

# TAROT INTERPRETATION

## Lesson Twelve

### THE INNER HARMONY

For this week's lesson lay out Keys 2 to 10 as follows:

2	3	4
5	6	7
8	9	10

Rule: When the number on a Tarot Key is the mean arithmetical term between the numbers on two others . . . i.e. equidistant from the other two as, for instance, 7 is equidistant from 6 and 8 . . . that Key is: (1) a link between the other two; (2) a symbol of the **point of equilibrium** between the forces those other two Keys symbolize; (3) a representation of the **channel through** which those forces act and react upon each other.

For example, Key 3 bears a number which is half the sum of 2 and 4. Thus the Empress is the link between the High Priestess and the Emperor. She represents an activity which equilibrates the forces symbolized by those two Keys. She typifies also the channel which transmits the force of the High Priestess to the Emperor and through which the force of the Emperor reacts upon the High Priestess.

These forces are **your** forces. Keep this always in mind. The calm steadiness of the High Priestess is yours whenever you let it find expression. Yours are the fecund potencies symbolized by the rich fertility of the Empress' garden. Your conscious mind, as the composer and regulator of your personal world, has all the authority and royalty of the Emperor. The Hierophant stands for the real presence in your life of a Wisdom which can guide you aright in every detail of your daily self-expression. The Lovers portray the true relation existing now between your conscious and subconscious minds, overshadowed by the protecting presence of the superconscious. The Chariot depicts what is really true at this moment and always, namely the fact that your personality is a vehicle for the One Power which masters and regulates all the mysterious forces of nature.

The eighth Key, Strength, illustrates the control exerted by your subconscious over all the animal, vegetable and mineral aspects of your personal make-up and your environment. The

silent watchfulness of the Hermit is a true likeness of the overshadowing presence of the One Identity, always aware of your progress toward union with Itself, always holding up a guiding beacon to light your way. The Wheel of Fortune is a symbol of the truth that every phase of your personal activity is a manifestation of the perfectly co-ordinated progress of the cycles of the cosmos.

Tarot, you have been told, speaks by evoking thought. It does more, for it is a record of the knowledge possessed by great adepts concerning what man really is. To look at the Tarot Keys is to impress that knowledge on your subconscious mind through the medium of the natural language of subconsciousness, pictorial symbolism. Tarot speaks to your subconsciousness in its native tongue.

It does not merely tell your brain-mind what you really are. It **shows** your subconsciousness the truth about yourself. Subconsciousness then builds the pattern represented by the Keys into actual physical structure, gradually altering your physical and psychical composition so as to correspond to the Tarot specifications. Even though your brain-mind may not grasp the significance of many details of the pattern, your subconsciousness will inevitably respond to it.

Study of these lessons will also develop your conscious knowledge of the various elements in your personality. The numeral and other correlations of the Tarot Keys, being in accordance with the actual laws of thought, practically **force** the conscious mind to perceive how the various aspects of personality act and react on one another.

Thus Tarot affects both consciousness and subconsciousness. On the conscious level, it builds up, stage by stage, an orderly and accurate realization of the nature, powers and possibilities of human personality. On the subconscious level, it operates to bring into manifestation the perfected expression of all your powers by means of the bodybuilding functions of subconsciousness. When you use Tarot properly it shows you what you can be and aids you to achieve actual realization of what it teaches you about yourself.

Hence it is important for you to follow the lessons with the Keys laid out before you. When you read about a Key, look at it. The words of the lesson will help you understand some part of the truth about yourself. Light-rays reflected from the pictures into your eye, after stimulating your sight-center, will stir your subconsciousness into activities which will change your very flesh and blood in response to the Tarot patterns.

This is, indeed, an "operation of the Sun," or a practical work belonging to the "Magic of Light." The light which enables you to see the Keys either comes straight from the day-star itself, or it is a transformation of the sun's radiance into some other kind of illumination.

The six groups of Keys dealt with in this lesson are as follows: 2, 6, 10; 3, 6, 9; 4, 6, 8; 5, 6, 7; 2, 3, 4; and 8, 9, 10. You may, if you like, work out also the meanings of 2, 5, 8 and 4, 7, 10. The general meaning of the six groups selected for interpretation is this:

Memory is the basis of our grasp of our relation to the cycles of cosmic activity, but until the relation between the conscious and subconscious minds, and their joint relation to superconsciousness, are thoroughly understood, the memory record will be faulty and our grasp of the law of cycles will be incomplete.

