



The Upper Triad Material

Topical Issue 2.7

Meditation

The Means of Development and Service



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Meditation

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Chapter 2.7

Meditation



The Means of Development and Service

- In a sense, meditation is the whole of spiritual practice and spiritual work, for all of the activities of a spiritual life involve and extend meditative activity. The student begins by learning fundamental methods of meditation and practicing meditation on a daily basis. As the student progresses in meditation, and as well in terms of character, temperament, and values, the student begins to apply meditation to some broader context, the whole of one's daily activities and the particular service activities that a student is called upon to embrace.
- Meditation includes (1) preliminary concentration and mental discipline, (2) meditation proper, without passiveness and without thinking, and (3) contemplation, which is the proper qualification of higher energies.

Meditation

There are many varieties and stages of meditation. Some forms of meditation involve the personality; others may involve both the personality and the soul. As an exercise, meditation may include prayer (invocation), visualization, concentration, and/or contemplation. As a spiritual exercise, meditation is a conscious act of participation in being. As a way of life, the meditative disposition is the manifestation of the soul through the conscious personality.

The (spiritual) meditation exercise is normally centered in either the heart (mystical, aspirational, or devotional) or in the head (mental). The higher form of meditation is balanced between the head and the heart and involves the intuitive realization of the soul or higher self. Meditation in the heart is preferable until the strong (stable) (mature) devotional nature has been developed. Such a nature is characterized by humility, love, and goodwill; and is accompanied by a serious and sincere spiritual purpose (motive).

Meditation is the means by which the personality is made receptive and responsive to the soul. As a result of proper meditation (and discipline), the abstract ideas and intuition of the higher self are brought into the lower mind (and brain). One of the objects of meditation is the integration of the lower self and the alignment of personality and soul, resulting in stability, serenity, spiritual strength, and service (spiritual purpose). Once the rapport of mind and soul has been established, meditation becomes a process of renewal (soul contact) and manifestation (of soul energies).

Meditation requires a measure of self-control of the physical, emotional, and mental natures, and should encourage such control. Meditation can be dangerous without spiritual motive, as the resulting stimulation requires adjustment and progress in the spiritual life. Meditation should be prompted by the need to find the Self and to become that Self. The approach to meditation should be well-grounded in common-sense. Meditation should be a comfortable, yet disciplined process, without extreme or excess. Having attained some alignment of soul and personality, the spiritual student utilizes daily meditation to strengthen the spiritual life. The object is to live in the

higher consciousness consistently and continually, while simultaneously working through the lower instrument (mind and body). The meditative life does not imply isolation or withdrawal from the outer life; it simply means living a life of wisdom (spiritual quality) without being absorbed in the lower world.

There are many formal and informal methods of meditation, both heart-centered and head-centered. Care should be taken to determine the method and application best suited for the individual. Meditation is both personal (individual) and impersonal (beyond the personal); there is no one method that is right for everyone. Meditation normally requires quiet and comfortable surroundings. A candle may be lighted during the meditation, as it has a stabilizing effect and symbolizes the willingness of the lower self to cooperate with the soul. The back should be aligned vertically, and the physical body, the emotions, and the mind (in turn) should be stilled. No meditation should be a passive experience; while maintaining control of the lower self, the mind can participate in the higher consciousness. The meditation period should not be too long or too short. A short daily meditation is far better than a longer occasional meditation. Consistency of time and place is definitely helpful. A daily rhythm of soul-contact is needed in order to be spiritually effective. The experienced (spiritual) meditator learns to carry forth the meditation energy (light of the soul) into the daily life.

† Commentary No. 224

Momentum in Meditation

Considerable effort is usually required to bring about momentum in meditation, but once established, that momentum makes meditation virtually effortless and helps to deepen the quality of meditation and consequently the quality of its effects in the outer life. But before a proper momentum can be established, two prerequisites must be fulfilled: the proper integration of the personality and the personal stability that implies self-control and (especially) the proper control of any sensitivities or vulnerabilities. Otherwise, momentum in meditation would be difficult to achieve, and if achieved would be quite dangerous due to the increased potency of energies received. Before the spiritual student endeavors to build any appreciable momentum in meditation, he is urged to turn his attention

(in meditation) to the integration of the personality and the achievement of mental and emotional stability.

Once the prerequisites are fulfilled, the student can properly address the patterns for meditation and the cultivation of momentum. The intended momentum is a constructive habit of effective meditation. In addition to sincerity and purpose, an important factor in building momentum is predetermination. If the student is predetermined to meditate regularly and effectively, then that effort of will will actually create the needed patterns and momentum, and at the same time condition the personality for serious meditation. A proper predetermination may consist of a consciously created and sustained thought-form of the intention and determination to meditate regularly and effectively. But care must be taken to seriously fulfill these intentions; otherwise the created thought-form will lose its credibility (potency).

With proper predetermination, a regular pattern of meditation can be established. Two simple but potent factors are the times and place of the regular daily meditations. Since the outer, mundane world is so distracting, regular, daily periods of meditation are needed to renew the alignment with the soul and to shake off the casual effects of the mundane world. A regular, daily pattern of serious meditation is more important than the particular times and place (and duration) of meditation. The student must endeavor to maintain consistency over a relatively long period of time if truly meaningful results are expected. Once the times and place (and approximate duration) are determined, the student should endeavor to maintain that pattern.

The spiritual student should meditate seriously at least once per day, though two or three times per day is preferable. Favored times include early morning (shortly upon rising from sleep), sunrise, noon, late afternoon (5 o'clock), sunset, and in the evening (shortly before retirement). But consistency is more important than the particular times chosen. If possible, a particular place or room should be qualified (dedicated) exclusively for meditation, to further enhance and sustain the pattern and momentum. The duration of meditation is usually determined by availability, but 20 to 40 minutes per meditation period is a reasonable goal. Care should be taken not to force meditation beyond what is reasonable. Any extreme is to be avoided.

Once the patterns of meditation are determined, the momentum should build naturally as the patterns are fulfilled. The times and quality of each meditation period should be anticipated, to further the responsiveness of the personality to meditation. While consistency of the overall pattern of meditation is important, a variety of forms for meditation may be employed. As these matters pertaining to momentum in meditation are fulfilled, the student can expect the depth and quality of his spiritual experience to increase.

† Commentary No. 229

Concentration

An important prerequisite to effective meditation is the ability to properly concentrate. Much of the cultivation implied by the spiritual path involves mental training and discipline, and much of the service required of the spiritual student involves exercising the mind that has been properly prepared. Thus the ability to properly concentrate is central to both development (cultivation) (refinement) (progress) and service (sharing) (expression).

Concentration usually refers to the focus of the waking-consciousness, specifically to the gathering or direction of consciousness (attention) (awareness) to a single and well-defined point of tension. That point of tension is simply the object of concentration. The object may be a symbol, a keyword, a tone or concept, a visualized or perceived object, or anything that the mind can be concentrated upon. The act of concentration should be useful and constructive, i.e. the act or object should have some meaning. Concentration is characteristically an occult exercise involving (primarily) the various odd-numbered rays. There are many outer (mundane) world activities (governed by the occult rays) which involve concentration and strict mental discipline. These outer world activities are quite useful in the sense that they prepare the mind of the student for the rigorous mental training implied by the intermediate reaches of the spiritual path. Those who have followed primarily mystical approaches are particularly encouraged to exercise the mind through concentration as a form of meditation. And those who have followed the more occult (head-centered) approaches need the meditative discipline as well, so that the process of concentration can be removed from its attachment to outer world objects and effectively applied to more useful spiritual purposes.

The real key to concentration (for the spiritual student) is the ability to concentrate the mind without recourse to an object. The intention of concentration as a (spiritual) meditative discipline, is the development of the ability to hold the mind steady (with considerable poise and detachment) and focused for a considerable period of time, for the student to actually become mentally absorbed in the object or act of concentration. The ultimate intention is concentration upon the focal point (of concentration) itself. With an object of concentration, the concrete mind usually predominates and the higher mind (of the soul) need not be present (active, albeit subjectively). But if the object of concentration is relatively abstract, or if no object save the point of focus is present, then the higher mind (and intuition) can be brought into play.

One of the benefits of concentration is the ability to properly and effectively focus the mind during meditation. Though meditation itself need not utilize concentration in any formal sense, the focused mind leads to a much more effective interaction with the energies of meditation. A properly focused mind leads to understanding and increased awareness (consciousness) and a more enlightened direction of metaphysical energies. The minds of the majority of humanity are not focused; they are more or less passive centers of scattered (relatively incoherent) mental endeavor. Without a properly focused mind, it is not possible to achieve liberation from the lower glamours and illusions.

The spiritual student must be able to think independently (from the lower form of mass-consciousness) (by virtue of an intelligently focused mind) and at the same time remain responsive to higher impression (guidance). With the ability of the enlightened and responsive spiritual student to hold the mind steady in the light comes considerable freedom from mundane forces (distraction) and considerable momentum for further progress and meaningful service.

Meditation States 1

Meditation can be characterized in many ways. In general, meditation encompasses three major processes: concentration, meditation proper, and contemplation; each has an inner (subjective) (higher) and outer (more objective) (lower) correspondence. Concentration is characterized by a focusing of the mind; in the outer sense, the mind is focused upon some appropriate object or subject; such concentration (properly directed) is a means of observation, analysis, energy projection, etc. In the inner, deeper sense, the mind (in concentration) is brought to a point of occult tension, without object or subject; such concentration is a necessary prelude to proper meditation.

Meditation proper is characterized as a state of balance between the outer world of the mind and personality and the inner world of the soul; such meditation (discipline) is achieved as the waking-consciousness withdraws from mundane, personality considerations and enters the stillness of inner experience and alignment with the soul. In the outer sense, meditation is a deliberate approach to the inner self and includes meditative activities (e.g., invocation, prayer, purification, reformation, study, application of energy, etc.) (all of which are relatively superficial and involve the mind and personality). In the inner sense, meditation is self-realization, the bathing in the presence of the soul, complete humility, where the personality presence is wholly overcome, wholly quiescent.

Contemplation is characterized in the lower sense as contemplative activity, involving the abstract and concrete minds in a detached, impersonal mental consideration of some object or subject. In the higher sense, contemplation transcends mental activity altogether and transcends the higher, meditative alignment and awareness of the soul, to a selfless, non-thinking realization of being. In either case, contemplation, meditation, and concentration are qualified as third ray, fourth ray, and fifth ray processes, respectively, principally. In general, meditation procedurally involves all three processes.

As a procedure (discipline) (spiritual exercise), meditation can be characterized as a succession of states involving levels and quality of consciousness and

degrees of discipline. Three preliminary states (1) superficial, (2) nominal, and (3) inertial lead the qualified student to the void (meditation proper) (the sustained state of meditation). The superficial state is described as a personality in a meditation posture but still absorbed by mundane matters or personality consciousness. Deliberate determination is required to pass from the superficial state to the nominal state or beyond. In the nominal state, the mind qualifies the personality and brings the physical body and the emotions to complete stillness (clarity) while invoking deeper meditation. The nominal state is the state in which invocations, mantras, prayers, visualizations, etc., are experienced preliminary to meditation proper.

If the inertial state cannot be attained, then the nominal state is also the condition of consideration of seed thought, quality, etc. The first serious meditation state is the inertial state, where the personality is so stilled that it is virtually impossible for the body to move or for the emotions to fluctuate. It is also a state in which transient thoughts should not be permitted. In the inertial state there is only very limited awareness of physical or emotional existence. The emotions are purified or stabilized so that there is no physical or emotional distraction (but there may be some mental activity). The inertial state is, literally, a state in which the integrated personality is physically and emotionally inert, wholly indisposed to movement or exertion, thoroughly detached from physical or emotional experience.

† Commentary No. 336

Meditation States 2

The inertial state is the preferred state for invocation, visualization, energy application or projection, etc., since the potency of the individual or group is considerably enhanced by the inertial posture. In the inertial state there is a freedom and clarity of thinking, uncluttered by lesser aspects of personality, naturally disposed to energy qualification, contemplative activity, etc. In the superficial and nominal meditation states there is superficial thinking (and thought formation); in the inertial state, the student can experience deeper thought formation, preliminary to meditation proper (which is necessarily seedless (thoughtless)). Even in the inertial state, the student may function entirely as a personality, necessarily integrated, but not necessarily aligned with

the soul. Both heart energy and head energy can be experienced in the inertial state, in the lower, personality sense, or in the higher sense if the bridge of consciousness between soul and personality is achieved and maintained.

If the bridge of consciousness is led to function at the threshold between soul and personality (and simultaneously at the threshold between the inertial state and proper sustained meditation), then the focus of consciousness can look into the personality (into the subconscious mind and emotions), properly detached and impersonally. The waking-consciousness is only the superficial consciousness of the personality; the personality is actually mostly beneath the threshold of ordinary conscious awareness. But at that point of focus between soul and personality, the lesser self can be properly programmed, qualified, etc., with discretion. More significantly, through that bridge of consciousness the energies of the soul can flow unimpeded into the lesser, personality domain.

Meditation proper (occult tension) (true contemplation) is experienced as the focus of consciousness passes from the inertial state of the personality into the entirely subjective, abstract, impersonal state of the soul. The posture of the focus of consciousness (in proper meditation) is one of inner listening, of awareness without thinking or feeling, of abstract mental and intuitive consciousness. Heart (head) meditation proper is experienced as the impersonal consciousness dwells in buddhi (atma) (respectively), without thought or feeling. Any lesser heart or head meditation is relatively superficial (by comparison), yet nonetheless worthy and useful as applied energy experience (manas). Very few people who meditate actually pass beyond the inertial state, due to the resistance of the (self-centered) personality.

The inertial state and meditation proper are actually each a spectrum or continuum of states of consciousness, depending on the ability of the individual and the relative quality of consciousness. In the higher inertial states and in some of the meditation states proper it is possible to maintain a very remote indirect, peripheral awareness of the existence of the personality and the external world. But where there is any attachment (thought formation) the consciousness necessarily returns to personality levels. Withdrawal from deeper states should proceed slowly and deliberately (without thought formation).

In general, meditation involves a movement of the personality toward the inner experience of the soul (quality) (being), that inner experience, and the gradual movement (withdrawal) toward a meditative outer disposition. Such a cultured disposition is difficult to achieve, for the personality and mundane pressures (illusions) are considerable. But with persistence and dedication, the spiritual student can achieve the needed disposition and remain a constructive, spiritual influence in the external world.

† Commentary No. 1165

Contemplation

There are several types of contemplation and several meanings. There is contemplation in the lower sense of concentration or mentally focusing “on spiritual things as a form of private devotion” and there is contemplation in the higher sense of the “state of mystical awareness of God’s being.” And there is the more mundane sense of contemplation as attentive consideration. All of these have value.

In the context of the spiritual path, contemplation is the third aspect of meditation (the first being concentration, the second being meditation proper). Contemplation is characterized in the lower sense as contemplative activity, involving the abstract and concrete minds in a detached, impersonal mental consideration of some object or subject. This (lower sense) (while valuable) is not even (properly considered) meditation. In the higher sense, contemplation transcends mental activity altogether and transcends the higher, meditative alignment and awareness of the soul, to a selfless, non-thinking realization of being. This is true contemplation, beyond even seedless meditation. It is this sense of contemplation that is the basis for mysticism. And in this sense, concentration is a head-centered endeavor, meditation is properly a balanced endeavor between the head and the heart (eventually becoming a non-endeavor), and contemplation is a wholly heart-centered non-endeavor. But contemplation cannot be achieved without the (preparatory) head-centered and balanced endeavors.

Thus contemplation is properly a mystical state that follows meditation as meditation follows concentration. The contemplative state (union) is the long-

term goal of meditation, where meditation is the means for preparation for contemplation. Some students practice meditation for many years without actually achieving the “meditative state” proper (which is beyond thinking). And some students who achieve the meditative state are unable (yet) to go beyond that (to contemplation). This is because the mind and the personality must be properly and fully conditioned (unconditioned) in order to enter the contemplative state. This requires years (lifetimes) of preparatory work (spiritual practice) and can only be evoked once that work has been accomplished (and the student has passed beyond “work”).

The mind (intellect) (ego) is naturally resistant (inertial) with regard to proper meditation and contemplation. The mind naturally grasps. The soul does not. The mind is naturally restless. The soul is not. In order for the student to meditate properly, which is a prerequisite to contemplation, the student must fully temper both the mind (intellect) and the ego. The mind must reach a place (state) where it is comfortably quiescent (but not passively quiescent). But the mind (and the ego) would rather grasp (at thought forms and feelings) and be distracted thereby. And the mind (and the ego) would rather not experience the mystical state. Yet once (as) the mystical state is achieved, the mind is comfortable and the ego is non-existent. The soul is the actual means of contemplation, but the mind must be brought to the place (state) where this can occur.

The contemplative state can only be imagined by someone who has not had the experience. And one who has had the experience is not able to communicate the true nature of the experience. Contemplation cannot be sought, but it can be prepared for. Any act of seeking the contemplative state is preclusive. True contemplation leaves the student haunted (in the positive sense) and provides a basis for renewal, through attunement with the soul.

Section 2.71



Applied Meditation

- Meditation can be applied to a broad spectrum of activities and goals. Meditation is very much a part of spiritual development and the qualification of the lower self (personality) and overcoming the inertia of the body (personality) (mind) (ego). Meditation is also very much a part of spiritual service. Through group meditation, all spiritual students are linked in qualification of consciousness. Through higher meditation, all lives are linked in consciousness.

Applied Meditation

Meditation is the process in which the emotions and the mind are quieted and brought into the harmony of the true (higher) self. Meditation plays a major role in the search (by the waking-consciousness) for the Self and in the process of becoming that Self. When the student has become the higher consciousness, then meditation is the means by which that Self (beingness) is expressed. But then meditation can also be an applied process of specific focus and purpose. One such purpose is the creation (restoration) (maintenance) of peace and harmony in the lower life. With stability and harmony in the personality, it becomes much easier for the soul to maintain a measure of control and guidance of the mental and emotional character. Success in this endeavor depends on the willingness, purity, and availability of the personality. Meditation needs to be a daily experience so that the soul can more easily influence the lower life.

Meditation encourages the manifestation of the light and love of the higher self, through the personality and into the activities of the daily life. Though the alignment (union) of personality and soul is the generalized goal, there is much constructive work that may be performed during (and beyond) that process of cultivation and upliftment. Meditation can be applied to any reasonable purpose for which prayer might be used; in fact, prayer becomes more meaningful when followed by meditation. In prayer, the emotions and the mind are often barriers to enlightenment and fulfillment, and the understanding must wait until the lower self is quiet (and responsive). Meditation is generally (relatively) more free from the desires (distractions) of the personality life than is prayer. Prayer is often very personal (selfish), while meditation is more likely to be unselfish. Meditation is the interior experience of listening to God (the voice of the silence), a process that cultivates the true spiritual intuition (the conscience) (wisdom) (understanding) (guidance) of the higher self.

Meditation may be applied to the search for self-understanding; it can be the means through which truth can be discerned. Whenever the unsettling and misleading emotions (and mind) are stilled, the understanding that is appropriate can be found. Meditation can also be applied to healing processes. Through invocation and visualization, healing energy can be made available.

The object is to encourage healing (consistent with karma) without interference, and for the good of all.

Meditation can be applied directly to the self-purification process and toward the establishment of right human relations. Through self-analysis, the student can learn where and how to make adjustments in the personality life; and those adjustments can be made through meditation (mental and emotional control) (self-programming). Where human relationships need improvement (or healing), meditation can be used to adjust attitudes and feelings so that cooperation and mature relationships can be established. This work can be performed for individual relationships as well as for human relations in general.

One of the more potent meditation exercises is the visualization of a person or group (or humanity) as being enveloped in pure white light; this has considerable power to encourage healing and harmony. The planetary network of light and love can similarly be strengthened through visualization and invocation. Meditation should be qualified for constructive results, but without any expectancy of immediate or specific results, for such may undermine the usefulness of the effort (by compounding karma). The student should concern himself with listening to the guidance from within, doing whatever constructive work that is appropriate, and living in harmony with the divine plan.

† Commentary No. 119

Meditation and Service

During the probationary years, the consciousness of the aspirant is naturally directed inward. The probationer is necessarily concerned with his own development through purification and self-discipline. Meditation is then primarily the method of introspection and integration, as the waking-consciousness seeks and ultimately finds the inner thread of soul consciousness. But as the probationary period is gradually transformed into discipleship, the thoughts and meditations of the spiritual student are increasingly turned outward to humanity and a life of constructive service. Continuity is maintained between the inner contemplative life and the outer life of effective activity. Meditation then takes on a new dimension as a means of service.

