



The Orange Luna Tarot

*Conceived by Nil Orange & Alejandro C. Luna
Illustrated and written by Nil Orange*

Dedicated to my father Johann (1922–1995)

Special thanks to Anna K. Wenzl, Lidia Diez & Elisabeth Zollner

© 201–2020 by Nil Orange

Opening lines to each chapter by Lou Reed, Magic & Loss, 1992

(www.aldielyrics.com)

	Preface	7	6	The Element of Water . .	61
1	The Fool	11	7	The Element of Air . . .	73
2	The Tetractys of Love . .	17	8	The Element of Earth . .	85
3	Strength.	33	9	Prosperity	97
4	The Tetractys of Fear. . .	39		Appendix.	105
5	The Element of Fire . . .	49		Bibliography	121

There's a bit of magic in everything and then some loss to even things out.

Preface

8 The Tarot is an ancient deck of playing cards mostly used for the purpose of Divination. Its history reaches back to medieval times and its iconography is rooted in the Italian Renaissance. It consists of 78 cards: 22 Trumps, 16 court and 40 pip cards. The spirit speaking through these ancient cards may be traced back to even older times of antique esoterics. In this little companion book I would like to present the ORANGE LUNA TAROT, a deck that combines the classic imagery of the Tarot of Marseilles while giving innovative iconography to the Minor Arcana. The Orange Luna Tarot was conceived by Alejandro C. Luna and me, Nil Orange. After publishing our first oracle deck, the VISUAL ZODIAC, which focusses on the astro-

logical symbolic language, the deck at hand is the second child of our Argentine-German teamwork. Again, the artwork was made by mixing pencil drawings with computer coloring. As there is so much written on the Tarot and as I am more an artist than a scholar, I think it is comprehensible not to give the meanings of each card in detail in this small booklet. There are lots of books on the market that explain in depth what the cards of the Tarot, Major and Minor Arcana, are all about. It may be suffice to give some keywords to the cards in each of the nine chapters in this manual. While refraining from writing an introduction into the subject of the Tarot, I will utilize the space here to provide you a variety of ideas and quotes from

10 different directions. For all of you who seek for a valid introduction in the Tarot I highly recommend the book *THE TAROT. HISTORY, SYMBOLISM AND DIVINATION* by Robert M. Place. Lastly, it seems appropriate to mention here the major influence in this version of the Tarot. While drawing the Major Arcana I was reading the *MEDITATIONS ON THE TAROT* by Valentin Tomberg. I scrutinized every image to stay true to his interpretations of the Tarot.

Würzburg, 08. November 2016

NIL ORANGE

A new face, a new life, no memories of the past.

1 | The Fool



Although Paul Marteau says in *LE TAROT DE MARSEILLES*, *»this card [The Fool] is not specified by any number, for it would be necessary to put »0« or »22«. It cannot be »0«, otherwise the Fool would then represent the universal indefinite, when he is actually mobile and symbolizes a passage of evolution. On the other hand, it cannot be characterized by »22«, i.e. by*

two passivities, employing inaction, which is absolutely contrary to the bearing of the personage represented on the card.» (q.b. A, p. 590) —we present the Fool with exactly this numbers »0« and »22«. Even more, we give this card the attributions of the last letter in the Hebrew alphabet and the first sign of the Zodiac as well. We do not do this without reason. John Cooke associated this figure with the »*Nameless-One*« or merely »*The One*« (q.b. D, p. 312) whereas Oswald Wirth characterizes the Fool as a person »*not belonging to himself and possessed*« and »*alienated in the full sense of the word.*« (q.b. H, p. 148). But speaking with Irene Gad, »*the Fool endures his fate patiently and carries the wanderer's staff, which is also the Hermit's. [...] The circle, the zero, symbolizes the cosmic*

14 *egg, bearing in it all germination.» (q.b. B, p.293).* I always think about the Fool as some stupid man who – in order to find something new – throws away all the highest earnings of The World and starts new with literally nothing in his hands but his experience and his fading memory. As he manages to make a living and succeeds in meeting ends, he becomes The Juggler, starting with what is in his hands, which is nothing but worn-out tools.

THE FOOL: A poor wanderer beginning a new chapter in his life.
Initiative, beginning, spontaneity

Magician take me upon your wings and ... gently roll the clouds away.