It must be understood that memory (Key 2) is more than a record of personal experience. The scroll of the High Priestess has written upon it, so to say, a synopsis of the process whereby we come into existence, and this part of the subconscious memory record is kept in the cells of the solar plexus (Key 10). Furthermore, subconsciousness must be in right relation to superconsciousness before the record can be made available for personal instruction. The self-conscious mind must know that through right suggestion subconsciousness may be opened to an influx of wisdom from superconscious levels, and the appropriate suggestion must be given.

This is done best by the simple act of attentive listening to the Inner Voice, to be considered later in this lesson. We must recognize the truth that within us is a point of contact with the Universal Mind which already knows all there is to know about the law of cycles pictured by Key 10. This Universal Mind, pictured by the angel in Key 6, communicates its knowledge to us through the agency of subconsciousness. Whatever part of that knowledge we may so receive becomes then an indelible portion of the personal memory record (Keys 2, 6, 10).

The limited experience of the senses is not adequate to serve as a basis for the creative imagination pictured by the Empress. Subconsciousness cannot set our personal house in order at its level unless, through its reflective power, we have established contact with superconsciousness. This contact, however, can be established in no other way than through the activity of the conscious mind. The latter must grasp intellectually the law that subconsciousness is always amenable to suggestion. It must formulate suggestions which set subconsciousness free from sense domination and open it to receive instruction from superconsciousness.

When this is done, we begin to be aware of the light symbolized by the star in the Hermit's lantern, and we set out consciously toward the goal of union with the One Identity. We must know that this union is actually the result of physiological changes whose roots are in the process of assimilation. We deliberately take up the work of building a new body, a new personality.

Our conscious minds cannot do the building. Their part is to see that the building is begun, that the specifications are laid down, that the materials are assembled for the work. Then the task of actual construction is handed over to the subconsciousness, which begins by

submitting plans, or mental images in the form of desires which embody the essential ideas we wish to manifest (Keys 3, 6, 9).

These mental images are then subjected to the tests of reason (Key 4). At our present level of development, not every image which rises from subconsciousness is one we really desire to realize. Our fertility of invention sometimes exceeds our true requirements. The plans must be tested and approved.

This is distinctly the work of self-conscious reasoning, pictured by the Emperor. Again, it is necessary that we should have keen discrimination as to the two modes of personal consciousness. It is not the part of subconsciousness to criticize. It is her part to produce; and weeds of error, such as faulty observation, old habits of thought, and so on, sprout just as quickly in that fertile soil as does the good seed of wisdom. This is the point of the parable in the Gospel according to St. Matthew, concerning the wheat and the tares.

“So the servants of the householder came and said unto him, ‘Sir, didst thou not sow good seed in thy field? From whence then hath it tares?’ He said unto them; ‘An enemy hath done this.’ The servants said unto him, ‘Wilt thou then that we go and gather them up?’

“But he said, ‘Nay, lest while ye gather up the tares, ye root out also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather first the tares, and bind them into bundles to burn them, but gather the wheat into my barn.’” (Matthew 13:27 to 30).

This is the principle of revision, well understood by all creative thinkers. Experienced writers, for example, always let their first draft of a work come as it will with little or no attempt at control. It is fatal to give too much attention to matters of detail and form while writing a first draft. Much practice, of course, reduces the amount of waste.

When the two aspects of consciousness are balanced in their operation, as shown in Key 6, the original specifications for a given piece of work are usually so definite that the subconscious response to them is similarly accurate. In time, every level of consciousness is brought into harmonious activity, because the reasoned definitions of the conscious mind are correct. Thus the suggestions given to the personal subconsciousness are what they ought to be, and all confusion and disharmony are eliminated from the deeper strata of subconsciousness (Keys 4, 6, 8).

Perhaps the most important thing to remember is to make a regular practice of turning over all one's problems to the Inner Teacher symbolized by the Hierophant. No problem is too small, none too great. The simple act of sitting still and listening for the counsel of the Inner Voice is the most potent suggestion for effecting the balance of the two modes of personality shown in Key 6. As a result of this practice, which rapidly develops true discrimination, one

becomes very definitely aware of the real presence of the One Self which an ancient scripture describes as “the rider in the chariot of the body.” In brief, all these good results accrue from regular, daily practice of the counsel; “Be still, and know that I am God” (Keys 5, 6, 7).

Key 6, then, is seen to be a picture of the true relation between what is elsewhere represented in Tarot Keys 3 and 4. Just as the man in Key 6 looks toward the woman, so does the Emperor look toward the Empress. She is the bringer-forth. He is the inciter of her activity. Mere memory, like the High Priestess, is virgin and therefore sterile. But when memory is elaborated in creative imagination, in the active composition and development of imagery, in response to accurate reasonable interpretations of experience, then subconsciousness brings forth a rich store of good for mind and body. Then, too, the memory record is made richer as the direct result of the imaging process, and the richer, also, by the orderly classifications of reason (Keys 2, 3, 4).

