CALIFORNIA STATE UNIVERSITY, NORTHRIDGE

TAROT TECHNIQUES APPLIED IN COUNSELING AND GUIDANCE PRACTICE

(A Workshop Experience)

A thesis submitted in partial satisfaction of the requirements for the degree of Master of Arts in
Educational Psychology, Counseling and Guidance

by

Helene Marilyn Hill

June, 1977
The Thesis of Helene Marilyn Hill is approved:

Dr. Rie R. Mitchell

Dr. Ezra Wyeth

Dr. Janet Reynolds (Committee Chairperson)

California State University, Northridge
The author would like to express her deep appreciation to her committee chairperson, Dr. Janet Reynolds, whose guidance and assistance throughout this study, from the selection of the topic to the final stages, has been invaluable.

Gratitude is given to my advisor, Dr. Rie Mitchell, for her trust and cooperation in allowing the Tarot workshop to take place in her practicum.

Acknowledgment is made to the other member of my committee, Dr. Ezra Wyeth, for his helpful suggestions.

The author would also like to express appreciation to Mrs. Sallie Nichols whose Tarot workshop provided inspiration and direction for the study at hand.

Grateful acknowledgment and thanks is also extended to members of my family and friends who helped with this study in any way.
# TABLE OF CONTENTS

## I. PRELIMINARY SECTION:

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Approval Page</td>
<td>ii</td>
</tr>
<tr>
<td>B. Acknowledgment Page</td>
<td>iii</td>
</tr>
<tr>
<td>C. Table of Contents</td>
<td>iv</td>
</tr>
<tr>
<td>D. List of Tables</td>
<td>vi</td>
</tr>
<tr>
<td>E. List of Illustrations</td>
<td>vii</td>
</tr>
<tr>
<td>F. Abstract</td>
<td>viii</td>
</tr>
</tbody>
</table>

## II. CHAPTERS:

### 1. THE PROBLEM

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>10</td>
</tr>
<tr>
<td>Background of The Problem</td>
<td>10</td>
</tr>
<tr>
<td>History and Description of The Tarot</td>
<td>11</td>
</tr>
<tr>
<td>Theoretical Origins of The Tarot</td>
<td>12</td>
</tr>
<tr>
<td>Known Origins of The Tarot</td>
<td>15</td>
</tr>
<tr>
<td>Significant Tarot Scholars and Theories</td>
<td>16</td>
</tr>
<tr>
<td>Miscellaneous Tarot References</td>
<td>19</td>
</tr>
<tr>
<td>The Significance of The Study</td>
<td>23</td>
</tr>
<tr>
<td>Hypotheses</td>
<td>23</td>
</tr>
<tr>
<td>Definition of Terms in Hypotheses</td>
<td>25</td>
</tr>
</tbody>
</table>

### 2. THE REVIEW OF THE LITERATURE

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Tarot and Modern and Esoteric Psychologies</td>
<td>27</td>
</tr>
<tr>
<td>Tarot Hypotheses and Jungian Psychology</td>
<td>28</td>
</tr>
<tr>
<td>Tarot Meditation and The Western Mind</td>
<td>30</td>
</tr>
<tr>
<td>Tarot Card Spread Procedure, Divination and Synchronicity</td>
<td>33</td>
</tr>
<tr>
<td>Tarot Card Interpretation As A Counseling Technique</td>
<td>36</td>
</tr>
</tbody>
</table>

### 3. METHODOLOGY AND PROCEDURES

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Design of The Study</td>
<td>40</td>
</tr>
<tr>
<td>Sampling</td>
<td>40</td>
</tr>
<tr>
<td>Workshop Procedures</td>
<td>42</td>
</tr>
<tr>
<td>Workshop Organization</td>
<td>42</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS
(continued)

4. WORKSHOP INSTRUCTIONS AND MATERIALS .................. 44
   Workshop Orientation ........................................ 44
   Characteristics of Tarot Aces and Knights .................. 46
   Cups ......................................................... 46
   Coins or Money ............................................... 46
   Wands or Clubs ............................................ 46
   Swords ..................................................... 48
   Mana or Psychic Energy ..................................... 48
   Knights ..................................................... 48
   Description of Tarot Workshop Materials ................. 50
   Description of Tarot Meditation ............................. 58
   The Tarot Archetypes ....................................... 59

5. PRESENTATION AND ANALYSIS OF DATA WITH CONCLUSIONS,
   RECOMMENDATIONS, AND IMPLICATIONS FOR FURTHER
   RESEARCH .................................................. 62
   Analysis and Discussion of Data and Tables ............... 62
   Analysis and Discussion of The Findings ................. 65
   Conclusions and Recommendations .......................... 66
   Implications for Further Research .......................... 67

III. REFERENCES .............................................. 72
    Additional References ...................................... 76

IV. APPENDIX: DIRECTIONS FOR TAROT CARD SPREAD
   PROCEDURES ............................................. 78
LIST OF TABLES

Table I: Usual Descriptive Titles of The Major Arcana Cards ........................................... 13
Table II: The Four Suits of The Lesser Arcana and Their Corresponding Suits in an Ordinary Deck of Playing Cards ................................................................. 13
Table III: Tarot Suits and Their Correspondences ................................................................. 14
Table IV: Quaternity - Mandala - Tarot .................................................................................. 45
Table V: Evaluation of Tarot Techniques Used in Counseling and Guidance Workshop ....... 68
Table VI: Composite Chart of The Effectiveness of Tarot Workshop Techniques .................... 69
Table VII: Histogram Representing A Frequency Distribution by Weighted Percentages of The Effectiveness of Tarot Workshop Techniques ........................................ 70
Table VIII: Composite Chart of Calculations ......................................................................... 71
# LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>Illustration</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tarot Aces: Cups, Coins, Clubs and Swords</td>
<td>47</td>
</tr>
<tr>
<td>2. Tarot Knights</td>
<td>49</td>
</tr>
<tr>
<td>3. Chart of The Journey</td>
<td>51</td>
</tr>
<tr>
<td>4. Tarot Illustrations for Notebook</td>
<td>54</td>
</tr>
<tr>
<td>5. The Chariot</td>
<td>58</td>
</tr>
<tr>
<td>6. The Lovers</td>
<td>60</td>
</tr>
<tr>
<td>7. Directions for Tarot Card Spread Procedures</td>
<td>78</td>
</tr>
</tbody>
</table>
ABSTRACT

TAROT TECHNIQUES APPLIED IN COUNSELING AND GUIDANCE PRACTICE
(A WORKSHOP EXPERIENCE)

by

Helene Marilyn Hill
Master of Arts in Educational Psychology, Counseling and Guidance

This study attempted to bridge the gulf between the "linear" and "solar" modes of consciousness with the occult or "esoteric psychology". It was hoped that a synthesis of these seemingly opposite modes of awareness would provide new insights into human understanding and consciousness. The purpose of this study was to determine if there is a meaningful way to utilize Tarot techniques in counseling and guidance practice. The psychological basis for employing the Tarot fitted into the framework of Jungian psychology with its emphasis on archetypes, collective unconscious, and synchronicity. The Tarot is a deck of seventy-eight cards which is divided into two groups: the Greater Arcana and the Lesser Arcana. Each of the Greater Arcana cards bears a descriptive title and a symbolic picture which may evoke or awaken in the viewer's mind an association or related story. There has been much speculation about the exact
origins of the Tarot. Tarot scholars believe that there is some lesson or purpose inherent in the pictures and symbolism of the cards. In this study it was hypothesized that: (a) workshop participants would experience and report any growth in individuation through the amplification of Tarot archetypes and the practice of Tarot meditation, and (b) that workshop participants would experience and report any changes in their depths of awareness at a given moment of time through the use of Tarot card spread procedures. These techniques were measured separately by individual self-evaluation in response to a questionnaire using a quantitative category scale. The demonstration of these techniques took place in a summer counseling and guidance practicum. The findings reflected the participants reported feelings that: (a) Tarot amplifications greatly increased awareness of archetypal motifs; (b) emblematic pictures greatly stimulated the imagination; (c) Tarot meditation greatly aided in giving insights and awareness; (d) Tarot card spread procedures moderately revealed deepest feelings; and (e) keeping a Tarot notebook moderately increased experience with the archetypes. Findings were less conclusive with respect to granting the Tarot a solid place in counseling and guidance practice. Reasons for the lower ratings of the last two categories of response were due to the following factors: (a) time pressures existing during and outside of workshop period; (b) the feeling that there is prejudice against the use of Tarot cards; and (c) the fear that a client might misunderstand the purpose of the Tarot as a counseling technique.
CHAPTER I

THE PROBLEM

Chapter one will include an introduction, a discussion of the background of the problem, the history and description of the Tarot, the significance of the study, and the hypotheses.

Introduction

Through its symbolism, the Tarot acts as a kind of alphabet by means of which the subconsciousness can spell out its meanings. In turn, the symbols stimulate the subconscious by means of their own inherent vitality. This premise is presented by Wilson (1971) who additionally views the Tarot as a means of tapping the subconscious mind to become aware of forces that are normally inaccessible to consciousness. Jung, with his emphasis on symbolism and archetypes, has written (in Williams, p.1, 1950) that "He who speaks in primordial images speaks to us with a thousand trumpets, he grips and overpowers, and at the same time he elevates that which he treats out of the individual and transitory into the sphere of the eternal". From the foregoing points of view, it would seem that the study and contemplation of such symbols would generate transforming experiences within human consciousness.

Therefore, the thrust of this study was to explore interpretations of the Tarot in relation to the great need of our age--psychological insight and understanding--a need which has arisen in response to the increasing dehumanization and mechanization of man. It was hoped that the application of Tarot techniques in counseling and guidance practice, as demonstrated in a workshop by this study, would
provide another useful method of therapy and a further step on the path toward the individuation or self-realization of man.

Background of The Problem

After an extensive search of the literature in the areas of psychology and counseling and guidance, nothing directly relating to the Tarot was found except in articles by Nichols (1973) cited in the review of the literature. Contrary to expectations, the Tarot was not even mentioned in the writings of the noted psychoanalyst C.G. Jung. Therefore, this study attempted to bridge the gulf between modern scientific knowledge—what Ornstein (1972) has referred to as the "linear" mode and Wilson (1971) as the "solar" mode of consciousness—with the occult, termed by Ornstein (1972) "esoteric psychology" and by Wilson the "lunar" mode of consciousness (see pp. 27-28 for additional information about this topic).