Service is normally thought of in terms of physical plane activity, and humanitarian efforts in the physical world are certainly meaningful. But opportunities for physical plane service may be limited, and in many cases meditation work can be more effective. Wherever there is outer (physical plane) work, meditation can be used to enhance and improve the quality of the work (through the sharing of spiritual energy). And on etheric levels meditation can encourage the flow of vital planetary forces while eliminating or discouraging (etheric) congestion. Proper meditation should also encourage the vitality (and manifested spiritual quality) of the spiritual student, thus improving the student's effectiveness in his relationships with others. It is the demonstrated quality of the life of the humanitarian or spiritual person in the outer world that offers the greatest encouragement, through example.

Meditation is also an effective means of improving the emotional climate of the planet. With a pure heart and disciplined (purified) emotional quality, the student in meditation can project (share) spiritual energies on astral (emotional) levels; those energies then can have quite a positive effect in the elimination of negative emotions and glamours. The force of aspiration is quite potent in sweeping the immediate emotional atmosphere into higher (purer and more disciplined) vibration. Even the contemplation of heart qualities in meditation is a sharing of spiritual energies.

Meditation is even more effective in cleansing the planetary thought-world and eliminating various illusions (attachments to wrong ideas). The concrete mental projection of positive thought-forms is one of the more significant ways in which the spiritual student can be of service to humanity. The emotional climate and the thought-world of the planet have quite an influence on humanity. The thought-forms and feelings generated and sustained by humanity usually breed more glamour and illusion. But through right-thinking and right-feeling higher quality forms are made available, with more beneficial influence. Through right meditation the quality of consciousness is improved and shared, giving encouragement to those who seek light in the outer darkness.

The various problems of humanity can be pondered and solutions (through consciousness) encouraged. Higher ideas can be contacted and shared on humanitarian levels, without attachment. Healing energies can be invoked and

evoked for humanity through the service of meditation. And a life of selfishness can be transformed into a life of selflessness, as the right relationship between the individual and the group (humanity) is realized and attained. Meditation offers many opportunities for spiritual service, as well as the enhancement of physical plane efforts. As the bridge of consciousness is achieved for humanity, between the inner world of the soul and the outer world of illusionary activity, then so shall humanity be healed and further progress.

† Commentary No. 163

Meditative Study

The object of meditative study is to enhance the search for truth and the study of the self, thereby contributing to the effectiveness of the spiritual student. A (spiritual) meditative atmosphere contributes to the serenity of emotion, the clarity of thinking, and the responsiveness to intuition that is vital to esoteric study and self-realization. Studying in a meditative environment helps to place the student in touch with the thoughts behind the written word, and ultimately with the energy behind the thoughts. A meditative approach to study tends to evoke a deeper, more comprehensive understanding of the subject matter. The distraction of physical, emotional, and even mental existence is minimized, if not altogether eliminated.

Purely rational study is quite limited (by and to the concrete mind). Meditative study can (if the concrete mind has been properly prepared and disciplined) go far beyond the concrete mental, by bringing to bear the abstract mind and the intuition of the soul. Meditative study can be applied to reading, listening, or undistracted thinking. It is important to recognize the appropriateness of the chosen subject matter, for in meditative study the student is concerned with an (impersonal) energy flow of some spiritual or philosophical significance. Thus, works chosen for study should be relatively meaningful. According to the quality and appropriateness of the material to be studied, and according to the cultivated ability of the student (and according to the quality of the meditative atmosphere) shall be the relative success.

In the course of meditatively studying some subject, the student may be placed in attunement with the energy (atmosphere) of the inspiration of the material, as well as the energy of the thought-forms themselves. If the material is suitably chosen and the student is sufficiently prepared (relaxed, at peace, and spiritually responsive) a thread or stream of energy may result (flow), permitting the student to follow (without attachment) intuitively into an expansion (clarification) of the subject (and related areas). The material being studied is actually used to trigger the flow of energy contained within each thought. Therefore, each thought should be read and pondered for as long as its energy persists, before going on to the next one.

The beauty of meditative or intuitive study is that through increased (purified) awareness and correspondence, any subject matter can be simplified. As each of the various relationships are explored (realized), everything may fall into place with proper (inclusive) perspective. Patterns can emerge which tie everything neatly together, without paradox, even though the conclusions may not be translatable into words. Each new seed thought can become a trigger for correlation; new and deeper understanding can then be achieved.

The rules for effective meditative study can be learned and realized as the student proceeds. As long as the meditative atmosphere has been properly created (though sincerity and a well-developed pattern of daily meditation), the student can be responsive to energy patterns that work directly on subconscious, conscious, and super-conscious levels (as the soul utilizes the meditation for its own purposes). Meditative study provides for an exposure on deeper levels than the merely conscious, and that exposure may be retained inwardly even if the outer mind is unaware of the significance. Significant energies may be assimilated unconsciously, only to appear consciously at a later time when the consciousness is more fully prepared. In fact, in esoteric study, this process of exposure as a precedent to conscious understanding is the usual rule rather than the exception.

Meditation and the Seven Rays

Before the student can consciously, intelligently, and safely evoke the energies of any of the seven rays, the student must have a reasonably thorough understanding of each of the rays and their relationships with each other, and the student must be in reasonably good control of his own faculties (with an understanding of his own strengths and weaknesses). Once the student has achieved a basic understanding of the seven rays, it becomes prudent for the student to contemplate and study each of the rays via meditation.

The student should begin by studying each of the rays in turn, and each of the keywords for a particular ray, one at a time, so that the various keywords are understood and consciously (and unconsciously) associated with the appropriate ray. Then the various keywords for a particular ray should be associated with each other. Once this has been done for each of the rays, the student should meditate on each ray (in turn) as inclusively as possible, considering the nature and character or qualification of the ray as a particular type of energy. As this form of meditation is achieved, the student is actually evoking the energy contemplated, with nominal intensity, so that the student is actually learning to function with that particular energy.

The next step is to study and contemplate the relationships that exist between the various rays (planes) (kingdoms) (cycles), since it is not really safe to work with a particular ray without understanding its relationships. In working with a particular ray, there are usually effects along lines (via relationships) that should be taken into consideration. The student can easily and unnecessarily complicate his life by working with energies before they are fully understood, and since the student is held accountable for his actions (and the effects of evoked energies), he is wise to proceed slowly and cautiously. When the relationships among the rays are understood, and when the student has mastered his control of the nominal energies, those ray energies can be evoked and guided toward useful, constructive purposes.

Each of the rays has essentially unlimited application for its energy. The student can evoke a particular ray energy during meditation and channel it

wisely toward almost any useful application. The rays may be used internally for purposes of personality cultivation and refinement; for the development of needed qualities; for more perfect integration and alignment; and for deeper understanding of life and consciousness. The rays may also be used externally, being sent forth in conscious support of humanitarian or spiritual activity. As the spiritual student progresses, he is expected to contribute more and more to evolutionary patterns. When the student becomes adept at working with the various ray energies, those energies will be naturally and automatically evoked as needed throughout the activities of life in the lower worlds, whether the student is fully conscious of that current process or not.

The student then becomes a potent channel for the distribution of the subtle energies, interacting consciously and subconsciously with the environment without being absorbed by it. That interaction is one of sharing energy wherever it is needed, without thought of self. The student should never be at a loss for energy, so long as he is properly polarized and sincere. The student who lacks the basic alignment of mind and soul, who fails to achieve the necessary humility (prior to evocation) will have problems. But, as long as the head-centered nature (of invocation and application of the rays) is subordinated to the heart (the soul or higher self), the student should find no real difficulty in working with and controlling the various ray energies.

† Commentary No. 371

Meditative Discussion

One of the benefits of group rapport is the proper qualification of group discussion on philosophical topics. Any such discussion or sharing of thoughts focused on a particular topic is greatly enhanced in value if the participants are in rapport as a group (with each personality reasonably aligned with the soul), rather than functioning as (self-centered) personalities.

Discussions of a philosophical nature among persons who are contributing as personalities (not as personalities responsive to group impulse (e.g., via the soul)) tend to be somewhat limited and non-productive (energy-wise). Personalities participate in discussion using a variety of approaches. There may

be preconceived ideas to which the personality is very attached. The (personality-centered) discussions may degenerate into attempts to prove, argue, and debate. There may even be blind acceptance of the thoughts of one (or more) individuals (usually the discussion leader or leaders) by the rest of the participants. Where each personality is focusing on the topic in a self-centered manner, there is little coherent energy (supportive, positive) built during the discussion. Indeed, many times such personality discussions have a negative (overall) value from the standpoint of constructive energy. The personalities may even come away from the discussion believing that much has been learned and considerable knowledge shared, but from the perspective of the soul, how much is really understood, and how much (if any) positive energy results from such discussion?

Group (meditative) discussion of philosophy (where there is some degree of (soul) alignment) is of a rather different nature. Because the personality is not creating the thought-flow, there are no attachments to ideas or perceived needs to prove any perspective as superior. Each individual approaches the group environment to learn and contribute to the group energy. The approach is the same for each group member (including the discussion moderator (if any)). As each member focuses on the topic with an open-mind (aligned with the higher self), the energy of the discussion takes on a positive quality. This group energy pattern, once established, has the further effect of creating a subtle (yet very potent) ring-pass-not which discourages any from commenting who are not aligned with the soul and in rapport with the group energy.

The individual contributions to meditative discussion have a non-linear effect energy-wise. Contributions need not be verbal (as important as anything that is stated in group discussion where there is soul rapport is the actual energy promoted by the quality of the discussion itself). So often what is learned by an individual as a result of group discussion is learned from the mere exposure to the energy, rather than anything that may have been directly stated. Furthermore, the impulse from the soul (the spiritual intuition) is often very difficult to transcribe accurately into language. Actual statements made during discussion, may therefore, be partial reflections of the original energy behind the thought. Where there is soul rapport, discussion serves as a method to focus and build group energy relative to a particular topic (seed-thought). Once this energy is established, qualified, and has gained momentum of its own, the role

of the group members becomes increasingly one of sustaining (and bathing in) the energy, rather than continuing verbalization.

Ultimately, the group discussion serves as an aid to each individual in focusing soul energy as a means to learning and, as importantly, to understanding. It also serves a creative purpose similar to meditation in contributing positive energy for higher purposes in the working out of the plan.

† Commentary No. 387

Meditation Prelude

One of the important keys to effective meditation is proper preparation, including a deliberate prelude to meditation. A pattern of meditation (consistency in time, place and temperament) should be established such that the habit of effective meditation becomes a qualification in itself. The will or predetermination to meditate seriously each day is quite essential, for energy follows thought, and thus energy (to properly qualify the meditation and to properly qualify the personality) follows that (thoughtful) predetermination, particularly where reinforced (refreshed) by consistency.

The conscious predetermination should reinforce the pattern of meditation, by mentally anticipating each (daily) (particular) meditation period. In the case of an early morning meditation pattern, the spiritual student should meditate before becoming involved in any other activity, for any non-meditative activity is a distraction to some extent. In the case of a meditation pattern other than morning, the student should effect a meditation prelude of conscious withdrawal from external activities, involvements, or other distractions. All concerns should be wholly released, save the predisposition for meaningful, spiritual meditation. Even in the case of an early morning meditation rhythm, some prelude should precede the actual meditation.

Eating within the hour prior to the meditation period is discouraged, for it will generally impede effective meditation. Occasional (moderate) fasting is potentially quite helpful to meditation (and personality cultivation). No meditation should be held under the influence of alcohol or other drugs (unless

deemed medically necessary). Wherever possible, the meditation surroundings should be quiet and peaceful, and preferably so maintained continuously, for the place (environment) (sanctuary) of meditation is as easily overcome by mundane or objective energies as the personality (temperament).

The prelude is actually a quiet time of (temporary) withdrawal (relaxation) (disentanglement) from the (ordinary) mundane (non-meditative) life, precedent to proper meditation. Wherever possible, a prelude of twenty minutes or more should be achieved, though the withdrawal from activity may be a longer, more gradual process (e.g., sixty minutes) (a gradual withdrawal followed by a more formal prelude). Any meditation shortly following predominantly physical or mundane (involved) activity will likely be thereby impaired (though it is ultimately possible for a spiritual student to be physically active without being absorbed or distracted by such activity) (such overall detachment from physical (emotional) (intellectual) (mundane) (objective) (personal) (personality-centered) matters being a worthy goal in its own right).

The prelude (of minimal activity) may involve soft (unemotional) classical music (which may even serve as background music for the meditation) and/or appropriate reading (material of philosophical or spiritual value). In any event, the student should simply relax quietly while turning (leading) the mind from the lower self (and its values) to the higher. The prelude should be a time of informal alignment and may also be a time of informal reflection or retrospection. The prelude is the time during which the meditation atmosphere is created (activated) (evoked) (confirmed). During the prelude, the student can learn to ignore distraction and to eliminate curiosity, to assure an uninterrupted meditation. Toward the end of the prelude (quiet time), the meditation posture (back aligned vertically and the body positioned to afford the ease of no movement) should be assumed. The body should thus remain still throughout the actual meditation period.

Meditation Posture

During meditation, the posture of the physical body (emotional body) (mind) is important only in the sense that it facilitates effective meditation. Improper (casual) posture generally impedes or hinders effective meditation by distracting the focus of consciousness. Thus consideration should be given to developing the habit of good posture for meditation, and once that habit is well-established, then attention should be withdrawn from that consideration, and focused in the meditation state proper.

The meditation posture should be achieved during the meditation prelude. Good meditation posture begins with physical posture, the arrangement, position, and bearing of the physical body. The back should be aligned vertically and the body should be positioned comfortably and in such a manner that physical movement is inhibited. Any movement during meditation will generally degrade the focus of consciousness. If movement is necessary, it should be minimal, very gradual, and quite deliberate. This will minimize the degradation and allow a timely recovery to the meditation state. The arms and/or legs may be crossed during meditation, but any crossing action during meditation is a distraction. Any position (posture) of crossed arms or legs impedes (dampens) the flow of energy during meditation. Normally, the meditator would not want to dampen the flow, but if the personality is under any form of (personality) tension, the crossed arms or legs may be appropriate, for relaxation.

In any event, it is (relatively) quite important to inhibit any physical movement during meditation. The indubitable stillness of the physical body is essential to allow the mind (focus of consciousness) to wholly qualify the etheric body (and consequently, the physical body) without being distracted by physical consciousness (awareness). The etheric qualification is important for purification, self-discipline, proper integration, and subsequent alignment. After the physical body is properly situated and the etheric body properly qualified, then the emotional (astral) body should be qualified (stabilized). The posture (condition) of the astral body for meditation should also be still (quiet, placid, and completely detached from the external environment), to eliminate

astral distraction, yet permit the astral body to function accurately (effectively) as an instrument of peripheral awareness.

Since the purpose of meditation (spiritual discipline) relates to effective alignment (of soul and personality) (with or without an esoteric Group context) and energy qualification (evocation) (transformation) (distribution), it should not be distracted by etheric or astral (psychic) phenomena, but rather be focused on higher, mental or intuitional levels. Thus what is generally true of physical and emotional posture is also true of mental posture. The frame of mind should be one of cooperation with and subordination to the soul and the purposes of meditation. The mind should be relaxed, poised, detached from all personal or mundane consideration, and properly focused at a point of tension within the meditation context. That may involve an objective or subjective point of focus or simply the holding of the mind steady within the light (at an occult point), without consideration.

The overall meditation posture can be characterized by stillness, steadiness, and detachment. There should be no passive aspect to the meditation posture (or to the meditation proper), for proper, spiritual meditation should be an active (albeit subdued) experience, with the mind (personality) receptive and responsive, yet controlled entirely by the higher nature (or at least the qualified mind) (rather than the lower nature or external impressions).



Commentary No. 398

Meditation Postlude

Not only is it the responsibility of the spiritual student to meditate effectively each day, but it is also to effectively channel the energy and experience of meditation (spiritual discipline), releasing the accumulated energies, incorporating the (higher) character and quality achieved in meditation effectively into the individual consciousness, and continuing to serve as an instrument of that quality (energy) beyond the time of the actual meditations.

Near the end of each meditation period, there should be a conscious release of the accumulated energies, a sharing of those energies with humanity (at least to

afford humanity an opportunity to respond) for constructive (general) (overall) purposes, and to generally encourage humanity through the continued intelligent qualification of the environment (through which an impersonal rapport with humanity is achieved). Though the quality (character of consciousness) achieved in meaningful meditation can and should be retained in the aura and consciousness of the student, the accumulated intensity (energy) must be properly released. If that intensity is not released, it will lead to psychic congestion and assorted problems in (personality) consciousness. The important matter (in this context) is to facilitate a continuous flow of energy (i.e., by cooperating with the purpose of the qualified energy, not by unilaterally diverting or impeding, or otherwise constraining the proper fulfillment of that energy).

Generally, however, the flow of energy achieved during and subsequent to meditation will be relatable to the responsiveness (quality) (facility) of the student. In other words, as the student becomes more adept in responding to that energy, so will that flow be enhanced. Conversely, if the student impedes the flow of energy, through selfishness (lack of refinement or understanding) or absorption (in personal and mundane matters), the energy will flow in other ways. The role, then, of the student is to achieve a smooth transition from the meditation proper to the interval between meditations, such that the meditative disposition (responsiveness) continues to some meaningful extent, while carefully avoiding absorption (involvement in personal energy, mundane matters, glamour, etc., which serve only to distract (by entertaining the personality)).

Thus the meditation postlude affords the opportunity for such a transition, with likelihood for longer-term (constructive) effects. The postlude is simply a quiet time following formal meditation, in which the student withdraws from the meditation posture gradually, while bathing in the presence (or atmosphere) created or sustained (renewed) by the meditation (and the soul or group context). The postlude (properly adhered to) affords an extension of the meditative disposition to every aspect of the daily life, and in particular, to relationships with humanity.

At the same time, the postlude affords a gradual reorientation to the objective realm, without losing the essential quality achieved (which more properly

qualifies the objective experience and expression). A fast withdrawal typically leads to absorption and an unqualified diffusion of the meditative energies, rather than the qualified, intelligent sharing through awareness, character, consciousness, temperament, values, etc. With a proper meditation postlude coupled with affective meditation and continued dedication (spiritual focus while living or working in some more mundane context), that meditation becomes a process of renewal and rededication (enhancement) (refinement), facilitating a continuous flow of meaningful energy.

† Commentary No. 411

Vespers

In some branches of the orthodox (exoteric) Christian faith, vespers (evensong) is a song (prayer) (worship service) sung (said) (held) in the evening. The concept of vespers has its roots in the ancient mystery schools, where evening discipline (meditation) was a general rule for all accepted students, though the actual discipline (format) varied somewhat from one school (tradition) to another. In the proper esoteric fashion, the concept of vespers is still prevalent in one form or another (as it needs to be for current conditions) in the various (proper) occult schools currently chartered.

The basic (metaphysical) (occult) (mystical) concept of vespers is an informal (relatively unstructured) group meditation period held each evening. The meditation period generally involves a quiet time of several hours (if not the entire evening) in which each student is expected to meditate in the group form for some reasonable (moderate) period (an hour or less). Since the starting and finishing times for any individual or group of individuals are not fixed, but either unspecified or staggered, the group meditation form (place) (matrix) can remain vitalized (intensified) (invoked) for the entire evening, as the various students come and go (gently and silently).

The potency of this (occult) evensong depends on a number of factors, principal of which is the rapport achieved by each individual with the group. Each student is expected to consider the three aspects of the path, in turn, during the evening meditation. First, the individual achieves a refined state; then the

student links up consciously (mentally and intuitively) (telepathically) with all of the students within the (outer) (exoteric) group (whether or not physically present) and with the overshadowing esoteric group (via the soul and its relationship); and finally, the individual links through the assembled, vitalized meditation form (matrix) (energy) to humanity, providing an appropriate encouragement or qualification (energy).

The meditation work involved in vespers may include conscious invocation and evocation of ray energies (e.g., the seven rays as they correspond to the seven days of the week), the energies of each particular lunar (solar) cycle, or more specialized energies according to the character and quality of the particular group (charter). Traditionally, the vespers format allows each student some flexibility in his approach to the meditation period, the important ingredients being consistency (humility), and linking up with the group (for as long as the student is qualified and effectively linked to the group meditation matrix, others (more qualified) can evoke the meditation energies for particular (humanitarian) (or esoteric) (hierarchical) purposes). Also, traditionally, the evening discipline has embraced (overall) keynotes of (quiet) joy, praise, thanksgiving, and dedication. The more personal meditation exercises are not appropriate to a group form, and are better left to the morning exercise or the final evening (retrospection) exercise.

