

“LA SCUOLA DEL SOLE” MEDITATION GROUP

LEVEL 2 PART 2b (Second of 4 parts)

THE MYSTIC AND THE OCCULTIST

We are using the words “mystic” and “mystical” in this section to stimulate the interest of those who recognise the fact of the mystical approach to God and the mystical life of the soul, but who refuse as yet to widen the concept so that it includes also the intellectual approach to divine identification.

The keynotes which the mystic at present recognises and which the religious writer and thinker is also willing to admit are those of feeling, sensitivity to the divine existence, the recognition of a vision of God which will suffice to meet individual need and thus bring relief, peace, understanding and the realisation of divinity without and within, plus the relationship of the man to some extraneous Factor called God, or the Self, or the Christ. This attitude is coloured always by a sense of duality; it leads to the attainment of union—a union of which the marriage relation remains still the best symbol and illustration as the writings of the mystics of all periods and nationalities will testify, and which still preserves the consciousness of the two identities.

The keynotes of the occult life (occult referring to that which is hidden, just as in science we seek to make the invisible and unknown visible and known) have been (and rightly) the notes of knowledge, of the mental approach to the problem of divinity, the recognition of divine immanence and of the fact that “as He is so are we”. There is, however, no sense of duality. The goal is the achievement of such an approved and appreciated identification that the man becomes what he is—a God and, eventually, God in manifestation. This is not the same thing as the mystical union.

And yet, the whole theme is mystical and innately subjective. The time must come when the mystic will appreciate and follow the way of the head and not only the way of the heart. He or she will learn to realise that he must lose his sense of the Beloved in the knowledge that he and the beloved are one and that the vision must and will disappear as he transcends it (note that phrase) in the greatest processes of identification through initiation.

The occultist, in his turn, must learn to include the mystical experience in full understanding consciousness as a recapitulatory exercise before he transcends it and passes on to a synthesis and an inclusiveness to which the mystical approach is but the beginning, and of which the mystic remains unaware.

The mystic is too apt to feel that the occultist over-estimates the way of knowledge and repeats glibly that the mind is the slayer of the real and that the

intellect can give him nothing. The occultist is equally apt to despise the mystical way and to regard the mystical method as "lying far behind him". But both must learn to tread the way of wisdom. The mystic must and will inevitably become the occultist and this whether he likes the process or not. He cannot escape it in the long run, but the occultist is not a true one until he recovers the mystical experience and translates it into terms of synthesis. Note the structure of words I have used in this last paragraph for it will serve to elucidate my theme. I use therefore the words "mystic" and "mystical" in this section of the treatise to describe the intelligent, highly mental man and his processes upon the Path of Discipleship.

(A Treatise on the Seven Rays, Vol. II, Esoteric Psychology, pp. 542-44)

The mystic is not necessarily an occultist, but the occultist embraces the mystic. Mysticism is but one step on the path of occultism. In this solar system—the system of love in activity—the path of least resistance for the majority is that of the mystic, or the path of love and devotion. In the next solar system the path of least resistance will be that which we now understand as the occult path. The mystic path will have been trodden. Wherein lies the difference between these two types?

The mystic deals with the evolving life; the occultist deals with the form.

The mystic deals with the God within; the occultist with God in outer manifestation.

The mystic works from the centre to the periphery; the occultist reverses the process.

The mystic mounts by aspiration and intensest devotion to the God within or to the Master Whom he recognises; the occultist attains by the recognition of the law in operation and by the wielding of the law which binds matter and conforms it to the needs of the indwelling life. In this manner the occultist arrives at those Intelligences Who work with the law, till he attains the fundamental Intelligence Himself.

The mystic works through the Rays of Love, Harmony and Devotion, or by the path of the second, the fourth and the sixth rays. The occultist works through the Rays of Power, Activity and Ceremonial Law, or the first, the third and the seventh. Both meet and blend through the development of mind, or through the fifth Ray of Concrete Knowledge (a fragment of cosmic intelligence), and on this fifth ray the mystic is resolved into the occultist and works then with all the rays. By finding the kingdom of God within himself and by the study of the laws of his own being, the mystic becomes proficient in the laws which govern the universe of which he is a part. The occultist recognises the kingdom of God in nature or the system and regards himself as a small part of that greater whole, and therefore governed by the same laws.