It is hoped that a synthesis of these two seemingly opposite modes of awareness—the solar and lunar—will provide new insights into human understanding and consciousness. It is also suggested that modern scientific knowledge and esoteric psychology are complementary opposites which are embodied and unified in the Tarot itself.

Douglas (1972), cited in the review of the literature, described the first half of a man's life as solar in nature because it is outward turning and expansive. The second half is lunar in nature, being introspective, meditative, and passive in its relation to the physical universe. Douglas (1972) also correlated the twenty-two Tarot trumps with these modes of consciousness. Starting with "The Fool" and following the cards in sequence, it can be seen that the
first ten cards point outwards and are solar in nature. These are the cards referring to the first half of life when the growing personality is concerned with confronting and relating to the world outside itself. The "Wheel of Fortune" lies at the mid-point of the trumps, indicating the middle of life when attention is re-directed inwards. The following ten cards all point inwards, showing the lunar, introverted nature of the second half of the individuation process (for further interpretations of Tarot card meanings see chapter four). For the foregoing point of view, it can be seen that the Tarot harmonizes the solar and lunar concepts. Hopefully, this study will provide a framework for a continuing merger of these two aspects of consciousness.

History and Description of The Tarot

The Tarot is actually a deck of seventy-eight cards which is divided into two main groups: twenty-two Major or Greater Arcana cards, also known as trumps and the fifty-six Lessor Arcana cards. Each of the trump cards bears a descriptive title and a symbolic picture which can serve to evoke or awaken in the viewer's mind an association or related story. According to Kaplan (1972), the descriptive label on each card has remained virtually the same for over five centuries. The Major Arcana (Gray, 1970) bears little resemblance to modern cards. Their illustrations are drawn from the treasure-house of universal symbols, images, from the legends, myths, philosophies, religions, and magic beliefs of the human race (see Table I on the next page).
Table I

Usual Descriptive Titles of The Major Arcana Cards

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>ENGLISH DESCRIPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>The Fool or The Foolish Man</td>
</tr>
<tr>
<td>II</td>
<td>The High Priestess, The Female Pope, The Popess or Junon</td>
</tr>
<tr>
<td>III</td>
<td>The Empress</td>
</tr>
<tr>
<td>IIII</td>
<td>The Emperor</td>
</tr>
<tr>
<td>V</td>
<td>The Hierophant, The Pope or Jupiter</td>
</tr>
<tr>
<td>VI</td>
<td>The Lovers</td>
</tr>
<tr>
<td>VII</td>
<td>The Chariot</td>
</tr>
<tr>
<td>VIII</td>
<td>Justice</td>
</tr>
<tr>
<td>VIIIII</td>
<td>The Hermit</td>
</tr>
<tr>
<td>X</td>
<td>The Wheel of Fortune</td>
</tr>
<tr>
<td>XI</td>
<td>Strength, Force or Fortitude</td>
</tr>
<tr>
<td>XII</td>
<td>The Hanged Man or The Hanging Man</td>
</tr>
<tr>
<td>XIII</td>
<td>Death</td>
</tr>
<tr>
<td>XIX</td>
<td>Temperance</td>
</tr>
<tr>
<td>XV</td>
<td>The Devil</td>
</tr>
<tr>
<td>XVII</td>
<td>The Star</td>
</tr>
<tr>
<td>XVIII</td>
<td>The Moon</td>
</tr>
<tr>
<td>XIX</td>
<td>The Sun</td>
</tr>
<tr>
<td>XX</td>
<td>Judgment or The Last Judgment</td>
</tr>
<tr>
<td>XXI</td>
<td>The World or The Universe</td>
</tr>
</tbody>
</table>

The fifty-six Lessor Arcana cards are divided into four suits of fourteen cards each which correspond to the suits in an ordinary deck of playing cards (see Table II below).

Table II

The Four Suits of The Lesser Arcana and Their Corresponding Suits in an Ordinary Deck of Playing Cards

<table>
<thead>
<tr>
<th>TAROT SUITS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Swords------</td>
<td>Spades</td>
</tr>
<tr>
<td>Wands, Scepters, Batons or Clubs</td>
<td>Clubs</td>
</tr>
<tr>
<td>Cups, Chalices or Goblets</td>
<td>Hearts</td>
</tr>
<tr>
<td>Pentacles, Coins, Money or Circles</td>
<td>Diamonds</td>
</tr>
</tbody>
</table>
Each suit consists of ace, two, three, four, five, six, seven, eight, nine, and ten plus four court or dress cards: King, Queen, Knight, and Jack, Page or Knave. Thus, there is an extra court card in this deck which is positioned between the Queen and Jack.

Dr. Hoeller (1975) correlated the fourfold classification of being of the alchemists and magicians of old: earth, water, fire, and air with Jung's four basic functions of consciousness: sensation, feeling, thinking, and intuition. This analogy he extended to include the four suits of the Tarot and thus correlated the suit of pentacles with the function of sensation, cups with feeling, swords with thinking, and wands with intuition. Similarly, the four court cards are equated with the aforementioned psychological functions. The purpose of this correlation was to aid the student in the production of insight (see Table III below).

Table III
Tarot Suits and Their Correspondences

<table>
<thead>
<tr>
<th>TAROT SUIT</th>
<th>FUNCTION</th>
<th>ELEMENT</th>
<th>ALCHEMY</th>
<th>COURT CARD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pentacles</td>
<td>Sensation</td>
<td>Earth</td>
<td>Salt</td>
<td>Page</td>
</tr>
<tr>
<td>Cups</td>
<td>Feeling</td>
<td>Water</td>
<td>Water</td>
<td>Queen</td>
</tr>
<tr>
<td>Swords</td>
<td>Thinking</td>
<td>Fire</td>
<td>Sulphur</td>
<td>Knight</td>
</tr>
<tr>
<td>Wands</td>
<td>Intuition</td>
<td>Air</td>
<td>Mercury</td>
<td>King</td>
</tr>
</tbody>
</table>

Most authorities (Van Rensaelaar, 1912; Gray, 1970; Hudson, 1971; Wilson, 1971; Kaplan, 1972; and Taylor, 1973) agreed that as modern games evolved, the twenty-two Major Arcana cards were dropped, except for "The Fool" who was retained as the "Joker". In addition, the "Knight" and "Page" were combined into today's "Jack".

It is not known if the Major Arcana cards with their archetypal designs and the Lesser Arcana cards with their more modern suits were
created as a deck originally or if some inventive genius later combined them into one pack. For the purposes of this study, we are concerned primarily with the Tarot trumps, the four aces, and four knights, but not with the individual cards of the suits. The reason for this selection was that the cards not used are superfluous, as their meanings overlap and confuse the student.

Theoretical Origins of The Tarot

There have existed many fanciful theories as to the origin of the Tarot cards which may or may not be true. Some writers, such as Van Rensselaer (1912), sought the origin of the cards in the alleged Book of Thoth saved from the ruin of the burning Egyptian temples. Kaplan (1972) and Taylor (1973) found evidence of its origin in the ancient Indian game of "Chaturange" or "Four Kings" which is said to bear striking similarities to the modern game of chess. They also saw a possibility that Chinese chess, "Keu-ma-paou" as the origin of the Tarot. Taylor does not mention the games by name but describes them. Kaplan (1972) found the Korean playing cards derived from Korean divinatory arrows as still another source to be considered.

Case (1947) advanced the theory that a group of scholarly men from all parts of the world met in the city of Fez, Morocco in A.D. 1200 and, in order to overcome their language difficulties, prepared a pictorial book which became the Tarot deck.

Some scholars believed that playing cards were brought to Europe by the Crusaders. However, there was no substantive reference to playing cards in Europe until at least one hundred years after the Crusades ended which was approximately 1291 (Kaplan, 1972; Taylor,
Although many people associate fortune-telling cards with the Gypsies: Gray (1970), Kaplan (1972), and Taylor (1973), found no documentary evidence to support this theory. It seems that the Gypsy race did not extend its wanderings into Europe until after cards were known there for some time.

A German monk named Johannes (date unknown) wrote that the game of cards came to us in 1377, but he also wrote that he was ignorant of when it was invented. For this reason Kaplan discredits his evidence. His treatise is presently in the collection of the British museum in London.

Alphonso XI, King of Castille, allegedly issued an order forbidding the knights of the Brand to play at cards or dice or money. We owe this reference to Dr. Gutery, a Frenchman, who claimed he translated this order from the original Spanish text, the Epistles written by Don Antonio de Guevara, bishop and chaplain to Charles V. However, the word "cartes" is not found in the original Spanish edition (Kaplan, 1972; Taylor, 1973).

**Known Origins of The Tarot**

In the account book of Charles Poupart, Treasurer to Charles VI of France, it was recorded that money was paid to the artist Gringonneur in 1392 for painting three decks of playing cards for the king. Today there exists in the Bibliotheque Nationals in Paris seventeen cards believed for many years to be the original Gringonneur cards. However, these cards are now believed to be of Venetian origin (Hargrave, 1930; Kaplan, 1972; Nichols, 1973; Taylor,
In any case, these cards are readily identifiable with the Tarot as known today. On the 22nd of 1937, an ordinance was issued by Charles V forbidding people from playing tennis, ball, cards, or ninepins, except on holidays (Hargrave, 1930; Kaplan, 1972; Nichols, 1973; Taylor, 1973).

During the fifteenth and early sixteenth centuries, a number of Tarot-type decks appeared in Italy bearing similarities to the seventy-eight card deck as we know it today. Kaplan (1972) lists and shows illustrations of them in his book: the Tarocchi of Mantegna, the Tarocchi of Venice, the Tarocchino of Bologna, the Minchiate of Florence, and the Visconti-Sforza deck.

By the end of the fifteenth century, the Italian Tarot decks had undergone some modifications throughout Europe, and, especially in France, where the Tarot of Marseilles deck became popular (Kaplan, 1972).

In the seventeenth century, a new Italian deck, the Tarocchino of Mitelli appeared, but, according to Kaplan (1972), never became as popular as other earlier decks because of alterations in the figures that were difficult to relate to the more traditional symbols.

