

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS LESSON 25

Transcriptions from Ann Davies' Class Lectures

All of the material covered in previous lessons bears on the concept of Will. The symbolism of Tarot Key 7, The Chariot, will help us to understand the nature of this Will.

Will is tied in with the fact that the Self is building an instrument. Our personalities are unfinished, they are as yet incomplete. Because we are unfinished, we are like the child who is a menace to fragile objects. To the degree that we are unfinished, to that degree are we inharmonious. We need the self-discipline and knowledge that will help give us the ability to live harmoniously with our fellow man.

The Higher Self is always flowing in and through the personality, which is Its instrument. Just as an untuned piano or violin will produce discordant music no matter how proficient the player, the perfection of the Higher Self cannot be expressed until its instrument has been properly tuned. This untuned condition should be considered a stage in our development; the instrument is unfinished. We are not individuals who live within single, specific incarnations. We are a summation of a whole line of incarnations which is really the total growth process for perfecting the personality. This incarnation is a particular phase, a limitation of consciousness in a specific area of our larger selfhood. We have gaps in our personality that need filling. Our attention has been restricted in order to complete the instrument, just as in weaving we work on a small part of the fabric at a time, eventually completing the whole rug. When we paint in a little color for a particular flower in a large painting, that does not constitute the whole picture. By the same token, one incarnation is not the total picture of our selfhood.

We all want to be loved and have the right to want to be loved. Our problems in that direction, curiously enough, have their origin in the subconscious belief that we are not really lovable. That is exactly what we are trying to help you change.

At this point we need to reorient our thinking in relation to Will--misunderstanding this concept is one of the reasons we do not consider ourselves to be lovable. Those people who seem to be completely conceited, who have the need to impress others with their marvelous abilities and experiences, do so not because they really believe in themselves but because they are trying to create a favorable impression. They are trying to convey a picture or image of themselves as possessing these desirable qualities. Yet often you might think that people with this need are not worth knowing. This is a tragedy. Everyone is worth knowing no matter how imperfect their personality.

In relation to Will, the esoteric teaching is basically this: The Self, which is in contact with all parts of Itself, all individualized aspects of Itself, has complete free Will. But this free will is on superconscious levels; it is misunderstanding of this concept that creates the problem. We tend to think of Will as on the self-conscious level, and the self-conscious level is what we usually consider the intellect. The intellect is merely an instrument for superconsciousness. The intellect, the mind, the thought, the emotions reside in the superconscious part of the Self. They are a sort of pet. One of the reasons for the symbolism of the sphinxes is that they show the personality as a pet of the Higher Self!

I had a wonderful experience and insight into this relationship with my little dog, Tzaddi. I had been gloating over her, thinking how clever God was to make a perfect dog for me, perfect in beauty, charm and intelligence. I was very pleased with God. I gloated over this little dog's cleverness; although she had been very naughty just a few minutes before, I had an utterly indulgent feeling about her naughtiness. Not wanting her to know this, I said, "Oh, you naughty girl." Shortly thereafter I was looking in the mirror. Suddenly my consciousness became aware of itself at the superconscious level, seemingly above the rest of me. I was aware of the two parts of myself at once, the superconscious self and the personal self. The personal self included my emotions and my mind. It was a fascinating sensation! My superconscious self was watching my personal self putting on make-up and feeling the same indulgence for my personality that I felt for Tzaddi. The true "I" thought, "How charming! No wonder she can get away with anything, no wonder we all get away with so much. We are that beloved, we are loved that much!"

You see, it is because we identify ourselves with our personality that we get into trouble. We insist that we are our emotions. We are not! They are the instruments. We think we are our minds. We are not! They, too, are instruments. We are that which is beyond these. Our true Self has the awareness and knowledge that is simultaneous with past, present and future. That which we are has another order of knowing and another order of perception. This is the awareness for which we should all be reaching continuously, our sublime supersensory Self. All of the elements of this awareness and knowledge will be awakened by working with the Tarot. The idea of Will, then, is tied up with our identification of ourselves.

Of course, the personality needs discipline. We have to be objective about the problems in our personality: jealousy, envy, fears, insecurities, lack of discrimination. The host of problems that surround our personality exist because we are not finished. Our personalities are not fully developed. But when you train yourself to lift your identification to that higher center, the increase in the growth of the personality, the intensification of that growth, is absolutely unbelievable. This is the secret of what is called in occultism "hot house forcing of evolution," and to effect it we need help. That is why the Inner School teaches through me, and through other channels which it has in other occult systems. There are all too few reliable channels, fewer than people realize. True centers of high spiritual teaching, though limited, do exist.

As the aspirant is trained to change the focus of selfhood from the personality to the individuality, identifying the personality as a possession, the instrument is perfected.

The secret of developing and maturing the personality as a true instrument, a Christ instrument or Buddhist instrument (whatever terminology you like, the principle is the same), the secret is to change our identification!

