

A Student's Abridgment of the
AGELESS WISDOM

COLLECTED
MEDITATIONS

from

"Discipleship in
the New Age"

Volumes 1 & 2

Alice A. Bailey

Edited by Patrick Westfall

COLLECTED MEDITATIONS

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“DISCIPLESHIP IN THE NEW AGE”
Volumes I & II

by

Alice A. Bailey

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Introduction by Foster Bailey Discipleship in the New Age - Vol. II

Mrs. Bailey asked me to write an introduction to the second volume of "Discipleship in the New Age" and I therefore now gladly comply. The introduction written by her in the first volume may be profitably reread in relation to both volumes.

The Master Djwhal Khul, known also as "The Tibetan," took advantage of the opportunity of the availability of A.A.B. as a trained collaborator and initiated an unique and pioneering experiment in new age training for group initiation. This involved the entry of those qualifying into His Ashram there to stay as they hastened their progress or to pass on to other Ashrams as the case might be. For this purpose the Master selected some fifty people, most but not all of whom were known to A.A.B., to whom this unique and transcendent opportunity was offered. Almost everyone accepted but some did not stay very long. It was not easy. As was inevitable and very human, some as time went on reacted well, others not. It is hard to keep a right balance between the soul and the personality when the spiritual stimulant is relentlessly high. The rushing into the personal life of soul force is like sunshine in a garden. Weeds as well as flowers emerge.

It was a new age group forcing process, tested in operation by the use of this group of chelas all of whom had voluntarily accepted, and any one of whom was free to leave at any time without blame. The values achieved were much more than any obvious comment can display. Much of the deeper values are more subtle and slow to emerge. Individuals benefited greatly. As a group achievement it was not a success as is made abundantly clear in these pages, but the group is a living entity on the inner planes of possible great future usefulness.

Mrs. Bailey gave unsparingly of her life and strength to do this work which was to her an extra and a heavy burden. It was particularly distasteful to her to take the personal instructions. Indeed sometimes when certain individuals did not like what the Tibetan said to them about themselves they blamed her.

The training given to this group was not a part of Mrs. Bailey's system of training in the Arcane School. The Arcane School is not a training school for initiation and the goal is not to help the student to get into an ashram or to contact a Master. The purpose of the Arcane School is, and always has been, to help the student to move forward more quickly on the Path of Discipleship. It does not deal either with the problems incident to the Probationary Path nor of the Path of Initiation. The Master Djwhal Khul has stated that in the new age the field of training for the disciple is in the New Group of World Servers.

The decision to publish the record (or most of it) was an unexpected development to the Tibetan but welcomed by Him. He said that this act attracted the attention of other members of the Hierarchy. The appearance of the first volume has already proved a major addition to the entire esoteric field, especially in terms of what modern discipleship really is, and the practical realistic attitude that a Master has to his chela.

This second volume brings additional teaching both in the general text and in the remaining personal instructions which are amazingly frank and direct. A few personally assigned meditations are included to show the technique of the training in individual cases, but the individual training was always incidental to a planned special group achievement.

It should be remembered that these meditations are dangerous to use except as prescribed by a Master and used under His watchful eye, just as there are many medicines available to the public which are not safe except as directed by a physician.

An examination of the text will reveal many factors knowable only to a Master which made these meditations safe and the breathing exercises useful while He was watching the effects. For example: He knew not only the Ray qualities of all the vehicles but also the degree of response to Ray stimulant of any particular vehicle in relation to total, balanced progress. He knew also the conditioning Rays of the previous incarnation which may appear as a "hangover" not to be developed but to be transcended.

He knew the astrological characteristics of the soul, a factor as yet unknown to present day astrology but of much importance in advanced stages of discipleship. He knew the exact condition and degree of unfoldment of all the force centers in the chela which in certain cases He stated in exact percentages. Even with this knowledge given us we could not know which center to stimulate next nor how much. Moreover Djwhal Khul has said that given a consecrated active life of selfless service to one's fellow man the centers will unfold naturally and safely without attention to them. The Master also knew the basic and planned purpose of the soul for the present incarnation, the hidden hindering karmic forces working out and the latent spiritual capacities previously achieved which could be wisely called upon.

Someday we shall have occult schools of meditation giving training for initiation. There are none such today. Those claiming to give such training are false teachers, often sincere but self-deluded. This also has been stated both by the Tibetan and by A.A.B.

Foster Bailey
March 1955

Preface
by the Editor

As Foster Bailey makes clear in his introduction to *Discipleship in the New Age Volume II*, the meditations contained within this book were written for individuals who were participating in experiments in group work under the guidance of the Tibetan. They were offered in light of the Tibetan's full knowledge of the Ray structure, karma and evolutionary level of each individual to whom they were offered as guidance. Then why collect and present them out of context?

The thought-form underlying this Collection of Meditations is threefold:

1. **STUDY AID:** They are presented as study aids. They can be studied in a general manner without prior knowledge of the individual for whom they were prescribed. This may include a study of the 'forms' the meditations take, and the various stages that are often undertaken in a specific order. Students may also find that merely *reading through* these meditations can kindle one's enthusiasm for the esoteric science of meditation.
2. **PRACTICAL USE:** They are presented as intermediate and advanced meditations for practical use. Many of the meditations are of value for daily balance, alignment as well as the movement and focusing of energies within the three sheaths; the physical, astral and mental bodies. Many of the meditations are designed to bring each seeking personality closer knowledge of, and eventual contact with, first their own soul and eventually the Ashram.
3. **ACT OF SERVICE:** Their use constitutes a true and useful act of service. Advancing students are encouraged to utilize some of the powerful meditations, which add qualified energy to strengthen the Ashramic group and the New Group of World Servers. Many opportunities for advancing the Plan can be found within these important instructions.

Although the Tibetan has warned students of the dangers of focusing upon the centers themselves, the kundalini energy, or the fanatical overuse of any mantram or meditative form, I believe that the average student of *the Blue Books* is now quite capable of being trusted to practice these meditations in a safe and sane manner, yet the karma for collecting and releasing the material outside of its original context must ultimately lie with me. I trust the result will be worth the risk.

Students who submit themselves to one or more of the meditations, may wish to make alterations to them in order to better suit their individual, intuited Path of Approach. Students are advised to make only small modifications (if any) and to closely monitor the response in their threefold bodies, as well as in their daily lives. Discontinue the use of any meditative form if undue volatility ensues in any area of life or within any of the three bodies.

These meditations will be found useful as stand-alone meditations without any background knowledge, however, to understand the context in which they were originally offered, I strongly recommend that all earnest students read both volumes of *Discipleship in the New Age*.

In Unity, Love and Light,
Patrick Westfall

The Great Invocation

Let the Forces of Light bring illumination to mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be and help us to do our part.

* * * * *

Let the Lords of Liberation issue forth.
Let Them bring succour to the sons of men.
Let the Rider from the Secret Place come forth,
and coming, save.

Let the souls of men awaken to the Light,
and may they stand with massed intent.
Let the fiat of the Lord go forth:
The end of woe has come!
Come forth, O Mighty One.
The hour of service of the Saving Force has now arrived.
Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death
fulfil the purpose of the Coming One.
The WILL to save is here.
The LOVE to carry forth the work is widely spread abroad.
The ACTIVE AID of all who know the truth is also here.
Come forth, O Mighty One and blend these three.
Construct a great defending wall.
The rule of evil *now* must end.

* * * * *

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 reappear on Earth.

From the center 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 center 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.

The Disciple's Invocation

May the flame of the One find the crucible of your being.
May the Mighty One issue forth from on high.
May love eternal and love inclusive rule over all.

Let the flame spin upon the way.
Let the inner light stand revealed.
Let the seeker become the rose.

May the tide of illusion be turned.
May the Great Work be completed.
May the White Ones issue their ultimatum.

Let the ultimatum be heard by those who have ears to hear.
Let them have insight and knowledge that they may understand.
Let them choose aright and with free will, and in so choosing, let peace come to Earth.

The Mantram of Unification

The sons of men are one and I am one with them.
I seek to love, not hate.
I seek to serve, 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 which underlies the happening of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be healed.
Let love prevail.
Let all men love.

Meditation 1
Instructions for Keeping a Spiritual Diary
(Volume 1 - Pages 14-15)

You would find it useful to keep what might be called a spiritual diary. This does not involve the daily entering of the day's events and has no relation to the happenings which may concern the personality. Note this.

In this diary you should record the following:

1. Any spiritual experience which may come to you, such as contact with some Presence, either that of your own soul, the angel of the Presence, contact with some disciple and eventually—when your life and work and discipline warrant it—contact with one of the Masters. Record this in an impartial way, preserving the scientific attitude and seeking ever a practical explanation before accepting a mystical one. A spirit of agnosticism (not of atheism) is of real value to the beginner and preserves him from the snares of the world illusion and of lower psychism.
2. Any illumination which may come to you, throwing a flood of light upon a problem and revealing the way that you or the group should go. Any intuition which—corroborated by the reason—carries one forward into knowledge and evokes the wisdom of the soul and its registration by the brain, via the mind.
3. Any telepathic happenings between you and your fellow disciples. This telepathic interplay should be cultivated but it must be most carefully checked and counterchecked and the strictest accuracy preserved. Thus we shall have the fostering of the spirit of Truth, which is the governing principle of all true telepathic communication. An Ashram functions telepathically when fully and rightly organised.
4. Any phenomena of a mystical and spiritual kind should also be noted. The seeing of the light in the head comes under this category. Its brilliance should be noted, its growth and dimming; the hearing of the Voice of the Silence which is the voice of the soul but not of the subconscious; the registering of messages from the soul or from other disciples and world Servers; expansions of consciousness which initiate you into the conscious life of God, as it manifests through any forms and the hearing of the note of all beings. A close study of the third part of *The Light of the Soul* (the *Yoga Sutras of Patanjali*) will indicate the type of phenomena which should find its place in this diary.
5. Any experiences of a psychic kind which do not come under any of the above headings. Those mentioned above come under the heading of the higher psychism and concern the higher psychic faculties, spiritual perception, intuitive knowledge, mental telepathy (and not the telepathy which is based upon the solar plexus activity). The lower psychic experiences can also be noted—whether pleasant or unpleasant. Once noted, however, they should be forgotten for they are of no moment.

Days may go by and weeks with no record. Let this in no way disconcert you. The sensitivity of the mechanism of the soul to spiritual vibration has to be cultivated and existing sensitivity to lower psychic impressions has to be tuned out; so many voices clamour for attention, so many impressions—emanating from the physical and astral forms around us—register upon our consciousness, that the vibrations and sounds coming from the subjective and spiritual world are lost and not registered and recorded.

You will find it interesting to note, at the end of a few years, the difference in the data recorded and the development of sensitivity to the right kind of impression. This can only be realised after much time has elapsed and much spurious material has been eliminated, after being recognised for what it is: astralism, spurious claims and thoughtforms.

Meditation 2

Seed Thoughts on Glamour

(Volume 1 - Pages 26-27)

The objective before the Hierarchy at this time is to break and dissipate the world glamour. This has to happen on a world scale just as it happens in the life of every disciple. Just as a man shifts his focus of consciousness (when on the Path of Discipleship) on to the mental plane and learns to smash the glamour which has hitherto held him on the astral plane, so the problem before the Hierarchy today is to bring about a similar happening in the life of humanity as a whole, for humanity is at the crossroads and its consciousness is being rapidly focused on the mental plane. A death blow must be struck at the world illusion for it holds the sons of men in thrall. By learning to break through the glamour in their own lives and to live in the light of the intuition, disciples can strengthen the hands of Those Whose task it is to awaken the intuition in man.

There are many and different kinds of glamour and disciples are frequently surprised when they learn what is regarded as glamour by the Masters. I will enumerate a few of the more general glammers for you, leaving you to make any needed application and expansion of the idea from the individual to humanity as a whole. Here are the names of some of these glammers:

1. The glamour of *destiny*. This is a glamour which indicates to the one whom it controls that he has important work to do and that he must speak and work as destined. This feeds a pride which has no foundation in fact.
2. The glamour of *aspiration*. Those thus conditioned are completely satisfied and preoccupied with their aspiration towards the light and rest back upon the fact that they are aspirants. Such people need to move onward on to the Path of Discipleship and cease their preoccupation and satisfaction with their spiritual ambitions and goals.
3. The glamour of *self-assurance* or of what might be called the astral principles of the disciple. This is the belief, in plain language, that the disciple regards that his point of view is entirely right. This again feeds pride and tends to make the disciple believe himself to be an authority and infallible. It is the background of the theologian.
4. The glamour of *duty*. This leads to an over-emphasis of the sense of responsibility, producing lost motion and the emphasis of the non-essential.
5. The glamour of *environing conditions*, leading frequently to a sense of frustration, or of futility or of importance.
6. The glamour of *the mind* and of its efficiency and its capacity to deal with any or every problem. This leads inevitably to isolation and loneliness.
7. The glamour of *devotion*, leading to an undue stimulation of the astral body. The man or woman thus glamourised sees only one idea, one person, one authority and one aspect of truth. It feeds fanaticism and spiritual pride.
8. The glamour of *desire* with its reflex action upon the physical body. This leads to a constant condition of fighting and of turmoil. It negates all peace and fruitful work and must some day be brought to an end.
9. The glamour of *personal ambition*.

Meditation 3
Instructions for Group Work
(Volume 1 - Pages 61-62)

Integrity, fusion and understanding—this is the order of the work and the sequence of development. All groups, working in the outer world in relation to the Ashrams of the Masters, will follow certain initial and final stages in their work and these will be uniform for all the groups, no matter what their specific and individual group work may be. Thus there will be brought about an inter-group relation and a consequent strengthening of the individual groups. The third stage of the work to be done will be special and particular, differing for each group and to be followed by the group with meticulous care.

Let me outline for you the stages to be followed:

STAGE ONE

Alignment. Soul contact. Spiritual poise. Poise is the steady holding of the achieved soul contact.

- a. Then, the conscious relinquishing of personality reactions.
- b. Next, the recognition of the fact of love as an expression of that soul contact—expressed through the medium of the personality.
- c. Finally, the imaginative fusion of the egoic and personality rays.
This constitutes the vertical stage.

STAGE TWO

The above is followed by group integration and group fusion, carried forward consciously:

- a. By bringing each group member into conscious rapport through naming and loving.
- b. By seeing all the group members as a circle of living points of light along with yourself in the circle, but not at the center of the circle.
- c. By imagining all these points of light as fusing and blending to make a radiant sun, with rays of light going out towards the four corners of the earth.

This constitutes the horizontal stage.

STAGE THREE

There follows next a careful consideration of group purpose and technique. This technique will be different for each group; by a dynamic, unremitting following of the particular, indicated technique will the results be achieved. This technique must not be changed by anyone except myself.

Stages I and II should be rapidly effective and almost instantaneous in their results, after three months' careful work has been done. I request that you give careful, patient attention to them so that they develop eventually into stable habits and so give you no trouble and further difficulty. The initial stages in this type of work are of paramount importance.

STAGE FOUR

Having finished the special group work under Stage III, the members of the group will then endeavour to link up with the other groups in the same manner in which they linked up with the members of their own group. In this case, however, disciples will not concern themselves with the personnel of any of the groups, including their own, but only—as a group—link their group with the other groups. Thus the concepts of illusion and of separateness, and the realisation of fusion, will assume correct proportions in your minds.

a. Next, as a group, say the Great Invocation three times:

*"Let the Forces of Light bring illumination to mankind.
Let the Spirit of Peace be spread abroad.
May Men of Goodwill everywhere meet in a spirit of cooperation.
Let Power attend the efforts of the Great Ones."*

b. Then sound the Sacred Word, the O.M. three times.

c. Close with the prayer of the personality to the soul:

*"May the words of my mouth
and the meditation of my heart
be always acceptable in thy sight,
Oh Soul, my Lord and my Redeemer."*

Meditation 4
The Use of Visualization in Meditation
(Volume 1 - Pages 89-90)

The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step for the following reasons:

1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought." This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. Pictorial visualisation (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the power to visualise. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process which is the first step towards the direction of energy.

The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, he draws pictures and paints scenes and thus acquires facility to see—in large and in detail—that which he desires and for which he intends to work. The visualising of what might be called "directed process" goes on in a more focused manner and in the area directly around the pineal gland. The pineal gland then becomes the center of a magnetic field which is set in motion—in the first place—by the power of visualisation. At that point, energy is gathered by the disciple and then directed with intention to one or other of the centers. This focused thought produces inevitable effects within the etheric body and thus two aspects of the creative imagination are brought into play.