In the eighteenth century, the Tarot classic deck appeared based upon the original woodcuts by Claude Burdel. These cards have been popularized today primarily through the efforts of Kaplan (1972) who has carefully documented earlier periods of Tarot history.

There was a revival of interest in the Tarot in the nineteenth century due largely to the work of Dr. Arthur Edward Waite who wrote The Pictorial Key to The Tarot (1910; 1959) and The Holy Kabbalah.
(1902; 1960). (Throughout this study the spellings of the work "Kabalah" will vary in accordance with its original citation which will reflect the cited author's transliteration of the Hebrew alphabet.) Under the initiative and supervision of Waite, a new seventy-eight card Tarot pack known as the Rider deck was drawn up by Miss Pamela Colman Smith, an American who had grown up in Jamaica and was a fellow member of the Order of the Golden Dawn, a secret occult order (Regardie, 1971; Torrens, 1973). This deck is probably the most popular one in existence today due to the beauty of the drawings and its adherence to past symbolism.

Case (1947) employed designs similar to those which appeared in Waite (1910; 1959).


The Tarot pack by Aleister Crowley in The Book of Thoth (1974) is in full color and based on the original paintings by Lady Frieda Harris. These cards are quite different from the usual Tarot design and were issued as a pack for the first time in 1971.

One of the most popular of the contemporary Tarot decks is The Aquarian Tarot illustrated by David Palladini. Its interpreter is F.D. Graves (1973) who again related the Tarot to the Egyptian tradition.

Since the focus of this study is not primarily iconoclastic but psychological in nature, the remaining part of this section will be summarized by listing related miscellaneous Tarot decks of interest that are found in Hargrave (1930) and in Kaplan (1972). Such decks
are the: Swiss Rochias Fils Tarot Cards, Carey French Revolution Tarot Cards, Tarot of Besancon Cards, Polish Animal Tarot Cards, Napoleon Tarot Cards, Animal Tarot Cards, World War I Military Tarot Cards, Piatnik Tarock Playing Cards, Knepper Dance Tarot Cards, Muller Tarot-trump Cards, Grimaud Tarot Arista Cards, and IJJ Tarot Cards.

It is interesting to point out that one characteristic feature of the Tarot is to see how little in the course of centuries it has fundamentally changed. Any modifications have usually been confined to the details of design that primarily reflect the fancy of the artist. This can be easily supported by the comparative examination of Tarot decks.

Significant Tarot Scholars and Theories

Seligmann (1948) related that in 1773 the illustrious French scholar Court de Gebelin suggested that the Tarot might be of Egyptian origin. This was before the translation of the Rosetta Stone when many felt that Egypt was the source of all wisdom. The Marseilles deck were the cards depicted in his book.

Seligmann (1948) continued to describe that ten years later Alliette, an ardent follower of Gebelin, undertook to restore to their original form Court de Gebelin's version of the Tarot figures. In doing this, he added some changes and ideas of his own. Alliette was the first, however, to suggest a link between the Tarot, astrology, and The Kabalah.

In 1854 there was a revival of interest in the Tarot with the publication of Eliphas Levi's *Dogma and Ritual of Transcendental*
Magic (1896;1970). This book was the first in a series of occult writings by Eliphus Levi whose real name was Alphonse Louis Constant. He was an abbe of the Roman Catholic Church. However, for his philosophical and occult writings, he translated his name into Hebrew. Levi found in the Tarot a synthesis of science and the universal key to The Kabbalah. His background is also excellently described by Mc Intosh (1974), King (1975), and Williams (1975).


In 1889 "Papus" whose real name was Dr. Gerard Encausse, a learned French physician, published The Tarot of The Bohemians, now in print (1975). He was the founder and leader of the spiritual and masonic order of Martinist as well as a member of the Kabbalistic order of the Rose-Cross. He believed that the dominant teachings of Egypt and India were synthesized into a few simple laws which condense
the whole of acquired knowledge. In the ancient world this knowledge was passed on in temples, under the name of mysteries. This science was secret and occult. A time approached when the Initiates feared that their doctrines might be lost to humanity and, according to Papus, they passed on this secret information in three ways: through secret societies, through cults, and through the people by means of The Kabbalah—a word derived from Hebrew signifying "that from which is received". Papus, in his Tarot studies, relates the twenty-two trumps of the Tarot deck to the twenty-two letters of the Hebrew alphabet and thus to The Kabbalah.

The English writer, Gareth Knight (1972): a follower of Dion Fortune, a member of the Golden Dawn, and a famous occult novelist, exhibited great understanding of the Tarot.

One of the most scholarly works recently published relating the Tarot to the Western Tradition was done by Sadhu (1973). It is subdivided into a hundred separate lessons to allow for easier and more systematic study.

Another work that should be noted is Tarot and The Bible (1973) by Corinne Heline. She uniquely combined the Egyptian tradition with The Bible and The Kabbalah.

In The King and The Corpse (1959), Heinrich Zimmer advanced the theory that the pictorial script of the Tarot represents the degrees of an esoteric order of initiation, employing largely Christian signs but masking their heretical Gnostic teachings that were widespread in Southern France up to the Fifteenth century. The initiate passing
through twenty degrees of initiation of gradually increasing enlightenment and beset by as many characteristic temptations, at last arrived at the stage of a mystical union with the Holy Trinity, the culminating card of the series, "The Dancing Hermaphrodite" also known as "The World".

Nichols (personal verbal communication April, 1976) believes that the trumps form a kind of picture text. Arranged in sequence, they seem to tell a story. The trumps appear to depict experiences encountered along the way to self-realization which Jung has called individuation. Waite (1910; 1959) and Nichols (1973) posed that one of the most plausible hypothesis as to the trumps origin is that they represented the stages of initiation of the Albigenses, an underground Christian sect which flourished in Provence in the twelfth century. This sect stressed a return to individual experience in contrast to the hypocrisy and formalism of the Church. They were Manichean in their emphasis of the dual aspects of life and were known to have women priests. In this connection, it seems significant that the cards repeatedly stress the interplay of opposites, and that over half of them picture feminine figures or symbols. The first trump to do so is "La Papesse", or "Lady Pope", who is Tarot trump number two. Historically, there was never a female pope, but for several centuries a woman called "Pope Joan" enjoyed a lively existence in the public imagination. The female pope also showed how the clergy made a mockery of their celibacy. Another significant fact is that the Albigenses went about disguised as fools, the zero card of the
Marseilles Deck. Other internal evidence from the cards pointing to this theory is "The Tower" card which could be interpreted to mean that the Wrath of God will destroy the Church. The Albigenses came from Eastern Europe, and "The Pope" wears an Eastern headdress (Nichols, 1973).

Miscellaneous Tarot References

Many contemporary writers other than occult specialists or Tarot scholars have been interested in, and inspired by the study of the Tarot. Among these are Pike (1906), Ouspensky (1931; 1971 and 1912; 1976), Gresham (1946), Williams (1950), and Eliot (1966). Many of the followers of the famous psychoanalyst C.G. Jung see symbols in the cards that relate to the archetypes of the collective unconscious as evidenced by: Zimmer (1957), Cirlot (1962), Nichols (1973), and Hoeller (1975).

The Significance of The Study

Whether one believes that the cards originated in India or in Egypt or came from the Gnostics or the Albigenses is less important than that their archetypal significance may be made available for personal and cultural problem solving to a new generation of people in need of such guidance by the academic and professional application of Tarot techniques. It is the position of this researcher, Hoeller (1975), and Ouspensky (1913; 1976), that the Tarot evokes specific conscious and unconscious responses from the psyche of the student who has learned how to observe and meditate on the symbols involved.
The Tarot symbols have become part of our culture and deserve as such to be recognized. Cultural evidence of the incorporation of such symbols can be recognized by: (a) The Broadway Department Store decorated the girls' clothing department with Tarot posters; (b) the designers of the Acquarian Theater opened a dress and art store called The Chariot after the Tarot card and created fashions and art from the cards; (c) the title of Fortune Magazine may be reminiscent of the symbolic meaning of the card "The Wheel of Fortune"; (d) newspaper titles such as The Sun and The World may reflect the cards of "The Sun" and "The World".

Each of us has a need to give and receive love as manifest by "The Lovers". Each of us possesses a part of the creativity of "The Magician", the frivolity of "The Fool" and a bit of "The Devil". We have all known world leaders or successful businessmen who exemplify "The Emperor" or women leaders who are like the dynamic and competent "Empress". There is an interpretation of the Tarot for every age, and perhaps that's its greatest significance. Also, because of the universal nature of the symbolism of the cards, the Tarot is both transcultural and intracultural and may provide a missing link in the connection and understanding of both East and West and subcultures therein.
Hypotheses

The purpose of this study was to determine if Tarot techniques could be effectively applied in counseling and guidance practice. The term, Tarot techniques, has been originally adapted for this study. As used, it means any method using the Tarot cards that may be of benefit to the counselor or counselee. The definitions of key terms and variables follow the hypotheses.

Hypothesis 1

Workshop participants will experience and report any growth towards individuation through the amplification of Tarot archetypes and the practice of Tarot meditation.

Hypothesis 2

Workshop participants will experience and report any changes in their depths of awareness at a given moment of time through the use of Tarot card spread procedures.

The effectiveness of these techniques will be measured separately by individual self-evaluation in response to a questionnaire that was prepared for this study.

In each hypothesis the independent variables were the Tarot techniques: (a) the amplification of Tarot archetypes, (b) Tarot meditation, and (c) the use of Tarot card spread procedures. The dependent variables were any growth in (a) individuation and changes in (b) increased depths of awareness at a given moment of time.
Definition of Terms in Hypotheses

Since most of the terms used in the hypotheses are defined in chapter two, this section will limit its discussion to: individuation, depths of awareness, and Tarot card spread procedures.

Jung (1968) described individuation as a process, not a goal. Individuation means becoming a single, homogeneous being which is often translated as self-realization. The process of synthesizing the unconscious with the conscious through the act of recognition is the therapeutic method of becoming one's own self or achieving individuation.

The term depths of awareness is used to describe an increase in one's conscious understanding, perception or awareness of a situation internal or external to oneself.

