



# THE UPPER TRIAD

SPECIAL ISSUE NUMBER 2-A

## MEDITATION

Commentaries on the Esoteric Philosophy

- No. 7 - Meditation
- No. 12 - Applied Meditation
- No. 84 - Meditation Triangles
- No. 89 - Group Meditation
- No. 119 - Meditation and Service
- No. 130 - Structure and Meditation
- No. 220 - Meditation and the Seven Rays
- No. 224 - Momentum in Meditation

Daily Meditation Outline

Group Meditation Outline

## THE UPPER TRIAD

The Upper Triad is a journal of metaphysical, theosophical, and esoteric philosophy. The journal is published monthly by the Upper Triad Association, a tax-exempt nonprofit philosophical society.

The Upper Triad is distributed free of charge to any interested persons. This work is financed entirely by voluntary contributions. Contributions in support of the journal are applied toward actual printing and mailing expenses. There are no paid staff members. All contributions are tax-deductible.

Commentaries and quotations printed in the journal are intended to stimulate constructive thinking and further study along spiritual lines. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective of the reader.

The Upper Triad  
P.O. Box 1370  
Manassas, Virginia 22110 (USA)

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### SOME BASIC ASSUMPTIONS

1. The Unity of All Life. That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms.

2. The Purpose of Life. That the purpose of life is the evolution of consciousness through experience and expression. That all life is conditioned by purpose within a grand scheme of progressive cyclic evolution.

3. Reincarnation and Karma. That human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. That life is conditioned by the Great Teacher, the Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.

4. The Nature of Truth. That truth can be found in philosophy, religion, and science, which are but aspects of one coherent and inclusive truth having no inherent conflict or contradiction. That there are many paths to God, embracing all religions and spiritual philosophy. That truth is relative and can be perceived in many ways and on many levels, according to consciousness.

5. The Problem of Life. That the real problem of life in the lower worlds is the elimination of glamour and illusion. That glamour and illusion can be fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation.

6. Personality and Soul. That the true individuality is the soul which inhabits the personality. That the personality is composed of three interrelated instruments: the physical body, the emotional or astral body, and the lower mind. That the soul is the medium of unity and the essence of the divinity within.

7. The Spiritual Path. That the spiritual path in its many aspects embraces the higher stages of human evolution, as the human soul takes its stand and commits itself to conscious and selfless development. That this process encompasses the development of the inner, latent spirituality and the application of one's faculties in service to God and to humanity.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 7 - MEDITATION

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

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

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

Meditation requires a measure of self-control of the physical, emotional, and mental natures, and should encourage such control. Meditation can be dangerous without spiritual motive, as the resulting stimulation requires adjustment and progress in the spiritual life. Meditation should be prompted by the need to find the Self and to become that Self. The approach to meditation should be well-grounded in common-sense. Meditation should be a comfortable, yet disciplined process, without extreme or excess. Having attained some alignment of soul and personality, the spiritual student utilizes daily meditation to strengthen the spiritual life. The object is to live in the higher consciousness consistently and continually, while simultaneously working through the lower instrument (mind and body). The meditative life does not imply isolation or the withdrawal from the outer life; it simply means living a life of wisdom (spiritual quality) without being attached to or absorbed by the lower world.

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

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 12 - APPLIED MEDITATION

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

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

Meditation may be applied to the search for self-understanding; it can be the means through which truth can be discerned. Whenever the unsettling and misleading emotions (and mind) are stilled, the understanding that is appropriate can be found. Meditation can also be applied to healing processes. Through invocation and visualization, healing energy can be made available. The object is to encourage healing (consistent with karma) without interference, and for the good of all. Meditation can be applied directly to the self-purification process and toward the establishment of right human relations. Through self-analysis, the student can learn where and how to make adjustments in the personality life; and those adjustments can be made through meditation (mental and emotional control) (self-programming). Where human relationships need improvement (or healing), meditation can be used to adjust attitudes and feelings so that cooperation and mature relationships can be established. This work can be performed for individual relationships as well as for human relations in general.

