

"LA SCUOLA DEL SOLE" MEDITATION GROUP

LEVEL 2 Part 3b

SOUL INTEGRATION

KEYNOTE:

The goal of all development is integration – integration as a personality, integration with the soul, integration into the Hierarchy, integration with the Whole, until complete unity and identification has been achieved. In order to master this science of integration whose basic goal is identity with the One Reality, the disciple progresses from one unification to another, making mistakes, arriving often at complete discouragement, identifying himself with that which is undesirable until, as soul-personality, he repudiates the earlier relationships; he pays the penalty again and again of misplaced fervour, distorted aspiration, the overpowering effect of glamour, and the many conditions of psychological and physical disarrangement which must arise whilst cleavages are being healed, right identification achieved and correct orientation established. (A Treatise on the Seven Rays, Vol. IV, pp. 126-27)

The teachings in this **booklet** provide a renewed opportunity for spiritual effort. Disciples are ever presented with such opportunities. They can either recognise and use them as stepping stones to expanded consciousness and experience or they can overlook and ignore them, thus delaying spiritual progress. This group is expected to work intensively, not only in meditation and study but essentially and profoundly in the work which all students will do with themselves in relation to their inner recognitions, expansions and integrations.

We shall be dealing with soul objectives and not with the objectives of the personality. This is a point to be considered. The immediate aim of the soul is to infuse and control its instrument of expression in the three worlds of daily endeavour. This is a **trite occult platitude** and psychological injunction; it is nevertheless a statement of eternal truth and of vital importance. The infusion and control is essentially in the nature of a creative project, for the soul gradually establishes control over the forces of the three lower vehicles (mental, emotional and physical) and with them creates an integrated instrument of such sensitivity that it becomes steadily more receptive to impressions coming to it from all parts of the universe. In this we proceed like the scientist who has caught the vision of a response mechanism such as radar; he or she then painstakingly builds the needed instrument. It is the conscious balanced integration of the forces of the three personality bodies which produces the "lighted" instrument capable of recording the light of the soul. Gradually the two lights blend, and we become the "Lighted Way".

Before we can set about this process of integration we must be very clear in our minds as to the nature of the self and the distinction between the little self and the SOUL. Please study carefully what is said about the mind and the plane of mental awareness. It is "only when the aspirant takes his stand with definiteness upon the mental plane, the doorway into the soul, and keeps his focus of awareness increasingly there that it becomes possible for him to make real progress in the work".

The integration of the personality must have its roots in an achieved stability of the concrete mental nature in relation to the threefold self on the mental plane. The real Self is triple, as we know, and manifests:

1. In the lower mind or intelligent person upon the mental plane.
2. In the Son of Mind or the Soul.
3. In the abstract mind. This is the highest aspect of mind on the mental plane but the lowest aspect from the angle of the Spiritual Triad. We would refer here to the charts, however, that they are symbolical, for the planes interpenetrate – for instance the three permanent atoms are located at the base of the egoic lotus.

The earlier teachings were intended to lay the foundation for work now to be undertaken. They sought to prepare the ground for further knowledge by the study of the human nature and also by the organisation of the knowledge already acquired through living, thinking and reading. We considered the nature of the soul and its power to redeem the personality life. We endeavoured to train ourselves in concentration and one- pointedness and to let the inner spiritual being guide.

It is with INTEGRATION and with LIGHT that we will be concerned now. In the measure that integration is achieved, light will increasingly pour in. There are four words which summarise this entire Science of Integration: Co-ordination – Alignment – Integration – **At-one-ment**. This work of progressed integration is definitely scientific in nature; it is based on certain recognised facts, assumes certain hypothetical possibilities and proceeds along recognised lines of work. The co-ordination of the dense physical body with the etheric or vital body, the achievement of alignment within the threefold lower being, the conscious integration of the mental aspect with the brain (via the control of the emotional or astral body) and the at-one-ment of the personality with the soul until a final state of fusion is achieved – this is our goal and it is for this we work.

There is a law under which the Hierarchy works and it is under this law that the created universe functions. This law lies "beyond man's knowledge". "What is the law, my brother?" asks the Tibetan, and then goes on to say that "it is the imposition of the will and purpose of that which is superlatively great". True

disciples are learning the nature of that law; they are conscious of a life purpose and live under the impulsion of a will higher than their own. They are paying a price to learn the law and are earning the right to enter the "inner court" of the Mysteries. Disciples are ever active. Once they are apprehending and obeying this law (with its differentiations) they become Accepted Disciples. This is the goal held before them. The attempt to work and co-operate with the law involves a life of expanding vision and produces its cycles of illumination. Both these phases of the spiritual life should intensify as progress is made and the disciple measures up to the demanded requirements – requirements with which all disciples down the ages have been confronted.