Though vespers is most effective in a cloistered context (i.e., a formal occult school where students in physical incarnation remain secluded to some extent), it is also fairly effective in less cloistered environments (e.g., a small community of students), and the tradition may hold even for those who are not in incarnation (i.e., the vespers form of meditation is an effective means for exoteric (incarnated) and esoteric (more qualified) members to work together subjectively). Even isolated (incarnated) members can meditate in the vespers format, by dedicating an evening meditation to linking up with such a group matrix.

Section 2.711



Group Meditation

- Proper group meditation is not simply meditation performed by a group of people, but coherent collective meditation. Meaningful group meditation work contributes considerably more energy than would be possible for the sum of the individual efforts. But the requirements for successful group meditation are considerably higher.

The Planetary Network

There exists within the aura of the planet, a vast network of lines of force through which the various spiritual energies and stimulations flow. Part of the network exists as the etheric web or the energy body of the planet. Another part of the network exists in mental matter rather than etheric matter. The network itself provides a medium (mechanism) for the distribution of spiritual energies to all parts (aspects) of the world.

As the heart center of the planet, the planetary hierarchy functions in part as a transformer of extra-planetary energies and as a source of intra-planetary spiritual energy. The hierarchy works closely with the planetary logos in guiding, qualifying, and transmitting these higher energies into the network for distribution. The type and intensity of the energy are qualified by purpose and by the solar and cosmic energies available (that are appropriate). The hierarchical energies flow through the network and are made available to human souls and esoteric groups who then retransmit the energies on more concrete levels, making the energies available to all who can respond to them, and utilizing the energies for constructive purposes.

The prayer life and the meditation life of the religious and spiritual students of all levels enhances and strengthens to a certain extent the planetary network. Prayer and meditation (of the right order) not only strengthen the network but strengthen the relationship of the individual to the network. The greater the (constructive) response of the human soul and mind to the inflowing energies, the greater the effectiveness of the soul. The mind that is aligned with the soul responds to the higher stimulation with constructive service. Thus is the student who meditates effectively and sincerely a critical link in the chain of energy distribution.

The meditation life of a group (both exoteric and esoteric) will have an even greater effect on the network and the effectiveness of the group. A group that has achieved a unity and purity of spiritual purpose will receive and distribute considerable amounts of spiritual energy on human levels, whether it is done consciously or unconsciously. Group meditation work is difficult, for it requires

the overcoming of limitations that would impair the group unity. The disciples of the world are learning to function more and more effectively in this group work that transcends the illusion of differences between people, religions, and philosophies. Group work does not require physical proximity since the network provides for the necessary linking. The contribution of individual efforts to the various groups and the (one) group of esoteric groups is considerable. Individual meditations can be qualified for group service whenever the spiritual student gives of himself to the greater needs and spiritual purposes of humanity.

The emotional and mental lives of aspirants and disciples also have an effect on the network and on the relationship of the student to the network. The coarse (lower) emotional and mental vibrations are destructive, and the pure (higher) vibrations are constructive. Glamours and illusions tend to dissociate the student from the energies of enlightenment while the greater truths bring the student into closer alignment. During these times of crises and change, opportunities exist for personal and group purification and growth. As human minds seek to cooperate with higher forces (in service to humanity), ever greater will be the encouragement, guidance, and enlightenment available to those minds through the planetary network, and through the efforts of the hierarchy and the aspirants and disciples of the world.

† Commentary No. 84

Meditation Triangles

As the spiritual student progresses in the daily (personal) meditation work, there comes increasing identification with humanity and with the evolutionary purpose or plan of spiritual fulfillment for humanity. As this identification with humanity unfolds, the thoughts of the aspirant turn naturally toward the element of service. One of the opportunities for constructive service is the work of meditation triangles.

The purpose of a meditation triangle is the unified invocation and focused release (distribution) of spiritual energies into the mental atmosphere of the planet. These energies, flowing through the planetary network, encourage the upliftment and transformation of human consciousness. The meditation work is quite simple and the effects are considerable. A triangle requires three people

who agree to link up mentally on a daily basis. Appropriate spiritual energies are invoked and visualized as circulating through the three points of the triangle and pouring outward through the network.

The triangle meditation work may be a segment or part of the regular daily meditation work or it can be performed as an additional (informal) meditation period of a few minutes duration. It is not necessary for each member of the triangle to perform the work at the same time (or in the same place), for once the triangle is established, it can be activated by any one of the three members. The first stage in the triangle meditation is the visualization or activation of the triangle. The second stage is the pondering upon a seed thought of some appropriate virtue or quality and the invocation of the energies of light and goodwill, visualizing the energies as circulating through the triangle (clockwise). The third stage is the sounding (verbally or mentally) of the Great Invocation and the release or transmission of the invoked energies into the network of triangles. If the triangle work comes at the conclusion of a longer meditation period, the (impersonal) quality of that meditation is also transmitted mentally into the network.

Each individual may function in a number of unique triangles, but the emphasis should be on the quality of the meditation period rather than the number of triangles established. The triangle is the basic (smallest) geometric unit of circulation; the triangles (and their effects) are combined to strengthen the planetary (mental) network. Meditation triangles generally invoke and release more positive energy (quality) than could be manifested by the individuals independently. This is also true of larger group meditation work. The experience in daily meditation work (visualization, invocation, concentration, and meditation) naturally provides a foundation upon which to build the triangle work. Serious group meditation work is much more demanding, but the triangle work can invoke the appropriate adjustments in preparation for group work. Continued triangle meditation along with continued daily (individual) meditation will enhance the overall group work.

The symbolic triangle (upward pointing) represents the Trinity (the three major rays) of life (purpose) (power), consciousness (wisdom) (love), and activity (intelligence) (light). The triangle also represents the upper triad, the three aspects of the soul; atma (spiritual will), buddhi (intuition), and manas (mind).

The circulation of energy through the three focal points of the triangle finds an energy correspondence within the human being and humanity, and within the planetary and cosmic lives. It is in this respect that the Great Invocation calls forth a powerful flow of energy on behalf of humanity, as the meditation triangles evoke and release that energy.

† Commentary No. 89

Group Meditation

An essential ingredient of meaningful group meditation is regular daily (individual) meditation performed seriously by each participant in the group work. Without such a foundation, group meditation as a constructive activity will not be as effective as it should. Another essential aspect of (true) group meditation is a quality of (unselfish) purpose expressed inwardly by each participant. The ability to contribute effectively will naturally come to the participant in accordance with the quality of effort and motive expended in the daily meditation work and the quality of the commitment to the group work.

The triangle meditation work is an intermediate step that further prepares the student for effective group work. The individual daily meditation work must continue, even though the spiritual student may have entered into group work; the (daily) triangle work should likewise be continued, as both forms of meditation work support and complement larger group efforts. The contribution of the triangle work is considerable, as the individual learns how to work constructively (and impersonally) with others in a project with a purpose that should transcend personality-relationships.

An isolated individual may (through training and preparation) participate directly (mentally) in planetary group meditation work, or through an organized group (on exoteric or esoteric levels). An individual may also attend (physically and mentally) group meditation meetings and contribute through such a group to the overall planetary effort. The student must discern the most appropriate group or activity for his efforts. Group meditation for individual development or special interests should be discouraged. Group meditation for humanitarian or more universal (relatively impersonal) causes should be encouraged. Purpose and motive are much more important in group work than in individual work.

The student who is still concerned with how he can benefit from group work is not ready for serious group meditation.

Meaningful (and coherent) group meditation work contributes considerably more energy than would be possible for the sum of the individual efforts. But the requirements for successful group meditation are considerably higher. The participant must go beyond the personality actions and reactions of the common-place. The individual must adjust himself and his participation for effectiveness and efficiency. The more obvious weaknesses (and some of the subtle ones) in the individual must be transformed if he or she is to contribute properly to the group effort. The nature of (serious) group meditation work is the invocation and evocation of spiritual energy for humanity. This energy is invoked, received (on as high a level as possible), transformed, and distributed on lower levels (primarily mental) for the benefit of human progress (in consciousness). If the group is sufficiently impersonal and sufficiently unified (coherent), then very little (if any) energy will be wasted. Otherwise the effort will be unproductive.

The dynamics of group meditation, both on personality and soul levels, provide the spiritual student with the preparation for (or participation in) the work of discipleship. As the aspirant approaches discipleship he is expected more and more to concern himself with humanity. The continued evolution of consciousness leads to constructive cooperation and higher degrees of group consciousness and identification. Group meditation provides an avenue (opportunity) for service (and group service). The right efforts expended therein can only contribute to the essential progress (evolution) of humanity, through the purification and elevation of consciousness.

Meditation Linkage

Where two or more people meditate together and/or according to the same note (tone) (quality) (focus), there is a natural non-linear magnification (increase in intensity) in the effects (overall contribution), potentially much greater than a simple sum of individual contributions. For this reason, meditation programs that involve groups of spiritual students (and groups of groups) are preferred, particularly where a considerable clarity (quality of consciousness) can be achieved or maintained.

On the one hand, a small meditation group embracing a considerable quality (and some specialized esoteric work) is much more effective (much more easily focused) than a much larger group of mixed quality (i.e., it is much easier for the (true) moderator to balance (integrate) the small, coherent group contribution than it is to integrate a large, less coherent group). On the other hand, a large group of people working together (even loosely) in meditation is much more effective for more generalized work (e.g., embracing humanity on more concrete levels where a diverse range of quality and character exist and where sympathetic channels can be utilized by virtue of the diverse, more concrete levels).

Where people of common spiritual interests (understanding) (quality) (objectives) meet together physically for meditation, the atmosphere of the meditation place can be cultivated and sustained for enhanced group meditation. The (true) moderator can then relatively easily balance the various contributions at all levels of concern. But even where such membership (in whole or in part) cannot meet together physically (or even temporally), a balance and integration can still be achieved (albeit less directly). The keys to success in meditation (in this case of geographical and/or temporal separation) are adherence to quality (i.e., embracing as much of the quality of the group as one can) and mental association (linkage) with the particular group and/or the particular form (objectives) of a given meditation.

This meditation linkage can be brought about by embracing the energy conveyed by a group's publications or correspondence (communication) and by directly

(mentally) (verbally) associating a given (physically or temporally separated individual) meditation with the integrated group. This exercise can be as simple as merely sounding the name of the intended group (or some keyword(s) linked to the group) or visualizing the group's meditation room (hall) (environs) (provided such visualization has actual basis and is not merely imagined), or it can involve more complex (prescribed or realized) rituals in preparation for actual meditation. But in either case (simple or otherwise) meditation linkage can be attained relatively easily and the individual can thereby participate in the overall energy and work of the (intended) (associated) meditation (spiritual) (esoteric) group.

Adherence to the meditation format and schedule (timing) of group meditations is helpful and preferable but is not necessary. What is necessary is the basic association of one's own meditation with the intended group meditation. Since a proper (esoteric) (spiritual) group meditation environment is maintained continuously (not merely continually), widely separated associates can participate in and contribute to that environment and work at any and every opportunity for meditation. As an individual meditation pattern of association with the (intended) group emerges, that consistency (in time, place, quality, and association) will further contribute to the ease and effectiveness of linking up (and participating) in group meditation.

Section 2.72



Meditation Cycles

- Meditation cycles are simply natural cycles of significance to meditation by virtue of the particular energies and potencies and qualifications that are made available through those cycles. As the student embraces and cooperates with these energies, the experience and expression (work) of the spiritual student is enhanced.

Meditation Cycles

The rotation of the Earth and the passage of the Earth around the sun, the relationships among planetary logoi, and the relationship of the sun to other systems, provide for a number of natural cycles of significance to meditation by virtue of the particular energies and potencies and qualifications that are made available through those cycles. As the student embraces and cooperates with these energies, the experience and expression (work) of the spiritual student is enhanced.

The most immediate natural cycle is the daily or diurnal cycle. There is a natural ebb and flow of energy (prana) associated with the daily cycle. Meditation in the morning, before one becomes engaged or entangled in activities, can be quite effective in qualifying all of the day's experience and work and is crucial to the student's remaining awake (aware). Meditation at mid-day can be quite effective in extending the momentum of meditation throughout the remainder of the day. And meditation in the evening can be quite effective in the assimilation of experience, especially through retrospection. Meditation triangles, i.e., daily meditation where there is a deliberate and reciprocal linking up with two other meditators, can be particularly effective in sustaining the momentum of the spiritual student and providing a service through the planetary network.

There is also a natural, weekly cycle. Daily thematic meditation, with correlation to the energies and qualifications of the seven rays, can be quite valuable, as each day facilitates qualification by the associated ray. Group meditation on a daily or weekly basis is also quite valuable in evoking needed energies. Part of the intent is to strengthen the spiritual momentum, and part of the intent is to facilitate service. Meditating according to the natural cycles and guarding against inadvertent complacency (ordinariness) is really quite important. Most students are sincere enough, but tend to sleep (lose awareness of what they are supposed to be doing). Thus earnestness in meditation, coupled with the natural vibrancies, is necessary if the student is to succeed.

The lunar cycle is perhaps the most potent of them all, as there are energies that are available at the time of the full moon that are particularly unimpeded (by the moderating moon). The twelve (sometimes thirteen) lunar festivals each year are the times of collective, planetary meditation involving the spiritual hierarchy and associated lifewaves. Thus full moon meditation is part of the foundation of the disciple, and affords linkages and potencies otherwise not readily available. Each of the twelve festivals has a particular (astrological) energy, but there is also an underlying energy of the full moon (period) itself (i.e., the energy of the solar logos) both with and without the context of the particular full moon period.

And the solar cycle, acknowledging the four seasons (spring equinox, summer solstice, autumnal equinox, and winter solstice), is perhaps the most magical of all the meditation cycles. They are more subtle, but quite potent. There are other cycles beyond these daily, weekly, monthly, quarterly, and annual events, e.g., an eleven-year solar cycle and various alignments, but they tend to be rather specialized and involve only the associated working groups (despite the glamour promoted by the unenlightened). The spiritual student should be careful not to succumb to the glamour of these specialized cycles, as being englamoured with any of this undermines the effectiveness and efficacy of the whole process of meditation.

Section 2.721



The Lunar Cycle

- The lunar cycle is perhaps the most potent of them all, as there are energies that are available at the time of the full moon that are particularly unimpeded (by the moderating moon). The twelve (sometimes thirteen) lunar festivals each year are the times of collective, planetary meditation involving the spiritual hierarchy and associated lifewaves.

The Twelve Festivals

Daily personal meditation performed seriously and consistently leads ultimately to soul contact and to group meditation work. The twelve group meditation periods of greatest significance are the twelve planetary festivals. Each of the twelve events is a planetary meditation involving great numbers of spiritual students of all religions, races, and nationalities. The festivals are held monthly (twelve per year) at the point of the full moon. Each festival lasts for several days: just before, during, and after the actual full moon. Each full moon period implies the approach of the spiritual hierarchy to humanity and to the spiritual students within humanity, wherever they may be. These are special (particular) approaches, in addition to the continuous flow of energy received from the hierarchy.

Each festival is a planet-wide meditation at the time when the greatest flow of spiritual energy is available. Though the moon itself is not an influence, the period of the full moon is a period of unimpeded alignment between the planet and the source of energy (which is the sun) (the primary instrument of Logoic power). The lunar cycle is a major energy cycle of spiritual significance to humanity. The period from the new moon to the full moon is a period of intensification, absorption of energy, and accretion (growth). During the first half of the lunar cycle (from the new moon), meditation is somewhat easier, especially where there is awareness and observation of the lunar cycle. The second half of the lunar cycle (the period from the full moon to the new moon) is a period of assimilation and distribution of energy.

The time of the full moon is a time for meditation when special, unique spiritual energies are available. The solar sign of the full moon determines the esoteric quality of the energies available. The maturity of the human soul and personality determines the quality of response. The full moon periods are times of stimulation and opportunity for mature spiritual students who approach God and the hierarchy with unselfish motives, for the good of humanity rather than for the good of the individual. The inflowing energies are channeled into the minds and hearts of men, strengthening the link between humanity and the

kingdom of God. Many esoteric and exoteric groups meet in group formation for meditation in conjunction with the twelve hierarchical festivals.

The first three festivals of the solar year (which begins at the spring equinox) are the three major festivals. The full moon of Aries is the Easter festival, the festival of the Christ, the expression of the love aspect of the second ray. It is the great western and Christian festival, acknowledged by the esoteric students of all faiths. The full moon of Taurus is the Wesak festival, the festival of the Buddha, the expression of the wisdom aspect of the second ray. It is the great eastern festival, also acknowledged by esoteric students of all faiths (as are each of the twelve festivals). The full moon of Gemini is the festival of goodwill, the festival of humanity (World Invocation Day). These three festivals are the three major spiritual events of the year, and are expressions of the three divine aspects (the three major rays) to be established within humanity.

The remaining nine festivals are minor or lesser festivals, and are expressions of the four divine attributes (the four minor rays) to be established within humanity. Each of the twelve festivals is a high point in the higher life of the aspirant or disciple and of the planet. The observance and cooperation with the lunar cycle (the ebb and flow of potent spiritual energies) further contributes to the spiritual progress of humanity.

† Commentary No. 210

The Lunar Cycle

The lunar cycle is a major cycle of significance to humanity. Serious spiritual students of all faiths observe the lunar cycle in their pattern of daily and monthly meditation, primarily because of the opportunities to work with special, qualified energies that are available according to the monthly rhythm of the lunar cycle. This meditation process is one of cooperation on a number of levels: cosmic, solar, planetary, group, and individual.

As far as energy is concerned, the sun (physical symbol of the manifestation of the solar logos) plays the primary role in the lunar cycle and the corresponding planetary meditation effort. The sun is a relative source of energies from outside of the immediate (solar) system. Various cosmic (extra-solar) energies

(on subtle levels) from those sources (cosmic lives) which provide a heavenly background for the sun (relative to earth) are received by the sun, intensified considerably (and qualified by the nature and character of the solar logos), and redistributed by radiation Throughout the system. These same energies are almost always available directly (except when interfered with by other bodies), but with much less intensity (and without the specific solar qualification). For example, the energies of Aries are always available to humanity in one form or another, but when the sun is in Aries (relative to the earth) those energies are particularly magnified and redistributed. The energies that are especially available in this fashion vary according to the solar cycle (as the sun moves (relatively) along the path of the ecliptic).

The sun is also a direct source of energy pertaining to the entire (solar) system. The particular nature of the solar logos is reflected in the sun's own energy (on subtle levels as well as purely physical and etheric levels). Furthermore, the sun is a relative source of various planetary energies. Each planet has a distinctive aura which qualifies (or is qualified by) the energy (character) of the planetary life. Those various planetary energies can be received directly, or via the sun. Since all of the planets are dynamically and esoterically coupled (with each other and with the sun), the sun reflects and qualifies all energies within the system. All of the planets (physical and non-physical) (and other lives and bodies within the system) exist (live) (are manifested) within the solar aura. That aura provides a dynamic medium through which all of the planetary lives are linked together by their various energies. That aura constitutes a vast sea (energy field) of qualified substance (etheric and superphysical matter) and associated energies.

The movement of various physical and non-physical forms (bodies) (and lives) through that dynamic medium (aura) creates wavefronts of energy qualified by the particular form or life. Though the moon itself is not an active influence, it does interact with the various planetary and solar energies by virtue of its presence within the solar aura. The moon acts as a gate (valve) that moderates the amount (intensity) of energy received by the planet.

The first half of the cycle is primarily one of receiving energy; the second half of the cycle is primarily one of redistributing the energy for planetary (and humanitarian) purposes. At the period of the new moon, the moon is positioned

(relatively) between sun and earth, so the energies received from the sun are impeded. As the moon continues its motion from the new moon position to the full moon position, the flow of energy received from the sun increases. At the period of the full moon, the moon is positioned on the far side of the earth relative to the sun, and therefore has minimal impact on the energies received from the sun. Thus, the solar sign of the full moon is quite significant.

† Commentary No. 383

Full Moon Meditation

Full moon meditation is a particular form of qualified meditation at the point (time) of the full moon, or at least within the several days of the full moon period. Full moon meditation is relatively important because it involves a planetary alignment (in consciousness) at a time when particular energies are available via the solar lens. The particular energy (theme) embraced varies from month to month according to the lunar cycle, with the first three full moon periods of the solar year being relatively more significant.