One of the more potent meditation exercises is the visualization of a person or group (or humanity) as being surrounded or enveloped in pure white light; this has considerable power to encourage healing and harmony. The planetary network of light and love can similarly be strengthened through visualization and invocation. With all serious meditation work there should be some confidence that the results will be constructive. There should not be any expectancy of immediate or specific results, for such may undermine the usefulness of the effort (by compounding karma). The spiritual student should concern himself primarily with listening to the guidance from within, doing whatever constructive work that is appropriate, and living in harmony with the divine evolutionary plan.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 84 - MEDITATION TRIANGLES

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

The purpose of a meditation triangle is the unified invocation and focused release (distribution) of spiritual energies into the mental atmosphere of the planet. These energies, flowing through the planetary network, encourage the upliftment and transformation of human consciousness. The meditation work is quite simple and the effects are considerable. A triangle requires three people who agree to link up mentally on a daily basis. Appropriate spiritual energies are invoked and visualized as circulating through the three points of the triangle and pouring outward through the network.

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

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

The symbolic triangle (upward pointing) represents the Trinity (the three major rays) of life (purpose)(power), consciousness (wisdom)(love), and activity (intelligence)(light). The triangle also represents the upper triad, the three aspects of the soul: atma (spiritual will), buddhi (intuition), and manas (mind). The circulation of energy through the three focal points of the triangle finds an energy correspondence within the human being, within humanity, and within the planetary and cosmic lives. It is in this respect (through correspondence) that the Great Invocation calls forth a powerful flow of energy on behalf of humanity, as the meditation triangles evoke and release that energy.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 89 - GROUP MEDITATION

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

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

An isolated individual may (through training and spiritual preparation) participate directly (on mental levels or above) in planetary group meditation work, or through an organized group (on exoteric or esoteric levels). An individual may also attend (physically and mentally) group meditation meetings and contribute through such a group to the overall planetary effort. The student must discern (recognize) the most appropriate group or activity for his efforts. Group meditation for individual development or for isolated (separative) causes should be discouraged. Group meditation for humanitarian, planetary, or universal (relatively impersonal) causes should be encouraged. Purpose and motive are much more important in group work than in individual work. The student who is still concerned with how he can benefit from group work is not ready for serious group meditation efforts.

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

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

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 119 - MEDITATION AND SERVICE

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

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

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

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

The various problems of humanity can be pondered and solutions (through consciousness) encouraged. Higher ideas can be contacted and shared on humanitarian levels, without attachment. Healing energies can be invoked and evoked for humanity through the service of meditation. And a life of selfishness can be transformed into a life of selflessness, as the right relationship between the individual and the group (the human lifewave) is realized and attained. Meditation offers many opportunities for spiritual service, as well as the enhancement of physical plane efforts. As the bridge of consciousness is achieved for humanity, between the inner world of the soul and the outer world of illusionary activity, then so shall humanity be healed and further progress attained.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 130 - STRUCTURE AND MEDITATION

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

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

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

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

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

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 220 - MEDITATION AND THE SEVEN RAYS

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

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

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

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

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

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

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

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

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

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

## DAILY MEDITATION OUTLINE

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

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

### Stage 1. Preparation.

Prelude.

Quiet Time.

A formal meditation period that is preceded by a quiet time of (temporary) withdrawal (relaxation)(disentanglement) from the mundane life will be more effective. Wherever possible, a prelude (predetermination) of twenty minutes or more should be achieved. During the quiet time of minimal activity, the student might listen to soft (unemotional) classical music (which might even serve as background music for the meditation) and/or read something of philosophical or spiritual value. Or the student might simply relax quietly while turning the mind from the lower self (and its values) to the higher. This should be a time of informal alignment and may also be a time of informal reflection or retrospection. The candle should be lit at the beginning of the quiet time. The prelude is the time during which the meditation atmosphere is created or activated. During the prelude (quiet time) the student can learn to ignore distractions and to eliminate curiosity, to assure that there will be no interruptions during meditation. Toward the end of quiet time, the meditation posture (back aligned vertically and the body in a position which affords the ease of no movement) should be attained. The body should remain still, without movement, throughout the meditation.

### Stage 2. Opening.

The Sacred Word.

Invocation.

