards aren't mere game cards. You can learn to touch your own essence very deeply with their help. But for this to happen, you have to aim your focus inwards - almost as in a kind of meditation. This is why it is important to respect your cards. Keep them safe in a special place in your room. Never allow others (or at least not people you find to be negative) to handle them. When you read the cards for yourself or for others, do this in a quiet place where you won't be disturbed. Don't hesitate to create a ceremonial atmosphere; developing your own little rituals (e.g. lighting a tea light) will make it easier to become aware of the distinctiveness of the reading situation. For reading them, spread the cards on a beautiful cloth in which you also could wrap them afterwards - never let your cards lie around exposed.



THE DECK: STRUCTURE | TYPES OF CARDS


This deck contains the 78 cards which are described in most available books. In depicting their meanings I in part kept quite close to the symbolism of the traditional depictions (e.g. The Tower), but where I wanted to, I highlighted certain aspects of the cards' meanings more than the traditional depictions do (e.g. The Lovers, The World). Of course with these cards the descriptions of their meanings as given on the following pages also deviate a bit from the conventional ones. It is important to accept that there are no "true" or "wrong" interpretations of the cards - so mine are also just meant as a support, as a starting point. Reading the cards means putting part of yourself, of your own history, into them. You too will soon begin to develop your own style and interpretations.


The deck's structure: Before you begin to seriously read the cards you should understand the different types of cards you are going to encounter in this deck. As you already know, it consists of the conventional 78 cards. These can be divided into two groups: the 22 Major Arcana ("arcanum" = secret) and the 56 Minor Arcana.


The Major Arcana are easily recognised by the Roman numerals in front of their name (e.g. "XVII • The Star"), except for The Fool, who is numbered "0". They all represent archetypes of the human psyche. In interpreting them, they are treated more or less the same as the Minor Arcana, but they describe more important, more global, and more profound experiences and situations than the Minor Arcana do.

The Minor Arcana describe relatively common, everyday, but just as typically human experiences and situations. They are identified by an Arabic numeral (e.g. "9") or, in the case of the **Aces** and the Court Cards, their title of nobility (e.g. "Ace" or "King") over the symbol for the suit.


The four suits: The Minor Arcana are divided into four suits or symbols: rods, cups, pentacles, and swords. Each of the four suits consists of 14 cards (Ace, the cards 2-10 and four Court Cards) and describes a specific subset of human experience.

 **The Cups** are related to the Water Element. They deal with topics of the soul and with feelings, showing both the positive aspects (intuition, compassion, love, and harmony) as well as the negative aspects (puppy love, naivety, moodiness, and melancholy). The highest aim or the biggest chance that lies in the Cups is healing.

 **The Pentacles** are related to the Earth Element. They deal with topics of the body, with everything related to the senses, with family, and with property. The Pentacles deal with both the positive aspects (joy of life, wealth, generosity, stability, and security) as well as the negative aspects (waste, laziness, rigidity, fundamentalism, and stinginess). The highest aim or the biggest chance that lies in the Pentacles is the conservation of the Good.

 **The Rods** are related to the Fire Element. They are about acting, activity, and willpower. They deal with the positive aspects (self-confidence, success, and change) as well as the negative aspects (aggression, stubbornness, and boastfulness). The highest aim or the biggest chance

that lies in the Rods is the realisation of the Good.

 **The Swords** are related to the Air Element. They deal with topics of the mind and of the intellect. They describe the positive aspects (cognition, clarity, and objectivity) as well as the negative aspects (thinking too much, an inability to feel connected with one's feelings, and mental illness). The highest aim or the biggest chance that lies in the Swords is the liberating clearance of what was dubious or ensnared.

The Aces and Court Cards: There is some conflict about the right interpretations of both the Aces and the Court Cards. The following approach is the one I generally use because I've found it to be the most productive.

The Aces can be seen as chances that lie within us or in our environment.

The Pages I usually read as invitations to cultivate certain attitudes or to inwardly prepare for certain ways of feeling, being, thinking or doing.

The Knights can be seen as certain spirits or moods.

The Queens I hardly ever interpret as actual (female) individuals but as the values, the habits, the philosophy of life or typical moods (in other words: the inner life) of a person, regardless of whether the person is female or male.

The Kings I likewise don't usually read to be actual (male) individuals but the typical way of acting, the job, the lifestyle (or, in other words: the outer life) of a person, regardless of whether the person is male or female.

CARD READING, STEP BY STEP



1. Choosing a spread: Before you start reading the cards, you should phrase your question or concern precisely. Only then should you choose a spread (a certain pattern of laying the cards you draw, see chapter "Spreads"). If you just want a short and sweet, clear answer to a simple question, it can be better not to use a spread at all. For example, you may want to know, "What makes me feel so downcast?" You can then draw one or two cards and interpret them as the answer to your question: "This makes me feel so downcast!"

2. Drawing and turning the cards over: Once you've phrased your concern and found the proper spread, shuffle the cards and then fan them (face down) in front of you and draw the number of cards the spread requires. Many people do this with their left hand, which is considered to be the more intuitive hand since it is closer to the heart. Whether you turn all the cards face up now, before the reading begins, or one after the other during the reading, is up to you. I prefer the former because then it is possible to include interdependencies between the cards into their interpretation right from the beginning.

3. Reading the cards: Now go through the cards one after the other in an order corresponding to the logic of the spread. Interpret each card according to its position (e.g. depending on its position in the spread a card might stand for your feelings, or for a chance, or for the cause of a problem, etc.). If you are at a loss with a certain card, just move on and come back to it later. Often, the meaning of a card only becomes clear if we take its interdependence with one or more of the other cards into consideration as well. The reader has to learn to feel intuitively which level of meaning

a particular card should have in the reading. Let's say you've drawn the 4 of Pentacles (testiness or being overburdened) for the position in the spread which describes "My Situation". The 4 of Pentacles could now mean that you feel testy or overloaded. But it could also mean that you are overtaxing someone else, are overpampering them, or making them testy. A card only signifies a certain topic that is somehow connected with you at the moment. It does not say whether this topic applies to you directly or only through another person, or whether it applies positively (it is the case) or negatively (this is what you're missing right now). To feel which level of a card's meaning applies to you is an ability that needs practice as well as the readiness to face and recognise even those parts of the self which are not pleasant.

To give you an idea how card reading can work, on my website www.annak-tarot.at I present example readings for each card. The experimental readings in chapter "Experimental Readings" might also be helpful.

4. Upside-down cards: Lastly, a few words about cards which are upside down when you turn them over. How these cards should be read is handled differently by different tarot readers. Many read them as meaning the opposite of their original meaning. Some attenuate the original meaning (e.g. the reverse Tower consequently doesn't mean a sudden, big change, but a smallish, gentle one).

Others - including me - prefer to just turn the cards the right way around and read them as usual. This gives a bit more freedom for the interpretation and this approach is also simply more reasonable, especially if you are a beginner. After all, it takes enough time to remember the meanings of 78 cards without having to remember each card's "upside down" meaning as well.

5. Card reading for others: Make sure you're confident and well familiar with steps 1-4 before you give card reading for others a serious try, otherwise you will have to fight with your own insecurity

during the readings, which will be embarrassing for you and which you will involuntarily pass on to your clients! But even experienced readers will find themselves at least now and again faced with certain difficulties when reading the cards for others. These difficulties can be caused by:

a) Prejudice against your client: If you too quickly form an opinion about where the problems of your client come from, what they do wrong, you will be likely to impose card interpretations on them which are hardly appropriate or helpful. This risk is especially big if you are very close to a client or if the relationship with them is full of tension. If you don't want to or can't politely turn down their request for a reading, at least stick strictly with the cards' general meanings. Ask your client about how they think the general meanings apply to them best, and don't try to then talk them out of it even if you think you know better.

b) The client's preconception of Tarot: Many people have had negative experiences with Tarot before they come to you. Others assume that you will claim to be able to accurately tell their future, and they just want you to read the cards for them to prove that you can't.

In the first case, I strongly recommend to first of all explain carefully how Tarot works and how you plan to proceed. Especially, assure them that you won't forecast deaths or other misfortunes such as illnesses. You could also show them the more "frightening" cards (e.g. Death, The Tower) and explain to them that even though these cards look dark at first glance they also carry the tremendous potential of a new beginning, healing and hope within their meanings.

If the latter is the case, I would advise against reading the cards for this person at all - it's just so easy to get annoyed and then say things one later regrets. But if you are more patient than me and want to give it a shot, first make it clear that you won't try to tell the future, and that you don't claim to know more about the client's life than them. Be upfront about the fact that to read the cards with any success you also depend on the help of your client, on their being ready to talk or at least think

about their problems, fears etc. openly. Keep reminding yourself that you don't have anything to prove. If the client is not satisfied - so what! The main thing is to never do any harm.

c) Card reading out of curiosity: Some people want you to read the cards for them not because they have a pressing concern but simply because they are curious how Tarot works. The problem with this is the same problem you probably have when you just read the cards to practise: in such cases the questions asked are usually superficial and the reading itself turns out to be unsatisfyingly characterless as a result.

Therefore, in these cases it is often better not to let the client ask a question. Instead, I usually tell them to pick a couple or more cards, explain their meanings to them and then discuss with them in which ways the issues the cards address have shown up in their lives. Thus, the client gets an idea how tarot works, without you being under the pressure of having to produce impressive results.

