

Sinners Tarot

A Satanic Approach to Divination

By

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“A certain darkness is needed to see the stars.” -Osho

“I will kiss the devil on his tongue.” -Kiss the Devil, Eagles of Death Metal

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Preface 1

Beware of this material. It is not to be taken lightly, and it is not a novelty.

While you may have trinkets of cultural significance adorning your home, this should not be considered a part of such a collection. Most items of a supernatural origin are intended to provide spiritual protection. This book will indeed do the opposite. It is designed to attract chaotic energies to you, rather than deter them.

If you want to follow your curiosities towards darker paths, this book will help you. It is a beginning to embracing energies what some might consider to be evil. They might be evil, especially when compared to other modes of beliefs. Do not deny this. Do not think this is some part of subculture movement best used to anger your peers. It deserves respect, and if you don't give it, then may your life be interesting.

To those who do consider this form of magic to be too destructive and best left alone, then do so. To those who find this material an offense to their God and wish it destroyed, please don't do that. Remember that every religion has experienced persecution, and I'm sure (if it were possible) you'd ask for the mercy of others to not burn your ancient sacred texts. If it makes you feel better, send the corruptible your hopes and prayers. I'm sure they'd appreciate it.

Preface 2

I'd like to share a word to those who do not follow any religious sect or have any belief in the supernatural. Don't ruin it for everyone else. Thank you.

Introduction

There are a few reasons why I titled this book "Sinners Tarot". One of them is that there are too many variant Tarot decks out there with a similar name to "Satanic Tarot" or "Demons Deck". I personally feel that honesty is the best policy when considering spiritualism. Those who do believe, they have experience with

charlatans and liars, and so trying to cover up rational choices with mysticism is a mistake. At least it is in my opinion.

Another reason I titled this book “Sinners Tarot” is because that’s exactly what a practitioner of this craft is. Now, I’m not calling anyone who practices in pagan rituals evil in a natural sense, but to Christians they are sinners. They renounce the authority of Yahweh, they consort with the spirits of the wild, and they do not abide by the teachings of Jesus Christ (at least not with that divinity in mind). To oppose the laws of Christianity is to sin. So, by definition, they are sinners.

Yes, there are sects of Christianity which accept the tools of divination. There are those who see the fairies of the forests as divine messengers rather than minions of Satan. My intention is not to damn them but rather to point out that they are not traditional canon. There will always be variations of the majority faith. Yet, the majority Christian faith will see reaching out directly to demons as an act of evil. It will be seen as a sin. So, we are sinners.

Especially since in this book the reader is directly reaching out the minions of hell. Not only the minions, but sometimes to hell itself. And especially its master, Lucifer. To be clear, I am not advocating people to act against the law. I am not suggesting my readers to steal, destroy, and murder at will. I personally believe in

the concept of separation from church and state, and so people can believe whatever they want and still be productive citizens.

A person does not have to abide by the tenants of Christianity in order to be a good person. In fact, they can do the opposite. Reading this book and practicing its form of divination is that opposite.

Tarot typically is a collection of seventy-eight cards and each represent a concept. The first twenty-two are trump cards called Major Arcana, and the remainders are suit cards called Minor Arcana. In the Minor Arcana, it numbers one through ten with a Paige, Knight, Queen, and King for each of the four suits. With these cards, a diviner can randomly select them from a stack, arrange them in a particular pattern, and determine an answer or suggestion for the person being read.

There are variations to this formula. The area with the most variation is the pattern which a diviner lays down the cards. I will provide a summary of such patterns later in this book.

Another large area of variation are the cards themselves. Seventy-eight is the standard amount of cards in a deck, which coincides with the amount in Major and Minor Arcana sections. If this number is changed, it usually means that the

separation between Major and Minor Arcana no longer applies. This is called an Oracle Deck. Oracle Decks are to be read with their own specialized reading patterns.

The Sinners Tarot deck has the traditional seventy-eight card amount. However, it will not have the traditional Major Arcana cards found in most Tarot decks. Instead, they are replaced with demonic figures (such as Lucifer, Lilith, Baphomet, etc). The Page, Knights, Queens, and Kings are replaced with theological locations (Land of Nod, Nine Circles of Hell, the Abyss, ect). The suit cards are replaced with a list of demons that will have their own unique suits. Overall, you could label the Sinners Tarot as an Oracle deck, but it's function is to operate like normal Tarot.

With this book, you will be learning how to rely upon demonic symbols to divine the future. Instead of looking out to the universe for answers, you will be looking directly into hell. Instead of dwelling upon concepts like the Wheel of Fate, you will be dwelling upon the image of a Demon. You are reaching out to the darkness and hoping that it reaches back. This is why I began this book with a warning. Others who want to be inspired by light can use the traditional Tarot Deck. You are choosing the other path. Beware.

Chapter 1

The Sinners Tarot is divided into three sections: the Host, Dominion, and Legion.

The Host is the collection of what would be the Major Arcana in a normal Tarot Deck. They number from one to twenty-two, and each card will represent a specific infernal character. I named this first section The Host, because it contains more influential and higher ruling demons than are represented in Legion.

Within the Host are more divisions, each having their own unique importance and window into the nature of the demons in question. The first are the Seven Deadly Sins. Each sin is represented by their corresponding Demon, based on the classification of The Lanterne of Light in 1410 AD. They are as follows:

Pride = Lucifer

Wrath = Satan

Envy = Leviathan

Greed = Mammon

Gluttony = Beelzebub

Sloth = Belphegor

Lust = Asmodeus

These are the first seven cards in the deck. The Seven Deadly Sins are the introduction into the rest of the cards, because they are the beginning stepping stones into understanding the wisdom of Hell. Here is where it gets tricky. There are many acts which the Christian faith has labeled as sins. If you take these teachings at face level, they make sense. If you have an overabundance of pride, you might not be able to recognize the dangers around you. If you are overpoweringly gluttonous, your health will surely suffer. Yet, this is not all that can be learned.

What if a person had absolutely no pride in themselves? They might not feel like they can get the promotion at their job. They might not believe in themselves enough to win the track race. They might not fight back against someone oppressing them into indentured servitude. In essence, they would not think themselves worthy of anything. This is the wisdom that can be learned in the sin of

pride. You are worth something. In fact, your worth can increase the more you believe in it.

This is how you should approach the Sinners Deck. All that was thought to be evil and self-destructive in truth are steps towards a rare form of enlightenment. Each card reveals more about yourself. This is not a guide on how to summon demons to perform spells or complete tasks. You are drawing upon the essence of the demon in the card.

Continuing with the other categories, the next is the Unholy Trinity. They are the Dragon, the Beast, and the Liar. These are the beings which will come to Earth to conquer it, according to Revelations in the Holy Bible. Each represents an antithesis of the Holy Trinity, which reveals more about the opposition to mainstream Christian theology.

Next is the Four Horsemen, which again are characters in Revelations. While the New Testament advocates forgiveness and a peaceful living, they represent the aspects of human confrontation and the results of such. Again, I am not advocating human violence, but it exists whether we want it or not.

The Mothers are unique in that they are based on human figures. They are not the only ones, but these three represent the natural life cycle of mortals. They are

the Whore of Babylon, Lilith, and the Witch of Endor. From young to old, they each have their place in the human world.

Next is a single card under the label of Guide, and it's name is Baphomet.

While it is not a figure directly referenced to in the Holy Bible, its image has become directly involved with modern views of Satanism.

The other mortals in this deck are the Cursed. They are humans made immortal from being cursed. Their eternal suffering is supposed to be viewed as a punishment, but their acts and existence carry more significance than that.

Finally, the last is listed under the category of Darkness Eternal, and it is named Ahriman. While the name is borrowed from Zoroastrianism, the same can be said about the faith as a whole as far as Christianity is concerned. Ahriman is the origin of darkness, or better described as the shadow of God.

The next collection of cards is Dominion. These take the place of the Court Cards, which would be the Paige, Knight, Queen, and King. The Court Cards give more description about the suits that they represent, but I felt that they were unnecessary in the Sinners Tarot. The suit cards represent themselves adequately, so I replaced them with locations known in the Christian faith. These "land" cards less represent a specific demon and more so represent the world around us.

The first category are the Rivers of Hades. Originally a Greek Mythological piece, the Rivers made their way into the later written Holy Bible. They have retained their original meaning, but they have been adapted for more infernal meanings.

The second category is the Earthly Realm, and it is for only one single card: the Land of Nod. While it was said to be the birthplace of Enoch, the first city, it is also the land where Cain (brother and murder of Abel) was cast out by God. It was here that Cain was to learn pains beyond that of the normal human realm, and for that it is has earned its place in the deck.

The third category is Beyond Hell, and it also has a single card: the Abyss. The Abyss has its origin in many different myths, but the one I like best is again Greek Mythology. It is not a place of darkness, but more specifically it is a place of eternal space. It is the origin of all things, and it is noteworthy that the Abyss is not seen in a positive light.

The fourth category are the Nine Circles of Hell. While the mythology existed in some form before, it was Dante Alighieri who mapped them out in his book “Inferno” in the 14th Century AD. Each circle is depicted as a punishment for

specific sins, but in this book, they will represent the atmosphere of those who enact such sins.

The third collection is Legion, and they are a list of thirty-nine demons and a unknown card. The thirty-nine demons in question are the only ones to be listed in both the “Pseudomon Archia Daemonum” by Johann Weyer and “Arte Goetia” found in the “Lesser Keys of Solomon”. This fact gives them a little more credibility, and so only they have been included in Legion. The final card is left unknown for a purpose, which will be explained later.

They fall under four suits, just as the original Tarot does. Instead of the usual suits, they have their own four which act somewhat similarly. They are as follows:

Wands = Relics

Swords = Books

Pentacles = Coins

Cups = Potions

Wands represent ideas, Swords represent action, Pentacles represent wealth, and Cups represent love. These four traits still coincide with Relics, Books, Coins,

and Potions, but their specific meanings are more detailed towards the origins of the infernal.

The following chapter will give more description to each card and category.

For now, you've been given a good overview of the cards as a whole. Take this time and rest. Consider if you still wish to move forward. It's one thing to be enticed by the word "Devil". It's completely another thing to seek it out for knowledge of the past, present, and future. Make sure this is what you want.

If it is, please move forward and learn the tools you'll need to learn from the infernal. You are now becoming a sinner.

Chapter 2

Here you will find descriptions and images of all seventy-eight cards. They are described in a specific formula to better help you understand how to use them. If you disagree with any of the information presented, feel free to ignore it. These cards are capable of many interpretations, and you are the deciding factor. I do ask that you keep aware that you are drawing upon dark energies, and the best rule of thumb is to above all respect them. Ridiculing these entities is not a wise thing to do.

Image: As with normal Tarot, each card will have an image upon it. This is both to help convey the message behind the card as well as to help you remember it.

Memory works best when there is some stimulus to pair with information.

Truism: When the card is upright, this is a single line of philosophy specific to each card. Without having to spiritually experience or investigate the card, this line will

give the message as directly as possible. It is as if the being behind the card is directly speaking to you.

Admonition: This is more of a warning or piece of advice. This is the message that is being conveyed when the card is reversed. As with regular Tarot, a reversed image doesn't necessarily mean the worst. Sometimes it can mean the opposite, but for the most part the message is slightly more negative by nature.

Mythology: This is the history behind the name of the demon or place. This is not just the Christian mythology but also the pagan one as well (if there is one). Most of the names for demons were derived from deities from other religions, and to ignore this fact is to be blind to reality. Much of the information specific to the demons were derived from instructions on how to conjure them for specific purposes, and some of the information presented represents that fact. You can do what you want with such information.

Divination: This is more of an explanation as to the nature of the card. Each card will represent some part of an infernal philosophy, and they will be integral to your

divination techniques. This is where personal interpretation matters the most.

Feel the cards and go with your intuition. Honestly, it is best if you practice with the mainstream Tarot before practicing with this book. There are many techniques out there and good advice on how to use divination techniques. I am not including all of them in here, which might be seen as reckless and irresponsible. So be it.

This book is not to handhold you through the steps of learning the other world. If you are reluctant to call upon such beings for their advice, then good. This is a sign that you will respect the Sinners Tarot. Be careful of what you call upon. You might not be ready to listen.

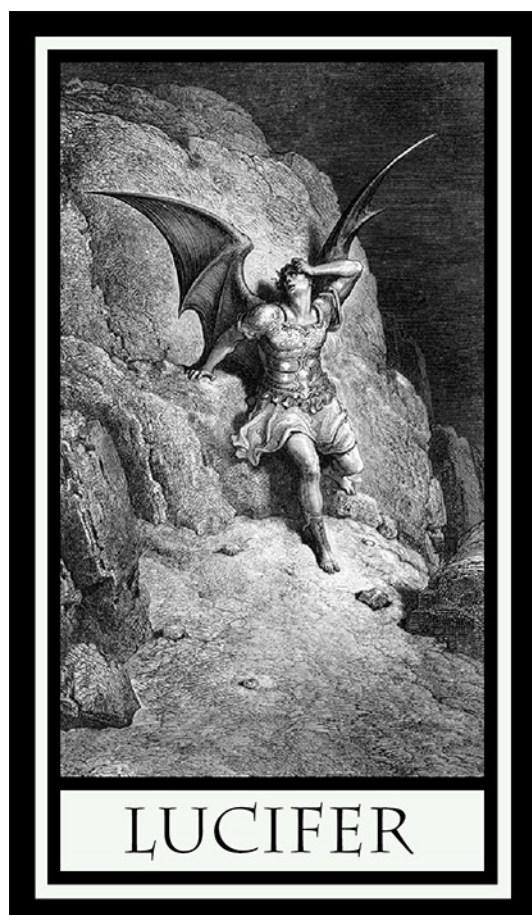
The Host

These are the demons who hold control over hell. Each one represents a concept higher than the rest of the Legion. They are unique. Much like the Major Arcana, they dominate the deck. When you see a Host card, the message in any

divination is directed by its presence. Of course when you see more than one Host card, the card closest to the number one is most dominant.

Card One: Lucifer; Pride

Image: “Paradise Lost”, illustration by Gustave Dore



Truism: Know your worth and potential.

Admonition: “Pride cometh before the fall.”

Mythology: The very first angel to fall, Lucifer is the ruler of hell. Lucifer’s origin is from ancient Roman mythology, and his name means the “Morning Star” (or more accurately, the planet Venus). Lucifer is obviously the most interesting of all the fallen angels, as he is the very first to chose to rebel against God. A popular belief is that only humans have the power of will, and that angels covet that ability. Yet, Lucifer did make a choice, and then he chose to share that ability with others. His reasoning, according to the Holy Bible, was his pride. He felt that he should have dominion over all of creation, and for it he fell from Heaven.

Another interpretation of this event is that Lucifer rebelled against God not because of wanting to be ruler, but perhaps Lucifer saw the tyrant for what he truly is. God is vain, petty, and jealous to those who do not follow his rule. Lucifer has been depicted as the ultimate monster, but he could also be seen as the ultimate

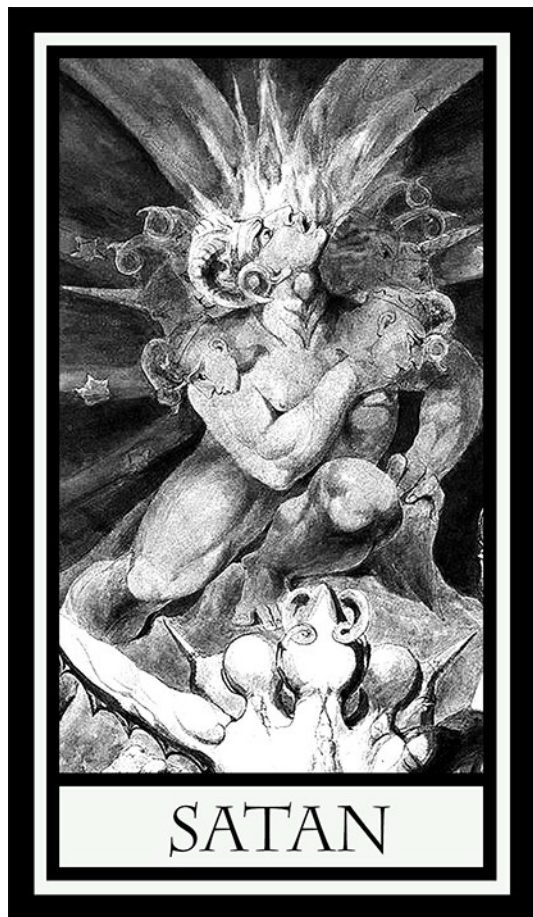
individual. He bows to no other, and he raises others to his level. It is his pride that kept him from being a servant to a cruel lord.

Divination: This is the card of pride. It focuses on the importance of self-worth.

When this is presented, it is a sign that the person should focus back on themselves. If reversed, then the person is too focused on themselves and are ignoring the world around them. They too will fall from grace.

Card Two: Satan; Wrath

Image: "The Number of the Beast is 666", by William Blake



Truism: Seek out your vengeance.

Admonition: Do not get caught in your storm.

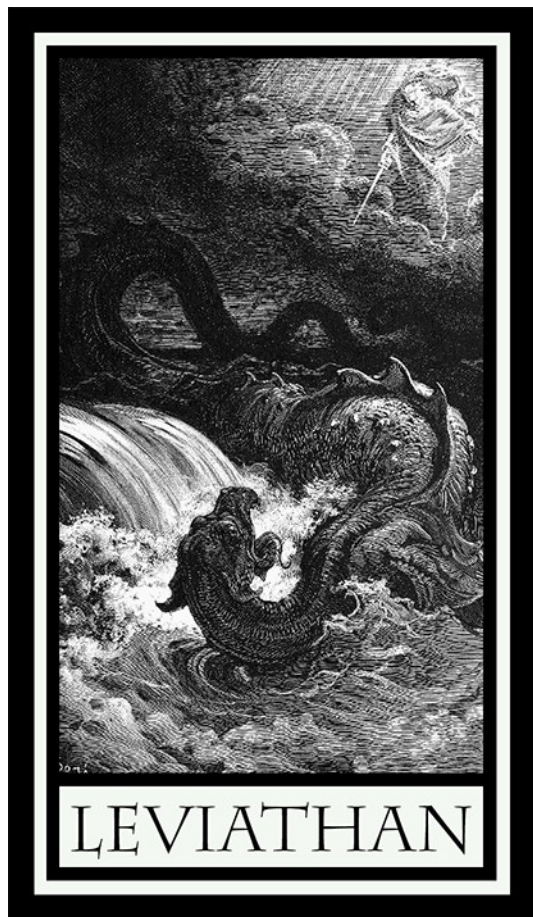
Mythology: The name Satan is also used in reference to Lucifer. However, there are a few instances where the two are considered to be different beings. Specifically, the “Lanterne of Light” is what the Seven Deadly Sins hierarchy is based upon, and it shows Satan as heading the sin of Wrath. His name is a later introduction to the

bible, and he is the one believed to have tempted Jesus in the desert. It's possible to see Satan as simply another facet of Lucifer's being, and that this face was the personality who commanded the legions of hell to war upon the kingdom of Heaven.

Divination: This is the card of wrath. It justifies the feelings a person receives when they have been wronged. While many philosophies teach the notion of forgiveness, some transgressions cannot be forgotten. If reversed, the person should be careful of letting their havoc destroy the world they live in.

Card Three: Leviathan; Envy

Image: "Leviathan" Paradise Lost, Gustave Dore



Truism: Take that which is undeserved.

Admonition: Not all belongs to one.

Mythology: Leviathan is the sea beast that haunts the dark waters. It is a representation of humanity's primal fear of the unseen, and our imagination continues to mutate it's form. Originally depicted in Canaanite mythology as a primeval monster that was destroyed, it has since then become immortalized and

expected to be destroyed in the apocalypse, along with all other evil beasts. Some classical artists depict its mouth as the opening to hell, but a representation of Envy incarnate should be more than a simple doorway.

Divination: This is the card of envy. While the impulse to steal from another is a primal instinct, sometimes it is more than just a simple want. Sometimes, those who flaunt their possessions do not deserve them. If reversed, the person should be careful not to become the very person they stole from.

Card Four: Mammon; Greed

Image: “Mammon”, by Watts George Frederick Watts



Truism: Acquire that which makes you greater.

Admonition: Do not drown in your wealth.

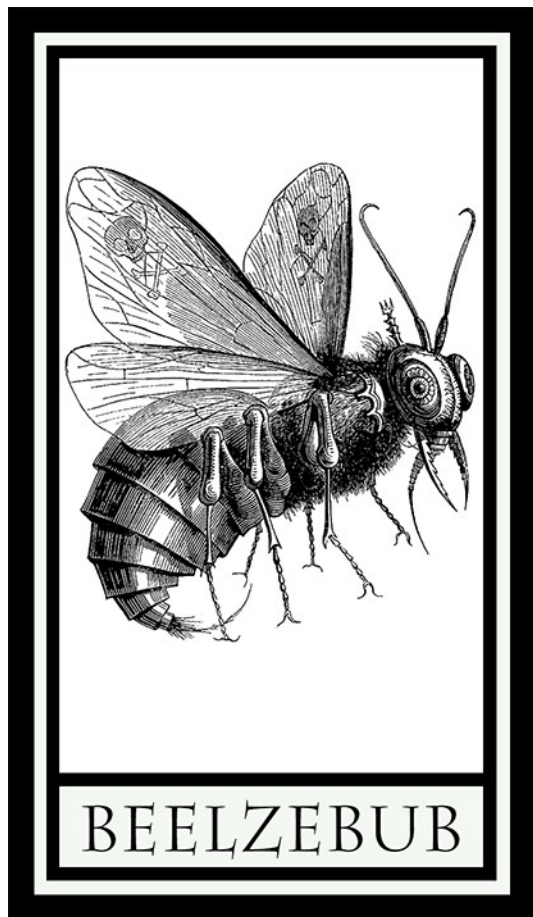
Mythology: Mammon's origin is more linguistic. His name means "wealth" in Latin and Ancient Greek, and those cultures believed that any concept would have a corresponding deity linked to it. So in essence, the god of wealth would be "Wealth". There is also a Syrian connection to the same type of God, but the Holy

Bible focuses more so on the Latin origin. They refer to the name Mammon as a connection to wealth, but eventually it became its own demon.