2. The power to visualise is the form-building aspect of the creative imagination. This process falls into three parts, corresponding somewhat to the creative process followed by Deity Itself:
- a. The gathering of qualified energy within a ring-pass-not.
 - b. The focussing of this energy under the power of intention, i.e., at a point in the neighbourhood of the pineal gland. The energy is now focused and not diffused.
 - c. The despatch of this focused energy by means of a pictorial process (not by an act of the will at this time) in any desired direction—that is, to certain centers in a certain order.

This process of energy direction can become a spiritual habit if disciples would begin to do it slowly and gradually. At first, the visualising process may seem to you to be laboured and profitless but, if you persevere, you will find eventually that it becomes effortless and effective.

This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique.

The stages are:

- a. A process of energy gathering.
- b. A process of focalisation.
- c. A process of distribution or direction.

The disciple learns to do this within himself and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies without himself. This constitutes, for example, one of the major healing techniques of the future. It is also used by the Master in awakening His disciple to certain states of consciousness, but with these you have naught to do.

3. The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental level and is, therefore, a personality correspondence to the building of the antahkarana. The astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the Trinity, the second aspect. The creative imagination "pictures a form" through the ability to visualise and the thought energy of the mind gives life and direction to this form. It embodies purpose. Thereby a rapport or line of energy is constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.

This visualising process and this use of the imagination form the first two steps in the activity of thoughtform building. It is with these self-created forms—embodying spiritual ideas and divine purpose—that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively. The need of the times is increasingly great and the utmost of work and of purpose is desired.

Meditation 5
Transmuting the Energies of the Solar Plexus
(Volume 1 - Pages 212-213)

One of the first things which you will likely have to do is to close the solar plexus center to the entrance of forces from the astral plane, and open it to the entrance of forces from soul levels, via the head center. You must learn to function also more powerfully from the center between the eyebrows, the ajna center.

The heart center and the solar plexus center are already developing in you; next comes the throat center. How shall we bring about the change from the solar plexus center to the ajna center? Through right meditation, my brother, and right breathing.

I will ask you, therefore, for the next few months to follow the suggested routine below for a few minutes—fifteen at least—each day. This need not interfere with any meditation which you may choose to do, provided that you see to it that you preserve always a point of focus in the head. All your work with me—at any rate for the present—must be done in the head. There must the consciousness be held steady.

I would suggest that you work as follows:

1. Start your meditation work by imagining (great is the power of the creative imagination) that you are consciously carrying the forces, entering the solar plexus center, to the ajna center.
 - a. Inhale as you count six and imagine as you do so that you are gathering up the force of the solar plexus center (through an act of inhalation) to the head. Picture it as rising there—up the spinal column.
 - b. Then, as you count eight, think of those forces from the astral plane as being lost and merged in an ocean of intelligent love. On their way up the spine, they have been blended with the active force of the awakening heart center.
 - c. Then exhale for six counts and as you do so realise that these forces are pouring out through the center between the eyebrows on to the world of men. The center between the eyebrows is that of the integrated, dedicated, threefold personality. Therefore, you have:

Inhalation . . . 6 counts — Gather the forces up to the head.

Interlude . . . 8 counts — Forces blended and fused.

Exhalation . . . 6 counts — Blessing the world.

Interlude . . . 8 counts — Realisation of work done.

Later we might increase these counts but this suffices for the present and for the beginner who may read your instructions. This will aid in the closing of the solar plexus center and in stabilising the emotional body; incidentally it should improve your general physical condition.

2. Then, holding the consciousness steady in the head, at the close of the final interlude, say the following invocation:

*"May the energy of the divine Self inspire me and the light of the soul direct.
May I be led from darkness to Light, from the unreal to the Real, from death to Immortality."*

3. Then, still holding the consciousness in the head and visualising a sphere of deep electric blue, vivid and living, say the following words, endeavouring to realise their significance as you say them:

"I stand in spiritual Being and, as a soul, I serve.
I stand within the Light, and as the light shines throughout my form, I radiate that light.
I stand within the love of God, and as that love streams through and from the heart,
I magnetise the ones I seek to aid."

4. Ponder then for five minutes on the spiritual significance of the following four words:

- Stability
- Serenity
- Strength
- Service

Take one each week for a month; for the space of six months build them into your very nature, thus aiding the work of closing the solar plexus and transmuting its force.

Meditation 6
An Exercise upon Love
(Volume 1 - Pages 227-228)

1. Alignment with the soul and a definite conscious polarising of realisation as high in the head and as high on the mental plane as possible. Then pause.

Visualisation Exercise:

2. Then look out, in your imagination, over the world of men. See that world as one of light, with here and there intensifications of the light in certain localities or centers or areas.
 - a. Then imagine this web of light with its radiant centers of force as pulsating to the rhythm of the world aspiration.
 - b. Regard yourself then as the onlooker, but also as a channel, among the many channels, for the energy of the spiritual Hierarchy, focused for you through the Master of your Ashram, and stepped down to you through me, your Tibetan brother.
 - c. Use then the set of phrases which embody your aspiration and which appears in your replies:

*"Love is the incentive of our aspiration on the Path;
Love is the substance of our living in the world.
Love is the light and the light of freedom for all creatures;
Love pulses through the universe in a divine rhythm.
Love is the consciousness of God."*

- d. Imagine, as you do this, that the energy of love is pouring through the web of light, stimulating each of the many, many centers into greater radiance.
3. Then sound the O.M. breathing it forth into the personality.
 4. Next, do some mental work in meditation, holding the mind steady in the light; carry your service in my group and any other aspect of your work in the world into that light, seeing it all as part of the one great service. For you, intercession is peculiarly useful, for it tends to promote understanding.
 5. Seek then to get in touch with your group brothers, holding them too, as a group, in the light.

Meditation 7
An Exercise for Spiritual Energy
(Volume 1 - Pages 230-231)

See to it that by the time the sun moves northward, you will have so assimilated the procedure and accustomed yourself to the form that that aspect of the meditation will be automatic and your inner attention can, therefore, be given to the significances of the work assigned. The objective is to enable you to pursue two lines of activity accurately and simultaneously.

1. Give five minutes to alignment consciously achieved and to the withdrawing of your consciousness to as high a point as possible.
2. Then take five minutes for complete silence, of both the inner and the outer man. The breathing, if correctly followed, should greatly aid in this.
3. Then inaudibly and in the achieved silence, sound the Sacred Word, the O.M., listening as you sound it, and imagining it as being sounded by the soul. The soul breathes out the sound and passes it through all three bodies and thus out into the world of men, carrying love and power.
4. On receipt of these instructions and having in mind their general tenor, choose six short passages which should constitute your seed thoughts for the next six months. Choose them from any source you prefer but choose them all at once within a few days of receiving this. If you prefer, you can use the following six symbolic sentences which I have chosen for you. I have chosen them for you because—rightly used and understood—they can act as focal points for spiritual energy, breaking up that which hinders and pouring a cleansing tide through your personality. You seek to be a channel and you long adequately to serve. This I know. Be willing, therefore, to let the "forces of light" enact their will within your life, e'en though you awaken with surprise to unknown and unrealised aspects of yourself—both good and not so good.

First month . . . A barrier of stone. A flood of cleansing water, and then the Vision.

The pilgrim then can chant: I stand in love.

Second month . . . A boat at rest upon a sea of blue. And then a tidal wave. But after that the calm.

The boatman chants: The storm has brought me here.

Third month . . . A mountain top. Snow with a fold of sunshine. A group of pilgrims on the upward way.

One pilgrim chants: In love we walk the Way.

Fourth month . . . Three birds upon a tree. A searing wind and pouring rain, and then the nightingale—

The bird who sings close to the heart of God.

Fifth month . . . A gate of brass, a golden portal and then an ivory door. Three gates, but only two are shut.

Pass on, oh pilgrim on the Way, and find the open door.

Sixth month . . . The rising dawn; a cool breeze and a shaft of light. A weary pilgrim, then again the vision.

He chants: I stand in love forever.

5. Then mentally carry your group brothers into the light and see the whole group functioning as a unit and held together by love, mutual understanding and corporate vision and united service.

Meditation 8
A Daily Breathing Exercise
(Volume 1 - Pages 246)

Do a simple breathing exercise each morning and as you work at it, regard it as your meditation process, and so run a dual line of thought and work. Proceed as follows:

1. Inhale on 8 counts, and as you do so, say to yourself, retaining the entire process in the head and on mental levels:

"With self-forgetfulness I gather what I need for the helping of my fellowmen."

2. Then follows an interlude of 12 slow counts, during which you ponder on the strength, the wisdom and the love which must be shown to your fellowmen.
3. Exhale on 10 counts, saying: "With self-forgetfulness, I breathe out love upon my fellowmen."
4. Then comes an interlude of 12 counts in which you ponder upon love to all beings.

*Then repeat the process, only this time carry on the work
entirely in the heart instead of in the head.*

Meditation 9
The Middle Way
(Volume 1 - Pages 259)

You should ask yourself the following question: What will be the effect, in the personality life upon the physical plane, of an established alignment between my soul, my mental body and my physical brain?

1. Achieve alignment, conscious fusion and stability.
2. Then definitely and consciously shift your attention into the mental body.
3. Next, consider the pairs of opposites with which your personality must deal in this life. Do this by the aid of your mental body.
4. Visualise these pairs of opposites as two high mountains, separated by a narrow pass between them; this is, for you, the symbol of "the narrow way."
5. See these mountains, standing on either hand, one in the shade and the other in the light. See the narrow way between as a golden pathway. Then picture yourself as "passing between." As you do this, remember that your soul is observing you, the personality, progressing on this Middle Way.
6. Then take the following seed thoughts for careful reflection:

1st month—I stand in light, the One Who can observe.

2nd month—The distant, wandering one, who is my little self, I call to me.

3rd month—Between the Pillars of the Way, I pass. I leave these twain on either hand.

4th month—The Middle Way leads to a bridge and on that bridge I stand.

5th month—And on that bridge I meet my Self.

6th month—And thus the two are one and harmony is now established.

Meditation 10
Integration of the 3 Centers above the Diaphragm
(Volume 1 - Pages 302-303)

The objective of this exercise is to integrate the three centers above the diaphragm, and so make the personality more magnetic, and more definitely responsive to the radiation of the soul.

For your meditation work I suggest the following procedure:

1. First of all, do the breathing exercise. (Meditation 8 will suffice)
2. Then, focussing the consciousness as high in the head as possible, sound the Sacred Word.
3. Then do the following brief and intensive visualisation exercise:
 - a. Imagine a path of golden light, leading from where you stand to a vast two-leaved door.
 - b. Then see, rolling along this path a disk or wheel of rose, which you send forth and which eventually disappears through the door.
 - c. Then send along the same track a disk of vivid green, and follow it by a disk of golden yellow, both of which disappear the same way.
 - d. Then send a disk or wheel of a radiant, electric blue, which rolls along the golden Path but which does not enter through the door but remains there, hiding the door from sight.
 - e. Picture then yourself as standing before the electric blue disk, having traversed the golden path and there meditating upon the following words:

*"I am the Way myself, the door am I. I am the golden Path
and in the light of my own light I tread the Way.
I enter through the door. I turn and radiate the light."*

4. You can then carry forward your own meditation.
5. Sound the Sacred Word again, breathing it out upon the world from the highest point in your consciousness that seems to you possible.

Meditation 11
Invoking the Light of the Soul
(Volume 1 - Pages 304-305)

Continue with the breathing exercise. I seek to make no change in this. The rhythm of the work must be definitely established so that it becomes automatic, thereby permitting freedom of thought within the limits of the work. I will, however, change your meditation outline in the following particulars:

1. The breathing exercise.
2. The sounding of the A.U.M.
3. See before your mind's eye the same two-leaved door, standing wide open. Through it you see a radiant sun of golden light.
4. Instead of sending forth the disks of coloured light, visualise yourself as standing before this open door.
5. Then say: *"May the energy of the divine self inspire me."*

Feel your entire nature vitalised by the spiritual energy, pouring through the open door upon you and through you.

6. Next say: *"May the light of the soul direct."*

Visualise that light pouring upon your daily path. Bring into that light your group problems which you may have to solve and face, and face them and handle them in the light.

7. Finish the rest of the invocation, saying the words with all the power of your soul behind them.

Add the mantram I earlier gave you:

*"I am the Way myself, the door am I.
I am the golden Path and in the light of my own light I tread that Way.
I enter through the door. I turn and radiate the light."*

8. Sound the A.U.M. as before.

Meditation 12a
Exercise in Telepathic Clairvoyance
(Volume 1 - Pages 305-306)

I have placed in your "way of vision" in meditation two symbols which I seek to have you contact as a training in inner sensitivity. See if you can contact them and the word for which they stand. This work will form part of your meditation.

1. Achieve a sense of inner poise and quiet, yet at the same time, hold a positive attentiveness to the establishing of a contact with me. Seek to sense my aura and to tune in on my group.
2. Then register what seems to appear to you, and any word connected with the registered symbolic form which may emerge in your consciousness. Try to contact the first symbol in the first three months, and the second in the last three. Record each day what you feel you contact and summarise your results. Be not unduly anxious.
3. Sound the Word, the O.M. three times; once for your group brothers, then for your immediate circle of family and friends, and finally for the group of students with whom you are training. Realise that as you do this two things happen: First, that you are vitalising them, and secondly, that you are establishing links whereby you can reach them and the group life can flow.
4. Say the mantram of the Disciples' Degree:

*"May the energy of the divine self inspire me and the light of the soul direct.
May I be led from darkness to light, from the unreal to the real, from death to immortality."*

5. Proceed with your meditation as you yourself shall choose but do not give more than ten minutes to this period.
6. Then do the breathing exercise as hitherto, but place it this time at the end of your meditation for this will set in motion the energies which you may have succeeded in contacting.

It will be obvious to you that I am seeking to establish a closer link between yourself and the group on the inner planes of which I am the focal point. This I am definitely endeavouring to do. With this in mind, carry forward your spiritual life and integrate yourself more closely and consciously into this group of mine on the inner planes. Of this group, your co-disciples are a part.

Have ever in your consciousness the fact of the group, the purpose of group service at this time, and the intention that should underlie the life pattern of every disciple—that the Plan must be served.

Meditation 12b
Exercise in Telepathic Clairvoyance
(Volume 1 - Pages 308-309)

I seek to change your work and meditation considerably this next half year. My objective in so doing is twofold: I seek to see you bring about a more rapid alignment and a more dynamic intensification of your life of aspiration. I seek, secondly, to aid you to be more sensitive to the forces which will pour in on the world if the world disciples measure up to their opportunity.

Continue with the breathing exercises as heretofore. Then meditate as follows:

1. Focus the consciousness as high in the head as possible.
2. Sound the O.M. three times inaudibly and, with the power of the creative imagination,
 - a. See the physical body dedicating itself to the service of the soul.
 - b. Retreat still further inward as you sound the O.M. and visualise the emotional nature pouring itself forth in aspiration towards the service of humanity.
 - c. Retreat still higher and still more inwardly and dedicate the mind principle to the service of the Plan.
3. Then, holding the consciousness on this high plane, seek to lift your consciousness higher still and, by a definite act of the will, see three things occur: complete alignment, definite integration with the personality, and the dynamic focussing of your consciousness in the soul.
4. Then sound the word audibly, but sound it this time as the soul, breathing forth light, understanding, and love into the waiting, attentive, integrated personality. Make this a dynamic, quick and conscious activity.
5. Attempt then, as a soul, to link up with your co-disciples. Having done this, seek then to see the symbol which blazes forth from the brow of each of them. Each symbol is different. Endeavour to see these symbols by definitely linking up with and pouring out love to your brothers. Note down each day the symbol that seems to you to be related to them.
6. Having done this, repeat rapidly the process of alignment given in points 1, 2, 3, and then sink back into the stage of contemplation, holding it as long as you can. Assume imaginatively (if you cannot in reality) the attitude of a soul as it lives the life of contemplation in its own world, and endeavour then to see in connection with the following monthly themes what the soul sees and knows.

1st month—The nature of contemplation.

