

I wrote this book primarily for myself, hoping that during my further reincarnation, these thoughts will already be known in the world, and I will be able to find them easily.

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Magic and Tarot

The concept of magic evokes fear and negative feelings in many people. Since I will use the concept of magic very often in this book, it is appropriate to shed light on the true and original meaning of the concept in a few sentences. The term magician in the ancient sense denoted a man on the path of knowledge and wisdom, which has remained in the word magister to this day. Later, a form of knowledge that focused only on the physical, measurable and provable things, emerged from this general concept and the sciences known today were born. By this, magic took on the role of mystical and not just material-related knowledge and practice. Simply put, magic is nothing but spirituality, the science of the spirit. See the article "Soul or Spirit" in this regard.

Most of the fears and worries surrounding the concept of magic are caused by the fact that pure magic has always been accompanied by low-order or negative practices that have tried to use real pure magic only at a very low level, unknowingly or to achieve negative goals. As a result, the concept of magic has almost lost its true positive meaning, but has not ceased to exist. Many may ask, how can it be that the Bible warns everyone against the practice of magic, because it is seen as a disgusting thing in front of God?

This is although not true. The word magic appears in only one place in the Bible and in a positive sense - to which we will return - and in every other place it rejects the practice of polluting and exploiting magic as a loathful thing that abuses divine powers (Leviticus 19:26, Deuteronomy 18:10, Daniel 2: 2, forum, etc.). The most common reasons for this misconception are the inaccurate Bible translations and the fact that unknowing people automatically associate everything that is caused by some superhuman phenomenon with magic. Here I do not wish to analyze all the texts of the Bible in this connection, because it would be very extensive. I have chosen only one, which is verse 15 of chapter 22 in the book of Revelation. This is translated by many Bible translations as having dogs and those who do magic outside. In many Bible translations it says: "Outside are the dogs, those who practice magic arts." Although most new Bible translations use the word "spiritualism" correctly. The original Greek word is "*pharmacoí*," and literally meaning one who uses a narcotic or intoxicant to achieve some state of self-indulgence. The correct translation of it may be the spiritualist. It is important to know that spiritualism is clearly a negative thing in terms of magic and a magician never descends to the point of dealing with spiritualism.

The word magician appears only once in the Bible when The Wise Men of the East come following the Star of David to visit the Messiah. The original Greek text contains the word magician (*magoi*), so the gospel speaks of eastern magicians (Matt. 2: 1). Jesus and his parents not only accept the gifts of the magicians, but the magicians receive a divine inspiration in their dreams telling them to go home in a different direction. There is no example in the Bible of a divine dream appearing to those who are not dear to God (Numbers 12: 6).

With this, the Bible itself says that the representatives of magic were among the first who knew about, waited for and bowed their heads in front of Christ. I think we have thus unequivocally shed light on the true connection between true magic and the Christian faith.

Tarot cards are known as an initiation symbol system. Initiation happens by people learning to distinguish the forces which are the practical foundations of magic. According to magic, spirit and mind are forces effecting not only the reasoning of a man, but also the matter. Of course, this is not

an ordinary mind. Simply put, magic is precisely the science of these, the practical path of development that does not rely solely on the known sciences.

Tarot describes the milestones of development, the different forms of wisdom and the philosophy of its practice with 10 simple philosophies. Each card symbolizes an intellectual system, a way of thinking, a dimension existing in the universe. These forces are above the material world and constantly affect our world, but their impact is not a mechanical process, because they have their own consciousness and intelligence. The image of these mental and spiritual forces is planted precisely within us. It is not a coincidence that we use the decimal number system or that we have 10 fingers. Divine powers and revelations, on the other hand, appear not only in man, but in substance, on earth, in all forms of life, everywhere around us.

A Tarot card is of course just an aid which gives a simplified insight into magical evolution. The rest depends on how we continue our journey. Franz Bardon, a master of Moravian descent, was the one who succeeded in publishing works about the deeper meanings of Tarot. He shows the true connection between magic and Tarot in his books. His work is a milestone in the history of mankind, although mankind has not been very aware of its significance.



"The Journey of the Magi" (1894)
by James Joseph Jacques Tissot (1836-1902)

Tarot and synchronicity

The word “mantica” means the ability to predict future and decipherment of signs. Although prediction in the Hungarian language is related to good advice and indication, everyone understands it as fortune-telling, which is not the same. Judging the future is never a goal, nor is it the right thing to do. Unfortunately, most people who deal with tarot try to decipher the future, but with this attitude they only hurt others and themselves. The correct way should be only the analyzing of present energies and signals and taking those in consideration. Although it is possible to predict the future like this, but knowing the future does not help anyone. What can really help is the analysis of the current situation, what needs to be paid attention to, what needs to be restrained, what needs to be amplified, what needs to be understood and what to be aware of. Most people, of course, are averse to these things, because they see a prophecy or a self-fulfilling prophecy in it, but this is not the case when tarot is used correctly. Another unfortunate thing is that tarot is often unknowingly or by spiritualistic methods abused by many. Today anyone can use tarot, but most of the time one has a very little knowledge in the interpretation of connections and analogies and usually relies only on mere intuition and impressions. Like everything in magic, mantica has its own rules, too. Among the forerunners of the above-ground zone Elipinon (virgin zodiac sign 23 °) is the one who represents this science.

Most mystics explain the legitimacy of the mantica (divination) with C. G. Jung’s theory of synchronicity, although this theory does not provide a satisfactory explanation of why strange events occur which are seemingly completely independent, yet one event indicates the other. This is the case, for example, when a watch in the hands of a family member stops when a person dies.

As we know from the relationship between magic and tarot, our world is not operated only by physical processes. Mental and astral energies are constantly affecting our physical world. This effect occurs on several levels at the same time, in our thoughts, in the thoughts of our acquaintances, in our dreams, in intuitions and in various seemingly random events around us. Who wouldn’t have heard a story when someone felt that something was going to happen to their family member or something had happened. Is it by chance? For science, almost anything is random or irrelevant that cannot be repeated under the same conditions. However, what can be repeated under exactly the same conditions in a human’s life?

The legitimacy of mantica is surprisingly supported by the Bible, too. On the one hand, it condemns dream-readers, superstitions, conjurers and astrologers who tell prophecies based on certain signs, usually for money. On the other hand, we can read this in the book of the wise Solomon: "The lot is cast into the lap, but its every decision is from the LORD"(Proverbs 16:33). From all this, however, it would be a mistake to conclude that everything is predetermined and thus there is no free will. (Regarding the relationship between prophecy and free will, it is worth reading 1 Samuel 23: 12, 13). In this connection, we also know that the land of the covenant was also divided among the tribes of Israel by a lot, and in the history of Israel the high priest, in several cases, with the help of Urim and Tummim inquired about the will of God. However, drawing lots from malice has never been effective (Esther 9:24).

A well-known story is that of the prophet Jonah, who should have gone to Nineveh at God's command, but in his fear he boarded on the first ship, which set off in the opposite direction. Jonah fell asleep on the ship while the ship got into a huge storm. The people on the ship, seeing the strange storm, drew lots to decide for whose sin they got into such a great danger. The choice fell on Jonah, who slept downstairs. Awakened, Jonah confessed his sin and asked to be thrown into the sea himself.

It once happened that a warrior stole from forbidden gold during the Canaanite military campaign (Joshua Chapter 7). Because of this, Israel later lost a battle and Joshua turned to God with a prayer to find out why they had lost a battle. God told Joshua that someone had stolen the gold that was forbidden and therefore they lost the battle. What is interesting to us in this story is that God did not tell Joshua who the perpetrator was, but left it to fate. The next day the high priest chose the culprit by drawing a lot with the help of Urim and Tummim. At first they cast lots among the chiefs of the 12 tribes of Israel, then among the leaders of the tribe, etc., until they finally got to a warrior named Achan.

My question is this: Why did God leave this to a series of raffles? Why didn't he just tell the thief's name? More than likely he wanted to teach people to see how chance can be used by divine trust (see: Proverbs 16:33).

After the Assumption of Christ, the apostles chose Matthias also by a raffle, to take the place of Judas (Acts 1:26). **From this we can see that even the apostles believed that chance could be influenced by God.**

The correct use of mantica is not a prophecy based on gullibility, but the exploration and analysis of current events and contexts by the forces around us and the trust, practice and faith which all rely on the help of the Divine Providence.

How to interpret the drawn cards correctly?

As we know, each card can have both positive and negative meanings in a given situation (it is wrong to believe that there is the same number of good and bad cards in tarot). The correct interpretation is always shown by the other cards. The most common is the 10 cards spread, a form known as the Celtic cross. This form is analogous with the tenth card, the Wheel of Fate. This has made it very popular as it is related to one's life path and mission. We never interpret the cards as what will happen! Stick to the energies at each position. Once we have thought about all the cards, we need to see the main thought of the cards, one main message. We need to feel the energy of this main message, but in such a way that the energy of each card fits exactly into this unit and we can also justify it. If that doesn't work because the cards are so to speak "bouncing," it is needless to say anything. There can be several reasons for this, and you don't have to be embarrassed about it, you just have to accept that it's not the right time for a reading.



Of course, a lot more could be said about this, but here I just wanted to draw attention to the most important thing: the right interpretation. I only mentioned this topic here, because most people who use tarot, usually get familiar with the cards because they want to practice fortune telling.

However, I have some bad news for those who think TAROT will tell them the future. No, it does not tell. It only brings up things that would be good to think about in a given situation and how we should handle those possible energies. It is similar to astrology, there are effects and influences on people, but the stars do not determine anyone's future either. Perhaps someone would say that then it is worthless. Yes, it is worthless to someone who doesn't want to think about herself/himself, just wants a response whether to go right or left, wanting to pass the decision on to someone else. We must take responsibility for our decisions. We need to live consciously, for which a tarot reading reveals only one possible aspect. Man has already reached the level where he must learn to control his own destiny, for which he has been given every opportunity. For this the gates of wisdom have already been opened.

A brief historical overview of the most important Tarot theories



The hidden meaning of Tarot cards was first noticed by Antoine **Court de Gebelin** (1725-1784), who outlined it in his work: *Le Monde Primitif* (1781). In his work, the 22 Triumphs were already numbered as they are known to this day. The Fool card, which was without a number, was placed at the beginning of Tarot, numbered with zero. Although Gebelin considered the Triumphs to be of Egyptian origin, he adopted the theory of Comte de Mellet (1727-1804), according to which the 22 Triumphs were related to the 22 letters of the Hebrew alphabet.

His contemporary, Jean-Baptiste Alliete (1738-1791), known as **Eteilla**, primarily wanted to resolve the fortune-telling side of Tarot, with more or less success.

Alphonse Louis Constant (1810-1875), known as **Elifas Levi**, tried to strengthen the relationship between Jewish Kabbalah and Tarot, even at the cost of setting up untrue theories. (At the beginning, he became known as an occult conjurer.) He assigned letters to the cards in the order of the Hebrew alphabet, except for the Fool Arcana, to which he attached the letter SIN. His work greatly marked the field of mysticism. His main work in this regard is *Dogme et de la Haute Rituel Magie* (1851). His views had a great influence on the later well-known magic of the Hermetic Order of the Golden Dawn and also on the famous mage Aleister Crowley.



Jean-Baptiste Pitois (1811-1877) published a novel under the pseudonym **Paul Christian**, called: *L'homme rouge des Tuileries* (1863). In this novel a monk tells Napoleon about the Egyptian initiation system which is based on 78 arcanas (secrets). According to Christian, pictures of the 22 arcanas were placed in a main hall to which the students had to get during the initiation. These images were placed in two rows, facing each other: the first facing the last, the second paired with the penultimate, in dual arrangements. The first use of the term Arcana can also be linked to this novel. The information used in his novel were taken from old documents found in the famous Arsenal library (*Jugements astrologique sur les naitivités*). It is a little confusing though, that in his work „*The Mysteries of the Pyramids*” he connected the Fool Arcana to the number zero and the Hebrew letter SIN and placed it in the penultimate position. In his interpretation, the Fool Arcana was the symbol of chaos, stupidity and the sinful man, who sees only the material world. He has written several books on magic, for example: *Histoire de la Magie et du Monde Surnaturel* (1870).

His contemporary, Eugene Jacob (1847-1942), known as **Ely Star**, was the first to use the term of Major Arcana (Great Secrets) for the 22 Triumphs. The remaining 56 cards were called Minor Arcana (Little Secrets) in his work: *Misteres de l'horoscope* (1888).

Gérard Encausse (1865-1916), known as **Papus**, in his book “Le Tarot des Bohémiens” (1889) also linked the origins of Tarot to Egypt and Hermes Trismegistos, and perhaps even older mysterious civilizations. Papus recognized that Tarot was born of an ancient pictorial system of pictorial communication and wisdom. He also took over the teachings of Elifas Levi regarding the relationship between Tarot and Kabbalah. He assumed that Tarot cards were brought from Egypt to Europe by Gypsies, though this idea has already been mentioned in Gebelin’s work. Although this theory is highly doubtful, because when the Gypsies arrived from India to Europe, at the beginning of the 15. century, Tarot had been already present in Europe for almost 100 years. The dual layout of Tarot described by Papus can be seen in the image below. It is the same as Paul Christian’s layout. In this arrangement, the letter SIN is assigned to the Fool Arcana, and is therefore placed in the last position in the dual arrangement (although SIN is the penultimate letter of the Hebrew alphabet).



In 1888, the Hermetic Order of **the Golden Dawn** and **The Cabalistic Order of the Rosicrucian** were established. These, and later other orders derived from them, dealt with the knowledge and practice of magic, Kabbalah, astrology, Tarot, etc. Their members included a lot of very famous personalities.

Papus’s contemporary, **Oswald Wirth** (1860-1943), also analyzed the relationship between Kabbalah and Tarot in several of his works. He placed the Fool Arcana in the last position of the Major Arcana and the penultimate letter of the Hebrew alphabet (letter SIN) was assigned to it. In his work “Le Tarot des imagiers du Moyen Âge” he clarifies the interpretation of the Fool Arcana, according to which it does not have any serial number, so symbolically it is a potential symbol of zero, Nicota – the symbol of nothing. Because this card symbolizes non-created things from which all



created things (all arcanas) were born, its very essence in the world remained on the non-existent side. The assignment of the Hebrew letters is the same as that of Papus and Elifas Levi. Wirth, like Papus, took over the dual arrangement of the 22 Triumphs described by Paul Christian, but examined this arrangement only as the active and passive side of Tarot. It is somewhat contradictory that in one case he connected the first ten cards of Tarot with the ten sephiroths and in another case with the Hebrew letters.



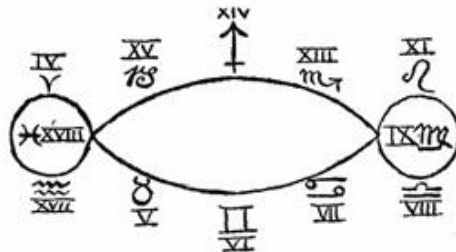


The Major arcane dual arrangement by Paul Christian, Papus, Oswald Wirth
(1-0, 2-21, 3-20, ...)

Arthur **Edward Waite** (1857 -1942), in his work "Pictorial Key to the Tarot" (1910), rejected the Egyptian origins of Tarot and Levi's Kabbalistic connections, despite the fact that he had translated the works of Levi and Papus into English. In the well-known and very popular **Rider-Wait Tarot** the Justice Arcana and Strength Arcana cards were arbitrarily swapped, to better fit the astrological teachings of the Golden Dawn Order. The Fool Arcana was returned to the first position in the Major Arcana.



Another well-known Tarot was named after Edward Alexander Crowley, better known as **Aleister Crowley** (1875 -1947). The artistic design of the cards was realized by Lady Marguerite Frieda Harrison (1877-1962) under the directions of Crowley. In his book "The Book of Thoth" (1944), despite referring to Thoth in the title, he actually rejected the Egyptian origins of Tarot and depicted the Tarot system as a synthesis of



Kabbalah, oriental mysticism, European mythology and astrology. His book cannot be really considered as a reliable source, but it is certainly inspiring and provocative in nature. Originally, the Justice and the Strength cards were also swapped in this Tarot, but in recent releases, these two cards have been returned to their original locations. He placed the Fool Arcana in the first position of the Major Arcana, to which he assigned the number zero and the first letter of the Hebrew alphabet, the letter ALEF. This way he deviated from the assignment of Elifas Levi, and thus, each letter was shifted by one to the cards of the Major Arcana. It also slightly



altered the Judgement Arcana, which he named Aeon as a symbol of the New World. In his work, to achieve more obvious connections between Tarot, kabbalah and astrology, he resorted to a strange solution by inserting a double screw, which was named the “Naples Layout”. This arrangement breaks down the almost identical order of the Hebrew alphabet and Tarot cards.

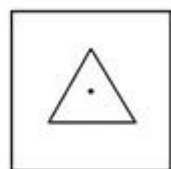
Karel Weinfurter (1867-1942), of Czech descent, in his book “Ohnivý keř čili odhalená cesta mystická” (1923), deals with the relationship of the Bible and mysticism. He also considers Tarot cards to be the book of Egyptian Thoth, the roots of which perhaps go all the way back to the culture of Atlantis. According to him, since Tarot is clearly of Egyptian origin, matching the Hebrew alphabet with the Tarot cards was a mistake, since then the Tarot would not be of Egyptian but Hebrew origin and this he rejected. Although he deals a lot with the power of words and letters and their mystical meanings in his book, his point of reference was not from Jewish traditions. He interpreted Tarot cards as stages of an individual’s mystical development from the lowest level, (represented by The Fool Arcana), to the highest level.

His contemporary, the Moravian **Pierre de Lasenic** (1900-1944 Petr Kohout), although mentioned the Egyptian origins of Tarot, he connected the cards of Major Arcana with the Hebrew Kabbalah, too. In his Tarot book “Klíč k inicializaci” (1938) the arrangement of the Hebrew letters is the same as that of Oswald Wirth, Papus and Elifas Levi. In the case of the Minor Arcana, he used a different symbolism (based on French ideas and card games), where he associated swords to the earth element and coins to the air element. He tried to justify this arrangement referring to the views of the ancient world in only two sentences in his book.

The American Elbert Benjamin (1882-1952) has published several books under the pseudonym of **C.C. Zain** in the field of Tarot, mysticism and especially astrology. He also linked the origins of Tarot to Egypt, but later, through his astral travels, he became aware that the history of Tarot dates back as far as Atlantis. The arrangement of astrological signs is completely different from that of Elifas Levi and Aleister Crowley. Built on his work, several Tarot representations were born, following the Egyptian symbolism.



In his short writing “The Symbolism of Tarot” (1913), the Russian **P. D. Ouspensky** (1878 -



1947), attempted to arrange Tarot cards in the pattern of divine symmetry. At the heart of its layout is the Fool Arcana, to which he has assigned the number zero. Forming a triangle around it, there are 3x7 cards (the cards of the Major Arcana), which symbolize the divine trinity. The triangle is surrounded by a square that represents the 4x14 cards of the Minor Arcana, arranged

according to the four elements. Ouspensky’s interpretation of the Tarot apparently was not based on Hebrew Kabbalah. This 3x7 card layout is interesting also because Tarot cards are called as the cards of Triumph, referring to the seventh arcana, The Chariot. In this connection, however, it is somewhat confusing that in his writing he swapped the Arcanas of the High Priestess and the Chariot.

The Swiss psychologist **Carl Gustav Jung** (1875-1961) introduced the concept of archetype (Greek word meaning: ancient image, original pattern). According to his theory, Major Arcana is a collection of archetypes that can speak to everyone through their own experiences. This theory and especially the concept of the collective subconscious, had a profound effect on later interpretations of Tarot. Although Jung introduced the concept of archetype, the content set of archetypes remained difficult to define. In fact, the concept of archetype could not even be precisely defined by C. G. Jung and this resulted in many misuses in the field of esotericism to this day.



