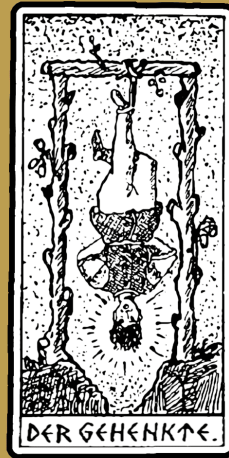


# THE TAROT



# ERNST KURTZAHN



# THE TAROT

**The Kabbalistic Method of Divination  
as the Key to Occultism**

by **ERNST KURTZAHN** (Daityanus)







"Ex Libris" by Ernst Kurtzahn featuring the family coat of arms, which, according to Siebmacher's Book of Coats of Arms (1916) was registered in the heraldic register of the 'Herold'.

**Dedicated to Gustav Meyrink, the author of "The Golem"**



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**Ernst Kurtzahn (1919)**





Toth comes to determine his (the questioner's) fate.

## Foreword.

Many a reader of "The Golem," this wonderfully profound Kabbalistic novel by the truly gifted poet Gustav Meyrink, will have become aware of the "Tarot" (Tarok, Tarot cards) and its mystical significance (see "The Golem," Chapter X, "Light"), and consequently have felt a vivid and understandable desire to learn more about this strange card game, called "Tarot" or "Tarok."

Of course, in vain!

He is unlikely to have fared much better than the author of this book did at the time (1915): Inspired to the highest degree by "The Golem," the author searched in vain through the entire body of German occult literature (and that is by no means insignificant!), discovering nothing of note about the Tarot or Tarok—with the sole exception of the extremely silly-seeming description of the Tarok game in a card game book, excerpted in the first chapter of Part 2 of this book.

It was only in foreign, particularly French, occult literature that the author came across useful and promising works on the Tarot and the fields closely related to it, such as Kabbalah and magic.

But as a result of the war, it was quite impossible to even think of acquiring such voluminous works, which would have been expensive and rare even in peacetime!

Thus, for the time being, there was no alternative but to laboriously gather piece by piece, what could provide the author with sufficient material and might suffice for a publication that was perhaps planned.

This was, as mentioned, not easy and brought hardly half the hoped-for success, even though the author had in the meantime (now gently defunct, but once very well-known and reputable) occult journal a translation of one of the best works ever written on the Tarot by a renowned French researcher—a translation that had only been started and was not yet half-finished.

But this find, which was completely inadequate due to its fragmentary nature, made the author increasingly eager to get his hands on the entire body of material so that he could then create a work on the Tarot in German as well.

It was simply impossible to get all the materials together!

It was only through that famous “coincidence” that he unexpectedly received help, namely from the publisher of this book, Dr. Richard Hummel in Leipzig.

The aforementioned gentleman—himself a long-time occult researcher in addition to his work as a publisher—had intended to write a comprehensive and fundamental work on the “Tarot,” especially since he had, for years and with greater success than the author, collected an extremely extensive and very valuable material on the Tarot and its auxiliary sciences.

Dr. Hummel was now kind enough to make his entire extensive collection available to the author for unrestricted use, setting aside his own cherished plans for publication. It was only in this way that the author of this book was able to compose the present work at all! -

We would therefore like to take this opportunity to express our warmest thanks to Dr. Hummel for his selfless kindness. Allow us now a few words to be said about the book itself. It is a mistake, to note this right away, to believe that this book was created solely for the purpose of teaching curious people a new kind of card oracle, or to popularize “fortune-telling with cards,” or to present an amusing form of entertainment or a party game. Not at all! Those seeking such things should “leave all hope behind.”

The main purpose of this book is to show, as clearly as possible to the uninitiated, that despite the odium attached to all forms of card divination (due to disreputable card readers, etc.), there is indeed a card oracle that is based on ancient symbolism and priestly knowledge and is anything but a more or less justified superstition!

But this can only be true if such a book can be based on something significant, and that is the case here, for the "Tarot," according to the judgment of initiates, has been the best key to the mysteries of Kabbalah since time immemorial!

The reader of this book therefore learns not only the "Tarot," but also the fundamentals of Kabbalah, thereby laying the foundation for any magical knowledge they may seek.

May it therefore always fall only into the right hands, those who know how to avoid misuse. Despite its modest size, it will hopefully become a cherished and frequently consulted reference book for the occultist.

It is worth noting that the publisher, in a most commendable gesture, decided to include with the book a complete "Tarot deck" that meets all requirements and is practical to use, even though this represented a significant sacrifice in today's climate.

The included tarot deck was painstakingly reconstructed through the proper use of all relevant sources and represents the

very first German tarot deck in existence, whereas France, England, Bohemia, etc., have long had their own tarot decks.

Finally, it remains for the author to highlight the beautiful design and clear illustrations, for which he thanks the publisher; may the book therefore win the publisher many new friends in addition to its existing ones!

Hamburg, August 1920.

**Daityanus** (E. Kurtzahn)



## Introduction.

What is man?! In his visible part, an accumulation of particles of matter; in his invisible part, a sum of forces. Both were created and united by powers largely unknown to us. Let us call them cosmic influences!

The cosmos that *we* can perceive consists, in addition to an immense number of stars of all kinds, of an even greater number of fixed stars, then the zodiacal constellations, and finally the planets. The last three groups, which are best known to us and which orbit our tiny planet Earth in specific, eternally recurring rhythms, have since time immemorial been acknowledged as having a noticeable, perceptible influence on our world. The effects of the Sun and Moon can surely not be denied by anyone; it would be tedious to dwell on this further. What, however, is the case with the influences of the other planets, fixed stars, and zodiacal constellations? Do these influences *actually* exist, or is any supposed effect they have on the Earth and its inhabitants merely a figment of the imagination?

Based on precise scientific research published in the daily newspapers in 1915, it was proven that these influences do indeed exist, which, of course, was never in doubt *for those in the know*. By using a novel thermocouple consisting of uniquely constructed arrangements of platinum and bismuth metal wires, the observatory in Koblenz succeeded in measuring the heat rays (!) of fixed stars, since the new thermocouple possesses approximately one hundred times the sensitivity of the radiometer previously used.

The distance from the Sun to Earth is 149,531,600 km; to give the reader some sense of this distance, it would take “only” 170 years to reach the Sun by express train traveling at 100 km per hour. However, the fixed star closest to Earth, however—the star Alpha Centauri—is already 33,240,874,680,000 km away! The fact that a radiative effect is scientifically detectable over the immense distance of more than 33 trillion kilometers is scientifically verifiable, should also provide fundamental proof for our assertion made at the outset, according to which man is, in the end, nothing but a formation of cosmic, universal forces that manifest through the intersection of radiation. But if this is the case, then ancient astrology, too, has a right to exist!

Does astrology, with its teachings regarding the positions of the stars at the moment of birth or conception of every being—and it is right, since the influences of the stars continue to act upon this structure—then we humans are comparable only to actors who given role well or (mostly, unfortunately) poorly until the often bitter and tragic end, whether we want to or not!

Our magnificent *Goethe* expresses this unsurpassably in his poem "The Divine":

According to eternal, iron, great laws, we *must* all complete  
the cycles of our existence.

And in addition to this, in "The Song of the Spirits Above the Waters":

The human soul is like water: from heaven it comes, to  
heaven it rises, and back down to earth it must, *ever changing!*

But if we are now like actors in our earthly existence, then some villain, some reckless human being, might want to say: Well then, if everything is predestined, then I have no freedom of will and therefore no responsibility. Is that true?!

No, not at all! An old proverb does say:

Live merrily and die blissfully,  
That means thwarting the devil's plans!

But if we take a closer look at this flippant saying, we see that it makes a sharp distinction between this world and the next, and strongly recommends a "blessed death" to thwart the devil's plans. Yet a "blessed death," which depends little on one's own wishes, is truly not! Every human being has *one* freedom, namely that of playing the role assigned to them on the stage of earthly existence—well or poorly—in order thereby to secure for themselves, in new plays of earthly existence, better or worse roles than he may currently be forced to play! 1) But he will not leave the stage completely and forever until he has played the highest role well to the end. (Until one has paid for everything one was indebted for.) -

Once one has decided to admit that everything in the present life is inescapable fate, the question rightly arises: Is it possible to know this fate *in advance*?!

Based on knowledge dating back thousands of years, one can confidently *affirm!!!*

A vast number of ancient texts contain every conceivable method for fathoming the unknown future—from the most scientific astrological methods all the way down to fortune-telling using coffee grounds! There is hardly anything that has not been connected, in some way, to the art of divination! Granted, while *all* these methods may have had *some* value in the hands of exceptional individuals with a calling for this, there is one thing to consider.

For what purpose has this ability of individuals—or a tried-and-true method of divination and future-telling—used, or more accurately, mostly abused?!

Every fortune-teller (who, incidentally, is usually just that due to her less-than-divine lifestyle!) could recount hundreds, if not thousands, of cases from her own “practice” where the extended to the most mundane trivialities or where the thoughts and intentions of those seeking were directed toward hatred and revenge. The results of such prophecies are then mostly accordingly, as indeed cannot be otherwise in such cases, namely: lies and deceit!

It may seem appropriate here to raise the question: “Is it permissible at all to investigate the future, or is it a sin?”

With a clear conscience, one can answer this question decisively once and for all by asking oneself whether one is addressing the question of the future to fate out of *noble* motives, or merely out of idle *curiosity*, or even as a pastime. In the first case, it is by no means a sin; in the other cases mentioned, however, it certainly is.

1) The skeptical reader should consider the astonishing discoveries of *Alb. de Rochas*, as recorded in his work "The Successive Lives". German edition, Leipzig 1914.

If, for example, one wishes to know whether one's own life will soon end, in order to use this foreknowledge to better pave the way for one's future survivors foreknowledge, so there is nothing wrong with that. It is quite another matter, however, to use certain research possibilities for selfish and base motives of any kind; one cannot warn strongly enough against this. If someone inquires about fate merely out of curiosity or wishes to satisfy greed and a thirst for revenge through it, then the following must rightly apply:

"A fool stands on the shore and waits for an answer," unless fate has decreed that he must atone, more or less severely, for his wicked presumption through mocking and deceptive prophecies.

At this point, it must be expressly noted that the entire field of divination is *magic*, and everything else is merely a trifle. It should and must be taken with the utmost seriousness! Anyone who believes they can abuse the methods to be revealed later openly and without reservation, or who, despite all warnings to the contrary, wishes to see nothing in it but an entertaining parlor game, is urgently requested, to avoid misfortune, to set the book aside until he is in a more favorable state of mind, before exposing himself to grave delusions and the suggestive dangers so easily associated with them.

In general, anyone who is not entirely certain of this—and it takes a noble, spiritual nature to be so, the reader can be assured that he

... not to tempt the gods And never, ever to desire to see  
What they *graciously* conceal with night and with *horror*.

The *skeptical reader*, who perhaps followed the unavoidably necessary introductory remarks only reluctantly, will now ask impatiently (since he naturally considers himself, with deadly certainty, to be the man who is called and strong in every respect): *Is there really even a single flawless method of divining the future??*

There is not just one, but several. One of the most reliable—and if not the *best*, then certainly one of the oldest—is the subject of this book:

*It is the Tarot,*

a special form of Kabbalah, accessible to anyone who knows how to penetrate its essentially simple methods, inexhaustible in its implications, worthy of a lifetime of study!

We will show below the intimate connection between the Tarot and Kabbalah, indeed how they are essentially one and the same. We will explain its origin, its theory, and—its practice in such detail that any truly earnest seeker may be granted access to the deepest depths of Kabbalah's mysteries, according to their disposition and the permission of their destiny.

Nothing will be withheld from him regarding the technique of the Tarot, despite the limited scope of this work, while regarding the often intricate and very difficult symbolism, only the basic tools, so to speak, can be provided.

However, to accommodate the inquisitive reader as much as possible, a careful bibliography of relevant sources and works. Unfortunately, the most important works relevant to the study of the Tarot have not been published in German. It was already mentioned in the preface that this present work is the first to be published on the Tarot, and we hope that this wonderful branch of the occult tree, represented by the Tarot, may also blossom and bear fruit in Germany.

Let us now turn to the Tarot itself and begin with a brief outline of its interesting history.



## **Part One.**

### **Theoretical and Symbolic Tarot.**

#### **Chapter 1.**

##### **On the History of the Tarot.**

Before we discuss the history of the Tarot, let us first provide a very brief description of the Tarot so that the reader may finally understand what the Tarot actually is—at a superficial level.

The Tarot is a peculiar deck of cards containing seventy-eight cards, twenty-two of which are called the “Major Arcana” (Mysteries); the remaining fifty-six cards, divided into four groups, form the so-called “Minor Arcana.”

Our Tarot, the oldest known to us, is based on the twenty-two letters of the ancient Hebrew alphabet.

It should be noted at the outset that the history of the Tarot (due to its many variations) must be considered very obscure and can hardly ever be fully elucidated.

Various claims have been made regarding its origins, but the evidence for them is more or less lacking or very incomplete.

In no case does the author wish to adopt the view that regards the Albigensians as the originators of the Tarot. There is simply too much compelling evidence and too many facts to support that claim.

Who, after all, have always been the guardians of secret occult knowledge and the highest mysteries?

The secret societies!

Let us therefore take a brief look at them.

The main source from which—in historical times—the secret societies emerged were the Mysteries and the “*School of Alexandria.*”—

By far the majority of the “initiates,” those initiated into the mysteries, had taken refuge in the East, and not long ago (1884) the West discovered in India, and especially in Tibet, the actual existence of an “occult Brotherhood,” which possesses the mysteries of ancient Egyptian and Eleusinian mysteries. To establish contact with this Brotherhood, the well-known “*Theosophical Society*” was founded. This society sought, and continues to seek, to disseminate the teachings of the initiated societies in the West in conjunction with those from the East, naturally without secrets. —

Such “initiated societies” in the West have always been and remain:

*The* Gnostic sects, Kabirites, and Arabs, alchemists, Knights Templar, Rosicrucians, and Freemasons. They are all bound by a powerful bond, the sublime Kabbalah, the mother of all human knowledge and wisdom whatsoever. As long as this wisdom is faithfully preserved within the secret societies, it will always, even if their guardians and keepers no longer have any idea of its practical application; their task is simply faithful preservation; blessed are they if they fulfill this duty . . . Sapienti sat!

With Kabbalah, of course, all these secret societies were also familiar with the Tarot, whose highest secrets, however, truly cannot be profaned, even if one were to wish to do so. The rule is simply to seek and work tirelessly oneself, and the first self-discovered nugget of gold in the Kabbalistic realm is, with unceasing further work, the sure guarantee of reaching the summit of that golden mountain of mystical knowledge, beside which *metallic* gold becomes a mere symbol. -

Unfortunately, among the many researchers who have studied the Tarot, there is not a single German! Indeed, it saddens the connoisseur to see the loving and comprehensive manner in which magic and Kabbalah, alongside the other occult sciences, have been and continue to be cherished and cultivated in other countries. We have hardly anyone to compare with the great figures in the fields of Kabbalah and magic, such as "Eliphas

Lévi" (*Abbé Constant*) and "Papus" (Dr. Gérard *Encausse*), we have hardly anyone to set against them! Our luminaries in this field in more recent times are, compared to these men who have delved deeply into Kabbalah—with few exceptions, they are mere fireflies, if not night lights!

If one compares one of the more recent bombastic “Kabbalah authors,” who sometimes even produce several volumes, with the Kabbalah by *Papus* (which, to our great delight, has been published in German in Leipzig), then after careful comparison one can only say in defense of the German authors: “They knew not what they did”—though I wish to expressly exclude the well-known Kabbalistic writers Gustav *Meyrink*, Buchmann-Naga *Charlottenburg*, and Peryt Shou from this disparaging judgment! Otherwise, I have found not a single work of *recent* date since the bygone days of the great German mystic and magician *Agrippa von Nettesheim*.

Nor do we have much to set against similar scholars such as *Flammarion*, *Lombroso*, *A. de Rochas*, *Crookes*, *Baraduc*, etc., we have few to set against them. In the field of alchemy, we have the highly distinguished Dr. med. Ferdinand *Maack*, who, alongside Dr. med. *Freudenberg*, is also a significant Rosicrucian researcher. In the field of spiritualism, Baron *von Schrenck-Notzing* should be mentioned; in astrology, the researchers *Kniepf*, *Brandler-Pracht*, and Ernst *Tiede*—but that is all. In the field of magic, until recently 1) – not a single one!

The reader is asked to excuse this digression; we now return to our history of the Tarot.

For the reasons mentioned above, we will base our discussion primarily on the leading figures in this field: Eliphas *Lévi* and *Papus*.

First of all, it can be stated without a doubt that the Tarot was already known throughout virtually all of Europe as early as the fourteenth century.

Furthermore, Eliphas *Lévi* provides pictorial evidence in several places in his works 2) that the Tarot was already known in *ancient* Egypt, China, and ancient India and was used for divination purposes; this is certainly true of the ancient Egyptian priesthood.

The aforementioned facts already suggest that the Tarot is several thousand years old. In the author's opinion, however, the Tarot is certainly much older! If one recalls the fact that ancient Egypt was a colony of *the* now almost legendary *Atlanteans*, the inhabitants of the sunken continent of Atlantis (between Africa and America), and that its

1) Fortunately, a journal on "practical occult sciences" has recently begun publication in Germany as well, published by the same press as this book under the title "Magische Blätter," which offers very promising content. The excellent book on the subject by *R. H. Laars*, published by the same publisher, "The Secret of Amulets and Talismans," also deserves to be mentioned and recommended here. Author's note! 2) *Eliphas Lévi*, "Dogme et Rituel de la Haute Magie." Paris 1910. Vol. I, p. 389, and "History of Magic." Paris 1914, p. 67.

According to *Scott Elliot* 1), if the tarot was received by priests and initiates, its age can thus be assumed to be well over 21,000 years. (The pyramids were also built at this time.) -

Finally, the reader—especially one with some occult experience and erudition—will surely be captivated by the fact that for the Rosicrucians, the Tarot and its symbolism played a role.

If one reads, for example, the writings of the great English Rosicrucian *Robertus de Fluctibus*: "Tractatus Apologeticus", Leiden 1617; in certain passages, one can hardly think of anything other than the Tarot. Even the distinctly Rosicrucian "Round Table of King Arthur" shows clear connections to the Tarot. 2)

1) *W. Scott-Elliot*, "Atlantis." Leipzig, n.d. (with maps), and "The Lost Lemuria." Leipzig 1905 (also with geographical maps).

2) For valuable Rosicrucian writings, see the list of source works at the end (Author's note)

This connection, however, already points to familiarity with the subject as early as 1150, the year in which *Robert Wace's* novel, "Roman du Brut," was published, a work that deals with this Round Table theme. -

Of course, in light of the preceding remarks, it is easy to understand that it is exceedingly difficult, if not entirely impossible, to discover a *proto-Tarot*. All discoveries made in this regard to date have proven to be deceptive!

Due to religious, i.e., clerical, historical, and national influences, the original Tarot inevitably changed in every country over the course of long periods of time and cultural evolution to such an extent that it can ultimately be recognized as such only by specialists in this field.

A good example of this is the *Tarok game*, which is particularly well-known and popular in Austria. This is, in fact, nothing other than a highly diluted form of *Tarot*, whose symbolism has suffered greatly.

In Europe, the Gypsies—this mysterious nomadic people untouched by modern culture—were likely the primary disseminators of the Tarot, though it remains an open question whether they were the ones who introduced it to Europe in the first place, as several prominent researchers seem to assume. For example, *Papus* speaks exclusively of *the Tarot of the Bohemians*, the "Tarot" of the Gypsies.

The meaning of the word Tarot 1) arises from its circular spelling, which renders the T superfluous:

T  
O            A  
R

If one reads it counterclockwise, one obtains the word Torah, which means "law" in Hebrew. At the end of this chapter.

We have already noted that the Tarot, with its 22 “Major Arcana,” is based on the 22 ancient Hebrew letters. However, it is far from widely known that these so-called Hebrew letter symbols, with their peculiar and highly mysterious symbolic and numerical meanings, are not of Jewish but of Egyptian origin. Moses, most likely an Egyptian himself, and indeed one initiated into the highest mysteries (cf. the “Blue Books” by A. *Strindberg!*), transmitted these hieroglyphs to the Jews. The Jews’ sole merit is that they held fast to the tradition thousands of years, despite all difficulties, especially in countries that were mostly hostile to them. In this way, they faithfully preserved these wonderful secret symbols, so that—whatever one may think of the Jews—one cannot praise them highly enough for this!

How sadly negligent, by contrast, have the Germanic peoples been in their treatment of their own wonderful runes, letters, and symbols of salvation! Even if individual runologists, such as the Brothers Grimm and, more recently, Guido von List 2), as well as, for all I know, associations like the *Guido von List Society*, still preserve and cultivate the study of runes: the German people as a *whole*

knows nothing more of the most sacred hieroglyphs and symbols of its forefathers, the runes, while *every* six-year-old Israelite must study his Hebrew primer in "school" must study his Hebrew primer, and even today *no* Jewish religious book is printed in any letters other than Hebrew!

Not only those familiar with the subject, but any thinking person will be able to tell what the consistent knowledge of such a profound, versatile, and comprehensive symbolism—hidden within the letters—must mean for a people active in leading positions across nearly the entire globe! It means nothing more and nothing less than a great secret society of all Jews, very similar to Freemasonry and related powerful secret societies, which, incidentally, are of course also familiar with Jewish-Kabbalistic secret symbolism.

1) Derived from the ancient Egyptian word: *Tarut*, meaning “the one who is questioned.” This word in turn derives from the ancient Zend word *Tarisk* (“I demand the answer”). (Author’s note)

2) *Ernst Tiede*, with his excellent work: "Ur-Arische Gotteserkenntnis" (Berlin, 1917), should also be mentioned! (Author’s note)

If only the Aryan peoples had preserved something similar—then many things on earth would be better!

With this, we conclude the section on the historical aspect of the Tarot and now turn to the study of the twenty-two Major Arcana and fifty-six Minor Arcana of the Tarot, and at the same time—because they are completely inseparable—to the study of ancient Egyptian-Hebrew script as well as the first Kabbalistic principles associated with it. —



## Chapter II.

### Tarot and Kabbalah.

#### Preliminary Remarks:

The following chapter is undoubtedly one of the most important, if not the most important, in the entire book. Its main outline is as follows:

- a. The "Minor Arcana" and the Divine Name.
- b. The Hebrew letters and Kabbalah.
- c. The "Major Arcana."
- d. Summary tables of the "Major Arcana"
- e. The key figure of the entire Tarot.

Due to the nature of the subject matter, it is not possible to clearly distinguish the *first* three groups from one another. One group always presupposes the other. Each of these topics warrants a separate volume, and one could easily write a multi-volume work on any one of them. However, due to the strict limitations of the space available, we are forced to be concise—a constraint in which, as is well known, a master's skill is revealed.

The author has made a sincere effort to present this important section as clearly as possible, even in this necessarily condensed form, and has, hopefully, succeeded in doing so in the judgment of the kind reader.

This chapter, it should be briefly noted, is addressed specifically to those readers who seek a genuine introduction, not only to the Tarot, but also (since the two are inseparable!) to the field of practical Kabbalah. No one will regret, upon completing the study of this section, having sacrificed their undoubtedly precious time

(provided, of course, that they are not already a Kabbalist). They will be richly rewarded for the effort expended, not only through a confident use of the Tarot cards, but also in that the reading of other

mystical works—be they Rosicrucian, Masonic, alchemical, or magical—will become more fruitful; all of them contain or are based primarily on Kabbalah and Kabbalistic knowledge and skill! It is not without reason that the title “Kabbalistic Method of Divination” was chosen for this work.

Every Kabbalistically correct Tarot deck consists of seventy-eight cards, which are divided into twenty-two “major” and fifty-six “minor” Arcana (mysteries).

The twenty-two Major Arcana are numbered consecutively from one to twenty-two, while one card, the 21st, is unnumbered, i.e., bears the number zero.

Each of the 22 cards corresponds to a specific letter of the Hebrew Uralphabet, and in good tarot decks, this letter is clearly marked on each card of the “Major Arcana.” (This is the case with the Tarot decks of Marseille and *Oswald Wirth’s* reconstruction, but unfortunately not with the otherwise beautiful English Tarot by Miss *Pamela Colman-Smith* 1).

The 56 Minor Arcana are not numbered consecutively but are divided into 4 groups of 14 cards each. Each group contains 4 court cards and 10 numbered cards, which, in addition to their specific symbolism, represent numerical values.

Suit names as found in standard playing cards are not used; instead, the cards are named according to their symbols.

Because the Minor Arcana have significantly simpler symbolism than the Major Arcana, we will begin with them.

\* \* \*

1) The tarot cards depicted in this work, a reconstruction by the author based on the famous “Book of Thoth”—more details on which can be found in the section on tarot systems—comply in every respect with all requirements, as long as we have not yet succeeded in perfectly reconstructing the original Tarot. It is advisable to have the Tarot cards on hand now so that you can study them while reading the following important chapters.

## a) The Minor Arcana and the Divine Name.

- I. Scepters (also Wands), positive value, correspond to Clubs or Acorns.
- II. Cups (also known as Goblets), positive value, correspond to Hearts or Red.
- III. Swords (also Daggers), negative value, correspond to Spades or Clubs.
- IV. Pentacles (also Coins), negative value, correspond to Diamonds or Clubs.

At the same time, it should be noted here that the four groups of the Minor Arcana each correspond to an important Hebrew letter, namely

- I. Scepter corresponds to the letter: (Yod),
- II. Cups to the letter: (He),
- III. Swords to the letter: (Vav),
- IV. Pentacles to the letter: (2. He).

If one reads the Hebrew letters in the order 1–4: Yod – He - Vav - He, one obtains the unpronounceable divine name "Jehovah," around which the entire Kabbalah—and of course the Tarot, which is Kabbalah—ultimately revolves, as we will soon see in our discussion of this very name.

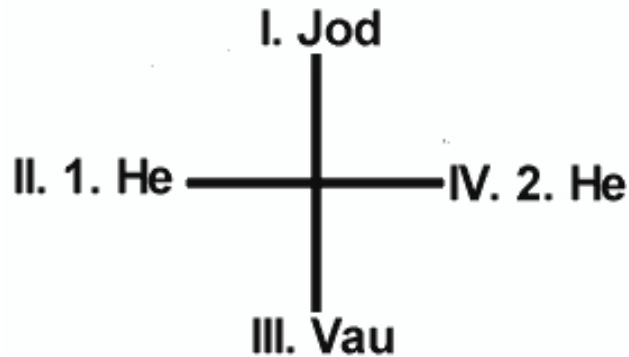
The four court cards are called for all suits:

- I. King, Letter Value (General): (Yod),
- II. Queen, letter value (general): (1. He),
- III. Knight, letter value (general): (Vav),
- IV. Page, letter value (general): (2. He).

This subgroup, too, corresponds to the Holy Name:

**יהוה**

Perhaps a graphic representation of the principle of the sacred name, which is constantly applied throughout the Tarot, makes the subject even more understandable:



for which one can, of course, use the designations *Scepter, Cups, Swords,* and *Pentacles, King, Queen, Knight,* and *Page.*

The 10 number cards in each group are also subject to this law; they are simply numbered: one, two, three, four, five, six, seven, eight, nine, and ten, and their “sequences” likewise correspond to the divine name according to the above scheme:

יהוה

Therefore, the following applies:

- I. for Yod, the numbers 1 - 4 - 7 of each group
- II. for He, the numbers 2 - 5 - 8
- III. for Vau, the numbers 3 - 6 - 9
- IV. for the second He, the number 10

In addition, the etymological connection between the four figures—King, Queen, Knight, and Page—and the number cards must be carefully considered:

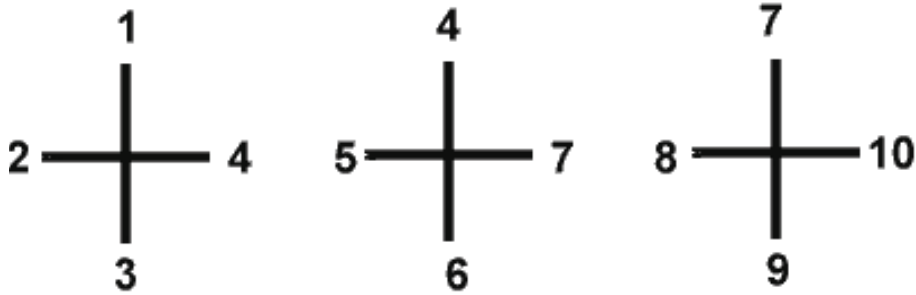
The King is the Yod of 1 - 4 - 7 The Queen is the (1st) He of  
2 - 5 - 8 The Knight is the Vau of 3 - 6 - 9 The Page (2nd) is  
the He of 10

The series 1, 2, 3, 4 represents the radiance of the sequence King, Queen, Knight, and Page in the *divine* world.

The series 4, 5, 6, 7 represents this development in the *human* world.

Finally, the series 7, 8, 9, 10 represents this evolution in the *material* world.

For easier understanding, here is a visual representation of the series:



We can clearly see that the numbers 4 and 7 form the transitions between the individual series. It makes no difference here whether we are dealing with the figures or the numbers. For example, the fourth figure card is naturally a transition to the first number card. This should be clear enough.

Each group is a perfect whole, formed like a living being, and corresponds to:

- I. The Physical Body, the Knight, and 7 - 8 - 9
- II. The life force of the Queen and 4 - 5 - 6
- III. The intellect, the King, and 1-2-3
- IV. The (reproductive) organs of the Pages and 10.

In summary, we now provide (following *Papus*) a complete overview of the Minor Arcana, so that we may then first address the Hebrew alphabet and finally turn to the main subject, the “Major Arcana.”

The four groups: Wands, Cups, Swords, and Pentacles, taken together, have made clear the application of the divine name Yod- He-Vau-He.

This name is also applied within *each group individually*.

The four court cards—*King, Queen, Knight, and Page*—also represent *Yod-He-Vau-He*.

The same applies to each number series.

Presented in tabular form, the following result emerges, which leaves nothing to be desired in terms of clarity:

**Overview of the Minor Arcana:**

The 4 Kings	)		The 4 Queens	)	
The 4 Aces (Ones)	)	<b>Jod</b>	The 4 Twos	)	<b>He (1.)</b>
The 4 Fours	)		The 4 Fives	)	
The 4 Sevens	)		The 4 Eights	)	
	)			)	
The 4 Knights	)		The 4 Jacks	)	<b>Vau</b>
The 4 Threes	)	<b>He (2.)</b>	The 4 Tens	)	
The 4 Sixes	)			)	
The 4 Nines	)			)	

The resulting diagram is shown in Figure 1.

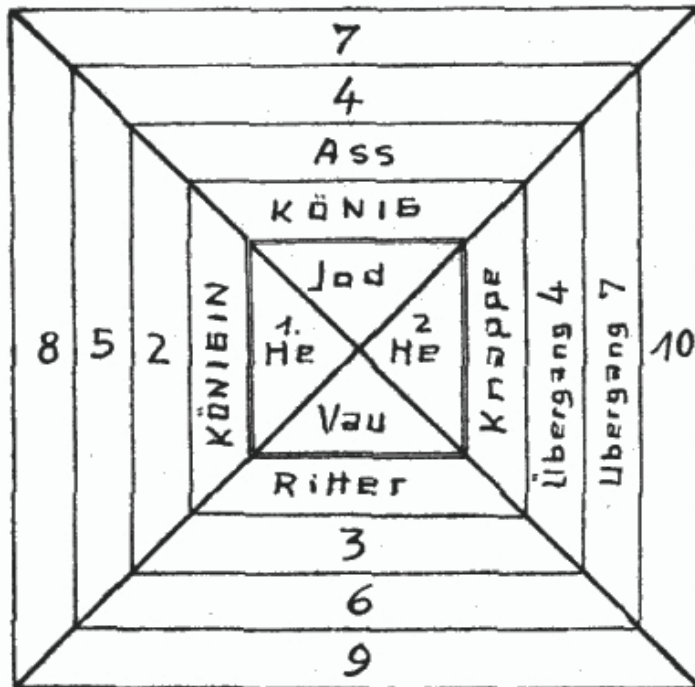


Fig. 1: Representation of a group of the Minor Arcana.

The figures have the same relationships to the groups as the numbers have to the figures:

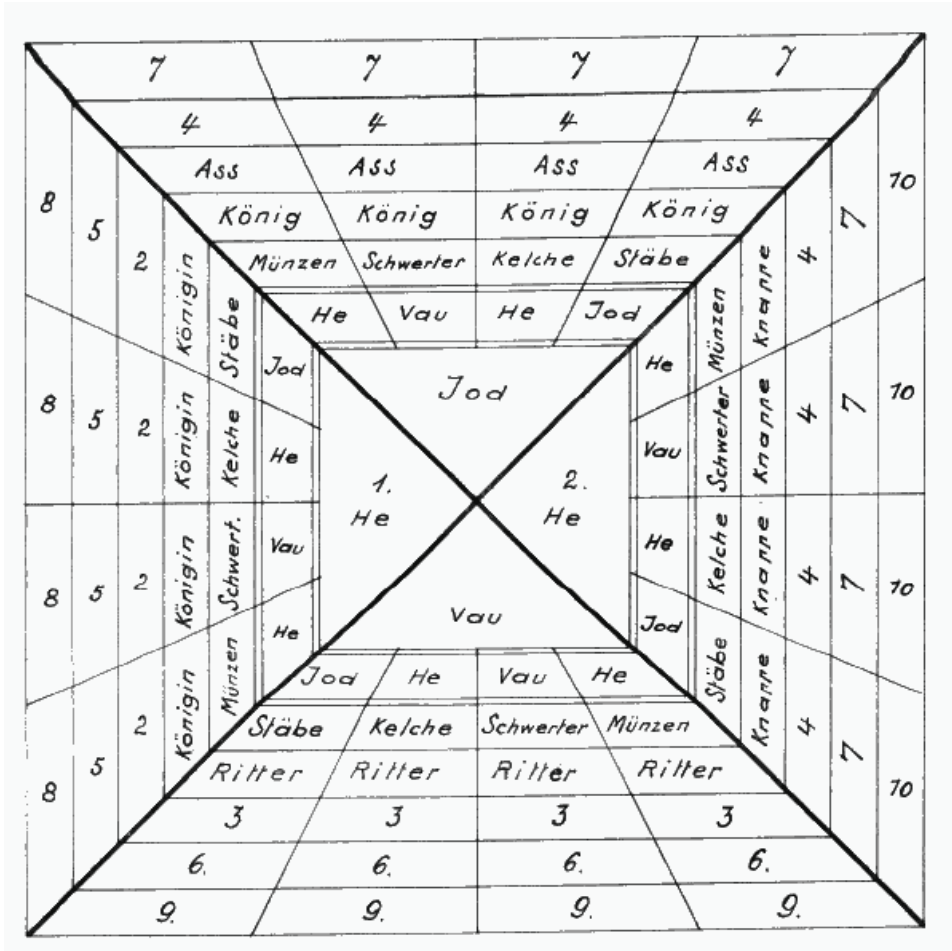


Fig. 2: General overview of the Minor Arcana.

Just as each group is a complete whole, consisting of body, soul, spirit, and vital force, so too do the four groups form a perfect whole, composed as follows:

I. The material body of the "Minor Arcana":

The 4 Knights	The 4 Sevens
The 4 Eights	The 4 Nines.

II. The vital body of the "Minor Arcana":

The 4 Queens	The 4 Fours
The 4 Fives	The 4 Sixes.

III. The intellectual body of the "Minor Arcana":

The 4 Kings	The 4 Aces (or Ones)
The 4 Twos	The 4 Threes.

IV. The reproductive body of the "Minor Arcana":

The 4 Pages	The 4 Tens.
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We need only compare Figure 2, which represents the four groups, with Figure 1, which symbolizes only one group, to immediately recognize that both images are governed by the same law, even if its application must naturally be different.

If we have followed the explanations closely, we have now seen that the *second* "He" formed the transitions.

What transition, then, might the group of Coins or Pentacles form, which corresponds to a second "He," as we have seen?

The answer is: The coins or pentacles form the transition to the *Major* Arcana.

Before we can turn our attention to this, we must finally familiarize ourselves with the necessary tools of the trade: the Hebrew-Egyptian letters!










## b) The Hebrew letters and the Kabbalah.

What follows is the absolute essentials about Hebrew and its peculiarities, insofar as they concern us.

In fact, there is only a single letter in the Hebrew script! This original letter is the “Yod.” All other letters are composed of Yods. In the overview table above, all letters of the actual primordial alphabet were listed.

However, to avoid any misunderstandings, it should be noted here that in Modern Hebrew there are still symbols for intermediate sounds, which were created in close alignment with the primordial letters. These, however, are of no concern to us for either Tarot or Kabbalah studies.

**Summary Table:**

Number in sequence	Hieroglyph	Name	Phonetic value	Kabbalistic value	Nu-meric value	Corresponding Major Arcana Tarot Card
1.		Aleph	A	Mother	1	The Juggler
2.		beth	B	double	2	High Priestess
3.		ghimel	G	double	3	The Empress
4.		daleth	D	double	4	The Emperor
5.		he	E	single	5	The Pope
6.		vau	V	single	6	The Lovers
7.		zain	Z	single	7	The Chariot
8.		chet	H	single	8	Justice
9.		theth	T	single	9	The Hermit

Number in sequence	Hieroglyph	Name	Phonetic value	Kabbalistic value	Nu-meric value	Corresponding Major Arcana Tarot Card
10.	י	Yod	I	Single and Origin	10	Wheel of Fortune
11.	כ	caph	Ch	double	20	Strength
12.	ל	lamed	L	single	30	The Hanged Man
13.	מ	mem	M	Mother	40	Death
14.	נ	noun	N	single	50	Temperance
15.	ס	samech	S	single	60	The Devil
16.	ע	grove	Gh	single	70	Tower Struck by Lightning
17.	פ	phe	Ph	double	80	The Star
18.	צ	tsade	Ts	single	90	The Moon
19.	ק	koph	K	single	100	The Sun
20.	ר	fresh	R	double	200	Justice
21.	ש	shin	Sh	Mother	300	The Fool 1)
22.	ת	thau	Th	double	400	The World

One thing, however, will likely not have escaped the attentive reader's notice upon examining the table—perhaps with a certain unease: the absence of all vowels!

This circumstance, when examined more closely, brings us closer to the powerful realm of Kabbalah.

The original Egyptian-Jewish script simply *does not contain* any vowels! Everyone was compelled to insert these into the text of the “Holy Books” (e.g., the Five Books of Moses) themselves, between the content written solely in consonants,

specifically in the places they deemed appropriate. While this insertion of vowels may not always have taken place among the people without priestly assistance, the possibility existed that one or another more or less bright mind

- 1) countless things could be read into the text that were likely to stir up some kind of undesirable confusion. To prevent this from happening in the future, between 600 and 800 CE the so-called Masoretic School, an association of experts—that is, rabbis—to ensure that vowels, indicated by specific symbols known as “Masoretic points,” were inserted once and for all at the locations they had determined in the sacred scriptures (Talmud) for the general public—the profane masses. This gave rise to the widely circulated text of the Talmud and, consequently, our “Old Testament,” which is quite similar to it.

At the same time, however—and this is very important—the “tradition” (Kabbalah) of inserting vowels according to secret rules at certain other points was still zealously cherished and preserved by initiated rabbis and scribes. There were (and are!) of course a great many such methods for inserting vowels 1), all of which, with a few exceptions, are kept very secret.

Let us take a look at the known methods so that we can use them later for our Tarot.

We know of three. These are:

1. *Gematria*, which refers to replacing an important word in a text either with another word whose letters have the same numerical value or with a term associated with the corresponding number.
2. *Notarikon*, in which one considers all the initial letters of the individual words as a new sentence or new words or as abbreviations of such. (Something similar is sometimes found in love poems and other verses, in which the initial letters of all the lines together contain the name of the person being addressed.)
3. *Themurah*, the transposition, i.e., rearranging the order of words that appear unclear or meaningless.