2 | The Tetractys of Love







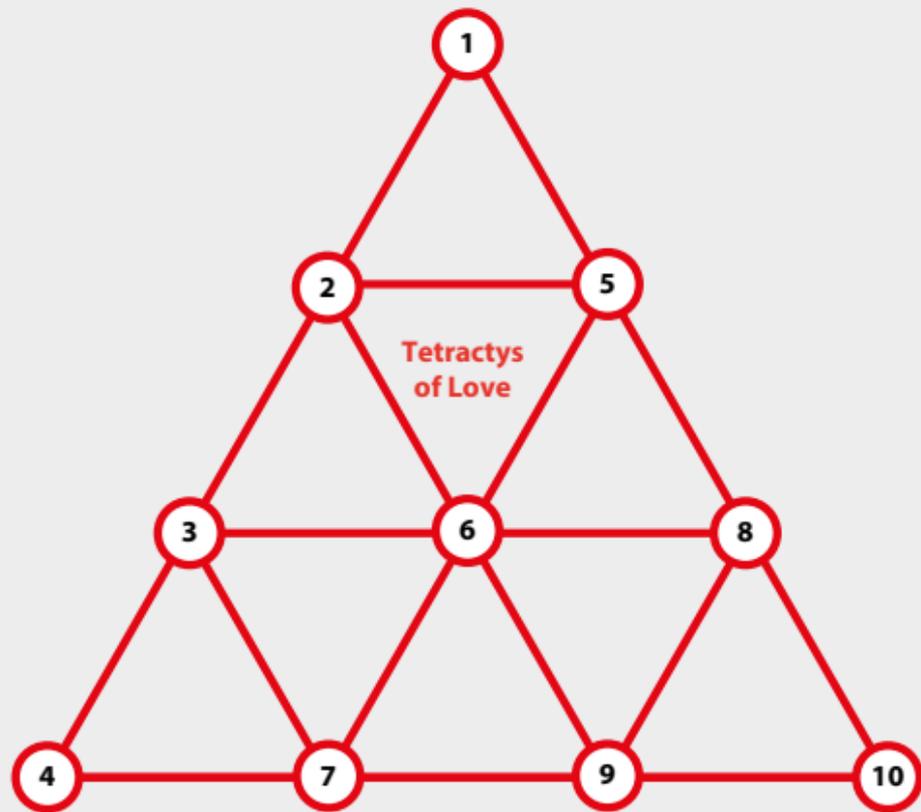


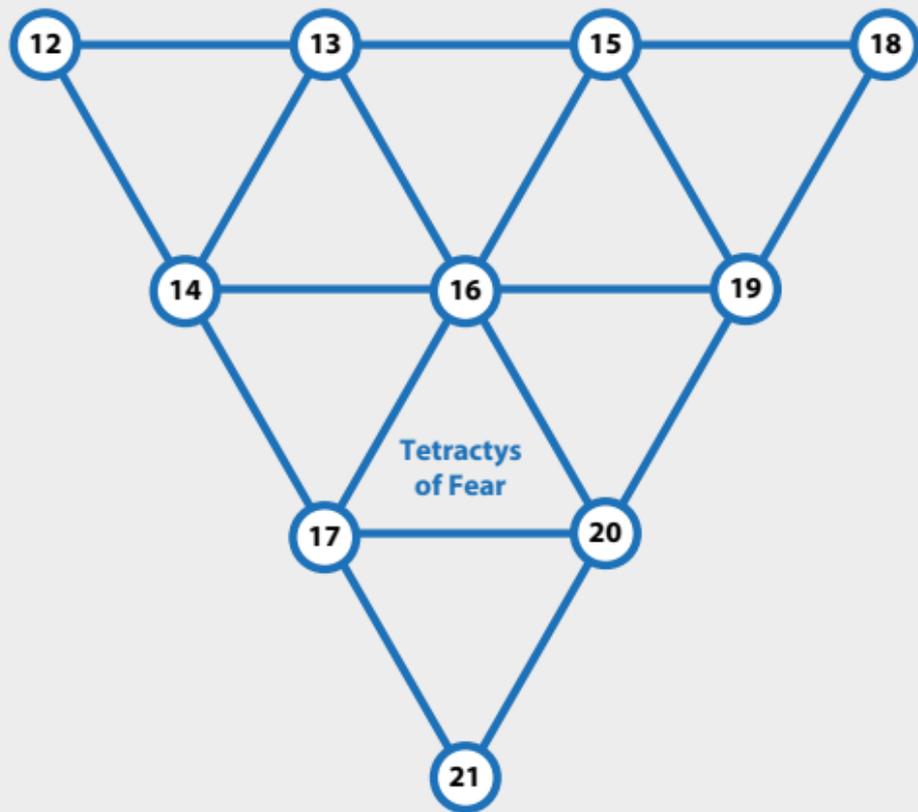
Not many references in the topic of Symbolism are as utile as the PENGUIN DICTIONARY OF SYMBOLS, which puts regarding the sequence of the Major Arcana of the Tarot: *»there is the solar path of extraversion and action, of practical and theoretical reflection upon practical motivation«* (we call it here the **Tetractys of Love**).

22 *»And then there is a lunar path of introversion, of meditation and intuition in which motivations are all-embracingly dictated by the senses and imagination« (we call it here the **Tetractys of Fear**). »The Tarot also appears to contain a number of basic archetypes— the mother (the Female Pope, the Empress, Judgement); the horse (Chariot); the old man (Emperor, Pope, Hermit, Judgement); the wheel (Wheel of Fortune); Death; the Devil; the house or tower (Tower, Moon); the bird (Star, World); the virgin, the Spring; the star (Star), the Moon; the Sun; the twins (Devil, Sun); the wing (Lover, Temperance, Devil, Judgement, World); the flame (Tower) ... What ever validity these different points of view may possess, we should never forget that the Tarot never submits to any one attempt to systemize it and it always retains*

something which escapes our grasp.» (Penguin Dictionary of Symbols by Jean Chevalier, p. 975)

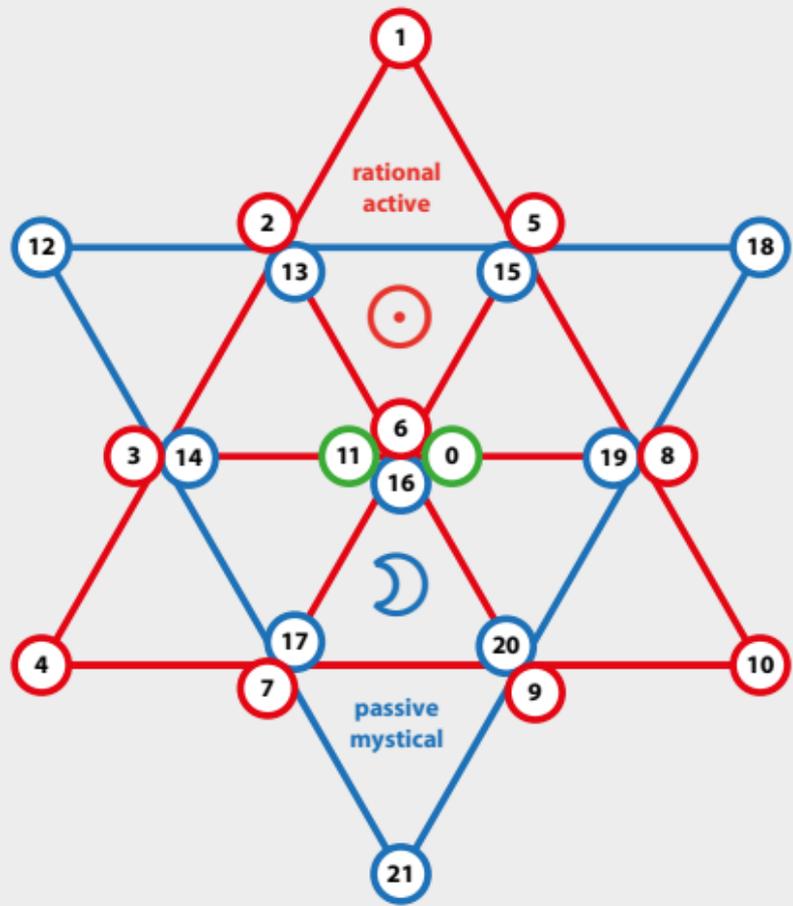
Knowing that the Tarot is open to thousands of interpretations I like to point out the following underlying structure I see in the Tarot: constituted by two antagonist forces and shapes of energy in form of the **Pythagorean Tetractys**. (see also: WWW.TETRAKTYS.DE): The Juggler and The World define the two poles of interference. The Lovers and The Tower take in the heart of those two antagonising directions: the principles of fusion and dissolution. In this order we see The Popess side by side with The Pope, and the cards of renewal and recovery as well, The Judgement and The Star. The corner





26 points are The Emperor and The Wheel of Fortune, and The Moon and The Hanged Man, respectively.