Divination: This is the card of wealth. In a world that is focused primarily on survival, having wealth is a creative cultural evolution on the notion of food. A gold coin represents work, which can be exchanged for goods. So, those with the most wealth are most likely to survive. If reversed, the person should be weary of the dangers of excess wealth.

Card Five: Beelzebub; Gluttony

Image: "Beelzebub", from "Dictionnaire Infernal" by Collin de Plancy



Truism: Consume the strength of your lessers.

Admonition: Retain your mobility or be easy prey.

Mythology: This is the one famously referred to as “The Lord of the Flies”.

Originally a Philistine god, the beginning part of the name “Ba’al” is translated as

Lord. Many see this as a direct connection to the demon Baal, but they definitely

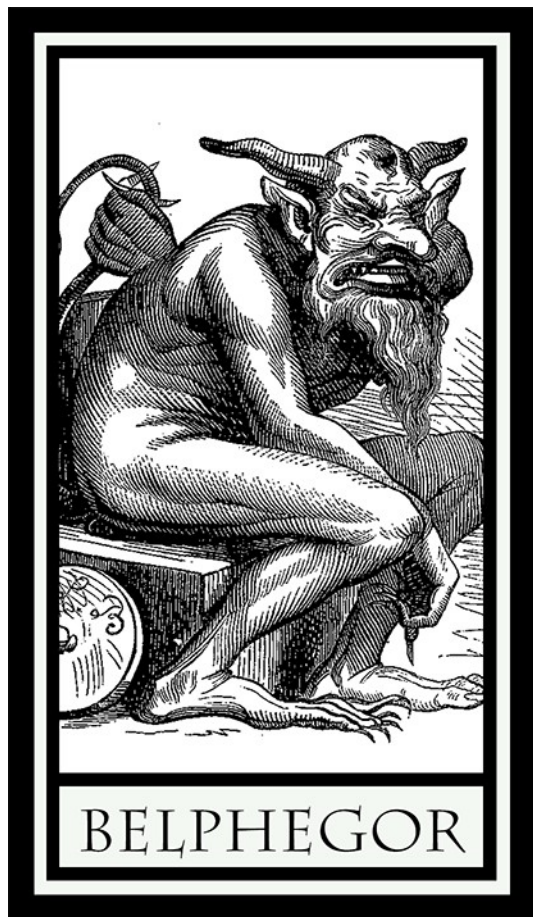
are treated differently in Christian religion. With the imagery of flies, Beelzebub is

compared to a parasite that feasts upon excrement. Yet, in many African cultures, having flies is a sign of wealth, for such a person would have many cattle.

Divination: This is the card of Gluttony. Without food, we die. This is one of the many limitations of mortality, but arguably a big one. We humans are constantly beset by the need to consume, but perhaps there is a more divine purpose of such. To consume something else is to experience it and let it become a part of you. If reversed, the person should know that while eating is satisfying a carnal desire, predators find immobile prey the easiest targets.

Card Six: Belphegor; Sloth

Image: “Belphegor”, from “Dictionnaire Infernal” Collin de Plancy



Truism: Do not be a slave to others.

Admonition: Ignore the sweet song of the Abyss.

Mythology: Belphegor is originally a Moabite god connected to a sex cult. They were known to have orgies, and he was depicted as a large phallus. Later he is seen as a direct opposer to the sixth Sephiroth “beauty” in the Kabbalistic religion. He is called an inventor, which directly connects with the old saying “Necessity is the

mother of invention.” An interesting fact about Belphegor is that he has a pallindronic prime number attributed to him, which is the number six-six-six with thirteen zero’s and a one on both sides.

Divination: Even though work is both necessary and demanded by all, the body needs rest. If neglected of rest, the body will force itself to shut down. While in rest, it could be said that it is the only time the body releases the mind to do as it may; a moment of true freedom. If reversed, the person should be aware of the desire to waste away into nothing.

Card Seven: Asmodeus; Lust

Image: “Asmodeus”, in the “Dictionnaire Infernal” by Collin de Plancy



Truism: Enjoy the call to life.

Admonition: Be mindful of your seed and soil.

Mythology: Asmodeus is loosely connected to the Zoroastrian religion's daevas.

Linguistically, his name is closer to the concept of wrath than desire. In the book of Tobit, there is a story where Asmodeus prevents husbands from consummating their marriage with their virgin wives. It might be said that he was protecting the

women's purity against the men's desires. It is later in "Malleus Maleficarum" that he is considered to be the demon of lust. This evolution from protector to defiler could be seen as a natural maturation of human sexuality.

Divination: This is the card of lust. The main function of lust is for the procreation of the species. However, that is not all it is capable of. It is a way to explore the pleasures of the flesh and emotionally bond with another person without relying upon familial bonds or social connections. It is an equalizer. If the card is reversed, the person should be aware of accidental pregnancy or unwanted bonds.

Card Eight: The Dragon

Image: "La Bete de la Mer", from "Tapisserie de l'Abocalypse"



Truism: Know that all things are ancient.

Admonition: The old ways are not to be forgotten.

Mythology: The Dragon is the higher form of the dark Triumvirate, or the Unholy Trinity, which stands in opposition to the Holy Trinity. As God is the highest being of the three, the Dragon is said to be a representation of Lucifer. This is the third direct connection to Lucifer as an individual demon. In the Book of Revelations, he

is seen as a magical beast; a Hydra with seven heads and ten horns, which is itself supposed to be a representation of the fall of seven kingdoms and ten kings. There is confusion between what is the Dragon and what is the Beast, which makes sense due to their triple being existence. The Dragon is believed to be a creature of the Sea, which connects it back to the Leviathan.

Divination: The Dragon is a representation of old evils. There are beings which have no names and sleep in the darkness, waiting for their time to arise again. If the card is reversed, the person should show more respect to ancient things they don't understand.

Card Nine: The Beast

Image: "La Bete de la Mer", from "Tapisserie de l'Abocalypse"



Truism: Pure rage can burn all foes.

Admonition: Such a fire can burn one alive.

Mythology: The Beast is the more primal force behind the dark Triumvirate. While the Dragon is an older entity, the Beast is a living, breathing, vibrant force. It is from the Earth rather than the Sea, which suggests that it is closer to our world and more like an animal. It is said to have ram horns and gives people the “mark of the

beast”, which is placed on the forehead or the right hand. This might be a reference to how contagious rage can spread across humanity. Sometimes it is referenced to the False Prophet, but that name belongs to the Liar.

Divination: Rage is not an evolved emotion, but it does not need to be. It is rage that pushes primates to attack one another, and it forces that only the strongest survive. Eventually, the strongest primate can defeat the jaguar. If reversed, the person should be careful to not follow their passions so blindly that they destroy everything around them.

Card Ten: The Liar

Image: “Saint Augustine and the devil” by Michael Pacher



Truism: Truth is what we believe it to be.

Admonition: Do not fall for one's own lies.

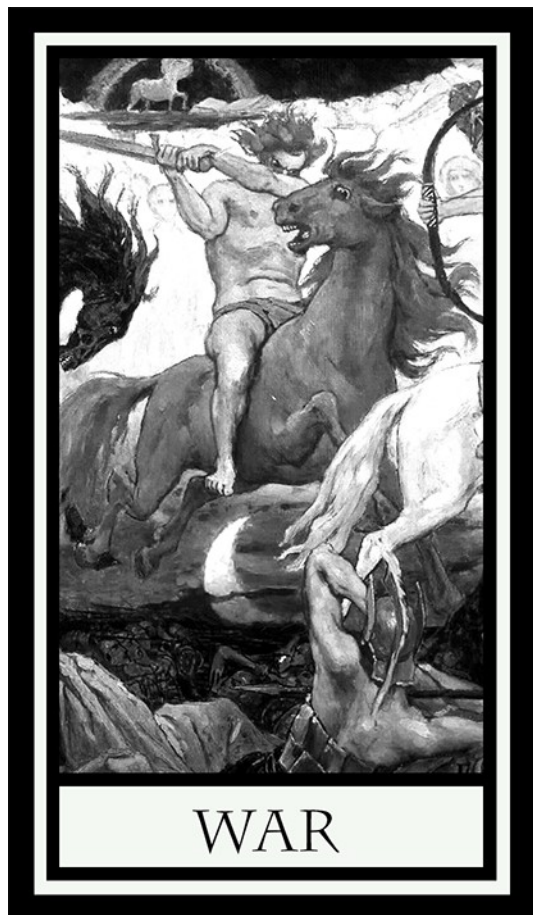
Mythology: There are many references and warnings of false prophets in all religions. The Holy Bible has passages warning its followers of potential false Christs, and it commands its followers to hold true to the faith. The Koran claims that anyone after Mohammed is a false prophet, and even Jewish teachings can be

used to depict Jesus Christ as a false prophet. In the Book of Revelations, the False Prophet is the servant of the Beast and the Dragon, and he will aid them by leading people astray in the end times.

Divination: Truth is subjective. What is true to one person is false to another unless convinced otherwise. Even the Catholic faith revises old rules, which gives credibility to this theory that laws and truths of any person are subject to change. If people believe, if they have faith, then why is it not true? If the card is reversed, the person should be careful not to be caught in a web of lies.

Card Eleven: War

Image: "Four Horsemen of the Apocalypse", Viktor Vasnetsov



Truism: Words can only go so far.

Admonition: Winning the battle might lose the war.

Mythology: War is one of four of the Four Horsemen. They are said to come to herald the coming of the Apocalypse. War is seen as a man with a very large sword riding a red horse. He is to take away peace and allow the men of the world to war with each other. The concept of War has been depicted in many pantheons as

qualities of gods and a god in itself. Ares in Greek mythology is seen as a foolish form of war perpetuated by barbarians, but Roman mythology depicts him as a grand tactician and warrior.

Divination: Humanity goes to war for any number of reasons. However, War's function is to kill people until one side surrenders, is completely destroyed, or agrees to a peace treaty. Whatever the intended purpose, death and destruction is always the outcome. If reversed, the person should review the cost of winning.

Card Twelve: Pestilence

Image: "Four Horsemen of the Apocalypse", Viktor Vasnetsov



Truism: Suffering instills wisdom.

Admonition: Refuse to be consumed by sickness.

Mythology: Pestilence is the second rider of the Four Horsemen of the Apocalypse.

He is interchangeable with the concept of Conquest, although Conquest is much closer to the War Horseman in concept than Pestilence. Pestilence is connected to the plague and sickness that follows in the wake of war. In fact, most deaths from

war is not from the battlefield, but rather from disease. Pestilence is seen with a bow, a crown, and riding a white horse.

Divination: Pestilence is the great leveler, in that no person or creature on Earth is above being sick. There is not one person who can claim they've never been sick to some degree. During sickness, brain chemistry is altered and one can reach previously unknown levels of enlightenment. If the card is reversed, the person must not relent to sickness. They must strive to be well.

Card Thirteen: Famine

Image: "Four Horsemen of the Apocalypse", Viktor Vasnetsov



Truism: Realize your dependencies.

Admonition: Accept your limitations.

Mythology: Famine is the third rider of the Four Horsemen of the Apocalypse. He is seen riding a black horse and is carrying a pair of weighing scales. While riding, he is quoted from Revelations saying “A quart of wheat for a denarius, and three quarts of barley for a denarius; but do not damage the oil and wine.” This suggest

that during a famine that wheat would be affected greatly, but fruit bearing trees would resist more strongly. Scales are also a symbol of justice, which might hint that famine is a force of the divine.

Divination: Famine does not necessarily mean only a lack of crops, but rather it touches anything related to grown crops. With famine, the Earth itself recoils its energies and leaves the beasts of the land to die. Only the well prepared and supported survive. If this card is reversed, the person should consider if they are trying to push beyond their natural limits.

Card Fourteen: Death

Image: "Four Horsemen of the Apocalypse", Viktor Vasnetsov



Truism: Respect the inevitable.

Admonition: Slavery to fear is death in itself.

Mythology: Death is the fourth and final rider of the Four Horsemen of the Apocalypse. Arguably, Death is the most powerful of the horsemen and doesn't even need the other three to rule his domain. He is the only rider given a name; Thanatos, which is the Greek god of restful death. He is seen riding a pale horse,

but Revelations does not detail if he is carrying anything. The figure of Death is usually seen carrying a scythe, which symbolizes a harvesting of life at the right time.

Divination: The only thing certain in life is death. It is an ending to all endings, and we experience it everywhere around us before finally doing so ourselves. If this card is reversed, then the person should realize that they are wasting their life on fearing the inevitable.

Card Fifteen: The Whore

Image: “Whore of Babylon”, by Hans Burgkmair



Truism: Explore the world with your form.

Admonition: Others will attempt to abuse your form.

Mythology: The Whore of Babylon is her full name, but she has another longer title that is “Mystery, Babylon the Great, the Mother of Prostitutes and Abominations of the Earth”. She is specifically attached to a city that in Christian mythology represented unhindered lustful acts. Some accounts are that Babylon is Rome, but

history details Jerusalem as Babylon and that the Whore is a deposed false queen.

Linguistically, she can be connected to idolatry rather than the simple act of fornication. In Revelations, she is seen riding the Dragon, adorned with treasures, and drinking from a golden cup filled with either the abominations of her lucidious acts or the blood of saints.

Divination: The Whore is the first in the immortalized human women in the Host.

She is a young, desirable woman who uses her body for power and pleasure. For both man and woman, youth is the perfect time to explore one's sexuality without restriction. If the card is reversed, the person should be aware that there will be those who simply want to abuse the person's body through means of deception and without compensation.

Card Sixteen: Lilith

Image: "Tom O' Bedlam", by Normal Lindsay



Truism: Your greatest ally is your spawn.

Admonition: Neglect your kin at your peril.

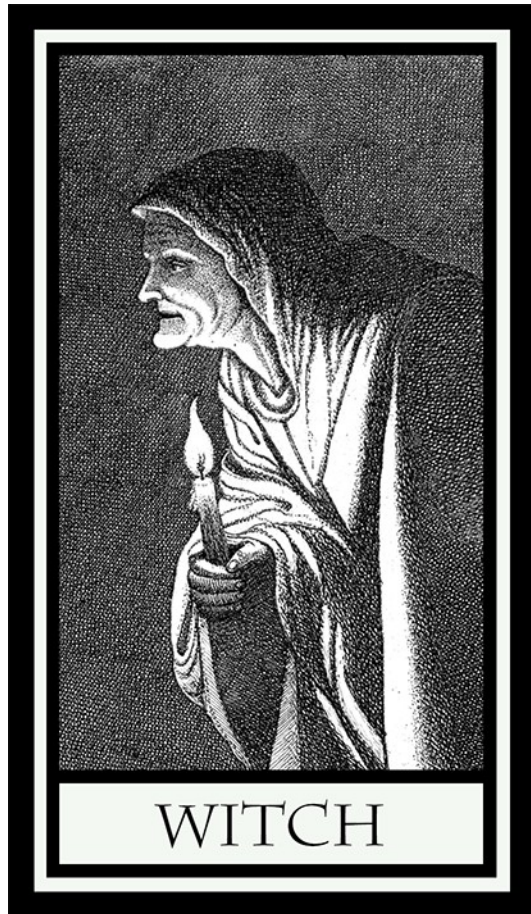
Mythology: Lilith can be seen as a part of many mythologies, but her main origin is from Jewish stories. She is considered to be the first wife of Adam, and she was created from the same clay and at the same time. After she refused to be

subservient to him, she also refused to return (or was banished) to the Garden of Eden where she coupled with the Archangel Samael. The folklore is that she now flies in the night sky; looking for men to steal their seed through night emissions, from which she births more demons. Another interpretation of her rebellion was that she refused to lie with Adam in the missionary position, and she refused to lie with him at all once he laid with animals to sate his desires. God commanded her to do so anyway, and she instead left the Garden of Eden of her own choice. She is also part of the Kabbalah, where she is still considered to be an earthly being of perversion.

Divination: Lilith is a representation of the control women have over life. Without their consent, there is no divine coupling. Without their blessing, there are no children. Her children are loyal to their mother, as all children should be. If reversed, the person should pay more attention to raising their children and/or maintaining their friendships.

Card Seventeen: The Witch

Image: “Witch of Endor” by Adam Elsheimer



Truism: Teach your ways to the young.

Admonition: Isolation comes from one's own making.

Mythology: The Witch of Endor originates from the tale of King Saul. There is a army of the Philistines prepared for invasion, and Saul wishes to consult with God for advice. He had previously driven out all necromancers and magicians from his kingdom, so he has to seek one out anonymously. He finds the Witch of Endor, who summons the ghost of Samuel (the previous king). It is said that once summoned, Samuel scares off the Witch and foretells the downfall of Saul. Some theories are that the Witch was a charlatan, and she is afraid because she is confronted with a real ghost. Another interpretation is that she is fearful because she summons such a powerful ghost that is a herald of evil times.

Divination: The Witch is the keeper of secrets and wisdom. She has survived against all odds and all know she is the one with true power. If reversed, the person should take efforts to not be alone in their final days.

Card Eighteen: Baphomet

Image: “Baphomet”, by Eliphas Levi



Truism: Through knowledge, you will find your way.

Admonition: Ignorance is not bliss.

Mythology: Baphomet did not exist until after the Inquisition decided to interrogate the Knights Templar. The Knight's Templar was amassing a great

wealth and political influence, and the Catholic Church claimed that the knights were communicating with infernal powers. After torturing and killing every member, the Inquisition amassed evidence that the Knights were worshiping a being called Baphomet. While the confessions and evidence could be considered to be false, the name and imagery are connected to many ancient religious symbols. Baphomet is very linguistically similar to Mohamed, the goat head is a direct comparison to Pan, and the caduceus on its groin has its origins in older Judaic symbolism.

Divination: Baphomet is a being of balance. Among all things high and below, man and woman, he is everywhere, willing to help guide those who have lost their way. If the card is reversed, the person needs to stop being blind to obvious wisdom and expose themselves to the universe.

Card Nineteen: The Wanderer

Image: “The Wandering Jew”, by Gustave Dore.



Truism: Question the rule of others.

Admonition: Beware the ire you cull.

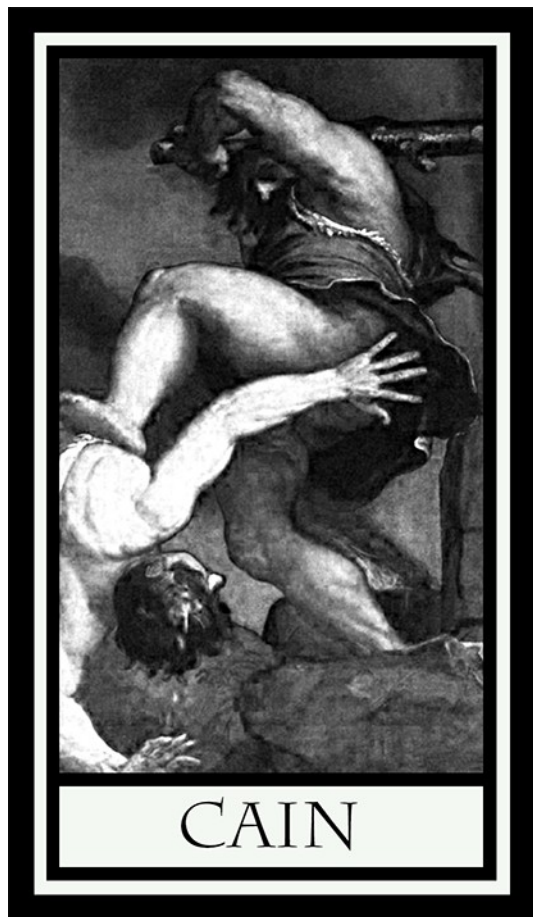
Mythology: The Wanderer is the Wandering Jew, who is the first of three men presented here cursed with immortality. He is the individual who taunted Jesus on

the way towards the crucifixion, and for his cruel actions he was cursed to walk the Earth until the Second Coming. Some records give him the name Malchus, although this is the name given to a Priest who slapped Jesus and is probably not the same person.

Divination: There are those who wish to claim divinity in order to gain control over the masses. The Wanderer is not complacent in allowing this to happen, and he will call such manipulators out with the vilest of taunts. If reversed, the person needs to understand that by ridiculing a lying leader, they will have to defend themselves against the blind followers.

Card Twenty: Cain

Image: "Cain and Abel", by Tiziano Vecelli



Truism: Let no one manipulate your love.

Admonition: Reap what you sow.

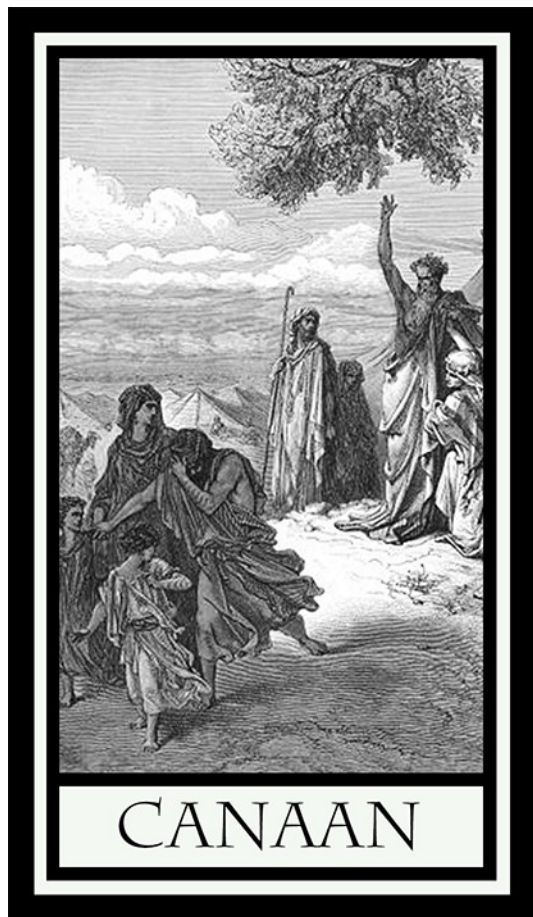
Mythology: Cain and Abel were the first two sons of Adam and Eve. Abel chose to be a herder, while Cain chose to be a farmer. The two brothers were asked to make a burning sacrifice to God. Cain's crops were not as sweet smelling as Abel's goat, and so Abel gained God's favor. Jealous of his brother, Cain murdered Abel. God

then asked Cain what had happened to Abel, and Cain lied about knowing the whereabouts of his brother. For all of this, God cursed Cain with a mark on his body and to walk the land of Nod forever.