3

is a method that is primarily relevant to our Tarot, along with notarikon. More on this in the chapter "Tarot Interpretation." -

We would like to add a small but excellent example to these remarks regarding the alteration of meaning through

1) For example, "Ziruph," i.e., the replacement of the first letter with the twenty-second, the second with the twenty-first, and so on. Following this: Gematria or modern methods. — Author's note!

the altered placement of the frequently mentioned Masoretic points. The following is a German translation.

As is well known, the Bible begins with the words:

"In the beginning, God created the heavens and the earth."

If one now places the vowels in the original text differently than as determined by the Masoretic school, namely according to a certain "traditional," secret Kabbalistic key, one obtains the following text (translated):

"From the ever-existing essence (of space), the dual force formed the twofold heaven."

As one can see, this is a sentence that offers the highest philosophical insight and reads completely differently from the biblical text, *even though* not a single consonant in the original text has been altered.

Still other Kabbalistic keys yield yet other meaningful texts, always leaving the consonants unchanged.

This astonishing versatility of possible readings also explains the strict rule by which Moses forbade the Israelites from altering even a single dot of the (consonantal) text, since the slightest change would have forever destroyed the marvelous foundation for the secret keys.

In summary, Kabbalah thus signifies the totality of the teachings found through the paths of secret vowel shifts and word rearrangements, encompassing the highest philosophy, the most extensive knowledge of nature, and—occultism, above all magic.

*Papus* writes about this briefly and aptly: Moses presented his teaching in two parts, linked together by a connecting element:

The first part, the “body of the teaching,” consists of letters composed of ideographic characters with a triple meaning.

The second part is the “spirit or soul” of the teaching, which simultaneously serves as the key to the first part.

The *connecting link*, finally, forms a system of rules—a canon, if you will—that pertains to the meticulous preservation of the text, and thus represents the *life* of the tradition. -

The *body* was named “Massora” or “Mashora.” The *life* of the tradition, divided into “*Mishnah*” (teaching) and “*Gemara*” (completion), together formed the Talmud.

The spirit of the oral tradition gave rise to the works (among others):

"Sepher Yetzirah" (Book of Creation), "Zohar" (Radiance) with "Tarot" = (Torah = Law), "Clavicula Salomonis" (Key of Solomon).

The whole is Kabbalah. What teachings does Kabbalah contain? It is

the science of the soul and of God and of all relationships that exist between them! 1) Kabbalah teaches and proves that *Everything is in One* and *One is in Everything*!

For the Kabbalist, a Hebrew letter—a Tarot card—is an entire universe with all its intricate relationships in miniature, and the universe with its interlinked stages of life is a Kabbalistic alphabet.

Thus, nothing is easier to understand and yet nothing is harder to study than the “holy Kabbalah,” which forms the true *core of all Western mysticism*.

Three planes of existence, also called the three worlds, reveal the creative unity when it emerges from itself. We find these three worlds everywhere: in *God*, in *the universe*, and in *humanity*, the

triple level of existence 2). We find the three worlds on a corresponding scale in a grain of wheat as well as in a planet, in a worm as in a sun, in a spoken word as in a written character.

It is not surprising that the Kabbalists were regarded by pedants and the ignorant as reckless or foolish dreamers, but by the initiated as sublime sages.

*Possession of the Kabbalistic keys opens up the future, success, and heaven to every religion, every brotherhood of initiates.*

The loss of these keys condemns to death those who thus allow the precious light to be extinguished.

By the time of the Ptolemies, the Jewish people no longer understood the books of Moses; soon afterward, they consequently lost their existence as an independent nation. Only the Essenes, who possessed the keys to Kabbalah, passed on its spirit thanks to Christianity.

Today, however, the "Apocalypse," the Revelation of John, remains a closed book for Catholics and Protestants, for Greek Orthodox as well as for Armenian Christians, for the key has been lost to them!

1) According to Kabbalistic teaching, three major principles are distinguished in all of nature:

1. Nephesh, the vital principle of the *body* (with three subdivisions),
2. Ruach, the principle of the *soul* and the *will* (ditto),
3. Neshamah, the principle of the *spirit* with its three powers.

2) See previous note (Author's note)

Freemasons and priests, too, have—with vanishingly few exceptions—lost the “tradition” that alone can make one an initiate. -

Furthermore, in Kabbalah proper, a distinction is made between two traditions:

1. the “symbolic history of Genesis,” Maaseh Bereshit, and the “Kabbalah Bereshit”;
2. the “story of the heavenly chariot,” Ma’aseh Merkaba, and the “Kabbalah Merkaba” (Zohar).

The “Kabbalah Merkabah” allows the enlightened one to penetrate the deepest mysteries of the essence and attributes of God and the angels.

"Kabbalah Bereshit" reveals to him, depending on the numerical value, through the specific selection and arrangement of letters, God’s grand designs and the most sublime teachings that God has placed within them.

To lay the foundation for these branches of Kabbalah, one must first and foremost know and master the alphabet of the Israelites.

The ancient vowel-less script, to which the reader must become accustomed, will be encountered frequently—or even exclusively—in all ancient magical works, such as the famous works of Agrippa of *Nettesheim*, one of the greatest initiated German magicians and Kabbalists who ever lived.

We now turn to the letters, which—and we ask that you not lose sight of this for a moment—are identical to the corresponding Tarot cards.

From the table we see that there are three letters designated as “Mothers.” They are these:

1. A (Aleph) M (Mein) Sh (Shin).

They originated from the primordial letter “Yod”; hence they are called Mothers, because their forms helped to create the other letters—and for other reasons as well.

These are followed by seven characters called “doubles,” because they express two sounds or tones: one positive and strong, and one gentle and negative. They are:

2. B (Beth) G (Ghimel) D (Daleth) Ch (Caph) Ph (Phe)  
R (Resh) T (Thau)

Thirdly, finally, the twelve remaining “*simple*” letters.

Each of the Hebrew letters represents three concepts: 1. a letter, i.e., a hieroglyph, 2. a number, 3. an idea.

*Combining Hebrew letters therefore means combining numbers and ideas, which results in “the origin of the Tarot.”*

Every single letter is, to a greater or lesser extent, connected to the creative forces of the universe.

Since these forces can be activated in three worlds—the psychic, astral, and physical—each letter is the starting and ending point of a multitude of relationships.

*Consequently, combining Hebrew words means influencing the universe itself.*  
(This is understood with scrupulous observance of all applicable rules!)

The essence of Kabbalah is contained in what the masters call the “thirty-two paths” and the “fifty gates.”

The thirty-two paths are thirty-two absolute and real ideas attached to the symbols of the 10 numbers 1) and the 22 letters of the Hebrew alphabet.

They signify: The numbers:

1 = supreme power 2 = absolute wisdom 3 = infinite reason 4 = goodness  
5 = justice or severity 6 = beauty 7 = victory 8 = eternity 9 = fertility  
10 = reality.

1) This also includes the ten Sephiroth (spheres, which are named: 1. *Kether* (Crown), 2. *Cochma* (Greatest Wisdom), 3. *Binah* (Intelligence, Spirit),

The above meanings should be taken into account, particularly in later results derived from the Tarot, where one wishes to convert letters into numbers. These numerical meanings may also need to be considered in the "Minor Arcana."

Furthermore, the letters generally signify:

Aleph = Father

Beth = Mother

Ghimel = Nature

Lamed = Sacrifice

Mem = Death

Noun = Recidivism

Daleth = Lawful Power	Samech = General Being
He = Religion	Grove = Balance
Vau = Freedom	Phe = Immortality
Zain = Property	Tsade = Shadow and Reflection
Cheth = Distribution	Coph = Light
Theth = Wisdom	Resh = Gratitude
Yod = Order	Shin = Unity
Caph = Power	Thau = Composition (Synthesis)

Take the Tarot cards in hand and lay them out before you, and you will see in the "Major Arcana" all the figures that explain the letters. The explanation of the numbers, as already indicated, can also be found in the "Minor Arcana," specifically in four variations corresponding to the four suits. The Tarot is already present in a brief explanation in the book "Sephir Jezira," which is attributed to the patriarch *Abraham*.

We will now make up for what we omitted in the historical section and note here that the scholar *Court de Gebelin* was the first to (re)discover the *meaning* of the Tarot; namely, that it is the key to the hieratic hieroglyphs. The symbols and numbers for this are found in the prophecies of *Ezekiel* and *St. John*.

If the Bible is an *inspired* book, then the Tarot is the *inspiring* book. It has also been called the "Wheel" (Latin: *rota*), from which Tarot and Torah derive. This was also known to the Rosicrucians, and one finds that *the Marquis de Suchet* mentions this as well in his book on the Illuminati.

Of course, card games can also be traced back to the *Tarot* (the "Book of Thoth"), the Torah, etc. For example, Spanish cards that the author recently held in his hand bore the most important symbols of the Tarot and also depicted the Minor Arcana.

4. *Chesed*, also *Gedulah* (Mercy), 5. *Pechad*, also *Geburah* (Fear or Severity), 6. *Tiphereth* (Beauty), 7. *Nizah* (Victory), 8. *Hod* (Honor, Glory), 9. *Yesod* (Foundation of Ancient Things), 10. *Malkuth* (Kingdom).


A more detailed discussion of this topic is beyond the scope of this text. Those interested are strongly recommended to consult Papus's "Kabbalah", Leipzig 1910 (The Author)

The popular game of L'Hombre means nothing more than “the game of man,” but is now nothing more than an unconscious memory of the origin.


Let us now return to our alphabet. The alphabet denotes:

1. From the letter Aleph to the letter Yod, the *invisible world*, i.e. i.e., the world of angels,
2. from the letter Caph to the letter Hain, various groups or arrangements of angels that inhabit the *visible world*,
3. from the letter Phe to the letter Thau, the *elemental world*, which is assigned to the Holy Spirit. It is the inner being of beings, which gives soul and life to all creatures. -


Let us now examine each letter *individually* in order.

1.  Aleph = 1. a) Mother. b) Father. c) Man 1). 1st Tarot card: *The Magician*

corresponds to the first name of God, Eheieh (Essence of God), attribute Kether (Crown. 1st Sephiroth). He rules over the angels whom the Hebrews call Haiioth-Nakodisch (Beasts of Holiness). He forms the first choirs of angels, called the Seraphim.

2.  Beth = 2. a) Double b) Mother. c) Mouth of man. 2nd Tarot Card: *High Priestess*


corresponds to the second name of God, Bachour, which signifies clarity and youth; it also designates the angels of the second order, the Ophanim (the heavenly forms or wheels) and the Cherubim, through whose service God ordered the chaos. As the 2nd Sephiroth, it corresponds to Chochmah (theoretical reason).

3.  Ghimel = 3. a) Double. b) Nature. c) Hand in the act of grasping. 3rd Tarot card: *The Empress*.

Third name of God: Gadol (the Great), angels Aralym (the Great, the Strong, the Theory). Through them, God received the Tetragrammaton 2), Elohim,

- 1) a, b, and c always refer to the Kabbalistic *values* (Author's note)
- 2) A detailed explanation of the Tetragrammaton, the sacred, unpronounceable four-letter name of God, Yod-He-Vav-He, is given under "a" in this section.

the form of matter, i.e., through the *utterance* of his own name in perpetuity. Were he to cease doing so for even a single moment, everything that exists would have ceased to be. Hence also: "In the beginning was the *Word*, and the Word was with *God*, and—*God was the Word*" (John 1:1, similarly verses 3 and 4) 3rd Sephiroth Binah (practical reason).


4.  Daleth = 4. a) Double b) Lawful power. c) Bosom or lap. 4. Tarot card: *The Emperor*.

Fourth Name of God: Dagoul (the Exalted); Angels: Hasmalim (Dominions). Through them, God causes the images of bodies and all the various forms of matter to be represented.

Correspondence: 4th Sephiroth Chesed (Love and Kindness).

5.  He = 5. a) Simple. b) Religion. c) The breath. 5th Tarot card: *The Pope*.

Corresponds to the 5th Name of God, Hadom (the Majestically Beautiful), designating the angel Seraphim; through their service, God Elohim Lyebic created the elements. Correspondence: 5th Sephiroth, Pachad (Fear and Judgment). Attribute: Gebura (Strength).

6.  Vau = 6. a) Simple. b) Freedom. c) The eye, the ear. 6th Tarot card: *The Lovers*.


Corresponds to the 6th Name of God, Vezio (the Radiant One), denoting the angels of the 6th Order, Malakim (Choir of Virtue). Through their service, God Eloah created the metals and all that exists in the mineral kingdom. Associated Sephiroth 6, Tiphereth (Sun, Radiance).

7.  Zaïn = 7. a) Simple. b) Property. c) The arrow. 7th Tarot card, *The Chariot*.


Corresponds to the 7th Name of God, Zakai (glorious world); denotes the 7th order of angels, the children of Elohim. Through their service, God Yod-he-vau-he Sabaoth created the plants and all that exists in the vegetable kingdom. Associated Saphiroth 7, Nezach (steadfastness).

8.  Ghet = 8, a) Simple. b) Distribution. c) A field. 8th Tarot card: *Justice*.

Corresponds to the name Chesed (the Merciful) as the 8th Name of God. Denotes the 8th order of angels, Benai Elohim (Sons of God = Choir of Archangels). Through their service, God Elohim Sabaoth created the animal kingdom. Associated 8th Sephiroth: Hod (Praise or Splendor).


9.  Teth = 9. a) Simple. b) Wisdom. c) Prudence. 9th Tarot Card: *The Hermit*.

Corresponds to the 9th Name of God, Tehor (Pure World), denotes the 9th order of angels who guide humans from birth; it sends Saday and Eloi as guardian angels for humans. Associated 9th Sephiroth: Yesod (Foundation).

10.  Yod = 10. a) Simplicity and origin. b) Order. c) Index finger. 10th Tarot card: *The Wheel of Fortune*.

Corresponds to the name Yah (God), the 10th name of God; its attribute is the Kingdom and Temple of God; it denotes the Heroic Angels, through whom humans receive intelligence, ambition, and knowledge of divine things. Associated Sephiroth: Malkuth (Kingdom).

*Note:* This marks the end of the world of angels!

11.  Caph = 20. a) Double. b) Strength. c) The closing hand. 11th Tarot Card: *Strength*.


Corresponds to the name Chabir (the Mighty One); denotes the “first heaven” and the “primum mobile,” that is, the first cause that sets everything that moves into motion and refers to the name of God, “ י ” (Yod), which is expressed by a single letter. The first of the highest intelligences, which governs the “primum mobile”—that is, the first heaven of the world of the stars, assigned to the second person of the Trinity—is called Mittatron.

His attribute means "Prince of Faces." His task is to present all those who are permitted to appear before the face of the exalted God; he has the prince Orifiel under his command, along with an infinite number of subordinate intelligences. The Kabbalists say that it was through Mittatron’s mediation that God spoke to Moses, and through him all the lower powers of the sensually perceptible world receive the powers of God.

Caph, depicted as a final letter in another form (similar to the letter Vav), corresponds to the two great names of God, each of which consists of two letters: “Aleph-Lamed” and “Yod-He,” pronounced “EI” and “Jah.” These rule over the intelligences of the second order, which govern the heaven of the fixed stars, especially the 12 signs of the zodiac, which the Hebrews call Galgol hamnazeloth. The intelligence of the second heaven is called Raziel. His attribute signifies God’s vision and smile.


12.  Lamed = 30. a) Simple. b) Sacrifice. c) The outstretched arm. 12th Tarot card: *The Hanged Man*.

Corresponds to the name Lummed (Scholar); also refers to the name Sadaï, the five-letter name of God, who rules over the third heaven and the intelligences of the third order that govern the sphere of Saturn.

13.  Mem = 40. a) Mother. b) Death. c) The woman(!) 13th Tarot card: *Death*.


Corresponds to the name Meborake (the Blessed One) and refers to the fourth heaven and to the fourth name Jehovah (the pronunciation of which

is forbidden), rules over the sphere of *Jupiter*. The intelligence that governs Jupiter is called Tsadkiel. He receives the emanations of God through the mediation of Schebtael to transmit them to the intelligences of the 5th order. Mem, a primary letter (Mother), also corresponds to the fifth heaven and the fifth name of God and rules over the sphere of Mars. The intelligence that governs Mars is Samaël. Samaël receives the emanations of God through the mediation of Tsadkiel and transmits them to the intelligences of the sixth order.


14.  Noun = 50. a) Simple. b) Recidivism. c) A fruit 14th Tarot card: *Temperance*.

Corresponds to the name Nora (the Terrible), but also refers to the name Emmanuel, i.e., “God with us”; it rules the sixth heaven, the Sun. The highest intelligence of the Sun is Raphael.

The form of the Noun, which is identical to the Vau and is used at the end, refers to the seventh name of God: Ararita (the Unchanging) 1), which is composed of seven letters. He rules over the seventh heaven and over Venus. The intelligence of Venus is Haniel (God’s love, grace, and justice).


15.  Samech = 60. a) Simple. b) General being. c) Snake. 15th Tarot card: *The Devil*.

Corresponds to the eighth name of God: Samech (the Sustainer, the Strengthened). As a planet, it corresponds to Mercury, and its first intelligence is Michael.

16.  Haïn = 70. a) Simple. b) Balance. c) A material bond. 16th Tarot card: *The Tower struck by lightning*.


Corresponds to the name Hazad (the Brave, the Strong) and refers to Jehovah-Sabaoth. He rules the ninth heaven. As a star, it corresponds to the Moon and the intelligence of the Moon: Gabriel.

*Note:* Here ends the world of the Archangels.

17.  Phe = 80. a) Double. b) Immortality. c) The mouth and the tongue.  
17th Tarot card. *The Stars*.


Corresponds to the 18th name Phode (Savior, intellectual soul).

This letter signifies fire, the element animated by salamanders, the intelligence of fire: Seraphim, and several lower degrees. This intelligence rules over the south in summer. The symbol used at the end (without the lowest horizontal thick stroke) denotes air, cherubim, and several lower degrees. The intelligences of air rule over the west in spring.


18.  Tsade = 90. a) Simple. b) Shadow and reflection. c) Roof. 18th  
Tarot card: *The Moon*.

Corresponds to universal matter, the name Tsedek (the Righteous). This hieroglyph denotes water, in which the nymphs dwell. Its intelligence is Tharsis. This rules over the west in autumn.


1) See the work on this subject: *Ernst Tiede*: "Ur-Arische Gotteserkenntnis," Berlin 1917.

19.  Coph = 100. a) Simple. b) Light. c) Axe. 19th Tarot Card: *The Sun*.

Corresponds to the name Kodesch (the Holy One). This character signifies the earth where the gnomes dwell. The intelligence is Ariel. In winter, she rules over the north; subject to her are the stars and the inanimate.

20.  Resch = 200. a) Double. b) Gratitude. c) The human head.  
20th Tarot Card: *Judgement*.

Corresponds to the name Rodeh (the Ruler) and the vegetative realm. It is assigned to the first divine principle, which pertains to the animal kingdom and gives life to all animal beings.

21.  Shin = 300. a) Mother. b) Unity. c) Arrow. 21. Unnumbered Tarot Card: *The Fool*.

Corresponds to the name Schaday (the Almighty), which pertains to the second divine principle (the animals), which (according to the famous Kabbalist *Kircher*) bestows the seed of life upon all vegetable substances.

22.  Thau = 400 a) Double. b) Composition (synthesis). c) Bosom or lap. 22. Tarot card: *The World*.

Corresponds to the name Thechinah (the Gracious One), the microcosm, the third divine principle, which gives life to all that lives in the mineral kingdom (crystals).

This letter is also simultaneously the symbol of humanity, because it denotes the purpose of all that exists, just as humanity is the purpose and the fulfillment of all creation.

#### Classification of the alphabet by numbers:

Unity:	9	8	7	6	5	4	3	2	1
(First World)	Aleph	Theth	Cheth	Zain	Vav	He	Daleth	Gimel	Beth
Tens:	90	80	70	60	50	40	30	20	10
(Second World)	Tsade	Phe	Hain	Samech	Noun	Mem	Lamed	Caph	Yod
Hundreds:	900	800	700	600	500	400	300	200	100
(Third World)	Hain	Phe	Zayin	Samech	Daleth	Thau	Shin	Resh	Coph

Below, we now present the relationships between the letters along with their corresponding mystical meanings according to Papus's "Kabbalah":

#### 1st relationship;

"Aleph," i.e., breast, "Beth,"  
i.e. the house, "Ghimel,"

Suggests the nature of the House  
of God, which is

"Daleth," i.e., table and door.

referred to as abundance in  
the holy books

2nd relationship;

"Hell," i.e., the street, or: "This  
one," "Vav," i.e., the barb,  
"Zayin," i.e., "that one,"  
weapons, "Heh," i.e., life.

Means this and that  
Life. At the same time, the  
scripture through which Christ  
himself proclaims life to the  
faithful suggests what that life  
may be like.

3rd relationship;

"Thet," i.e., the good,  
good, the deviation,  
"Yod," i.e., the principle.

This is meant to suggest that,  
although we now know the totality  
of written things, we nevertheless  
know only a part of it and another  
part prophetically, but when we  
deserve to be with Christ, the  
teaching of the books will cease,  
and we will recognize the  
principle of the Good, just as it is,  
face to face.

(Relationships 1 through 3 = the world of angels.)

4th relationship;

"Caph," i.e., the hand,  
the guidance;  
"Lamed," i.e.,  
discipline, the heart.

By "hands" is meant the work; by  
"heart" and "guidance," the deliberation  
based on sensory perceptions, for we can  
do nothing without *first* knowing what is  
to be done.

5th relationship;

"Mem," i.e., from themselves; "Noun," i.e., the Eternal; "Samech," i.e., the source of help.

By analogy, this means that people must draw the necessary tools for eternal life from the various types of scripture themselves.

6th relationship;

"Hain," i.e., eyebrow, Eye, "Phe," i.e., mouth, "Tsade," i.e., justice.

This means that the scriptures are the source or the eye and mouth of Justice; the source, the wellspring that unites within itself the origin of all things created through the mouth of God.

(Relationships 4 to 6 = World of the Spheres and Elements.)

7th relationship;

"Coph," i.e., stillness, voice; "Resh," i.e., head, "Shin," i.e., teeth, "Thau," i.e., sign. Microcosm.

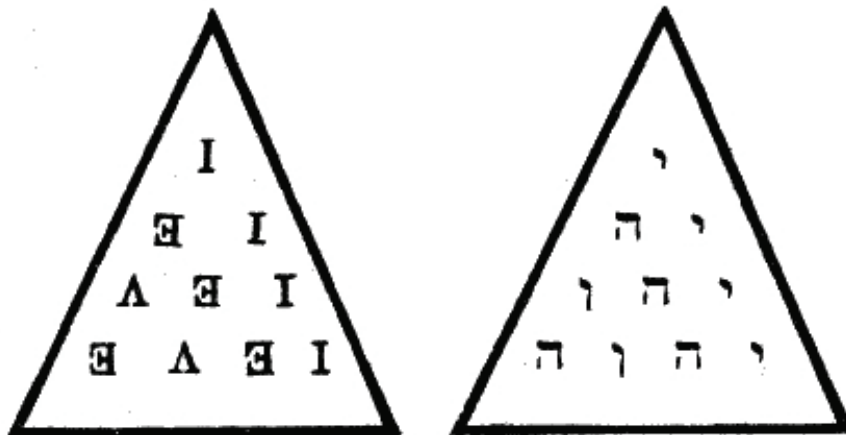
Meaning: The calming of the head is achieved through the designation of the teeth. Truly articulated speech rests on the teeth, and through the signs of language one reaches Christ, the Head of all, and the eternal Kingdom.

(The 7th relationship pertains to the earthly world, the world of the four elements.)

To conclude this subsection, we shall briefly mention the divine names, though without delving deeper into this topic, since entire books could be written about many of these names and their relationships. The reader has likely already noticed, in the—let this be emphasized here—brief discussion of the letters, that Kabbalah is not entirely without difficulties. With the following information on the divine names, however, the theoretical Kabbalah presented here also comes to an end.

There are a total of seventy-two divine names of the “One God,” which find *practical* application, among other things, for the most diverse purposes of magic 1).

These 72 names have their origin in the third divine name already known to us, Yod-He-Vav-He, or Yaveh (also Yahweh), written as such, and pronounced (forbidden!) as Jehovah. (The Jews are permitted to use only the term Adonai for this, as are the lower Kabbalists, etc.)



The word is written (using Hebrew letters!) in a triangle (see opposite). Here, one should not forget that Hebrew is read in this  $\leftarrow$  direction from right to left, with no exceptions ever made!

This is the first way to write the sacred word, which we already encountered in the discussion of the “minor arcana.”

Through Kabbalistic addition of the numerical values of its letters, one obtains the multiplication of the sacred name by seventy-two.

1) Readers interested in Kabbalistic magic are highly recommended to read the magnificent work published by Fr. Buchmann-Naga in the “Zentralblatt für Okkultismus,” Volume XII: “Key to the 72 Names of God.” I have partially verified the experiences described there and achieved significant success. (Author’s note)

Let us perform the calculation here that we will also use when interpreting the results of a Tarot reading;

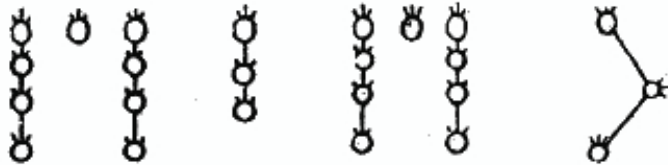
$$\begin{array}{l} \text{יהוה} \text{ is } = 10 + 5 + 6 + 5 \qquad = \text{Sum of digits } 26 \\ \text{יהוה} \text{ is } = 10 + 5 + 6 \qquad = \text{Sum of digits } 21 \end{array}$$

$$\begin{aligned} \text{ה ך} & \text{ is } = 10 + 5 \\ \text{ך} & \text{ is } = 10 \end{aligned}$$

$$\begin{aligned} & = \text{Sum of digits } 15 \\ & = \text{Sum of digits } 10 \end{aligned}$$

$$\text{Sum} = 72$$

The second form of the third divine name with a sum of 72 is shown here (according to tradition):



Each sphere has 3 points; the sum of all points is 72.

Due to lack of space, we must refrain from reproducing the 72 names. They can be found in Papus's "Kabbalah," but we have no need of them for our purposes. Finally, it should be mentioned here that the "spoken" name of God, which is used for magical purposes, is called "*Schemn ha-mephorasch*" and the powerful practitioner: "Baal Shem" (Lord of the Name). First, the "Name" is said to have been used by Lilith, Adam's first wild and domineering wife, who bore him demons only to ultimately leave him forever with the help of the "Name."

We now come to a detailed discussion of the "Major Arcana" of our Tarot.

### c) The "Major Arcana"

In our discussion of the "minor arcana," we saw that the application of the divine ineffable name Yod-He-Vau-He through them took place according to a specific key. In the "major arcana" as well, the application of this key occurs in a somewhat expanded form, as we shall see shortly.

The main difference between the "minor" and the "major" Arcana is that in the latter, figures and numbers are *combined*, whereas in the former *they are separate*.

There are 22 "Major Arcana," but one of them bears a zero, so that there are actually only 21 Major Arcana.

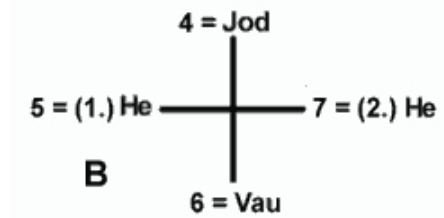
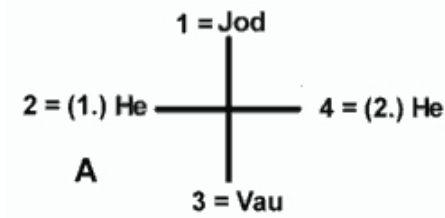
We saw the application of the "sequences" (1-2, 3; 4-5, 6, etc.) in the Minor Arcana; let us also use them here: the number 1 corresponds to Yod and is active; the number 2 corresponds to He and is passive; the number 3 corresponds to Vav and is neutral; the number 4 corresponds to the second He and signifies the transition.

The fourth Arcanum thus corresponds to the "Page" and the "Ten" of the Minor Arcana and, according to our familiar scheme, becomes the Yod of the next series.

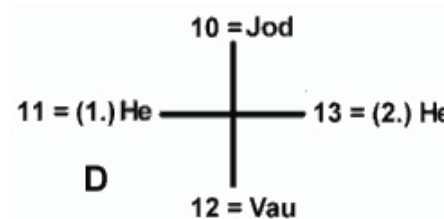
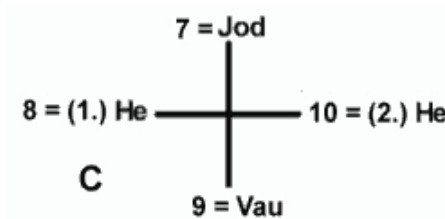
Let us call these series here "triads." We are dealing here with no fewer than seven triads in total, which will become clear when one considers that we have 7 times 3 equals 21 Major Arcana (plus the Zero card = 22).

In addition, we are dealing with a new concept, that of the "Septenary." A glance at the sketches below shows that two Triads together form a Septenary (since the number 4, as a transition, counts numerically only once).

The first two "triads," 1 and 2, thus also form the first septenary, whereby, of course, the divine name Yod-He-Vav-He applies once again:

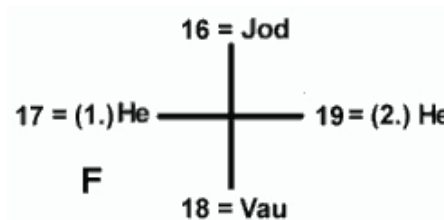
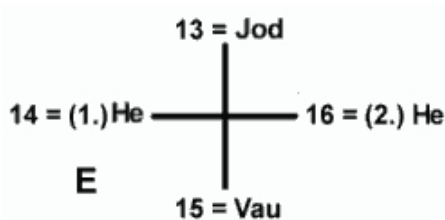


A and B together form the *first septenary I*, Arcana 1–7 (the Arabic numerals here denote the numbers of the Major Arcana: 1 = Aleph, “The Magician”; 2 = Beth, “The High Priestess,” etc.). The next two triads, C and D, together form the *second septenary II*, Arcana 7–13.



We have now reached the Major Arcana card "Thirteen." This card, which bears the so-called, much-maligned unlucky number 13 1), is at the same time the Death card, the "Mem," the Mother; the thirteenth

letter of the Hebrew alphabet also significantly means, as the mystic readily understands: “the woman . . .” The 13th Arcanum (like the 7th) forms a transition, and admits that it belongs to a new, *third septenary III*, formed from the two triads E and F.



1) In the author’s view, the fact that 13 is generally regarded as an unlucky number is attributable solely to its Tarot significance. (The author)

The third septenary is formed by the Arcana 13 through 19.

We now have a total of *three* septenaries, which in turn are intimately connected with the hieroglyphs of the sacred name “ יהוה .”

Septenary I, positive 1), signifies the Yod

Septenary II, negative, signifies the He

Septenary III, neutral, signifies the Vau

Note, however, that each septenary contains an expression that belongs to the preceding septenary.

For the Seven is the last (7th) expression of the first septenary and at the same time the first of the second septenary. The Thirteen is thus the last of the second and the first of the third septenary.

It is no longer possible to form another septenary, since only three Arcana remain, if we disregard the Zero card, the Fool, namely the cards: 19, 20, and 22.

These three Arcana form the final, seventh triad and simultaneously the transition back between the Major and Minor Arcana.

Symbolically, this could be well represented by the familiar image of the snake biting its own tail, for the coins or pentacles, as shown earlier, for med the transition from the Minor to the Major Arcana.

For this reason, this final 7th triad also corresponds to the 4th letter of the divine name, the (2nd) He.

The last numbered card of the Major Arcana, 22, “The World,” contains the entire Tarot within its profound symbolism.

The correspondences of the three sevens are as follows:

1) Positive and negative are also represented by color designations in some writings on the Tarot, namely "red" for positive (+) and "black" for negative (-). (Author's note)

1. The first septet corresponds to *God* or the divine world,
2. the second septenary corresponds to *humanity*,
3. the third septet corresponds to *nature*.

The final triad illustrates the transition from the world of the pre-created world to the mortal, created world.

For a better and easier understanding, let us now present a tabular overview of the above.

1. The “Coins” on the one hand and the “Seventh Triad” on the other form the connection between the “Major” and the “Minor” Arcana. -
2. This connection is based on the general kinship with the four letters Yod-He-Vav-He ( **יהוה** ) = Tetragrammaton.
3. The first septenary, which corresponds to Yod, governs all correspondences of the letter Yod in the groups of the Minor Arcana:
  1. The four Kings
  2. The four Aces
  3. The four Fours
  4. The four sevens.

4. Each element of the sevens governs different expressions:

#### Septenary I

The Arcana 1 and 4, the King, and 1, 4, 7 of Wands  
 The Arcana 2 and 5, the King and 1, 4, 7 of Cups  
 The Arcana 3 and 6, the King and 1, 4, 7 of Swords  
 The Arcana 7, the King, and 1, 4, 7 of Pentacles

The First Arcanum primarily governs the negative expressions of the series.

The 1st (+) positive Arcanum governs	King or Yod of Wands (+) King or Vau of Swords (-)
--------------------------------------	---

The fourth Arcanum particularly governs the negative expressions of the series.

The 4th (-) negative Arcanum governs	King or He of Wands (+) King or 2nd He of Pentacles (-)
---	--

and so on for the other Arcana of the first septenary:

Arcanum 2 (+)	Ace or Yod of Cups (+) Ace or Vau of Swords (-)
Arcanum 5 (-)	Ace or He of Cups (+) Ace or He of Coins (-)
Arcanum 3 (+)	"Four" of Wands (+) "Four" of Swords (-)
Arcanum 6 (-)	"Four" of Cups (+) "Four" of Pentacles (-)
Arcanum 7 ( ∞ neutral)	All transitional expressions

## Septenary II

This septenary, which corresponds to He, governs all manifestations of He in the Minor Arcana:

The four Queens,  
the four Twos,  
the four Fives,  
the four Eights.

Each element of the second septenary governs the following concepts:

Arcanum 7 (+)	Queen or Yod of Wands (+) Queen or Vau of Swords (-)
Arcanum 8 (+)	Two of Wands (+) Two of Swords (-)
Arcanum 9 (+)	Five of Wands (+) Five of Swords (-)
Arcanum 10 (-)	Queen or (1.) He of Cups (+) Queen or (2.) He of Pentacles (-)
Arcanum 11 (-)	Two of Cups (+) Two of Pentacles (-)
Arcanum 12 (-)	Five of Cups (+) Five of Pentacles (-)
Arcanum 13 ( ∞ )	All eights ( ∞ ) are neutral

### Septenary III

The third and final septenary corresponds to the hieroglyph Vau and governs:

The four Knights, the four Threes, the four Sixes, the four Nines.

Each element of this septenary now governs:

Arcanum 13 (+)	Knight or Yod of Wands (+) Knight or Vau of Swords (-)
Arcanum 14 (+)	Three of Wands (+) Three of Swords (-)
Arcanum 15 (+)	Six of Wands (+) Six of Swords (-)
Arcanum 16 (-)	Knight or (1st) He of Cups (+) Queen or (2nd) He of Pentacles (-)
Arcanum 17 (-)	Three of Cups (+) Three of Coins (-)
Arcanum 18 (-)	Six of Cups (+) Six of Coins (-)
Arcanum 19 ( ∞ )	All Nines - ( ∞ ) = (neutral)

## 5. The Triad of Transition reigns over:

The four Jacks, the four Tens.

Each of its elements reigns in:

Arcanum 19 ( ∞ neutral and +)	Page of Wands (+) or Yod Page of Swords (-) or Vau
Arcanum 20 ( ∞ neutral and -)	Page of Cups (+) or 1st He Page of Coins (-) or 2nd He
Arcanum 22 (since 0, the Fool, does not count here) (+)	All Tens ( ∞ ) = neutral

6. The symbols + = positive, - = negative, and ∞ neutral determine the exact value of each card. Each expression can be interpreted in two main ways: in a positive (+) or negative (-) sense.

For example. The correspondences of the first seven are 1 and 4.

1 is the positive (+), 2 is the negative (-)

The 1 governs two "minor arcana," namely the King of Wands and the King of Swords.

The King of Wands is positive (+), the King of Swords is negative (-).

The specific value of these expressions is therefore:

a. King of Wands:

Positive (+) of the positives (+) or: King of Wands ++

b. King of Swords:

Negative (-) of the positives (+), i.e.: King of Swords + -

Apply the same rule to the other expressions by matching the following symbol of the "Major Arcana" with the one that follows the expression in question.

Thus, we have determined the value of each of the 78 Tarot cards. However, despite the clear explanation, to avoid any misunderstandings, we provide below an overview of the "general affinities."

7. General affinities.

a. to Yod

	positive (+)		negative (-)
"Major Arcana"	Arcanum 1		Arcanum 4
	Arcanum 7		Arcanum 10
	Arcanum 13		Arcanum 16
"Minor Arcana"	King		King
	Ace	of Scepters (Wands)	Ace
	4		4
	7		7
	King		King
	Ace	of Swords	Ace
4	4		
7	7		

b. Relationships to (1st) He:

	positive (+)		negative (-)
"Major Arcana"	Arcanum 2		Arcanum 5
	Arcanum 8		Arcanum 11
	Arcanum 14		Arcanum 17
"Minor Arcana"	Queen		Queen
	2	of Wands	2
	5		5
	8		8
	Queen		Queen
	2	of Swords	2
5	5		
8	8		

c. Relationships to the Vau:

	positive (+)	negative (-)
"Major Arcana"	Arcanum 3	Arcanum 6
	Arcanum 9	Arcanum 12
	Arcanum 15	Arcanum 18
"Minor Arcana"	Knight	Knight
	3	3
	6 of Wands	6 of Cups
	9	9
	Knight	Knight
	3 of Swords	3 of Coins
	6	6
9	9	

d. Relationships to the (2nd) He.

positive (+)	negative (-)
Arcanum 19	Arcanum 20
Page of Wands	Page of Cups
Page of Swords	Page of Pentacles

Balancing each other out:

Arcana 21 and 22,  
Ten of Wands and Swords,  
Ten of Cups and Pentacles

See the following overview figure:

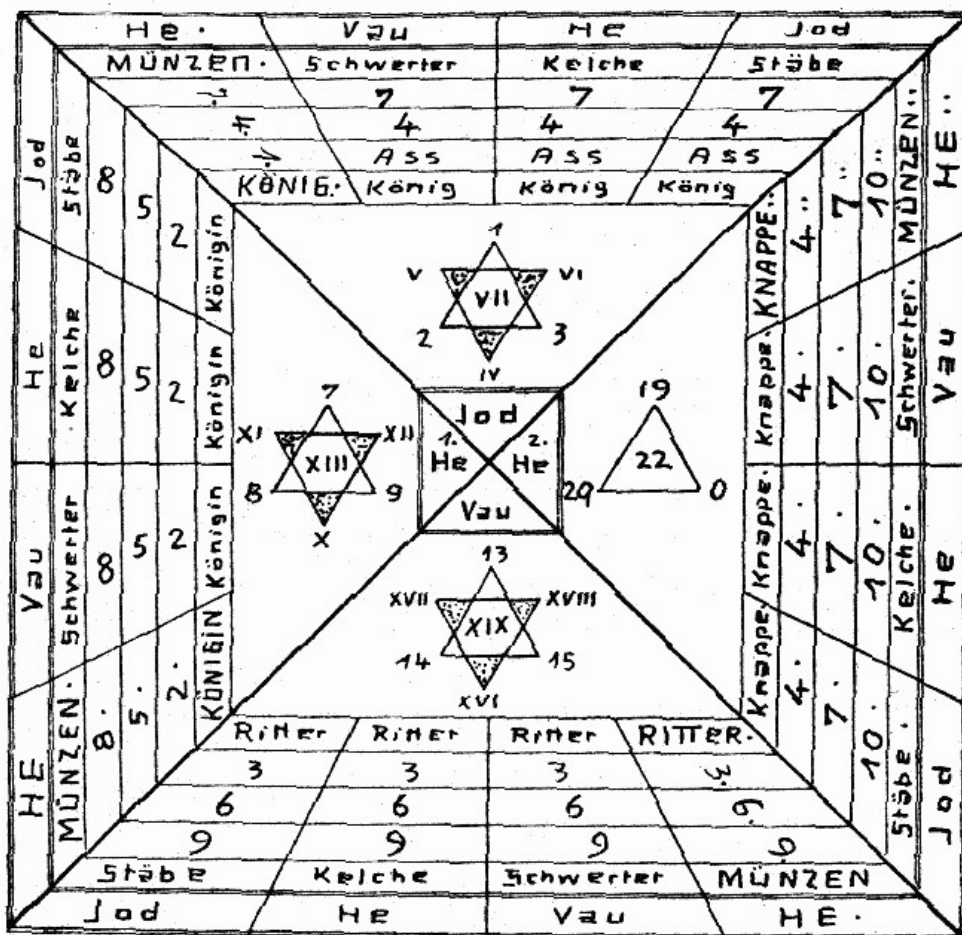


Figure 3: Relationship of the "minor" Arcana to the major Arcana.