»How could a juggler have been put at the head of Tarot, marked with the number One, which is that of the First Cause ?« asks Oswald Wirth in his TAROT OF THE MAGICIANS and gives the answer: *»The visible Universe being but magic and marvel, would not his Creator be the Illusionist par excellence, the great Conjuror who dazzles us with his juggling ? (q.b. H, p. 61). [...] The artists who drew the Tarot liked contrasts. Beside the young blond Magician they placed a dark Priestess seated and shrouded in mystery; then comes the Empress shining in heavenly light and giving a full front view to contrast with the Emperor with his severe profile and dark beard. The frowning expression*



28 *of this sovereign makes us in turn, appreciate the Pope's face, jovial and full of charm.» (q.b. H, p. 74)*

The Lovers present a man who has to choose between virtue and sensuality while the cupid's arrow points at the right choice. »*The Master of the Chariot is a young man impatient to bring about progress who is curbed by Justice who favours order and is hostile to revolutions. The Hermit reconciles this antagonism by avoiding precipitation as much as he does immobility.» (q.b. H, p. 91) »The virtue and contemplation of the Hermit has brought him to a pinnacle of insight, and, from this hard-won perspective, he may now view the inner workings of life and learn what Fortune or Fate has planned for his future.» (q.b. G, p. 143)*

The Wheel of Fortune gives those who go down the hope to rise again and those who rise the fear to fall ... 29

THE JUGGLER: A chandler performing tricks to earn a living.

Will, activity, assertion, creativity

THE POPESS: A women dressed as a high priestess holding a book.

Intuition, insight, wisdom, prudence

THE EMPRESS: The emperor's pregnant wife holding a sceptre.

Birth, motherhood, fertility, fecundity

THE EMPEROR: A crowned leader sitting on his lonesome throne.

Order, stability, power, achievement

THE POPE: A spiritual head giving instructions to his henchmen.

Grace, humility, benignity, revelation

THE LOVERS: A man making his choice between vice and virtue.

Fusion, love, beauty, harmony

THE CHARIOT: A crowned conqueror parading in his chariot.
Success, journey, daring, departure

JUSTICE: A grand, crowned woman holding scales and a sword.
Justice, equilibrium, glory, virtue

THE HERMIT: An old, cloaked man holding a lamp and a staff.
Retreat, knowledge, introversion

WHEEL OF FORTUNE: A wheel of involution and evolution.
Luck, fate, change, unexpectedness

Gorged like a lion on experience, powerful from life.

3 | Strength



As we see the structure of the Tarot Trumps as a juxtaposition of two Tetractys, the one of Love and the one of Fear, the eleventh card »Strength« becomes the center of this polarity of these contradicting forces.

»Yes, strength, but what kind? The image is the classic medieval portrait of a human female and a male lion.

[...] this image speaks of harmony and mutuality, not domination or control. In part, this is a later image of the revered Egyptian sphinx, a lion's body (male or female, we can't be sure) with a female face, representing a unique and special synthesis where »Strength« is the mutual integration of both, not one dominating or subduing the other. Both are necessary for the manifestation of power in a creative and holistic sense. Each is a reflected image of the other; neither is superior or inferior; neither is higher or lower.» (q.b. E, p. 261)

Artur E. Waite and Paul Foster Case both argued that the central image of the Trumps has to be »Justice« as to show that this position has to refer to the idea of equilibrium, and therefore corrected the order of the Trumps by placing Justice as the eleventh card. But we rely

36 on the classic order of the Trumps (the Marseilles pattern) and simply emphasize that »Strength« symbolizes this idea of equilibrium in a much better way than this can be done by the Justice card. Strength is the real center of the solar and the lunar path of forces, of extraversion and introversion, of the Tetractys of Love and the Tetractys of Fear. In this geometric order every trump has its antagonist: The Juggler faces the World, The Popess faces the The Judgement, The Empress faces the Sun and so on. And finally, Strength becomes the antagonist of The Fool.

STRENGTH: A woman taming
and opening the mouth of a lion.
Strength, vitality, courage, intercourse

Footsteps so heavy that the world shakes, my rage instilling fear.

4 | The Tetractys of Fear









Regarding the sequence from the twelfth up to the twentyfirst trump as the Tetractys of Fear, the represented energies start at the traitor's trap and open out into the summit of the World card.

»The Devil is a little-understood card! As an inevitable feature of the human psyche, its unique, grotesque, and often frightening images of inte-

44 *rior shadow landscapes, hellish denizens, and apocalyptic mediators of radical transformation are reflections of an all-too-human tendency. As hellish imp, half human and half animal, or as brutal, violent minion of even more brutal powers of darkness, fear, and terror, this hungry ghost (as the Buddhists call him) reflects all the shadow images of our own self-projected cruelties on to those who fail, in one form or another, to live up to a variety of ideal ethical and cosmic models.» (q.b. E, p. 291)*

As **Angst** = Fear culminates in the Devil card, the next step is the Tower card: *»Everything decays, forest tumbles down to make the soil, planets fall apart just to feed the stars and stuff their larders and what made me think we're any better and what made me think we'd last forever— was I so*

naive ? Of course, it all unweaves ...» (XTC, The Wheel and the Maypole)

Every human tower finally has to crash, as long as it is built with dead bricks instead of living matter. Man should be a gardener not a mason. Nonetheless it is not inutile to build towers: the higher we build, the deeper we fall, but the Wheel of Fortune carries us back up ... And may we never forget: first we have to go through hell in order to arrive at some regained paradise, which is the World card, and – some call it **Foreverland...**

THE HANGED MAN: A traitor hanging down a gallows.

Inactivity, stagnancy, sacrifice, reversion

DEATH: A skeleton harvesting bodies with a scythe on a field.

Ending, transformation, death, rebirth

TEMPERANCE: A virgin pouring a liquid from vessel to vessel.

Balance, temperence, measure, patience

THE DEVIL: A winged demon subduing a man and a woman.

Bondage, slavery, shadow, failure

THE TOWER: A manned steeple struck by lightning.

Collapse, breakdown, destruction

THE STAR: A naked virgin pouring water on field and river.

Hope, faith, inspiration, promise

THE MOON: Eclipse of the sun
over crawfish and barking dogs.
Illusion, deception, gloom, mistake

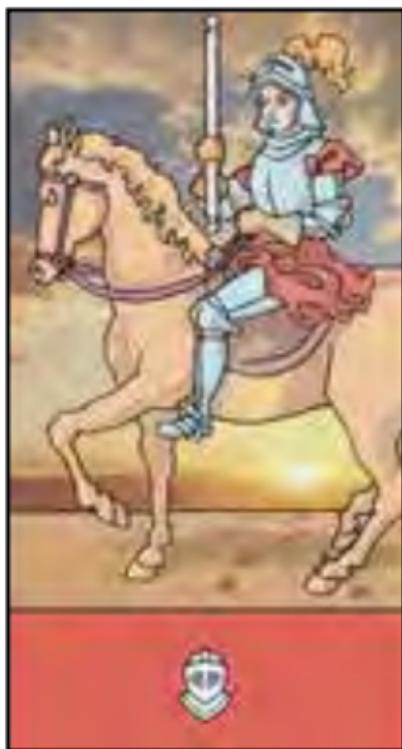
THE SUN: The sun shining on a
couple of twin children.
Confidence, satisfaction, contentment