2nd month—The necessity for integration.

3rd month—The technique of alignment.

4th month—The inspiration of the personality.

5th month—Association with the hierarchical endeavour.

6th month—The service of the Plan.

7. Insert here what intercessory work you seek to do.

8. Sound the O.M.

For your own personal work I would ask you to write one paragraph which will embody your highest thought concerning the six themes which I have given above for contemplation.

Meditation 13
Shifting the Personality Focus into the Astral Body
(Volume 1 - Pages 320-321)

The meditation exercise I give to you, at present, is one that will aid in fusion and release the magnetic quality of your life. You will have enough to do to incorporate your aspiration, life content and intelligent consciousness with your group, plus mastering the technique of the new work which they, too, are learning. Do this brief exercise in consciousness and visualisation, prior to the group work and meditation.

1. Sound the O.M. as a personality. Do so at the highest mental point, raising your aspiration at the same time, with the mind to the soul.
2. Sound the O.M. as the soul, breathing it out in the will-to-love all beings and arresting its descent at the astral body. Do this by an act of the will and the use of the creative imagination.
3. Having thus vitalised the astral body and imagined the fusion of soul, personality, and astral force, then direct this triple stream of energy to the heart center, rushing it there, if I might so express it.

Meditation 14
True Quiet of Union
(Volume 1 - Pages 346-347)

There is much to be done during the coming year and it must all be approached from the angle of soul contact, followed by efficiency on the physical plane. There is a point I ask you to work at during these next months, for it constitutes for you the next step upon the Path of Discipleship. Seek to make such a dynamic contact with your soul each morning (prior to starting the day's work) that the power and wisdom then contacted, and the purity of the open channel, will carry you through the day's activities without a continual recollectedness of the need to preserve contact.

This is one of the first steps in the newer conception of being. So many people labour at the work of being a disciple. At a certain stage, this is right, proper and most necessary, but it should be succeeded by a conscious, dynamic, rhythmic contact every twenty-four hours. Then the momentum set up should suffice to carry you through your full life of service. Once a day you must seek recharging and, if the work is adequately done, it should suffice.

Your other daily points of contact are not intended to aid you personally. Nor are they for your own spiritual refreshment. They are the moments when you tune in on the larger life of the Hierarchy, and of the New Group of World Servers. This I want you to remember.

How then shall you make this approach for dynamic stimulation? This is your immediate problem and, in order to help you, I suggest the meditation outlined below.

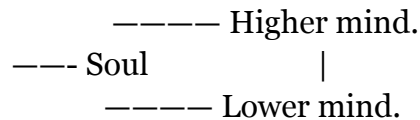
1. Alignment. Achieved consciously and as rapidly as possible.
2. Then, in your own words, holding the mind steady in the light, and focussing yourself as high in the head as possible, offer yourself to the soul for recharging.
3. Follow this by three minutes (for this is quite a long time, my brother) of complete silence, preserving, if you can, an unmoved consciousness. The charging with spiritual light and force can then take place. How is this done? It is done by the soul, your true self, gathering you, its personality, into itself—a process of identification for which you must strive. This is what the mystics of the Catholic Church call the "true quiet of union."
4. To this should succeed a moment wherein you seek to realise that that which the soul has done is a fact. This involves the renewed activity of the mental processes.
5. Then, by the use of the creative imagination, carry this electrification, this stimulation and this illumination down to the emotional body, purifying it and endeavouring to dispel its glammers. Let it sweep through the astral body.
6. Then in the physical brain consciousness, regard yourself as the conscious recipient of the strength and the wisdom which you need in service.

Go forth then to your life and service and expect and look for results.

Meditation 15
Alignment of Soul and Brain via Mind
(Volume 1 - Pages 358-359)

Background on the Disciple for Whom this Meditation was Offered:

During the next six months, your meditation work and the focus of your attention must be the stepping up of your awareness of the soul. You have an interesting and rather unusual problem; this is based on the fact that your consciousness shifts all the time from the lower to the higher mind, but often fails to touch the intermediate point, that of the soul on its own particular level. It is like this, my brother:



In the building of the antahkarana (at this stage) there is a gap in the bridge where the soul is and you jump from the lower to the higher Triad. This means a bridging from the highest point of the lower triad to the lowest point of the higher, the Spiritual Triad. Therefore, for you, there must be careful exercise in an elementary stage—the alignment of the soul and brain, via the mind. Work at that for a while with understanding, prior to doing your morning meditation.

Make your meditation brief and quick. You have a habit of keeping the three "sacred points"—morning, noon and sunset. I am going to suggest that at those interludes in the day's activities you change your method considerably. I suggest that you work with colour more than with forms of words, such as seed thoughts, or with ideas. You are a natural occultist and have the key to the realm of ideas and the words of many books are in your mind.

I would, therefore, suggest the following process:

1. Sound the O.M.
2. After you have worked for a few minutes at right alignment then:
 - a. At your morning meditation visualise a deep rose-coloured lotus. Build it with care and from its opening heart see a stream of rosy light (not red) pouring forth, engulfing you and your co-disciples.
 - b. At your noon meditation repeat the same symbolic work but this time with a yellow lotus.
 - c. At sunset again repeat the process only this time your lotus is of a deep electric blue with its heart a golden sun.

3. Then use the mantric sentence which I gave you in my last communication, pondering upon its meaning:

*"I plunge myself into the pool of wisdom.
From thence I come, bearing a knowledge of its mysteries for my fellowmen."*

4. Proceed with your usual linking up with those you ever remember in your meditation, giving them strength and light and knowing yourself to be an intermediary.
5. Close with the invocation which you know and love so well:

*"May the Holy Ones Whose disciple I am show me the light I seek;
give me the strong aid of Their compassion and Their wisdom.*

*There is a peace which passeth understanding;
it abides in the hearts of those who live in the Eternal.*

*There is a power which maketh all things new;
it lives and moves in those who know the Self as one.*

*May that peace brood over us, that power uplift us till we stand
where the One Initiator is invoked, till we see His star shine forth."*

6. Sound the O.M.

Meditation 16
Invoking Discipline Through the Use of the Will
(Volume 1 - Pages 364-365)

Background on the Disciple for Whom this Meditation was Offered:

The only thing which I seek to do for you at this time, my brother, is to give you a meditation which I will ask you to carry forward until further notice. I will also give you six seed thoughts for meditation. Otherwise my earlier injunctions to you hold good and your future usefulness in the coming spiritual expansion is dependent upon your careful attention to self-forgetfulness, the right use of love (enabling you to love more easily.) and attention to practical, loving, efficient, regular service.

Your progress in the outer expression of your inner knowledge has been needlessly slow. Given a right and more focused attitude, you could leap forward into clearer light and more efficient living. This oft I have told you.

Your keynote for the future is *discipline* and again *discipline*. The reduction of the physical body to your will through the imposition of a pronounced ordered rhythm is your way out into liberation. It is, therefore, a question whether you care enough for the results possible to make the needed adjustments and impose the required disciplinary measures. What these are, you also know. Are they not simply the enforcing of certain rules of daily living which are so simple that they fail to evoke your will?

It is the evocation of a dynamic will which I wish to bring about by the following suggested meditation.

1. After effective alignment and the centering of the consciousness in the mind, then proceed as indicated below:

O.M.

- a. Sound this as the soul, in its own world, using the creative imagination as you do so.
- b. Sound the O.M. again as the soul, imposing its purpose upon the mind.
- c. Sound the O.M. as the soul, controlling the desire body.
- d. Sound the O.M. as the soul, energising by its will force the etheric body.
- e. Sound the O.M. again but this time with the cooperation of the personality, galvanising the physical body into right action. Do all this very slowly and thoroughly with a full, consecrated thought upon each of the five stages.

2. Then visualise the entire lower nature as being gathered up into the consciousness of the soul.
3. Then meditate for fifteen minutes (not more) upon the following six seed thoughts. This entire meditation is intended to be dynamic and brief. It can, if so used, break through obstructions and "clear the way" for the inflow of your dynamic but hitherto ineffective will.

1st month—My soul has purpose, power and will. These three are needed on the Way of Liberation.

2nd month—My soul must foster love among the sons of men. This is its major purpose. I, therefore, will to love and tread the Way of Love.

3rd month—The purpose of my soul must show itself through burning. That which obstructs and hinders must disappear before the power of God. That power am I. I, therefore, tread the Way unto the Burning Ground. There hindrances disappear.

4th month—My will is one with the great will of God. That will is mine today upon the planes of earth. It leads to service and my Master's group. I, therefore, tread the Way of Service after the festival of burning.

5th month—I dedicate myself to the purpose of the plan. I have no purpose but the will of God. I seek no other way but the Way of Divine Fulfilment. I lose myself within the group which seeks the furtherance of the plan.

6th month—The Way of Sacrifice is eternally the Way of Joy. The Way of Joy leads to the Place of Peace. The peace of God is only found in losing sight of self and seeing naught but that which must be done and done today.

Meditation 17
An Exercise for the Creative Imagination
(Volume 1 - Page 385)

Look not so much into the future with speculation or with foreboding, nor even with hope, which is but a form of optimistic speculation. Live today as your soul dictates and the future will round out itself in fruitful service. You are stronger than you anticipate and have reserves upon which you can draw. These reserves will not fail you when you call upon them, nor will I, your brother and friend, nor will your group brothers. Forget not this, but relax and rest back on the strength which is in you and which surrounds you.

I seek not to change your meditation, except to substitute a different visualisation exercise for the one now being followed.

- a. Visualise yourself as standing to one side of a vast field of closed lotus buds which rest on their broad green leaves. Above you is the blue of heaven and ahead of you—across the field of buds and leaves and on the far horizon—is a golden gate, with the two halves of its door closed.
- b. Then picture yourself as watching the slow opening of the buds, until little by little, the field changes from green to gold, and all that can be seen is a mass of golden flowers, wide open in the sun.
- c. Then imagine yourself, my brother, putting a foot upon the field and finding, instead of the mud and water which had been anticipated, a firm Path which appears before you as you advance, dividing the field into two halves, and leading straight to the golden gates.
- d. As you advance along this path, imagine the two halves of the gate slowly opening as you go forward in confidence, looking at the gate and not at your feet.

What you see within that portal and what interpretation you give to this symbolic work is for you to discover.

You may ask: Of what use is this particular type of meditation to me? Two main uses, my brother.

First, it trains you in the use of the creative imagination (which is an aspect of the intuition) and, secondly, it lifts you out of the rut of heavy mundane work with which you are of necessity so constantly occupied and brings to you refreshment and realisation of the subjective world.

Leave care and worry behind you as you walk through your field of lotuses and for a few minutes each morning, center your consciousness outside your personality life. The effect upon your daily life and service if you can really accomplish this exercise will be far more potent than you can possibly anticipate.

Meditation 18
Meditation upon The Presence
(Volume 1 - Pages 390-392)

Much has for ages been said and written anent the practice of the Presence of God and today one of the interesting events of the time is the emergence of various "techniques" for achieving the realisation of this Presence, of inspiration, of light and of contact.

I will put to you three questions:

1. What do you understand by the thought of the Presence? Of Whom and what is this Presence?
2. What is it that prevents contact with that Presence and hinders you from standing in its light?
3. Can you draw up a technique of meditation which will be for you the way into the Presence?

Answer these three questions and realise that for you the contact with that Presence—consciously and with understanding of the process—is the goal for the remainder of your life experience in this particular body. I seek for no mystical understanding. That type of theoretical understanding is the heritage of most aspirants. They have the vision of this contact. I seek a definite comprehension and I give you the clue to the work in the following sentences which (if subjected to due thought) may induce revelation.

*"Duality is visioned by the seer. He sees the Presence.
He sees, and seeing knows that he exists and likewise that which is seen.*

*"The knower blends the two in one. He sees the Presence as himself. He merges with its light.
Behind the Presence gleams that awful radiance which shrouds the One and Only.
Before the Presence stands the aspirant.
Within the Presence, through the merging process, is peace, is union,
the end of fear, the end of difference, joy, love and light."*

Your meditation, therefore, is to be along these lines. The form you can draw up yourself during the next few months. The theme will emerge in your consciousness if you move slowly, ponder deeply and feel no sense of pressure. Revelation will come through quiet thought and daily brooding.

There has been in your mind much thought in these past months anent the practice of the Presence. This is well, for that is the objective that I had in mind for you.

It is said that "thoughts are things" and produce tangible results. It is also said that "as a man thinketh in his heart, so is he" and that, therefore, these tangible thought manifestations definitely produce effects in him. In these ancient platitudes lie, for you, much instruction, much light and understanding and the clue to your immediate problem. What is the situation, my brother? You, a soul in incarnation, are consciously aware of the fact—subjectively and oftentimes dimly sensed—of your real Self, of the solar Angel, who is the Angel of the Presence.

Your problem is to deepen this realisation, and to know yourself to be the Angel, standing between you, the physical plane man, and the Presence. It might elucidate matters if we considered for a moment what reality is represented by that word Presence.

The mystic is ever aware of duality; of the lower man and the indwelling soul; of the tired disciple and the Angel; of the little self and the real Self; of human life expression and of spiritual life expression. Many other qualities stand for the same expression of reality. But, behind them all looms—immanent, stupendous, and glorious—that of which these dualities are but the aspects: the Presence, immanent yet transcendent, of Deity. In the nature of this One, all dualities are absorbed and all distinctions and differences lose their meaning.

When you are told to develop the consciousness of the Presence, it indicates, first of all, that you are at this time somewhat aware of the Angel and can now begin to respond, dimly and faintly, to that great Whole which lies behind the subjective world of being, as that world lies behind the physical, tangible world of everyday life.

A symbol of this can be seen in the knowledge that the entire planet lies outside of the room in which you are pondering my words and is only separated from you by the window and the extent of your conscious awareness. The outer universe of the planet, the solar system and the starry heavens, lies revealed to you through that sheet of glass which reveals, if clean and unveiled, but which acts as a barrier to vision, if soiled or hidden by a blind. This and your ability to project yourself into the immensity of the universe, governs the extent of your knowledge at any given time. Think this out, my brother, and look through the window of the mind to that Light which reveals the Angel which, in its turn, veils and hides the vast unknown, yet alive and vibrant, Deity.

This practice of the Presence can be dealt with in so many different ways and there are many techniques of contact. For you, the practice should connote simplicity, peace, and joy. Cultivate simplicity of thought and remember that bewilderment and undue concern as to conditions and people and a puzzled attitude towards life indicate mind activity but not soul understanding. It is soul activity towards which you should strive.

You are a sannyasin and as such must work towards an increasing release from ties of any kind, though (and herein lies a subtle distinction) not from release from envioning conditions and responsibilities. What is required is an inner attitude of complete abandon to the will of your soul which is the Will of God, as far as any individual is concerned. This release will give you much that I have waited to see expressed in your life.

To assist you in the continuance of the theme upon which you have been engaged in the past months, I am going to ask you to ponder over and answer the following questions. You have a life tendency to over-emphasise detail and points of procedure with meticulous care and so sometimes lose sight of the synthesis of the whole.

The questions are:

1. To recognise the Presence, I must stand free and unattached. To what and to whom am I now attached in such a way that I am prevented from clear vision and closer approach?
2. To recognise the Presence, I must function as the solar Angel. Can I, at this time, discriminate between myself and that solar Angel?
3. To recognise the Presence means that I am preparing to pass, as a solar Angel, through the gate, on to the Path of Initiation. Can I, in view of this, state clearly to myself what are my major assets and my major weaknesses?
4. Can I define clearly within myself what I understand by:
 - a. Myself, the disciple.
 - b. Myself, the Angel.
 - c. The Presence.

The first three questions can be answered or not in writing exactly as you choose; you may find them too personal and confidential to commit to writing. If you find this to be so, then on the first day on which the Sun moves northward, answer these questions in my presence and to me, your brother and your teacher. Deal with them clearly and with truth, voicing your answers aloud so that you can hear your voice, and thus pay adequate attention to your position and attitude. The fourth and fifth questions please answer in writing and elucidate as clearly as may be.

5. Elucidate the following phrases, taken from a very ancient writing. I suggest that you ponder them with care.

"Before the throne of God, the angel, with all the other angels, stood and cried: `Lord of my life, grant me the strength to tread the path of revelation; to cross the sea of dark illusion, and face the lighted way of earth.' God said: `Go forth and far away.'