The mystic works as a general rule under the department of the World Teacher, or the Christ, and the occultist more frequently under that of the Manu, or Ruler, but when both types have passed through the four minor rays in the department of the Lord of Civilisation, then a completion of their development may be seen, and the mystic becomes the occultist and the occultist includes the characteristics of the mystic. To make it more simple for general comprehension: after initiation the mystic is merged in the occultist for he has become a student of occult law; he has to work with matter, with its manipulation and uses, and he has to master and control all lower forms of manifestation, and learn the rules whereby the building devas work. Before initiation the mystic path might be expressed by the term, Probationary Path. Before the occultist can manipulate wisely the matter of the solar system he must have mastered the laws that govern the microcosm, and even though he is naturally on the occult path yet he will still have to find the God within his own being before he can safely venture on the path of occult law.

The mystic seeks to work from the emotional to the intuitional, and thence to the Monad, or Spirit. The occultist works from the physical to the mental, and thence to the atma, or Spirit. One works along the line of love; the other along the line of will. The mystic fails in the purpose of his being—that of love demonstrated in activity—unless he co-ordinates the whole through the use of intelligent will. Therefore he has to become the occultist.

The occultist similarly fails and becomes only a selfish exponent of power working through intelligence, unless he finds a purpose for that will and knowledge by an animating love which will give to him sufficient motive for all that he attempts. So here is the distinction between these two groups, as the importance of the matter is great when studying meditation. The form used by the two types is entirely different and when seen clairvoyantly is very interesting.

(*Letters on Occult Meditation*, pp. 147-49)

DEEPER ASPECTS OF MEDITATION

No matter how high you may go in the scale of Being, you will find—from the human kingdom of nature onward—that *the technique of meditation governs all expansions of consciousness*, all registration of Plan or Purpose and, in fact, the entire process of evolutionary unfoldment. It is a technique of spiritual apprehension, of focusing attention on some level of consciousness or other, and also of originating modes of contact.

The entire Science of Invocation and Evocation is contained in the word “meditation”; this science ranges from the subjective, unconscious appeal of the inchoate, voiceless masses, through many phases, until it attains that high mode of scientific invocation which governs the contact made in the Council Chamber of Shamballa with extra-planetary sources of spiritual inflow. It is through meditation in some form or another that contact is made; this again is progressive in nature. The formulated idea of the unspiritual man to make a contact with that which will later condition his life and lead to a betterment of his daily life in a *material* sense, or which will make living possible, is perhaps the lowest aspect; the brooding, experimental thinking of the scientist or artist is another form of meditation and higher in purpose and in intention, and this meditative process is

better formulated and has (if you think correctly) definite group implications. The mode whereby the Members of Hierarchy and the personnel of Their Ashrams arrive at an intense spiritual perception, and arrive also at a selfless formulation of the divine Plan which will implement divine Purpose in the world, is likewise an expansion of all previous meditations; whilst the concentrated clear and dynamic invocation of the spiritual Beings Who have created—or more accurately—have formed Shamballa, the centre where the Will of God is known, is the highest form of meditation possible upon our planet.

It might also be stated that it is meditation which is responsible for transforming the desire of the ordinary human being upon our planet into the spiritual will, which is ever the agent of the Purpose. It is therefore meditation which produces individual, group and planetary alignment, and this alignment is always the first stage of the meditation objective and the final or permanent stage attained. Think on this.

Meditation is also eliminative in its effects and *ejects* out of the individual and out of the group that which is undesirable—from the angle of the immediate spiritual goal.

Meditation is essentially the highest instrument and the perfected consummation of the third divine aspect, that of intelligent activity, and—as I have earlier pointed out—is from every possible angle carried on within the ring-pass-not of the Universal Mind. It is the essential, divine Prompter, the predominant creative agent, and the factor which fuses and blends every aspect in the great Hierarchy of Being which is related to the basic spiritual nature of our planet; this was our major inheritance from the previous solar systems—the Mind or Active Intellect.

Meditation brings into creative alignment instinct, intellect and the intuition, as well as conscious Identification. It relates (in an indissoluble unity) the so-called lower or concrete mind, the group mind, the hierarchical mind and the universal Mind; it leads to a conscious alignment of the disciple's centres and also of the three planetary Centres; it is invocative, demanding, fusing, receptive and distributory in nature. In the disciple it is the agent which creates or builds the antahkarana, the bridge between higher and lower self, controls—via the soul or the Spiritual Triad (the divine essence)—the head centre, which is the point of focus, of spiritual appeal and of spiritual reception; it controls also the ajna centre (the centre between the eyebrows) which, in the disciple, is the prime agent for the distribution of spiritual energy.