Full moon meditation is an essentially second ray activity. It involves the soul, the second ray aspect of the human being (even though each particular soul is qualified by any one of the seven rays). It involves the Christ as an intermediary, linking together the various planetary centers (including humanity). And it involves the solar logos who is a second ray logos. Ordinary (personal) meditation involves the personality and (potentially) the alignment of the personality with the soul. Full moon meditation, to be effective, requires a wholly subdued personality, properly aligned with the soul, and alignment of that soul with the Christ (and the hierarchy). Full moon meditation is consequently less personal than ordinary meditation. The overshadowing theme of full moon meditation is light and love via the Christ.

Full moon meditation historically (ideally) involves a deliberate withdrawal from ordinary life (mundane experience) for the period of the full moon and a measure of fasting to help effect that withdrawal and improve the responsiveness of the individual to the available energies. Also, historically (ideally), full moon meditation complements the serious individual meditation of

the spiritual student. Indeed, without effective daily spiritual (impersonal) meditation (or meditative discipline), the individual participation in the full moon meditation will be relatively ineffective. Without an effective daily spiritual discipline, the spiritual student simply cannot contribute effectively or effectively respond to the full moon experience, because the student would carry too much of the mundane (personal) energy to the meditation.

Three approaches to full moon meditation are generally (potentially) effective: (1) Individual approach, in the case of physically isolated spiritual students who are able to link up effectively with the Christ (Hierarchy) (with or without some group alignment) during meditation, effectively subordinating both the personality and individuality to the planetary alignment. (2) Public group approach, in the case of publicly held full moon meditations, intelligently moderated, where the informal group is loosely integrated and aligned with the full moon experience. (3) Private group approach, in the case of formal group integration and alignment with the full moon energies. To be effective, of course, both group approaches must involve individual qualification, effective integration, subordination, and alignment.

The principal advantage of the public group approach is the more direct relationship with humanity, on its (semi-conscious) level, which facilitates the transfer of the full moon energies into human consciousness. The principal disadvantage of the public group approach is the effect of unqualified (ineffective) participants. The principal advantage of private (formal) group approach is the (potentially) greatly improved character and quality of meditation (participation in the full moon alignment) that results from a true group rapport, where each participant is effectively integrated and aligned in group formation. But there is a need for each of the three (complementary) approaches to full moon meditation.

Section 2.722



The Solar Cycle

- The solar cycle, acknowledging the four seasons (spring equinox, summer solstice, autumnal equinox, and winter solstice), is perhaps the most magical of all the meditation cycles.

The Solar Cycle

While the lunar cycle describes an approximately monthly process relating the Earth to the sun and the zodiac (the moon serving primarily to moderate the energy actually received from the sun), the solar cycle describes an annual process relating the Earth to the sun directly, without consideration for the place of the moon (except at the basic level). The solar cycle embraces several levels of significance, the most basic of which is the relationship of the physical (etheric) planet to its solar counterpart, the sun as a daily source of basic energy and qualification, resulting in the passage of the four seasons and the implications of that passage for (planetary) qualification and growth.

All lives within the planetary aura are affected or qualified to some extent at this basic level, particularly the nature forces involved in growth and seasonal processes. The basic (solar) forces are quite considerable and provide a basis for the various earth-centered (moon-centered) (sun-centered) religions. At this basic level, the passage of the moon and the (apparent) passage of the sun provide a dynamic, potent, and periodic correlation of basic (natural) forces, culminating in the various full moon periods and the four points of the solar cycle (two equinoxes and two solstices).

At the intermediate and subtle levels, the moon's position or role in the solar cycle is not significant. At the intermediate level, the four points of the solar cycle provide for a particularly potent (significant) alignment of the planet with its primary (the sun). Physically (etherically), the two equinoxes are those points of the solar cycle in which the planet is aligned with the solar plane (i.e., the plane of the solar system), while the two solstices are those points of the solar cycle in which the planet experiences the maximum (extreme) deviation (distance) from alignment with the solar plane. The period between a solstice and the subsequent equinox represents relative planetary motion toward (approaching) alignment with the solar plane; while the period between an equinox and the subsequent solstice represents relative planetary motion away from alignment with the solar plane.

The significance of the solar cycle (beyond the basic level) relates to the relative alignment and relationship of the planetary logos with the solar logos (and other planetary logoi) via the solar plane (which symbolizes the alignment of solar consciousness). Astrological implications of the solar cycle are not particularly significant (and do not correlate with the full moon cycle) (i.e., astrological implications correlate more directly with the lunar cycle). The solar cycle is relatively more significant (at the intermediate and subtle levels) than the lunar cycle, though the significance (potency) of the solar cycle is on a higher level and therefore much less practical than that of the lunar cycle (or that of the basic level of the solar cycle (which is potent and practical albeit not subtle or particularly spiritual)).

The keynote of the solar cycle at the basic level is (cyclic) growth (life). The keynote of the solar cycle at the intermediate level is balance (i.e., between logoi), while the keynote at the more subtle level is detachment (in all ways other than in solar alignment). The three levels of the solar cycle are coupled in a non-reinforcing manner, i.e., involvement in the solar cycle at one level precludes involvement at either or both of the other levels. This masking of levels is necessary to the relative potency and character of the associated solar processes. The masking of the basic level is particularly strong, while masking between the intermediate and subtle levels is not as significant or potent.

† Commentary No. 470

Solar Meditation

While proper (daily) (individual) (group) meditation and proper meditation at the twelve points of the lunar cycle involve a substantial (significant) flow of (spiritual) energy (for qualification and release), proper solar meditation (at the four points of the solar cycle) does not result in or involve any substantive energy flow. Of course at the basic level of the solar cycle, at the four points of the solar cycle, there is a considerable, practical energy flow (which is appropriate for physical (etheric) (earth-centered) applications), but at the intermediate and subtle levels there is only a subtle balance and rapport (i.e., an energy relationship of a very subtle nature).

At the basic level, solar meditation (at the four points of the solar cycle) involves participating in the dynamics of earth-centered energy (i.e., solar energy on etheric levels appropriated for earthly (natural) purposes). Solar meditation at the basic level is qualified hemi-spherically (since the seasons are reversed between the northern and southern hemispheres). Solar meditation at the basic level is not (strictly speaking) proper occult meditation, but it can involve occult forces and occult energies (primarily on etheric levels).

At the intermediate level (balance), a rapport exists between the planetary logos and the solar logos that is most pronounced at the two equinoxes (equilibrium alignment) and at the two solstices (a balance of centripetal and centrifugal forces, where the rapport of the two logoi draws the planet back into the solar plane). At the intermediate level, solar meditation (at the four points of the cycle) involves the participation of (esoteric group) consciousness in the logoi relationships. Such a meditation is effective only where the individual (group member) is wholly detached from the normal affairs of life (mundane and spiritual). Such a meditation should focus on the intermediate keynote (balance) and the logoi relationships (i.e., the various relationships in effect between the planetary and solar logoi, including the solar qualification of the planetary scheme (albeit without concern for its working out, since such concern would preclude the necessary detachment)).

At the subtle level, the individual (group member) is also effectively detached from all planetary considerations, being aligned principally with the consciousness of the solar logos. This involves a complete, albeit temporary release of all consideration. While proper solar meditation at the intermediate level results in the qualification of the group along planetary lines, proper solar meditation at the subtle level results in (a very subtle) qualification of the group along solar lines. There is only minimal structure for proper solar meditation (at the intermediate level and beyond), sufficient to insure (qualify) proper meditation.

The purpose of proper (spiritual) (group) (occult) solar meditation is to participate in the higher energies of group alignment (i.e., the subtle relationships of an esoteric group with the two logoi) (being careful not to appropriate any associated energies). No exoteric (astrological) (mundane) (personality) considerations are appropriate at the intermediate level or beyond,

nor is any alignment with humanity or hierarchy appropriate at the subtle level. Alignment with humanity and hierarchy is the principal focus of the lunar (full moon) meditations, not the solar. Depending on the affiliations (charter) (character) of an esoteric group, the solar cycle may preempt the lunar cycle as far as the group's meditation activities are concerned (i.e., where a solar point and a lunar point coincide, some groups will proceed with full moon meditation, while other groups will proceed with solar meditation).

† Commentary No. 1372

The Solar Logos

What indeed is the significance of the Solar Logos? First of all, for all practical purposes, the Solar Logos is God, that immanent and transcendent and unifying entity that animates and enlivens, indeed constitutes, everything which exists actually and potentially (and historically) within the solar system and solar scheme (the current solar system being simply a partial manifestation and indication of the solar scheme). The Solar Logos is of course only part of some greater, universal framework, but all of what is within the solar scheme is so qualified by the Solar Logos that extra-solar influences are (very) secondary by comparison.

Every atom within the solar system, every life, every human being, is simply some (small) part of that God-Logos. The Solar Logos is the collective life and consciousness and appearance, of everything within its systemic domain (arena of manifestation). It is immanent in the sense that it lives within all. It is transcendent in the sense that it exists as well on a plane of consciousness vastly higher than anything the human being is (yet) capable of apprehending. And yet it is also that creative life that every atom (and every human being) is evolving within and toward. It is underlying and overarching, both within and beyond.

The real significance of meditation is that it is the only practical means of achieving union with the God within, to some extent, in consciousness. And the significance of solar meditation is that it is the most potent means of consciously touching the Solar Logos and being touched, consciously, by that

overarching life. Many celebrate the four points of the solar cycle without apprehending this deeper significance. Most celebrants focus on the effect of the Logos upon the Earth, the changing of the seasons, the influx and outflow of natural energies, etc., i.e., being Earth or nature based, without really appreciating that that is simply the superficial dimension of solar meditation. So “active” solar meditation is superficial, not without some significance or meaning, but not true solar meditation. True solar meditation is a letting go of all attachments, all actions, and allowing the (human) life to be quietly and gently embraced by something really quite profound.

So the four points of the solar cycle are both the significant points of planetary life and the (more) significant and quiet times of higher consciousness. The soul does not engage in celebrations of the four points. The soul simply listens to the energy and quality of the (solar) Logos, recognizes its inherent unity with that life and consciousness, and feels that life and consciousness, albeit in relatively gentle and subtle ways. The lower magic engages the seasons and natural energies, the higher magic engages the soul and the Solar Logos.

In (some) other words, the human being in incarnation (the personality) lives in a planetary context, while the soul on its level lives in a solar context. It is the soul, not the personality, that is the cell in the body of the (solar) Logos. It is the soul that evolves in consciousness, not the personality. It is the soul that achieves union with the Godhead, not the personality. The personality is an instrument of the soul, and a (modest) part of the expression of the soul, but not really central to the higher existence. Consequently, it is the role primarius of the somewhat enlightened personality to approach the soul, and subordinate its apparent existence to that of the soul, as the soul does likewise in some (much) greater context. And it is primarily through (proper) meditation that this is achieved.

Section 2.73



Meditation Dynamics

- The process of meditation depends on a number of activities (and non-activity), preparation, participation, responsiveness, etc. In understanding the dynamics of meditation, the student is better able to participate intelligently in that process.

Meditation Dynamics 1

The dynamics of proper (active) (spiritually qualified) (impersonal) meditation depends primarily upon the relative, overall quality of individual (group) consciousness and the responsiveness of the individual (group) to the energy available at soul levels. The outer form of the meditation (the conscious outline and techniques utilized for meditation) provides a framework for meditation dynamics, but as long as the form is proper (appropriate and sufficient), then it is really a matter of quality and responsiveness.

In individual (proper) meditation, the dynamics are relatively straight-forward. As the individual (spiritual student) stills the personality (physical body, emotions, and mind), the mind and personality are qualified (conditioned) by the soul (to the extent that the mind and personality are responsive). As the student achieves some measure of alignment with the soul, the soul then evokes a flow of energy from soul levels that fills the aura as light and love (depending on the relative development, balance, and effectiveness of the head and heart centers). For the most part, that energy remains in the aura until properly (consciously) (unconsciously) released.

The proper release of the accumulated energies is important. Since the principal reason (purpose) of meditation is service, the energies evoked are (should be) oriented toward some sharing or encouragement (qualification) of humanity, from within humanity. If these energies are not released properly, the personality will normally be impaired in some manner. These energies are not intended to be retained (directly) by the student or appropriated for individual purposes. In the case of proper meditation (properly motivated, properly performed, and part of a proper meditation rhythm (daily) schedule), an energy flow is built up and sustained so that during meditation the flow is merely intensified, and so that at (all) other times it continues in a more subtle manner.

This energy flow originates at soul levels, passes through the cooperating (responsive) (intelligent) student, and is shared naturally on mental and astral and etheric levels according to its particular nature and character (e.g., impersonal, healing energy). Incidental to this energy flow, the qualified

personality (unconsciously) (indirectly) utilizes some small fraction of the energy to improve the overall fitness of the student to perform this (meditative) work. In proper meditation, it is the soul that qualifies and controls these dynamic processes. The soul is generally successful to the extent that the personality is responsive (which really means to the extent that the personality does not impede these processes). Where the ego becomes involved, the soul withdraws and the energy flow is terminated (the ego can draw energy from concrete mental, astral, and etheric levels, but it cannot draw energy from abstract mental levels or beyond).

Where a proper energy flow is evoked and sustained (by proper meditation), both the place of meditation and the individual(s) (and group) are qualified, and that qualification remains beyond the actual meditation periods. The place of meditation is gradually charged by the recurring (proper) meditation until it becomes a dynamic component in the energy processes. Likewise for the (proper) participant, the student's aura remains charged (qualified) and the energies flow continually (if not continuously) toward their intended objective. The student need not be conscious of these meditation dynamics in order to be effective; but the student's effectiveness is increased to the extent that he (she) is aware of and cooperating with the energy dynamics.

† Commentary No. 462

Meditation Dynamics 2

In (proper) group meditation, the meditation dynamics are basically similar to those of individual meditation, except that in (proper) group meditation there is a considerable enhancement in the intensity (potency) of the energy flow and there are added dimensions of circularity (energy sharing) (group rapport) and specialization. Of course, group meditation is effective to the extent of quality of consciousness and responsiveness (impersonality), but group meditation effectiveness also depends on the rapport and integration of the participants as a group. The group must be able to respond as a group, not merely as a collection of individuals.

As long as the participants share a common overall motive, harmony, quality, character, temperament, etc., the group can (potentially) function effectively even with considerable variation in individual abilities and responsiveness, provided there are properly trained (qualified) participants to effectively play specialized roles. As the various personalities (participants) are stilled and integrated and qualified individually, so must they be stilled and integrated and qualified as a (manifested) (outer) (exoteric) (meditation) group. This can be done consciously or unconsciously, by meditation group participants or from the soul level if the participants are sufficiently responsive. Usually the group integration is performed consciously by one or more trained integrators, who consciously adjust the auras of the participants to the required pitch and qualification (to the extent such auras are able to be adjusted) (the integrator is not normally permitted to use occult force, but rather adjusts the auras inductively). Once properly integrated as a group, the group must be effectively aligned with the soul group. The alignment is normally achieved (effected) through the role of the integrator.

Another specialized role within group meditation is that of evocation. One or more participants (who are properly trained, capable, and more effectively aligned at the soul level) will normally evoke the meditation energies from soul levels for the entire group (if all are able to contribute to the role, then so much the better). Once the energy is evoked (more properly intensified, since the energy flow should be continuous), then another role is played, that of energy circulation. Again, one or more properly qualified and trained participants will guide and focus the evoked (intensified) energy in one or more dimensions, usually (1) a periodic focusing through each individual participant, (2) an overall focusing through the group as a whole, and (3) a sustained circulation of the energy through the entire group assembly.

Another specialized role is that of stabilization, as the appropriate (trained) (qualified) participant(s) observe the overall meditation dynamics and make adjustments as needed to insure individual and group stability. These adjustments are made in the focus of the energy (refinement) and in the individual and group auras (consciousness). The final (major) specialized role is that of radiation, as the appropriate (assigned) participant(s) direct the radiation (release) of the accumulated (qualified) (intensified) energies out into the world

of human activity, creating and sustaining channels of qualified energy for particular purposes or general (spiritual) qualification.

The process of (intensification of) release or direction may come toward the end of the meditation period or it may begin earlier and simply culminate near the end of the meditation period, depending on the magnitude (energy volume), intensity, and qualification of the energy and the ability of the group to sustain its overall role.

† Commentary No. 465

Meditation Dynamics 3

The hidden side of (group) meditation dynamics is that which occurs on soul levels. A soul whose reflection (personality) is not spiritually mature (responsive) really has little to do with its reflection during the period of incarnation. But a soul whose reflection is relatively spiritually mature (as evidenced by its quality of consciousness and meditation patterns) becomes involved with its personality in the sense of sending forth (down) qualified energies for the mind and personality to utilize in its (spiritual) work. This occurs primarily during (proper) meditation, but to some extent continually or continuously once a proper meditation pattern and energy flow are established and sustained.

On soul levels, the meditation dynamics are entirely group-oriented, for the soul of one who is relatively spiritually mature (on or approaching the path and somewhat responsive to spiritual energies) is necessarily part of an esoteric group (a well-defined soul group) or at least part of a karmic group (a less well-defined soul group based upon overall character and quality as well as historical considerations (e.g., a group of souls created or individualized together due to the character and quality of that localized group within the fabric of the oversoul)). The soul group typically contains members who are in incarnation as well as those who are not. Such a soul group will naturally seek to work through its incarnated members to the extent to which it is so chartered. Members who are in incarnation but not responsive are pretty much ignored, being of little consequence to the soul group for the duration of their absorption in the mundane (personal) world.

But those group members in incarnation who are responsive (i.e., who meditate properly and effectively) can be utilized to channel spiritual energies for those who are otherwise unresponsive (the bulk of humanity in incarnation are not responsive to energies at the soul level, but are responsive to some extent to energies on more practical (etheric, astral, concrete mental) levels). Thus the object of group meditation is to transform those energies from soul levels and share the resultant energies on more practical levels, serving as a means of constructive (spiritual) (evolutionary) encouragement.

On soul levels then, the soul group members are involved in receiving, accumulating, transforming, and releasing energies of various (appropriate) (assigned) types and (whenever practicable) sending selected energies forth through the framework of the (outer) (lower) group meditation dynamics. Each soul group is chartered in some manner according to its character and quality (and ability) as well as the overall needs (of the lifewave or greater scheme of evolution). Some groups perform rather specialized (engineering) work; other groups perform generalized work (sharing energies of overall evolutionary encouragement). The meditation dynamics at the soul level may be relatively simple or relatively complex depending on the nature and charter of the particular group.

In the final analysis, each soul group plays a role within a greater scheme of evolution, contributing according to its talents and assignments. The entire fabric of the many soul groups is an integrated and coordinated dynamic web of energy manipulation, responsive to and coordinated by logoc qualifications. The flow of evolution embraces these soul groups primarily, as far as humanity and the planetary scheme are concerned, and only secondarily affects the qualification of lives and forms in the lower (outer) world of mundane and personal activity.

Meditation Dynamics 4

Where a sincere group of spiritual students does not have sufficiently trained and qualified members to play the various (dynamic) roles for group meditation, the roles may be played by inner-plane members (participants) (as always, to the extent that the outer group is qualified and responsive) (meaning to the extent that such a group is spiritually effective and therefore worthy of such energy investment).

Needless to say, groups that are not sanctioned at the soul level (i.e., which are not sufficiently refined to achieve alignment) cannot evoke these higher energies and their meditation dynamics are ineffective by comparison, although potentially constructive and therefore worthwhile. The important factor in this respect is motivation (quality). If a group is properly motivated (albeit not sanctioned at the soul level) then its work will (likely) be constructive; otherwise group meditation can be dangerous (e.g., powerful minds or passive (or strong) emotions can evoke mental and astral forces of coarse and unmanageable proportions). But where the group is spiritually responsive (i.e., mature), then the meditation dynamics are properly supervised and therefore reasonably safe.

The minimum essential requirements for a sanctioned group meditation effort (given sufficient maturity, consistency, quality, etc.) are three participants, at least one of which must be able to achieve alignment with the soul and/or soul group. Three participants are needed in order to achieve circulation (as evidenced in the relative (enhanced) potency of meditation triangles). At least one participant must be able to evoke the intended energies, circulate them through the group, and guide their effective and constructive release. To be effective (and sanctioned) none of the participants can be (permitted to be) passive relative to external forces. This means that any participant who is normally emotionally polarized must be able to integrate the personality (or be integrated inductively). Otherwise the group will be vulnerable to counterproductive (astral) forces and external thought-forms (and be unqualified for sanctioned occult (spiritual) work).