Notes:

TIPS FOR PRACTICE



If you read the cards regularly, you will soon begin to remember their meanings with ease. You don't have to intentionally try to learn the meanings by heart. Much sooner than you think, you will be able to read all 78 cards without the help of a guidebook. But if you want to accelerate this process, you could apply one or several of the following methods.

a) A daily card: The regular drawing of a Day Card (see chapter "Spreads") is a good way to focus on one card every day - eventually you'll know them all. The Day Cards are also very useful in learning how the different aspects of a card's meaning can show up even in the most unlikely and unexpected situations and experiences.

b) Calculate Essence Cards: You'll become familiar with the Major Arcana very quickly if you calculate and interpret all your relatives' and friends' Essence Cards (see chapter "Spreads"). If some of the Major Arcana are left over, just invent people who'd fit them!

c) Invent stories: If you want to know the Minor Arcana better, spread 4-14 of them in a random order and develop a story on the basis of the meanings. Change the order of the cards to see how this changes the story. Inventing separate stories for each suit will help you develop a feeling for the overall topic of each suit.

d) Compile court card families: The Court Cards are not easy to distinguish from each other. A good remedy is to play around with them regularly. For example, compose all possible "families", containing a page, a knight, a queen and a king, and then describe the conflicts or positive implications of each grouping. I for one would feel sorry for the stability-loving and sensual Queen of Pentacles if she had the insensitive, over-thinking King of Swords for a partner.

e) Find cards which concern similar subject matters (e.g. VI The Lovers, the Ace of Cups and the 2 of Cups all mean love in some way) and systematically analyse the differences between them.

f) Do experimental readings: Make up a question (e.g. "What is the cause for my sadness") and try to answer this same question with different cards, one after the other, and see how the answer changes depending on the card. Or think of a certain topic, like "spontaneity", "love", or "fear", and then see how it relates to all the cards each in their very individual way. Two examples of my own experimental readings can be found in this book, and there is more of them on my website www.annak-tarot.at.

Notes:

THE MAJOR ARCANA



On the following pages, I present the Major Arcana's meanings. As already mentioned in the chapter "The Deck" the Major Arcana are identifiable by the Roman numerals in front of their name (e.g. "XVII • The Star"), except for the Fool, who is numbered "0".

You will notice that with some cards, I also added a paragraph which deals with cards that have similar but nonetheless significantly differing meanings. I did this not in all the cases where it would have been possible, but only where I felt it was useful to either make the meaning of the concerned card clearer or because I thought that here the risk for mix-ups was especially great. A more exhaustive account of similarities between different cards can be found on my website www.annak-tarot.at. There, you can also find example readings for each single card.

When you read through the following descriptions, please keep in mind that the meanings I state here are in no way meant to be exhaustive. I always "just" describe the general meaning which, depending on both the question asked, and the person who asks the question, branches out into innumerable variations of possible interpretations. So please be aware that the general meaning of a card is very definitely only the starting point, and not the result, of an interpretation. This is the reason why I left some free space beneath each card's description for you to jot down your own observations.



0 • The Fool represents the Innocent Child, so he means openness and a playful approach to life as well as being naïve and oblivious to danger. The openness and innocence of a child can be refreshing, making new experiences and mental suppleness possible. However these characteristics can become dangerous if they turn into starry-eyed gullibility. Furthermore, the Fool's playful approach to everything he encounters can lead to irresponsibility and the inability to keep to engagements.

On a more abstract level, the Fool means the beginning, the starting point. He is the beginning of life, the beginning of the personal development of a human being. The card "0 • The Fool" is the starting point of a long journey of which the card "XXI • The World" is the final point.

Notes:

I • The Magician symbolises the ability to influence the world and the course of life. He symbolises the power that is gained by knowledge and competency. Thus, he represents constructiveness and initiative. The Magician means that mastery is reached, that one's own fate can be actively mastered. A dangerous aspect of the Magician is that he might misuse his power, his knowledge and his charisma to manipulate others.

Tip: The meaning of the Magician becomes clearer when compared to the card which describes the opposite experience, X • The Wheel of Fortune. This card stands for the experience that many things cannot be influenced, cannot be thwarted, cannot be

made to happen. It stands for the experience that blows of fate will happen to us "just like that".

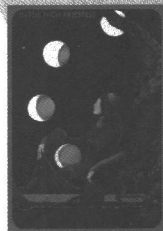
Notes:

II • The High Priestess represents intuition and wisdom, empathy, forebodings, patience and understanding. She does not need to intervene at once when things don't go according to her will - she knows that everything happens in cycles and that bad things will pass and good things will come again and vice versa. The High Priestess can sit still and watch change with compassion and serenity. She can devote herself - to others, to her feelings, to her inner voice. She strives to touch the world with her soul and become one with it.

But in her exaggerated, perverted form the High Priestess can also be a manipulating sorceress or can fall into deep depression.

Tip: Perhaps owing mainly to their similar sounding names, many people tend to confuse the High Priestess' meaning with that of the High Priest. But whereas she stands for a spirituality that is without dogmas/beliefs that can be expressed in words, a spirituality which is content resting in the now without having to fix anything, he is all about the spiritual search - for meaning, for religious principles. He is about the "what" of your belief – the part of your belief that can be expressed with words.

Notes:



III • The Empress is the archetypal "Mother." She means growth, vibrancy, fertility, body, nature, the forces and cycles of nature, and creative and spontaneous constructiveness. She is the mother lioness who defends what and who she loves with superhuman strength and with her life if need be. She represents the unconditional love of the mother, which does not have to be earned. And she has many other positive aspects.

The Empress can be a warm-hearted, strong-willed, empathic and protective ruler. But she also has several negative aspects. The Empress can destroy as suddenly

as she creates - nature does not only mean warm sunshine and soft rain but also destructive forces such as hurricanes and earthquakes. Just as she sometimes loves unconditionally and without cause, she sometimes hates without cause. The Empress can be possessive, suffocating, a sitting hen, and a cruel tyrant with no sense for rationality.

Tip: For a better understanding of the Empress, compare her with the Emperor who represents the "male", rational, law and duty-oriented form of rulership.

Notes:

IV • The Emperor is the archetypal "Father." Everything that is associated with the "Father" is associated with the Emperor. He means law and order, duty, responsibility, rationality, self-confidence and rules. Rewards and punishments are dealt out according to assignable criteria. The good will of the Emperor can be earned with achievements. He represents stability, structure, discipline, organising ability and many other positive aspects. The Emperor can be a strong-willed,

just, rational and assertive ruler.

But there are some negative aspects also: rigidity, strictness, inability to show emotions, coldness of feeling, missing the connection between mind and soul and/or mind and body, despotism and inability to be creative or spontaneous. The Emperor can be a cold, indifferent, merciless tyrant.

Tip: For a better understanding of the Emperor, compare him with the Empress, who represents the "female", fertile-creative-spontaneous, emotional form of rulership.

Notes:



V • The High Priest represents the Holy, the Saint. He represents both the search for and the finding of both meaning and truth. He represents religion, belief and comprehension. Furthermore, he means deep trust, protection and good advice. He asks us to follow our calling and to trust in life / the Good / our Buddha Nature / God etc.

Often the card means that it is time to give our spirituality more room and not to become too entangled with worldly things. But the High Priest also warns us against hypocrisy and a smug holier-than-thou attitude.

Tip: If you have trouble keeping the High Priest's meaning distinct from that of the High Priestess keep in mind that where she stands for a spirituality that is without dogms/beliefs that can be expressed in words, a spirituality which is content resting in the now without having to fix anything,



he is all about the *spiritual search* - for meaning, for religious principles. He is about the "what" of your belief, that part of your belief which can be expressed with words.

Notes:



VI • The Lovers can indeed stand for the state of being in love of a new couple. But the main aspect of the card's meaning is best described as the love of a couple who live with each other from the time of their coming together until their death, full of respect and loving care for each other. This is the love of two people who have decided to choose each other, and who have the will and the strength to keep to this choice even in difficult times.

The Lovers essentially represent a decision made from the heart, the unconditional "Yes". In many cases this will indeed be the Yes to a romantic relationship, but it could also be the Yes to a child, to more responsibility in your job, to a spiritual path, to a house you want to buy, etc. But always it is a Yes that implies the willingness to take responsibility for that to which you have said "yes", the willingness to treat it with care and thoughtfulness, to protect it - to treat it with love. And all this means (at least where a relationship is concerned) that you wholeheartedly agree to do this for ever.

Notes:

VII • The Chariot symbolises the energetic, hopeful departure of the hero into the unknown, into adventure, into life. He sets off, all ready to assume a risk, to find the pot of gold at the end of the rainbow, to dig up the treasure, to kill the dragon, and to rescue the princess. This is the attitude you need to get out of a gridlocked situation or out of a confining relationship, and it is the attitude you need to make a true new beginning, to truly broaden your horizons.

The danger is, of course, to needlessly take risks which end fatally - like Phaeton who let the Chariot of the Sun get out of control and then crashed down to earth. Being adventurous and courageous is not the same as being improvident and overestimating one's capabilities.