František Bardón (1905 - 1958, **Franz Bardón**) was a Moravian mage, who gave a completely different perspective on learning about Tarot. He wrote three books about the first three cards of Tarot. The Magician Arcana was connected with the magic of the four elements, the High Priestess Arcana with evocation magic and the Empress Arcana with the real Kabbalah. His fourth book, which discussed the Emperor Arcana as a way of wisdom, was destroyed by the Communist secret service. After his death, many of his books were translated into different languages, with great success. His

works are by no means theoretical or mystical in nature, but born of magical practice. He frequently said that in sacred magic no one can expect any meaningful progress without practice. He placed the initiation system of magic on three planes that must evolve together: on the mental, astral, and physical sides alike. Interestingly, in his works he does not provide almost any complicated theoretical explanations. He focuses on practice and sometimes mysteriously notes that if one has mastered the practice, a detailed explanation is already completely unnecessary. Based on this, the learner acquires individual skills as practical knowledge, the intellectual aspects of which he / she immediately understands. Some representations of Tarot cards are almost completely different from traditional forms, where

the often-appearing dark purple (violet) color is used as the symbol of infinity, the eternal, and the uncreated (but still existing). He



1. - 4. Tarot cards by Franz Bardón

expressed the principle of Akasha in a lighter shade, and godship (divine quality) in gold. He also highlighted the fact that swords are clearly the symbols of fire and sticks (or magic wands) symbolize air in Tarot - unlike seen in most of other Tarots known today. This symbolism has a serious magical meaning and is not recommended to be swapped, because it clearly follows from the magical practice. He also believed that Tarot was already known in Egypt, about which Hermes Trismegistos had written several books. He did not obtain his evidence by methods of historical research, but by mental travel or other magical methods, which he described precisely in his books. Some momentums of his life are described in the novel "FRABATO".

Stuart Kaplan published The Encyclopedia of Tarot in 1978, a voluminous collection that has since grown by three more editions. (It's a pity he doesn't even mention Franz Bardon's work.)

Robert O'Neill published his work "Tarot Symbolism" in 1986, in which he concluded that Tarot was the pictorial synthesis of philosophical and theological views of the 15th century.

There have been many other interpretations of Tarot over the years that are not mentioned here, as they would take up a lot more pages of my overview. Some representations have connected Tarot to chess, others to Persian or Indian culture, and I could list more.

From this brief historical overview, it can be concluded that Tarot contains details of ancient wisdoms which can be found in almost every culture to this day.

Note: There is not a single sentence in the works of Franz Bardon that would justify that the cards of Tarot (the Major Arcana) could be clearly matched (one-to-one) with the Hebrew letters, as it was done by the Order of Golden Dawn. On the contrary, in many places we find a hint that a Tarot card is in analogy with all the letters at once, not just a specific letter.

Hungarian aspects of the wisdom of TAROT

According to most researchers, TAROT is mostly related to the wisdom of Egyptian and perhaps Atlantean cultures, but few people know what a great spiritual treasure TAROT is for Hungarians. What is the connection between TAROT, Esztergom, King St. Stephen, the Hungarian language and the ancient faith of the Hungarians?

According to research, the ancient faith of the Hungarians was a faith of God, the faith of Father God, who is the Creator.

Father God creates in matter. Thus the created subtle and coarse material worlds have a feminine, receptive "MOTHER" nature. See the similarity of the words "ANYA"(mother) and "ANYAG"(material), which has survived in many other languages.

The MOTHER is the one in whom, according to God's will, creation itself is born and comes to life. Father God was never depicted, since he cannot be found in the material world, only the images of him that are the faces of the Mother God are present. That is why we meet only the divine depiction of the Mother and her various names in the Hungarian proverbial world. One good example of this is the Great Lady of the Hungarians – the symbol of Hungarian National Identity. Here I note that the same conception of the creation of the world is found in the wisdom of the Indian Vedas (Brahma and Shakti).

This approach, strange as it may sound, is entirely consistent with Christian tradition. It is no coincidence that, according to a legend, King St. Stephen, repenting of his sins and understanding the ancient traditions, offered the Holy Crown of the Hungarians to Mary, to the Blessed Virgin Mary, whose protector and weapon was the TURUL bird (bird of light). The Blessed Virgin Mary of the Hungarians, on the other hand, also appears in the cards of TAROT.

In this regard, see the description of the third Tarot card: [The Relationship between The Empress and The Moon Arcana.](#)

Another interesting thing is that the word TAROT, it seems, can only be interpreted accurately in Hungarian. Many theories have been born about the meaning of the word TAROT, but in each case they can only be connected in other languages to words similar to it, such as: ROTA, TORA, TARO, TA-ROSH, TARIQA, TARA, and so on. In Hungarian TAROT stands for "TA-AR-OT", (táró) - meaning: ki-táró/unfolding and fel-táró/exploring. This denomination, on the other hand, is exactly in line with the spiritual utterance of the TAROT, as it speaks of the unfolding of the spirit of God, by which the created world comes into existence. Almost all religions, mystical and esoteric approaches acknowledge that the created world was created by the unfolding of the spirit of God, although they may differ in their phrasing.

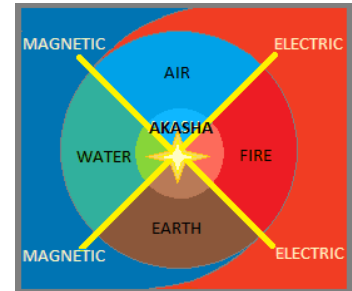
In this regard, see the: [Why are there 78 cards in Tarot?](#) section.

AN INTRODUCTION TO MAJOR ARCANA

I urge the reader to study this chapter only after reading the [historical overview](#).

THE MAJOR ARCANA - THE DUAL STRUCTURE OF TAROT

One possible explanation for Tarot is based on dualities (like yin and yang), and is fully in line with the pictorial symbolism of Tarot. As I have already mentioned, the pictorial symbolism of the cards explains itself and therefore shows the correct interpretation beyond any doubt. This is true despite the fact that Tarot has taken on a European form in Europe.



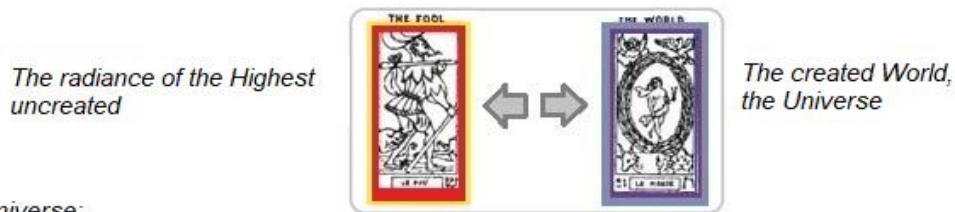
- 0 - 21 The Fool – The Universe (The World)
- 1 - 20 The Magician – Resurrection (Judgement)
- 2 – 19 The High Priestess – The Sun
- 3 - 18 The Empress – The Moon
- 4 - 17 The Emperor – The Star
- 5 - 16 The Hierophant - The Tower
- 6 - 15 The Lovers – The Devil
- 7 - 14 The Chariot – Temperance
- 8 - 13 Justice – Death
- 9 - 12 The Hermit - The Hanged Man
- 10 - 11 Wheel of Fortune - Strength

As we can see, in Tarot the electric and magnetic fluids (yang and yin) appear in 10 pairs. The electric cards are marked with the numbers 1-10, the magnetic with 20-11, forming pairs.

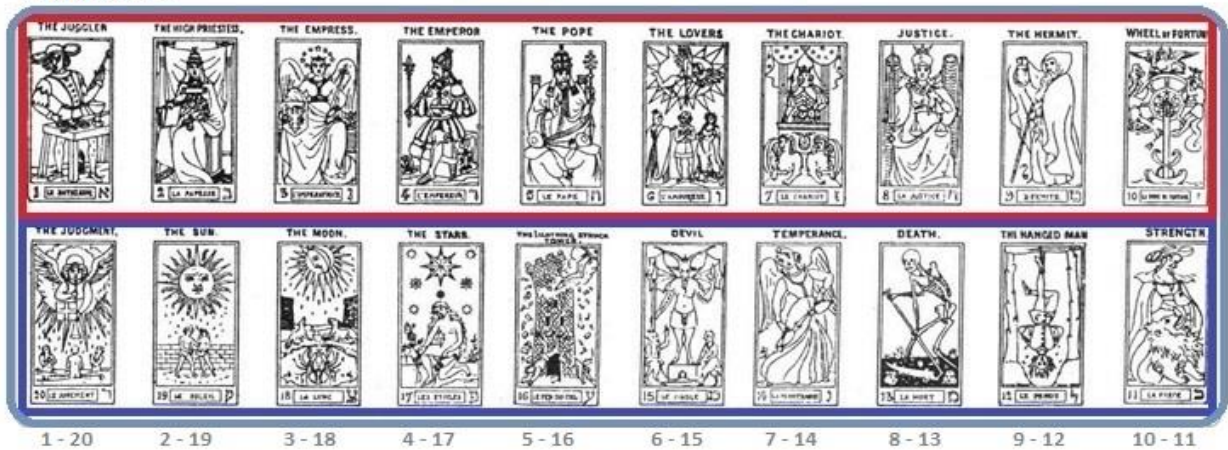
The numbered cards of Minor Arcana can also be deducted from the Major Arcana based on the elements of [fire](#), [water](#), [air](#) and [earth](#). The Court cards are also derivable from the four suits of the Major Arcana, see: [The Brief Description of the Court cards](#).

Note: It is more than likely that Franz Bardon was very familiar with this arrangement, which is evident from his remark: *“The meditating magician will find a certain connection between the 78 Tarot cards and the 72 genii of the Mercury zone and he will attribute, out of the six remaining cards, four to the elements and two to polarity.”* It is clear from this layout that the two polarities correspond to The Fool (electric) and The Universe /World (magnetic), and the four elements to the four aces of Minor Arcana. (Of course, the 72 Mercury intelligences cannot be equated as one-to-one with the cards of the Tarot, this is only a symbolic similarity. However, the cards corresponding to the two polarities can only be clearly selected if the structure of Tarot is correctly interpreted.) Another very important thing is that there is not a single sentence in the works of Franz Bardon that would justify that the Tarot cards (the Major Arcana) could be clearly matched (one-to-one) with the Hebrew

letters, as it was done by the Hermetic Order of the Golden Dawn. On the contrary, in many places we find a hint that a Tarot card is in analogy with all the letters at once, not just one specific letter.



The Universe:



The dual layout of Tarot



This layout solves the problem of the dual arrangement described by Pitois, Papus, and Wirth in which The Fool Arcana, although analogous to the number zero, was assigned the penultimate letter of the Hebrew alphabet and still placed in the last position. I don't even understand how so many logical mistakes could have been made at once! Of course, after all of this, it was no wonder that almost no meaningful conclusions could be drawn from the dual layout obtained like this.



The Major arcane dual arrangement by Paul Christian, Papus, Oswald Wirth
(1-0, 2-21, 3-20, ...)

Notice, that from the dual arrangement described by Papus (1-0, 2-21, 3-20, 4-19,..., 11-12), examining the whole system, we can find out that this structure is not very valuable and the resulting relationships do not provide a lot of new information. Most importantly, this arrangement cannot explain the essence or internal logic of Tarot. In this dual layout, it is exactly the consistency of duality that is lacking.

A brief explanation of the complementary contradictions

The Fool and Universe (0-21)

The essence of The Fool remains on the uncreated side, not entirely part of the created universe. From the will of The Fool all the other dimensions were created, all the created world. The Arcanum Universe shows clearly the visual symbolism and the act of creation. In the corner of the card there are four cherubs, in the middle a dancing woman (a symbol of receiving) holding two sticks, one black, one white. She points out that the creation can only manifest itself through opposites as yin and yang, because every energy must oscillate between at least two poles. Duality Fool and Universe is a basic duality and it exhibits itself in other 10 dualities. (This duality is very similar to the duality of Purusha and Prakriti in the Vedas.)

The Magician and Judgement (Resurrection) (1-20)

The Magician represents the creative energy through four elements when the spirit manifests itself in the created world, matter and life. However, the Arcanum Judgement represents the inverse spiritual resurrection, when the material world transforms into spiritual. The path of the magician creates the duality with the spiritual resurrection of creation, which represent the Arcanum Judgement (AEON).

The Priestess and Sun (2-19)

The Arcanum Priestess holds the key to wisdom, and represents the invisible finely the material world. For the magician reveals the duality of different spheres (dimensions), where exist both positive and negative beings. Nevertheless The Arcanum Sun represents the light of God and the children's joy, where everyone loses duality, because the darkness is only a lack of light, so the world of duality not actually exist.

The Queen and Moon (3-18)

The Queen embodies the principle of eternal life, which appears in the book of Revelation chapter 12. The Queen is dressed in the sun, around the head has 12 stars and underfoot has symbol of moon. In contrast stands the Moon Arcanum, where the light of the moon is all gray and cold. This color indicates that there is no good without evil, light without darkness, life without death, because everything is just substituting in the river of time, and thus the law of opposites arresting principle light of life. For a deeper understanding of the context of the quote's "... life was the light of men" Gospel of John 1:4



The King and Stars (4-17)

The King Arcanum embodies the principle of the laws of wisdom, power and justice. In contrast stands the Stars that brings undeserved kindness and innocence, of which the law has no power.



The High Priest and Tower (5-16)

The High Priest is a public teacher of God's mysteries. In contrast stands tower, which reveals that God's law can not be used to build a hierarchy in society, as it happened at the Tower of Babel. The God wants to stay hidden and only a personal journey can be approached him.

The Lovers and Satan (6-15)

Love is a guarantee of the spiritual unification and free beings. In contrast stands Satan Arcanum, where everything is for him only a pact, well thought out trade without emotion. Inevitably arises enforcement of superiority and inferiority in the name of justice and power. Expressions of undeserved kindness is only weakness and failure to justice.



The Chariot and Temperance (7-14)

The Chariot of victory is a force that affects in decisive moments. Tarot is not by chance has name of triumphs. Compared to this power stands Arcanum Temperance. The role of temperance is to prepare the world for the coming big changes. The Temperance hold back the Chariot and ensure that the world was ready for these changes, and everyone can take their own stance. It can clearly see that the duality is not some middle ground where Temperance mentioning the strength of Chariot, but vice versa. In this duality Chariot and Temperance both full force perform their mission.

The Justice and Death (8-13)

The Arcanum Justice ensures that everyone gets their deserved reward, as we read in fairy tales; balances the scales. In contrast stands Arcanum Death which ends all the time, sealed, pick up the fruits of life, he shall harvest. The final adjudication of justice without sealing the events would be impossible because man is also at the last minute can change. In the book of Revelation, therefore, we see the opening of the seven seals. However Arcanum is justice and harmony that can equalize the scales (karma), and revive what has been destroyed or killed, it is no in time.

The Hermit and Hanged Man (9-12)

The path of the old Hermit is in contrast to the young hanged man, who thinks he came to the great knowledge, because they attach themselves to some ideas, but they do not realize that it can not carry out any practical change. In the character of hanged man we see self-sacrificing people who are in the impression of universal love were keen descendants esoteric or religious ideas, but no practical experience of losing solid ground under their feet. Right wisdom is primarily practical knowledge of forces and hard work towards enriching their own personality, and not merely a passive acceptance of some beautiful idea or religion.



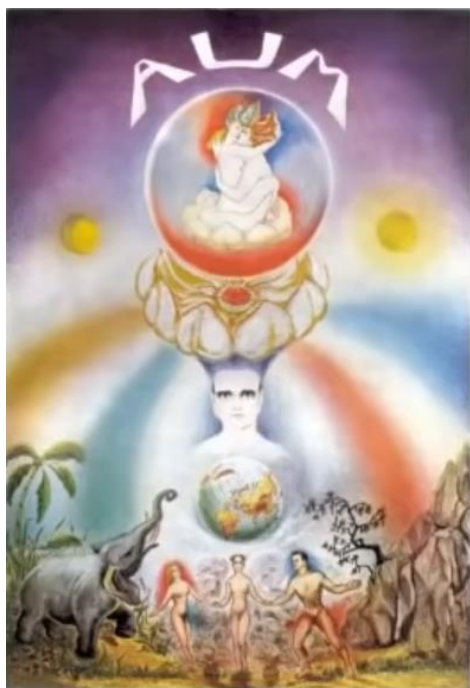
The Wheel of Fortune and Strength (10-11)

The Wheel of Fortune (samsara, reincarnation) can ascend to a higher level using only magic power, which represents the Arcanum Strength.

THE RELATIONSHIP OF THE MAGICIAN AND THE JUDGEMENT/RESURRECTION ARCANAS

The Magician Arcana is clearly related to magical development, which is a spiritual resurrection. There is no real magic without dominating the four elements, the building blocks of divine creation, and they always appear in the depiction of the magician as a wand, a chalice, a sword and a coin. In most Tarots, the magician points to the sky with one hand and to the ground with the other, which also symbolizes the realization of the spirit in the created world. From this point of view, the Magician Arcana represents not only a magus in a human sense, but also the magus of creation, the force of master creation. The four elements (fire, water, air, earth) are the building blocks of creation, the spiritual energies by which our world was created, their effects manifested in everything.

The most expressive depiction of the arcana can be found in Franz Bardon's first book, which



deals with the magic of the four elements. The representation of the first Tarot card shows a woman on the left and a man on the right. On the left there are yellow and green, passive receiving elements, the symbols of earth and water and the Moon. The active elements - blue and red colors and the Sun are on the right side. The magus is in the middle above the ground, violet colour surrounding his head, symbolizing Akasha. Above him is the crown chakra and a thousand-leaf lotus flower in gold as the symbol of divine quality. Above them is the love of divine forces (male and female, electrical and magnetic energies). The uncreated (but still existing) is present in the dark purple color, above the AUM.

In Tarot, the Resurrection Arcana is mostly portrayed as an angel blowing a cornet, waking the dead. A flag with an equilateral cross is hanging from the cornet of the angelic creature. The symbol of the red cross is associated with life-saving help, in this case the victory over death and the saving of humanity. This card is often referred to as "Judgment" or "Last Judgment" instead of resurrection, which is sometimes a bit misleading, but still correct.



Unfortunately, human society as a whole has not yet embarked on the path of magical evolution, so it can be considered almost dead on the path to wisdom. However, the revelation of God's will says: *"It is my wish that everyone be given the opportunity to proceed along the path to perfection. It must be possible for everyone to understand My being and to obtain the knowledge of how, with the universal laws, I created the world. Every human being must continue to be reincarnated here on earth until he has achieved complete magical equilibrium within himself."* (František Bardon: Frabato).

On one side of duality stands the magus, who through cognition and practice finds his way from the rough material world to the spiritual, to "enlightenment," to God. He is the forerunner and pioneer of everything that all mankind will need to get to. On the other side of duality is the enlightenment and the resurrection of the created world, which will affect all of humanity. This process starts conversely, from the spiritual spheres, as the final battle of "good and evil." All this with the purpose of allowing all mankind to get to where the great masters have come, and thus to the true cognition of God. This will mark a new era in human history, also known as AEON. In fact, the history of humankind and all ancient philosophies are about this, respectively about the road leading to it and its milestones.

For a deeper understanding, I recommend the article: **SOUL OR SPIRIT?**

THE RELATIONSHIP OF THE HIGH PRIESTESS AND THE SUN ARCANAS

The portrayal of the High Priestess shows a young woman sitting on a throne, holding a book in one hand and two keys in the other, black and white. These keys symbolize the secret of the practical use of will and knowledge, both as positive and as negative powers. Adjacent to it are usually two columns, black and white, behind which is a veil that hides reality from those who are yet immature. In front of the priestess stands a young magus, who is introduced to the secrets of spherical magic by the priestess. Most Tarots no longer depict the magus in front of the priestess, because it should be clear, that we ourselves are the magus standing in front of the priestess. The priestess performs priestly service, which means she teaches and leads the magus in learning about the invisible spheres.

The depiction of the arcana expresses that our world is a lot more than what is obvious and



visible to everyone. The spheres of a very subtle state become visible only to those who have developed within themselves the perception, balance and purposeful way of influencing the subconscious. It is no coincidence that the High Priestess Arcana, in many Tarots, is associated with the subconscious and the inner voice, as the guardian of mysteries.

The Arcana of the High Priestess also symbolizes the omnipresent duality, since dualities also appear in the higher mental spheres as positive and negative entities. Franz Bardon attaches magical evocation to the 2nd Arcana, where we can encounter both positive and negative foremen in each sphere. During evocation, the conjured being can see the divine and the image of God in the magus, therefore he submits

to the will of the magus who teaches him and guides him in his way. In Tarot, therefore, the second arcana is depicted as a woman, a priestess. The point of the arcana is actually to comprehend the spheres and to enforce the will of the magus in all spheres. In ancient cultures, some sphere leaders were respected as gods, and not only the positive, but also the negative leaders.