It is not necessary (albeit helpful) for every participant to be consciously aware of the meditation dynamics and/or fully (properly) integrated (mentally polarized) and aligned prior to meditation (or even aligned during meditation). The important factor in this respect is intelligent responsiveness (in contrast to naive passivity). The participant who is intelligently responsive can easily be inductively integrated and aligned with the group meditation effort, and therefore be a significant contributor, even where such a person does not sense the meditation dynamics. Participants who are consciously aware of the meditation dynamics (energy flow) can sense the specific involvement needed and respond accordingly. Those who are not consciously aware of the meditation dynamics should qualify their involvement, in more general terms, maintaining a positive point of focus for meditation (on concrete mental or abstract mental or intuitive levels, according to ability), and therefore being (actively albeit unconsciously) responsive to the group dynamics.

Group meditation dynamics are relatively simple in principle and practice. With sustained spiritual work (meditation), the meditation atmosphere becomes alive with the quality and purpose of spiritual endeavor (all the more reason why some suitable space should be devoted exclusively to meditation) and the regular participant in proper (individual and group) meditation becomes that much more effective.

† Commentary No. 1166

Meditation Dynamics 5

In the final analysis, the distinction between individual meditation and group meditation is merely academic. Proper individual meditation is in a group meditation context. The (proper) meditator is linked to the soul, and the soul is linked to every other soul within the soul group, and meditation becomes thereby a matter of participation in the group consciousness and learning to effectively express the energy (quality and character) of the soul group, both in meditation and beyond (in the daily life).

In this sense meditation is conscious participation in the group flow, both in terms of the inner group (at the soul level) and in terms of the (external)

environmental group (collective) consciousness. Meditation has effects on the immediate (and not so immediate) environs. And meditation is affected by whatever is within that environment that harmonizes or resonates with the character and quality of the meditation energy. Proper meditation involves the head and the heart. Proper meditation involves relationship with the inner group and the outer context. Proper meditation overcomes the barriers between individuals, between groups, between internals and externals, between the head and the heart, between the personality and the soul.

Meditation is not only the means through which the personality becomes attuned to and responsive to the soul, but it is also the means through which the human kingdom and the deva kingdom are related. The devas (angels) are not human and are not human-like. They are naturally and substantially averse to the human personality presence (personality-centeredness) (ego). But through meditation, through gentle contemplation (in the lower sense), the human being can begin to attract and work with various devas, necessarily subjectively. But wherever the ego is present, wherever there is willfulness, wherever there is loudness (personality-centeredness), there is withdrawal on the part of those (devas) who would otherwise be able to work with humankind. The relationship between the two kingdoms is significant, as both lifewaves serve the same purposes, but through different means and different roles and different character (consciousness). Only in the quiet mind can a person (human being) work effectively with the devas. Of course one cannot work with the devas if one wants to, for the act or condition of wanting is noisy. And one cannot work with the devas if one is chosen (for being chosen is a delusion).

At the soul level, there is considerable collaboration between the two kingdoms (three kingdoms if one includes the superhuman), by virtue of the lack of personality (ego) presence. Human soul groups provide considerable energy for qualified expression through incarnated lives, and deva groups provide considerable energy for healing and balance. The human energy in (proper) meditation is gentle (subtle) and progressive. The deva energy in (proper) meditation is very gentle (very subtle) and relational (a matter of balance). The only source of inertia is the material presence (the human body, the human personality, the human ego).

There are so many aspects and dimensions to meditation (dynamics). The spiritual student should explore these, through actual meditation, so that eventually the student will be able to intelligently evoke and embrace the needed energies. As this occurs, the student becomes an extension (representative) of the group energy (character) (quality) in the world. While the disciple may be otherworldly, he or she is nonetheless connected to humanity, but at inner levels, without recourse to conformity (absorption) at outer levels.



Section 2.74



Meditation Forms

- Most approaches to meditation involve some form or another. Meditation forms are the guidelines or structure that facilitate personal or group meditation. Although the student must be careful not to become absorbed in the meditation form per se, meditation forms are quite useful and potent means of achieving the intended meditation pattern and subsequent results.

Daily Thematic Meditation

Introduction

Virtually every religious and spiritual tradition involves some form of daily prayer or meditation. Conscientious adherence to a spiritually meaningful traditional practice can be quite helpful in qualifying the daily activities in a spiritually meaningful way, e.g., by discouraging absorption in mundane and personal affairs and by encouraging the expression of spiritual quality in the daily life. The objective is to qualify the personality nature in the direction of spirituality (egolessness) and to evoke the higher energies of the soul.

One form of daily thematic prayer or meditation involves utilization of some particular prayer or mantra every day at more-or-less the same time and under the same circumstances (or otherwise as needed). Prayers such as the Lord's Prayer, the Great Invocation, etc., are particularly potent. Another form of daily thematic meditation involves utilization of a different but meaningful prayer or mantra each day of the week. Correlations and meaningful associations make the effort more potent than would otherwise be the case.

The following seven mantras are adapted from Alice A. Bailey's "Discipleship in the New Age" and may be utilized as one's principal daily thematic meditation or in conjunction with or in addition to other meaningful practices. While a longer, proper meditation form is more potent, the daily use of these mantras alone is of some value, even in the short-form. The Upper Triad Group encourages daily spiritual practice in the form of daily personal meditation, daily thematic meditation, occasional use of the short-form of the daily thematic meditation throughout each day, and an evening retrospective.

Wherever practicable the daily personal meditation and/or the daily thematic meditation should be performed early in the day in order to qualify the entire day. If one does not essentially begin the day with such qualification, it is relatively much more difficult to obtain the proper attention and focus of the personality (mind) which naturally tends to be absorbed in the daily mundane and personal activities. Beginning and ending each day on a proper "note" is

quite important to anyone who is committed to the spiritual path or intelligently and conscientiously approaching such commitment.

This particular daily thematic meditation form evokes correlation of the seven ray energies, progressively through the week. The assignment of days is somewhat arbitrary, but the sequence is not. In each case the mantra should be invoked and one should dwell for a while on the daily theme.

1. First Ray. Sunday

Theme: Humility + Considerateness + Life + Purpose

The Power of the Soul pours like a steady current through my life.
I sense it in my attitude to life, and in the light it brings
as it sweeps through all the aspects of my nature.
That power strengthens my will to serve.

2. Second Ray. Monday

Theme: Compassion + Impersonality + Love

The Love of the Soul wells up within my heart.
And understanding, love, and self-forgetfulness arise.
I carry love to all I meet.
I meet love with love and remember not myself.

3. Third Ray. Tuesday

Theme: Goodwill + Irradiation + Light + Service

The Light of the Soul streams forth like a beacon upon the way.
And in that light I see the light in others.
I travel not alone.

4. Fourth Ray. Wednesday

Theme: Harmony + Balance + Healing Energy + Stability

The Joy of the Soul irradiates my life,
and lightens all the burdens which those I meet may carry.
The Joy of the Lord is my strength,
and I convey strength in joy for others.

5. Fifth Ray. Thursday

Theme: Honesty + Selflessness + Refinement

The Purity of the Soul acts like a cleansing flood
and bathes my lower self in the "waters of purification."
The body of desire is rendered pure and clean and strong.
I am a force of encouragement to all whom I meet.

6. Sixth Ray. Friday

Theme: Aspiration + Moderation + Impersonality + Temperance

The Presence of the Soul abides with me.

I walk with God by night and day.

I stand with God upon the ways of humanity.

The shadow of His Presence which is the Presence of my soul,
reveals the God on every hand, in every person.

I see divinity on every hand in every form.

7. Seventh Ray. Saturday

Theme: Service + Sharing Energy

The Will of the Soul is my will.

I know no other.

That will is love and peace and power and strength to live.

It bears me on.

Short-Form

The short-form of this particular daily thematic meditation evokes the appropriate “energy” and is particularly effective if the long-form has been practiced earlier in the day. The short-form then serves as a reminder and sustainer of qualification. In each case the correlative ray energy and the role of the soul (higher self) (upper triad of atma-buddhi-manas) is evoked to the extent that one is responsive.

Sunday	the Power of the Soul
Monday	the Love of the Soul
Tuesday	the Light of the Soul
Wednesday	the Joy of the Soul
Thursday	the Purity of the Soul
Friday	the Presence of the Soul
Saturday	the Will of the Soul



Structure and Meditation

Much of the emphasis in spiritual meditation has been placed upon structured meditation where there is a form, format, or pattern of meditation. But equally important is unstructured meditation, where form and structure are replaced (overshadowed) by simplicity (purity) and quality. As the spiritual meditation life evolves, it may pass through various stages of different emphasis. Some of those stages will normally be structured; others will normally be unstructured. The degree of structure depends upon the purpose and the appropriate means of accomplishment or expression. The experienced disciple may choose between the various types of meditation as the situation warrants.

The main advantage of structured meditation is the pattern or organization which provides a form or point of focus. This advantage is quite applicable to the training and discipline of the mind, as well as to the guidance and direction (projection) of focused and constructive thought-forms. It is also helpful in bringing forth a coherent rhythm of meditation for group formation, but even the developing group meditation should provide for some unstructured meditation. The simple form of structured meditation is concentration. More comprehensive forms of meditation provide a sequence or pattern to be followed, in order to keep the attention and focus of the mind and in order to properly release the various energies involved in spiritual meditation.

The expansion of consciousness (through meditation) requires organization (structure) in order to support it. Beginning forms of meditation are often designed to provide a foundation or framework for expansion, whether consciously realized or not. Once that foundation has been established, much of structure becomes unconscious rather than conscious. If the structure or pattern of support is deliberate and intelligent, then subconscious programming can expand naturally and easily without much attention. If however, there are habits or patterns of subconscious activity already present (by default), then those patterns must be clarified, purged, or purified as necessary for further progress. In higher forms of meditation structure is usually so fine (esoteric) and formless that meditation becomes unstructured (in the higher sense).

Unstructured meditation provides freedom from the limitations of overt structure, freedom to respond intuitively (with wisdom) to both external and internal impressions, and freedom to achieve true contemplation and realization. But the higher form of unstructured meditation cannot really be achieved or sustained constructively without the lessons of structured meditation having been learned. The thoughts of the beginning student are usually rather undisciplined and scattered; an unstructured meditation at that point would be fairly incoherent. The mystical experience and contemplation can be achieved by the pure heart, but without the co-requisite mental training it would be virtually impossible to manifest or express the higher energies.

Meditation in the heart or in the soul is normally unstructured, without form, while the expression of soul energies through the mechanism of the personality may be either structured (conscious and focused) or unstructured (unconscious or super-conscious) (wherever there is consistent alignment). The real joy of meditation involves the quality of the soul in a truly aligned and unstructured meditation. The disciple is one who recognizes the value and application of both types of meditation; the disciple is neither absorbed in the intensity of the soul, nor absorbed (distracted) by the pace of objective (mundane) life. The true disciple lives from the higher world, serving as a bridge of life, love, and light to all who are caught in the darkness below.

† Commentary No. 1167

Meditation Forms

Meditation forms are the structures or patterns through which a person may approach meditation. In a sense, all meditation forms are artificial, but some are more natural than others, and are therefore relatively more effective.

Meditation forms can be nonetheless potentially very effective in facilitating the meditative process. Eventually, meditation becomes so natural that it ceases to be an occasional or even continual practice but actually becomes a continuous practice. Life becomes a meditation.

Meditation forms are the means for beginning and sustaining the process. They are guidelines for meditation that may be adapted by the student or group according to need and temperament (and experience and insight). Without

meditation forms, without real meditation experience, the student is poorly equipped to begin or to sustain the process. There is considerable inertia. Even with an effective meditation form, the student should be wary of falling asleep (in the sense of becoming mechanical, going through the movements of a meditation form without really being conscious of what is being done). Many students have been “meditating” for many, many years, without really meditating, because they have become attached to the form and are simply going through the motions rather than meditating. Thus while a meditation form may be necessary for a while, even a long while, one should endeavor to place the emphasis on meditation rather than the form.

Mantras can be very potent ingredients to (preliminary) meditation, but even mantras can be embraced in mechanicalness. If one is simply sounding the mantra, without participating in the energy, without being aware of the flow, then one is asleep. Meditation forms often employ various magical techniques, like mantras and formulae, to bring about certain conditions or effects in consciousness that are needed for proper meditation. But without actually participating, consciously and deliberately (yet subjectively, non-willfully), the student cannot embrace the evoked energy or be properly responsive. Thus, in embracing any meditation form, the student must endeavor to remain awake, and without being attached.

To be effective, meditation forms must be embraced intelligently. If a student is head-centered, and employs a head-centered meditation form, then the student is not likely to achieve any balance (likewise if a student is heart-centered, and employs a heart-centered meditation form). A person who is not integrated should embrace a meditation form that emphasizes personality integration. A person who is not aligned should embrace a meditation form that emphasizes alignment. A person who is not balanced should embrace a meditation form that emphasizes balance. The ray nature of the personality ray (if the person is integrated) should be taken into consideration as well as the ray nature of the soul (if perceived). Thus the various strengths and weaknesses of the student can be accommodated more effectively. And the student should appreciate that the (proper) forms include recapitulation of the whole meditation process (one cannot effectively ignore the various stages).

Many effective meditation forms begin with a head-centered prelude, employing concentration and withdrawal (detachment) (letting go), as a means of preparing (quieting) the body and the personality (mind) for meditation. Then follows a heart-centered meditation period to evoke the quality of the soul. Then follows a meditation period in which the head and heart are balanced. And finally there is a period or process of releasing (sharing) the accumulated (attracted) (evoked) energies.

† Commentary No. 1373

Synergy in Meditation

Synergy refers to combined or coordinated actions or operation. It may be complementary in the sense that the two or more elements (participants) are contributing in different, complementary ways, or supplementary in the sense that the two or more elements (participants) are contributing in the same or similar ways, but synergy is more generally both complementary and supplementary.

Synergy in meditation refers to the substantially greater-than-the-sum-of-the-parts import of meaningful structure. If one meditates periodically in the same place there is additional import due to qualification of that place by the energies evoked through meditation and additional import (momentum) due to the reinforcement of successive meditation periods. If one meaningfully utilizes proper mantras, there is additional import. If one meaningfully utilizes a meditation form, likewise. The key is for the form (pattern) (structure) to be embraced consciously and not incidentally. Periodic half-hearted meditation in the same place is of little consequence due to the half-heartedness. If one is merely repetitive but not actually consciously engaged in the process, there is no real synergy.

There is also a great (potential) synergy in group meditation, either in the sense of an individual meditator linking up in some group context, or in the sense of people actually meditating together in the same place at the same time. Group meditation is potentially quite potent due to the diversity of complementary contributions. It does not really matter if the participants are aware of their specific contributions (indeed it is actually more effective if they are not aware

in that sense); what matters is that each person contributes something and each person is generally contributing in different ways. It is the meditation form or structure that facilitates the synergism of collective efforts. Thus the keys to success are the "heartedness" or active sincerity (conscious engagement) of the participants and the efficacy of the meditation form being embraced.

A group of people praying or meditating or working together, coherently, is much more effective than that group of people praying or meditating or working independently. Even two people working together meditatively and coherently is substantially more effective than two people working independently, even if there is commonality in method or purpose. And three or more people even more so. But with (very) large numbers of people it is almost impossible to achieve coherence, especially if they are operating at the ego or personality level (as most people do). The reason is that people tend to function (collectively) at the lowest common denominator rather than the highest level that most are capable of functioning. In a relatively small group, a dozen or so people, these limitations can be overcome as the various auras are balanced, but with larger groups that is not practicable and so larger groups tend (necessarily) to function at relatively lower levels.

The real value of a meditation form is to increase synergy by compensating for individual distractions and limitations and thereby facilitate coherence. The process or procedure (of each form) is (properly) designed to bring each participant to the same place, gently and clearly. Each stage has significance and import, especially collectively, even if a stage may not seem to be so for everyone (in fact it is (properly) so for everyone). And each stage in an individual form (properly) leads to (largely unconscious) needed adjustments which improve the coherence (synergy) of meditation.

Section 2.741



Meditation Outlines

- Meditation outlines are particular meditation forms, designed to be used by qualified students, either at the individual level or at the group level. Daily (individual) meditation complements periodic group meditation.

Daily Meditation

The following daily meditation outline has been developed for individual use, and may be condensed, abbreviated, expanded, or otherwise adapted to meet the need, purpose, and temperament of the individual. A meditation exercise alone can do nothing for spiritual consciousness; it is only as meditation is approached with right motive and purpose, and as the meditation experience is applied to the daily responsibilities of the spiritual student, that it shall have a bearing on consciousness. Spiritual consciousness, on the other hand, cannot be achieved without some appropriate (meaningful) form of meditation.

In order for the meditation period to be effective, some preparation is required. A pattern of meditation (consistency in time and place) should be established so that daily meditation becomes a reasonable habit. The will or predetermination to meditate seriously each day is quite essential to successful meditation. Each daily meditation should be anticipated mentally, especially where the meditation comes later in the day or in the evening. An early morning meditation has the advantage of clarity of atmosphere and a lack of distortion due to entanglement in the daily, mundane life. A late evening meditation is the best time for a retrospective exercise. Other popular times are sunrise, noon, and sunset; but almost any convenient time that offers consistency in the daily meditation pattern will do. Eating within the hour prior to the meditation period is discouraged. Occasional moderate fasting is sometimes helpful. No meditation should be held under the influence of alcohol or other drugs (except in the case of properly prescribed drugs (for reasons of health)). Wherever possible, the meditation surroundings should be quiet and peaceful.



- Stage 1

Preparation
Prelude
Quiet Time

A formal meditation period that is preceded by a quiet time of (temporary) withdrawal (relaxation) (disentanglement) from the mundane life will be more effective. Wherever possible, a prelude (predetermination) of twenty minutes or more should be achieved. During the quiet time of minimal activity, the student might listen to soft (unemotional) classical music and/or read something of philosophical or spiritual value. Or the student might simply relax quietly while turning the mind from the lower self (and its values) to the higher. This should be a time of informal alignment and may also be a time of informal reflection or retrospection. The candle should be lit at the beginning of the quiet time.

The prelude is the time in which the meditation atmosphere is created or activated. During the prelude (quiet time) the student can learn to ignore distractions and to eliminate curiosity, and assure that there will be no interruptions. Toward the end of quiet time, the meditation posture should be attained (back aligned vertically and the body in a position to afford ease of no movement). The body should remain still, without movement, throughout meditation.



- Stage 2

Opening
The Sacred Word
Invocation

The formal meditation period begins with the taking of a few deep breaths, though during the meditation proper, breathing should be (far) below the threshold of consciousness. The Sacred word (OM) should be sounded once or three times, using the palate as a sounding board, breathing forth the OM. The first half of the OM (the 'O') is sounded with the mouth open (rounded); the second half (the 'M') follows a transition from the 'O' as the mouth is

gradually closed. The verbal OM has a potent and a positive effect on the atmosphere as well as the waking-consciousness and aura (especially where it follows a quiet time).

As appropriate, the mental OM may be substituted for the verbal OM, though the effects are not quite the same. The mental OM is useful as a transition between meditation stages where the verbal OM would be distracting. There should not be any haste in meditation; there should be a gentle pause (interlude) between each step or stage of the meditation activity. After the sounding of the sacred word, and after a short pause, an invocation should be sounded as an overall qualification for meditation. The 'Great Invocation' and the 'Mantra of Unification' are well-suited to this purpose, in beginning or ending a meditation period. Each mantra should be sounded naturally (slowly) out-breathing the words), with a pause between each line or stanza. The student should participate in each verse.



- Stage 3

Purification
Integration
Alignment

At this stage of the meditation, it is quite helpful to perform purification and integration exercises. Each aspect of the personality (the physical body (and its etheric double), the emotions (the astral body), and the mind (the mental body), in turn) should be stilled and purified (visualized as enveloped in pure white light). A breath of light may be seen passing through the bodies, sweeping away the coarse, impure atoms and replacing them with atoms of finer vibration. When this is accomplished, the lower aspects should be visualized (or affirmed) as being integrated (simplified) into one coherent and unified instrument. A powerful mantra (for the serious student and experienced meditator) for integration (leading to alignment) is "Be Still and Know That I am God."

