

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS

LESSON 1

Transcriptions from Ann Davies' Class Lectures

With this course of lessons you are being privileged for the first time to participate in the transcription of tape recordings extending the practical work in Tarot and the principles of Holy Qabalah. In order that you may understand the importance and the significance of this opportunity, you should be aware of at least a portion of the recent history and tradition of the Western Mystery School of which Builders of the Adytum is the lineal descendant and the active instrument.

During the twenty-six thousand year cycle of the great solar year, the sun passes through each zodiacal sign; each sign of the zodiac in turn exercises, during its 2,155 year interval, a small but important influence. Three centuries ago, as the sun began nearing the end of the Piscean Age, those fetters with which the feudal church and state had bound men's minds and bodies began to be discarded. The invention of the printing press weakened the hold of old patterns on men's minds and the great upheaval in orthodox Christianity created by the Reformation weakened the possibility of enforcing accepted ideas on inquiring spirits. Early in the seventeenth century, it was possible for a statement of Qabalistic doctrine to be published openly for the first time, in the Fama Fraternitatis and the Confessio Fraternitatis, although they had to be published anonymously.

Both participation in the Mystery School tradition and publication of Mystery School teachings accelerated sharply in the eighteenth century. This new century was called the "age of reason," in sharp contrast to the "age of faith" that had preceded it. The culminating years of the eighteenth century saw the rebirth of democracy with the establishment of the American Republic, dedicated to a new order of the ages; the foundations were laid for new humanitarian movements to provide aid to the poor, to care for the insane, and for the ill; and the first steps were made in the elimination of traditional discrimination against different races, religions and sects. Astrologically, this "age of reason" was highlighted by the discovery, in 1781, of the planet Uranus. It is significant that Uranus, as the higher octave of Mercury, is the planet attributed to Tarot Key 0, Superconsciousness, and is the co-ruler of the dawning Aquarian Age.

As all movements are characterized by tides, and as the waters, even when swelling to high tide, withdraw intermittently, so a period of reaction necessarily followed the intense activity of the eighteenth century. The hesitating steps of experimental science, still in its infancy, were obstructed by the dogmatic rigidity of orthodox religion; the industrial revolution, for a time, made the laboring poor worse off than before; in reaction to the American and French revolutions, the remaining absolute monarchies stifled any outward movements by the people toward democratic forms of government.

But the reaction to changes of a new age was only temporary. Great reformers of the mid and late nineteenth century devoted their hearts and souls to the eradication of existing social injustices and evils by seeking knowledge of the laws of life and developing broad ethical standards. Because the established churches of this period were too entrenched in dogma, for the most part, to satisfy the growing desire within the people for greater spiritual awareness, the teachings of the outer school of the Western Tradition were revealed through many and various channels. Some recipients of this Mystery training perverted or polluted its teachings, some misinterpreted them, some tried to use the occult

knowledge for personal power and aggrandizement. Others were too timid to put into practice that which they had learned.

Within this same period, a true outer vehicle for the Qabalistic Wisdom appeared in England, the Order of the Golden Dawn. The Golden Dawn numbered among its membership some of the most brilliant and talented men and women of that day and age. It was the first open and public Order of the Western Tradition to exist in over 1,600 years.

It must not be thought that the secrecy surrounding the outer vehicles of the Western Tradition places it at any true disadvantage with the Eastern Tradition. It is, of course, tragic that the Western Tradition has lost some of its ancient literature. But the secrecy of Qabalism during a portion of the Piscean Age has saved its teachings from being perverted by the same types of popular misinterpretation and from the same forms of degradation by power-seeking leaders, as can be found in so many instances within the Eastern Tradition. The man or woman who sought illumination in the Mystery Schools of the West after the victory of the exoteric side of Christianity (and it must always be remembered that the esoteric side of Christianity was as ruthlessly repressed as any non-Christian belief) had to be prepared to learn in secret, to shun any public use of knowledge of power, and to face martyrdom. These very qualities necessary to anyone who dared to seek the light under these conditions insured that even though the lamp might be small, its flame would be pure.

It has always been difficult for the materially successful to remain dedicated to an ideal that embraces yet transcends the physical plane. For this reason it was necessary that great numbers of reformers be called upon at various intervals to purge the Eastern tradition of corruption. And for this reason too, Christianity itself degenerated into formality and dogma. Thus, too, was planted the seed of the weed that finally choked the flowering of the Order of the Golden Dawn and necessitated the formation by the Inner School of a new outer vehicle.

At the time the Golden Dawn was in its ascent, a young man in the United States was beginning to find his true life vocation. Dr. Paul Foster Case, while still a youth, was led to a life-long interest in Tarot. During his study of the history and meaning of Tarot, he continually was aided by an Inner Voice, which led him and encouraged him in his endeavors. Before he was 21, Dr. Case had become an authority on the wisdom of Holy Qabalah as expressed in the Tarot.