This perception is contrary to the concept of a single divine, all-unifying and all-creating collective unity appearing in the Arcana of the Sun, which appears as the key to childlike happiness. The Arcana of the Sun is apparent and straightforward. Usually two small children, a boy and a girl, appear below the Sun, holding hands (or dancing), expressing childlike happiness and unity. This arcana expresses togetherness, which symbolizes the collective consciousness of the Earth. The water droplets rising into the sky portray that all individuals, humans, animals and even plants, are active participants of this collective unity.



Here all dualities end, respectively the unity of dualities is seen as a gleaming Sun. In the brilliance of the Sun, all darkness or shadow disappears, just the perfect unity is visible. This manner of thinking and meditative exercise can be found in Buddhist teachings, and is the essential message of **Buddhism** along the path to happiness.

In the background of the Sun, on the other hand, a stone or a brick wall appears, which reveals some sort of confinement. This isolation is the symbol of this very thinking, which excludes reality from itself, as if it does not even wish to notice it. Everything contradictory is merely the lack of light, so black as such, doesn't really exist. Contradictions are only fictions that exist solely in our minds, we just see them as black and white because we don't focus on the light and we have not chosen the path of happiness, integrity and purity. In fact, the perception of our world this way is not even genuine, because seeing the blinding light of the Sun, our material world ceases to exist and we become children of the unity of enlightenment. So its goal is to see the light in everything (the only essential), to identify with it and to become a part of it. Everything else that lacks the unity of light exists for us merely because we have not yet reached irradiation. To achieve it, we need a wall-like isolation from what we believe to be reality. We need to become the children of light spiritually. This wall, usually appears as a pathway to some kind of teaching, monastic order, monastic education, meditation practice, or a path to achieve a lasting state of wandering. I think it's not hard to recognize that not one religiously oriented organization has been born in the course of history to this day with this purpose.

The dual nature of the two arcana is that while the priestess's magus tries to attain divine wisdom by learning about the dualities of the spheres, the Sun's arcana rejects all negative existence and identifies with the only unifying light that appears as a source of childlike happiness. The High Priestess Arcana also reveals that there are more forces in our world which have their own will, consciousness, and personality. This personality exists freely and it is not necessary to be merged with God.

Contemplating on the two arcana, everyone can think about the difference between the path of the magus and the "saints," as Franz Bardon put it similarly in his books. As we know, according to Egyptian tradition, it is the Arcana of the High Priestess that symbolizes the true gate of magic. It is also worth thinking about Genesis 3: 22-24, where we can read about men becoming similar to gods. This brief review can answer many of our questions regarding the path of humanity and the relationship between the two arcana. In other interpretation, while the High Priestess symbolizes dualities, the Arcana of the Sun symbolizes the union of dualities. While this explanation would be easy to apply, a closer look at the interrelation will allow everyone to realize that there is more to it. Here again, I entrust it to the reader to find the correct interpretation by meditating, which is also particularly difficult, because the Sun arcana is characterized as one of the most beautiful arcana in almost every Tarot.

For a deeper understanding, I recommend the article: **THE ANCIENT SECRET OF THE SOURCE OF HAPPINESS**

THE RELATIONSHIP OF THE EMPRESS AND THE MOON ARCANA

The depiction of the Empress in Tarot, under whose feet is the moon and wears a crown of twelve stars, is well known in Hungarian folklore as the Blessed Virgin (Great Lady of the Hungarians), clothed with the Sun, standing on the crescent moon (not to be confused with the Virgin Mary). This symbol is not only an element of the Tarot and Hungarian folklore, but also a universal symbol that appears in the book of Revelation of John: "A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. (Revelation 12: 1)

St. Gellert was the first to realize that the Great Lady of the Hungarians was identical with the woman in Revelation 12, and he chose this idea as the subject of his famous predication.

This Empress is clearly related to life, giving life, development and the principle of life. (She also appears in the book of Revelation as a mother who gives birth to a son.)

This, in turn, is not just a symbol of the appearance or reproduction of life on earth. The Empress Arcana symbolizes the principle of life itself as the fifth element, that is, the Akasha, and the path leading to experience it.

The opposite of the light and diversity of life in Tarot is the gray darkness symbolized by the Moon Arcana, where everything is frosty, dark and colorless, or gray in the light of the Moon. The Moon Arcana also closely expresses the dualities that cannot unite, depicting the two howling dogs and the two towers separated by a river. This card, in many Tarots, even features a crab and an icy swamp that enhances the feeling of fear. The crab with its two scissors and its receding movement, is meant to express the symbolism of duality and darkness, of closure. The crab, most often pictured in reddish color, symbolizes the captivity of physical life, displayed by the shell of the crab, which must be shed down from time to time.

This captivity is also demonstrated in the death that limits eternal life. The river that appears on this card, in the middle, is a key symbol here: the symbol of time and its passing. The gray light of the Moon draws our attention to the fact that light is inseparable from darkness and positive from negative, since the occurrence of one of the qualities necessarily implies the existence of the opposite aspect as well. This implies that there are no absolute GOOD or evil, no pure light or darkness, only their alternation and blending in time is possible, which can eventually be expressed in gray. Therefore, the law of opposites holds everything



Boldogasszony szobor, Zsolna



captive, because in the course of time, in addition to life, there is always death, with light there is darkness and with good there is also evil.

The two Arcanas reveal a contrast to us. On one side is the light, the principle of life derived from the divine Akasha, and on the other side are the dualities that appear in the course of time, by which neither good nor evil exists in itself, since with time everything changes. Its message is clear, because the contradictions and dualities that are justifiably present, are broken by the power of the path to eternal life, which is the principle of constant development, light, good and endless life. We can reach this path by the master of time.

Here come to mind the opening words of the Gospel of John: "In the beginning was the Word... In him was life, and that life was the light of all mankind." The opening words of the Gospel of John are wonderful because they also demonstrate the relationship between the true Kabbalah, the divine language, the Word and life. It is no coincidence that Franz Bardon attached the science of true Kabbalah to this arcana.

The third Tarot card, according to Franz Bardon (red-fire, green-water, blue-air, brown-earth, in the middle the Akasha is seen as a radiant sun).

The arrangement of the planet in this image begins with the planet Mars, as the Martian energies (struggle for self-sufficiency) are the attributes of all beings. The layout shows the rarely used opposites in astrology: Mars - Jupiter; Sun - Saturn; Venus - Moon and neutral Mercury.



The Empress Arcana is the Great Lady of the Hungarian folklore, clothed with the sun, which signifies that this woman takes on the role of the Sun, the divine light. We will realize later that the Tarot system would not be comprehensible without this recognition. Under the feet of the Blessed Virgin is the symbol of the planet Moon, which in Hungarian is related to the word „dead“, thereby emphasizing the principle of eternal life overcoming death. In most Tarots there is even an eagle-like or falcon-like bird on the Empress card, which correctly symbolizes the „Turul“, the bird of light.

Here we can comprehend the true meaning of the first prophecy of the Bible and with it the enormous significance of the third Tarot card. „So the LORD God said to the serpent: Because you have done this, cursed are you above all livestock and every beast of the field! On your belly will you go, and dust you will eat, all the days of your life. And I will put enmity between you and the woman, and between your seed and her seed. He will crush your head, and you will strike his heel.“ Genesis 3:15

Why is there only hostility between the woman and the snake, why is the man not included here as well? This prophecy is symbolic, because it is about the Blessed Virgin, as we have already talked about in connection with the 12 chapters of Revelation.

The large eagle, which in Hungarian folklore is known as a Turul bird, also appears on the woman's side: "When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. The woman was given the two wings of a great eagle, so that she might fly to the place prepared for her in the wilderness, where she would be taken care of for a time, times and half a time, out of the serpent's reach. Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent. But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth. Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring—those who keep God's commands and hold fast their testimony about Jesus." Revelation 12: 13-17

It is no coincidence that, according to legend, King St. Stephen, repenting of his sins and understanding the ancient traditions, right before his death, offered the Holy Crown of the Hungarians to Mary, accurately to the Blessed Virgin(Great Lady).

To say it simply, in terms of the relationship between the Empress Arcana and the Kabbalah, notice that Kabbalah is about the Tree of Life and the path leading to it. Adam and Eve ate of the tree of knowledge, but did not eat of the tree of life in the center of paradise. The whole history and mission of mankind is about how to reach eternal life. That is why with the leadership of Jesus the woman's seed is fighting and this is what the whole Bible and all the ancient teachings are really about. Master Franz Bardon correctly attached the science of the whole true Kabbalah to the third Tarot card, which is precisely supported by the opening words of the Gospel of John.

A lot could still be written about this, but for those who have embarked on the path of holiness and magical development, these few connections will be enough.

For a deeper understanding, I recommend the article: **THE BASICS OF THE TRUE UNDERSTANDING OF SCRIPTURE**

THE RELATIONSHIP BETWEEN THE EMPEROR AND THE STAR ARCANA

The depiction of the Emperor does not need a more serious explanation, for it is clear that it stands for power, strength, legitimacy, quorum, domination and in a higher sense the use of universal laws and wisdom. This is displayed by the scepter and the monde. In contrast, in the traditional depiction of the Star Arcana, a naked young woman pours water into the river while the stars are shining above her. Why is she naked and what does her nakedness express? The nakedness of the young woman is an ancient symbol of purity, innocence and virginity, which in the positive sense of the word refers to fragility, weakness, self-surrender. By pouring water from her jug into the river and the land, as if to say that she is entrusting her feelings, concerns, and desires to the judgment of God, for there is no one besides him to whom she can turn for assistance. The shining star in the background is like an angel who sees it all and rushes to her support.

(Here, perhaps, we may consider of a sentence from Kabbalah, "God counts the tears of women." However, this is not precisely the case with this arcana. Here, rather, the purity and desires of the feminine energies tend to be fulfilled, which are often suppressed or underestimated by the masculine energy.)

I would like to note that angels are very often mentioned as stars in the Bible, which is also not an accident, but I will not go into details right now. (Judges 5:20; Matthew 2: 2, Revelation 22:16, Job 38: 7, Numbers 24:17; Revelation 6:13, Matthew 24:29, Revelation 12: 4,7,9; Revelation 1: 16;)

The symbolism of Tarot is again apparent, as power, strength and legitimacy appear on one side and on the other there are innocence, weakness, purity and divine providence.

We know from the teaching of Christ that law has no power over those who are pure and innocent, because law is primarily needed by sinners.

The contrast of the Emperor and the Star arcana is actually a beautiful unity, as one of the most beautiful tasks of a good ruler is to embrace the pure, the weak, the vulnerable, the innocent and faithful, and to express love and generosity for them.

The picture displayed here is Franz Bardon's fourth Arcana, of which no exact description remains., This representation is very closely related to what was described previously and we will talk about it in more detail later.

THE RELATIONSHIP BETWEEN THE HIEROPHANT AND THE TOWER ARCANAS

The pictorial symbolism of the Hierophant's Arcana portrays a priest with a three-tiered crown on his head and a triple sceptre in his hand. The symbol of trinity is found in almost every religion. It can as well mean the trinity of Hermes Trismegistos's philosophy. In front of the hierophant there are two followers, one in white and the other in black, suggesting the different personalities of the two followers. In fact, here too, we encounter a contradiction, which indicates that the teaching of the hierophant can be a double-edged sword and can be used both well and badly. The superficial mind is unable to comprehend the internal meaning of the holy scriptures and therefore dogmatically clings to the written characters and the law. In the absence of genuine comprehension, it wraps the sacred teachings into an enormous system of rules and laws, similar to a spiderlike web. With this, as a rule, appears the cleric and social hierarchy. The triple arrangement, which divides society on wisdom, legitimate power and the common man's path, can be overturned. The hierarchy, based on an incorrect but zealous interpretation of a cleric arrangement, can seize control of a society as a whole. A good example of this was the Tower of Babel, where the tower reaching to the sky would have represented a unified rule over the whole world, an institutionalized theocratic order and ideology. It is no coincidence that the arcana of the falling Tower is also known as the Tower of Babel, where God mixed up the different languages (see also Revelation 14: 4,5). Looking at the symbolism of the Tower arcana, we can see a tower stricken by lightning and people jumping out of it. It is also clear from most of the representations, that the people who leaped out, lost the crown of their pride from their heads. The golden crown (or specifically made headgear), from the magical point of view, is meant to symbolize a man's connection with God. The tower is primarily a human, imperfect structure, which based on some idea, knowledge or belief, creates some sort of hierarchy, physical settlement. This construction ascends into the sky, which represents the power of the teaching, as the presence of God. This teaching, on the other hand, does not withstand the test of time and practice, because it is not a wisdom, but instead a work stemming only from an intellectual concept, which is improperly classified as a holy teaching, arrangement, will. The positive idea of the arcana is demonstrated by the disastrous lightning which liberates people from their falsehood and if any of them corrects his/her faults, will be dear in front of God.

Some Tarots refer to this Arcana as the House of God, which is perfectly understood if we take into consideration what was described above. It should be also noted that God is always in hiding. He doesn't need people to look for him just because of some obligatory ideology or miracle. Humans can merely come to God of free will, with pure heart and conviction, not because of some learned ideology or force of authority. Such is God and his abode — hiding, skulking — as if wanting to remain invisible. (see :Matthew 6: 6).

The symbolism of the Tarot is once again evident, on one hand the Hierophant's holy teaching and wisdom, on the other the divine intervention and power, which upholds the purity of holy things and does not allow it to be exploited by any human or social hierarchy for its own purposes as an ideology. It also advises us to be careful with holy things, because we can pay a very costly price for our lack of respect. Plainly put, let's not say „God told it“ if He didn't. This is also stated in the Ten Commandments so that we do not "take in vain" the name of God.

In a different approach, the Hierophant revives sins and mistakes based on the science of alchemy, which is able to change things (eliminate the effects of negative things, dissolve sins from their repercussions), thereby doing sort of a healing work (on a physical, spiritual and social level). Failure to do so would sooner or later entail a dangerous situation (according to the law of attraction), such as a lightning strike from a clear sky, as shown by the Tower Arcana card.

For a deeper understanding, I recommend the article: **ABOUT THE POWER OF PRAYER**

THE RELATIONSHIP OF THE LOVERS AND THE DEVIL ARCANAS

One of the traditional depictions of the Lovers arcana shows a young man between two women, where one's clothes and demeanor try to draw the boy's attention to her physical beauty in a defiant way. There is an angel above the boy, or rather the messenger of Eros (or Cupid, the son of Venus), with an arrow targeting the boy if he chooses bodily desires. From this representation, another name for the arcana is also apparent, the free choice. Other common depiction of the Lovers, on the other hand, can be viewed below, seeming more authentic, since the Cupid appearing in the previous portrayal is an element of Roman mythology, which may not be part of an ancient symbolism. On the Lovers card, in front of the angel, we see lovers blessed by the angel. The illustration of the Devil's arcana is very similar to this, only here the pair appears as captives at the feet of the lord of darkness.

The symbology of the Lovers arcana seems to signify the holy communion of marriage (see Antoine Court de Gebelin: *Le Monde Primitif*, Paris 1781), which is created by love and the Holy Spirit, making the two one body and soul. In a figurative sense, however, it symbolizes not only the love between man and woman, but the unifying power of the Holy Spirit between God and man. For this reasoning, the Hungarian Bible does not speak of a lover, but a loving God, by which it wants to express the purest form of the concept of love.



One of Devil's main faults is that he does not recognize the uniting power of love and the Holy Spirit, as if his way of thinking is lacking of any emotional attachment. For him, every relationship is merely a pact, a well-considered business bargain where perfect unity does not exist, thereby only a kind of ruler and slave relationship is possible. Only a relationship of interest can be considered, at best. The peace of the pact is symbolized by chains in the representation of the arcana. The lovers in front of an angel, in contrast to this, enjoy complete freedom and there is no necessity to be subordinated to any coercive force. They are not in a subservient role, but on the contrary, they savour the blessing of the angel.

Some Tarots also show a crown of 12 stars on the head of an angelic being on the Lovers' card, by which they attempt to point out that this Arcana is closely associated with the Queen's arcana, which stands for the concept of life. We will see this connection later in the triple arrangement of Tarot. This arcana symbolizes unity, belonging to each other, the uplifting miracle and entirety of love, which is one of the greatest forces of humanity. The relationship between the two arcanas can shed light on many other things for anyone looking for connections. I note it here that another great deceit of Satan is the monocacy of the power of knowledge, since the tree of knowledge (of good and evil) is Satan's dearest ideology. However, don't get me wrong, because knowledge alone is not bad, only if we believe that it will fix all of humanity's problems. Knowledge cannot do this, but it helps us on the path to wisdom. (In the order of the Sephiroth, knowledge, which is not identical with wisdom, is known as Daat, a false Sephir.) It is very unfortunate that in our world, the monocacy of knowledge, science, technology

and law are still at the forefront of problem solving. Humanity has still not properly recognized the risks of this path, because in the practice of wisdom and love, compared to scientific breakthroughs, it can show very few results. Simplifying the duality of the two arcanas, we can also say that our attitudes and relationships can be built on brotherhood, freedom and love, or on relationships of power and interest to achieve our goals. From experience, however, we might believe that both attitudes have their own place and time. The duality of the Lovers and the Devil cards raises probably one of the major issues, which is free choice. Everyone can determine which manner of thinking to choose as part of their lives.

In modern day mathematics, there are two axiomatic systems that form a fairly similar duality as the Lovers and the Devil arcanas. They are the axiomatic system of selection and determinism, although both are non-contradictory, yet in their consequences they conflict with each other. One such contradiction is that, according to the axiomatic system of selection, there is a conglomeration that is incalculable by the Lebesgue meter. Simply put, this means that there is a winner and a loser in every game because the game of life is finite. On the other hand, according to the axiomatic system of selection, there is an infinite, immeasurable set where a winner and a loser do not exist. In fact, this theory becomes interesting for us if we replace the winner and the loser terms with others, like: ruler and servant, rich and poor, happy and unhappy and so on. As a consequence, it is perhaps no coincidence that in Tarot we meet the sign of infinity in the representation of the Wizard and Magical power.

For a deeper understanding, I recommend the article **THE INSPIRATION AND DANGER OF THE QUR'AN (KORAN)**, because the value and power of love can best be recognized through darkness.

THE RELATIONSHIP OF THE CHARIOT AND TEMPERANCE ARCANAS

The traditional illustration of the Chariot arcana displays a human figure, generally with a crown on his head, who is riding a chariot of war. The chariot is pulled by two sphinxes: one white and one black. There are four columns along the four corners of the cart, they hold a canopy above the vehicle. The canopy is most often decorated with stars. The chariot undoubtedly symbolizes a very energetic, fierce, combative energy that cannot be held back. The white sphinx symbolizes the creative, all-conquering nature of energy and the black sphinx emphasizes the strength and the intolerant, destructive nature of energy. It is the duty of the chariot handler to balance and direct the two different forces correctly. This arcana is often associated with the wonderful Throne-Chariot, which is described in the first chapter of the book of Ezekiel.

The Temperance card traditionally shows an angelic creature, standing with one foot on the ground and with the other in the water, while pouring water between two cups – a silver and a golden one. This can be similar to the clearing of wine when the clean part of the wine is separated. The symbols of water and the silver cup refer to the Moon, emotions, the subconscious and the astral world. The soil and the golden cup together symbolize fulfillment and awareness. The main message of the arcana is the calm action of decanting itself, which leads to gradual cleansing, awareness and fulfillment.

There is again obvious, as the impact of the unbreakable force, that can affect everything, does not arrive into our world unexpectedly, but it is preceded by many signs. It is accomplished by temperance what is going to happen later, it prepares us for the change, gives us time to adjust and to purify. What was hidden is now gradually becoming known and is being recognized in various hints that suggest the coming of a great change. A lot of evidence can be found in all areas of life about this. In the same way, we may recall the words of the Bible that the Father does nothing until he discloses it to his servants and prophets. Another task of The Temperance is to hold back the Chariot until the discharging process is completely finished.

It is important to note, that the duality of the two arcana does not mean Temperance reduces the power of The Chariot, therefore breaking up the duality is not a golden mean. Both the Temperance and the Chariot perform their duties with full force, they even enhance each other. This is true for all dualities, since the woman enhances masculinity in the man and the man enhances the femininity in the woman. It is the woman who can inspire the man to heroic deeds.