The formal meditation period begins with the taking of a few deep breaths, though during the meditation proper, breathing should be (far) below the threshold of consciousness. The sacred word (OM) should be sounded once or three times,

using the palate as a sounding board, breathing forth the OM. The first half of the OM (the 'O') is sounded with the mouth open (rounded); the second half (the 'M') follows a transition from the 'O' as the mouth is gradually closed. The verbal OM has a potent and positive effect on the atmosphere as well as the waking-consciousness and aura (especially where it follows a quiet time). As appropriate the mental OM may be substituted for the verbal OM, though the effects are not quite the same. The mental OM is useful as a transition between meditation stages where the verbal OM would be distracting. There should not be any haste in meditation; there needs to be a gentle pause (interlude) between each step or stage of the meditation activity. After the sounding of the sacred word, and after a short pause, an invocation should be sounded as an overall qualification for meditation. The 'Great Invocation' and the 'Mantram of Unification' are well-suited to this purpose, in beginning or ending a meditation period. Each mantram should be sounded naturally (slowly)(outbreathing the words), with a pause between each line or stanza. The student should participate in each verse of each mantram, as the spirit (involvement) of meditation is required (for success) in addition to the letter (adherence to form).

Stage 3. Purification.  
Integration.  
Alignment.

At this stage of the meditation, it is quite helpful to perform certain purification and integration exercises. Each aspect of the personality (the physical body (and its etheric double), the emotions (the astral body), and the mind (the mental body), in turn) should be stilled and purified (visualized as enveloped in pure white light). A breath of light may be seen passing through the bodies, sweeping away the coarse, impure atoms and replacing them with atoms of finer vibration. When this is accomplished, the lower aspects should be visualized (or affirmed) as being integrated (simplified) into one coherent and unified instrument. A powerful mantram (for the serious student and experienced meditator) for integration (leading to alignment) is "Be Still and Know That I Am God." In each of the various mantrams, the words 'I' and 'I Am' refer to the greater, impersonal self rather than to the personality or ego. Another valuable mantram at this point in the meditation is the 'Invocation for Alignment.' The alignment (or the effort toward alignment) of the integrated lower self with the overshadowing soul is a process of identification and unification, resulting in the centering of the waking-consciousness in the higher self and a flow of energy linking between the soul and its lower self. The vertical alignment (between personality and soul) exercise (visualization) should be followed by horizontal alignment (between the soul and humanity and the greater life) exercise or affirmation. The key to either alignment is identification and participation. The horizontal alignment might include the visualization of the planetary network and the (subjective) linking up of the various peoples and groups.

Stage 4. Thanksgiving.  
Dedication.  
Obligation.

Building upon the foundation established in earlier stages, the spiritual student should make a commitment (or reinforcement of a commitment) and rededication to the spiritual path (and to meditation)(and to the higher self), beginning with a mental act of thanksgiving. At this point there are two mantrams of special value: the 'Mantram of the New Group of World Servers' and the 'Disciple's Obligation.' Both are heart-centered and either can lead the student into the heart meditation stage. 'Oh Hidden Life' is another appropriate mantram at this stage.

The act of dedication and obligation (responsibility) is a qualification (predisposition) for heart-centered meditation and a special qualification for the disciple: the offering of the unit (individual or group) for service.

Stage 5. Heart Meditation.  
Heart Quality.  
Love Projection.

The keynote of the heart meditation is love (wisdom). The student might ponder upon the various heart qualities (virtues)(one at a time) or upon a heart-centered seed thought or mantram. The heart meditation is built upon the foundation of love and goodwill (identification with God and humanity), being aspirational and devotional, with stilled (purified and controlled) emotion. The heart meditation is also the place to mentally acknowledge any personal problems (with a brief analysis); but such should be completely released (and forgotten) after the acknowledgement if any real understanding or adjustment is to come (later). Another aspect of the heart-centered meditation is the invocation and liberation of healing energies. As the heart meditation is qualified (by love), so can that energy and quality be projected radially outward for the good of humanity. The projection of love (healing) energies should include the encouragement of mental and emotional health as well as the physical (since most physical problems have mental or emotional causes). Emphasis should be placed on impersonal (general) healing energy (for all of mankind) rather than for specific persons. Similarly, emphasis should be placed on God and humanity rather than the individual. The impersonal quality of the heart becomes increasingly important as the student progresses. 'Oh Powers of Love' is another heart mantram that can be used to open, lead into, or close (release or uplift) the heart meditation.

Stage 6. Head Meditation.  
Contemplation.  
Light Projection.

