

“ LA SCUOLA DEL SOLE” MEDITATION GROUP

LEVEL 2 PART 2a (First of 4 parts)

KEYNOTE

The disciple has “to stand free whilst surrounded; to work in the subjective world whilst active in the exterior world of affairs; to achieve true detachment whilst rendering to all that which is due”.

The disciple has made a real effort, resulting in the progress of the last few months. He no longer walks so much in the darkness of self-pity and self-interest. He is freer from the thought forms of the past. I can reach you and make contact with your aura more easily, without receiving excessive vibrational shock. None of you should forget that for advanced disciples on the path (like me) it is relatively unpleasant, from the vibratory aspect, to make contact with you or to stay for a time within the radius of your aura, as it would be for you to enter a room. where desired people sleep and sordid environment.

The disciples tend to forget it. The path of all of us is that of sacrifice. His aura has become much lighter and the obstacles to making contact have decreased by twenty percent. I congratulate you on this and urge you to continue the work of purification and purification. I ask it for the good of his own soul and those of his fellow students. This group has a real need to work as a group ... But it will be possible only when unity of purpose, firmness of rhythm and purity of auras are achieved. Keep on playing your part, my friend.

I hope that after the Full Moon in May (the Wesak Festival) I will be able to change your work so that you can start the next meditation. It will depend on the adequacy of the preparation until that full moon, and also on whether you and L.T. S-K. You can free yourself from the mirage of the personal self and he from your own thought forms. The words and phrases I chose for your meditation topic are:

1st. month - Freedom.

I stand on the top of the mountain and breathe the air by which the children of God must live.

2nd. month - Detachment.

I try to love and live with love. I don't ask for love for my little self.

3rd. month - Purification.

May the fires of divinity consume the scum. Let pure gold emerge. Give me the gold of living love to pour out on the children of men.

4th. month - Light.

It penetrated even the light of the radiant Presence of the Self, and I unite myself with all souls to serve.

5th. month - Service.

I feel the illuminated Path that goes to the hearts of men. I serve my brother and satisfy his need. I joyfully serve those whom my little one does not love, because I like to serve.

6th. month - Release.

Nothing holds me back now except the bonds of love from my own soul.

(Discipleship in the New Age, Vol. I, p. 314)

IDEAS FOR REFLECTION:

What do you believe to be your underlying purpose in the meditation work on The Master in the Heart?

What is the difference between the overshadowing soul (Solar Angel) and the incarnating human soul or personality?

What is necessary to achieve alignment with the soul, and what do you consider should result therefrom for an individual, and for a group?

The time is past for many when interest in the esoteric centred around personal enlightenment and benefit. Those developing group consciousness, characteristic of service in the Aquarian Age, do so because of a recognised and irresistible urge to help forward the unfolding Plan of the Masters for humanity. This is the safeguard for those undertaking such training—which will inevitably precipitate crises and have far-reaching effects in consciousness. It is the guarantee of achievement to those who learn through dispassion, discrimination and detachment to “keep on keeping on”, because there are no circumstances in which the human spirit may not triumph, and no tests and trials are applied to the meditator in training which he is unable to handle when he knows himself to be a vital part of the forward moving evolution of the whole of humanity.

“We grow through the medium of our own recognitions” is a spiritual fact. All the teachings given must evoke and stimulate each one to search one’s own consciousness, conduct one’s experiments in thought and penetration, and learn through one’s own realisations, making of “each molehill of experience a mountain of triumph.”

This takes time and persistent effort. Realisation seldom manifests as an instantaneous, blinding revelation—although it may do so on rare occasions when the mind is in a right condition to receive and register the flash of illumination. For the true student in esoteric training for discipleship service, the process of mental assimilation is, however, continuous, whether or not the results are clearly registered in the physical brain consciousness. Realisation and recognitions are growing slowly, and slowly becoming a permanent part of the state of consciousness and attitudes of mind which we bring to bear on the circumstances of our daily lives. All we learn and all we become is for use and application in service in the circumstances and environment in which we find ourselves. As we learn to master and control the circumstances of our own lives (never those of others) through control of our thoughts and feelings, reactions and attitudes, so our horizons extend and our opportunities to experience wider fields of service increase.