"Before the gate which opens on the lighted way to peace, the angel stood alone and said: `Lord of my life, the way of revelation is the way of manifested life: the path of dark illusion leads to the light which scatters every shadow. I seek to tread the lighted way which leads back to thy Presence. As yet that way is dark. What shall I do?' God said, `Draw near and enter into thine own light, and in that light, see Light.'

"Before the gateway of each newborn day, which holds within its sealed hours ordered responsibility, each morn I stand. I cry aloud: `Lord of my life, how can I do the duty of this day yet seek detachment? Meet every need yet free myself from ties and bonds?' God said: `The sun draws near and vivifies the earth. Naught can it take from out the earth. Live likewise. Give and ask naught!'"

Meditation 19
Meditation upon Strength and Method
(Volume 1 - Pages 393-394)

I give you six themes for meditation during the next six months:

1st month—Why is strength needed to:

- a. Tread the Path of Revelation.
- b. Cross the sea of dark illusion.
- c. Face the lighted way of earth.

2nd month—What should I do? I seek to tread the lighted Way which leads back to the Presence.
What in my life obstructs that Way?

3rd month—How can I do the duty of this day, yet demonstrate detachment?

4th month—How can I meet each rising need, yet stand apart and unafraid?

5th month—How can I enter into light and steadfast stand, seeing the truth on every hand?

6th month—How can I guide my brothers on the Way and with them find the secret of the dark
light which reveals? How can I discover the agent which dispels illusion?

Dedicate yourself and life and all you have to the service of the Plan and do this in full
consciousness and not as a required duty. Stand with your group brothers in the light of the
Presence. As a group, renew your dedication.

Meditation 20
Meditation upon Joy
(Volume 1 - Pages 397-398)

Consider the following themes monthly for your meditation for a period of six months:

1st month—Why is happiness needed in order to:

- a. Tread the Path of Revelation.
- b. Meet the needs of others.
- c. Clear away the obstacles I find?

2nd month—What is the relation of happiness to joy?

- a. What do I know of each?
- b. Which is characteristic of the soul?

3rd month—How can the words and the understanding of "the joy of the Lord is your strength" affect my daily life?

- a. In what ways can I demonstrate joy?
- b. How can I shew forth happiness?
- c. What are the differences in these two?

4th month—In what way can joy and happiness undermine fear, and liberate me from fears?

5th month—How can I enter into the joy which the Masters know?

- a. Upon what is this joy based?
- b. What effect can joy have upon the world of illusion?

6th month—Why must I bring joy to my group brothers?

- a. How can I do this in each specific case, for each case differs?
- b. What are the major hindrances to my own joyfulness?

Thus, my brother, you can train yourself to build in that quality of joy which is the characteristic of a personality which is consciously anchored in the soul realm.

Meditation 21
A Review on Joy
(Volume 1 - Pages 398-400)

1. What constitutes a review?
 - a. Am I confusing a reviewing with a re-doing or with a re-experiencing?
 - b. Am I asked to re-experience, or am I simply asked to observe as a detached onlooker?
2. Am I capable of detaching myself emotionally from any registration of joy?
3. Can I see myself mentally, unbiased by any reaction from the emotional, personal self? Am I personally capable of this?
4. If I use this review on joy as it should be used, what will be the effect in my life, and what will be the effect in the life of the group I seek to serve?
5. Can I honestly say that I serve joyously?
6. Which do I desire the most, to serve joyously or to serve intelligently? Do I know my reasons?
7. If this review work is a definitely scientific method of development, have I ever given the method of joy a fair trial? Or the work of the review a fair trial?
8. What basis can I find in my study that this method of reviewing is the way for me, and that it will intensify my capacity for increased usefulness in service and thus speed my progress on the Path?
9. Is my progress on the Path of importance? Why?
10. If it is true that the blind must advance by touching, and by keeping hold, but that those with sight move by seeing and by keeping free and unattached, why then (having sight) do I close my eyes and hold on, and feel my way instead of seeing it? Those who can see are full of joy, and can be messengers and helpers. Those who touch have simply to be led. Of which of these two groups am I a member?
11. Is my mind the organ of vision for the spiritual man? Am I offering this organ to the higher self to use?
12. Can I hold the mind steady in the light of the soul?
13. As I review my day, what part has joy played?
14. How do I define the word joy?

15. Have I been ruled by joy, and has it dominated my day?
16. Joy is the quality which grows out of self-realisation. Am I able to forget the fragmentary personal self? Can I recognise the One Self in all selves?
17. We are told that there is an archetype, a pattern, a way, a goal, and a light which shines upon the Path. But, realising this, do I know anything of the joy which should irradiate my way?
18. How is the archetypal pattern of joy (which is bliss) reflected in my life?
19. Do I recognise my fellow pilgrims on the Way of Joy?
20. Is the objective of joy always before me?
21. Can I draw upon the Joy and Bliss of the Path when others need it?
22. I am the redeemer of the lower nature. In what way does joy redeem?
23. Does redeeming joyous force flow through me?
24. My nature is in truth joy, or bliss. In what fashion does this joy manifest itself? Does it manifest at all?
25. In which body do I most easily express my joy?
26. If I demonstrated joy, was it a task, or did I find it easy?
27. What activities and qualities of my lower nature need to be eliminated if I seek to serve more joyously?
28. What truthfully hinders my being full of joy?
29. How does a joyous spirit affect my fellowmen?
30. In what way can I most joyously serve my fellowmen?

Meditation 22
A Heart Meditation
(Volume 1 - Page 410)

I will now give you a very brief meditation. I will ask you, also, to cease meditating in the head and for a while to meditate in the heart, remembering that the heart center is between the shoulder blades and not in the physical heart. Do not, however, permit yourself to dwell upon the fact of the centers or their locality. Simply drop your mental intensity and center your consciousness lower in the upper part of the body. Do not analyse the situation, or the location or the purpose or the why and the wherefore too much.

1. Imagine yourself as the soul, using the lower man as an instrument.
2. Imagine the soul as working through and energising the center of love in your being. Relax then and sink down into the soul consciousness which is love. Let love be the keynote of your meditation.
3. Then pour out love:
 - a. Upon your immediate family circle.
 - b. Upon those with whom you associate in your social life.
 - c. Upon your group brothers.
 - d. Upon the New Group of World Servers.
 - e. Upon the world.

You will note how this involves a steadily imagined establishment of consciousness, in love. Do this sequentially, quietly, and definitely, with no hurry.

4. Then ponder for the next six months upon the following seed thoughts:

First month..... Love—"I tread the Way of Love. That Love irradiates my life."

Second month..... Understanding—"The way of Love is the lighted Way."

Third month..... Integration—"The way of Love leads to the Presence of the Self. That Self am I."

Fourth month..... Contact—"I see that Presence as myself. I merge myself in Light."

Fifth month..... Service—"The sons of men must all be led to tread the Way of Love."

Sixth month..... The Plan—"The Plan for man has three great goals. The revelation of love; the illumination of the mind; the evocation of the will."

Meditation 23
A Meditation upon Silence
(Volume 1 - Page 421)

I use the phrase "the lighted Way" in many of my communications. This is because I seek to evoke in all my disciples the recognition that the light which is in each and all of you will, and can, and oft-times does, light your path of life.

The meditation which I would give you has in it these two thoughts of *silence* and *joy*, for these, rightly fostered, mean strength conserved and magnetic service. Continue the breathing exercise as heretofore, and then proceed as follows:

1. Withdraw your outgoing consciousness from the periphery to the point of silence within the head, to the place where the "gold and the blue meet, blend and merge."
2. Then endeavour to feel that utter silence. When you have entered into it and are aware of it, then
3. From that point send forth blessing:
 - a. To your immediate circle of family and friends.
 - b. To your co-disciples.
 - c. To your group of students.
 - d. To the outer world.
 - e. To me, your Tibetan Brother.
 - f. To the New Group of World Servers.
 - g. To the Hierarchy.
4. Then visualising a vivid golden yellow, ponder on the true significance, value and reward of silence.
5. Next, visualising a vivid electric blue, ponder on the true significance, value and reward of joy.
6. Sound the O.M. three times audibly, with the thought in mind as you sound it, of:
 - a. The cleansing of the aura.
 - b. The silencing of all discords.
 - c. The expression of joy.

Meditation 24
A Review on Indifference
(Volume 1 - Pages 430-432)

1. What constitutes a review on divine Indifference?
 - a. Am I confusing it with dispassion, or with a refusal to suffer?
 - b. Does it signify in my mind separation and consequent pain?

2. Am I capable of seeing myself with indifference, detached emotionally from any event?
 - a. Can I see mentally, unbiased by any reaction from the emotional personal self?
 - b. Do I ever do this?

3. If I use this review on indifference as it should be used, what will be the effect in my life?
 - a. How would this affect the group in which I seek to work?
 - b. Would this effect be desirable, and do I desire it?

4. Is this review a scientific method of achieving indifference?
 - a. Have I ever worked in such a scientific way to achieve this quality of discipleship?
 - b. Do I feel it a desirable thing to try out now?
 - c. Can I be indifferent in a divine way whilst using it?

5. What are the reasons for any belief that divine indifference is the way for me to tread today?
 - a. What basis for this do I find in my reading and my studies?
 - b. Does my soul lie behind this urge or pressure towards indifference which is brought to bear upon me?

6. Would indifference intensify my capacity for increased usefulness in service?
 - a. In what way?
 - b. How does it help my progress on the path?

7. If it is true that the blind must advance by touching, by keeping attached, and by keeping hold; but that those with sight, by seeing and by keeping free and unattached; why then, having sight, do I close my eyes and hold on and feel my way instead of seeing it?

8. Is the mind the organ of vision for the spiritual man? If so,
 - a. Is my mind an organ of vision?
 - b. Can I hold my mind "steady in the light" and see life truly and free from any blinding attachments?

9. As I review this day, what part has divine indifference played in it?
 - a. Have I spoken from the angle of a divinely indifferent viewpoint?
 - b. Have I practised an indifferent attitude to myself when circumstances arose which threatened my emotional poise?

10. We are told that self-realisation is our immediate goal; in view of this, what do I know about:
 - a. The indifference of the soul or self to the fragmentary self?
 - b. The illusion of identification of that self with the little self?

11. Again we are told that there is an archetype, a pattern, a way, a goal, a light upon the Path.
 - a. Which of these words expresses my personal objective and why?
 - b. How far is the archetypal pattern reflected in my life?
 - c. What attachments prevent its full expression?

12. I am the redeemer of my lower nature. Therefore:
 - a. How much part does divine indifference play in this redemption process?
 - b. In which of my three aspects—physical, emotional or mental—is it felt the most?
 - c. Does redeeming force play through me to others?

13. My nature in truth is love.
 - a. How can this truly manifest and yet with indifference?
 - b. Through which body do I most easily express this love ?
 - c. To what am I the most attached and how can I deal with it?

14. What attitude and qualities will have to be developed in me if I am rightly to practise indifference?

15. What is the objective of such a practice? Can I express it formally to myself?
 - a. In terms of my three bodies or aspects?
 - b. In terms of discipleship?

Meditation 25
Review on the Attitude of the Observer
(Volume 1 - Pages 443-445)

1. What constitutes a review?
 - a. Am I confusing a re-viewing with a re-doing or with a re-experiencing?
 - b. Do I understand what I mean when I regard myself as an Observer?
2. What or who is the Observer? What is under observation?
3. Am I capable of learning to observe, and of freeing myself from those results of observation which may not be desirable?
4. Can I observe myself mentally, unbiased by any reaction from the emotional personal self?
5. If I use this review on the attitude of the Observer as it should be used,
 - a. What will be the effect in my life?
 - b. What will be the effect in the life of the group I wish to serve?
6. Can I honestly say that I can stand aside and observe with dispassion?
7. If this review work is a definitely scientific method of development, have I ever given the technique of observation a fair trial? Do I feel it now to be desirable? Why?
8. What basis can I find in my studies that this method of reviewing is the way for me, and that it will intensify my capacity for increased usefulness in service?
9. In what way can right observation speed my progress upon the Path?
10. If it is true that the blind must advance by touching but that those with sight move forward by seeing, and by keeping free and unattached, why, then, having sight, do I close my eyes and fail to observe? What is the main hindrance?
11. Is my mind the organ of observation for the spiritual man? Can I offer this organ to the observer to use?
12. Can I hold my mind steady in the light which streams from the Observer? Can I hold it as the searchlight of the soul?
13. As I review today, what part has observation played?
14. How do I define the word "observation"?

15. Observation in the spiritual sense is a faculty which grows out of Self-realisation.
 - a. Am I able to forget the fragmentary personal self?
 - b. Can I center my consciousness in the Self?
16. Observation is a power of the Observer. It works in association with the mind. Do I understand and wield this power?
17. We are told that there is an archetype, a pattern, a ray, a goal and a light which reveals these higher patterns or divine ideas. Do I know anything of this? I mean, practically, in my daily life.
18. What is the archetypal pattern of observation, and how can it be expressed in my personal life?
19. Do I recognise and am I in touch with other Observers of the way of life?
20. Can I draw upon the power of observation and the wisdom of the Observer when others need it?
21. I am the redeemer of the lower nature. In what way does observation aid in this redemption?
22. Does redeeming force, released through observation, pour through me?
23. In what fashion will the observation of the Observer bring changes in my life, my habits, and my attitudes?
24. Through which body do I most easily express myself? Which of my bodies requires the most observation and control?
25. Have I demonstrated the powers of observation today? Have I been in conscious contact at any moment with the Observer?
26. What activities and qualities of my lower nature (good as well as undesirable) need to be observed if I desire to serve more intelligently?
27. What is the major hindrance to my constant practice of observation? How can I offset this difficulty?
28. How does the assumption of the attitude of the Observer assist my fellowmen?
29. In what way can I most truly serve them? And how will observation help me to do this?

Meditation 26
A Breathing Exercise
(Volume 1 - Page 455)

The time may come in your life wherein you must conform to the ancient rule and become the sannyasin, the detached follower of the Way. You are then in the world but are not of the world; you must then dwell in that high and secret place where divinity is ever sensed.

Some call this the practice of the Presence of God; others regard it as walking in the light of the soul; still others term it the conscious treading of the Path. It matters not the name. It involves the steady transference out of the heart and into the head.

Follow the breathing exercise with care and with attention. Seek also to strengthen the physical body. I suggest also the following exercise, to be performed at some time convenient to you, though not at the morning meditation.

1. Take seven long deep breaths, though hold not the nostril.
2. At each breath, as you inhale, say the following words:

"Power and strength is mine."

During the interlude, gather in as much of the golden-orange prana as you can; then, as you exhale, send it by an act of the will to the throat center at the back of the neck.

3. In the interlude, between exhalation and the next inhalation (whilst the throat center is subjected to golden-orange prana) say:

"Let the Word sound forth through me."

4. Then sound the O.M., very softly.

*Be attached to souls, my brother, but detached from personalities.
Souls heal and aid each other's personalities.
Personality relationships drain and devitalise.*

Meditation 27
Three Magical Phrases
(Volume 1 - Pages 455 and 460)

I now give you some sentences which I would ask you to make especially your own. There are three such sentences and you might regard them as constituting a magical phrase for each of your three bodies:

Phrase I - For the Mind

"Like a golden butterfly which flies in the face of the sun, I find myself poised upon the lotus petal of the earth. I hover; I stay a little moment and then I fly—into the golden pathway that leads unto the sun."

Phrase II - For the Emotional Nature

"There is no darkness and no fog. There is no night or day. There are no storms nor peace, no rest nor strife; only the steadfast will of God which works toward good."

Phrase III - For the Physical Body

"Down from the mountain top I come, bringing the light of Life, the life of Light. Into the chalice of the form I pour that light which life confers, this life which light sustains. I see this golden light transform the darkness into day. I see the blue of life divine pour through the form, healing and soothing. Thus is the task performed. Thus is a man of earth transformed into a Son of God."

Give the coming months to these three phrases in your meditation and ponder deeply on their significance.

1st and 2nd months—Phrase I

3rd and 4th months—Phrase II

5th and 6th months—Phrase III

Otherwise keep your meditation unchanged. One of the purposes of these meditation seed thoughts is the physical transformation of the lower man, but your success will be dependent upon the changes wrought in the two inner, subtler bodies through the medium of the first two phrases.

