

# TAROT INTERPRETATION

## Lesson Twenty-eight

The Tarot tableau for this lesson is:

7	17	18	4
12	10	9	15
8	14	13	11
19	5	6	16

The constant summation is 46. It indicates Key 10, the Wheel of Fortune, considered as the operation of the principle symbolized by Key 6, the Lovers, working through what is represented by Key 4, the Emperor.

Through its connection with the Letter Kaph, Key 10 is related to the twenty-first path on the Tree of Life, named "The Intelligence of Desirous Quest." THE BOOK OF FORMATION says: "It is so called because it receives the divine influence which flows into it, and through it sends a benediction upon every mode of existence."

The meaning of the letter-name Kaph is "a grasping hand." Comprehension is thus the fundamental meaning of all that is represented by the letter and the corresponding Key. What is comprehended is something already **given**. We have to become properly receptive to the universe before we may grasp its significance. A true Qabalist is, first of all, a receptive person. The whole mental training of a practical occultist rests on this basis of adequate receptivity to the influx of the Life-power.

These impulses come to us through the sense channels, from without, and from superconscious levels, through the inner sensorium, from within. Right comprehension is the result of balancing the two kinds of impulse. From without we receive impressions which make us aware of the facts of existence. From within we receive the intuitions which enable us to grasp the meaning of the facts.

The Universal Mind, which eternally grasps both the facts of existence and their significance, is regarded by occultists as being an immediate Presence in every human personality (Key 4). The degree to which that Presence is felt, the measure in which the perfect knowledge of the One Life is expressed in personal consciousness, are matters largely conditioned by the state

of the personal organism. A highly developed organism is more responsive and expresses the heavenly vision more clearly, just as a fine radio has greater range, better selectivity, and purer tonality than an inferior one (Key 18).

In occult practice, right meditation is the method used to refine the physical vehicle. Contrary to outward appearance, a man in meditation is not merely passive. By an intense act of will, he maintains an unbroken flow of knowledge in some particular object. Meditation begins with intense concentration on some fact of sense-experience. The passivity of outward appearances presented by the still body of a person deep in the meditative trance is in sharp contrast to the intense activity within, characterizing true meditation (Key 17). The outer vehicle is quiet, but the inner life is active and alert (Key 7).

After a certain amount of preliminary technical training in concentration, meditation should be used in connection with some particular object suggested by whatever problem may be uppermost in the student's life. Remember always that the appearances of adversity which constitute a problem are appearances caused by his own ignorance of some element of the situation. The practical occultist faces his problem squarely, making no attempt to avoid it, or to escape from it. He knows from experience that every problem contains its own answer, and in meditation looks for that answer (Key 15). He knows, also, that the real Self, above and behind his personality, already knows the answer, and in meditation he seeks to make himself receptive to the influx of the Self's higher knowledge (Key 9).

In this kind of practice, the underlying principle is the fact that no circumstance whatever is separate from the unbroken succession of events constituting the universal order. Conditions which seem to be adverse, situations which appear to us as problems, are merely aspects of the universal order whose relation to the whole, and to ourselves, we fail to perceive. Meditation enables us to receive from superconscious levels the Life-power's perfect knowledge of the significance of any given situation (Key 10).

Thus one of the means to the attainment of right comprehension is the mental attitude of complete passivity in relation to the supporting presence of the Life-power. A practical occultist knows the truth that every detail of his personal life-expression is really just a particular manifestation, in time and space, of the universal Life. To that Life he surrenders himself utterly, and the more complete his surrender, the more freely does his personality express the Life-power's command over every circumstance. His secret is that he submits his whole existence to the direction of the Life-power (Key 12).

No amount of argument will ever convince anybody that this procedure will actually produce good results. Common sense, which from time immemorial has obscured the face of Reality, is against it. Nothing in ordinary experience seems to support the occult doctrine. Yet, as one approaches what the occult schools so often call ripeness, some dim realization that one's whole existence is actually no more than a particular manifestation of universal activities begins to dawn on the mind of the seeker for liberation (Key 11).