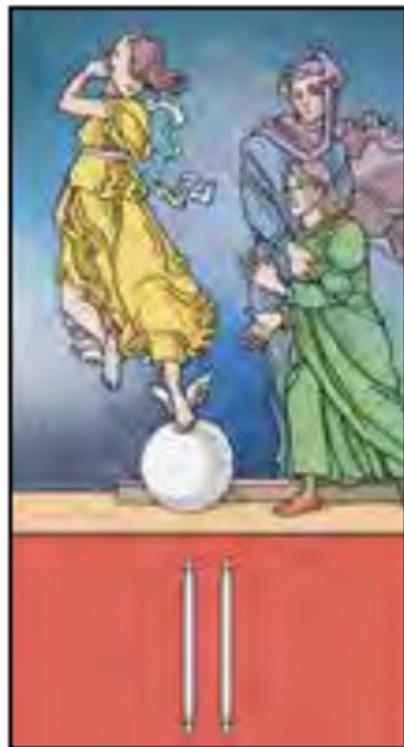
THE JUDGEMENT: A trumpeting
angel resurrecting a man.
Atonement, repentance, verdict

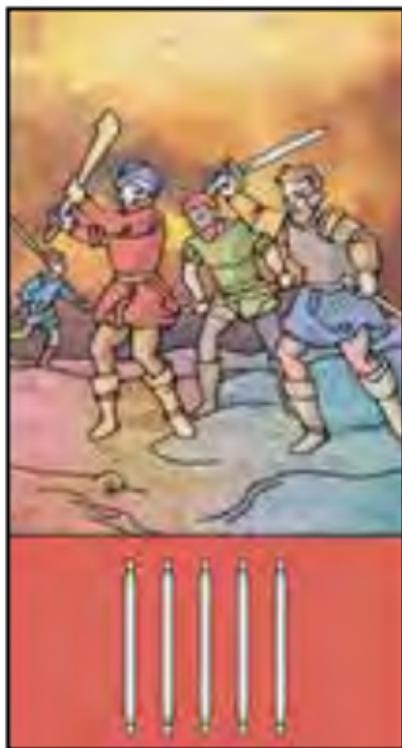
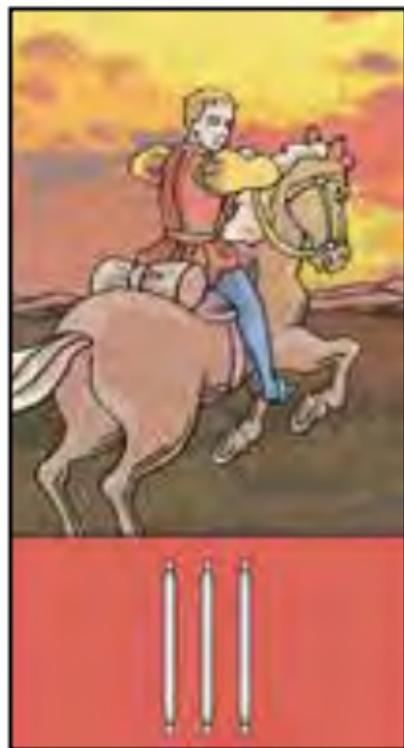
THE WORLD: A naked woman in
a wreath forming a quintessence.
Completion, crest, achievement

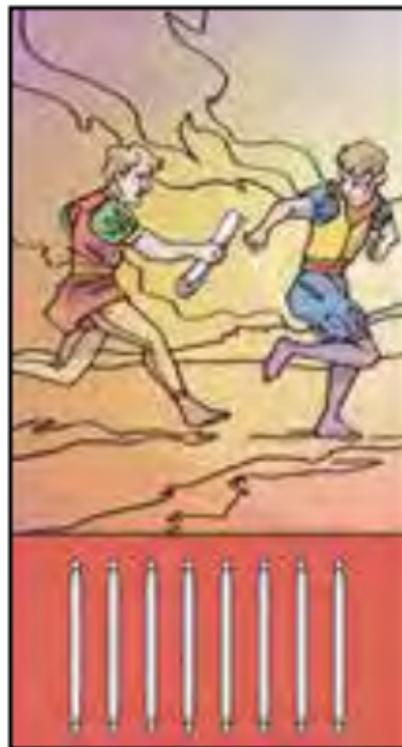
They're melting into one great spirit, and that spirit isn't dead.

5 | The Element of Fire











The difference between the Mayor and the Minor Arcana of the Tarot may be characterized by this idea: the 22 Trumps of the Mayor Arcana are like the hours of the day, while the 56 cards of the Minor Arcana are like minutes of the hour. There is even a tradition that implies that the »complete« Tarot consists of 24 cards: »Isis« or »Intuition« is the 23rd card and »Osiris« or »Truth« is the 24th card. (*Maria Szepes, Accademia Occulta, Munich, 2001, p. 207*)

Parallel to this idea the assumption could be made that there are four »missing« cards in the Minor Arcana, too. With four more court cards, four Princesses of the different elements, the Minor Arcana would add up to 60 cards. While this is merely speculative, the idea

56 is utile that the weightage of the Minor Arcana against the Major Arcana is that of the minutes to the hours.

The Suit of the Wands/cards is attributed to the element of fire, just as the Suit of Cups/cards is attached to the element water, the Suit of Swords/cards to the element of air and finally the Suit of Coins/cards to the element of earth. Fire, water, air and earth— antique thinking differentiates the whole Creation into these four qualities, and likewise the character of men. Medieval psychology divides the nature of men into four categories of temperament: choleric persons (fire), apathetic persons (water), sanguine persons (air) and melancholic persons (earth). There are more examples for this **Quadri-**

form (see also: WWW.QUADRIFORMISRATIO.WORDPRESS.COM): the symbols of lion (fire), eagle (water), angel (air) and bull (earth); the Evangelists Marc (fire), John (water), Matthew (air) and Luke (earth); the Zodiacal fix signs Leo (fire), Scorpio (water), Aquarius (air) and Taurus (earth); the Elemental creatures Salamander (fire), Undine (water), Sylph (air) and Gnome (earth); the Social classes Peasant (fire), Priest (water), Noble (air) and Merchant (earth); the virtues Temperance (fire), Prudence (water), Justice (air) and Strength (earth). This list of attributes could easily be prolonged much further ...

KING OF WANDS: A blond king pointing to his wand.

Fire, power, will, charisma

QUEEN OF WANDS: A blond queen holding a wand.

Illumination, sincerity, confidence

KNIGHT OF WANDS: A knight with a wand on horseback.

Adventure, passion, flashing

PAGE OF WANDS: A page holding a wand at the golden section.

