

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS LESSON 12

Transcriptions from Ann Davies' Class Lectures

In our last lesson we presented some ideas related to Tarot Key 0, The Fool, in terms of Superconsciousness. You must remember that, as a representation of superconscious power, this key, The Fool, cannot be confined to only one aspect of the self; it represents the beginning, the end, and also that which lies between. This superconscious expression is a vital part that permeates every one of the keys that we have studied. As a matter of fact, it is the essence of the development of all else in consciousness. As you study Self-consciousness, Key 1, and all of the other Tarot keys in terms of supersensory perception, you will gain a comprehensive view of consciousness, because in reality consciousness is the totality of what we are; consciousness is the hub of the universe.

Since consciousness is the root of our knowing, you must understand the principles of consciousness or you will not be capable of understanding anything else. Without proper understanding of consciousness you can remain lost in delusions, illusions, sorrows, and most of all, lost in ignorance. By our lack of understanding, we produce ignorant reactions to the experiences of life. These ignorant reactions will keep us tied to round after round of karmic incarnation, bound by the negative attachments that we form for each other.

The methods of learning how to understand the supersensory powers, of learning how to work with these powers in yourself, learning how to recognize their manifestations in yourself and in others; all of these elements mesh together. One of the reasons that many aspirants have so many problems is that their interest has been limited to the "psychic" field. Developing "psychic" powers alone can lead these individuals into more trouble than they can handle. You'll understand the reasons for this before you finish this course.

The student who has not progressed beyond elementary metaphysics but who has learned how to hold his mind in a state of expectant anticipation has not truly learned concentration. He will discover that this approach does not work all of the time, nor even with much consistency. As a matter of fact, the elementary student does not have anywhere near the control of the pictures he holds in his mind that he thinks he has. Most of you discovered this for yourself from time to time during your earlier work.

It is now necessary for your further progress for you to understand why these problems occur. With the use of Tarot keys, pictorial images are created which bear exact relationship to the various principles of consciousness--images which are directly aimed at arousing and bringing all of the latent and hidden parts of your nature into your own consciousness. With this inner response, you are gradually developing the ability to overcome more and more of your problems, although you won't obtain complete mastery in several days or even a few weeks or months; it takes long, hard work. You would not expect to become a dancer or a musician in two easy lessons. However, the fact remains that there is a way to do it, and this is what matters.

Keep in mind, therefore, that your superconsciousness is what these lessons are concerned with, in the particular terms of each individual key. Keep in mind that in reality there is only one single all-pervading consciousness, whether we call it superconsciousness,

subconsciousness, or self-consciousness, whether we speak of the powers of consciousness in the material world or whether we speak of clairvoyant consciousness in the psychic spheres. Whether we speak of hearing in the outer world or of hearing clairaudiently (hearing where there is nothing physical to hear), we are still talking about the One Consciousness. The only reason that we separate this total consciousness into its various aspects is that we are all in different states of limited awareness. That is the reason that we have to study consciousness by dividing it into bits and pieces.

Suppose, for example, we take a sheet of paper and on it draw a map of the United States, making outlines of the different states with their proportions, showing the way they fit together. You cannot travel on that map; you cannot experience the wheat fields of Kansas nor the snow on Mt. Whitney by looking at this map. The map is merely a tool, a blueprint used to enable your consciousness to understand the relationship of one geographical area to another.

In the same manner, representations of the different aspects of the One Consciousness are merely portions of the one all-pervading Being. They are no more separated than are the various United States separated by the lines on our paper map. Remember this and you will save yourself from error in your meditations. In your understanding of this principle, you will bring yourself greater potential for expressing true cosmic illumination, which is the goal that the advanced aspirant should recognize as surpassing and supplanting all else.

The various supersensory powers and the many psychic powers in their manifestations are exciting things to study, but even at this advanced level one must not make the mistake of losing himself in "separate" areas. We must develop an understanding of the various powers in respect to their common identity as we bring them out in this particular group of studies.

Tarot Key 1, The Magician, represents Self-consciousness. It is therefore an aspect of Tarot Key 0, or Superconsciousness. We are able only to point the way with regard to superconsciousness because we cannot describe in limited words or limited consciousness that which is in itself entirely unlimited. All we can do is show the way, help the heart and mind to reach toward this understanding. More than that will occur, of course, because the influx of energies created by your past and present studies will enable your consciousness to receive more of the spiritual energies. Your previous studies have provided a foundation which will give better opportunity for these energies to express themselves in supersensory experiences limited only by your own vehicle. Some of us have very psychic vehicles and some have apparently rather unpsychic vehicles. Nevertheless we all have latent supersensory powers that are capable of development.