Similarly, the Hermit, corresponding to the angel of Key 6, has Strength and the Wheel of Fortune on either side of him in the series of keys . . . Strength being a symbol of subconscious activities, and the Wheel of Fortune being a symbol of a certain type of conscious grasp of the operation of cosmic cycles.

It is really always the light of Universal Wisdom (the Hermit’s lantern) which brings about the control of natural forces shown in Key 8. And the state where we are consciously aware of the relation between our personal activities and the great sequences of energy transformation pictured by Key 10 is brought about by the descent of power from the Universal Mind (Keys 8, 9, 10).

### MEDITATIONS

FIRST DAY: Keys 2, 6, 10. My subconscious mind receives the influx of wisdom from superconscious levels. It is continually alert for impressions from that highest source. Its office is to make me aware of my true place in the universal order. United to the One Life, my thoughts, words and deeds this day are harmonious expressions of the perfect Universal Order.

SECOND DAY: Keys 3, 6, 9. Abundance in all things is mine. The rich gifts of the spirit come freely to me through subconscious channels. I am overshadowed by the perfecting presence of the One Identity. Wisdom, right discrimination, and security are mine this day.

THIRD DAY: Keys 4, 6, 8. I establish order in my affairs. I release my subconsciousness from all domination by selfish personal motives. I am strong in mind and body through the establishment of inner harmony. Order, beauty and power find expression in my life this day.

FOURTH DAY: Keys 5, 6, 7. Wisdom itself is my Teacher. By it I am freed from the delusion of false appearance. My personality is a responsive instrument for the One Reality.

The instruction of the Inner Voice harmonizes all my states of personal consciousness, and victory is mine today over every appearance of adversity.

FIFTH DAY: Keys 2, 3, 4. Strife is at an end. False appearances have no power over me. I am directed in all my ways by the Supreme Reason. I am at peace, for Wisdom guides me, and Divine Order finds free expression through my thoughts and words and deeds.

SIXTH DAY: Keys 8, 9, 10. A tide of power flows through me. I draw ever nearer to perfect realization of the One Identity. My life is one with the Life of all. Strength, guidance and mastery are mine this day.

# CLASSICS OF AGELESS WISDOM

Having emptied yourself, remain where you are.

— Lao-tze

The wise, knowing through the practice of subjective concentration, the All-Effulgent One, extremely difficult to see; concealed deep beyond everything; shining through all acts in every heart; inaccessible, and without beginning; they transcend all pleasure and pain.

— Kathopanishad

Even like the radii fixed in the hub of a chariot-wheel is He, the Eternal One, pervading everything, and appearing as many, after the forms of the intellect. Meditate on this thy Self as the syllable AUM. May you ever be happy in the realization of THAT which transcends all darkness.

— Mundakopanishad

He thought: I may become many and multiply. He objectified Himself and evolved all this, everything whatever. Having evolved this, He entered into it; and entering became all positives and negatives, all spirit and all matter, all infinite and all finite.

— Taittiriopanishad

Then, when It was all Unmanifest, It, of Itself, became manifest through name and form, endowing everything with this or that name, and this or that form. All things even 'till now are defined by some name and some form. This is the import of Its entering into the objective evolved from Itself.

— Brhadaranyakopanishad

The God of the twice-born is Fire. The God of the silent one is his heart. Poor intellects find their God in idols. The even-eyed enlightened one sees God everywhere.

— Uttaragita

For the Paternal Self-begotten Mind, understanding His works, sowed in all the fiery bonds of love, that all things might continue loving for an infinite time. That the connected series of things might intellectually remain in the Light of the Father; that the elements of the world might continue their course in mutual attraction.

But the Paternal Mind accepteth not the aspiration of the soul until she hath passed out of her oblivious state, and pronounceth the WORD, regaining the memory of the pure Paternal symbol.

— The Chaldean Oracles

The Paternal Mind hath sown symbols of the soul. Unto some He giveth ability to receive the Knowledge of Light; and others, even when asleep, He maketh fruitful from His own strength.

— The Chaldean Oracles

The Maker of all things, self-operating, framed the world. And there was a mass of fire; all these things, self-operating, He produced, that the body of the universe might be conformed, that the world might be manifest, and not appear membranous.

For He assimilateth the images to Himself, casting them around His own form. For they are an imitation of His mind, but that which is fabricated hath something of the body.

There is a Venerable NAME, with a sleepless revolution, leaping forth into the worlds, through the rapid tones of the Father.

— The Chaldean Oracles