In many of the eastern schools of thought, a tragic attempt is made to have the aspirant destroy what is called the personality by training himself to feel it is an illusion, a nothing. Qabalistic teaching does not agree with this doctrine. We feel that it is a great mistake to attempt this destruction. It cannot succeed in any case, but a temporary situation of deadening of the livingness may develop as a result of trying to train one's self to nullify the personality. Why nullify it? God seems to have gone to a considerable

amount of trouble to experience Itself in and through these instruments we call our personalities; and they are destined to become perfected in every way so that we can be virtuosos with perfectly tuned instruments for expressing the Will of God. Therefore, your Higher Self, that in you which says, "I," chooses with complete free Will, because there is but one Selfhood experiencing Itself in innumerable ways. Your Higher Self chooses the kind of experience that It will have in incarnation. Your Higher Self can say with Jesus, "I do the will of my Father." You really do whether your personality knows it or not.

"But," you will say, "what about the people who murder, rape, steal?" We are looking at a partial picture and we do not see the whole area of the tapestry. This is where we stumble in our learning. No baby fears fire until he has put his finger into it; no person avoids dashing down the steps until he trips and injures himself. It is all a training process.

The mistake is in identifying as yourself, your body, your emotions, your mind. All these are merely effects which change from incarnation to incarnation, and even within an incarnation. You know that not one atom in your body is the same as it was just ten months ago. You have not really the same body, but it looks the same to you merely because of the image in your mind.

You have a self-image because God is consciousness and you are consciousness, and consciousness holds images; this is how it creates. That is why we say that elementary metaphysics is not wrong in its creative theories, but because it does not consider the entire picture the application is incorrect. The aspirant who wishes to understand the deeper elements of consciousness and utilize its powers on all levels must develop awareness of these levels. Without this development you can make images from now until doomsday without success. Thus, you may imagine playing the piano, but until you practice playing it, the image will not demonstrate. It is for this reason that certain demonstrations work in elementary metaphysics. In essence, the principle is true and works, but not because someone has used his will as against the will of someone else.

When you are able to image a situation accurately, it is because this situation happens to be in your pattern. Your imaging is what brings it through in accordance with the Will of the Higher Self. When you image and nothing happens, it is because you are still reaching for but have not yet attained the correct image. This, too, is part of learning. Even by making wrong images that cannot manifest you learn the principles of the imaging process that can aid you in future attempts. This was apparent in the story I told about my car. I tried to image it and couldn't, so I dropped it until such a time as I could. Then I knew the "time" had come.

Too often we try to image things out of season. Our Higher Self has a pattern all set up for us. As part of working out this pattern, we stumble and this is part of the training process that awakens us to awareness of the One Will.

One experience I had with Tarot Key 7 may at first sound contradictory to what I have just been discussing, but it is not. I had been meditating on Key 7, trying to get the spirit of its meaning. I was not doing too well from my own point of view. One day I lay down to take a nap, but instead I fell into an in-between state, a state of vision. This

experience I would call a combination of psychic and spiritual. It had form and it had sound.

Always where sound and form appear, you know yourself to be dealing with the psychic level which can be correct or incorrect. The highest experience of consciousness has neither form nor sound; you become the principle so to speak. But as long as you still experience form or sound, the higher octave of the senses, you are dealing with levels of the psychic, even though they might be very high and very accurate.

This experience was a combination of both. It seemed that there were great masses of people and I was amongst them. All of them were chattering wildly, a sound of fury signifying nothing. Key 7 is assigned to the function of speech, of words, though curiously enough I did not realize this at the time. I became aware of a man and a woman withdrawing from the chattering crowd and entering the Chariot. I realized that something of profound significance was happening, so I followed them. This man and woman, as they entered the chariot, came under the canopy. They had on their faces expressions of the profoundest serenity and love that I had ever seen. The highest spiritual expression illuminated their faces. I realized that they were something very extraordinary. So I eavesdropped. I knew it was very important that I listen. One said to the other, "You see, they do not know that we are not really here to learn anything. Life is meant to be lived!" Now that may sound confusing to you at the moment, but I will try to interpret the spirit of it, to make you feel what this meant. At the time I thought, "If this is true, then it is the most important thing to know in all the world." I became so excited that I burst in on them and said, "Tell me, is it true? Do you really mean what you are saying 'we are not here to learn things'? We don't have to have lessons and learn, we are just here to live!" Both of them nodded their heads serenely and said, "That is right. We are not here to learn a thing. Life is meant to be lived." In that instant I was freed from a great psychic weight. It dropped from me and I felt light as a feather; my heart was full of joy and my spirit soared. I left that meditation feeling that the most important information possible had been given to my soul.

Now you may ask, "If we are not here for lessons, how do we learn?" You see how difficult are the paradoxes in occultism, in spiritual knowledge, which we must learn to understand? The point is this: would a baby learn how to walk without working at it? It is a living process. The baby had not in mind, "Now I must learn to walk." It is the act of living. We talk of karma and want to overcome karma. As you know, with Tarot and the Qabalistic system, we can speed up our whole evolutionary process so that we do not have to work off karma in the slow and tragic manner that has been our lot in the past. Life is meant to be lived!