To understand the growth of supersensory powers, we must remember that supersensory consciousness expresses and experiences itself in terms of what we call "self-consciousness." What, then, is it to be self-conscious? It is to be aware of that something that you call "I," as against something else, or in relation to something else? There must be something to which the "I" is compared. Often this comparison is called the self and the not-self. We could more properly say it is the self and what appears to be the not-self. For the implicit assumption of separateness is necessary to make this comparison valid, but in

valid, but in reality, this assumption is our greatest problem. The solution to this dilemma has been unanswerable up to the present time in our studies and training. Now it is time to expand our self-consciousness and begin to see and feel what we have called the not-self is not the not-self at all. It is all incorporated into the One Being.

Just as you may be a sister, beloved friend, teacher, mother, child, student--all of these relationships--yet you and they are one being; you are all of them, all of these are you; these relationships do not make you different. You are not cut apart or put asunder because of having these different relationships. In the same manner there is only one superconscious awareness or level of life. You and I are each not so much distinct parts or a measurable fraction of the One Self, as we are each a way, a channel of expression for the One Self. This does not mean that each of us does not have his own individuality. Each of us does possess a unique distinctiveness, and this differentiation is in itself eternal. But our individualities do not separate us from the One Life in which we together have our livingness. Self-consciousness, then, is the ability to limit the awareness, and you will see how useful it is for evolution.

For example, in order to know about a microbe thoroughly, a scientist deliberately limits his view to the field of a microscope and is able to examine all of the minute parts of that microbe. The result of examining this microbe in detail is to give him a more complete knowledge of the object he is studying. In the same way, our self-consciousness can be called the microscopic awareness of God; our vehicle can be called God's microscope for examining the minute parts of itself. Remember that beauty exists in that which is minute as well as that which is immense. We use telescopes to enlarge our vision to look out into the heavens, and we see innumerable stars and galaxies. We use the electron microscope and we focus it downward to cover another universe of an infinite number of things similar to our sun, of moving things like those of the planets. This is Nature's law: As above, so below. The larger is reflected in the smaller in its own strange way. If you look at snowflakes with the naked eye, you see nothing in particular, but if you place them under a microscope you see most glorious designs, never two alike.

We can see that God or the Universal Mind or Cosmic Life has concentrated parts of Its own substance into a condensed form of self-experience, which in our evolution is human consciousness. It is desirable that we look upon self-consciousness as having its specific purpose for God, whatever that purpose may be, and that we bear in mind that God is in no way separate from ourselves. We must use this purpose to see the distinct miracles that exist in life, to search out all of the subtle relationships that only we can trace, only we can know, only we can remember through ourselves. For we are God's way of experiencing a particular portion of the universe, and this places upon us a serious responsibility. Too often we regard each other or the world with despair or contempt; we oftentimes look at the sky and call it gray when we could as easily call it silver. We seem too often to ignore the beautiful and seek out the ugly. We are now prepared and equipped to let God exalt through us the beauty that is here.

Self-consciousness is our power of attention, and that is what Tarot Key 1 depicts. You know now that what you attend to you strengthen; what you give your attention to you build. If you give your attention to rightness, you strengthen and build rightness. If you give your attention to ugliness, you build disharmony. If you give your attention to sorrow

you automatically attract those who will help you to experience all of the sorrow you can possibly endure. If you focus your attention on fear you will very quickly be able to say with Job, "That which I feared has come upon me!" Your attention is your first great power of creation.

Later in this group of lessons, you will be able to understand the creative power of subconsciousness much more clearly than before. You will come to understand what actually takes place in the substance of subconsciousness. Only as you do come to understand these different powers of consciousness and what they involve, will you be able to understand what you have been doing with these powers. As your understanding grows, you will be able to change your patterns and open yourselves to experiences that are beyond belief; you will be able to see and feel and know those levels beyond the physical plane.

It is a tremendous safeguard to us not to be psychically perceptive as long as our attention is conditioned to dwell on ugliness, resentments and frustrations, for it is axiomatic that we attract only that upon which our attention dwells. If we are psychic, and our attention is given to the negative, we attract these negatives more strongly. If our attention is a wavering and feeble thing, we float in dreamlike experiences and think they mean that we are "spiritual." Many people who consider themselves "psychic" or "spiritual" are in fact giving up their greatest heritage, their own self-consciousness. They spend the greater portion of their time in a state of withdrawn awareness, watching creations of their own imagination which move flickeringly across the screen of their vision, certain in their own minds that they are in touch with the masters on the astral plane. They make pronouncements which are almost always proven wrong, but these failures do not stop them from making more. They think that being psychic is synonymous with being spiritual.