In the group, meditation leads to the fusion of the group personnel, to their united invocative appeal and—when invocation has evoked response—it leads to group receptivity to that which has been spiritually demanded, and thus to the spiritual service of the group.

In the Hierarchy, meditation takes two major forms, and in that great spiritual Centre meditation is an instinctual habit and needs no forced process:

1. Meditation is that which sets in motion hierarchical response to the invocative appeal rising from the three worlds, and mainly to the invocative appeal carried forward consciously by all who pray, all who make mystical appeal and all who employ the method of occult meditation and direct invocation.

2. Meditation is the instinctual mode whereby the Hierarchy in response to the invocation from the three worlds approaches the higher Centre, Shamballa; then the Hierarchy evokes the energies, the Beings and the spiritual inflow which hierarchical service in the immediate future requires. It is also in a unique sense the technique whereby the Masters Themselves prepare for the sixth initiation, thus conditioning the Path of Life upon which They will eventually find Themselves and pass thence to higher cosmic undertakings.

This is why such emphasis is given to individual meditation, but with a still greater emphasis on group meditation. We thus turn our instinct towards spiritual expression into scientific lines; we are thus initiated into a planetary technique which all planetary beings must and do master. Meditation, in its most rudimentary form, is the instinct which leads to recognition of the physical Sun and governs, for instance, the turning of planetary vegetable life towards the Sun as its dominant source of life. In its intermediate form, it is that which reveals to the aspirant and to the Hierarchy the Heart of the Sun, and—in its highest form—it is the mode of contact which relates the highest Beings on our planet to the Central Spiritual Sun. In every case, this capacity to meditate (the spiritual expression of the mental processes) focuses itself in certain group formations which it would profit us briefly to consider.

It might be said that, intermediate between the great planetary centres, a group of those who can meditate creatively can be found; they are chosen out of each of the larger centres and from among those who are already accustomed to meditation. Remember that we refer here not to religious meditation, strictly understood, or to those invocative appeals for help and aid which are so closely associated in the mind of the western Christian thinker. We refer to all who—in quiet reflection, focused appeal and with a true background of knowledge—are able to “think through” into a higher state of consciousness than the one of which they are normally aware; in that higher state they arrive at those intuition and spiritual “discoveries” which can produce the seed of a new creation, or which can open up (for those unable thus to meditate) a new field of possible awareness. The motive of all such group meditation must be selfless service; the keynote of all such groups is creativity; they are all of them demonstrations of the perfected third aspect of active intelligence, plus other developing aspects; all of them are in direct relation or alignment with one of the Buddhas of Activity, Who embody within Themselves the essence of the third Ray of Active Intelligence, through which the third aspect can successfully project and express itself. It is these three Buddhas Who were instrumental in the amazing and occult process of implementing the mental principle upon our planet, and Who—through Their creative meditation—brought our planet, the Earth, and the planet Venus into direct alignment. This made possible the coming of the Sons of Mind and the formation of the fourth kingdom in nature, Humanity. They are Embodiments of the intuition, and control the inflow of intuitional energy into the minds of men.

These intermediate groups of Workers Who know the power of meditation are primarily creative, and that the efficacy of Their work is demonstrated in the larger group whose behests They are carrying out and in the group which is creatively influenced by the meditation work accomplished.

Curiously enough, in view of the fact that the principle of Mind is the fifth principle, there are five major groups who function primarily through "creative and sustaining" meditation. These are:

1. The New Group of World Servers.
2. The Ashram, with which disciples in the New Group of World Servers may be affiliated.
3. The Hierarchy itself, the Ashram of Sanat Kumara.
4. The Nirmanakayas or the "inspired Contemplatives".
5. The higher correspondence of the Nirmanakayas Who find Their place in relation to Shamballa; this is analogous to that of the Nirmanakayas to the Hierarchy.

The personnel of these groups is supplied from the larger groups to which they are intermediate:

1. The New Group of World Servers gathers its personnel out of the great planetary centre called Humanity.
 - (a) The more advanced members of the group are affiliated with some Ashram within the ring-pass-not of the Hierarchy.
 - (b) The greater Ashram, composed of many Ashrams, is the fulfilled production of the New Group of World Servers, down the ages. This is a statement full of important implications.
2. The Nirmanakayas gather Their personnel out of the Hierarchy, the second great planetary centre. Their relation to Shamballa is not one of affiliation, nor is it the same as that of the New Group of World Servers to the Hierarchy. Their major relationship is with the Triangle of the Buddhas of Activity, and it is under Their creative inspiration that They work. This stream of inspiration or of "energy flooded with creative light", is made available to the Hierarchy at all times and when needed for Their creative work; it is a part of that dynamic, galvanising energy which feeds the enthusiasm of the New Group of World Servers, binds them together in the One Work, and enables them to work intelligently and with creative ability.
3. A mysterious body of what have been called "Reflecting Lights"; the Members of this group are to a certain extent extra-planetary. They are affiliated with Shamballa and focus cosmic creative energy, thus making it available (on demand) to the Members of the Council Chamber at Shamballa. There is little that we need consider about Them; They are the "Helpers of the Lord of the

World", and implement His purposes as they are formulated by Him on the cosmic mental plane.

