

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS
LESSON 24

Transcriptions from Ann Davies' Class Lectures

In this lesson we will study Tarot Key 7, The Chariot, the last in the first row of the Tarot tableau. With it, we finish considering the seven principles of consciousness. The next seven Tarot keys deal with the seven laws through which these seven principles work; with the last seven keys we will study the effects of these principles and laws. Therefore, with the next Tarot key we will be dealing with many more of the activities that have to do with the personality and psychic levels of the lower and upper planes. We will help you to understand what each of the different levels involves in terms of our Tarot principles, and how we can recognize and awaken our supersensory powers.

Tarot Key 7 symbolizes the seventh principle and embodies a summation of all of the previous keys. Its attribution is Will. Tarot Key 7, The Chariot, gives symbolically a message frequently found in the Eastern tradition . . . the Self as the rider in the chariot of personality. The sphinxes symbolize the senses; the mind is the reins. The intellect is the means used to guide, but the charioteer, or he who drives the chariot, is the Self. The chariot itself symbolizes the nature of embodiment in terms of the cube, since the cube from time immemorial has symbolized the physical level of consciousness, that vibratory level that we call physical experience. Hence, the chariot is shaped like a cube.

The canopy over the charioteer is filled with stars. The starry heavens, the forces that permeate us from the entire universe, the forces that come from above, are the real and ultimate consciousness. Although we may be concentrated within our personalities--though we may think of ourselves as being limited to this particular little sphere of experience--actually, our real consciousness, if we think of it in terms of reincarnation, has within it everything we have ever been, and certainly from the higher point of view, everything that we are destined to become.

We contain within our consciousness the sum total of the universe. We are miniatures of the universe, like reflections of the sun caught in a drop of water. The message of the canopy is that we are universal creatures, not little quavering material beings subject to what we seem to be subjected to. One way you can help yourself to remember this is to realize that when you are immersed in a book you are unaware of all else around you; when you are absorbed in a motion picture or television plot you are completely absorbed in the unfolding story. While we are incarnated in a physical body, we are similarly lost in the drama of the story that we are unfolding to ourselves. Therefore, we think that we are only this little bit of the self. As a matter of fact, many of our problems stem from the fact that we are continually giving suggestions to subconsciousness to the effect that we are this little personality, causing our entire identification of self to be tied up in the personality.

Will power is really the basis of all things and accomplishments, but nothing is more misunderstood than will power. For instance, in the elementary metaphysics course you were taught to use concentration to build very special pictures toward demonstrating your heart's desire--money, job, lover, houses, cars, etc. One woman, on first coming into our elementary metaphysical studies, became excited about this idea and decided she wanted to manifest herself a husband. She had a dreadful time; she said husbands began to pursue

her with anything but honorable intentions--other women's husbands! She was a good visualizer!

Projection, using our concentration or our so-called will in order to demonstrate is not exactly incorrect, but it is not the whole truth either. We have gone extensively into this question in the earlier lessons of this course, which you might profit by reviewing at this point. There we gave you in condensed form what many people have studied for many years in book after book. Yet at the end of that time there is very little change in the understanding of the way that subconsciousness works, of superconscious perception or of the development of supersensory powers. Elementary metaphysics is correct only up to a point just like certain physical laws or rules, which are correct so long as they are applied only within the realms of this planet, become invalid when applied on a cosmic scope. Though an entirely new physics has had to be evolved in order to learn larger truths with new principles, which nullify earlier laws in terms of the total reality, yet for practical purposes the earlier laws are still valid within a limited field. The limited field is what this Tarot key represents.

Everything in this key points to the field of operation, to a fenced-in area, and so, Qabalistically, this Tarot key represents the word and concept of fencing. The buildings within the city express the idea of enclosure, of fences. There is a wall about the city, a fence. The vehicle itself, the chariot, is a type of fence representing our personal reactions, our physical attributes and other powers of the physical vehicle, which in toto we call the personality. Even the dress of the charioteer symbolizes fencing; he wears a shield, or shell.

One of the reasons for this particular symbolism of the shell is that this key is attributed to the astrological sign of Cancer--the Crab. The moon is the ruler of Cancer. Notice that the charioteer wears a moon on either shoulder. The moon on one side has a very unhappy face and on the other side a happy face. The same thing is true of the sphinxes. The black sphinx looks morose; the white one is smiling. This contrast, of course, represents the pairs of opposites. The entire Tarot key symbolically depicts an ability to handle the pairs of opposites through the instrumentation of what we call the Higher Self.