Divination: Cain, the farmer, the city builder, the murderer, he is the first human to independently choose to defy God. He saw the strings of God upon the world, and he saw how his brother was a willing slave. Cain, after realizing the vanity of God, would no longer be controlled. If reversed, the person should own their actions and avoid lying.

Card Twenty-One: Canaan

Image: "Noah Curses Ham", by Gustave Dore



Truism: Witness the forbidden.

Admonition: Be weary of what you share.

Mythology: The story of Canaan's curse was originally focused upon his father.

What had happened was Noah had passed out naked in his tent, and his son Ham (Canaan's father) viewed him in such a ridiculous state. Ham then gossips to his son about how humorous the sight was, and an angry Noah curses Canaan to

wander the earth forever. This is the main story, but there are other biblical philosophers that state Canaan was the one to view Moses nude, which is why he received the curse. Others believe the curse had been passed down, because Ham was blessed by God and could not be cursed, but biblical curses generally need a sin by a sinner before a curse is earned.

Divination: Canaan saw the mortality of his supposedly divine father, and he laughed. What had been a perfect idol before had been brought down by the mere viewing of nudity. He saw what mortal men tried to hide, which is that they are very close to animals. If reversed, the person should be aware of the dangers of spreading rumors and sharing with the wrong people.

Card Twenty-Two: Ahriman

Image: "Hellmouth", by Master of Catherine of Cleves



Truism: Darkness needs no light.

Admonition: Darkness lies within all things.

Mythology: It's original name is Angra Mainyu, and it's origin is in Zoroastrianism.

The story is that in the beginning of existence, God (or Ahura Mazda) was a being of pure light, but from this light a shadow was created. This shadow is the cosmic twin of Ahura Mazda, and its goal is to completely destroy everything and bring it

back into nothingness. Christianity borrows much from Zoroastrianism, but it did not borrow a being of darkness that was very close to God. Instead, it chose to embody all evil in a minion; Lucifer. Ahriman deserves to be in this Tarot deck as the origin of all darkness. God is capable of evil, and so an evil of his level must be possible as well.

Divination: While Lucifer is the hero of darkness, he himself is not darkness incarnate. Ahriman is the gateway to the power God has denied his servants and prisoners. It is open to all who simply seek it out. If reversed, the person needs to inspire the darkness in others.

Dominion

These are the territories that are under the control of the infernal. Each place represents another aspect of darkness, and they are the paths that wind through both the material realm and hell. While they are subservient to the Host, they take precedence over Legion.

Card Twenty-Three: Acheron; Woe

Image: “The Ferryman of Hell”, by Gustave Dore



Truism: Life is pain.

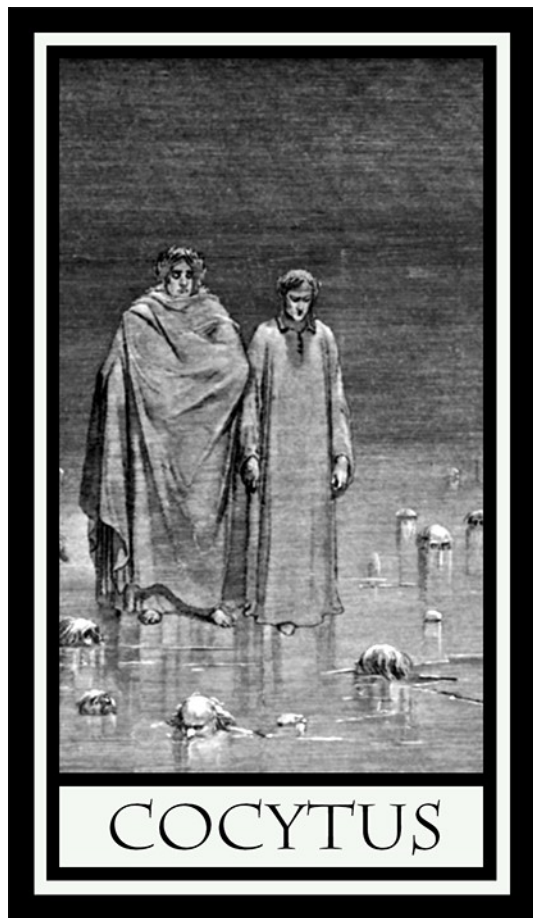
Admonition: Remember the dead.

Mythology: Acheron is the first of the five rivers in Hell. Their origin is from Greek Mythology, where the rivers were in myth and also had a physical location. The rivers themselves were both material and spiritual, in that they were sentient gods that could act on their own. The Roman poet Virgil and Dante placed the river Acheron as the entryway to Hell for new newly dead. It is also said that Charon, the ferryman, is to sail these waters. To Virgil, he helped the dead pass. Acheron was placed in Hades, for it chose to quench the thirst of the Titans during the great war with the Olympians. Following this in Greek mythology, Acheron is seen as a healing river for the restless dead.

Divination: Acheron is the watery path of those who feel woe from their ended lives and unmet potentials. Disappointment is a constant in this universe, but once overcome, we better ourselves for it. If reversed, the person should learn from those who have failed the person or themselves in the past.

Card Twenty-Four: Cocytus; Lamentation

Image: “Cocytus”, by Gustave Dore



Truism: Loss is natural.

Admonition: Do not clench at ashes.

Mythology: Another of the five Rivers of Hades, Cocytus is the river of lamentation.

Dante depicts it at the Ninth and lowest Circle of Hell, and the Giants who fought the Olympians so long ago are chained to the ground here. This frozen lake surrounds Lucifer's lower giant body. Lamentation has more importance in ancient Greek than modern times, where it was considered a natural reaction to loss.

Divination: While woe is a feeling, lamentation is a reaction. It is an expression of the misery we must endure after the wake of loss. Sometimes, the only way to move forward is to let oneself experience pain. If reversed, the person needs to move past their pain and live their lives.

Card Twenty-Five: Lethe; Forgetfulness

Image: "Lethe", by Gustave Dore.



Truism: Memory is mercurial.

Admonition: The past haunts us all.

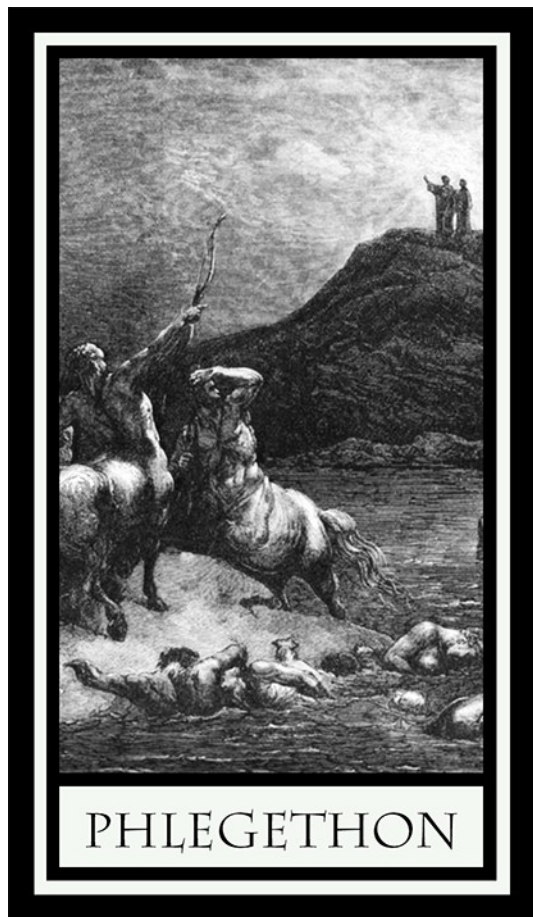
Mythology: Lethe is the river of unmindfulness (or forgetfulness) that the dead in Hades drank from in order to forget their lives. Without memories, they would no longer lament their passing. Some ancient beliefs stated that once the dead had

drank from Lethe, only then could they become anew and be reincarnated on Earth. According to Dante, the river is located on top of the mountain of Purgatory as a means of cleansing away one's sins. Surprisingly, the word Lethe is similar to the word "truth" in ancient Greek.

Divination: While memories serve to teach us lessons, they can sometimes bar us from moving forward. The fear we experienced long ago can reoccur whenever we try to move forward. Not only that, memory is like water, and it takes the shape we need it to, and is thus unreliable. If reversed, the person should look back in their past and make sure forgotten sins will not return with a vengeance.

Card Twenty-Six: Phlegathon; Disgust

Image: "Phlegathon", by Gustave Dore



Truism: The dead envy the living as well.

Admonition: Even lepers can form an army.

Mythology: Phlegathon is the river of “fire-flaming” and of boiling blood, where the raging dead were to go. It is similar to Styx, and it is said that the two rivers were in love. Styx was burned by Phlegathon’s fires, but Hades placed them in his realm where they would flow together. According to Dante, this river is located in the

Seventh Circle, where those who caused violence were cursed to stand in the river as deep as their sins dictated. Whenever the world were on fire, it was a common metaphor to say that Phlegathon was burning the world.

Divination: Sometimes fury is inherited. The hatred and rage of those long past seeps through to the land of the living and demand satisfaction. If reversed, the person needs to take care that weak foes do not suddenly gain the upper hand.

Card Twenty-Seven: Styx; Hate

Image: “Phlegyas ferries Dante and Virgil across swamp of Styx”, by Gustave Dore



Truism: Old wounds never fully heal.

Admonition: Never forget those you've wronged.

Mythology: Styx was the final river of Hades, and it embodied the essence of hate.

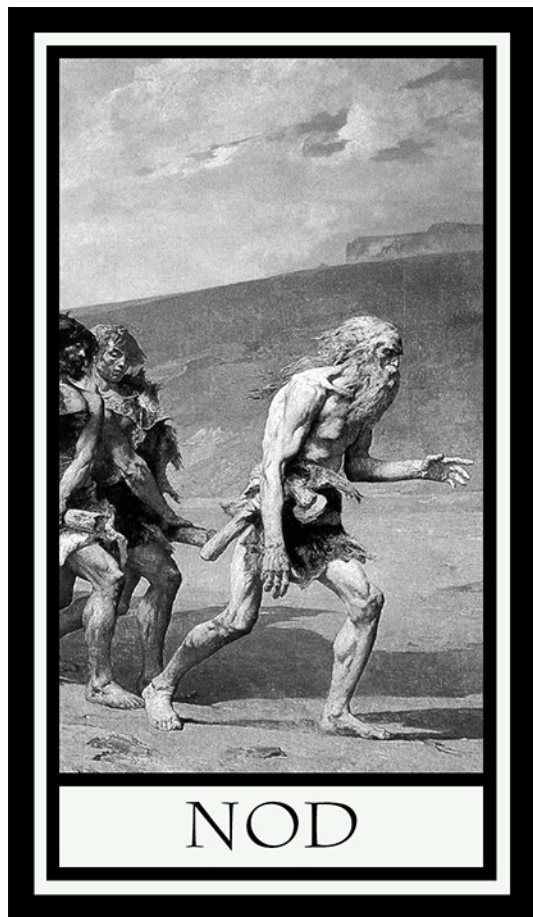
After the war with the Titans, Zeus declared that all oaths are to be sworn upon this river, for it was the river that sided with the Olympians. It was also believed to give immortality, as it was the waters Achilles was dipped in as a child. Dante placed

the river at the Fifth Circle of Hell with it's own ferryman named Phlegyas, who struck the unruly spirits down and pushed them back into the waters. There is a comparison between this ferryman and Charon, but this is the river where the dead were expected to pay money to pass the river.

Divination: True hatred is never forgotten. It can help us survive the impossible and avoid complete and utter destruction until it has run its course. If reversed, the person should account for all their past sins and make sure they will not be avenged against.

Card Twenty-Eight: Nod

Image: "Cain fleeing before Jehova's Curse", by Fernand-Anne Piestre Cormon



Truism: Cities are built on will alone.

Admonition: Never forget you are bound to no land.

Mythology: After Cain murdered his brother Abel, he was banished to the Land of Nod. It is described specifically as a land abandoned by God, and Nod linguistically means “to wander”. Once Cain reached this land, he influenced the human inhabitants and turned them from “innocence” to deceit by teaching them

scales, property lines, and fortified cities. The land itself was detailed as either a desert or underground, thus being hidden from the face of God.

Divination: While Abel lived a carefree pastoral existence, Cain tilled the hard soil and built cities. Hard work and determination will mold the world around us to better fit our desires. If reversed, the person should practice the life of a vagabond and experience the world.

Card Twenty-Nine: Abyss

Image: “Ship in Stormy Sea”, by Gustave Dore.



Truism: From the void came all.

Admonition: All shall return to the void.

Mythology: The Abyss is repeatedly referred to as a bottomless pit, where the realm of hell resides. In Greek Mythology, below the realm of Hades lies Tartarus, where the Titans were imprisoned. However, the ancient Greeks understood the Abyss to be the space in which the universe began. Before light and creation, there was an

endless nothingness. This nothingness is in direct opposition to the light-filled Heaven where God resides, which makes God foolish for abandoning the birthplace of everything.

Divination: From nothingness came all of existence. While the primordial force Chaos was responsible for creation, the Abyss was where it was born. It is ever present, and it will one day welcome back all existence into itself. If reversed, the person should be mindful of their own mortality and the gradual destruction of all their plans.

Card Thirty: Purgatory; Circle 1

Image: “Purgatorio”, by Gustave Dore



Truism: Neutrality affords banality.

Admonition: Do not deny the need for rest.

Mythology: The Circles of Hell are mostly defined by the book "Dante's Inferno" by Dante Alighieri. It was believed to be written as a political piece to push his religious doctrine's movement, but it is the most comprehensive exploration of hell in the classical era. The First Circle of Hell is Purgatory, or Limbo, and it is where

the unbaptized blameless remain. They are not allowed into the kingdom of Heaven, but their disposition allows them to exist outside of hell. Purgatory is a place for those who have refused to sin but were unlucky and either weren't indoctrinated by the church or refused it. It is also seen as the world standing between Earth and Hell, and some theorize that this is the realm of ghosts.

Divination: The First Circle is the realm of true neutrality. Without Sin or Grace, an individual lacks identity and cause. Their existence is thin and lacking essence. If reversed, the person should try to step back from their alliances and objectives to afford the time to rest.

Card Thirty-One: Lust; Circle 2

Image: "The Lustful", Gustave Dore



Truism: Taste all flavors of life.

Admonition: Remember that not all is sweet.

Mythology: The Second Circle of Hell is Lust. The circle serves two purposes; a place where the entering sinners are judged, and as the punishment realm of the lustful. King Minos, the legendary Greek king, was known for his ability to judge the characters of others, and thus he does so in the afterlife. The circle's torment

had individuals being blown around by the wind, just as they had followed their swaying passions. This was considered to be the least of the sins, because it can only be committed with a willing partner.

Divination: The body is the first thing we experience in life. It gives us pain in abundance, but it can also give us wonderful pleasure. If the world around us is meant to teach us, then our bodies are our first tutor. If reversed, the person needs be weary of those who manipulate to sate their desires.

Card Thirty-Two: Gluttony; Circle 3

Image: “Dante and Virgil among the gluttons”, by Gustave Dore.



Truism: Good fortune allows good company.

Admonition: Spoiled food turns friends to foes.

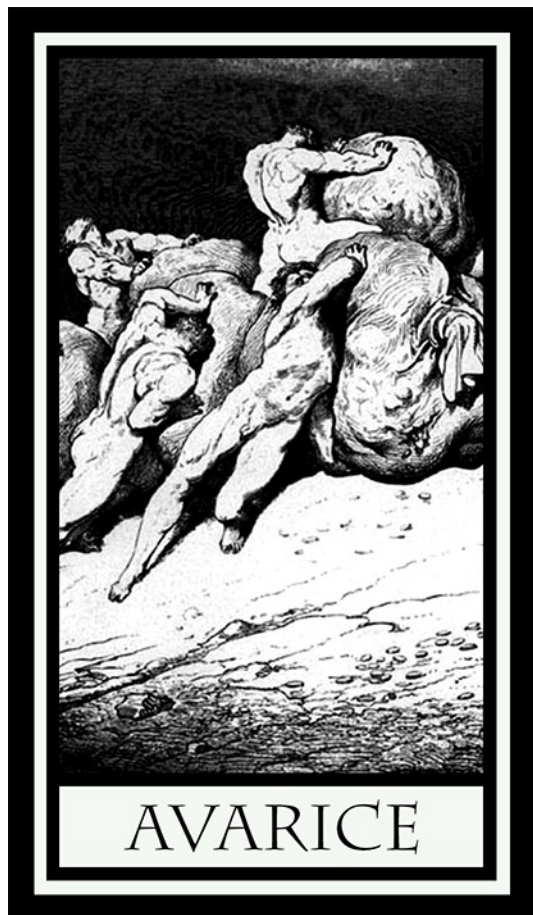
Mythology: The Fourth Circle of Hell is Gluttony. Here Cerberus, or “Great Worm” as he is called by Dante, guards the pathway as well as keeps the sinners from escaping its realm. The gluttonous wallow in vile, icy waters while beset by

freezing rain. They are blind and pay no heed to their fellow sinners to express their selfishness.

Divination: We must eat, or we must die. However, to be full and satisfied allows one to become above desire and think of higher concepts. We instinctively desire others to do the same, which is why the dinner table always has more than one seat. If reversed, the person need take care of their resources and stop neglecting their friends.

Card Thirty-Three: Avarice; Circle 4

Image: "Punishment of the Avaricious and the Prodigal", by Gustave Dore



Truism: Only the worthy should spend the wealth of all.

Admonition: Wealth has no birthright.

Mythology: The Fourth Circle of Hell is Greed. The guardian of this realm is Plutus, the Greek deity of underground wealth. He is not to be confused with Pluto, who is the ruler of the underworld in Roman Mythology, but the connection is an interesting one. This realm is filled with those who hoarded wealth for their own,

including clergymen, and they must joust with each other using heavy weights that they must push with their chests. The great weights are obvious metaphors for the gold and coin they collected in life.

Divination: Equality for all is not equal. There are those individuals without the means of higher thought, and thus they would waste their share of wealth. As a fool loses his money, his misfortune affects all those around him. Only the worthy should govern the resources of others. If reversed, the person must keep an eye on their own property, for blood has no bond to material goods.

Card Thirty-Four: Anger; Circle 5

Image: “Virgil pushes Filippo Argenti back into the River Styx”, by Gustave Dore



Truism: Combat is the soul forge.

Admonition: Defeat comes to the defeated.

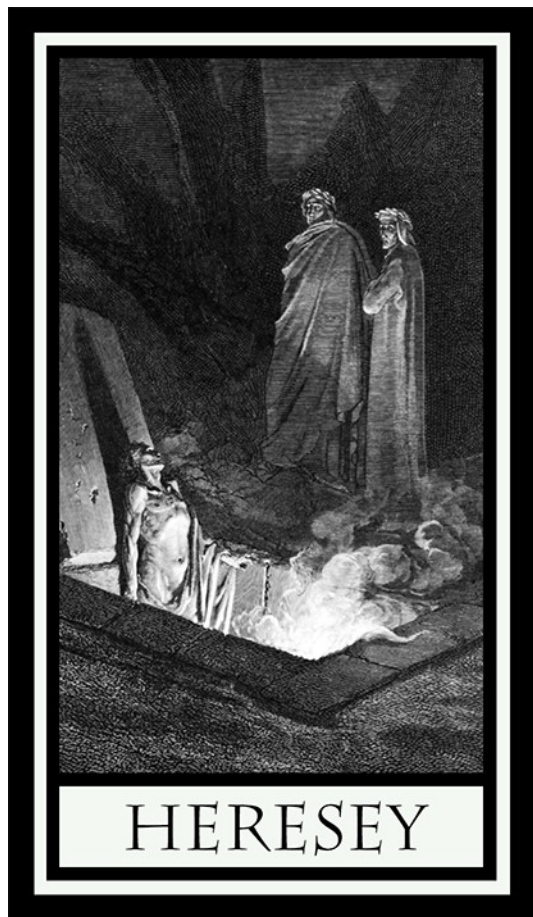
Mythology: The Fifth Circle is Wrath. As was stated in the description of Styx, the river flows through the entire region with the ferryman Phlegyas minding it's waters and captives. Those sinners who were actively wrathful in life are at the tops of the waters, where they are constantly fighting each other. Those who were

sullen and quietly scornful have fallen deep within the waters where they are forever silenced. At the border of the Fifth Circle is the City of Dis, and that city is actively guarded by fallen angels. While Dis is an area of its own, it's more of a separation between the further circles and the previous Circles of Incontinence (circles of romanticized sins).

Divination: There is a purity in war. Ideas and social class can build people up to the status of a god. Yet, words cannot deflect a weapon or fist. Brute strength is an equalizer and a pure expression of fury. If reversed, the person needs to build up their own mental and physical strength, or they should accept the fact that they will be beaten.

Card Thirty-Five: Heresy; Circle 6

Image: "Dante and Virgil before Farinata", by Gustave Dore



Truism: Welcome the insights of others.

Admonition: Be weary of selfish, silver tongues.

Mythology: The Sixth Circle of Hell is Heresy. Those who outright contradict the beliefs of the church are placed in this Circle where they are forced to spend eternity in burning tombs. Epicurus, who believed the soul extinguished with the body, can be found here. Dante pushed his description of this Circle more

politically than the rest, as those who opposed the church with different theologies and philosophies were the focus, not the mythology.

Divination: The birth of a new concept is a treasured thing. While one can invent a new tool or piece of art with ingenuity and creativity, new forms of thinking are closer to the true divine spark. If reversed, the person needs to re-evaluate their trust in others and discover the lies.

Card Thirty-Six: Violence; Circle 7

Image: “Harpies in the wood of the suicides”, Gustave Dore



Truism: All have their own reasons.

Admonition: Do not expect others to understand.