Tarot card spread procedures are the methods described in chapter four and the appendix of arranging and amplifying the Tarot cards to increase the depths of awareness for oneself or a client.
CHAPTER II
THE REVIEW OF THE LITERATURE

Chapter two will include a discussion of the Tarot and modern and esoteric psychologies; Tarot hypotheses and Jungian psychology; Tarot meditation and the Western mind; Tarot card spread procedures, divination and synchronicity; and Tarot card interpretation as a counseling technique.

The Tarot and Modern and Esoteric Psychologies

Progoff (1973) said that Carl Jung wished to indicate that the esoteric teachings can make important contributions to our understanding of the elusive but fundamental realities of human existence, and that was why Jung left himself open to scorn by introducing so many of these teachings to the public.

The Tarot has been designated by most people as belonging to the esoteric or the occult. This has been a taboo area of inquiry until now in academic circles. Ornstein (1972, p. 113) said that

...esoteric psychologies have emphasized a personal, empirical approach to knowledge that is very different from our Western attempt to achieve an "objective" impersonal knowledge. Until quite recently, our culture lacked paradigms that could allow us to appreciate these esoteric traditions ...An impersonal, objective, scientific approach, with its exclusive emphasis on logic and analysis, makes it difficult for most of us even to conceive a psychology which could be based on the existence of another, intuitive, gestalt, mode of thought.

Ornstein (1972) continued to analyze the difference between modern and esoteric psychologies. He indicated that scientific knowledge is perhaps the highest development of the linear mode, but the
linear mode is only one mode possible for us. There is another mode of consciousness that manifests itself psychologically, personally and culturally. It is a mode of consciousness which is arational in space but not in time. In terms of the I Ching, it can be described as receptive as opposed to active. Our culture with its linear, verbal terms so dominant, finds it difficult to comprehend this other mode of knowing which is cultivated in the esoteric traditions. These experiences are, by their very mode of operation, not readily accessible to causal explanation or even linguistic exploration; many have been tempted to ignore them or even to deny their existence.

**Tarot Hypotheses and Jungian Psychology**

Moving on to the first hypothesis, that the amplification of Tarot archetypes and the practice of Tarot meditation will produce a significant increase in individuation, it is necessary to further define and explain the terminology; because the terms themselves unlock the key to understanding the relationship between the variables.

Amplification means the elaboration and clarification of Tarot symbolism by means of directed association and by drawing parallels from mythology, mysticism, folklore, religion, and so forth. This is an original adaption of a Jungian definition made for the purpose of this study (Jung, 1973).

As one can see, the terminology of the hypotheses places this study in the framework of Jungian psychology. Unfortunately for the reader, many of the Jungian definitions are fraught with ambiguities. However, the reader should be aware of Jung's attitude toward the
psychic realities he described. He felt that these realities could never be completely grasped by consciousness. Whitmont and Kaufmann (1973), who interpret Jung, said that we can understand some of the manifestations of psychic realities, but inherently, they are beyond our ken. Therefore, we cannot delineate precisely but must be content with approximations and analogies.

Jung (1973, p. 392) defined archetype as "...an irrepresentable, unconscious pre-existent form that seems to be part of the inherited structure of the psyche and can therefore manifest itself spontaneously anywhere, at anytime". He derived this concept from repeated observations of the motifs present in the myths and fairy tales of world literature which occur everywhere.

The archetypes belong to what Jung called the "collective unconscious", which he discussed at length in The Archetypes and the Collective Unconscious (1968). The collective unconscious also contains unconscious qualities not individually acquired but inherited as instincts which carry out actions without conscious motivation. The collective unconscious has modes of behavior that are more or less the same everywhere and in all individuals. It constitutes a common psychic substrate of a superpersonal nature which is present in every one of us according to Jung.

Jung (1968) indicated that the aim of the therapeutic method in psychology was to make as fully conscious as possible the unconscious content of our minds by means of synthesizing it with conscious thought through the act of recognition. The process of synthesizing was called the individuation process. Sometimes Jung translates
individuation as coming to selfhood or self-realization. Because of the archetypal nature of the Tarot cards, it follows that their amplification—the elaboration and clarification by means of directed associations—ought to significantly aid in individuation. Meditation also should accomplish this purpose.

**Tarot Meditation and The Western Mind**

Tarot meditation is one in which the meditator occupies himself with certain symbols selected by the therapist until he has explored the fullness of their meaning in relation to himself. This is an original definition made for the purpose of this study. This system is similar to one described by Kretschmer (in Tart, 1969).

After an extensive search, only two books were found in existence directly on the subject of Tarot meditation. Hoeller (1975) fitted the Tarot into the framework of both Jungian psychology and *The Kabbalah* and provided a suitable text for meditation on each trump card from such varied sources as *The Bible*, *Shakespeare*, *Goethe*, *Jacob Boehme*, *Abu Yazid* and others.

The other work directly on the subject of the Tarot and meditation was published by Case (1934). Although the actual author of the text is unknown, Case organized the meditations which are on the occult meanings of the twenty-two Hebrew letters which correspond to the twenty-two Tarot trumps. The evocative power of these readings is something to be experienced.

There is a third book which readily lends itself to being utilized for meditative purposes by P.D. Ouspensky (1913; 1976). Included in the text are meditations by the author. These meditations are
unique in that they take the reader on a seemingly real journey through the Tarot trumps. The reader feels he has walked into the deck and that the archetypal symbols are living realities. The meditations also reflect Ouspensky's philosophy of the Tarot which can be summarized by his statement (1913; 1976, p. 15).

It represents Nature in all the richness of its infinite possibilities, and there is in it as in Nature, not one but all potential meanings. And these meanings are fluent and ever-changing, so the Tarot cannot be specifically this or that, for it ever moves and yet is ever the same.

Hoeller (personal verbal communication May, 1976) described meditation processes and Tarot meditation in particular. The following discussion summarizes his remarks.

The joining together of the personal outer self with the impersonal or transcendental inner self or—the assimilation of that component of ourselves which we know little about and have little effective contact with—is meditation. Psychology calls the inner self the unconscious. In meditation, the unconscious joins the conscious. According to Hoeller, most people suffer from the onesidedness of consciousness and need meditation to bring about balance or equilibrium. No one can do this joining for us. It is basically a do-it-yourself project.

Hoeller (1976) further affirms that there are all kinds of great and wonderous elements: archetypes, gods, angels—according to religion—that dwell in the unconscious. It is incumbent upon us to draw these elements which need manifesting into our outer lives. We need them very greatly and in a certain very mysterious sense, they
need us and the light of consciousness.

It is also well known that the type of activity known as meditation is one that requires certain stages of development. On the whole, these stages are descriptive of the same psychological processes whatever their name: concentration, meditation, and contemplation. Sometimes there is a fourth stage added called union. It is universally recognized that some type of activity resembling concentration must start this process. That is actually the stage or step where most people stop. They stop either because of lack of motivation, patience or endurance, or from a mentality whereby they are unable to accomplish this task.

Meditators may ask themselves this question prior to meditating. "I am going to concentrate; on what am I going to concentrate? What will be the suitable object for my concentration?" Most of the difficulty is due to the fact that most of these disciplines are borrowed from the East: India, China or Japan, where they usually practice this concentration in a totally introverted manner by shutting out the senses. This, for the majority of people in the West, is a very difficult thing to do. To make such a radical shifting of the gears of consciousness, is almost impossible for the majority of people.

So when trying to concentrate on an abstraction, a thought or object, we cannot do it. The mind begins to wander and to question; no concentration is possible, and we never arrive at the deeper stages of meditation.

Within the Western tradition a different method was designed. The senses, instead of being shut out, were used. Before the
meditators is a Tarot poster, a picture suggestive of meaningful principles and ideas which relate to what we are doing. By concentrating upon this picture, its images and its meaning, the meditator becomes able to involve a considerable portion of the totality of his consciousness: the function of sensation, the principle of feeling or emotion, the principle or function of thinking, and the function of intuition, all of which become concentrated on the object. So in the Western sense, it could be said that the senses are used to transcend the senses. The world of the ego is accepted and utilized to transcend the outer world and penetrate the inner world. This is the only place meditation can start, because it is where the ego resides. Jung (in Wilhelm, 1962) supports the foregoing view concerning the lack of suitability of Eastern methods for the Western mind.

The Tarot cards, particularly the Major Arcana of the Tarot, have been utilized for meditative purposes for centuries. People who buy a deck of cards have noticed that just by looking at them and practicing free associating, they get all kinds of stimulating ideas, feelings, thoughts, sensations, and intuitions.

**Tarot Card Spread Procedures, Divination and Synchronicity**

The use of Tarot card spread procedures implies the use of divination to most people. *The Oxford Dictionary* tells us that divination is: (a) the foretelling of future events and (b) the discovery of what is hidden or obscure by supernatural means. At this point, it is necessary to see where the distinction between science and divination occurs.
Spiegelman (date unknown) wrote that both science and divination attempt to foretell the future, but science, presumably, uses "natural" or "rational" methods of discovering what is hidden or obscure in contrast to the "supernatural" or "magical" means inherent in a divinational approach. If the word "natural" is deleted, since it is difficult to know what is natural and unnatural, it can still be seen that there exists a distinction between the methods of science—which presuppose a demonstrable, cause-and-effect relationship—and those of divination, wherein there are less rational and reasonable connections between that which is observed and that foretold.

The magic of divination is the method of indirect rather than that of direct effect. "The effective action of magic and divination is across space and time through unseen and non-measurable forces, whereas those of science are visible, measurable, detectable (Spiegelman, date unknown)."

Divination is based on a highly developed intuition. By intuition, is meant perception via the unconscious. The archetypal level of the unconscious is patterned, but not based upon the kind of space and time as is known to our conscious experience.

Jung (1973) has called the indirect connection of events through "meaning"—synchronicity. This term means a meaningful coincidence of outer and inner events that are not themselves causally connected. Synchronicity is based on the assumption of an inner unconscious knowledge that links a physical event with a psychic condition, so that a certain event that appears accidental or coincidental can in fact be physically meaningful. Jung (in Wilhelm, 1962) said that
synchronicity is the principle that underlies the use of the I Ching. Wilson, (1971) the noted scholar, called the Tarot the exact Western equivalent of the I Ching.