Perhaps an analysis of just what we mean by Higher Self as against personality would give you a fuller understanding of how to handle the technique that we will give for this key. The Self represents that in us which is eternal, never born, undying. It is one at all times with the Creator, the true I, or the I AM. In all esoteric teachings, no matter from which outer school, it is stated that the basic thing we need to experience beyond all else is the recognition that this Higher Self (which you might call a ray from the One Sun) is the real experiencer of all that occurs, whether it occurs in you or in me, or in a tree.

This Creator, this Knower, is nothing separate from the core of your being. This is the true meaning of what all the great masters say in connection with Will. How often Jesus said, "I have no will but to do the will of the Father, of Him who sent me." What he meant is clear when you remember what Jesus represented, the enlightened and illumined personality and being. He said this in many other ways, too. Buddha said the same thing in his way, that the incarnating man caught on the wheel of life has no will of his own but merely a mechanical response mechanism.

In all the teachings that are aimed at helping you to become the real conscious knower, to become the illumined being, you will find that the one thing that causes the most confusion is what we are discussing in this lesson, the idea of Will. What makes us condemn another person? It is because we believe he had a choice, that he erred from his own will.

This is delicate ground, but my responsibility to you is such that I must give you the true esoteric teaching, inasmuch as I feel that I have verified this time and time again. Many others who have gone before me and many others who have worked in the methods that we teach have arrived at the same inner experiences and knowledge. All acknowledge the responsibility to tell you exactly what is known to be truth and reality as far as these concepts can be expressed. There are "spiritual" leaders who are perfectly willing to beguile their followers, to tell them that they can have any romantic love wanted, all the money desired, whatever job wished; thousands will flock to such a leader. This happens simply because they are being told that they can get what they want in terms of materialistic wanting.

We remind you there is nothing wrong in having anything on the materialistic level. It is not at all a correct interpretation of Jesus' words to say that having money is the root of all evil. It is the lust for money, the lust for anything in terms of material values that is harmful. It is the value that you place upon the material goal that matters, not whether it happens to be your karma at the moment to have more or less in material possessions.

When people are promised that they are going to learn how to "get" this and that, what can they get but things? And "things" include other people or power over them. Thousands flock to such a doctrine because of the drive of the little ego, because of the drive of the personality, because of the fact that human consciousness in most individuals is not yet able to judge the outer values.

We pointed this out when we touched on discrimination. It is a temptation to avoid discussion on this subject of will because there are some who will fight it with all their hearts. All I ask of you is that you be willing to entertain the idea intellectually for awhile, to think about it. Do not accept what I say because I say it. Indeed, run from one who tells you you must accept what he or she says. This is cheating you of your opportunity to grow and to become a true son or daughter of God. What we shall say in relation to will, we do not ask you to accept but to think about; be willing to analyze in terms of the meditation from the Book of Tokens on this Tarot key.

First let me tell you a story. When I was ten years old I lived in Cleveland. One day I walked down to the corner just because I felt like a little walk and when I arrived at the corner I asked myself, shall I turn right or left? It is now 5:30 p.m., and if I turn right I shall walk a certain distance. My father will come by that way with my uncle about 5:45 and I will wave to him and he will stop, and I will get in the car and we will come home. We will get home at a completely different time than we would had I not turned right. Not only that, but he will be in a completely different mood and have different thoughts. My uncle will have different thoughts. There will be different things said. Traffic will be different because we will have interfered, more or less, with other cars on a very busy street. We will have influenced all sorts of people on the street who, having stopped or not, will be

at a different place than otherwise, and therefore have different thoughts and emotions and reactions. When we get home my step-mother will be in a different stage in her preparation of dinner, so she will be in a different state of mind. Therefore, she will not greet my father in the same way, nor my uncle. Do you begin to understand?

My mind went on and on with this, analyzing all of the differences that would arise within the house, to my sister, my father, my uncle, myself. Then I started to extend my imagining. If one car stopped, then several cars would stop and many different occurrences would come about because of the interference. I started to expand this concept too. I expanded it further and further until I became dizzy. I went as far as my mind would let me go. Then I thought, "If I turn left an utterly different thing will happen." Of course, all this time I was still standing on the corner, trying to make up my mind whether to turn right or left.

The point was that I became so obsessed with the implications of what a vital difference this action would make in many lives, seeing how it would extend itself, that it extended until my intellect could no longer cope with it. I turned around and went neither right nor left but went home instead; went to bed greatly upset by the ideas involved here, trying my best to think out these concepts. Then I realized that my mind simply stopped when I tried to reach to the ultimate significance. Finally, something within me knew that one little girl could not have that much influence or power to change the lives and thoughts and experiences of so many human beings--merely by the whim of deciding to turn right or left. Otherwise, what individual wills would all these people have if their lives could be altered by this little action of my deciding to turn right or left?