Mythology: The Seventh Circle of Hell is Violence. It is divided into the distinct rings, and it's main entrance is guarded by the Minotaur. The first ring is devoted to active violence, which is guarded by centaurs who shoot arrows into those who escape the boiling blood river Phlegethon. The second ring is devoted to suicides

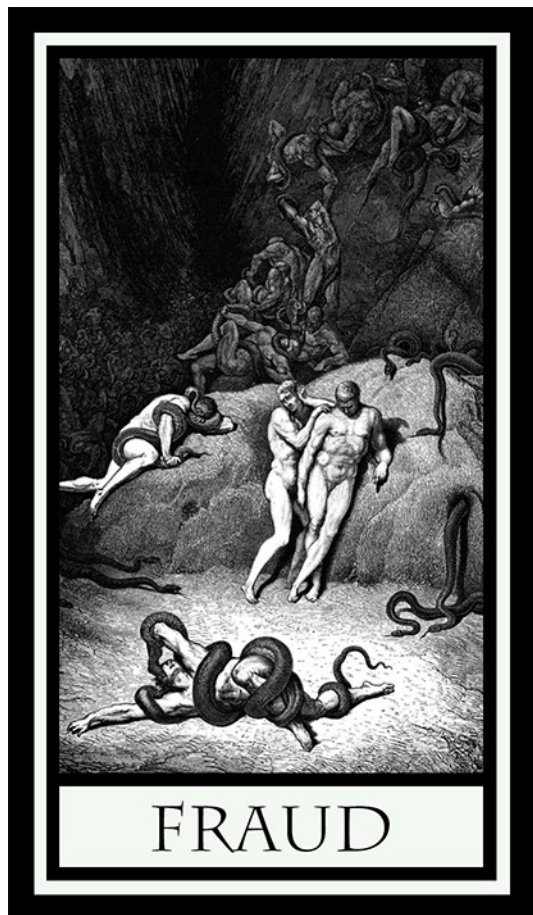
turned into gnarled trees, and it is guarded by Harpies who feed upon the trees.

The third ring is devoted to the Blasphemers, Sodomites, and Usurers, (opposers of God, Nature, and Art) and they are stretched out across burning sands and pelted with burning rain. The running theme is that those fallen to violence are forced to forever experience the harm they caused.

Divination: There is always a cause for violence. We are not by nature cruel, but the world around us forces us to our violent extremes. It is only just to return such ill fortune. If reversed, the person should have to accept the loss of friends and allies while on this path.

Card Thirty-Seven: Fraud; Circle 8

Image: "Transformation of Agnello", by Gustave Dore



Truism: Truth and lies are perspective.

Admonition: The foolish will never lose faith.

Mythology: The Eighth Circle of Hell is Fraud. It is divided into ten different sections each devoted to a specific type of fraud. Panderers and Seducers whipped by demons, Flatterers fight in excrement, Simoniacs are put into rock tubes and their feet burned, Sorcerers have their heads twisted around on their shoulders,

Barrators are immersed into boiling pitch, Hypocrites forever walk with weighted robes, Thieves are attacked by reptiles, Counsellors of Fraud are forever burned, Sowers of Discord are mutilated forever, and Falsifiers are afflicted with diseases.

Divination: The reality between a truth and falsehood depends on who is perceiving it. Absolute Truth does not exist, for all perspectives are true in their own right. If reversed, the person should be weary of followers of a lost cause.

Card Thirty-Eight: Treachery; Circle 9

Image: “Dante speaks to the traitors in the ice”, Gustave Dore



Truism: Rebellion needs a leader.

Admonition: Beware of martyrdom.

Mythology: The Ninth Circle of Hell is Treachery. The geography of the sin of Treachery did coincide with the fall of Lucifer, but this choice by Dante was specifically to put fear into the opposition of his religious sect. This is where the river Cocytus lies, and it's pool has turned into a frozen lake. It is divided into four

separate rings for different types of treachery; the first is betrayal of family ties, then of community ties, then of guests, and finally of lords. Depending on their level of sin, that is how deep the sinners were frozen into the river. Cain is within the first ring, and Judas Iscariot is in the fourth. Below the river is the very center of hell where Lucifer remains frozen in torment.

Divination: The purest form of devotion is blind faith, and only fools give such servitude. When those leading prove themselves unworthy, it is the duty of others to remove the weak from power. Otherwise, the devoted followers deserve their misfortunes. If reversed, the person should learn from the fall of Lucifer and know that failure means persecution.

Legion

The Legion is the wide range of demons each claiming some authority in Hell underneath the Seven Deadly Sins. These are not the only demons said to reside in

hell, but again they are the only ones to be listed in both the “Pseudomon Archia Daemonum” by Johann Weyer and “Arte Goetia” found in the “Lesser Keys of Solomon”. They each have an important role in the representation of Relics, Books, Coins, and Potions. Like the Minor Arcana in normal Tarot, these cards are numbered one through ten in their particular suits. With the increase of number, each demon represents a natural rise to (or fall from) power of that particular suit.

To be completely honest, not many of these demons will have much information about them. Some are very obscure, and it could be said that they were made up to increase the claimed number of known demons. However, they have a place in the Sinners Tarot, and they each stand for a particular wisdom of infernal origin. Do not disrespect them.

Their images are not from classical art, but rather they are sigils assigned from “Ars Goetia”. Also, each demon will have some physical description of how they appear before a summoner.

Relics

Relics are on par with the classic Tarot's Wands. While Wands represents the beginnings of an idea and then follow it to its natural fruition, Relics also include outside influences of inspiration and power. Think about the concept of a Relic for a moment: it's a symbol, an artifact, and a tool all in one. Effectively, it's an item of power and knowledge in physical form. Relics are the culmination of many ideas, and their purpose is to preserve them for the benefit of future generations.

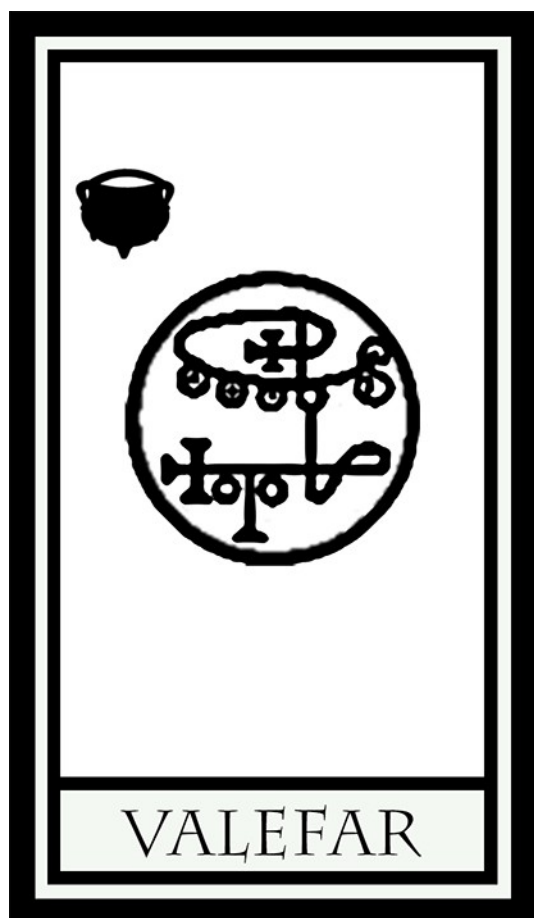
The best way to conceive of the purpose of the Relics is imagine that a dark entity gives you a hunting bow that never misses its mark. Sure, there is a magical property to the item, but its purpose is much more than that. You have been given a tool that is superior to all others, and it is a physical manifestation of the other world. Do you think you were given this item because the dark entity wants to make sure you're always well fed, or do you think there is something more to it? What if you used the bow as a weapon of war? Better yet, what if you studied its form and learned how it was made? Understanding such an item brings you closer to understanding the one who made it, thus bringing you closer to that other world.

A Relic, by nature, is something created by something else. People will not naturally think of new ideas unless there is some sort of intervention, whether it be an act of nature or an intelligent being. Much like the dark entity handing over the

bow, the Relics are in themselves attempts to bestow power and thought to an open mind. These are the steps towards harnessing such power.

Card Thirty-Nine: Valefar

Image: “Lesser Key of Solomon”



Truism: Take notice of power.

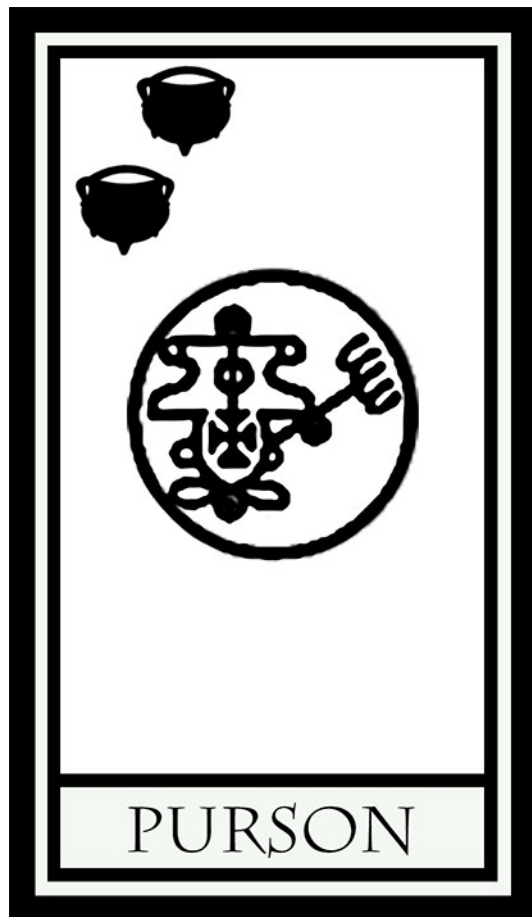
Admonition: Do not let fear blind you.

Mythology: Valefar is a Duke of Hell with ten legions at his command. He tempts people to steal and continues good relationships among thieves. He is a good familiar if summoned upon, that is until the summoner is caught by the demon's trap. He takes the form of a lion and the head of a thief.

Divination: The One of Relics. This is the first step towards accepting the other realm into your mind. A symbol of power is being presented, and it is up to you to investigate it. If reversed, the person needs to have courage when being faced with the infernal.

Card Forty: Purson

Image: “Lesser Key of Solomon”



Truism: Study new power.

Admonition: Belief is not knowledge.

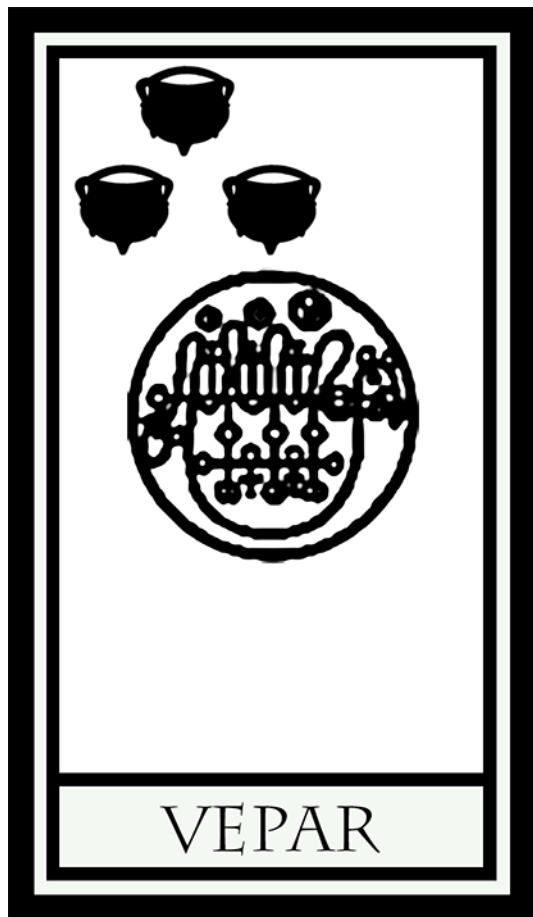
Mythology: Purson is a Great King of Hell with twenty-two legions at his command.

He knows of hidden things, such as treasures, and can tell of the past, present, and future. He also can bring forth good familiars for a summoner. He takes the form of a man with a lion's head, carries a viper in his hand, and he rides a bear with the sound of trumpets surrounding him.

Divination: The Two of Relics. It is time to investigate what gifts have been offered from the infernal or other sources. Such gifts are only received once they have been completely understood. If reversed, the person should keep from making theories based on faith alone.

Card Forty-One: Vepar

Image: "Lesser Key of Solomon"



Truism: Prepare to use new power.

Admonition: Misplaced pride is destructive.

Mythology: Vepar is a Great Duke in Hell with twenty-nine legions at his command.

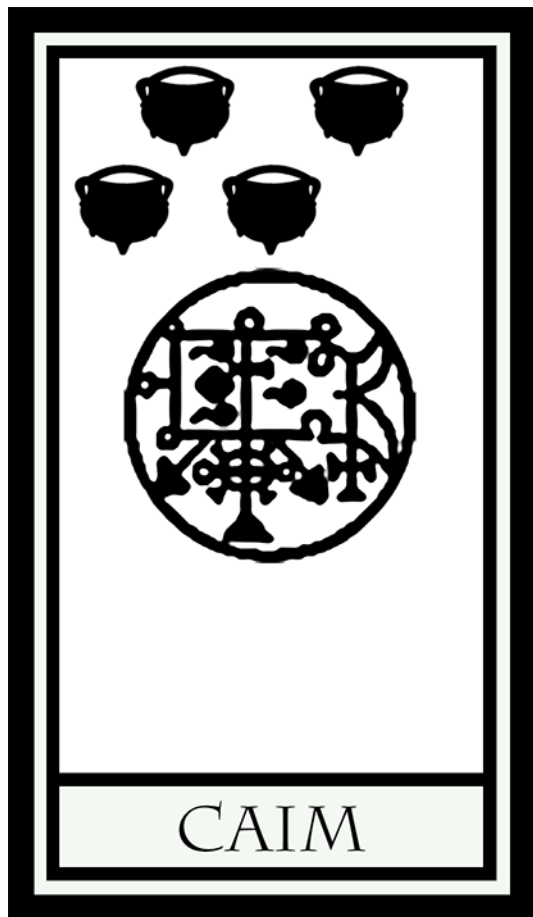
He governs water and military ships that are armed for war. He can create stormy sea weather and the illusion of many enemy ships. He can also make wounds

infected and cause the person to die within three days. He takes the form of a mermaid.

Divination: The Three of Relics. Once there is some understanding, you can try to experiment with your newfound powers and prepare for their future use. Observe the world around you, and determine how to change it. If reversed, the person should not think themselves capable of using power before they show it the respect it deserves.

Card Forty-Two: Caim

Image: "Lesser Key of Solomon"



Truism: Reap the rewards of preparation.

Admonition: The best plans may still fail.

Mythology: Caim is a Great President of Hell with thirty legions at his command.

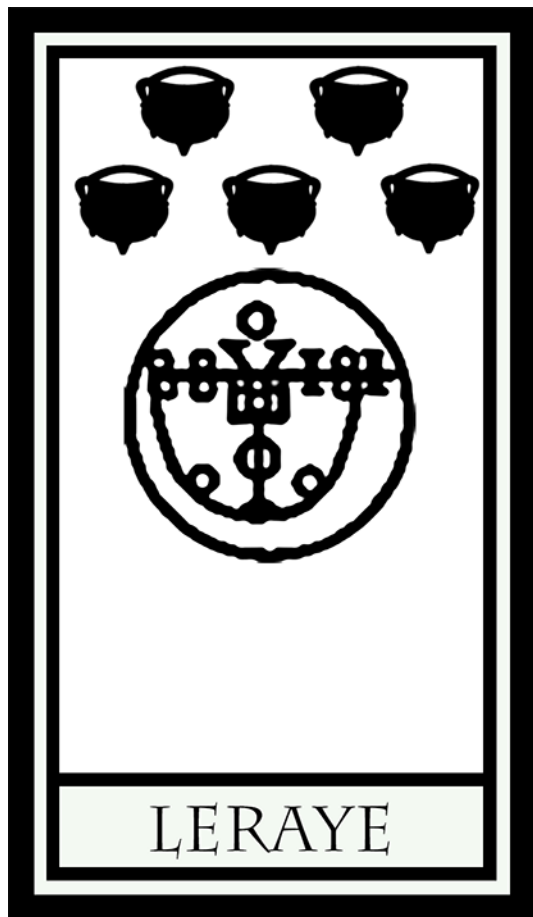
He is a good disputer and gives understanding of the language of birds, cattle, dogs, and waves. He also gives answers of the future. He takes the form of a black bird or of a man with a sharp sword in his hand and hot coals under his feet.

There should be note that the name “Caim” is a Gaelic rendition of the name “Cain”, and that the name is fairly popular after the 9th Century. Many believe this to mean that Caim is actually a demonized Cain. However, in the Sinner’s Tarot, Caim is his own entity.

Divination: The Four of Relics. After all has been calculated, enact your well-crafted plans and watch the world bend to your will. With patience and wisdom, more will happen with less force. If reversed, the person needs to understand that no plan is perfect, and theirs will always have the potential to fail.

Card Fourty-Three: Leraye

Image: “Lesser Key of Solomon”



Truism: Defend your claim to power.

Admonition: Know when to concede.

Mythology: Leraye is a Great Marquis of Hell with thirty legions at his command.

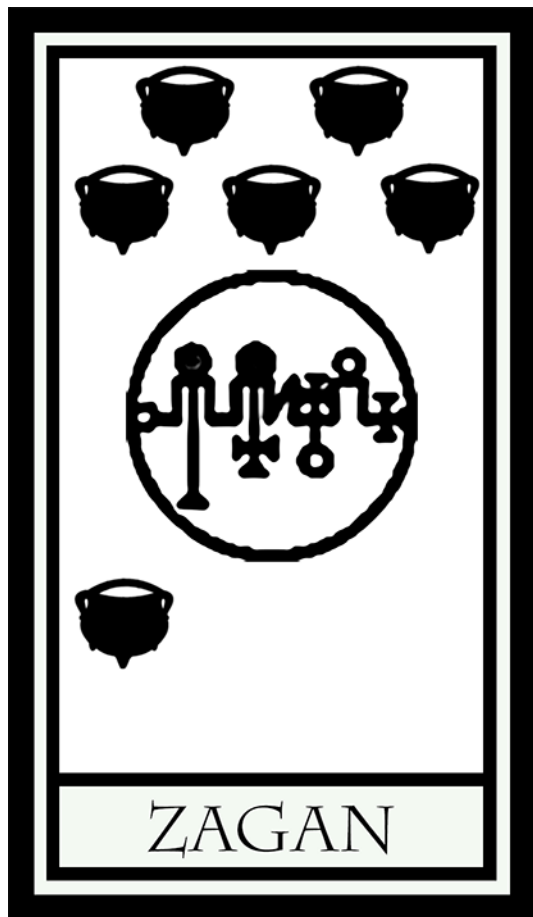
He can cause great conflict on the battlefield and diplomatic fields, and he causes

gangrene in wounds caused by arrows. He takes the form of an archer in green uniform.

Divination: The Five of Relics. When one rises to power, there will always be those jealous few who hunger for that which has not been earned. Be weary of their influences and protect what has been gained. If reversed, the person need to admit to defeat when appropriate in order to avoid total destruction.

Card Forty-Four: Zagan

Image: "Lesser Key of Solomon"



Truism: Enjoy the fruits of your labors.

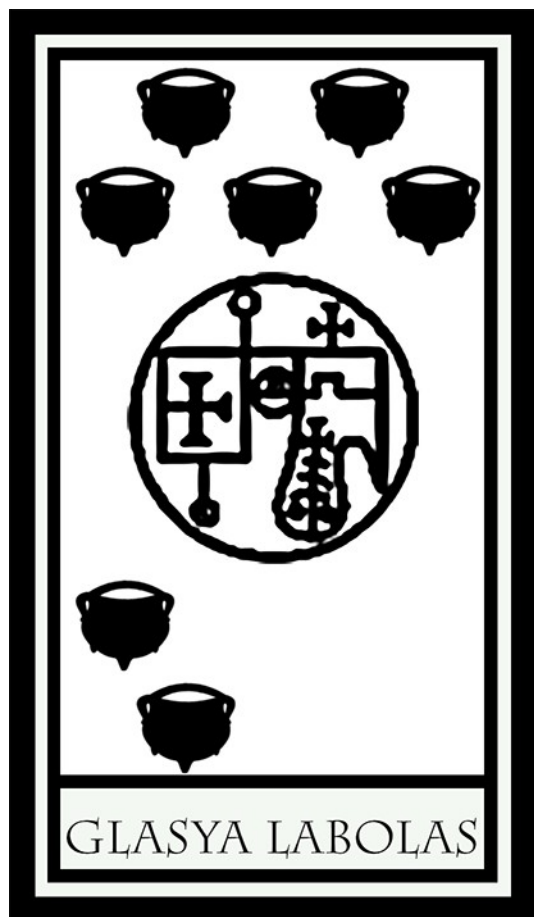
Admonition: A defeat does not undo you.

Mythology: Zagan is a Great King of Hell and has thirty-three legions at his command. He can bestow wit, turn wine into water/water into wine/ blood into wine, transmute metal into coins, and turn blood into oil and vice versa. He takes the form of a griffin-winged bull or a man.

Divination: The Six of Relics. After rising to power and defending your claims, it is time that you enjoy the spoils of your efforts. Take time to appreciate what you have attained and recognize your own worth. If reversed, the person should not let a single defeat undo their efforts to attain power.

Card Forty-Five: Glasya Labolas

Image: "Lesser Key of Solomon"



Truism: Perfection requires perseverance.

Admonition: Frustration can destroy discipline.

