

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS LESSON 45

Transcriptions from Ann Davies' Class Lectures

The symbolism of Key 17 is most important. Although you have been instructed in the symbolic details of the Keys in your earlier lessons, here we are trying to convey to you a more extended understanding of their inner truths. We are also working to project certain of the larger meanings, to stimulate you, to catalyze your understanding, to expand your consciousness more rapidly. In investigating the symbols, we have the advantage of meditation from those who have gone before us, going down and through time and space. We all participate in this way.

You recall that symbolically consciousness has always been referred to as a fluidic substance; it has been called the vast ocean, the Great Sea. People who are clairsentient, who feel what is not there to the physical senses but is apprehended by that part of the consciousness that is aware of vibrational substance beyond the physical, experience this substance as fluidic. The High Priestess, Key 2, denotes the subconscious aspect of it. In every place in which we see water in the Tarot Keys, we view another development, another representation, of the powers of the subconscious mind.

The subconsciousness is merely that part of the consciousness that is below conscious awareness. It is nothing different and special; it is simply below conscious awareness. Conscious awareness has to do with a focus, a limiting of the attention. This limiting is necessary if we are to be conscious at all. If we were conscious of everything, everywhere, at all times, we should have nothing specific to be aware of. I have had many times the experience of a state in which the only awareness was one of beginninglessness and endlessness. But in it there is nothing to be aware of. It is like being all space.

One is encouraged to seek this in many of the Eastern schools of thought. Do not fall into that trap. It is more a state from which we have evolved than toward which we should be working. Unfortunately, many techniques encourage this attempt to return without realizing what it implies. It is a retreat to the primeval mother womb, a point in consciousness where we become again an undifferentiated All. This state, when we consider what time and trouble the Lord of the Universe has gone to, to evolve centers of expression that have special, particularized points of view, is regression.

Every one of us may admire a star, every one of us reacts to that star in a unique way. None of us can react in exactly the same way as another. The idea of returning in meditation to that beginninglessness and endlessness state which is called bliss or peace may sound very alluring, but it should not be a lure because it does not answer all of the questions that must be answered, the why, the how of life, the why and how of consciousness and evolution. We should not try to disappear into nothingness just to end our troubles. At heart, no soul would really want to do that, not after the long hard struggle through which we have gone to reach this point in our evolution. This would be foolish. I am sure the Lord of Life would not permit it to continue.

Therefore, meditation should never be something passive and purely receptive. Too many aspirants, deciding that it is time to meditate, sit down, sit up straight, palms up, and do nothing, or try to do nothing, expecting nothing, "practicing" meditation because they are aspirants. It is, of course, desirable that aspirants should want to meditate, but that is

not meditation. It is opening yourself to psychic invasion, to nonsense, to deterioration of the whole personality. A Qabalist is receptive, but receptive to what? Meditation should always take the form of a fishing expedition: the attitude of wanting to know something, of seeking information. By now, the Tarot Keys have awakened you to the realization that you have been imprisoned, that you have been misinterpreting experiences, that you have built for yourself a false tower. Now you want the truth, you want reality, so that you will know how to handle yourself better, how to understand yourself and life, and how better to control it. You have to ask for something. You have to seek something. You have to fish.

Now, what sort of fish do you want to catch? When you are troubled, you are in a state of profound meditation. When you are in trouble, your mind is centered on one thing and constantly searching and analyzing to find a solution. This is meditation. You do not have to learn how to meditate at all, you have only to do it in another way. Now that you understand the principle, it may explain to you the way in which you so often keep yourself in difficulty by repeating certain patterns.

We meditate difficulties thoroughly, most of the time! What we need to do if we are meditating on a problem consciously is the same thing only in a positive manner. We have to look our problem in the face. We have to be able to say that we have a problem, that we do not know all the answers but that we do know they are available. Then we must analyze, gather all of the facts that we can. We cannot stop using our mentalities, the most highly evolved quality that we possess. The mind is what gives us self-consciousness. Some like to say, "I don't need to think; I'm guided by intuition." You know the kind of lives people who say that have. You cannot dismiss the mind; it is a vital factor in everything. In occultism you cannot advance without using your mind, the active, conscious mind as a preliminary. Look at your problem; analyze it; see what factors are involved; see what the trouble seems to be; analyze where it is that you may have made an error in judgment; be willing to be wrong in order to find a real solution; and at the same time but without anxiety, cast the fish hook out into the waters to catch the fish, the answer.