Progoff (1973, pp. 13-14) said that

There is a dimension of human experience that is not external to us in the sense that it can be directly and tangibly grasped. Rather it is within us...It reflects a depth in us as human beings and also a depth of the universe. Perceiving one, we perceive the other. But we cannot do so directly, as we would in laying our hands on something and grasping it. We can only do it indirectly, or symbolically.

"the formation of the synchronicity principle provides a specific tool with which the intuitive wisdom of many esoteric texts may be entered and comprehended more profoundly (Progoff, 1973, p. 15)."

Progoff (1973), in addition, indicated that two distinct elements are present in the I Ching experience. One is the situation at a given moment of time in the life of an individual human being. The other is the act of throwing the coins and relating them by a definite formula to an ancient text. The lines of causality in each are quite distinctly separate. They are obviously not causally connected, and yet they have a meaningful relationship to each other.

Spreading the Tarot cards embodies the same two factors. The life situation of an individual at a given moment of time and the act of laying out the cards and relating them according to a specific formula. However, in the case of the Tarot, there is more scope in the interpretation and a greater opportunity is available for the unconscious to emerge through the intuition.
**Tarot Card Interpretation As a Counseling Technique**

The idea of using Tarot card interpretation as a counseling technique is implicit in all books written about the Tarot. The problem is that although many patterns are given for spreading the cards and many interpretations are given for the meaning of the cards, the sources for this information usually stem from what has been termed earlier in this study "esoteric psychology". Therefore, it is necessary for the reader to exercise considerable intuition and judgment in using these books. It seems that materials dealing with interpretations and card spread procedure should be considered suggestive rather than authoritarian and be used as a textbook, not as a Bible. The discussion in this section will be limited to books dealing primarily with Tarot card interpretations, because such books emphasizing history and meditation have already been reviewed previously.

**Tarot And You** by Roberts (1975) was the first book of taped Tarot card readings--transcriptions from tapes of Tarot readings. This book gave meanings in the context of actual counseling situations using various traditional spreads and one Roberts has invented called the Jungian Spread. Roberts believed that the success or failure of the method employed in Tarot interpretations is determined by the level of consciousness of the person using the particular method and not by the method itself. Roberts claimed to have evolved many new spreads as a result of a series of readings and letter exchanges with the eminent scholar of mythology, Dr. Joseph Cambell. Through the reading, Roberts exercised considerable counseling skills and knowledge of Jungian psychology and symbolism.
A book of inestimable value to the counselor interested in either dream interpretation or the Tarot is *A Dictionary Of Symbols* by Cirlot (1962). Actually this dictionary was designed to be used either as a reference work or to be read for pleasure and instruction for the student of art, the history of ideas, or psychology. Entries do cover such varied symbols as cross, mandala, number, serpent, water, and zodiac as well as the trumps of the Major Arcana of the Tarot. The author came from a distinguished Spanish background and is the leader of the "School of Barcelona" art movement in Spain. Cirlot's interest in symbols stems from his interest in the symbolic element present in art which later broadened to a study of symbolism in all its aspects. Cirlot is also known as a student of Jungian psychology, and he skillfully interwove the psychological with the symbolic.

*Dictionary Of The Tarot* by Butler (1975) is a comprehensive dictionary of the Tarot. In addition to tracing the history of the Tarot, Butler compared the various Tarot decks currently available and the reading given by standard authorities. Following a brief description of each Tarot card, the dictionary offered concise summaries of the commentaries and differing interpretations of the Tarot. Butler also gave suggestions for further interpretations and outlined a number of systems for reading the cards. This comparative study can be of great value to the student of symbols and can be used for psychological purposes and dream interpretation in much the same way as Cirlot's dictionary (1962).

*The Tarot* by Douglas (1973) is a comprehensive book on the Tarot.
with emphasis on the interpretations of the trump cards. Douglas also is a student of Jungian psychology, mythology, religion, and history; and the meanings he assigned to the Tarot cards relate to these traditions. This was one of the most insightful and enjoyable of all Tarot books (see pp. 11-12 for further information).

The Wisdom of The Tarot by Elizabeth Haich (1975; 1969) presented Tarot interpretations with the purpose of helping us awaken our unconsciousness to consciousness so that we acquire self-knowledge. She said that the cards are like a spiritual mirror in which we can, not only recognize, but also thoroughly examine and study ourselves. According to Haich, certain cards correspond exactly to our inner state, and at the same time to our state in relation to the world. By studying the Tarot, we come to the understanding that the reason for our fate lies within ourselves and that we must change ourselves in order that our fate may also change. Haich said that if we know which cards are representative of our inner state, then we may be able to deduce from the cards what made us act in a particular way. If we are not content and satisfied with our lives, the cards also will help enable us to discover what can help us out of our present situation and difficulties. Included in this book were specially designed Tarot cards, (a loose pack), for individual study and meditation.

Lastly, there exists a very small book of sixty-three pages that is most noteworthy, How To Understand The Tarot by Lind (1969). This
book dealt only with the Major Arcana and its interpretations. Again, the symbols were placed in their religious, mythological, and historical context. Lind wrote with insight and perception, and his writings invite psychological interpretations.

There are many other books written about the meanings of the Tarot cards; but those mentioned in this section are felt to be the most significant, essential, and perceptive of those encountered as related to counseling theory and practice. Also, there exists much redundancy in techniques of Tarot interpretation. In concluding this section, it is hoped that the foregoing references will serve the student of the Tarot as primary resource material.
CHAPTER III
METHODOLOGY AND PROCEDURES

Chapter three will include the design of the study, sampling, workshop procedures, and workshop organization.

Design of The Study

The research design selected for this study was treatment post-test X T2. This design seemed to be the most feasible one for an initial descriptive study aimed at developing new ideas and devices to be used in counseling and guidance practice (Kerlinger, 1973). Paradoxically, the design's advantages and disadvantages stem from the same source. No provision for comparison exists in this design except implicitly, intuitively, and impressionistically (Issac and Michael, 1971). However, going back to the hypothesis, it would be very difficult, if not impossible, to find an objective instrument to measure individuation in Jungian terms, as previously explained, and to measure an increase in the depths of one's awareness at a given moment of time. The impressionistic nature of this design lent itself readily to self-evaluation procedures.

The effects of the Tarot treatment were measured by the individuals receiving it in the form of a self-evaluation questionnaire using a quantitative category scale (Ary, 1972) to evaluate their reactions to the different aspects of the treatment.

Sampling

It was felt that an appropriate sample would be composed of individuals knowledgeable in various counseling and guidance techniques,
because such people would have possessed the background to evaluate
the effectiveness of the Tarot techniques. Since the accessible pop-
ulation during the summer session was composed of counseling and gui-
dance students, the population available for the study met this re-
quirement.

Sixteen members of a six week summer session counseling and gui-
dance practicum at California State University Northridge comprised
the workshop. The professor of the class was included in this sample.
An advantage of this intact group approach was that it avoided the
usual self-selection sampling biases. Concomitantly with the prac-
ticum, the participants were enrolled in a class studying selected
psychological theories. This course should have enhanced the back-
ground of the participants and enabled them to make their evaluations
with greater perspective.

The workshop was conducted by this researcher who has taught on
the secondary level for twelve years. During the last six, she has
instructed a class called "Myths and Magic" which deals with topics
relating to Greek mythology, witchcraft, extra sensory perception,
symbolism, fantasy, and world folk literature. The creation of this
class stemmed from an interest in these areas since childhood. This
interest in the Tarot, also of long duration, was fostered by close
friendship with Stephan Hoeller (see reference, 1975) and through
attendance at a Jungian workshop on the Tarot given by Sallie Nichols
in 1976 at the Analytical Psychology Club of Los Angeles.
Workshop Procedures

To implement the design of the study, a workshop was organized to demonstrate and teach the potential use of Tarot techniques in counseling and guidance practice. The primary techniques presented were: Tarot amplification, Tarot meditation, and Tarot card spread procedures.

The duration of the workshop was six sessions averaging fifty minutes each. Two sessions were held each week for a total of three weeks.

Precedence for such workshop procedures were at the Analytical Psychology Club of Los Angeles where a workshop called "A Tarot Trip Into Jung's Psychology" was given by Nichols (1976). Another example of the use of a similar workshop approach was reported by Kahn (1974).

Workshop Organization

The first sessions of the workshop covered many topics: (a) the definition of the Tarot; (b) a discussion of the meanings of the four suits of the Tarot—cups, wands, coins, and swords—and the knights through directed associations (see chapter four for further elaboration); (c) a lecture on the origins of the Tarot; and (d) the meaning of Jungian terminology relating to the Tarot.

The following handouts were given to the participants: (a) a Marseilles Tarot deck for each person to use and keep, (b) directions for card spread procedures, (c) a chart of the journey, and (d) Marseilles Tarot cut-outs for the participants' personal journals (see chapter four and the appendix for copies of the hand-outs).
Directions for the use of all materials was thoroughly explained (see chapter four for details).

For the remaining five sessions of the workshop, four or five Tarot trumps—as time allowed—were amplified by means of directed associations (as previously explained in earlier chapters and further elaborated in chapter four).

On the fourth and last session of the workshop, card spread procedures were demonstrated. This demonstration was delayed until the fourth session, because it was felt that greater knowledge and experience with the cards was needed before the participants could effectively practice this technique on their own.

Tarot meditation was practiced on the third and sixth sessions of the workshop and participants were encouraged to follow through at home with this technique (see description of Tarot meditation in chapter four).
CHAPTER IV

WORKSHOP INSTRUCTIONS AND MATERIALS

Chapter four will include a section on workshop orientation, the characteristics of Tarot aces and knights, a description of workshop materials, a description of Tarot meditation, and the presentation of Tarot archetypes. Chapter four also includes relevant procedural limitations and anecdotal findings that are integral to workshop instructions.

Workshop Orientation

The workshop participants were reminded that in studying Tarot archetypes, they were in actuality exploring different aspects of themselves. They would be sending tap lines to their personal unconscious and in turn to the collective unconscious; the anticipated result would be their expanded awareness, provided they made the necessary effort.