Actually, being psychic means that you have more problems. But if you have more problems, it is because you have reached the stage where you need more problems, and this course is of even more value than were you not psychic. This course is designed to help you understand what you have been doing with your earlier work so that you can adjust imbalances, attune yourself more closely to the real supersensory levels, and have under complete control the ability to dismiss psychism at will. We are now at the stage in our studies where we can develop the real miracle of conscious beingness, the truth behind life.

This Tarot key is assigned to the pair of opposites, "Life and Death." To be attentive to the here and now is life. To be inattentive to the here and now is death. You may have other ideas of what life and death are, but we advise you to accept this premise for the moment, and we will show you how true it is. If you are attentive to the here and now and are aware of what is going on about you, then you are developing ever stronger images, becoming ever more aware of those conditions in your environment that you are creating; you are gaining ever greater knowledge, and from this, you will reap greater wisdom and more discrimination. All the faculties that are required for true consciousness have come to you only by your training yourself to keep your awareness in the here and now, for this is the point of expansion into the eternal NOW. This attentive awareness is the preface to supersensory experience of the most magnificent kind. Without this awareness it is easy to withdraw into a negative state where anything can come in and usually will.

Consider where your mind usually is when you walk down the street. Often you are worrying about or seething about yesterday's troubles, yesterday's problems; your emotions are in a state of turmoil. You argue with yesterday's adversaries emotionally and confute them utterly. You have a marvelous time handling yesterday, but all this while you are missing the today that is around you, the shapes of the trees, the sky, the faces of people. You are not here at all. Or if not yesterday, perhaps you are off into tomorrow, frequently in fear or sometimes in hope, but at the best fearful hope. You move in a state of apprehension, of worry! It is a wonder that your feet find their way home. Consciousness is really a miracle; it can find our way home while we are fighting a yesterday's enemy or wondering what is going to happen tomorrow, and it is truly a miracle that we arrive at our destination. It shows the power of subconsciousness, and the Grace of God which is not separate from any of the powers.

The point of this is that there is never an experience that you can have unless you have it now. Right now, even as you read this, this very moment, this "now" is sliding away from your conscious mind. You cannot have an expansion of consciousness, you cannot have illumination, you cannot have anything in that moment, that "now" which is gone. One, two or three moments ago should be out of your sphere of attention.

Whatever you will read two or three paragraphs below is still unread. You cannot yet have your attention on that. But if you are wondering what you will read there, then you are not heeding what you have before your eyes.

Now is the only time that you can ever see anything that is not a vision. Even "now" is a vision of a kind, as you will learn as you progress. So it is only in this instant that you can experience "now;" the rest is but an expectation or a memory. Only in this instant can you see what every color is before you, what every person is before you, only in this instant can you see the scenery about you. Only in this instant can you experience real awareness and, therefore, when the time comes that your consciousness is illuminated, it will be because your attention was entirely on the instant, on the here and now. The here and now will expand and will include simultaneously all that ever was and all that ever will be in a unified now.

A psychometrist holding an object, a true psychic tuning in properly, will say, "I feel tears-or I am on a train traveling now." Everything the psychic says is in terms of I and NOW. If he is handed an object of the past, he experiences it in terms of I and NOW. This is significant.

In precognitive experiences, the same thing occurs. Most of you have had the experience of knowing that something is going to happen, which is a kind of expectation. The complete precognitive experience which occurs in a vision or a dream is a happening now. Our records confirm this fully. The complete precognition is an announcement of present fact, even though the self-conscious attention does not go through the step-by-step experience. The psychic faculty has enlarged itself, has enlarged its vision or vista, like The Fool on the mountain top, and therefore sees a larger portion of today and tomorrow than we can see. Self-consciousness is below, in the valley. It is a now that is seen.

The first essential, then, is to practice seeing in the here and now, not only to develop extrasensory perceptions, but to become a complete human. Give your attention to the here and now, and you will be completely astonished how the world will change under your very eyes, ears, and touch. You are now starting to live life instead of letting your attention be sponged off into the images that we mentioned. Only as you start absorbing "now" into your consciousness, by keeping your attention in the here and now are you going to see truly and perceptively into that which occurs. This principle is the essence of complete intuition. Intuition does not function except when you have taken all of the preliminary steps. The development of intuition in its true sense begins with your ability to keep your attention focused upon the here and now.