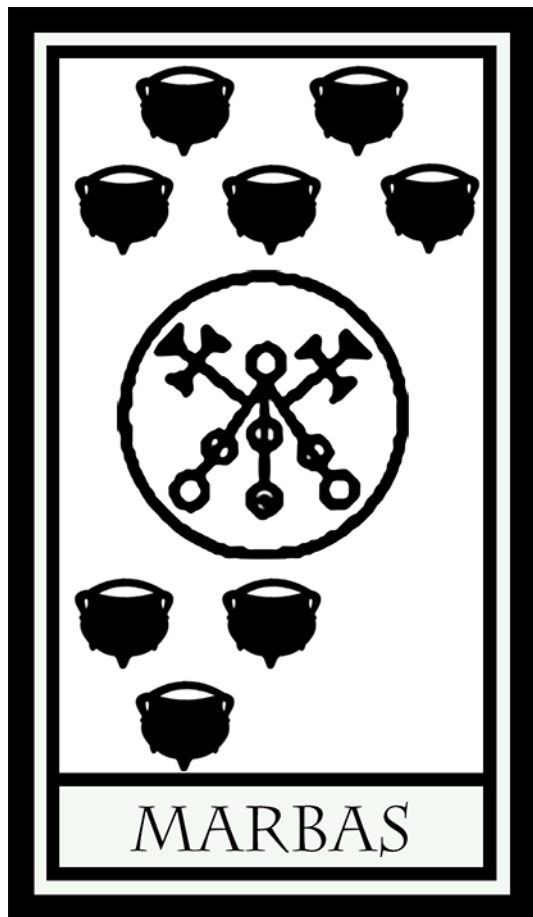
Mythology: Glasya Labolas is a President of Hell who has thirty-six legions at his command. He claims to be the author and captain of manslaughter and bloodshed, can reveal the past and future, is master of all sciences, can cause

friends and foes to lovingly desire each other, and can grant invisibility. He takes the form of a dog with griffin wings.

Divination: The Seven of Relics. Even after initial power has been gained, to keep it and gain more requires a devotion and focus. The more difficult the path, the greater the prize. If reversed, the person needs to keep their irritation in check and not lose to impatience.

Card Forty-Six: Marbas

Image: “Lesser Key of Solomon”



Truism: Act swiftly upon opportunities.

Admonition: A bad investment never returns profit.

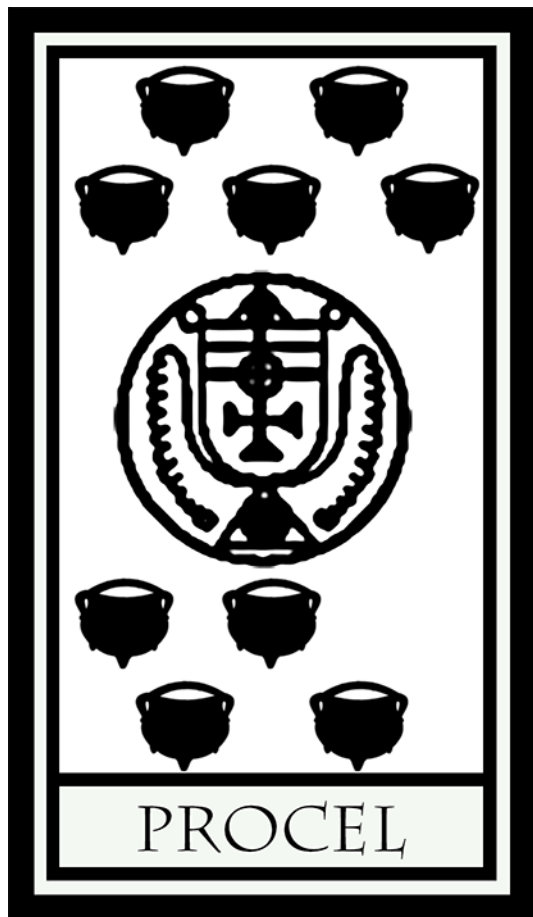
Mythology: Marbas is a Great President of Hell with thirty-six legions at his command. He answers questions about that which is hidden or secret, causes and heals diseases, teaches medical sciences, and can change men into other shapes.

He takes the form of a great lion or as a normal man.

Divination: The Eight of Relics. After so much success, a person tends to ignore opportunities for fear of losing what they have gained. This is foolish, as nothing more gained is always a loss. If reversed, the person should stop investing in what is obviously a failed enterprise.

Card Forty-Seven: Procel

Image: "Lesser Key of Solomon"



Truism: Experience makes one resilient.

Admonition: Do not turn in on yourself.

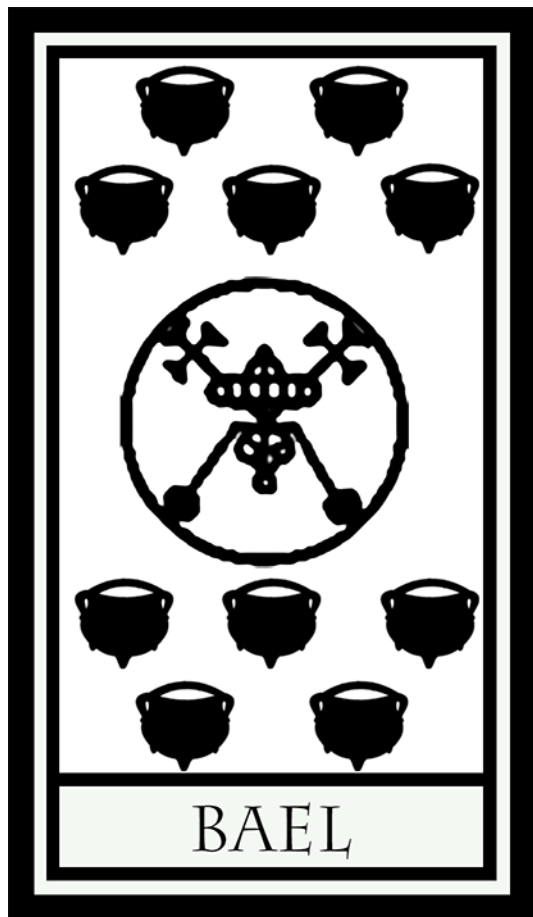
Mythology: Procel is a Great Duke of Hell with forty-eight legions at his command.

He knows of hidden things, geometry, liberal sciences, can create loud noises of running water, and he can warm waters as well as discover baths. He takes the form of an angel.

Divination: The Nine of Relics. After amassing so much power and succeeding at life, there is still a fear of losing everything because of one mistake. Draw comfort from your experiences and know that one failure will not destroy you. If reversed, the person should stop over analyzing their flaws, or they will find a way to destroy themselves.

Card Forty-Eight: Bael

Image: "Lesser Key of Solomon"



Truism: Accept earned titles.

Admonition: Volunteer for nothing without gain.

Mythology: He is a King of Hell and has sixty-six legions at his command. His name is derived from the Canaanite deity Baal, who is a ruling deity in the Phoenician pantheon. He is said to give the ability of invisibility and to pass on wisdom. In certain descriptions of Hell's rulers, he is attributed to the ruler of the East. He is

also given the month of October, and thus sacrifices during Samhain are dedicated unto him. He appears as a man, cat, toad, or combination, and he speaks with a raspy voice.

Divination: The Ten of Relics. This is the last step in the quest of true power. With the assistance of the infernal, you have reached your goal. Freely accept whatever additional treasures and titles that are bestowed upon you. You've earned it. If reversed, the person should not confuse their wealth with luck. They are under no obligation to work for free.

Books

Books are on par with Swords. Swords are a representation of action and the dangers of confrontation, but Books more so represent action made possible by knowledge. With the right information, mankind can perform feats that would have been previously thought of as godly. No matter how well crafted the body or

sharp the instincts, no beast can overcome a human with superior knowledge of their surroundings.

Take a moment to look at yourself. Odds are that there is at least one item on your person that was made by a machine. In all likelihood, everything on your person was made by a machine. Machines themselves are the culmination of scientific discoveries and research. Before them, your clothes would have been handmade by a relative, and it would most likely be the one of maybe two full pairs of clothing you owned. They'd rarely be washed, and every tear would be patched until the item in question irreparably fell apart. Today, you are free to throw away socks that are a little too stained, and you most likely won't have any more troubles than having to remember to buy more on a future visit to the store.

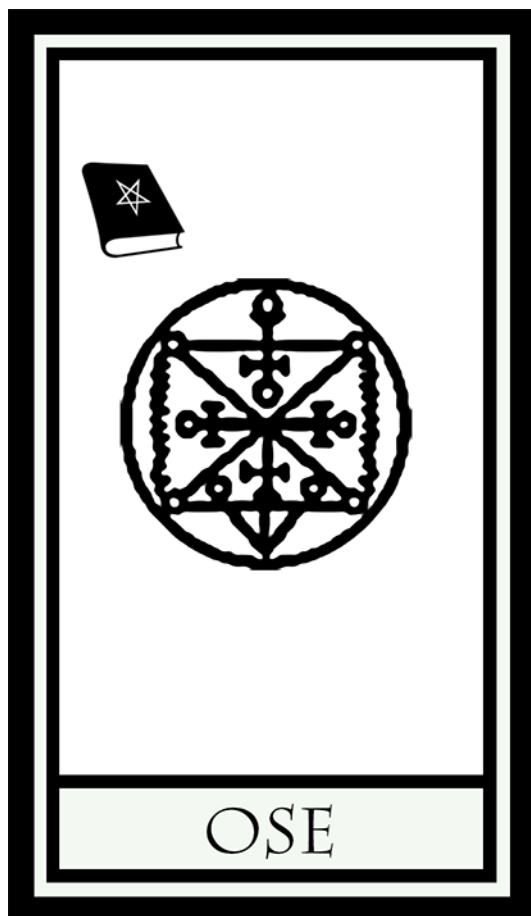
With knowledge, mankind has made many things possible. If we so wished, we could use nuclear bombs to erase Mount Everest off of the face of the planet. Let that sink in for a moment. A land formation about 60 million years old could be eradicated by a species maybe a million years old. This is not to say that we should, but we have the capability.

Following the path of Books is much like following in the footsteps of Dr. Faust.

With the assistance of the infernal, the world bends to a person's will. All that is needed is the right information, and anything is possible.

Card Forty-Nine: Ose

Image: "Lesser Key of Solomon"



Truism: Intelligence begins with independent thought.

Admonition: Idiocy is self-enforced.

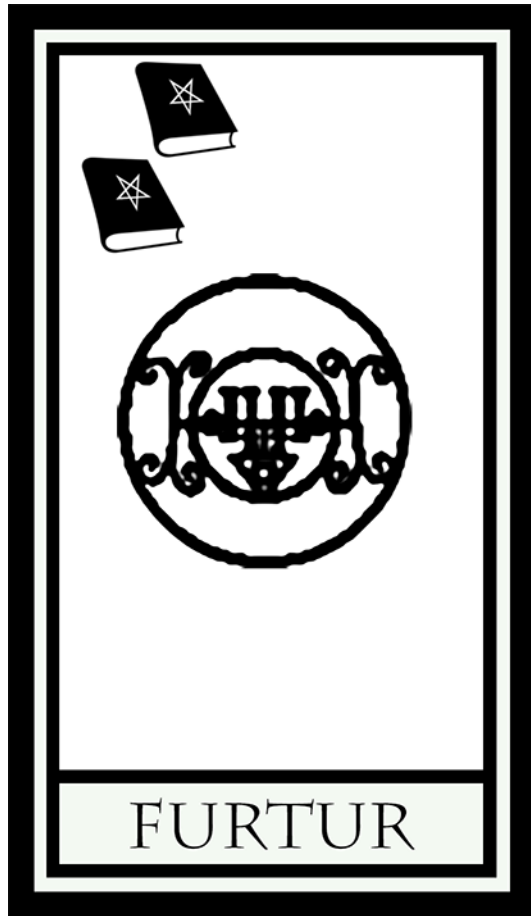
Mythology: Ose is a Great President of Hell with three legions under his command.

He bestows knowledge in all liberal sciences, answers truly questions about divine and secret things, and can bestow madness of believing oneself to be an animal or a ruling authority. He takes the form of a leopard or a man.

Divination: The One of Books. The first step towards intelligence begins when a person sees the world in their own way. They allow themselves to think differently than others, and their mind begins to explore new realms of thought. If reversed, the person is hindering their own mental evolution and should stop falling victim to oppression.

Card Fifty: Furtur

Image: “Lesser Key of Solomon”



Truism: Choices are available to the wise.

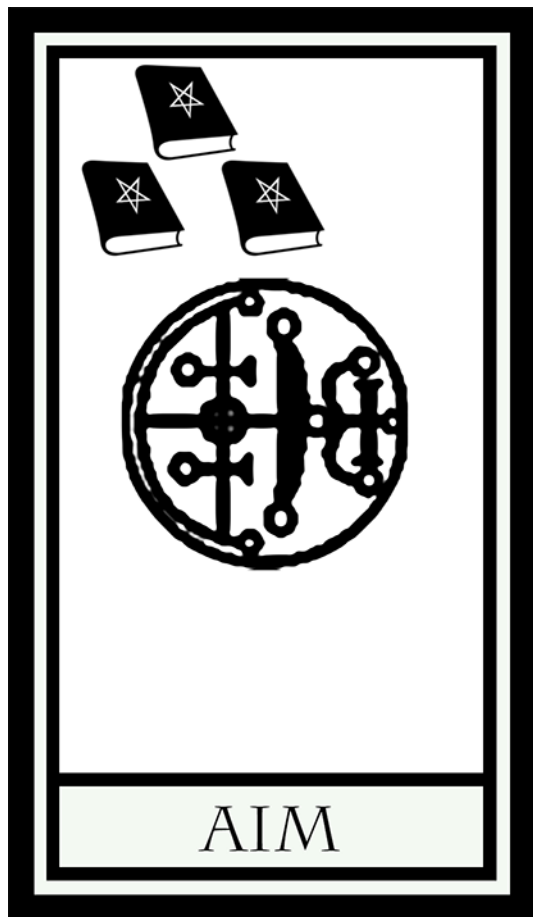
Admonition: Indecision is a choice.

Mythology: Furtur is a Great Earle of Hell and has twenty-nine legions at his command. He will lie to a summoner unless he is forced to enter a magic triangle. He can create love between a man and woman, storms, tempests, thunder, lightning, and he teaches on secret and divine things. He appears as a winged hart or as an angel.

Divination: The Two of Books. After a person has a moment of eureka, the next step is to make a decision. All of the knowledge in the universe is useless if not acted upon. If reversed, the person need realize that indecision is a weakness and should not confuse it with wise contemplation.

Card Fifty-One: Aim

Image: "Lesser Key of Solomon"



Truism: Intelligence couples with isolation.

Admonition: Abandon immature conundrums.

Mythology: Aim is a Great Duke of Hell and has twenty-six legions at his command.

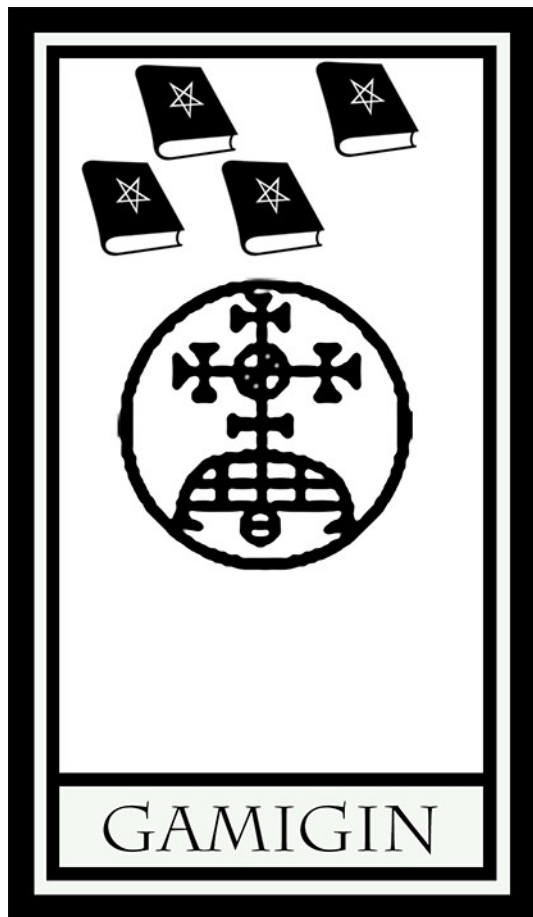
He casts fire upon cities and specific buildings, bestows wit, and gives true answers concerning private matters. He appears as a man with three heads (one a serpent,

the second a man, and the third a cat) or a calf riding a viper while carrying a lit firebrand.

Divination: The Three of Books. After intelligence is acted upon, others will treat you with fear and disdain. To them, you are akin to the supernatural, and you should accept your natural isolation. If reversed, the person need not worry about old debates and spiritual questions, for they have more important matters to dwell upon.

Card Fifty-Two: Gamigin

Image: "Lesser Key of Solomon"



Truism: Seclusion allows personal development.

Admonition: A hermit easily dies alone.

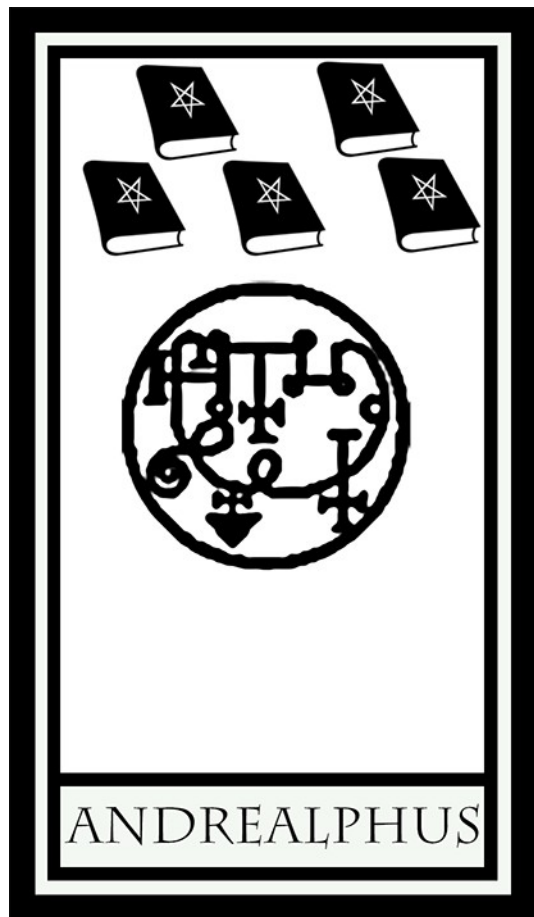
Mythology: Gamigin is a Great Marquise who has thirty legions at his command.

He teaches all liberal sciences, and he gives an account of the dead souls who died of sin. He appears as a little horse or ass or as a human.

Divination: The Four of Books. In the isolation enforced by others, a person is allowed the time and silence required to increase one's studies. One must look inside to know thyself, and then later it is possible to know others. If reversed, the person should not swear off others completely, as prolonged isolation is quite dangerous.

Card Fifty-Three: Andrealphus

Image: "Lesser Key of Solomon"



Truism: Recognize superior intelligence.

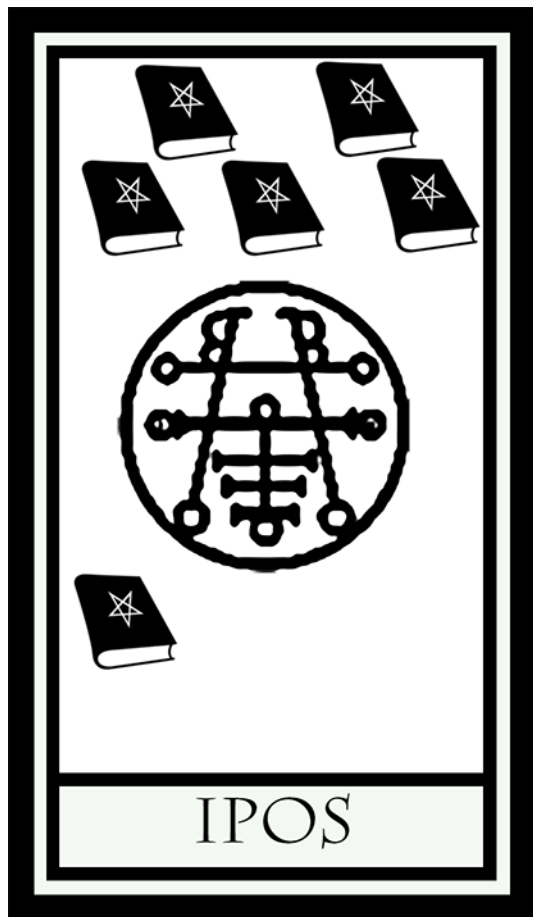
Admonition: Hatred is not intellect.

Mythology: Andrealphus is a Great Marquis with thirty legions under his command. He teaches geometry and all things related to measuring, Astronomy, and he bestows cunning and the ability to be subtle. He appears as a bird or a man.

Divination: The Five of Books. Along the path of the intellect, there will be moments when you find another with superior intelligence. Realize that they are a resource and you should learn all that you can. If reversed, the person might be feeling jealous and blinding themselves to the intelligence of others.

Card Fifty-Four: Ipos

Image: “Lesser Key of Solomon”



Truism: Revel in enlightenment.

Admonition: Do not resent an idea.

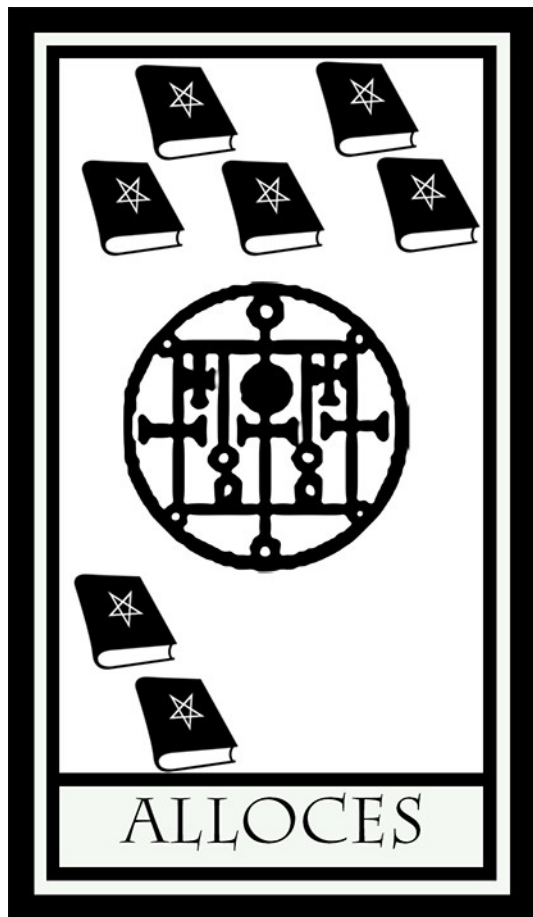
Mythology: Ipos is an Earle of Hell with thirty-six legions under his command. He can reveal all hidden things past and present and future, and he can bestow wit and valiance. He appears with the body of an angel and the head of a lion, the tail of a

hare, and the feet of a goose. He is also seen similarly but with the body of a lion and rarely as a vulture.