The paradox with which every aspirant is confronted at every step on the way is epitomised in the keynote for this level. We recommend that thought be given to the need for the right balancing of the “pairs of opposites” in the life of the disciple. This solar system of ours is characterised by duality—a duality in process of becoming a unity. And the disciple in his

journey towards the Master is faced with phase after phase of the basic factor that “group” work—racial, national, the “one humanity”, or of the Masters—necessitates a complete identification with the group life, purpose, plan and expression, plus an enhanced capacity to make the unique individual contribution which is the privilege and the birthright of every son of God.

We are, in fact, moving toward the basic paradox of “unity” in diversity, and of the right relation of the part to the whole. For this recognition group work, group relationships, and a developing group consciousness form a necessary foundation and method of working during the age of Aquarius—the world server.

MEDITATION AT THE FULL MOON

Once each month, as near as possible to the time of the full moon, a meditation is held. A discourse touches on some aspect of the work of the Masters in service of the Plan, or the significances and requirements of the spiritual life. The talk leads up to the meditation, which is recognised to be a conscious act of group service.

The observance of the full moon period and contribution to group service in meditation is possible to each one of us. We can all link with the group work and add our measure of subjective participation. We may wonder why these meetings are held at the time of the full moon. What has the moon got to do with it? The waxing of the moon to full brightness followed by its waning, symbolises a law which we learn to recognise and utilise—the Law of Cycles.

“The soul's meditation is rhythmic and cyclic in its nature as is all else in the cosmos. The soul breathes and its form lives thereby. The rhythmic nature of the soul's meditation must not be overlooked in the life of the aspirant. There is an ebb and flow in all nature, and in the tides of the ocean we have a wonderful picturing of an eternal law. As we adapt more consciously to the tides of the soul life, we begin to realise that there is ever flowing in, a vitalising and a stimulating which is followed by a flowing out as sure and as inevitable as the immutable laws of force. This ebb and flow can be seen functioning in the processes of death and incarnation. It can be seen also over the entire process of a man's lives, for some lives can be seen to be apparently static and uneventful, slow and inert from the angle of the soul's experience, whilst others are vibrant, full of experience and of growth. This should be remembered by all of us who are workers, when we are seeking to help others to live correctly. Are they on the ebb or are they being subjected to the flow of the soul energy?...

“...Again, and of more vital importance to us, these cyclic impulses in the life of the disciple are of a greater frequency and speed and forcefulness than in the life of the average man. They alternate with a distressing rapidity. The hill and valley experience of the mystic is but one way of expressing this ebb and flow. Sometimes the disciple is walking in the sunlight and at other times in the dark; sometimes he knows the joy of full communion and again all seems dull and sterile; his service is on occasion a fruitful and satisfying experience and he seems to be able to really aid; at other times he feels that he has nothing to offer and his service is arid and apparently without results. All is clear to us some days and we seem to stand on the mountain top looking out over a sunlit landscape, where all is clear to our vision, and we are sure of our spiritual identity. Later, however, the clouds seem to descend

and we are sure of nothing. We walk in the sunlight and are almost overpowered by the brilliance and heat of the solar rays, and wonder how long this uneven experience and the violent alternation of these opposites is to go on.

“Once, however, that we grasp the fact we are watching the effect of the cyclic impulses and the effect of the soul's meditation upon our form nature, the meaning becomes clearer and we realise that it is that form aspect which is failing in its response, and re-acting to energy with unevenness. We then learn that once we can live in the soul consciousness and attain that 'high altitude' at will, the fluctuations of the form life will not touch us.

“An appreciation of these thoughts should help us to understand the value of our meditation work, whilst the idea of a cyclic response to soul impulse lies back of the activities of a morning meditation, a midday recollection (when we might use the mantram of 12pm, “I know O Lord of light and love about the need...”), and an evening review. A larger ebb and flow is also indicated in the two aspects of the full moon and the new moon. Let this be borne in mind.” (A Treatise on White Magic, pp. 62-64)

When we begin to note the workings of the above law of ebb and flow, we find that our increased attention often intensifies our experience of it; we may also discover ourselves using it as an excuse especially for our poorer reactions during the dark phase of the moon. If this applies in any particular case then it indicates that the form nature is reacting to energy with unevenness and that when we learn to live the life in the soul consciousness—at will, the fluctuations of the form life will not touch us.