Notes:



VIII • Justice means, well, justice. In addition to fairness, it also means having objectivity; being dispassionate; having the ability to keep a clear, cool head; being discerning and being reasonable. For me it is especially important that Justice means the ability to discriminate between good and evil, right and wrong, and not to be shy about making these discernments. Only those who can make them are truly responsible for themselves and for others. Justice also means to have a feeling for appropriateness and for balanced distribution. To be "just" means to want and to actively support a balanced distribution even if this means your own loss of privileges. The card is problematic where it represents exaggerated black-and-white thinking, the

intolerance of ambiguity, premature sentences and a lack of clemency.

Notes:



IX • The Hermit is the archetype of the Old Wise Man. He retreats into quietness and silence; he practises abstinence, self-restraint and asceticism and looks for guidance within himself rather than from others. He strives to be authentic, to know and live his will, to not be influenced by others. The Hermit lives with himself, in himself, and out of himself. The Hermit can be problematic when his habit of retreating drives him into isolation, making him afraid of people or making him bitter and hard. He also can be problematic when he begins to over-estimate his wisdom and becomes smug.

Tip: The meaning of the Hermit becomes clearer and is easier to distinguish from that of both the High Priestess and the High Priest when compared with his opposite: VII THE CHARIOT. The Chariot means the departure into the world (extroversion), while the Hermit describes the opposite journey - the journey into the inner self (introversion).

Notes:

X • The Wheel of Fortune represents an experience that every human being has sooner or later: there are things that we cannot influence. Fateful things can happen to us "just like that", impera-

tives force us onto certain paths, and lovingly and carefully prepared plans are thwarted. We are happy, our needs are met, we feel safe - and suddenly the Wheel turns and we fall very deep. The Wheel of Fortune tells us to learn to deal with the insecurities and necessities, the ups and downs of life in an active and positive way. If we can see and treat loss, suffering, and blows of fate as sources of learning, of understanding, and of wisdom, then we won't feel as if we're at fate's mercy anymore. If we are conscious that good times are a gift and that bad times might come soon, we will enjoy and cherish the good times that much more. If we don't learn to productively deal with the fateful and the coincidental, we will soon give up, develop fatalistic ideas and live in constant fear.

Notes:



XI • Strength represents the balance between the Virgin and the Lioness in us, the balance between body and mind, between intellect and passion, and between rationality and instinct.

If our Virgin part, the mind, becomes too strong, we become passionless, cold and too much in our heads. If the Lioness part takes prevalence, we fall into addictions and become more and more inclined towards self-destructive and aggressive behaviour. We must learn to let the Virgin keep the Lioness under gentle control, not letting her have her way all the time but nevertheless not suppressing the her. The Lioness must be cherished, and the Virgin must know when to let her bare her teeth. If we can man-

age this, we will have inexhaustible energy and strength for everything. We will be passionate, with both body and mind aware of what we are doing, and we will have charisma and assertiveness. Strength is all about the balance between body and mind.

Notes:



XII • The Hanged Man is the archetype of the Prisoner, the Prison and/or the Victim. He represents stagnation, being gridlocked, being passive and being at the mercy of an oppressive situation. He can also mean illness and abandonment. The positive side of the Hanged Man is that forced deadlocks, illnesses and abandonment can lead to completely new views - even new world outlooks. Many people have said that just before their life changed for the better, they experienced an extremely painful phase of deadlock or stagnation. So the Hanged Man can mean that it is necessary to "turn round", to "turn upside down" - to radically change one's views and ways of living. Otherwise, we will remain hanging, being caught and suffering.

Notes:

XIII • Death is one of my favourite cards. For if you have learned to let go, to not try to hold on to that which is already passing, then you will realise that the painful process of something's ending can be a great relief and can also be the beginning of something new and beautiful. The card does not mean that you or a loved one will die. Of course, if your question was about the

fatal illness of someone you know, the card can indicate that you should look into the subject of death and dying; but the main meaning of Death is the natural end of something. This can be the end of a life; but mostly it will be the end of a long-cherished but wrong belief, the end of a way of life or of a phase of life, the end of a friendship or a relationship, or even the end of an addiction. The important thing is that this end is a natural end - there is no way to avoid it. You could probably try to avoid it, but then you'd soon begin to feel numbed. If you want to be reborn you have to die first. This is of course a painful process. But only those who go through it all the way will be able to begin something that is truly new.

Notes:

XIV • Temperance is the card which most strongly addresses the issue of balance. Balance in your way of life, in your emotions, in the way you treat your body, in dealing with others, in your job, and in love - balance in all the spheres of your life. The card also represents serenity, peace of mind and humility.

Temperance does not know excess, exaggeration, boastfulness or aggression. She has no need for them because she knows she already has everything she truly needs. This is where her modesty comes from. She does not brood on the past and doesn't worry a lot about the future. She lives in the here and now and is filled with peace and with contentment with what the moment has to offer.

Notes:



XV • The Devil represents everything that is concerned with excess and falsehood. He means lies and betrayal, (self)-delusion and deceitfulness. He represents excessive indulgence, uncontrolled passions and lewdness, aggression, ignorance, wastefulness, laziness and boastfulness.

The Devil basically means that something is out of balance. He can mean addiction and bondage, seduction, blackmail, and misuse of power. He can also represent treason and not sticking to one's principles.

In a very few cases, I do read the Devil in a positive way. I do this if the person I read the cards for is passionless, is hostile against their body and its needs, or is concerned with moral correctness to the point of harming themselves. In these rare cases I read the Devil as an invitation to enjoy (physical) life for a change, to feast, and not to feel guilty for the tiniest moral transgression. Such positive readings of the Devil should remain an exception, though.

Notes:

XVI • The Tower represents upheavals, sudden and violent changes and revolutions, and breakdowns. What we once thought kept us secure collapses and the whole world outlook is destroyed. Nothing can be the same afterwards.

Such experiences are always frightening, and they are perceived to be a threat to one's existence. Still, there is so much potential in them also:

Many mystics of all faiths tell that before their experience of oneness or before the experience of meeting God, they went through a total breakdown. It took the

collapse of everything they had thought to be true to open the door to a new reality. For often, the Tower represents a wall of defence which does not safeguard us as we intended when building it, but which cuts us off from life. Only if this defensive wall breaks down can we be truly alive again. And sometimes we build our world outlook on false and rotten foundations. It is not enough then to just remove a few bricks from the pinnacles and build a new roof. The only chance to start something truly new on a safe, strong foundation is the total collapse of the old foundation.

Notes:

XVII • The Star symbolises both hope and wisdom. It also means confidence; it stands for the prospects of healing, of peace, and of becoming whole; and a steady, happy course. The wisdom of the Star is the wisdom you gain through an open, broad view and an outlook of gentleness and compassion.

Also, the Star represents the intuitive knowledge of the heart that even if we have suffered a lot in our personal history, we came into being whole and uninjured, and therefore we can become whole again.

The Star reminds us that it is very often the hope of healing which starts the healing process. So, in a way the Star is the promise of that which in "XXI • The World" has come true.

Notes:

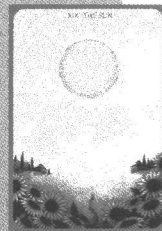


XVIII • The Moon represents the unconscious, the dark, and the shadow sides of life. It symbolises the journey to the deepest abyss of the soul, to the irrational source of life.

The Moon represents times in which you meet your primal fears, times of mourning and sadness. It represents everything which is dark and hidden, which is not accessible with reason, which cannot be described with words.

In many ways, the Moon is a beautiful and also positive card, because it says that only the acceptance of the dark sides of life can give depth to the experience of the light sides of life (see below, XIX • The Sun). Still, having a strong connection with the dark sides of life can also be dangerous, because those who look at the Moon only and not at the Sun also will soon become caught in depression or even psychosis.

Notes:



XIX • The Sun stands for happiness, light and warmth - for vitality and joy of life. It symbolises the light sides of life and means everything that is positive, fulfilled and joyful. It means pure optimism. This card is only problematic if the joy stays purely on the surface and/or is used to repress and shut out the dark sides of life (see above, XVIII • The Moon).

Tip: The Nine of Cups stands for joy as well - but its joy is usually shorter-lived and does not go as deep as the joy of the Sun. It is usually based on very specific events, on certain external circumstances, whereas the joy of the Sun, in its ideal

case, is based on joy in life itself.

Notes:

XX • Judgement symbolises redemption; it symbolises the rising from the dark of the grave into a light new world, into a new life.

Experiences related to Judgement can be all-inclusive, major redemptions such as the salvation from a mental illness or the sudden recovery from a life-threatening physical illness. It can also be the rescue from unbearable dependencies and so on. But such major experiences are of course rare. So in most cases Judgement will stand for more daily experiences such as the solving of a problem, the feeling of relief and relaxation after an exam, etc.

Another very important meaning of Judgement is that of a reckoning. If you want to be truly redeemed, if you want to enter a truly new life, you'll first have to balance your accounts with your past. You'll have to acknowledge that which was good and that which was bad - and then let go of both.

Notes:

XXI • The World is the card with maybe the most beautiful meaning in the whole deck. It symbolises Becoming One - both in the sense of the integration of all aspects of the personality



and in the sense of oneness with the cosmos. It means the experience of enlightenment, of Nirvana, of God.

Another level of the meaning of the World is the feeling of having finally found your place in the world, of having found your spiritual home. There is no more positive card in the deck. The World symbolises an arrival with which you are not soon bored and driven to leave again - this arrival is eternal. The World symbolises the recovered paradise.