From what has been said, we can see that Temperance and the Chariot together form one duality. What is even more interesting is that the angel on the Temperance is very similar to the angel who appears in the same role in the book of Revelation. „And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,“.. „But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets“. Revelation 10:5

For a deeper understanding, I recommend the article: **THE OPPOSITES OF GOG AND MAGOG**

THE RELATIONSHIP OF THE JUSTICE AND DEATH ARCANAS

In the traditional representation of the arcana of Justice, we see an angel or a queen holding a sword in one hand and a scales in the other. Her eyes are often blindfolded, which symbolizes everyone's equality in front of justice, as she does not care who stands in front of her, she sees the truth with her heart not with superficial judgement. The scales refer to the weighing of acts and the sword to the strength of the arcana, which delivers power to justice. This card is not just the card of justice, but also a card of rightful reward and harmony. Here, everything that needs to be accomplished is fulfilled, all debts are sorted out and the balance is restored in everything again.

The arcana of Death usually depicts the Messenger of Death. The scythe reminds us of the harvest when everything is ripe and the right time has come to gather the crop. In fact, it marks the end of a development stage that is ultimately closed, sealed and no longer changeable.

The connection among the two arcanas is again apparent, because justice can only arise when something is finally closed, locked up (considering that someone can change in the last hour as well). Consistent with this is the justice coming after the opening of the seal in the book of Revelation, which we have already explained when describing the justice of the earth in Minor Arcana. Here we can recollect the parable of Jesus when his disciples asked him whether to remove the useless cornflower out of the wheat and Jesus replied with a no, because you would also pull out the young wheat with the cornflower and the two must grow together until the harvest. The two arcanas' dualism and its unity can also be understood from the fact that justice is the opposite of death, which closes everything and then why there should be justice? This, in turn, also implies that justice is the patron of resurrection and eternal existence, which is one of the great secrets of this arcana. The Death arcana completes a predetermined process in time, making everything that has happened unchangeable. The arcana of Justice, on the other hand, is independent of time because it re-weighs and balances everything that has taken place, hence offering an opportunity for further improvement. By this, it is capable to re-heal and inject life into any structure was believed to be rigid and unchangeable. The connection between the two arcanas hides an understanding of many more secrets, but for now these explanations are enough to understand it.

THE RELATIONSHIP OF THE HERMIT AND THE HANGED MAN ARCANAS

The traditional illustration of the Hermit arcana shows an old man with a long staff in one hand and a lantern illuminating his path in the other. His dark-clad clothing hides his identity, and even his face is barely visible, as if he was hiding his secrets in his cloak. Even his lantern is hidden halfway behind his cloak. The eternal, mysterious, lonely-looking and wise wanderer, who is free from all individual ambition and the frivolity of the world, is undoubtedly on his own mission. The almost dazzling light of his lamp is only presented to those who are mature enough. This is in contrast with the Hanged Man arcana, where we see a young boy nearly unable to move, whose portrayal is a great contradiction. One might guess that he is hanged by one leg as punishment for something, but on closer observation of the traditional pictorial symbolism this is not so clear, (though accurate), but for him this self-sacrificing role can also be the meaning of life. On the two sides of the card are tree trunks with six and six severed stems and on top them is a plank on which the boy's leg are strung up. There are flowers and green grass under the boy, the sign of the moon on his clothes. His hands are clasped behind his back. The money from his pouch is scattered on the ground like some sort of donation. Gold money falls to the ground on the left and silver money on the right side. Despite his strange situation the boy is smiling. We see no traces of bitterness.



Almost everything is in conflict with each other and nearly everything is the other way around in this picture. It is even a miracle that he is still alive at all, since one cannot hold out for long in such a situation. He is bound to the sky with a rope, which strangely, is also the reason for his detention. Many Tarots paint a sun-like light around the boy's head, similar to the halo of the saints. One would assume it's some pointless, meaningless representation, only it's not. The symbolism of the hanged man, although allegoric, is correct. To put it simply, the hanged boy is walking in the heaven. He attached himself to some idea, but without genuine experience and practice and therefore lost the sure ground from under his feet. He scattered his money because earthly things are not important to him. It is the complete opposite of the wise hermit who walks the ground without doubt and does not scatter the real gems in front of the pigs. The hanged man views everything in a different way and believes that he has great knowledge, because he has committed himself to spiritual things and reached true love or wisdom. he would even share pieces of his heart while not realizing that he is immobile and cannot achieve any practical effect. The concepts and spiritual teaching are represented by the tree trunk and planks handled by men. The moon symbol on his clothes indicates his sensitive and receptive character. I believe there are many people who recognize themselves in this role, those who have become enthusiastic followers of a religious faith or esoteric doctrines, and who are guided or revered by the passion of all-embracing love and helpfulness. Their naivety and compassion are exploited (often with money taken away from them) by various scammers, spiritual leaders, esoteric teachers, priests, or other humane organizations, political leaders and so on. The hanged man cannot stay in this life-threatening position for long and the heaven-sent will do his best to rush to his

assistance. This mercy is symbolized in the depiction of the arcana by the lush grass, the brilliant flowers sprouting from the soil and the crawling plants.

The Hanged Man is clearly kind-hearted, guided by the world of ideas, the principle of love and his pure morals, still he has little practical success. If he is alone, he'll be like a hanged man, since a swallow does not make a summer. This means that one person alone is not enough to change things. (In Osho Zen's Tarot, the 12. card features the message of new insight and healing.)

Number 12 amplifies the energies of well-meaning people and creates a united power from which everyone on the right path can draw strength. It is no coincidence that there are 12 zodiac signs, nor is it that Jesus' apostles were also 12, because the energy of the number 12 forges people of otherwise isolated goodwill into unity. This is also what the 12th card of Tarot is about, although it is not that simple to understand. Number 12 is also the number of prayer hearings.

The symbolism of Tarot once again clearly and faithfully portrays the opposition and the connection between the Hermit and the Hanged Man. It has to be mentioned that for magical development, it is not sufficient to just accept an ideological flare or idea, but hard work and practice is also needed, without which no significant progress can be expected. We see the path of magical wisdom on one side of the duality and the world of mystical, intellectual, philosophical knowledge and ideas on the other. Wisdom by no means equals to intellectual knowledge, religious views or ideas. One who acquires magic merely as knowledge, will never be able to fully comprehend it and put these forces into practice.

In other phrasing, people with true intentions (hanged man) need a magical leader (the influence, example and the teaching of the hermit) who leads and holds them together and creates unity, because they alone are not really capable of evolving and in the end cannot achieve a lot of practical results. Many take advantage of the benevolence and naivety of these people.

For a deeper understanding, I recommend reading the novel by Franz Bardon: **FRABATO**.

THE RELATIONSHIP OF THE WHEEL OF FORTUNE AND STRENGTH ARCANAS

In the traditional representation of the Wheel of Fortune (samsara), we see a prominent wheel on Mercury's wand above the waters or the sea, the tire of which is usually held by eight spokes. There is a sphinx at the top of the wheel and strange creatures (human-like animals) on either side of it. The eight spokes of the wheel may also refer to the Mercury, which has the number eight in magic. The wheel itself is a symbol of infinity, which can be traced back to reincarnation in human existence. The Mercury symbols, that clearly appear in the old depictions, may also refer to the occurrence of the material form, which we have already explained in the discussion about the mage of the earth, in the Minor Arcana. The sphinx at the top of the wheel also seems obvious, because the white sphinx has already appeared at the Chariot, where it depicted the creative energy. Because the sphinx is at the top of the wheel above the waters, it stands for the powerful, creative energy of fire and light, which is above the material world, capable of influencing everything.

It is actually very difficult to clearly explain the pictorial symbolism of the Wheel of Fortune here, as several forms of traditional representations have survived. In the standard representation of the Strength (magical power), we see a woman taming a lion, though not with physical strength, but rather with love and tenderness. That is why we see a female and not a male figure here. (She is not riding it as in many other depictions.) This lion symbolizes the strength and corporeality of the human body (the ego) over which the woman gains power. Those,

who in their own bodies - as in a microcosm, are able to exercise magical power, are also capable to dominate the forces of the universe. This is also demonstrated by the fact that the woman's headwear bears a resemblance to the portrayal of the magician's hat, which is similar to an infinity sign. Here we can consider of the words of the Gospel of Thomas (a Coptic gospel that is not part of the canonical writings, but is nonetheless valuable): *"Blessed is the lion that a person will eat and the lion will become human. And anathema is the person whom a lion will eat and the lion will become human."* Thomas 7.

This arcana expresses the uniting of the spirit and the ego, where the spirit lifts the ego to a higher sphere. The ego is the physical human being bound to matter. The spirit does not look down on our physical personality, but leads it with love. Unfortunately, most people see this differently, one of the reasons being the incorrect religious teaching that the ego should be crushed or altogether ignored. It is pointless to say that this is not possible. One has to love oneself because that is the only way to be able to love others. In general, for most people, the holy spirit which comes from a world of purity and perfection, is reluctant to deal with corporeality (the ego) and detests it as a dirty filth, which is not comparable to its purity. Perhaps it surprises many, that it is usually the model of perfection - the spirit itself, that cannot always love the other portion of our own inner self. Using an analogy, a human's corporeality (ego) will be seen by the spirit just as if it was its dog. This dog is actually the physical nature of our personality, which has been faithfully serving its owner for years, but the owner has no interest in it, he even despises it and is unwilling to deal with it. He doesn't talk to it, doesn't play with it, he leaves him alone in difficult moments and he just doesn't care. In this



analogy, the dog is actually the feminine part of our personality that has sunk deeper into the material world. It represents the human corporeality, ego and subconscious.

The magical Strength arcana shows the right attitude, which means that the development, through the upliftment of our inner selves, leads to the soul. This can only be done in love, by which the subconscious will not be the opposite pole, but the faithful and happy servant of the spirit. By this, the two become one (in love for each other, burning like fire) and under the guidance of the spirit, it will represent a tremendous magical power.

Jesus said, „When you make the two one, you will become the sons of man, and when you say, 'Mountain, move away,' it will move away.“ Thomas 106.

Jesus said, „If two make peace with each other in this one house, they will say to the mountain, 'Move Away,' and it will move away.“ Thomas 48.

„...When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty.“ Thomas 3.

The attached image shows the energy centers of the spiritual man in the upper part of the human body and the material man in the lower part, between which the heart chakra holds the balance.

Those, who do not love themselves, merely want to hold on to the pure soul and reject the material or feminine nature of their personality (the ego), will not be able to truly love others and will have to come down to the material world again to learn it again. (Symbolically, we can say that this path was still taken by Adam to save Eve.) The other case is when we are captured by the ego and our lives revolve not around the spirit but around the ego. To this Jesus says, “...*cursed is the man whom the lion consumes, and the lion becomes man.*“ Thomas 7

The depiction of both arcanas somehow refers to the relationship between the macro and the microcosmos and the relationship of humans and creation. Simply put, the wheel of fortune is the opposite of the force that can step out of the cycle of fate or reincarnation through its own nobility, which is made possible by magical advancement. The wholeness of the two arcanas is manifested in the unity of the macrocosmos and the microcosmos, as articulated by Hermes Trismegistus and many others afterwards.

THE RELATIONSHIP OF THE FOOL AND THE WORLD (UNIVERSE) ARCANAS

The two arcana together represent the duality of all the arcana and the connection between the Holy Spirit and the created universe. I will not explain the relationship between these two cards here. Mainly because it requires an understanding of the Fool arcana. I think that the connections occurring here and there about the Fool arcana, can guide the reader to understand it better. In the instance of the World (Universe) arcana, the Creation is obviously apparent. The four godly cherubs and the woman dancing in the middle play the part of the recipient. There are two wands in her hands, a white and a black, and these express that creation can arise in the created world only through dualities, since all energy moves between at least two poles.

There is no ordinal number assigned to the Fool arcana, so figuratively it symbolizes the number zero, nothing. Because this card symbolizes the non-created things from which all created things (all spheres of the universe) were born, its very essence in the universe remained on the non-existent side.

Those who are a little familiar with the wisdoms of the Vedas, can find a similarity between this duality and Purusha, in front of whom is the dancing Prakriti (respectively Brahma and Shakti).

Of course, for those who do not contemplate on what was outlined here, it will all remain just another hypothesis out of many potential theories.



As you can see, the electric and magnetic (yang and yin) appear in 10 pairs in tarot. The electric cards are labeled with the numbers 1-10 and the magnetic cards with the numbers 20-11. Each pair we have discussed represented the duality of the electric and magnetic.

For a deeper understanding, I recommend the article: **WHAT DOES GÖDEL'S ONTOLOGICAL PROOF HIDE?**

WHY ARE THERE 78 CARDS IN THE TAROT?

The Major arcana consists of 22 cards, the Minor arcana consists of 56 cards and 16 cards of these are the so-called Court cards. Thereby, there is a total of 78 cards in the Tarot. Many may ask why exactly 78? Although the total of 78 and 22 would be 100, this relation alone is not enough to justify why the Tarot consists of 78 cards. To answer this question, one must examine the structure of the Tarot.

In the Tarot system, everything comes from the ONE, the perfect entirety. The ONE itself appears in 10 dimensions, which can be thought of as the internal structure of the ONE. The Major arcana is based on the unity of dualism. The all-encompassing duality is symbolized by the cards of the Fool and the Universe/World (Jang and Jin). The 10 dimensions of the initial UNIT appear at the level of dualities, in 2x10 cards of the Major Arcana. This is a total of 22 cards.

In the case of the Minor Arcana, we can already find a system based on the unit of the four basic elements (fire, water, air, earth). The 10 dimensions of the UNIT, based on the the four elements, appear in 4x10 cards among the numbered cards of the Minor Arcana. This is a total of 40 cards. With this, the numbered cards of the Minor Arcana prove that the essential message of the Major Arcana is carried by 10 dualities. (This is why the old masters didn't create the Minor Arcana out of 4x22 cards.)

The Court cards appearing in the Minor Arcana are in a hidden relationship with the duality of the Fool and the Universe arcana. As I mentioned before, the Fool arcana represents God's overflowing spirit in the Tarot, so the 4x4 Court Cards actually symbolize the cherubs standing next to God's throne and their 4x4 faces. In this regard, take a look at the first chapter of the book of Ezekiel, where the prophet saw four cherubs bearing the throne of God. Together with the Court cards, there are 40 + 16, so a total of 56 cards in the Minor Arcana. I will provide an even more extensive explanation of the system of court cards under the subtitle Tarot and Creation.

As we can see, the Tarot was created in a very logical way and is therefore able to explain itself, which confirms the refined creativity of the old great masters.

ON THE MEANING OF THE WORD "TAROT"

The meaning of the word TAROT is unknown. Some say the word ROTA, others think the words TORA, TARO, TA-ROSH, TARIQA, TARA and so on are related to it. Many pronounce the word TAROT as "taro" in the French form, although there is no evidence at all that the word TAROT is of French, Latin, Egyptian or other origin. (see: Stuart Kaplan: The Encyclopedia of Tarot). For the sake of interest, however, I would also like to expand this speculation with another probability, based on Hungarian language.

The word "TA" means out, outside. Think of it here when the child says, "We're going to ta." The word "AR", "ÁR" in Hungarian means "flood", for example "fény-ár"(floodlight), "folyó-ár"(flood), or "hung-ar", "mag-ar". Put together, the meaning of TA-AR-OT is flooded, radiated. This, though, means that the word TAROT refers to Creation itself, the outpouring of the Spirit of God, denoting it as OUTFLOW. This description accurately expresses the essential point of the whole Tarot, the birth of the ten dimensions. Another possibility is, if we look at the verb "TÁR", which means: to open, expose. This way the TAROT means the uncovered or the exposed, the explorer of hidden things.

In fact, it doesn't really matter which interpretation we use, because each one expresses a very similar thing, which I don't think can be a coincidence. (A woodwind instrument called "tárogató"/Turkish pipe is known in Hungarian, which is called tárogató, because it opens up people's souls.) If we observe the theories formed about the sense of the word TAROT, we can realize that it is not likely to find a more accurate interpretation as in Hungarian language.

It is the beauty of the Hungarian language that a word can be associated straight away with a lot of concepts, and this was preserved in very few languages so clearly. All of this does not change my opinion that the wisdom of the Tarot cannot be linked to any nation. Like the science of true Kabbalah, it is not the work of only a single nation.

ABOUT THE LOWER AND UPPER WORLDS

The real connection between Tarot and Kabbalah

The translation of Hermes Trismegistus' Emerald Tablet

„Tis true without lying, certain and most true. That which is below is like that which is above and that which is above is like that which is below to do the miracle of one only thing. And as all things have been and arose from one by the mediation of one: so all things have their birth from this one thing by adaptation. The Sun is its father, the moon its mother, the wind hath carried it in its belly, the earth is its nurse. The father of all perfection in the whole world is here. Its force or power is entire if it be converted into earth. Separate thou the earth from the fire, the subtle from the gross sweetly with great industry. It ascends from the earth to the heaven and again it descends to the earth and receives the force of things superior and inferior. By this means you shall have the glory of the whole world and thereby all obscurity shall fly from you. Its force is above all force, for it vanquishes every subtle thing and penetrates every solid thing. So was the world created. From this are and do come admirable adaptations where of the means is here in this. Hence I am called Hermes Trismegist [*sic*], having the three parts of the philosophy of the whole world. That which I have said of the operation of the Sun is accomplished and ended.“



The Emerald tablet of **Hermes Trismegistus** talks about two worlds, an upper and a lower world. The lower world can be interpreted as our physical universe (or human, the microcosm), being receptive (wanting to receive), while the upper world (or worlds) is the outpouring, the giver, enlightening the darkness of the lower world with its light. This is comparable to the symbolism of the left and right, which is magnetized and electrified. The text of the Emerald tablet states – that the above is the same as the below - so the two worlds are very similar, but it would be a mistake to think that they are exactly the same. It is like an imprint of a stamp or a mirror image, but as we know, the mirror image also turns from the right to the left.

As soon as one comes to the belief that he/she is a carrier of something holy within himself/herself, he/she sets out guided by the divine spark within him/her, to find the way to God, which is the path of magical development. Through this, the godly light in a person penetrates deeper and deeper into the lower world and into the secrets of his/her inner self, by which one actually rises higher and higher in the upper world. This means that what seems to be below us is actually above, and vice versa. Through magical evolution, the divine light within us penetrates deeper within us and into the darkness of the lower world, illuminating even its deepest parts, which is very alike to the holy creation (let there be light), resulting in us getting closer to the heavenly light in the upper world. Based on this, magical evolution is eventually the path of creation, the true means to understanding God.

The first stop along this journey, to which we can only descend with the help of the divine light within us and light up these deep secrets, is demonstrated in Tarot by the Magician arcana. (From the Kabbalah's point of view, our journey from the Kether Sephora to the Chokmah Sephora is the one that leads to the lower world.). Watching this from the upper world though, we are touching the lowest location, which in Kabbalah is symbolized by Malkuth, the tenth Sephirot, that is, the aboveground zone.

The greatest initiates, like Franz Bardon, of course, characterized the connections from the perspective of the upper world, by which, on the one hand, they managed to keep these connections to some extent hidden for those who see only the lower world. On the other hand, they gave us evidence that they had fully entered the level they were writing about.

Therefore, when we fully attain the wisdom of the Hermit (IX.) arcana (which embodies the deepest secrets in the lower world), we get the closest to the divine light in the upper world. In Kabbalah this is symbolized by the light emanating from the Kether (crown) Sephirot.

To embark on a path of magical evolution is like to cross a chasm that is actually within us.

„If you seek to understand the whole universe, you will understand nothing at all. If you seek to understand yourself, you will understand to whole universe.“ (Buddha)

The wisdom of each Tarot card also includes the image of the entire Kabbalistic Tree of life.

SOUL OR SPIRIT?

When a human dies, the body, soul and spirit are separated from each other, but not completely. The body disintegrates and over time, the soul also decomposes, into its most essential permanent core, which can be compared to a core of light. The decomposition of the soul after the physical death can take years in the astral space (the afterlife). The soul is not incarnated, just the spirit. Until the spirit separates from the soul, no further incarnation can take place. Bit by bit, via the decomposition of the soul, the spirit identifies with the mental sphere it has reached in its lifespan. When it finally detaches from the soul, a strong pull to God awakens in it, but it cannot rise to a higher sphere only after requesting for a fresh incarnation. So it comes back to the material universe out of his own desire, because substance is directly related to Akasha and it exists in order to improve the spirit.

"The soul does not become detached only in case of the 'immortals'. After one has achieved astral immortality, one's soul is subtle, that is, transcendental and cannot be grasped by the astral deteriorating forces. So if he passes away, he can incarnate immediately if he desires to. Other than the ascended masters of Atlantis, very few reached this great stage."