Here is the real problem, the power to decide, the choice of good and evil! All of the ethics ever followed are predicated on the assumption that man has free choice. He can choose good or evil. This becomes an overwhelming problem to the minds of many people. I cannot tell you why it was not a problem to me when I came to my conclusion at the age of ten. Being only ten did not make me feel any less responsible for all my acts and thoughts. What it did do, because of real inner illumination (even though I was only ten) was to make me realize that I could never condemn anything that either I or anyone else did in the past. It made me perceive that whatever I did yesterday, I did because that was the inescapable condition of my mind, my heart and my attitude for that stage of growth. This illumination made me certain that no matter what problems emerged from my immature actions--these problems were necessary. They helped me develop the understanding and perception I would need for my next stage of unfoldment. It is axiomatic that one cannot become an adult without first having been a child.

The whole problem in understanding the enigma of will, of whether or not man has free will, is caused by a lack of definition of the term. Of course, the true Self is not separate from the whole universal pattern. Your true Self is my true Self, and we are not different individuals but differentiated rays from the One Sun. The core of our being is, therefore, within the One Spiritual Sun. Because of that, the real planning, the real willing, comes naturally from that which is the Real Being. We, however, have in ourselves a distinct instrument through which we can express certain specializations. We are God's microscope, God's way of experiencing the glory of the miniature.

Considering that One to be our true Self does not take away from our individuality. I am a mother, I am a friend, I am a student, I am a teacher. I am these many expressions but it is the same "I." Does it take away from the riches of any one of them? For some strange reason, people seem to fight the idea of all sharing the Self. Why, I do not know, because sharing is always something beautiful. Life is empty and barren to those who are bound in feelings of separateness, locked away in isolated enclosures. Only to the degree that we share do we have true beauty in anything. Sharing music together, sharing art together, sharing love, problems, joys, work . . . this is what makes life meaningful. Without these relationships we are nothing! Therefore relationships are precious. Why we should object to sharing a selfhood with others which does not diminish our own eternal individuality, I do not know. Of course, there are times I must confess that I personally object very much to sharing selfhood with certain people whom I think of as very green apples on the Tree of Life; we are all human and react accordingly.

We sometimes find ourselves in certain relationships which seem adverse and painful. There are human beings who are such green apples and so immature that their souls react in very savage ways. Certainly, in occultism, we know it is nonsense to try to smile like an angel at these individuals and say, "Let us love them, because after all the same God lives in them all." It is true we must love them, but we must still stop children from playing with matches or smashing delicate china. It is the responsibility of the mature to discipline the immature in order to aid their growth.

In initiatory rituals of the mystery schools, great emphasis is given to the fact that we must learn the balance between severity and mercy. In Tarot Key 7, balance is represented by the opposing expressions on the faces of the two sphinxes as well as the expressions shown by the two lunar figures. This symbolizes the balance between severity and mercy. The whole secret in ethical conduct lies in maintaining this balance. But you cannot have that knowledge unless you are willing to credit the Higher Self with everything. So often we take personal credit for our own intellect, our mentality, our generosity; but when something disastrous occurs we blame karma, or God or the other fellow. We take credit for everything about ourselves we think charming, and we carefully give credit to the above or the below for the opposite characteristics. You have to reach a point at which you can credit the Higher Self, the divine level of consciousness--superconsciousness--with everything concerning yourself and others.

Apparent good and apparent evil arise for this reason: A child learning to walk is going to be clumsy; he is going to fall and bruise himself, and if he handles china dishes he will break them. If he plays with matches he will start a fire. It is not because he is evil; he is just suffering from the clumsiness of immaturity. We may adore the child, but he will never learn anything without being disciplined. When we can recognize evil in this way, then the teaching of the deeper esoteric levels of occultism becomes clear. Not only must we learn to balance severity and mercy, but we must learn not to be unbalanced on either side. Unbalanced mercy is weakness, and aids and abets the sin, letting evil go unchecked, as it were. It strengthens the evil doer and the evil doing in the sinner. Therefore, to smile and say, "God will take care of him" if evil is being done in your presence, is like watching someone attack a child. That is unbalance between justice and mercy.

On the other hand, unbalanced severity as taught in esoteric work, is really cold cruelty. That is why we must balance both principles in order to cope with the problem of relative evil.

For the rest of this week, analyze the conditions of your past in a new way. If you have been hurt or betrayed by another, try to see that other as acting from his own sincere delusions. Try to realize that such delusions were the result of ignorance and that ignorance, in itself, is a mark of immaturity. Also look over the various incidents in which you feel you may have played the villain. Realize that from your present greater maturity, you have already reaped the benefits of pain, wisdom and understanding. Be willing to forgive yourself. Thus will you prepare the way for the Supersensory awareness of Divine Will as the central power in the universe.