

Pisces Full Moon – London – February 2013

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Friends here at our meeting at the Lucis Trust in London, a big welcome to you. And friends who are joining with us over the internet thanks to Blog Talk Radio, a big welcome to you as well. We are just one of many groups around the world who month after month meet together in these cyclic rituals of meditation and service. Taken as a whole we are actually one world group helping to establish a new rhythm of soul inspired thought and practical service, and I believe we are right to think that this initiative is becoming a vibrant centre of light and love at the heart of the service network within the consciousness of humanity. These meetings take place in many different locations on the outer plane. But more importantly they take place in the true location, if that word can be used, the inner location of the soul that loves the Plan, that sees truth and knows it, and lives it out on all planes of our planet and solar system as a loving exercise in creative redemption.

This evening we are aligning ourselves with the opportunity presented to humanity by the Pisces Full Moon. The time of the Full moon is very near to us in just under a couple of hours at 8.27 pm. Most of us here in London will still be on our way home then, but wherever we are let us all maintain a state of inner recollectedness and silently sound the Great Invocation at that moment as the soul in union with all souls. This will help maximise the contribution we can make to infusing the consciousness of humanity with light love and power and consequently lifting us all nearer to the light.

As I am sure you all know, Pisces is the final sign in the conscious and sequential progression of the evolving disciple round the Zodiac from the stage of aspirant through the acceptance of the rigours of discipleship and the revelations of initiation to the culminating achievement in Pisces. In this sign, we are told, the human spirit or Monad becomes able to express itself perfectly as a world saviour through the agency of its reflection, the soul which in turn uses its shadow, the personality to bring the spiritual will right down into the light of day on the physical plane. Appropriately, the keynote of Pisces which we are using in our meditation over this full moon period is “I leave the Father’s home and turning back, I save.” Let us have a look at some of the implications of what the phrase world saviour means.

Our understanding of this, particularly in the West has been coloured by the Christian tradition and experience, with its perhaps excessive emphasis on the involved sacrifices as being completely bound up with sorrow and loss. But as we gradually leave behind the legacy of 2,000 years worth of Piscean influence and start to experience the new energies of the Aquarian dispensation, our understanding of what it means to be a world saviour and the sacrifices involved is broadening and – dare we hope – deepening. The first thing we need to be aware of is that the keynote of sacrifice is gradually changing and can be seen to be more and more involving joy as a major quality. We all know – at least in theory – that one of the main attributes of the soul is joy.

Most of us I am sure have had those precious moments when we truly touch the soul and which bring an experience of exhilarating light and joy whose reality resonates in our consciousness long after the peak experience is over. Indeed it becomes foundational to our lives, turning us around from being self-centred personalities into increasingly selfless bringers of light and love into our environments, for the soul is beginning to utilise its vehicles for their true purpose. It is the soul, our real Self that sacrifices and serves and saves – and with joy, for one of the meanings of the word ‘sacrifice’ is ‘to make sacred’. And it is in this new transformed mode of living that real human fulfilment and real happiness is to be found.

It is obvious that almost all human activity in some way is motivated towards achieving happiness. But the trouble is that we spend most of our time seeking it in externalities and often selfishly. As everyone eventually discovers, these bring at best only a fleeting personality happiness. But this is the well known story of the human condition, of the prodigal son in the far country wasting the father’s inheritance on purely material things that in the long run can never satisfy the ache of the soul for meaning and joy. It is especially the condition of humanity at the moment. But we all know

that there comes a point – and that point for humanity is now – where of necessity we have to turn within and begin the conscious ascent back to spiritual reality; to tread the path into a conscious experience of the soul with its gifts of meaning, beauty, joy and service. Humanity is on the point of finding out that real happiness or joy, is not something that you can buy – it's free. And when we find this out we will become astonished at how we have duped ourselves into paying a fortune for its counterfeit!

As we build the link between our personality consciousness and the soul we discover that happiness which we had experienced as an elusive will o' the wisp has now become the reality of a treasure buried at the end of the rainbow – the rainbow bridge of the antahkarana. As such this treasure is now poured out in the form of the beatitude of joy which can be sensed and known whatever outer circumstances prevail. So let us take a few moments for a quiet contemplation of joy and then we will sound together the mantram that you have on your cards.

Joy settles as a bird within the heart
but has winged its way from
the secret place within the head.
I am that bird of joy.
Therefore, with joy I serve.