The head meditation should be an extension of the heart meditation, as the love energies are blended with the head and intensified with light. Successful (spiritual) head meditation depends very much on the spiritual qualification attained in the heart. Without the safeguard of spiritual (heart-centered) motive and purpose, the head-centered meditation should not be attempted. The head meditation might begin with a head mantram such as the 'Affirmation of the Disciple' which is especially meaningful after a heart meditation. Three types of activity can be achieved in the head meditation. The first is concentration (one-pointed focussing of the mind upon a particular mental object); the second is meditation with a seed thought; and the third is contemplation (meditation without seed). Concentration exercises and encourages the purification and discipline of the lower (concrete) mind and may include the focussing upon a single idea or the logical analysis of some object or idea (or self-analysis). As the mind is controlled and purified it becomes the instrument of clarity through which the soul can transmit understanding to the waking-consciousness. Meditation with seed is a gentle (but disciplined) pondering upon a subject or idea. If the object of meditation is impersonal and sufficiently abstract, the soul can more fully participate, as the abstract mind (the lowest aspect of the soul) works in alignment with the concrete mind (the highest aspect of the personality). This eventually leads to meditation without seed, which is true contemplation. This involves the stilling of the mind such that no thought-form (of the concrete or lower mind) can enter the waking-consciousness. This should not be a passive experience; it should be an active and disciplined exercise where self-control is fully maintained. The key to this aspect of meditation is detachment from thought-forms.

While the mind is resting in the presence of the soul, whatever thought-forms that enter should be allowed to come and go, without attachment. With practice, the thought-forms will naturally cease to enter the mind, and the direct realization of (participation in) the higher self can be attained. The mind then simply bathes in the light of the soul. In formless (seedless) meditation, the energy of the Self (beingness) is quietly experienced. The contemplative awareness (mystical experience)(soul-consciousness) can be partially evaluated (interpreted) in the lower mind, after the meditation proper. To think (form) at this stage (contemplation) is to drop out of the abstract mind (of the soul) and into the concrete mind. The student may pass between the abstract and concrete minds many times before contemplation (consistency) is achieved. Without a disciplined mind, contemplation is virtually impossible. Another (complementary) technique leading from concentration through meditation to contemplation is the serious study of (appropriate abstract) symbols in the head-centered meditation period. The study of symbols further develops the cooperation between the mind and the soul, and leads to a deeper (greater) understanding of the esoteric philosophy, especially those aspects which cannot really be grasped through thought-forms or expressed properly in words. The highest of teachings are transmitted through abstractions. As the student withdraws from the head meditation, the (love and light) energy should be intensified and released (projected) for humanity.

Stage 7. Triangle Meditation.  
Retrospection.  
Reflection.

The triangle meditation may be performed independently of the daily (personal) meditation. But if the triangle is to be performed in conjunction with the daily individual meditation, then it should come after the head meditation, and the light and love (of the head and heart meditations) can be projected through the triangle exercise. In this way, the quality of the entire meditation exercise can be projected more usefully. If a retrospection exercise is to be included, it should follow both the head meditation and the triangle (if any), and after the release of the accumulated energies. Retrospection is a more personal exercise, in which each of the events of the daily life are reviewed, in reverse order, and evaluated in order to strengthen right activity and to discourage (and compensate for) unfortunate (inappropriate) actions. Each thought, feeling, action, and motive should be carefully considered. Retrospection can be performed independently of the daily meditation, and is best performed just before going to sleep in the evening. After the formal head meditation (and release) is also the best time for reflective thinking, for the atmosphere created by the meditation effort definitely encourages the continued alignment of soul and personality, which enhances the quality and clarity of thinking.

Stage 8. Withdrawal.  
Salutation.  
Closing.

The final stage of the formal meditation period is the withdrawal and closing. Withdrawal from meditation should be gradual and gentle (a few slow, deep breaths) and followed by some form of salutation or acknowledgement (reverence)(appreciation). The salutation might include the recognition of God transcendent and God immanent (such as the 'Flame of My Being'), a salute (with thanks) to the Christ and/or the Spiritual Hierarchy, the God within (the soul), and the light workers of the world. The 'Great Invocation' or the 'Mantram of Unification' might be used for the closing mantram, as the energy is finally released and distributed. The closing OM is the final breathing forth of light and love.

Stage 9. The Presence.

Postlude.

Quiet Time.

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

\* \* \* \* \*

And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak, it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened.