If we examine the figure above, we see that the sacred name Yod-He-Vau-He or **יהוה** = Tetragrammaton dominates the figure, with each letter occupying one quarter of the square.

The various groups—Wands, Cups, Swords, and Pentacles—precisely indicate the specific dominions of each Arcanum.

In the same clear manner, at the end of the detailed discussion of the individual cards of the "Major Arcana" that follows, we will provide an overview diagram of the *entire* Tarot, which is also intended to serve as a key.


We now begin with the discussion of:

## 1st Tarot Card: "The Magician"

(1st letter, Aleph).



While we can be considerably more concise with most of the other cards, this is not the case with the first Tarot card. Here we must take its comprehensive symbolic meaning into account to a greater extent than is necessary with the other Arcana.

The Hebrew letter Aleph, corresponding to the first card, the Juggler,  expresses, as a hieroglyph, a unity—one might say the “Master Principle” (of Freemasonry) —the ruler of the earth. -

In many Tarot systems, the figure of the Jester depicted on the first card attempts to assume the posture of the letter Aleph, specifically by pointing one hand upward and the other downward (this depiction is, however, unnecessary in cases where the Tarot cards, as they all should but many unfortunately do not, clearly display the Hebrew characters; in the cards

accompanying this book, meticulous care has been taken to ensure this). This posture is said to reflect an ancient teaching of wisdom already found in the so-called "Tabula Smaragdina Hermetica" (the Emerald Tablet of Hermes Trismegistus, a famous Egyptian priest and initiate), with the words:

"As above, so below."

The ground of the image is the Earth. The priestly headdress signifies the divine symbol of universal life, while the center of the card is occupied by the figure itself. This figure stands before an altar on which lie three major symbols of the Tarot, namely:

Cups = He;      Coins = 2nd He;      Swords = Vau.

while the highest symbol, representing the letter Yod from which *all* emanates, is held in the hand of the juggler in the form of a *magic wand*, pointing upward.

The juggler's two arms symbolize the two great *polar principles* of the universe, namely the active, divine, good (the raised left arm) and the passive, diabolical, evil (the downward-pointing arm). Of course, one can also call them male and female!

1. The staff or scepter, the Yod, represents the predominantly active and masculine principle and God,
2. the Chalice or (1st) He represents the predominantly passive, feminine principle, the universe,
3. The sword or Vau (once also written as +) represents man and symbolizes the principle of balance or humanity,
4. the coins, significantly multiple, represent the symbol of eternity in a cyclical manner, uniting the first three principles into a closed whole.

From a purely human perspective, these symbols correspond to four major human classes:

- The Yod people are the inventors, the creators, the intellectual nobility;
- the (1st) He-people are the custodians of the great truths discovered by the Yod-people, that is, the wise, the judges, the professional nobility,
- the Vau people are the warriors, the guardians and defenders of the first two groups, the sword nobility,

- the (2nd) He-people are the great multitude, the misera plebs, from whom, however, the first three classes are constantly renewed; in other words: *the people*.

The symbols are placed randomly on the table or given into the hand of the juggler, the man, that he may use them as he sees fit.

In the twenty-second Arcanum, represented on this first card by the baptismal cross looming menacingly in the background, the symbols are *no* longer disordered but are, so to speak, arranged in a cross shape at the four corners of the card, facing one another; thus, beginning and end touch once more.

This card bears the number *one* and is the first symbol of the entire Tarot.

We have seen that the 1st card is perfected by the last, 22, but since the 22nd is actually the 21st—since the Fool does not “count”—one can calculate:  $21 + 1 = 22$ , which corresponds to the number of Arcana and shows that the first card represents the microcosm, while the 21st and last represents the macrocosm. -

So, to summarize once again, the three main meanings of the first Tarot card are: *God – Man – Universe*

or, correspondingly:

Yod or Creator,  
He or Preserver,  
Vau or Transformer, Translator

and the transition of the (2nd) He, which is not yet relevant.

What applies to the number three also applies to the septenary, so that the *first septenary*, taken as a whole, represents the *Creator*. Accordingly, the second septenary represents *the Preserver*, and the third septenary represents the unifying power.

Then the triad of transition will reflect the return of the triggered effects to the causes and the consequences of the principle.

In summary:

1st Septenary = God; 2nd Septenary = Man; Third Septenary = Universe.

## 2nd Tarot card: "The High Priestess" ב

(2nd letter, Beth).



The hieroglyph Beth, as we explained earlier, denotes the human mouth, taken as the organ of speech. But language is produced by the inner self of the human being; therefore, Beth can also be described as the “expression of the inner self.” This forms, so to speak, a place, a center, into which one can retreat completely undisturbed.

There is thus a sanctuary, a place that remains untouched for humans and—God.

Beth also represents everything that this sanctuary radiates, that is, *every* inner activity; from it come and originate all ideas, such as those of instruction, higher knowledge, the “law (meaning the moral law), scholarship,” and finally and primarily also occult science or Kabbalah. -

Beth corresponds to the number 2, and both correspond to the moon. From this number spring all passive designations that proceed from

duality, that is, all ideas of radiation or reflection, relating to the Moon in its relationship to the Sun and, analogously, to the woman in her relationship to the man. Furthermore: God the Father, that is, God Himself, reflects Himself and thereby brings into being “God the Man,” or “God the Son,” or, in other words, the negative in relation to His Creator. For man is, as we saw with Aleph, the Juggler, the divine recipient; therefore, the second Tarot card represents all the ideas of the first in a negative form.

The first card depicts a man, while the second depicts a woman.

The man, depicted as a magician, has been placed at the center of nature.

The woman is adorned with a serpentine staff in the shape of a tau, which here, too, points to the end of all being.

A veil partially covers her head, thus symbolizing Isis, to whom many things point.

At her feet, a black snake coils, intended to terrify the profane from approaching Isis without initiation; the snake embodies the fearsome “Guardian of the Threshold.”

If this figure represents Isis, it stands to reason that the Aleph card signifies Osiris (specifically in the oft-mentioned three worlds) and his consort.

In God lies the reflection of Osiris, God, the Father: Isis or God, the Son.

And finally, the most important thing:

In man lies the reflection of Adam, the absolute man: Eve, the woman, life. Perhaps some readers who own an older edition of the Bible have already noticed that in the Old Testament, “Heva” is consistently written instead of Eve. This means nothing other than that Heva(i) is our inverted Yod-He-Vav-He, that is, God’s

antipole. The esteemed reader may wish to reflect further on this from time to time—it is well worth it!

In humanity (understood generally), it is that which follows from the divine nature. -

### 3rd Tarot card: "The Empress"

(3rd letter, Gimmel).

The hieroglyph Ghimel signifies, on the one hand, the human throat, and on the other, the half-closed hand at the moment of grasping. Hence, the general meaning of the letter Ghimel is all that is all-encompassing, enclosing, or channel-like. In the throat, the words born in the brain are formed—one might even say embodied—so this letter also represents a symbol of the material development of spiritual forms. It therefore symbolizes all ideas that have their origin in the physical organs or their functions.

The great mystery through which the spirit unites with matter—and which union transforms the divine into the human—is procreation.

Hence it is understandable that this card corresponds to the goddess Venus-Urania, as indicated by the symbol in the shield held by the figure, the planetary symbol of Venus. The card thus embodies the idea of procreation and the “incarnation of the Word” in all worlds.



The female figure of the Empress is depicted from the front; the human being is conceived in the woman's womb. Her depiction with wings corresponds to the idea of the spirituality of the living fundamental thought, the principle of all being.

She holds a symbolic scepter in her left hand to signify the passive role of the woman in nature. The three points of the crown and the nine stars surrounding the head, together totaling twelve, symbolize the twelve signs of the zodiac.

Furthermore, this card reveals the result of the interaction between the first two cards, which essentially neutralize one another in a fundamental sense; for the absolute creative power of Osiris and the (absolute) sustaining power of Isis cancel each other out in the balancing power that contains within itself the two very different qualities of the first two forms.

1. In *God*, this is the balance of the Father and the Son, or: "God, the Holy Spirit," or, in Egyptian, Horus. The life-giving universal power.
2. In *humanity*, it is the representation of the balance between Adam and Eve, or, to put it more succinctly yet more comprehensively and accurately, "humanity."
3. In *the universe*, it signifies the world understood as a being.

According to our ancient key Yod-He-Vau-He, the fourth card that follows will correspond to the second He of the holy name and again indicate a transition from one series to a new one.

## 4th Tarot card: "The Emperor" 7

(4th letter, Daleth).



The hieroglyphic meaning of the letter Daleth is the womb, thus signifying the idea of something that provides abundant nourishment as the source of future growth. The child is the living linking element that neutrally *reunites* the opposition of the sexes. Daleth is therefore an expression of a creation formed according to divine laws through a new being. Daleth thus also signifies the abundance that springs from the aforementioned division.

Daleth is the image of the animating and active principle of the universe: Jupiter as the reflection of the Primordial Source (En Soph).

In contrast to the previous card, this card expresses in an active form all that the former suggests in a passive form.

The Emperor is seated, indicating that although he is active, this activity is generated by a higher power.

The scepter he holds in his right hand is an ancient Egyptian symbol of procreation or Venus.

The throne on which the Emperor sits symbolizes the "cubic stone," which is meant to represent the realization of the following ideas:

1. Realization of the divine word through creation,
2. Realization of the ideas of "being," divided by the fourfold work of the spirit: *affirmation—negation, conflict, resolution*.
3. Realization of actions conceived by the will.

The figure's posture is intended to express the dominion of the spirit over matter, as it corresponds to a symbol in this regard.

As a transitional card (4), its symbolism expresses the reflections of the first card in all their details. It thus acts against the first series just as the second Tarot card acted against the first. Its meaning is therefore:

1. In *the Divine*: Reflection of God, the Father, the *Will*,
2. in *the human*: the reflection of Adam, *power*,
3. in *the natural*: the universal creative fluid, or: the soul of the universe.

## 5th Tarot card: "The Pope"

(letter He).

The hieroglyphic meaning of He is striving, breath. Life is ceaselessly created and sustained through striving, and from this springs the idea of all that is animated. -

However, every being is specialized by life in that it is distinguished from one another; hence the idea of the being itself, which is attributed to this letter.

The activity of life is also the mediating principle that connects the divine spirit with the material body, in the same way that man unites God and nature. For man (Aleph), life is what man is to the universe; primarily the principle of mediation.

The letter He has a simple phonetic value; astronomically, it corresponds to the fiery sign of Aries, the first sign of the zodiac.



The ideas expressed by the card are:

1. The idea of life, true animation,
2. the idea of being,
3. the idea of union.

The figure of Ors Pabst is said to represent an initiate of the Isis mysteries (heavily distorted over time!). The two pillars in the background embody the right one: the law; the left one: the freedom to either obey it or not, that is, the essence of being.

The initiate wears a symbolic priestly headdress. Two people, one male and active, and one female and passive, stand before him, dressed accordingly in red (+) and black (-). -

This expresses the idea of secret instruction, which is imparted here practically and orally.

This card complements the second Tarot card, as it contains the active form of symbolism, which the second card reflects in a passive form. This rule of complementarity applies to all cards whose sum is "seven." In this way:

3		4
The Empress	is complemented by	the Emperor
	$3 + 4 = 7$	
	$7 = 28 = 10 = 1$	
2		5
The High Priestess	is complemented by	the Pope
	$2 + 5 = 7$	
1		6
The Juggler	is complemented by	The Lovers
	$1 + 6 = 7$	

The fifth card of the Tarot corresponds to the letter (1.) He of the Holy Word. It is the direct reflection of the fourth Arcanum and indirectly that of the second. It therefore signifies:

1. In *the Divine*: Reflection of the Will, Intelligence (Characteristics of God, the Son),
2. in *humans*: a reflection of power, authority, and the characteristics of woman (religion and faith),
3. in *nature*: a reflection of the world soul or the universal creative fluid, universal life.

Universal life is the negative aspect of the animating universal fluid. Their mutual, alternating interaction gives rise to universal attraction or love, which is depicted in the following, the 6th Arcanum.

### 6th Tarot card: "The Lovers" 7

(6th letter, Vau).

This hieroglyph Vau signifies the eye, i.e., everything related to light and brightness, for the eye forms a link between ourselves and the external world, since it is through the eye alone that light and forms are revealed to us. Vau is the universal, immutable sign that marks the transition from one nature to another. Vau is the second simple letter of the alphabet. Astronomically, it corresponds to the second sign of the zodiac, Taurus, which is the first *earthly* sign. -

The card is the symbol of union, but also simultaneously that of conflict, of polarity.

The figure of a youth (again referring to the human Aleph) stands at a *crossroads*.

One must recall Arcanum One here; there he was a magician, an initiate, here he is not. Above him shines the astral light; he does not know how to use it. He is torn by contradictions, symbolized by two women



whose attire amply expresses heavenly and earthly love (or wisdom). - They can also be symbolized as vice and virtue.

The future of the man depicted depends on the path he will take. Either, through a wise choice, he will become an initiate (the Magician of Arcanum 1), or he will correspond to the “tower struck by lightning” of Arcanum 16.

The spirit of justice, represented by the blindfolded Cupid hovering above the figures, draws his bow and aims his “arrow of punishment” at the embodiment of vice.

This profound symbol—which is often misunderstood—demonstrates that the person who unwaveringly chooses the good, the path of virtue, is not left without help, and that Providence will align itself with his will for good to assist him in overcoming vice.

In short, this card symbolizes the eternal struggle between conscience and passions.

But this conflict is also, at the same time, the most powerful natural force in the world when—it dissolves into love, which ultimately attracts the adversaries and unites them forever. After all, hatred and love are merely opposites, and opposites attract.

The card therefore represents:

1. *In the Divine*: The balance between will and intelligence, "beauty,"
2. *in the human realm*: the balance between power and authority, “love” (a characteristic of humanity), “compassion,”
3. *in nature*: the balance between the universal soul and universal life: universal attraction, “universal love.”

From this it follows:

Card 4 balances: Cards 5 and 6;  
Card 5 balances: Cards 4 and 6;  
Card 6 balances : Cards 4 and 5.

With the next, the 7th Tarot card, we conclude the *first septenary*, which showed us the world of principles or of creation from a wide variety of perspectives. At the same time, however, the 7th card also forms the transition to the second septenary, in addition to concluding the first septenary. The second septenary will deal with the world of laws or of preservation.

## 7th Tarot Card: "The (Triumph) Chariot"

(7th letter, Zain).

The figure depicts a crowned conqueror sitting on a two-wheeled chariot drawn by two horses.

This symbol corresponds, in the 1st and 22nd respects, to the first air sign, Gemini, the third sign of the zodiac.

The symbolism of the card corresponds in every respect to the ideas it expresses.

Hieroglyphically, Zain denotes an arrow, that is, a weapon, an instrument that humans use to conquer and rule.

Zain means: "Victory in all worlds." It is a single letter and corresponds, in an astronomical sense, to the Arcanum in a different arrangement; in all of this, the number four comes to the fore: 4 symbols, 4 animals, etc.

The Conqueror corresponds to the human being amidst the four elements, which he has overcome, made his own, and rules.



On his shoulders we see the *Urim* and *Thummim* of the high priest; in his hand we see a scepter.

Two horses, one black and one white (or one white and one black sphinx), stand before the chariot and, in addition to the elements, symbolize the polarity + -

The symbol represents the sacred number seven in all its manifestations, which holds the key to the entire Tarot.

The Conqueror corresponds particularly with the Sword and with the letter Vau of the sacred name.

The card also shows the influence of creation in the preservation and safeguarding of the divine in man. It represents the Yod or the God of the Second Septenary.

Furthermore:

1. *In the Divine*: The human being who fulfills the function of God, the Creator: the Father, (the Law of the Second Heptad: Realization), a reflection of power,
2. *in humanity*: Nature, which performs the functions of Adam,
3. *in nature*: the astral light.

The *Second Septenary*, which is the *central* one, has the idea of mediation or balance as the foundation of all its Arcana, as the following eighth Arcanum will show.

## 8th Tarot card: "Justice"

(8th letter, Cheth).

Hieroglyphically, Cheth denotes a field. This conveys the idea of a task that requires effort and work.

Humans are now locked in a constant struggle with nature, which seeks to destroy their works, while they strive to preserve them. Hence the concept of a balancing force and the meaning of justice attributed to this card or letter.

In astronomical terms, Cheth corresponds to the sign of Cancer in the zodiac, the first water sign. It has already been said that this symbol primarily expresses the idea of balance in all its forms. At the same time, we find in it a continuation of the symbolism of Arcana 2 and 5.

The figure of Justice holds a short sword, with the point facing upward, in her left hand, and a balance hovering in equilibrium in her right.

Esoteric knowledge—represented by Card 2—had become practical and was being taught (cf. Arcanum 5). The sword of Justice shows the terrible consequences for those who chose the wrong path (Card 6) and became “black” magicians. For them, the sword is sharpened, ready to destroy them. But in balance, the scales rest with the righteous. The meaning of the 8th Arcanum lies midway between the 5th (He) and the 11th (Kaph) Arcanum.



This 8th card complements the 11th, just as the 5th did for the 2nd. In the First Heptad, all numbers that together form the number seven complement one another. In the Second Heptad, on the other hand, all cards that add up to the number nineteen complement one another.

7		12
The Chariot	is complemented by	The Hanged Man
	$7 + 12 = 19$ , that is:	
	$1 + 9 = 10 = 1 (1 + 0)$	
8		11
Justice	is complemented by	Strength
	$8 + 11 = 19 = 10 = 1$	
9		10
The Hermit	is complemented by	The Wheel of Fortune
	$9 + 10 = 19 = 10 = 1$	

The eighth card of the Tarot encompasses the meanings of the second and fifth cards and simultaneously represents the reflection of the seventh.

It signifies:

1. *In the Divine*: God, the Son of the Second Septenary. The woman who fulfills the functions of God, the Son (Love): "The Mother,"
2. *in the Divine*: Reflection of the Father, Sustainer of God, the Son, in humanity. Passive Law of the Second Septenary: "Justice." Reflection of authority and realization.
3. *in nature*: The woman of the Second Septenary; nature, which fulfills the functions of Eve. -

Elemental existence is the means through which the vital astral fluid or astral light (Card 7) manifests itself through the ether or astral substance. This will be explained by the following ninth Arcanum.

## 9th Tarot card: "The Hermit"

(9th letter, Teth).

Hieroglyphically, Teth represents a roof and thus embodies the idea of a protective place. Therefore, all ideas derived from this letter correspond to the concept of protection and security, specifically the protection that only wisdom can bestow.

In other words:

1. Protection,
2. wisdom (prudence).

The image shows an old man carrying a burning lantern. He walks leaning on a staff. A cloak flutters around him and threatens to obscure the light of the lantern.

This symbol holds the middle ground between the sixth and the twelfth.

The cloak enveloping the old man suggests protection.

The lamp symbolizes wisdom.

The staff embodies the idea that a wise man (one who knows) is always prepared to combat injustice and error. (Again, the staff, which already plays a role in the case of the man Aleph!)

If we now compare this Arcanum with the 6th and 12th, we immediately see that the then still beardless youth (of the 6th card) has chosen the right path. The experience gained through hard work in life has made him a wise man, and surely



now lead him to the higher level of knowledge, which is his highest aspiration. The radiant halo that surrounded the Genius on the 6th card is now, enclosed in the lamp, his guide, which he holds aloft. — This is the final result of his unceasing efforts.

The ninth card corresponds to the third, understood as the recipient and sustainer. It now also forms the balance between the seventh and eighth cards in this way:

1. Humanity, which fulfills the function of *God*, the Holy Spirit. The human creative power; human love,
2. the sustaining power of *humanity*, the balance of the Father and the Mother; balance of justice and realization; wisdom, silence,
3. *nature*, which fulfills the function of humanity; the balance of astral light and also of elemental existence; the natural sustaining power; the astral fluid.

## 10th Tarot card: "The Wheel of Fortune"

(10th letter Yod).

In its hieroglyphic sense, the letter Yod depicts the human finger—specifically, the outstretched index finger in a commanding and authoritative gesture. We have already discussed this letter at length, yet the subject is scarcely ever exhausted. -

Although Yod is a simple letter, one should not overlook the fact that it also signifies the “origin.” In astronomy, it corresponds to the (earthly) zodiac sign of Virgo.

The symbol of Yod expresses two main ideas:

1. The idea of command, of supreme authority,
2. the idea of continuity as a consequence of the eternal effect of time.



The Wheel of Fortune hovers freely. The animal rising on the right symbolizes the spirit of good, *Anubis*, as industrious as a mouse; on the left, descending, is Typhon, the spirit of evil. At the top, perched on a dead tree branch protruding into the room, sits a monkey, a sword in its paws (often, in the center of the wheel, there is also a sphinx with a sword in its paws).

The first idea finds its expression in the trinity: Anubis (right), the positive; Typhon (left), the negative; and the third figure, the mistress of balance, whose symbolism is worth pondering.

The second idea is expressed by the circular figure, the “wheel,” in the form of a spiral (which is *very* important to note). This line without beginning or end symbolizes eternity.

The 10th Arcanum lies midway between the 7th and the 13th:

$$7 + 13 = 20; \quad 20 / 2 = 10.$$

The 10th Arcanum further denotes the everlasting balance, which modifies the creative realizations of the number seven through necessary destruction, through death (13th Arcanum).

Allow me a brief digression here, which should serve as evidence of the existence of the Tarot even in ancient India:


The three Arcana 7, 10, and 13 correspond exactly to the Hindu trinity or Trimurti:

1. Brahma = Creator = Arcanum seven (The Chariot)
2. Shiva = Destroyer = Arcanum thirteen (Death)
3. Vishnu = Preserver = Arcanum ten (Wheel of Fortune).

The Arcana thus represent the course of events according to the Law of the Trinity, which governs all divine manifestations.

The 10th card begins the negative part of the second septenary and expresses the concept of the number seven in all its relationships.

Therefore, it represents:

1. The reflection of the will (Arcanum 4); necessity; the karma of the Hindus and Theosophists (  ),
2. the reflection of power and realization; magical power; fate (insofar as it is “will”),
3. the reflection of the universal soul; potential power in its manifestation.

The absolute creative and formative power has now gradually transformed into the universal animating fluid (4) and the astral light (7); from now on, it will be represented by potential power in its manifestations, as will be explained in the following 11th Arcanum.

## 11th Tarot card: "Strength" כ

(11th letter, Caph).

The hieroglyphic meaning of the letter Kaph is the human hand, half-closed, in the act of grasping, like Ghimel. However, Kaph is an intensification of Ghimel: it denotes the human hand in the act of an unyielding, firm grasp. Therefore, all ideas of power correspond to this letter. -

The number 11, which is the first after ten, gives Kaph a different value, one that signifies a reflective, transitory life.

Kaph is a double letter that corresponds to the month of March and the day of the week Tuesday. -

The 11th Arcanum expresses only two ideas:

1. The idea of strength,
2. the idea of vitality.

A woman points with the index finger of her left hand at the (closed) jaws of a mighty lion (first idea).

On her head she wears the vital sign of the Trinity in the form of three triangular points of a crown (second idea).

The 11th Arcanum stands midway between the 5th and the 14th Arcanum. In it we find the symbolism of the 8th card

transformed to the physical plane. This is indeed the image of a power granted through the correct application of the sacred science of the 2nd Arcanum.



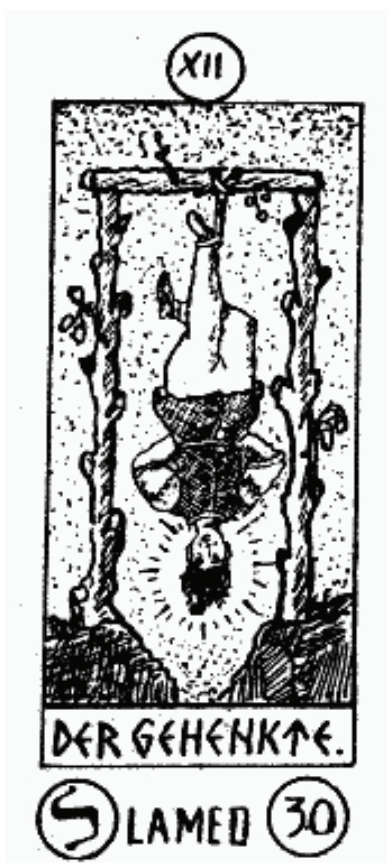
The 11th Tarot card reveals all the negative or reflected meanings of the 5th Arcanum, namely:

1. The reflection of intelligence (5), freedom,
2. the reflection of authority, of faith, courage (the daring),
3. the reflection of universal life, manifestation of the power of the preceding Arcana; reflected and transitory life.

In the following Arcanum, the 12th, we will see the balance with oneself, i.e., its potential strength in its manifestations.

## 12th Tarot card: "The Hanged Man"

(12th letter Lamed).



Hieroglyphically, the letter Lamed signifies the arm, and therefore it is closely related to everything that extends and rises, unfolding like the arm. In short, it is the sign of every expansive movement. As a consequence of this meaning, it also encompasses within itself all ideas of reaching out, of taking in, and also of possession.

Prophets and revelations bring about a divine expansion within humanity, from which arises an idea of the revealed law.

This revelation, however, includes both punishment for violating it and reward for fulfilling it, for those who understand it correctly.

The image depicts a man hanging by one foot from a crude gallows. - The gallows rests on two trees, on which one can see the stumps of six severed branches each.

The man's hands are bound behind his back, his eyes are wide open, and his hair is fluttering. His right leg crosses over his left. -

Once again, in the figure of the hanged youth, we encounter the juggler, the human Aleph, whose transformations we have already seen in Arcana 6 and 7.

The two sets of six cut-off branches here represent the twelve signs of the zodiac, between which the man is suspended. Six stumps of branches each indicate a resolution, making two in total, between which he must choose. However, this time his physical future will not depend on the decision he makes, as in the 5th Arcanum, but rather his spiritual future.

The 12th Arcanum lies midway between the 9th (Wisdom) and the 15th (Fate). Both Arcana, 9 and 15, represent, viewed in a spiritual sense, the two female figures of the 6th Arcanum.

The Hanged Man is meant to serve as a cautionary example for the presumptuous, and his situation expresses the complete submission that the lower human nature owes to the divine.

The twelfth card represents the power of balance; in it, the opposites of the tenth and eleventh cards are neutralized.

1. Balance of necessity and freedom; compassion. Mercy (the sustaining power of love),
2. balance of power and courage; reflection of wisdom; acquired experience (knowledge),
3. balance of potential manifestation (10) and the reflected life; reflection of the astral fluid; power of balance.

The Modifying Force is thus the final expression of the Second Septenary. Through it, realization takes place in the astral plane in order to pass into the physical plane—specifically, from the world of reception and preservation (Second Septenary) into the world of transformation (Third Septenary).

## 13th Tarot card. "Death." מ

(13th letter, Mem).

The hieroglyphic meaning of "Mem" is a -*woman* . . . 1), a woman, the companion of the man. Hence arises the idea of fertility and creation.

The Mem is above all the image of passive external action, the maternal and feminine sign. When used at the end of a word, the sign changes slightly in form (significantly similar to the 15th letter Samech!) and in this case means: Being in unlimited space.

Mem also denotes all rebirths arising from previous destructions, for creation

1) In connection with this, a curious (?) discovery: The word "materia," when the syllable "te" (you!) is omitted, yields "Maria" (Author's note)

necessarily requires destruction in order to exist itself. For this reason, Mem symbolizes all transformations and, consequently, also death, which is *nothing*, absolutely nothing, other than a transition, a birth from one world into another.

Mem holds a special rank, as it is one of the three mother letters. (When Goethe speaks of the "Mothers" in the second part of his wonderful "Faust," the reader striving toward Kabbalah should try applying the three Kabbalistic mothers Aleph, Mem, and Shin as keys! If used correctly, he is likely to be surprised by the result! In fact, the entire "Faust," almost every word, should be read only kabbalistically. Just a side note.)



The idea that the image of the 13th Arcanum is meant to evoke is that of destruction, followed, however, by a rebirth (or preceded . . .).

The raised scythe points upward, while the right hand points downward; again, the Hermetic principle already expressed in Arcanum 1: *As above, so below*. Nothing is permanent; everything is subject to an eternal cycle of creation and decay.

The 13th Arcanum is explained by the 10th (Fate) and the 16th Arcanum (Destruction), between which it stands:

$$10 + 16 = 26; \quad 26 : 2 = 13.$$

For this reason, Mem is the center between the (10th) Yod (principle of creation) and the (16th) Heh (principle of destruction).

The 13th Arcanum finds its complement in the 18th, which completes it. (This was also the case with the 5th and 2nd, and with the 12th and 7th. Compare also the 8th and 5th Arcanum.) Thus:

13 Death	is complemented by $13 + 18 = 31 = 4 = 1$ 1)	18 The World
8 Temperance	is complemented by $14 + 17 = 31 = 4 = 1$	17 The Star
15 The Devil	is complemented by $15 + 16 = 31 = 4 = 1$	16 Destruction

The 13th card is placed between the invisible and the visible worlds and is thus the universal link in nature, through which all influences from one world react upon the other. Therefore, it signifies:

God, the Transformer: The transforming universal principle,  
destructive and creative,

1) For more on this purely Kabbalistic method of calculation, see the chapter "Interpretation."

2. the negation of realization: Death,
3. the astral light that performs the functions of the Creator: The universal formative force (which balances death and the transforming force). -

## 14th Tarot card: “Temperance” ]


(14th letter, Noun).



The hieroglyphic content of Noun is the concept of the offspring of the feminine, e.g., a fruit of any kind, a child—in short, all things produced in any way. Therefore, Noun has become the image of produced (and reflected) being, or the sign of physical and personal existence.

At the end of a word in the Vau form, it signifies multiplication and emphasizes the meaning of the word it concludes.

Astronomically, Noun corresponds to the (watery) zodiac sign of Scorpio.

In summary, the noun expresses, just like the famous Seal of Solomon:  the creation of some composition or the interaction of creative forces (ascending triangle in the seal) and the destructive forces (downward-pointing triangle in the seal).

The symbol expresses the following ideas:

1. The synthesis of various currents,
2. the individualization of existence.

The figure on the card is to be understood as the Genius of the Sun, pouring the life-giving fluid from a golden jug into a silver one. This is the first idea.

The fluid passes from one vessel to the other without a single drop being lost. This is the second idea.

The woman depicted is the same one we encountered in the 11th Arcanum and whom we will meet again in the 17th Arcanum.

The 14th Tarot card shows the fluid, previously carefully preserved, now circulating freely in nature. Conclusions:

1. The combination of *active* and *passive* fluids. The entry of the spirit into matter and the reaction of matter upon the spirit, that is: *involution*,
2. reflection of justice in the material world: *moderation*,
3. Fixation of reflected life, embodiment of life, or: *Individual and physical life*.

## 15th Tarot card: "The Devil"

(15th letter, Samech).

Like the 7th Arcanum symbol, Zayin, this hieroglyph represents a weapon, a bow, or something similar.

The circular shape of the letter also evokes the bow.

The idea of a closed circle implies the concept of fate and inescapable destiny, within which only the human will is free to act. The most ancient and well-known symbol is the serpent biting its own tail. The destiny symbolized by this embraces the world in its arms. This symbol also represents the cycle of the year and the passage of time. Samech is a simple letter and corresponds astronomically to the (fiery) zodiac sign Sagittarius.

In every cosmogony, the Devil corresponds to the mysterious, astral force whose origin is particularly marked by the letter Samech.



In this Arcanum, too, we will encounter familiar figures from earlier Arcana. The Magician (1) and the Devil are one and the same, but instead of the juggler's magic wand, the figure of the Devil holds a burning torch in his hand, as a symbol of destructive black magic!

At the Devil's feet stand two figures, corresponding to the two women (6.) and the two gallows posts (12.).

The universal *life-giving* power of the 3rd Arcanum has become a universal *destructive* power; the scepter of Venus Urania has become a demon's torch, her angel's wings into the hideous bat-like wings of the devil.

The third Arcanum symbolized the *Holy Spirit* (or Providence).

The fifteenth Arcanum, on the other hand, symbolizes the *false spirit* (or destiny).

$$3 + 15 = 18 : 2 = 9$$

The ninth Arcanum, which lies midway between 3 and 15, symbolized prudence (or the human will).

The Devil has materialized on his head the universal fluid that surrounded the head of the juggler (1.), symbolized by the horns

The 15th Tarot card signifies:

1. Destiny (antithesis, chance),
2. Fate (the Fall of Adam and Eve),
3. the astral fluid that individualizes; or: *Nahash, the guardian dragon of the threshold.*

## 16th Tarot card: "The Tower Struck by Lightning"

(16th letter, Hain).



Hieroglyphically, Hain expresses the same as the Vau (6th), only embodied. It is the sign of material sensation. Further degenerated, it denotes and encompasses all that is perverse, false, and evil.

Astronomically, Hain corresponds to the earthly zodiac sign of Capricorn (ruled by Saturn).

Through its pictorial representation, this card contains the first hint in the Tarot of a material building: the Tower, which will be repeated in the 18th and 19th Arcana.

Here, the tower symbol denotes the visible world, which is embodied in the invisible. -

The 16th card also depicts the material fall of Adam; up to the 18th Arcanum the embodiment grows ever stronger, until it reaches its peak here.

The relationships in this card are all derived from the idea of the Fall, the materialization of the spiritual letter Vau:

1. the materialization of God, the Holy Spirit (cf. Arcanum 3), the entry of the Holy Spirit into the visible world; the Holy Spirit acts as the God of matter: "*Divine Destruction*,"
2. the embodiment of Adam and Eve, who until now were spiritualized: "*The Fall*,"
3. materialization of the universal principle: "*The visible world*."

## 17. Tarot card: “The Star”



(17th letter, Phe).

The Phe, taken hieroglyphically, has the same meaning as the Beth (2nd), only in an expanded sense; for while Beth represents the human mouth, Phe signifies the product of the mouth: language.

Thus, Phe is the sign of language with all that associated with it. Especially the word in action, in nature, with all its consequences.

(The Gospel of John begins, as already mentioned, with the sentence: “In the beginning was the *Word*.”)

Astronomically, Phe corresponds to Mercury, the god of language and of communication and exchange of every kind. Mercury is the god of every exchange between all worlds and all beings.

1. The expansion of the fluids,
2. their (the fluids’) eternal renewal.

The illustration shows a young girl pouring the water of universal life from two vessels.

The Genius of the Sun (19th Arcanum) has descended to Earth in the form of this girl; the liquid she once poured from one vessel into another, she now pours out onto the Earth (see Idea). The maiden is surrounded by the seven planets; in her immediate vicinity, a butterfly rests on a flower (sometimes an ibis is depicted in this spot).

Here we see the symbol of immortality: the soul (the butterfly) will survive the body, which alone is as fleeting as the flower. But the courage to endure this trial (death) comes from the stars.



No sooner has the fall of the divine-human into matter taken place than a mysterious voice whispers encouragement to the sinner, indicating his future restoration through trials.

In this card, one can clearly see a counterbalance to the negative effects of the previous card, which allows for the following meanings:

1. Resistance to destruction. Yet *no* destruction is final. All is immortal and eternal in God! Immortality. Creation of the human soul,
2. the Fall is not irrevocable; this is confirmed by the inner feeling called hope,
3. the source of its deification lies in the visible universe itself, that is: the power that radiates the essence of life. -

## 18th Tarot card, "The Moon"

(18th letter, Tsade).



Although Tsade expresses the same concept as Teth (9) in hieroglyphic terms, Tsade primarily denotes a boundary, an end, or a goal. Tsade is a concluding symbol that refers to all concepts of limitation and detachment, of division and purpose.

Tsade is considered a simple letter and corresponds astronomically to the (airy) sign of Aquarius.

So far, we have traced the stages through which the spirit descended in its gradual and complete fall into the material world. Now everything is over; the spirit is fully materialized; the point of this transformation is indicated by the 18th card. The card depicts a dimly lit meadow, for the light—the symbol of the soul—no longer reaches humanity; the material world is illuminated only by reflection.

In the foreground, a dog and a wolf howl at the moon; in the background, a snake crawls out of the water.

Servile spirits (the dog) and wild, malicious, and crawling (snakes) are all present to witness the fall of the soul, perhaps even to deepen it further.

From this follows:

1. The end of divine materialization, the endpoint of realization: chaos,
2. end of the materialization of man: the material body and its passions, matter.

With involution, i.e., the descent of the spirit into matter, the Third Heptad ends. The last three cards of the Tarot, on the other hand, will show us how all radiated (emanated) forces return through evolution (development) to their common origin, their principle.

## 19th Tarot card: "The Sun"

(19th letter, Coph).

Hieroglyphically, Coph denotes a weapon, an instrument—in short, everything that is useful to man, defends him, and relieves him of effort.

Coph is therefore primarily a cutting sign, but it is also compressing and contracting; furthermore, the image of a contracted, limited form and gives rise to the idea of material existence.

This letter fully materializes the closely related sign Caph (11) by directing itself toward entirely physical objects. — Let us indicate its progression here:

1. *He* (5.), universal life,
2. *Cheth* (8.), elemental existence, the result of nature,
3. *Caph* (11.), life striving toward physical forms,
4. *Coph* (19.), material existence, which becomes the medium of forms.



Coph is a simple letter and corresponds, in astronomical terms, to the (airy) sign of Gemini.

The image on the 19th card depicts two naked children standing out against a wall, or more accurately, an athanor (alchemical furnace).

The five-rayed sun sends its rays upon the children, and drops of gold fall down. This means: The spirit is once again asserting its influence. It is no longer *a reflection of light* as in the previous Arcanum, but the direct creative light of God floods the children—who are innocent—with its rays.

The alchemical furnace suggests that while we are still in the material world, the awakening spirit has succeeded in producing the radiant gold of knowledge in the crucible of the self. The two children again symbolize the positive and negative aspects of the *new* being.

The result is:

1. The awakening of the spirit, the transition from the material world to the divine, nature fulfilling the functions of God: *the elements*,
2. the human body undergoes renewal: *nutrition*, digestion,
3. the material world, too, begins its ascent toward God: *the mineral kingdom*.

## 20th Tarot card: "The (Last) Judgment"

(20th letter, Resch).



Hieroglyphically, Resch signifies the human head and is therefore closely related to the idea of everything that possesses an inherent, specific movement. It is the sign of movement itself, in both the evil and the good sense, and thus signifies the renewal of all things in terms of their unique dynamic force.

Resch is a double letter and corresponds astronomically to Saturn.

The pictorial representation of the card initially shows a floating angel, surrounded by a halo, sounding the trumpet of the Last Judgment; two additional trumpets in the other hand form a cross; the total number of three trumpets again emphasizes the Trinity (triad Yod-He-Vav).