Notes:

THE MINOR ARCANA



On the following pages, you find descriptions of the Minor Arcana's meanings. As already mentioned in the chapter "The Deck" the Minor Arcana are identified by an Arabic numeral or, in the case of the Aces and the Court Cards, their title of nobility over the symbol for the suit, of which there are four: Rods, Cups, Pentacles, and Swords.

If you are a beginner and looking at the Minor Arcana for the first time, I recommend you first separate the four suits, have a good look at each of them, and then read through the descriptions of their meanings superficially at first. Don't concentrate on each card's meaning too much, but rather try to get a feeling for how each of the suits deals with one specific subset of human experience: The Cups deal with the emotion and the soul, the Swords with issues of the mind and intellect, the Pentacles concern the more "worldly", physical, bodily matters, and the Rods are all about will, ego, and outer activities.

As with the Major Arcana, I sometimes added a paragraph which deals with cards that have similar but nevertheless significantly differing meanings wherever I felt it was useful to either make the meaning of the concerned card clearer or because I thought that here the risk for mix-ups was especially great. More of these comparisons as well as an example reading for each of the Minor Arcana can be found on my website www.annak-tarot.at.



their meanings it will help a lot to remind yourself of the different over-all-topics the four suits address.

Notes:



Notes:

The Rods

The Ace of Rods represents new doorways that open up to us, new paths that are discovered. What had been too risky can be chanced now. This is the opportunity for us to develop through something we happen upon, something that offers itself to us.

Tip: The other three Aces stand for certain chances as well. If you tend to confuse their meanings it will help a lot to remind yourself of the different over-all-topics the four suits address.

The Two of Rods means a situation in which we feel damned to inaction because we have to make a choice between several paths and can't decide. The readiness to engage in anything is missing. We feel lethargic, numbed and at the same time under great pressure, but we just don't have the energy and determination needed to depart on one of our possible paths. On another level, the Two of Rods can mean paying lip service, doing something half-heartedly and being unable to take a stand. Sometimes an attitude of neutrality, of not choosing can be appropriate. But if it makes you feel numb, then it surely isn't.

The Three of Rods means that we have good expectations because we have gained a strong basis on which we can safely build. It means that we can confidently hope for success, and that we needn't hesitate if we want to start projects that are more difficult and time-consuming. The card invites us to awaken to our long-term goals.

Notes:

The Four of Rods represents a situation in which we can move onto new ground with trust and confidence. A feeling of harmony and security is prevailing - now is the time to meet new people, to enter new doors, to be open. The Four of Rods can also mean that we are welcome where we are going or that we should welcome others.

Notes:

The Five of Rods describes a situation of playful fighting or a battle of wills or words. This is about showing what you can do, about meeting your rivals, about clarifying your views. But this fight is playful, there isn't much aggression, and the participants stay quite peaceful.

Tip: To avoid mix-ups, compare this card's meaning systematically to that of the Seven of Rods.

Notes:



The Six of Rods stands for success, victory, recognition and popularity or for gains and solutions.

But there is quite a strong warning implied. You can enjoy your victory, but don't make the mistake of bragging or to get too worked up about your victory, because a winner can become a loser again rather quickly.

Notes:

The Seven of Rods describes a situation full of conflicts, of quarrelling. We are attacked and have to defend ourselves.

In most cases this fight is not about trifling matters; there is quite a lot at stake. The aggression we encounter is considerable and the attackers sometimes resort to drastic measures. Now is the time to mobilise all our strength, all our resources, and to fight back as hard as we can.

The Seven of Rods also means that it is quite likely that we fight from a favourable position and have a good chance of winning.

Tip: To avoid mix-ups, compare this card's meaning systematically to that of the Five of Rods.

Notes:

The Eight of Rods is a very strange card that reliably embarrasses me when it turns up in a reading for someone, because it means news and not much else. It means news that has not yet

arrived, but will do so soon. Beyond this there isn't really anything to say about the Eight of Rods. One way to wriggle out of my embarrassment is to say that new impulses are always good and that the Eight of Rods indicates that something will change at last.

Notes:

The Nine of Rods means defiance, refusal, and obstinacy. We believe that we have been hurt or wronged or laughed at, and so we refuse to accept offers of reconciliation or other gestures of love. We turn away from that which in truth we need so much. The card can also show that we feel frightened and threatened although in truth no one wants to do us any harm. And it can mean that we bristle against changes and hold on tightly to the established.

Notes:

The Ten of Rods describes a situation of excessive demands, of feeling like you're totally overwhelmed or beset upon, of having burdened oneself with far too much or of not being equal to something. Furthermore, the Ten of Rods can mean hopelessness, despair and lacking prospects for the future. The card asks us not to try to handle this situation alone and without help.

Notes:



Notes:

The Queen of Rods is self-confident and passionate. Self-actualisation and self-determination mean the world to her. If she is confined or caged, if she is hindered from moving about freely, she

The Page of Rods, like the other Pages, asks us to cultivate a certain mental attitude or to inwardly prepare for certain ways of acting. In his case, he invites us to develop an open, curious attitude that is as free as possible of prejudice and to be curious. Only then can new impulses, opened doorways and inspirations be recognised and accepted.

Tip: If you remind yourself of the different over-all-topics the four suits address, it will be easier not to confuse the four Pages' meanings.

Notes:

The Knight of Rods represents a certain mood or spirit. In his case, this is a spirit of hot-bloodedness, being adventurous, the joy of exploration and conquest, impatience, energy, the zest for life, passion and enthusiasm. There is no thoughtfulness, no "let's first think about it" - acting is everything. Of course, if you are in such a spirit you should take care not to put yourself in danger or to become reckless towards others. Barring this, the Knight of Rods indicates that now is the time to sort things out, to at last tackle what you had long planned.

Tip: see tip of previous card description.

can't be happy. Relationships can be difficult for her for that reason. She is courageous, always sticks by her opinions and is full of energy because she always knows what she wants.

The Queen of Rods can be problematic if she becomes reckless and overly self-opinionated from her passion and if she inclines towards self-dramatisation, bragging and overestimating her capabilities.

For your interpretation, you can see the Queen of Rods as a woman with the above qualities or, if your question concerns a man, as the female part of his psyche. But I tend to read the queens as the inward side of a person (philosophy of life, attitude towards life, values, habit, typical moods...), no matter whether this person is female or male.

Tips: The Queen and the King of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which Queen, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:

The King of Rods is a strong-willed, assertive man who does not allow others to influence him in any way. Where work is concerned, he will typically be found in positions of leadership. Since he is dynamic, passionate and enthusiastic, most people will find him charismatic and will admire him. He can make great things become real. He is problematic when his other characteristics are joined by unwillingness to compromise and the



inability to keep within his limits.

For your interpretation, you can see the King of Rods as a man with the above qualities or, if your question concerns a woman, as the male part of her psyche. But I tend to read the Kings as the outward side of a person (job, typical ways of acting, the way the life is led...), no matter whether this person is male or female.

Tips: The King and the Queen of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which King, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:

The Cups



The Ace of Cups represents the chance of love in all its forms. It can mean romantic love, loving a child or your parents, friendship and charity. The card indicates that we have the chance now to find one of these forms of love; it means that we should live and express love.

Tip: The other three Aces stand for certain chances as well. If you tend to confuse their meanings it will help a lot to remind yourself of the different over-all-topics the four suits address.

Notes:

The Two of Cups means a certain aspect of love - romantic love. Here everything is about love at first sight, falling and being in love, butterflies in your stomach - about the first phase of a relationship.

But the Two of Cups can also mean a loving but non-romantic encounter, opening up to each other, or an act of charity or reconciliation.

Notes:

The Three of Cups symbolises a situation similar to Thanksgiving; it describes a feeling of happiness and gratitude in the face of the beautiful, the good, the nourishing, love... which we



have received from life or our fellow human beings. This is a time of festivity, of saying thank you, of pausing and being happy with the gifts we received both in the past and in the present.

Notes:



The Four of Cups describes a situation of oversaturation, of overabundance. The card means that we have taken too much, that we have given in to gluttony or that too many of the wrong things are being offered to us. This leads to a feeling of tedium, of annoyance, of (self-) disgust. On a different level of meaning the Four of Cups can also mean feeling affronted or being snooty.

Notes:



The Five of Cups represents an attitude in which sorrow, loss and mourning cannot be handled constructively any more but are met with passivity. We stay in the ruins of the destroyed house, looking only at our misfortune and not at the brighter outlook that could be seen if only we turned away somewhat from the ruins. The Five of Cups prompts us to let go of this attitude and try to "tidy up" the ruins and then turn to happier things.

Notes:

The Six of Cups stands for a time of romantic puppy love. It means an attitude in which we stubbornly only look at that which is beautiful and try to persuade ourselves that everything is positive and friendly.

The card can also mean nostalgia, the wistful looking back to the past. At its most extreme, dreams of the past (or of the future) interfere with one's ability to live life to its fullest in the present.

Tip: To avoid mix-ups, compare this card closely to the Seven of Cups. With the Six of Cups, the mind is full of wistful thoughts, but could still perceive reality as it is, if it had a good look. With the Seven of Cups, reality cannot be seen anymore, as it is distorted.

Notes:

The Seven of Cups means illusion, self-delusion and sometimes even hallucination. It means that we see things which aren't there. Maybe we believe we are being followed, maybe we believe we are being loved by someone who in truth would rather not have anything to do with us and feels stalked by us. Maybe we believe things are fine even if they are not fine at all.

In any case, these are not harmless vanities. One's contact with reality has been lost.