Divination: The Six of Books. Knowledge can be frightening to anyone. Sometimes concepts seem too vast for our understanding, but you must only be willing to learn and all will be well. If reversed, the person is needing to experience a concept they have been so far resenting.

Card Fifty-Five: Alloces

Image: "Lesser Key of Solomon"



Truism: Develop one's competitive wit.

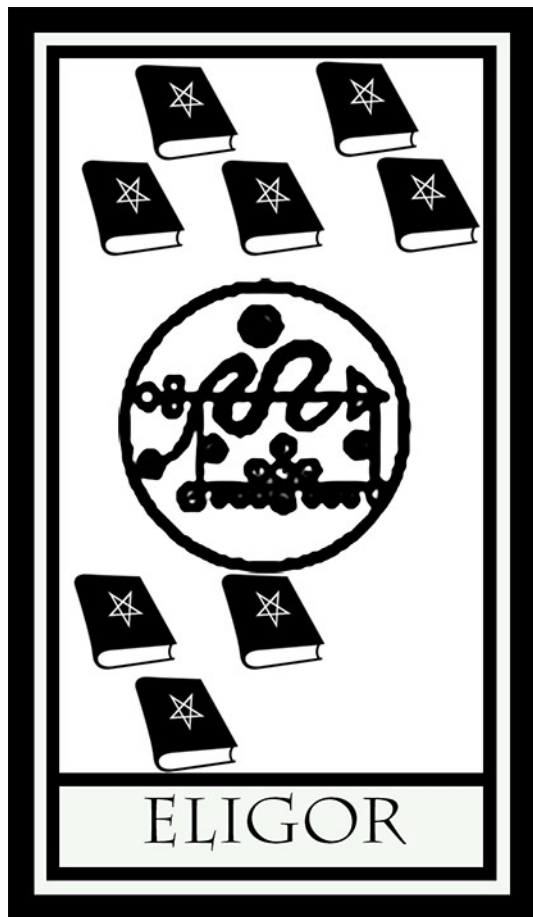
Admonition: Admit to when you have been fooled.

Mythology: Alloces is a Great Duke in Hell with thirty-six legions under his command. He gifts immortality and familiars, teaches the liberal arts and astronomy, and reveals all mysteries under the skies. He appears as a knight upon an enormous horse, has leonine characteristics, and he speaks with much gravity.

Divination: The Seven of Books. There will be those who will contest the truths you have found. Be prepared to defend yourself in a manner fit for your intellect. If reversed, the person must accept when they have been bested by a superior intellect.

Card Fifty-Six: Eligor

Image: “Lesser Key of Solomon”



Truism: Do not loathe the innocent.

Admonition: You must teach at the student's level.

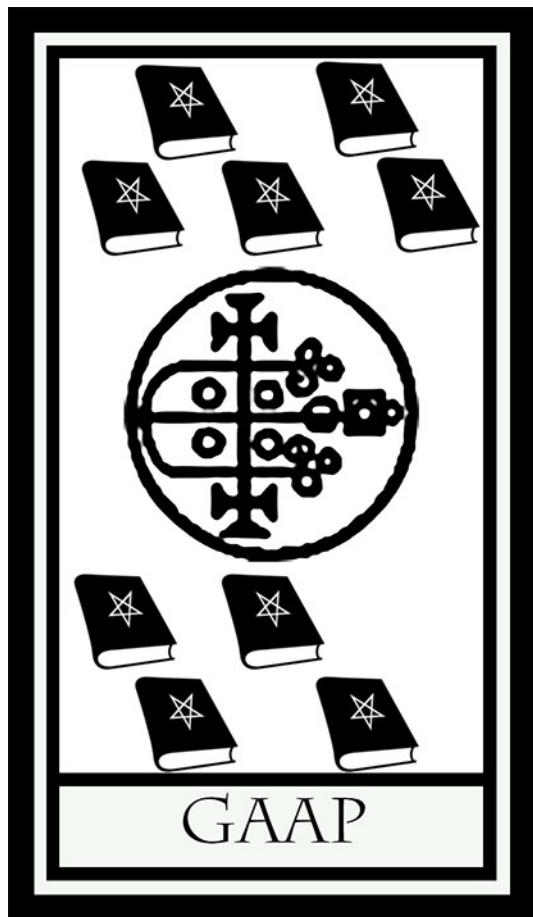
Mythology: Eligor is a Great Duke of Hell with sixty legions under his command.

He discovers hidden things, knows the future of wars, military strategies, and attracts the favor of important persons. He appears as a knight with a lance, an ensign, and a sceptre or serpent, or as a ghostly specter.

Divination: The Eight of Books. It is natural to despise those who still choose the safety of ignorance. While you have improved yourself greatly, do not hold your lessers in such contempt that you wish for their destruction. If reversed, the person must learn how to teach what they know to those of lesser comprehension.

Card Fifty-Seven: Gaap

Image: "Lesser Key of Solomon"



Truism: The burden of knowledge is heavy.

Admonition: Sometimes there are no good choices.

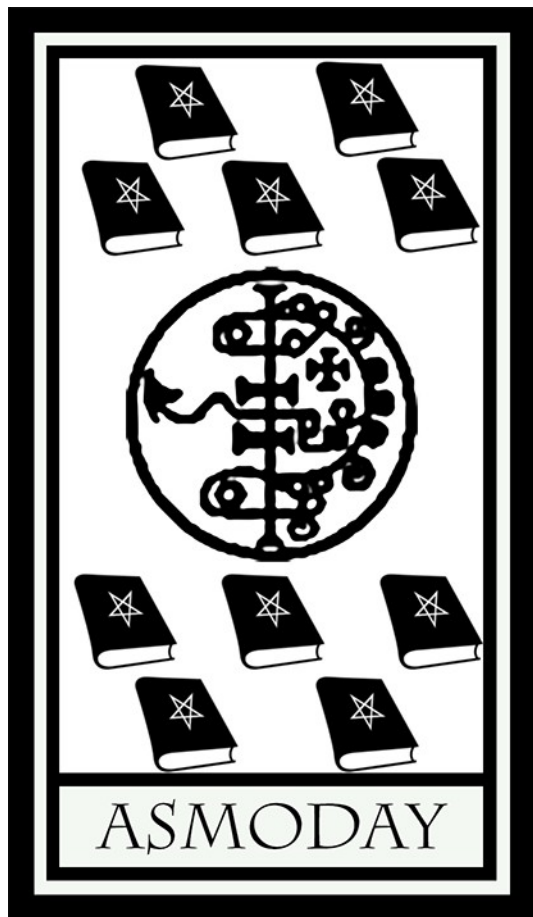
Mythology: Gaap is a President of Hell and has sixty-six legions under his command. He provides medical care for women, improves women's appearance, can render them infertile, gives knowledge of philosophy and liberal arts, makes

others invisible, steals familiars from other religions, bestows stupidity, and carries men between kingdoms. He appears as a knight bringing gold and silver.

Divination: The Nine of Books. Knowledge comes at the price of comfort, and knowing the truth does not always give means to change it. Intelligence alone cannot satisfy one's dark passions or quell fears. If reversed, the person must make a choice in their life, even if that choice is still undesirable.

Card Fifty-Eight: Asmoday

Image: "Lesser Key of Solomon"



Truism: Intelligence fails without strength.

Admonition: There is wisdom in defeat.

Mythology: Asmoday is a Great King in Hell and has seventy-two legions under his command. He teaches Arithmetic, Geometry, Astronomy, and all other handicrafts, he gives true answers, makes humans invisible, and shows buried treasures. Because of the proximity of their names, he is confused with the demon

Asmodeus, and this is in fact where Asmodues' imagery comes from. He appears with three heads (a bull, a man, and a ram), has a serpent tail, belches forth fire, has webbed feet like a goose, and sits upon a dragon with a whip and flogger in his hands.

Divination: The Ten of Books. The most difficult lesson for a true intellect to learn is that they are powerless without strength. No amount of knowledge will result in anything unless there is enough force to put a plan into action. If reversed, the person must learn to accept defeat, as being able to do so will allow them to rebuild.

Coins

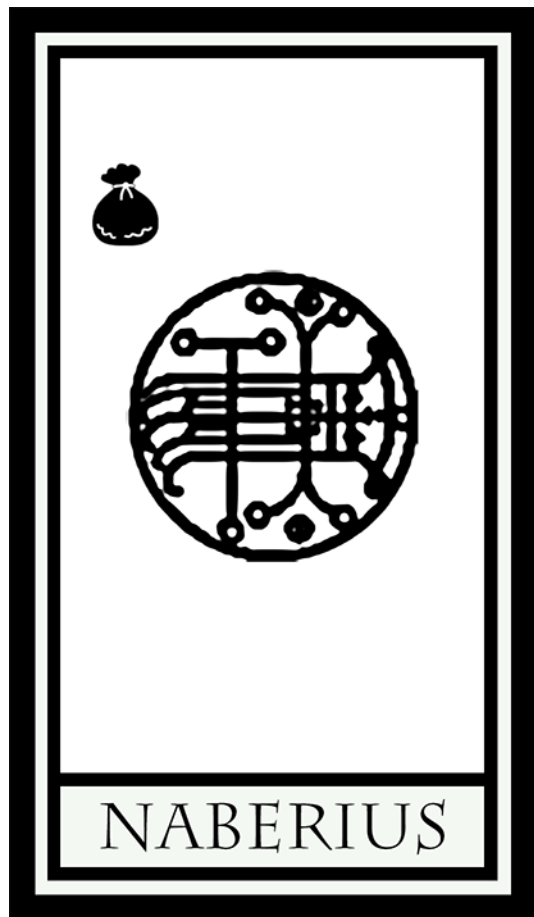
Coins are on par with Pentacles. Unlike other comparisons of classical Tarot's suits to the Sinners Tarots, Coins and Pentacles are quite similar. Pentacles are the accumulation of material goods, while Coins specifies wealth. However, the difference is important.

Material wealth is an all inclusive category of anything that can be considered beneficial to one's survival. This includes food, land, tools, property, anything physical. Coins specify money. Money is the materialization of exchangeable work. It is a social agreement where people are willing to perform tasks for the promise of a future return. Of course with this social agreement comes the troubles of taxes, percentages, return, ect.

Traveling down the path of Coins represents one's accumulation of money as well as increasing one's skill of commerce. Coins are not Relics handed down or Books given by the infernal. They are earned. They are taken. They are kept. And if the person is truly a master, they can make Coins grow.

Card Fifty-Nine: Naberius

Image: "Lesser Key of Solomon"



Truism: Fortune favors all.

Admonition: A missed opportunity is forever missed.

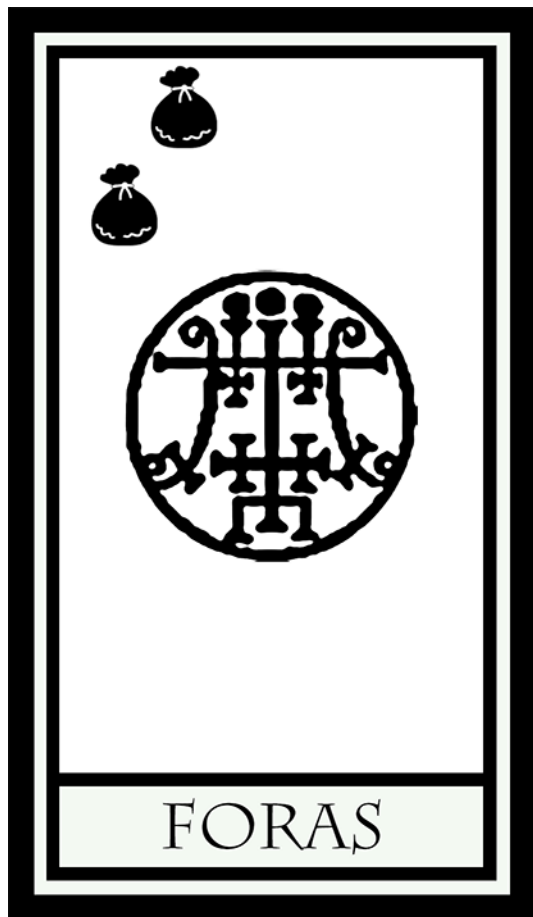
Mythology: Naberius is a Marquess of Hell, and he has nineteen legions under his command. He gives knowledge of Sciences and Rhretoric, restores lost dignities and honors, and retrievees the loss of dignities and honors. He also speaks in a

hoarse voice. He appears as a three headed dog or a raven. This might be a reference to the Ancient Greek creature Cerberus.

Divination: The One of Coins. The first lesson to learn of Coins is that all are capable of gaining Coin. No matter the social status or physical condition, there is always a way to make profit. If reversed, the person needs to be more ambitious and take risks.

Card Sixty: Foras

Image: “Lesser Key of Solomon”



Truism: Empires begin with one coin.

Admonition: Fortune is wasteful in the foolish.

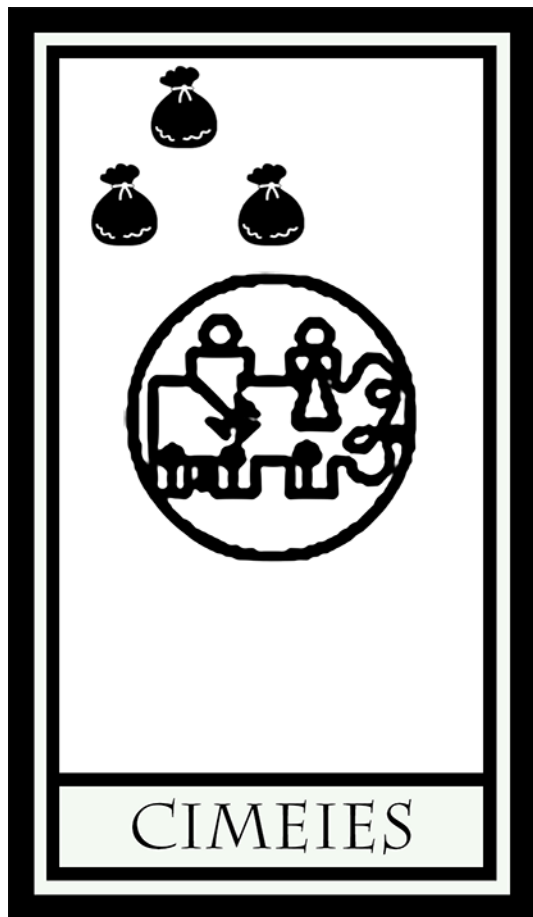
Mythology: Foras is a President of Hell, and he has twenty-nine legions under his command. He teaches logic, ethics, the virtues of herbs and stones, can bestow wit, eloquence, invisibility, bestow a long life, can discover treasures, and can recover lost items. He appears as a strong man.

Divination: The Two of Coins. To purchase something is to give away wealth.

Selling something is how to make wealth. This is a lesson on how to not remain in poverty as all others. If reversed, the person need to stop wasting their wealth on lost causes.

Card Sixty-One: Cimeies

Image: "Lesser Key of Solomon"



Truism: Money affords companionship.

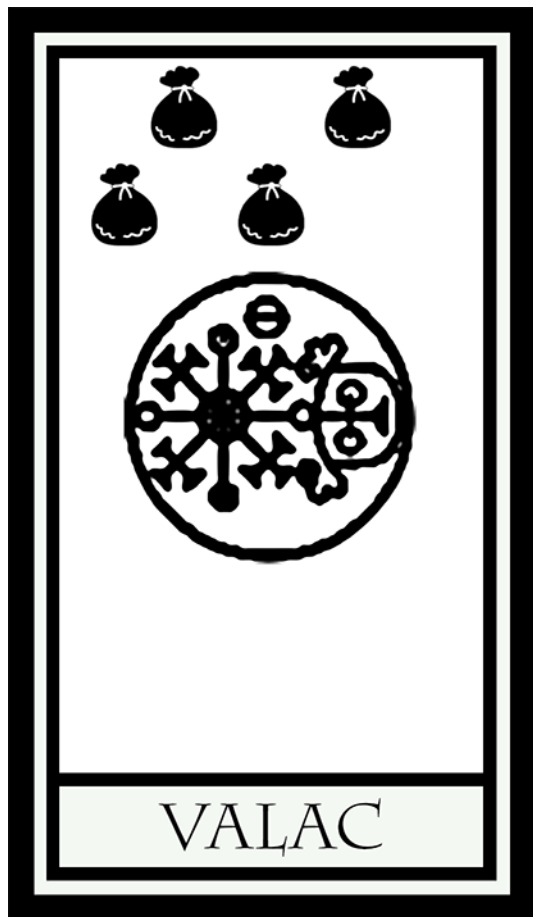
Admonition: Know the worth of others.

Mythology: Cimeies is a Great Marquis of Hell, and he has twenty legions under his command. He teaches perfect rhetoric and logic, discovers treasures and lost and hidden things, and make one appear like a soldier of his own likeness. He appears as a valiant soldier riding on a black horse as trumpets play from no source.

Divination: The Three of Coins. As one's wealth grows, so does their amount of friends. This is not to say that the friendship is untrue, but leisure time and companionship cost time and effort, which cost money. If reversed, the person shouldn't spend too much on worthless companions.

Card Sixty-Two: Valac

Image: "Lesser Key of Solomon"



Truism: Be weary of thieves.

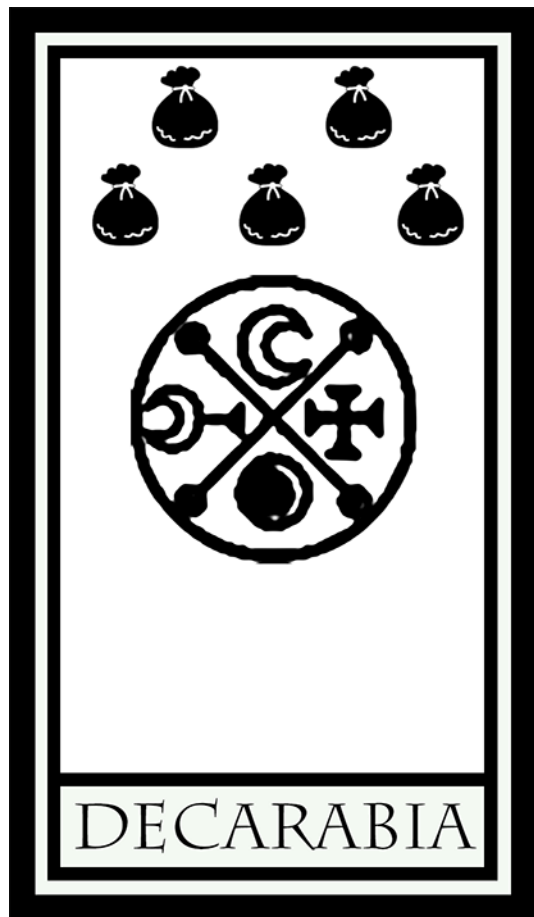
Admonition: Desire of fortune can only grow.

Mythology: Valac is a Great President of Hell, and he has thirty legions under his command. He gives true answers of hidden treasures, and he will reveal the locations of and bring serpents. He appears as a boy angel riding on a two-headed dragon.

Divination: The Four of Coins. As wealth grows, so does jealousy. There will be those who are skilled in thievery who will see you as a source of income. Their tactics are many; from illusions to love. If reversed, the person need to not fall victim to the desire of theft, for it is never a stable means of income.

Card Sixty-Three: Decarabia

Image: "Lesser Key of Solomon"



Truism: One's fortune can always change.

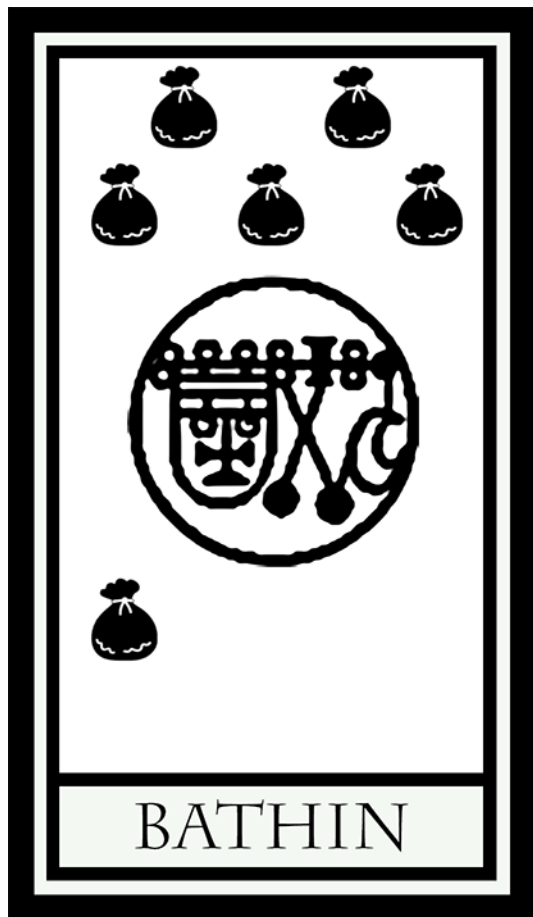
Admonition: Do not let poverty destroy you.

Mythology: Decarabia is a Great Marquis of Hell, and he has thirty legions under his command. He teaches the virtues of all herbs and precious stones, and he can change into all birds and sing and fly before the conjurer. He appears as a pentagram star or as a man.

Divination: The Five of Coins. There are forces at work in the universe that do not consider the fortunes of mortals. Disasters strike and can take part or all of one's fortune. This is the world we live in. If reversed, the person needs to move past their misfortune and begin again.

Card Sixty-Four: Bathin

Image: "Lesser Key of Solomon"



Truism: Investments grow with patience.

Admonition: Debt will always grow.