LIGHT ON THE PATH

While consciousness is focussed in the personality we cannot contact realities directly, but can only see their reflections in the world of form. The call of the Higher Life is to arise and turn away from the mirror of form-consciousness and look straight at Reality, which is Life, not form.

Dion Fortune

How can you expect to keep your powers of hearing when you never want to listen. That God should have time for you, you seem to take as much for granted as that you cannot have time for Him.

Dag Hammarskjold

Listen to your inner selves and look into the infinity of space and time. There reverberates the song of the stars, the voice of the numbers and the harmony of the spheres.

Hermes

The secret of human happiness in this world is to live always in tune with the song of life, to keep the outer self of action, heart, mind, and motive always in tune with the Inner Self, which is ever at one with the Supreme Self, the Lord of All.

Geoffrey Hodson

It is only in the act of contemplation, when words and even personality are transcended, that the pure state of the Perennial Philosophy can actually be known.

Aldous Huxley

If thou wilt withdraw thyself from superfluous words, and from unprofitable running about, and from hearing of rumors and vain tales, thou shalt find time convenient to be occupied in holy meditations.

Thomas 'a Kempis

## DAILY MEDITATION SUMMARY

Stage 1. Preparation.  
Prelude.  
Quiet Time.

Stage 2. Opening.  
The Sacred Word.  
Invocation.

Stage 3. Purification.  
Integration.  
Alignment.

Stage 4. Thanksgiving.  
Dedication.  
Obligation.

Stage 5. Heart Meditation.  
Heart Quality.  
Love Projection.

Stage 6. Head Meditation.  
Contemplation.  
Light Projection.

Stage 7. Triangle Meditation.  
Retrospection.  
Reflection.

Stage 8. Withdrawal.  
Salutation.  
Closing.

Stage 9. The Presence.  
Postlude.  
Quiet Time.

\* \* \* \* \*

For within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.

### LIGHT ON THE PATH

There are many persons who desire the contemplative life, but they will not practice the things which lead to it.

Thomas 'a Kempis

For behold the Word, which is the Wisdom of God, is in thy heart as a Light unto thy feet and a lantern unto thy paths. It is there as a speaking Word of God in thy soul; and as soon as thou art ready to hear, this eternal speaking Word will speak Wisdom and Love in thy inward parts and bring forth the birth of Christ, with all His holy nature, spirit, and tempers, within thee.

William Law

Being can be felt in the silence of the soul. When an inner surrender of the self-conscious will takes place, there is great peace of mind and body, and gradually the movements of the mind seem to stop. There is no thinking, but there is a deep feeling of Being, of a deeper reality than the reality of ordinary consciousness. Faith in Being then becomes absolute: how could one doubt the deepest experience of one's life.

Juan Mascaró

When your tongue is silent, you can rest in the silence of the forest. When your imagination is silent, the forest speaks to you, tells you of its unreality and of the Reality of God. But when your mind is silent, then the forest becomes magnificently real and blazes transparently with the Reality of God.

Thomas Merton

## GROUP MEDITATION OUTLINE

The preceding daily (individual)(personal) meditation outline has been successfully adapted to group meditation work. The outline for group meditation is essentially the same as that for individual meditation, except that no triangle or retrospection exercise is included, and no individualized or personal activity is performed. Most of the comments included in the preceding discussion are also valid for group meditation, except as noted in the following discussion. The following comments on each stage concern the application of the daily meditation outline to (weekly) group meditation meetings. Two essential differences are timing and participation. In the individual meditation, the duration and timing of the stages can be varied to suit the individual as the meditation proceeds. In group meditation, consideration must be given to the experience of each participant (some may not be able to meditate effectively for a long period of time) and the timing of the various stages and mantrams (so that each person is functioning at the same stage). Emphasis in the group should be on the relatively impersonal service of the group (through meditation) rather than the individual. The various mantrams may be sounded (for the group) by the various participants. As the group becomes experienced at working as a coherent whole rather than as the simple sum of the participants, the natural quality of the group meditation effort will be enhanced, and the contribution of the group unit will be considerably greater than that of the individuals present.

### Stage 1. Preparation.

Prelude.

Quiet Time.