Meditation 28
An Exercise for Soul Integration
(Volume 1 - Page 495)

1. Relax. Identify yourself with the soul and strive to eliminate the personal consciousness. Herein lies your battle ground. An intense interest in some other theme is your major way of escape.
2. Sound the O.M., seeking (as you do so) to call upon the soul. This sounding of the O.M. is directed upward from you, the personality, to the over-shadowing, waiting soul. It is the threefold call of your personality vehicles.
3. Accept the contact and the response and believe that it does exist. Here lies release—belief in the fact of the soul and its relation to you.
4. Meditate then upon the implications, using knowledge and mind as the method of understanding. Accept the implications at which you arrive, provided they are the highest you can reach.
5. Center your consciousness in the ajna center—the center of personality force and integration. Then sound the O.M. again, this time as the soul.
6. Then again sound the O.M. as the soul and see it:
 - a. Purifying the mind so that the illusion of the separated self disappears.
 - b. Driving out selfish preoccupation and substituting intense interest in humanity and God's plan for man.
 - c. Vitalising the etheric vehicle so that the physical body is galvanised in service and flooded with vitality. Believe that this is so.
7. Then linking up consciously with the soul, the real, inclusive self, go forth to your work.

You will note that I here call on the functioning of both your imaginative capacity to believe and on your power of reflective reasoning. The right use of these two aspects of your personality, within the radius of soul light, will bring you release. But in the earlier stages of this process you will have to accept my word for it and go on, therefore, with the work even when you yourself see or feel no results of any kind.

Meditation 29
Seed Thoughts upon Dedication to Service
(Volume 1 - Page 523)

Stand as a center of strength to all you meet and cast not my suggestions aside because your personality rejects the possibility of achievement. Upon the inner planes you have achieved; upon the outer plane today see that that achievement is also demonstrated. From the place wherein your physical plane life is lived, let there go forth that which can heal and bless. Nothing can stop this blessing; it speeds forth upon the wings of detachment and from a heart that has no care for itself; it goes upon its mission because you have learned to trust the souls of those with whom your lot is cast.

I will give you the following eight sentences as seed thoughts for your meditation and would ask you to ponder them with care during the next eight months:

1st month—Upon my tower I stand and naught can reach me here. Thus to the work which comes my way I dedicate myself.

2nd month—Only my soul can reach the point of strength whereon I stand and to my soul that way is always open. To the task my soul assigns, I dedicate myself.

3rd month—From the high point I oft come down and walk the ways of life and beauty with my brothers. To the task of helping them I dedicate myself.

4th month—The radiance of love I seek to shower on all I meet and to this life of radiant love, I dedicate myself.

5th month—With carelessness divine, I face my daily life, knowing that all is well. To the aid of those I serve, the Masters of the Way, I dedicate myself.

6th month—With true divine indifference I shoulder every load that comes my way, for naught can touch my soul. To manifest this confidence, I dedicate myself.

7th month—Those who are given to me to love, upon the ways of life, I love and serve. I gaze upon them free from fear. To strengthen them within their souls, I dedicate myself.

8th month—Upon my tower, in the high place of vision, now I stand and from that point I live and love and work. To this high destiny I dedicate myself.

Make an attempt to grasp the reality of the service and the usefulness that you can render.

Meditation 30
A Full Moon Meditation
(Volume 1 - Page 535-537)

The following meditation should be done with regularity, laying your major emphasis upon the work of the Full Moon Approach and for five days in each month substitute that for your usual meditation work.

1. As a soul, link up with your group brothers and with all who are close to you on the inner planes and send forth the spirit of love and peace.
2. Then do the following visualisation exercise, after centering your consciousness in the head.
 - a. See in your mind's eye a lake of blue water, entirely surrounded by mountains.
 - b. It is night, and there is no sound upon the lake, except the lapping of the water around the little boat in which you are seated. You can see nothing.
 - c. Then, as your boat rocks on the waters of the lake, slowly you watch the dawn awaken in the east behind the mountain tops.
 - d. As you see the light grow, you become aware of other boats that are all slowly making their way towards the gleaming gold at the eastern end of the lake.
 - e. The rest of the visualisation exercises, dating from the points indicated to you above, are entirely at your discretion. I leave the picture unfinished, leaving it to the unfolding opportunity of your creative imagination. I shall be interested to know, after six months' meditation, what you have done in your little boat.
3. Then raising the consciousness as high in your head as possible, meditate "in the light" on the following seed thoughts:
 - 1st month—For me there is no light apart from others. If they are in the dark, into that dark I go.
 - 2nd month—I am a window through which the light can shine. That light must reach my fellowmen.
 - 3rd month—In service to the nearest and the farthest I must each day dedicate my prime endeavour.
 - 4th month—I heal not with my hands. I heal through speech. Thus must I learn to speak and speak aright.
 - 5th month—The mind reveals the truth. That truth am I. My words must open up the way to other hearts and minds.
 - 6th month—I have no barriers and no preferences, no choices and no separating walls. Upon the Path I walk and all to me are one.

4. Then say the Great Invocation:

*“Let the Forces of Light bring illumination to mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be and help us to do our part.”*

5. And close with the benediction:

*"May the Holy Ones, Whose pupils we aspire to become, show us the light we seek;
give us the strong aid of Their compassion and Their wisdom.*

*There is a peace that passeth understanding; it abides in the hearts of those who live in the
Eternal.*

There is a power that maketh all things new; it lives and moves in those who know the Self as one.

*May that peace brood over us, that power uplift us,
till we stand where the One Initiator is invoked, till we see His Star shine forth.*

May the peace and the blessing of the Holy Ones pour forth over the worlds."

Meditation 31
Revelation of the Science of Service
(Volume 1 - Page 542-543)

The meditation described below is definitely a fifth ray meditation and has for its purpose the revelation of the science of service. The fifth Ray of Concrete Knowledge is, in reality, that on which a man learns to use all acquired knowledge of the "form divine" in such a way that the inner life is served and the outer form becomes the magnetic expression of the divine life. It is the ray of intelligent love above all else—a fact which is seldom remembered or known.

1. Alignment. Focus attention in the mind nature to the vibration, the quality of the overshadowing second ray soul.
2. Then make the effort to achieve a point of fusion, holding the consciousness at that point as steadily and for as long as possible.
3. Then sound the O.M. as the aspiring personality and again as the overshadowing soul, and once more from the attained point of fusion.
4. Ponder then on the following fifth ray seed thoughts or symbolic phrases, endeavouring to see them visually in symbol form.

First month..... The great Wheel turns—the Potter's wheel. The vase of life is formed.

Second month..... The ivory puzzle box contains the many lesser forms, all true to type, conforming to the pattern. They veil a central ball—the seed of life.

Third month..... A chrysalis appears. Upon its outer shell, upon the inner side, appears the pattern of the form which is to be. What is that future form?

Fourth month..... A block of marble, deep within the quarry lies. Hidden within it lies likewise a form of rare beauty. The sculptor works, patterning true to that which lies revealed unto the inner sight. He patterns true and beauty comes to life.

Fifth month..... A bridge is built. Two forms are brought within each other's reach. Build thou a form, a bridge.

Sixth month..... I saw all forms gathered within the Form of God. Thus one great Form appeared.

5. Sound the O.M. and vitalise the pictorial vision which you have succeeded in evoking in your imaginative consciousness whilst pondering on the monthly seed thoughts.

Meditation 32
The Path of the Inner Light
(Volume 1 - Page 546-548)

I outline for you below a simple meditation exercise to be duly carried forward. Proceed with it carefully, and use not too great an intensity as yet. It is a meditation which I give at times to my pupils and is called a "Meditation on the Path of the Inner Light."

1. Sit erect, but relaxed, and in a position of physical comfort.
2. Withdraw the consciousness inward in successive stages, using the imagination in so doing. The imagination is a creative activity, producing definite inner changes. Upon this you can depend, for it is one of the forces influencing substance itself. Therefore, withdraw your consciousness:
 - a. From the physical brain, after definitely centering it there, to the astral body.
 - b. From the astral body to the mind. Then recognise yourself as being an integrated personality.
 - c. From the integrated personality to the soul.
3. As you do this work, endeavour to see the thread of golden light which connects these three bodies, keeping your consciousness steadily in the head, at the center between the eyebrows, the ajna center. This thread, dual in nature like two golden cables intertwined, passes from the heart and head and connects you, as a personality, with the soul.
4. When you have thus carried it upwards, and seen it aligning and relating all the three aspects of the personality, then pause in your meditation and realise—quietly and silently—that:
 - a. You are now face to face with your own soul, and standing before the Angel of the Presence, who is yourself.
 - b. You, the personal self, and the Angel, the divine Self, are one essential Reality, manifesting through three aspects. You are, therefore, a reflection of the Trinity of Deity.
 - c. There is in reality no separation or duality, no I, or Thou, but simply a God in manifestation, Whose nature is Light.
5. Then say:
 - a. *“Having pervaded this world of the little, manifested self with one fraction of myself, I remain greater, wider and overshadowing all my daily living.”*
Ponder on this thought for 5 minutes.
 - b. *I, the manifesting Self, through the magical power of my nature, revitalise, redeem and re-absorb this fraction, dwelling in the body.* Ponder on this thought for 5 minutes.

6. Then carry the life and light of the Angel of the Presence back again consciously into the body and know it to be there, illuminating your mind, rendering positive and quiescent your astral nature, and invigorating and stimulating your physical body. Do this definitely and slowly, using the will.
7. Then send forth the incoming light and love in strength and blessing:
 - a. To your group brothers.
 - b. To all in your immediate family and environment whom you seek to aid.
 - c. To distressed humanity.

As you do this regard yourself as working consciously as a soul and as a tiny representative and channel for the Hierarchy of Masters Whom you seek to serve. These can only reach your immediate personal circle and environment through you.

8. Then say aloud the following invocation:

*"May the energy of the divine Self inspire and the light of the Soul direct;
may I be led from darkness to light, from the unreal to the real, from death to immortality."*

Meditation 33
Meditation upon 'The Lord's Prayer'
(Volume 1 - Page 605)

There are, as you may well know, still certain mental activities belonging to your old state of mind which seethe beneath the surface of your life. These, too, must be transmuted and it is for you to discover the method. I can but indicate need and opportunity. As for the method you should follow in meditation, I suggest the procedure outlined below:

1. Achieve alignment and then raise the consciousness as high as possible. Assume then the attitude of the soul.
2. Sound the Sacred Word, breathing it out throughout the entire personality.
3. Ponder next upon the Lord's Prayer as part of your group work:

*"Our Father, Who art in heaven, hallowed be thy name.
Thy kingdom come, Thy will be done, on earth as it is in heaven.
Give us this day our daily bread and forgive us our debts as we forgive our debtors.
And lead us not into temptation, but deliver us from evil,
for Thine is the kingdom, and the power and the glory forever."*

-Amen
(Matthew 6:9-13)

4. Seek by the power of your thought and through the outpouring of love to contact your co-disciples and group brothers. This is important, for it not only aids in group integration but it serves to decentralise you from the center of your own stage.
5. Then endeavour to contemplate or to realise yourself as the soul, as divine, as the Christ within. This will take the highest concentration of which you are capable.
6. Then say the following with thought behind the words:

*"I stand before the judgment seat of my own soul. I am that soul. All love and light am I.
I serve the world and lose myself in service.
This is my life and this is the way that I will tread until the Day-be-with-us."*

7. Sound the Word slowly, sending it forth in love to your group brothers.

Meditation 34
Invocation to the Holy Ones
(Volume 1 - Pages 651-652)

I would like to suggest that you add to your usual diary notations, a registering of Ideas. You will find it fruitful and constructive. Every six months, list those ideas so that they can be shared by your group brothers. Add to them any thoughts as to their enriching and their materialising. This is one way wherein the new ideas will be disseminated and spread. Some one must *think* them, some one *speak* them, and some one must *respond* to them.

1. After a short breathing exercise, achieve alignment and self-forgetfulness.
2. Sound the O.M. audibly.
3. Say the following invocation:

"May the Holy Ones Whose pupils we aspire to become so strengthen us that we may give ourselves without reserve, seeking nothing, asking nothing, hoping nothing for the separated self; may we be content to be in the light or in the dark, to be active or passive, to work or to wait, to speak or to be silent, to take praise or reproach, to feel sorrow or joy—our only wish to be what They need as instruments for Their mighty work, and to fill whatever post is vacant in Their household."

4. Then meditate for 15 minutes upon the following seed thoughts:

1st month—Restfulness—"The Place of Rest is on the mountain top whereon I stand detached. Flooded I am by the life and love of God. That love I send to all my fellowmen."

2nd month—"Rest has its center in activity."

3rd month—Refinement—"The fires of God, electric and dynamic, burn out alloy. They leave the pure gold untouched."

4th month—"The burning fire blazes forth in all three worlds and all three bodies pass into the flame. Divinity remains."

5th month—Radiance—"The Rest of God underlies all life. The fires of God blaze forth. Men warm themselves before my fire. The radiance divine shines forth through me."

6th month—"May I be lost to sight, and only the radiance and the rest reach forth to men."

5. Hold the mind then steady in the light and carry your plans and service into the Presence.

Meditation 35
Daily Personality Review
(Volume 1 - Pages 655-656)

Your meditation can, for the next three months, follow the lines indicated below:

1. Achieve comfort, alignment and control.
2. Sound the O.M. as the soul, breathing it out in benediction upon the personality.
3. Sound the O.M. as the personality, responding to the soul.
4. Sound the O.M. as the synthesis of personality and soul.
5. Then, relaxing, deal each day of the week with the following seven questions:

Sunday: Did I work as a soul in my service yesterday, or as a personality? Was my interest in myself, as a server? Or was I engrossed with the need of those I served?

Monday: In helping others, or in speaking with anybody, did I speak (yesterday as I served) about myself at all?

Tuesday: What was the general tenor of my thoughts during the day—the work I had to do, other people or myself?

Wednesday: What was the center of my life yesterday—the soul whose nature is impersonal love, or the personality whose nature (at my point in evolution) is that of the "one at the center," the dramatic self, expressing consistently the lower nature?

Thursday: How often did I refer to myself yesterday, either in pity, or as an illustration, or to evoke interest?

Friday: What was my major preoccupation yesterday? Was I happy? Why? Was I unhappy? Why? Was I dramatic?

Saturday: What effect did I have on people? Why did I have it? Did I speak of myself to them?

6. Then, humbly, gratefully and happily, make the following affirmations:

- a. I press forward towards the goal of fuller service; I am the soul, whose nature is light and love and selflessness.
- b. I orient my mind towards the light, and in that light, I see the soul. I am the Plan, and am at-one with all that breathes.
- c. I purify my astral life and know myself to be nothing but a channel for the love of God. And, in this potent body of the lower self, naught can exist which blocks the outgoing love of God to all I Meet.
- d. I stand erect through love and strength divine. I manifest the nature of a Son of God. Thus can I salvage those who suffer on the way of life, and lift the little ones.

Meditation 36
A Breathing Exercise for Alignment
(Volume 1 - Page 670)

One of the problems in connection with all spiritual and meditational work is to avoid becoming too abstract; spiritual achievement will come through the blending of the highest possible point of spiritual recognition with the enlightened mind and the physical brain consciousness.

The keynote of this is, of course, *alignment*. Have this thought of alignment in your consciousness as you proceed with the following meditation:

1. Sound the Sacred Word audibly, regarding yourself as the physical man and holding the thought of physical coordination.

An interlude wherein you take six long slow breaths, thinking as you do so about coordination.

2. Sound the Sacred Word then inaudibly, regarding yourself as the astral-emotional man, holding whilst you do it the thought of the purification and the transmutation of desire.

An interlude wherein you seek definitely to raise your consciousness higher and, whilst you are doing this, taking seven long slow breaths.

3. Sound the Sacred Word inaudibly again, pondering this time upon the mind as the reflector of the light of the soul and endeavouring to hold the mind steady in that light.

An interlude wherein you aspire to soul consciousness whilst taking ten long slow breaths, raising your consciousness as high as you can.

4. Sound the Sacred Word this time as the soul, realising that the attention of the soul is definitely turned to the personality and that it seeks to control and dominate the personality.

When doing the slow breathing, endeavour to sit erect without tension, and see to it that at no time, when inhaling, you inflate the abdomen, but that the abdomen is held drawn in towards the spine below the diaphragm.