Dr. Case published a number of works dealing with occult and Qabalistic matters. Members of the Golden Dawn, upon reading these works, were horrified and probably terrified to discover that many of their most cherished secrets were here presented to the public gaze. Dr. Case was, therefore, invited by Michael Whitty, the then Praemonstrator General of the Order of the Golden Dawn for the United States and Canada, to join the Order. After his initiation into the Golden Dawn, Dr. Case discovered that most of what they taught he already knew, and a good deal of what was taught had been corrupted, misplaced, or misunderstood. Because of his innate knowledge, brought over from many incarnations as a great Qabalistic scholar and teacher, Dr. Case quickly traveled the grades, the Mystery School Paths of Return. Within a few years, he had succeeded Michael Whitty

as the "greatly honored" Supreme Head of the Order of the Golden Dawn for the United States and Canada.

At this time the Golden Dawn was still operating as a true outer vehicle. Although a number of innovations, made by well-intentioned but misguided individuals in most cases, had somewhat detracted from the purity of its teachings, he found that in general its arcana were identical with his own independent discoveries.

Soon after Dr. Case had received his spiritual linkage at the highest levels of this mystery training, he received a telephone call. The voice that he heard, his Inner Teacher, spoke to him, physically, over the phone. It was the Master "R," the author of the Fama Fraternitatis and the Confessio Fraternitatis mentioned on the previous page who had come personally to New York for the express purpose of preparing Dr. Case to lay the foundations for the next outer vehicle of the Inner School. The Master "R" spent three weeks with Dr. Case for the purpose of transferring the channel, the contact with the Inner School, from the Order of the Golden Dawn to a pure and more satisfactory vehicle. Dr. Case resigned from the Order of the Golden Dawn, which without its inner contact, gradually disintegrated. Dr. Case retired from his own successful career as a musician in order to devote his full time to the service of the Masters.

The Master R gave lengthy instructions to Dr. Case on the methods of purifying the teachings of the Golden Dawn and on the extent to which these teachings could be made public. Dr. Case formed the Builders of the Adytum, selecting that name to signify builders of the Holy Inner Shrine, that is the Sacred Temple within. B.O.T.A. is but one of the outer vehicles of the Invisible Order, a true Mystery School of the Western Tradition and the Qabalistic Mysteries and does not claim sole proprietorship to Truth. Dr. Case was directed to give out the teachings of this vehicle more widely than had hitherto been possible by means of our modern media. As B.O.T.A. has grown and as the Aquarian Age has come more fully into its own, it has been possible on instructions from the Inner School, to make public an ever increasing amount of that information, doctrine, and practice formerly revealed only to the chosen few.

At one time in the west and in the east, training in the Qabalistic Tradition was given only by direct contact with the teacher, with whom the pupil generally lived in close association. This method became traditionally accepted in the Eastern Tradition. In the west, for many centuries such private instruction was required by the grim necessities. It was not until the period in which the Fama Fraternitatis was published, or perhaps until the Freemasonry movement gained impetus that it became possible for a teacher to dare to lecture openly to groups of students. Even then, however, there was the need for personal contact because much could not be given in writing or even in speech. It was necessary for the pupil to receive much of his attunement with the Higher Self by a process known as impactation, a process similar to the use of a tuning fork to make another tuning fork vibrate.

Dr. Case, however, was allowed to give out much more information than the Inner School had previously released. Because of the wealth of doctrine that he was allowed to make public, it is possible to use a written medium to accomplish this training. There is, however, no question that to progress beyond a mere knowledge of the theoretical

considerations, an occultist (as opposed to the mystic) must participate in carefully controlled group work.

It is for this reason that this course has been prepared which will eventually give you detailed instruction in ritualistic work wherein you will be able to participate. The lessons that you will receive are taken from transcriptions of the recordings of actual classes conducted by Ann Davies. These lessons expand and bring an enlarged understanding of the material presented in earlier courses. The curriculum you have already received has been much enhanced by direct instructions from the Inner School. These additional lessons provide you with the opportunity for personal participation in a more intimate spirit, the spirit that group work can give. During the presentation of the class lectures from which these lessons are taken, Dr. Davies included much new information as she received it from the Inner School.

In these lessons you are receiving a new point of view. As you ascend the spiral of evolution, deeper and deeper strata must be transmuted. For this process, a different view of each separate territory must be achieved. As you work with the lessons of this course, realize that your consciousness is participating in the extra forces that group work provides and participating in the telepathic rapport that is brought about by a common goal.