

TAROT INTERPRETATION

Lesson Thirteen

THE DWELLING PLACE OF SPIRIT

Your study tableau for this week is as follows:

3	4	5
6	7	8
9	10	11

It emphasizes Key 7 as the mean term between the pairs 3-11, 4-10, 5-9 and 6-8. Besides these combinations, we shall consider also the sequences 3, 4, 5 and 9, 10, 11, omitting 3, 6, 9 and 5, 8, 11. Of these, the first group has been interpreted in Lesson 12, and the other will be interpreted in Lesson 14.

You will remember that the general meaning of Key 7 has been given as Receptivity-Will. This Key represents personality as a vehicle for the directive principle of the universe. Personality is a movable field of action, like a chariot, fenced in by the boundaries of organism and environment. The rider in the car is the true Self, and that Self is identical with the power which sets the universe in motion and keeps it going through the various cycles of transformation.

The rider is the One Will. Ageless Wisdom teaches that the Will power in any human personality is really an influx of the directive energy symbolized by the charioteer. The chariot is the personal organism. It is drawn or moved by two sphinxes, representing the positive and negative phases of sensation, and receives the influx of the universal will-power through subconscious channels, as shown in Key 6.

When we consider Key 7 as a symbol of agency, the emphasis falls on what is represented by the car itself, that is, upon the function of the personal organism as the vehicle of the One Life. Thus, in saying Key 7 is the agency linking Key 3 to Key 11, we mean that the influx of the cosmic will-force is the means whereby the image-making power of subconsciousness (Key 3) is enabled to bring about the development of faith.

Faith has been called the bridge to knowledge. Knowledge, however, may be defined as that which always works when rightly applied. To hold faith in that which does not work merely deepens one's ignorance and so can never lead to knowledge.

A basic characteristic of the Ageless Wisdom, as taught in these progressive lessons, is that these teachings always work when properly studied and diligently applied. Thus that which begins with faith ends with knowledge, and this rightly applied knowledge, as the Eastern Masters teach, adjusts our Karma (Key 11) to the perfect rhythm and equilibrium of the manifested universe of which we are a part.

When we are consciously receptive to the influx of the Life-power and consciously submit every detail of our personal lives to Its direction, we automatically attune ourselves to this cosmic rhythm and place ourselves at the fulcrum of equilibrium of this Grand Totality . . . this universe which is the manifested aspect of God, or if you prefer, the One Source from which all else derives.

This conscious receptivity clarifies our mental imagery and our intention to act as vehicles for the One Life is carried to subconscious levels where it works to bring forth from the garden of the Empress the "bread of life" in the form of right desires. Then, because we imagine truly, our thoughts as they take form in action adjust our personal lives and our Karma so that we are harmoniously related to the working of the law of universal equilibrium.

Receptivity, again, is the means whereby we are enabled to receive the direct regulative power symbolized by the Emperor. When we are properly receptive, our personal reasoning is in unison with the Universal Reason. Then we see things as they really are, not merely as they look. Our receptivity puts us in conscious relation with the cycles of universal activity symbolized by the Wheel of Fortune.

To those who have no knowledge of our method of procedure it seems that we have unusual command of circumstances, or that we are unusually lucky. Apparently, we make things occur to suit ourselves. We work wonders which amaze all beholders.

To ourselves, however, it seems otherwise. We know that all we do is to submit ourselves completely to the influence of the directive principle of the universe. When we do this, we find that the least details of our daily experience are brought into harmony with the cosmic order. Thus our thoughts, words and deeds become the specialized manifestation of cosmic tendencies.

Receptivity enables us also to reap the full benefits of intuition. As you have learned, true intuition, the Triumphant and Eternal Intelligence, invariably teaches us how to apply some principle which is eternally true to the solution of a particular personal problem. The principle is always universal, but intuition is what enables us to see just how the principle bears upon the situation which confronts us and thus changes the situation. The more

receptive we are, the more intuitive do we become and the clearer and better are we able to see the path immediately before us. This is the path which leads ultimately to conscious union with the One Identity pictured by the Hermit.

Key 7, furthermore, is the link between Key 6 and Key 8. It is through thinking continually of personality as being a vehicle for the Universal Will that we experience the good results of the harmonious relation between the conscious and subconscious minds, as pictured by the Lovers. For then we no longer try to bend conditions by means of "personal will." Instead, we simply perceive the actual presence in our lives of the One Will which is sufficient to meet our every requirement.