Tip: see tip of previous card description.

Notes:



The Eight of Cups represents a departure full of wistfulness which nevertheless happens of our own free will. Mostly we depart because we have realised that it is high time to walk a different path, our own path. It is time for us to be independent, to let go of old securities and convictions. So this departure is connected with wistfulness and a heavy heart, but staying would just confine us and make true advancements impossible.

Notes:

The Nine of Cups means a time of jubilation, of joy, of festivity. It is a time of conviviality, of friendship and carefree ease. This is a beautiful card which only contains the tiniest warning not to fall into irresponsible excess.

Tip: "XIX The Sun" stands for joy as well. But its joy goes usually much deeper, because it is based on joy in life itself and not on very specific events, on certain external circumstances like the joy of the Nine of Cups.

Notes:

The Ten of Cups means the experience of deep contentment, of having arrived. It can mean that we have completed an important stage of our development. We feel deep contentment, happiness and harmony - nothing is wanting. The only tiny warning of this card is that we can bathe for a while in this feeling of having arrived and of being contented, but it is very likely to pass again. New challenges wait for

us. We have completed an important stage of our development; sooner or later it will be time to begin to tackle the next one.

Notes:

The Page of Cups, like the other Pages, asks us to cultivate a certain mental attitude, or to inwardly prepare for certain ways of acting. In his case, he invites us to turn to our inner self, our soul, and to look for the well of love, compassion, harmony and readiness for reconciliation there. He invites us to drink from this well and then turn back to the outside world and to approach every being with this love, compassion, harmony and readiness for reconciliation.

Tip: If you remind yourself of the different over-all-topics the four suits address, it will be easier not to confuse the four Pages' meanings.

Notes:

The Knight of Cups, like the other Knights, represents a certain mood or spirit. In his case, he represents a spirit of (romantic) dreaminess. It is the spirit in which we make choices according to our feelings, in which we fall in love. The Knight of Cups can also mean that it is time to approach an enemy peacefully; being in the spirit of reconciliation makes a real reconciliation much more likely. But he also warns us not to fall into naivety, credulity, or bigheaded, inappropriate helpfulness.



Tip: see tip of previous card description.

Notes:



The Queen of Cups is a sensitive, artistic, emotional, intuitive woman. She is empathetic and cuddly. A loving encounter with the world and her fellow human beings is of great importance to her; she bears conflicts and quarrel only with difficulty. She needs a lot of time for herself, time in which she can nourish her spiritual and artistic sides.

The Queen of Cups can be problematic if naivety, blind belief in the Good, escapism and emotional dependence are added to the above characteristics.

For your interpretation, you can see the Queen of Cups as a woman with the above qualities or, if your question concerns a man, as the female part of his psyche. But I tend to read the queens as the inward side of a person (philosophy of life, attitude towards life, values, habits, typical moods...), no matter whether this person is female or male.

Tips: The Queen and the King of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which Queen, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:

The King of Cups is a sensitive, intuitive, warm-hearted, man who is in touch with his feelings and who typically works as an artist, doctor, therapist, healer, mediator or similar. He is always ready to help and to care for others, and he is looking for wisdom and spiritual fulfillment.

If you meet a person like this you should make sure, though, that these characteristics are true and not just put on to seduce or manipulate you.

For your interpretation, you can see the King of Cups as a man with the above qualities or, if your question concerns a woman, as the male part of her psyche.

But I tend to read the Kings as the outward side of a person (job, typical ways of acting, the way the life is led...), no matter whether this person is male or female.

Tips: The King and the Queen of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which King, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:



their meanings
address.

Notes:



Notes:

The Pentacles

The Ace of Pentacles represents a treasure that is still hidden, but that we could soon find if only we keep our eyes open. This treasure could be a new friendship, a pregnancy, a good business opportunity or an inspiration - no matter what it is, it is up to us to see it for what it is and dig it up.

Tip: The other three Aces stand for certain chances as well. If you tend to confuse their meanings it will help a lot to remind yourself of the different over-all-topics the four suits address.

The Two of Pentacles stands for situations in which we have to choose between two or more possibilities, but in which we feel unable to make this choice. Instead, we play with them, doing a bit of this and a bit of that, but never sticking with one. Such an attitude can be positive if there are no pressing reasons to make a decision, or if we don't yet have enough information for a responsible decision. Then, playing with the different possibilities might lead to a better feeling for the pros and cons. This attitude is definitely negative if others suffer because of it, or if we just act this way because we want to try to evade the final decision.

The Three of Pentacles means that we have completed our apprenticeship and are ready to be a master. We have learned enough to work independently, to live or to love independently and so on. It can also mean that we have passed an exam, that we successfully managed a difficult situation, etc. But even though our pride in this is justified, we shouldn't forget there is always something new to learn.

Tip: Compare this card to the Eight of Pentacles, the Threes' predecessor!

Notes:

The Four of Pentacles describes a hoarding, saving, even stingy way of acting. The hoarding can be the hoarding of money or property, but also the holding on to of convictions or similar.

Acting like this does make some sense if we know that times of insufficiency are coming. But in most cases the Four of Pentacles means compulsiveness, holding fast to money or to property or to the well-known, because of an exorbitant need for security, stinginess and greed.

Notes:

The Five of Pentacles stands for a time of mental, physical or material hardship, for times of deficiency and of deprivation.

But it does also imply that partners, friends or unexpectedly compassionate strangers may provide comfort in such situations. The card invites us to look for



help and to accept the help that is offered to us.

Notes:



nor - out of pride – fail to ask for what we *do* need.

Notes:



The Six of Pentacles is all about giving and taking. It means to generously give that of which one has too much to those who have not enough.

It's important that the card does not say on which side we are - we could be the one who gives or the one who takes. Maybe it asks us to give full-heartedly, or maybe it means that we are in a situation in which we have to beg others for something, and have to accept whatever they are willing to give.

Most importantly, the card means there should be a balance. We should give neither too little nor too much. And neither should we ask for what we don't need,

The Seven of Pentacles wants us to have patience. We should have patience with a project, with a situation. We should give someone time to mature, to develop. The Seven of Pentacles also stands for times of growth that have to be endured with serenity and patience so that the fruits can afterwards be enjoyed.

Notes:

The Eight of Pentacles means that we are in a situation of learning, of apprenticeship. We are still in need of guidance. The card warns of overestimating our capabilities, demands humility and asks us to accept help.

On a different level, the Eight of Pentacles can mean the beginning of a project that is going to require a lot of time and patience in order to be successful in the end.

Tip: Compare this card to the Three of Pentacles, the Eight's successor!

Notes:

The Nine of Pentacles symbolises both inner and outer wealth. It can mean a wealth of talents, money, property, feelings, friends, happiness, etc.

Often it also means that this wealth came to us all of a sudden, or that we suddenly realise it had been there for a long time already.

Notes:

The Ten of Pentacles stands for the kind of wealth that can be found in daily life. It stands for happiness with your family, for the small joys of life - garden, sunshine, a cup of tea, the sound of rain, the visit of a good friend, etc. Those who know and appreciate this kind of wealth will rarely be discontent or unhappy. The card can also mean stability and security; it can stand for safe, firm foundations, and for stable relationships and loyalty.

Notes:



Notes:



Tip: see tip of previous card description.

Notes:

The Page of Pentacles, like the other Pages, asks us to cultivate a certain mental attitude or to inwardly prepare for certain ways of acting.

In his case, he invites us to practise patience. What we want to reach cannot be reached by hard labour, and it can't be reached at this instant. We can only get there if we remain patient and calm. So since wait we must, why not make ourselves comfortable while we wait - why not enjoy life now!

Tip: If you remind yourself of the different over-all-topics the four suits address, it will be easier not to confuse the four Pages' meanings.

The Knight of Pentacles, like the other Knights, represents a certain mood or spirit. In his case, this is a spirit of patience, of biding one's time.

The Knight of Pentacles has a solid foundation of values and rules; he feels safe and grounded. Because of this grounding he can face reality even in hard times. Even though the Knight of Pentacles is diligent and has stamina, he is not overly passionate. His is a spirit of deliberation.

The Knight of Pentacles can be problematic if his grounding turns into rigidity and stubbornness, his calmness to laziness.

The Queen of Pentacles is sensual and sensuous, comfortable, practical, creative and diligent. If she can't be creative or care for other people, animals or for her garden, she becomes unhappy. She is pragmatic, reliable and grounded, and she loves consistency. Sudden changes, adventures and also solitude frighten her. She needs a community.

The Queen of Pentacles can be problematic if she becomes rigidly conservative, greedy, stingy or obsessive. And her need to make everything as nice as possible for everyone can exhaust her.

For your interpretation, you can see the Queen of Pentacles as a woman with the above qualities or as the female part of a man's psyche. But I tend to read the queens as the inward side of a person (philosophy of life, attitude towards life, values, habits, typical moods...), no matter whether this person is female or male.

Tips: The Queen and the King of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which Queen, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:

The King of Pentacles is a calm, steady person, conscious of values and tradition. He is rooted to the earth, is pragmatic and practical, and knows the worth of property, good food, entertainment



and other joys of the senses. He is reliable and loyal.

The King of Pentacles can be problematic if his awareness of values and tradition turns into rigid conservatism and patriarchy, if the pragmatism turns into mental rigour and the cherishing of material goods into stinginess or excess.