Capability, potential, enthusiasm

ACE OF WANDS: The allegory of fire, a man with flames in his hand.

Creativity, opportunity, determination

TWO OF WANDS: A fleeing bald lady with a curl covering her face.

Opportunity, action, courage

THREE OF WANDS: A man on horseback starting a journey.
Departure, groundwork, exploration

FOUR OF WANDS: A man waving a large festive banner.
Celebration, development, desire

FIVE OF WANDS: A bunch of battling and struggling men.
Agitation, conflict, discord

SIX OF WANDS: A man being crowned with the laurel of success.
Success, appreciation, triumph

SEVEN OF WANDS: Two men facing each other for a duel.
Courage, rivalry, self-assertion

EIGHT OF WANDS: Two men running a messenger relay race.
Motion, action, velocity

60 NINE OF WANDS: Three knights
building a line of defense.
Resistance, defense, support

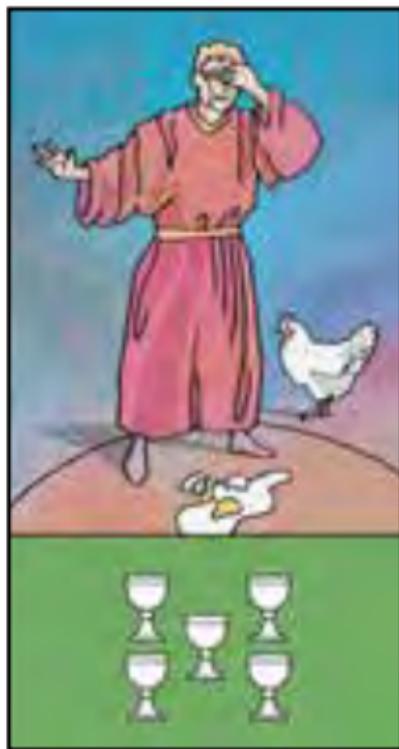
TEN OF WANDS: Men labouring
hard on a construction site.
Stress, overstrain, tension

If I close my eyes I can smell your perfume ...

6 | The Element of Water









66



Obviously the Suit of Cups is the second Suit in the Tarot. Louis Claude de Saint-Martin calls the number *TWO* an evil number in his book *DES NOMBRES (ON NUMBERS)*:

*»But to divide Being through the middle is to divide it into two parts; it is to pass from the whole to the quality of the part or the half, and it is here that the true origin of illegitimate twofoldness lies ... this example is sufficient to show us the birth of the number two – to show us the origin of evil... (p. 3).« (Louis Claude de Saint-Martin, *Des Nombres*, Nice, 1946, pp. 2-3)*

Referring to this idea, Valentin Tomberg argues: *»Does there not exist a legitimate twofoldness? ... a twofoldness which does not signify the diminution of unity, but rather its qualitative enrichment? [...] If God were only*

68 *One and if he had not created the World, he would not be the God revealed by the Master, the God of whom St. John says: God is love; and he who abides in love abides in God, and God abides in him. (I John iv, 16)« (q.b. A, p. 32f)*

Two is the number of Love, and therefore the Suit of Cups is the Suit of Love. Robert M. Place attributes the Suit of Cups to **Intuition**, one of the Personality types described by Carl Gustav Jung: *»Intuition is a talent for determining how a situation developed and where it is headed in the future. It is investigation directed toward the unconscious, which is often symbolized by the water. The introvert would tend toward roles of poet, mystic or psychic. The extravert would be more comfortable investigating society's unconscious and may become an adventurer, or entrepreneur. Prudence*

represents the wisdom found in the unconscious; that is why Plato believed wisdom is actually remembered. Plato would recommend philosophy and meditation to develop intuition.» (q.b. G, p. 173)

We may hint here to the fact that the summation of the Suit of cups is actually lying in the Card #42 **Harmony**— Harmony may be the biggest goal to achieve: *»... there are few bodies in which even a comparative degree of harmony can be said to exist.« (Manly P. Hall, Lectures on Ancient Philosophy, New York, First Jeremy P. Tarcher edition, 2005, p. 176)*

KING OF CUPS: A brunette king sitting and holding a cup.
Water, empathy, compassion

QUEEN OF CUPS: A brunette queen holding a sceptre and a cup.
Intuition, inner wisdom, shelter

KNIGHT OF CUPS: A knight with a cup on horseback.
Flow, sensibility, devotion

PAGE OF CUPS: A page holding and covering a cup.
Courtesy, tenderness, benevolence

ACE OF CUPS: The allegory of water, a woman at a fountain.
Spirituality, receptivity, harmony

TWO OF CUPS: A happy couple doing a festive dance.
Harmony, love, union

THREE OF CUPS: A fisherman capturing a golden fish.

Gratitude, pleasure, fulfillment

FOUR OF CUPS: A dull scholar forgetting that the sun shines.

Discontent, apathy, boredom

FIVE OF CUPS: A man mourning over a cracked egg.

Affliction, moaning, lamentation

SIX OF CUPS: An old couple with love still fresh and new.

Remembrance, nostalgia, recollection

SEVEN OF CUPS: A woman trying to catch butterflies.

Delusion, misapprehension, escapism

EIGHT OF CUPS: A man leaving his family for work abroad.

Abandonment, renouncement, abstinence

72 NINE OF CUPS: A man raising
his glass and giving a toast.
Happiness, optimism, charity

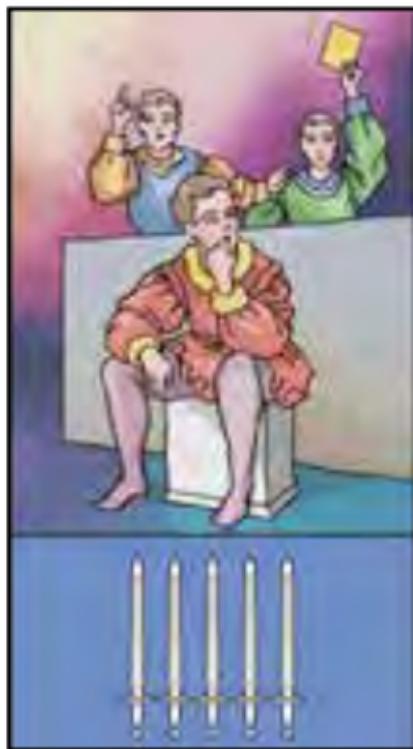
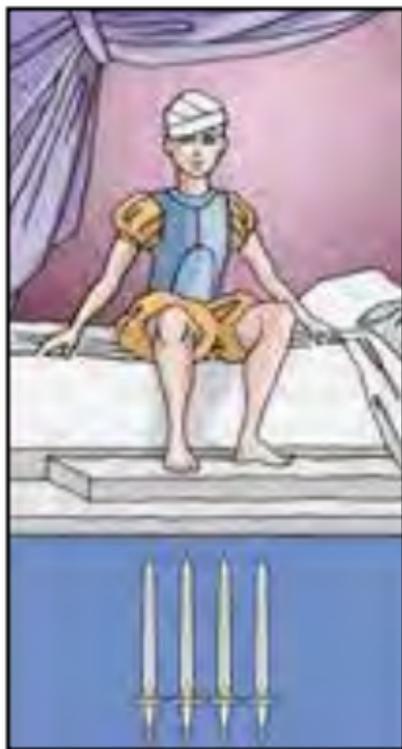
TEN OF CUPS: A bunch of
women celebrating a pageant.
Satiety, reward, completion