A tomb opens in the earth, and a child writhes its way up from it, while a man and a woman, along with several other resurrected figures, raise their hands to the sky or fearfully hide their faces.

Could the reawakening of nature under the influence of the "Word" be depicted more aptly?

From the hieroglyph and its applied symbolism follows:

1. Return to the divine world, i.e., the spirit finally regains possession of itself: *Primordial, determined movement*,
2. life renews itself through its own movement: *vegetative life, respiration*,
3. the material world progresses step by step in its ascent toward God.

### (21st) The Unnumbered 0 Card of the Tarot:

#### "The Fool"

(21st letter, Shin).

The symbolic meaning of Shin corresponds to the same symbolic meaning as Zain (7) and Samech (15). That is: a bow aimed at its target, or, if you will, an object. The movement, which in Zain (Arrow) was linear and in Samech circular, here takes the form of an oscillation from pole to pole with an unstable center of equilibrium. Shin is thus the sign of all relative duration and the movement related to it, in contrast to Samech, which expresses purely circular movement.

Shin is one of the three mother letters, among which it holds the highest rank for reasons not to be discussed here.

The illustration (in all editions) shows a carefree-looking man wearing a jester's cap and shabby clothes. He carries a bundle on a staff that hangs over his back, and pays no heed to anything—neither to a cat that follows him affectionately nor to a nearby abyss toward which he is striding.



It is an image of the state to which man debases himself when he carelessly indulges all his passing passions. Hence, Arcanum 0 is the symbol of the flesh and its gratification. It follows that:

1. A swifter return to the divine world. The personality asserts itself: *the movement of relative duration,*
2. The intellect appears crude under the influence of its development: *instinct,*
3. the matter of the world reaches the pinnacle of its material progress: *the animal kingdom.*

## 22nd Tarot card: "The World,"

(22nd letter, Thau).



Thau has the same hieroglyphic meaning as Daleth (4.): the womb, but emphasizes reciprocity, interaction; in short, it offers an image of all that is reciprocal and interrelated.

In the most ancient alphabet, Thau was also represented by a cross (as shown by the card of the juggler in the background).

Thau is double and, in an astronomical sense, represents the sun 1).

The figurative depictions on the card show: In the center of a circle stands an almost unclothed female figure holding a branch in her right hand, between two pyramid-like columns. In the four corners of the card, outside the circle formed by a snake biting its own tail, are depicted the four apocalyptic beasts, or the four forms of the sphinx:

top left, the perfected, angelic human; top right, the eagle; bottom left, the bull; and bottom right, the lion; the latter three animal images correspond to the only classes that exist in humanity, that is, four in all, into one of which every human being must be classified.

The Younger Arcanum represents the macrocosm and the microcosm: the universe and man, or God and creation.

1) Due to lack of space, it is not possible to provide more than the brief but very important astronomical relationships of the Hebrew letters discussed so far. —Author’s note!

The four corner figures also symbolize the four letters of the divine name Yod-He-Vav-He, or the four great symbols of the Tarot:

1. Man	= Wands	= Yod	= Fire,
2. The Bull	= Cups	= Air	= Water,
3. Leo	= Swords	= Vau	= Earth,
4. The Eagle	= Coins	= 2nd He	= Air.

If we now connect 1 with 3 and 2 with 4, the connecting lines intersect in the center of the figure representing the world; the duality—or, let us rather say, polarity—present everywhere is symbolized here by the two pyramids.

Together with the circular snake, the aforementioned intersecting connecting lines form the clear image of a wheel—Latin *Rota*, anagrammatically *Tarot*.

Finally, the central figure embodies humanity—Adam and Eve—as the third link in the great group of the Absolute, also called:

The Impenetrable Absolute, *En-Soph*  
among the Kabbalists, and

*Parabrahma*

among the Hindus.

These correspond to:

1. The Impenetrable Absolute, God of the First Septenary,
2. The Soul of the Absolute, Man of the Second Septenary,
3. The Body of the Absolute, the Universe of the Third Septenary.

The 22nd Arcanum thus contains, like the first, the entire Tarot along with its comprehensive symbolism, for the number seven appears in the center, represented by two pyramids, four limbs, and finally by the woman's head.

This number seven, however, stands at the center of three circles: the inner serpentine line, the outer serpentine line, and the circle marked by the four corner figures.

Result:  $3 \times 7 = 21 =$  the number of Major Arcana.

With this, we have concluded our discussion of the 22 "Major Arcana." We have, on the whole, faithfully followed our incomparable guide in this field, Dr. Gérard Encausse (*Papus*), whose wonderful work, "Le tarot des Bohémiens", is arguably the most thorough study ever undertaken in this area of Kabbalah. An attempt has been made here to convey something of the spirit of the great Kabbalist to the German people, who until now have had not a single complete work on this part of Kabbalistic knowledge, which is of great interest to almost everyone and—relatively speaking—also quite accessible.

We hope that the reader will be just as grateful to us for this as for the pictorial representation of the entire Tarot provided at the end of Part 1.

d) Key figure of the entire Tarot.

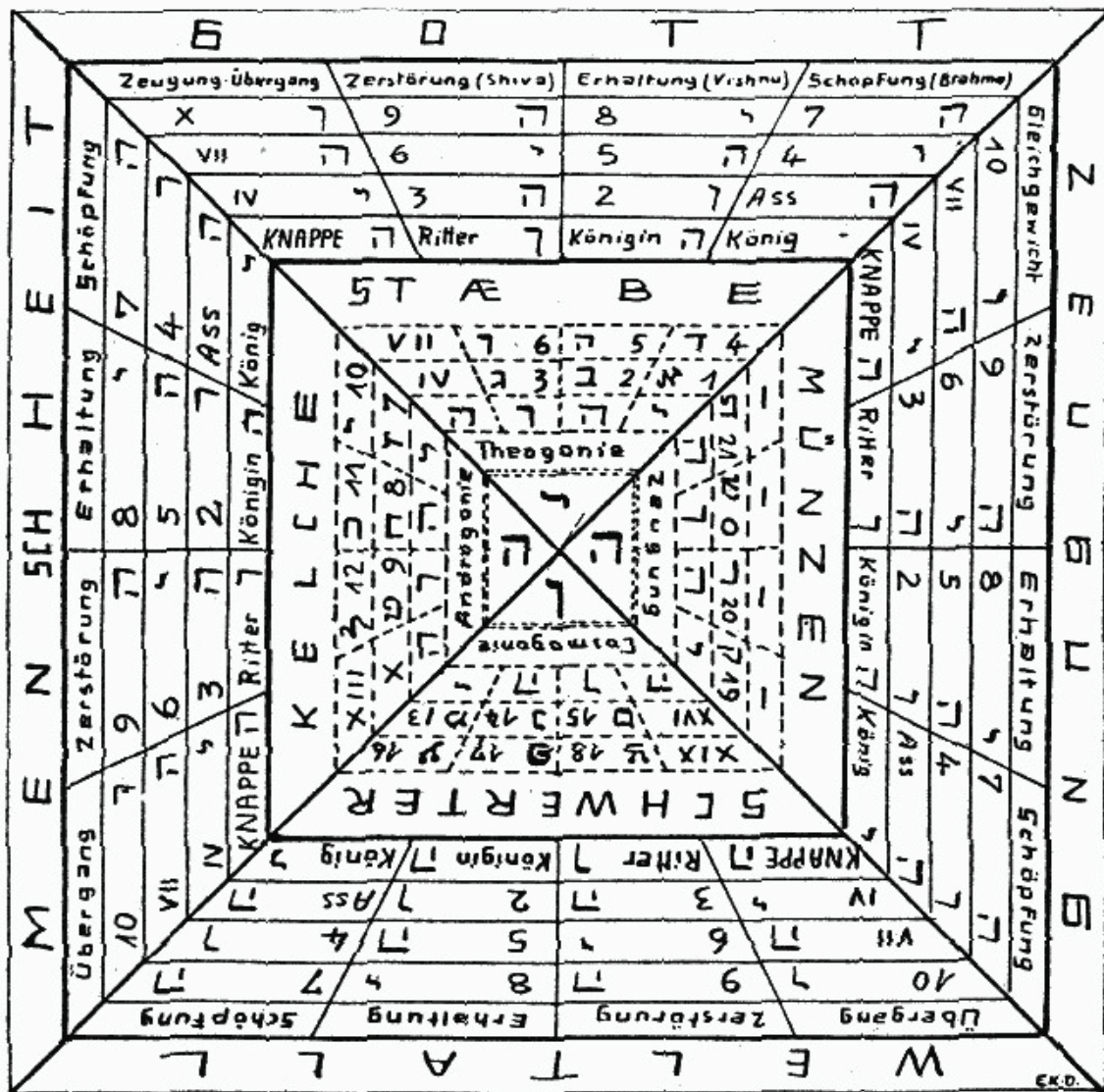













Figure 4. General overview of the Tarot. (Key figure.)




### e) Summary table of the Major Arcana.






Arcanum	Relationship to				Meanings
	Hieroglyph	Kabbalah	Astro-logy	Day of the week	
1. Aleph: The Juggler (Mother)  = 1	Man	Kether (Crown)	-	-	Yod. Divine Creator or God the Father. Osiris. Divine Sustainer. Man, Adam. Divine. Transformer. Active. Universe.  <i>Reflection of            God the            Father: God            the Son.</i> Isis. <i>Reflection            of Adam:            Eve. The            Woman.</i> <i>Reflection            of Natura            naturans:            Natura            naturata.</i>
2. Beth. The High Priestess (double)  = 2	Mouth	Chochmah (Wisdom)	Moon 	Monday	Isis. <i>Reflection            of Adam:            Eve. The            Woman.</i> <i>Reflection            of Natura            naturans:            Natura            naturata.</i>
3. Ghimel: The Empress (double)  = 3	Grasping hand	Binah (Intelligence)	Venus 	Friday	God the Holy Spirit. Universal

Arcanum	Relationship to				Meanings
	Hieroglyph	Kabbalah	Astro-logy	Day of the week	
4. Daleth: The Emperor (double)  = 4	Breast, Lap	Chesed (Kindness)	Jupiter 	Thursday	invigorating force. Adam and Eve (humanity). The world. Horus.  <i>Reflection            of God the            Father:</i> The Will. Reflection of Adam: Power. <i>Universal            creative Fluid:</i> Soul of the Universe.  <i>Reflection            of the Will:</i> Intelligence . Reflection of Power: Authority- Religion- Faith. <i>Reflection            of the            World            Soul:</i> Universal Life.
5. He: The Pope (single)  = 5	Breath	Pachad (Fear and Judgment) (actually Geburah, Strength and Power)	Aries  March	-	Faith. <i>Reflection            of the            World            Soul:</i> Universal Life.
6. Vau: The Lovers (simple)  = 6	Eye, Ear	Tiphereth (Beauty)	Taurus  April	-	<i>Balance of            Will and            Intelligence:</i> Beauty.

Arcanum	Relationship to				Meanings
	Hieroglyph	Kabbalah	Astro-logy	Day of the week	

7. Zain: The Chariot (simple) ⚔ = 7	Arrow	Hod (Splendor)	Gemini ♊ May	-	<p><i>Balance of power and authority:</i> Love, compassion. <i>Balance of the universal soul and life:</i> Universal attraction and universal love.</p> <p><i>Man as an agent of God the Creator:</i> Father, Accomplisher. <i>The Law of Manifestation.</i> <i>Nature as a creative force (Functionary of Adam).</i> <i>Astral light.</i></p>
8. Chet. Justice (simple) ⚖ = 8	Field	Nezah (Victory)	Cancer ♋ June	-	<p><i>Woman as an agent of God the Son: Mother.</i> <i>Law, Justice.</i> <i>Nature as agent of Eve:</i> <i>Elemental Justice.</i></p>
9. Theth: The Hermit (simple) ⚔ = 9	Roof	Yesod (Foundation)	Leo ♌ July	-	<p><i>Humanity as an agent of God the Holy Spirit.</i> <i>Spirit:</i></p>

Arcanum	Relationship to				Meanings
	Hieroglyph	Kabbalah	Astro-logy	Day of the week	
<p>10. Yod: The Wheel of Fortune (simple and origin) י = 10</p>	Extended forefinger	Malkuth (the Kingdom)	Virgo  August	-	<p>Human love. Wisdom, silence. Naturally received power. Astral fluid.</p> <p>Necessity. The karma of the Indians. Magical power. Fate. Will. Reflection of the universal soul. Potential revealed power. Reflection of intelligence: "Freedom".</p>
<p>11. Caph: Strength (double) כ = 20</p>	Reaching hand	-	Mars 	Tuesday	<p>Reflection of authority and faith: "Courage" (in taking risks). Reflection on the universal life: Reflected and Transient Life.</p>
<p>12. Lamed: The Hanged Man (single) ל = 30</p>	Outstretched arm	-	Libra  September	-	<p>Compassion. Mercy. Acquired experience: Knowledge. Sense of balance.</p>
<p>13. Mem. Death (Mother) מ = 40</p>	Woman	-	-	-	<p>Universal transformation (destructive principle). Destroyer and creator. Death.</p>

Arcanum	Relationship to				Meanings
	Hieroglyph	Kabbalah	Astro-logy	Day of the week	
14. Nun: Temperance (simple) 𐤍 = 50	Fruit	-	Scorpio  October	-	Universal plastic force.  <i>Involution</i> , i.e., (the spirit descends into matter). <i>Moderation.</i> <i>Individual and physical life.</i>  <i>Destiny.</i> <i>Chance.</i> <i>Fate.</i>
15. Samech. The Devil (simple) 𐤌 = 60	Snake	-	Sagittarius  November	-	Consequence of the Fall. <i>Nahash</i> , i.e., the guardian dragon of the threshold.
16. Zain: The Tower Struck by Lightning (simple) 𐤆 = 70	Bond (Vav) - materialis	-	Capricorn  December	-	<i>Divine Destruction.</i> <i>The Fall.</i> <i>Visible world.</i>
17. Phe: The Stars (double) 𐤑 = 80	Speech (mouth and tongue)	-	Mercury 	Wednesday	Immortality. Hope. Essence of life, radiating power.
18. Tsade: The Moon (simple) 𐤃 = 90	Roof	-	Aquarius  January	-	<i>Chaos.</i> Material body, its suffering. <i>Matter.</i>

Arcanum	Relationship to				Meanings
	Hieroglyph	Kabbalah	Astro-logy	Day of the week	
19. Coph: The Sun ☐ = 100	Sharp-edged weapon, Axe	-	Gemini ♊ February	-	<i>The elements.</i> Nutrition, Digestion Solar plexus. <i>Mineral kingdom.</i> (Gold.)
20. Resh: Justice (double) ⚡ = 200	Head of the People	-	Saturn ♄	Saturday	<i>Original and specific movement.</i> <i>Breathing.</i> Plant life. Plant kingdom.
21. Shin: The Fool, 0 (Mother) ⚡ = 300	Bow (as a weapon!)	-	-	-	<i>Movement of relative duration.</i> <i>Instinct.</i> Animal kingdom.
22. Thau: World ⚡ = 400	Breast and Lap	-	-	-	Microcosm. Questioner in general, i.e. refers to the object.



## Part Two.

### Practical Tarot.

#### Chapter I.

### The Tarot Systems

As we now turn to the second part, that of practical tarot, we wish to briefly discuss the various types of tarot found in this section, so as not to withhold anything from the reader and to enable comparisons where appropriate.

Let us begin with the Tarot included in this book:

1. Tarot: "*Daityanus (Kurtzahn) Reconstruction.*" This tarot was discussed in great detail in the first part. It differs from the subsequently mentioned Tarots of *Marseille* and *Oswald Wirth*, etc., mainly in that the important hieroglyphs—the Egyptian-Hebrew letters—were given a prominent place on the cards, which are reproduced both in their symbols and in their pronunciation and respective numerical values.

The symbolism of this tarot is based primarily on the long-lost Etteilla edition of the Tarot, which was also circulated in Germany in the middle of the last century under the name: "The Book of Thoth" (cf. No. 13). In any case, the owner of this present book can be certain of possessing an impeccable tarot deck, the likes of which have never before existed in Germany.

Should the small format of the cards displease him, this displeasure will likely soon turn into the opposite when using them in practice, for the large editions, almost all in the format of 7 x 12 cm, require an exceptionally large table for practical use, which may not be available everywhere.

2. *The Tarot of Marseille* is a fully valid tarot deck of 78 cards. The foremost authority in the field of tarot research, *Papus* (Dr. Gerard Encausse of Paris), describes this tarot as the best because its symbolism is the most precise.

The author does not entirely share this view. Upon closer examination of the Tarot of Marseille, it appears as though the card images are very crudely traced from a superior original, with no regard for perspective, light, and shadow, and the outlines of the figures also sometimes appear very uncertain. The Minor Arcana appear unattractive because they are sometimes very confusing; furthermore, the numerical symbolism represented by the arrangement of the Minor Arcana in the Tarot mentioned under No. 1 is not taken into account at all. Much more beautiful, in contrast, is:

3. *The Tarot by Oswald Wirth-London*. Wirth drew very beautiful “Major Arcana,” and—this is what matters most—with the collaboration of the two famous Kabbalists Abbé Constant (Eliphas Lévi) and Stanislaus de Guaita. However, these 22 Major Arcana differ only slightly from ours on the whole; only the appearance of the figures is somewhat different, and Arcana 10 (The Wheel of Fortune) and Arcana 7 (The Chariot) are constructed differently, albeit with the same symbolism as Tarot No. 1.

Unfortunately, Oswald Wirth’s Tarot is currently just as unavailable in stores as the Tarot of Marseille, despite the author’s best efforts. We now turn to a truly beautiful new Tarot:

4. *Pamela Colman Smith and Dr. Wynn-Westcott’s Tarot*. This is also a fully valid 78-card Tarot deck that appeared in England about 10 years ago, around 1910, and features very beautiful artwork. The symbolism of the 22 Major Arcana is, as is to be otherwise expected, is of course completely identical to the aforementioned tarot editions, though the artistic execution is even more modernized than, for example, that of Wirth, although

effort to maintain a consistent style in the artwork must be acknowledged, though this was not entirely successful. The 22 Major Arcana, however, have a major flaw that must remain undisputed: Not a single Arcana depicts a Hebrew letters, as the 22 Major Arcana of the Wirth Tarot, for example, do so beautifully, the Marseille Tarot less so, and our Tarot in the most perfect manner! This amounts to completely trivializing the Tarot and steering it into the realm of the more or less superfluous “party games,” horrible dictu, where it will *never* belong. For this reason, this tarot is comparable to a beautiful flower without a scent, or a colorful bird without a voice. The artist takes with her depiction of the Minor Arcana, which is completely different from all other Tarots and presents such comprehensive symbolism that one could write an article about each of the 56 Minor Arcana.

We now come to

5. *The Venice Tarot*, which also contains 78 cards, 21 of which are Major Arcana. It would take us far too far afield to discuss it here, especially since it differs only slightly from the first three tarots mentioned, which are considered definitive.
6. *The Minchiate Tarot of Florence* consists of 97 cards, 40 of which are Tarot cards, i.e., "Major Arcana." In addition to the 22 “Major Arcana” commonly used in the original Tarot, the following are added as further “Major Arcana”: the twelve signs of the zodiac (which is superfluous, since they are included in every Tarot due to the letter symbolism), Masonic degrees, the four elements, etc. The following Tarot also differs significantly.
7. *The Bologna Tarot*. Although it has 21 Major Arcana, which with a few exceptions (21. The Angel, 16. Thunder, 12. The Old Man) correspond to our Tarot, it has fewer Minor Arcana (only 41).

8. "A type of playing card (!) is the lesser-known and commonly used Tarot card. It is used only for games designated by the name "Tarot" (!). It consists of 78 cards 1). In addition to the 52 cards of the ordinary French deck (!!), there are first of all 4 court cards, which are called 'Cavals' (!). They correspond to the suits of the French deck and rank between the Queen and the Jack. In addition, however, the Tarot deck contains 22 cards painted with arbitrary (!!!) comical (!!) figures and bearing a Roman numeral at the top indicating their value.

The highest card bears no number, but only shows the figure of a jester (!). It is the highest card in the entire deck and is called Skys (?). The second (!) is called Moon and bears the number XXI (!!!). The lowest card, numbered 1, is called the Pagad. Alongside the two highest cards, it is considered a Matador (!) and counts more in a trick than the other cards bearing higher numbers," etc.

#### 1) Sometimes only 54

So much for the "Great Book of Card Games"! The small sample provided (which, incidentally, constitutes almost the entire description of Tarok) should have sufficiently demonstrated the degeneration of the actual Tarot into Tarok. Allow me to make a remark here. In the opinion of both the author and that of qualified researchers, all card games in the world derive from the Tarot, which degenerated in the same way that the superficial game of checkers, which is scarcely a reflection of the royal game of chess. -

One should also compare the above "Tarok description" (!) with our explanations in the first part, and one will have to agree with *Hoffmann*: "A shudder seizes me" (*Hoffmann's Tales*, Act III).

That in the purely German Tarok games, the four symbols of the Minor Arcana are represented as follows:

Cups	by	hearts,
Coins	by	bells,
Swords	by	pages, leaves
Scepters	by	acorns.

Let this be mentioned only in passing. Other Tarots include:

9. *The Besançon Tarot.*
10. *The double-headed Tarot of Besançon.*
11. *The Watillaux Tarot.*
12. *The Etteila Tarot.*

There is not much more to say about all these types of tarot. Papus calls the the 9th deck good, the 12th bad—though widely used for divination—and is correct regarding the latter for reasons stated below. The Watillaux Tarot is said to have very good Minor Arcana. Finally, we come to the last deck to discuss:

13. *The Book of Thoth.* Here we find a good tarot based on Etteila's. But—and here we must agree with *Papus*—only the initiate or tarot expert can still recognize this as a tarot at all, and even a very good one! This is primarily because 1. the Major Arcana do not feature Hebrew letters, 2. the order of the Major Arcana is chosen completely arbitrarily, 3. the names of the Arcana are entirely different; instead, characteristics, etc., have been chosen, 4. some Major Arcana have been; specifically, the following are missing or have been replaced by other symbols and images:

1. Arcanum 3: "*Empress*" by a naked woman in a hilly landscape surrounded by eleven horizontally floating circles,
2. Arcanum 4: "*The Emperor*" by a cloudy sky,
3. Arcanum 6: "*The Lovers*" by a rocky landscape with the sun and moon,
4. Arcanum 12: "*The Hanged Man*" by a seashore with animals.

The order of the Major Arcana is (under different names, as already mentioned):

(4) - 19 - 18 - 17 - 21 - (6) - (12) - (3) - 8 - 14 - 11  
 2 - 5 - 15 - 1 - 20 - 13 - 9 - 16 - 10 - 7.

The Arcana in parentheses, as shown earlier, are different from the Major Arcana. -

The "minor Arcana," which are very beautiful in themselves, always count backward from ten to one. Only the 78th and final card corresponds to the Fool 0. -

To the expert, it appears as though the creator of the "Book of Thoth" either misunderstood the actual Tarot or intended to adapt the Tarot to the story of creation, which is *very* likely. - In any case, the original Tarot was completely obscured, if not rendered unrecognizable. It remains curious, however, that of the 22 Major Arcana, 18 have been well preserved, at least in their symbolic form, as have the exceptionally fine Minor Arcana, which are far, far better than those of the "Tarot de Marseille." In the German market, the Book of Thoth, whose last new edition appeared in Stuttgart in 1857, is likely no longer available.

Finding Tarot cards of usable systems is currently extremely difficult; therefore, the publication of this work is highly commendable, especially given the proper recognition of all technical and other difficulties. 1)

- 1) Assembled, ready-to-use decks are available from the publisher.

## Chapter II

### The Magic of the Tarot

.... That is why I have surrendered myself to magic, Whether through the power of the spirit and the mouth Many a secret was revealed to me; So that I no longer need, with bitter sweat, To say what I do not know; That I may recognize what holds the world together in its innermost being, Behold all active power and seed, And no longer rummage through words.

Goethe, Faust I.

Magic! You shudder, dear reader. The author recently saw in a work on magic a magnificent depiction of practical magic in two images. In the first image, the magician stands, clad in a white robe embroidered with magical symbols, within a triple magic circle. With a naked sword in his left hand, he points to the tip of a pentagram lying within the first magic circle, while his raised right hand holds a wand that seems to direct the swirling smoke from a censer standing on the ground outside the third circle.

*Wand, censer, sword, and pentacle* (equivalent to the coin)—here we have once again the four basic symbols of the Minor Arcana, corresponding to the four elements, which are placed here in the hands of the Magician (Aleph) for his use as he sees fit. The reader, too, is such a magician, who—with the Tarot in hand—can become a magician if he: learns to work, obey, and remain silent. —But may he not suffer the same fate as the magician in the second image, who, perhaps carried away by a presumptuous urge to act, turns from success with the Tarot cards to demonic, conjuring black magic. What does this image show? Yes, dear reader, *here* is cause for the most boundless horror, and an *ordinary*

mortal could not successfully defy it under any circumstances! The place of invocation is shrouded in an indefinable twilight, a sort of pale mist from which two appalling pillars of fire, streaked with blinding lightning: Tetragrammaton, the Almighty, and Agla, and their dreadful manifestations. Beside them, majestic-looking figures stand alongside grotesque faces and fantastical forms, such as these, which could not have been more aptly carved in wood by Master Albrecht *Dürer*, repulsive animal carcasses with hideous villainous faces, animated tangles of twisting, nearly unrecognizable limbs—all of this blazes, roars, and rages around the magic circle!

The master stands there calmly! His only protection is his well-known magic spells and his sword, while his staff directs the apparitions according to his will. Woe, thrice woe to him, if he slips up even once, makes a single wrong move with the staff, or even brings a single limb over the innermost magic circle!! Not a second later, his shattered brain was smeared across the ceiling and the walls, and his body resembled nothing more than a more or less shapeless mass smeared across the floor! The same fate would befall him even if his heart were *pure*.

*Magic, even its seemingly smallest branch, is no toy!!* Let the reader take this seriously! One knows well how it begins—but never how it ends! “Give the devil your little finger, and he’ll (always) take the whole hand!” Should the reader have felt a slight shudder, that is entirely the author’s intention. How many people have already lost their minds through a *reckless* pursuit of the magical arts and, possessed by evil spirits, have had to spend their days in the asylum, ending them in unspeakable torment! — Does no one truly *suspect* that there lies a higher, protective *purpose* in the fact that the secret sciences are not recognized by the masses, and are even mocked and ridiculed?! For *if* the mob, the misera plebs, knew what monstrous powers are offered to them, they would pounce upon them to destroy one another, indeed, to ultimately destroy the globe. Let it not be said that the author is fantasizing; let one ask well-known physicians what mental tolls

(not “scientifically” recognized even 30 years ago), abused spiritualism, etc., have already exacted from the mentally ill! Why, then, was hypnosis as a spectacle in variety shows and similar events suddenly banned just recently due to serious risks to the health of the subjects? Banned by the police! But the mysterious, veiled image of Saïs still holds its allure! As it did millennia ago, so it is today, and will be for millennia to come. Dear reader, believe me, as a seeker with some experience in the field of the occult, you too may search and delve in this realm, and you will also find, as I have found, *more* than you sought, if you seek with a whole and pure heart: "If you seek me with all your heart, I will let myself be found"; but *only* those who are pure of heart will see God, while the others will see the devil, that is, their own evil desires, who, as the “Guardian of the Threshold” separating the hereafter from this life, will mercilessly shatter them in this life. — The story of the terrible end of the black magician, Doctor Faust, as described in the folk book by *Musäus*, is to be taken literally. All black magicians will inevitably meet their final fate! Here is just one example 1): On June 7, 1905, Dr. Karl K., well-known in the broadest scientific and industrial circles, died in Vienna of a sudden, unexplained death, after his assistant had met the same fate six months earlier. Dr. K. possessed a lively and ingenious mind, which, after he had made a name for himself with various inventions, including the *sulfite cellulose process*, had driven him further and further until—he landed in the realm of black magic. First, he took lessons from the Arab *Soliman Ben Aifha*, who taught him how to gouge his own eyes out and pierce his tongue. Then he summoned the Indian *Bheema Sena Pratapa*, from whom he learned the art of inducing that state of apparent death in which some fakirs are accustomed to being buried. Finally, the Indian *Sri Mahatma Agamya Guru Paramahamsa* initiated him into the ultimate secrets of Hatha Yoga. The ultimate *result* was that he attracted a host of lower spirit beings to himself, whom he *could not shake off*, and who became his undoing.

In his laboratory, the wildest hauntings ran rampant, and the unfortunate man, though fully aware of his actions, could no longer find the strength to ward them off. In one of his letters to *Dr. Franz Hartmann*, he wrote verbatim: "I fear the guardian hosts, but they do open the field to knowledge." Six months after his assistant in the laboratory (!) had died a sudden death, he himself was struck by a mysterious illness that none of his doctors could explain. He wasted away to a skeleton and died an equally mysterious death after having recovered somewhat in Egypt, where he had been carried on a stretcher. Dr. K. met the typically Faustian fate of all black magicians... So far, according to Paar's unquestionable account. Literature offers more than enough examples of the end of such black magicians; but let us content ourselves with the above case, which is not drawn from literature but from the sad reality

1) Taken from *Jean Paar*, "White and Black Magic," Schmiedeberg and Leipzig.

Magic is, in short, anything and everything that brings about extraordinary results through the use of natural forces that are unknown or insufficiently understood. In essence, therefore, much more than people are generally willing to admit. For even, for example, any application of electricity is ultimately magic, since while one may know the *effects* of electricity, one does not the conditions for inducing this etheric vibration, but by no means its actual *essence* in itself! Many more examples of a similar nature could be cited. Let this suffice, though let us also mention mention hypnosis, magnetism, suggestion, and spiritualism, as well as the sidereal pendulum. We know something about their exciting cause, but nothing about them in themselves—absolutely nothing—and yet we experiment away merrily and cheerfully, like children playing with dynamite cartridges...

Of course, there is natural protection here as well. It is a universal law in the occult that only the *conscious* application of rituals, incantations, amulets, etc., produces results—but when it does, the results are certain. If you, my dear reader,

for example, *mindlessly* scribble the sign of the Saturn demon on a piece of paper without knowing what it means or how to use it, i.e., how to apply it in practice, you will derive just as much harm or benefit as if you were to take up an ancient Sanskrit text that you cannot read, or attempt to use integral formulas for calculation without knowing their laws! But if you know *what* you are doing, then you are also responsible for the application. What has just been said applies, with a grain of salt, to our Tarot as well, just as it does to all lower methods of divination, whatever names they may bear. It should also be briefly mentioned that all and every form of higher magic, whether white or black, has its roots in the Kabbalah. White magic is the invocation of benevolent forces to create permissible benefits for others. Black magic is the use of *all* magical, natural, yet secret forces for personal—that is, selfish and evil—purposes. Let us also mention here the foolish expression “supernatural”, which one unfortunately encounters far too often. Since everything and anything is contained within nature—the good as well as the evil, the understood as well as the understood—then *everything* is simply natural. There is nothing at all that stands *outside* of nature; there is only: the known and the unknown, mostly the latter. If the reader does not believe this, it is his own fault, and he can hardly be helped—or can he? The reader should take a string about 25 cm long, hang a small weight (a ring) from it, and loop the free end around his right index finger. He should clench his other fingers and extend the thumb. In this position, let him hold the pendulum—for that is what it is—in a steady position about two centimeters from a white, unlined piece of paper on which he has written the word “fire” in pencil. It will take only a very short time, and the little weight will describe a circle counterclockwise to the left, or “red.” What kind of force is this? The reader does not know, the author does not know, and yet this natural force (probably a type of etheric vibration, but *what* is ether. . ?) *there!* - Perhaps the reader, like the author, will also take pleasure in examining Hebrew letters, numbers, Tarot cards, and their symbols with this simple instrument. For these readers, it should also be noted that it is best to sit or stand facing south, holding nothing in the other hand,

and to remain alone (for the time being) as much as possible. The clockwise rotation is designated as *blue*, the counterclockwise as *red*. “North-South” with violet, “Northwest-Southeast” with green, and “Northeast-Southwest” with orange. Finally, “East-West” with yellow. In a human context, violet and blue signify good, yellow evil, and the others transitions. The reader may learn more about this in one of the numerous excellent works on the subject and test it out for themselves 1). The use of the pendulum is recommended for the final result of a Tarot reading in cases of doubt. It should be mentioned here, for the sake of curiosity, that the pendulum was not unknown to the Egyptian priests either. - The highest goal of a magician is surely to gain control over the structure of matter, i.e., the regulation of the atomic vibrations of matter. These vibrations, which represent a tremendous force, since they per second as an interethereal vibration frequency

24,300,000,000

per second, correspond to the fearsome Vril described by *Bulwer* in his novel "The Race of the Future," which caused the downfall of Atlantis, where it was known to every child, and with the help of which structures such as the pyramids were built, since nothing else could have lifted the enormous blocks to a height of 136 meters. The pyramids, at least the two large ones, were never, as is claimed, royal tombs, but rather initiation sites, in which the initiate, if he failed the terrible trials, would simply meet his end in a suitable manner. — The reader may forgive this brief digression, which I hope

1) e.g., *Ms. Kallenberg*, "P-Strahlen," Leipzig 1920, richly illustrated. (The author)

with the above remarks, we have said enough about magic and now turn to the now understandable magical preparations regarding the laying out or “dealing” of the Tarot cards. - The laying of the Tarot (corresponding to the opening of the Book of Thoth by the priests in ancient Egypt) is thus a thoroughly magical, i.e., sacred act, and one will cast aside one’s doubts and become an unreserved adherent of the Tarot as soon as one

proper and appropriate preparation, one has achieved the first results that *prove true*. One must now realize that the Tarot cards are merely suitable tools for connecting us with the astral world, in which all events, whether past or future, are meticulously recorded. Since we also have *within us* a seed of that world—the astral body—it is, so to speak, nothing other than building a bridge between our astral body and the astral world. This astral bridge is to be built for us by the magic of the Tarot cards, and it will do so!—One *must scrupulously observe* the following preparations before each practical use of the Tarot:

1. Bathe in running water immediately beforehand, or, if that is not possible, cleanse yourself as thoroughly as possible.
2. Three days before reading the tarot, abstain from sexual intercourse, meat, and alcohol, with the exception of southern wine consumed in moderation (which, of course, may just as well be omitted).
3. Avoid all excitement and superficial distractions, as well as contact with people recognized as bad. Instead, read serious relevant literature such as *Surya's* "Rosicrucians," *Laars'* "Amulets and Talismans," *Meyrink's* occult novels, and similar books; one should also listen to serious music—*Wagner, Beethoven, Puccini, Verdi,* and the like.
4. As often as possible, engage in meditations on any object and all its connections; for example, draw one of the 78 Tarot cards and, after first examining it closely, then visualize it with your eyes closed as clearly as possible until you clearly see its image "grasp" it clearly before one's eyes. (This sounds terribly simple, but it is *not* easy; try it and judge for yourself. A pastor known to the author claimed that it was not possible to pray the Lord's Prayer in such a way that not a single thought unrelated to the prayer would creep in during the act of praying. The pastor was 90 years old when he finally came to this conclusion 1.) This fact and the story

note reveal that it is anything but easy to exclude all unwanted, irrelevant thoughts.

5. One should choose the right time, specifically the days of the waxing moon just before the full moon. The time of day may be chosen at will, but one must completely avoid the period from 10 a.m. to 2 p.m. due to the strong influence of the sun at that time, which is detrimental to magical operations. The best time is immediately after sunset, at midnight, and in direct full moonlight.
6. Choose a comfortable room, but if at all possible, one that is not used too often, with a round or octagonal, decagonal, or dodecagonal table that is not too small.
7. The use of a magic circle, which can be drawn on clean drawing paper (in one piece), is recommended. There is a special magical circle for each planetary hour (more on this later), making a total of seven, which we have here

1) Here the author recalls a charming story from his student days: An old, rich, and very money-grubbing gentleman had his poor nephew study chemistry. The nephew, a merry and carefree fellow, however, studied everything else instead, so that the uncle's patience finally snapped. Then the nephew informed his uncle that he was a student of Alchemy and was on the trail of the secret of transforming metals—the making of gold—and that he would give him the recipe later if he would let him continue his studies. The old gentleman agreed to the deal. When, after two more years, the uncle wanted the recipe and the nephew's excuses no longer worked, the nephew sent him one that seemed feasible; but at the same time he wrote that the uncle must not, under any circumstances, think of a white elephant during the process—that was *why* the nephew himself had failed! After several weeks, the

uncle: “You silly boy, why on earth did you even mention the elephant? Now I can’t think of anything else!”

since it is impossible to depict them all, to accommodate the readers, we will include here the one most suitable for the Tarot, namely that of the Moon:

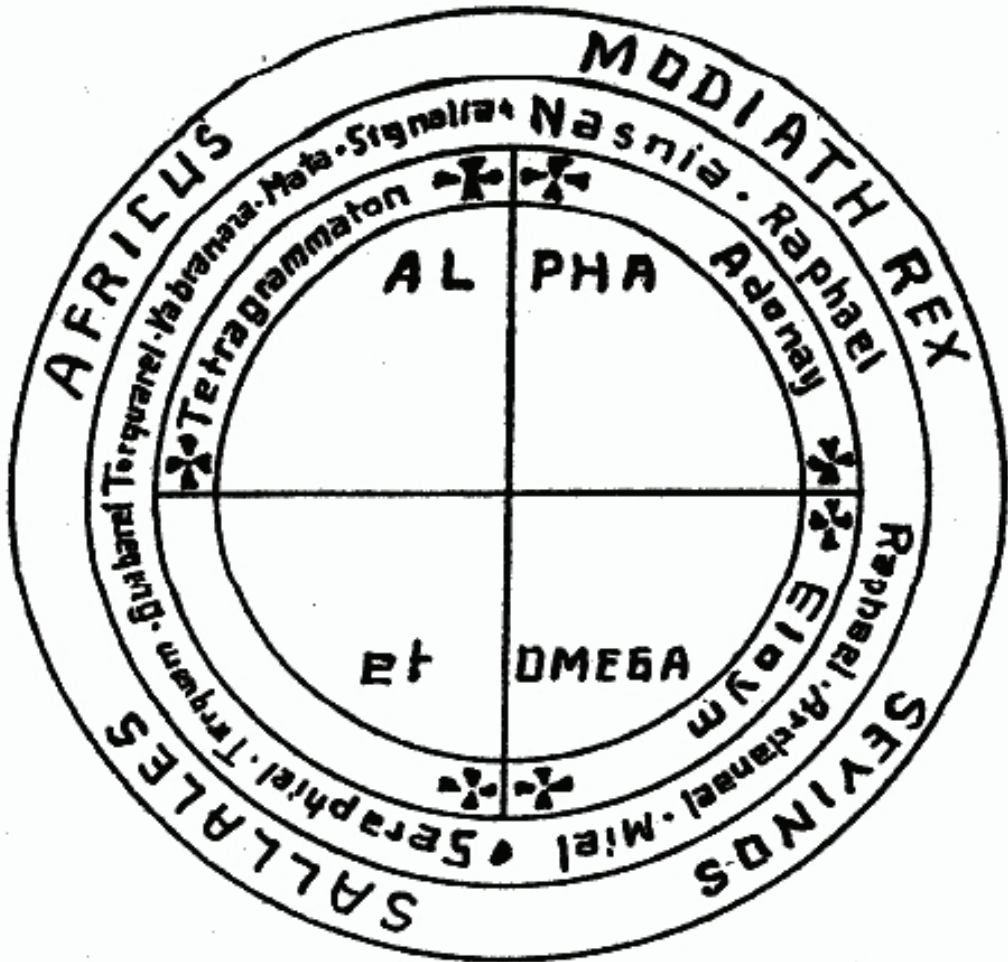


Figure 5. Magical Circle of the Moon.

The outermost circle must measure 9 feet (12 inches), and the distance between the circles is one hand’s width. In the center of the circle, the following must be written:

1. Moon.
2. Yayn.
3. Seal:
4. Gabriel.
5. Time.



Also, include a pentagram (five-pointed star) into the circle. Place the table within the circle, and position yourself so that you are sitting on a chair in the center or simply standing there.