In each of the various mantras, the words 'I' and 'I Am' refer to the greater, impersonal self rather than to the personality or ego. Another valuable mantra at this point is the 'Invocation for Alignment.' The alignment (or the effort

toward alignment) of the integrated lower self with the overshadowing soul is a process of identification and unification, resulting in the centering of the waking-consciousness in the higher self and a flow of energy linking the soul and its lower self. The vertical alignment (between personality and soul) exercise (visualization) should be followed by a horizontal alignment (between the soul and humanity and the greater life) exercise or affirmation. The key to either alignment is identification and participation. Horizontal alignment might include the visualization of the planetary network and the (subjective) linking up of the various peoples and groups.



- Stage 4

Thanksgiving
Dedication
Obligation

Building upon the foundation established in earlier stages, the student should make a commitment (or reinforcement of a commitment) and rededication to the spiritual path (and to meditation) (and to the higher self), beginning with a mental act of thanksgiving. At this point there are two mantras of special value: the 'Mantra of the New Group of World Servers' and the 'Disciple's Obligation.' Both are heart-centered and either can lead the student into the heart meditation stage. 'Oh Hidden Life' is another appropriate mantra at this stage. The act of dedication and obligation (responsibility) is a qualification (predisposition) for heart-centered meditation and a special qualification for the disciple: the offering of the unit (individual or group) for service.



- Stage 5

Heart Meditation
Heart Quality
Love Projection

The keynote of the heart meditation is love (wisdom). The student might ponder upon the various heart qualities (virtues) (one at a time) or upon a heart-centered seed thought or mantra. The heart meditation is built upon the

foundation of love and goodwill (identification with God and humanity), being aspirational and devotional, with stilled (purified and controlled) emotion. The heart meditation is also the place to mentally acknowledge any personal problems (with a brief analysis); but such should be completely released (and forgotten) after the acknowledgement if any real understanding or adjustment is to come (later). Another aspect of the heart-centered meditation is the invocation and liberation of healing energies.

As the heart meditation is qualified (by love), so can that energy and quality be projected radially outward for the good of humanity. The projection of love (healing) energies should include the encouragement of mental and emotional health as well as the physical (since most physical problems have mental or emotional causes). Emphasis should be placed on impersonal (general) healing energy (for all) rather than for specific persons. Similarly, emphasis should be placed on God and humanity rather than the individual. The impersonal quality of the heart becomes increasingly important as the student progresses. 'Oh Powers of Love' is another heart mantra that can be used to open, lead into, or close (release or uplift) the heart meditation.



- Stage 6

Head Meditation
Contemplation
Light Projection

The head meditation should be an extension of the heart meditation, as the love energies are blended with the head and intensified with light. Successful (spiritual) head meditation depends on the spiritual qualification attained in the heart. Without the safeguard of spiritual (heart-centered) motive and purpose, head-centered meditation should not be attempted. The head meditation might begin with a mantra such as the 'Affirmation of the Disciple' which is especially meaningful after a heart meditation. Three types of activity can be achieved in the head meditation. The first is concentration (the focusing of the mind upon a particular mental object); the second is meditation with a seed thought; and the third is contemplation (seedless meditation).

Concentration exercises and encourages the purification and discipline of the lower (concrete) mind and may include the focusing upon a single idea or the logical analysis of some object or idea (or self-analysis). As the mind is controlled and purified it becomes the instrument of clarity through which the soul can transmit understanding to the waking-consciousness. Meditation with seed is a gentle (but disciplined) pondering upon a subject or idea. If the object of meditation is impersonal and sufficiently abstract, the soul can more fully participate, as the abstract mind (the lowest aspect of the soul) works in alignment with the concrete mind (the highest aspect of the personality). This eventually leads to meditation without seed, which is true contemplation. This involves the stilling of the mind such that no thought-form (of the concrete or lower mind) can enter the waking-consciousness. This should not be a passive experience; it should be an active and disciplined exercise of self-control.

The key to this aspect of meditation is detachment from thought-forms. While the mind is resting in the presence of the soul, whatever thought-forms that enter should be allowed to come and go, without attachment. With practice, the thought-forms will naturally cease to enter the mind, and the direct realization of (participation in) the higher self can be attained. The mind then simply bathes in the light of the soul. In formless (seedless) meditation, the energy of the Self (beingness) is quietly experienced. The contemplative awareness (mystical experience) (soul-consciousness) can be partially evaluated (interpreted) in the lower mind, after the meditation proper. To think (form) at this stage (contemplation) is to drop out of the abstract mind (of the soul) and into the concrete mind.

The student may pass between the abstract and concrete minds many times before contemplation (consistency) is achieved. Without a disciplined mind, contemplation is virtually impossible. Another (complementary) technique leading from concentration through meditation to contemplation is the serious study of (appropriate abstract) symbols in the head-centered meditation period.

The study of symbols further develops the cooperation between the mind and the soul, and leads to a deeper (greater) understanding of the esoteric philosophy, especially those aspects which cannot really be grasped through thought-forms or expressed properly in words. The highest of teachings are transmitted through abstractions. As the student withdraws from the head

meditation, the (love and light) energy should be intensified and released (projected) for humanity.



- Stage 7

Triangle Meditation
Retrospection
Reflection

The triangle meditation may be performed independently of the daily (personal) meditation. But if the triangle is to be performed in conjunction with the daily individual meditation, then it should come after the head meditation, and the light and love (of the head and heart meditations) can be projected through the triangle exercise. In this way, the quality of the entire meditation exercise can be projected more usefully. If a retrospection exercise is to be included, it should follow both the head meditation and the triangle (if any), and after the release of the accumulated energies.

Retrospection is a more personal exercise, in which each of the events of the daily life are reviewed, in reverse order, and evaluated in order to strengthen right activity and to discourage (and compensate for) unfortunate inappropriate actions. Each thought, feeling, action, and motive should be carefully considered. Retrospection can be performed independently of the daily meditation, and is best performed just before going to sleep in the evening.

After the formal head meditation (and release) is also the best time for reflective thinking, for the atmosphere created by the meditation effort definitely encourages the continued alignment of soul and personality, which enhances the quality and clarity of thinking.



- Stage 8

Withdrawal
Salutation
Closing

The final stage of the formal meditation period is the withdrawal and closing. The withdrawal should be gradual and gentle (a few slow, deep breaths) and followed by some form of salutation or acknowledgement (reverence) (appreciation). The salutation might include the recognition of transcendence and immanence of God (e.g., the 'Flame of My Being'), a salute (with thanks) to the Christ and the spiritual hierarchy, the God within (the soul), and the light workers of the world. The 'Great Invocation' or the 'Mantra of Unification' might be used for the closing mantra, as the energy is finally released and distributed. The closing OM is the final breathing forth of light and love.



- Stage 9

The Presence
Postlude
Quiet Time

Following the meditation period, the student might have another quiet time, bathing in the presence (or atmosphere) created by the meditation (and the soul). The real purpose of the quiet time (postlude) is to assist in the extension of the meditative disposition to every aspect of the daily life. If the student rushes out of meditation he is likely to be almost immediately absorbed into the mundane life. But if the withdrawal is gradual, much more of the meditation energy will remain in the aura and consciousness. In this way, the energy is continually transmitted (released) (shared) wherever the student may be in the objective (lower) activities. Meditation then becomes a process of renewal and rededication (in soul-contact).

Daily Meditation Summary

1	Preparation	Prelude	Quiet Time
2	Opening	The Sacred Word	Invocation
3	Purification	Integration	Alignment
4	Thanksgiving	Dedication	Obligation
5	Heart Meditation	Heart Quality	Love Projection
6	Head Meditation	Contemplation	Light Projection
7	Triangle Meditation	Retrospection	Reflection
8	Withdrawal	Salutation	Closing
9	The Presence	Postlude	Quiet Time



Group Meditation

The daily (individual) (personal) meditation outline has been successfully adapted to group meditation work. The outline for group meditation is essentially the same as that for individual meditation, except that no triangle or retrospection exercise is included, and no individualized or personal activity is performed. Most of the comments included in the preceding discussion are also valid for group meditation, except as noted in the following discussion. The following comments on each stage concern the application of the daily meditation outline to (weekly) group meditation meetings. Two essential differences are timing and participation. In the individual meditation, the duration and timing of the stages can be varied to suit the individual as the meditation proceeds.

In group meditation, consideration must be given to the experience of each participant (some may not be able to meditate effectively for a long period of time) and the timing of the various stages and mantras (so that each person is functioning at the same stage). Emphasis in the group should be on the relatively impersonal service of the group (through meditation) rather than the individual. The various mantras may be sounded (for the group) by the various participants. As the group becomes experienced at working as a coherent whole rather than as the simple sum of the participants, the natural quality of the group meditation effort will be enhanced, and the contribution of the group unit will be considerably greater than that of the individuals present.



- Stage 1

Preparation
Prelude
Quiet Time

A specific regular, recurring time and meeting place should be agreed upon by the group, in advance. Each participant should be familiar with the meditation outline (what each stage is and where each mantra comes) and the various rules

or procedures. The meeting place should be unlocked (or otherwise opened up and prepared) at the beginning of quiet time (and the candle lit) so that the participants can enter gently and take their places without discussion. Mantra assignments should be made in advance, or mantra cards prepared and displayed so that participants can (voluntarily) pick up a card (and mantra assignment) upon entering.



- Stage 2

Opening
The Sacred Word
Invocation

The formal meditation period should begin at an agreed upon time, or when the last arrival has been in place for at least ten minutes. The moderator should ring a bell (or chime) softly to indicate the beginning of the formal meditation. After a pause, the moderator should begin the group OM and everyone should join in. Considerable practice by the group may be required in order to achieve a successful (coherent) group OM. Then the appropriate person should sound the opening mantra (the 'Great Invocation'?) (the group may choose to have one or more of its mantras sounded by the entire group (led by the moderator), but often it is easier and better (more coherent) where one person sounds the mantra verbally and everyone joins in mentally). Also, in some mantras, the singular pronouns might be replaced by plural pronouns, as 'I' (we), 'me' (us), and 'my' (our). If need be, the invocation for Stage 2 can be combined with Stages 3 and 4, for simplicity (and where the participants have made the necessary adjustments during the prelude).



- Stage 3

Integration
Alignment

A short interval of time should be allowed for each participant to quickly (simply) (without haste) perform the integration and alignment exercises (with emphasis on the integration and alignment of the group). Then an appropriate mantra may be sounded (such as the 'Invocation for Alignment').



- Stage 4

Dedication
Obligation

After a short interlude, the group unit should be properly dedicated to the service work at hand (group meditation for the invocation and distribution of spiritual energies (love and light)) (via the 'Mantra for the New Group of World Servers'). This leads into the heart meditation.



- Stage 5

Heart Meditation
Heart Quality

The heart meditation should be a period of ten to twenty minutes, depending on the temperament and experience (and coherence) of the group. A seed thought for heart meditation may be agreed upon in advance and sounded three times at the beginning of the heart meditation stage. If no seed thought for the group is to be used, then participants are free to use their own or simply dwell in the heart for the entire heart period. No personal problems or aspects should be considered during the group meditation effort. Some projection of the love (heart) energy (quality) is inevitable during the heart meditation, but the emphasis on release and distribution (projection) should come at the closing of the formal meditation. The moderator should gently ring the bell to indicate the end of the heart period and prompt the entry into the head meditation.



- Stage 6

Head Meditation
Head Quality

After a short interlude, a mantra of qualification should be sounded to begin the head meditation. The mantra may be followed by a sounding of a head-centered seed thought if one is to be used. The words 'I' and 'I Am' refer in group formation to the highest aspect of the group unit, the participation of each soul

in the work of the group. There is not usually enough time in group meditation for true contemplation (and some would find it difficult to withdraw at a fixed time). The head meditation stage (which is more properly a blend of heart and head energy) should last ten to twenty minutes also; but if there are any true constraints, then the emphasis should be placed on the heart meditation rather than the head meditation. The moderator should again ring the bell gently to indicate the end of the head meditation.

- Stage 7



Planetary Network
Energy Projection

No triangle meditation, retrospection exercise, or interlude for reflection is included in the group outline. But a visualization of the planetary network of light and love, and the projection of the group energies into that network, may be performed prior to and during the closing. The spherical planet might be visualized as being surrounded by light and love energy, and the triangular matrix of lines of force (light and love) might be visualized as covering the entire planet, as the accumulated energies of the meditation are released.

- Stage 8



Withdrawal
Release
Closing

As the closing mantra (the 'Great Invocation' or 'Mantra of Unification') is sounded, each participant should visualize the release of the meditation energies into the planetary network. The final (closing) OM is the final release and breathing forth of the group energy.



- Stage 9

The Presence
Postlude
Gentle Discussion

Following the formal meditation period might be another interlude (postlude) of quiet time (bathing in the presence) followed by a final ringing of the bell and a final withdrawal. Then might come an informal (and philosophical rather than mundane) discussion period. The emphasis during the post-meditation time should be on extending the meditative atmosphere to the daily lives. In this way, the various participants in the group meditation can function as extensions of the group meditation effort (and resulting energies).

- Outline Simplification

Students are encouraged to simplify their meditations by focusing and adapting the meditation forms to suit their particular, current needs and purposes. The following simplification reduces the general meditation outline to four distinct stages (each qualified by a single mantra) and two periods of meditation.

	(1)	Prelude
Stage I	(2) (3)	Invocation and Alignment
Stage II	(4) (5)	Dedication and Heart Meditation
Stage III	(6)	Head Meditation
Stage IV	(7) (8)	Energy Projection and Release
	(9)	Postlude

- Recommended Reading

There are a number of excellent books of seed thoughts (such as Gifts of the Lotus compiled by Virginia Hanson, and Thoughts for Aspirants by N. Sri Ram) and short readings (such as the D.K. compilations Ponder on This, Serving Humanity, and The Soul) which can be used during meditation.

For further information on meditation itself, the student might try From Intellect to Intuition and The Light of the Soul by Alice A. Bailey, The Silent

Path by Michael J. Eastcott, Approaches to Meditation edited by Virginia Hanson, Concentration by Ernest Wood, and Meditation by Adelaide Gardner.

Three little books that bear close (thorough) study meditatively are At the Feet of the Master, Light on the Path, and The Voice of the Silence. There are many other books of philosophical and spiritual value, for which the student should find deeper understanding when read and studied meditatively, such as the Alice A. Bailey books, the Agni Yoga series, the Tao Te Ching, The Bhagavad Gita, The Yoga Sutras of Patanjali, The Enneads of Plotinus, and The Secret Doctrine of Blavatsky.



Section 2.75



Mantras

- Mantras are the words of power that facilitate meditation and evoke the needed energies and forces for application (spiritual practice and spiritual work). As the soul or higher self is contacted, the student realizes the voice (sound) of that higher self and becomes that mantra.

I Am That I Am 1

One of the most famous and more potent of esoteric formulae is an ancient biblical mantra for self-identification. In the Old Testament (Exodus 3:14) are found the words "I am That I am." This formula is actually a triple (progressive) mantra; each of the three aspects (relating to the personality, soul, and monad, respectively) can be used (depending on consciousness) to achieve integration, identification, or alignment on some level.

The first (basic) mantra ("I am") can be sounded in consciousness (with a suitable focus and realization and projection) to fully integrate and unify the prepared (purified and disciplined) personality. The object is to project the singular and coherent focus of the waking-consciousness upon the personality. Until the personality is properly integrated, the energy and forces of the personality are scattered throughout many (separated) centers of consciousness. Properly projected, the "I am" dominates the many centers, brings them into cooperative alignment with each other, and integrates the entire personality, by stages, until there is but a single unified and responsive mechanism.

The integrated personality is thus a disciplined and easily controllable instrument for the soul to utilize more effectively. For many spiritual students the projection of the "I am" may require many years of sustained and complemented effort in order to achieve the necessary degree (quality) (completeness) of integration. For others it may be a simple matter of using the "I am" as a form of recapitulation. In either case, the successive mantras have little significance until the personality is properly integrated (and sustained in the integrated state automatically without directed consciousness).

The first mantra actually identifies the waking-consciousness with the personality from the standpoint or perspective (source of energy) of the soul; thus it leads the waking-consciousness from integration through alignment with the soul, to the soul itself. It is the second mantra ("I am That") which secures that alignment of soul and personality as the personality is dedicated (through the projection of the mantra as it is sounded in consciousness) to its overshadowing and indwelling source of guidance and meaning. But in order to

be effective, the mantra must be projected properly (with understanding), and that cannot be without the inner guidance of the light of the soul itself. These first two mantras are relatively safe, but are recommended (in sequence) only for the spiritual student who is approaching the alignment of the soul and personality, based upon serious spiritual dedication and preparation. The “I am That” cannot be achieved without considerable spiritual progress (the cultivation of a spiritual personality). Even the most powerful of mantras contains no shortcut to progress.

The third mantra (“I am That I am”) refers to the ultimate union (alignment) of the soul and its monad. The third mantra is not recommended for indiscriminate use (by the conscious mind), even for the serious spiritual student. The monad must sound forth the call, before the soul can adequately respond; thus the sounding of the (full) triple mantra is only really meaningful on soul levels (not on any level of the personality). Each stage of the triple mantra also carries with it considerable group significance. With group identification or in group alignment, the mantra can be sounded in consciousness, for humanity. With the power of projection, the mantra in its several stages can be applied in various ways, both in the individual sense (seeking group identification through the soul) and in the group sense (seeking humanitarian progress).

† Commentary No. 203

Namaskara

“Namaskara” is a Hindustani word that can be used as a greeting or salutation of considerable spiritual significance. “Namaskara” is actually a salutation and recognition of the divinity within the human form; it can be used as a form of communication (invocation) (evocation) between the mind and the soul, or it can be used between two or more individuals. It can be used silently (mentally or in meditation) or it can be spoken (or written) with mantric (energy) value. As a word of power, the greeting carries with it an inherent energy of invocation, to draw the higher self more fully into the waking-consciousness. Used with an intelligent and conscious recognition of its significance, the word carries with it a considerable potency for good.

Used internally (vertically) (between mind and soul), the word "Namaskara" parallels the English expression (mantra) "I am That I am" in the evocation of higher consciousness. The lower self (the mind) (personality) is so easily distracted by the outer (mundane) world and personality experience (absorption) that the spiritual student may frequently need to align himself with the spiritual self (the divinity within). Through such conscious alignment (or through the attempt or effort toward alignment) the inner energies become more easily manifested and the student is better able to maintain a spiritual poise (perspective) (temperament) (disposition) throughout the waking activities. Such alignment is also an essential part of serious meditation effort. Thus, this word of power (or an equivalent formula) can be used internally to bring about a stronger, more meaningful relationship between the personality and its higher self. In recognition of the God-self within comes eventual manifestation of that God-self through the obedient and willing (purified) personality.

Used externally (horizontally) (between individuals) the word "Namaskara" is a salutation of one soul to another, a conscious recognition of mutual divinity, regardless of the appearance of personality. When used between spiritual students, the word "Namaskara" is a word of spiritual strength and encouragement (rapport), an affirmation of recognition of the greater (one) life that binds all lives together. When used by a spiritual student for others, the word tends to draw out the best of qualities (potentialities) in the others and serves as a considerable force of encouragement. When used by a spiritual student for others (humanity) (those who may or may not be on the path), the word can be a potent force for right human relations and goodwill; for in the recognition of divinity within another (or humanity) is that divinity encouraged to unfold.

Not only is it a matter of recognition, but a process of identification (of one life with another aspect of the same life). Regardless of the evident (apparent) personality, there exists a God-self within all human beings (and other beings). By focusing the attention on the divine nature inherent within all, the student should find it far easier to overlook the limitations and shortcomings of others (which should not be dwelled upon) and much easier to develop the needed rapport with all of humanity (and with all of life).

In each sense, the recognition of divinity strengthens the spiritual impulse in manifestation (throughout humanity). The divine self is the personal aspect of God, that aspect through which all lives are bound together, that aspect (divine, inner spark of life) which evolves and contributes to the group evolution. In one sense at least, the word "Namaskara" is more potent than its English correspondence ("I am That I am"); for it has an essential heart-centered quality that goes far beyond the individual sense of alignment. It is that heart essence that contributes to the group (human) consciousness.

† Commentary No. 581

Words of Power

Words of power (mantras) are words or sounds enunciated mentally (or mentally and audibly) and creatively in such a way that definite and particular energies (and associated forces) are evoked for some purpose. All words and all sounds evoke some response (on the plane of their communication or release) (and beyond) and therefore all words and all sounds are potentially powerful, but it remains the qualification of the words of power on the levels of the soul (and beyond) that make words or sounds words of power.