"The more mature, advanced and ethical a person is, the finer a vibrational layer of the astral sphere (the afterlife) can be. In the astral field, one can always fill only the place he/she have evolved to during his/her earthly life. Heaven and hell do not exist in the astral sphere. These are limited religious views only ... "(Franz Bardon)

Many believe that the Bible does not acknowledge reincarnation, although this is definitely not accurate. Multiple Bible verses could be cited here, but I have selected only one, when Christ was asked about who John the Baptist was. He said: "... and if you are willing to accept it, he is Elijah who is to come..." (Matthew 11:14). By this, Christ has revealed that John arrived with the spirit of Elijah, since just the spirit incarnates, not the soul. (In fact Jesus, the firstborn son of God, was also an incarnation of a divine being.)

Quote from a Buddhist book:

"The world was not created by a higher power or an external matter independent of us, but by ourselves, through our constant perceptions and actions and from this we can conclude, that we can be freed by developing a perception that exceeds the personal level."

Based on this, it seems that Buddhism does not believe in God. Sadly, the goal of life for many people is to free themselves from the cycle of reincarnation. This goal like this wrong. The goal needs to be learning, which elevates a person to a level where one can realize the spirituality of Christ (Kalki avatar). This, in turn, is an entirely different goal and it offers an opportunity to savour life and not just see the misery in it. A lot of ascended masters volunteer for reincarnation with the intention of serving humankind. Hence, the goal of not being born once again into the material world cannot be correct.

THE ANCIENT SECRET OF THE SOURCE OF HAPPINESS

Human race to this day seeks the source of happiness and the purpose of life. The irony in this is, that the answer to these questions is in fact well known to all people, yet over time it was somehow entirely forgotten. Many perspectives have emerged about the source of happiness and the meaning of life in our modernistic world,.

It is a very common view that the source of happiness comes mostly from material well-being and that the purpose of life is thereby the acquisition of material wealth, the satisfaction of our sensations and desires.

An initiate will never oppose to these views, because they can be said to be truthful to a certain degree. Those who are convinced with this approach of the meaning of life, do not yet need to know the higher truths that are above the material world. As long as one sees merely the harsh material world (deception of Maya) and believes it to be the only world that exists, the meaning of life is an entirely pointless question. In the harsh material world, life has no significance for the individual, as it is just a fleeting moment which entirely disappears for him/her when death appears.

Because people are at various levels of their evolution, there are many kinds of truth, because what is true at one level, may not be accurate at a higher level and vice versa. Higher truth is really hard to discover and acknowledge from a lower level. Lower truth from a higher level can be understood well, but most of the time there is no point in negating it, because it usually works perfectly at that level. Thus, the question is often not what is truthful, but what level of growth we want to occupy in our lives, where will we feel right. This selection will determine what we will consider to be true or false.

The topic of the meaning of life is often set up as if it were an unexplainable thing, when in fact it is a fundamental question every human being should be aware of since childhood, just as naturally as asking about the significance of their own acts. Many initiates have already provided the answer to this question, but unluckily, as long as the individual is unable to acknowledge on his own, that he is the holder of an immortal divine spark, these responses do not provide him with any useful information in the labyrinth of life. Therefore, to comprehend the significance of our lives, the first step is to reach the inner realization that we possess an immortal spirit which is above the harsh material world. This is not a spiritual matter at all, but the result of inner recognition and belief. There are many religious people who have not been able to identify this truth and their religion is not based on inner conviction, but on some method of teaching or dogmatic traditions.

In the words of Christ: ...*"When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."* (Gospel of Thomas, v. 2)

We can read the same thoughts in the canonical gospels: "Our Father in heaven." In fact, christening in water is meant to stand for the achievement of exactly this level.

The Buddha says this, *"If you want to understand the whole universe, you will not understand anything. But if you want to understand yourself, you will understand the whole universe."*

The meaning of life has been outlined by many masters and in many varieties, which eventually express a similar view. I quote a divine utterance in this regard here, which is perhaps in the simplest and most brief format: *„It is my wish that everyone be given the opportunity to proceed along the path to perfection. It must be possible for everyone to understand My being and to obtain the knowledge of how, with the universal laws, I created the world. Every human being must continue to be reincarnated here on earth until he has achieved complete magical equilibrium within himself.“* (F.Bardon: Frabato)

It is still essential to understand what the concept of a “saint” or “holy” means. In the ordinary sense, we use this phrase in many forms as a synonym for innocence, goodness and piety, but its genuine definition is not known by many. The idea of a saint means pure and separated. Now the question arises: what is it separated from? The sacred symbolizes a matter above the material universe, which may appear in the material world, but its very essence is not connected to it, it is separate. God is holy, which means that its essence is not found in the material world, but exists above it. And purity means that there is no inner conflict in it.

"The mature spirit has come to the conviction that it is part of the divine principle, so it seeks a way to identify with the noblest divine principle. To this end, divine Providence goes so far as to be willing to prolong even a person's life if he is on the path of the inner magical evolution." (Franz Bardon)

...“No eye has seen, no ear has heard, and no mind has imagined (that happiness) what God has prepared for those who love him.“ (1 Cor. 2: 9)

THE BASICS OF THE TRUE UNDERSTANDING OF SCRIPTURE

To date, theology has not been able to answer fundamental questions about the explanation of faith or biblical events. Let us see the main problem associated with the original sin and free will.

The first important question is: after God created Adam and Eve, did he know what would happen?

If we say that he did not know, because Adam and Eve acted of their own free will, then it is possible that God did not know what the future might bring, since we still had a free will. If we say that he knew, then why did he announce, after creating Adam, that everything he established was right, since he should have recognized that the man would sin. If everything he created was right, how could Satan become evil? Of course, this can also be explained by free will: Satan was created to be perfect, but he became evil of his own free will. With this explanation, however, the problem is that it denies God being omniscient and everything He created being perfect.

According to this "naive" interpretation of the Bible, we will encounter constant contradictions regarding matters of faith. How can something be perfect if it can still go wrong? (Although, according to some interpretations, the perfect only meant that it was created to be immortal.) If God knew something was going to go wrong in the future, then why did He create it? If, of his own free will, Satan has gone astray, was it not possible for him to change and repent of his sins of his own free will? There are a lot of other questions that could be asked, all of which show that there are very serious problems with this explanation. I will not go into detail here now, I leave it to the reader to think about them honestly.

In case we really want to come to understanding, we have to accept that man's free will is not contrary to how God knows how we will decide. It may sound strange, but without accepting this idea, one cannot understand the Bible. Another very important thing is that God did not create anything wrong, for after each day of creation, he declared that what he had created he felt it to be right. How is all this possible? Spiritually, we consider darkness to be bad and light to be good. Nevertheless, without darkness, we would not see the light either, so darkness is also needed, but it is important how much space and strength we allow for the darkness and how much for the light in our world.

Using another simple example:

To make a cake, let's say, you need these ingredients: flour, water, sugar, salt. These are all good things, but it does matter how much of each we put into the cake. If more salt is put into the cake than you need, it will be inedible. In this case, we cannot blame God for creating salt, because salt is needed, even if for the cake we need just a little bit.

A similar thing applies to Satan and the world of humans, too. If Satan had not been given so much space in the human world, he would have remained in the position to which he was entitled and there would have been no problem. By accepting the serpent's offering, Eve gave way to a kind of thinking that was not meant to rule the human world. So much for the fact that God did not create anything wrong.

Here we could also wonder why “God divided the light from the darkness”, why he did not allow the two to be “mixed up”? (Genesis 1: 4)

By truly understanding this, many difficult questions can be answered.

The biggest problem, however, was Adam’s decision, which became key to faith, but none of the religious teachings recognized its significance and true meaning. Eve was deceived, but was Adam deceived, too? According to the Bible, Adam was not deceived. Did he make the right or wrong decision? Almost all religious explanations say that Adam made a wrong decision, which brought original sin and mortality. For this reason, let us now examine what it would have meant if Adam had rejected Eve and not eaten from the forbidden fruit.

If Adam rejects Eve, he remains in Paradise, but Eve does not. So they could not have children nor could Christ have come. That would have sentenced Eve to death. Eve was created from Adam, so Adam would have rejected something of himself, too. Even though Adam was not misled, he decided not to leave Eve alone in this fight. He chose according to the principle of love and hoped that God would do the same, and that the suffering of mankind would be only temporary.

He was right, for God had uttered the first prophecy that the woman's seed would trample the snake's head. (Genesis 3:15)

Adam therefore made the right decision, in the words of Christ - Matthew 19: 5,6, where Christ quoted what was uttered after the creation of Eve in Genesis 2:24. It should also be noted that all this does not contradict Romans 5:12.

That is why God declared: "Behold, man became as one of us.." (Genesis 3:22), so he became like the gods, as confirmed in Psalm 82: 6 and also in John 10:34.

This, though, does not mean that there is no original sin. For example, if one can save the life of a loved one at the cost of a theft, he will certainly have to do so, which will be a right deed in front of God, but one will not be free from the sin of theft (so he must repay it).

There is no law against true love.

The greatest commandment is not to love and be faithful to the law or divine commandments, but to the essence, the inner meaning of all that comes from love. In fact, the misunderstanding or rejection of this idea fuels religious radicalism.

You may also want to consider the following events:

* When Moses rebelled against God and asked him not to do so (Exodus 32:10), was Moses disobedient? No, because that is why he became a friend of God.

* When Jacob wrestled with the angel all morning, (Genesis 32:24), did he act against God's will? No, because that's when he got the name Israel.

THE INSPIRATION AND DANGER OF THE QUR'AN (KORAN)

"The one who does not love does not know God, because God is love." (1 John 4: 8).

Some problems with the inspiration of the merciful Qur'an, [2] according to the text of the translation.

[2] The Holy Quran, Translated by: Dr. Balázs Mihálffy, REHBAR PUBLISHERS

Other more modern translations: Dr. Csaba Okkát: The Merciful Quran, Quran (Slovak), Quran (English)

Hostilities towards others

* Page 37 (Surah 2) Verse 194: ..."Whoever commits aggression against you, retaliate against him in the same measure..."

Comment: Although it accepted Jesus (and often mentions him, e.g. Page 145 verse 46), but did not take anything from his teachings, which is a very serious contradiction. This contradiction applies not only here, but in the entire Koran. Similar and even harsher calls for combative, aggressive behavior against bullies can be discovered in numerous parts of the Koran, see Tibor Grüll: *The Word of Allah - The Word of God?* ([Allah szava - Isten szava?](#))

Informational statistics on provocation to violence: New Testament: 0, Old Testament: 34, Islamic trilogy (the Hadith, the Sira, the Koran): 328 . I think there is no need for further explanation.

..."I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." (Quran 8:12) I don't think any sensible person would interpret this verse as a spiritual struggle, because it's actually a religious terror.

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled." (Quran 9:29) This means that the Koran proclaims religious hostility against religious freedom. Then how can the Islam receive religious freedom in Europe or elsewhere in the world?

Does God have no sons?

* Page 131, (Surah 4), Verse 171: "So believe in God and His messengers, and do not say, "Three." Refrain—it is better for you. God is only one God. Glory be to Him—that He should have a son. To Him belongs everything in the heavens and the earth, and God is a sufficient Protector." (see also verse 157)

Comment: Here it refuses the teachings of Jesus and Jesus being the son of God. (This is also evident from the fact that most of the time Jesus is only referred to as Mary's son.)

By saying that God does not have sons, it also denies the Old Testament, (Job 38: 7): "...while the morning stars sang together and all the angels shouted for joy?" (see also: Job 2: 1, etc.) By doing so, it is actually denying the meaning of the "Our Father" prayer, which is one of the keys to Jesus' teachings. By the way, this problem with God not having sons, just creatures that appear in several places in the Koran, is completely meaningless, because: if God can accept someone as a prophet, he can also accept anyone as his son. It is not up to the man who God considers his own son. It's just the God's business.

Since God is capable to represent both paternal and maternal qualities within himself, it is also possible that God has a son born of his own. I can understand that Mohammed could not have imagined this, but I found it more difficult to understand his belief that "Allah is capable of everything," which is repeated several times in the Koran.

God has no sons in the Koran - this almost grew into a dogma, because otherwise they would assert a rival to the one God and that would be a very great sin (polytheism), according to the

Koran. (It is in the first of the 5 pillars of Islam.) This point of view, unfortunately, cannot even imagine the laws of love and their purity that prevail in the higher spheres, which is very sad. (In the relationship between father and son, they immediately see a competition instead of love.) Everything that exists, was once in God (in himself) only, and by the outpouring of his will it obtained its own reality, which is the course of creation. Therefore, everything in existence is a child of God, because it was born from him.

Therefore I say: Those, who reject the existence of the sons of God, also deny the creative power, divine essence and the existence of the one true God. (Recommending these verses to Mohammed.) * Heaven and earth belong to God, as Mohammed also says, but they are not simply his properties, but his own children. This, in turn, is a very considerable difference in attitude, which was never understood by Mohammed. Jesus calls the one true God our Father, which is one of the key elements of his teachings (ABBA FATHER).

False prophets?

* Page 145, (surah 5) Verse 46: "In their footsteps, We sent Jesus son of Mary, fulfilling the Torah that preceded him; and We gave him the Gospel, wherein is guidance and light, and confirming the Torah that preceded him, and guidance and counsel for the righteous."

Commentary: Here, it acknowledges Jesus' teachings coming from God, elsewhere it is refused. (Allah here calls Jesus the Son of Mary, not the Son of God or Christ.) Let us also notice that it speaks of the gospel in the present tense, "is guidance and light," and does not say that there was light in him once, but there is no more. So what was the wonderful light that Jesus preached and by which he moved the masses? This does not become obvious from the Koran. It is more than likely that Mohammed was not really acquainted with the teachings of Jesus and he also had little knowledge of the Old Testament, which would have been unbelievable if he had been guided by the Holy Spirit. Moreover, according to Mohammed, Jesus did not die on the cross and did not rise on the third day, which contradicts the faith of the apostles (contained in their letters) and thus makes all the Old Testament prophecies completely pointless and also the book of Revelation of John. All the apostles and prophets may have lied, just Mohammed was telling the truth? I think this is why the Bible warns us of the coming of false prophets.

Some biblical verses mentioning false prophets:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4: 1)

"Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world." (1 John 4: 3).

"If anyone comes to you but does not bring this teaching, do not receive him into your home or even greet him." (2 John 1:10)

Allah is the enemy of the disbelievers

* Page 724, (surah 58) Verse 5: "Those who oppose God and His Messenger will be subdued, as those before them were subdued. We have revealed clear messages. The unbelievers will have a demeaning punishment."

Commentary: Allah will severely punish the unbelievers, in fact: "Allah is an enemy to the disbelievers." (Quran 2:98) Such thoughts are very often expressed in the Koran in many forms. Here, they often defend themselves by saying that punishing disbelievers is a warning meant for after their death. I think it doesn't matter at all, the point hasn't changed.

The maturation of a man and all humans in every instance relies upon the comprehension of love. The lower the level of this comprehension, the more restrictions, laws and orders one has to follow. The more advanced one is, the more freedom he/she can get and there will be principles rather

than commands that determine what is right and what is wrong for someone. Conversely, it leads to disaster.

What is even more interesting is that non-believers or those of other religions are not particularly condemned in Christian writings (they will be judged according to their own conscience). In the Koran, however, we see that Allah will punish the disbelievers very harshly. Moreover, it seems from the context of the Koran that a disbeliever is nearly everyone who disagrees with the Koran and does not practice it. (Of course, they try to explain the concept of a disbeliever differently, but what is written in so many places can be explained in any way, anyone can read.)

* Page 144. Quran 5:44: "And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers." To this even belongs the view that the Koran is the only authentic revelation of Allah. This is a very dangerous trend, which may cause a lot of problems in the world in the future.

Paradox

Everything can be dressed nicely, for which the live example is here: <https://iszlam.com>

Conflicts with Christian writings are resolved by believers of the Koran as follows: ([3] [Discover the Islam](#))

"We believe in all of God's holy books and revelations. They represented the guiding light the Messengers received to show people the True Way of God. The Koran specifically refers to the books of Abraham, Moses, David and Jesus. However, these revelations are long overdue and have been lost or altered. The only original and complete, letter-by-letter, existing book of God is the Koran. "

These sentences are contradictory in themselves - we believe in what was lost - so what do they believe in? Were they lost or falsified? On the other hand, if "Allah is able to do everything," wouldn't it have been easier to preserve old records than to let them be lost or falsified? To throw away or let go astray (falsify) what has already been laid down and was pure divine light does not profess noble qualities. Even by human standards, it is called disloyalty against one's own work. With this, God would not set a good example to humans or angels in respect of sacred writings and revelations. It would be a different matter if the Koran claimed that the Jewish and Christian writings were not inspired by God, but its religious argument therefore falls into its own trap.

Following the work of Islam, the internet is also full of articles that talk about the Bible being falsified. The worst part is that many people believe it, even though there is very little truth in it, because the Bible is really difficult to counterfeit. I note it here, that Mohammed accused the Bible that he was omitted from the prophecies as the last prophet of God, because it had been falsified. In fact, this is not true, because the Bible speaks of the coming of false prophets several times.

There is not a single inspired thought in the sacred writings (Old Testament and New Testament) that has not been confirmed by at least two independent delegates. The whole of the Bible is connected through references (from God's messengers) similar to the neural network of the human brain. Among other things, it shows the evidence of divine inspiration over a long period of time, and it is one of the greatest weapons of the Bible. The one true God will never let forfeit what he had already revealed and sealed with the blood of the prophets and the saints. So, the claim of the Koran (of being the only authentic divine revelation of modern times) is completely unacceptable, according to the principles of divine love, purity and faithfulness.

The religious organization and its teachings is a completely different thing, as it is a human creation that cannot represent the Bible and its purity at all.

The statistics of the scriptures

This table is only informative, because the results depend on the translations, but I think it still speaks for itself.

The occurrence of words	in the Koran	in the New Testament
Allah *	over 999	0
One God, the True God, (the Father *) +	14	78
saint +	19	253
(loving, loving God), love +	12	172
peace +	80	133
wise, wisdom +	30	70
common, together, all +	31	284
suffering, suffering of the righteous (for others) +	1	78
faithful, loyalty +	2	84
kind, kindness +	0	42
mercy, compassion, grace +	275	200
painful, aches, pain -	61	6
punish -	83	16
guilty -	108	50
hell -	129	9
non-believer -	182	38
suffering (as God's punishment on unbelievers) -	228	4

* Of course, the Father is not mentioned in the Koran as the name of God.

* Page 695, Sura 51, verse 56: "And I (Allah) created not the jinns and humans except they should worship Me (Alone)."

Comment: I have looked up this verse in three translations, because I didn't want to believe my eyes. Everywhere I found the same thing, "I created them to worship me." Would this really be the meaning of life and God's plan for people? (Fortunately, this is not accurate. See the article on [the meaning of life](#) in this regard.) The strong desire for devotion, on the other hand, is the quality of another divine being (who yearns for the adoration of his subjects), so could Allah be similar to him? I believe it is unnecessary to continue, because everyone who knows the life of Jesus and the beginning of his proclamation, recognizes what I am talking about, because that is exactly what he wanted from Jesus in the wastelands.

I must say: the Koran may have been inspired, but this inspiration did not come from the Father, nor did it come from the spheres of love. It has nothing to do with them.

Additional documents, the Prophecy of Mohammed

I've only dealt with the Koran here, but if we were to look at the Sunnahs as well, we would encounter many more ideological and legal issues, especially regarding the human rights of women, minors and unbelievers, see the videos. With respect to the protection of minors, for example, it should be noted that Mohammed's youngest wife was only 9 years old when she became his concubine.

By most trends of the Islam, the Sunnah is considered as a divine guidance and is seen as an authentic source of the Islamic religious law, practice and theology. Since the Koran just refers to the life of Mohammed, the Sunnah - which was not written by Muhammad, but relates primarily to the traditions concerning his life- in addition to the references to the Koran, is based on the so-called Hadiths.

The Koran makes up only 14% of Islamic writings. The remaining 86% is based on stories and legends about Mohammed's life. All of this means that the Islam ideology is based mainly on the cult created around Mohammed and the example of him to be followed. Because Mohammed was not only a prophet, but also a warlord and a politician, Islam is not only a religion, but a very active political system and ideology with its own legal system (sharia).