Meditation 37
The Six Stages of Discipleship
(Volume 1 - Page 712-713)

1. The stage wherein a disciple is contacted by the Master through another chela on the physical plane. This is the stage of "Little Chelaship."
2. The stage wherein a higher disciple directs the chela from the egoic level. This is the stage called a "Chela in the Light."
3. The stage wherein, according to necessity, the Master contacts the chela through:
 - a. A vivid dream experience.
 - b. A symbolic teaching.
 - c. A using of a thoughtform of the Master.
 - d. A contact in meditation.
 - e. A definite remembered interview in the Master's Ashram.

This is definitely the stage of Accepted Disciple.

4. The stage wherein, having shown his wisdom in work, and his appreciation of the Master's problem, the chela is taught how (in emergencies) to attract the Master's attention and thus draw on His strength, knowledge and advice. This is an instantaneous happening, and practically takes none of the Master's time. This stage has the peculiar name of a "Chela on the Thread" or sutratma.
5. The stage wherein the chela is permitted to know the method whereby he may set up a vibration and call which will entitle him to an interview with the Master. This is only permitted to those trusted chelas who can be depended upon not to use the knowledge for anything except the need of the work; no personality reason or distress would prompt them to use it. At this stage the chela is called "one within the aura."
6. The stage wherein the chela can get his Master's ear at any time. He is in close touch always. This is the stage wherein a chela is being definitely prepared for an immediate initiation or, having taken initiation, is being given specialised work to do in collaboration with his Master. The chela at this stage is described as "one within his Master's heart."

There is a later stage of still closer identification, where there is a blending of the Lights, but there is no adequate paraphrase of the terms used to cover the name.

Meditation #38
Alignment with the Group and the Master
(Volume 2 - Page 16)

This meditation is to be a group effort, and not an individual one, and it is as a group that I shall seek to contact you. Therefore it is necessary for you to have this in your mind as you prepare for that moment.

You must first link up with all of the group members, pouring yourself out in love to each of them, and to all collectively and associating yourself with them as a part of the whole.

Then, in united effort, attempt the following procedure:

1. Having linked up with all of your group brothers, and having raised your consciousness as high as you possibly can, endeavor to then hold steady, holding the mind unwaveringly 'in the light,' and letting the brain consciousness and its registration drop below the level of consciousness.
2. Then initiate a new effort. Realize that, on my side, I also stand steady, pouring out upon you my love and strength and endeavoring to lift you up into a higher state of consciousness.
3. Visualize a disk or sphere of indigo blue ahead of you, it is a deep electric blue. In the center of that disk, imagine that I, your Tibetan brother, am standing. My appearance and personality matter not.
4. When you have visualized me thus standing waiting, then endeavor to see - stretching between yourself, the group and me - a band of golden light and know this to be the symbol of the Path which we are all treading. See this path gradually shortening, thus bringing us closer together, slowly and steadily, until you enter into the heart of the blue disk.

Whilst doing this, hold the mind positive and attentive, using simultaneously the faculties of imagination and of visualization. Regard this as a united group effort and remember that, in doing so, you aid each other.

Meditation #39
Alignment Exercise
(Volume 2 - Page 129)

1. Start with the point of Soul focus:
 - a) Raise the consciousness into the head.
 - b) Carry the thought or consciousness upward through the astral body and the mind to the soul.
 - c) Identify the personality consciousness with the soul consciousness, and realize that they are one.

2. From that point, definitely and consciously assume the attitude of the Observer.
 - a) Observe the personality and consider it from the angle of the etheric body.
 - b) Consciously throw soul energy down into the center at the base of the spine. Then raise it slowly, via the five centers on the spine and the two head centers, up into the soul body. This produces a vivifying of the sutratma and links the personality and soul into one blended unit.
 - c) Then endeavor to throw the attention of the united soul-personality toward the Spiritual Triad.

3. Reflect upon the antahkarana and its relation to soul-personality and the Monad.

Meditation #40a
Full Moon Alignment with the Master
(Volume 2 - Page 26)

During the two days leading up to the Full Moon, make a most definite effort to step up your consciousness a little higher at each of the three spiritual points in each day - morning, noon, night.

Then, at some hour in the day of the full moon, but prior to the exact hour if that hour is not possible, follow the procedure outlined below:

1. Center the consciousness in the head.
2. Imagine yourself as retreating even more consciously within, towards that point of contact where personality-soul and the teacher in the world of souls can meet and become as one.
3. Then hold yourself as poised and steady as possible, preserving that detached poise as fully as may be during the following process, which is carried forward silently by the creative activity of the imagination.
 - a. Imagine or visualize yourself as standing before a golden or ivory door.
 - b. See that door slowly open, revealing a long low room with three windows - one looking east, one looking west and one looking north. Seated before the eastern window on a low carved chair, you may visualize your Tibetan brother, in deep meditation, seeking to contact you and all for whom he is responsible as a teacher.
 - c. Then picture yourself advancing slowly up the long room and then standing before him. See also your group brothers standing with you. Then each of you can constitute himself, in imagination, as spokesman for his group and offer the group in service and deep consecration to the service of the Plan.
 - d. When you have accomplished this, imagine that you see me rising from my chair. Then as a group we face the East and say together the Great Invocation. Consciously endeavor to follow my lead as we say the words, and listen with care, using the imagination. This will involve intense concentration.

Make a careful analysis each month of your success or failure to carry out this discipline, and note with exactitude all reaction, results and phenomena. Success will depend upon your ability to achieve a strong mental reorientation and focus, to keep detached from brain activity and yet at the same time, to preserve the waking brain attentiveness. The resultant effects, reactions, and the registering of any realization must be noted for the two days succeeding the Full Moon.

Meditation #40b
Full Moon Alignment with the Master
(Volume 2 - Page 127)

In connection with the Full Moon work, I seek to change the process of entering my study and contacting me. I will give you another symbolic process which will follow five stages:

1. At the time of the Full Moon (covering all five days) picture an ocean of blue and a blazing Sun which can be seen rising slowly upon the horizon.
2. Picture yourself as throwing yourself into the ocean, free of all encumbrances, worries, anxieties and cares, and as swimming towards a rowboat lying midway between you and the rising Sun. As you swim, you become aware of your group brothers also swimming in the same direction. You recognize, know and love each other.
3. Then visualize yourself as climbing into the boat. When all of the group are in, then see yourselves as each grasping an oar, and together, rhythmically and steadily, rowing towards the rising Sun.
4. Then see - between you and the rising Sun - a figure moving toward you. It will be myself (the Master D.K.) coming from the light, in your direction. In the clear pathway of the light you can see me distinctly. The group sees me together.
5. Then say, inaudibly, yet as a group:

*“Into the light we move, beckoned thereto by thee.
Out of the dark we come, driven thereto by the soul of all.
Up from the earth we spring and into the ocean of light we plunge.
Together we come. Together we move,
guided and led by the soul we serve
and by thee, the Master we know.
The Master within and the Master without are One. That One are we.
The One is all - my soul, thy soul, the Master and the soul of all.”*

If you will each do this on the five days of the Full Moon, you will produce a group fusion of purpose/will and of love.

Meditation #41

Alignment of the Head, Heart and Solar Plexus

(Volume 2 - Page 116)

1. Reflective alignment of soul and personality using the creative imagination in the process. This is a "feeling" or astral activity.
2. Assumed relation of solar plexus, heart and head, and the focus of the assuming consciousness to be in the region of the ajna center. This is done mentally.
3. When this has been achieved and realized, there follows next the concentration of aspiration and of thought in the heart center, imagining it to be just between the shoulder blades.
4. Then follows the conscious and pictorial (or imaginative) withdrawal of the heart's aspiration, life and devotion into the center above the head, (the thousand-petalled lotus), and its conscious focusing there.
5. When this stage has been reached, and the conscious recognition of place and activity is being gently yet surely held, then sound the Sacred Word, O M, very softly three times, breathing out towards:
 - a) The Soul
 - b) The Hierarchy
 - c) Humanity
6. Then say with heartfelt intent the invocation given in 1939:

THE MANTRAM OF UNIFICATION

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

I seek to love, not hate.

I seek to serve, 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 which underlies the happening of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate and outer cleavages be healed.

Let love prevail.

Let all men love.

7. Endeavor throughout the day to continue holding this recollection steady and work always in due remembrance of the morning's meditation.

Meditation #42a
Full Moon - Head/Heart/Solar Plexus
(Volume 2 - Page 118)

Stage I

At the time of the Full Moon each month, I ask you to work as follows:

1. Group yourselves, symbolically, pictorially and imaginatively, around your Teacher and face the East with Him, standing in a semi-circle slightly behind Him.
2. Stretch out your hands in blessing and say together, with solemn, voice intent, the Mantram of Unification. Throw the power of your focused thought and will into and behind the words.
3. Then stand together in the light which streams ever from the East and see it pouring through the Master to each of you, entering by the head center, passing from thence to the heart center, and then from the heart it is directed by an act of the focused will - expressed and propelled forth consciously - to the quiescent point of dim light within the solar plexus.
4. Then, withdrawing again to the head center, consciously endeavor to see the three centers (head-heart-solar plexus) linked together so that the heads of all the group members are thinking as one and the hearts of the group members are loving as one. Your aspiration (through the spiritual awakening of the solar plexus) will then surge upwards as one spontaneous movement. This will, in due time, create a magnetic field of light and life, within which the New Group of World Servers will live, mature and come to fruition.

Note that in the meditation designed for daily use, I did not carry the work forward to the point where the will is exerted and the energy in the head is driven to the quiescent center in the solar plexus. Only once each month, and then only through the protective magnetic field of the group life can you complete the meditation.

THE MANTRAM OF UNIFICATION

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

I seek to love, not hate.

I seek to serve, 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 which underlies the happening of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate and outer cleavages be healed.

Let love prevail. Let all meet love.

Meditation #42b

Full Moon - Head/Heart/Solar Plexus

(Volume 2 - Pages 123)

Stage II

1. Rapidly repeat STAGE I, taking no more than five minutes in so doing. Lift your consciousness and relate the head and the heart. Repeat thoughtfully the Mantram of Unification.
2. With the focus of the consciousness then in the head, summon the Will to your aid and by an act of the will carry the energy focused in the head to the solar plexus. To facilitate this, you can use the following process:
 - a) *I am the Soul. I am Love. Above all else I am both Will and fixed design.*
 - b) *My will is now to lift the lower self into the light divine. I am this light.*
 - c) *Therefore, I must descend to where the lower self awaits my coming. That which desires to lift and that which cries aloud for lifting are now at-one. Such is my will.*

While saying these mantric words, vision pictorially
the process of focusing - demanding - descending & at-one-ing.

3. Pause here and endeavor to *feel* and sense the initiatory vibration or embryonic interplay which is being established between the awakened and the awakening points within the solar plexus. This involves an act of slow concentration.
4. Then sound the O M twice from the head center, knowing yourself to be the soul breathing forth. Believe this sound, carried upon the breath of will and love, as capable of stimulating the solar plexus in the right way and able to transmute the lower energies so that they will be pure enough to be carried first of all to the awakening point and from that point eventually to the heart center.
5. As you vision the energies of the solar plexus being carried *up the spine* to the heart center (situated between the shoulder blades), breathe out the O M again into the solar plexus but this time draw the focused energy up the spine towards the head. The vibration thus established will carry the energy to the heart as it must pass it on its way to the head.
6. Then focus yourself in the heart, believing that a triangle of energy has been formed between the head, the heart and the solar plexus. Vision it then as being composed of the energy of light, resembling a triangle of neon light whose colour will be dependent upon the Ray of the Soul.
7. Then repeat the Mantram of Unification.
8. Standing, therefore, in the center of the heart, see the energy of your group brothers as the radiating spokes of a great wheel of light. This wheel has many spokes and at the center of the wheel can be found the Master D.K. Then slowly with love, mention aloud the names of each of your group brothers, not omitting yourself.
9. Then see this wheel as actively moving and scintillating, and thus serving humanity through its focused radiation, which is the radiation of love. All the above is purely symbolic but if carried out as a visualization process for some months, consistently and consciously, it will create a state of mind and of awareness which will be enduring because "as a man thinketh, so is he."
10. Then close with the New Invocation.

Meditation #43

The Stages of Recognition, Consideration, Determination

(Volume 2 - Pages 139-141)

You will note that the following description of the meditation work is based upon the three previous meditations, which sought to bring the etheric body with its various force centers into such a condition that it could become receptive to impression, through the alignment exercise you endeavored to bring that organized instrument of service into contact with the source of inspiration and the source of impression.

Now we are in a position to begin the task of bringing through the inspiration and impression consciously, by determined contact with their sources. I will therefore briefly outline the work:

1. The Stage of Recognition:

- a) Recognition of your pledged discipleship.
- b) Recognition of your equipment, gratefully rendered.
- c) Recognition of your achieved alignment.
- d) Recognition of the Soul, the source of Love-Wisdom.
- e) Recognition of the Hierarchy.

*All of this should be done rapidly, holding the consciousness in the *Mind* and not the head.

2. The Stage of Consideration:

- a) Of the Ashram as a whole, i.e. of the Hierarchy as the Ashram of Sanat Kumara. You will see through the use of the creative imagination, all the Ashrams in close contact with Shamballa as:
 - i) Responsive to the Purpose, implemented by the Ashrams of the Chohans.
 - ii) Impressed by the energy of Will as the great Ashram energizes its component parts, the various Ashrams within its periphery of influence.
 - iii) Vitalizing the initiates and disciples who are affiliated with the Masters and working in Their Ashrams.
 - iv) Reaching out, through the accepted and pledged disciples, into the world of men.
 - v) Then say with purpose and determination:

“I strive towards comprehension. Thy will, not mine, be done.”

Of the world of souls which is the Hierarchy in relation to this world of men, and not in relation to Shamballa, as in the first part. This involves:

- i) A study of the nature of the hierarchical effort, as it is expressed through love.
- ii) A conscious identification with the Plan.
- iii) Dedication to the work originating in the Ashram with which you know yourself to be in touch, seeing it all as an integral part of the hierarchical work.
- iv) Then say with love and aspiration:

*“I strive towards understanding.
Let wisdom take the place of knowledge in my life.”*

b) Of yourself as a unit in my Ashram. This will involve:

- i) Recognizing which aspect of my planned work you are equipped to do.
- ii) Determining how to accomplish the work.
- iii) Considering the factor of preparation for eventual initiation, as a means of increasing your capacity for hierarchical cooperation.
- iv) Energizing by light, faith, love and power, the spiritual center within which you serve and the Ashramic projects for which you accept responsibility.
- v) Then say:

*“I strive towards cooperation.
Let the Master of my life, the Soul, and likewise the One I seek to serve,
throw light through me onto others.”*

3. The Stage of Fixed Determination

- a) A reflection upon the distinction between Purpose, Will and Intention.
- b) A period of complete focused silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.
- c) A statement made by you, the Soul, the disciple to the personality:

*“In the center of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
within the square and thus serve my fellow men.”*

If you can do this work correctly, you will not only greatly increase your own realization, service and understanding, but you will definitely be cooperating in the task of externalizing the Ashram and furthering the work of the Hierarchy, and so aid in bringing in the new civilization, the new world attitudes and the new world religion.

Meditation #44a:
The Five-Step Process
(Volume 2 - Page 144-148)

SHORT-FORM

- I. The Preliminary stage of recognition, consideration and fixed determination. (Meditation #43)

- II. The Center of Focused Thought:
 1. Polarization
 2. Orientation
 3. Meditation on Theme
 4. O M. (Then pause)

- III. The Recipient of Impression:
 1. Statement of highest idea received.
 2. Relation of theme to present world opportunity.
 3. Write down the first thought then received.
 4. O M. Refocus on the mental plane.

- IV. The Analyzer of Ideas
 1. Period of analytic thought.
 2. Summarize conclusions practically.
 3. Breathe out the idea into the world of thought.
 4. O M.

- V. The Transmitter of Ideas
 1. Dedication of yourself to service.
 2. Pledge yourself to the Master of the Ashram.
 3. Say the Mantram of Unification.

- VI. Intensive work at the time of the Full Moon along established lines.

Meditation #44b:
The Five Step Process
(Volume 2 - Pages 144-148)

Stage One - Preliminary

Pass rapidly through the steps of recognition, consideration and fixed determination. These will bring you to the point at which this new meditation begins.