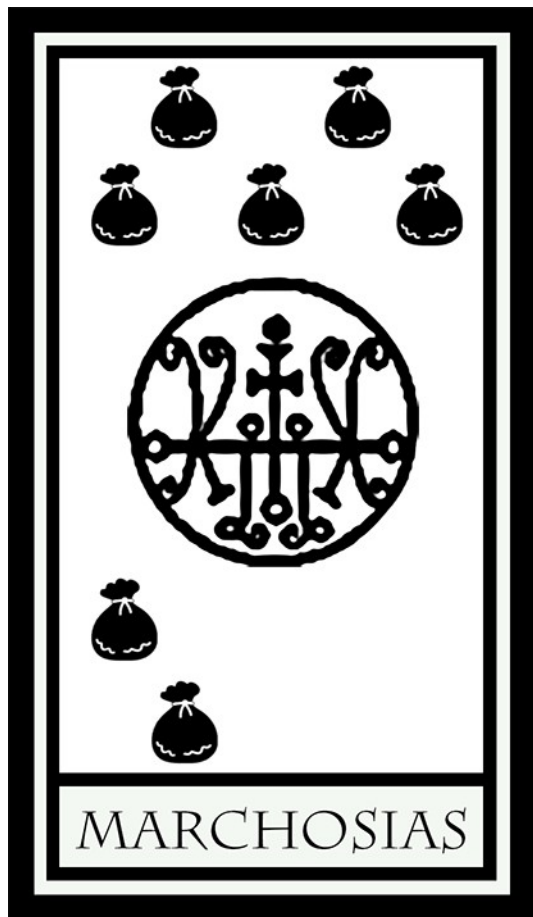
Mythology: Bathin is a Great Duke of Hell, and he has thirty legions under his command. He knows the virtues of herbs and precious stones, transports people from one country to another, and he can help the summoner attain astral

projection. He appears as a strong man with a tail of a serpent, as he rides a white horse.

Divination: The Six of Coins. The desire for wealth to grow can sometimes make us impatient. Not all investments return profit immediately, and patience is needed to keep from ruining a good business venture. If reversed, the person's debts are catching up to them, and they need to end them.

Card Sixty-Five: Marchosias

Image: "Lesser Key of Solomon"



Truism: Reap the bounty of your investments.

Admonition: Always tend to one's wealth.

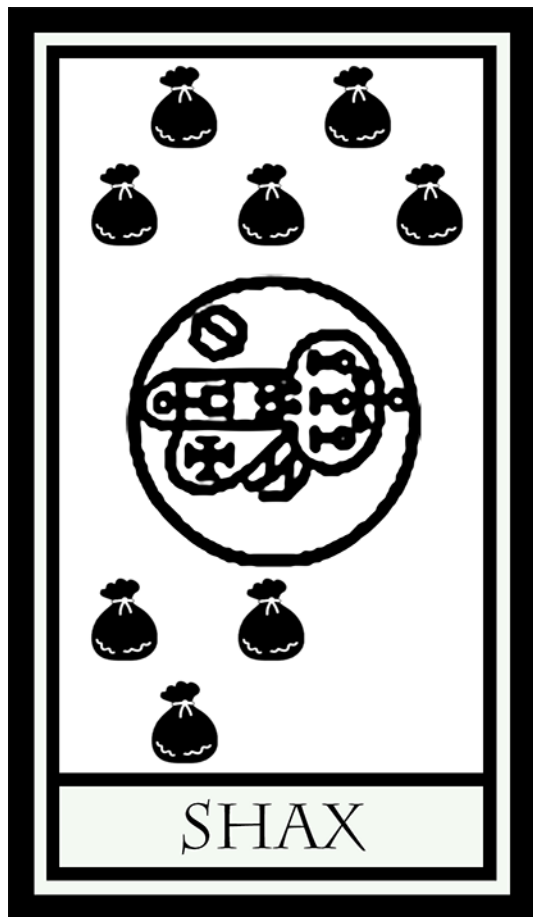
Mythology: Marchosias is a Great and Mighty Marquis of Hell, and he has thirty legions at his command. He will answer questions truthfully, and he is a very strong fighter that is faithful to the summoner. There is an account that when he was bound into service by Solomon, he revealed he was from the angelic order of

the Dominions and hoped to return after twelve-thousand years. He appears as a wolf with griffin wings and a serpents tail, and he vomits forth fire.

Divination: The Seven of Coins. There is always a fear of losing one's wealth by spending any of it. Every single Coin can be reinvested into something else, but wealth is useless if not experienced. If reversed, the person's wealth might be in danger from neglect.

Card Sixty-Six: Shax

Image: "Lesser Key of Solomon"



Truism: Pay the cost for allies.

Admonition: Without foundation a fortune falls.

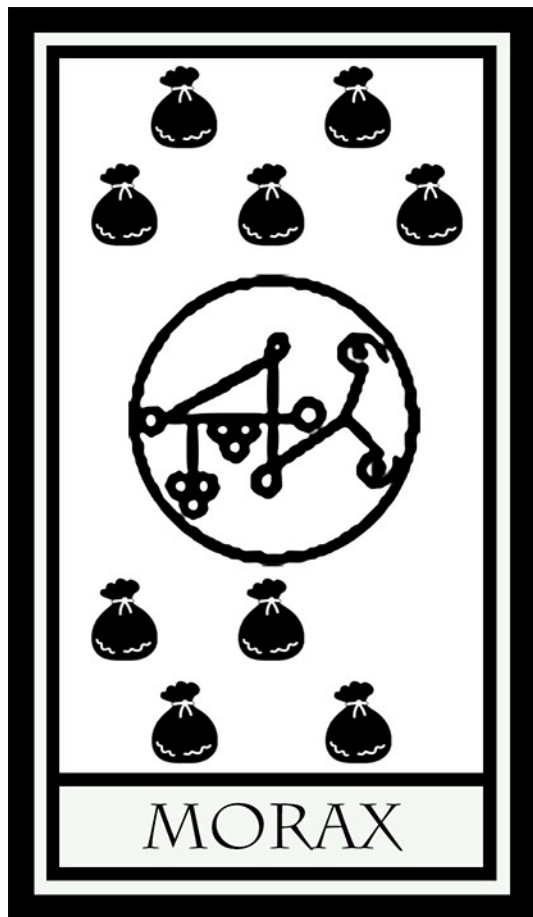
Mythology: Shax is a Great Marquis of Hell, and he has thirty legions at his command. He takes away sight, hearing, and understanding of any of the conjurer's targets, steals money out of king's houses and takes it back to the people, steals horses and anything else under request, discover hidden things not

protected by evil spirits, and he gives familiars. He is a great liar and will only speak true when bound by a magical triangle. He appears as a stork that speaks with a hoarse and subtle voice which changes to beautiful when in the magical triangle.

Divination: The Eight of Coins. A King is nothing without those to help protect his wealth. Alone, a wealthy merchant is an easy target for the ambitious. Also, it is best to surround yourself with those of equal status. If reversed, the person's wealth might crumble unless some stability is found.

Card Sixty-Seven: Morax

Image: "Lesser Key of Solomon"



Truism: Represent your wealth.

Admonition: Overlook small failures.

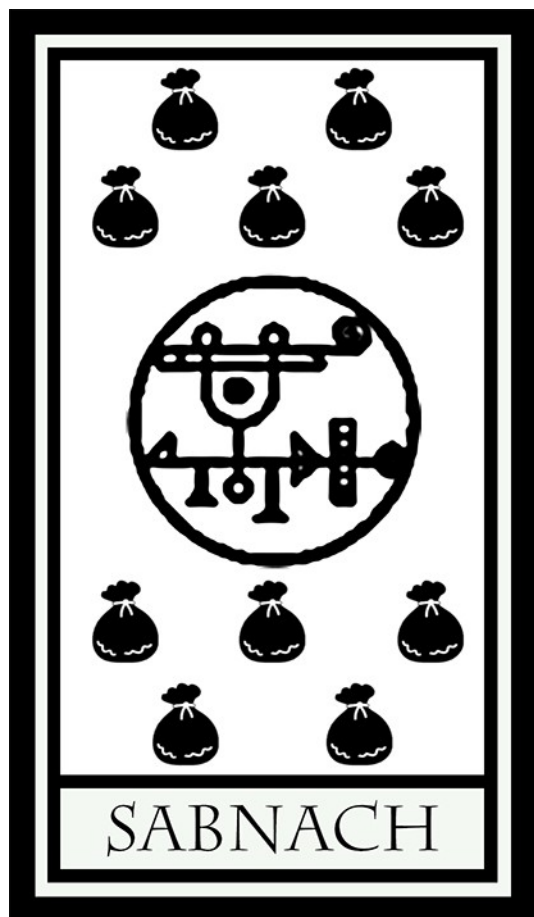
Mythology: Morax is a Great Earl, and he has thirty legions at his command. He teaches astronomy and all other liberal sciences, and he gives good and wise familiars that know the virtues of all herbs and precious stones. He appears as a man with the head of a bull, or a bull with the head of a man.

Divination: The Nine of Coins. Appearances do matter. No one will believe your high status unless you can prove it. Wear your wealth for others to see. If reversed, the person should overlook the insignificant failures of their allies and servants.

Everyone makes mistakes.

Card Sixty-Eight: Sabnach

Image: “Lesser Key of Solomon”



Truism: Prepare your wealth beyond yourself.

Admonition: Isolated wealth will destroy itself.

Mythology: Sabnach is a great Marquis of Hell, and he has fifty legions under his command. He builds high towers, castles, and cities, furnishes them with weapons, gives good familiars, and can aggravate wounds. He appears as a soldier with armor and weapons, the head of a lion, and riding a pale horse.

Divination: The Ten of Coins. The greatest of all lessons from Coins is that wealth does not follow one beyond the grave. You should be mindful of how your property will survive you, and wisely choose your inheritors. If reversed, the person's wealth has not been widely invested, and it is under the risk of being lost from unforeseen misfortunes.

Potions

Potions are on par with Cups. Cups represents love and the natural path of relationships, while Potions focuses more on the manipulation of love. Love is situational, and many different things can factor into a budding relationship. If love can be affected, then it can be manipulated. Manipulation of love is a constant theme of the infernal, because it is the most requested by mortals.

This is not to say that love is not powerful. Far from it. Love happens naturally without infernal interference. It does not need a Relic to begin, the Book-read intelligent are as affected as the idiots, and it cannot be bought or swayed by Coin.

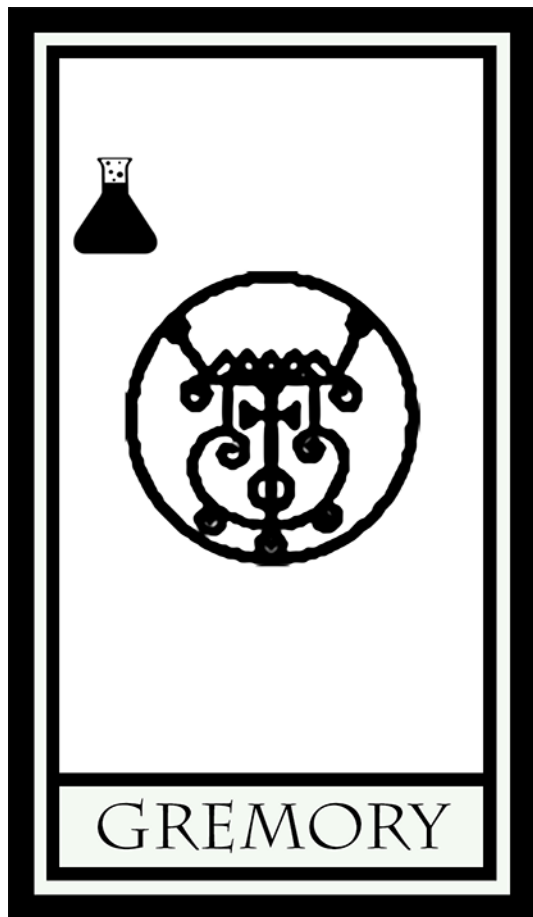
It lasts beyond death, and it is highly sought after by God. When two individuals truly love each other, there is absolutely nothing that will sway. However, True Love is rare, and there are many other flavors of it.

The Path of Potions is a very destructive path, but the rewards are great.

Imagine having a devoted slave unswayed by fear or bribery, or a guard who will jump in front of arrows to save you, or a companion who does what they must to make you happy. These things do come at a price, but the reward is worthy.

Card Sixty-Nine: Gemory

Image: “Lesser Key of Solomon”



Truism: Love is instinctual.

Admonition: Recognize your desires.

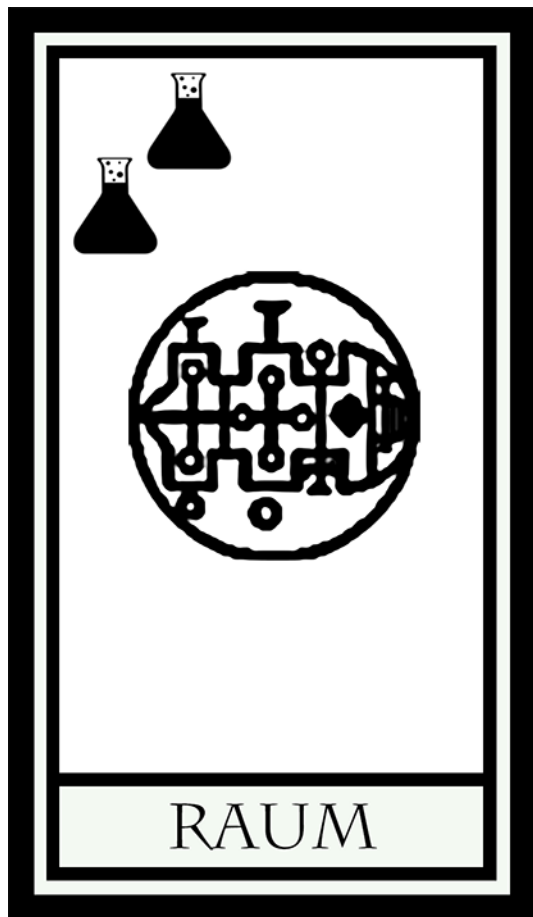
Mythology: Gemory is a Duke, and he has twenty-six legions under his command.

He tells of all things past, present, and future, the location and content of hidden treasure, and he can procure the love of women young and old. He appears as a beautiful woman riding a great camel.

Divination: The One of Potions. When wanting to experience love first hand, you should follow your desires. The animal within us all will lead us to love, although there is no promise of what kind of love. If reversed, the person need stop denying their desires and experience others.

Card Seventy: Raum

Image: "Lesser Key of Solomon"



Truism: Be free to enjoy another's company.

Admonition: Leave when there is no more love.

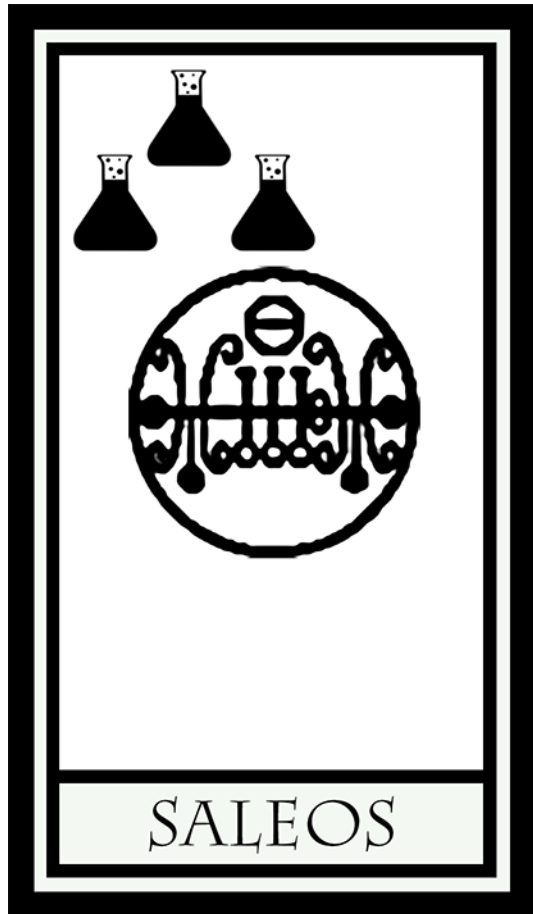
Mythology: Raum is a Great Earl of Hell, and he has thirty legions at his command.

He can steal wonders from the house of leaders and carry it for the conjurer,
destroys cities, knows things past, present, and future, and can reconcile friends
and foes. He appears as a crow or as a man.

Divination: The Two of Potions. You should take the chance to spend time with those who you love. It is a rare opportunity, and the joy from it will be worth much more than anything else. If reversed, the person should not overstay their welcome.

Card Seventy-One: Saleos

Image: “Lesser Key of Solomon”



Truism: Always seek out companionship.

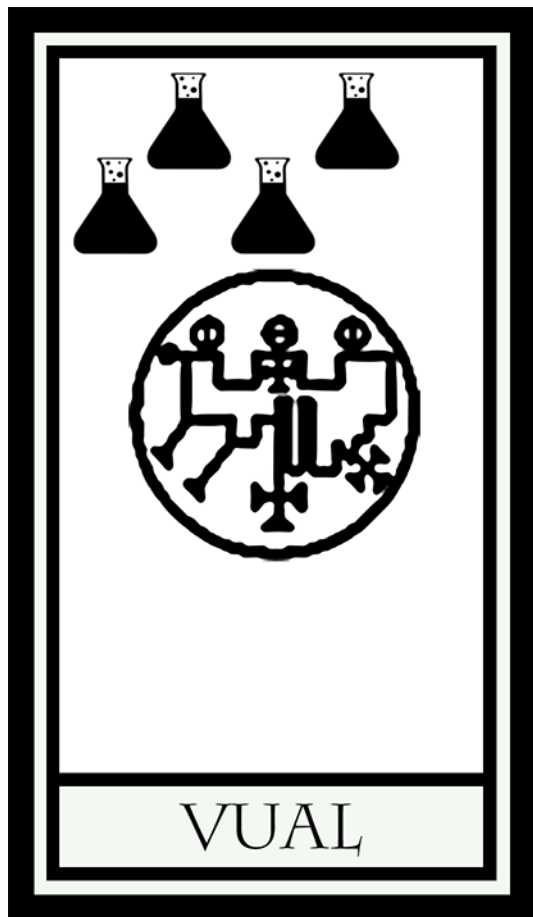
Admonition: Beware the betrayal of others.

Mythology: Saleos is a Great Duke of Hell, and he has thirty legions at his command. He causes men and women to fall in love with each other. He is a pacifist and appears as a gallant and handsome soldier as he wears a ducal crown while riding a crocodile.

Divination: The Three of Potions. The pains of existence are always lessened when you share time with companions. Friendship is always within grasp. If reversed, the person needs to evaluate which friends of theirs are true.

Card Seventy-Two: Vual

Image: "Lesser Key of Solomon"



Truism: Balance your allegiances.

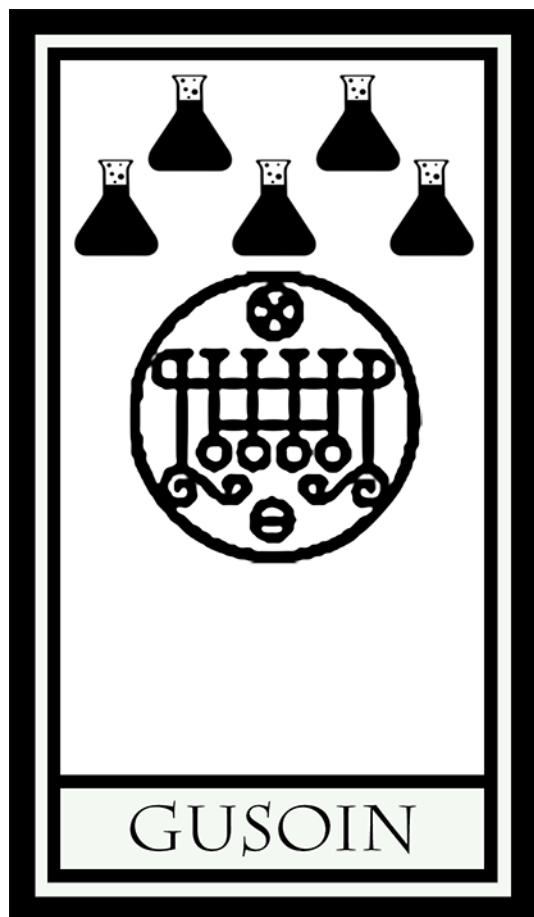
Admonition: Attempt to keep good friends.

Mythology: Vual is a Great Duke of Hell, and he has thirty-seven legions at his command. He gives the love of women, creates friendship between friends and foes, and can tell of the past and present and future. He appears as a camel that can change into a man and speaks Egyptian in a deep voice.

Divination: The Four of Potions. A common difficulty in having friends is treating them all fairly and equally. It is best to make sure they feel valued and know their importance to you. If reversed, the person should strive to retain their valuable friends at the cost of the others.

Card Seventy-Three: Gusoin

Image: "Lesser Key of Solomon"



Truism: All relationships can end.

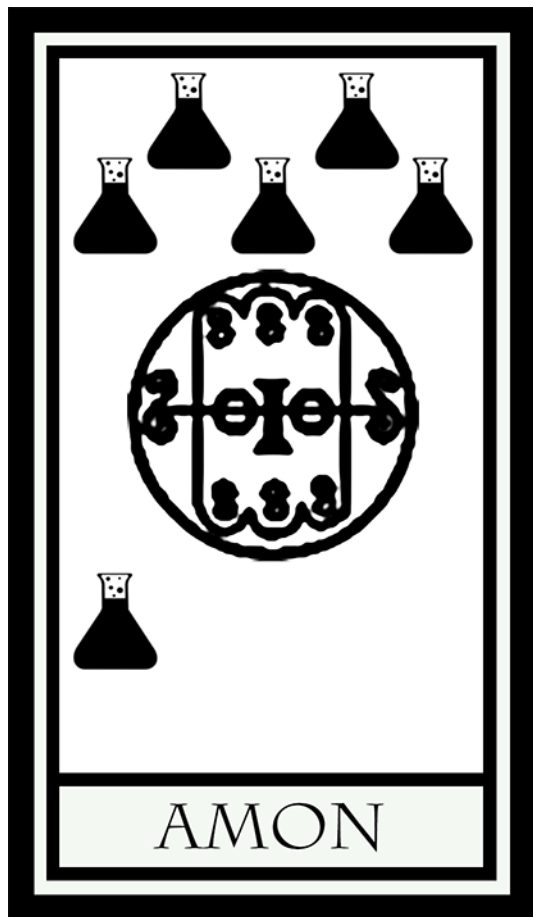
Admonition: Love can return if convinced.