There is a stage of the Path when aspirants have to face the definite lack of integration in their personality. There is often a basically emotional polarisation and a consequent lack of that acute mental perception which is the hallmark of the disciple. New Age disciples must possess something more than a high grade aspirational quality. They succeed, with hard work, in shifting their polarisation from their aspirational nature into the mental body; they must then take their aspiration for granted and plough the field of the mind. So many aspirants rest back upon the sincerity of their aspiration and deem it enough – which it is not! They run into an aspirational cul-de-sac. New Age aspirants are impelled to become knowers; they realise that they must have KNOWLEDGE – some of it dry, technical and academic and most of it unpalatable to their personality inclination.

Gradually new pathways in the brain respond to persistent effort. Creativity such as they may formerly have had, which sprang from the need for self-expression of the aspirational, emotional nature, now lies dormant. They feel a little dull where emotions are concerned, and a form of indifference frequently takes the place of former enthusiasms. At the same time, they cannot let go the quest for knowledge – factual, mundane, concrete and systematic knowledge.

The first signs of mental polarisation are a growing need to face up to the facts about oneself, to indulge in a critical survey of reaction and response. Aspirants begin to question what lies behind a decision and then to ask what lies behind their questioning; thus they force themselves to view and fearlessly analyze their nature – subjective and objective. They learn to look at themselves impersonally and later to view others and events with the same impersonality.

They begin then to work more intelligently at their meditation and discover that they are truly ploughing their mental field. Knowledge gradually begins to form a pattern for reference and a field of analogy. Their mind "held steady in the light of the soul" will receive an occasional intuition impulse which – falling now on ploughed and fertile ground – brings definite results. The seed of this impulse will be nurtured and finally creativity will once again begin to flower. A new creative life begins to make itself felt, and it is then possible to become a truly integrated personality. The soul now has a tool and can begin to use its instrument as an integrated whole.

This integration happens in a twofold manner. The aspirational nature, clothed in a well woven garment of the mental body, disciplined and dispassionate (therefore unconcerned with the little self) invokes the action of the mind, illumined by the soul. Then, under the evoked response, the individual as a personality works with purpose – a creative factor in his or her environment.

Further refinement of the vehicles and their integration proceeds apace with the creative endeavour in the environment. There is continuous and at times an exciting and an exacting facing up to all aspects of life which confront the would-be knower. It is an ever progressive and increasingly subtle procedure.

We may believe that we have already contacted and evoked the soul energies, and be quite right from one point of view. The high grade aspirant will often evoke a response from the soul, as witness the statements of the mystics down the ages. But the contact simply establishes a recognised duality and the relation of this to That. It is not expressive of integration, and many become lost in the vision and glamourised by it. Mystical ecstasy is a by-product of aspiration. When this happens, some lose their "mystical aches and pains"; some go out and do good works; some found orders of purity, chastity and poverty. All this is, however, related to the age which is rapidly passing away. The new age demands far more than this. The mystic and knower (the aspirant and the occultist) must blend; the heart and head must unite.

How do mystics penetrate into the realm of the soul? They do it through their powerful feeling nature. They yearn for the "true marriage in the Heavens". But what they achieve is not a true marriage, resembling far more a union where only one aspect of each person concerned succeeds in blending. There must be a uniting of the mental and emotional natures before there can be a wedding of the illumined mind and the love-wisdom nature of the soul. When this is accomplished the soul and the integrated personality truly unite, and finally bring about the union of the atmic or spiritual will with the whole intention of the personality.

What, therefore, is integration in the sense in which we use it? Integration is an achieved state of wholeness, a condition of probity and uprightness. Integration is the process of achieving such a state of full, pure quality.

For human individuals who become spiritual aspirants it is necessary to take these words – Integrity and Integration – clearly and deeply into their awareness, not only knowing what they mean in themselves but what they mean to them as workers in the field of spiritual energies. Whatever occurs to them in this connection must, of course, occur in the field of their consciousness; this means that they must not only have an understanding of the words and their meaning for them, but they must also realise that in striving towards their own integration they are actually altering the very quality of their consciousness, the fabric of their instrument, and changing the whole future of their lives.

Certain questions are included in this set of papers which are intended to make clear to all students their knowledge of the basic facts concerning their own

consciousness. Are you, for instance, centred in your physical, your emotional or your mental body? Or are you, in truth, in contact with your soul? Any one of these four focuses of consciousness may be primary for the individual at the present time, and with many the decision as to where the consciousness is centred will be a difficult fact to determine. Yet in every case, it will be possible – with due attention and purpose – to decide (for the present) whether the physical, emotional or mental vehicle dominates or whether the nature of the soul qualifies the activities of all the vehicles. When the correct answer to the problem has been discovered, it will be found to be a source of psychological illumination.