A specific time and meeting place (for a weekly pattern) should be agreed upon by the group, in advance. Each participant should be familiar with the meditation outline (what each stage is and where each mantram comes) and the various rules or procedures. The meeting place should be unlocked (or otherwise opened up and prepared) at the beginning of quiet time (and the candle lit) so that the participants can enter gently and take their places without discussion. Mantram assignments should be made in advance, or mantram cards prepared and displayed so that participants can (voluntarily) pick up a card (and mantram assignment) upon entering.

### Stage 2. Opening.

The Sacred Word.

Invocation.

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

Stage 3. Integration.  
Alignment.

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

Stage 4. Dedication.  
Obligation.

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

Stage 5. Heart Meditation.  
Heart Quality.

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

Stage 6. Head Meditation.  
Head Quality.

After a short interlude, a mantram of qualification should be sounded to begin the head meditation (such as the 'Affirmation of the Disciple'). The mantram may be followed by a sounding of a head-centered seed thought if one is to be used. The words 'I' and 'I Am' refer in group formation to the highest aspect of the group unit, the participation of each soul in the work of the group. There is not usually enough time in group meditation for true contemplation (and some would find it difficult to withdraw at a fixed time). The head meditation stage (which is more properly a blend of heart and head energy) should last ten to twenty minutes also; but if there are any time constraints, then the emphasis should be placed on the heart meditation rather than the head meditation. The moderator should again ring the bell gently to indicate the end of the head meditation.

Stage 7. Planetary Network.  
Energy Projection.

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

THE GREAT INVOCATION

From the point of Light within the Mind of God

Let Light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let Love stream forth into the hearts of men.

May Christ return to Earth.

From the 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 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 and not exact due service;

I seek to heal, not hurt.

Let pain bring due reward of Light and Love.

Let the soul control the outer form,

And life, and all events.

And bring to light the Love

That underlies the happenings of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate

and outer cleavages be gone.

Let love prevail.

Let all men love.

THE MANTRAM OF THE N.G.W.S.

May the Power of the one Life pour through

the group of all true servers.

May the Love of the one Soul characterize the lives

of all who seek to aid the Great Ones.

May I fulfil my part in the one Work through self-

forgetfulness, harmlessness, and right speech.

\*\*\*\*\*

There is nothing in all creation so like God as stillness.

Meister Eckhart

Stage 8. Withdrawal.  
Release.  
Closing.

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

Stage 9. The Presence.  
Postlude.  
Discussion.

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

\* \* \* \* \*

Know, O disciple that those who have passed through the silence, and felt its peace and retained its strength, they long that you shall pass through it also.

LIGHT ON THE PATH

To concentrate is to reach a state of purity of mind, and attaining that state of consciousness is intimately linked to the way of living.

Seetha Neelakantan

One feels an inner harmony free from the slightest agitation or tension. In those moments the state of the soul is solemn, perhaps akin to the condition beyond the grave. It is happiness as the Orientals understand it, the happiness of the hermit who is free from desire and struggle, and who simply adores in fullness of joy. We cannot find words to express this experience, because our languages can only describe particular and definite conditions of life: they have no words to express this silent contemplation, this heavenly quietness, this ocean of peace which both reflects the heavens above and is master of its own vast depth. Things return to their first principle, while memories become dreams of memories. The soul is then pure being and no longer feels its separation from the whole. It is conscious of the universal life, and at that moment is a centre of communion with God. It has nothing and lacks nothing.

Amiel

When the intellect attains to the form of truth, it does not think, but perfectly contemplates the truth.

St. Thomas Aquinas

Men travel to gaze upon mountain heights and the waves of the sea, broad-flowing rivers and the expanse of the ocean, and pass by themselves, the crowning wonder.

St. Augustine

## THE AFFIRMATION OF THE DISCIPLE

I am a point of light within a greater Light.  
I am a strand of loving energy within the stream  
of Love divine.

I am a point of sacrificial Fire, focussed 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.

## THE INVOCATION FOR ALIGNMENT

Let a man deliberately realize that he is  
a Son of God, returning to the Father;

That he is God himself, seeking to find  
the God-consciousness which is his;

That he is a creator seeking to create;

That he is the lower aspect of Divinity  
seeking alignment with the Higher.

## THE DISCIPLE'S OBLIGATION

I solemnly pledge myself: To play my part with stern resolve,  
with earnest aspiration.