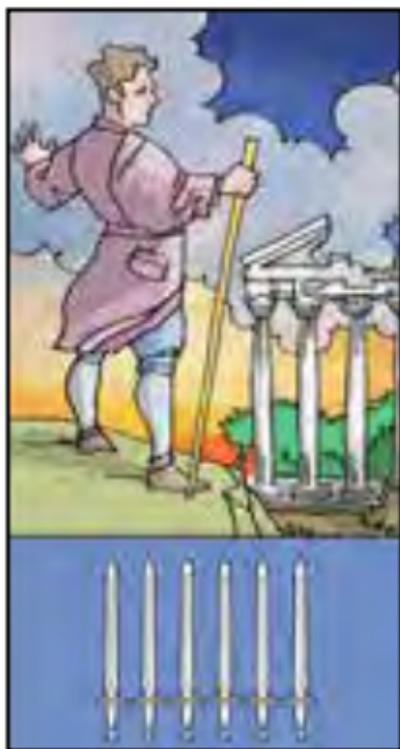
I see the Sword of Damocles is right above your head.

7 | The Element of Air











Referring to the element of Air in the Tarot there is the Suit of Swords. Thinking, investigating, exploring are keywords to this area of human endeavor, summed up in one word: science. *»The essential point in science is not a complicated mathematical formalism or a ritualized experimentation. Rather the heart of science is a kind of shrewd honesty that springs from really wanting to know what the hell is going on!« (Saul-Paul Sirag).*

I found this quotation in Cynthia Gyles' great book **THE TAROT: HISTORY, MYSTERY AND LORE** (p. 143). On page 163 she lines out **A TAROT HYPOTHESIS:** *»[...] the rules which govern reality at the quantum level are different of those we are familiar with in the natural world of*

80 *material phenomena. In some ways, quantum reality appears to be similar to the mystical perception of reality and to the magical description of the world. ☉ Time at the quantum level does not have a determined direction of flow from past to future. ☉ Because we are limited in our perception of time, matter, and energy by our dependance on the physical senses, we experience the natural world and the passage of time in specific ways, under normal circumstances. These perceptual limitations may be altered, however, under abnormal circumstances, by changing in brain chemistry and/or brain function. ☉ [...] Certain aspects of brain function, as well as certain aspects of reality, appear to be chaotic. There may be an interactive relationship (in itself chaotic?) between brain function and reality. Such a relationship might be analogous, at the level of*

the natural world, to the way in which observation affects events at the quantum level. © The human capability of knowing is not strictly an aspect of conscious awareness. The unconscious is also available of taking in, processing, and storing information. Unconscious knowledge is directly available to the body, and parts of the body also seem to receive and retain information.» (q.b. C, p. 163-164)

Each Suit culminates in a card of summation. We have seen card #42 as the goal of the water element; card #77 gives the summit of the element of earth, while vice versa #35 is top of the fire element and #63 for the air element. The prize for gaining knowledge is **suffering**.

KING OF SWORDS: A blond king holding a sword and a sceptre.

Air, discrimination, prudence

QUEEN OF SWORDS: A blond queen holding a sword.

Imagination, perceptivity, ingenuity

KNIGHT OF SWORDS: A knight on horseback attacking.

Change, critic, suddenness

PAGE OF SWORDS: A blond page lifting a sword.

Thought, insight, objectivity

ACE OF SWORDS: The allegory of air, a man with bird and butterfly.

Intellect, awareness, perception

TWO OF SWORDS: A woman balancing on a tightrope.

Equilibrium, contrast, balance

THREE OF SWORDS: A woman mourning in a graveyard.

Sorrow, weakness, strife

FOUR OF SWORDS: A man on a bed recovering from an illness.

Recovery, rest, retreat

FIVE OF SWORDS: A man not noticing what is going on.

Incapacity, passiveness, setback

SIX OF SWORDS: A man discovering an antique temple.

Understanding, realisation, finding

SEVEN OF SWORDS: A man with book hiding behind a mask.

Cleverness, astuteness, insidiousness

EIGHT OF SWORDS: A man handcuffed to a block of stone.

Bond, manacles, restriction

84 NINE OF SWORDS: A man
suffering from nightmares.
Suffering, harm, nightmare

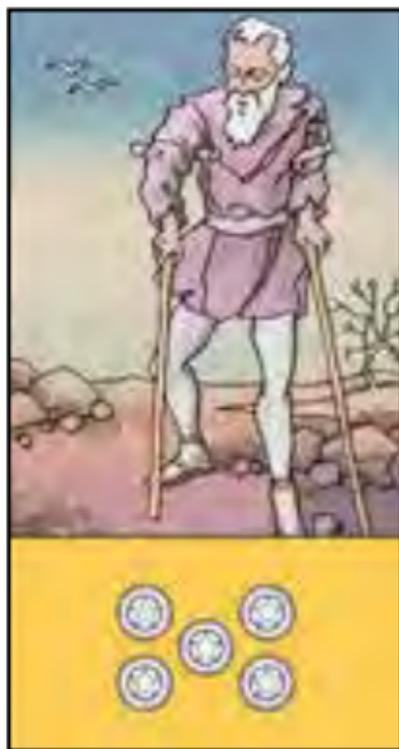
TEN OF SWORDS: A woman on
the verge of committing suicide.
Ruin, desaster, pain

It must be nice to be steady, it must be nice to be firm.