A mantra is a word or phrase of power and potency, a symbolic prayer of correlative evocation with occult and/or spiritual significance. Mantras (mantras) can be used to invoke (and therefore evoke) or qualify purposively, particularly where the nature of the mantra is understood and its utilization is consistent with its nature and where the meditator (occultist) (spiritual student) properly (mentally) directs the enunciation (linking between the source and its fulfillment) and where the soul is the actual employer. In any other case, the mantra is not particularly useful unless (dangerously) potent linkage is achieved without proper realization (i.e., some words of power are beyond the control of the uninitiated and evoke forces that are likewise beyond the control of the unwary). In the more formal sense, mantras are verses from the Vedic works, with each such potent verse a formula for particular evocation. More generally, mantras can be designated from virtually any source, provided the proper linkage (qualification) is achieved (prepared) (realized).

The key to any mantra is the way in which it is enunciated, properly and potently or otherwise. With the mind qualified by the soul, the mind can properly direct the energy (forces) invoked and evoked. Thus the motive (sincerity) of the spiritual student is essential. Mantras designed for one purpose and used for another are relatively ineffective. Mantras merely sounded, without proper qualification, integration, and alignment are relatively ineffective. Mantras properly embraced, however, can be sustained in the consciousness and continuity of the spiritual student and in the consciousness and continuity of the meditation place (as well) far beyond merely conscious activity.

Mantras are crucial to the meditation process, as means of qualification, as means of integration, as means of alignment, as means of invocation and evocation of qualifying energies (forces) and their utilization and release, and (therefore) as means of service. The sounding forth of a proper mantra or prayer of service properly qualifies the intention and meditation (spiritual) activity. The sounding forth of a proper mantra or prayer of service releases significant amounts of spiritual force on more concrete (mental, astral, etheric) levels. The sounding forth of proper (appropriate) words of power provides safety and surety, and above all, properly qualifies the ego so the soul can be properly manifested. All creative work (service) involves words of power of one kind or another and one level or another. In the final analysis, every manifested phenomenon is both the sound of a word of power and the consequence of that creative word.

Each life (incarnation) is a word of power. As the esoteric student approaches the soul in conscious quality, the sound or note of that soul (potency) is realized and all (in the outer life) then becomes, consciously, merely an extension and expression, in qualification, of that particular note. It is the task of the spiritual student to achieve the requisite balance (humility) that the silence (potency) of the soul can be embraced.

The Sacred Word

In the highest (systemic) sense, the sacred word is the great word of power that the (solar) logos wields to invoke and evoke (produce and sustain) the entire solar manifestation, including the orchestration of numerous involutory and evolutionary lives and cycles. The (sacred) word is conceived and enunciated by the logos on its own level (i.e., corresponding to the first and second aspects rather than the third aspect (manifestation per se)), and is multidimensional, linking the seven planes of consciousness with the seven (sacred) planets, the seven rays of energy (qualification), and all of the various lives, lifewaves, kingdoms, and forms. The manifested solar system exists for as long as that sacred word is held in focus by the logos. As the sound is fulfilled, the lives are abstracted and the forms dissolve (and the solar system ceases to exist).

Since the (sacred) word is the basis of manifestation, it is spoken with full purpose, power, and will; and conveys the entire evolutionary qualification (intention) of the logos. Thus the sacred word is the linking factor in manifestation, joining matter (form), consciousness, and life (the three aspects or trinity). The sacred word is both septenary and triple, depending on perspective. The sacred word is also differentiable, meaning that it can be resolved into component words of more particular application or purpose. Each aspect (syllable) (dimension) of the sacred word is affected by its passage through (interaction with) its evoked consequences (manifestation) so that what is perceived of the (differentiated) sacred word on human levels is merely an echo or representation (shadow) of the underlying reality (i.e., the sacred word is real; the resulting (induced) manifestation is not real (relative to the sacred word and the logos on its level)).

The significance of the sacred word for human consideration is twofold; it serves as a key to understanding manifestation and the place of humanity within that scheme (and serves as a basis for much of the correlation or correspondences so key to understanding the esoteric philosophy) and it serves as a key to creative meditative (occult) work. Like the sacred word in the higher sense, the sacred word in its permutative (differentiated) (partial) form has both creative and destructive potential. The human being as a (positive) (active) worker with

force (energy) (power) can utilize the (lesser) creative word (Aum) (Om) in meditation, specifically if the student has sufficient understanding, ability, and training; and generally for overall qualification and linkage.

The Aum is the human representation of the triple (creative) word (sound) that sustains manifestation and relates (essentially) to the (third) aspect of matter and manifestation per se. The Om is the human representation of the double (creative) word (sound) (of balance) that involves the soul and the (second) aspect of consciousness. While the third aspect (Aum) draws energy (life) into manifestation (the realm of glamour), the second aspect (Om) provides for release and liberation.

This second aspect can be utilized on all three levels of personality, for physical clarity and protection from discordant (environmental) factors; for emotional (astral) stability and refinement and awakening of the heart center; and for mental refinement (clarity), awakening of the head center, and linking (alignment) of mind and soul. The vibratory effect of the second aspect (Om) can be quite potent in facilitating group (occult) work (meditation), evoking currents of energy for particular and general purposes.

† Commentary No. 632

I Am

Sounded by the mind, the mantra "I Am" is the mantra of the integrated personality. It is the first part of the ancient biblical (triple) mantra for self-identification (I Am That I Am). This first part represents the integrated personality, and as such, naturally evokes a force for integration (if the personality is not yet integrated) (or a force to sustain and strengthen the already integrated personality). Thus it is the proper mantra of (for) the emotionally-polarized student (aspirant) seeking mental polarization and personality integration. The "I Am" is a potent unifying force for the personality that overcomes the various lesser centers of personality and brings them together under the single energy of the personality ray.

The mantra "I Am" can bring about or sustain the integration of the personality, and it can be used as needed for (integrated) strength of personality (i.e., whenever the forces of the personality are scattered or weakened, this mantra can be expediently used for restoration or strength). Thus the ordinary vulnerabilities of the non-integrated or poorly-integrated personality can be resisted or overcome by proper use of this mantra. The danger of this mantra is simply its potential for overly strengthening the personality as an independent (separative) entity, which makes such a personality less responsive to the soul and spiritual impression. However, used properly, it provides a powerful means of purification and qualification for spiritual responsiveness (and a potent force for stabilizing the emotions).

The mantra "I Am" evokes the focus of consciousness upon the personality. By centering that focus on the personality, whatever energy is evoked will come to bear on the personality. If the mantra is sounded (properly mentally) in conjunction with some specific qualification (e.g., integration, refinement, etc.), then as energy follows thought (qualification) so will the potency of the mantra be correlated with the particular qualification. One of the incidental objectives of the spiritual student is strength of character and health (balance) of form, both of which can be achieved utilizing the "I Am" mantra (with qualification and without the personality becoming too strong as a personality). The basis of spiritual strength (of character) is not the personality per se, but the properly conditioned and qualified personality.

The "I Am" mantra links the first and third rays by evoking strength (first ray) and a focus upon the personality (third ray or aspect). Thus this mantra is particularly potent and not particularly subtle (i.e., it functions without the moderating influence of the second ray unless such moderation is explicitly evoked). It can be applied beyond the personality to analogous levels (e.g., humanity, in the sense of "I Am" for humanity) or it can be used to link the personality with some external (e.g., "I Am Humanity" provides identification (on personality levels) with the race, while "I Am" for humanity merely strengthens humanity as humanity with the identification being implied). Potent variations include "I Am Light" and "I Am Love" which evoke light and love (respectively) through the focus of consciousness upon the personality. Similarly, "I Am Health" evokes healing energy (with implied sharing) (explicit

qualification for sharing healing energy (light) (love) is even better), and “I Am One” redundantly evokes unity (unification).

On a higher level, e.g., sounded by the soul, “I Am” is the evocation of the soul, with focus of consciousness upon the soul and its relationships, rather than the personality; and similarly, yet higher, the evocation of the monad on its own level with focus of consciousness upon itself (the monad).

† Commentary No. 633

I Am That

Sounded by the mind, the mantra “I Am That” is the mantra of the soul (and of the integrated, responsive personality that is aligned with the soul). It is the second part of the ancient triple mantra (I Am That I Am). This second part represents the soul, and as such, naturally evokes a force for alignment of personality with the soul, for subordination of the personality to the soul, and for spiritual strength (drawn properly from the soul, rather than from the inherent power of the personality itself). This “I Am That” is the proper mantra of (for) the mentally-polarized student (disciple) seeking intuitional polarization and alignment with the soul.

The potency of any affirmative mantra resides in the disparity between what is affirmed and what is, actually. Thus the mantra “I Am That” asserts that the personality (I Am) is the soul (That) and therefore energy (force) is naturally evoked which impels the personality toward the soul (in consciousness, affording alignment). The energy evoked is of the soul itself, and that energy then qualifies the personality according to the nature of the soul. If the personality is not integrated, then “I Am That” will evoke forces for integration, mental polarization, and subsequent alignment; however, the forces evoked thereby for integration and mental polarization will be weaker than those evoked by “I Am” and the process will be markedly slower. “I Am” is much more effective for integration, while “I Am That” is much more effective for alignment, because “I Am” focuses consciousness on the personality (which is where integration and mental polarization must be achieved) while “I Am

That” focuses consciousness on the soul (actually effecting a shift of focus of consciousness from the personality to the soul).

The mantra “I Am That” sounded by the unprepared (non-integrated) personality cannot draw the soul into “activity” prematurely because the sound will only be heard by the soul to the extent of the personality’s preparedness (i.e., if the disparity between mind (personality) and soul is great, then the soul will continue unhindered by its objective reflection, but if the personality is properly integrated (and mentally-polarized), then the mantra (I Am That) will evoke a channel for energy to pass directly from the soul to its reflection, resulting in further refinement, elevation in (focus of) consciousness, and eventual alignment with the soul). Once alignment is achieved, the mantra (I Am That) can be used for restoration (if the personality slips out of alignment by virtue of absorption in or distraction by mundane or personal matters) and evocation of spiritual strength.

The “I Am That” mantra links the second ray aspects of quality and soul (consciousness). Thus the mantra is potent by virtue of the soul’s participation and relatively subtle (subjective) in the sense of dealing primarily with consciousness (second aspect) rather than matter (third aspect). Yet matter (the personality) is effectively qualified by the soul (That), but by virtue of quality of consciousness. Extensions of “I Am That” are particularly potent and effective compared to extensions of “I Am” since the soul is depended upon rather than the personality per se (i.e., “I Am That Light” is vastly more potent for the aligned spiritual student than “I Am Light” is for the merely integrated) (yet unless the student is reasonably aligned, the “I Am That” extension is not particularly effective).

On a higher level, e.g., sounded by the soul, the “I Am That” is the evocation of the soul for its own purpose (on its level) (similarly (analogously) for the monad on its level).

I Am That I Am 2

Sounded by the mind, the mantra “I Am That I Am” is the mantra of the monad (and of the soul that is consciously responsive to the monad) (more properly (practically), the mantra of the integrated, responsive personality that is aligned with the soul that (That) is in turn consciously responsive to the monad). It is the third part of the ancient triple mantra for self-identification (I Am That I Am) and is the complete mantra. This third part (the whole) represents the monad and the soul that is closely identified with the monad, and as such, naturally evokes a subtle force for drawing the soul toward the monad (i.e., withdrawal from manifestation). Thus “I Am That I Am” is the proper mantra for the intuitively polarized student (initiate) seeking to work within the context of the monad.

The whole mantra (I Am That I Am) could be used to integrate the personality but is weaker for that purpose than is “I Am That” and much weaker for that purpose than is “I Am.” Similarly, it could be used to align the integrated personality with the soul, but is weaker and slower for that purpose than is “I Am That.” For the non-integrated personality it (I Am That I Am) has no effect at all for alignment (in fact, even for the integrated and aligned personalities (respectively), these mantras (I Am) (I Am That) (I Am That I Am) are only effective if they are (mentally) sounded correctly).

“I Am That I Am” shifts the focus of consciousness beyond the soul to the monad, yet cannot be used to draw the monad into “activity” (since the monad remains beyond manifestation or activity in the normal sense). While “I Am” is a single mantra involving the first and third rays, and while “I Am That” is a double mantra (“I Am” and “That”) involving primarily the second ray, “I Am That I Am” is a triple mantra (I Am) (That) (I Am) involving all three (major) rays. The first “I Am” is the personality and the third ray. “That” is the soul and the second ray. The second “I Am” is the monad and the first ray. The third ray aspect of the triple mantra is actually masked, as the soul and the monad are the principals.

Extensions to the triple mantra are not viable, as extensions imply manifestation, evocation, qualification, etc., while the triple mantra implies none of these things. The double mantra is useful during the lunar meditation cycle, while the triple mantra is comparably useful only during the solar meditation cycle (i.e., in the lunar cycle the keynotes are (practical) alignment with the hierarchy and service to humanity, while in the solar cycle the keynotes are esoteric detachment and (non-practical) alignment with the solar logos). Sounded properly by the (qualified) mind, "I Am That I Am" is a means of detachment. On a higher level, e.g., sounded by the soul, the triple mantra is a means of withdrawal from manifestation.

Exoterically, the triple mantra in its two dimensions ((I Am) (I Am That) (I Am That I Am) and (I Am) (That) (I Am)), respectively) is a most potent means of integration, alignment, evocation, qualification, etc., while esoterically the triple mantra reveals the path and places the spiritual student into context. For the spiritual student, the key to all this is properly the soul (That), for it is the soul that waits; it is the soul that listens (yet does not hear the personality); and it is the soul that calls forth the word of the path. The soul is the central aspect of the human being, the spiritual path, and the God-Christ within. The soul is active with respect to the monad, but inactive (not passive) with respect to the personality. In the final analysis, it is the triple mantra (in one form or another) that reveals the soul and the path.



Commentary No. 889

Mantric Repetition

The repeating of a particular mantra tends to enhance or increase the potency or efficacy of results evoked by the mantra, to the extent of the effectiveness of the mantra per se, to the extent of effectiveness of the method utilized, to the extent of the quality and character of the environment in which the mantra is sounded, and to the extent of the quality and character of consciousness (intelligence) (wisdom) employed. Mantras sounded (physically, emotionally, or mentally) merely passively are generally not very effective. Mantras sounded actively, with full attention and proper focus of the waking-consciousness are generally much more effective.

Two exceptions to these rules are (1) the case of programmed association, of passively (incidentally) sounding a mantra that has been embraced by consciousness as a result of prior and periodic active sounding, i.e., one can incidentally evoke effective results based on prior programming (qualification) of one's own consciousness (where such incidental sounding triggers a largely unconscious occult activity), and (2) the case of collective and/or regularly periodic sounding of a mantra where sufficient and prior purpose has been established (e.g., within the context of a religious service, even where most of the participants are unaware of the purpose or process) (in which mantric patterns have been established within the particular (local) atmosphere or aura). In each of these two cases even an incidental sounding can be relatively effective (potent).

A basic problem of mantric repetition has to do with the hypnotic factor. If a mantra is sounded repeatedly and without active focus of consciousness, i.e., merely passively, the results are most likely to be the self-hypnotic relaxation of the personality, without any regard for quality or application of consciousness. This often leads to a false sense that one is actually meditating or doing something useful when in fact one is merely undergoing self-hypnotic relaxation. Depending on the context and circumstances, this passive condition then may form the basis for being (potentially) externally influenced or manipulated (however sincerely or otherwise) (e.g., along religious lines rather than along the lines of spiritual self-fulfillment). Self-hypnosis may be good for personal relaxation, but it is not good (nor is it necessarily bad) for growth in consciousness which must necessarily be an active process (or at least not a passive process).

Where mantric repetition is moderately and actively (fully-consciously) employed, then considerable occult work can be thereby accomplished. The key (for good or ill) is conscious, deliberate, purposeful focus of attention. Energy follows thought. And the force of that energy is increased in effectiveness where there is a sustained and emotionally coherent association of thought and feeling. If the mind is not actively involved in the process, the process tends to be undermined. If the mind is actively and constructively involved, then the process tends to be much more effective. If the process is coherently and consistently repeated, then it is even more effective as each act builds upon the

earlier efforts. Likewise, if the process is collective or contributes (coherently) to a collective effort, then it is much more effective.

Another key to effectiveness is relative simplicity in the form of the mantra. If the mantra is without constructive associations then it will be rather ineffectual. But if the mantra has constructive (and consciously realized) associations and is relatively simple (more generally qualified for good), then that simplicity (and implied sincerity) adds to the effectiveness.

† Commentary No. 1228

Gkosw

Gkosw is an artificial or contrived word, an acronym representing a particular combination of heart-centered keywords and associated qualifying energies, namely gentleness, kindness, openness, softness, warmth, and wonderfulness.

Gkosw is also a formula for mantric utilization of these keywords, such as “I am gentle, I am kind, I am open, I am soft, I am warm, I am wonderful” where “I am” is synonymous with the personality consciousness and the association with each keyword evokes envelopment of the personality nature with the energy or qualification associated with the keyword. In this way, for example, the personality nature can be bathed in the energy of gentleness, which in turn encourages a sympathetic response and incorporation of the energy in the personality nature, particularly where the process (formula) is invoked sincerely and with determination. Variations include “I embrace gentleness ...” and “I am gentleness ...” Each variation conveys value.

Gkosw is a particular formula that facilitates the transition between head-centeredness and heart-centeredness. Gentleness is inherently first ray. Although the first ray is properly head-centered, it nonetheless masks several heart-centered qualities, e.g., gentleness and humility, that can be evoked through the first ray, effectively tempering other (more head-centered) aspects of the first ray nature. Kindness is inherently second ray. Although the second ray is more typically engaged (represented) with love and wisdom, kindness (and compassion) is (are) more active, more directly transforming energies that

rely on the underlying basis and nature of love. Embracing kindness is, for a head-centered person, substantially transforming. Similarly, openness (and implied acceptance of others) is inherently third ray and tends to temper the fifth ray (critical, judging) nature.

Thus the gko portion of gkosw correlates directly with the three major ray energies and evokes considerable transforming potential (one still needs to be responsive in order for this to actually work (and the head-centered nature is typically substantially unresponsive)). The remainder of the mantra (sw) simply reinforces the evoked qualification, through softness, warmth, and wonderfulness. The head-centered nature is often hard and inherently separative, and therefore needs to become soft and warm. Wonderfulness is an extension of warmth (in this metaphysical context) and is simply a more embracing energy. The potency of gkosw lies in its combinative formulation. Utilization of one or another of these energies has some value, but utilization of each of these particular energies, in this particular sequence, has considerably more value. Thus gkosw is a second-order (representative) mantra or formula of power.

An intellectual appreciation for these energies is neither necessary nor sufficient. What is needed is openness and responsiveness, a commitment to loosening the head-centered nature sufficiently to afford the balance of head and heart, with the heart-centered nature eventually emerging as a somewhat dominant flavor. The (typical) head-centered nature (first ray, third ray, fifth ray, seventh ray) is not really gentle (or humble), or kind, or open, or soft, or warm, or wonderful (in spiritual context). But a head-centered person who becomes heart-centered in this way (embracing gentleness, kindness, and openness) can transcend many of the barriers that the head-centered nature has created in the course of its development (focus). While "love" is inherently more potent, "gkosw" is inherently more practical, in evoking love (heart).

Affirmations

Affirmations are verbal (mental or spoken) assertions having some creative or mantric value. Generally, people use affirmations to bring about some (positive) change or to provide some protection from external (internal) forces, but they can also be used negatively.

Affirmations are essentially creative, evoking energy or force corresponding to the conscious or unconscious intent of the affirmation. Through evocation, these creative energies (forces) encourage the actuality of whatever is affirmed. Mental affirmations are creative, but affirmations actually spoken are more so. Affirmation accompanied by suitable (compatible) visualization, i.e., visualization that is consistent with and in support of the affirmation, are even more effective. Affirmations accompanied by proper breathing tend to be more effective, because they tend to be more effectively registered at the unconscious (subconscious) level (where much of the creative process takes place).