Meditation is the sending of a question mark, of a query, to something that we know to be greater than the conscious mind. If we have used the conscious mind to the best of our abilities and still cannot find the answer, we send that question mark out for the answer, the attitude of seeking what to do from the Higher Self. We ask It to show us the path with all our feeling. It is emotion that fuels the expedition, spiritually, and every other way. Do nothing to quench your emotions. Control and transmute them into more beautiful and higher types of emotion, but remember that there has to be feeling.

If you have believed that you do not get results in meditation, know that we always have results in meditation of the informal kind. As to formal meditation, too often we have not realized that we should not sit passively receptive. We should have a definite aim in view, a question to be answered. Keep that attitude. At some time the answer will come in meditation. If you remember, I told you in an earlier lesson of how I decided to test this idea for the first time. I wanted to know why all of the killing in the world was possible and how any good could come of death. I looked upon wars as legal murder and they distressed me. I analyzed everything that I knew of sociology, politics and economics, trying to give myself all the facts possible in order to get the answer as to what place this destructive element had in evolution and why. Suddenly I became evolution. I was very

fortunate to have this experience with my first test. I found in that experience that destructiveness is an essential part of evolution. You destroy the old to build the new.

In the same way, when we meditate we have to feel a willingness to surrender our convictions with relation to the answer, because if we cling to the old we are only asking for some assurance that things will come out the way we wish. This is not opening oneself to the higher knowledge. It is making a demand as to what the solution shall be. By doing this, you close yourself to answers that you could easily receive. Answers do not always come while you are meditating. Sometimes they will come through a book you read, a sentence used by another, something a little creature might do. All of a sudden the answer dawns on you. If we meditate properly, answers will come. We may have to meditate repeatedly on some problems. Unfortunately, what we do most of the time is to say to ourselves, "I meditated and nothing happened." Then we drop it. We do not really work at trying to find the solution to that particular problem.

If we would see the truth, the unveiling of Isis, what the real causative factors have been and how to change these factors, we must go out into everyday life and meditate. This is the informal meditation. We have to learn to live in a constant state of meditation. As an example: when you are with someone there should always be something positive taking place. You should be sending out a query, a fish hook, so that you have an interrelationship with that person. As you are talking, you should also be listening. Most of us do not do that. We keep on with our own images of ourselves. We are not on a fishing expedition trying to understand the other person's point of view, thus forming a relationship with him. We wonder why we have problems. We do not meditate on them. That is why we have problems; we do not learn to understand them. We do not listen, therefore the truth is not unveiled.

The stars in this Tarot key are significant. They indicate the seven chakras, the seven inner holy planets or stars, each one assigned to one of the original planets. The great gold star represents spirit. Meditation awakens and balances these chakras, but not formal meditation alone. Formal meditation is essential to help us focus more and more the ability to practice every day informal meditations, living relationships. The highest form of meditation is the experience of union with God. That is a relationship. But first we must learn how to have relationships with each other.

So do not think that the answer is to go out to a mountain top or a forest, or a cave to attain Samadhi, because that is a form of escapism. You will only have to repeat the lesson in your next incarnation. It is only through the values of relationships that real illumination comes. We are part of each other. We do, however, require periods of quiet in which to gather our forces together, to integrate the experiences that go on in relationships and perceptions and understanding. Meditation then, is not quite what most people think it to be. It has elements which, if we kept them in mind, would do much for us and wonders for our world in general. There is only one way for the world to become useful, and that is through us. To the degree that you and I make our world beautiful, to that degree does it become easier for others. It is in and through us that this happens, through how we meditate on life.

There are many ugly things in the world. We do not hide our heads from them, but we do not focus our attention on them either. The way in which we overcome them is to keep our attention focused, as much as possible, on the beautiful. If we cannot see it in the present moment, then we can see it as that which is to come. No matter how much sorrow we may be experiencing at the moment, we can always look into the eyes of a pet or feel the touch of a loved one, or marvel at the splendor of a tree. This is meditation. When you let your consciousness pause to inhale beauty, to touch it, and to send out love and gratitude, you are meditating that into expression. In this fashion I meditated Tzaddi. You are becoming a channel for the higher forces to bring this love and gratitude into form. To be able to do it consistently necessitates work and transmutation of our own ideas and attitudes. We must strive to see life with the veils off.

We cannot tear the veils from Isis. She has to unveil herself to us. She does this only if we follow the preliminary practices. Revelation comes more and more often, real perception and real insight into other people, even into their foibles and their immaturities. Proper meditation allows us to recognize that we should not trust some. If you train yourself in the Tarot ways of meditation, you will find that you will become increasingly aware of the levels of others and will not expose yourself to betrayals which are not entirely the fault of the other person.