Within us there arises an understanding of what is going on and we awaken to the desire to consciously control this ebb and flow to turn the forces of the outgoing energy in any direction we choose, or to withdraw to our centre at will. The Masters make definite use of the full moon periods. We can, if we will, learn to cooperate with the members of the Great White Lodge as They work to bring the Plan to the attention of disciples everywhere throughout the world.

“Times of activity follow times of latency or pralaya, and periods of registered contact alternate with periods of apparent silence. This alternation is due to the imposition of the Law of Periodicity and if we develop as desired, each latent period is followed by one of greater activity, and of more potent achievement. Rhythm, ebb and flow, and the measured beat of the pulsating life are forever the law of the universe, and in learning to respond to the vibration of the high Places this rhythmic periodicity must be borne in mind. The same law governs a human being, a planet, a solar system—all centres or focal points of energy in some greater life. If such work as you are doing is to succeed (and it is largely the work of developing the ability to touch certain currents on mental levels—currents which emanate from the higher self, from your egoic (soul) group, or from the Master, definite planned conditions must be provided. Certain factors must be present. If they do not exist, then the currents are deflected, and contact fails. If we are busy only with daily life—and such periods come in every life cycle—then the attention should be concentrated on these details, and the higher contact may be then temporarily unrealised. Such attention to affairs on the physical plane is not necessarily loss of time, for it may be as much a part of the plan at that particular time as any other kind of service. Full expression and consciousness on each and

every plane is the objective, remembering that each plane with its varying states of consciousness is equally a part of the divine life.

The full moon period is generally considered to cover five days, the day of the full moon itself, the two preceding days and the two days following the full moon:

- a. The two days of preparation: Drop all thought of your own problems personal and spiritual; try to understand the divine Plan, your own relations and the group's relation to it.
- b. The day of safeguarding of the extraplanetary energies: This is the day in which the actual moment of the full moon takes place. It is the time of contact between the outer and the inner groups.
- c. The two days of distribution, right release and use of the group energy. This could include thought about the techniques of service and the skilled action by which a need can be met.

This five day outline is suggested for more advanced meditators who may be interested. This work is always done in group consciousness. This permits a group flow of energy which is never present when the individual works entirely alone and for his own purposes.

In observing the full moon group meditation have in mind that this work is done in unison with other groups all over the world. Spiritually and magnetically the group is one and the work is one. If circumstances do not permit the observance of the exact moment of the moon, work done any time during the preceding twelve hours is considered to be within the area of greatest spiritual tension and influence.

THE FULL MOON MEETINGS

Our Full Moon Meditations are of special significance and of greater importance than appear upon the surface, with several factors of usefulness. We are contributing to a New World Religion that can slowly unite people of all religious traditions, which is a deeper significance of what we are doing. The new science of approach of the principle of invocation and evocation is used in group formation. Another significant factor is that the times of the full moon are being recognised around the world as especially valuable and suitable for this invocation work and for the receiving of spiritual forces.

The discourse aids in unifying the group by focussing the attention on the spiritual work to be done and by synchronising the thinking of the members present, at the time of the use of the meditation form. It is obvious that the whole procedure would be spiritually shallow if we cannot at these meetings make some sort of contact with the Masters. For this we rely upon the potency of our invocation as a group during the meditation period. In group meditation work we have first to achieve the correct alignment of the individual, the necessary fusion of the soul and personality, which can then be utilised in two directions: first to open a channel for invocative work and secondly to become a successful receiving station. This is the individual's preparation at the meeting. In addition to this, for any successful group work, the individuals present must achieve a very considerable merging of the energy of these soul-infused personalities so that a pool of spiritual energy is created in the group.

This pool of energy is created by the conscious purpose and intention of the united members to act as a group. When this pool of spiritual energy has been created it becomes a magnetic focal point and a station of light. Through this focal point the spiritual forces can flow. Our true function is, therefore, to create a channel through which the energy of the White Lodge can flow. If this result is achieved to any extent we must be very sure that the other end of the channel, so to speak, is open and functioning. If the attitude which characterises the consciousness of the members present in the group is to have a successful meditation, to achieve a high point of spiritual consciousness and to become aware of spiritual forces in a satisfying way, we are practising spiritual selfishness, from an Aquarian perspective. Our function is to be a channel, not a receiving station.