For your interpretation, you can see the King of Pentacles as a man with the above qualities or, if your question concerns a woman, as the male part of her psyche. But I tend to read the Kings as the outward side of a person (job, typical ways of acting, the way the life is led...), no matter whether this person is male or female.

Tips: The King and the Queen of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which King, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:

The Swords

The Ace of Swords means that we now have the chance to make clear things which had been unclear or incomprehensible. We have the chance to dissolve entanglements, to resolve conflicts. Now is the time to put some distance between us and our problems and to look at them with a cool head and a clear mind. From this new perspective we will be able to understand them better.

Tip: The other three Aces stand for certain chances as well. If you tend to confuse their meanings it will help a lot to remind yourself of the different over-all-topics the four suits address.

Notes:

The Two of Swords means the unpleasant doubts that creep over us if we have lost the connection with our centre, our intuition. With intellect alone we can't make decisions that satisfy, which feel right - even if they *are* right. So either we cannot hear our inner voice, or we knowingly try to drown it out and solve our problems with our head alone. But if the heart is not involved, our doubts won't disappear.

Notes:

The Three of Swords is often read as lovesickness, and this is indeed one of its meanings. But the main aspect of this card is the decision that is made against the heart's wishes, a painful



decision against one's feelings.

Such a decision against the heart can be the right step if our feelings want something which is harmful for us. But sometimes we make a decision against our hearts' wishes because we are afraid of failure, of being hurt. In such cases this kind of decision is very problematic.

Notes:

The Four of Swords stands for a time like the numbed, exhausted, almost senseless state during or after a very high fever. We fall into a kind of hibernation because of the pains that we have suffered or are still suffering. We need this time of complete passivity, of motionlessness and silence because otherwise we couldn't deal with the suffering. The danger is that we might remain caught in this condition even though it has long been time to get up and be alive again.

Notes:

The Five of Swords is one of the few solely negative Tarot cards. None of its many meanings is positive. The Five of Swords means humiliation, wanton destruction of the whole, injuring of the innocent, violence, and vindictiveness - in short, any form of perfidy that you could imagine.

By the way, the card does not say whether these are things that happen to us as

a victim or whether we ourselves are the wrongdoers!

Notes:

The Six of Swords describes a departure into the unknown. This departure does not happen voluntarily, at least not fully, and the arrival is anticipated with great tentativeness.

Maybe this situation is a bit like that of the emigrants who left Europe and went to America in the past centuries because they were persecuted because of their religious beliefs. They were forced to give up their homes, and they took their wounds with them on their journey. The destination was anticipated both with hope and with fear.

Notes:

The Seven of Swords represents furtiveness and treachery. It can mean material theft or plagiarism, stealth, unwholesome secrets, lies, betrayal of or cheating on a loved one, hypocrisy, defamation and deception.

Like with the Five of Swords, the Seven of Swords does not say whether it is others treating us like this, or whether we ourselves are the wrongdoers. Also, maybe we are both: the liar and the person to whom we lie!

Notes:



The Eight of Swords means that there is a part of ourselves that we don't allow to live. There is a part that we try to shut away. We are inhibited because we try too much to control ourselves, to inflict prohibitions on ourselves. This leads to the feeling of not being truly alive, to the feeling of not really being in touch with ourselves and the world around us. In very rare cases the card can indicate that it is necessary to restrict ourselves in this way to prevent greater damage.

Notes:



The Nine of Swords means doubt, self-reproach, and feelings of guilt, grief and worries that keep us awake at night. It stands for pondering and for the anxious, pessimistic anticipation of things that might happen.

The card represents (inner) crisis, fear and nightmares. In the worst case, this leads to complete despair. In the best case, it will in the end make us wiser.

Notes:



The Ten of Swords means a forcible, violent end. This end can be the end of a relationship. It can mean dismissal or the sudden death of a loved one. Whatever form this end takes, it will be an end full of pain, an experience that leaves us with serious wounds.

The only positive thing about this experience is that sometimes we have to rule out something, even if it is extremely painful, because otherwise we would suffer even

deeper wounds. The painful end the Ten of Swords describes does not imply that we couldn't heal again after a time of mourning, even though we may always bear a scar.

Notes:

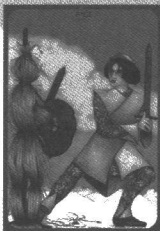
The Page of Swords, like the other Pages, asks us to cultivate a certain mental attitude or to inwardly prepare for certain ways of acting. In his case, he invites us to prepare for conflicts, for clarifying discussions, or for criticism. But he warns us about being overly fierce; we should prepare not for a fight, but for a conflict for which we need objective, realistic points and not the taunts of a diatribe.

Tip: If you remind yourself of the different over-all-topics the four suits address, it will be easier not to confuse the four Pages' meanings.

Notes:

The Knight of Swords, like the other Knights, represents a certain mood or spirit. In his case, this is a spirit of discord, quarrel and threat. In situations in which the Knight of Swords is prevailing, there can also be ice cold vibes or exaggerated, emotionless sobriety.

The good thing about this card is that it can call our attention to a long existing conflict which we should begin to try and resolve, because otherwise we would just keep carrying it around with us. This is the time to face the conflict with a clear head.



Tip: see tip of previous card description.

Notes:



The Queen of Swords is intelligent and witty and has often known great suffering. Mental independence means everything to her, and to gain it she will even seal herself off from her feelings. She strives for insight and clarity; opacity and entanglements are abhorrent to her.

The Queen of Swords can be problematic, especially if she becomes calculating or cold or gets so caught up in her intellectual heights that she completely shuts out her physical and emotional reality.

For your interpretation, you can see the Queen of Swords as a woman with the above qualities or, if your question concerns a man, as the female part of his psyche. But I tend to read the queens as the inward side of a person (philosophy of life, attitude towards life, values, habits, typical moods...), no matter whether this person is female or male.

Tips: The Queen and the King of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which Queen, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:

The King of Swords is a rational man. He is witty and adroit, which makes him a great entertainer. You typically meet him in jobs in which clear, abstract thinking is required. If you are entangled in a complicated problem the King of Swords will help you.

But the King of Swords can also be cold-hearted and ruthless. He may have great difficulties dealing with emotions and may even refuse to try. Also, he has an inclination towards perfectionism and inappropriate criticism. He often hurts people with his sharp tongue without even realising it.

For your interpretation, you can see the King of Swords as a man with the above qualities or, if your question concerns a woman, as the male part of her psyche. But I tend to read the Kings as the outward side of a person (job, typical ways of acting, the way the life is led...), no matter whether this person is male or female.

Tips: The King and the Queen of the same suit have very similar meanings. So it's perfectly normal, and not due to a lack of differentiation on your side, that in readings they can be interpreted in a very similar way.

Should you have trouble remembering which King, of which suit, has which meaning, remind yourself of the different over-all-topics the four suits address.

Notes:



A SMALL SELECTION OF SPREADS

When you choose a spread you need to consider what answers you would like to receive. Would you like to know about the pros and cons of a decision? The reasons for a problem, or ways for its solution? The deeper meaning of certain circumstances in which you've found yourself? Often when I'm not satisfied with

a reading this is because I used the wrong spread and thus received answers to aspects of my question that weren't the most pressing.

The below selection of spreads should be perfectly sufficient to lead you through your first steps of card reading. But spreads are not set in stone. If you think that for a satisfying answer to your question one or more of the positions' meanings should be altered, feel free to do this! Also, if none of the spreads seem to answer your question in the way you feel necessary, there is no reason why you shouldn't design your own spread, cut out individually for your question.

Just do any alterations or new designs before you draw the cards for the reading. Else you'll be too tempted to alter the positions' meanings depending on the cards you've drawn, so you get the interpretation you would most like to hear.

As you'll see below, "spread" doesn't necessarily mean that there is a certain, fixed pattern made of at least two cards. A spread can contain any number of cards from one to seventy eight. And with the spread I call "Systemic Card Reading" the positions of the cards are not static, but change dynamically during the reading. Quite a large part of card reading is intuitive. And this applies to the spreads as well. There aren't really any dos and don'ts - except to do your best not to yield to the temptation to lie to yourself.

The Essence Card is a bit like your Tarot Star Sign. It represents a prominent part of your own nature and thus can help in any situation to find your way back to your inner centre.

Your Essence Card is one of the 22* Major Arcana. To find it, add the digits of your date of birth.

An example: I was born on 24.12.1984. So I add the digits of this date $2+4+1+2+1+9+8+4=31$. Since the highest number of the Major Arcana is 21*, I add the digits again to calculate the next cross sum: $3+1=4$. My Essence Card is Major Arcana number 4 (Emperor).

Should the cross sum of your date of birth give you a number between 10 and 21*, this means that two cards could be your Essence Card. For instance 18 (Moon) and $1+8=9$ (Hermit).

There are several ways to read such dual essence cards. You can see them both as Essence Cards, or take one card as describing your essence and the other as describing your outer demeanour.

I personally prefer to regard the card with the higher cross sum as a chance or a quest that lies in the Essence Card (the card with the lower cross sum). E.g. someone has the Moon as a "quest" from the Essence Card Hermit. This could mean that this person should take special care that their need for solitude and introversion (Hermit) does not change into a prevailing mood of depression (Moon).