If you have not the perception to see that someone has not yet developed an ability for honesty and integrity, then you need the experience in order to learn how to discriminate. Pain, in the final analysis, is good. When you are miserable enough you will begin to reach for the higher truths, the greater beauties, the better and more intelligent expressions in all the ways of your life.

You will meet those who cannot be trusted, so long as humanity is not fully evolved, but you will not put your heart and soul or your money into their hands. You will say, "God bless you" and walk on. These are the results of scanning, of throwing out the fish hook, of learning to know people, of paying attention to what you are. You will develop this power increasingly through your regular practices.

Notice that Isis kneels on the ground with only one leg, that the water supports her other foot; that is the point of balance. The water is subconsciousness from which self-consciousness has evolved, the cosmic ocean out of which all consciousness comes, including super-consciousness which is its source. This is the fluidic substance of awareness.

Mother Nature, or Truth, or Revelation, can balance herself on the level of subconsciousness; she can use her consciousness positively. She can keep it from negatively washing through her. Our problems are due to the fact that we are washed by the negatives in our subconscious mind. Here you have a positive element. The ability to use subconsciousness positively comes about through the practices that we have described. This picture conveys a suggestion through your consciousness that your subconsciousness will absorb; the recognition that here we have something stable, rather than the unreliable elements that we usually think of as characteristic of the subconscious mind. We have been working at removing negative subconscious patterns.

One hand of the Goddess holds a vase over the water and pours subconscious elements back into the pool, its matrix. The other hand holds a vase from which water falls onto the ground into five streams: that is self-consciousness. The five streams symbolize our five senses through which the personality expresses itself.

The technique we will give you is a very potent one, and if you use it, it will help you become much more aware of the fluidic substance of consciousness and gain much more control and awareness of that fluidic element that flows between people in all relationships .

TECHNIQUE FOR TAROT KEY NO. 17, THE STAR

Stand before the figure of Isis at the edge of the pond on the grass. Stand with your back to the key. Permeate yourself with the color violet through and through, and see it as extending for at least two feet out and around your aura. Try to picture the whole scene in three dimensions, this helps to bring it to life.

Give a call in your own words to the Higher Self: "O Lord of the universe, help me to become aware. Reveal to me the reality and truth of everything residing in my subconscious mind that requires cleansing, so that I may overcome . . . (name whatever it is that is your problem at the moment)." Picture the arm holding the vase over the water as lifting toward you as a result of your call to the Higher Self. Isis pours the water upon your head, but instead of wetting you picture it as permeating you, flowing through and cleansing you, washing out and making you aware of whatever is in your thinking, your feeling, your acting, past or present, that needs to be brought to your awareness for transmutation.

Now send another call and say, "Help me, O Lord of the universe, Higher Self, to become consciously aware of what I need to do, help me to remember consciously to hold the proper pictures and patterns so that I may overcome . . . (whatever the problem is)." In this second call you are working with self-consciousness in order to bring your attention back again and again and hold the meditation in mind. In answer to that call, have Isis lift her other hand and pour its water through you. As it pours through you, feel that your conscious prejudices are being washed away. It is the erroneous ideas that we are so positive about that hinder proper meditational action. Send your consciousness up in gratitude for the help you have received, for the revelation that has been revealed to you. As you throw your whole heart up in gratitude, have a light from that golden star come down, permeating you with blessings and extra strength and peace, toward attainment of the true meditative state.

In closing, we must remind you that meditation is not something you do for half an hour. It is your everyday thinking and feeling. It is your habitual attitude towards men, women, things, and even social questions. It is your everyday attitude towards your relatives, your near and dear ones, toward those you believe are against you, toward your problems. These are the things and attitudes that make your tomorrows, that create tomorrow for yourself and the rest of humanity.

We have personal karma, and we have mass karma, so we share in all of life together. Therefore, learn to meditate, not only during the period that enlarges your own consciousness (that is what formal meditations are for), but in all aspects of life. You will

find that life will reveal itself to you and bring you the gifts of love and beauty, beyond all that you can imagine.

AFFIRMATION: Every moment of existence is an aspect of God's continuous meditation. I participate in this meditation consciously by seeing an aspect of the Divine in every flower, every creature, every fellow human being. Isis unveils herself to me in all her glorious beauty, as I turn my conscious attention toward understanding the truth behind the veil of appearances.