The following table, "Quaternity - Mandala - Tarot", (see p. 45) represents in reduced scale the diagram that was presented at the workshop. This diagram relates the four functions of consciousness, according to Jung, with the Jungian ideas of quaternity and mandala--both symbols of wholeness, completion and the self--to the four suits of the Tarot. The word "Tarot" also spells the word "rota" meaning wheel if read from the bottom of the chart clockwise. As previously explained, these ideas were presented to stimulate the imagination of the participants and to facilitate card spread procedures.
The Tarot workshop acquainted the participants with the origins and historical background of the Tarot cards. This material has already been presented in chapter one. The workshop also focused the Tarot into its appropriate psychological setting (also see chapter one). Additionally, the participants were introduced to Jungian terminology by hearing a condensed summary the the glossary in Jung (1973).
Characteristics of Tarot Aces and Knights

The characteristics of the four suits of the Tarot, as represented by the four aces, were discussed by means of directed associations (see illustration, p. 47). The following sections on cups, coins, clubs, swords, mana, and knights summarizes this discussion.

**Cups**

Cups represent the function of emotion and the element of water. They are yin, receptive and inclosed. They can symbolize ceremony, brotherhood, and communion. They occur naturally in nature as in oceans, lakes, caves, and hollows.

**Coins or Money**

Coins represent the function of sensation and the element of earth. They can symbolize wholeness, gold, and power. There are paradoxes in connection with the coins. The gold is mined in the dark earth, a free gift from mother nature; yet the coin is found in the marketplace. We use coins to buy what we value, but what we buy cannot be valued. The coin must be new minted with each generation, reflecting changing values; thus the gold is symbolically given to us at birth, but each of us must discover our own golden coin.

**Wands or Clubs**

Wands represent the function of intuition and the element of air. They can symbolize protection, force, ritual, power, magic kingship, and priesthood. The idea of positive and negative use of power was particularly mentioned in connection with this symbol. In the Marseilles deck, the least civilized ace is the club. Perhaps the meaning of this is that civilization has obscured our intuition?
TAROT ACES

Cups, Coins, Clubs and Swords
Swords

Swords represent the function of intellect and the element of fire. They can symbolize discrimination, knighthood, death, and power. Swords can defend consciousness against the instinctive pull of nature; they can cut away the superfluous; and they can help us find our way back to Eden. In the Marseilles deck, the hand that grasps the sword has a cuff. Does this reflect that war is primarily a product of civilization?

Mana or Psychic Energy

In the Marseilles deck, there are objects either falling from the sky or emanating from heaven on the ace of swords and clubs. Does this mana, primative psychic energy, represent heaven's tears? Do the gods weep because man has misused the clubs and swords, or do the tears symbolize the sacrifice man must make in order to achieve individuation?

Knights (see illustration p. 49)

The knights are no longer a part of our modern playing cards. The associations connected with knights were: chivalry, romance, quest, adventure, hero, the king's man, dedication, honor, individuality. It was discussed whether or not we have knights today. The answer was a strong, "yes". Some examples mentioned of modern knights were: Nader's raiders, the Kennedy's, and the astronauts.
TAROT KNIGHTS

THE KNIGHT OF CUPS

THE KNIGHT OF MONEY

THE KNIGHT OF CLUBS

THE KNIGHT OF SWORDS
Description of Workshop Materials

Workshop participants were given a Marseilles Tarot deck to be used for card spread procedures and meditation. They were told to use the Major Arcana cards, the four aces and the knights, and to leave out the rest because of redundance as previously mentioned.

The Marseilles deck was picked instead of other decks for this project for several reasons: (a) because its primary colors seem to have a subliminal effect on the counselee; (b) it is based on some of the oldest Tarot designs and the farthest removed from our contemporary prejudices; (c) it's not accompanied by ready-made explanations.

There is a great difference between being given card descriptions and in discovering card meanings for oneself. It is like the difference between a sign and a symbol. Jung (in Bennet, 1967) said that a sign was a picture for something already known, whereas a symbol was not. A symbol cannot be encompassed in words, as it promotes an open-ended feeling. This difference between signs and symbols forms the essence of Tarot interpretation for counseling and guidance practice. Each interpretation of Tarot archetypes should represent a unique synthesis of an individual's experience and not merely reflect the viewpoint of a particular teacher or authority. A counselor who possessed a background in symbolism and Jungian psychology should enhance the facilitation and synthesis in himself or in the counselee.

A chart of the journey was presented (see illustration, p. 51). This diagram shows the order in which the group would amplify the cards.
The participants were to consider it a journey of the ego towards self-realization or individuation. Each Tarot archetype would represent a different aspect of an individual's conscious or unconscious experience which becomes synthesized with his conscious awareness. This chart of the journey used the Waite deck because of the smaller size of the pictures and for purposes of comparison.

The first row of the chart may stand for the personification of qualities as seen in figures such as "The Fool", "The Magician", and "The High Priestess". The second row is that of meditation or equilibrium. "Death" and "The Hermit" are the most subtle representatives of either principle. The figures in this row are allegorical; they are named after qualities. The third row can be that of illumination, of man receiving insights. These archetypes are at the same time the most difficult to understand and the most necessary to confront if personal growth in experience or understanding is to occur in the practice of counseling and guidance.

"The Devil", for example, can exemplify the problem of evil in our society as reflected in alcoholism, drugs, and child abuse. "The Tower" can be seen as a radical change in one's life. "The World" can be viewed as either the final stage of individuation or as a trap from which to be extricated.

It was also pointed out that every fourth card in this series begins a new cycle. "The Emperor" starts the cycle of civilization; "The Chariot"--the cycle of adventure; "The Wheel of Fortune"--the cycle of life's problems; and "The Tower"--the cycle of illumination.
The participants were given cut-outs of the Marseilles deck (see illustrations, pp. 54-55). They were told to paste the pictures on notebook paper and to keep a journal of their experiences with the cards consisting of: notes from the workshop, meditations, and any other related material. The purpose of this notebook was to increase the participants' experience with the archetypes. Unfortunately, because the subjects were already engaged in so many summer school activities, they were in some cases unable to follow through with this activity in accordance with the manner it was intended.

Instructions for card spread procedures were given the participants (see appendix). These methods were intended for either personal use or for counseling a client. It was found that the participants were unable to utilize this activity until after it was demonstrated in class. After the workshop demonstration of this procedure, the members seemed more enthusiastic about this technique than any other.

The reason for this enthusiasm can be best explained by giving some anecdotes from the workshop. In the process of interpreting a card spread by means of directed associations, a participant received the following insight. She saw that the underlying cause of her past marital problems and present difficulties in forming a meaningful relationship with a man, was due to her presenting a persona to the world which almost completely obscured her feminine side. In her card spread, this situation was indicated by a unique combination of swords—symbolizing the function of intellect, masculinity, and her
persona--and cups and coins--symbolizing the functions of emotion and sensation and her feminine side. The swords dominated the cups and coins in this spread.

Another participant received an insight reinforcing her feeling of personality strength. The Tarot card spread also confirmed her interpretation of recent dreams. The participant said that her dreams told her that she was not acting upon something over which she should have control. She felt this state was uncharacteristic of her personality; and, additionally, she had no insight into this situation. Her Tarot spread did not reveal the problem but assured her that she would be able to cope with it. She said, "'The Devil' and crab (the card of 'The Moon') were ominous. There was real trouble--but 'The Hermit' was favorable--I will see the light and be able to walk out of my difficulty".

Still another participant found interpretations that accurately reflected feelings about her life situation and also revealed a basic personality conflict, as in the first example given. "The Swords" reminded her of striking out on her own. In "The Lovers" she saw the man (lover) being pulled in two directions, as she herself had felt in the recent past. One direction was to remain solid, fixed, and sensible; the other direction was towards flight. The lover, to the participant, seemed to be listening to the figure inviting him to be sensible which was what she decided to be. "The Papess" was hated as being pompous, stuffy, high and mighty, lacking in warmth, and not being amenable to give and take. The participant said, "She's getting
in my way. I want to make magic. I want 'it' to happen quickly--fast results, sharp, on the ball." "The club" reflected, to the participant, that "nothing will happen without my own strength. The club is in my hand...I have to take the club and make it work for me, to decide and to strike balance between Papess and Magician". It seemed that "The Papess" and "The Magician" externalized two conflicting aspects of the participant's personality and viewing these qualities as archetypes helped facilitate the production of insight.

In spite of the great enthusiasm shown by the group towards this technique; it was felt that the effective use of Tarot card spread procedures with a client, in most cases, would involve greater skill in counseling and background in symbolism than most of the participants possessed. On the other hand, the participants seemed quite capable of using these techniques for self-counseling.

In addition, it is felt that these anecdotes reveal the paradoxical nature of the Tarot which is similar in composition to the essentially polar nature of many psychological problems such as: love-hate, life-death, autonomy-dependence, approach-avoidance, elation-depression, and so forth. It is hoped that the effective application of the Tarot in counseling and guidance practice will help facilitate an earlier diagnosis of such conflicts.
Description of Tarot Meditation

Another limitation inherent in the workshop procedures was the small amount of time available for Tarot meditation. It was felt that covering the twenty-two cards of the Major Arcana took precedence over every activity. Nevertheless, meditation theory was summarized (see chapter 2) and practiced.

The meditators were instructed to relax their bodies but to keep their minds active and alert. After the directed amplification—(the elaboration and clarification of Tarot symbolism by means of directed association and by drawing parallels from mythology, mysticism, folklore, religion, and so forth)—of "The Chariot", the participants made their first attempt to meditate. The text for the meditation was taken from Duspensky (1913; 1965, pp. 35-37). What follows is excerpted from that meditation.

Everything in this picture has a significance. Look and try to understand, said the voice. This is Will armed with Knowledge. We see here, however, the wish to achieve, rather than achievement itself. The man in the chariot thought himself a conqueror before he had really conquered, and he believed that victory must come to the conqueror. There are true possibilities in this beautiful conception, but also many false ones. Illusory fires and numerous dangers are hidden here.
He controls the sphinxes by the power of a magic word, but the tension of his Will may fail and then the magic word will lose its power and he may be devoured by the sphinxes.

This is indeed the Conqueror, but only for the moment; he has not yet conquered Time, and the succeeding moment is unknown to him.

It should be noted by the reader that Tarot meditations may be self-directed and not necessarily from prepared material.