To look above, to help below; to dream not, nor to rest;  
to toil, to serve, to reap, to pray;  
to mount the cross, to tread the way.

To tread upon the work I do; to mount upon my slain self;  
to kill desire and to strive, forgetting all reward;

To forego peace; to forfeit rest and, in the stress of pain  
to lose myself and find my Self, thus entering into peace.

To all this I solemnly pledge myself, invoking my Higher Self.

\* \* \* \* \*

Aspiration must precede inspiration. There must be a breathing out from the  
lower self before there can be a breathing in by the higher aspect.

Alice A. Bailey

## PRAYER OF HERMES

Holy is God the Father of all, who is before the first beginning. Holy is God, whose purpose is accomplished by his several powers. Holy is God, who wills to be known, and is known by them that are his own.

Holy art Thou, who by thy word has constructed all that is. Holy art Thou, whose brightness nature has not darkened. Holy art Thou, of whom all nature is an image.

Holy art Thou, who art stronger than all domination. Holy art Thou, who art greater than all pre-eminence. Holy art Thou, who surpasses all praises.

Please accept pure offerings of speech from a soul and heart uplifted to thee.

Thou of whom no words can tell, no tongue can speak, whom silence only can declare.

## PRAYER OF ST. FRANCIS

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

Oh divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love.

For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

\* \* \* \* \*

I am not the physical body --- I am the Spiritual Self.

I am not the emotions --- I am the Spiritual Self.

I am not the mind --- I am the Spiritual Self.

I am the Divine Self, Immortal, Eternal, Radiant with  
Spiritual Life.

I am that Self of Light --- That Self am I.

The Self in me is one with the Self in All.

I am that Self in All --- That Self am I.

I am That --- That am I.

(Geoffrey Hodson)

An interior man will make more impressions on hearts by a single word animated by the spirit of God, than another by a whole discourse which has cost him much labor and in which he has exhausted all his power of reasoning.

Louis Lallement

Dispersion is very powerful. But spiritual virtue is more powerful still. Increase it, and you will easily master the fluctuations of your mind.

Swami Sivananda

OH HIDDEN LIFE

Oh hidden Life, vibrant in every atom.  
Oh hidden Light, shining in every creature.  
Oh hidden Love, embracing all in oneness.  
May each who feels himself as one with Thee,  
Know he is therefore, one with every other.

THE FLAME OF MY BEING

The flame of my being rises and reaches  
upward to my God.  
Father, let my light so shine that I will be  
a beacon in the night of time for any who  
are lost along the way.  
Glory to God in the highest,  
and glory to the God within me.

OH POWERS OF LOVE

Oh Powers of Love,  
We pledge to you our faithfulness,  
knowing that only love can redeem the world.  
We invoke your blessing upon all who strive to  
serve you.  
We invoke your blessing upon all who in these  
days of change have to endure suffering,  
that they may joyfully discover their un-  
foldment in your love, even in the midst  
of their affliction.  
We invoke your blessing upon all who willfully  
inflict suffering, that they may be moved to  
return to you and serve you.

\* \* \* \* \*

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

## OUTLINE SIMPLIFICATION

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

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

\* \* \* \* \*

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

For further information on meditation itself, the student might try From Intellect to Intuition and The Light of the Soul by Alice A. Bailey, The Silent Path by Michal J. Eastcott, Approaches to Meditation edited by Virginia Hanson, Concentration by Ernest Wood, and Meditation by Adelaide Gardner.

Three little books that bear close (thorough) study meditatively are At the Feet of the Master, Light on the Path, and The Voice of the Silence.

There are many other books of philosophical and spiritual value, for which the student should find deeper understanding when read and studied meditatively, such as the Alice A. Bailey books, the Agni Yoga series, the Tao Te Ching, the Bhagavad Gita, the Yoga Sutras of Patanjali, the Enneads of Plotinus, and the Secret Doctrine of Blavatsky.

\* \* \* \* \*

The Upper Triad  
P.O. Box 1370  
Manassas, Virginia 22110 (USA)

\* \* \* \* \*

We ought not to question whence It comes; there is no whence, no coming or going in place; It either appears or does not appear. We must not run after It, but we must fit ourselves for the vision and then wait tranquilly for it as the eye waits on the rising of the sun which in its own time appears above the horizon and gives itself to our sight.

Plotinus