Duality is the secret miracle weapon of Islam

When the hadiths say that a Muslim should love his sibling, it does not apply to non-believers. It is completely different from the teachings of Jesus and is actually a discrimination of people with other religions. In this regard, it should be noted that the mafia is also built on family love, because its members form a family. According to Islamic tradition, (which follows mainly the example of Mohammed), the non-believer (kafir) can be enslaved, raped, terminated, conspired against, terrorized and humiliated. A kafir is not a full-fledged man. This is what we call the dual morality of Islam - moral norms for Muslims and non-Muslims.

Duality is the secret miracle weapon of the Islam. The Islam always has two things to say for each situation. While one Muslim cries out for jihad, the other stands for the religion of peace. "(Bill Warner: Foundations of Islam, CSPI). All of this is possible because of Mohammed's era in Mecca and Medina. The main message of the Medina Koran verses is the jihad, which is based primarily on violence. The use of this violence has brought about the spread of Islam. Mohammed dealt with the problem of his conflicting poems by saying that both were honest (despite contradicting each other), but his later poems were more potent. (This may also mean that where Islam is stronger, later verses should be applied, which are usually much more radical.)

Spiritual slavery?

The meaning of Islam is not reconciliation, as many would believe from the Koran, but submission. Did Mohammed consider himself a slave to Allah – could this mean that Allah was a slave owner? If the servant is not free and is forced to serve (against his will), he is a slave. (*) Slavery, on the other hand, is clearly a characteristic of negative spiritual beings. The servants of the True God, on the other hand, are free and there is no need to use any coercive force, because they do their duties willingly, out of love and with devotion. (*) Although, it may also be that Mohammed meant some kind of "voluntary slavery" to which he submitted himself. That means he refused his freedom and willingly relinquished it. However, it should be acknowledged that a positive being would never require a man to behave so, just the negative ones, because God created humans to be free and not slaves.

"For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom." (2 Corinthians 3:17) See also the [Tower of Babel](#) in this regard.

From all this, it can be seen that the Islamic faith and political ideology involve the subjugation of people to slavery, which is paradoxically voluntary. Of course, instead of physical slavery, it should be understood as spiritual (ideological) slavery. All this is also confirmed by the fact that Muslims consider themselves as slaves to Allah, following the example of Mohammed, and they see it as a very positive thing.

I quote from a Hungarian Muslim website [*]: Prayer is mandatory for all Muslims..."Teach the child to pray at the age of seven and beat him for it at the age of ten."- said Mohammed. There is no sign of volunteering in this.

In Christian literature, the voluntary enslavement of ourselves (usually by some kind of contract between a man and a spiritual being) is only mentioned as having sold his soul, which is a very negative act.

How blessed was Mohammed by God?

We may ask: how blessed was Mohammed by God? Everyone can judge it for themselves, since all of his sons died young. None of his daughters lived to the age of 32. *Most of his wives were left without the blessing of a child. All of his children died in his lifetime, except Fatima, who died in the same year as him. Both of his sons died at a very early age, even though he really wanted to have male successors. It seems his prayers were unheard, although everyone knows that Jesus was able to bring back even the dead Lazarus.

Most Muslims themselves are not fully aware of the exact message of the Islam (as is true for the Christians) and they often defend it in good faith, because they were raised by it. They were taught to not to question the "sacred writings", as they are above human thought. Therefore, we should not be surprised if a Muslim, despite all common sense arguments, will defend the Islam (respect for the exceptions). Moreover, the violent protection of the religion is an act very pleasing to Allah (jihad). This is a form of intimidation that Allah uses a lot in the Koran and it is recognized by the Muslims themselves. Apart from that, apostasy is even punishable by death under Islamic law.

We also know from biblical prophecies that Gog will come from the land of Magog in the end of times (or he lives in the land of Magog). Contrary to popular belief, Gog has nothing to do with the Hungarians, only that he will come from the land of Magog (formerly Scythian, now Islamic countries) in the end of times. The Hungarian chronicles talk only about Magog, not about Gog. [4] Although Gog comes from the land of Magog, the contrast and struggle between the symbolic Gog and symbolic Magog is enormous. Figuratively speaking, Gog is the opposite of Magog *. Behold, we are not in ignorance of the prophecies and the distant future.

* I'll write about the role of Magog later, because the Bible reader doesn't have to notice the differences and usually places Gog and Magog in the same category.

[The discrepancy of Gog and Magog](#)

The light of hell and Islam

Mohammed was very belligerent with his adversaries (as documented in his biography *) and imagined himself being God's perception. No wonder he condemned the disbelievers and sinners to hell. The concept of hell (as the punishment of Allah) is very often mentioned in the Koran.

In this regard, consider the following: would God really find joy in torturing people in hell or allowing it to happen? Even by human standards, although those committing evil things deserve their punishment, but no well-meaning individual would take delight in torturing them forever. This contradicts with all feelings of humanity. The invention of hell is nothing but the intimidation of people, which Allah prefers to use. Terrorization and violence (torture) are clearly connected to negative beings that are not in harmony with love.

Here, however, one might argue that the Bible also mentions the concept of hell. Yes.

The concept of hell and the Bible

Some Bible translations interpret the Hebrew terms "Seol" and the Greek "Hades" - which refer to the tomb after a man's death- with the word "hell". This translation, however, is completely incorrect. In fact, the term "underworld" or "home of souls" would be the right term. From a magical point of view, it signifies astral space.

The underworld is not a place where people and souls are tortured in fire, not a place of torment at all. This is completely contrary to the laws of love. Evidence of this can be found in many parts of the Bible: Ecclesiastes 9:10, Job 14:13, and so on. The concept of hell is different from the concepts of "gehenna" and "purgatory." Gehenna refers to the total annihilation of the soul (especially in the instance of grave sins, when a change is not possible anymore). Purgatory refers to the process by which the soul separates from the spirit and decomposes into its permanent core, which can be likened to a core of light. See the: [Soul or Spirit](#) for more information in this regard.

Afterword

I can only hope that one day the Arabic people will return to the wonderful spirituality and purity represented by ancient and highly respected families and their masters in the past.

A point of view that is worth considering from Bill Warner's book: "What is happening between Israelis and Palestinians has nothing to do with why Muslims hate Jews. If all of the Jews left the Middle East, the Muslims would still hate them in the same way, because Allah and Mohammed hated the Jews."

People's behavior is primarily a consequence of their worldview and beliefs. Until this does not change, there cannot be a talk of love and reconciliation.

The picture below demonstrates that the message of the basic works of Islam expresses similar ideas to the one which have been banned worldwide. How many more lives need to end and how many more wars have to be fought for us to learn?

"Whoever does not love does not know God, because God is love." (1 John 4: 8)

THE OPPOSITES OF GOG AND MAGOG

This article is a continuation of [The inspiration and danger of the Qur'an](#) article.

We know from biblical prophecies that Gog comes from the land of Magog in the end of times (or lives in the land of Magog). Contrary to popular belief, Gog has nothing in common with the Hungarians, only that he would come from the land of Magog - once a Scythian, now an Islamic country - towards the end of times. Hungarian chronicles talk only about Magog, not about Gog. [4]

In the first chapter of the Gesta Hungarorum there is the following sentence: "the first king of Scythia was Magog, son of Japhet, and this people were called after him Moger, from whose royal line the most renowned and mighty King Attila descended." Although Gog comes from the land of Magog, there is a huge contrast and struggle between the symbolic Gog and the symbolic Magog. Figuratively speaking, Gog is nothing else, but the opposite of Magog. In Ezekiel's book we can read a prophecy about this and that it will be fulfilled in the distant future.

The occurrence of the name Magog in the Bible:

Genesis 10: 2 and Genesis 1: 5: "The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras."

Ezekiel 39: 6: "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD."

Revelation 20: 8: "And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

How do we know that there is a difference between the roles of Gog and Magog?

We need to read Ezekiel's chapters 38 and 39 for this, which are about the future. [5]

Notice, that in chapter 38 there is a prophecy only against Gog. The only problem is Ezekiel's 39: 6 verse, where we can read that God will send a fire on Magog. We can interpret this as Magog, along with Gog, will also be destroyed.

If we approach what is outlined from the side of love, however, we realize that there is something else there. Why would God destroy the people living on secluded islands and in safety, too? Merely out of anger? This fire or flame (which he sends on Magog and the people living on the islands) is not destructive in nature, as it results in an even stronger faith in the Eternal God. This fire is similar to the flames occurring above the heads of the apostles at Pentecost, which they obtained through the Holy Spirit. All of this may sound strange, but for those who think about the prophecy, it might be enough to understand.



In a figurative sense, Magog signifies the ascended masters and those who are working on the rise of mankind. Unlike the initiates of Gog, who utilize their power to rule mankind according to their corrupt morals, to keep them in ignorance of the truthful significance of sacred matters.

I have already written about the mission of Israel and the important role that lies ahead: [8] Anyone, who has read it, has understood that the true Israel is in fact an ally of Magog, but let us not confuse this with the Zionists (Zionism). (The council of rabbis in Samaria, Judea, issued a statement that the preparatory phase of the war of Gog and Magog had already begun.)

Note: Unfortunately, the Hungarian Catholic Lexicon also classifies Gog and Magog into the same category: In the book of Revelation there are two kings who, at the end of the world, will go to battle against the people of God at the call of evil spirits, but in a place called Armageddon in Hebrew."Then they gathered the kings together to the place that in Hebrew is called Armageddon."(Revelation 16)

The same mistake is true of the interpretation of most denominations and the related writings. See Joel Richardson: The Islamic Antichrist (2009).

Another misconception about the origin of the Hungarians is that Hungarians are the descendants of the biblical Nimrod. The truth is that these are two different Nimrods, the biblical Nimrod having a completely different family tree than the Nimrod in The Chronicon Pictum. They are very often mixed up.

ABOUT INSPIRATION

(The importance of emotions and arts)

Human thinking is affected by the spiritual spheres, too. This effect, though, is never a mere telepathic transfer of information, but is most often acknowledged by the processes involved in one's emotional life. One important reason for this is that knowledge itself cannot make people better. This knowledge always requires some kind of internal human value system (emotional charge, experience) that prevents the wisdom from being misused and guarantees that it is understood and applied correctly. As long as these inner human values do not exist, knowledge or high technical development can pose a serious threat to humanity. When knowledge is properly coupled with human values, we call this awareness and the usage of it wisdom. It is no coincidence that the spiritual spheres, named after the planets of the Solar System in the world of magic (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon), do not have a direct consequence on the material world and mankind in general. In most cases, their effect occurs through the sphere of the Moon into the astral space (the above-ground zone), which is the home of souls. Their influence in the astral sphere allows them to appear in our physical world. The same happens in the case of inspiring people. In the case of humans, the astral body, the soul, is nothing but one's inner character and the qualities of his/her spirit, which define a human's emotional life. Without the development of the soul, spiritual development is not possible, only up to a certain level. In order to be spiritually connected to the inspiring influence of the spiritual spheres, it is necessary to have a sufficiently pure and noble spirituality, otherwise we will not be able to tune in to these ideas (or we will not be able to recognize and interpret them correctly).

We also know that the arts usually work with emotions through beauty. Many artists were inspired by various spiritual beings that they were either aware of in their lives or not. In this regard, see the book of Emil Pálež: *The history of Angeology*, where this process is beautifully seen. Some artists have managed to become aware of this inspiration and described it as if their works were born under the influence of an angel (e.g. Astor Piazzolla - *Duo de Amor*, *Tango del Ángel*). Thus, the arts can also help us in our magical development, as real artists could not even create without some kind of inspiration. Here, one might suggest that the inspiration for them were most often women, hence love. Yes, this was often the case, but it was the state of love that allowed the artist to connect with spiritual beings to get inspiration. We can simply say, that by the means of this charge they became more like divine beings.

In general, negative spiritual beings are characterized by a very incomplete and distorted emotional life, which is a lack of beauty. Mostly they are driven only by the achievement of some goal. In this regard, see [The contradiction between the Lovers and the Devil Arcanas](#). We can also say that there is "military" in the world of negative beings, but there is freedom in the upper world.)

"The Cinderella of psychology is emotion, which does not receive love from its two older sisters - 'intellect' and 'will'- and it is persecuted and forever ragged. It has to pull up itself in the backyard of the science of psychology, while the will and especially the intellect (cognition) occupy all the rooms." (N. N. Lange, P. M. Jakobson)

The spiritual spheres usually seek to exert their influence on our world through the astral sphere, which is important, because we can learn from this when we want to pass on knowledge or achieve a goal. At present, education has not yet recognized the significance of this either, because it usually focuses on the transfer of knowledge, but it does not try (and does not really) show its beauty and point of interest - respects to the exception. Thus, it is a common case that students do not develop a love of the subject, because they do not receive the appropriate "emotional" energies and connections for that knowledge.

The greatest bearer of the human development, in spite of all appearances, does not lie in scientific or technical progress, but in the exploration of the concept of love. Primarily, it determines the level of development of a society. Proper understanding and mastering of each level of love and the wisdom that comes with love is the greatest force in the development of all people and all societies.

The impact of each spiritual sphere on people:

- **The Sun** symbolizes the quality of life, the source of energy, self-confidence, optimism, inner energy, life force, the radiance of divine (paternal) love, connection with God.
- **The Moon** symbolizes the emotional, feminine side of life, the maternal forces, the will of people, dreams, feelings, the relationship between darkness and light, duality, togetherness and reception of things, purity. It is in analogy with the astral body, the soul.
- **Mercury** is the planet of intellect, spirit, mental body, communication, diplomacy, commerce, astuteness and struggle. It also covers the sciences (medicine, philosophy, magic, etc.)
- **Venus** symbolizes beauty, sexuality, love, the arts, creativity, the forces of life, the diversity of life, mysticism and harmony.
- **Mars** symbolizes the use of power, the overcoming of critical situations and obstacles, fighting, superhuman strength, blood, passionate love, the power of heroic self-sacrifice and self-sufficiency, the overcoming or necessity of death. The negative beings of this sphere are the most dangerous to human society: wars, violence, looting, murders and so on.
- **Jupiter** symbolizes the consummation of life, happiness, social success, the creation of complex structures, greatness, prosperity, respect, moral values, collective consciousness and cooperation.
- **Saturn** symbolizes time, the compressed (distilled) state of the experiences accumulated over time and their stable structure in a karmic manner, hence the forces of judgment and imposed destiny.

As for the order of the spheres, it is important to know that these spheres are not subordinate to each other. For example, Mars does not rule over the sphere of the Sun, just as Jupiter does not rule over the sphere of Mars, which is very important to consider, because otherwise we could come to completely wrong conclusions.

To this day, the concept of art is difficult to define. It is not easy to say which work can be called art and which one is a masterpiece and so on. They usually try to define it by the

concept of experiencing catharsis. The most important requirement of real art, on the other hand, is: An aesthetic work of lasting value, created by the inspiration of higher spheres.



ABOUT THE POWER OF PRAYER

Many people believe that prayers have no power, because there is no change right away. The truth is that a prayer (I'm not thinking here to say a learned prayer) has tremendous power, especially when we pray for others and for the purest things.

All requests must be met. This is the law of the universe. (Of course, conflicting requests extinguish each other.)

The problem is that we ask little and we desire little. We barely meditate and then we wonder why is everything going in the wrong direction.

"Ask and it is given" is a law, but it is not primarily about self-interest or material possessions, this is in plural here. Not "ask and receive" but "ask and it is given" - primarily together for each other. The actions and the "accidental" events are already the consequences of these desires.

In a series of experiments, researcher Dean Radin found that the divergence of the random number generator from randomness increases in the environment of those meditating together in larger groups — where attention is also more focused and enhanced. To tell the truth, almost all of us try the process of creation through our attention and intention, which in most cases ends in failure rather than success. We know this is all because we shape our intentions at the ego level. Our formed intentions are inevitably connected to our egos, as this is the level of consciousness where we usually are and which is the source of our selfishness. We encourage everyone to go beyond their selfishness, then we let our intentions become prayers. If my intention resonates with the others, with the quantum consciousness, it is ripe to come true and to bear fruit. Then we must hand over our prayers to the silence and this process must become meditation. [1]

It's interesting to know which word is most frequent in the New Testament, which is no accident.

See also: [HEVEN OR HELL?](#), for which an animated film was made, at the bottom of the article.

WHAT DOES GÖDEL'S ONTOLOGICAL PROOF HIDE?

Kurt Gödel, the uncrowned king of mathematical logic, proved the necessary existence of a divine being in the language of mathematics by the following few lines.

No one has so far been able to argue with his evidence, but it has already been quarreled in a philosophical way, saying that his proof does not imply that mathematics has proved the presence of a divine existence. Well, all right, but what did he prove then? Gödel knew exactly what he had proved and he had never kept it hidden, he spoke openly about it several times, though he never published any confirmation. I realize that his evidence may hurt the ears of some people, and because they cannot mathematically argue with it, they are attempting to undermine its true power in another ways.

The precise definition of the "One True God" was provided by Jesus of Nazareth and was translated by Kurt Gödel, a mathematician of Moravian origin, into the accurate mathematical language of preaching logic.

Jesus of Nazareth defined God the Father when an elder came to him and approached Jesus saying: "Good Master"(probably used the term GOOD as a title), to which Jesus replied: "Why do you call me good?" Jesus answered. "No one is good—except God alone." (Mark 10: 17-18)

Kurt Gödel quite accurately defined the One True God as someone who possesses only positive, good qualities and no negative ones. (We use the term GOOD GOD in Hungarian language, which stands for a similar idea.)

The outline of the proof

Gödel's argument is formulated by the notion of a positive property (φ), a super-property (a property above another property is a positive property). Gödel realizes that each positive property is "possibly exemplified" - it applies at least to some object in some world:

If a property is positive, it is necessarily (in every possible world) positive. [Ax. 3]

If a property is positive, then all other properties it entails, are necessarily (in every possible world) positive, too. [Ax.4]

From these three axioms we can deduct that all positive ϕ properties are feasible (possible). If there is nothing with a ϕ property in any possible world, it would necessarily entail an arbitrary F and, of course, its negation: $\sim F$. However, this would mean that F and $\sim F$ are also positive properties (Ax. 4), which is not possible according to axiom 2.

Three concepts of Gödel

* Essential property (ϕ ess x) [Df. 2]: an essence of an individual is a property possessed by it and necessarily implying any of its properties. (The given object is determined by this property, this is its essence. The definition does not stipulate that

an object can have only one essential property, but if ϕ and ϕ' have, they are mutually sequential and they can be considered identical.)

* Necessary existence (NE) [Df. 3]: something necessarily exists, if in every possible world there is an existence that has its essential property.

* Godlike (G) [Df. 1]: A Godlike being possesses all positive properties. Since, according to (Ax. 2), if any property and one of its negation (and only one) is positive, then the Godlike entity has only positive properties. Finally, Gödel assumes that the necessary existence is a positive property [Ax. 5] and in this sense the Godlike entity must also have the property of the necessary existence.

Given the existence of a Godlike object in one world, we may conclude that there is a Godlike object in every possible world. (See the concept of modal logic [here](#).)

The concept of necessity

Everything necessary is valid in all possible worlds (dimensions) and times. This concept has a very important role in Gödel's argument.

Some philosophical formulations often refer to a "conceivable" world instead of a possible world, which would only be correct if the imaginable would be feasible - a truly possible and viable world (given the worlds that already exist), which does not contain contradiction with its own existence. From this we can see that what may possibly exist is not the same as something that is conceivable.

In this regard, see Becker's postulate, which Gödel also used in his last lines of proof. (I note it here, that the concept of existence $E(x)$, is not the same as the quantifier $\exists x$ in the statements.)

GÖDEL'S ONTOLOGICAL PROOF

$$(Ax. 1) P(\varphi) \wedge P(\psi) \rightarrow P(\varphi \wedge \psi)$$

The conjunction of two positive properties is also a positive property.

Comment:

It is not stated here when a property is positive, but the first 4 axioms characterize the positive properties well. Axiom 5, on the other hand, makes the positive qualities clear, since only positive qualities can reach the necessary existence. In the ordinary sense, we consider positive properties to be e.g. wisdom, goodness, love, faithfulness, wariness, and so on. On the other hand, the more important is that the "set" (combination) of positive properties is also positive. So the "collection" of the positive complex does not allow any negative properties, which is clearly seen in the following axiom.

$$(Ax. 2) P(\neg\varphi) \leftrightarrow \neg P(\varphi)$$

Either a property or its negation is positive, but not both.