Because our waking consciousness is grounded on the physical plane we naturally think of service as an outer activity. We see all the problems, the miseries of excessive poverty and incidentally the miseries of excessive riches, financial and resource injustices, institutional cruelties, religious frictions, terrible infringements of human freedom, environmental degradation and so on. But what we need to remember is that these are effects of inner causes. They are the precipitation of humanity's patterns of thought and emotion. So as well as serving actively on the outer plane, it is here in these inner worlds as well that we as esotericists need particularly to serve, bringing the light of the soul to bear on the dark corners of the human mind, and working to dispel the glammers and distortions on the emotional level that so mislead us all.

It is rather interesting to observe people sitting in rows on an aeroplane or a train. We see order and discipline and purpose as a planned intention to arrive at some destination or another. Yet what would we see if we could view – as some can – the emotions or thought patterns of these passengers? It would surely be a scene of utter chaos, a turmoil of fleeting ideas and desires competing for recognition in consciousness. And probably most of the individual people would not even be aware that they could try to control and direct what they were thinking or feeling. Yet the precipitation of these myriad of thoughts and feelings into some form or other on the outer plane is inevitable and the experienced effects or consequences eventually lead people to connect cause with effect and therefore to take steps to regulate the cause.

We can be certain therefore that one of the important and immediate challenges for humanity is to begin to recognize how necessary it is to have some sort of control over thought and feeling. What a sacrificial service it is to help humanity understand this. The truth must surely become more widely acknowledged that, as one of the sayings of the Buddha recorded in the Dhammapada has it:

We are what we think.
All that we are arises with our thoughts.
With our thoughts we make the world.
Speak or act with an impure mind
And trouble will follow you
As the wheel follows the ox that draws the cart.

We are what we think.
All that we are arises with our thoughts.
With our thoughts we make the world.
Speak or act with a pure mind
And happiness will follow you
As your shadow, unshakable.

I think the key idea we can gain from this ancient scripture lies in the word purity. The Tibetan once mentioned that aspirants in the past were focussed a great deal on physical purity with emphasis on the disciplines of continence and diet. This sometimes manifested in an excessive and unhelpful preoccupation with bodily functions and cleanliness, but it also, and very benevolently, resulted in the great engineering projects that provided clean water, clean air and effective sewage disposal. It also found expression in the public health programmes that have controlled and even eliminated diseases that once were the scourge of humanity. But the purity we now need to cultivate is purity of motive. This will entail not just an awareness and direction of thought, but more importantly making sure that our thoughts are inspired by the soul and the Plan. We need to have at the back of our minds questions like this. Is what I am thinking now going to help humanity become better and step forward on the path of evolution, or is it just contributing to an already existing obstacle that is impeding humanity's path?

In fact a very useful way to help grasp what is happening in the world now is to look at the motives behind the ideas that people espouse and that generate activity of some sort or other. We will discover that ideas which were once new and the precipitations of important intuitions have now 'passed their sell by date', as the saying goes, and need to be discarded. But people are very attached to them and don't want to let go. Nevertheless they have to be left behind. But this is very difficult to achieve as there are immensely powerful cultural and financial vested interests who wish to keep them going. These create and nurture the "let's keep things the way they are" thoughts. And it takes many years for counter thoughts to take hold and achieve a breakthrough. These new thoughts almost always centre around fresh perceptions of the Plan and of humanity's responsibility towards it, together with a deepening and more inclusive love.

For example William Wilberforce's campaign to abolish the slave trade took about forty long years of heart breaking slog and periods of utter despair before the final breakthrough was achieved. Here's another example, this time about the relationships between the world's great religions. Since the World Parliament of Religions in 1893 the interfaith movement has gained a lot of strength. Not only is there now a growing religious understanding and tolerance, but there is wonderful evidence of active co-operation. These initiatives have helped make good progress in offsetting the antagonisms of blinkered fundamentalists and the myopia of dogmatic theology. But there is still a long way to go to overcome the hindering crystallised thoughtforms that have accumulated over millennia and which even today are wreaking terrible cruelties and loss of life in a number of places in the world.