Stage Two - The Center of Focused Thought

1. Polarize yourself consciously upon the mental plane, tuning out all lower vibrations and reactions.
2. Then orient yourself to the Spiritual Triad, through an act of the will and the imaginative use of the antahkarana.
3. Take your theme word or seed thought under consideration and ponder deeply upon it for at least five minutes. Endeavor to extract its quality and life, thus lifting it and your thought to as high a plane as possible.
4. Then sound the O M, and wait silently, holding the mind steady. This is the “pause of reception.”

Stage Three - The Recipient of Impression

1. Assuming an attitude of the highest expectancy, you will now express in your own words the highest truth of the monthly word-theme or seed thought that you have been able to reach.
2. You then relate that theme to the present world opportunity, thus universalizing the concept, seeing its relationship to world affairs, its usefulness and spiritual value to humanity as a whole.
3. Holding the mind in the light, you will then write down the first thought that enters your waiting mind in connection with the theme of your meditation. The ability to do this will grow with practice and will eventually evoke the intuition and thus fertilize your mind.
4. Sound the O M again with the intent of refocusing yourself upon the mental plane. If your work has been successful, your original focus will have shifted to intuitional levels or to the levels of the higher, abstract mind, via the antahkarana. Bear in mind that you must ever work as a mind, not as an aspirant or from the angle of memory. Think on this.

Stage Four - The Analyzer of Ideas

1. You now analyze or think over with clarity the work you have done, and the ideas now in your mind, seeing them in a true perspective in relation to the whole problem of the day.
2. Then, choosing one of the ideas which your theme has evoked, you think about it, analyze it and relate it to life, getting all you can out of it. This evoked idea may and should vary from day to day but will always remain related to the monthly theme.
3. Then study the idea in connection with yourself, the disciple, active in service and the Master's work, but *not* in connection with the personality. Make this idea practical, enabling it to 'qualify' you or enrich you.
4. Sound the O M with the intent of making the sensed idea a part of your very nature.

Stage Five - The Transmitter of Ideas

1. As the disciple, you have realized that a knowledge of truth and the reception of ideas lay on you the responsibility to be a transmitter to others. Ponder on this.
2. Now take the idea which the theme has engendered, and formulate it in your imagination in such a way that it can be presented to others, to those you seek to help and to humanity, when opportunity offers. Think the idea through mentally, emotionally and practically, thus precipitation get outwards into the world of thought.
3. Then, using the creative imagination and seeing yourself as a responsible transmitter doing the work of the Ashram, breathe out the idea as a formulated living thoughtform into the great stream of mental substance which is ever playing upon the human consciousness.
4. Sound the O M, thus "closing the episode."

Close the above meditation with a daily dedication of yourself to the service of humanity; renew your pledge to the Master of your Ashram and say the Mantram of Unification.

THE MANTRAM OF UNIFICATION

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

I seek to love, not hate.

I seek to serve, 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 which underlies the happening of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate and outer cleavages be healed.

Let love prevail. Let all meet love.

Meditation #45:
The Five Step Process applied to
Seed Thoughts of the Great Invocation
(Volume 2 - Page 175)

1. ALIGNMENT AND RECOLLECTION: This produces recognition of spiritual status and objectives. It involves recognition also of the Ashram and dedication to the Master, under two symbols: the Soul and the central Point in the Ashram.
2. AFFIRMATION: Say with your whole heart as a Soul the following ancient mantram:

*“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.*

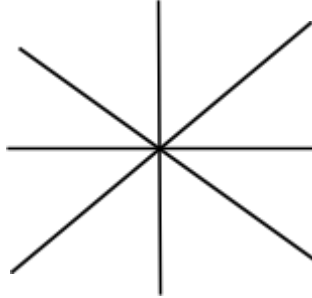
*And standing thus revolve,
And tread this way the ways of men,
And know the ways of God.
And thus I stand.”*

3. ORIENTATION: This is a period of quiet thought upon the significance of the affirmation.
4. MEDITATION: This is concerned with the four stanzas of the new Invocation.
5. FIXED DETERMINATION:
 - a. A reflection upon the distinction between Purpose, Will and Intention.
 - b. A period of complete, focused silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.
 - c. A statement to the personality made by you the Soul, the disciple:

*“In the center of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
within the square and serve my fellowmen.”*

The mode of your application of all this must be related to your daily life expression, and at some point you, the incarnated Soul, must realize the factual nature of your dual life as a disciple.

This is shown by the two superimposed Crosses below:



4. Give 10-15 minutes to the consideration of the Vertical-Horizontal life and note how one vertical line supports the other lines in many cases, but that no horizontal lines do this.
5. Taking your stand at the point where all the lines meet, endeavor to realize yourself as the *one* at the center, radiating throughout your most definitely defined ring-pass-not.
6. Then sound the O M seven times inaudibly.

Meditation #47
Reflective Meditation upon preparation
for the Reappearance of the Christ
(Volume 2 - Pages 226-228)

Stage I

After achieving a positive and intended personality quietness, clearly formulate in your own words, the answers to the following questions:

1. As a member of the New Group of World Servers, what is my specific, fixed intention at this moment of dedicated contact with my soul?
2. Is my concentrated and expressed personality purpose in line with hierarchical intention?
3. Have I, in my own personal daily life, earned the right (because of definite effort and not so much because of success) to stand with those Servers Who are now undertaking the work of Preparation?

This is the one time in the meditation where you think of yourself, and it is here because it is a method of personal, focused attention and aligns your personality upon the mental plane.

Stage II

Having answered these three questions in the light of the Soul, then say with emphasis:

‘Forgetting the things which lie behind, I will strive towards my higher spiritual possibilities. I dedicate myself anew to the service of the Coming One and will do all that I can to prepare men’s minds and hearts for that event. I have no other intention.’

Stage III

1. Visualize the world situation as best as you can and in terms of your major world interest, and with what knowledge of world affairs you may possess. See the mass of men everywhere glowing with a dim light and, here and there, points of brighter light where members of the NGWS and men of spiritual intention and of loving hearts are working for their fellowmen.
2. Then visualize, through the creative imagination, the vivid light of the Hierarchy, streaming towards humanity and slowly merging with the light which is already in men. Then say the first stanza of 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.”*

3. Then ponder upon the reappearance of the Christ; realize that no matter by what name He may be called in the many world religions, He is still the same great Identity; reflect and speculate upon the possible results of His appearance. Then say the second stanza of the Invocation:

*“From the Point of Love within the Heart of God,
Let Love stream forth into the hearts of men,
May Christ return to Earth.”*

4. Endeavor to concentrate your fixed intention to serve and to spread love in your surroundings and realize that in so far as you can do these things, you are attempting to blend your personal will with the divine Will. Then say the third stanza:

*“From the Center where the Will of God is known,
Let Purpose guide the little wills of men,
the Purpose which the Masters know and serve.”*

5. Consider practically what you can do in the coming week to further the preparations for the coming of the Christ. Then sound the O M three times, dedicating the threefold personality to the work of preparation. Then say the 4th stanza:

*“From the Center 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 God’s Plan on Earth.”

Suggestions

1. It is suggested that you do this meditation once every week on Thursday, in place of your usual meditation; endeavor to assume an attitude of aspiration, devotion, prayer and fixed intention (in this order) *prior* to following the outline. Esoteric students need the heart approach, as well as the mental approach, in order to make this meditation the powerful instrument which it can be.
2. Between Thursdays, endeavor to carry out the resolution of the reflection expressed in this meditation. Lay practical plans and then review each week in the planned activities when you sit down to this meditation, in the light of your expressed *Intention*.
3. Make this meditation brief and dynamic. After doing it a few times, this should be possible; forget the various stages and be impelled by the sequence and the synthesis of the form.

Meditation #48
Reflective Meditation on attracting
Money for Hierarchical Purposes
(Volume 2 - Pages 228-231)

Stage I

After achieving a positive and intended personality quietness, formulate clearly to yourself the answers to the following questions:

1. If money is one of the most important things needed today for spiritual work, what is the factor which is at present deflecting it away from the work of the Hierarchy?
2. What is my personal attitude towards money? Do I regard it as a great and possible spiritual asset, or do I think of it in material terms?
3. What is my personal responsibility in regard to money which passes through my hands? Am I handling it as a disciple of the Masters should handle it?

Stage II

1. Ponder on the redemption of humanity through the right use of money. Visualize the money in the world today as:
 - a) Concretized energy, at present largely used for purely material purposes and for the satisfaction (where the individual is concerned) of purely personal desires.
 - b) Visualize money as a great stream of flowing golden substance, passing out of the control of the Forces of Materialism, into the control of the Forces of Light.
2. Then say the following invocative prayer, with focussed mental concentration and from a *heartfelt* desire to meet spiritual demands:

“O Thou in Whom we live and move and have our being, the Power that can make all things new, turn to spiritual purposes the money in the world; touch the hearts of men everywhere so that they may give to the work of the Hierarchy that which has hitherto been given to material satisfaction. The New Group of World Servers needs money in large quantities. I ask that the needed vast sums may be made available. May this potent energy of Thine be in the hands of the Forces of Light.”

3. Then visualize the work to be done by those groups which claim your present allegiance, which can be any group which you know is attempting to carry out the hierarchical Plan. Then, through the creative imagination and by an act of the will, see untold and unlimited sums of money pouring into the hands of those who seek to do the Masters' work.

4. Then say aloud, with conviction and emphasis:

“He for Whom the whole world waits has said that whatsoever shall be asked in His Name and with faith in the response will see it accomplished.”

Remember at the same time that “faith is the substance of things hoped for and the evidence of things not seen.” Then add:

“I ask for the money needed for _____ and can demand it because _____.”

*“From the Center 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.”*

5. Close with a careful consideration of your own responsibility to the Plan, and each week plan your financial cooperation with the Hierarchy. Be practical and realistic and know that if you do not give, you may not ask, for you have no right to evoke that which you do not share.

Suggestions

1. This meditation is so simple that many of you may regard it as innocuous and perhaps futile. Yet, if used correctly by many simultaneously, it will shatter the impasse which at present prevents adequate funds from pouring into the work which the Hierarchy seeks to accomplish.
2. Do this meditation every *Sunday* morning. Take what you have saved during the previous week and dedicate it to the work and present it in meditation to the Christ and His Hierarchy. Whether the sum is large or small, it can become an attractive and magnetic unit in the Masters' plans.
3. Realize the occult Law that “*to those who give, shall be given*” so that they can give again.
4. Attempt to feel true love sweeping through you, and have the fixed intention to express this love to all you contact. It is the great attractive and selfless agent in world affairs.

*Thought generates energy that is commensurate with the potency of the thinking,
and is qualified by the theme of the thinking.*

Meditation #49
Exercise for Clear Vision and Interpretation
(Volume 2 - Pages 495-496)

I. Exercise prior to Meditation:

1. Stand erect, facing your soul. Then say *audibly*,
“I accept the responsibility of discipleship which my soul has placed upon me.”
2. Then pause a minute, endeavoring to realize the full significance of this undertaking. Then dismiss it.
3. Again face your soul and say:
“I accept with joy and with confidence and with a sense of comradeship, my share in the responsibility of making the spiritual work in the world successful.”
4. Pause again, trying to grasp the true implications of this pledge.

II. Meditation Work:

1. Sit erect but relaxed. Withdraw the consciousness inward in successive stages, using the imagination in so doing. The imagination is a creative activity producing definite inner change. Upon this you can depend because it is one of the forces influencing substance itself. Therefore:
 - a) Withdraw from the physical brain, after definitely focusing your consciousness there. Withdraw to the astral plane.
 - b) Withdraw from the astral body to the mental body. From that point recognize yourself as an integrated personality.
 - c) Withdraw from the personality into the soul.
2. As you do this work, try to see the thread of golden light which connects these three aspects of yourself. At the same time, keep your consciousness focused in the head at the center between the eyebrows, the ajna center. This thread, dual in nature, like two intertwined golden cables, passes from the heart and connects you, the personality, with the soul.
3. Having achieved this alignment and withdrawing, and having thus related the three aspects of the personality, quietly realize three facts:
 - a. That you are now face to face with your own Soul, standing before the Angel of the Presence.
 - b. That you, this angelic Being, are essentially Reality, manifesting through three aspects.
 - c. That separation, therefore, does not exist.

4. Then say with emphasis and understanding:

“Having pervaded this world of the little manifested self with one fraction of my greater Self, I remain, greater, wider, inclusive and therefore overshadowing all of my daily living.”

Ponder on this for five minutes.

5. Then add to the above the following statement:

“I, the manifesting Self, through the magical power of my nature, redeem, reabsorb and revitalize this fraction, dwelling in my form.”

6. Then sound the O M three times:

- a. Sound it mentally, breathing forth radiance onto the mental plane.
- b. Sound it next in a whisper, breathing forth the dispelling power of Light onto the astral plane.
- c. Then sound it audibly, breathing illumination onto the physical plane.

7. This is followed by a period of listening, or what is esoterically called “egoic conversation.”

Meditation #50

The Injunction to live ‘as if’ you were the Soul within the Ashram.

(Volume 2 - Pages 556-557)

Act in the future ‘as if’ there are, for you, no more glammers and see what eventuates. Endeavor to always live in the Ashram, which is insulated from glamour and begin to act ‘as if’ the consciousness of the Ashram was intrinsically your consciousness. For the remainder of your life, let the esoteric constant awareness which the two words ‘as if’ actuate all that you do.

*Travel thus, life’s way; work in my Ashram; aid your fellow men,
and know the joy of constant service and sacrifice.*

This ‘as if’ behavior presupposes the imposition of the highest grasped aspiration upon the normal personality in the form of changed behavior. “As a man thinketh in his heart, so is he” applies to mental control. The ‘as if’ behavior applies to a still higher factor than thought; it involves the constant attempt to live ‘as if’ the Soul (not the mind but through the mind) is in constant control and is the dominating aspect of the expression. It necessitates, when correctly applied, the growing automatic control of the entire lower threefold man by the Soul. Below are six themes for meditation built around the ‘as if’ idea.

1. Sound the O M three times, as a physical person, as an emotional person and as a mind. Then sound the O M as the Soul.
2. Themes for meditative reflection:
 - a. What, in your life, would happen if you really acted ‘as if’ the Soul were sounding the O M?
 - b. If you are truly thinking ‘as if’ the mind were the instrument of the Soul, what lines of thought will you have to eliminate, cultivate or express?
 - c. If you are realistically living ‘as if’ the Soul were visible in your daily life, what will happen to the astral body?
 - d. Provided the ‘as if’ theory were controlling your physical brain and consequently your daily activities, in what way would it alter your mode of living?
 - e. Do you clearly understand the difference between ‘as a man thinketh...’ and the ‘as if’ modes of procedure? How do they differ in application?
 - f. What qualities would your particular mechanism or personality demonstrate if you acted ‘as if’ you were anchored in the Ashram and not just on the periphery?
3. Then, ‘as if’ you were consciously standing before the Master and definitely aware of His presence, dedicate yourself to the service of the Ashram for this life and for the next.
4. Say the Great Invocation, sounding the O M after each stanza.

Meditation #51

Six Seed Thoughts about the Chela and the Ashram

(Volume 2 - Pages 560-561)

1. The Ashram pulsates with life. Its radiation penetrates the outer gloom and dark; waiting aspirants, one by one, and all alone, appear within the beam of light.
2. Along that beam the chela travels towards the central point of light, the Master in His Ashram. The Master waits. He moves not forth but quietly radiates.
3. The chela enters through the door into the Ashram and stands before the Master of his life. He knows himself to be a Soul. He knows that now his mind and all the lower natural forces must radiate the light he has attained.
4. As one by one the chelas find their way into the Ashram and to the central Light, the light therein intensifies. The radiation of the Ashram waxes to a great intensity. The tiny beam of light focused within the chela's heart, directed by his eye, penetrates in turn, the outer gloom and is seen by those who wait.
5. Within the Ashram I have taken my place. My little light is merged and blended with the greater light, for thus I best can serve. I face the Master and know His light and mine to be the same. I turn and send my light into the dark, to guide some wanderer home.
6. Grant me the light that I may shine. Let me, throughout the world of time and space, radiate light, create a light, transmit the light, and treading thus the Lighted Way (which is my Lighted Self) enter the light and so return the light to those who need, to Those likewise from whence it came.