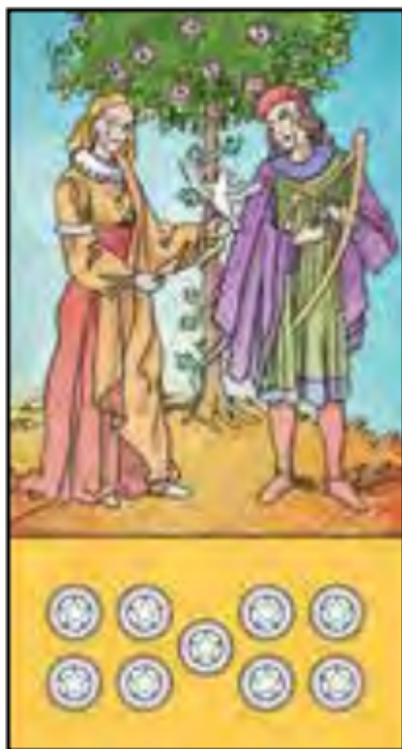
8 | The Element of Earth











All of the Trumps of the Tarot are numbered, (except of course the Fool, who stands on his own)_ now why did we number all 78 cards of the ORANGE LUNA TAROT? First, this isn't a new idea. It is just the way Jean-Baptiste Alliette did it. Second, there is an important reason to this: it is because *»the Tarot is a pictorial*

text-book of Ageless Wisdom.» (Paul Foster Case, The Tarot, a Key to the Wisdom of the Ages, New York, Jeremy P. Tarcher edition, 2006, p. 1)

A book with numbered pages is much more easilier to handle than one without numbered pages (even more when the book usually isn't bound, by the way). But what is the correct sequence of the cards? A very good question. Anyway I state that every new Tarot deck has such an hierarchical ordering system: it is simply the order when You open the package of the deck the first time. It was one of the great examples of the professional support of my dear & longtime friend and co-author Alejandro C. Luna: it was him to introduce me to the harmonic order of the ORANGE LUNA TAROT. I think it is simply

92 the traditional Argentine order of the cards, but maybe there is much more to this which cannot be told here.

When I visited Hajo Banzhaf, the famous German Tarotist late in the hot summer of 2001 in Munich – I presented him my concept of the FIGURA MAGICA, allegorical astrological portraits which were the precursors of the later oracle-deck VISUAL ZODIAC – he gently invited me to select a book out of his library. Mr. Banzhaf venerated every visitor to do so, well and I chose his groundbreaking masterpiece THE JOURNEY OF THE HERO. Unfortunately he didn't have any more copies of this book, so he said I can take whatever I want. I let my eyes wander around in his charming working studio with

all those books, souvenirs and talismans. Feeling like a child, I soon made a decision and Mr. Banzhaf was astonished, and then he smiled: I did ask him to give me a small phial of some essence. Oh, he said, that is simply VERVAIN, herb-of-the-cross. I never heard of it — »EISENKRAUT« in german — I carefully opened the glass and smelled and took a deep breath: now I know it is also called purpletop vervain or—— **ARGENTINIAN VERBENA.**

KING OF COINS: An enthroned king holding a coin.

Earth, endurance, responsibility

QUEEN OF COINS: A brunette queen holding coin and sceptre.

Pleasure, enjoyment, fertility

KNIGHT OF COINS: A knight on horseback presenting a coin.

Persistence, realism, ambition

PAGE OF COINS: A brunette page presenting a coin.

Health, sensuality, prosperity

ACE OF COINS: The allegory of earth, a woman with cornucopia.

Plenty, luck, skills

TWO OF COINS: Two men interchanging coins.

Exchange, fluctuation, mutation

THREE OF COINS: A man painting with brush and easel.

Dedication, aptitude, craft

FOUR OF COINS: A greedy man clawing for moneybags.

Materialism, avarice, parsimony

FIVE OF COINS: A crippled old man walking on crutches.

Restriction, exclusion, crisis

SIX OF COINS: A woman feeding poor people in a soup kitchen.

Generosity, charity, philanthropy

SEVEN OF COINS: A man busy drudging in a vineyard.

Effort, ordeal, frustration

EIGHT OF COINS: A letterpress printer working in his studio.

Ability, dexterity, craft

96 NINE OF COINS: A minstrel making music for a lady in a garden.
Gain, merit, joy

You have to be very strong cause you'll start from zero, over and over again.

9 | Prosperity



Kosmos (κόσμος), the Greek word for »uni-verse« or »order« builds a bridge to the final card in the Tarot sequence. Using the art of isopsephy we connect this word with the idea of **success** and **well-doing**, furthermore the **Godhead** and the term— **You!** Benewell Wen points out this final card is about *»long-lasting*

wealth and prosperity« (q.b. F, p. 227). Providing the keywords »*stability, alliance, aristocracy, urbanity*« and »*prestige*«, Wen also connects this card to »*dynasty*«. It is clear that this is not only the »*pinnacle of success*« but much more, the point where a new family is founded, a new branch is established: it is exactly the day man's wife gives birth to a firstborn child.

A symbol often used by the Elders in depicting the Kosmos and the Universe is the **Ouroboros**, the snake biting his own tail. The serpent is also the occult enigma of the **magical agent**. As we reach the summation of the sequence of the Tarot in this chapter, please let me give the word to Valentin Tomberg: »*The seven miracles—the wedding*

100 *of Cana, the healing of the nobleman's son, the healing of the sick man at the pool of Bethesda, the feeding of the five thousand, the walking on water, the healing of the man born blind, and the raising of Lazarus—did not have the serpent as their agent, nor was the brain the instrument of their accomplishment, nor was cerebral intellectuality the source of their initiative. The agent here is the dove, i.e. the Spirit which is above the brain, above the head, and which descends upon the head and remains there—the Spirit which transcends cerebral intellectuality. The Spirit is the source of initiative and, simultaneously, is the agent and instrument of divine or sacred magic. Therefore I ask myself—and I ask you, dear unknown friend— why occultist authors have not directed their zeal, fervour and ability to serve the cause of the dove, instead of that of the*

serpent ? Why have they not recognized the great agent of sacred magic, which has certainly demonstrated that it is called to illumine, heal and transform the world ? Why did the Theosophical Society, which values truth above all belief, not chose the dove of the Holy Spirit as its standard ? Why was the dove of the Holy Spirit, which is the very principle of universal spirituality, not chosen instead of the serpent biting its tail ? Why did Stanislas de Guaita not write a book entitled »The Dove of the Gospel« ? Why did Eliphas Lévi not refer to the new great magical agent, the dove, which is called to replace the ancient magical agent, the serpent ? Why did H.P. Blavatsky refuse to see that there are two principles of cosmic energy, that of »fohat« or the energy of the serpent, and that of the Holy Spirit or the energy of salvation ? Even if the »Stanzas o

102 *Dyazan*« do not make any mention of it, are they to be taken as the only source of truth? And is the testimony of prophets, apostles and saints for over three thousand years for nothing! ?» (q.b. A, p. 250)

In closing this chapter we might gingerly hint, that— in respect of what was lined out before— it is obvious that a third symbol may be postulated, a symbol that perhaps might synthesize the meanings of the dove and the serpent: the **Amphisbaena** (αμφισβαινα); the snake with two heads (or, as Hugh Lofting labeled this creature in his children's book **DOCTOR DOLITTLE: Pushmi-pullyu**) is neither self-devouring nor self-nutritioning, but—
—— it kisses itself ...

TEN OF COINS: An acclaimed
artist is getting hailed.
Prosperity, wealth, dynasty

But there are things that we can't know, maybe there's something over there.