Comment:

In the ordinary sense, denying love or goodness ultimately leads to a negative thing. However, we must be careful here, because a non-positive property does not mean it is clearly negative. Negative, as a super-property is not defined here, only that it is not positive. (Since we may encounter indecisive statements in possible worlds, it is appropriate to use trivalent logic.)

$$(Ax. 3) P(\varphi) \rightarrow \Box P(\varphi)$$

Positive properties are necessarily positive, (i.e., they count as positive qualities in every possible world). Comment:

If a property proves to be positive in at least one world, it will be positive in every possible world, even where there is no longer any entity that has that property. On second thought, Gödel here may also say that all positive qualities come from a single stem.

The question arises, why can we not doubt that a positive property is necessarily positive? Since a given world is possible (existing) beside other worlds, this property will necessarily be positive in all possible worlds. If the positive quality were to contradict the claim of another already existing world, this world would not be a possible world, it would be destroyed. Of course, in the real world, this would not happen right away, but over time.

$$(Ax. 4) [P(\varphi) \wedge \Box \forall x[\varphi(x) \rightarrow \psi(x)]] \rightarrow P(\psi)$$

A property necessarily implied by a positive property is positive.

Comment:

For example, if love results in benevolence, helpfulness, empathy, then these are also positive qualities. On the other hand, if empathy stems from, say, a common hatred, then this property is certainly not positive, even though it is described with the same word, yet it can actually mean something different. Similarly, anger or resentment is generally classified as a negative trait. Nevertheless, we can read in the Bible that God was angry or became angry about something, although it is a positive thing in the situation, because it came from love. Think about, for example, when Jesus cast the pedlars out of the temple. Here, in this axiom, there is a strong constraint - if something necessarily follows from another positive property, it is certainly positive. In everyday life, we can see that punishment has a place in parenting as well - if we see it really necessary in the given situation - to which we are led by the love for our child.

Another example: Loyalty is generally considered a positive quality. Yet, if this loyalty is towards, for instance the mafia, no one would consider it a positive thing anymore. Even though it is labelled with the same word, it still results in a completely negative thing.

Note also that since any inference can be drawn from a false thing, a negative property cannot necessarily imply a property, or it cannot be said to be necessary. We will see from Axiom 5. that it is not possible to reach the necessary existence

from the negative qualities. Negative qualities do not have real creative power for every possible world.

(Df. 1) $G(x) =_{df} \forall \varphi [P(\varphi) \rightarrow \varphi(x)]$

A Godlike being possesses all positive properties.

Comment:

Simply said, God should be good and holy.

(Df. 2) $\varphi \text{ ess } x =_{df} \forall \psi \{ \psi(x) \rightarrow \Box \forall x [\varphi(x) \rightarrow \psi(x)] \}$

An essence of an individual is a property possessed by it and necessarily implying any of its properties (referring to all things). So the given object is determined by this property, it is its essence. Although the definition does not stipulate that an object can have only one essential property, if ϕ_1 and ϕ_2 would be its essential properties, then they can be considered identical.

Comment:

Let's suppose that an individual (x) can also consist of two different things: y and z. In this case, could we say that the individual has two different essential qualities? No. Namely, if the individual consists of two various things, in that case there must be some attribute that ties these two things into one unit, since, otherwise, it could not shape a single individual (the individual would be left as two different things). To put it plainly, in everyday life, this essential quality is nothing more than the title (naming) of the thing or its name (the word creator). For example, if we say "car", everyone understands what it is and can imagine all the important features of a car. Although the "name of a thing" does not exactly cover the concept of an essential property, as it may appear under a different name in other worlds, it still helps in understanding. (In the case of personal names, the situation is even more complicated, which I will not address here.)

It should also be noted here that non-positive traits cannot necessarily imply new traits, nor can this be called necessary. The essential property can only be a positive property, so the necessary existence (Axiom 5) can also be only a positive property. (We can already see here that the essential property is very closely connected with the existence of the thing.)

Very interesting is the $\forall x$ in this statement. If we talk about the essential property of one thing, then what does the $\forall x$ do here? For one thing (x) there can be a set of possibilities $\{x_1 \vee x_2 \dots \vee x_n\}$, denoted by $\forall x$.

This brief summary means two things:

1. A thing can exist in more than one world as the same thing.
2. There can be several versions (entities) of the same thing in a given world that are essentially the same.

In everyday life, we look at the pebbles on the banks of the Danube river as if they were essentially the same, even though they all look different. In this example, we do not mean a specific pebble, but pebbles, although there is no such thing in the

material world, only the concrete pebble exists physically, but the universal concept of pebbles still undeniably exists in our world (as a collection of existing entities).

$$(Df. 3) NE(x) =_{df} \forall \varphi [\varphi \text{ ess } x \rightarrow \Box \exists x \varphi(x)]$$

Necessary existence of an individual is the necessary exemplification of all its essences.

Comment:

This concept is very profound. What exists in total chaos? Nothing, respectively what may be born would fall apart right away. That's why there is a need for a positive trait that is the essence of a thing and holds it together, preventing it from falling apart. Most people imagine total chaos as an explosive thing, but that's not true, because there are already a lot of things out there that exist. In fact, total chaos is the non-existence, where nothing can be born, because there is no positive quality (spiritual order) that can overcome it and exit the non-existence. [a] Only positive qualities can belong together and form a whole, an organization that can create something. Of course, in our material world, it all happens in time, not right away.

There is another issue, raised by Kant, according to which existence cannot be claimed about things as other qualities. In this connection, however, it must be known that Kant meant a completely different existence than Gödel.

A quality exists in a world if there exists an entity in that world which has this property, $E(\psi) = \exists x \psi(x)$. But when can we talk about a property and an entity?

When a property has new properties (or gives birth to new properties), that property becomes an entity [5], which can also be understood as it has, in a certain extent, "realized or materialized" in the given world. This is a very important thought, especially in terms of creation and magic, which I will not elaborate on now: $\psi(\rho(x)) = \psi(y)$, where $y = \rho(x)$

The attribute of existence cannot be a negative one for any entity within a world, even if the entity has many negative traits in the human sense. Existence alone cannot be a negative quality, because it would mean that the existence of the universe could only be positive if it did not exist, but then nothing would exist and that could not be positive. We know that in a spiritual sense, "light" would not exist without "darkness." Of course, this does not mean that the two should be in a 50-50% ratio. Therefore, the existence of both should be considered a positive thing in itself.

On the other hand, can we say that it is not possible to decide whether existence is a positive or negative property, or if it can take on any value depending on the entity? In this case, what can we say about the existence of the examined possible world?

1. If we say that the existence of the world (caution! not all its properties, only its existence) is positive, then we must accept that the existence of all entities in the world is also positive, since the existence of the world is a combination of the existence of individual entities (or its consequence). Perhaps this is why the book of Creation declares after each day of creation that God saw what He created was good.
2. If we say about the existence of the world that its positivity cannot be decided, then we cannot say that it is certainly a possible and a viable world. For me, in this case, there is nothing to study, because: If we apply this to our objective

world, we are either wrong (we misjudge the objective world), or the existing objective world may not be possible, even though it exists for us.

(Ax. 5) $P(\text{NE})$

Necessary existence is a positive property.

Comment:

It all follows clearly from the previous thought, because if we deny this, we also deny our own human nature and existence. In the ordinary sense, we can say that non-existence cannot be a positive quality, because if something does not exist, it cannot be positive or negative for us. By thinking this idea further, we can get to the fact that necessary existence is a positive quality.

(In the Bible, we learn about God: "I am who I am," so I am who exists. This also implies that I am who means existence, that is, the assurer of existence against non-existence (chaos).)

(Th. 1) $G(x) \rightarrow G \text{ ess } x$

A Godlike being possesses all positive properties.

(Th. 2) $\exists x G(x) \rightarrow \Box \exists x G(x)$

If there is a being with the attribute of divinity, then it is imperative that such a being exists. Since the necessary existence is a positive attribute (according to Ax. 5), a being with the attribute of divinity has this attribute.

(Th. 3) $\Diamond \exists x G(x) \rightarrow \Diamond \Box \exists x G(x)$

If it is possible that there exists a being who has the quality of divinity, then it is possible and imperative that such a being exists, from (Th. 2), by the Lemmon rule.

(Th. 4) $\Diamond \Box \exists x G(x) \rightarrow \Box \exists x G(x)$

If it is possible that there necessarily exists a being who has the quality of divinity, then it is imperative that such a being exists.

(Th. 5) $\Diamond \exists x G(x)$

It is possible that there is a being who has the attribute of divinity.

(Th. 6) $\Box \exists x G(x)$

It is imperative that there is a being who has the attribute of divinity, from (Th. 4) and (Th. 5), by the rule of separation.

Opinions

Oftentimes, this demonstration of Gödel is criticized for actually not saying anything about God as a creator. Here in my comments, I have tried to show in simple words that this is not true. He says a lot about God. For, if the necessary existence is a positive quality, then it is clear that God is the creator. These positive qualities hold our world together. Without them, there would be complete chaos and non-existence. Magic calls this the spiritual forces, or the spirit of God, from which the whole created world was born.

This proof of Gödel is sometimes summarized in a simplistic way: "If God is thinkable, then it inevitably exists in our world." Which, of course, is thus not accurate at all. Gödel never claimed such thing. Not to mention that the necessary existence does not mean that something in our known world should exist in a materialistic form. This is a misconception.

Since the conjunction of positive properties is also positive, only positive qualities can be consistent with the necessary existence. It is totally absurd to derive that "supreme stupidity" inevitably exists (see the Hungarian Wikipedia under the title "Interpretations of Gödel's Ontological Proof"), since stupidity is not in harmony with all positive qualities, in all worlds, dimensions and times. Stupidity is clearly at odds with wisdom and wariness, thus it cannot be proven to be positive. Such proof should also first prove that the world in which it was derived is indeed operable and viable even beside the other pre-existing worlds, without internal contradiction.

Two European mathematicians, **Christoph Benz Müller** from Germany and **Bruno Woltzenlogel Paleo** from Austria, managed to present Gödel's axioms with mathematical symbols. Then, using a special software, which worked based on computer logic, it was determined that the axioms did not contain hidden inconsistencies and the verification of the theorem was confirmed. The proof was verified in minutes with the computers of that time and it turned out to be correct. [\[0\]](#), [\[1\]](#) So, for anyone who thinks of God exactly as Gödel, it is now a mathematical fact that God exists. [\[2\]](#), [\[3\]](#)

As we can see, this argument was done in a similar way to Gödel's, proving that specific mathematical models cannot verify their inconsistency. [\[6\]](#) This Gödel theorem is philosophically often interpreted as: the world cannot be known, because there is no "theoretical model for something" that could not contain contradictions. Of course, this is not true, the only truth is that it does matter how infinite we consider the possible worlds, our objective world to be. (There are several kinds of infinitude known in mathematics, but not all of them can be considered real to possible worlds.)

I must say that most of the criticisms of **Gödel's ontological proof** stem from the misinterpretation of Gödel's derivation. The internet is full of articles and statements about it which are completely incorrect and do not even come close to Gödel's genius. (Another very common critique follows a simple model that is usually so subtly disguised that it's hard to notice, but most of the time it follows the following pattern: If God is omnipotent, he should create a stone so big he could not lift. If he can't create it, he is not almighty. If he can, but can't lift it, he cannot be omnipotent. Here we smuggle into the system something that contradicts the basic features: "do something you can't do." Naturally, we are contradicted in its consequences. A similar example is [\[7\]](#), where it is assumed that there are several essential qualities,

so they are independent of each other, and this would mean that in some worlds more independent God-like individuals may exist. So, Gödel's proof cannot be correct, because many gods can be deduced - which, of course, is not a correct conclusion, since he himself causes what he criticizes Gödel's proof. I can only compare these pseudo-proofs to instances like: someone slaps you, you slap him back, then he accuses you of using violence.)

THE FIRST CONSEQUENCE OF GÖDEL'S ARGUMENT

An important consequence of Gödel's ontological proof is that it is not necessary for God to be fully a part of any of the objectively existing worlds. If God has one positive quality that no other entity possesses in any of the examined existing worlds, then God cannot be a part of that world as a whole, since he has a quality that is completely unknown in that world. What is interesting, however, is that he still exists in that world.

THE SECOND CONSEQUENCE OF GÖDEL'S ARGUMENT

We know that man is part of the objective world, but he himself is also an existing world, called the microcosm. If a human is able to reach the undeniable, necessary belief in the existence of God in himself, it is likely that the human himself is not fully part of the material world considered objective. This, in turn, means that with the onset of physical death, he cannot completely cease to exist.

THE CRITIQUE OF THE ONTOLOGICAL PROOF AND KURT GÖDEL

The requirement that God can only possess good qualities (i.e., the "supreme good") is unfortunately not enough to truly become a "good" divine being. He can be a divine being, but he may not be "good." We have mentioned that in a spiritual sense we would not see "light" without "darkness." So, both are necessary, but it does matter how much space we allow for the "light" in our world and how much for the "darkness" and which one we subordinate to the other. Most arguments about God do not deal with this problem and the structure of goodness in sufficient detail, see ["The Complexity of the DO NOT KILL command"](#)

How does Gödel's proof solve this problem?

Gödel solves this problem with axioms 4 and 5 and the concept of God (Th.1), where he states that a property can be called necessarily positive if it can be deduced from the divine essential property, necessarily involving all its essential properties. With this, he also gave the formula of power to each property, as well as how much space it can occupy in the world, under what conditions, when, in what situation it can be used, for what purpose, with what force and for what it is subordinated to. So, in the case of a good God, all qualities must be in balanced harmony.

The apostle John describes this divine essential quality, which connects everything else, like this: "Whoever does not love does not know God, because God is love." (1 John 4: 8)

Conjecture

Man will one day reach the level of creating new worlds. "And the LORD God said, 'The man has now become like one of us,...'" (Genesis 3:22; see also Psalm 82: 6 and John 10:34)

Only curiously, my question is:

1. Is it possible to create a substance only with "information" (theory, thought, knowledge, intellectual activity, etc.)?
2. Is it possible to change the nature or properties of a substance only with "information", ie without physical effect?

The simplest answer to both questions is: no. Regardless, by learning, one receives information, adapts and one's qualities also change. Of course, one could say yes to this, but the human body does not change. However, this is not true either. Medicine knows that if someone does not want to live, he/she will find it much harder to heal or will not heal at all. We even know that a person's facial features are varied in terms of what they think or what they have gone through in their lives, or in the event of stress, for example, and the medical parameters of their body are also different (blood pressure, adrenaline, etc.). Another such area is psychology or the upbringing: raising a child, animal husbandry and even crop production. According to what information we pass on, what our love is like, the characteristics of the child, the animal and even the plant we care for change.

If the properties of a substance can be changed by "information" alone, is it possible that a substance can also be created by "information" alone? Is it also possible that substance is just "information" (spiritual order) after all? According to today's state of the quantum physics, this is by no means impossible.

HOW DOES TAROT DIVINATION WORK?

For divination to be truly successful, one must first understand how and when are the odds affected by higher powers. For more information please see the Tarot Mantics and Synchronicity chapter. I ask the reader to consider about: when, why and who can use this method which is based on the divine influence of chance. These days, the view that "there are no coincidences" is quite common in esoteric circles, which is indeed true (most of the time). This, however, does not imply that one could automatically be granted a right to all kinds of "conclusions", superstitions and beliefs based on coincidence.

We know that solely by blind luck, such as for example a computer-based divination, we do not obtain serious results.

Then what's the secret of cartomancy?

Many would tell that the secret is in the individual himself and in his subconscious, which is somehow able to "attract" the correct cards, since each card holds a certain energy that is somehow felt by the person. This is definitely the case, when the tarot cards are energized, it is even measurable. I encountered this myself too, when we were able to test the energy of a few cards using a homeopathic instrument (through my body). Each cards had a completely different kind of energy. Other sheets of paper, on the contrary, had no energy.

Others think that the fortune teller should act as a medium, so that the customer can receive answers to his questions from the higher realms and in this case tarot is just an instrument. Yes, this is one way of divination, but I do not consider it to be pure or completely harmless either.

I am going to describe a way of tarot divination here, that is absolutely harmless and permitted by higher powers. It has no harmful influence on our fate or our well-being and has only a positive impact.

Maybe everyone knows that a prayer means not only expressing words, but also certain spiritual and emotional energies have to be present which are invisible. The circumstances are similar also in card reading. It is needed in all instances to use unseen forces to accomplish the right objective. Human love and emotions are the ones that are capable to set these forces in motion. However, those who wish to engage in divination, also need to learn the deliberate ways of doing it. It is not possible to simplify this to performing and adhering certain ceremonies (rituals), as is often the case.

Let's see some simple rituals used for card reading:

Before the fortune telling, the room should be cleansed of negative energies – generally smoke is applied.

The cards should be enfolded in a silk cloth of a given color and kept in a proper place, mostly in a place similar to an altar, in a compartment.

The cards may only be used by the owner and only for their specified purpose. Other people cannot touch them. (An alternative approach is that the cards are shuffled by the client and this way the cards take over the client's energies.)

The cards should be called for before the reading and then thanked for their contribution at the end.

The cards need to be cleansed and recharged with some energy from time to time - there are many ways to perform this, usually through different rituals.

It is not uncommon to take care of the cards in some form every day - usually by meditation and prayer.

We could list plenty of similar rituals, but I assume everyone can search for them. Many varieties and techniques are known for laying out the cards. In fact, everyone can use a ritual or technique which they identify with and see fit for themselves, if they know what they want to fulfil with it. On the other hand, it is essential to understand that the cards are only images drawn on paper, and it is mostly us where they obtain the real meaning from, they carry actual information and energy from within us. You can't really use tarot cards for divination without knowing anything about tarot and simply lay out the cards then look for their definitions in a book. In this way, tarot is not truly useful (not to mention the correct explanation of what is being read). Although, since there is a collective consciousness, this method can give good results, especially in the beginning, but I will not go into more detail now. Needless to say, we can achieve more effective results if we know the cards, so we can consciously attach energy and meaning to them. In this instance, the cards can communicate with us precisely, attuned to the energies that exist inside us. Therefore, it is our task to strengthen the energies of the cards, so to speak, to recharge them before we begin the reading. Everyone is capable of doing this to a certain point, though this ability can be reinforced by exercises. In fact, rituals have no other purpose but to help us managing this as best we can.

So our task is to be able to endow the cards with energy when we need to use them. How to do this is rather complicated to describe, it is a lot easier to master it in practice, which of course calls for many exercises. (In this regard, check out the chapter of: **Life energy, breathing**, which is although about something else, in some ways related to it, too. Vitality is able to embrace any idea and automatically picks up the ideas that are important in a given situation, though with positive programming it also able to pick up the solution which is given by the wisdom of the spirit and divine Providence.)

This way, the response mediated by the tarot will not be only the product of the client's subconscious, but rather the guidance and inspiration given by his own soul and by divine providence.

To convince you more that card reading isn't only about blind chance, I can recommend an easy exercise. We will do a card reading to ourselves (or to someone who cooperates with us) as follows:

We imagine a situation where we want to seek advice from the cards. Let's suppose this is a very negative situation, a situation full of uneasiness. Let's live ourselves into this scenario, as strongly as if it were a completely real thing right at the moment. Practice with great caution (for this we must also use the method of influencing the subconscious). Then lay out the cards. In most cases, we will see the situation we encountered in ourselves in the turned over cards.

Alternatively, you can choose a very positive scenario which causes plenty of joy, then lay out the cards. After a bit of practice, anyone can usually experience the cards responding to the feelings projected by us, according to the law of attraction. Of course, this is only allowed for practice purposes. Once you have tried this out, never use the cards again in unreal situations.

However, I have some bad news for those who think the TAROT will tell the future. No, it does not tell. It simply brings up things that would be good to think about in a given situation, how we will be able to handle those potential energies. It is similar to astrology, where there are influences and effects on man, but the stars do not determine a man's future either. To this, perhaps someone would say that then it is worthless. Yes, it is worthless to someone who doesn't want to think about himself, just wants a response whether to go right or left and he wants to pass the decision on to someone else. We must take responsibility for our decisions. We need to live consciously, for which tarot divination uncovers only one potential aspect. Man has already reached the level of having to learn to control his own destiny, for which he has been given every opportunity. For this the gates of wisdom have already been opened. (I know most people think they can control their destiny, but that's not the truth in most cases, it's just an appearance. Franz Bardon has proved this to sceptics on several occasions.)