This attitude of willingness constitutes a most potent suggestion to subconsciousness. It clears away the negative effects of the wrong notion that we have to accomplish anything whatever through the exercise of merely personal powers. The powers assume personal form as they are expressed in thought, speech and action, but we know that the powers themselves do not have their origin in the field of personality.

Subconsciousness, acting in response to the suggestion that personality is actually the abode of Omnipotence itself, brings the subhuman forces of the personal field into line with this suggestion. Thus the functions of the entire organism are adjusted, and even body structure is altered. The wild beasts of the lower nature are tamed and brought under control. A tide of strength surges through the whole organism, and all the powers of personality are co-ordinated.

In the sequence 3, 4, 5, Key 4 is the mean term. It shows us the power of reason as the link between the subconscious process of mental imagery and the superconscious activities which bring to us the instruction of the Inner Teacher. The deductive process of the subconscious mind forms groups and complexes of associated ideas. These are then submitted to the regulative function of self-conscious reasoning, symbolized by the Emperor.

Until this has been done and the materials made available by the creative imagery of the subconscious have been assorted and classified, we are not ready to listen to the Inner Voice. For it is in the process of consciously sorting and arranging our mental images that the nature of our problems becomes evident to us. Then only do we perceive in what respects we are yet in ignorance.

Until we know **what we do not know** we are not ready to seek, much less to profit by the higher guidance typified by the Hierophant. For intuition gives us light from above, but only when we are ready to seek that light. Unless we know how to ask, we cannot receive the higher instruction, and until our conscious reasoning has shown us clearly what it is we do not know, we cannot formulate the specific questions which are necessary, if we hope to receive from the Inner Voice that definite elucidation of principles which will guide us to right thought and right action.

The sequence 9, 10, 11 shows the Wheel of Fortune as the mean term between the Hermit and Justice. The Hermit is the same as the Charioteer and he is really also the same as the Emperor and the Hierophant. He is the guiding power lighting our path to the heights of spiritual attainment. The mountain whereon he stands is within us, not outside. The path leading to this height is therefore the way of gradual progress in the science of self-knowledge. The Hermit is the goal of our hopes, and he is also the foundation of our personal existence.

The Wheel of Fortune represents the cycles of cosmic law through which the power of the One Identity is communicated to us, its centers of expression. The outcome of the working of the law represented by Key 10 is shown in Key 11. The One Identity adjusts our personal lives through the orderly sequence of its own self-manifestation. The more clearly we perceive this, the more definitely are we established in faith. We learn to say, "So be it" to the heavenly order. No matter how things look to us, we affirm that the present situation is an orderly development from all previous conditions.

Understand that faith in the cosmic order is no mere pretense. It is really a logical deduction from what we know of the power, wisdom and beauty of the One Reality and later as we ascend ever higher on the Path, our faith is transmuted and becomes knowledge . . .

Knowledge born of direct perception. Concerning this, as exemplified in the idea of Victory (which is definitely associated with Key 7 through its number), Albert Pike writes:

"Victory is the perfect Success, which with the Deity, to Whom the future is present, **attends**, and to His creatures is to **result**, from the plan of Equilibrium everywhere adopted by Him. It is the reconciliation of Light and Darkness, Good and Evil, Free-will and Necessity, God's omnipotence and Man's liberty; and the harmonious issue and result of all, without which the universe would be a failure. It is the inherent Perfection of the Deity, manifested in His Idea of the universe; but it is that Perfection regarded as the successful **result**, which it both causes or produces and **is**; the perfection of the plan being its success. It is the prevailing of Wisdom over Accident; and it, in turn, both produces and is the Glory and Laudation of the Great Infinite Contriver, Whose plan is thus successful and glorious."

. . . *Morals and Dogma*, p.767

Our affirmation that the Creative Process is a success now, includes the realization that since we are not yet all-seeing and all-knowing, it is more logical to assume that apparent failures owe their appearance to our ignorance. Concerning this we may quote also from *The Sculptor Speaks* (Doubleday, Doran & Co.), in which Jacob Epstein sets forth this view:

"I do not agree with the theory that the magic wand changes something ugly in nature; transmutation by a painter or sculptor into something beautiful. The thing itself is always beautiful, or will appear beautiful to the person who knows how to look at it . . . the beauty

was always there. It is only the accidental circumstances of life that conceal the beauty from some people sometimes and from some people always.”

To know how to look at it! That is the thing. We need not agree with Epstein’s notion that inability to look is merely the outcome of accidental circumstances. Rather would we say that to each one in due season, enlightenment comes—not by accident, but by a growth which works outward from within under the guidance of the One Identity.

Follow out the same general plan in your practice this week as in the preceding lessons.

Write out six meditations for yourself.