8. Now, shortly before the ceremony begins, recite the following prayer (you may read it): "I invoke you, O strong and good angels, in the name of Adonai, Adonai, Adonai, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, *Ja, Yes*, the mighty *Yes*, who appeared on Sinai in the glory of King Adonai, Sadai, Zebaoth, Anathay, Ya, Ya, Ya, Abim, Jeia, who created the seas and all waters on the second day, some above the heavens, others on earth, and who named the sea with his exalted name and set its boundaries. I conjure you by the names of the angels who rule in the first host, and over whom Orphaniel, the great glorious angel, presides, by the name of the moon, and by the aforementioned names I conjure you, Gabriel, who presides over Monday, to help me through the Tarot cards to reveal to me . . ." Here follows the relevant wish concerning the future, the past, or whatever one wishes to know. Point seven requires a few simple explanations. The lunar invocation may only be performed during the planetary hour of the Moon. Planetary hours are easy to calculate.

- a. Daily planetary hours for each day:

Divide the entire time from sunrise to sunset into 12 equal parts. These are called planetary hours (regardless of whether they are longer in summer or shorter in winter) and are numbered

1 through 12 in the correct order: *Monday* 1. *Moon*, 2. Saturn, 3. Jupiter, 4. Mars, 5. Sun, 6. Venus, 7. Mercury, 8. Moon, 9. Saturn, 10. Jupiter, 11. Mars, 12. Sun.

Tuesday begins with Mars and continues in the same manner, so that Wednesday follows

Wednesday	begins with	Mercury,
Thursday	begins with	Jupiter,
Friday	begins with	Venus,
Saturday	begins with	Saturn,
Sunday	begins with	the Sun.

b. *At night* it is just the same, only starting at sunset

Monday night	with	Venus,
Tuesday night	with	Saturn,
Wednesday night	with	the Sun,
Thursday night	with	the Moon,
Friday night	with	Mars,
Saturday night	with	Mercury,
Sunday night	with	Jupiter.

One should avoid only the hours of the Sun, Saturn, and Mars due to unfavorable or evil influences.

In number 7, it was mentioned that Yayin should be written into the magic circle under No. 2. This is just one example; the planetary hours also have specific spirits that must be taken into account in each case. In the correct order, they are

- a. for the daytime planetary hours: 1. Yayin, 2. Janor, 3. Nasnia, 4. Salla, 5. Sadedali, 6. Thamur, 7. Ouver, 8. Tamic, 9. Neron. 10. Jayon, 11. Abai, 12. Natalon.
- b. for the night planetary hours: 1. Beron, 2. Barol, 3. Thami, 4. Athir, 5. Mathon, 6. Rana, 7. Netos, 8. Tafraf, 9. Sassur, 10. Aglo, 11. Calerna, 12. Salam.

It remains only to add that the drawing of the magical circle, as well as all the writing within it, must be done with charcoal, preferably boxwood charcoal, and that one may also, if one wishes, burn aloe as incense during the magical ritual. The magical procedure described in detail above may be omitted, though it significantly enhances the value and reliability of the tarot reading. The main thing, however, remains strict adherence to the aforementioned points 1–8 and the resulting correct state of mind and intuition, which are ultimately the only things that matter. Once the prayer has been recited—this must always be done during the lunar hours, even without a magical circle or incense—one proceeds to:

*shuffling the Tarot cards.* First, take the deck in your left hand and shuffle it with your right hand, thinking of the moon or, if you have a question to ask, of the question itself, for about as long as it takes to count to seven very slowly, or according to your instinctive feeling, and place the shuffled deck face down in front of you or in front of the questioner for the:

*Dealing.* The questioner—who may also be yourself—picks up *two* small piles, always using their *left* hand. Now there are three piles in front of them, which are then turned over by the questioner’s right hand so that the images face upward, i.e., become visible. Then the three piles are placed back on top of one another as they were before. Another and more commonly used method of lifting begins as described above, but the piles are placed back on top of one another in the reverse order of how they were lifted, with the picture sides facing down. Once this has been done, then begin

*Tarot card spreads,* which will be demonstrated in detail in the next chapter using a variety of methods. It should be noted here that it is advisable to start with the *simplest* types of tarot spreads and only move on to more complex methods once you have a firm grasp of all the necessary skills.

One should always write down *the results.* If one is in a great hurry—which one should never be when performing magical acts—or if a

distraction, one should at least write down on an unused, *previously* prepared piece of paper the sequence of the Major Arcana in their exact positions from right to left. It is entirely sufficient here to note the Hebrew letters. One should also always note the Minor Arcana cards lying to the left and right of each Major Arcana, as these often shed a strange light on the Major Arcana and greatly facilitate their interpretation. Once the layout has been noted, one should immediately proceed to

*verifying* the results obtained through a (simple!) second, but different, method of tarot reading. To one's delight, astonishment, or horror—depending on the questioner's disposition—the cards will, if nothing has been overlooked, always reveal the same message the second time as they did in the first reading. Indeed, the author has often found that upon the second reading, the result of the first spread appeared even more definite and unquestionable. If one deems it necessary for any reason, one may also perform a third reading, always following shuffling and cutting; however, based on the author's experience, it is less advisable to do so, and it is preferable to repeat the oracle at a more favorable time. With the recorded results, one now proceeds to

*interpretation*. A large chapter on this follows below. At this point, let it simply be said that one should summarize the result *strictly* according to the meaning of the cards, if possible in one or very few sentences, preferably in writing. Practice makes perfect here as well; above all, one should stick to the Major Arcana and by no means add one's own opinions. The author repeatedly tried the following method with success: The questioner handed him the question in a sealed envelope, which was placed somewhere in the circle or put in his pocket. The questioner did not need to say a single word, but only had to think *intensely* and continuously about the question asked and everything related to it. That was entirely sufficient! The author attributes the success of this method to the odic radiations of the questioner as well as to the paper in his

(the author's) pocket, which contained the question—ideally written in *soft* pencil.

Tarot cards must always be kept under lock and key; if one can afford it, one should have one deck for study and another for *exclusive* magical use, which one should never hand to anyone else—except, of course, during the necessary magical rituals—nor even show to them. Finally, one would do very well to write a

*tarot journal* in which to record every single result without exception. This always provides the certainty of confirmation when the prophesied events occur later, etc.

With this, we now conclude the magical section, in which we hope to have given the reader more than he could reasonably have expected, and turn to the various methods of reading the Tarot. We kindly ask the reader not only to *read* these, but to study them, so that he does not blame us for any initial failures, especially since beginners often overlook and neglect many things, which will not happen again once they have sufficiently familiarized themselves with the subject matter.

## Chapter III

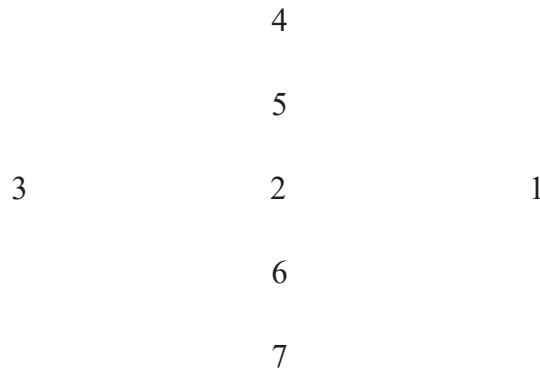
### Ten Methods of Tarot Reading.

. . . Shuffle, deal—let us divine! Three cards here, four there. So let us consult the cards; yes, surely they will tell us the future, show us the man who confesses his love, and who betrays this faithful heart. Well then—begin!

Carmen, Act III

Begin, dear reader, gracious reader, and start with

1st method: "*The Pearls of Isis.*" Draw, or have someone draw, seven cards, which are laid out face up in a cross shape as follows:



Place the next seven cards drawn face up on top of these seven cards in the same order. Once this is done, begin the interpretation in pairs, starting with 1. - Here is an important note once and for all: The cards are always laid out face up, and Arcanum 22, "The World," always represents the questioner; if, for example, it is *not* among the 14 cards above, one carefully selects it from the remaining deck, places it in front of card one along with another card that one has drawn face down for the questioner from the remaining deck—the

so-called talon. - The above applies to all methods.

2nd method: *Bourgeat*. Lay all 78 cards face down in a semicircle in front of you and draw 15 cards from them. These 15 cards are laid out face up in a row next to one another, starting with the last one drawn, from right to left (note!):

15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1.

Note 1 must be observed here. Then interpret the cards, starting with 1.

3rd method. Draw 5 cards face down three times and distribute them as follows:

3. 5 cards. 1. 5 cards: 2. 5 cards.

Then the respective sets of five cards are interpreted as follows: 1. for the questioner, 2. for their relatives, 3. contains a surprise for the questioner, which awaits them in the near or distant future depending on the meaning of the cards. In this method, Arcanum 22, which symbolizes the questioner, *does not* need to be removed from the deck if it is not to be included in the spread.

4th: the *Gypsy Method*. In this method, no fewer than twelve piles are laid out, each pile consisting of four cards. This number twelve is closely associated with the twelve signs of the zodiac, also called houses of the sky (in astrology). Accordingly, the individual sets of four cards signify:

- No. 1. The querent's life, their body, constitution, and temperament, habits, and lifespan.
- No. 2. Wealth, trade, and business ventures, etc.
- No. 3. Parents, relatives, and one's own family, as well as "well-meaning friends."
- No. 4. All kinds of property, inheritances, and expected assets of any kind.
- No. 5. Everything related to love, pregnancy, childbirth, the sex and number of expected children, love letters; furthermore, theft by subordinates.

- No. 6. Illnesses, their causes, course, and treatment, as well as healing.
- No. 7. Marriage and enmity.
- No. 8. All matters concerning death, especially death itself and its nature.
- No. 9. The questioner's profession and trade, any offices held, as well as his arts and sciences.
- No. 10. Matters of state concerning the questioner, and possibly also those unrelated to him.
- No. 11. Friendship.
- No. 12. All expected misfortune, regardless of its nature.

The interpretation is carried out in the following manner and order:

1st pile	5th pile	9th pile
2nd pile	6th pile	10th pile
3rd pile	7th pile	11th pile
4th pile	8th pile	12th pile

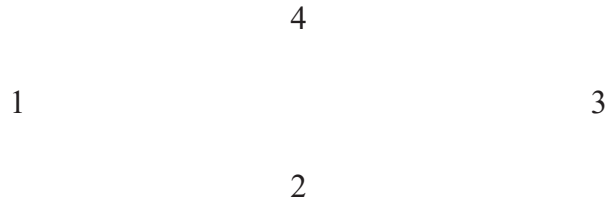
Lay out four cards in a row (consecutively) each time.

*The interpretation* is done as follows: first, take three cards (the top card from each) in the following order: from the 1st, then from the 5th, and finally from the 9th pile (one from each, three in total); interpret them (write them down!) and set them aside, then take one from each of the 2nd, 6th, and 10th piles and so on, until all cards have been interpreted. This procedure is exceptionally good (the provisions of Note 1 must be observed).

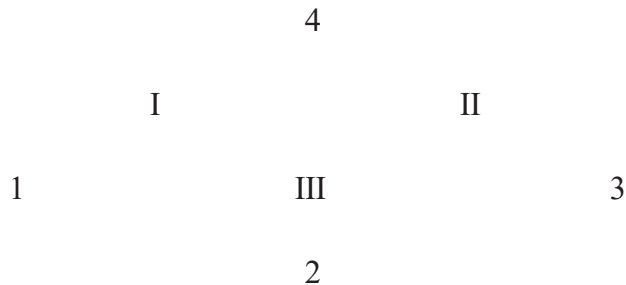
5th: *Papus' Method*. Here, one must first note the following: Each of the four groups of the Minor Arcana represents a category of questions in this method, namely:

1. all business matters correspond to the *Wands*,
2. all matters of love correspond to the *Cups*,
3. *swords* correspond to legal matters and disputes,
4. and monetary matters correspond to the *Pentacles*.

One selects *only the suit* corresponding to the question, shuffles and cuts the deck according to the rules, and lays the top four cards *face down* in the shape of a cross:



. Then take the 22 Major Arcana, shuffle them, cut the deck, and draw (or have the querent draw) seven cards, which must not be looked at. These seven cards are now shuffled again, and the top three cards are arranged as indicated by the Roman numerals, specifically between the four aforementioned cards with the Arabic numerals:

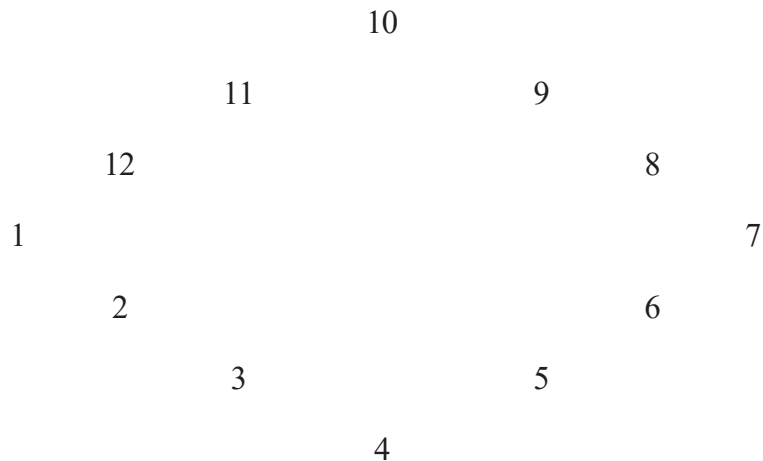


The cards have been face down until now; now turn them all face up and begin the interpretation. If Arcanum 22 is not included in the spread, it has no further significance in this method; it should also be noted that in this method,

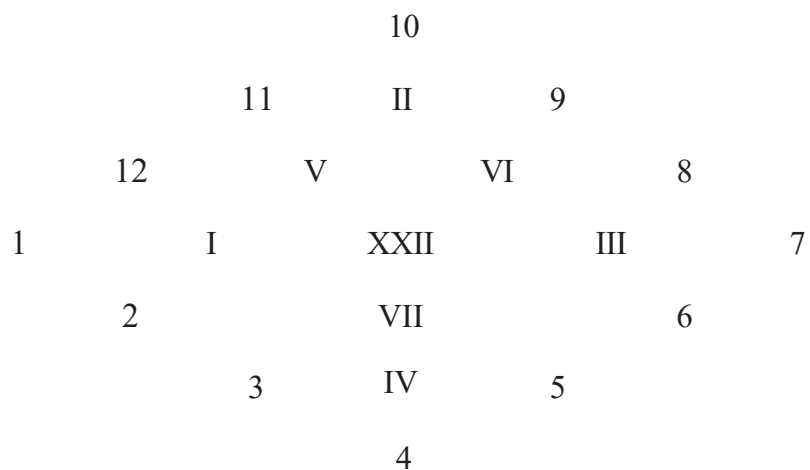
the King represents a man (in the general sense), the Queen a woman, the Knight a young man, and the Page a child. -

With Arabic 1, the interpretation begins; Arabic 2 indicates the specific circumstances; Arabic 3, any obstacles; Arabic 4, the conclusion of the matter. Major Arcana I shows the influences that prevailed in the past, II those of the present, and III, finally, the influences of the future.

6th method (*Papus II*). This time, shuffle *all* the *Minor* Arcana and cut the deck. Lay out the twelve top cards in a circle:



Then shuffle the Major Arcana, cut the deck, and *draw* seven cards, which you place inside the circle above among the Minor Arcana according to the Roman numerals:



The card symbolizing the questioner, Arcanum 22, "The World," is placed in the center if it is not among the seven Arcanums drawn. It is therefore simply taken from the stock. However, if the 22 is one of the seven cards, it is still placed in the center, but another Major Arcana card is placed in its now-empty spot, which is drawn (face down). The twelve Minor Arcana cards represent, similarly or just as in Method 4, the 12 houses of the zodiac or the various stages that life will ascend. It is even better to divide these 12 stations or stages into the following sections: 1. Beginning, 2. Ascent, 3. Descent, 4. Fall. The Major Arcana on V represents the past, on VI the present, and on VII the future. - In the Minor Arcana, the past is contained in 1–4, the present in 5–8, and the future in 9–12. -

7th method. Depending on the gender of the querent, choose the "Emperor" or the "Empress" as the representative and remove this Arcanum from the deck. Then shuffle all 77 remaining cards, cut the deck, and place the querent's card on the right edge of the table, face up. Then draw—or have someone draw—from the stock first the top card, then the seventh, then again the seventh from that pile, and so on, until 21 cards have been drawn. - The drawn cards are now placed in three rows of seven cards each, from right to left, next to the querent's card that is already lying there:

5	6	5	4	3	2	1	)	
14	13	12	11	10	9	8	)	Space for the questioner
21	20	19	18	17	16	15	)	

First, simply read the meanings of the cards from right to left in sequence, and then, in the interpretation, connect card 1 with card 21, card 2 with card 20, and so on until the end.

8th: the *Daityanus Method*. This very quick method is recommended for verification as well as for answering questions that can be answered with "yes" or "no":

Take only the Major Arcana, shuffle them and cut the deck, then lay out the first card and, starting from that one, every third card, for a total of seven cards from right to left:

19	16	13	10	7	4	1	(Cards).
7	6	5	4	3	2	1	(positions).

If card 22 is not among them, it must, as is well known, be replaced. This method is particularly well-suited for Kabbalistic interpretation, which will be discussed further in the next chapter.

We now come to the next, somewhat cumbersome but very effective method of reading the Tarot, intended and suitable mainly for advanced readers:

9th: the *Etteila method*. Shuffle all 78 cards very carefully and cut the deck. Then divide the deck into three piles of twenty-six cards each. Recall that the divine name *Tetragrammaton* = *Yod-He-Vav-He* contains three different letters: Yod, He, Vav. The Kabbalistic numerical value for

$$\text{Yod} + \text{He} + \text{Vau} + \text{He} \text{ is } 10 + 5 + 6 + 5 = 26.$$

This fact deserves attention! - The piles are arranged as follows:

3. 26      1. 26      2. 26.

Then take the middle 1st pile and move it all the way to the right

3. 26      2. 26      |      1. 26.

You are now dealing with piles 2 and 3; combine them, placing 2 on top of 3, shuffle again, cut the deck, and lay them out in three piles of 17 cards each:

3. 17      1. 17      2. 17.

You keep one card, but you don't pay attention to it; instead, you place it under the 3. Seventeen or the 2. Seventeen.

You now take the middle 1st pile and place it to the right of the pile of 1st 26s you set aside earlier, so that the following are now there:

3. 17	2. 17		1. 26	1. 17.
1 card.				

So there are now  $17 + 17 + 1 = 35$  cards left to the left of the line.

These cards are gathered together again, shuffled, dealt, and laid out in three piles of eleven cards each, along with the two remaining cards:

3. 11	1. 11	2. 11		1. 26	1. 17.
2 cards.					

Then, take the middle stack again—the first eleven—and set it aside to the right, so that you end up with the following layout:

3. 11	2. 11		1. 26	1. 17.	1.11
2 cards.					

Then you put the 2nd and 3rd sets of eleven together with the 2 cards and can now begin laying them out.

You start with the deck, 1. Twenty-six, which you lay out from right to left:

26, 25 down to  $\leq 21$ .

Below this, place the 1st Seventeen stack, and below that, the 1st Eleven stack.

This results in the following layout:

26 <= to etc. 10 9 8 7 6 5 4 3 2 1  
 17 <= to 1  
 11 <= to 1

The following are not included: 24 cards (3rd and 2nd Eleven and 2 cards).

If one now wishes to explain the meaning of these four series of cards, one must note that:

the 26-card series corresponds to the *soul*, the 27-card series to the *spirit*, and the 11-card series to the *physical body*

We now conclude this chapter, without having exhausted the subject, with the

10th method: the "*Grand Etteila Figure*." For this purpose (as is also best for some of the aforementioned methods), draw the following figure on white drawing paper, ensuring that each card is assigned a sufficiently large, permanently numbered space:

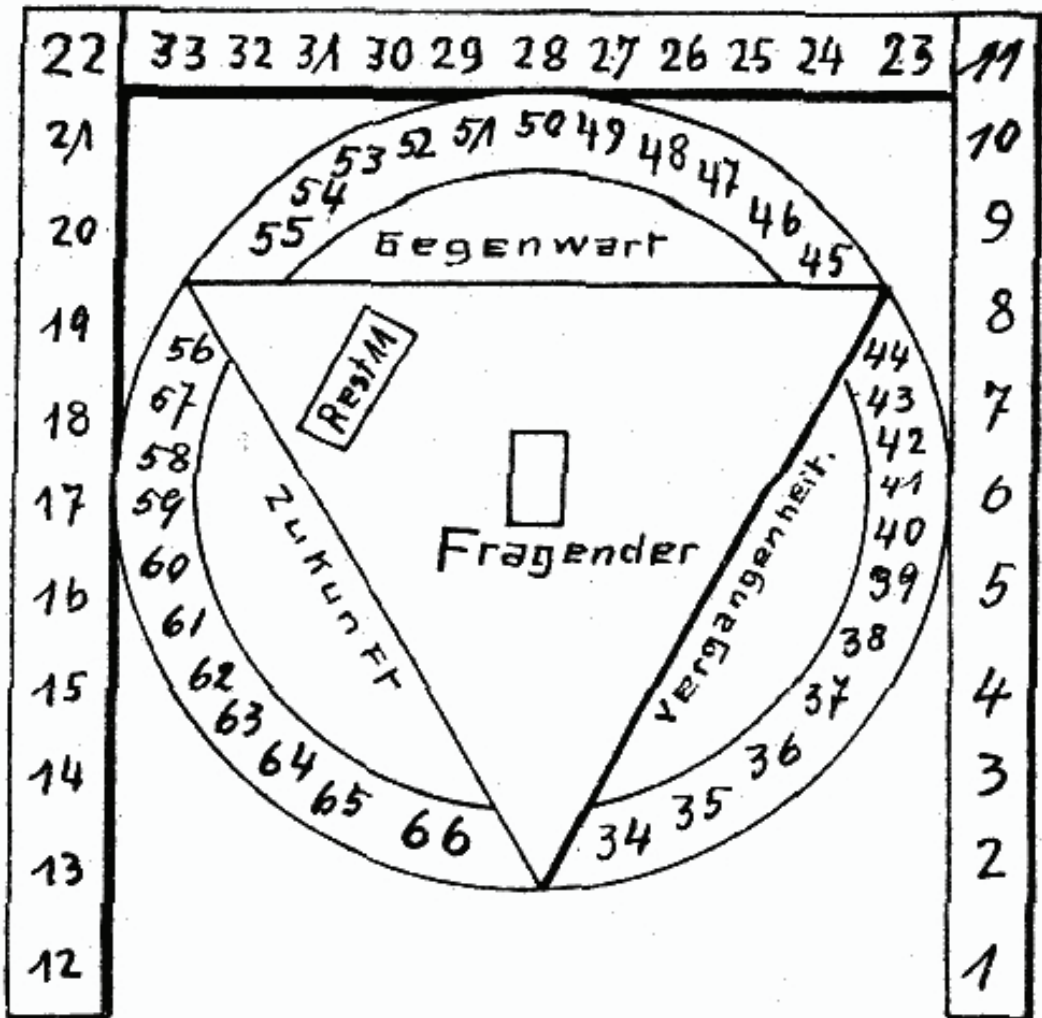


Figure 6. Etteila Figure.

All that remains is to lay out the well-shuffled and dealt cards in numerical order. Remove card 22 beforehand and place it in the center, where “Questioner” is written. Eleven cards remain.

To interpret the cards, pick them up in pairs: interpret the “one” with the “thirty-four,” the “two” with the “thirty-five,” to explore the *past*.

The “23” with the “45,” the “24” with the “46,” up to the “33” with the “55” to explore the *present*.

"Twelve" with "sixty-six," "thirteen" with "sixty-five," and so on, up to "twenty-two" with "fifty-six" for the *future*.

Look closely at the drawing and you cannot go wrong.

In the following, the final chapter, we will briefly and clearly say a few more things about the interpretation, although the reader has already heard an immense amount about it in the first part during the detailed discussion of the Minor and Major Arcana, as well as in this chapter.



## Chapter IV

### Tarot Interpretation

. . . If the cards ever foretell bitter misfortune, shuffle them in vain. No matter how often you ask, you will find the same answer; the cards never lie. If the book of fate has decreed, then shuffle undaunted; the cards will always fall the same way, telling you only good things. But if they have prophesied the end of your life's course, the decree of fate, you may turn and twist the cards relentlessly—they always foretell death. Then shuffle the cards twenty times with trembling, anxious hands; relentlessly, they always foretell death.

Carmen, Act III

#### a) According to the tables.

For the reader seeking convenience, we provide below a tabular summary of the meanings of all the Major and Minor Arcana, though we hope that he will make use of them only at the beginning. Just as the convalescent uses crutches, so too should the inquisitive reader, once he has worked through the first part and not merely skimmed it, no longer need these tables.

The author is convinced that sooner or later many a reader will also come to realize that only the Kabbalah will offer him satisfaction, and that even the best table, such as the one below, can always be nothing more than a template, *crutch* for the helpless and thoughtless reader.

#### 1. Interpretation Table of the 22 Major Arcana.

No.	Arcanum	Primary Meaning	Secondary Meaning	Note, sometimes also means:
1.	The Juggler	Illness	Advisor	
2.	The High Priestess	Wisdom	Advisor	The People
3.	The Empress	Woman	Public opinion	The Questioner
4.	The Emperor	Man	Will, Action	The Questioner
5.	The Pope	Inspiration	Marriage	(Re)unification
6.	The Lovers	Love	Love	Day and Night
7.	The Chariot	Triumph	Divine protection	Conflict
8.	Justice	Justice	Authority	
9.	The Hermit	Wisdom	Slander	Falsehood
10.	The Wheel of Fortune	Luck	Doom	Fate
11.	Strength	Power	Reproduction	
12.	The Hanged Man	Trial	Sacrifice	
13.	Death	Death	Great misfortune	
14.	Temperance	Moderation	Frugality	
15.	The Devil	Corruption, Force majeure	Illness	Black magic
16.	The Tower	Ruin	Misfortune, Disappointment	Prison

No.	Arcanum	Primary Meaning	Secondary Meaning	Note, sometimes also means:
17.	The Stars	Hope	Air	Robbery
18.	The Moon	Hidden enemies	Danger	Mediumship
19.	The Sun	Luck, Money	Rich marriage	Enlightenment
20.	Justice	Court	Opinion	Changed situation
21.	The Fool	Foolishness	Mental illness	Madness
22.	The World	Success		The Questioner

## 2. Interpretation table for the Minor Arcana

Name	Primary Meaning	Secondary Meaning	Note, sometimes also means:
------	-----------------	-------------------	-----------------------------

### I. Wands

King of Wands	Rural man	Good, honest man	
Queen of Wands	Rural woman	Lovely woman	
Knight of Wands	Young rural man	Separation	Quarrel, hatred
Page of Wands	Rural child	Stranger	Message
Ace of Wands	Downfall	Birth	
Two of Wands	Surprise	Sorrow, harm	
Three of Wands	Evil coming to an end	Undertaking	

Name	Primary Meaning	Secondary Meaning	Note, sometimes also means:
Four of Wands	Fortunate progress	Company	
Five of Wands	Gold	Trial	Opposition
Six of Wands	Expectation	Domestic	
Seven of Wands	Speech	Undecided	
Eight of Wands	Inner restlessness	Country life	
Nine of Wands	Delay	Bar	Failure
Ten of Wands	Hindrance	Traitor	Beginning and End

## II. Cups

King of Cups	Blond man	Local man	Usually married
Queen of Cups	Blonde woman	Local woman	Usually married
Knight of Cups	Young blond man	Arrival	Fraud, malice
Page of Cups	Blonde child	Affinity	Inclination
Ace of Cups	Feast, Celebration	Change	
Two of Cups	Love	Longing	
Three of Cups	Fortunate progress	Expedition	
Four of Cups	Boredom	New acquaintance	

Name	Primary Meaning	Secondary Meaning	Note, sometimes also means:
Five of Cups	Inheritance	Relative	
Six of Cups	The past	The future	
Seven of Cups	Thought	Proposal	
Eight of Cups	Blonde girl	Satisfaction	
Nine of Cups	Victory	Sincerity	
Ten of Cups	City	Disgrace	

### III. Swords

King of Swords	Man of rank	Evil man	Usually married
Queen of Swords	Widowhood	Evil Woman	Usually married
Knight of Swords	Military personnel	Intemperance	
Page of Swords	Spy	Unexpected	Child
Ace of Swords	Highest rank	Pregnancy	
Two of Swords	Friendship	False	
Three of Swords	Distance	Error	
Four of Swords	Loneliness	Household	
Five of Swords	Loss	Grief	
Six of Swords	Road	Explanation	
Seven of Swords	Hope	Good Advice	
Eight of Swords	Keen judgment	Indecision	

Name	Primary Meaning	Secondary Meaning	Note, sometimes also means:
Nine of Swords	Clerical status	Justified suspicion	
Ten of Swords	Tears	Advantage	

#### IV. Coins.

King of Coins	Brown, dark-skinned man	Vices	Usually married
Queen of Coins	Same as above, woman	Uncertain, unsure	Usually married
Knight of Coins	Benefit	Inactivity	
Page of Coins	Dark youth	Waste	Child, Recklessness
Ace of Coins	Full Contentment	Bag full of money	
Two of Coins	Embarrassment	Letter	Doubt
Three of Coins	Noble	Child	
Four of Coins	Gift	Monastery	Hospital, Asylum
Five of Coins	Male lover	Female lover	Mistress, lover
Six of Coins	Present	Ambition	
Seven of Coins	Money	Restlessness	Stinginess
Eight of Coins	Brown, dark girl	More	
Nine of Coins	Action	Mockery	To have the best
Ten of Coins	House, Land	Lottery	Unexpected gain

Even a child can handle the tables above and derive profit and benefit from the Tarot results. The information is based in part on Etteila's research and in part on the Book of Thoth, which agree on many, if not most, interpretations.

However, for those for whom the above tables are not sufficient—and hopefully there are quite a few readers in this category—the following section will demonstrate *a way how* to interpret and apply the result kabbalistically.

If one wishes to know the *time* when something will happen, one multiplies the letter value of the Major Arcana card indicating the relevant circumstance by the letter value of the next Major Arcana card following it. (If the indicating card is the last one, it is multiplied by the preceding one.) The result is divided by 24, representing the number of hours in a day, thereby yielding the exact time in days and hours.

## **b) Kabbalistic Tarot Interpretation.**

b) Kabbalistic Tarot Interpretation. In the first part, during our detailed discussion of the Hebrew letters, we saw that in addition to their phonetic values, they also represent numerical values.

Numbers, however, also have their own laws—some of them quite peculiar—which are by no means fully explored, or rather, even explorable. Thus, one finds occultism here as well, and with it, magic. Valuable works on this subject have been published by eminent scholars and researchers; one need only recall Baron von *Hellenbach's* "The Magic of Numbers".

We cannot delve further into this here, but wish only to briefly consider a few laws or peculiarities of numbers that are relevant to our Tarot. The Kabbalistic methods shown here were already practiced in the most ancient times by the Egyptian priests and their predecessors.

Two Kabbalistic methods of calculation are of particular interest to us, and we wish to examine them more closely. These are *reduction* and *addition*.

From a Kabbalistic perspective, they show us how the most fundamental laws of nature permeate the entire world—that is, the entire universe—and this also gives us the insight that numbers and their infinite possible combinations extend far beyond any “science of phenomena.”

It is therefore not surprising that an unquestionably existing “secret doctrine of numbers” was entrusted to the initiates of all mysteries.

We will first deal with:

### **1. Kabbalistic reduction.**

Reduction is understood to mean the reduction of a single-digit number—or, more accurately, any multi-digit number—through addition, or the process of adding digits together, until only a single digit remains.

Let us take, for example, the following numbers:

$$10 \text{ is written as } = 1 + 0 = 1$$

$$11 \text{ is written as } = 1 + 1 = 2$$

$$12 \text{ is written as } = 1 + 2 = 3$$

$$87 \text{ is } = 8 + 7 = 15 = 1 + 5 = 6 \text{ (i.e., double reduction!)}$$

$$1879 \text{ is } = 1 + 8 + 7 + 9 = 25 = 2 + 5 = 7$$

This should now be clear to the reader; no matter how immense the number may be, the final result will always be one of the single-digit numbers 1–9.

Closely linked to Kabbalistic reduction, but significantly expanding it through internal addition, is the method

## 2. Kabbalistic Addition.

Here, all numerical values contained within a number, i.e., the values that must be added up until this number is obtained, are added together individually; the result is then processed according to the method of reduction described earlier.

Let us take the kabbalistically significant number seven as an example:

$$\text{One counts: } \quad 1 + 2 + 3 + 4 + 5 + 6 + 7$$

$$\text{This adds up to: } \quad 28 = 2 + 8 = 10 = 1 + 0 = 1.$$

In this way, we find that  $7 = 1$ ; several more of the single-digit numbers can be reduced to one, namely one and four, so that, as we have seen so far,



The *One* is the creative principle *of all* numbers, since all others are ultimately formed from it as multiples. The One therefore corresponds to the active principle that reigns supreme throughout the world. -

On its *own*, however, even the active One cannot produce anything unless it is set against itself: 1 : 1.

Through this, however, one obtains duality, the law of opposites; in other words, the *Two*, which simultaneously forms the antithesis to the active One—this *passive* principle (the number of the female).

If one now unites unity and duality, one obtains as a neutral fusion  $1 + 2 = 3$ , that is, the *neutral principle*.

But by assuming a further unity, the three principles increase to four.

*Papus* illustrates the law of these principles as follows:

Unity or Return to Unity	Opposition Antagonism	Effect of Opposition on Unity
-	-	-
Active	Passive	Neutral
1	2	
Active	etc.	
4		



$$1 + 18 + 5 + 4 + 13 + 15 + 10 = 66$$

$$66 = 6 + 6 = 12$$

$$12 = 1 + 2 = 3 = \text{The Empress (Ghimel)}.$$

We must now regard the card "three" as the final result, that is, as the answer to our question posed to the Tarot.

The three corresponds to Arcanum 3, the "Empress," and all its meanings regarding the symbol, the letter, and the number. The reader is invited to look into this for themselves!

If the interested reader wishes to apply the method of Kabbalistic addition—a somewhat more time-consuming task—they would do well to first perform the reduction for *each* Arcanum, add the results as we have shown, and only then treat the final value again after the addition, in order to finally reduce this result once more 1).

It is strongly recommended to master these Kabbalistic numerical methods, since they are ultimately indispensable in all the many fields of Kabbalah and the occult, and they alone often solve many a riddle.

1) We would also like to mention here the potential applications of the three famous Kabbalistic methods listed on page 24—*Gematria*, *Notarikon*, and *Themurah*—which the reader may wish to try on his own. The third will likely always be welcome to him, and is certainly permissible as long as it involves *Hebrew* letters. (Author's note.)



## Afterword

At this point, we would like to thank the faithful reader for their support.

If they have studied this book with an open mind all the way to the end, they may have found many things that seemed completely new and interesting to them, so that they feel inspired to continue advancing along the path of occultism laid out in this book.

However, since there are also wrong paths—very dark and confusing ones, as the author knows from his own sad experience—the seeker is strongly urged to consult the following compilation of outstanding and thoroughly reliable source works, in order to spare himself disappointments, possibly of a bitter nature.

The reader will ultimately find, as the author has for years, that engaging with the occult—naturally with the intention of perfecting oneself and learning to better understand God’s works as well as the tasks *of every* religion and church—is the only worthy pursuit! -

But I would like to take my leave of the reader with the following words, which may be dedicated to him:

"O live in the All, and not in space and time,  
Where the present—already long gone  
Only in the All does your future lie!  
—*If you understand this, you have conquered death!*"

Hamburg 1920.

Daityanus (E. Kurtzahn).



## Source works

### I. Tarot.

1. *Papus* (Encausse), "Le Tarot des Bohémiens," Paris 1880. Lex. 8°. 372 illustrated pages. The best and most comprehensive work on the Tarot ever written.
2. "Theoretical and Practical Instruction on the Book of Thoth," Stuttgart 1857. 12°. 94 illustrated pages. This little book offers very little in terms of text, but more through the illustrations, which are even important in some respects (Eteilla Tarot). A gem in a *very* rough shell.
3. Tarot cards by Oswald *Wirth*, 78 cards.
4. "Tarot de Marseille" tarot cards, 78 cards.
5. "Eteilla Tarot Cards," 78 cards.
6. "Miss Pamela Colman-Smith Tarot," 78 cards.
7. Spanish "L'Hombre Cards," 40 cards.

### II. Kabbalah, etc.

1. *Papus* (Encausse), "The Kabbalah," authorized translation by Julius Nestler, Leipzig 1910. 8vo. 366 pages, illustrated. The best work on Kabbalah.
2. I. Salomon *Borchardt*, "The Study of Freemasonry, and the Original History of the Same from Before Creation to the Millennial Kingdom," etc., Berlin 1869 (5869). (As printed manuscript.) 8°. 234 pages. A very rare and valuable book, unfortunately completely inaccessible to the layperson,
3. S. R. *Hirsch*, "The Pentateuch," Part 1: Genesis, Hebrew and German text. Frankfurt am Main 1903. Lex. 80. 563 pages. Useful for serious Kabbalistic studies, but only for the highly advanced.
4. S. *Epstein* and M. *Zeckendorf*, "Hebrew Primer," Vienna 1910. (Published by A. Pichler's Widow and Son.) 8°. 32 pages. A delightful little book, highly recommended for beginners, especially since it is very inexpensive (32 Heller).

### III. Magic and Related Fields.

1. *R. H. Laars*, "The Secret of Amulets and Talismans," Leipzig 1919. 8°, 237 pages, *richly* illustrated. A book that everyone *must* own, as it is simply indispensable!
2. "Magische Blätter" (published by Talis-Verlag, Leipzig). A journal in informal issues. Vol. 1, 8°. Each issue approx. 36 pages. A journal just as every occultist would wish for: very diverse, with an emphasis on magic and Kabbalah.
3. *Jean Paar*, "White and Black Magic" and others, Leipzig, no date. 8°. 166 pages.
4. *Du Potet*, "Die entschleierte Magie," Leipzig 1914. 8°. 158 pages, illustrated. A truly excellent book on practical magic (Caution!).
  
5. *Staudenmaier*, "Magic as an Experimental Natural Science," Leipzig 1912. Lex. 8°. 184 pages. A highly recommended work.
6. *Peryt Shou*, "Communication with Beings of Higher Worlds," Berlin-Charlottenburg 1914. 8°. 50 pages, illustrated. This, as well as without exception, all other writings are extremely valuable for a genuine magical education.
7. *Buchmann - Naya*, "Key to the 72 Names of God," Leipzig 1919. Zentralblatt für Okkultismus XII. A work by a true magician, similar to Nos. 1 and 6. Tends to reveal too much.
8. *Agrippa von Nettesheim*, "Magical Works," Berlin 1916. 5 volumes. Small 8°. Richly illustrated. A very comprehensive work, unique in its kind, which is absolutely indispensable for every magician due to its magical instructions.
9. *Papus*, "Traité methodique de Science occulte," Paris 1891. Lex. 8°. 1092 illustrated pages.
10. - "Traité élémentaire de Magie pratique," Paris 1893. Lex. 8°. 559 illustrated pages.
11. *Eliphas Lévi* (Constant), "Dogme et Rituel de la Haute Magie," Paris 1910. 8°. Volume I 391, Volume II 476 pages, illustrated.
12. - \*La Clef des Grands Mystères\*, Paris 1861. 8vo. 598 pages, illustrated. Volumes 6 through 9 are veritable bibles of magic

; it is just a pity that they are not available in German.

13. - "Histoire de la Magie," Paris 1914. 8vo. 560 pages, illustrated. Lack of space prevents a further listing of the many other excellent works on magic that are still available.