EXAMPLES OF CARD INTERPRETATIONS

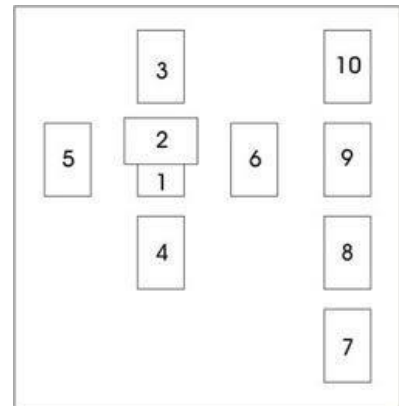
Before we lay out the cards, we have to determine how many cards we will spread and in what form.

Here I present only 2 forms.

The three card layout: 1-past, 2-present respectively the center of gravity, 3-future, resp. the solution

The Celtic cross, 10 cards:

- 1 – the significator, (what the TAROT will talk about)
- 2 - what is against it and what has to get on our side, otherwise it causes a problem
- 3 - what is in the consciousness
- 4 - the subconscious, which is not aware or will become aware later
- 5 – the past
- 6 - the future
- 7 - our attitude
- 8 - external assistance
- 9 - what is against us, hinders us, causes trouble or fear
- 10 – the solution



1. **Success: How successful will be the current show, which has been on TV for a long time? The interviewer himself directs this TV show.**

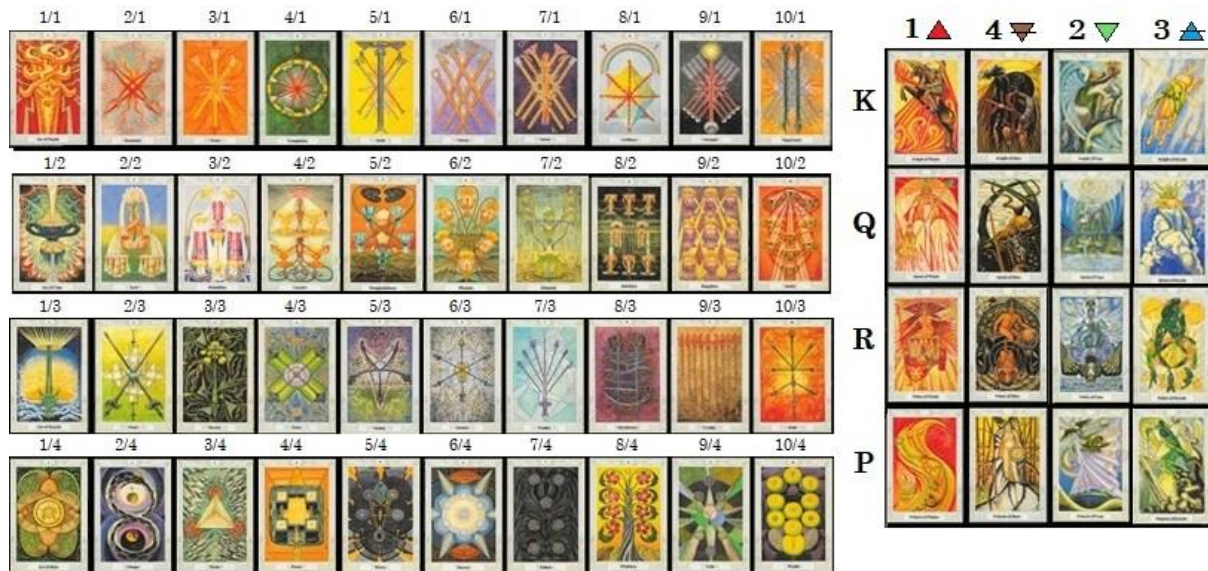
1. **1** – The Magician
2. **13** - Death
3. **5** – The High Priestess

Interpretation:

Unfortunately, a serious change is expected or is already present. You probably have to assume that the possibility of it is disappearing and have to search for something else. (This is indicated by the "Death" card, which is at the center of gravity, so in the present.) The "High Priestess" shows that the answer will be found in the transformation of this negative occurrence. It can also mean the need for advice. Interestingly, without the knowledge of the interviewer, the day before, the board decided that this Tv show would be discontinued in the near future, which I only learned later. (This is what the cameraman told me face to face after the divination, when he complimented me, because he thought I hit it a lot.) The

interviewer, on the other hand, later accused me that his show had definitely been discontinued because I had predicted it in front of the TV cameras during a conversation (since he didn't know about the board's decision).

Think about synchronicity here: Why would someone ask a question like this, if their show is highly watched, if not because they have already subconsciously sensed that there were some problems.



In most scenarios, the cards have a lot of meanings, so it is needed to find out together what they may imply in the interviewer's situation. So it needs a more serious analysis (dialogue) about what that card means to him in that situation. Nor should we forget that, eventually, every card should backup a single message or should be about one topic.

2. What to do: The ex-husband is causing trouble and is threatening me... What should I do, bear it and leave it like that? Everyone has advised me the same and I, too, tend to be at peace with him.

1. [R/1](#) –Knight of wands (fire)
2. [K/3](#) –King of swords
3. **20** – Resurrection
4. **18** – The Moon
5. [9/1](#) - Wanderer of Fires (9 of wands)
6. [10/2](#) - The waters' wheel of fate (10 of cups)
7. [R/2](#) - Knight of emotional forces/ Knight of cups (water)
8. [P/2](#) – The page of barriers, page of cups
9. [2/2](#) - Priestess of the waters (2 of cups)
10. [Q/4](#) - Queen of the Earth (Queen of cups)

Analysis:

The signifier is the "knight of strength (knight of wands)," so it is about our own strength, success and happiness. In opposition to this stands the "king of the winds(swords)," which means the commitment to what is right, but he is also the lord of the armies. The "Resurrection" card is in the intellect. There are two possible meanings to this: things are coming that have already passed, but are now being resurrected. The other meaning is salvation in a critical circumstance, in some ways it can also stand for saving lives. In the subconscious is the "Moon" card, which can mean uncertainty, fears, sleepless nights, doubts, but also can indicate that everything has two sides, nothing is just good and nothing is just bad. The past is the "wanderer of fires(9 of wands)", when an example is set with our own selves, self-sacrificing work for others. The future is the "waters' wheel of fate(10 of cups)," which can eventually mean very positive self-justification. Attitude is the "knight of emotional forces (Knight of cups)," which is very understandable in this situation. What means external help is the "page of barriers(Page of cups)," which defeats all the energy that restricts an individual's freedom. This is also very positive in this situation, as it is her ex-husband who wants to restrict her freedom. What is an external influence and may cause problems, is the "priestess of the waters (2 of cups)", which is the "two chalices" of the cohesive souls. It tells that the past cannot be erased and they are still bound by a lot of emotional energy, or the husband cannot let go of his former wife. The solution is the "queen of the earth (Queen of cups)," which also means divine providence.

Summary:

We can see that each card fits exactly into a given situation, and each card can fit into the same concept. This means, that it is the energy of the "knight of strength (knight of wands)" which brings success. To achieve it, we must get a warrior spirit on our side, that fights purely for the truth with conviction. This is the "king of the winds (king of swords)," who fights for very noble purposes. The ex-husband should not be allowed to terrorize or intimidate the family, something should be done against it. This is also supported by divine providence, a strong energy of realization and will help him on his path.

3. Relationship: Should I stay in my current relationship or look for someone else, or is anyone else interested in me who would be better? Is there a future for this current relationship with my husband? We have a small child. There would have been many other questions, but we decided not to ask anything else and to leave it to tarot to show what was most important.

1. Q/3 – Queen of Swords
2. P/4 – Page of pentacles
3. 2/1 – 2 of wands
4. 4/1 – 4 of wands

5. 1/1 – Ace of wands
6. R/4 – Knight of pentacles
7. 6/3 – 6 of swords
8. **19** – The Sun
9. 7/1 – 7 of wands
10. R/3 – Knight of Swords

Analysis:

The signifier is the "Queen of Winds (Queen of swords)," which nourishes spiritual life and is a renewable energy. Opposite to this is the "page of realization (Page of pentacles)," which is a value-adding energy. The "priestess of fires (2 of wands)" is the consciousness, which is the enforcement of our will and the troubles associated with it. This requires a masculine rather than a feminine energy. (There are a lot of fires present.) The subconscious is the "king of fires (wands)," which usually means training - we have to consciously do something every day to achieve our goal, little by little. The past is the "ace of fires (ace of wands)", which in this case may mean the fulfilled blessing of a child. The future is the "knight of the earth (knight of pentacles)," which is the knight of values and practice. It is a really practical energy, aspiring for realization, which is nicely related to the card that appeared in the subconscious position. In the position of attitude is the "love of winds (6 of swords)," which is about freedom. This is completely accurate, because the energy of this card shows us to freely and consciously decide about where we want to go and not to choose out of fear. Live our lives like free people. As for outside help, it's the "Sun" card, which is very positive here. What can cause a problem is the "chariot of fires (7 of wands)", which wants to win and is also a very masculine energy. Maybe in this situation, what matters is not that I win and everything will be the way I want it to be, but that there will be harmony. This is nicely related to the card that appeared in the position of consciousness. The solution is represented by the knight of the air, which signifies, among other things, self-purification, thus he is the knight of inner purity and loyalty.

Summary:

Strengthen your current relationship with love, humility and devotion.

As you can see, the cards here talk about the fact, that the husband of the lady is probably not really in control of the situation (or does not want to grow up yet) and often it is his wife who tells him what should be done or what to do. The woman wants to enforce her will to have a happy family life, but it may not be good this way. Instead, a relationship between a king and a queen should be achieved, by their love. Unfortunately, a man cannot be told what to do, no man can tolerate it or they tolerate it very badly. It is wiser of the woman not tell a man what to do, because it undermines the man's pride. It is better to instill desires in him through love and emotions, so that he can show his care and affection. A practical example: You don't have to tell him to buy you this or that, just simply say "oh, but it would be good to have this or that" or "I like this very much". The decision depends on the man: if he loves his wife, he will give her what she wants and it will be an uplifting feeling for him as

well. He is not told what to do. He decides. This is the essence of the relationship between the king and the queen, as the queen cannot tell the king what to do, but she can ask for almost anything and the king will give it to her, because he wants the queen to be happy with him. The indicator was accurate again, it addressed the renewal of spiritual energies in this relationship. Again, we can see, that every card is actually describing the same thought.

Comment:

The tarot, by the way, rarely tells to divorce spouses. Mostly only if there are very severe reasons for it.

Still, approx. after half a year, the lady left her husband.

Once again, I would like to emphasize, that an analysis can only be done through communication, when we interpret the cards together with the client. Each card has a lot of meanings, so it is important to figure out what it may refer to in that situation. Rarely is an analysis correct, if the client cannot agree with it. This does not mean, though, that the tarot analysis is only correct if it says good and beautiful things -this is not true. The client must be honest with himself/herself, too.

3. Starting a family: will I have a serious relationship? The client is a 35-year-old young man who spends a lot of time at work.

1. **20** – Resurrection
2. 10/2 – 10 of cups
3. K/2 – Ace of cups
4. 6/3 – 6 of swords
5. 8/3 – 8 of swords
6. 5/2 – 5 of cups
7. 3/3 – 3 of swords
8. 7/2 – 7 of cups
9. **6** – Lovers
10. **14** – Temperance

Briefly: People always wish to know about their future, but this is a good example to see, that we need to comprehend the past and the present at first, in order to move on. In the position of attitude, the 3/3 card shows that he is still unable to forget the experience of an old, failed relationship (love), which is why the Lovers card appears as an obstacle. (A mutual examination with the client has shown that a very old, failed relationship was still causing him a lot of trouble, which I won't describe here.) He also needs to realize: if he is not actively looking for an opportunity of a relationship and is always busy with work, then he will have a very little chance of finding a life partner. He has to learn how to fall in love with someone again. To achieve this, he must regain his self-confidence and he needs to rise above his fears and anxieties (there is no fire element between the cards, but there is a lot of air). This process is shown by the card of Temperance, (the settling usually takes longer), but the Resurrection, K / 2 cards are very encouraging. The 5 of cups, on the other hand, can be

both positive and negative in this situation. (Maybe, for him, online dating would be the most ideal. Our mutual analysis also indicated that each card was entirely correct.)

5. Family: a newly married young lady is asking about how her relationship will turn out. However, it seems as if she doesn't want to tell me exactly what she wants to know. They don't have a child together yet.

1. 8/4 - 8 of pentacles
2. 7/3 - 7 of swords
3. **5** - The High Priestess
4. P/2 - Page of cups
5. 4/3 - 4 of swords
6. 4/4 - 4 of pentacles
7. 4/1 - 4 of wands
8. **?** - The TAROT is not responding (it is silent)
9. **10** - The Wheel of Fortune
10. **17** - The Stars

Summary: Two important cards appear here: the 7 of swords, which is against family unfolding and the 4 of swords, which is the past. Here, you have to ask the client what were these problems? Was someone against their marriage or were there some other obstacles? In the position of consciousness is the High Priestess, which also indicates that there is a need for help, advice or guidance. In the joint evaluation, the lady said she struggled with addiction and succeeded to overcome it, but she was still afraid of it and was worried about her relationship the most. After she revealed this, the meaning of each card became understandable at once. Despite that, the TAROT tells her that she will receive a lot of help in keeping everything what she has already acquired (4 of pentacles), but she is still under testing. She has to fight willfully every day (4 of wands- the right attitude), and her effort will end successfully if she doesn't give up. We'd love to say we are certain she is going to be successful (because of the Star and the 4 of pentacles cards - because that's what these cards show), but we need to be aware, that this is only one of many alternatives, though it's very probable. Since the Wheel of Fortune is contrary to this, we can tell that she will probably have to deal with some karmic problems here (which she may have brought from her previous life). What will help her and how she can overcome this forever, the TAROT may not say for a reason (The TAROT is not responding card, maybe the heavens). She has to uncover what is the true purpose of life for her and in what she will find her happiness. (Child blessing, though, is likely to help, but it's also merely an alternative.)

6. Life Path: What does the TAROT suggest me? What is the most important thing in my life right now? A successful businessman, 36 years old, is asking this because he doesn't really have another question. He has a wife and a 13-year-old child. They have a secure financial background and live comfortably.

1. **15** – The Devil
2. R/3 – Knight of Swords
3. 5 – the High Priestess
4. 3/3 – 3 of swords
5. **7** – The Chariot
6. 3/1 – 3 of wands
7. 10/1 – 10 of wands
8. **16** – The Tower
9. 7/4 – 7 of Pentacles
10. 1/2 – Ace of cups

Summary: It was very difficult to say anything here.

- How strong-willed are you? - I asked (the Devil faced with the pureness of high ideals, the knight of swords)

- I'm very strong-willed.

- How much do you expect this strong-willness from others?

- I expect it. I expect it from the others in the company as well, but I listen to everyone's opinion before I make a decision.

- Do you expect it from your child as well and do you often tell him/her what goals to pursue?

Here, I have received a deflected answer: he told me how much he cares about his family and how much freedom he gives them, of course within certain boundaries.

After that, I tried to ask very carefully if he was truly happy? Of course he was happy, he told me. They travel a lot abroad with the family, etc., they have everything, he gives them everything... they have time for each other, etc. I couldn't get any farther. All I mentioned was that perhaps he should add more emotion into his life and fewer ambitions, which of course he refused or didn't understand why I was saying it. According to the cards, however, his supreme self is not really happy (the High Priestess wants advice, 3 of sword cards). Perhaps it already foresees some falling towers and the 7 of pentacles may be tricky. However, it won't be so dangerous as it seems, because the future is the 3 of wands, which will harmonize the powers. According to the client, these cards were meaningless, because

everything in his life was in the greatest order. In this case, the joint analysis was a complete failure and it would have been pointless to foretell following my own theories.

7. Relationship: How serious will their relationship be? Or will it be just temporary? A 23-year-old man is asking this. They've been together for 4 months.

1. 3/4 – 3 of pentacles

2. 10/2 – 10 of cups

3. 8/3 – 8 of swords

Summary: It is apparent that the midpoint of gravity has already shifted towards the mutual future - 10 of cups, but the future is still a bit uncertain, because we can also find the bad side of everything here - 8 of swords.

- "How much do you like the girl?" - I asked, and the answer sounded evasive (which was to be expected looking at the cards).

"The future depends solely on your love, how much you can love her, because she will feel it." The rest is not important.

"How can I learn how to love? I haven't really been in love before, but I've dated a lot of girls."

"If you can love the female side of yourself, you will love her too. Learn to be in love with yourself and project that love towards her. Maybe you should find out more about Bhakti yoga."

8. **Work:** How successful will be the cooperation with my supervisor and how successful will my work be in the next year. (The client is a lady over the age of 45.)

1. 10/1 – 10 of wands
2. **12** – The Hanged man
3. **10** – The Wheel of Fortune
4. 1/1 – Ace of wands
5. 4/4 – 4 of pentacles
6. Q/2 – Queen of Cups
7. K/2 – King of cups
8. **11** - Strength
9. 1/4 – Ace of pentacles
10. **16** – The Tower



Summary: There are actually two questions here, as the client thinks they are closely connected. However, it can be seen from the reply that these two questions are not that much related. The significator is a self-sacrificing energy. Opposed to it is the Hanged Man, which means that there is a necessity of a new point of view, but can also mean stagnation or naivety, etc. In the position of consciousness is The Wheel of fortune, the fulfillment of destiny. In the position of the subconscious is the Ace of wands, which is very positive and is the potential for success. Every card actually indicates her job being very successful, but that doesn't apply to her relationship with her supervisor. The Ace of pentacles is against it, as if to say that a relationship with the supervisor doesn't carry any value-creating energy. Therefore, the positive solution is symbolized by the Tower. This card shows (along with the Hanged Man) that she should reevaluate her relationship with her superior, because she can't expect from him a lot that would be helpful. This, of course, does not apply to their personal relationship (there is nothing wrong with it), but to the job. It seems as if she has a distressed supervisor who just speaks, but doesn't act. Nonetheless, her work will be very successful - probably. (Our joint analysis also showed that each card was completely accurate.) After nearly a year, the lady did indeed receive much credit for her work, even from the state ministry, only her supervisor contributed almost nothing to it (instead, he nothing but held her back). Despite her success, she filed her resignation later (the falling Tower, in the position of the solution), and chose a calmer job, thanks to which she could spend more time with her family.

9. Life Path: What is most important to me, what advice can the tarot give me? The client is a 34-year-old lady, who is rich and has several coffee shops in the capital. Her husband is also in a good situation and they are living happily.

1. **19** – The Sun
2. **4** – The Emperor
2. **5** – The High Priestess
4. 8/3 – 8 of swords
5. 3/4 – 3 of pentacles
6. P/2 – Page of cups
7. P/4 – Page of pentacles
8. **12** – The Hanged man
9. 5/2 – 5 of cups
10. 6/3 – 6 of swords

Very briefly summed up: Here you can see that the Emperor card is facing the Sun card. The Emperor can mean a man in a high position, power (strength), legality, natural laws, and so on. No matter how I tried to analyze the cards, no similar situation was present in the lady's life. I wasn't even able to say anything until I asked the right question: - Do you have children?

The lady said that all she wanted was a child, but they didn't want a baby until they constructed a new house (a small palace) for the child, where he/she would have everything. After that, each card became meaningful, as the lady was no longer exactly young and it was not the palace what would have mattered most in the child's life. After explaining the meanings of each card in details, the lady was offended and left. I drank my coffee and when I left the coffee shop, the lady ran after me and apologized. She asked me to at least accept the price of the coffee (since I never ask money for an analysis like this). What was nice about this reading, was that the tarot even foresaid the lady would get an advice which would alter her perspective.

10. Marriage: I am getting married next week and since our wedding will be held abroad, I want to know if there will be any problems that could be foreseen? (The client was a young man, 25 years old.)

1. **18** – The Moon
2. **0** – The Fool
2. 9/1 – 9 of wands
4. 10/3 – 10 of swords
5. **20** – Resurrection (Judgement)
6. **16** – The Tower
7. 7/4 – 7 of pentacles
8. 8/3 – 8 of swords
9. 9/3 – 9 of swords
10. **9** – Wanderer (The Hermit)



Summary: As soon as I saw the cards, I knew I couldn't voice what I have seen. I was merely trying to indicate with questions whether everything was all right with this wedlock? The boy has really done everything for their relationship (which is shown nicely by the cards), but serious problems could be expected anyway. (There are no cups between the cards.) An interesting thing to mention: two weeks after their marriage in Greece, the girl left the boy and they never got together again. The boy had a very hard time processing what happened.