The success of our work and the potency of the spiritual forces which may be invoked and which may pass through the channel created depends, to a very great extent, upon the selflessness of our motives as we meditate together each month. We do not come to receive, we come to engage in group service, offering our services as esoteric workers, as an opportunity for the Christ and His Workers Who are seeking—we might almost say desperately seeking in these days—for inlets into the minds of men through which the spiritual forces needed for the salvation of mankind can reach them. What we do, therefore, at these meetings is not, strictly speaking, a part of our spiritual training, but is the utilisation of the results of that training. It becomes clear, therefore, that these meditations are a great opportunity. Our thought and desire should be focussed increasingly upon the need of the world and the fact of the actual existence of the Spiritual Masters and of the Christ, and the Christ Consciousness manifesting in human hearts around the world.

THE THREE MAJOR FULL MOON PERIODS

In the New World Religion “the science of invocation and evocation will take the place of what we now call ‘prayer’ and ‘worship’. Be not disturbed by the use of the word ‘science’. It is not the cold and heartless intellectual thing so often depicted. It is in reality the intelligent organisation of spiritual energy and of the forces of love, and these, when effective, will evoke the response of spiritual Beings, and thus establish a close relation and a constant communication between humanity and the spiritual Masters. Each full moon period will be a definite time of focused group invocation and it is towards this that we work. Of all the full moons of a year there are three which will be of greatest spiritual importance:

1. The Festival of Easter - the full moon of Aries.
2. The Wesak Festival - the full moon of Taurus.
3. The Festival of Goodwill - the full moon of Gemini.

There will be three such major Festivals each year, concentrated in three consecutive months and leading, therefore, to a prolonged annual spiritual effort which will affect the remainder of the year. These will be:

1. The Festival of Easter. This is the Festival of the risen, living Christ, the Teacher of all men and the Head of the Great White Lodge. He is the Expression of the love of God. On this day the spiritual Hierarchy, which He guides and directs, will be recognised and the nature of God's love will be emphasised. This Festival is determined always by the date of the first Full Moon of spring and is the great Western and Christian Festival.

2. The Festival of Wesak. This is the Festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Great White Lodge. The Buddha is the expression of the wisdom of God, the Embodiment of Light and the Indicator of the divine purpose....It is the great Eastern Festival.

3. The Festival of Goodwill. This will be the Festival of the spirit of humanity aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relations.... It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this Festival for two thousand years the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-Man, the leader of His people and 'the Eldest in a great family of brothers'.... (Romans VIII:29).... This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ... The remaining full moons will constitute lesser festivals but will be recognised to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects.... Thus, the twelve annual festivals will constitute a revelation of divinity.

THE MYSTIC AND THE OCCULTIST

The words "mystic" and "mystical" must be a widened concept to include 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 emphasis of the esoteric life have been 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 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 in the greatest processes of identification through realization. We must learn to include the mystical experience in full understanding consciousness as a recapitulatory exercise before we 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 esotericist over-estimates the way of knowledge. The esotericist is equally likely 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 esotericist whether he likes the process or not. He cannot escape it in the long run, but the esotericist is not a true one until he recovers the mystical experience and translates it into terms of synthesis. The words "mystic" and "mystical" describe the intelligent, highly mental man and his processes upon the Path of Discipleship.

The mystic is not necessarily an esotericist, but the esotericist embraces the mystic. Mysticism is but one step on the path of esotericism. 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. Wherein lies the difference between these two types?

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

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

The mystic mounts by aspiration and intensest devotion to the God within or to the Master Whom he recognises; the esotericist 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 esotericist arrives at those Intelligences Who work with the law, till he attains the fundamental Intelligence Himself.

The mystic works through the second, fourth and sixth rays of Love, Harmony and Devotion. The esotericist works through the first, third and seventh rays of will, intelligence and synthesis. It is of benefit to study the seven rays to understand the constitution of the human being and the ray personality types that complement astrological characteristics. This gives a complete analysis of the human being in the Aquarian age. So, both meet and blend through the development of mind, or through the fifth ray of science (a fragment of cosmic intelligence), and on this fifth ray the mystic is resolved into the esotericist 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 esotericist 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.