#### **IV. Rosicrucianism and Freemasonry.**

1. E. Kurtzahnī (Daityanus), "Die Rosenkreuzer," Lorch 1920. 8°. 31 pages. This little book was called a Rosicrucian primer; a good introductory text
2. *M. Heindel*, "The Worldview of the Rosicrucians," Leipzig. 8vo. 602 pages, illustrated. The very best book on Rosicrucianism the author has ever encountered, a truly magnificent work.
3. *F. Maack*, M.D., "Homer's Golden Chain," Lorch 1905. 8vo. 74 pages. A famous work!
4. *H. Jenninys*, "The Rosicrucians, Their Customs and Their Mysteries," Berlin 1912. Lex. 8°. 2 volumes. 224 and 247 pages, illustrated. An excellent work, but only—for initiates.
5. "The Secret Figures of the Rosicrucians of the 16th and 17th Centuries" (Altona 1785). Reprint Berlin 1919. Folio. 77 pages. A richly illustrated, precious work.
6. *I. D. Buck*, "Mystical Masonry or the Symbols of Freemasonry," Groß Lichterfelde 1908. 8°. 265 pages with plates. A wonderful work, particularly suitable for those interested in the Tarot. Here, too, we must forgo further details due to lack of space.

#### **V. Occult Natural Science. Miscellaneous.**

1. *Job. Zacharias*, "Riddles of Nature and Gravediggers of Truth," Munich 1920. 8°. 119 illustrated pages. An excellent book full of surprises.
2. *M. P. Blavatsky*, "Isis Unveiled," Leipzig. 2 volumes. 4°. 628 and 649 pages.
3. - "The Secret Doctrine," Leipzig. 4 volumes. In progress. Lex. 8°.

4. Scott-Elliot, "Atlantis," Leipzig. 8°. 86 pages (4 large color maps).
5. - "The Lost Lemuria," Leipzig 1905. 8°. 62 pages (2 color maps).
6. A. *Strindberg*, "Silva Silvarum," Berlin and Leipzig. 8°. 181 pages.
7. - Blue Books I and II, Munich and Leipzig. 8°. 900 illustrated pages. A treasure trove of the occult!
8. Karl *Oppel*, Ph.D., "The Ancient Wonderland of the Pyramids," Leipzig. Lex. 8°, 498 pages. Richly illustrated. A magnificent work.
9. K. *Baedeker*, "Egypt," Handbook for Travelers, Leipzig 1902. Small 8°. 411 pages. Richly illustrated.
10. *Brandler-Pracht*, "Mathematically Instructive Textbook of Astrology," Leipzig 1912. 8°. 294 pages. A very meticulous work.
11. *Fürst* and *Moszkowski*, "The Book of 1,000 Wonders," Munich. 8°. 400 pages. A treasure trove for everything one searches for in vain elsewhere.
12. Ernst *Betha*, "The Earth and Our Ancestors," Berlin-Lichterfelde (H. Bermühler). 8vo. 359 pages, illustrated. - A strange thought-provoking work.

### **Various occult novels.**

#### a) Kabbalah and Tarot.

1. Gustav *Meyrink*, "The Golem," Leipzig. 4°. 344 pages, illustrated.

#### b) Magic.

1. *Bulwer*, "The House of the Magician," Lorch 1913. 52 pages.
2. - "A Strange Story" (The Novel of the Black Magician Margrave), Leipzig 1908. 8°. 602 pages.
3. - "The Race of the Future," Leipzig 1907. 8°. 181 pages.
4. *de Coster*, "Ulenspiegel," Berlin. 8°. 613 pages.
5. *Collins*, "Flita, the True Story of a Black Magician," Leipzig. 8°. 349 pages.
6. O. *Flake*, "Horn's Ring," Berlin 1917. 8°. 373 pages.

7. F. *Runkel*, "The Red Breviary," A Mystical Novel, Leipzig 1919. 8°. 305 pages.

c) Rosicrucianism,

1. *Surya*, "Modern Rosicrucians," Leipzig 1920. 8°. 374 pages. A very distinguished book of the richest content!
2. *Bulwer*, "Zanoni," Berlin. 8°. 418 pages.
3. Gustav *Meyrink*, "The Green Face," Leipzig 1917. 8°. 388 pages. An unforgettable book!

d) Egyptian novels, especially "Pyramid" novels, etc.

1. *Corelli*, "Princess Ziska," Groß-Lichterfelde. 8vo. 202 pages. The most beautiful occult "pyramid" and Egyptian novel the author has ever encountered. One enjoys it much like a Puccini opera!
2. Max *Eyth*, "The Battle for the Pyramid of Cheops," Heidelberg. 2 volumes. 8°. 421 and 419 pages.

Here one finds every *scientific* explanation regarding the pyramids.

3. Eduard Schuré, "The Great Initiates," Leipzig (reprint). 8°. In this book, the seeker will find everything imaginable about the mysteries.

This concludes our carefully curated selection, which unfortunately could not include more books due to lack of space, although many, many others would have deserved mention here. -

It should also be noted that all the books mentioned here 1) are related in some way—whether directly or indirectly—to our work, \*The Tarot\*, \*The Kabbalistic Method of Future Research as a Key to Occultism\*, and should truly suffice as a magical library for everyone. — The Author.

1) All books listed in this catalog, insofar as they are still available in bookstores, can be obtained from "Talisverlag," Leipzig-Gohlis, where ready-to-use Tarot decks (78 cards on smooth cardboard) are also available for 1.50 marks.



# The Runes

as Symbols of Salvation and Fate

With seven color runic charts

+ E. Tristan Kurtzahn



What the gods showed me,  
I gave to you:  
The sacred runes'  
rich treasure.....

Richard Wagner:  
"Götterdämmerung."

## Foreword

The main purpose of this small, thoroughly unpretentious work is to awaken a love and joy for the primordial Germanic essence and primordial Germanic knowledge.

The oldest Germanic runes, the Norse Futhark as found in the Edda, offer a sure path to this end; we have strictly adhered to this text.

It is truly a great joy to see the wisdom hidden behind the runic symbols, which appear so simple in their structure. Through them, we Germans could attain such a wealth of knowledge (gnosis) that we could safely turn away from Eastern mysticism of every kind more than we have done so far, especially since the latter is, after all, fundamentally alien to our nature and character. Then we would understand the old, much-abused Latin saying:

Ex Oriente lux

more correctly, as it should actually be understood, namely: From the East within oneself, that is, from the heart, comes the light.

Everything esoteric always comes from within, never from without!

Apart from the pointers in the Edda text, we are aware that we have gone our own way in interpreting the text of the Rune Song, which is not always easy to understand.

Our discovery regarding the Hagall rune and its relationship to Fuotan (Wuotan, Wodan) is likely to be entirely new and perhaps surprising.

We hope the accompanying rune tables will contribute significantly to a good understanding of this text; they have been designed by us with the utmost care in accordance with the canon and reproduced in their characteristic red rune color. These tables should likely meet the wishes of many.

Finally, we would not wish to fail to express our heartfelt thanks here to the publisher for the very beautiful and in every respect appealing design of this work, which was quite difficult to print, and for the considerable sacrifices made.

May this little book become a rune primer that is diligently used by many. Hamburg,

Fall 1924.

+ E. Tristan Kurtzahn □

## The “German” script and the runes.

...the visual representation of the linguistic phenomenon through sacred symbols differs from that through letters not in degree but in kind, and the fact that humanity has been divided by these methods for millennia bears witness to the existence of divisions in the very substance of the human race.

Hans Blüher: “The Aristie of Jesus of Nazareth.”

In 1920, I wrote in my work on the “Tarot”:

“The German people as a whole know nothing more of the most sacred hieroglyphs and symbols of their forefathers, the runes, while every six-year-old Israelite must study his Hebrew primer in ‘school,’ and even today no Jewish religious book is printed in any letters other than Hebrew!”

One will now object to me: well, we do have a German script, and it is indeed taught to children in all schools—runes are a matter of their own!

Do we really still have a German script?

Are the characters we write every day as “German script” actually German letters?!

No, far from it!

Allow me to briefly point out the following important facts: In the fourth century of our era, the well-known Greek church writer and bishop Ulfilas created a new script using Greek capital letters (majuscules) as well as isolated runes, or forms borrowed from these, and further majuscules from the Latin script. This whole hodgepodge was then proudly called Gothic script!

Since this Gothic script, which was divided into uppercase and lowercase letters (majuscules and minuscules), was easier to paint than to write due to its well-known ornamentation, under the influence of monasticism—at that time virtually the sole bearer of learning—the Latin script was adopted for use, so that the Gothic monastic script, the so-called “angular minuscule,” was soon superseded, and the lowercase letters became more angular and angular, with capital and initial letters that were more or less heavily ornate.

From this developed, on the one hand, the well-known modern “German” (!) print script, which today perhaps finds its culmination in the so-called “Schwabacher” and “Alt-Schwabacher,” and, on the other hand, the equally well-known and widely used angular “German” cursive script.

At the same time, however, the use of the Latin script, simply called Antiqua, made such progress that serious efforts have recently

have emerged to completely abandon the so-called German script and to adopt for general use solely the old script, i.e., the Antiqua derived from Latin, for exclusive use. Indeed, to implement this idea, a significant association was even founded \*)<sup>1</sup>.

Now, the discontinuation of this so-called German script would be of little consequence if we were to replace it with a truly German script that every German would simply have to master. This would certainly not be the aforementioned Altschrift of Latin origin, touted as “German,” but solely the

runes.

The runes, whose origins are no longer clear to us—so ancient and venerable are they—have absolutely no connection whatsoever with the Latin script, as is unfortunately often claimed without thought or criticism. At least this is certainly not the case with the most ancient runic alphabet, the Norse Futhork\*)<sup>2</sup> or Futhark, which consists of eighteen sacred symbols, or letters, and whose presumed origin was attributed to the ancient Norse god Wotan. This Futhork has its own unique canon as a law of origin, just as the Latin capital script has its own canon.

We now present both canons here to enable readers to form their own unclouded judgment regarding the fundamental difference between the two, which will hopefully help to silence, sooner or later, the tedious talk about the origin of the Germanic runic symbols from the Romanic priestly alphabet!

To avoid misunderstandings, it should be emphasized that originally (as is always the case with runes!) the Romanic Latin script consisted only of capital letters. (Note ancient funerary monuments and tombstones.) The Roman script canon is a square containing an upright cross (lines connecting the midpoints of the sides) and a horizontal cross (St. Andrew’s cross, formed by the diagonals).

All Latin uppercase letters, without exception, are formed by the four lines of the two crosses and the four of the square, or rather by their parts:



Latin script canon with letters.

It is quite peculiar that this canon of the Latin script appears in the upper left corner of the English flags of all three divisions:

1. the white (war flag)
2. the blue (noble flag)

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<sup>1</sup> \*) “German (?) Association of Ancient Scripts,”  
Bonn. Chairman: Commercial Councilor Fr.  
Hoennecken.

<sup>2</sup> \*) The name Futhork is formed from the first six runes.

3. the red (merchant flag).

As a glance reveals, the runic script is entirely different. It is based on a hexagon inscribed in a circle and its three diagonals. The sides and diagonal segments form the eight ten runes.



ƒ	u	th	o	r	k
F	U	TH	O	R	K
*	n	i	a	s	t
H	N	I	A	S	T
b	l	m	y	e	g
B	L	M	Y	E	G

Futhork runes with a canon.

If we now compare the two scripts—Latin and Runic German—and their canons with one another, there can be no doubt whatsoever as to which of the two is the far more beautiful script: namely, the runes!

Even the word “runes” is captivating because it is full of mystery! The well-known German word *raunen*, meaning to whisper mysteriously, finds its counterpart in the English verb *to roun*, which has the same meaning. The mandrake plant (*Mandragora vernalis*), with its healing and magical powers, is also connected to the runes, which point to secrets.

To whom was the use of written characters originally reserved among all peoples without exception? Only to the priests and those initiated by them. However, relatively few peoples, including the Indo-European tribes, quickly developed a true alphabetic script and thereby freed themselves from the always more or less difficult and cumbersome ideography (pictographic writing). The Chinese clung most tenaciously to the latter, so that even today a Chinese person wishing to be reasonably educated must have some four hundred such ideograms in their memory, and there are likely only a few Chinese scholars who have even more or less perfectly mastered the two hundred and ten ideographic classes with their thousands of compounds.

If one considers that the letters still missing in the Futhork—such as *r*, *z*, *d*, *p*, *q*, *v*, *w*—can be easily formed either from existing characters (e.g., *q* = *kw*; *z* = *ks*) or from later-developed runic alphabets (Icelandic, Anglo-Saxon, etc.), which are abundant

and together amount to about half a thousand characters, one could indeed create a genuine Germanic script that would be usable everywhere and, due to its great clarity and beauty, would even be exceptionally well-suited for the typewriter.

The Futhork runes—henceforth we shall speak only of these, which is why they shall simply be called runes from now on—have undergone only very minor changes over time, and today they are written as follows:

⚊	⚊	⚊	⚊	⚊	⚊	⚊	⚊	⚊	⚊	⚊	⚊
a	b	c	d-th	e	f	g	h	i	k	l	m
⚊	⚊	⚊ <sup>3)</sup>	⚊	⚊	⚊	⚊	⚊	⚊	⚊	⚊	z [*] <sup>3)</sup>
n	o	p	q	r	s	t	u	v	w	x	y

If one wishes to use these runes for private purposes, one can easily replace the z with the s-rune, perhaps with a dot below it for better distinction; the same applies to the b-rune if one wishes to use it for p, unless one prefers to use the later p-rune. Incidentally, in certain German regions, no distinction is still made between p and b today. The letters z and s were interchangeable, though s is the older one (versehren - verzehren!).

The letters v and w used to have a vowel value; even in the Middle Ages and its aftermath, one wrote “trewe Fra-wen” for “treue Frauen.”

Qu can be formed without confusion by kw and z by ks.

Runes were widely used—and, fortunately, still are today—in the form of compound runes, i.e., symbols composed of several runes, as house marks.



I encountered these house marks along almost the entire German Baltic Sea coast, where fishermen carve them into the wood attached to set nets to mark ownership. I have also encountered house marks in shipping flags and trademarks, which were often of great graphic beauty. As an example, here is my own house mark.

All these house mark runes often have quite profound meanings depending on what is expressed or hidden within them. \*)<sup>4</sup>

Runes are also found in coats of arms, both noble and bourgeois. Admittedly, they are usually less overt as such, but rather inconspicuous—transformed—into bars, the lines separating the colors on the shield.

<sup>3</sup> \*) Newer runes.

<sup>4</sup> \*) For interpretation, consult the concluding table and also note what is said there in the discussion of the individual runes.

Very recently, both runes and bind runes have once again been used as ornaments, as in ancient times.



A particularly significant compound rune is the one shown here, consisting of the runes for A, R, H, and I, which together form the word A R A H A R I, the Proto-Germanic name of God.

ARAHARI! It is now a more than peculiar coincidence that the well-known Christ monogram also corresponds, so to speak, with the ARAHARI bind runic symbol. Could this not also be hidden evidence of Christ's Aryan ancestry? To me, at least, the explanation of the Labarum shown here using the Greek letters X and P (chi and ro) as the initials of the word CHRISTUS seems compelling, for a monogram, as the word itself implies, consists of a single initial letter. \*\*)<sup>5</sup>



Unfortunately, we must refrain from delving further here into the highly interesting Binderunes; however, the reader is encouraged to form a personal symbol from his own initials and to interpret it independently using the runic interpretation provided in this text. \*)<sup>6</sup>

ould also be noted that the manner in which the runes were used by the priests was extremely solemn. Thus, the runes were usually carved from beech branches—which, through their growth, formed “natural runes”—at the first rays of the rising sun; they were also engraved in metal (weapons), carved into wood (ships), and incorporated into houses through the timbers or framework (rune houses); finally, they were often carved into stone. Worthy of mention here are the “Kyssylker Strandstein,” an alphabet stone from the Bornholm parish of Oestermaria discovered as late as 1882, the modern Bismarck stones \*\*)<sup>7</sup>, and pillars, etc.

The color of the runes was always bright red, a color dedicated to Wotan that is to be regarded directly as a rune or magical color with a clear reference to the mysterious element of fire and blood (the bearer of life, the fire of life). \*\*\*)<sup>8</sup>

<sup>5</sup> \*\*) It is interesting that the initial letters of Jesus Christ together form the word “I”.....“Behold, I am with you all days until the end of the world”! (Matt.....) sapienti sat!

<sup>6</sup> \*) Upon special request, the author is also willing, for a modest fee, to design and interpret house marks as well as to examine names for their runic significance.

<sup>7</sup> \*\*) For example, the Bismarck monument in Schollene near Ratibor, built from massive boulders, bears only the name " B I H Y I R I " [BAR IS SIG MAN AR RITA KAUN], his coat of arms, and the year 1908.

<sup>8</sup> \*\*\*) Here it may be appropriate to counter a widespread misconception, namely that the colors “red” and “white” are merely the colors of the Hanseatic League. They are the colors of the “Lower Saxon tribe,” for wherever Lower Saxons dwell, these colors appear. The ancient sacred symbol of the Germanic Lower Saxon tribe is the silver running horse; near Hamburg it is the three white towers on a red field (the Hammaburg!), near Bremen the double key, etc. The white horse's head on a red field is also present in the coat of arms of Schleswig-Holstein. The “red” in all these coats of arms is thus the ancient Runic (Ruot) color, for the production of which blood was certainly originally used.

Furthermore, the colors red and white have always played a very significant role among alchemists (white and red sulfur, or white and red roses), as well as among the Rosicrucians and other orders; similarly in Christian ritual: the white host (Body) and red wine (Blood), and in witchcraft, etc.

Runic manuscripts—extremely rare—are said to exist in isolated copies in the Vatican in Rome, among other places; despite vigorous efforts, I never got to see one.

To conclude this section, let us once again refer to the original form of the runic futhark: the regular hexagon.

Our ancestors must surely have noticed the cosmic origin of the hexagon, for one need only consider, for example, some of those wonderful snowflakes. With their delicate and intricate shapes, they form both hexagons and six-pointed stars that resemble the Hagall rune. This H-rune certainly derives its name, “Hege das All” (Guard the Universe), from the fact that hailstones (Hagall!) also exhibit hexagonal surfaces. The hexagon and the six-pointed star are also common in nature, as seen in honeycombs, many flowers, etc. \*)<sup>9</sup>

In the following section, all eighteen runes will now be examined in turn.

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<sup>9</sup> \*) For these reasons, we cannot, with the best will in the world, adopt the position of Ernst Triede, who in his otherwise highly commendable and valuable book *\*Ur-Arische Gotteserkennung\** attempts to derive the origin of the runes via a detour through the Hebrew (!) word for sapphire from this Oriental stone (Ezekiel 1:26) as the “philosopher’s stone” and its crystalline form. Triede presents a hexagon flattened on one side as the standard. It seems to me absurd to want to invoke Hebrew esotericism of all things as the supposed origin for ancient Aryan sanctuaries, even if it is—by the hair’s breadth!

## The eighteen runes of salvation according to the Edda.

The song cries out powerfully:  
The spell stirs me powerfully,  
I have awakened  
From a sleep of knowledge . . .

Richard Wagner: Siegfried.

First, let us consider here Wuotan's runic teachings, as recorded in the Hávamál section of the Edda (verses 139 to 165), translated into German by v. Wolzogen.

Here speaks Wuotan:

I know how I hung on the wind-swept tree for  
nine eternal nights,  
wounded by the spear, consecrated to Wuotan:  
I consecrated myself to myself,  
on that tree that hides from all  
where it has grown from its roots.

They offered me neither bread nor mead;  
so I bent down to peer,  
and runes were revealed to me in a lamenting call,  
until I fell from the tree.  
Nine\*)<sup>10</sup> main songs I heard from the most wise son  
of Bösdorn, father of the Bestla;

Then I was given a drink of the excellent mead,  
drawn from the frothing flood of the Mind- Stirrer.  
Then I began to grow and become wise,  
and felt myself fresh in my flourishing.  
From word\*\*) <sup>11</sup>, word develops into word,  
and deeds drive deeds.

Understand the runes for me, interpret the staves for me -  
the strongest staves, the most enduring staves,  
The primordial speaker carved them,  
the primordial gods dug them,  
the chief of the Aesir inscribed them.

Do you know how to carve, do you know how to divine?  
Do you know how to take, do you know how to use?  
Do you know how to offer prayers and blood?  
Do you know how to teach and do you know how to erase?

<sup>10</sup> \*) The runes one through nine.

<sup>11</sup> \*\*) Gospel of St. John 1:1.

The generous gift expects repayment,  
yet the unsolicited is better,  
and teaching is better than erasing again soon,  
and better to be ignorant than to try forever.

Before the world was formed, Wotan's knowledge  
Where he came from, there he returns.

Now I know the songs, as none of the men do,  
and as no woman does.

\*\*

I know a third thing that serves me well  
as a fetter for my enemies  
I blunt the sword of my adversary;  
no shield nor weapon can help him.

I know a fourth one: if they bind my arms and legs in chains,  
as soon as I grasp it, I am free;  
the shackles fall from my feet  
and the bonds from my hands.

I learned a fifth: when a projectile flies  
merrily toward the crowds,  
no matter how fiercely it trembles, I force it to stand still,  
I seize it with just a glance.

A sixth is mine: if a man wounds me  
with a wild magic root,  
it does not harm me; the man is consumed  
by the ruin with which he threatened me.

A seventh I need, should I see the fire raging  
high around a man's dwelling  
no matter how wide it burns, I bring it to rest  
with a taming spell song.

An eighth is mine, certainly the most  
necessary to use,  
whenever strife arises among heroes,  
I know how to settle it quickly.

A ninth I possess, when need arises to protect my  
ship upon the waves,  
I calm the storm on the rising sea and soothe  
the surge of the waves

A tenth I employ when horsemen gallop  
through the air,  
I cast the spell, and they are driven from  
their form and purpose, bewildered.

I can also use an eleventh in battle,  
when I accompany my beloved.  
I sing it into the shield, and it triumphs in battle,  
marches safely forth and returns home unharmed  
and remains safe everywhere.

I have a twelfth: if one is strangled  
in the tree above,  
if I then carve runes into it,  
the man descends and speaks with me.

A thirteenth I name: if I bathe  
the son of a nobleman in the first bath  
he shall go into battle, he cannot fall  
no sword shall strike him down.

A fourteenth I sing to the assembled people  
as I call the divine names  
for I know the ways of all the Aesir  
and Alfar as well as none.

A fifteenth I recount, the Volkrast,  
which the dwarf sang before the gates of day  
to strengthen the Æsir, to give power to the Alfar,  
and to clear my own senses.

A sixteenth I spoke to win favor  
and luck with surly maiden  
which turns and shifts the desires and thoughts  
of the swan-armed beauty.

A seventeenth helps me  
with a lovely maiden  
so that she may never easily leave me. —

Even if these songs are Lodfafner—  
which you may never learn—  
rejoice when you discover them;  
listen to them; if you learn them,  
make use of them; if you hear them.

The eighteenth I shall never reveal  
to a woman or a girl,  
for that is the best conclusion to the songs,  
known to only one among all  
except the woman who is my lawful wife  
or my sister.

\*

Now I have sung the Song of Songs  
here in the hall of the High One.

Necessary for the earthly, not for the lewd.  
Hail to him who teaches it,  
hail to him who learns it;  
may all you listeners  
make use of this blessing!

I will address the immensely important beginning of the song only in the next section, since knowledge of the meaning of the individual runes is absolutely necessary for a better understanding.

In the following text, each individual rune of salvation will now be discussed and, as far as possible, explained according to its secret meaning.

### 1. Salvation Rune:

Name of the rune: Fa, Feh, Feo.

Meaning of the rune

Exoteric: Change

Esoteric: Cosmos, primal fire.

General: Fire and the generation of fire, possessions of all kinds—especially livestock—as well as growth and migration, but also destruction, as suggested by the German word “Fetzen” (to tear to shreds).

Fa, in the sense of “to do,” “to make,” is found as a root syllable in corresponding words in many languages, such as: Farere = to do (Latin), Faber = blacksmith, corresponding to Faire = to do and Fabre = blacksmith (French), as well as in Fahrt = deed (English) and in numerous other words beginning with Fa in all manner of languages.

Doing, however, is conditioned by three stages: beginning, continuation, and completion—this threefold change in time to which everything that exists materially is constantly subject. Whatever the case may be, even the pyramids, thousands of years old, are gradually crumbling, yet from the rubble and dust new forms arise

that, in their completion, will not last either. “Everything flows,” everything changes at every moment, whether it be “matter” or living beings . . .

The wise man now recognizes this necessary change that encompasses all earthly and cosmic events; he knows that a secret force, the primal fire, represents, as it were, a crucible in which the transformation of matter takes place, and he rejoices in the correctly recognized point of rest in the flight of phenomena, which, amidst every change, however drastic, remains in untouched and untouchable peace—namely, God, of whom he knows himself to be a part (which is, after all, the Whole).

This insight gained through the Fa rune helps in the often painful vicissitudes of life, and the simple phrase “This too shall pass” is comforting.

For the reasons mentioned above—after all, Faust says, “In the beginning was the deed!”—the Fa rune belongs to the planet Jupiter (4) = Wotan.

## 2. Salvation Rune:

Name of the rune: Ur.

Meaning of the rune

Exoteric: Life after death,

Esoteric: immortality, primordial light, primordial eternity,

General: Primordial Bull (= Primordial Creation), Resurrection (= Life after Death), and Aurochs.

This rune teaches the Primordial Ground, the Primordial Cause of all earthly and cosmic phenomena. When one looks at the rune, there is a distinct resemblance to an inverted Latin U. However, the rune points upward with one tip, thereby indicating that all events are rooted in the eternal Primordial Ground. The Primordial Ground is often depicted as a circle with a marked center: If one considers this comprehensive symbol—which was not chosen as an astronomical symbol of the sun without reason—then, according to the drawing in the Runic Canon, the left vertical bar of the Ur-rune passes through this center of the circle, which represents the Primordial Ground God and encloses the hexagon.

Significantly, we find this contact with the center symbolizing God in every single rune, just as God reveals Himself in all things.

Once one has recognized the primordial ground in all things, one is also aware of the deception wrought by substance, by matter—which the Indians very rightly call the Maya illusion, the veil.

What, after all, is matter other than an illusion? Every substance, if it is composite (and as we are now beginning to recognize, even the chemical elements that until recently

in it, the chemical elements\*)<sup>12</sup>, consists of molecules; these, in turn, of atoms; and these of electrons, which themselves are composed of positive and negative cations and anions. But if one now thinks that in the latter one has finally grasped matter “in itself,” the ions too turn out to be etheric vortices or electric force fields oscillating at unimaginable speeds according to certain laws, which, through their oscillations, give the illusion of “matter”—much like a stone attached to a string that is spun in a circle, creating a circle or a disk in the visual sense. Thus, the swirling primal force creates the illusion of bodies perceptible to the senses, which in reality do not exist at all and whose “weights” can be sufficiently “explained” by their mutual electromagnetic tension relationships with the planet Earth.

It is clear that whoever has clearly recognized the law of vibrations and mastered it can use this knowledge to heal, to be a doctor.

Healing magnetism, its development through odic radiation rooted in the primal light, is certainly what is meant by the reference in the Rune Song. For even with medicines, what heals? Primarily the vibrations and radiations peculiar to the respective medicine, in a manner similar to the hand of the magnetopath, who already has his great predecessor in Jesus Christ.

### 3. Salvation Rune:

Name of the rune: thorr, thurs, thorn,

Meaning of the rune

Exoteric: Will (and Action),

Esoteric: Phallus, Seed, Donar,

General: Thunder, lightning, thorn, death and life as opposites.

The meanings of this profound rune are manifold and, in part, seemingly contradictory! On the one hand, the rune’s peculiar shape already symbolically evokes a thorn resembling an Ithyphalos—the thorn of life that expresses the will to live through the capacity for procreation. On the other hand, however, it also signifies the death and rebirth resulting from this, in an almost endless cycle that indeed embodies:

“No life without death,”

but also:

“No death without life!”

Nothing and no one can resist this iron law; in a futile struggle, his sword will be blunted! Blessed is he who has recognized his true Self within himself as Jesus Christ, the Son—he will value his physical life accordingly less and, like our noble forefathers, will gladly and unconditionally give up this transitory, allegorical existence for honor, freedom, and the fellow countrymen who make up our fatherland.....

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<sup>12</sup> \*) Cf. Prof. Dr. Miethe’s discovery: Mercury minus helium = gold.

#### 4. Salvation Rune: 𐌱

Name of the rune: os as, ask.

Meaning of the rune

Exoteric: formation;

Esoteric: origin, Ase

General: mouth, ash tree, ashes.

The meaning of this rune name, os, mouth, coincides completely with that of the Latin word for mouth—os! One may see from this how immensely great the influence of the Indo-European proto-language was on all languages of the earth and how high the Aryan race once stood. Once, when it still had a powerful influence on foreign peoples and did not, as is unfortunately the case today, threaten to become almost a slave to foreign, i.e., different-race peoples! –

How great is the power of speech! Yet speech alone cannot do it—no, bold action following brief speech befits the Aryan! Few, but true and pure words may suffice for every sturdy German man. Let the talkativeness, the chatter, be left to those of foreign stock, for whom often the mouth alone is not enough for speaking. . .

The bonds—which are, of course, mentioned in the song—will fall only as a result of a boldly uttered battle cry, followed by deeds.

What were those lines in the Rune Song?

“From word, word develops into word,  
but deeds drive deeds!”

The days of Homeric dialogues are over; today, only Goethe’s aforementioned words apply without reservation:

“In the beginning—there was action!”  
E. g. a!

#### 5. Salvation Rune: 𐌹

Name of the rune: reit, reith.

Meaning of the rune

Exoteric: counsel, strength, ruoth;

Esoteric: Rita, primordial law;

General: counsel, justice, Roth, wheel.

This rune has a particularly profound meaning.

It points to Rita, the Aryan-Germanic primordial law, inseparably linked to the “Wihinei” as a unity of religion (in the sense of re-ligio = reconnection with the divine source), science, and law. Here, the term primarily refers to the law “with which we are born and of which, unfortunately, there is almost never any mention in life,” that is, the “eternal rights that hang above, inalienable.” And upon this divine law, this divine strength, the original inner life of the Aryan-Germanic people has always been founded. This inner life gave his science and his religion the oft-proven strength that enabled him to ultimately survive decades of adversity victoriously, in spite of all powers. –

Rita, rit constitutes the meaningful part of the word ritual, which thus proves to have sprung from an Aryan root syllable.

Indeed, it almost seems to me as if the Hebrew word for law = Torah is a kind of anagram of Rita, with the i replaced by the o

Tora written as an anagram:

T  
O        A  
R

yields, when read in the direction of the rotating primal pointer, the familiar word Tarot, that secret philosophical system

temple service. \*)<sup>13</sup> Let us now write our Aryan word Rita in the same manner

R  
A        I  
T

and read it clockwise, we obtain the word Tarit.

In the extremely ancient Zend language, the word “Tarisk” means: “I demand the answer!”—for example, from a defendant in a just and lawful trial. It is easy to see that Tarit and Tarisk are related.

From all this it follows clearly and unambiguously that we Germanic peoples, too, have had since time immemorial something entirely identical to the Tarot usurped by the Jews, and that we are therefore, just as the Egyptians were, entitled to base divinations and prophecies of the future (casting lots with runes) on the sacred runic alphabet, the Futhark.

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<sup>13</sup> \*) See my work on the “Tarot” cited in the bibliography.

We have thus always had an Aryan-Germanic Tarit, unless we prefer to set aside this name in favor of the more melodious word Rita.

In the fourth section, we will provide advice and assistance to those of our readers who feel inclined to make use of the healing runes for divination purposes (casting lots), as our forefathers once did, provided that - we have no German (!) Urthot to offer, along with Chaldean lunar stations and the words of Job from the Book of Job. \*\*)<sup>14</sup>

Once the Aryan has attained true awareness of his own divinity within him, then he is indeed capable of bringing a “(spear) projectile” to a halt with his gaze, as the song lyrics say.

## 6. Salvation Rune:

Name of the rune: Ka.

Meaning of the rune

Exoteric: Justice

Esoteric: the feminine principle in the universe as such—justice.

General: Kaun, Kunna, Kann, Kein, Kiel, kühn, kein.

In explaining the relevant verse of the Rune Song, we must first focus on the expressive value of the rune as it appears in the word Kunna = girl. (Consider the nearly identical Latin term cunnus!) Here we have pars pro toto, a part standing for the whole, for this word signifies the female genitalia.

If an Aryan-Germanic woman or girl now gives herself to a foreigner, so that her own tribe is thus harmed by the root (phallus) of a foreign tree, the half-breed born of this ill-fated union immediately proves to be a furious enemy of the defiler as just and atoning compensation! That this is indeed the case is evident often enough in the life of every people; one need only recall the mulattoes.

One can therefore certainly see in this rune the symbol of balancing justice—for the execution of which the female sex indeed appears to be called—and one will therefore understand why this rune belongs to or represents the planet Venus (9).

## 7. Salvation Rune:

Name of the rune: Hagall.

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<sup>14</sup> \*\*) Cf. A. Frank Glahn: “The German (?) Tarot Book.”

### Meaning of the rune

Exoteric: Wisdom, androgyny

Esoteric: God - Self

General: "To cherish the universe," to encompass; Hagel, to destroy, air, wind, etc.

This rune is not, as is often mistakenly assumed, primarily a rune of misfortune, but rather the opposite! For whoever perceives God as the Self within, cherishes and encompasses Him within as the Universe, to such a person no misfortune can befall at all, since they no longer perceive themselves as essentially one with their physical body and are thus a true sage.

On the other hand, this rune, which is composed of the male rune (spirit) and the female rune (matter), is the fullest symbol of that androgyny (male-femininity) which not only governs the cosmos everywhere, but also makes it perceptible in the first place. (Those interested in this rich subject of androgyny should, in addition to the book by William Dammer, "Welterkenntnis," mentioned below, pay particular attention to the weighty work by L. S. A. M. v. Römer, "Über die androgynische Idee des Lebens," Vol. V of the Jahrbuch für sexuelle Zwischenstufen, Leipzig).

The calamity actually inherent in the rune for the perceiver lies, in my opinion, in the hardened\*)<sup>15</sup> meaning of this rune as a secret symbol of the physical body, upon which our true Self (Jesus Christ, the Son within us!) is crucified.

Furthermore, one may have come to know the rain mixed with hail, coming from the cosmos, as a fire extinguisher—that is, initially as a benefactor—only to later summon it arbitrarily through magic as a bringer of disaster. This was done by secretly placing Hagall rune sticks or Hagall runes on the flowering fields of envied neighbors, a custom that, unfortunately, is said to be practiced even today in various regions of Germany from time to time.

Perhaps because evil is closer to the average person than good, this rune is associated with Saturn, the cold, hostile, yet wise planet.

## 8. Salvation rune: ✚

Name of the rune: n o t h, nauth.

### Meaning of the rune

Exoteric: Distress and death, loss

Esoteric: Fate, Norn, transformation

General: Inevitable fate.

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<sup>15</sup> \*) Derived from "kalandern," meaning to change secretly.

This rune brings hardship and death and thereby quickly settles “the strife among the heroes.” Let us never forget, however, that distress and death are temporary—that is, not eternal—and pass according to the law of eternal change: distress through the onset of some favorable circumstances, death through a transformation, rebirth, which will occur as often as the person in question still has any desires whatsoever regarding earthly life.

Adversity, of whatever kind, is a (or rather the) main component of every human life, from which no one can escape any more than from death. Therefore, this Norn rune signifies the fate that suddenly befalls someone, compelling and inexorable! This rune of the great trial can indeed be regarded, in purely earthly terms, as a rune of misfortune. Significantly, the Eh rune (which, behold!) is, so to speak, its opposite.

Could the idiom “pull a fast one” perhaps stem from this rune of misfortune?

## 9. Salvation Rune: |

Name of the rune: is.

Meaning of the rune

Exoteric: Self-control

Esoteric: Magical powers, masculine principles, the universe

General: Ice, iron, magic, positivity.

The is rune is formed by a single upright line created by the movement of the divine center point up and down, thereby confirming the ancient fundamental maxim of the Rosicrucians: As above, so below! The fact of omnipresent polarity\*)<sup>16</sup> should suffice as proof of this maxim.

This stake rune also symbolizes the phallus as the universal masculine principle in world events, in contrast to the split ka rune, which, as we see, represents the feminine principle.

The Ithyphallos\*\*) <sup>17</sup>, however, is also the wand through which new growth and blossoming are created from lower matter. Probably drawing on this symbolic meaning of a radiant and life-giving phallus, the wand of the magicians was adopted, from which, during magical acts, the Od of the practitioner flows just as it does from the phallus of the procreating man. For this reason, this rune also signifies magic and magical acts (which truly include procreation!), which are possible only through the forces emanating from the center of the world: GOD. These mighty forces, however, are fruitful only in the hand

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<sup>16</sup> \*) Anyone interested in the profound problem of polarity should not overlook the only existing work on the subject: William Danmar, “Welt-erkenntnis,” Berlin 1923

<sup>17</sup> \*\*) An erect member.

of a person who has thoroughly and completely mastered the difficult art of self-control from the ground up! Only then will he be capable and called to master others.

There is much talk of white and black magic. These different terms are chosen rather thoughtlessly, for in and of itself there is neither white (i.e., good) nor black (i.e., evil) magic. Only the intended use is good or evil!

After all, one can use poison to heal or to kill, without it necessarily being good in one instance and evil in another. –

The is rune also forms the vertical stem of the cross as the positive, masculine component of the cross, in contrast to the horizontal, negative, and feminine crossbar.

If we take into account what has just been said and the well-known Rosicrucian interpretation of the four letters on the cross of Christ: INRI = “Igne Renovatur Natura Integra,” “through fire, nature, remaining untouched, is renewed,” and the standard Rosicrucian spelling,



then the initials I and R = IGNE and RENOVATUR (“fire” and “renewed”) result for the cross stem, that is, for the is rune. These two words point to the Wu-otans and fire rune Fa, that is, to fire as the renewer, while the horizontal crossbeam is attributed the initials N and I = “Nature” and “untouchable”—feminine words in their deepest sense. –

Is runes, which were meant to calm the raging sea—to freeze it, so to speak—were then frequently attached or carved into ships as talismans, making the meaning of the relevant verse of the Rune Song easy to grasp.

## 10. Salvation Rune:

Name of the rune: ar.

Meaning of the rune

Exoteric: beauty,

Esoteric: perfection;

General: Aryan, eagle

Whereas in the female ka rune the triangle formed by the stem and arm pointed downward, indicating the earthly

life, with all its imperfections and its almost constant torment, the apex of the triangle here in the ar rune points upward again, for the perfected human, the Aryan, will one day rise like a phoenix from the ashes of matter to soar, like an eagle, a royal eagle, to his original, eternal home of light—which he left in ancient times, perhaps yearning for individuation and these conditioned experiences, left . . . , for “Aryan” means nothing other than “son of the sun.”

The ar-rune is therefore also dedicated to the Sun (0), which unquestionably embodies the primal fire for the Earth as well as for the other planets.

Before the magical power of this light rune, every specter shatters, even if one merely thinks of it.

### 11. Salvation rune:

Name of the rune: s o l, sal, sul, s i g.

Meaning of the rune

Exoteric: victory, light, healing, gain;

Esoteric: soul

General: Success, pillar, school, etc.

With this rune, its name sol, sul immediately stands out, and one is involuntarily reminded of the English word for soul, which is in fact identical to the rune’s name.

The rune consists of three parts that symbolize:

1. the life of the soul with (in) God,
2. the descent into the material world, and
3. reunion with God after overcoming matter.

The names for this victory rune also formed the Old Germanic greeting “sal and sig” = “salvation and victory” (Latin (!) salus = salvation), and it is clear that this victory rune was frequently affixed to armor and weapons or that the aforementioned cry rang out in battle, as the Rune Song sufficiently indicates.