Most of the participants were so impressed with the text that nine asked for and subsequently purchased copies. Later, others wanted copies, but none could be locally found. For the most part, meditation was considered an activity to be carried out at home rather than in class.

The Tarot Archetypes

The amplification of Tarot archetypes formed the body of the workshop. Because it was stressed that the meaning of Tarot archetypes is primarily a unique experience, it was not felt necessary to include in this study a complete record of the directed amplifications. However, for the purposes of teaching, the example of "The Lover" is presented here (see accompanying illustration p. 60).

The card called "The Lover" can be related to the legend of Heracles (Hercules) which tells how he was given the choice of two women who appeared to him in a vision or a dream. One woman personified virtue, vocation, sense of purpose; and the other vice, surrender to base impulses and to external pressures. The lover, faced like Heracles with these two opposite modes of conduct, hesitates. The lover has parti-colored clothes divided vertically, and this
externalizes his indication. Heracles picked virtue, and as a result performed twelve labors. What choice will the client make?

On the positive side, this card can imply the making of the right choice and also represent moral beauty or integrity. On the negative side, it can allude to uncertainty and temptation.

We have three human beings whose faces we can see. The people are unaware of the divine presence of Cupid or Eros above them. Eros, the Greek god of love, attracted together the primal forces of the universe and brought harmony to chaos. He can symbolize the divine fire of self-discovery.

What does the fire mean? Where will the arrow land? Are we completely masters in our houses? Is the young man helpless? How do these archetypal forces work? According to Jung (1974), when an archetypal figure breaks through, you often have a sun-burst. Also,
it would be noted that the lover is dressed like a sun-burst. The power of his legs stand out suggesting the physical force.

We have the eternal triangle. Are the figures mistress and wife, wife and mother, sweetheart and mother, sweetheart and sweetheart? One woman has her hand possessively on the lover's shoulder. The other woman has her hand pointing toward his heart. They are both anima figures to a man or he is the animus to a woman.

This card can represent a significant life experience initiation or a maturing process. Therefore, the qualities of the ego can be in transition. The lover has to relate to his own inner femininity (anima). When Eros steps in, the lover must outgrow his mother; he has to face himself and break any compulsive pulling back to the womb.

If the lover chooses the mothering woman, he will have selected her familiar mothering qualities; if he chooses the younger woman, he will have to confront her unknown qualities. The important message, perhaps, is not who he chooses but how he chooses. He has to come to terms with himself whomever he picks.
CHAPTER V

PRESENTATION AND ANALYSIS OF DATA WITH CONCLUSIONS, RECOMMENDATIONS, AND IMPLICATIONS FOR FURTHER RESEARCH

Chapter five will include the analysis and discussion of data and tables, the analysis and discussion of the findings, conclusions and recommendations, and implications for further research.

Analysis and Discussion of Data and Tables

Kerlinger (1973) suggested the use of distribution analysis as a method for analysing descriptive data. Table VI (p. 69) charts a composite view of the results of the evaluation form (see Table V, p. 68) given to the Tarot workshop participants. Table VII (p. 70) presents a histogram which is a frequency distribution by percentages of the reported effectiveness of Tarot workshop techniques. Table VIII (p. 71) presents a composite chart of the calculations for the frequency histogram based on the results of Table VI.

The calculations presented in Table VIII were made with respect to the following considerations. 1. The descriptive response categories were weighted according to the following percentages: (a) 100% was assigned to "greatly"; (b) 65% to "moderately"; (c) 35% to "slightly"; and (d) 0% for "not at all". (e) The "no data" and the "not able to judge" categories were discounted because they comprised no assignable value. 2. Workshop members could choose to respond "not able to judge" or could elect not to respond ("no data"); therefore the number of valid responses to each question varied.
Some readers may have questioned the seemingly arbitrary assignment of percentages to the descriptive categories weighting the responses. The percentages of response were chosen for four reasons: (1) the four categories of response—100%, 65%, 35%, and 00%—are approximately equidistant from each other; (2) the categories include the concept of zero (none) and 100% (complete effectiveness); (3) the precise equidistant points of 100, 66 2/3, 33 1/3, and zero would yield at most a two per cent deviation in the final results—which seemed insignificant due to the relatively small size of the sample presented in this study; and (4) the other option of weighing the categories of response: 3, 2, 1, and zero is a less desirable procedure because most readers would have a more intuitive conceptualization of the data expressed in percentages. Possibly a more balanced spectrum could have occurred if there had been five numerically quantifiable categories instead of four.

The calculations for question one (Table VIII) showed that fourteen people responded positively in their evaluation of workshop effectiveness for a weighted average of 85%; in question two, fifteen responded for a weighted average of 81.3%; in question three, twelve responded for a weighted average of 80.4%; in question four, twelve responded for a weighted average of 82.9%; in question five, ten responded for a weighted average of 79.5%; in question six, eleven responded for a weighted average of 72.7%; and in question seven, fourteen responded for a weighted average of 66.8%. It should be noted at this point that five respondents consistently marked the highest category on all questions.
In Table VIII, the display of percentages is shown. The percentages show the effectiveness of the workshop as reflected by the self-evaluation of the participants according to the arbitrary weighted average for each particular question. Thus, it could be said for question one that the workshop was 85% effective in increasing the participant's awareness of archetypal motifs. For question two, it could be said that the workshop was 81.3% effective in stimulating participants' imagination through the use of emblematic pictures. For question number three, it could be said that the workshop was 80.4% effective in producing insight and awareness through Tarot meditation. For question number four, it could be said that the workshop was 82.9% effective in revealing participants' deepest feelings through Tarot card spread procedures. For question number five, it could be said that the workshop was 79.5% effective in increasing participants' experience with the archetypes by keeping a notebook. For question number six, it could be said that the workshop was 72.7% effective in encouraging a participant to utilize Tarot techniques with either a client or himself. For question number seven, it could be said that the workshop was 66.8% effective in influencing the participants to consider Tarot techniques in counseling and guidance practice. The weighted percentages that were used to show a overall picture for the self-evaluations had a mean of 78.4.
Analysis and Discussion of the Findings

(Additional findings of an anecdotal nature were included in chapter four on workshop instructions and materials.)

It is interesting that workshop participants assigned the last three questions noticeably lower effectiveness evaluations as reflected in the reduced weighted percentages. The first four questions were quite close together in effectiveness ratings reflected in the weighted percentages. The reasons for the lower ratings of the techniques represented in questions five and six, relating to keeping a notebook and utilizing Tarot techniques for counseling a client, might have been because it was not possible for the participants to have fully utilized these techniques during the workshop experience due to time pressures existing during and outside of actual workshop time.

The ratings for question number seven are very difficult to explain because they really implied an overall evaluation of the workshop. One participant's written comment best explains what seemed to be the reason for the lower rating for this technique. "An excellent workshop. I would want to be careful in presenting this to a client....There is a lot of prejudice against the use of Tarot cards. Also, I would not want anyone to believe I was telling their fortune or that they have to be bound to the way the cards turned out for their future life."

The implications from this comment are twofold. First, that this participant and probably many other people feel that there is prejudice against the use of Tarot cards. As with any innovative application of a technique, adequate preparation of participants is
crucial. Secondly, and more importantly, the fear that the client might misunderstand the purpose of the Tarot used as a counseling technique was prevalent. This emphasizes the previously expressed feeling of the researcher that the Tarot, like all other techniques used in counseling and guidance, must be selected and employed with skill according to the particular needs of the client.

Conclusions and Recommendations

Two fundamental questions for future investigations should be mentioned: (a) would modification in the application of Tarot techniques yield more effective results than the method in which the techniques were employed in the study at hand, and (b) is there a more effective way to measure the effectiveness of use of Tarot techniques in counseling and guidance practice?

By suggesting through positive findings that the Tarot has a place in counseling and guidance practice, this study has opened the door for further investigations and applications of the following techniques: Tarot amplifications, Tarot meditation, and Tarot card spread procedures to be used by counselors to help those who will benefit from such treatment.

Since everyone is seen to be unique and has special needs relative to his personality and intellect, there is a necessity of providing a wide selection of differing treatments in counseling and guidance practice. If the findings of this study have encouraged any counselors to explore this area and utilize these methods or to develop their own, the purposes of this study will have been fulfilled.
It has been shown that the Tarot fits into the framework of Jungian psychology, and specialists in this area particularly should now be aware that there is another outlet for their concepts and assumptions concerning the human psyche.

Implications for Further Research

The potential for further research is vast. Studies could be instigated, for example, to measure the gaining of insights from use of Tarot card spread procedures to finding extrasensory perception indications among the same subjects. One could investigate Tarot meditation to explore whether its practitioners acquired greater insights in dream interpretation. Tarot amplification skills could be compared to a counselor's ability to reveal a client's actual problems. The possibilities are numerous.
**Table V**

**EVALUATION OF TAROT TECHNIQUES USED IN COUNSELING AND GUIDANCE WORKSHOP**

**DIRECTIONS:** In the following, check the space that most nearly represents your opinion. Your evaluation may be based either on direct experience or by observation of others during the workshop.