** For this exercise some people use the number 22 for the Fool, because the sum of positive numbers can never equal 0. I prefer not to do this, however, because the Fool is numbered "0" and not "22" for a good reason: he stands for the complete beginning.*

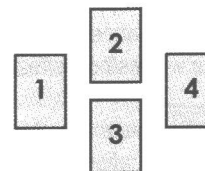
The Day Card can be drawn every day and suggests a topic with which you should concern yourself for the duration of that day. You can either draw a Day Card on the evening before or on the morning of that day. Try to find as many aspects of its meaning as possible in the situations of that day and reflect on how best to handle them.

An example: You've drawn the Five of Rods. So if today you encounter situations in which you have to show your strength, then think of the Five of Rods. Remember that the competition the card points out is usually rather playful. So try to deal with it in a playful way. You can engage with it - but don't take it too seriously.

Short and sweet: This spread is useful if you're a beginner, if you are in a hurry, or if your question is quite simple and just needs a short answer.

You can make the spread even easier and the reading quicker if you leave out any of the positions which you don't need to know about:

- 1 is a key aspect of the situation/problem
- 2 would be a good thing to do
- 3 would be a bad thing to do
- 4 shows you the cause or the deeper meaning of the situation/problem



The Celtic Cross is helpful if you need a clear outline of a certain problem (causes, current situation, hopes, future developments).

1 and 2 describe your situation.

The two cards can either add to each other or contradict each other.

3 shows your (rational) thoughts about the cards 1&2.

4 shows your (unconscious) feelings about the cards 1&2.

5 describes what caused the situation (1&2) or the earlier state of the situation.

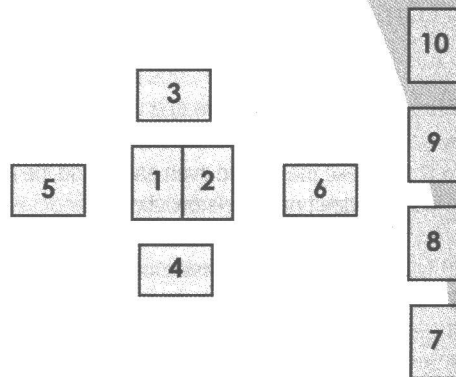
6 describes a possible development of the topic in the near future.

7 shows your previous approach to the topic.

8 shows external influences on the topic.

9 describes your wishes/hopes/fears regarding the topic.

10 stands for the ultimate aim, the climax or the low point of the situation's development.



The Relationship/Friendship Spread will give you a good description of what your relationship/friendship means to you at present, where conflicts come from, and what could be done to strengthen the positive aspects.

1 stands for you

2 describes how you see your partner

3 describes how you see your relationship

4 is something that helps the relationship, makes it stronger

5 is something that hurts the relationship, makes it weaker

6 shows your hopes and wishes concerning the relationship

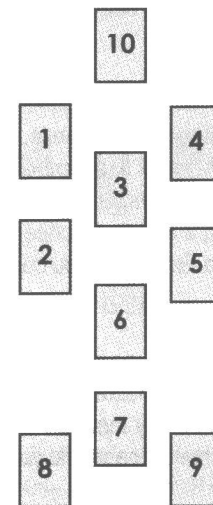
7 shows your fears concerning the relationship

8 is your task in the relationship or what should be your task

9 is your partner's task or what should be their task

10 describes what the relationship may result in - a chance or a risk

If you want to do this spread together with your partner, both of you should draw one card each for the positions 1-3 and 6-7. You should draw card 8, your partner card 9. The other cards which concern the relationship itself you could draw together, just one card for each position.



The Decision Spread helps to make a choice between two different paths. Phrase a question in the form of either "What choice should I make between X and Y?" or "Should I do X or should I not?"

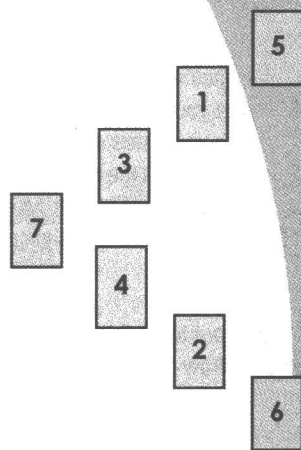
Please remember when using this spread that the cards can't tell you the future as it will be. But they will help you realise what you should try to avoid or what you could strive to achieve.

7 shows your inner approach to the situation or its outside appearance.

3, 1 and 5 describe the chronology of what you have to deal with if you do X.

4, 2 and 6 describe the chronology of what you have to deal with if you don't do X or if you do Y.

Should one of the two courses look more positive than the other, but you still feel pulled towards the other, this probably means that you had unconsciously already chosen it and that you should follow this decision.



The Birthday Spread | New Year's Eve Spread is not only a good spread when it's your birthday or New Year's Eve but also at any point when you feel it's time to begin a new phase of your life. It helps you determine what you should leave behind, as well as what would be good to take with you. Most importantly, the spread helps you to find out what the potential is that you could aspire to fulfil.

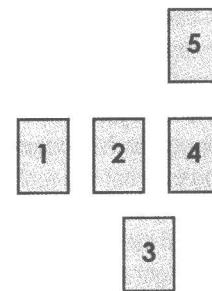
1 you should leave behind you

2 you should take with you into the new phase of your life

3 is something to prevent from happening

4 is something to aspire to

5 is the deeper meaning of the new phase of your life



Systemic Card Reading: Another way of card reading I've started to develop just recently I call "systemic card reading". It doesn't use a certain spread but requires you to design a spread intuitively and dynamically, according to the dynamics of the system about which you're asking. I wouldn't recommend this way of card reading to beginners, as I have found it very challenging. The results are usually very different from the results of "ordinary" readings. Don't expect insights that can be expressed in words, at least not straightaway. Don't expect to find out what you should do. But if you enjoy experimenting, if you enjoy tuning into the dynamics of things without feeling the

need to understand them rationally, you'll probably really enjoy systemic card reading. This is how it works:

Let's say that something is not quite healthy in your family's dynamics. In this case the family is the system about which you're asking. So start by choosing one card for each family member. To use the court cards is an obvious choice here, but it could be any cards you associate with family members. Whatever feels right to you is okay. You should also choose a card for every other person you feel is in some way connected to the problem - they needn't be a relative to be part of the family system.

Now you have one card representing each person of significance, sit in the middle of the floor (it's important that you really do this; else it won't work!) - you represent yourself. Arrange the cards around you in a way that their pattern represents the system of relationships as it is now. E.g. some of the family members might lie in a cluster, maybe one card is very close to you, another card might be very far away. You can turn cards over, prop them against something, hide them beneath something - be creative! When you feel that the system of cards now represents your family's system, sit in silence for a while and tune into its dynamics.

Then start to rearrange it until you feel more comfortable. If you want to, you can put down a card for yourself in the middle of the floor, and then swap position with some of the other cards to see what things look like from their perspective. Also, if you get a nagging feeling that someone is missing - even if you can't yet figure out who this might be -, find a card that represents them and put them in the place that you feel is due to them. If you later talk to other family members they might be able to tell you who it might be.

When everyone is positioned in a way that feels good, tune into the new dynamics of the system

and enjoy the feeling of balance. This is the end of the reading.

The family issue was just an example. The same procedure works for any issue you might have. Your own life? Find cards that represent its good and bad aspects, even potential aspects you would like to include in your life but think you can't. A decision? Find cards that represent the different options and their pros and cons. Sadness? Pick cards that represent its components and try to find out which cards are missing that might make you happy again.

Whatever the issue is: The results will probably not be something you can put into words. But often, when you've rearranged the components of the system, you'll suddenly have a feeling of tremendous relief. What you later do with this wordless knowledge is up to you.

Notes:

EXPERIMENTAL READINGS



1) Gardens for the Queens: If the four Queens had gardens, what would the gardens look like? Why would the Queens have them? What would they enjoy most about them? If you read through the following you will discover how the general meanings of the Queens can be adjusted to answer these questions.

The Queen of Rods has a garden that constantly changes. Firstly she doesn't have the patience to plan ahead a lot and to gather the expert knowledge needed for successfully cultivating plants - so many of them don't survive very long. Secondly, the Queen of Rods is quickly bored and likes to follow spontaneously whatever inspirations she has. Hers therefore is a garden full of all kinds of different plants, many exotic and impressive.

She wanted a garden because she likes to carry out projects which take a lot of willpower and stamina, and because she likes physical work. She worked in the garden herself right from the beginning: She hauled rocks, built the garden wall, dug the earth and planted the plants. But at the point where the garden was more or less finished, when it needed constant weeding and watering and attention to always the same little details, she began to lose her energy somewhat. She began to veer between times of leaving the garden completely to its own devices and times of manically rearranging flower beds, planting new plants and so on.

The Queen of Cups has a garden which is perfectly harmonious. She thought long and hard about colour and shape before she planted flowers, bushes, trees and healing herbs, and before

she created free spaces and hidden nooks. Her garden was created to have a healing effect on body and mind. She probably followed Feng Shui principles or similar, there are one or two sculptures in the garden which carry spiritual meaning, and there might even be a wind chime. There is also flowing water, e.g. a little brook or a fountain, or even a spring.

The Queen of Cups wanted a garden because through working with nature she feels connected with life energy, with spirit. She did not take part in, or did not particularly enjoy preparing the ground for the garden. But as soon as the planting began she was there with all her heart. When the Queen of Cups works in the garden she does it mindfully and with thoughts of respect towards nature, because she is deeply convinced that the plants will feel her love and respond to it. She is convinced that letting oneself be touched by nature is a means of touching the source of wisdom and healing.