A certain resemblance of this rune to the swastika (one could form such a symbol from two victory runes!) is unmistakable and gives food for thought.

### 12. Salvation Rune:

Name of the rune: tyr, tar, tur.

Meaning of the rune

Exoteric: procreation, beginning

Esoteric: rebirth

General: to beget, to turn, to conceal (cloak of invisibility).

The text of the Rune Song, which is exceptionally obscure in this verse, seems to me to refer solely to rebirth—not rebirth into earthly life, but rather into the soul’s life of light.

Consider that Wuotan is the speaker of the Rune Song, and that, as seen from the perspective of the Father of the Gods, we all hang from the tree of material life. Yet we descend from the Tree of Life into the material world only when the divine voice within us begins to whisper that a divine, eonic life in the light is far preferable to even the most beautiful earthly existence. Once this whisper is engraved in our hearts, there is no longer any need; then we speak with God as a self-aware atom of Him, that—O wonder—is indeed equal to God in His infinity ....

On the earthly plane, this rune signifies procreation and the (re)birth necessarily associated with it. Because this rune also contains the certainty of earthly rebirth, it was likewise interpreted as a rune of victory—the victory of life over death—and was very often carved onto spearheads, sword blades, and shields.

The arrow shape of the upright rune again alludes to the phallus and its work pertaining to rebirth: procreation.

### 13. Salvation rune:

Name of the rune: bar, beork, biörk.

Meaning of the rune

Exoteric: Becoming, birth

Esoteric: earthly life in its entirety

General: Birth, giving birth, womb, carrying, litter, as well as song. (Cf. Richard Wagner’s “Die Meistersinger von Nürnberg,” Act 1: A bar consists of two stanzas, which are supposed to have the same melody . . .)

If we consider the text of the rune song associated with this rune, we readily recognize that this, too, concerns rebirth, as a result of which no one who had sealed their conscious reconnection with God through the bath of pre-Christian baptism could be permanently destroyed by a weapon such as a sword, etc. This baptism-like act, however, was performed only on adults; in the case of small children, the reconnection was sensibly assumed to already exist.

Since earthly life, which begins at birth, is devoted solely to the struggle for existence in every human being, it is evident that this rune belongs to the warlike planet Mars (cf), especially since its symbol, cf, consists of the generative rune tyr and the symbol of the female womb, the O.

Here, the phallus turns its tip away from the female genitalia, thus signifying that procreation is complete.

One could also interpret the Mars symbol as a child's body having escaped the (eternal) womb; this would provide the full interpretation: birth followed by the struggle for existence.

The Bar rune itself, based on its glyph, which resembles a gaping female womb, is thoroughly feminine; I would also like to point out the Old High German word *Bärmutter* for uterus.

#### 14. Salvation Rune:

Name of the rune: laf, lagu, lögr.

Meaning of the rune

Exoteric: trial, temptation

Esoteric: experience

General: Sea, existence, failure, downfall.

If the preceding rune signifies birth, it is only logical that this rune is associated with the human existence that follows birth.

Life is a predetermined great trial and a painful initiation. The few happy hours within it should be understood, as it were, as rewards for certain successfully passed sections of this multifaceted examination.

“Does life have any purpose at all?!” one so often hears asked, yet no one could give such a questioner a satisfactory answer except—himself!

“If you do not feel it, you will never say it”! But what must one feel? Well—the certainty of one's own reconnection (re-ligio) with the unnameable God, the source of all being, and thus also of the nameable deities . . . Our Aryan ancestors possessed this feeling of reconnection to the highest degree! We have seen so far with every rune that its actual esoteric meaning always concerns the Aryan *Wihinei* (religion).

But awareness of this *Wihinei* results in insight that brings to the individual in question (understandably, however, only to him himself) knowledge rather than faith regarding the meaning of life, the continuity of individuality, etc.

The Aryan knows that with physical death “it is not all over,” provided that his individuality, acquired through experience up to that point, did not extend exclusively to eating, drinking, and what people casually call love (but which, at most, may be called child-rearing). For if that were the case, he would have been nothing more than a tool of bustling nature, which, however, after being sufficiently used up and worn out, could only be lost—in terms of its constituent parts—through other uses in the cosmic household

—that is, without any individuality whatsoever, which we are meant to acquire here or on other planets over the course of what are likely quite many existences as man and woman. Therefore, the laf rune is suited to the bisexual planet Mercury ( [mercury] ).

The Aryan knows that during his earthly life he slowly forms a subtle body within his physical body, which, like a phoenix, escapes from the worn-out physical shell at the so-called moment of death.

He also knows that this new subtle body will belong to him only for a time, before giving way once again to a far more glorious one.

He knows that there is only one path of development: back to God, the Primordial Source of all that was, is, and will be—for everyone who truly desires it, who seriously seeks it and does not merely wish for it.

And even more, the discerning Aryan knows the way to develop the subtle body to perfection even here in earthly existence—and to make use of it. Though this path is secret, it is clearly marked out for the knower, even in the runes. What good would further clarification do here? For each must walk this path alone, for “no one becomes an initiate except through himself.” Thus, there are perilous byways and wrong paths here that lead into labyrinths where monsters lie in wait for misguided victims, such as spiritism, hypnosis, and sexual magic, which exact a terrible toll. Therefore, the Laf rune also signifies downfall—let the human race fear the gods—only the initiate truly knows the nature of all the Aesir and Alfarr.

For those well-versed in applied symbolism, it should be noted that the Hagall rune, in conjunction with the following four final runes, contains far more than one might ever dream of . . . sapienti sat!

We now come to three runes that symbolically express humanity itself and its most intimate relationship with one another through the sexes, namely the runes of man, woman, and marriage.

## 15. Salvation Rune: ✚

Name of the rune: man.

Meaning of the rune

Exoteric: man

Esoteric: spirit

General: Man, humanity, truth.

When one looks at this rune, one immediately notices a certain resemblance to a person raising his arms toward the sky in a specific sacred posture, as is customary in certain magical rituals\*)<sup>18</sup>.

Furthermore, the upper tripartite division is of great significance, for it symbolizes spirit, soul, and body. Each of the arms representing this trinity points upward toward the light, yearning for it.

Furthermore, one can very well compare the man rune to the posture of a crucified figure—and is not the God-man, in fact, fastened to matter as to a cross?

If one wishes to interpret the man rune merely as a synthesis of man, as a phallus, then this (the middle beam) points downward toward matter, in which new life is to be awakened through it to fulfill the words of St. John: The light shines in the darkness, and the darkness has not overcome it . . .

It strikes me as remarkable that both the word “man” and the word “matter” (from mater—mother) begin with the Aryan root word ma. This points to the inner and indissoluble relationships between man and woman.

If one combines the os- (ask) rune with the man rune, one has the meanings of origin and man = man—ask, as in the linguistic transformation mensk = Mensch. On the other hand, the word man is still used extensively today: man does, man hears, etc., so the old man of the rune has actually been retained as the dominant element.

The verse referring to the man rune is once again quite mystical in tone. It apparently alludes to the great source of all creative power, the Sun (symbolized as male in almost all mythologies), which also bestows upon man the creative power that dwells within him. From a Gnostic perspective, this power is that of the Logos, the Spirit, embodied in the man’s seed, which, as the vast majority of people fail to realize, is not merely for physical procreation but should be used for the highest possible perfection of the human being—a point to which Christ’s words clearly and unambiguously point:

Truly, truly, I say to you: Unless one is born of water and the Spirit, he cannot enter the kingdom of God.

(John 3:5) \*)<sup>19</sup>

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<sup>18</sup> \*) See the book by Peryt Shou listed in the bibliography, which deals practically with runic magic.

<sup>19</sup> \*) To achieve this rebirth from the seed, one needs reliable guidance. This guidance can only come from someone who is thoroughly familiar with the Gnostic doctrine of salvation.

Since it is not easy to find such a trusted person, an exception shall be made here to offer a guide that can lead one onto the right path.

However, before one intends to make use of the spirit to attain spiritual perfection, one must purify the vessel of the spirit—the body—and transform it into the Grail chalice.

Among the Gnostics, one knew (and knows) how to make use of the breath (the air rune Hagall) and the seed to spiritualize one's body even during one's lifetime and thereby transfigure it so as not to taste death, that is, the transition into the subtle realm. A method which, as indicated, can still be taught today to the worthy student in Gnostic schools that are more or less difficult to access. Here one must ask oneself honestly: are there many such worthy students today, when crude sensual pleasure reigns supreme?! For woe to the presumptuous one who, unworthy, would dare to approach those practices that are magical in the highest sense . . . immediate madness would be the inevitable consequence! Although the called may also find the path to this method through the runes, the entrance to the hidden is well-guarded; even though the hints in this text go almost too far . . .

Finally, it should be mentioned that the man rune has also been erroneously assigned to the moon (*[moon]*). This may be explained, on the one hand, by the apparent male figure in the moon (the man in the moon!), and on the other hand, by the unmistakable influence of the moon on the fertility of humans, animals, and plants.

## 16. Salvation Rune:

Name of the rune: yr, eur.

Meaning of the rune

Exoteric: woman, deception, untruth

Esoteric: matter, chaos

General: Woman and matter, lie, falsehood, sensuality, hatred, anger, malice, error, fickleness, madness.

Whereas the three points of the Man rune point upward toward the eternal light, toward the spirit, here in the yr or female rune they point downward; this is meant to indicate that the female gender is rooted in matter, and that its thoughts and desires are directed almost exclusively toward the concrete. Of course, not all female beings are like this, but by and large the far greater part of them are. Is that not true?

Only the woman who has recognized that in her present incarnation into material existence, service is her part—just as matter itself serves only appearances—and who therefore dutifully obeys her more or less rough husband for her own comfort, can be certain that she has correctly understood her womanhood. A woman can certainly serve in many different ways, but if she wishes to live up to the purpose of her existence, she must always remain mindful of her passivity, as the law by which she has entered into this life. And to remain true to herself at all times—that is the greatest and most blissful main thing in life.

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This regeneration and transformation is not easy, for—is there a place where one consciously works toward this goal? Yes, there is such a place, well known to me; it is the “Sanatorium for Dietary Reform” in Lehmrade near Mölln (Lauenburg).

Only with a perfected body should one set out to achieve the “great word,” aided by “The Gnostic School” of Pastor Dr. E. C. H. Peithmann in Südhemmern, Minden District, Westphalia.

The drivel about “equality” between man and woman is disgusting!

A woman has her own natural rights just as a man has his, and her sphere of influence resulting therefrom. From these rights, however, duties arise for her just as they do for a man, and from her manifold privileges arises her duty to serve her husband—and this unconditionally!

One can also rule through service, and the Rosicrucian motto of the Princes of Wales: “I serve!” should also be good enough for every true woman.

For the true man, there is scarcely a greater inner satisfaction than the awareness of having fulfilled his duty most faithfully—that is, of having served—so should this be impossible for a woman, for a girl?

These are all truisms, but nevertheless—how many women believe otherwise and think they know better, and thereby only make themselves unhappy.

How could a female being ever be equal to a man in everything (as they often enough emphasize and wish to achieve), even though the unwelcome forces of ebb and flow (menstruation) rage within her for at least half her life? How could a man’s emotional stability, his emotional balance, ever be achieved in this context, quite apart from the man’s ever-creative spirit, which is conditioned by the seed that a woman simply does not possess—and no matter how much she might put her foot in elbow-high stockings, she remains what she is: a woman, to whom obedience, service, and submission should be a duty and a comfort.

In the Edda, a verse in the *Hävamal* reads:

“Do not trust a maiden’s trusting word, do  
not trust a woman’s trusting word,  
her heart was fashioned on a spinning wheel, the abode  
of fickleness is the woman’s breast!”

Because the woman is so closely bound to the great deception of matter, she is also particularly susceptible to the deception she so easily takes for truth. This is what the relevant verse of the *Rune Song* points to: enchantment, through which her desires and intentions are easily transformed. Her own weapon turns against her!

Through bewitchment and the associated lies and confusion—which, in the end, cling to all material things—the *yr* rune is thus particularly characterized.

One must, however, always bear in mind that the antithesis of all these negative qualities are positive ones, and that ultimately—the woman—will alone come to the fore.

This rune rightly belongs to the changeable moon ( *[moon]* ).

## 17. Salvation Rune: ✚

Name of the rune: Eh.

Meaning of the rune

Exoteric: Union, hope

Esoteric: Duration and marriage as law

General: Marriage.

For our ancient ancestors, marriage was sacred, and adultery was as rare as divorce. But what about us, their descendants, today?!

We have come so far that people say: “There are supposed to be happy marriages, but one has hardly ever seen one!” or even cynically: “In every marriage, there are only two happy days for the spouse: the wedding day for both, and the spouse’s death day for the surviving partner!”

That’s where we are.

Adultery is almost considered proper, and divorces number in the tens of thousands \*)<sup>20</sup>.

Who is to blame?!

Answer: Our entirely non-Aryan way of life, the corruption of our morals, our literature, our performing arts, our entire public life by certain determined opponents of the Aryan race!

Just one example: Today, “humor magazines” are sold in full public view—magazines from which, just thirty years ago, many an old police sergeant would have turned away in embarrassment; indeed, one finds them in the hands of children, to whom one certainly does not wish to impart anything about the mystery of the Incarnation . . .

But there is little point in wasting many words on this; one might as well drown in one’s own mire, since one apparently refuses to accept any help.

It is very telling that when the man and yr runes are superimposed, they form the Hag all-rune. The eh rune, or marriage rune, has one arm from the man rune and one from the yr rune; together they form the diagonal bar that runs from the lower left (woman, matter) to the upper right, where the man rune represents the realm of light, spirit, and soul (Father, Son, and Holy Spirit).

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20 \*) Here it seems evident to me that astrology can intervene helpfully, for by virtue of its vast experience, it is able to prove with absolute certainty whether a couple is suited to one another for life.

All of this indicates that the salvation of humanity is possible only through a marriage of recognition. \*) \*For the man who succeeds in transfiguring and pneumatizing his body, as the Gnostics present as possible, also transfigures his wife through the consummation of marriage and thus serves her in a way that makes it difficult for the woman to consciously repay this service.

If the well-known line from Faust applies to the man: “The eternally feminine (the soul!) draws us upward! (i.e., back to the pleromatic home of light),” then the following applies to the woman:

“The eternal masculine (the spirit) will redeem me” (i.e., by the spirit turning the feminine soul away from matter and—physically speaking—reversing its polarity.)

Of great significance is the shape of the eh rune, which can also be interpreted as two triangles touching at their tips. A deep mystery lies hidden here.

It was not without compelling reason that the Catholic Church established the sacrament of marriage and carefully preserved it, and it was a curse—one that is only now truly revealing itself—to abolish the sacrament in the Lutheran pseudo-church!

Union in marriage, then, alone offers hope for earthly fulfillment. The purpose of marriage lies precisely in this personal fulfillment, not in the procreation of children—at least certainly not for those who understand. \*)<sup>21</sup>

The accompanying rune song verse explains itself.

## 18. Salvation Rune:


Name of the rune: ge, gi, gibor, gifa.

Meaning of the rune

Exoteric: fulfillment

Esoteric: God-All - 

General: God, gift, giver, earth, as well as death as the beginning of eternal life.

This rune represents the swastika (  ), which was intentionally depicted as incomplete in the ge-rune to prevent its desecration. The symbol was also called Fyrfos = Fire-bringer, but here “fire” does not refer to the element, but rather to the fire of love that can lead to fulfillment. This secret shall be known to no one  
except to the woman who lawfully  
embraces me or is also my sister.

<sup>21</sup> \*) Compare my work: “The Gnostics or the Invisible Church.”

\*\*) In this context, mention should be made of the booklet by J. W. Lloyd: “The Karrezza Method or Magnetation.” The Art of Marital Love.

Frigga, however, Wotan's consort, is at the same time his sister, just as every wife should be the sister of her husband. . . The secret meaning is revealed only through a proper understanding of the sacred marriage and thus remains reserved for the few true Gnostics.

The swastika is not a political symbol of struggle, as it is unfortunately so often portrayed, but rather the greatest symbol of salvation in Wihinei, the Aryan religion and knowledge of God.

The beginning of the Rune Song and alphabet was formed by the Fa or (Primordial) Fire Rune, which can, if one wishes, be interpreted as God, especially since the Fa Rune belongs to the planet Jupiter, which corresponds to Wotan in Germanic mythology.

The Futhork thus begins and ends with God, like a closed circle.

The swastika thus symbolizes, even in a universe conceived—if you will—in purely mechanical terms, the “mechanic,” the “driving agent,” or whatever designation one may choose.

There is no need to say much here about the swastika, as this has already been done extensively by those qualified to do so. We would merely like to note that it has been in constant use—or remains so—among highly cultured peoples across virtually the entire globe from time immemorial to the present day. This has been and continues to be the case in Europe and Asia, in northern and central Africa, in Central and southern North America, as well as sporadically in South America, but apparently not in Australia and on the South Sea Islands.

In his treatise on the swastika, Theobald Bieder\*)<sup>22</sup> draws the following conclusions, with which I would like to concur:

1. The swastika is the original property of the Germanic peoples who spread out from Northern Europe. As descendants of the Germans, the Germans have an undisputed right to the swastika.
2. Where the swastika is found among other (non-Aryan) peoples, a cultural transfer from Aryans to non-Aryans has taken place.
3. The swastika has always been a religious and cultural symbol, but never a symbol of struggle or a party emblem.




The rune ge therefore means pretty much the same as the swastika; one should reflect for oneself on its divine qualities and connections based on the clarified explanations of the runes and their relationship to God.

Niedersächsische  
Wolfsangel\*)

\* \*  
\*

[Lower Saxon Wolfsangel \*)<sup>23</sup>]

22\*) See bibliography at the end.

23 \*) The Wolfsangel is, as an image shows, an incomplete . It already served the oldest Lower Saxons as a field and house emblem. Recently, it has become the emblem of the well-known “Young National League.”

To conclude this section, we would like to pay tribute to the tireless herald of the Aryan spirit, Guido von List, whose runic sayings we present here, even though our interpretation of the runes and runic songs differs significantly from his in some respects.

1. Fa Rune: “Declare your happiness, and you shall have it!”
2. Ur-Rune: “Know thyself, and thou shalt know all”
3. Thor Rune: “Preserve your true self!”
4. Os Rune: “Your spiritual power sets you free!”
5. Rit Rune: “I am my right; this right is inviolable; therefore, I myself am inviolable, for I am my right!”
6. Ka Rune: “Your blood, your greatest treasure!”
7. Hagall Rune: “Embrace the universe within you, and you shall rule the universe!”
8. Noth Rune: “Make use of your destiny; do not resist it!”
9. Is Rune: “Gain power over yourself, and you will have power over all the resistant realms of mind and body!”
10. Ar Rune: “Honor the primal fire!”
11. Sol Rune: “The creative spirit must prevail!”
12. Tyr rune: “Do not fear death; it cannot kill you!”
13. Bar Rune: “Your life is in God’s hands; trust in Him within you!”
14. Laf Rune: “First learn to steer, then venture out to sea!”
15. Man Rune: “Be human!”
16. Yr rune: “Consider the end!”
17. Eh Rune: “Marriage is the legal foundation of the Aryans!”
18. Ge Rune: “Man, be one with God!”

## A rune mystery.

Notung! Notung!  
Thus I call you, sword. Notung!  
Notung!  
Envious steel!  
Show your sharp, cutting edge.  
Come out of your sheath to me!  
Richard Wagner, "Die Walküre," Act 1.

This section deals with the explanation of the mysterious first stanza of the Rune Song:

FUOTAN:

I know how I hung on a wind-swept tree  
for nine eternal nights.  
Wounded by the spear, consecrated to FUOTAN.  
I consecrated myself to myself.  
On that tree that hides from everyone  
where it has outgrown its roots . . .

One must admit that an explanation of these mystical lines does not seem easy. And yet I believe I have found it, by chance, just as one often and unexpectedly arrives at knowledge and valuable insights.

The key to the mystery lies in the Hagerune Ha-gall, which not without reason means:

I cherish the universe!

The Hagall rune is composed of the two runes man and yr, that is, of man and woman. Man and woman, however, represent here the positive and negative principles in world events, that is, the polarity that conditions all and every cosmic and other being and that always represents the consequence of action and reaction.

When the active and passive elements coincide, i.e., when they balance each other out, we then have apolarity, the primal ground, or the cause without a cause. In human terms, the stage of perfection was achieved through the

androgyny

and Hans Blüher is, at the very deepest level, correct in his profound work \*)<sup>24</sup> when he says:

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<sup>24</sup> \*) See bibliography at the end.

“Aeonic (eternal) life begins with the hermaphrodite.” (Here, “hermaphrodite” stands for the synonymous term “androgyn-gynandria” = man-woman – woman-man and is to be understood in a spiritual sense).

The goal, aeternal life, can, as we already hinted at in the previous section, be attained already on earth through a sacred marriage that has recognized its mystery.

In the representation of the male–female polarity = + - is now the Hagall rune, the windy tree. Windy because wind is the best symbol for the movement that must arise from polar relationships until, one day, in the entropy of the universe, the final (?) peace will be attained.....

If one considers the Hagall rune, which very much resembles a tree with four branches spreading out in the cardinal directions, one immediately sees that this rune contains the main lines of the runic canon. If one imagines the six points connected to one another, the canon is fully present. The Hagall rune thus also encompasses all the other runes.

The Hagall rune, transformed into the runic canon by the lines connecting the points, can be broken down into six triangles. If one pulls these apart, the Hagall rune appears again between them, as Rune Table I clearly shows.

If one now distributes the eighteen healing runes across the eighteen triangle vertices formed by the six triangles—note the dotted lines and the key numbers—then FUOTAN indeed hangs on the wind-swept tree of the Hagall rune (bounded by the strongly drawn lines of the triangles).

The spelling of the name FUOTAN here does not begin with W, which does not appear at all in the Futhork, but must be a Fa rune.

The name FUOTAN is thus formed from the healing runes: Fa (1), ur (2), os (4), thyr (12), ar (10), and noth (8).

FUOTAN thus hangs with outstretched arms on the wind-swept World Tree, consecrated to himself!

Who does FUOTAN represent here?

Humanity!

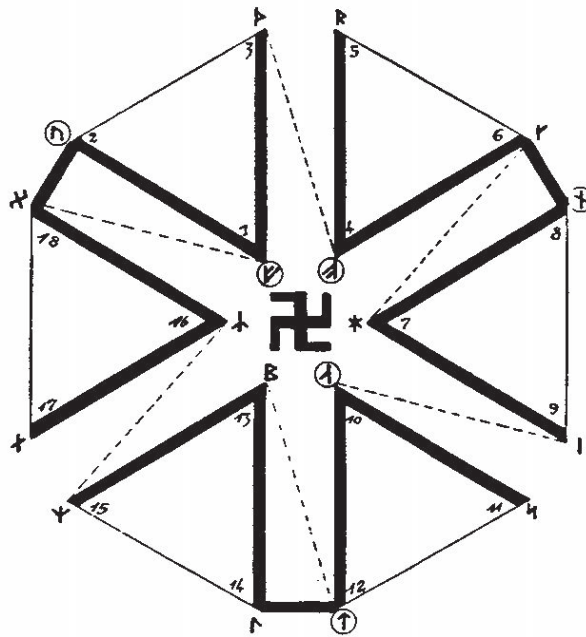
Man is, as we saw earlier, a part of God, yet equal to the whole. (Seemingly paradoxical, but there is no other way to express it!) The spear is the procreating phallus, and the nine eternal nights are the nine dark months in the womb (cosmically also the Indian Pralaya, the nights of Brahma!).

It should be remembered that in the New Testament, too, nine is the number of man. It makes no difference here if the number is, for example, 144,000, since the sum of its digits is nine.

And where does the World Tree hide its roots? Well, whoever does not yet know this is probably not meant to know it yet; we believe we have pointed this out clearly enough . .

From the by no means arbitrary arrangement of the runes at the corners of the (white) Hagall rune, quite remarkable details emerge, of which we would like to mention only a few here, without attempting to exhaust their explanation through the little we wish and are able to say about them here.

First, the crucified god FUOTAN forms a Greek ypsilon with his name:



ᚷᚷᚷᚷᚷ:

ICH WEISS WIE ICH HING AM WINDIGEN BAUM

RUNENTAFEL I

RUNE TABLE I

I KNOW HOW I HUNG ON THE WINDY TREE

# Y

Not to everyone, but to a very specific group of our readers—which cannot and must not be further specified here—this fact will be a valuable confirmation of a truth known only to them, proving to them that a high Christian truth of salvation is rooted not in Judaism but in the Wihinei of the Aryans.

Furthermore, the arrangement of the middle runes in their sequence—strictly determined by the system I discovered—is extremely curious:

fa (1), os (4), hagall (7), ar (10), bar (13), and yr (16) yield, according to their letter-words, the word: FOHABY

from which one can readily derive the words

FO HAB Y  
= fire have I

formed by pulling apart.

These six runes surround the mysterious center in which the vis vitalis, the life force, the solar prana, etc., pulsates (represented in the drawing by the mysterious swastika)

If we finally consider the meaning of each of these six central runes—FOHABY plus the swastika—the following meaningful sentence emerges effortlessly, one that would surely have delighted Heraclitus:

Fire, as the origin, nurtures the  
universe; like the phoenix, it arises through  
eternal rebirth from chaos through God!

We hereby conclude this section; though there is still much more to the Hagall rune, may the reader seek his own salvation!

## Initiation.

Where I awoke—  
I did not dwell,  
yet where I dwelt,  
I cannot tell you that.  
I did not see the sun,  
nor did I see land or people,  
yet what I saw,  
I cannot tell you.  
I was where I have always been,  
where I am always going . . .

Richard Wagner's "Tristan and Isolde," Act 3.

The sun had long since set, and night was beginning to spread its shadows.

Helge, the old high priest, and Frithjof, the novice priest, stopped in a small forest clearing. A deathly silence reigned all around, and only now and then could one hear the barely audible rustling of the centuries-old oaks that surrounded the clearing like a mighty black wall.

The small clearing was empty except for a flat boulder resembling an altar, which lay in a north-south direction.

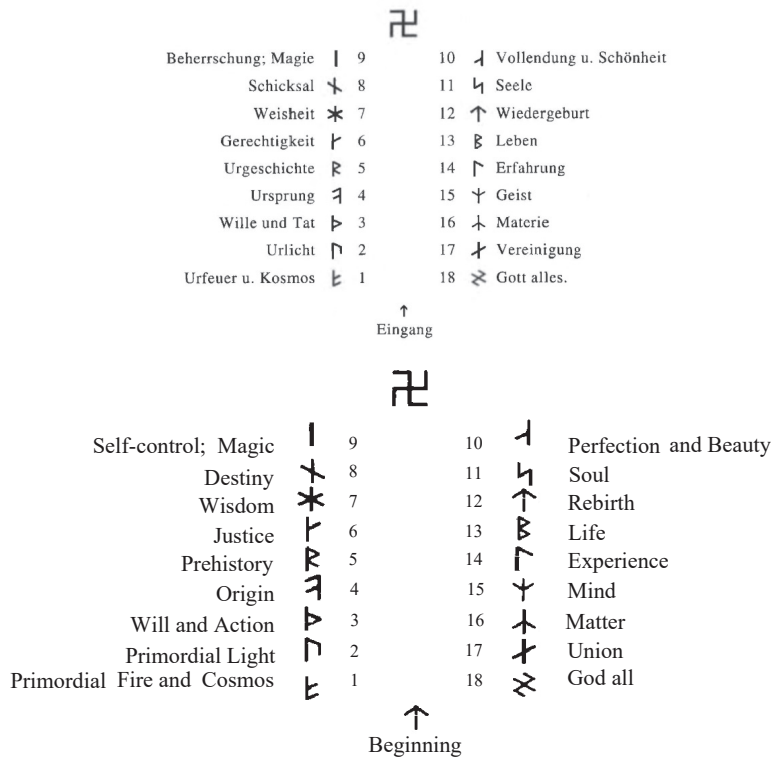
At a soft call from Helge, Frithjof lay down on the stone altar, his head turned toward the north.

"I promised you today the initiation into the mystery of the runes; now then, what do you see on the forest wall before you?" With these words, he lightly touched the crown of the man's head.

A deep sleep descended upon Frithjof's body, yet his spirit stood before a dark forest path, where on either side three times three runic symbols blazed, while the path was enclosed by a radiant sun that resembled a rapidly spinning swastika and seemed to hurl whole showers of golden sparks, though Frithjof could not perceive an end to it, for the brightest center of this sun was lost in infinity.

"Commit the paired arrangement of the 18 healing runes to memory!" commanded a voice unknown to him, for Helge had vanished.

Frithjof looked down the corridor and took in the arrangement of the runes:



“Begin with the first rune!” commanded the voice.

Frithjof obeyed and stepped forward. The Primordial Fire rune grew luminous into something overwhelming and dissolved into a fiery mist that swirled in strange curves and vibrations.

“Now try to look to the right, for know that two interpretations of the runes correspond to each other here, even though they are all magically connected, in a very special way. Try to see if you can perceive the cause of the Primordial Fire.

Frithjof wanted to turn to the right, but no sooner had he cast a glance at the God Rune ((18)) than he closed his eyes, blinded by the divine light radiating from the rune.

“To behold God is to enter into Him!” said the voice. “You may not do so yet, for you still have duties to fulfill on earth, and above all—even above the longed-for and offered bliss—is the voluntary fulfillment of duty. Yet let your will decide: Do you choose this, or do you wish to attempt to enter into the bliss of God? Make your choice!”

“I choose my duty, and God will help me to fulfill it faithfully to the end!” With these words, Frithjof turned to the third, the Primordial Light Rune.

He felt a sense of wonder as this rune bathed him in an indescribably wondrous glow. A sense of stillness and peace came over him, and his heart was filled with a wondrous joy at the gentle, indescribable radiance into which the rune seemed to dissolve.

“Turn to the right again!” the voice rang out.

The young man found it difficult to turn away, yet he felt a glow remaining within him.

Before him, the rune of marriage and union (17) now shone with a rosy glow. As his gaze rested upon it, the two triangular points seemed to separate from one another—or were they merging into a hexagon? As the symbol faded more and more, Frithjof could no longer tell for certain. The rosy light grew brighter and brighter, and within it the outline of a beautiful woman became visible. She moved her lips, and Frithjof heard the enigmatic words: “I am your union with the Primordial Light!” Slowly the apparition vanished, and the red-glowing rune became visible again.

Of his own accord, Frithjof turned back to the left and now stood before the W i l l- and Tat-rune (3). The rune filled him with a sense of will unlike any other. This grew all the more as he gazed at the rune. This rune, too, changed its red fire—into a steel-blue one from which bright flashes of lightning shot forth. In the midst of them he beheld—himself, yet his appearance seemed to change constantly, and kindness alternated with severity.

“Behold on your right the works you have created in matter over many lifetimes!” commanded the voice.

Frithjof did as he was commanded.

What did he have to behold there!! Good and evil, beautiful and ugly. Sublime and terrible images the Rune of Matter (16) showed him. There were also all his works of this life . . .

“These are your works; they follow you, yet your will was not free in all of them; many you had to do—behold their origin!”

Frithjof stepped before the rune of origin, os (4), and immediately saw in its place a glowing circle with a luminous point at its center—nothing else. Yet he understood and turned to the right.

But how astonished Frithjof was when the man rune (15) gradually began to glow blue, and its form, coming to life, took on his own! Yet no, it was no longer

this naked, magnificent youthful form; through its body, it symbolized only the magnificent thing it represents, and through him as well: the spirit.

But the figure vanished, and the red-glowing rune became visible again.

Frithjof now stepped before the rune of the primordial law (5). Soon a gigantic rock unfolded in its place, in which the imperishable laws of the Germanic peoples, carved in golden runes, shone forth. He already knew many of them; others were foreign to him; already the glowing runic signs began to fade, yet he was still able to quickly commit a line to memory:

ᚢᚦᚢ ᚦᚢᚦᚦ ᚢᚦᚦᚦ ᚦᚦᚦ ᚦᚦᚦᚦ ᚦᚦᚦᚦ!

“So be it!” murmured the young man’s lips, and with that he turned to the next rune.

This glyph, too—the Rune of Trial (14)—soon revealed itself to him in images from which he could clearly see that all the many trials to which he, as an individual, and his people were subjected were necessary for him, for his soul and that of his people, in order to gain experience. Why these experiences?

The next rune, the Rune of Justice (6), gave him the answer to this question.

Within the framework of a hexagon, formed by a white ascending triangle and a black downward-pointing one, a priestess appeared to him, holding a set of scales. In one pan lay a sword, in the other a bowl of blood; both balanced the scales.

The image faded, and the Ka rune shone again in a bright red glow.

Frithjof turned to the Rune of Life (13), which soon revealed to him the meaning of the previous rune in rapidly shifting images, so that past, present, and future seemed to be a single gigantic present. In their struggle, blood and sword were always in balance. The sword fought for the sake of blood and its very existence, while the blood blunted the sword, for it flowed . . .

“How long will this battle last?!” a voice boomed audibly.

Frithjof turned to the Hagall and Wisdom Rune (7).

This rune, too, faded, and in its place appeared a venerable old man. He immediately spoke these rare words:

“Become as I truly am!”

No sooner had these words faded than a silvery-white light enveloped the old man, and the figure of the old man transformed into that of a magnificent androgynous being.

Frithjof understood, and when the next rune—the rune of rebirth (12)— an endless chain of existences as man and woman, as child and maiden, as boy and old man, in every conceivable circumstance of life, he resolved to do everything in his power to achieve the goal set for him by the Hagall rune, thereby escaping the cycle of eternal change forever.

Since Frithjof knew that nothing was impossible for a steadfast will, he now turned, composed, to the dreadful rune of distress and fate (8).

The red-glowing rune shone brightly as he stepped before it and—faded . . .

“Turn to the right!” the voice rang out.

Frithjof did so and, instead of the expected Sig rune (11), beheld himself as an androgyne.

Indescribable delight flooded his heart. “Become what you are!” the voice rang out.

A tremendous transformation took place within Frithjof; he clearly felt a luminous core spreading within him, one that had always slumbered there and now permeated him entirely.

“Now you are ready for the gift of the ninth rune!”

The young man found himself before the magical rune (9), which, shining brightly, immediately transformed into a golden staff that—oh wonder—fell into his hand.

“You now have all the power to do good, as far as fate allows!” said the voice, “you are now a white magician and will remain so as long as you yourself wish it. Now receive the consecration!”

Frithjof turned to the last rune (10). It glowed a reddish gold, and soon a blinding light surrounded him. This rune image vanished, and from the luminous sky appeared a mighty royal eagle, carrying a golden acacia wreath in its talons, as a messenger of the sun.

“Be faithful unto death, and I will give you the crown of eternal life!” With these words, an invisible hand fastened the golden wreath in his hair.

“Now turn toward the end of the corridor, so that you may approach the truth and the conclusion!” the mysterious voice resounded for the last time, and Frithjof turned toward the luminous



at the end of the corridor. No sooner had he done so than he felt himself swept away in a tremendous whirlwind amidst a million-hued radiance; his delight rose to the highest possible bliss... "He is one of the Unserens!" he still heard, then a fall as swift as an arrow----- Night---- Silence-----

Frithjof raised his head and looked around: around him, the deep silence of the forest and dark night; above him, a shining star; and before him, Helge, the priest.

Gently, the priest lifted him from the altar stone and held him close to his chest for a long time.

"No, you did not dream," Helge answered the youth's unspoken question, "for I see the sign of the gods, the crown upon your head, and the golden staff in your hand. You are a returnee, one of our own, because you chose the path of duty, and because you have completed your life's journey!"

Closely embraced, the two left the primal light of Leuch and headed into the silent midnight forest . . .



## Afterword. \*)<sup>25</sup>

### Runes for the Interpretation of Fate

The Wanderer Wuotan:  
Much I have explored,  
much I have learned:  
I could reveal important things  
to some, and spare others  
the gnawing anguish of the heart...

Richard Wagner: "Siegfried," Act 1.

Once reserved for pure priests alone, the runes of salvation are now at everyone's disposal; yet they do not reveal their secret meaning to everyone, but only to those gifted Aryans will the runes unveil what is hidden and whisper their knowledge to such an inquirer. —

As far back as ancient times, the runes were used for divination regarding fate, etc., and it is now my intention to present here four practical methods which, with the aid of the accompanying rune tables and by following the instructions given in this text, may be used by those seeking guidance regarding their fate—with greater or lesser success depending on their disposition and ancestry.

Let it be stated at the outset that the greatest success will be achieved by performing the individual methods outdoors in an oak or beech forest during the following times of day:

At sunrise,  
at 6 a.m. and 9 a.m., at noon,  
at 3 and 6 p.m., and at sunset.

The sun must always be shining during the ritual, during which one must be completely alone; thus, the ritual must already be finished by sunset.

The best day of the week is a Wednesday (English: Wednesday\*)<sup>26</sup>) or a Sunday. It is good if the day is calm and warm.

(If one must absolutely choose the night hours—which is not recommended—then one must ensure that under no circumstances is the moon waning.)

In the forest, carve the runes from beech, oak, or hazelnut branches in complete silence. Tie the runes that cannot be found from twigs (without leaves) using blades of grass.

It goes without saying, furthermore, that one must not speak to anyone about one's plans and that one must approach this magical operation with a particularly pure body and in garments that are as new as possible. If the location permits complete undressing—so much the better!

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<sup>25</sup> \*) Only after overcoming the gravest reservations regarding possible misuse were we able to decide to publish this afterword. However: May the human race fear the gods..

<sup>26</sup> \*) = Wodan's Day.

The description of the four methods follows.

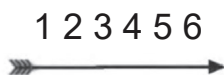
### I. Druidic method.

Mix all eighteen runes (cards or twigs), do not shuffle (if using cards), and lay the top six runes face up in front of you from left to right, facing north, so that the west is to your left and the east to your right.

Place carved runes under a fresh white or red cloth and draw them out one by one from beneath it without looking, always taking the rune you touch first.

First, interpret the row of runes as a single word, and let this be the answer to the question asked. Then, try to assign a word to each of the six laid-out runes, strictly maintaining their order, and form a sentence from all six runes, as was clearly demonstrated in the previous section regarding FOHABY. However, follow your intuitions rather than your reasoning. One may also take into account the planetary meanings of the laid-out runes.

The runes must therefore be laid out as follows:



The presence of the rune ge among the laid-out runes always means that an unknown power will exert its influence in the matter being inquired about.

### II. Dadona Method.

After shuffling, lay out three rows of six runes each:

1 2 3 4 5 6 = Vergangenheit  
7 8 9 10 11 12 = Gegenwart  
13 14 15 16 17 18 = Zukunft

1 2 3 4 5 6 = Past  
7 8 9 10 11 12 = Present  
13 14 15 16 17 18 = Future

The rows may also correspond to the beginning, continuation, and conclusion of a matter.

Interpretation as in Method I.

### **III. Stonehenge Method.**

After shuffling, lay all 18 runes in a circle on the ground around you so that you begin with the first rune drawn at the northernmost point of the circle. The runes (cards) are laid out so that they can be read from the center of the circle—that is, from the questioner's position—like the numbers on a clock. The circle should ideally have a diameter equal to the questioner's height (approx. 6 feet!), and the questioner must always stand in the center of the circle.

Once the layout is complete, the person asking the question takes the rune from the circle that corresponds to them; that is, if the person asking is a woman, she takes the yr rune, otherwise the man rune.

The person then turns around six times with their eyes closed, moving clockwise, while softly murmuring the name Wuotan, and then—still with their eyes closed—lets the yr or man rune held in their right hand glide onto the ground.

The rune that is touched by the thrown rune, or lies radially closest to it, either already contains the answer or serves as the starting point for the interpretation. Again, the first six runes represent the beginning (or past), the second six the continuation (or present), and the last six the end (or future) of the matter in question.

The empty space where the man or yr rune lay counts fully in its masculine or feminine, as well as its secondary meanings, and is treated exactly as if the rune were in its place.