This technique of *meditation is the outstanding creative agent on our planet*. When you, as an individual, are endeavoring to "build the new man in Christ" which will be an expression of your true spiritual self, meditation is, as you well know, your best agent; but the meditation process must be accomplished by creative work, or else it is purely mystical, and though not futile, is nevertheless negative in creative results.

Members of the Group of World Servers are gathered from all branches of human enterprise, of which organised religion is only one. There are scientists who, repudiating violently the unproven, yet are giving all they have of scientific ability and knowledge to the service of humanity—each in his chosen scientific field; there are men of financial stature who regard money as a responsibility to be dispensed wisely in the service of others, yet the mystical or occult terminology may mean nothing whatsoever to them; there are educators, preoccupied with wise formulations of knowledge and with an encyclopedic understanding of the garnered wisdom of the ages, which they seek to utilise in fitting the younger generation to live beautifully, constructively and creatively; there are churchmen and religious leaders (in some one or other of the world religions) who are not tied or handicapped by the form; the spirit of light is in them and they intelligently love their fellowmen. All these people, if they are members of the New Group of World Servers, must inevitably be reflecting thinkers, must have creative objectives, must be truly intelligent, and must have added *expanding* love to their intelligence.

These men and women have a dual relationship: to the rest of humanity whom they seek to serve, and also to the Hierarchy, via some Ashram—as Ashram which is the source of their inspiration and of their creative efforts to think and to work.

The accepted disciple in this group work is in conscious rapport with both planetary centres (that of Humanity and that of the Hierarchy) and their creative thinking largely conditions the group. Many, however, in this group are conscious of their relation to humanity and of their planned service, but are totally unaware of the unseen source of their inspiration. This matters not, for—if their motive is pure, their intelligence keen and their meditational capacity adequate—they receive the inspiration and develop the intuition in any case. It is those in the Group of World Servers who can and do meditate who are the real agents of the relation existing between the Hierarchy and Humanity. Such a relation has, of course, always existed, and always there have been many mystics and a few occultists who have served as channels of relationship; today, the group is newly organised and the task of invocation and evocation is for the first time in history evenly balanced, or is upon what you might call a fifty-fifty basis.

Again, the New Group of World Servers is composed of widely diverse men and women, gathered out of all nations, holding many different points of view and

following the many different professions and ideologies; it is therefore more truly representative of humanity and more truly potent than ever before. It is wise to bring to the attention of the general public, and on a worldwide scale, the factual nature of the New Group of World Servers.

This Group of World Servers is an aspect of the world antahkarana and it gives students of the antahkarana a sound example of the intent and purpose of the Rainbow Bridge which each disciple is endeavoring consciously to build. It is composed of those who have penetrated in consciousness upward to such an extent and height that their ascension has become invocative and has produced a descent from the Hierarchy which meets and merges with the energies of the ascending group reflection. Words here are apt to hinder, but the visualisation indicated will prove helpful. In the case of the New Group of World Servers, it is not simply ascending energy which must be considered; there is also a focusing of consciousness and a receptivity which can develop into fixed intention; this can be followed later by a recognition in the physical brain consciousness of what has transpired. Forget not that—in detail—the Group of World Servers, or New Group of World Servers is composed of the following groups:

1. Initiates and disciples who are consciously a part of the Great White Lodge.
2. Aspirants and lesser disciples who are affiliated with the Hierarchy, but who do not usually possess that continuity of consciousness which will come later.
3. Those upon the Probationary Path who are not yet affiliated with the Hierarchy; they are, however, subject to hierarchical impression and are determined to serve their fellowmen.
4. An increasing number of people who respond to the idealism and the purpose of the New Group of World Servers and who will rapidly join the group.