After realization, the mystic is merged in the esotericist for he has become a student of esoteric 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 or angels work. Before realization (or "initiation") the mystic path might be expressed by the term, Probationary Path. Before the esotericist 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 esoteric path, he will still have to find the God within his own being before he can safely enter the path of esotericist law.

The mystic seeks to work from the emotional to the intuitional, and then to the Monad, the perfect man, or Spirit. The esotericist works from the physical to the mental, and then 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 esotericist. The esotericist 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.

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 voiceless masses, through many phases, until it attains that high mode of scientific invocation which governs the contact Shamballa, “the centre where the Will of God is known”, 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 reflecting, experimental thinking of the scientist or artist is another form of meditation and higher in purpose and in intention, and this meditative process has group implications. The mode whereby the Masters and their inner group or Ashram 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 of Shamballa, 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 divine 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. This is something to ponder.

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, carried on within the boundaries of the Universal Mind. It is 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.

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 mind of the Masters 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 distributary in nature. In the advanced meditator, it is the agent which creates or builds the antahkarana, the bridge between soul and divine essence (or Monad/Spirit), and controls—via the soul or the Spiritual Triad, (the higher aspect of the soul)—the head centre, which is the point of focus, of spiritual appeal and of spiritual reception. It also controls 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 members, 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 Great White Lodge, meditation takes two major forms.

1. It is that which sets in motion the response of the Masters to the invocative appeal rising from the human world (the so called three worlds of the physical, emotional and mental human life, the lower trinity), 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 Masters 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 (an advanced level of realisation), thus conditioning the Path of Life upon which They will eventually find Themselves and pass thence to higher cosmic undertakings.

This is why we emphasise individual meditation, but an even greater emphasis on group meditation. The Masters endeavour to turn our instinct towards spiritual expression into scientific lines, initiating us 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 Masters the Heart of the Sun (the God of Love in our solar system), and—in its highest form—it is the mode of contact which relates the highest Beings on our planet to the Central Spiritual Sun (the Will aspect of God in our solar system). 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. I would like to pause at this point and ask you to remember that I refer not here 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. I 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 intuitional and spiritual “discoveries” which can produce the seed of a new creation, or which can open up a new field of possible awareness. The motive of all such group meditation must be selfless service, as a part of that dynamic enthusiasm of the New Group of World Servers, binds us together in the One Work, and enables us to work intelligently and with creative ability.

This technique of meditation is the outstanding creative agent on our planet. When we are endeavoring to “build the new man in Christ” which will be an expression of our true spiritual self, meditation is our 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 esoteric terminology may mean nothing whatsoever to them; there are educators, preoccupied with wise formulations of knowledge and with an encyclopedic understanding of the wisdom of the ages, which they seek to utilise in helping 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 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 Masters. Many 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. 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 Masters and Humanity. Such a relation has, of course, always existed, and always there have been many mystics and a few esotericists 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.

The 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. This Group of World Servers is an aspect of the world antahkarana and it gives students of the antahkarana or Rainbow Bridge (the meditation of Level 3 of this group) a sound example of the intent and purpose of the 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 Masters which meets and merges with the

energies of the ascending group reflection. In the case of the 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, (the highest form of aspiration at the level of the spiritual will) through visualisation; this can be followed later by a recognition in the physical brain consciousness of what has transpired.

The 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 Masters, 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 Group of World Servers and who will rapidly join the group. The main requirement is Meditation. The type of meditation we use in this group 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 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, serve and study, 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 determines the quality and the nature of the service to be rendered. Gradually the inexperienced meditator starts to vibrate with the rhythm of the Ashram, the soul group, 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 divine Plan, and particularly upon that aspect of the Plan which must immediately be put into operation.

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 harmonise his own individual meditation with the set rhythm of the Masters; this is a definite step forward, for the rhythm of the Masters is one of tremendous potency—a potency so great that it penetrates beyond the limits of the Brotherhood. The effect of that reflective vibration is both vertical and horizontal.