Affirmations that are already true (realized in truth) are more potent than affirmations that are intended to bring about changes that are not already realized in truth, e.g., a person who recognizes and affirms his (her) own (inner) divinity strengthens the expression or manifestation of that divinity, while a person who does not consciously realize that divinity, who merely verbalizes the affirmation, accomplishes very little. Even where an affirmation is not (yet) true, there is evocative power, particularly if the affirmer is projecting himself (herself) to the time and circumstances in which the affirmation is true. Yet there are many potentially powerful affirmations that are rendered ineffective through inconsistency or incoherence, through casual or half-hearted (ritual, mechanical) application. But where affirmation is based in truth, where affirmation is based on self-realized truth, affirmation is much more effective.

Affirmations are thus effective to the extent that a person is serious about bringing about the intended change, e.g., a head-centered person affirming heart-centeredness is effective only to the extent that the person is actually serious about becoming heart-centered and is actually responsive to the process (transformation). An occasional affirmation is relatively impotent. To really

work, affirmations need to be repeated many times, over a period of time, with evocative determination. As a pattern is established, the affirmation gains strength, provided the practitioner is consciously focused on the content (intent) of the affirmation. If the affirmation is repeated many times but only mechanically, it ceases to be very effective. Many prayers and affirmations in religious ritual have lost their potency simply because the conscious connection between the affirmation and the intent has been lost.

Words (and thoughts (and feelings)) have power. Words conveyed by others have the power of suggestion. The relatively unconscious person (asleep through absorption at the personality level) is at least somewhat passive and substantially affected by atmospheric conditioning (thoughts and feelings), a more conscious person less so, because a more conscious person is more aware of the internal and external factors (forces) and more intelligently dealing with them, i.e., non-passively. Affirmations that are projective (not based on practical truth) require more effort (evocative determination) in order to bring about the intended results. Thus, the non-passive affirmer can evoke considerable changes within the personality nature, through conscious and effective affirmation.



Section 2.751



Mantras 1

- This section consists of commentaries on three selected extended mantras. The actual mantras can be found in the Section 2.752

The Great Invocation

Throughout the history of humanity there have been prayers or invocations of great potency. One of the most potent prayers for humanity that has been translated into the English language while retaining its potency is the Great Invocation.

The Great Invocation is a world prayer, pertaining to all of humanity (directly), and having been translated into many languages and dialects it is utilized worldwide on objective and subjective levels. The Great Invocation is an instrument of power, properly and inherently safeguarded (through mantric design), to aid in bringing about the full expression on Earth of the (evolutionary) plan of God. To use the Great Invocation is an act of service to humanity and to the spiritual hierarchy of our planet (which (hierarchy) is responsible for the manifestation of the plan (the proper externalization of forces associated with the plan)). The Great Invocation is not exclusive to any particular religion, group, or philosophy. Although Christ is acknowledged in the prayer itself, Christ is recognized as the God-self within all human beings and as a non-religious instrument of the logos and hierarchy. Thus disciples and spiritual students of all faiths throughout the world utilize the Great Invocation daily in their prayers and meditations.

By means of invocation, prayer, and meditation, divine energies can be released and brought into sensible activity. Men and women of goodwill of all religions and spiritual faiths and all nations and cultures can join together in world service, bringing spiritual value and strength to a troubled world, by utilizing common prayers and invocations of which the Great Invocation is particularly (highly) effective. A highly effective common invocation is one of common mantric value; thus it matters not less that the prayer (Great Invocation) is sounded audibly or mentally in many different languages, because each proper translation retains the mantric potency of the original (this of course is not true of prayers or invocations not designed as mantras).

People have the power, through focused, united invocation to effect world events in a positive, constructive (general, qualified) fashion. The Great

Invocation has quite a potent effect, enhancing and strengthening the (already existent) planetary network of (impersonal) light and love. The Great Invocation is especially recommended for daily use in personal and group meditations, in beginning or closing a meditation, class, etc. It can (and should) be sounded forth verbally or mentally as often as practicable.

Part of the potency of the Great Invocation is derived by correlation with the three major rays (and the three departments of the spiritual hierarchy) and the fourth ray of human synthesis. The first stanza deals with (invokes) (evokes) light, the third ray, and the department of the Mahachohan. The second stanza deals with (invokes) (evokes) love-wisdom, the second ray, and the department of the Bodhisattva. The third stanza deals with (invokes) (evokes) power (will), the first ray, and the department of the Manu. The sounding forth of the first three stanzas is a progression, building in subtle (gathering) potency. The fourth stanza relates the first three more directly to humanity as a means, and stabilizes the gathered potency. The final line is a mantra of final qualification and release of energy. As a closing mantra, the final line of the Great Invocation should be accomplished by a visual or correlative release of energy beyond the individual or group, energizing the entire planetary network. As an opening mantra, the Great Invocation can be used to link the entire meditation to that planetary network and associated endeavor.

† Commentary No. 841

A Mantra for Goodness

There is a popular and very practical mantra, with a number of variations, that is particularly helpful in qualifying the personality for "goodness." This particular mantra has three parts, each of which corresponds to one of the three major rays and, taken in sequence, evokes a considerable three-fold qualification.

The first stanza is "I Am surrounded by the pure white light of the Christ." This is a first ray qualification that encourages or strengthens the integration of the personality via the "I Am" and evokes the first ray relationship of the soul (Christ) to that personality. Those who are not comfortable with the "Christ" terminology may easily substitute God or Allah or father or whatever is more

comfortable (but not “mother” or any “Earth” or planetary substitute). The potency comes from the soul and its relationship in (higher) consciousness to the solar logos. Evoking “Earth” forces is simply counterproductive in this context. Accompanying the mantra should be the visualization of light surrounding, enveloping, and wholly qualifying the personality in its four-fold form (physical, etheric, astral, and mental). The “light” should be seen sweeping through the vehicles of consciousness, sweeping in “enlightenment” and sweeping out coarseness. In this sense the mantra (stanza) is a means of purification as well as qualification.

The second stanza is “Nothing but good shall come to me.” This is a second ray qualification in the sense that the personality is thereby conditioned to respond only to “good” external forces (and is incidentally conditioned not to respond to “bad” external forces). This may seem to be a bit self-centered or selfish, yet it establishes a constructive relationship with the external world. It allows the individual to be “in the world” without necessarily becoming “of the world.” In this sense, “good” implies whatever is appropriate, i.e., no mantra can prevent karmic consequences from being manifested, but mantras can afford some protection from carelessness and active vulnerability (if not consequential vulnerability). Both of the first two stanzas, together in sequence or individually, afford some protection from externals.

The third and final stanza is “Nothing but good shall go from me.” This is a third ray qualification and the real force of the entire mantra (the first two stanzas being preliminary and preparatory). The key to success in this endeavor is to program the mind to evoke this mantra (and this stanza in particular) at every incidence of “bad” thinking or “bad” feeling, so that the unfortunate thought-form may be dissolved or internalized rather than released with its incumbent (external) consequences. In this way, the habit of “goodness” can be instilled and negativity minimized and eventually eliminated. Whenever one is feeling “bad” about something or someone, it is far better to utilize this stanza over and over than to energize or release any “negative” thought-forms. In this sense, this third stanza, in sequence or separately, affords considerable protection from internals (i.e., one’s own unfortunate thoughts and feelings).

Simple and straight-forward as this mantra may be, it affords considerable practical potency in dealing with the problem of encouraging one’s own

“goodness.” Being practical, it works even for those who are not on or approaching the path (and it also evokes or utilizes the conscience). For those who are on or approaching the path, it should be supplemented with study and meditation and other active consideration of the positive habits (active goodness) and various disciplines of the path.

† Commentary No. 869

The Lotus Heart

There are very many heart-centered mantras (as there are numerous head-centered mantras), and relatively many that bridge between the head and the heart for the heart-centered student, but relatively few that help bridge the gap between the head and the heart from the standpoint of the head-centered student. The mantra entitled “The Lotus-Heart” is such a mantra, designed to evoke heart activity in one who is currently head-centered and unaccustomed to working through the heart but who recognizes the need for such balance. It is also a relatively powerful mantra, that will not work well for emotionally-polarized students unless they are well-developed in the mind and able to focus effectively and relatively unemotionally.

The first stanza is “I Am the Lotus-Heart.” This directs the waking consciousness to the heart center in its somewhat deeper sense (appealing to the mind). This is a first ray qualification that is focused in the heart. It aligns or links the personality (“I Am”) to the heart center and begins the conditioning process. This stanza is properly considered as invocative rather than evocative, as it involves the reaching upward (inward) of the mind and personality toward the heart and soul (and to the monad, indirectly). The second stanza is “I Am That Heart, of Love-Wisdom.” This expands the focus of the mind in the heart to embrace the second ray quality which is love-wisdom. It also begins the linkage or alignment with the soul, the second ray aspect of the human being, through “That.” This is evocative in the sense that energy begins to flow downward into the mind and personality, but it is primarily a conditioning and qualifying energy at this point of the mantra.

The third stanza is “I Am That Soul.” This reinforces and sustains the linkage and alignment developed in the previous stanza, and evokes the soul

qualification for the entire mantric process. This is evocative in a first ray sense, as the power aspect (the relationship of the monad to the soul, and more practically, the relationship of the soul to the personality) is evoked to strengthen the alignment and qualification. This is the “building up” phase of the energy (power) of the mantra. As the energy builds up, it naturally exceeds the capacity of the mind to contain it, thus leading (naturally and without contrivance) to the fourth stanza.

The fourth and final stanza is “I Am That Flow, of Humility, Compassion, and Goodwill.” While the previous three stanzas are preparatory in the sense of helping the mind to become effectively linked and subordinated to the heart in its higher aspect (i.e., the soul) and in the sense of evoking the soul’s qualification of the mind and personality (albeit indirectly), the fourth stanza evokes a flow of energy from the soul, through the mind and personality, and out into the daily life and consciousness of that mind and personality. This is the real value of the mantra, for with that flow the alignment is sustained and the mind-heart is directed outward to humanity and the daily life where the soul’s qualification is especially needed by the head-centered student. This fourth stanza represents the third ray aspect, both in the sense of personality and manifestation (specifically, the application of higher energy through the instrument of the lower self).

This mantra alone will not accomplish any great work, either within the student or in his or her expression (service). The student must be properly and effectively predisposed (which may be brought about by serious meditation work and other mantras) and the energy flow evoked must be sustained by a growing sense of conscious awareness of the evoked flow (and its objectives).

Section 2.752



Mantras 2

- This section consists of thirty-three significant mantras and prayers from various sources.

The Actions of the Soul

Let the actions of the soul be the motives of my daily life.
I am that soul and unto that I dedicate myself.
That soul is one in all my fellowmen,
And I am one with them.
The keynote of the action of the soul is Sacrifice.

The Affirmation of the Disciple

I Am a point of Light within a greater Light.
I Am a strand of loving Energy within the stream of Love divine.
I Am a point of sacrificial Fire, focused within the fiery Will of God.
And Thus I stand.

I Am a Way by which men may achieve.
I Am a Source of strength, enabling them to stand.
I Am a beam of Light, shining upon their Way.
And Thus I stand.

And standing Thus, revolve
And tread this Way the ways of men, and know the ways of God.
And Thus I stand.

Ancient Mantra

From Darkness to Light.
From the Unreal to the Real.
From Death to Immortality.

The Disciple's Obligation

I solemnly pledge myself: To play my part with stern resolve,
With earnest aspiration. To look above, to help below;
To dream not, nor to rest. To toil, to serve, to reap, to pray.
To mount the cross, to tread the way.
To tread upon the work I do. To mount upon my slain self.
To kill desire and to strive, forgetting all reward.
To forego peace; to forfeit rest and,
In the stress of pain, to lose myself
And find my Self, thus entering into peace.
To all this I solemnly pledge myself, invoking my Higher Self.

The Disciple's Pledge

I pledge myself to the path of Love.
I affirm of my soul that I, the Spirit in form,
Shall act as a channel for compassion
And an instrument for love
Until I know myself to be love itself.
I am that love.
With pure intent I serve.

The Flame of My Being

The Flame of my Being rises and reaches upward to my God.
Father, let my Light so shine,
That I will be a beacon in the Night of Time
For any who are lost along the Way.
Glory to God in the highest, and glory to the God within me.

The Gayatri

Oh Thou Who gives sustenance to the universe.
From Whom all things proceed, to Whom all things return.
Unveil to us the face of the true Spiritual Sun,
Hidden by a disc of golden Light
That we may know the Truth, and do our whole duty,
As we journey to the Source.

The Golden Light of Love

The golden light of love irradiates my Path.
I am that Path.
As a beacon light in a dark place, I radiate the light.
I stand in spiritual being.

The Great Invocation

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men,
The purpose which the masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out,
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

Invocation for Alignment

Let a man deliberately realize that he is
A Son of God, returning to the Father;
That he is God himself, seeking to find
The God-consciousness which is his;
That he is a creator seeking to create;
That he is the lower aspect of Divinity
Seeking alignment with the Higher.

Invocation for Alignment and Dedication

We invoke the spiritual presence of God.
We align ourselves with the soul,
With the over-shadowing esoteric group,
With the Spiritual Hierarchy, and with humanity.
We dedicate ourselves to spiritual purpose
And give thanks to all who serve
In the Light and Love of the Spiritual Self.

Invocation of Light (1)

Radiance we are and power.
We stand forever with our hands stretched out,
Linking the heavens and the earth,
The inner world of meaning and the subtle world of glamour.
We reach into the Light and bring it down to meet the need.
We reach into the silent place
And bring from thence the gift of understanding.
Thus with the Light we work and turn the darkness into day.



Invocation of Light (2)

He who faces the light
And stands within its radiance
Is blinded to the issues of the world of men;
He passes on the Lighted Way
To the great Center of Absorption.

But he who feels the urge to pass that way,
Yet loves his brother on the darkened path,
Revolves upon the pedestal of light
And turns the other way.

He faces toward the dark,
And then the seven points of light within himself
Transmit the outward streaming light, and lo!
The face of those upon the darkened way receives that light.

For them the way is not so dark.
Behind the warriors,
Twixt the light and dark,
Blazes the light of the Hierarchy.

Let Us Be

Let us be, what we truly are, giving ourselves without reserve,
Seeking nothing,
Asking nothing, hoping nothing for the separated self.
Let us be, content to be, in the light or in the dark;
To be active or quiescent,
To work or to wait, to speak or to be silent,
To take praise or reproach,
To feel neither sorrow nor joy, just to be.
Let us be, whatever is needed for us to be,
In the great work of evolution,
And in fulfillment of the divine plan, in service of God and humanity,
And all of life on Earth.

The Lotus Heart

I Am the Lotus - Heart.
I Am That Heart, of Love - Wisdom.
I Am That Soul.
I Am That Flow, of Humility, Compassion, and Goodwill.

A Mantra for Goodness

I Am surrounded by the pure white Light of the Christ.
Nothing but Good shall come to me.
Nothing but Good shall go from me.

Mantra of the Christ

In the center of all Love I stand.
From That center, I, the Soul, will outward move.
From That center, I, the One who serves, will work.
May the Love of the Divine Self
Be shed abroad in my heart,
Through my Group,
And throughout the world.

Mantra of the New Group of World Servers

May the Power of the one Life
Pour through the group, Of all true servers.
May the Love of the one Soul, Characterize the lives
Of all who seek to aid the Great Ones.
May I fulfill my part in the one Work,
Through self-forgetfulness,
Harmlessness,
And right speech.

Mantra of Oneness

Within the radius of the love of God.
Within the circle of the Solar System.
All forms, all souls, all lives revolve.
Let each Son of God enter into this Wisdom.
Reveal to each the Oneness of the many lives.

Mantra of Second Ray Purpose

The Word is issuing from the Heart of God,
Emerging from a central point of Love.
That Word is Love itself.
Divine desire colors all That Life of Love.
Within the Human Hierarchy,
The Affirmation gathers Power and Sound.
The Word in the beginning Was.
The Word hath dwelt and dwells with God.
In Him was Light.
In Him was Life.
Within His Light we Walk.

Mantra of Service

May the energy of the Divine Self inspire.
May the Light of the Soul direct.
May I tread the Path as a living, loving Soul,
Serving my fellowmen.
So may I fulfill my Soul's intention
And mount upon the Way.

Mantra of the Spiritual Self

I am not the physical body --- I am the Spiritual Self.
I am not the emotions --- I am the Spiritual Self.
I am not the mind --- I am the Spiritual Self.
I am the Divine Self,
Immortal, Eternal, Radiant with Spiritual Life.
I am THAT Self of Light --- THAT Self am I.
The Self in me is one with the Self in All.
I am THAT Self in All --- THAT Self am I.
I am THAT --- THAT am I.

The Mantra of Unification

The sons of men are one and I am one with them.

I seek to love, not hate.

I seek to serve, and not exact due service.

I seek to heal, not hurt.

Let pain bring due reward of Light and Love.

Let the soul control the outer form, and life, and all events.

And bring to Light the Love that underlies the happenings of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate, and outer cleavages be gone.

Oh Hidden Life

Oh hidden Life, vibrant in every atom.

Oh hidden Love, embracing all in Oneness.

Oh hidden Light, shining in every creature.

May each who feels himself as one with Thee.

Know he is therefore, one with every other.

Oh Powers of Love

Oh Powers of Love.

We pledge to you our faithfulness,
Knowing that only love can redeem the world.

We invoke your blessing upon all
Who strive to serve you.

We invoke your blessing upon all
Who in these days of change have to endure suffering,
That they may joyfully discover their unfoldment in your love,
Even in the midst of their affliction.

We invoke your blessing upon all who willfully inflict suffering,
That they may be moved to return to you and serve you.

The Pilgrim and the One

I am a messenger of Light.
I am a pilgrim on the way of love.
I do not walk alone
But know myself as one with all upon the Path,
And one with them in service.
Their strength is mine.
My strength is theirs.
A soul, I walk on earth.
I represent the One.



Prayer of Abdul Baha

Oh God.
Make me a teacher in thy cause.
Cause my mouth to utter the wisdom of thy ways.
Make me wise, kind, good, and understanding.
Give me the courage of thy martyrs, the patience of thy saints,
And the knowledge of thy chosen ones.
Make me a fire
That will burn through the darkness of man's ignorance,
A flag that will sing and echo through his despair.
And beloved Father, all I can return for these many gifts
Is a love so great it threatens to tear me in two.
I love thee from the innermost corners of my soul.
I beg for the priceless favor of being allowed to serve thee.
All that my heart is crying and my words cannot express,
I know thou, heavenly Father, understandeth.
I can say no more.

Prayer of Hermes

Holy is God the Father of all, who is before the first beginning.
Holy is God, whose purpose is accomplished by his several powers.
Holy is God, who wills to be known,
 And is known by them that are his own.
Holy art Thou, who by thy word has constructed all that is.
Holy art Thou, whose brightness nature has not darkened.
Holy art Thou, of whom all nature is an image.
Holy art Thou, who art stronger than all domination.
Holy art Thou, who art greater than all pre-eminence.
Holy art Thou, who surpasses all praises.
Please accept pure offerings of speech
 From a soul and heart uplifted to thee.
 Thou of whom no words can tell, no tongue can speak,
 Whom silence only can declare.

Prayer of St. Francis

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love; where there is injury, pardon;
Where there is doubt, faith; where there is despair, hope;
Where there is darkness, light; and where there is sadness, joy.
Oh divine Master,
Grant that I may not so much seek to be consoled as to console,
To be understood as to understand,
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.

Song of Praise

I sing a Song of Praise, for the God of All Creation.
I sing a Song of Praise, for That God Within.
I Am That God-Soul of Harmony and Impersonal Love.
I Am That Soul and unto That I dedicate myself.
I Am as old as the Universe. I Am as young as the Moment.
I Am Humility. I Am Compassion. I Am Goodwill.
I give thanks for Light. I give thanks for Love. I give thanks for Life.
I Am That I Am. I Am That I Am.
Humility. Compassion. Goodwill.

Within the Circle

Within the circle of the will of God, I stand.
Without the radius of the world of glamour, I take my place,
And there I stand.
Before the open door that just reveals a different lighted Way,
I take my stand.
Before the Presence I will take my place and there will firmly stand.

Within the Darkness

Within the darkness of the Soul within the form,
A point of light is seen.
There arises, all around that point, a field of deepest blue,
And this becomes irradiated by the Soul,
The inner sun, shining within a brilliant field of blue.
The points of light become the many lines or rays of light.
These lines merge and blend until the lighted Way appears
Before the eyes of each pilgrim upon that Way.
He is the Way and always walks thereon.

Within the Silence

Within the Silence, we Love.
Within the Stillness, we Heal.
Within the Impersonal, we Serve.