Appendix

106 As Mark Filipas showed in detail, *»the Tarot of Marseilles bears a demonstrable parallel to the 22 letters of the Hebrew alphabet, in that its allegorical subjects can be found in alphabetical order within the medieval Hebrew lexicon.«* (Mark Filipas: *Exploring the Alphabetic Tarot*, 2002)

This approach he called the **LEXICON THEORY**:

»Was the Marseilles pattern based intentionally upon the lexicon ? [...] ☪ The Marseilles subjects can be found in alphabetical order within the Hebrew lexicon, yet cannot be found in such order when the letters and Trumps are correlated arbitrarily. [...] ☪ Virtually every element in the designs can be found in alphabetical order, yet cannot be found in such order when the letters and Trumps are correlated arbitrarily. [...] ☪ The majority of Mar-

seilles Trumps show visual similarities to the shape of its corresponding Hebrew letter, yet a majority of similarities does not appear when the letters and Trumps are correlated arbitrarily. © The majority of Marseilles Trumps illustrate the literal meaning of its corresponding Hebrew letter. These meanings are not those presented in any Tarot books to date but can be found only in medieval Hebrew sources [...]«. As his work EXPLORING THE ALPHABETIC TAROT is not easy to find we would like to present an overview of his study, which was available on the web for many years but now is offline. Having made a backup of his website while still available I am able to present some extraction here. We consider his theory very relevant and hope to bring it back to publicity. What is

108 presented here are some keywords of the cards that show the parallel between the Trumps of the Tarot and the Hebrew alphabet.

TRUMP I —

Jugglery, Magic tricks —

אחיזת עינים

Bench —

אצטבה

Cup —

אנפק, אנבג

Knife, Dagger —

אגרת, אגרת

TRUMP II —

Sibyl, Seer —

בעל הזיה, בעלה, בדק

Reader of the Scriptures —

בעל קריאה

Book —

ביבלוס

Temple veil, Curtain —

בניתא

TRUMP III —

Queen —

גבירה

Ball-shaped knob on cane —

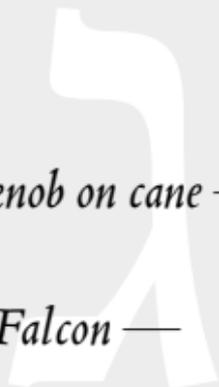
גלה

Bird of prey, Falcon —

גס, גז

Wing —

גף, גדפא

*TRUMP IV* —

Duke —

דוס, דכס

Profile —

דיוקן

Beard —

דקן

Crown —

דיר



TRUMP V —

Pontiff —

הגמון

Faith —

הבטחה, האמנה

Temple —

היכל

Bishops (the two figures) —

הגמון

TRUMP VI —

Love —

ודע

Confession of love —

ודוי אהבה

Marriage —

וגוהי

Couple —

וגוהי

TRUMP VII —*Triumph* —

זכי, זכה

Military Guard —

זקיף

Crown —

זיר, זור, זר

War Horses —

זרזיר

TRUMP VIII —*Judgment, Verdict* —

חלט, חיתוך

Judge —

חכת

Sword —

חרב

To weigh —

חשב

TRUMP IX —

Time —

טמפו

Elder —

טוב, טב

Prayer cloak, Cloak —

טלית, טריגון

To shine —

טוף

TRUMP X —

Lynx, or Oracle Wheel —

ינקס

To ascend, rise to power —

ירש

To prevail, to have power —

יכל

To descend, to become poor —

ירד

TRUMP XI —*Strength* —

כף, כחיות, כח

Lion —

כפיר

To restrain, subdue —

כבש

Crown —

כליל, כותרת

TRUMP XII —*Traitor* —

ליטירין

Capture, Snare —

לכד

Punishment —

לקות

Bound, Tied —

לגטו

TRUMP XIII —

Death —

מיתה, מות

Corpse —

מת, מית

Reaper —

מקצרה

Scythe —

מגל

TRUMP XIV —

Temperance —

נזירות, נתחסם

Flowing water —

נזל, נוזלים, נוב

To pour out —

נתך, נסך, נגר

To fill up —

נטף

*TRUMP XV —**Satan —*

סטנ

Ring for attaching yoke —

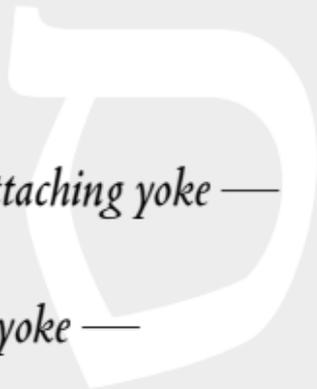
סומך

Rope of a yoke —

סמיון

To attach, to tie together —

סום

*TRUMP XVI —**Flash of light —*

עדי

Fortification —

עיר

Attacked by fire —

עיכול

Crown —

עטרה



TRUMP XVII —

Pleiades —

פלידות

Paradise —

פרדס

Nakedness —

כשט, פרס, פיעור

Stream, Spring —

פלג, פיגי

TRUMP XVIII —

Conjunction —

צרוף

To eclipse —

צלל, צאל

Great Darkness —

צלמות

Droplets —

צחצוח

*TRUMP XIX —**Summer —*

קִיץ

Castor (♊ Pollux) —

קִסְטוֹר, קִיקִיּוֹן

Children —

קִטְנוּתִים

Wall —

קִיר, קוֹפִיא

*TRUMP XX —**Sounding of the trumpet —*

רֵאֵעֵתָא, רוֹעַ

Raziel, the Herald Angel —

רִזְיָאֵל

Spirits of the Dead —

רְפָאִים

Tomb, Resting place —

רְבֻצַּת

TRUMP XXI —

Portal of Heaven —

שער השמים

Heaven —

שמים

Plaited branches —

שער, שובך

Naked, Barefoot —

שולל

TRUMP XXII —

Folly —

תפלה, תהלה

Fool —

תורמון, תרדא

Vagabond —

תועה

Knapsack, Travelling bag —

תרמיל

What good are these thoughts that I'm thinking ...

Bibliography

- A *Valentin Tomberg, Meditations on the Tarot*, ISBN 1-58542-161-8
- B *Irene Gad, Tarot and Individuation*, ISBN 0-89254-110-5
- C *Cynthia Giles, The Tarot, History, Mystery and Lore*,
ISBN 0-671-89101-4
- D *Ronald Decker, Michael Dummett, A History of the Occult Tarot*
ISBN 1-4683-0859-4
- E *Lee Irwin, Gnostic Tarot*, ISBN 1-57863-030-4
- F *Benebell Wen, Holistic Tarot*, ISBN 1-58394-835-4
- G *Robert M. Place, The Tarot: History, Symbolism, and Divination*,
ISBN 1-58542-349-1
- H *Oswald Wirth, Tarot of the Magicians*, ISBN 1-57863-531-3