The Queen of Pentacles has a garden spilling over with vegetables and fruits, berries, nuts and blooming flowers, with scents and colours. The Queen of Pentacles removes plants which harm other plants but lets everything else grow where it wants to. Hers is a garden extremely well cared for but it sometimes makes visitors feel numbed by its overabundance.

The Queen of Pentacles wanted a garden because she loves caring for things, nurturing things, providing a space in which things can grow, and she loves harvesting fruit and vegetables and turning them into delicious food she and others can enjoy. The architecture of the garden, its design, wasn't of much importance to her. Her heart is in planting and in caring for the plants. She tends to overdo this, though: sometimes she works in her garden so long and so hard that the work damages her back or her knees.

The Queen of Swords has a garden with a very clear, defined structure. There is no overabundance, no joyous unruliness, and there is none of the sense of the spiritual connectivity between human and nature as in the garden of the Queen of Cups. In the **Queen of Swords'** garden there is a lot of strictly cut lawn and only a limited number of flowers. There might be a lot of stone flags or gravel even; hers looks a bit like one of the more austere Zen gardens. For the Queen of Swords is not interested in harvesting fruit, she is not interested in the garden itself as a project, and she does not enjoy working in the garden for reasons of it making her feel connected with Nature or Spirit. She has her garden because it helps her rest and clear her mind and become focused again. She was the one who planned the garden, having a very clear idea what she wanted and why she wanted it, but she paid other people to build it and had little interest in getting involved in any digging or even the initial planting. Caring for the plants is obviously necessary, but not in itself something she enjoys. Something in which she does take an interest, though, is the breeding of special plants (such as orchids). But she doesn't do this because she appreciates their beauty, but rather because she enjoys intellectual challenges: she likes figuring out how things work.

2) "Change": There are several cards which are explicitly concerned with the topic of "change", like XVI The Tower. But among its many different levels of meaning each single card has at least one level which has to do with "change". The following interpretations are only examples, short sketches - they are in no way complete!

Major Arcana

Fool: Takes change as it comes, doesn't worry, doesn't like it when things stay the same!

High Priestess: Watches change, doesn't try to stop it, knows that everything changes, that change is part of living. Feels intuitively when/how things will change.

Empress: Is changeable, unpredictable. One moment gentle and nurturing, next moment wild and threatening.

Emperor: The opposite of change - stability. Doesn't like change of old rules/habits, and that change might equal chaos and often can't be controlled at all.

High Priest: Trusts that change is the beginning of a new stage of spiritual development, a chance for learning.

Lovers: Stick by someone/something even through times of change. Fully accept the changed nature of people or outer circumstances.

Chariot: Deep need for change; to always be on the move, on the run.

Justice: Courage to decide when or how things should change, ability to judge whether certain changes are/were good or bad.

Hermit: Reflects on the deeper meaning of change. Watches closely how he himself changes.

Wheel of Fortune: Sudden, unexpected changes from good to bad or from bad to good.

Strength: To go through times of change with ease due to enormous strength and powers which are created when body and mind are working together as one.

Hanged Man: Change isn't possible, we are completely and painfully stuck.

Death: Change in the form of the ending of something old.

Temperance: Neither needs change nor tries to avoid it; stays balanced no matter what happens because her balance comes from within.

Devil: To resist necessary changes; to constantly look for superficial changes in order to avoid looking at what we really need, hurting ourselves and others with our unreliability.

Tower: Violent upheavals and sudden changes that result in fundamental rearrangements of our whole world view.

Star: Through constantly, gently changing we can become whole again.

Moon: Necessity to confront deep fears of change; experiencing an unwanted change we have withdrawn within ourselves, becoming melancholic or even depressed.

Sun: To celebrate change, embrace change.

Judgement: Change in the form of salvation.

World: To integrate a change (or change in general) into ourselves, into our biography.

Rods

Ace: The chance to change ourselves or our lives by walking new paths, by being curious.

2: Not being able to make a necessary change because we don't know how.

3: To be well prepared for change because we stand on a safe fundament; it's time for a new development since we've concluded our old projects.

4: To be open to change, to welcome it and not feel threatened by it.

5: Change as a challenge for us that we might really enjoy.

6: To have successfully changed something.

7: To have a tough time with a situation of change, or to try to fight change.

8: Something will change soon; just sitting around and waiting for things to change by themselves.

9: To feel insulted/hurt/angered because other people/things have changed against our will.

10: Being completely overwhelmed, feeling overtaxed by a change.

Page: An invitation to adopt an attitude of openness and curiosity for new things.

Knight: To be full of energy and to want to make change happen.

Queen: To want to change oneself, others or things. To not be able to give other people stability.

King: To live in a way (or have a job) in which one is the person who makes things change. To not like it when others change things.

Cups

Ace: Chance to experience the transformative powers of love.

2: To suddenly look at someone with love and understanding where first there was dislike.

3: To be thankful for the things which have changed for the good.

4: It's time to change our overabundant way of living.

5: To change our view and look at what's good and whole, not at what's broken.

6: Wishful/naïve thinking about how things will change in the future, or about how good they were in the past, before they changed.

7: To refuse to accept the reality of a change.

8: Change in the form of a painful but necessary goodbye.

9: The celebration of change.

10: A phase of change within us has been completed; or since we've completed a project or a phase of our development, it's now time for a change.

Page: An invitation to adopt an attitude of loving kindness towards oneself or others so that change (within ourselves or others) can be met without fear, without trying to fight it.

Knight: To be in a dreamy romantic mood concerning a certain change, possibly ignoring the fact that many changes also mean struggles and conflicts.

Queen: To need a time of peace and quiet and looking inwards to make friends with a change, to get used to it gradually.

King: To help others deal with difficult changes in their lives; to help them make changes.

Pentacles

Ace: Chance of change in the form that we suddenly realise there's a treasure in front of our eyes, that something we never really looked at before is actually very precious.

2: To always change one's opinions, to never decide on something.

3: Being a master at dealing with change, to successfully see a change through to the end.

4: To try and hold on to things so they don't change because one is afraid of loss. To hoard wealth/love/securities etc. to weather a threatening change.

5: A change in our lives has caused physical/mental/material suffering.

6: Up to now we've always given, now it's our turn to receive (or vice versa)

7: Slow, gentle changes. To have to wait for things to change.

8: The change that learning new things causes within us.

9: To change one's view's about the value of things.

10: A fundamental change in our relationships - positive or negative.

Page: Invitation to adopt an attitude of patience. Change will not come because and when we want it to, but rather when it's ready to happen.

Knight: To be in a patient, unperturbed mood. So we either don't mind if things stay the same, or we look at upcoming changes with calm serenity.

Queen: To want things to be stable and predictable; to feel threatened if they don't.

King: To accumulate personal and financial securities to be safe even if things should change.

Swords

Ace: Chance to understand why something is changing or the chance to realise what should change.

2: To suppress the reactions of our soul to a change that is happening. Or: We don't listen to signals from our soul that tell us that something has to change.

3: To make a change which hurts the heart.

4: To feel utterly exhausted because of a trying time of change that we've gone through.

5: A very violent, involuntary change; or: the experience of violence has changed us.

6: To be glad a change is happening, but to also be scared of where it's going to lead.

7: To steal out of a relationship/job, because staying would demand uncomfortable changes.

8: To know a certain change would be beneficial for us, but something inside us is so inhibited that we can't take the necessary steps.

9: A change in our lives worries us a lot, keeps us from sleep or causes nightmares.

10: A change in the form of a very painful end.

Page: An invitation to prepare for the difficulties and conflicts that times of change bring with them.

Knight: To feel extremely threatened by change; or to forcibly change things.

Queen: To intellectualise one's feelings about a change; to not like it when the emotional life is upset by other people or outside circumstances.

King: To be able to discern whether a change is necessary and to be able to see it through despite one's fears.

BIBLIOGRAPHY



In the past decade, I've read a lot of books on tarot. Unfortunately, most of them are available in German only, and many of the ones available in English translation, I can't really recommend. (There is an awful lot of unnecessary writing about Tarot on the market). I've listed below the few books that are both available in English and may be worth a look. The first I highly recommend to beginners especially.

BANZHAF, Hajo: The Tarot Handbook

BANZHAF, Hajo / THELER, Brigitte: Tarot and the Journey of the Hero

BANZHAF, Hajo / THELER, Brigitte: Keywords for the Crowley Tarot

NICHOLS, Sallie: Jung and Tarot. An Archetypal Journey

For more information on the best Tarot books in your own language (or any other tarot-related topic for that matter), I recommend you check out international Tarot websites like www.aeclectic.net or www.tarotcollectors.com. People there will very likely be able to give you good tips themselves or refer you to other specialised websites.

Notes:

Notes:



This guidbook contains all the information you need to start reading the cards at once. If you have any questions, you are welcome to contact me via my website **www.annak-tarot.at**.

On the Website, you'll also find example readings for each card, a more exhaustive explanation of the differences between cards with similar meanings, and additional spreads.

***Anna Klaffinger**, born 1984 in Hallwang, Austria, studied Philosophy (Mag. phil.) und Sociology (BA) in Salzburg and is now on her way to becoming a yoga teacher. She started reading and painting Tarot cards at the age of thirteen. The first edition of the Anna.K Tarot was published in December 2008.*