Meditation #52

Bridging the Astral Nature and the Illumined Intuition

(Volume 2 - Pages 572-573)

The problem of all disciples today is to achieve successful activity in their chosen task of competent citizenship and life occupation and yet, at the same time, to add to that *at any cost* a practical life of service. All disciples have two objectives, one outward and one inward, with also an ordained integrated expression.

This short personal meditation will aid in the development of the creative activity of the throat center, and increase your vision, effective service and usefulness. Do this meditation *prior* to the group meditation and do it with dynamic brevity.

1. A quick rising act of alignment with and as the Soul.
2. A moment of poised attention.
3. Sound the O M as the Soul.
4. Arrest the downward flowing soul energy and effect its fusion with the uprising aspiration of the personality on mental levels. Hold the consciousness steady at that point.
5. Then visualize a golden band of light, extending from the Soul via the mind to the physical brain. Simultaneously attempt to see a thin thread of light ascending upwards from the soul towards the Hierarchy, passing through the members of the group.
6. Then breathe out the O M again and see it going to the throat center at the back of the neck.
7. Focus your consciousness there, and at the same time, hold it in the head. This activity corresponds to the dual life of the disciple.
8. Sound the O M six times as the Soul, sending the energy:
 - a. To the mind, and focus there.
 - b. To the brain or the highest head center.
 - c. To the throat center and focus there.
 - d. From that center, imaginatively breathe out the O M throughout the personality.
 - e. Then breathe it out over the group of your brothers.
 - f. From thence to humanity.

If you will do this as an exercise in the direction and right flow of energy, via the throat center, you will find much instructive value emerging and increased usefulness and effectiveness in every aspect of your life, in the world and on spiritual levels as a disciple.

Meditation #53
Time and the Eye of Vision
(Volume 2 - Pages 590-591)

It is always difficult for the disciple who is working in the world of human affairs to strike the happy medium between sound physical plane techniques in expression and the measure of the vision which he sees; it is never easy to adapt and relate the old to the new, thus producing that which the present requires.

The task of the disciple, as you can see from the three words used above, (*old, new, present*) is *Time*. This right comprehension of the time element requires the eye of vision, plus the right interpretation of that which it sees.

1. Sound the O M three times, withdrawing your consciousness as you do so to the ajna center between the eyebrows. Hold it steadily there.
2. Then look forth imaginatively in three directions:
 - a. *Upward* to the world of the Soul, to the kingdom of God and to the Hierarchy. Seek as you do this to link up definitely with your own Master.
 - b. *Inward* to the world of human thought and aspiration - the world of ideals and of human aspirational vision.
 - c. *Outward* over the world of events, over the exoteric objective world of tangible happenings.
3. Still holding the consciousness in the ajna center, express to yourself in definitely formulated thought, the duty of the day in the light of this triple interrelation.
4. Then, focusing the light that is in you, send out the dedicated energy of your personality into the sphere of your chosen work through the *medium of your left eye* and the potent energy of your Soul through *the right eye*. This will prove potent in effect.
5. Then, as a Soul, draw from the realm of soul life a fresh supply of soul energy and concentrate it in *the head and heart*, holding it steadily there for use during the day's work.
6. Sound the O M three times inaudibly.

This meditation should only take a few minutes, but it must be done dynamically and with full control over thought and activity.

Meditation #54
Centralizing the Consciousness in the Ajna Center
(Volume 2 - Pages 604-605)

The object of this particular exercise is to centralize the consciousness (plus the energies of which it is aware *within* the physical body) in the center between the eyebrows, the ajna center. When this is done, a secondary form of integration is made possible, i.e., the integration of forces coming from the outer world of impression, via the five senses and the synthesizing sense, the mind.

You have, therefore, energies seeking outlet and expression, via the etheric body as it conditions and renders active the dense physical body. At the same time, you have energies making known to the man the world of spiritual Being. Of these two worlds of sense perception, the two eyes are the symbol.

1. Achieve quiet. Relax with as much rapidity as possible and with little mental activity. Then raise the consciousness to the ajna center.
2. Sound the O M, visualizing the integration of the personality with the soul. In doing this, link the pituitary center with the head center, above the pineal gland.
3. Then pause and after a mental grasp of what is to be done, proceed as follows:
 - a. Take a long breath and draw the energy from the throat center in so doing.
 - b. Repeat the breathing and draw the energy from the heart center, holding these two withdrawn energies imaginatively in the ajna center.
 - c. Repeat also in connection with the solar plexus.
 - d. Repeat also in connection with the sacral center.
 - e. Recognizing that four types of energy have been centered in the ajna center, take another long breath and draw the energy of the muladhara center (root) to the ajna.
 - f. Then consciously endeavor to hold all the energies there.
4. At this point, dedicate the energies of the personality (which express themselves through these five centers and the ajna center, making six centers in all) and breathe them back again - by an act of will - into the centers to which they belong. Do not do this sequentially and piecemeal but as one dynamic outbreathing; see the energies travelling down the spine in their respective resting places, carrying new life, pure stimulation and dynamic will to each and every center.
5. Then, as the soul *informing the body*, sound the O M and proceed with the group meditation.

This meditation should definitely aid in increasing the activity of the physical body and make a life of discipline into a life of unconscious, automatic spiritual expression.

Meditation #55

Increasing the Flow of Energy to the Heart Center

(Volume 2 - Pages 660-661)

The following meditation should be done each day at the close of your group practice. Its objective is the increase of the flow of energy to the heart center, remembering always that the heart center is a twelve-petalled lotus.

1. Visualization exercise:
 - a. Achieve alignment as rapidly as possible.
 - b. Hold in the mind, imaginatively, the straight line of the spinal column, the head center, the sutratma and the antahkarana - thus linking the centers in the body with the Soul.
 - c. Then carry the line which your imagination has constructed, from the center at the base of the spine to the closed lotus bud in the center of the twelve-petalled lotus.
2. Having done this, recognize your identity with all souls who constitute, in their entirety, the One Soul.
3. Then sound the O M as a soul, as far as in you lies, breathing it out from soul levels with no fixed objective in your mind. Do this six times.
4. Then sound the O M again after a pause (thus making seven in all) sending it out into the ajna center. From there carry it down to the heart center and *hold it there for later use*. Do this as a soul whose nature is love.
5. Then, bearing in mind that the heart center is the repository of twelve forces or energies, seek to develop them by pondering upon the virtues through which these energies express themselves, taking one each month for a year.
 - a. Group love, embracing individuals.
 - b. Humility, signifying your personality attitude.
 - c. Service, indicating your soul's preoccupation.
 - d. Patience, signifying embryonic immortality.
 - e. Life, or expressed activity, which is the manifestation of love because it is essential dualism.
 - f. Tolerance, which is the first expression of buddhic understanding.
 - g. Identification with others, which is embryonic fusion, carried eventually to synthesis when the head center is developed.
 - h. Compassion, which is essentially the right use of the pairs of opposites.
 - i. Sympathy, which is the consequence of knowledge and of the unfoldment of the knowledge petals. Such energy then is in touch with the heart center.
 - j. Wisdom, which is the fruit of love and indicates the awakening of the love petals of the egoic lotus.
 - k. Sacrifice, which is the giving of the heart's blood or life for others.
6. After a quiet meditation on one of these qualities of soul expression as they manifest upon the *physical* plane, sound the O M three times.

Meditation #56

Lifting the Life of the Astral Body into the Heart Center

(Volume 2 - Pages 686-687)

This meditation will lift the life of the astral body out of the solar plexus into the heart center, thus breaking down some of the limitations, which will disappear when the astral body and the sixth ray astral force are transmuted, and love of the whole takes the place of love of the part.

1. Take up the mental position of the Observer. Observe with detachment the conflict between the personality and the Soul.
2. Then, noting the dim light of the personality and the bright radiance of the soul, observe then another duality, i.e., the bright and powerful light or influence of the solar plexus and the wavering, fluctuating light of the heart center.
3. Then, through the power of the imagination, focus your consciousness in the radiant soul and hold it steadily there, linking the soul and the head center, again by the power of thought.
4. Then sound the O M three times, breathing out the energy of the soul into the threefold personality and bringing that energy to rest (as in a reservoir of force) in the ajna center. Hold it there, enhancing the light of the personality with the radiance of the soul.
5. Next say:
“The light of the soul puts out the dim light of the personality as the sun puts out the flame of a small fire. Soul radiance takes the place of personality light. The sun is substituted for the moon.”
6. Then, definitely throw the light and energy of the soul into the heart center and believe - through the power of the creative imagination - that it evokes such a powerful, vibratory activity that it acts like a magnet in relation to the solar plexus. The energy of the solar plexus is lifted up or drawn up into the heart center and is there transmuted into soul love.
7. Then, still as the Observer, see the reversal of the earlier process. The solar plexus is dimmed. The radiance of the heart is substituted. The light of the soul remains unchanged but the light of the personality is greatly brightened.
8. Then, again as the soul, united with the personality, sound the O M seven times, breathing it out into your environment.

This is more of a visualization exercise than a meditation, but its efficacy is dependent upon one's ability as a spiritual observer to preserve mental continuity as you do it. *Energy follows thought* and this is the basis of all occult practice. It is of prime significance in this exercise.

Meditation #57
Balancing the Dual Life of Discipleship
(Volume 2 - Pages 744-745)

One thing which calls for your attention is to grasp in a new and dynamic manner the dual life of discipleship. Your field of service and your field of karmic obligation must never rule each other out, but you must learn to function efficiently in both careers. Your time for learning must now give place to the use of what you have acquired of understanding and wisdom.

The following meditation will only be of service to you if followed steadily and with continuity. It is largely in the nature of a visualization exercise.

1. Rapid alignment and the sounding of the O M three times.
2. Focusing the consciousness in the soul with a corresponding concentration in the head at as high a point as possible.
3. Then sound the O M four times. This is followed by a pause.
4. The following visualization exercise is carried forward from the point of concentration attained. If your attention wanders, sound the O M again. This is sometimes called the 'recalling O M.'
 - a. See, in the mind's eye, a sea of light.
 - b. Then see yourself standing and awaiting direction upon the physical plane. Hold these two thoughts quietly for a little time or picture them simultaneously.
 - c. Then you, the disciple upon the physical plane, sound the O M inaudibly, dynamically and clearly, and as you do so, see a movement or current in the sea of lighted energy, converging toward you.
 - d. See it take form as a stream of down-flowing energy, the energy of love, of strength and of understanding.
 - e. Imagine next that divine flow seeping through your mind and your astral body, and settling into your etheric vehicle, awaiting a Word of Power.
 - f. Then sound the O M again and feel the impact of the wave of spiritual energy, entering into your head center, passing from thence to the ajna center, and involving in its flow the center in the medulla oblongata, the alta major center.
 - g. Then, at the exact moment of this realized dispersion, say:
"This source of power is all I am and have; I send it forth to serve my fellowmen; I thuse prepare the way into the Ashram, thus drawing men toward the source of power and strength."
5. Having completed this exercise, then meditate for 10 minutes upon the service you are asked to render; see it motivated and implemented by the energy just received, and let your creative imagination build for you a structure for your service.

Meditation #58

Transmuting the Energy of the Sacral Center to the Throat

(Volume 2 - Page 747)

You will need to learn to protect yourself from people in a psychic sense. The protective work must be done by you, and basically involves the transmutation of the energy of the sacral center to the throat. In the sacral center lie the ancient racial *fears* and deep-seated personal *desires*.

Ponder not upon the sacral center, for that would bring these ancient inheritances to the surface, but let your work be related to the creative throat center.

The following exercise will prove helpful and may be used as often as needed.

1. Sound the O M within the throat center, as the soul focused in the ajna center.
2. With the creative imagination, see the throat center as a radiant, vibrant, brilliant reservoir and *know it to be so*.
3. Then send forth from that center a broad and vital stream of energy, down the spine to the sacral center in the spine, preserving the stream intact in your consciousness so that no part of it is deflected to the physical counterparts of the sacral center, the gonads.
4. Then see the sacral center (in the spine) as a radiant reservoir of energy, but as energy deflected from physical creative activity, to the destruction of ancient racial fears in the world. Then project that energy out into the world of men, to aid in the destruction of fear.
5. Next, reaffirming your consciousness positively in the ajna center, withdraw your attention from the sacral center and the throat center, and sound the O M, as the directing disciple, seven times, slowly and inaudibly.

Meditation #59

Visualization for the Emergence of the Spiritual Life

(Volume 2 - Pages 754-755)

This brief visualization exercise and meditation may aid in the process of Spiritual emergence. It is well to bear in mind that the dramatization of the spiritual life leads to creative appearance, strengthening the will-to-do, directing the desire nature in the right direction and producing effectiveness in physical plane expression. You will see, therefore, when humanity can begin to work in this manner en masse, they will enter upon a cycle wherein evil karma will no longer be engendered and past karma will work out in experienced, spiritual living.

This meditation exercise should be carefully thought out before practicing, so that you can know just what you are attempting to do, and can then do it with adequate results. I would ask you to do it twice daily, when convenient. A year's steady practice with belief, plus skill in action, may cause almost dramatic changes in your life.

This process is highly scientific, for it is in reality, the manipulation of radiant solar energy straight from 'the heart of the sun,' technically speaking. Work patiently along these lines and take the effects produced with patience and courage. For these you will be eternally grateful.

1. Bring about focus in the soul of the potencies of the lower man by the power of the imagination and careful visualization. This can be done by rapid, right alignment.
2. See the soul as a radiant sun within you (the personality hiding behind its rays). You, the real spiritual man, produce the veiling of the lower man.
3. See the rays of the sun extending first to the *mind* bringing illumination. Pause here and focus your consciousness in the mind. The work is done by projecting yourself along the ray of your personality and along the ray of your mental body.
4. Then see the rays of the soul (the sun of your life) extending and embracing your *astral* nature and irradiating the astral plane with which you are in contact, thus bringing an outpouring of love.
5. Carry the radiation of the sun to the vital body and see it bringing (on the beam of the ray of your physical body) such a dynamic energizing that you will have the power, figuratively speaking, to break through the wall which prevents the inner spiritual radiation from extending into the outer physical world.
6. Then sound the O M softly seven times, concentrating upon the picture of this sun (which is you and your solar quality), thus irradiating the outer life.

Meditation #60
Seed Thoughts on Loneliness and Solitude
(Volume 2 - Pages 755 and 764)

1. Be not afraid of loneliness. The soul that cannot stand alone has naught to give.
2. Cut deep into the roots of all thy life. Seek freedom from the past. Yet move not from the plane where life has placed you in a part to play.
3. The rhythm of all life pulsates in time and space and in that rhythm you must find a note that liberates.
4. Ponder on the work of the Destroyer, why comes destruction and why the loss of beauty that has been. Your task in life should make that knowledge possible.
Then build.
5. If possible, be a sannyasin - free, alone with God, your soul and Me.
Then work and love.
6. Your major life theme in this coming year is: "Search freedom."
Ponder on this, it is the goal of all.

Occultly speaking, you may find that you stand alone upon the physical plane. You may lead a lonely life if there is no single person in your environment who shares with you the same quality or grade of spiritual perception. Life has its constant points of revelation, some of which we recognize, and others which pass by unnoted. The revelation of a certain type of spiritual loneliness is one through which all disciples have to pass; it is a test of that occult detachment which every disciple has to master.

This solitariness has to be faced and understood, and it results in two realizations: first, a realization of your exact point on the ladder of evolution, or on the Path. Secondly, a realization of an intuitive perception of the point in evolution of those we contact along the way of life.

In this solitude, there is no morbidity, there is no harsh withdrawal, and there is no aspect of separateness. There is only the "place where the disciple stands, detached and unafraid, and in that place of utter quiet, the Master comes and solitude is not."

Themes for Meditation

1. The nature of solitude.
2. The difference between solitude and loneliness, separateness and isolation. I refer you to Patanjali* who speaks of 'isolated unity.' **Light of the Soul*
3. Solitude and daily life.
4. Solitude and the soul.
5. Solitude as a quality of the interior life of an Ashram.
6. The solitude of spiritual perception.
7. The solitude necessitated by the service of the Plan.
8. Solitude as the background of a radiant life.
9. Solitude and contact with the Master.
10. The rewards of solitude.
11. The voices heard in the silence of solitude.
12. The silence of the Spheres.

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