From this initial vague awareness to the point where the seeker passes through the mystic "death" which utterly dissolves his former personality, and completely transforms the fundamental motivation of his existence, there is a steady, but almost imperceptible, growth in consciousness (Key 13). After this transformation, the person in whom it has occurred knows at first hand that his personal being is a special example or demonstration of the powers of the universal Life (Key 14).

The ultimate outcome of this demonstration is complete verification of the truth that the Higher Self is master of all conditions. The first stages of the demonstration bring the student's body and all its forces under control of his mind. Later stages of growth bring animal life outside his body under his mental control. Still more advanced stages of development make him master of the forces of the vegetable kingdom. The final stages of the Great Work give him command of the elemental forces of the mineral kingdom. He in whom the Great Work reaches its final term appears to his contemporaries to be a worker of miracles; but in his own understanding he is no more than the passive instrument of a higher power. Thus, with Jesus, he says: "I can do nothing of myself. The Father worketh hitherto, and I work."

The true cause of the marvels which excite the admiring wonder of his contemporaries is understood by an adept to be the already-existing command of circumstance inherent in the nature of the Life-power. This command of circumstance is an eternal fact. It was an actual reality, long before its demonstration through the personality of an adept. "My Father worketh **hitherto**." In consequence of that working, says the adept, "I work" (Key 8).

Worldly wisdom regards each man's life as being his own personal affair. The basis of all worldly precept and practice is the fallacy that every human being is a separate unit. This false interpretation of the meaning of personality must be destroyed before the Great Work may be completed in the field of time and space which is the setting for the life of any given personality (Key 16).

Careful examination of one's own states of consciousness helps overcome this error. When the operations of the self-conscious and subconscious levels of the personal life are watched closely, it becomes evident that the forces at work do not originate in either of these two fields of action. Self-consciousness and subconsciousness are, both of them, essentially **relative** in their operation. We respond consciously and subconsciously to various stimuli, but the stimuli themselves originate outside the limits of personality. Even the power to **respond** comes from outside the personal field. Anyone may discover this for himself by considering attentively the physical and mental activities of his personal existence. By the angel of Key 6, Tarot represents the true source of the powers expressed through personality, and the symbolism of that Key shows the actual relation of the conscious and subconscious aspects of personality to the superconscious Life-power (Key 6).

On the practical side, furthermore, he who will merely assume the presence in his life of a real source of knowledge, always ready to guide those who listen for its instruction and obey it, will soon receive abundant evidence that his assumption is correct. To him who listens and obeys, the Inner Voice gives freely of its wise counsel (Key 5).

Under its guidance there is, in due season, a complete regeneration or renewal of the elements of personal life. This is the “new birth” so often mentioned in the sacred and occult writings. It fashions the whole personality after a new image. The new man is imbued with the feeling that he is actually risen from death, that he has experienced in his own personality the mystery of resurrection (Key 19).

The truly “twice-born” or regenerated person turns his back on the restrictions of our ordinary existence. He faces in another direction. He stands, so to say, in a magic circle, and every detail of his life is part of a magical ceremonial productive of wonderful results (Key 19). His daily experience is a continual verification of the underlying principles of practical occultism (Key 14). His inner life is a state of joyous union with the Higher Self. Nothing resists his will because he has completely identified his “personal will” with the One Will behind the order of the universe.

Note well the significance of the verb **identified** and you will get at the inner meaning of what you have just read (Key 9). In short, an adept is able to give every outward and visible sign of mastery because he has come into full realization of the truth that his true Self is none other than the Eternal Master of All (Key 4).

In Chapter 3 of THE BHAGAVAD-GITA, Krishna says: “There is nothing for me to do in these three worlds—nothing unattained that is possible to attain; still I am present in action.” The Supreme Self is the Doer of all. He is present in action, and action is unceasing. Yet is He also eternally at rest in his own Divine Perfection (Key 7). The cycles of manifestation follow one another in the unending flux of involution and evolution, yet the Self remains poised and unmoved like the sphinx at the top of the wheel in Key 10.