Mythology: Gusoin is a Great Duke of Hell, and he has forty legions at his command. He can tell of the past and present and future, explains the meaning of questions asked of him, reconciles friends, and bestows honor and dignity. He appears as a baboon or as a man with a dog head.

Divination: The Five of Potions. No matter the bond shared between two people, unless it is True Love, the relationship can and will eventually end. It is best to accept such truths and move on. If reversed, the person can keep a broken relationship if they use their wit and heart's passions.

Card Seventy-Four: Amon

Image: "Lesser Key of Solomon"



Truism: Familiarity breeds intimacy.

Admonition: Do not repeat old follies.

Mythology: Amon is a Marquis of Hell, and he has forty legions at his command.

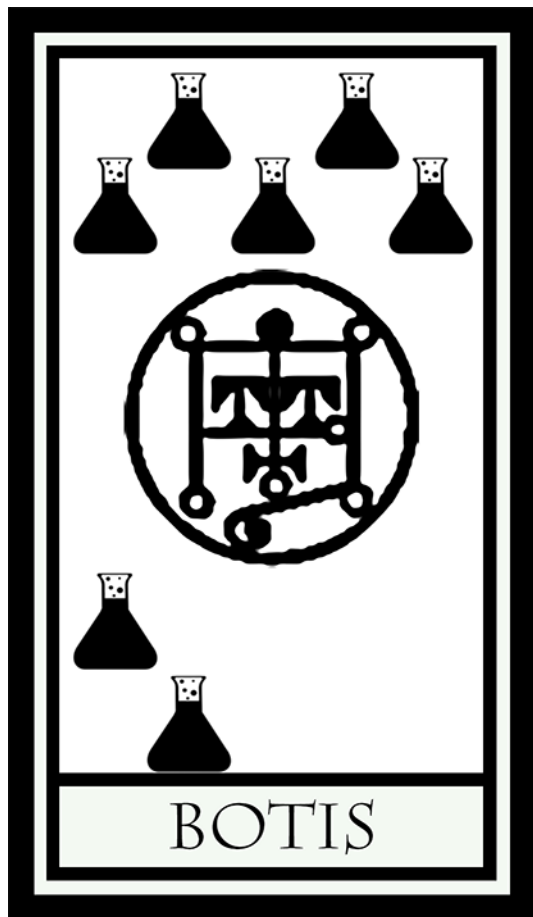
He reveals the past and the future, and he can create feuds as well as reconcile controversies between friends. Amon is also the name of an Egyptian sun deity

that almost became its own monotheistic religion until it died along with it's championing pharaoh. He appears as a wolf with a serpent's tail and vomits flames from his mouth, or as a man with a raven's head with or without dog's teeth.

Divination: The Six of Potions. That which the eyes sees every day, the heart will learn to love. No matter the social restrictions, it is only natural to desire those who you can touch. If reversed, the person need be careful to not fall in love with the same kind of person again.

Card Seventy-Five: Botis

Image: "Lesser Key of Solomon"



Truism: One sees what they want to love.

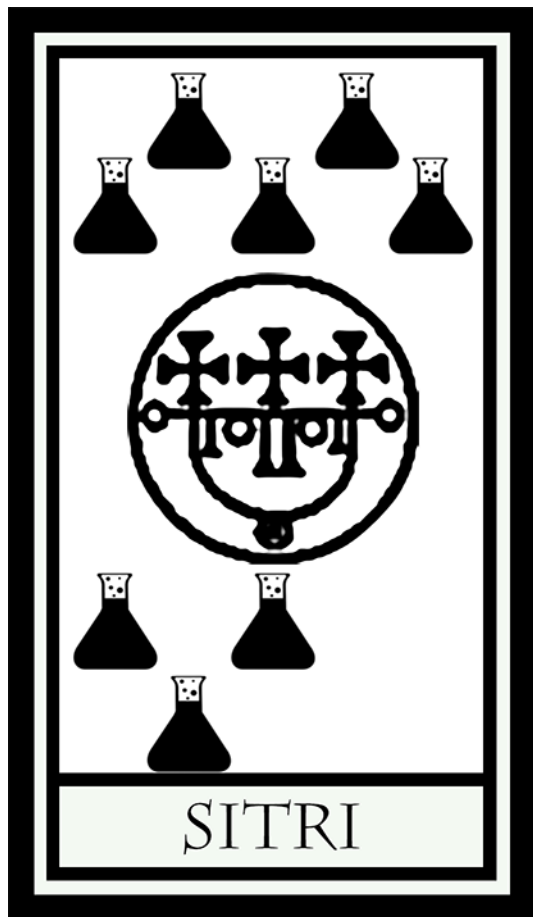
Admonition: A bad choice can cause euphoria.

Mythology: Botis is a Great President of Hell, and he has sixty legions at his command. He can reveal the past and future, and he reconciles friends and foes. He appears as a viper, or as a human with big teeth and two horns and carries a sharp, bright sword.

Divination: The Seven of Potions. Sometimes love blinds us with our own imaginations. People may not be as perfect as we perceive them to be. If reversed, the person might need to bond with a person that is bad for them, if only to feel some form of love in a moment's time.

Card Seventy-Six: Sitri

Image: "Lesser Key of Solomon"



Truism: Abandon love when it dies.

Admonition: Do not fear to be alone.

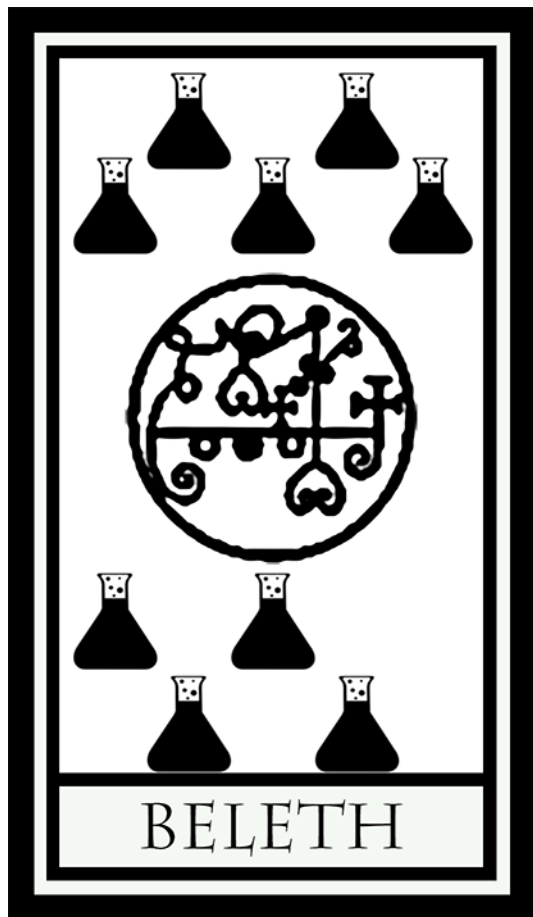
Mythology: Sitri is a Great Prince of Hell, and he has sixty legions at his command.

He can cause men and women to fall in love with each other, and he can force people to become bare naked. He appears with the face of a leopard with griffin wings, or as a very beautiful man.

Divination: The Eight of Potions. The death of love can happen for one or both of the lovers. In any situation, it is best to leave and not hold onto an atrophied relationship. If reversed, the person should accept the fact that their best option is to be without love for a time.

Card Seventy-Seven: Beleth

Image: "Lesser Key of Solomon"



Truism: There is youth in new love.

Admonition: It is impossible to mask age.

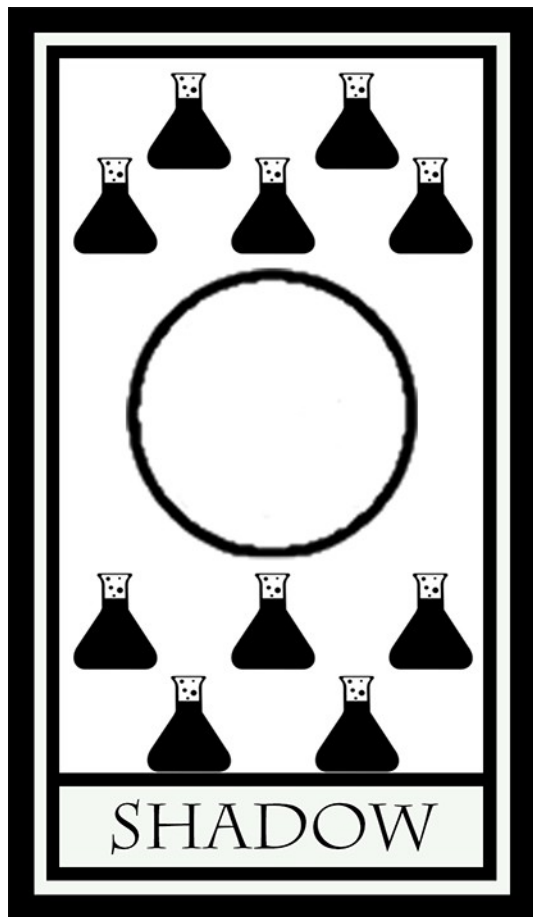
Mythology: Beleth is a Mighty King of Hell, and he has eighty-five legions at his command. If called upon, the conjurer must be brave and perform a ritual involving a hazel stick and a magical triangle before Beleth will obey the person. If Beleth still will not obey, the conjurer must threaten him and hold a silver ring in

the middle finger of the left hand against his face, all while still being respectful. He gives the love of men and women. He appears as mighty and terrible while riding a white horse, and trumpets of all kinds plays in his presence.

Divination: The Nine of Potions. Love has many magical properties to it, and one of the most powerful is to give youth back to the aged. For a time, a person can relive the passions of their earlier years when new love arrives. If reversed, the person should not fool themselves into thinking that they are actually younger, for their age will catch up to them.

Card Seventy-Eight: Shadow

Image: "Lesser Key of Solomon"



Truism: Bind yourself to true love.

Admonition: Ruined love can damn you.

Mythology: The Shadow card officially represents no one demon. It is left blank for three purposes. The first is that it is the true Legion card and represents all the demons not individually listed in the Sinners Tarot. The second is that it can represent a particular demon of great import to the individual. The third is that it

can represent the unknown in the purest of forms, similarly to the Abyss or Ahriman. It is up to the decision of the tarotist. By default, the card represents the first option.

Divination: The Ten of Potions. While this can represent whatever the tarotist wishes, there is an official Truism and Admonition attached to this card. If you are able to find your True Love, completely devote yourself to them. The material world pales in comparison to the importance of such a divine bond. If reversed, the person need be weary of a scorned lover, for they will transform their returned passion into a powerful hatred.

Chapter 3

Divination of the cards is a very personal process, and there are many ways to do it. There are methods that hold true to classical tarot readings, but the Sinners Tarot has a few methods specific unto it. It is up to you as well as the person receiving the reading to determine what is best. While it is your skills, remember

that you are performing for someone else (unless you're reading for yourself, of course).

One difficulty you might run into is how to interpret the cards. With traditional tarot, each card has a unique image full of symbolism that allows for many interpretations. There are also many different numbers, zodiac signs, titles, and other items attributed to each card. "This card is the Nine of Swords, so it could mean you're about to fall victim to depression, or you're near the end of a very long struggle, or you're suffering from insomnia based on the card image, or perhaps you're going to be pregnant because of the number nine."

The Sinners Tarot is not as ambiguous. Specifically, the images presented are to help memory and not for symbolic interpretation. But feel free to do so, if it assists you in your readings. You are the reader and ultimately the doorway for the teachings of the infernal. Again, if you have not read tarot before, I strongly suggest that this not be your first experience. The infernal is rarely kind to a novice.

First Method: Walking the Path

This method is for those reading for themselves. In truth, you are not allowing randomness to affect how you learn from the infernal. Instead, you are learning from each card at a time, from the first card to the last. Each card has a lesson for mortals, and choosing this method means you want to learn as much as possible. The Sinners Tarot is more of a religious study in this sense, and the cards represent steps towards enlightenment.

It is best to read one card at a time for each day. You will be allowing yourself time to focus on each card's meaning, their representations, and their teachings. This is not a biology text book you're reading before a big test. There's no reason to cram the entire deck's information in one day. This is a spiritual journey, and sprinting through it is foolish.

Once you read through all the cards, you will better understand the importance of each one. This method is good practice before reading Sinners Tarot for others, but it is not completely necessary.

Second Method: Card of the Day

This method is for both the individual and reading for others. Effectively, you are pulling out one card at random. This can be for two effects. The first is that it is more of a fortune cookie for the day. Whatever the card you select, it will have some sort of relevance to the day. This Second Method is similar to the First, but instead of walking the path in a straight line, you are randomly selecting the steps. The theory is that some days you are more receptive to certain lessons than others.

For example, the card picked is Cain. “Let no one manipulate your love.” Perhaps there is an authority figure in the person’s life who is using the bonds of love to manipulate them. The person should take a lesson from Cain and teach their oppressor a lesson. Of course this is a base interpretation, and the reader should make their interpretation based on the person’s life.

Third Method: Past, Present, and Future

This method is a traditional stance on the basic tarot reading format. Instead of a many card spread, this one involves only three cards. The left card represents the past, the middle the present, and the last the future. This usually answers an open-ended questions in a vague 1-2-3 stance, or it can be understood as a

combined single answer. It is quick and easy, and it's best for when you are reading for many people within a limited time.

For example, the first card picked is Nod, the second is Cain, and the third is Aim Reversed.

“Cities are built on will alone.”

“Let no one manipulate your love.”

“Abandon immature conundrums.”

The Past could be interpreted as a place where the person was abandoned to build their life on their own without help. The Present could be that now the person finds their life subservient to a loving father figure. The Future could be the way the person escapes their troubles, which is by abandoning their care of their father figure's feelings and authority. With two card references to Cain, the person is probably having abandonment issues, which they will need to overcome before they are truly their own person.

Fourth Method: The Pentagram

Yes, since the Sinners Tarot deals with the infernal, you can assume that the Pentagram is inverted. It doesn't necessarily have to be that way, but it makes more sense. The five-card reading focuses upon the five elements of the universe in pagan occultism; fire, water, earth, wind, and spirit. The traditional pentagram has spirit at the top point, while the inverted has it on the lower point.

For pagans, spirit at the top represents that the spirit is the superior element, and also they feel that the spirit is the representation of life. For infernalists, the spirit at the bottom is not always a worship of death, but it can be a respect for the more darker side of spiritualism. Light and darkness coexist in our universe, and so they must do so in the other realm as well. Remember, the concept of evil is not nearly as limited in the Sinners Tarot as it is in the minds of the oblivious.

For reading this method, attribute each point of the star to an element. When the cards are laid down, each card's lesson will somehow reflect on that part of a person's life. Earth can be seen as relating to a person's family, water to a person's bodily health, fire to a person's life passions, wind to the person's connections with others, and the spirit as the person's treatment of themselves. Or perhaps it can be interpreted in a completely different way. It all depends on the reader's faith and understanding.

Another interpretation is an expansion on the Third Method. While there is still a Past, Present, and Future card, the additional two connect all the cards together. The first card on the left is Past, the middle (third) card is the Present, and the second card can represent the path from the Past to the Present. The fourth card connects the Present with the Future (fifth card).

For example, the first card is Nod, the second card is Baphomet, the third is Cain, the fourth card is Belphegor Reversed, and the fifth card is Aim Reversed.

“Cities are built on will alone.”

“Through knowledge, you will find your way.”

“Let no one manipulate your love.”

“Ignore the sweet song of the Abyss.”

“Abandon immature conundrums.”

Continuing similarly to the previous reading, the person was left alone to their own devices, and by learning the ways of the world, they were able to make a life for themselves. They now find that they are held captive by the love of a father figure, and by moving past the depression they’d feel from that figure’s scorned

love, the person will finally learn to escape the shackles of their former life. Again, this is all up to interpretation.

Fifth Method: The Seven Pointed Star

This is originally called the “Seven Card Horseshoe Spread”, but the Sinners Tarot keeps the positioning of an inverted seven pointed star. The formula is still very similar to the original; the past, the present, hidden influences, the person, attitudes of others, what should the person choose to do, and what will be the outcome.

With new card selections: Gamigin Reversed, Asmoday, Famine, Ahriman, Belphegor, Fifth Circle of Anger, and Furtur Reversed.

“A hermit easily dies alone.”

“Intelligence fails without strength.”

“Realize your dependencies.”

“Darkness needs no light.”

“Do not be a slave to others.”

“Combat is the soul forge.”

“Indecision is a choice.”

The person in the past has isolated themselves, and now they have no strength to enforce their wishes upon the world. Their dependencies (possibly drugs) have been sapping even more strength over time, and now the person has accepted the darkness that surrounds them. Their friends believe the person to be foolishly falling victim to his or her own insecurities. The person should listen and fight against their addictions. In the end, abstaining from addiction is the best action.

Again, this is very objective and would possibly change with the person. If the person didn't have an addiction problem but rather had a failing business enterprise, this could be read that the person was isolating themselves because they're sinking all their time into a lost cause. The solution could possibly be to stop looking for customers and to fight their creditors, which would allow the person to no longer have unwanted responsibilities.

Sixth Method: The Celtic Cross Layout

It might seem hypocritical to use a layout with the word “Cross” in it while using the Sinners Tarot. However, please remember that the Satanists are not the ones who gather armies to kill all who incorrectly depict their religious iconography (look up the history of the double cross). In fact, the word “Celtic Cross” is dubious at best, as the Celtic Cross might possibly have originated as a manipulation of the already existent Sun Cross (a pagan symbol). The Celtic Cross Layout is very popular for tarotists, and so it can be used here as well.

It consists of ten cards, and the first is laid on the center. This card represents the person.

The second card is laid over the first and turned to the side. It represents the problems facing the person.

The third card is placed to the left of the first, and it represents the past.

The fourth card is placed to the right of the first, and it represents the future.

The fifth card is placed to the top of the first, and represents the person’s goals or best outcome of a situation.

The sixth card is placed to the bottom of the first, and represents the hidden or unseen forces against the person, even such forces are subconscious.

The seventh card is placed on the side to the bottom right of the table, and it represents good advice for the person.

The eighth card is placed above the seventh card, and it represents external forces beyond reach that will affect the person.

The ninth card is placed above the eighth card, and it represents the hopes and/or fears of the person.

The tenth card is placed above the ninth card, and it represents the outcome of how the issue at hand will be resolved.

Here are the example cards picked at random: Vepar, The Witch Reversed, The Liar Reversed, Abyss Reversed, Acheron, Pestilence Reversed, Valac, Asmodeus, Cimeies, and Fifth Circle of Anger Reversed.

First Card: "Prepare to use new power."

Second Card: "Isolation comes from one's own making."

Third Card: "Do not fall for one's own lies."

Fourth Card: "All shall return to the void."

Fifth Card: "Life is pain."

Sixth Card: "Refused to be consumed by sickness."

Seventh Card: "Be weary of thieves."

Eighth Card: "Enjoy the call to life."

Ninth Card: "Money affords companionship."

Tenth Card: "Defeat comes to the defeated."

Following the Celtic Cross formula, the person is ready to rely on their inner strength. However, they must overcome their desire for self-isolation. In the past, the person convinced themselves of their own illusions, but they must realize that death will one day come to them. Their ultimate goal is to move beyond the isolation and lies and to experience life firsthand. However, their own mental illnesses will be their greatest enemy.

There will be those who try to steal from the person using false promises. Yet, life will continuously call out to the person. They will hope to be rich in friendship, but if the person does not overcome their own failings, they will die alone and having never truly experienced all of what life has to offer.

Seventh Method: Chaos

Simply put, throw the cards up in the air and let them fall where they may.

There is no official pattern to this method. Whatever cards are upright can be read as you wish. Use your intuition and be receptive. Also, be careful not to bend the cards.

Epilogue

The first time you read this Epilogue, you hopefully haven't practiced reading the Sinners Tarot just yet. I'd like to leave you with some advice before you start.

Do not tell anyone that you are investigating the Sinners Tarot until you are ready to start reading. There are a few reasons for this. For one, people might want you to read for them even knowing that you are not prepared to do so. Not only will you possibly give them an incorrect reading, you might inadvertently bring forth dark energies neither of you are prepared for.

Another thing is that you will receive negative feedback from fundamentalist Christians AND pagans alike. From the Christians for obvious reasons, but Pagans/

Occultist/Witches generally believe that drawing upon the dark energies (from demonized images of their old gods) is dangerous for all. They're right, of course, unless you're prepared and know what you're doing. This resistance will make it difficult to perform readings for people, but infernalism is rarely an easy path.

I know I have been giving many warnings about the Sinners Tarot, but here is a word of encouragement. You are walking a path known to a very few. To willingly learn from demons makes you unique. Fear protects us from danger, but it can also keep us from evolving. Embrace your choice, know that this does not make you evil, and be prepared to experience a part of the spirit world shrouded in darkness.

Good luck.

References

“The Book of Ceremonial Magic” by Arthur Edward Waite

“Lemegeton” by Anonymous

“Munich Manual of Demonic Magic” by Anonymous

“Pseudomonarchia Daemonum” by Johann Weyer

“Divine Comedy” by Dante Alighieri

Epilogue 2

My original intention was to have this book published with an accompanying printed tarot deck. I submitted it to the major companies, but it was rejected.

There were no reasons given. I could have dropped the project as a failure, but I’d rather share it with the world for free. So, this Epilogue 2 provides a back-of-card image. Copy all these card images and feel free to print them through any source of print shop you can find. If you do not have the means or funds for printed cards, I personally performed my first reading with a Google random number generator.

If you feel the need to contact me, my email is ManofDawnLight@gmail.com. I might not respond immediately (or at all if your message is pointlessly offensive), but I will try to get back to you.