Have you ever learned anything except when you entered into the experience with your whole heart? Ask yourself this question: When you learned about love, was it not because you were willing to let your heart soar forth and relate itself to another that you were able to have the experience of love? Suppose you picked someone who did not seem worthy of the emotion you projected. Having such an experience gave you a new understanding of relationships so that you gradually learned what to avoid in another if you wished to be loved in return. Is there anything that you have ever learned except by living through an experience?

The point is, when we are out to learn, we say, "What is the lesson I must learn here? I must find out what this lesson is, so that I shall not have to go through it again." However, we automatically begin to perceive, automatically begin to realize the significance of experience if we are willing to let the Self live us, the real God flow in and through us in every experience. Then we do not have to work at living, because when we work at living we are dividing the mind from the emotions and not entering into the spirit of life. It is only to the degree that we have been able to enter into the full spirit of any experience, by living that experience, that we have gained wisdom and insight. Life is meant to be lived. To feel that we are here to learn lessons takes away the child-like spirit, the wonder of the child. Does the child worry about learning things, or does it automatically learn because it has the spirit of life and wonder, of touching that, of feeling this, of reaching for another thing; make-believe, the magic of the universe, of a star, the moon. How rapidly that child learns! And why? Because it is not trying to learn lesson-by-lesson; it is living; it has the spirit for life.

This is your job and my job, to develop the spirit for life by letting the Will of God live us, ceasing to try to drive ourselves and other people by the lower will, the personality will. You will find, when you practice regularly the techniques given you that you will automatically say all of the right things, no matter how your personality feels, until finally your personality will begin to feel as the Higher Self intends it to feel. Train yourself to release this load of misery and let God live you, let the learning come like the natural growth of a flower, instead of working at it.

Be careful of your speech; this is important, because the power of the word is great indeed. In ceremonial occult work we intone the Qabalistic chants; the power of sound is fantastic, and because the word has behind it the thought, it has an added power. The thought is also the power of the word! We therefore must be careful to watch what we say to ourselves and to others, in terms of who and what we are--our identification; we must stop worrying whether or not we have will, the choice of going right or left. Say rather, "The Higher Self will have me turn right or left, in accordance with Its divine Will," knowing that the Higher Self is the true "I."

I dedicated my every activity to the Higher Self in the manner described above with the following amazing result: I had been practicing daily the giving up of personality to the Higher Self. This giving up was a dedication that I repeated many times a day. My dedication was in essence as follows: "I know I have to use my judgment in all things and then take action, but my real will is to do the will of the Higher Self. I therefore dedicate myself to always lifting my consciousness and offering my personality and the results of my actions, to the Divine Will. I further dedicate myself to keep my personality completely open to the guidance of that Supreme Selfhood, even to the point of helping me to reverse any decision that may not be in accord with the Cosmic Plan." After making this dedication I would go ahead and do what judgment dictated, feeling that if the decision were wrong for that period of my growth it was up to the Higher Self to change it. This dedication gave me peace of mind beyond what most people experience.

Some months after having made this dedication, I had a quarrel with Dr. Case, with whom I had then been working for about six months. I was upset and hurt, and decided that I was not appreciated, so I decided to leave. As I was about to gather up my belongings

and go home, I suddenly remembered my dedication. I reached up to the Higher Self for guidance, and suddenly, to my utter astonishment, I levitated right off the ground, through the door and right up to Dr. Case. Much to the horror of my injured personality I found myself saying, "I won't leave. I promise you that I will never leave you as long as you live." My ego was horrified by what I had said. Something else, that Higher Self, took over because just as I was about to walk out I remembered my dedication and lifted my consciousness in willingness for the Divine Self to intercede. This shows you what can happen and how. Even though you may wish to do something negative, you will be astonished to find that something else will take hold and you will say the kind, constructive thing, even though you may just be about to let your lower personality take over.

TECHNIQUE FOR TAROT KEY NO. 7, THE CHARIOT

Image yourself completely permeated with yellow-orange, streaming through you and extending two feet into your aura. Remember that the vehicle, The Chariot, is the symbol of your body and that the reins that seem to be invisible are actually your mental faculties which handle your senses, the sphinxes. The combination of the wheeled vehicle and the two sphinxes is your personality, including your physical body.

Think of the charioteer as being your true Higher Self, your "I." Notice that He is wearing stars. That is you, your Higher Self. You have that crown of stars and the power of the stars. Notice the canopy overhead. Become aware of the directing power and protection of the Universal Cosmic Life. Put yourself into the vehicle with the Higher Self and face in the same direction as the charioteer. Turn to the charioteer and have Him turn to you. Say, "I dedicate my body and my personality to the Divine Will. I dedicate every word, thought, response to the guidance of the Divine Will." Then think of the starry canopy as expanding into the heavens, and say, "Let the heavens witness my dedication." Then say to the Higher Self, "I ask Thee to remind me, whenever I have any important decisions to make, to turn to Thee first before I make a decision."