A more contemporary example is Rachel Carson's "Silent Spring". This seminal book was written in 1962 and triggered much thought, research and single issue campaigning. Even so it is only very recently that humanity as a whole has come to realise how vitally important it is to safeguard the environment and protect and nurture the wonderful diversity of all the many life forms. This battle is by no means over yet. Indeed the tension between the conventional perception of the need for permanent exponential economic growth and the growing realisation that the world's natural resources are not capable of sustaining this is evolving into a major crisis for humanity and the planet. And we all know that there is a huge amount of creative thought as well as anxiety being devoted to this issue.

The power of thought is extraordinary and we find our hearts and minds warmed and inspired by the myriad initiatives that have come from ordinary men and women who have decided to make a difference and have in the process become extraordinary. They are the embodiments of human progress and moral and practical excellence. These people are the real heroes of our time. They have recognised a need, thought a new truth, energised it, spoken that truth to power, often at great personal cost, and eventually gained the victory.

It is said that one person thinking truth can revolutionise their environment. How much more potent therefore is the power of a group thinking truth. Well that is what we are here for this evening. And we should feel really empowered when we remember, as I said at the beginning, that it is not just us here, but people and groups all around the world who are consciously participating in this intentional meditation. And it is not just people in physical incarnation either, but there are dedicated groups too working on the inner planes. Taken as a whole this is an exercise in loving and creative group

thought that reaches to the Christ at the heart of the Spiritual Hierarchy and beyond that right up into the centre of planetary will which we call Shamballa.

All these groups on every plane are together building a cable of lighted, conscious energy, a rainbow bridge across which the selfless urge for human and planetary betterment reaches to the great lives that direct and hold our planetary life in being, and down which the new intuitions that embody the immediate Plan can travel. It is our task and privilege to take these intuitions and help precipitate them into the abstract mental world where we can give them substance. The Tibetan points out that this substance is to the concrete thoughtform what the etheric body is to the dense physical vehicle. This concretised thoughtform then becomes available to humanity and can be manifested in a variety of ways by the many diverse groups working in the outer world of daily living.

Here are just a few of the key emerging thoughts, not in order of importance, which are now percolating through into the mind of humanity and which are an expression of the saving energy which all disciples can utilise to lift humanity nearer to the light. And we can help to energise them not only with our own exercise of creative thought as we identify with humanity, but just as importantly by living them out as magnetic realities in our personal daily lives.

The fact of the One Humanity. This thought is now a really powerful one, and this for at least three reasons. Firstly because it is the reality. Secondly because it is being intensely energised by creative thinkers everywhere in the world and on every plane. Thirdly because political, financial, environmental and religious issues are compelling humanity to accept its reality, however reluctant some people are to do this. In fact the power of this idea is so strong that it is becoming increasingly unlikely that we could revert to a humanity conditioned by warring nations and tribes even though there are still remnants of this pattern in various parts of the world. The reality is that humanity is one and war is not the way to solve problems. And if there are any more wars they should from now on be regarded as civil wars, and no longer with that ridiculous phrase, “foreign adventures”.

That the physical and cultural necessities for a meaningful and creative life can be made available to everyone. Over the course of human history we have become accustomed by experience to the idea that scarcity is a central feature of physical existence. Famine, for example, has been humanity’s constant companion. But, despite the pressures on global resources, we now know that it is in theory possible to meet the physical needs of every person in the world as long as these resources are properly stewarded and fairly shared out, and also that our needs are kept sensibly modest. Whether this will happen is another question of course. In fact it is a test both of humanity’s goodwill which we can help to evoke, and of the ability of disciples everywhere to manifest the will-to-good, which we can also help stimulate. It remains to be seen if humanity’s heart of love and world disciples’ implementation of the spiritual will will be sufficient for the task.

That at the centre of every human being and at the centre of humanity as a whole lies the Soul, a presence and a reality of unconditional love and creativity. The soul – sometimes called the mystery of the ages – is on the point of revelation, of emergence into the light of day. In so far as we reveal the soul in our own lives, we are a part of that revelation.

That the path to the soul and the expression of the soul exists in all fields of human activity. The revelations and service of science, for example, of psychology and of the arts are just as important as the religious field.

That real happiness is found by fulfilling the purpose of the soul which in its broadest sense always means to serve. Albert Schweitzer memorably once said: “I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who have sought and found how to serve.”

So let us now go into our meditation with joy and together serve the One Humanity that it may fulfil its part in the One Work of the Plan and become a station of lighted saving energy within the planetary life. To remind you, our seed thought is: “I leave the Father’s home and turning back, I save.”