<table>
<thead>
<tr>
<th></th>
<th>not at all</th>
<th>slightly</th>
<th>moderately</th>
<th>greatly</th>
<th>not able to judge</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Did the Tarot amplifications increase your awareness of archetypal motifs?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Did the emblematic pictures stimulate your imagination?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Did Tarot meditation aid in giving insights and awareness?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Did the Tarot card spread procedure reveal your deepest feelings?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Did keeping a notebook increase your experience with the archetypes?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Were you able to utilize Tarot techniques in a meaningful way in either counseling a client or yourself?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Do you think that the Tarot should have a place in counseling and guidance practice?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ADDITIONAL COMMENTS:**

---

---
Questions Evaluating Effectiveness of Tarot Workshop Techniques

<table>
<thead>
<tr>
<th>Workshop Participants</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table VI

Composite Chart of the Effectiveness of Tarot Workshop Techniques
Table VII

Histogram Representing A Frequency Distribution By Weighted Percentages of The Effectiveness of Tarot Workshop Techniques
<table>
<thead>
<tr>
<th>Questions</th>
<th>Number of Respondents</th>
<th>Assigned Weight</th>
<th>Product</th>
<th>Number of Respondents</th>
<th>Assigned Weight</th>
<th>Product</th>
<th>Number of Respondents</th>
<th>Assigned Weight</th>
<th>Product</th>
<th>Number of Respondents</th>
<th>Assigned Weight</th>
<th>Product</th>
<th>Sum of The Products</th>
<th>Total # of Responses</th>
<th>Weighted %'s</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>8</td>
<td>100</td>
<td>8</td>
<td>6</td>
<td>65</td>
<td>390</td>
<td>0</td>
<td>35</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1190</td>
<td>14</td>
<td>85</td>
</tr>
<tr>
<td>2</td>
<td>7</td>
<td>100</td>
<td>8</td>
<td>6</td>
<td>65</td>
<td>520</td>
<td>0</td>
<td>35</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1220</td>
<td>15</td>
<td>81.3</td>
</tr>
<tr>
<td>3</td>
<td>7</td>
<td>100</td>
<td>3</td>
<td>6</td>
<td>65</td>
<td>195</td>
<td>2</td>
<td>35</td>
<td>70</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>965</td>
<td>12</td>
<td>80.4</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>100</td>
<td>4</td>
<td>6</td>
<td>65</td>
<td>260</td>
<td>1</td>
<td>35</td>
<td>35</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>995</td>
<td>12</td>
<td>82.9</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>100</td>
<td>4</td>
<td>6</td>
<td>65</td>
<td>260</td>
<td>1</td>
<td>35</td>
<td>35</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>795</td>
<td>10</td>
<td>79.5</td>
</tr>
<tr>
<td>6</td>
<td>5</td>
<td>100</td>
<td>3</td>
<td>6</td>
<td>65</td>
<td>195</td>
<td>5</td>
<td>35</td>
<td>105</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>800</td>
<td>11</td>
<td>72.7</td>
</tr>
<tr>
<td>7</td>
<td>5</td>
<td>100</td>
<td>4</td>
<td>6</td>
<td>65</td>
<td>260</td>
<td>5</td>
<td>35</td>
<td>175</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>935</td>
<td>14</td>
<td>66.8</td>
</tr>
</tbody>
</table>

Mean of Weighted %'s: 78.4
Standard Deviation of Weighted %'s: 6.38
REFERENCES


(Originally published, 1944).


(From the collected works of C.G. Jung, vols. 4, 8, 12 & 16).


Mathers, S.L. *The tarot its occult signification, use in fortune-telling, and method of play, etc.* New York: Samuel Weiser. (Publication date not given).


Nichols, S. *Directions for tarot card spread procedures.* Unpublished Manuscript. (Contact thesis author for further information).


Additional References


APPENDIX

DIRECTIONS FOR TAROT CARD SPREAD PROCEDURES

6 THE CARD OF RECENT PAST
7 THE CARD OF NOW
8 THE CARD OF TRIMESTER HENCE
9 THE CARD OF YEAR-TO-COME

Pick out your own 9 cards, but lay them out like these examples, in the order shown in the diagram, and following the instructions.
The researcher wishes to express appreciation to Mrs. Sallie Nichols for her kind permission to not only utilize these materials in the workshop but to also duplicate them in the thesis; (see reference list for further information).

THE NINE-CARD TAROT ORACLE

METHOD 1: OPEN FACE SPREAD

Lay out the twenty-two Trumps, the four Aces, and the four Knights FACE UP on a large flat surface. If you can’t find a table big enough, use the floor.

Pick out nine cards that interest you the most or catch your imagination. Choose these cards carefully, but not intellectually. If you are unfamiliar with whatever deck is being used, don't try to decipher a card's title or decode its symbolism. Respond spontaneously and emotionally. Does the picture intrigue you? Does it strike a responsive cord in you?

In choosing these nine cards, it's important to understand that there is no such thing as a "bad" card. As with the sixty-four hexagrams of the I Ching, each belongs to its time and season. Also, as with the I Ching, their meaning is symbolic rather than literal, so that one might choose, say, DEATH or THE HANGED MAN with no implication that this "means" physical death, suicide, physical torture, etc.

Having chosen your nine cards, put away the rest, leaving these nine face up. Now study them carefully once more and choose from their number the one card that comes closest to your ideas of yourself
in relation to whatever problem or question you face at the moment. This card is your NAME CARD. In choosing it, remember this choice is temporary: for this moment only and in relation to this situation only. You are not stuck forevermore with this selection. Next month—or even next week—you might choose a different card.

Having selected your name card, leave it face up in the center of your table. Now shuffle the remaining eight cards, mixing them up without looking at them, and keeping them FACE DOWN. While you are shuffling, make a wish or ask the "Oracle" of the Tarot a question that concerns you, preferably about some matter that is pending. THE MOMENT YOU HAVE FOUND YOUR WISH OR QUESTION, STOP SHUFFLING.

Now deal out four of these eight cards, FACE DOWN, and put them in a pile at one side. These represent THE ORACLE OF THE TAROT. They will be discussed later.

Since the exact wording of your wish or question is important, it's a good idea to stop here and set this down on paper exactly as you've expressed it to yourself.

Now you have four cards left in your hand. Deal them out clockwise, FACE UP, as shown in the accompanying diagram, starting with card #6, just to the left of your name card, (The four "Oracle" cards still remain face down.)

Now look at the five cards spread out face up according to the diagram. Try first for a GENERAL IMPRESSION. (Favorable? Unfavorable? Pleasing? Displeasing? Etc,) WHAT STRIKES YOU ESPECIALLY?

Next study each card individually in order, beginning with your name card. Ask yourself these kinds of questions about each: What first attracted me to this picture? In what way might it "belong" to me? Does it remind me of an incident in my life? Of a person or situation?

As you move clockwise from card #6 (RECENT PAST) through card #7 (THE CARD OF NOW) to card #8 (THE CARD OF THREE MONTHS HENCE) contrast each card with the preceding one, looking for similarities, and differences in tone and flavor. CAN YOU SEE ANY ORDER OR PROGRESSION IN THEIR MOVEMENT?

What about card #9 (THE YEAR TO COME)? Does it seem to you a gradual culmination of the others? Or does it seem quite different? If so, in what way is it different Etc.

Now it is time to consult the "ORACLE" cards. Turn up the TOP CARD (card #5) first. This card is the SIGNIFIER. It represents your wish or question. WHAT IS YOUR FIRST REACTION TO THIS CARD? (Favorable? Unfavorable?) Next turn up the remaining three cards. These represent influences at work in connection with your wish or question. Pause here to study these and catch first reactions to these INFLUENCE CARDS.

IF YOU MADE A WISH, and the SIGNIFIER seems to you strongly
positive, then your wish has a good chance of being realized provided you take into consideration the influence and personalities represented by the three INFLUENCE CARDS. Should the SIGNIFIER seem to you strongly negative, then perhaps your wish is not yet ripe for maturation in reality, and the three INFLUENCE CARDS may give you a clue as to the forces within and without which need first to be overcome or utilized in this situation.

If YOU ASKED A QUESTION, the SIGNIFIER provides either a direct answer, or a veiled clue, and the INFLUENCE CARDS give additional details or more clues. In deciding the cards' meaning, your own intuition is the best key.

SUGGESTIONS: Make a chart of your spread and meditate on it from time to time. Lay the cards out again a week or so later according to your diagram and see what new insights spring to mind. Be on the alert for persons, incidents, news items, pictures, or whatever that connected with any of these cards. You may be surprised at the "A-HA" experiences that pop into consciousness at odd moments when the Tarot Spread is farthest from your conscious awareness. If you record your dreams, you may get a dream that seems to connect with one or more of these Tarot figures. Jot down even the most insignificant-seeming connections; often together they'll create a meaningful pattern.

NOTE: The OPEN FACE SPREAD is particularly useful when one is relatively unfamiliar with the cards. It can be used alone (as above) or with another person. In this case, you will play the role of FACILITATOR and the other person will be the QUERENT.
When spreading the cards for another person, you proceed exactly as described above. The QUERENT chooses his nine cards, selects his name card, shuffles the remaining cards until he finds his wish or question, and then HANDS THE CARDS TO YOU. You jot down his/her wish or question, lay out the cards, describing their positions and helping to make connections via the kinds of questions suggested above.

Experience has shown that the OPEN FACE SPREAD is chiefly useful where the QUERENT (be it you or another person) is not too familiar with the Tarot. Later on, one tends to lose his naivete in selecting cards, so then the CLOSED-FACE (described below) is usually more fruitful.

HOWEVER, in working with another person, it is IDEAL IF YOU (THE FACILITATOR) are well acquainted with the wealth of symbolism inherent in each card. Your feeling for the Tarot pictures as open-ended symbols, (rather than fixed signs) will help each querent to get in touch with the meaning that belongs to that individual person in that life-situation. (For example: It is conceivable that two querents might select identical cards and that these might create two identical spreads. Yet the meaning for each would obviously be quite different).

METHOD II: THE CLOSED FACE SPREAD

This method is identical to the Open Face Method, except that the cards are spread out FACE DOWN and the Querent selects his nine cards
(and from these, his Name Card) without seeing their faces.

As you become more adept, you may wish to add other cards, particularly the Kings, Queens, and Knaves of the four suits, or even the "pip" cards. (I don't myself use these numbered cards - 2's through 10's. Since the Trumps are numbered, I feel that we already have access to the symbolism of numbers.

FURTHER SUGGESTIONS: Will any of you who wish to do so, please try the OPEN FACE SPREAD this week (before you lose your naivete!)? Either lay out the cards for yourself, or act as Facilitator for another person.

PLEASE KEEP A RECORD OF THIS SPREAD, THE QUESTION (OR WISH) AND THE GENERAL FINDINGS. Include also any "A-HA's" that came your way during the ensuing weeks.

Since this group is too large to share findings orally, any who wish to do so might hand me a brief resume. These may be unsigned, if you like.

I cannot, of course, comment on each one individually, but reading these might give me some idea of the general tendencies, difficulties, and high spots which need further comment at subsequent meetings.

I'D LIKE YOUR PERMISSION TO KEEP THIS MATERIAL FOR FUTURE REFERENCE, SO PLEASE GIVE ME XEROX OF CARBON COPIES.

I HOPE THAT EACH OF YOU WHO DOES THIS HAS A MEANINGFUL EXPERIENCE WITH THE TAROT CARDS.