It is not suggested that you should over-concentrate your attention on the personality; but self-understanding is of the very essence of spiritual enlightenment, since illumination can be valuable only in the measure in which it has significance for us.

From the discovered point of focus of our consciousness we go on. As we know, there can be no leaping forward on the spiritual Way; progress must be made step by step. The integration we are seeking consists of two steps:

1. The integration of the personality into a working whole or unity.
2. The integration of that established unit of life with the soul.

The way of soul light and integration is the unfolding growth of the understanding of energy, a realisation of life and the unfolding of an ever expanding series of spiritual recognitions. The recognitions with which we are concerned are those of the first integration. They concern the blending of the lights of the three lower bodies into the one clear light of the personality. This is followed by a fusing with the light of the soul. Later, we are faced with a final stage of integration, that of the soul-illumined personality and the Monad. To produce a clear, potent, lighted personality, the integration of the three bodies is essential so that we may have an instrument of balanced sensitivity and of rhythmic invocation for the use of the soul as it desires to express its divinity on earth.

Integration is defined as a "renewing, restoring". What is it that is renewed or restored? Is it not God's idea of humanity, the expression of will and love-wisdom in activity? The long history of humanity reveals glimpses caught of this beauty and the restoring or renewing of it on earth. We can now see a larger vision of what an integrated personality can be and we can now work to establish rhythm and balance between our physical-etheric, emotional and mental bodies so that the beauty of an integrated personality may help reveal God's Plan for humanity on earth. This lighted integration is our present effort, so that we ourselves can become the Lighted Way of Divinity.

The Tibetan Teacher tells us that "integration demands consideration so that absorption in the life of the soul may take the place of absorption in the life of the body". We have to learn to function consciously as the Thinker on the mental plane and to know that we are so functioning; to react as the Feeler on the emotional plane with due and careful attention to the nature of the feeling evoked; we must then see the results of this organised and controlled thinking and feeling as it conditions the activities of the Actor on the physical plane. Later, as we have accustomed ourselves to these responses, we will discover the amazing fact that it is the soul who is the Thinker, the Feeler and the Actor, that the divine nature of the soul is controlling the lower threefold expression or instrument. The achieving of this integration is not an easy matter, and the Tibetan says:

"The emotional problem may be the hardest. But only the disciple can handle his own self-pity and free himself from the inner emotional storm in which he finds himself living. He must recognise that his integration is weak, for he is working in two phases or sections: Physical-emotional and mental-soul. He is sometimes one and sometimes the other and usually very thoroughly in either case. This duality must be brought into closer relation and this is the point to which he must attend as he seeks to establish and preserve the needed synthesis and personality-soul integration. When will disciples learn that the attitude which involves a certain '**don't care**' reaction and a form of indifference is one of the quickest ways by which to release the Self from personality claims?... It is the attitude of the integrated thinking personality of the disciple towards the astral or emotional body. It leads him to assume the position that not one single thing which produces any reaction of pain or distress in the emotional body matters in the very least. These reactions are simply recognised, lived through, tolerated and not permitted to produce any limitation." (Discipleship in the New Age, Vol. I, pp. 56-57)

Another excerpt has value here:

"As the disciple begins to focus himself on the mental plane (and this is the prime intent of the meditation work) he starts working in mental matter and trains himself in the powers and uses of thought. He achieves a measure of mind control; he can turn the searchlight of the mind in two directions – into the world of human endeavour, and into the world of soul activity. Just as the soul makes a way for itself by projecting itself in a thread or stream of energy into the three worlds, so the disciple begins consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of higher spiritual mind and into the realm of the intuition. As reciprocal activity is thus set up. This response between the higher and lower mind is symbolically spoken of in terms of light, and the 'lighted way' (a term frequently employed) comes into being between the personality and the spiritual Triad, via the soul body, just as the soul came into definite contact with the brain via the

mind. This 'lighted way' is the illumined bridge." (A Treatise on the Seven Rays, Vol. II, pp. 71-72)

The following objectives, therefore, are held before us. Full achievement may not be possible, but we shall be able to grasp more of the theories and possibilities and conform to the requirements if we organise our understanding of what we intend to do.

1. Increased and registered sensitivity and responsiveness to the point of focus which is identification with the MIND.
2. A conscious development of integration.
3. As a result of this integration there will be a bringing through of fresh knowledge and under- standing; this should be recognised and recorded.
4. There will automatically be a developing of intuitive ideas and thus a direct approach to truth is created. This involves a definite use of the mind in recognising an intuition and then in interpreting it. Thus is the work planned and these are the ideas which we would ask you to consider most carefully.