If the rune falls outside the circle more than three times during the casting, the divination for the day—or better yet, for the matter in question altogether—should be abandoned.

It should be noted that carved runes may only be used for one day.

Everyone is free to devise and use their own methods, but one should not share these with anyone as long as one intends to use them for oneself.

### **IV. The Halgadam Method.**

In this method, after carefully shuffling all the runes, one lays them out as shown in Rune Table I, "Wotan at the World Tree," and interprets them starting from one's own rune (man or yr) according to the guide numbers on the dotted line.

If there are still many runes remaining from the position of the man or yr rune, the outcome of the matter in question will be delayed for a long time, and vice versa.

Note also, where applicable, the numerical value of the runes 1 through 9 = numbers 1 through 9; zero is represented by 18.

Here, too, six runes each represent the beginning, continuation, and end, or the past, present, and future.

If, for example, the man or yr rune is at number 14, the past includes the numbers:

15 16 17 18 1 2

the present includes the numbers:

3 4 5 6 7 8

the future includes the numbers:

9 10 11 12 13 (14)

This Halgadam (Sanctuary) method is not entirely easy, though very valuable, and therefore not recommended, especially for beginners.

Finally, it should be noted that it is a good idea to keep a small notebook in which to record all results as well as the methods used—preferably in runic script.

It goes without saying that one should memorize all the runes and their meanings before even considering using them for divination and consulting fate.

Finally, everyone is strongly advised to examine first and last names for the purpose of practice in word and sentence formation. Aside from being a useful exercise, this is a very interesting field.

For example, to name just one, the female first name Elly means:

“Marriage constitutes the test and experience of the woman.”

And the male first name Tristan:

“Rebirth, the magical power of the primordial law, brings happiness to the soul, for through rebirth it rises, perfected, above every misfortune of fate.”

For a clearer overview, here is a table.

## Overview Table.

No.	Numeric value	Runes		Meaning		Note
		Symbol	Name	Exoteric	Esoteric	
1	1	ᚱ	fa	Change	Primordial fire, Cosmos	Jupiter
2	2	ᚢ	ur	Life and death	Immortality, Primordial light	
3	3	ᚦ	thorn	Will and action	Phallus, Seed	
4	4	ᚨ	os	Origin	Origin	
5	5	ᚱ	rit	Strength, Law	Fundamental law	
6	6	ᚷ	ka	Justice	Justice	Venus
7	7	ᚹ	hagall	Wisdom	God - I	Saturn
8	8	ᚺ	not	Loss, Distress, Death	Fate	
9	9	ᚫ	is	Self-control	Magical powers, Magic	
10		ᚱ	ar	Beauty	Perfection	Sun
11		ᚱ	sol	Gain, Victory, Light	Soul	
12		ᚱ	tyr	Beginning and creation	Rebirth	
13		ᚱ	bar	Becoming, Birth	Earthly life	Mars
14		ᚱ	laf	Temptation, Trial	Experience	Mercury
15		ᚱ	man	Man, Truth	Mind	
16		ᚱ	yr	Woman, Deception	Matter, Chaos	Moon
17		ᚱ	eh	Union, Marriage, Hope	Duration, Marriage	
18		ᚱ	ge	Fulfillment	God—All	

We now conclude our little work with the Altari call to salvation: “All the sun’s blessings to the awareness of power” =

„ᚱᚱᚱᚱ ᚱᚱᚱ ᚱᚱᚱᚱ“



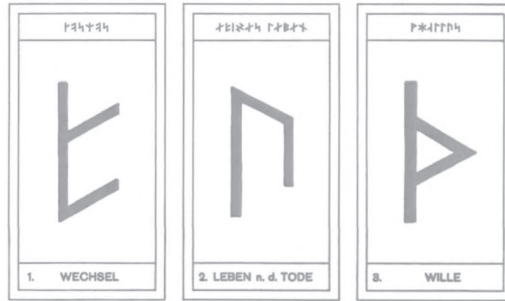
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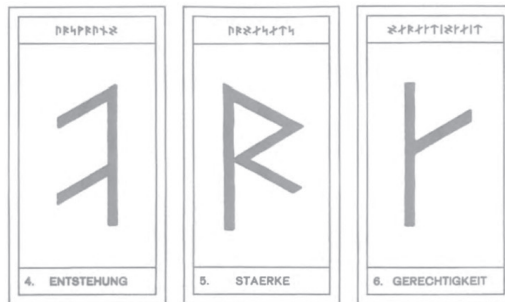
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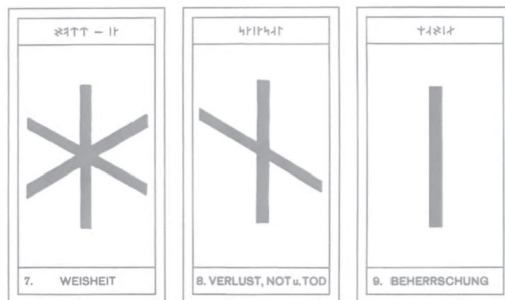
RUNENTAFEL II

RUNE TABLE II






RUNENTAFEL III

RUNE TABLE III






RUNENTAFEL IV

RUNE TABLE IV

𐌹𐌺𐌰𐌶𐌰𐌹𐌰𐌹𐌰	𐌹𐌰𐌹𐌰𐌹	𐌺𐌰𐌹𐌰𐌶𐌰𐌹𐌰𐌹𐌰
		
SCHÖNHEIT	GEWINN, SIEG	BEGINN u. ZEUGUNG





RUNENTAFEL V

RUNE TABLE V

𐌰𐌹𐌰𐌶𐌰𐌹𐌰𐌹𐌰	𐌰𐌹𐌺𐌰𐌹𐌰𐌹𐌰	𐌶𐌰𐌹𐌰
		
WERDEN, GEBURT	PRÜFUNG, VERSUCHUNG	MANN u. WAHRHEIT

RUNENTAFEL VI

RUNE TABLE VI

𐌰𐌹𐌰𐌶𐌰𐌹𐌰, 𐌹𐌺𐌰	𐌰𐌹𐌰𐌶𐌰 u. 𐌰𐌹𐌰	𐌶𐌰𐌹𐌰𐌶𐌰𐌹𐌰
		
WEIB u. UNWAHRHEIT	EHE u. HOFFNUNG	O. ERFÜLLUNG 

RUNENTAFEL VII

RUNE TABLE VII

# The Daityanus Tarot

I



DER ZAUKLER.

⚡ ALEPH 1

II



DIE HOHE PRIESTERIN.

☞ BETH 2

III



DIE KAISERIN.

♁ GHIMEL 3

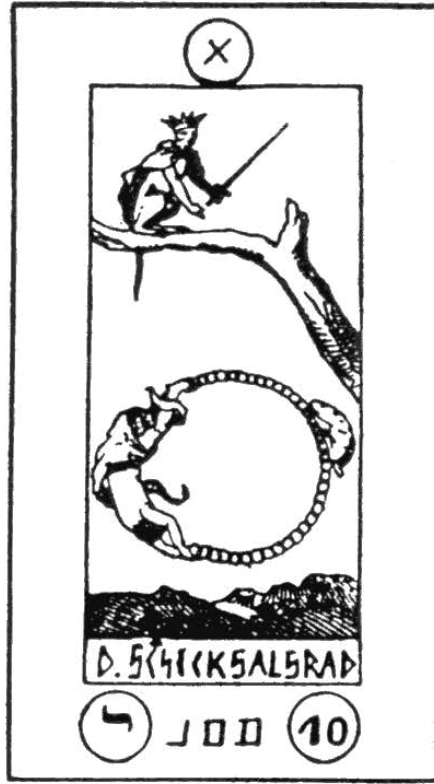
IV



DER KAISER.

♁ DALETH 4





XIII



DER TOD.

♁ MEM 40

XIV



DIE MÄSSIGKEIT.

♃ NOUN 50

XV



DER TEUFEL.

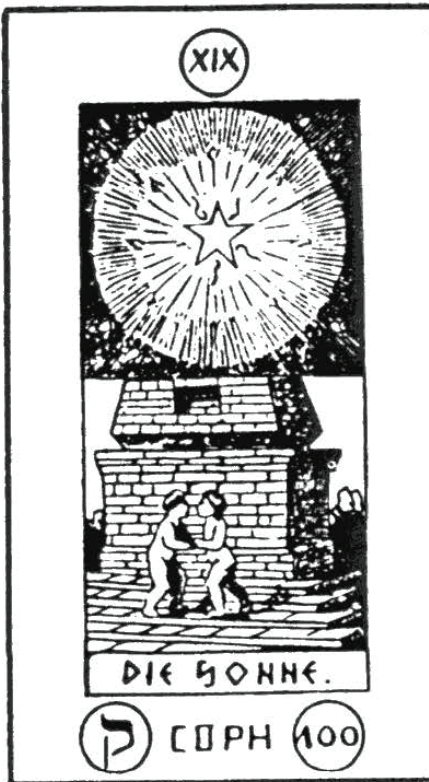
♁ SAMETH 60

XVI



Der v. BLITZ getroffene TURM.

♁ HAIN 70







König d. Münzen.



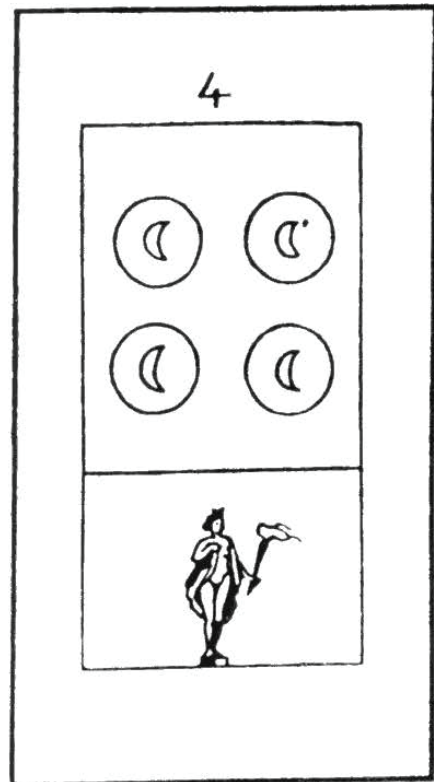
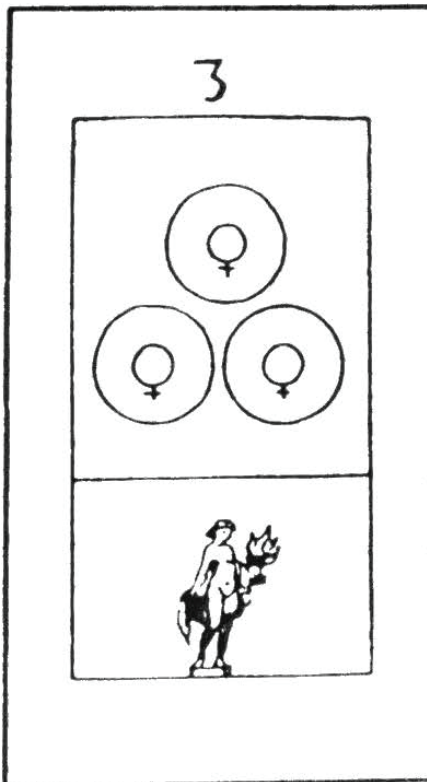
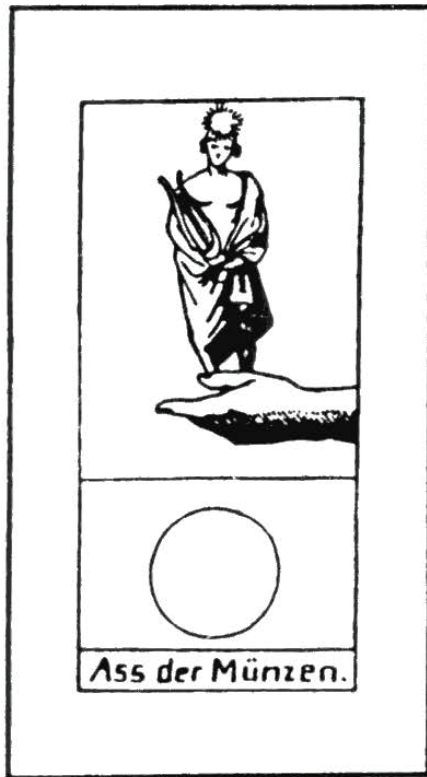
Königin d. Münzen.

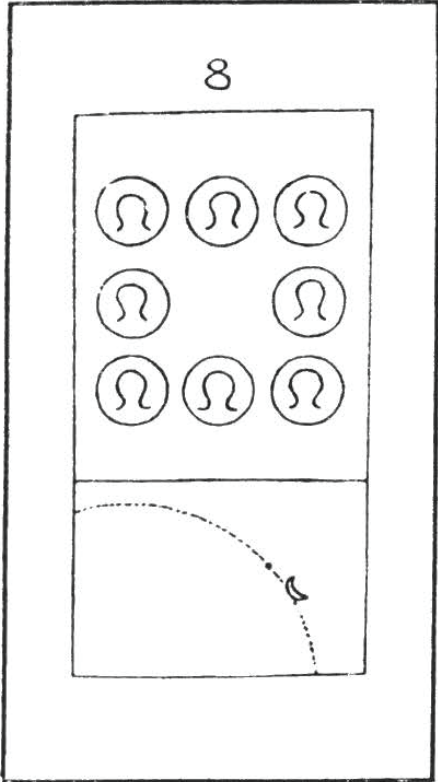
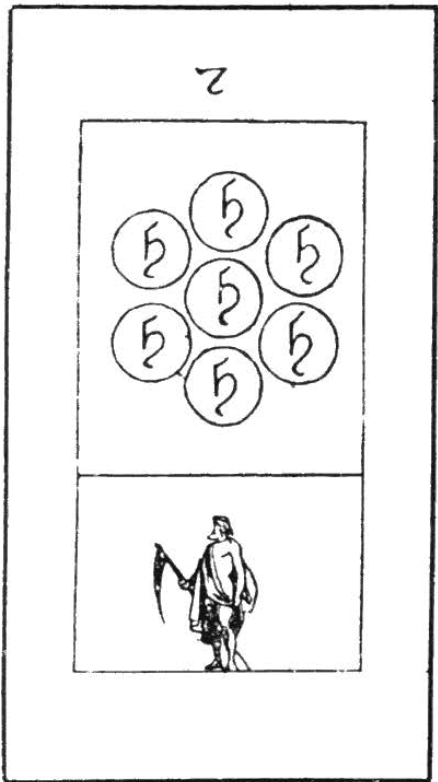
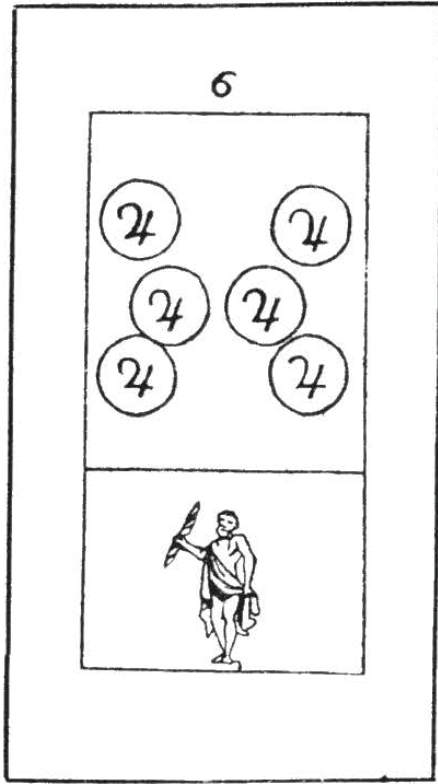
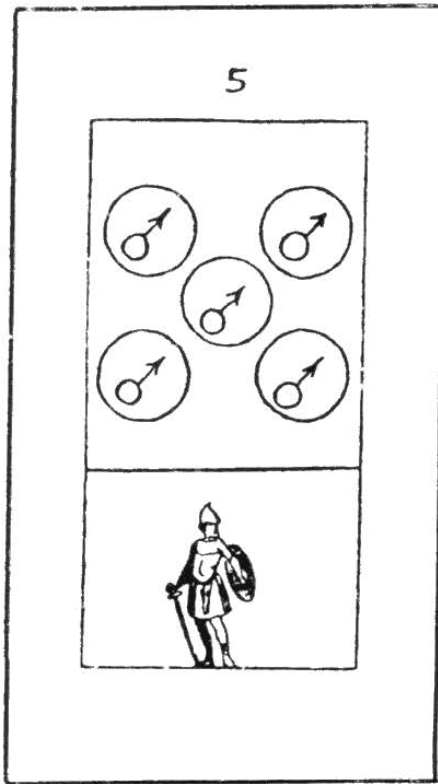


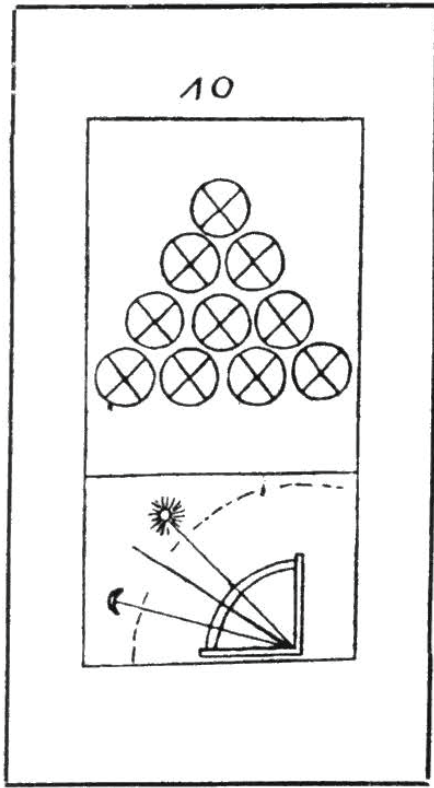
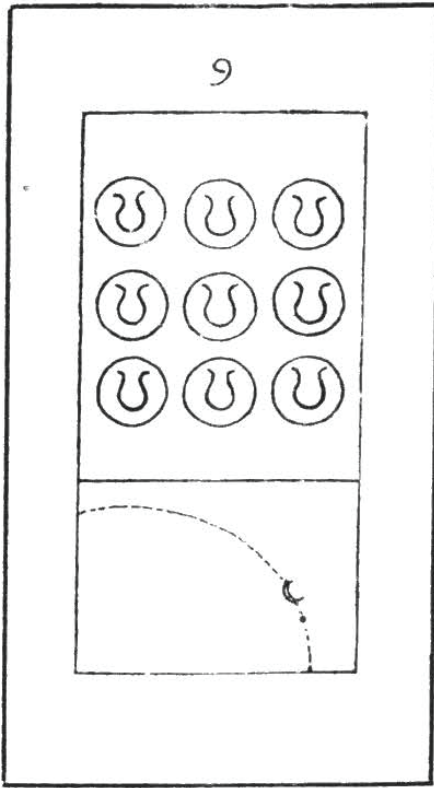
Ritter d. Münzen.



Knappe d. Münzen.









König d. POKALE.



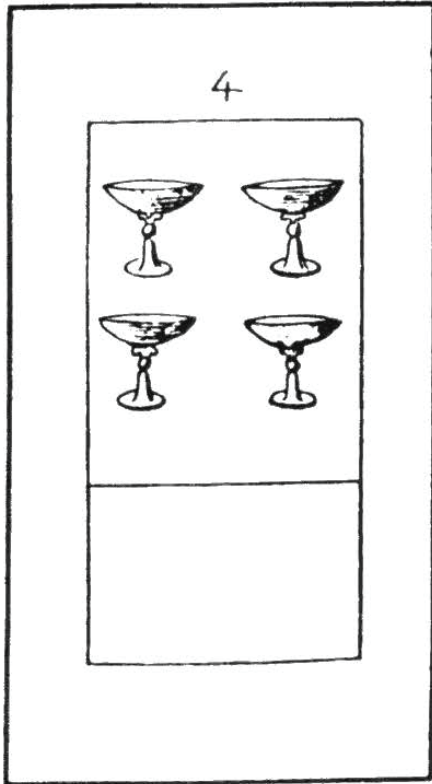
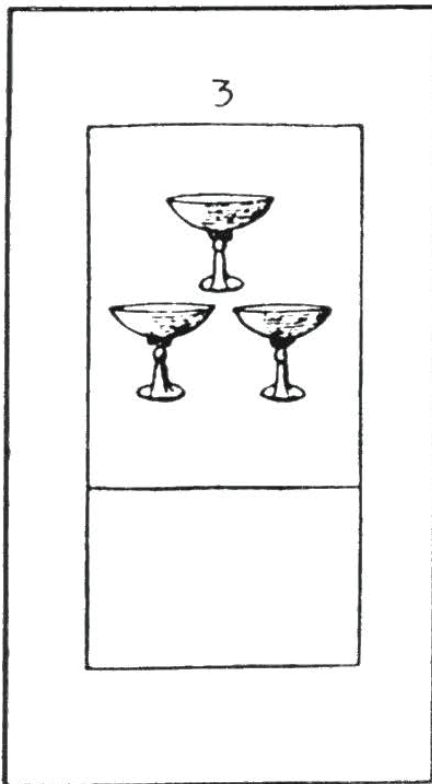
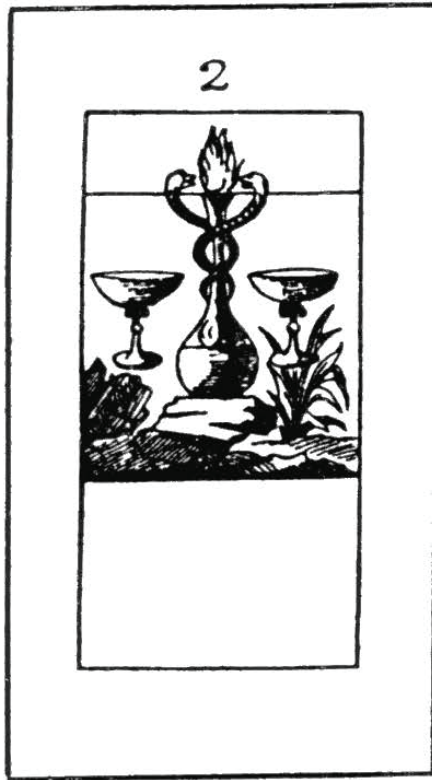
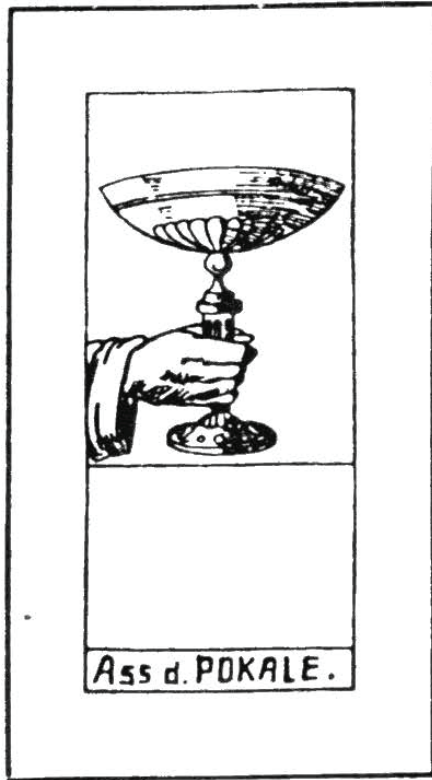
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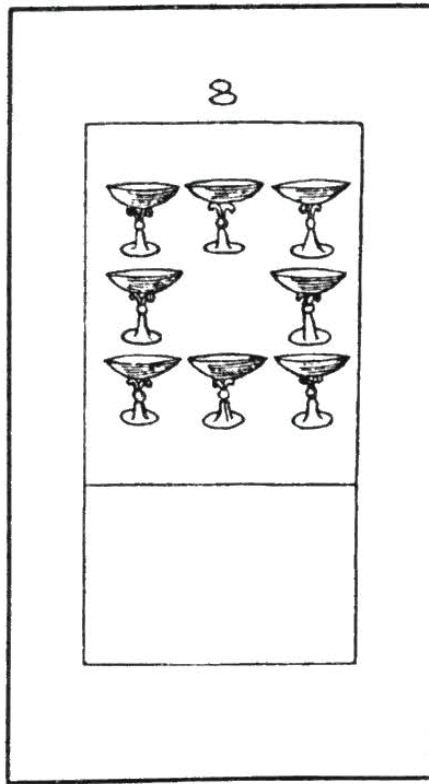
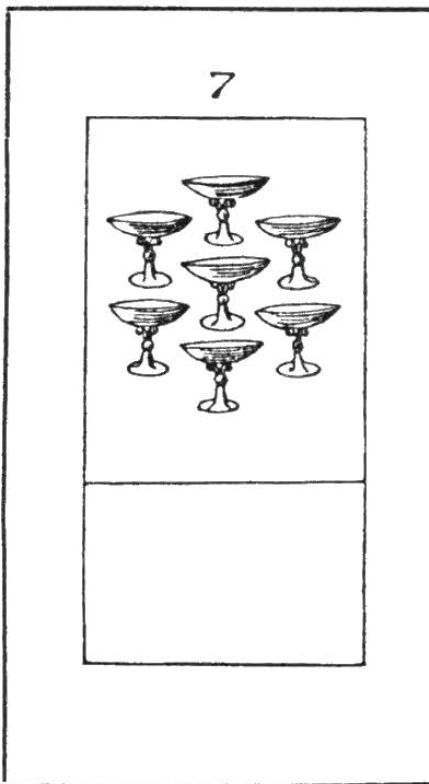
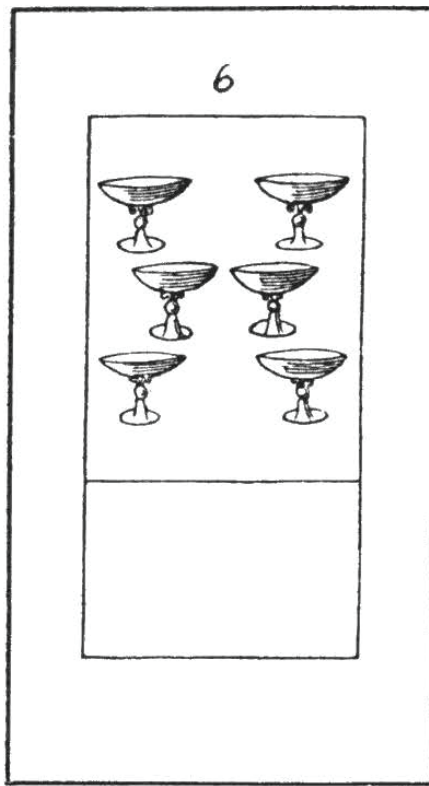
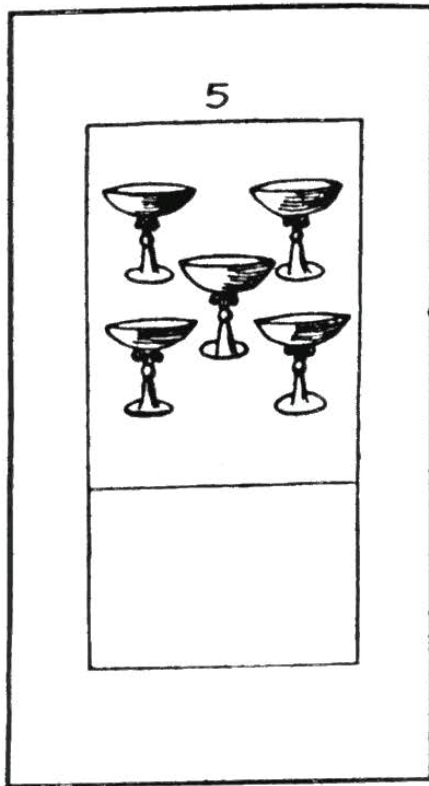


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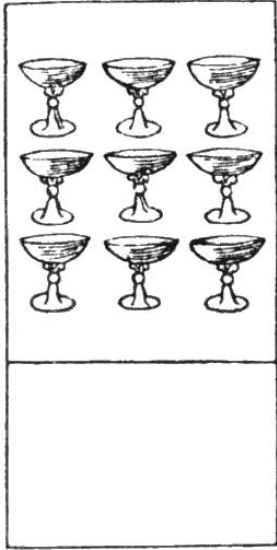


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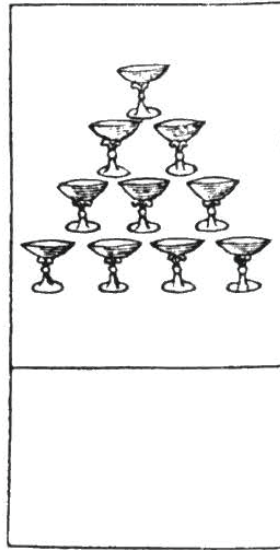




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10





KÖNIG d. Stäbe.



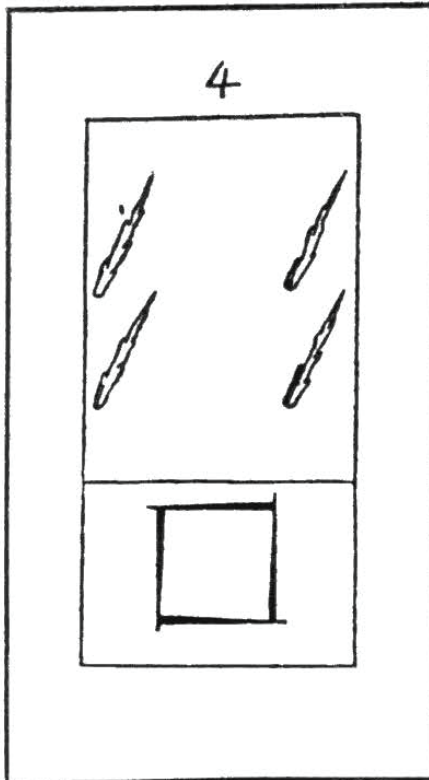
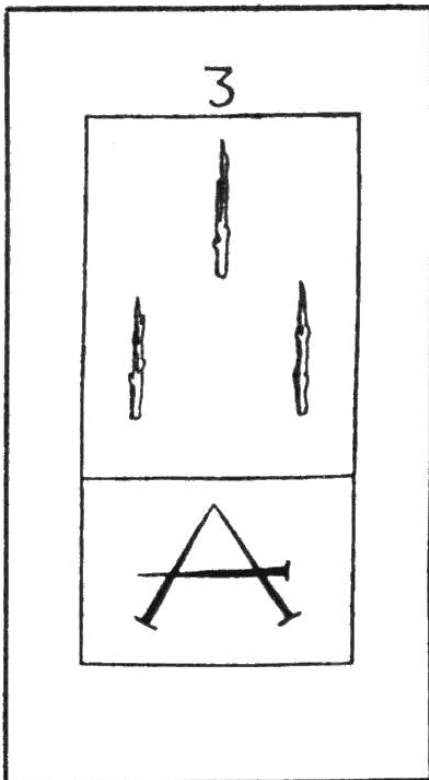
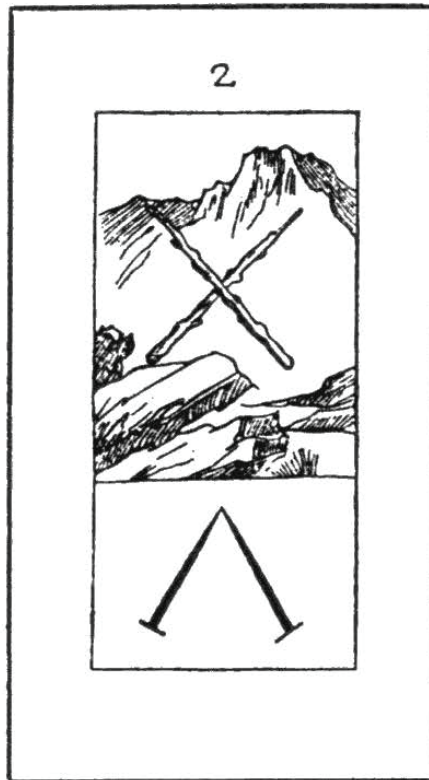
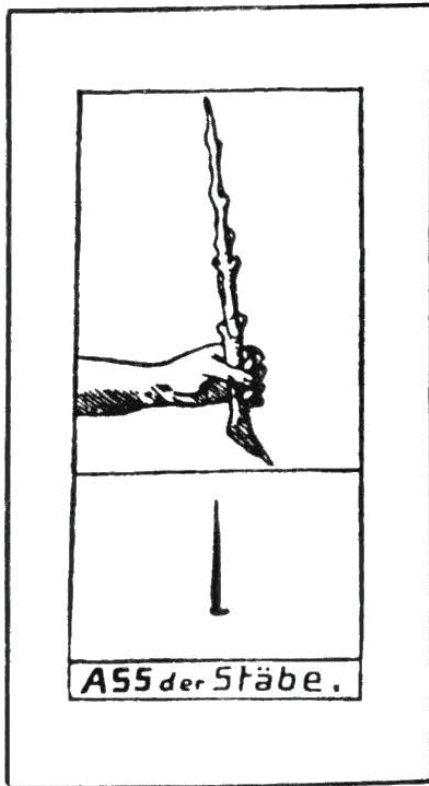
KÖNIGIN d. Stäbe.

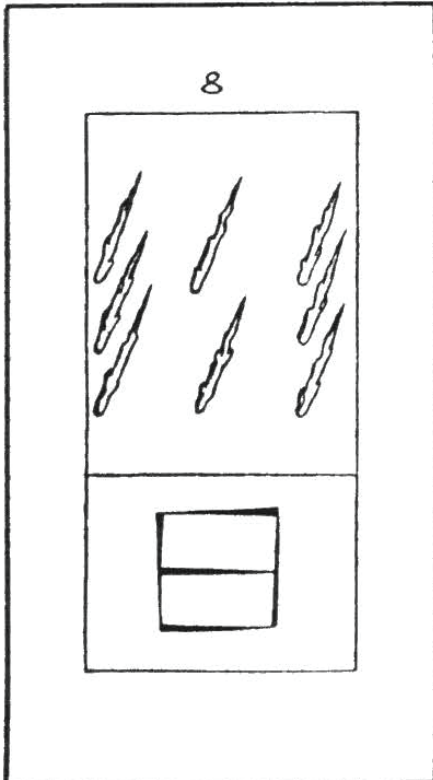
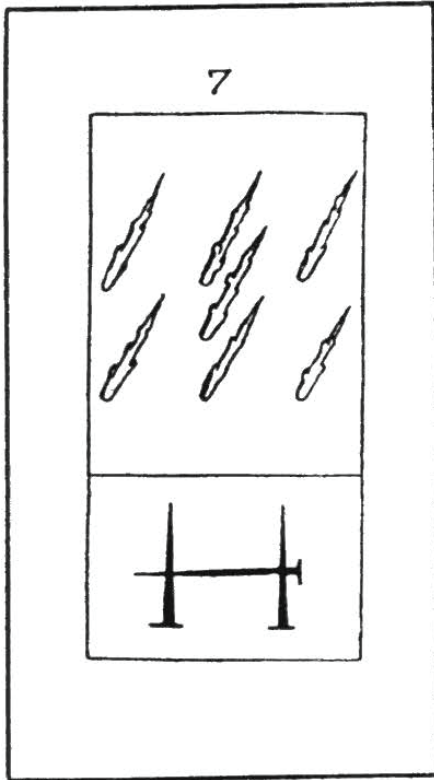
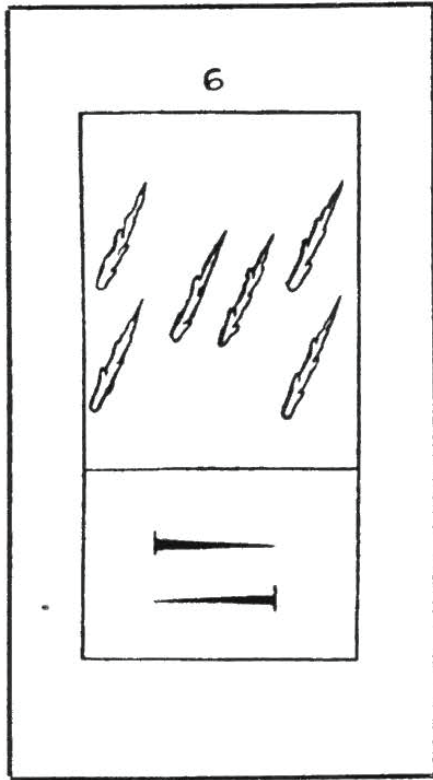
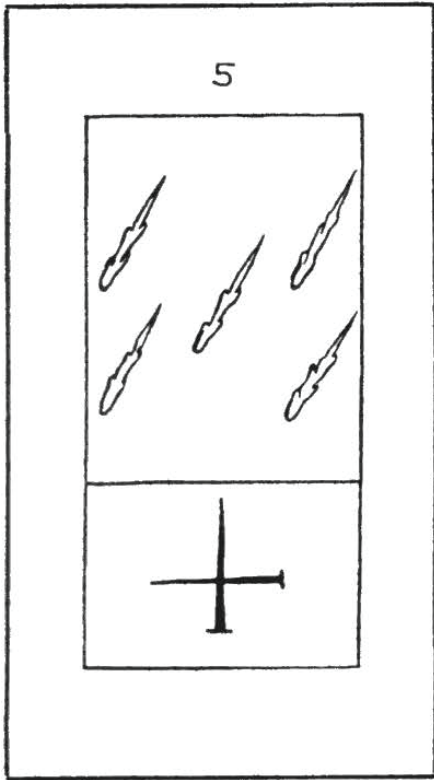


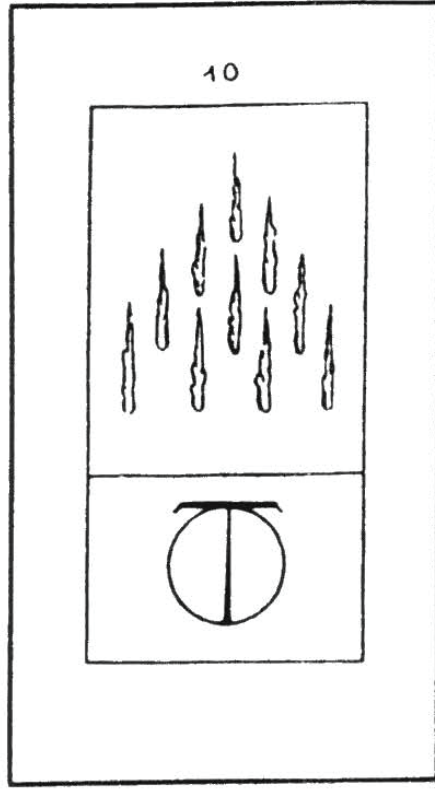
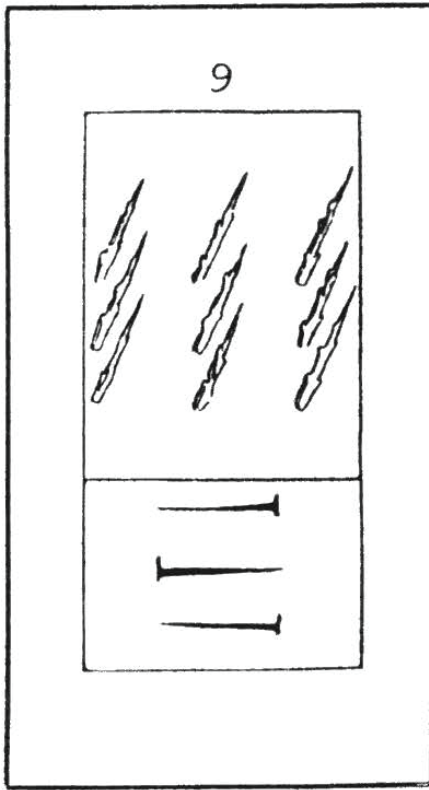
RITTER d. Stäbe.



KNAPPE d. Stäbe.









KÖNIG d. SCHWERTER



KÖNIGIN d. SCHWERTER



RITTER d. SCHWERTER



KNAPPE d. SCHWERT.