The main requirement is Meditation but, as you know, it is not necessarily the set meditation of occult schools and churches; membership in the group, however, requires the development of the reflective spirit along some line of human understanding; it requires also the power to focus attention upon that which can serve humanity and a compassionate recognition of human need. The unthinking man or woman, or those engrossed entirely in business, political and family ties, cannot form a part of the New Group of World Servers, because the group demands a definite measure of decentralisation; to this, habits of meditation rapidly contribute.

As the members of this group meditate and serve, they will gradually find that they are becoming aware of an inner group—the Ashram of the Master on Whose ray the individual server is to be found. This will necessarily vary according to the ray; the ray—it must be remembered—determines the quality and the nature of the service to be rendered. Gradually the neophyte swings into the rhythm of the

Ashram, and gradually his meditation changes and falls into line with the instinctual and constant ashramic meditation. It must be remembered that ashramic meditation is entirely devoid of personality elements. It is in the nature of a constant and uninterrupted group meditation upon the Plan, and particularly upon that aspect of the Plan which must immediately be put into operation; this is the apportioned duty of the Ashram or the Ashrams in question. This constant attitude of reflective meditation in no way impairs the efficiency of the Ashram or of the individual disciple, because two or more lines of thought and several lines of activity are simultaneously possible. This is another lesson which the disciple learns.

Later again, the disciple in the Ashram becomes aware of the meditation proceeding all the time within the greater Ashram, the Hierarchy. This is the Ashram, Melquisedec, the Lord of the World. This great Ashram is headed and controlled by the Christ. The aspiring disciple becomes conscious of a vast meditational rhythm which is like the action of the human heart in its beat; it is both receiving and distributing, invocative and evocative; as he becomes habituated in this meditation rhythm, he learns to swing his own individual meditation into the set rhythm of the Hierarchy; this is a definite step forward, for the hierarchical rhythm is one of tremendous potency—a potency so great that it penetrates beyond the hierarchical ring-pass-not.

The effect of that reflective vibration is both vertical and horizontal, and this wide diffusion has led to the formation of that major group of contemplatives, the Nirmanakayas; They focus the hierarchical invocative appeal and (to quote the *Old Commentary*) “put it into the musical form which will please the ear of the One Who dwells in the highest plane”. They then transfer the focused received energies—after due reflection and contemplation—to Shamballa. One of Their functions is to relate the invocative appeal of the Hierarchy to karmic law, and thus determine “in the deep silence of Their united work” what can be possible because it does not infringe upon karmic intention, and what is not yet possible in time and space—those two major factors which are governed by karmic law. They have to bear in mind that the time has not yet come and “the karmic era cannot yet demand that demanded good become accomplished good”.

The members of this group are also transmitters to the Hierarchy of the response evoked from Shamballa. They are constantly in touch with the Council Chamber at Shamballa. Just as the Hierarchy—in this present cycle of world endeavour—is working through the New Group of World Servers, so Shamballa is carrying out its intentions (as far as humanity is concerned) through this group of Nirmanakayas. This all connotes a great centralisation of the work in connection with the reappearance of the Christ.

You can see, therefore, that a gigantic group meditation is going on in many differing phases upon our planet. All the meditating units and the reflective groups are related to each other through unity of spiritual motive; they are seeking closer cooperation and endeavoring to bring their meditation work—consciously or unconsciously—into a state of positive universal quiet, so that the formulation of

spiritual desire can be carried successfully forward, and the reception of spiritual energy can be *a united reception*.

Therefore, a great effort towards alignment is going on, and when the individual aspirant can so meditate that his voice can reach the New Group of World Servers, that group can then impress the individual; through him humanity can be reached. It can also impress the Hierarchy; then the Contemplatives Who are in touch with Shamballa can contact the Hierarchy, and through the Hierarchy can impress the New Group of World Servers; then, and only then, the moment will arrive when the Christ will come.

Already upon the mountains of initiation the sound of His feet can be heard. He works now with His initiates within the Hierarchy; Their united meditation is hastening the preparatory work and is also leading to the initiation of countless disciples, thus rendering them far more useful than would otherwise be the case.

The united meditation of these disciples is collaborating with that of the Christ and of the Masters, and senior initiates will impress the members of the New Group of World Servers; those in this latter group who are, as disciples, members of the Hierarchy, become the agents of this impression. The meditation of the New Group of World Servers, in conjunction with the hierarchical meditation, will inevitably impress the sons of men who are seeking and longing for liberation; thus a great channel or Path of Light is created by cooperative meditation, and along that Path—speaking symbolically—the Christ will come.

(Discipleship in the New Age, Vol. II, pp. 197-207)