Unceasing change of form, necessitating the passing away of old forms in order that new ones may come into manifestation, is the framework of the Life-power's self-expression. As THE BOOK OF TOKENS has it: “I am the germ, I am the growth, I am the decay.” Yet the Self remains unchanged in the midst of change (Key 13). Only forms perish. Thus only those systems of action are doomed to destruction which rest on the false assumption that there can ever be any permanence in **form**. The attempt to establish forms which shall be everlasting is the fundamental error exemplified by the story of the Tower of Babel (Key 16).

Thus the right interpretation of the Intelligence of Desirous Quest and of Key 10, its representative in Tarot, may be stated thus:

Right comprehension of the cyclic nature of manifestation shows us clearly that there is, during any great period of expression, an unbroken involution of spiritual potencies, balanced by an unbroken evolution of manifested forms of expression. No form can be final because no form can fully express the manifestation of inexhaustible possibilities.

This is the same idea expressed at the beginning of Tarot by the picture of the Fool. No matter to what height of self-expression the Life-power ascends, there must be always a greater height beyond. To know this is to be free from two mistaken desires:

1. The desire to perpetuate some particular form;
2. The desire to attain to some form of **expression** which is believed to be ultimate or final.

The wise man's liberation is not the attainment of some changeless condition. Even if that condition be thought of as being altogether formless (from our point of view), a closer examination of the thought will show that the so called "formless state" is really a vague **uniformity**—something like the old lady's notion of heaven as a place where we shall be "all one happy mass" . . . or mess!

No, liberation is nothing like that. It is said to consist in **spiritual knowing**, because spiritual knowing is conscious identification with THAT which, though it enters into all forms, is restricted by none of them. The object of our desires, then, is not a form at all, but the spiritual Reality behind all forms. We do not seek a final condition because reason tells us there can be no such thing. Our quest is for identification with that which is beyond all bounds of name and form. Our goal is nothing short of Life Eternal, and it has been said by the greatest of Masters: "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." THE AMERICAN TRANSLATION is better here: "Eternal life means knowing you as the only true God, and knowing Jesus your messenger as Christ." This, of course, is the position of the Western School, and its inner significance is elaborated in our lessons on the MASTER PATTERN and the TREE OF LIFE.

### MEDITATIONS

FIRST DAY: Keys 4, 18, 17, 7. The Universal Mind, comprehending all phenomena and their significance, is a real presence in my life. Daily I become more and more responsive to the influx of its wisdom. Established in right meditation, I see this day new forms of truth. **My personal life is the field of manifestation for the victorious Spirit.**

SECOND DAY: Keys 15, 9, 10, 12. Every problem contains its own answer. My true Self knows now whatever is hidden from my personal vision. Every situation in which I find myself is an aspect of the universal order. **This day I resign myself utterly to the unfailing support of the One Reality.**

THIRD DAY: Keys 11, 13, 14, 8. All my personal actions are but particular expressions of universal powers. Day by day I am transformed into a more perfect likeness of my true Self. I am under guidance always. **My true Self is now master of all conditions.**

FOURTH DAY: Keys 16, 6, 5, 19. Nothing in my life is, or can be, separated from the Universal Life. The true source of all my personal activities is a power flowing into the field of personality from the superconscious. As I listen and obey, the Inner Voice gives freely of its wise counsel. **This is a day of regeneration.**

FIFTH DAY: Keys 19, 14, 9, 4. My whole life is a ceremony expressing the heavenly order. This very day I verify the principles of true occultism. I identify my personal volition as being one with the Universal Will. **My true Self is the Eternal Master of creation.**

SIXTH DAY: Keys 7, 10, 13, 16. The Supreme Self is present in all action. It remains poised and firm in the midst of change. Let forms pass: IT remains. **I am free from desire for the continuance of any form.**